ACTS of

SYNOD 1962

of the Christian Reformed Church

CHRISTIAN REFORMED PUBLISHING HOUSE
2850 Kalamazoo Avenue Grand Rapids 8, Michigan, U.S.A.

ACTS OF SYNOD 1962

June 13 to
June 22, 1962

At Calvin College Auditorium
Grand Rapids, Michigan, U.S.A.

Christian Reformed Publishing House
2850 Kalamazoo Avenue, S.E., Grand Rapids 8, Michigan, U.S.A.

Synodical Prayer Service

Sherman Street Christian Reformed Church
Grand Rapids, Michigan
Tuesday, June 12, 1962, 8:00 P.M.

REV. JOHN A. MULDER
Pastor of the convening church

ORDER OF WORSHIP

CHOIR ANTHEM — *"How Beautiful upon the Mountains"* .....Harker

CALL TO WORSHIP

SILENT PRAYER — (Response: "Hear Our Prayer, O Lord")

PSALTER HYMNAL No. 278 (Congregation standing)

VOTUM AND SALUTATION (Congregation standing)

THE APOSTLES' CREED (Recited in unison)

RESPONSE — *"Gloria Patri"*

SCRIPTURE READING — John 15:1-12

CHOIR ANTHEM — *"Love Faileth Never"* .....Evans

MINISTRY OF PRAYER

PSALTER HYMNAL No. 390 (Congregation standing)

OFFERING — Christian Reformed World Relief Committee

OFFERTORY PRAYER

SERMON — *"Fruitful Christian"* — (Text: John 15:5, 10a, 8)

PRAYER FOR SYNOD

Participating in this Ministry of Prayer are:

Rev. John A. Mulder, Pastor of the Sherman Street Christian Reformed Church

Rev. John F. Schuurmann, Secretary of the Board of Trustees of Calvin College and Seminary

Rev. Marvin C. Baarman, Secretary of the Christian Reformed Board of Home Missions

Rev. Henry J. Evenhouse, Secretary of the Christian Reformed Board of Foreign Missions

PSALTER HYMNAL No. 164:1, 3, 5, 6 (Congregation standing)

BENEDICTION

DOXOLOGY — *"Praise God from Whom All Blessings Flow"*

ACTS OF SYNOD

of the

CHRISTIAN REFORMED CHURCH

Grand Rapids, Michigan

WEDNESDAY MORNING, JUNE 13, 1962

First Session

ARTICLE 1

Rev. John A. Mulder, pastor of the convening church, Sherman Street Christian Reformed Church, Grand Rapids, Michigan, calls synod to order and requests the delegates to sing No. 293 of the Psalter Hymnal and reads Scripture from I Corinthians 13.

ARTICLE 2

The convener of synod, Rev. John A. Mulder, reads the "Opening Prayer for Ecclesiastical Assemblies."

ARTICLE 3

The convener welcomes the delegates, the advisers, editors of the church papers and all others present. He addresses synod as follows:

Esteemed brethren in the Lord:

It is my pleasure this morning to officially welcome the delegates to this synod, the advisers from the staffs of Calvin College and Seminary, our fraternal delegates and visitors. The Sherman Street Christian Reformed Church feels highly honored in being designated the convening church for this august assembly. We take delight in bidding you welcome to Grand Rapids, the All-American City and the headquarters of our denomination.

For some of you this is very familiar territory; for others it is the first experience of being in this city and on this campus. We trust that when synod adjourns, all of you will feel at home, and that the ties of brotherly love, mutual understanding and denominational loyalty will have been immeasurably strengthened.

You are as fully aware as I of the many weighty matters that shall require your consideration and decision. You have been officially appointed by the church, and therefore by Christ himself, to the high function of synodical delegation. Therefore grave responsibilities rest upon you, the discharge of which requires the wisdom that comes only from God. We praise our Savior and Lord for his promise to guide the church into all the truth through his Word and Spirit.

May you labor in faith and joy and brotherly love. May the Holy Spirit qualify and enlighten each of you with the gifts of wisdom and discernment. May you perform your tasks with true loyalty to Christ and his Word. May peace and harmony result from all you do for the profit of the churches. May the Lord prosper your labors and make them fruitful for this time and for the age to come. And

unto our triune Covenant God be all the honor and glory, both now and forever, through Jesus Christ our Lord.

ARTICLE 4

The convener reads the credentials submitted by the delegates. The stated clerk calls the roll as follows:

Classis Alberta North

Ministers.....Rev. L. Tamminga
Rev. H. Bajema
Elders .....Mr. H. J. Ten Hove
Mr. O. Piers

Classis Alberta South

Ministers.....Rev. H. Bouma
Rev. A. Kuyvenhoven
Elders .....Mr. S. Nieuwenhuis
Mr. B. Sterenberg, Sr.

Classis British Columbia

Ministers.....Rev. R. Groeneboer
Rev. J. W. Postman
Elders .....Mr. J. W. Marshman
Mr. G. Elzinga

Classis Cadillac

Ministers.....Rev. A. Jongsma
Rev. P. Lagerwey
Elders .....Mr. W. De Waard
Mr. H. Doll

Classis California

Ministers.....Rev. G. Kok
Rev. I. Apol
Elders .....Mr. H. Kamp, Jr.
Mr. H. J. Slegers

Classis Chatham

Ministers.....Rev. L. Slofstra
Rev. C. W. Flietstra
Elders .....Mr. J. Joosse, Sr.
Mr. B. Vos

Classis Chicago North

Ministers.....Rev. G. Haan
Rev. O. Breen
Elders .....Mr. M. Vander Velde
Mr. B. Van Houten

Classis Chicago South

Ministers.....Rev. M. Ouwinga
Rev. S. Van Dyken
Elders .....Mr. F. Calsbeek
Mr. G. De Jong

Classis Eastern Ontario

Ministers.....Rev. J. C. Verbrugge
Rev. H. Wittenbosch
Elders .....Mr. J. Bruinsma
Mr. J. Luymes

Classis Grand Rapids East

Ministers.....Rev. H. De Mots
Rev. C. Boomsma
Elders .....Mr. Herman Baker
Mr. J. Orlebeke

Classis Grand Rapids South

Ministers.....Rev. J. Piersma
Rev. S. Kramer
Elders .....Mr. J. F. Kuiper
Mr. R. De Groot

Classis Grand Rapids West

Ministers.....Rev. A. E. Pontier
Rev. R. Leestma
Elders .....Mr. J. Hofstra
Mr. L. Piersma

Classis Grandville

Ministers.....Rev. A. Jabaay
Rev. C. Huissen
Elders .....Mr. P. Bouma
Mr. E. Berends

Classis Hackensack

Ministers.....Rev. T. Verseput
Rev. R. W. Westveer
Elders .....Mr. D. Drukker
Mr. L. Steketee

Classis Hamilton

Ministers.....Dr. P. G. Schrotenboer
Rev. D. J. Scholten
Elders .....Mr. M. Koole
Mr. P. Turkstra

Classis Holland

Ministers.....Rev. M. Bolt
Rev. D. Negen
Elders .....Mr. R. Holwerda
Mr. L. LaGrand

Classis Hudson

Ministers.....Rev. J. P. Smith
Rev. C. Terpstra
Elders .....Mr. P. Dykman
Mr. A. Banning

Classis Kalamazoo

Ministers.....Rev. P. Holwerda
Rev. W. Hofman
Elders .....Mr. C. Van Andel
Mr. J. Brussee

Classis Lake Erie

Ministers.....Rev. J. Hofman
Rev. C. Witt
Elders .....Mr. B. Dykstra
Mr. J. Visser

Classis Minnesota North

Ministers.....Rev. J. P. Vosteen
Rev. R. Evenhuis
Elders .....Mr. W. Terpstra
Mr. J. Van Dyke

Classis Minnesota South

Ministers.....Rev. C. O. Buus
Rev. A. Besteman
Elders .....Mr. J. Schaap
Mr. H. J. De Groot

Classis Muskegon

Ministers.....Rev. W. Smedes
Rev. J. C. Medendorp
Elders .....Mr. J. Spykman
Mr. W. Speet

Classis Northcentral Iowa

Ministers.....Rev. J. W. Maas
Rev. J. A. Bultman
Elders .....Mr. H. B. Primus
Mr. A. Cooper

Classis Orange City

Ministers.....Rev. H. Roelofs
Rev. L. Bossenbroek
Elders .....Mr. A. Docter
Mr. C. Runia

Classis Pacific

Ministers.....Rev. J. Hoeksema
Rev. J. Geels
Elders .....Mr. J. Orange
Mr. A. Van Belle

Classis Pella

Ministers.....Rev. D. Vander Wall
Rev. K. L. Havert
Elders .....Mr. M. Van Soelen
Mr. C. Groenendyk

Classis Rocky Mountain

Ministers.....Rev. J. Zwaanstra
Rev. H. Baak
Elders .....Mr. A. L. Schemper
Mr. L. Keesen

Classis Sioux Center

Ministers.....Rev. B. J. Haan
Rev. H. Petersen
Elders .....Mr. A. Kosters
Mr. J. Krediet

Classis Toronto

Ministers.....Rev. A. De Jager
Rev. H. Hollander
Elders .....Mr. A. De Boer
Mr. D. Van Beilen

Classis Wisconsin

Ministers.....Rev. H. Exoo
Rev. E. Dykstra
Elders .....Mr. J. Ribbens
Mr. W. Westra

Classis Zeeland

Ministers.....Rev. M. R. Doornbos
Rev. C. De Haan
Elders .....Mr. H. Van Noord
Mr. E. Wezeman

ARTICLE 5

The convener, Rev. John A. Mulder, declares synod constituted.

ARTICLE 6

The delegates cast their ballots for the officers of synod. The results are as follows:

President: Rev. John C. Verbrugge of Bowmanville, Ontario
Vice-president: Rev. Peter Holwerda of Kalamazoo, Michigan
First Clerk: Rev. Paul G. Schrotenboer of St. Catharines, Ontario
Second Clerk: Mr. Raymond Holwerda of Holland, Michigan

ARTICLE 7

The convener introduces the elected officers to synod. President Verbrugge thanks Rev. Mulder and the Sherman Street Church for supervising the synodical prayer service and convening synod. He urges the delegates in the name of the officers to apply themselves diligently to the work of the Church of Christ in its synodical assembly.

ARTICLE 8

After reading the *Public Declaration of Agreement with the Forms of Unity,* the president asks the delegates to rise and express their agreement in unison with an audible "Amen."

ARTICLE 9

The president appoints a *program committee* consisting of the officers of synod and Revs. A. Kuyvenhoven, R. Groeneboer, G. Kok, S. Van Dyken, J. H. Piersma, A. Jabaay, C. O. Buus, W. Smedes, H. Roelofs, J. Geels, H. Petersen, A. De Jager, H. Exoo; and elders W. De Waard, H. J. Ten Hove, J. Joosse, Sr., M. Vander Velde, H. Baker, J. Hofstra, D. Drukker, A. Banning, B. Dykstra, J. Van Dyke, H. B. Primus, M. Van Soelen, A. L. Schemper, E. Wezeman. (See Art. 23)

ARTICLE 10

The credentials of Prof. Dr. H. Bergema, fraternal delegate to synod for *De Gereformeerde Kerken in Nederland* are read and received. The president extends a hearty welcome to Prof. Bergema. (See Supplement No. 41) (See Art. 40)

ARTICLE 11

The secretary of the board of trustees, Rev. John F. Schuurmann, invites the synodical delegates to visit Knollcrest Campus. The invitation is accepted by the president.

ARTICLE 12

A letter from Prof. B. Van Elderen, who is engaged in archaeological research and study in Palestine is read and received as information. The stated clerk is instructed to send Prof. Van Elderen a fitting letter in reply.

ARTICLE 13

A letter from Rev. Henry J. Evenhouse, executive secretary of the board of foreign missions, is read. He informs synod that Candidate Gerald Nyenhuis has volunteered for missionary service to Mexico and requests synod to grant permission to declare Candidate Nyenhuis eligible for call as soon as possible. (See Art. 21)

A letter from the chaplain committee is read. It informs synod that candidate Jan Friend has committed himself to service as a military chaplain and asks that he be declared eligible for call as soon as possible. (See Art. 21)

ARTICLE 14

The president announces that the afternoon session will convene at 4:30 p.m.

ARTICLE 15

The vice-president, Rev. Peter Holwerda, closes the session with prayer.

WEDNESDAY AFTERNOON, JUNE 13, 1962

Second Session

ARTICLE 16

The second clerk, Mr. R. Holwerda, leads synod in opening prayer.

ARTICLE 17

Synod decides to follow for this year the board of trustees' proposed course of action for declaring candidates for the ministry those students whom the board has recommended. This procedure is as follows:

1) The board of trustees submits "its recommendations and report on the interviews for candidacy to synod."

2) The statement of the faculty regarding these men, made to the board, is made available to synod.

3) Synod may inquire more fully into qualifications of the applicants.

4) After satisfying itself synod:

a) asks for divine guidance in making this weighty decision,

b) votes by ballot to declare (or not to declare) these men candidates for the ministry in the Christian Reformed Church,

c) announces its decision to the men involved,

d) authorizes its clerk to announce their candidacy in the church papers with the time for eligibility for calls fixed.

(See Art. 66, III.) (See Supplement No. 9)

ARTICLE 18

The secretary of the board of trustees, Rev. John H. Schuurmann, submits to synod the board's recommendation and report on the interviews for candidacy.

ARTICLE 19

Rev. O. Breen leads in prayer, requesting guidance from the Lord in the balloting for the candidates.

After voting by ballot, synod declares the following persons candidates for the ministry of the Word and sacraments in the Christian Reformed Church: Messrs. Herbert L. Bergsma, William A. Bierling, Gerrit Bieze, John Boonstra, Ren Broekhuizen, Michiel De Berdt, Henry De Bolster, John De Moor, Michael De Vries, William J. Dykstra, Henry Eshuis, Jan Friend, Wendell Gebben, Gary G. Hofland, Peter Huiner, Louis Kerkstra, William La Fleur, Norman Meyer, John M. Moes, Gerald Nyenhuis, Albert Roon, Peter Sluys, Arthur J. Stienstra, Carl Tuyl, Berton Van Antwerpen, Donald Van Beek, Arie Vanden Berg, Henry Vanden Heuvel, Duane E. VanderBrug, Howard D. Vanderwell, Bud Ver Meer, Jacob B. Vos, Cornelius Vriend, Joe Vugteveen.

ARTICLE 20

Upon motion, these candidates are declared eligible for call on or after July 8, 1962. (See Art. 33)

ARTICLE 21

Synod decides to declare Mr. Gerald Nyenhuis and Mr. Jan Friend eligible to immediate call. (See Art. 13)

ARTICLE 22

It is decided to publish the following announcement in the church papers with the names of the candidates:

"Upon recommendation of the seminary faculty and the board of trustees, synod hereby declares the following persons to be candidates for the Word and sacraments in the Christian Reformed Church and eligible for call on or after July 8, 1962. Because circumstances require immediate action, Mr. Gerald Nyenhuis (committed to mission work in Mexico) and Mr. Jan Friend (committed to the military chaplaincy) are declared eligible for call at once." (See Art. 33)

ARTICLE 23

Upon recommendation of the *program committee,* (cf. Art. 9) the following advisory committees are appointed:

COMMITTEE No. I — *Church Order No. 1*

Chairman, Rev. J. Geels. Reporter, Rev. C. W. Flietstra. Revs. G. Haan, W. Hofman, A. Besteman; Elders G. De Jong, J. Luymes, J. Visser, J. Van Dyke, A. Doctor. Adviser: Prof. C. Kromminga.

COMMITTEE No. II — *Church Order No. 2*

Chairman, Rev. J. P. Smith; Reporter, Rev. S. Kramer. Revs. I. Apol, J. Hofman, H. Roelofs; Elders S. Nieuwenhuis, J. W. Marshman, W. De Waard, C. Groenendyk, H. Van Noord. Adviser: Prof. A. Hoekema.

COMMITTEE No. III — *Home Missions*

Chairman, Rev. M. Bolt; Reporter, Rev. J. Piersma. Revs. R. Groeneboer, H. Wittenbosch, L. Bossenbroek; Elders H. Doll, B. Vos, L. Piersma, A. Banning, B. H. Primus. Adviser: Prof. F. Klooster.

COMMITTEE No. IV — *Foreign Missions*

Chairman, Rev. C. Witt; Reporter, Rev. B. J. Haan. Revs. A. E. Pontier; R. W. Westveer, K. L. Havert; Elders B. Sterenberg, Sr., Herman Baker, L. La Grand, A. L. Schemper, A. Kosters. Adviser: Prof. H. Dekker.

COMMITTEE No. V — *Educational Matters*

Chairman, Rev. C. Boomsma; Reporter, Rev. M. R. Doornbos. Revs. J. W. Postman, P. Vosteen, J. Hoeksema; Elders H. Kamps, Jr., B. Dykstra, W. Speet, P. Dykman. Advisers: President J. Kromminga (Seminary), President Wm. Spoelhof (College).

COMMITTEE No. VI — *Publication Matters*

Chairman, Rev. C. O. Buus; Reporter, Rev. W. Smedes. Revs. H. Bajema, D. Negen, J. W. Maas; Elders J. Orlebeke, L. Steketee, A. Van Belle, W. Westra. Adviser: Prof. R. B. Kuiper.

COMMITTEE No. VII — Varia

Chairman, Rev. H. De Mots; Reporter, Rev. A. Kuyvenhoven. Revs. A. Jongsma, R. Leestma, J. A. Bultman; Elders G. Elzinga, B. Van Houten, J. Bruinsma, P. Bouma, D. Van Beilen. Adviser: Prof. M. H. Woudstra.

COMMITTEE No. VIII — *Appeals No.* 1

Chairman, Rev. C. Huissen; Reporter, Rev. L. Tamminga. Revs. L. Slofstra, C. Terpstra, H. Bouma, E. Dykstra; Elders H. J. Ten Hove, J. Joosse, Sr., R. De Groot, J. Schaap, M. Van Soelen. Adviser: Prof. R. Stob.

COMMITTEE No. IX — *Appeals No. 2*

Chairman, Rev. O. Breen; Reporter, Rev. S. Van Dyken. Revs. G. Kok, T. Verseput, A. De Jager; Elders J. Spykman, F. Calsbeek, J. Hofstra, H. J. De Groot, J. Krediet.

COMMITTEE No. X — *Appeals No. 3*

Chairman, Rev. A. Jabaay; Reporter, Rev. C. De Haan. Revs. D. J. Scholten, J. Medendorp, H. Exoo; Elders M. Koole, O. Piers, C. Runia, L. Keesen, E. E. Wezeman. Adviser: Prof. H. Stob.

COMMITTEE No. XI — *Budget*

Chairman, Mr. D. Drukker; Reporter, Mr. M. Vander Velde. Revs. H. Baak, H. Hollander; Elders E. Berends, J. F. Kuiper, J. Brussee, A. Cooper, P. Turkstra, H. J. Slagers. Advisers: Standing Advisory Budget Committee.

COMMITTEE No. XII — *Church Order Revision*

Chairman, Rev. M. Ouwinga; Reporter, Rev. H. Petersen. Revs. P. Lagerwey, R. Evenhuis, D. Vander Wall, J. Zwaanstra; Elders C. Van Andel, W. Terpstra, J. Ribbens, J. Orange, A. De Boer. Adviser: Prof. M. Monsma.

ARTICLE 24

The following schedule of meetings is adopted:

Mornings, from 8:30—11:45 a.m. Afternoons, from 1:30—5:45 p.m.; Evenings, from 7:30—9:30 p.m. Coffee breaks at 10 a.m. and 3:30 p.m.

ARTICLE 25

Elder H. J. Ten Hove closes the afternoon session with prayer.

THURSDAY MORNING, JUNE 14, 1962

Third Session

ARTICLE 26

The president calls the meeting to order. Rev. C. De Haan reads Scripture from Psalm 72, calls for the singing of Psalter Hymnal No. 144, and leads in prayer.

ARTICLE 27

The clerk calls the roll; all delegates are present.

ARTICLE 28

The clerk reads the minutes of the first and second sessions. The minutes are approved.

ARTICLE 29

The president appoints the following:

Reception Committee: Revs. J. Hofman, H. Wittenbosch. (See Arts. 40, 41, 74, 95, 113)

Obituary Committee: Revs. J. Geels, C. Huissen. (See Art. 122)

ARTICLE 30

The stated clerk reads his report as secretary of the synodical committee. The work of the synodical committee is approved. (See Supplement No. 40) (See Art. 147 for reappointment)

ARTICLE 31

The stated clerk reads his annual report. This report is approved. (See Supplement No. 40)

The stated clerk reports for the *transportation secretary*. The report is received as information. (See Art. 147 for reappointment)

ARTICLE 32

The stated clerk reads the report of Rev. E. F. J. Van Halsema, delegate to the Synod of *De Gereformeerde Kerken in Nederland,* August, 1961. This letter is received as information.

The stated clerk reads the report of Rev. M. Vander Werp, delegate to the General Assembly of the Orthodox Presbyterian Church, May 29, 1962. This is received as information.

ARTICLE 33

Synod instructs the stated clerk to inform the candidates of synod's action in declaring their candidacy. (See Art. 19)

ARTICLE 34

Elder A. Banning leads in closing prayer.

FRIDAY MORNING, JUNE 15, 1962

Fourth Session

ARTICLE 35

The vice president calls the meeting to order. Rev. C. Witt reads Scripture from Psalm 96, calls for the singing of Psalter Hymnal No. 429, and leads in prayer. The president assumes the chair.

ARTICLE 36

The clerk calls the roll. All delegates are present.

ARTICLE 37

The minutes of the third session are read and approved.

ARTICLE 38

The advisory committee on *publication matters,* Rev. W. Smedes reporting, presents the following:

I. COMMITTEE ON EDUCATION

A. *Material:* Agenda Report No. 29. (See Supplement No. 29)

B. *Recommendations:*

1. That Dr. Gordon Spykman be recognized as the representative of the committee before synod. —*Adopted*

2. That synod note with appreciation the work that has been done by this committee. —*Adopted*

3. That synod approve at this time the appointment of a full-time editor for the committee on education for the purpose of preparing materials for catechetical instruction and daily vacation Bible schools. —*Adopted*

Grounds:

a. The Synod of 1960 has previously authorized the committee to present to the Synod of 1961 "a nomination of one or more persons best

qualified for appointment as full-time editor . . . if the work assigned prove to be best expedited by the engagement of such an editor" (Acts of Synod, 1960, p. 111).

b. In 1961 Synod urged the committee to implement the program authorized by the Synod of 1960.

Ground: The urgent need for materials . . . requires that this program be pursued without delay (Acts of Synod, 1961, p. 64).

Note: During the year 1961-'62 a part-time editor was secured.

c. The magnitude of the task of preparing catechetical and daily vacation Bible school materials requires the services of a full-time editor.

Note: To carry out its mandate the committee on education has planned a ten-year curriculum for catechism materials and a three-year series for daily vacation Bible school materials.

4. That Rev. W. Vander Haak be appointed full-time editor for the committee on education for a term of two years. —*Adopted*

(For Committee on Education personnel see Art. 147)

Grounds:

a. The nomination of one person is in harmony with a previous synodical decision "a nomination of *one* or more persons best qualified for appointment as full-time editor . . ." (Acts of Synod, 1960, p. 111).

b. He has shown his competence in the services he has rendered as part-time editor.

c. He is best qualified, having served as part-time editor, to give continuity to the work of the committee. Without this continuity progress would be seriously impeded.

II. BIBLE TRANSLATION COMMITTEE

A. *Material: Agenda Report No. 4.* (See Supplement No. 4)

B. *Recommendation:* That synod accept this report as information and note the progress that is being made by this committee in the fulfillment of its mandate. (See Art. 147) —*Adopted*

III. FAITH, PRAYER AND TRACT LEAGUE

A. *Material:* Agenda Report No. 5. (See Supplement No. 5)

B. *Recommendations:*

1. That synod note with gratitude the work that is being done by the Faith, Prayer and Tract League. —*Adopted*

2. That synod recommend this cause to our people for their continued financial support. —*Adopted*

3. That synod again appoint a representative to the board of the league. (See Art. 147) —*Adopted*

IV. SERMONS FOR READING SERVICES

A. *Material:* Agenda Report No. 11. (See Supplement No. 11)

B. *Recommendations:*

1. That synod note with appreciation the work that is being done by this committee. —*Adopted*

2. That synod approve the publication of sermons in the *Living Word* for the publication year of June 1, 1963—May 31, 1964. —*Adopted*

3. That synod recommend these sermons for use by the churches. —*Adopted*

4. That synod continue the committee on sermons for reading services. (See Art. 147) —*Adopted*

V. BACK TO GOD TRACT COMMITTEE

A. *Material:* Agenda Report No. 20. (See Supplement No. 20)

B. *Recommendations:*

1. That synod note with gratitude the work that has been done by this committee. —*Adopted*

2. That synod reappoint Mr. Jack R. Brouwer to this committee for a three-year term. Mr. Brouwer gives valuable technical aid to this committee. (See Art. 147) —*Adopted*

(Publication Matters continued in Article 82)

ARTICLE 39

The advisory committee on *Church Order No. 1,* Rev. C. W. Flietstra reporting, presents the following:

I. LORD'S DAY ALLIANCE OF CANADA

A. *Material:* Agenda Report No. 30. (See Supplement No. 30)

B. *Recommendations:*

1. That synod appoint a representative to the Lord's Day Alliance in Canada. (See Art. 147) —*Adopted*

2. That synod request our Canadian Classes to aid the Alliance by distributing to their consistories information letters from the Alliance general secretary as occasion requires. —*Adopted*

3. That synod remind our Canadian members that if there be any Sunday problem in their community, they should contact Rev. Mr. McGrath, general secretary of the Lord's Day Alliance of Canada, 606 - 40 Park Road, Toronto, Ontario, Canada. —*Adopted*

II. DIVISION OF CLASSIS CALIFORNIA

A. *Material:* Overture No. 19.

B. *Recommendation:* That synod grant the request of Classis California to organize a new classis in Northern California. —*Adopted*

III. TRANSFER OF BALDWIN CHRISTIAN REFORMED CHURCH TO ANOTHER CLASSIS

A. *Materials:*

1. Overture No. 22 from Classis Minnesota North approving the action of Classis Wisconsin for transfer.

2. Overture No. 31 from Classis Wisconsin approving the transfer of Baldwin Christian Reformed Church as requested in the meeting of Classis, January 23, 1962.

B. *Recommendation:* That synod approve this requested transfer of the Baldwin Christian Reformed Church from Classis Wisconsin to Classis Minnesota North. —*Adopted*

IV. SERVICES OF EMERITATED MINISTERS

A. *Material:* Overture No. 35.

B. *Recommendation:* That synod not consider this overture. It is in conflict with Rules for Synodical Procedure, V, F. —*Adopted*

(Church Order No. 1 continued in Article 78).

ARTICLE 40

Rev. John Hofman of the *reception committee* (cf. Art. 29) introduces the fraternal delegate of the "Gereformeerde Kerken in Nederland," Prof. H. Bergema, who conveys the greetings of his church. The Vice President, Rev. P. Holwerda responds. (See Supplement No. 40)

ARTICLE 41

Rev. John Hofman of the *reception committee* (cf. Art. 29) introduces Chaplain Henry Guikema who addresses synod about his work. Rev. A. E. Pontier responds.

ARTICLE 42

The president appoints the following to the *committee on appointments:*

Rev. P. Holwerda, chairman; Rev. R. Leestma, reporter. Revs. M. Bolt, O. Breen, J. Zwaanstra, A. De Jager; Elders D. Drukker, H. Baker, C. Runia, H. J. Ten Hove. (See Art. 147 for report)

ARTICLE 43

Elder L. Keesen closes the session with prayer.

FRIDAY AFTERNOON, JUNE 15, 1962

Fifth Session

ARTICLE 44

The president calls the meeting to order. Rev. R. Evenhuis calls for the singing of Psalter Hymnal No. 427 and leads in prayer.

ARTICLE 45

The president appoints the following to serve on the *ballot committee:* Rev. H. Roelofs and Rev. D. Vander Wall.

ARTICLE 46

The advisory committee on *home missions,* Rev. J. Piersma reporting presents the following:

I. BACK TO GOD HOUR MATTERS

A. *Materials:*

1. Agenda Reports Nos. 3, 3-A, 3-B. (See Supplements Nos. 3, 3-A, 3-B)

2. Overture No. 4.

B. *Recommendations:*

1. That synod grant the privilege of the floor to both Dr. Peter Eldersveld and Dr. Joel Nederhood when Back-to-God Hour matters are discussed. —*Adopted*

2. That synod thank Dr. Peter Eldersveld, Dr. Joel Nederhood, Rev. Bassam Madany; the retiring board members; the radio choir and its director, Prof. James De Jonge; Mr. Ralph Rozema, our agency representative; the office staff; the announcers and technicians for their faithful and effective service. —*Adopted*

3. That synod approve the following nominations for the Back-to-God Hour committee:

a. West area: Rev. L. A. Bazuin (incumbent) and Rev. Bartel Huizenga. Rev. Bazuin is elected.

b. Chicago area: Mr. L. Beré (incumbent) and Mr. Richard Evenhouse. Mr. Beré is elected.

c. Michigan area: Mr. J. Jonker (incumbent) and Mr. Peter Marcusse. Mr. Jonker is elected.

d. Eastern Canada area: Mr. J. Vander Vliet and Mr. H. De Jong. Mr. J. Vander Vliet is elected.

e. Western Canada area: Rev. L. Tamminga and Rev. Winston C. Boelkins. Rev. Tamminga is elected. (See also Art. 147) —*Adopted*

4. That synod grant Rev. Bassam Madany an opportunity to report on the developments concerning the Arabic broadcast. (See Art. 75) —*Adopted*

5. That synod note with gratitude that the Back-to-God Hour committee has taken steps to make space available to our Christian Reformed world-relief committee in its building at 10858 South Michigan Avenue, Chicago. —*Received as information*

6. That synod permit the Back-to-God Hour radio committee to utilize the services of CAVE (Centro Audio-Visual Evangelico, an organization which prepares audio-visual materials in the Portuguese language for use in Brazil) and proceed with the production and release of a Portuguese version of our denominational radio program.

Grounds:

a. Brazil is a very important country having a population of 65,000,000 (fifth largest in the world) and constituting more than 50% of the population of South America.

b. Brazil's geography and industrial development have caused concentration of the population in relatively small areas so that a good station in each of Brazil's five largest cities would cover more than 9,000,000 people.

c. Radio is a very effective means of communication in Brazil; it has more than 4,570,000 radio sets and 650 stations.

d. The indigenous Reformed churches would welcome our broadcast and by their cooperation would insure its effectiveness. —*Adopted*

7. That synod do not accede to the overture of Classis Grand Rapids South, Overture No. 4, namely, to make a study whether the Back-to-God Hour broadcast should be decentralized.

Ground: Grounds of sufficient weight to warrant such a study have not been adduced. —*Adopted*

II. CHRISTIAN REFORMED BOARD OF HOME MISSIONS

A. *Materials:* Agenda Reports Nos. 6, 6-A, 6-B. (See Supplements Nos. 6, 6-A, 6-B)

B. *Recommendations:*

1. The president, secretary and treasurer of the board of home missions be granted the privilege of the floor when home missions matters are discussed. —*Adopted*

2. That synod take note of the fulfillment of the obligation laid down by the Synod of 1961 (Acts, 1961, p. 106, Art. XIII, B, 4), and permit the board of home missions to begin opening new fields in 1962 commensurate with funds available. —*Adopted*

3. That synod approve the following nominations for the Christian Reformed board of home missions:

a. For Mr. D. Farenhorst's position: Mr. D. Farenhorst (incumbent) and Mr. Marinus Faase. Mr. Farenhorst elected.

Nomination for alternate board members: Mr. Peter Turkstra and Mr. Pieter Nienhuis. Mr. Turkstra elected.

b. For Mr. Louis Vandertill's position: Mr. Louis Vandertill (incumbent) and Mr. Louis Rycenga. Mr. Vandertill elected.

Nomination for alternate board members: Dr. Ralph Blocksma (incumbent) and Mr. Theunis Ribbens. Dr. Blocksma elected. —*Adopted*

(See also Art. 147)

ARTICLE 47

It is moved to amend the Home Missions Order (Art. 5, Sect. 3) to include the following: "a reappointment for a period of four years, followed by an indefinite appointment." (Agenda 1962, p. 60) (See Supplement No. 6). It is decided to refer this to the home missions committee for reformulation and proper argumentation.

ARTICLE 48

After some consideration the synod recommits to the *home missions* advisory committee the proposed changes pertaining to tenure of office in the Home Missions Order. (cf. Art. 146)

ARTICLE 49

The advisory committee on *home missions,* cf. Arts. 46, 47, Rev. J. Piersma reporting, submits the following:

I. THE CHAPLAIN COMMITTEE

A. *Material:* Agenda Report No. 19. (See Supplement No. 19)

B. *Recommendations:*

1. That synod grant Prof. Harold Dekker the privilege of the floor when chaplain committee matters are being discussed. —*Adopted*

2. That synod approve the following nominations for the chaplain committee:

a. Rev. Louis J. Dykstra (incumbent) and Rev. Cornelius M. Schoolland. Rev. Dykstra elected.

b. Mr. Louis Vandertill (incumbent) and Mr. Nicholas Jelles, D.D.S. Mr. Vandertill elected. —*Adopted*

(See Art. 147 for committee personnel.)

II. CHRISTIAN REFORMED RESETTLEMENT SERVICE COMMITTEE

A. *Material:* Agenda Report No. 34. (See Supplement No. 34)

B. *Recommendations:* That synod continue the mandate of this committee as found in the Acts of Synod, 1960, page 32.

1. That synod continue the original mandate regarding sponsorship of Dutch and Indonesian immigrants and the relocation of Dutch immigrants already in the United States. (cf. Acts, 1957, p. 68; Acts, 1958, p. 65; Acts, 1959, p. 15)

2. That synod continue the mandate of this committee to permit work toward the resettlement of immigrants and the relocation of immigrants already in the United States regardless of nationality. (Acts, 1959, p. 15)

3. That synod continue to give encouragement and support to the committee in the projects of a spiritual and material nature done in behalf of the Reformed Hungarians in Austria in co-operation with the Gereformeerde Kerken in the Netherlands. —*Adopted*

(See Art. 147 for committee personnel)

(Home Missions continued in Article 96)

ARTICLE 50

Synod decides to honor Prof. A. Muyskens, now retiring after many years of fruitful service, with a testimonial dinner to be held on Wednesday, June 20, 1962.

ARTICLE 51

Synod adjourns to permit the advisory committees of synod to work this evening. Elder M. Van Soelen closes the session with prayer.

SATURDAY MORNING, JUNE 16, 1962

Sixth Session

ARTICLE 52

The president calls the meeting to order. Rev. L. Slofstra reads Scripture from I Peter 1, calls for the singing of Psalter Hymnal No. 386 and leads in prayer.

ARTICLE 53

The clerk calls the roll. Rev. P. Honderd, replacing Rev. Peter Lagerwey of Classis Cadillac, and elder M. Blanke, replacing elder P. Bouma of Classis Grandville, express their agreement with the Public Declaration.

ARTICLE 54

The president expresses the sympathy of synod to Rev. L. Slofstra whose father has passed away.

ARTICLE 55

The advisory committee, *Church Order No. 2*, Rev. S. Kramer reporting, submits the following:

I. REPORTS OF SYNODICAL EXAMINERS

A. *Reports on examinations of candidates*

Classes	Candidates	Examiners
Minnesota North	Nicholas Roorda	Ring Star, Minnesota South
	John D. Hellinga	Clifford Vander Ark, Orange City
		B. Visscher, Northcentral Iowa
Minnesota South	John De Vries	J. H. De Haan, Minnesota North
	Arlan Menninga	Clifford Vander Ark, Orange City
	Edwin Walhout	Henry Petersen, Sioux Center
Grand Rapids East	M. Toonstra	Lubbertus Oostendorp, Zeeland
		Paul Ouwinga, Grand Rapids West
		J. C. Medendorp, Muskegon
Lake Erie	Alvin Hoksbergen	A. B. C. Hofland, Chatham
		George Gritter, Grand Rapids East
		Peter Holwerda, Kalamazoo
Wisconsin	Thomas C. Vanden Heuvel	J. C. Medendorp, Muskegon
		Henry N. Erffmeyer, Chicago North
		Marinus Goote, Chicago South
Chicago North	Gerrit Koedoot	Thomas Yff, Kalamazoo
		E. C. Dykstra, Wisconsin
		Marinus Goote, Chicago South
Muskegon	O. Duistermars	Paul Ouwinga, Grand Rapids West
		George Gritter, Grand Rapids East
		Martin Bolt, Holland
Eastern Ontario	Sierd Woudstra	
	John Zantingh	A. B. C. Hofland, Chatham
	Alvin Beukema	J. C. Derksen, Hamilton
	Harry Mennega	H. W. Kroeze, Toronto
	Dirk J. M. Lieverdink	
Alberta South	John De Jong	T. C. Van Kooten, Alberta North
	John Jongsma	T. Heyboer, British Columbia
		John Geels, Pacific
Cadillac	Franklin Kaemingk	Paul Ouwinga, Grand Rapids West
		H. Vander Kam, Grandville
		John C. Medendorp, Muskegon
Alberta North	Alvin Verburg	Tymen E. Hofman, Alberta South
		Gerrit H. Rientjes, British Columbia
		John Griffioen, Pacific
Pella	Barry Blankers	Bernard Visscher, Northcentral Iowa
		Henry Petersen, Sioux Center
		C. R. Veenstra, Orange City

Classes	Candidates	Examiners
Chicago South	David E. Holwerda Ronald L. Peterson Lester Van Essen Henry R. Vellinga	Oliver Breen, Chicago North Thomas Yff, Kalamazoo Martin Bolt, Holland
British Columbia	Dr. Simon Kistemaker	B. Nederlof, Alberta North Tymen E. Hofman, Alberta South John Griffioen, Pacific
Sioux Center	Dr. James De Young	C. Oliver Buus, Minnesota South Clifford Vander Ark, Orange City Bernard Visscher, Northcentral Iowa

Note: The above mentioned candidates were all recommended for admission to the ministry.

Recommendation: That synod approve this work of the synodical examiners. —*Adopted*

B. *Reports of Synodical Examiners re: Ministers of Other Denominations Admitted by a Colloquium Doctum:*

Classes	Ministers	Examiners
Hudson	Rev. Theodore Jansma (Reformed Church of America)	Oliver Breen, Chicago North George Stob, Hackensack Cornelius Witt, Lake Erie
Alberta North	Rev. Dick Bouma (Reformed Church of Australia)	Gerrit H. Rientjes, British Columbia John Geels, Pacific Tymen E. Hofman, Alberta South
Eastern Ontario (Contracta)	Rev. G. J. Heersink (Gereformeerde Kerken in Nederland)	H. De Moor, Chatham J. C. Derksen, Hamilton H. W. Kroeze, Toronto
Holland	Rev. John Blankespoor (Prot. Ref. Churches)	Peter G. Holwerda, Kalamazoo Oliver Breen, Chicago North Marinus Goote, Chicago South
California	Rev. James Howerzyl (Prot. Ref. Churches)	John Griffioen, Pacific Gerrit H. Rientjes, British Columbia N. Vogelzang, Rocky Mountain
Grand Rapids West	Rev. John Hofman, Jr. (Prot. Ref. Churches)	George Goris, Grandville William Van Rees, Grand Rapids East J. D. Eppinga, Grand Rapids South
Grand Rapids East	Rev. A. Cammenga (Prot. Ref. Churches)	Lubbertus Oostendorp, Zeeland Paul Ouwinga, Grand Rapids West J. C. Medendorp, Muskegon
Grandville	Rev. E. Knott (Prot. Ref. Churches) Rev. Hubert De Wolf (Prot. Ref. Churches)	G. Gritter, Grand Rapids East F. Huizenga, Zeeland G. J. Rozenboom, Grand Rapids West
Kalamazoo	Rev. Walter Hofman (Prot. Ref. Churches)	Jacob T. Hoogstra, Holland George Goris, Grandville L. Oostendorp, Zeeland
Pella	Rev. Peter Vis (Prot. Ref. Churches)	Bernard Visscher, Northcentral Iowa Henry Petersen, Sioux Center C. R. Veenstra, Orange City
Minnesota South	Rev. Martin Gritters (Prot. Ref. Churches)	J. H. De Haan, Minnesota North Clifford Vander Ark, Orange City Henry Petersen, Sioux Center

Note: The above mentioned ministers were all recommended for the ministry of the Christian Reformed Church. The synodical examiners of Classes Zeeland (L. Oostendorp), Grand Rapids West (Paul Ouwinga), Muskegon (J. C. Medendorp), having heard the "Colloquium Doctum), of Rev. Andrew Petter at Classis Grand Rapids East advised against his admittance into the ministry of the Christian Reformed Church. Reasons are included in their report.

Recommendation: That synod approve this work of the synodical examiners. —*Adopted*

C. *Report of Synodical Examiners on Mr. Scott Redhouse's Candidacy to the Gospel Ministry According to Article 8 of the Church Order*

The synodical examiners, Clifford Vander Ark of Classis Orange City, John A. De Kruyter of Classis Pella, and Henry Petersen of Classis Sioux Center have approved the action of Classis Rocky Mountain to proceed with the examination of Mr. Scott Redhouse for candidacy.

These same synodical examiners, having heard the examination of Mr. Scott Redhouse, have recommended that he be declared a candidate.

Recommendation: That synod approve this action of the synodical examiners. —*Adopted*

D. *Reports of Synodical Examiners Giving Their Approval of Ministers Teaching Bible in Institutions of Learning:*

1. The synodical examiners, C. Oliver Buus of Classis Minnesota South, Clifford Vanler Ark of Orange City, and Bernard Visscher of Northcentral Iowa gave their approval to the action of Classis Sioux Center in permitting Rev. Cornelius Van Schouwen to teach Bible at Dordt College, and in permitting Rev. Paul Boertje to teach Bible at Western Christian High School in Hull, Iowa, and to maintain their ministerial status while so engaged.

Recommendation: That synod approve their action. —*Adopted*

2. The synodical examiners, Peter G. Holwerda of Classis Kalamazoo, Oliver Breen of Classis Chicago North, and Marinus Goote of Classis Chicago South, approved the action of Classis Holland that Rev. J. Blankespoor, called as associate pastor of Maple Avenue Christian Reformed Church, be permitted to teach at Holland Christian High School, and to maintain his ministerial status while so engaged. Due to certain irregularities it was understood that this request of Classis Holland be reviewed no later than the meeting of Classis in May, 1962.

Recommendation: That synod approve this action of the examiners. —*Adopted*

3. The synodical examiners, C. Vander Ark of Classis Orange City, B. Visscher of Classis Northcentral Iowa, and H. Petersen of Classis Sioux Center have endorsed the declaration of Classis Pella that the work of Rev. H. Bossenbroek as teacher of Bible at Pella Christian High School is of such a nature as to be compatible with the office of the ministry.

Recommendation: That synod approve their action. —*Adopted*

4. The synodical examiners, Oliver Breen of Classis Chicago North, George Stob of Classis Hackensack, and Cornelius Witt of Classis Lake Erie in advice to Classis Hudson "declare that in their judgment, the Rev. Nicholas Henry Beversluis may serve as teacher of Bible in the Eastern Christian High School without prejudice to his standing as a minister in the Christian Reformed Church, and therefore have no objections to his being called and installed as associate pastor of the North Haledon Christian Reformed Church."

Recommendation: That synod approve their action. —*Adopted*

5. The synodical examiners, Richard Frens of Classis Hudson, Peter Holwerda of Classis Kalamazoo, and Marinus Goote of Classis Chicago South concur in the following proposed action of Classis Hackensack as to the retaining of the ministerial status of Dr. E. Palmer while engaged in teaching at Westminster Seminary:

"Classis approve the ministerial credentials of Dr. E. Palmer and allow the Trinity Chapel Christian Reformed Church of Broomall, Pa. to install him as their associate pastor.

a. Position . . . instructor in systematic theology, is directly related to the ministry of the Word.

b. Westminster Seminary is closely allied with the Christian Reformed Church in its avowed aim and effort to promote the cause and kingdom of Christ according to Calvinistic faith.

c. Historically, our church has extended encouragement and tangible support for the maintenance of Westminster Seminary."

Recommendation: That synod approve their action. —*Adopted*

E. *Report of Synodical Examiners on the position of Rev. E. Bradford as Executive Secretary at Westminster Seminary:*

The synodical examiners, Richard Frens of Classis Hudson, Peter Holwerda of Classis Kalamazoo, and Marinus Goote of Classis Chicago South report that they concur with the action of Classis Hackensack in declaring that the position of the Rev. E. Bradford as executive secretary at Westminster Seminary is not directly related to the ministry of the word and also their action insisting that he terminate his present position by July 1, 1963 if he is to maintain his ministerial status.

Recommendation: That synod approve this action of the examiners. —*Adopted*

F. *Report of Synodical Examiners re: Bluffton Christian Reformed Church of Muskegon, Michigan, and Dr. Simon J. De Vries*

1. Material — Acts 1961, pp. 100, 101.

2. The synodical examiners, Leonard Greenway of Classis Grand Rapids South, Lubbertus Oostendorp of Classis Zeeland, and George Gritter of Classis Grand Rapids East were instructed by the Synod of 1961 to work with the 14th Street consistory of Holland, Michigan, to consider the questions raised by the Bluffton consistory, maintain that their work has been concluded. Their report follows: "In connection with questions raised by the consistory of the Bluffton Christian Reformed

Church, Muskegon, Michigan, concerning certain views of Dr. Simon J. De Vries on the matter of biblical infallibility the Synod of 1961 decided as follows:

"A. That synod instruct the 14th Street consistory of Holland, Michigan, to work together with the three synodical examiners of the neighboring classis to consider as soon as possible the questions raised by the Bluffton consistory.

"Having made only a preliminary study of the assignment and possible procedure, we were informed that Dr. S. J. De Vries had affiliated with the Reformed Church of America and was, therefore, no longer under the jurisdiction of the Christian Reformed Church. In the light of that development the committee concluded that no further action was feasible or required."

Recommendation: That synod declare the committee has carried out its mandate as far as that was necessary and feasible. —*Adopted*

G. *Report of Synodical Examiners on the Termination of the Ministerial Status of Rev. Earl Zetterholm:*

The synodical examiners, George Gritter of Classis Grand Rapids East, and Paul Ouwinga of Classis Grand Rapids West advised Classis Muskegon to terminate the ministerial status of the Rev. Earl Zetterholm. These are the grounds given:

1. The brother has been without a fixed charge for over three years.
2. He did not accept a call that was extended him during that period, and since then other calls have not been forthcoming.
3. He has entered upon nonministerial activity.
4. This is in accord with synodical precedent and action (cf. Acts 1934, Art. 8).

Note: That only two delegates were present was due to road conditions. Classis Muskegon was notified of this by telephone.

Recommendation:

1. That synod acquiesce as to the presence of only two delegates in light of reasons given.
2. That synod approve this action of the examiners. —*Adopted*

H. *Report of Synodical Examiners re: Ordained Man Serving as President of Trinity College*

The classical examiners, T. Yff of Classis Kalamazoo, H. Exoo of Classis Wisconsin, and O. Breen of Classis Chicago North report their presence at Classis Chicago South when the overture of the Palos Heights Consistory was considered. Since classis did not sustain the overture to permit the Palos Heights consistory to call Prof. Harold Dekker as associate pastor in connection with his appointment to be the president of Trinity College in Palos Heights, Ill., the synodical examiners state that any further action on their part is precluded.

Recommendation: That synod take note of this judgment of the synodical examiners. —*Adopted*

(Church Order No. 2 continued in article 141.)

ARTICLE 56

The advisory committee on *educational matters,* Rev. M. R. Doornbos reporting, presents the following:

Report of the Board of Trustees of Calvin College and Seminary (See Supplement No. 9)

I. REPRESENTATION AT SYNOD

We recommend that the president and the secretary of the board of trustees be permitted to speak on matters dealing with the reports of the board of trustees of Calvin College and Seminary. —*Adopted*

II. STUDENT CHAPLAIN (college pastor)

A. *Materials:* Overture No. 8, communication from Classis Grand Rapids East, May, 1962.

B. *Recommendation:* That Synod grant Classis Grand Rapids East its request not to take action on Overture No. 8.

Ground: The communication from Classis Grand Rapids East requests "that classis ask synod to take no action on our Overture calling for a reconsideration of the 1961 Synod to appoint a college pastor."

Note: Classis Grand Rapids East originally overtured synod "to reconsider the appointment of a college pastor" but later withdrew its overture. —*Received as information*

III. REAPPOINTMENTS AND APPOINTMENTS (Calvin College)

A. *Materials:* Agenda Report Nos. 9, 9-A. (See Supplements Nos. 9, 9-A)

B. *Recommendation:* That synod approve the following reappointments and appointments made by the board of trustees to the college staff.

1. *Reappointments:*

1) Edgar Boeve, M.S.D., assistant professor of education for two years.

2) Ervina Boeve, A.M., director of drama, for two years.

3) Herman Broene, Ph.D., associate professor of chemistry for two years.

4) Winifred Byker, A.B., assistant in physical education, for one year.

5) John De Bie, A.M., assistant professor of history, with indefinite tenure.

6) Roger J. Faber, Ph.D., associate professor of physics, for four years.

7) Roger D. Griffioen, Ph.D., assistant professor of physics, for two years.

8) Henry Holstege, A.M., assistant professor of sociology, for two years.

9) Ann Janssen, Ph.D., professor of speech, with indefinite tenure.

10) Bernard Kreuzer, A.M., instructor in German, for two years.

11) Philip Lucasse, A.M., dean of men, with indefinite tenure.

12) Donald Oppewal, Ph.D., assistant professor of education, for two years.

13) Peter Oppewall, Ph.D., associate professor of English, for two years.

14) Arthur Otten, A.M., assistant professor of French, for two years.

15) Robert Otten, Ph.D., professor of classical languages, with indefinite tenure.

16) Louis Rus, Ph.D., associate professor of English, for two years.

17) J. Marion Snapper, Ed.D., associate professor of education, for four years.

18) Bernard Ten Broek, Ph.D., associate professor of biology, for four years.

19) Gertrude Vander Ark, A.M., assistant professor of education, for two years.

20) Steve Vander Weele, Ph.D., professor of English, with indefinite tenure.

21) Ernest Van Vugt, A.M., assistant professor of classical languages (Latin) for two years.

22) George Van Zwalenberg, A.M., assistant professor of mathematics, for two years.

23) A. Donald Vroon, A.B., assistant in physical education, for two years.

24) Johan Westra, A.M., assistant professor of history and political science, for two years.

25) John Zegers, A.M., instructor in modern languages, for two years.

26) Paul Zwier, Ph.D., associate professor of mathematics, for six years. —*Adopted*

2. *New Appointments:*

1) Herbert J. Brinks, A.M., instructor in history, for two years.

2) Donald Byker, A.B., assistant in speech, for one year.

3) Peter P. De Boer, A.M., assistant professor of history, for two years.

4) Willis P. De Boer, Th.D., assistant professor of Bible, for two years.

5) Marilou De Wall, A.M., instructor in music, for two years.

6) Harold W. Feringa, A.M., visiting lecturer in American government, for the first semester of the school year 1962-'63.

7) Theodore Minnema, Th.D., assistant professor of Bible, for two years.

8) Bernard E. Pekelder, Th.B., college pastor, for two years.

9) Robert P. Swierenga, A.M., provisional appointment to the history department.

10) David Vila, B.D., A.M., provisional appointment to the modern language department.

11) Mary Ann Walters, A.M., assistant in English, for one year.

12) Donald R. Wilson, A.M., visiting instructor in sociology, for two years. —*Adopted*

(Educational Matters continued in Art. 58)

ARTICLE 57

It is decided that the matter of the ministerial credentials of the Rev. B. E. Pekelder and of the ministers teaching at Calvin College be referred to the board of trustees for consideration.

ARTICLE 58

Continuing with its report, the advisory committee on *educational matters,* cf. Art. 56 submits the following:

I. CHANGE IN STATUS OF CALVIN COLLEGE

A. *Material:* Overture No. 27.

B. *Recommendation:* That synod do not accede to the overture from Alberta North "to change the status of Calvin College to conform to the principle that the church do not own a college."

Ground: The overture contains no new material which would bear upon the decision of the Synod of 1957 (Articles 86 and 99) relative to this matter. —*Adopted*

II. RETIREMENT

A. *Material:* Agenda Report 9-A. (See Supplement No. 9-A)

B. *Recommendation:* That synod approve the action of the board of trustees in conferring the title of professor of mathematics, emeritus, upon Professor Albert Muyskens, in view of the fact that he is retiring in August, 1962. (See Art. 50) —*Adopted*

III. CURRICULUM

A. *Material:* Agenda Report No. 9. (See Supplement No. 9)

B. *Spanish Courses*

Your advisory committee wishes to call the attention of Synod to the progress made to introduce Spanish in the curriculum for 1963-'64. Mr. David Vila, who has a provisional appointment, will pursue a post-graduate program in Spanish at the University of Michigan during the academic year of 1962-'63. —*Received as information*

C. *Dutch Language Requirement*

Recommendation: That synod approve the action of the board of trustees in adopting the following language requirement:

"Each pre-seminary student shall be required to take three years of Dutch or German (in terms of college credit) with the option of eliminating the third year if, at the end of the second year, he can pass an examination demonstrating reading competence in the language."

—*Adopted*

IV. SCHOLARSHIPS

A. *Materials:* Agenda Report No. 9. (See Supplement No. 9)

B. *The Spalink Memorial Missions Scholarship*

Your advisory committee wishes to call the attention of synod to the Spalink Memorial Missions Scholarship. This scholarship has been established by the John Spalink family in memory of John Spalink, Jr.

It will be awarded annually to a worthy senior student in the college who shows a definite interest in a missionary vocation, at home or abroad. It will provide a stipend of $500. —*Received as information*

C. *Christian High School Scholarships*

Recommendation: That synod approve the action of the board of trustees in increasing by 10 the number of Christian high school scholarships which will be awarded at large to Christian high school students who are particularly qualified. Thus, in any given year any high school, large or small, could have one or several awards. Each Christian high school will, however, still be assured one grant. —*Adopted*

D. *Upper-classmen Scholarships*

Recommendation: That synod approve the action of the board of trustees in adding the following scholarships:

Three sophomore-student scholarships
One junior-student scholarship
Four senior-student scholarships

Qualified students, without limitations being placed upon course programs, will be eligible to compete. —*Adopted*

V. BUILDING AND PROPERTIES MATTERS

A. *Building Names*

1. *Materials:* Agenda Report No. 9. (See Supplement No. 9)

2. Your advisory committee wishes to call the attention of synod to the naming of some of the buildings on Knollcrest Campus. In the naming of classrooms and residence halls the board of trustees has chosen to use the names of men or women who have been pioneering and moving spirits in the early history of the Christian Reformed Church.

3. The following buildings wings have been named:

a. The classroom wing of the library classroom building has been named after Rev. John J. Hiemenga.

b. The left wing of men's residence hall has been named after the Rev. Jacob Noordewier.

c. The right wing of the men's residence hall has been named after the Rev. Douwe Johannes Vander Werp.

d. The left wing of the women's residence hall has been named after Miss Johanna Veenstra.

e. The right wing of the women's residence hall has been named after Dr. Henry Beets. —*Received as information*

B. *Building Plan Authorization*

1. *Materials:* Agenda Reports Nos. 9, 9-A. (See Supplements Nos. 9, 9-A)

2. *Analysis:*

When the four buildings now under construction at Knollcrest will have been completed and the freshman class accommodated on the Knollcrest campus in September, 1962, provision will have been made for Calvin's most immediate needs. Although planning procedures for

the present buildings were well organized, they were instituted under circumstances of intense pressure.

Experience has shown that at least two years elapse from the beginning of the programming phase to the point at which the architects are ready to prepare the actual blueprints and specifications. An additional eighteen months must be allowed for the building schedule. In order that the programming and design phases of additional Knollcrest buildings may proceed at a more deliberate pace than has been possible to date, the board of trustees requests authorization from synod to purchase the necessary architectural services to complete the programming and design phases of the following buildings:

Music-Speech Auditorium
Chapel
Administration-Classroom Building
Science Building
Student Union

This pattern has been set by the board of trustees and synod in providing sufficient time for the programming, planning and financing of the physical education building.

In keeping with past practices, authorization to construct a specific building will be requested of synod at such time as the need for that building arises. Details as to the design and estimated cost of each unit would be available to synod at that time.

3. *Recommendation:*

That synod authorize the board to purchase architectural services necessary to proceed with the programming and planning on the Knollcrest Campus of a music-speech auditorium, a chapel, and administration-classroom building, a science building, and a student union.

—*Adopted*

(Educational Matters continued in Art. 62)

ARTICLE 59

Synod decides to reconvene on Monday morning at 10:00 a.m. Elder J. Krediet leads in closing prayer.

MONDAY MORNING, JUNE 18, 1962

Seventh Session

ARTICLE 60

The president calls the meeting to order. Rev. C. Huissen calls for the singing of Psalter Hymnal No. 389, reads Scripture from II Corinthians 6, and leads in prayer.

ARTICLE 61

The clerk calls the roll. Elder J. De Nooyer, replacing J. Brussee of Classis Kalamazoo, expresses his agreement with the Public Declaration.

Rev. P. Lagerwey reassumes his place, replacing Rev. P. Honderd of Classis Cadillac. Elder P. Bouma reassumes his place, replacing E. Blanke of Classis Grandville.

ARTICLE 62

The advisory committee on *educational matters,* cf. Arts. 56, 57, 58, Rev. M. R. Doornbos reporting, submits the following:

I. LAND PURCHASE IN KNOLLCREST AREA

A. *Material:* Agenda Report 9-A. (See Supplement No. 9-A)

B. *Analysis:*

The acquisition of additional property adjacent to the Knollcrest campus has always been of interest to the board of trustees. In 1958 the synod authorized the board of trustees to purchase a parcel of land adjacent to the campus (see *Acts of Synod,* 1958, Art. 53, III, p. 16) but the offer of sale was withdrawn. A portion of this same land, along with a contiguous parcel of land which together total approximately 105 acres, all of which is immediately south of the Knollcrest campus, is now available and is held on a 90-day option.

The board of trustees proposes to hold this property in order to:

1. Be in a position to govern the development of this area in keeping with the best interests of the college and seminary.

2. Be in a position to provide acreage for development of services related to the college and seminary such as schools, churches and housing.

3. To hold it as a hedge against possible uses for the college and seminary not now contemplated.

C. *Recommendations:*

That synod authorize the board of trustees to proceed with negotiations to obtain approximately 105 acres of land that lie south of the Knollcrest campus across Burton Street and along the East Beltline, with authority to purchase.

The payments to be made from annual pledges and contributions by interested parties or by organizing a holding company for the financing of this project. —*Adopted*

NOTICE OF PROTEST

With respect to Article 62 I respectfully protest the decision of this synod in purchasing 105 acres of land next to Knollcrest campus

Grounds:

1. This will foster an unwholesome spirit within the denomination toward Calvin College and Seminary.

2. It is unprecedented and improper for synod to engage in this kind of a business operation.

3. It is not the part of wisdom to purchase this property in view of the huge financial commitments we have and those which are still forthcoming.

w/s C. Groenendyk

II. LONG RANGE PLANNING

A. *Material:* Agenda Report No. 9-A. (See Supplement No. 9-A)

B. *Recommendations:* That synod grant the authority sought by the board of trustees to proceed with:

1. The construction of a battery of six multiple-purpose outdoor games courts on the Knollcrest campus this summer. —*Adopted*

2. To sign a contract for the installation of the sidewalks programmed for construction this summer and for such landscaping work as may be contracted this season, and that the administration be authorized to pay for the portion of this work which is necessary in the residence hall area from the $1.50 "dormitory" account, should this seem advisable at the time. —*Adopted*

3. To make solicitations and raise funds for a gymnasium to supplement the efforts of the Alumni Association by appeals to interested individuals and groups in our churches and communities through the normal channels already established for our annual capital funds appeal. —*Adopted*

4. To proceed with programming and detail planning, with a view to construction as soon as feasible (after specific plans have been approved by the board of trustees), of a music-speech auditorium and to solicit funds for this project. —*Adopted*

C. The attention of synod is called to the willingness of the Alumni Association to proceed with a fund-raising campaign for a gymnasium even though specific plans for this unit have not yet been completed or adopted by the board of trustees. The alumni fund-raising efforts had been deferred for a year to allow concentration on raising funds for the library-classroom building. —*Received as information*

III. SPONSORSHIP OF FOREIGN STUDENTS

A. *Materials:* Agenda Report No. 32. (Supplement No. 32)

B. *Recommendation:* That synod note the progress that is being made by this committee in fulfilling its mandate. —*Received as information*

(See Art. 147 for committee personnel)

IV. RANK AND SALARY OF SEMINARY PROFESSORS

A. *Materials:* Agenda Reports No. 9, 9-A. (See Supplement Nos. 9, 9-A)

B. *Recommendations:*

1. That synod adopt the following rule governing the rank and salary of seminary professors:

To be eligible for appointment or promotion to the rank of professor a candidate must:

a. Either have earned a doctoral degree from a reputable institution and have completed a minimum of six years of full-time teaching on the seminary level, or

b. Have demonstrated by exceptional academic achievement, over a period of years, qualifications for appointment obviously equivalent as professional preparation to the requirements for such rank.

Grounds:

1) This is consistent with the synodically adopted goals for excellence in the seminary's teaching staff. (cf. Acts 1959, Art. 53, IV, p. 16)

2) This is consistent with the rules which pertain to the college faculty.

3) This is important for the prestige and influence of our seminary.

—*Adopted*

2. That synod instruct the board of trustees to encourage and generously support all efforts by members of the seminary staff to obtain doctoral degrees. —*Adopted*

3. That synod adopt the pro-tem regulation that those professors without doctoral degrees who may be re-appointed with indefinite tenure this year shall receive the salary, but not the rank, of professor. All future appointments shall be subject to the above regulations.

(Educational Matters continued in Art. 66) —*Adopted*

ARTICLE 63

Elder F. Calsbeek closes the morning session with prayer.

MONDAY AFTERNOON, JUNE 18, 1962

Eighth Session

ARTICLE 64

The president calls the meeting to order. Rev. A. Kuyvenhoven calls for the singing of Psalter Hymnal No. 235, and leads in prayer.

ARTICLE 65

The clerk reads the minutes of the sixth session. The minutes are approved.

ARTICLE 66

The advisory committee on *educational matters,* cf. Arts. 56, 57, 58, 62, Rev. M. R. Doornbos reporting, submits the following:

I. REAPPOINTMENTS (Seminary). (See Supplements Nos. 9, 9-A)

A. *Materials:* Agenda Reports Nos. 9, 9-A.

B. *Recommendations:* That synod reappoint the following:

1. Harold Dekker, Th.B., as associate professor of missions with indefinite tenure.

2. Fred H. Klooster, Th.D., as professor of dogmatic theology with indefinite tenure.

3. Carl G. Kromminga, Th.B., as associate professor of practical theology with indefinite tenure.

4. Martin Monsma, A.B., as associate professor of practical theology with indefinite tenure.

5. Marten H. Woudstra, Th.D., as professor of Old Testament with indefinite tenure.

6. John Stek, Th.M., as lecturer in Old Testament for the academic year 1962-'63.

7. For president of Seminary see Art. 108 —*Adopted*

II. NOMINATION FOR CHAIR OF CHURCH HISTORY (Seminary)

A. *Materials:* Agenda Report No. 9, Overture 24. (See Supplement No. 9)

B. *Recommendations:*

1. That synod proceed with the appointment of an additional professor in the church history department.

Grounds:

a. The teaching load in this department is more than one professor can adequately carry.

b. Additional elective courses are needed to meet the demands of the new curriculum and to promote graduate studies.

c. The present professor has the added responsibility of the presidency of the Seminary.

d. The Synod of 1961 was apprised that a nomination for this position was to be prepared by the faculty. —*Adopted*

2. That synod do not accede to the request of Overture No. 24 to nominate Rev. L. Oostendorp for the chair of church history.

Ground: It is contrary to the rules that synod has adopted for the appointment of seminary professors. (Acts of Synod, 1958, p. 16-19). —*Adopted*

3. That synod approve the nomination of Dr. John Bratt and Dr. Louis Praamsma for the chair of church history. Dr. Praamsma is elected. —*Adopted*

III. SYNODICAL PROCEDURE FOR DECLARING CANDIDACY

A. *Material:* Agenda No. 9. (See Supplement No. 9) (See Art. 17)

B. *Recommendations:* That synod adopt the following procedure in declaring candidacy for the gospel ministry in the Christian Reformed Church.

1. The board of trustees shall submit to the synod the names of and relevant information concerning the applicants recommended for candidacy.

2. The presence of the applicant for candidacy shall not ordinarily be required, but each candidate must be prepared to appear before synod if questions should arise which require his presence.

3. Having considered the materials submitted by the board of trustees, synod shall cast its vote on the admission of the applicants to candidacy, and a prayer of thanksgiving shall be offered.

4. Synod shall announce to the churches the names of the candidates with the time for eligibility for call. —*Adopted*

IV. NOMINATIONS

A. *Material:* Agenda Report No. 9-A. (See Supplement No. 9-A)

B. *Recommendations:*

1. That synod approve the following nominations for the board of trustees:

a. *Eastern District:*
Alternate: Dr. Peter Berkhout*
Herbert Van Denend

b. *Central District:*
Regular Delegate: Dr. Peter Cooper*
Dr. Robert Paxton
Alternate Delegate: Steward Geelhood
Robert Topp
Dr. R. Paxton is elected alternate delegate

c. *Central District:*
Regular Delegate: Dr. Daniel De Vries (incumbent)*
Donald Swets
Alternate Delegate: Teunis Vanden Berg
George Vande Werken

d. *Midwest District:*
Regular Delegate: Dr. Ben De Boer (incumbent)*
Robert Ver Meer
Alternate Delegate: Dr. Gerrit Beckering
Abraham Geurkink
Mr. R. Ver Meer is elected alternate delegate
*elected —*Adopted*

2. That synod add the nominee who is not elected as regular delegate from the above list to the nomination for alternate. —*Adopted*

(Entire list of board of trustees in Art. 147, I)
(Educational Matters continued in Art. 108)

ARTICLE 67

The advisory committee, *Appeals* No. 1, Rev. L. Tamminga reporting, submits the following:

I. T. P. MALIEPAARD APPEAL

A. *Materials:*

1. Acts 1960, Art. 73, II, p. 33, 34
2. Letter from the Hanford consistory, Sept. 10, 1960
3. Letter to the Hanford consistory, Sept. 30, 1960
4. Letter from the Hanford consistory, Oct. 6, 1960
5. Letter to the Hanford consistory, Dec. 5, 1960
6. Letter to Classis California, Jan. 11, 1961
7. Letter from Classis California, March 23, 1961
8. Letter to Classis California, August 14, 1961
9. Letter from Classis California, Nov. 2, 1961
10. Letter of appeal by Mr. Maliepaard, not dated
11. Letter of Classis California to synod, March 6, 1962
12. Overture No. 46

B. *Summary of the case:*

Mr. T. P. Maliepaard appealed to Synod of 1960 (see Acts 1960, p. 33, 34) in regard to the action of the Hanford consistory to place a board in the church-

building with brass memorial plates listing the names of the deceased in whose memory various gifts were donated. Synod of 1960 ruled that the parties concerned should consider this matter in the light of such questions as: "a. whether or not the principle of liberty in indifferent matters permits the placing is forbidden by such Scriptural teaching as the equality of rich and poor in the church, the requirement that giving be without display, the pre-eminence of Christ rather than the Christian in all things, the demands of Christian humility, and the danger of giving offense to fellow-believers."

Subsequently the Hanford consistory informed Mr. Maliepaard that "After reviewing the case, and the adopted decision of Synod, the consistory has decided to abide by its original stand, and consider the case closed."

Thereupon Mr. Maliepaard directed his appeal to Classis California. Classis referred the appeal back to Mr. Maliepaard twice with the advice that Mr. Maliepaard recast his appeal. Classis also pronounced that "since our church has not ruled on this matter of placing memorial plaques in the church, it remains a local affair for each consistory to decide."

Mr. Maliepaard in his present communications to synod protests the way this matter was handled by the Hanford consistory and Classis California in the light of the synodical decision of 1960. He also overtures synod (overture No. 46) to express itself on the advisibility of placing memorial plaques in a church building indicating gifts to the church in memory of deceased members or to appoint a committee to study this matter. This overture was endorsed by the Hanford consistory of which Classis California was informed at its meeting on February 28, 1962.

C. *Recommendations:*

1. That synod refer this matter to Classis California for adjudication in the light of the principles stated by Synod of 1960 (Art. 73, p. 33, 34).

Grounds:

a. The Maliepaard appeal could not be solved locally.

b. The appeal to classis was worded sufficiently clearly for classis to deal with the material of the protest and to render a verdict whether or not the protest should be sustained. —*Adopted*

2. That synod do not accede to the request of Mr. Maliepaard to make a synodical study of the advisibility of memorial plaques.

Grounds:

a. This matter has not been studied by Classis California.

b. Synod of 1960 has laid down certain guiding principles (Art. 73, p. 33, 34). —*Adopted*

II. COMMITTEE LOS ANGELES

A. *Materials:* Agenda Report No. 35. (See Supplement No. 35)

B. *Recommendations:*

1. That synod grant Rev. A. Persenaire the privilege of the floor. —*Adopted*

2. That synod thank the committee for the work performed. —*Adopted*

3. Synod express its gratitude that the labors of the committee have been blessed as evidenced in the statement of the committee which was

read to the congregation from the pulpit: "... it [the committee] is very happy to report that a solution of this case has been found which it believes is satisfactory to all parties concerned...." —*Adopted*

4. That synod concur in the recommendations of the committee:

"a. That Synod approve the work done by the committee appointed by Synod of 1961 Re the Los Angeles case."

"b. That synod take cognizance of the fact that the unresolved problems between the Los Angeles consistory and the Classis California have, as far as can be ascertained, been brought to a solution satisfactory to both parties."

"c. That synod declare in its judgment the Los Angeles case is hereby settled; and furthermore, that synod express that it has received the assurance that this congregation too strives to be distinctly reformed also in its practice." —*Adopted*

III. MINISTERIAL STATUS OF PRESIDENT OF DORDT COLLEGE

A. *Materials:*

1. Printed Appeal No. 1. (See Printed Appeals No. 1)

2. Communication by synodical examiners Rev. B. Visscher and Rev. C. Vander Ark. (on File)

3. Communication by synodical examiner Rev. C. O. Buus. (on File)

B. *Recommendation:* That synod honor the decision of Classis Sioux Center that Rev. B. J. Haan retain his ministerial status as president of Dordt College.

Grounds:

1. Classis has judged that this task is related to the ministry of the Word of God and is spiritual in character; the synodical examiners have not disproved this.

2. There are sufficient indications from the Manual Organization of Dordt College in which the duties of the president are outlined (such as spiritual and moral counseling of students, the integration of the curriculum in harmony with God's revelation as well as maintaining a close tie between Dordt College and the Christian Reformed Church even though the College is society controlled) to give adequate assurance that classis judged correctly that the work is spiritual in nature and related to the ministry of the Word of God. —*Adopted*

Note: Revs. H. Bouma, L. Slofstra, and C. Terpstra found themselves in disagreement with this recommendation and submitted a minority report to synod. It reads as follows:

We recommend:

That synod do not "honor the decision of Classis (Sioux Center)" in re: "request to have Rev. B. J. Haan function as president of Dordt College with min-

isterial status," but rather that synod uphold the majority decision of the synodical examiners.

Grounds:

1. The Synod of 1961 reaffirmed the church's definition of the ministerial office as "essential that of the ministry of the Word and sacraments." The placing of Rev. B. J. Haan in the administrative position of being president of Dordt College would be a new departure from this principle. Cf. Acts 1961, p. 57.

2. Classis Sioux Center did not show to the satisfaction of the synodical examiners that the position of president of Dordt College was sufficiently spiritual in character and directly related to the ministry of the Word as to allow the calling of a minister of the Word.

Humbly submitted,
Revs. C. Terpstra
H. Bouma
L. Slofstra

(Appeals No. 1 continued in Art. No. 83.)

ARTICLE 68

Synod decides to reconvene Tuesday morning to permit the committees to work this evening.

Elder W. Speet closes with prayer.

TUESDAY MORNING, JUNE 19, 1962

Ninth Session

ARTICLE 69

The president calls the meeting to order. Rev. I. Apol calls for the singing of Psalter Hymnal No. 274, reads Scripture from Colossians 3 and leads in prayer.

ARTICLE 70

The clerk calls the roll. All delegates are present.

ARTICLE 71

The Advisory Committee, *Foreign Missions,* Rev. B. J. Haan reporting, presents the following:

I. ORGANIZATION AND PERSONNEL — MEMBERSHIP OF BOARD

A. *Material:* Agenda Reports Nos. 7, 7-A. (See Supplements Nos. 7, 7-A)

B. *Recommendations:*

1. That Synod grant the privilege of the floor to Rev. H. J. Evenhouse and Rev. F. Huizenga to speak on Foreign Missions matters; to Rev. J. C. Kobes to speak on matters of the Indian field; to Rev. H. Bruinooge, the Japanese field; to Mr. W. Bierema, the Nigerian field; and to Rev. A. MacLeod, the South American field. —*Adopted*

2. That synod note with appreciation the many services of member-at-large, Mr. Joseph T. Daverman, who has served the board for six years. —*Received as information*

3. That synod approve the following nominations for member-at-large: Mr. Sidney De Young and Mr. Peter Kladder. —*Adopted*

Mr. Sidney De Young is elected.

(Board Membership listed in Art. 147, II).

II. GENERAL MATTERS — FURLOUGHS

A. *Material:* Agenda Report No. 7 (See Supplement No. 7)

B. *Recommendation:* That synod approve the new policy of the board that missionaries in Japan, Formosa, Argentina, Korea, Ceylon, and Brazil serve on the field for a term of 3½ years with a 6-month furlough at home.

Ground: The board judges that this new cycle of missionary service will contribute much to the furtherance of the work on the field, be more favorable for regular and adequate deputation service at home, and contribute to a greater satisfaction among the missionaries and their families. —*Adopted*

III. INDIAN FIELD

1. *Rehoboth Hospital*

A. *Materials:* Agenda Report No. 7 (See Supplement No. 7)

B. *The Problem:*

Last year it was recommended by the Indian general conference and the inspection committee of the board to close the hospital. The board did not favor this, but recommended a trial year to give more time for evaluation. This year the board is recommending to close the hospital, but the Indian general conference is very strongly in favor of maintaining it. There are good arguments for both sides of the case. It is the opinion of your advisory committee that the board has not given sufficient time to the study of this matter. Although there are difficulties involved in the continuation of the hospital, even for only one more year, they are not such as to require immediate decision on this question. Nor is the expenditure of paramount concern. The benefits which accrue from the hospital, while perhaps not essential today to the establishment of the church on the Indian field, are apparently sufficient to argue for its continuance at least until a more thorough consideration is given to the position of the general conference.

There is another factor which bears on the case. Presently a study committee is studying the matter of administration of the Indian field. The question is whether this field should be transferred to the home mission board. The future use of the hospital might very well be cast into a different light in this context. It appears that this synodical committee is in the best position to study the various aspects of the problem and to advise synod.

C. *Recommendation:* That synod refer this entire matter to the synodical committee on administration of the Indian field for study and advice to the Synod of 1963.

Grounds:

a. The lack of agreement between the board and the Indian general conference and the possibility of the Indian field being transferred to the

home mission board, which may have a bearing upon the future of the hospital, argue for more study.

b. There is no pressing need for immediate decision.

c. The committee on administration of the Indian field is in the best position to study the problem and advise synod. —*Adopted*

(See Art. 147 for Committee appointment)

2. *Naschitti Chapel*

A. *Material:* Agenda Report No. 7. (See Supplement No. 7)

B. *Recommendation:* That synod authorize the building of the Naschitti chapel as recommended by the board at the cost of $11,500, of which the local group will contribute $1,500 plus some local labors, and the entire loan will be repaid by them at the rate of $300 per year.

3. *Zuni School Addition* —*Adopted*

A. *Material:* Agenda Report No. 7. (See Supplement No. 7)

B. *Recommendation:* That synod authorize the building of an addition to the existing educational building at an estimated cost of $32,500.

Ground: Both the board and the conference consider this a strategic and essential aspect of our mission work at Zuni.

—*Referred to the advisory budget committee*

IV. AUSTRALIA AND SOUTH ASIA

1. *Guam*

A. *Material:* Agenda Report No. 7. (See Supplement No. 7)

B. *Recommendations:*

a. That, regarding the mission work inherited from the Protestant Reformed Churches, synod approve continuation of the work on Guam on a limited basis.

Grounds:

1) The present situation does not warrant our pressing a vigorous mission program at this time.

2) The present opportunities do not warrant that we drop the work completely.

3) The present situation merits further study and exploration.

4) The synodical contact committee endorses the continuance of this work. —*Adopted*

b. That synod approve the board's decision to send a devoted and qualified couple to Guam to manage the Reformed bookstore and do evangelical witnessing there. This is to be reviewed in three years.

Ground: This is a continuation of previous work. —*Adopted*

2. *The Philippine Islands*

A. *Material:* Agenda Report No. 7. (See Supplement No. 7)

B. *Recommendations:*

1. That synod approve the recommendation of the board to declare the Philippine Islands as a regular mission field, inherited from the Fourth Protestant Reformed Church of Grand Rapids.

Grounds:

a) Although the board was not planning to open this field at this time, it had been under study and consideration as a possible future field of activity. The request of the Faith Christian Reformed Church of Grand Rapids, (formerly the Fourth Protestant Reformed Church) presents sufficient reason to begin work now.

b) There is a great need for the gospel witness in the Philippines.

c) There appears to be an awakening of the younger generation to the decidedly unsatisfactory nature of the present religious situation, and they are open to the Gospel of Christ.

d) A Filipino young couple of Reformed persuasion is already in the Philippines, and is presently being supported by a Christian Reformed Church. —*Adopted*

2. That synod authorize the board to implement the above decision as follows:

a) By sending two ordained men to the Philippines when finances permit. —*Adopted*

b) By recognizing Mr. Vincent Apostel, a Filippino national and an RBI graduate (as is also Mrs. Apostel, as our unordained worker on the field, although the employment of national evangelists is not in accordance with the accepted principle of the indigenous method and the policy followed on our mission field.

Ground: This young man of Reformed persuasion is already in the Philippines, and is presently being supported by the Faith Christian Reformed Church of Grand Rapids, the former Fourth Protestant Reformed Church of Grand Rapids. —*Adopted*

3. Permit the board to decide on the precise area of the work after it has received recommendations concerning this from the entire field staff at the close of an exploratory period of two years. —*Adopted*

V. FAR EAST — TAIWAN

A. *Material:* Agenda Report No. 7. (See Supplement No. 7)

B. *Recommendation:* That synod approve the request of the board to call another ordained missionary for the Taiwan field when finances permit.

Grounds:

1. The expanding labors of teaching, preaching, and supervision demand another ordained worker.

2. The visiting committee endorsed this request. —*Adopted*

VI. LATIN AMERICA — ARGENTINA

A. *Materials:* Agenda Reports No. 7, 7-A, III. (See Supplements Nos. 7, 7-A, III.)

B. *Recommendation:* That synod authorize the board to call an additional man to serve in southern Argentina.

Grounds:

1. Another man is urgently needed in southern Argentina.

2. The Reformed Church of Argentina has officially requested an additional man for the south.

3. Our missionaries in Argentina favor this action.

4. There is a volunteer for this position. —*Adopted*

(Foreign Mission Matters continued in Art. No. 96)

ARTICLE 72

Elder E. Wezeman leads in closing prayer.

TUESDAY AFTERNOON, JUNE 19, 1962

Tenth Session

ARTICLE 73

The president calls the meeting to order. Rev. H. Roelofs calls for the singing of Psalter Hymnal No. 340 and leads in prayer.

ARTICLE 74

Upon introduction by Rev. H. Wittenbosch of the reception committee, cf. Arts. 40, 41, the executive secretary of the board of foreign missions, Rev. H. J. Evenhouse, presents the following missionaries:

From the Nigerian field, Mr. and Mrs. W. Bierema, Rev. and Mrs. Gerard Terpstra, Rev. and Mrs. H. De Groot, Rev. and Mrs. E. H. Smith, Mr. and Mrs. Ralph Dik, Miss Geraldine Vanden Berg, and Mr. W. Lemcke. Mr. Bierema, representing the Nigerian General Conference, addresses synod and extends greetings.

From the Japan field, Rev. and Mrs. E. Van Baak, and Candidate and Mrs. Wm. La Fleur, who have committed themselves to the Japan Mission. Rev. Van Baak, representing the General Conference of Japan, addresses synod and extends greetings from the field and the Reformed Church of Japan.

From the Indian field, Rev. J. C. Kobes, Rev. and Mrs. F. Vander Stoep, and Rev. R. J. Buining. Rev. Kobes, representing the Indian General Conference, addresses synod and extends greetings.

The executive secretary introduces Candidate and Mrs. Gerald Nyenhuis who together with Dr. and Mrs. David Holwerda will be sent to Mexico.

Rev. J. Medendorp responds to the greetings of the missionaries and wishes all godspeed.

ARTICLE 75

Rev. Bassam Madany addresses synod and reports on the Arabic broadcast of the Back-to-God Hour. (See Art. 46)

ARTICLE 76

The president welcomes the fraternal delegate of the Orthodox Presbyterian Church, Rev. John Galbraith.

ARTICLE 77

The president reads a letter from Rev. Wm. Vander Haak, appointed to be the editor for the *committee on education.* Rev. Vander Haak re-

quests synod's prayers for guidance in reaching a decision on his appointment. The letter is received as information. (See Art. 38 and Supplement No. 29)

ARTICLE 78

The advisory committee, *Church Order No. 1,* cf. Arts. 23, 39, Rev. C. W. Flietstra reporting, submits the following:

I. REDUCTION OF NUMBER OF DELEGATES TO SYNOD

A. *Material:* Overture No. 6.

Classis Grandville overtures synod that the number of delegates representing the classes at our synods be reduced by 50 percent, i.e. each classis be represented by one minister and one elder.

B. *Recommendations:*

1. That synod refer this matter to the churches for study.

Grounds:

a. This is a change which directly involves the representation of our consistories and classes.

b. Only one classis has expressed itself to date on this particular matter.

—*Adopted*

2. That synod declare this to be its answer to Overture No. 6.

—*Adopted*

II. ECUMENICITY AND INTER-CHURCH CORRESPONDENCE

A. *Materials:* Agenda Reports Nos. 31, 31-A. (See Supplements Nos. 31, 31-A)

B. *Recommendations:*

1. That synod grant Rev. G. Hoeksema, general secretary of the RES, the privilege of the floor on all matters pertaining to the RES.

—*Adopted*

2. That synod approve the request of the committee to add Rev. G. Hoeksema and Rev. C. Boomsma to its personnel. (See Art. 147)

—*Adopted*

3. That synod grant its standing committee permission, in collaboration with the calling church, to decide whether meetings of the RES shall be at Knollcrest or at the present Calvin College campus. —*Adopted*

4. That synod elect as delegates to the Fifth RES, in accordance with previous decisions, one minister, one professor, one elder as regular delegates and three additional non-voting delegates. —*Adopted*

(See Art. 147) *Referred to committee on appointments*

5. That synod instruct the convening church, Calvin Christian Reformed Church of Grand Rapids to invite the following:

a. *North America:*

(1) To send a regular delegation:
(a) Christian Reformed Church
(b) Orthodox Presbyterian Church
(c) Reformed Presbyterian Church

(d) Reformed Presbyterian Church of North America (General Synod)
(e) Evangelical Presbyterian Church
(f) Old Christian Reformed Church of Canada
(g) Free Christian Reformed Church of Canada
(h) Canadian Reformed Church
(i) Netherlands Reformed Church

b. *South Africa:* (To send a regular delegation)

(1) Each of the five provincial synods of the Nederduitse Gereformeerde Kerk, viz. Kaapland, Transvaal, Vrijstad, Natal, and S.W. Afrika.
(2) Die Gereformeerde Kerk van Suid Afrika
(3) Church of England of South Africa

c. *Nigeria:* (To send a regular delegation)

(1) The Tiv church
(2) The East Benue church

d. *The Netherlands:* (To send a regular delegation)

(1) Gereformeerde Kerken
(2) Christelijke Gereformeerde Kerk
(3) Gereformeerde Kerken (Onderhoudende Art. 31)
(4) Gereformeerde Gemeenten
(5) Oud Gereformeerde Gemeenten

e. *Scotland:* (To send a regular delegation)

(1) Free Church of Scotland
(2) Reformed Presbyterian Church of Scotland

f. *Ireland:* (To send a regular delegation)

(1) Irish Evangelical Church
(2) Reformed Presbyterian Church

g. *France:* (To send a regular delegation)

L'Union Nationale des Reformees Evangeliques Independantes de France

h. *Japan:* (To send a regular delegation)

Reformed Church of Japan

i. *Australia—New Zealand:* (To send a regular delegation)

(1) Reformed Church of Australia
(2) Reformed Church of New Zealand

j. *Ceylon:* (To send a regular delegation)

Reformed Church of Ceylon —*Adopted*

6. That the invitation of guests be referred to the committee on ecumenicity and Inter-church correspondence jointly with the convening church. —*Adopted*

7. That the committee, jointly with the calling church, postpone the convening of the Fifth RES if a lack of agenda material should so warrant. —*Adopted*

8. That synod note the following observations of the committee:

a. *Latin America*

(1) Your committee is watching with interest the birth of independent Reformed churches in Brazil and Argentina. It is our opinion that these should be invited to send delegates if their organization is completed and they are able to send delegates.

(2) We are also awaiting the results of contact with the independent Presbyterian church of Mexico.

b. *Indonesia:* We are continuing to try to re-establish satisfactory contact with churches in Indonesia.

c. *Hungary:* Contact with the Reformed churches in Hungary is now non-existent.

d. *Switzerland:* We are making a study of possible contact in Switzerland. —*Received as information*

9. That synod postpone any action concerning our relations with the church in Korea and hold in abeyance for the present any invitation to the Korean church to the Fifth RES. —*Adopted*

10. That synod forward the evaluation of the report of the "Deputies for Ecumenicity" to the secretary of the Committee of Deputies of the Gereformeerde Kerken of the Netherlands. (See Supplement No. 31) —*Adopted*

11. That synod forward the proposed evaluations together with the history of the synodical decisions regarding the WCC found under "V," and send them to the Deputies for Ecumenicity of the Reformed churches of the Netherlands. (See Supplement No. 31, V) —*Rejected*

12. That synod recommend the re-appointment of Dr. D. L. Van Halsema to the Committee for three years and refer this to the committee on appointments. (See Art. 147) —*Adopted*

13. That synod postpone action on the request of the Comision Independencia of the Iglesia Reformada of Argentina to be recognized as a sister church pending further investigation by the committee on ecumenicity and Inter-church correspondence. —*Adopted*

(Church Order, No. 1, continued in Art. 81)

ARTICLE 79

Synod decides to hold an evening session. Elder G. Elzinga closes with prayer.

TUESDAY EVENING, JUNE 19, 1962

Eleventh Session

ARTICLE 80

The president calls the meeting to order. Rev. P. Lagerwey calls for the singing of Psalter Hymnal No. 379 and leads in prayer.

ARTICLE 81

The vice president assumes the chair. The advisory committee, *Church Order, No. 1,* Rev. C. W. Flietstra reporting, cf. Arts. 39, 78, submits the following:

CLOSER RELATIONSHIP WITH THE ORTHODOX PRESBYTERIAN CHURCH

A. *Material:* Agenda Report No. 25. (See Supplement No. 25)

B. *Recommendations:*

1. That synod thank the committee for its work. (See Art. 147) —*Adopted*

2. That synod not accede to the recommendation of the committee in contact with the OPC that "Synod appoint a committee to study the matter referred to in 1944, viz., the essentials and non-essentials of doctrine, polity, and liturgy, and that for the present, in view of the pivotal place occupied by ecclesiastical polity in our conversations with the OPC, that priority be assigned to a study of the essentials and non-essentials in polity."

Grounds:

a. The study contemplated is too large in scope to be completed in time to be of use to the contact committee in the near future.

b. The study contemplated would not be orientated directly to the point at issue between the Chr. Ref. Church and the OPC. —*Adopted*

3. That synod request the committee on Closer Relations with the OPC to present to synod a list of the points at issue in matters of church polity between the OPC and CRC along with *specific suggestions* for the resolution of these points, or areas of disagreement. —*Adopted*

4. That synod recommend with respect to the proposed circulation of the doctrinal standards of the two churches that such an exchange be postponed for the present time.

Grounds:

a. The Confession of Faith of the Orthodox Presbyterian Church is in print only in the new praise book, the *Trinity Hymnal.* The Larger and Shorter Catechisms (Westminster) have not been revised by the OPC and are available in many forms. To put all of these into convenient form for distribution at this time would be costly.

b. In the committee's judgment, the doctrinal issues are not relevant at the present juncture of their ecumenical conversations since matters of ecclesiastical polity demand prior attention. In view of this the great expense that would be involved in printing the standards is not justified at the present time. —*Adopted*

(Church Order, No. 1, continued in Art. 98)

ARTICLE 82

The advisory committee, *publication matters,* cf. Art. 38, Rev. W. Smedes reporting, submits the following:

I. 400TH ANNIVERSARY OF THE HEIDELBERG CATECHISM

A. *Material:* Overture No. 25.

B. *Content:* In view of the fact that 1963 will mark the 400th anniversary of the Heidelberg Catechism, the Faculty of Calvin Seminary requests synod to observe this anniversary by arranging a commemorative mass meeting to be held in Grand Rapids on the Thursday of the first week of Synod in 1963, by encouraging the holding of commemorative meetings throughout the entire church during the fall of 1963, by providing for the preparation of a commemorative booklet.

C. *Recommendations:*

1. That synod recommend that our church commemorate the 400th anniversary of the Heidelberg Catechism. —*Adopted*

2. That synod appoint a committee to make plans for proper observance. Suggestions for observances are:

a. That this committee, in conjunction with the synodical committee, make arrangements for the Synod of 1963 to give special recognition to this occasion at some time during its sessions.

b. That the committee provide for the preparation and distribution of a commemorative booklet and that the Seminary Faculty be requested to prepare the materials for this booklet.

c. That the committee encourage the holding of commemorative area meetings throughout the entire denomination during the fall of 1963.

d. That the committee confer with editors of our church papers in regard to a special edition at the approximate time of the commemorative celebrations.

e. That the committee consider the providing of a special bulletin cover or covers for our congregations. —*Adopted*

3. That synod recommend to the budget committee the appropriating of funds to implement this program. (See Art. 139) —*Adopted*

4. That synod consider this an answer to Overture No. 25. —*Adopted*

II. SUNDAY SCHOOL COMMITTEE

A. *Materials:* Agenda Report No. 22. (See Supplement No. 22)

B. *Recommendations:*

1. That synod recognize Rev. J. Schaal, editor-in-chief, and Rev. G. J. Rozenboom, chairman, as representatives of this committee before synod. —*Adopted*

2. That synod express its appreciation to this committee for the fine work that it has done. —*Adopted*

3. That synod approve the general lesson plan (six-year plan, divided into two three-year cycles). —*Adopted*

4. That synod approve the detailed lesson plan for 1963. —*Adopted*
(See lesson plan in Supplement No. 22)

5. That synod approve the following nominations for the Sunday school committee:

Miss Marian Schoolland (incumbent) and Miss Frederika De Jong.
Miss Marian Schoolland elected.

Dr. John Van Bruggen (incumbent) and Dr. Donald Oppewal.
Dr. John Van Bruggen elected.
Mrs. John Guichelaar and Mrs. Everett Kuizema.
Mrs. John Guichelaar elected. —*Adopted*
(Committee personnel in Art. 147)
(Publication Matters continued in Art. 119)

ARTICLE 83

The advisory committee, *Appeals No. 1,* cf. Art. 67, Rev. L. Tamminga reporting, submits the following:

I. REQUEST OF DR. JAMES DAANE

A. *Materials:*

1. Letter of Dr. Daane, May 19, 1962. (See Supplement No. 35-A)
2. Agenda Report No. 35. (See Supplement No. 35)
3. Letter of the Los Angeles consistory, June 14, 1962. (On File)

B. *Observations:*

Dr. Daane stated in his letter that, in his judgment, the "Los Angeles case" was resolved within the Los Angeles consistory and within Classis California on the basis of the 1961 synodical committee's declaration that "the consistory could rest assured that no church body maintains or upholds these grave charges (those brought against myself and the Los Angeles consistory by protestant W. I. Buiten) (quotation from document of synodical committee to consistory and to classis)." He also stated that this declaration of the synodical committee is factually true.

Furthermore, he requests the Synod of 1962 to express its concurrence with the declaration of the committee appointed by the Synod of 1961 by adopting the following statement and publishing it in our church papers:

> "The Synod of 1962 concurs with the position of its committee appointed by the Synod of 1961, 'that no church body maintains or upholds these grave charges' namely, those made by Mr. W. I. Buiten against the former pastor of the Los Angeles church, Dr. James Daane."

Dr. Daane makes this request, as he states, "In view of the unfortunate and prejudicial publicity this case has obtained throughout the denomination."

Your committee judges that Dr. Daane's request can be adequately dealt with only after a resumé has been given of the labors performed by the synodical committee, which resulted in bringing about the resolution of the Los Angeles case. (See Supplement No. 35)

C. *Resumé of the labors of the committee appointed by the Synod of 1961:*

The committee appointed by the Synod of 1961 had received a twofold mandate:

1. "In loco to give counsel to Classis California and the Los Angeles consistory in any unresolved problems in this situation."

Pursuant to this part of its mandate the committee met with the Los Angeles consistory on Monday evening, September 18, 1961.

The consistory presented the committee with two problems which it considered to be unresolved between itself and Classis California:

a. The first unresolved problem which the consistory presented was expressed in these words: "Classis did not render a verdict in our case re Mr. Buiten." In elucidating this statement, the remark was made that classis did not render a verdict in regard to the two primary charges which Mr. Wm. I. Buiten brought against the pastor and the consistory, namely:

"(1) I am charging Dr. Daane with deliberate, gross neglect of pastoral duties as outlined in the Church Order and Form of Ordination, and as dictated by tradition and common sense.

"(2) I further charge the consistory with neglect of spiritual work, mismanagement of church affairs, failure to exercise proper discipline, and the lack of Christian conviction in dealing with a degenerating church situation." (Cf. p. 10 of Enclosure 2 of Mr. Buiten.)

Note: In this same enclosure Mr. Buiten states: "I see a church . . . whose spiritual foundations are crumbling; a church which is most certainly travelling the road to hollow, lifeless modernism."

In reply to this complaint of the consistory, the committee of synod stated that it would report to this classis:

A. That we can understand that the Los Angeles consistory felt very keenly grieved about the above-mentioned charges. However, in view of the decisions taken by the Synod of 1961, the consistory could rest assured that no church body maintains or upholds these grave charges.

B. That classis be pointed to the fact that it, too, has not based its decisions re the Los Angeles case on a consideration of these primary charges; but rather, decided that censure should be lifted on the basis of other considerations (some of which were alleged to be evidences in support of these charges); and subsequently chided the consistory for insubordination when it failed to lift the censure which classis demanded.

C. That the consistory be pointed to the fact that it had been remiss, because it had not at all times formally protested the failure of classis to refer to these primary charges.

The consistory hereupon adopted a motion to the effect that it concurs with the statement of the committee, and that it agrees that its judgment of the situation resolves the unresolved problem mentioned in this first point.

b. The second unresolved problem presented by the consistory was put in these words: "Grounds on which discipline was imposed have never been evaluated."

Also this second point the committee discussed at length with the consistory; and, as a result of this discussion, the consistory adopted the following motion: "The Los Angeles consistory hereby declares that the

statements, made by the committee of synod, and to which it agreed in Point I, by implication also take care of this unresolved problem."

Again, pursuant to the first part of its mandate, the synodical committee met with Classis California on September 20, 1961.

It presented this body with an account of its labors with the consistory of Los Angeles and requested that classis accept the statements which it gave to the consistory, in reply to their complaints, and thereby agree that the adoption of them also resolves the unresolved problems between classis and the consistory of Los Angeles.

Classis, in answer to this request of the synodical committee, adopted the following motion: "That classis concur in the work done by the committee of synod and expresses that it is satisfied with the decisions taken by the Los Angeles consistory as a result of its work."

2. The second part of the mandate of the committee appointed by the Synod of 1961 reads as follows:

"That Classis California be advised to give the necessary admonition and counsel to the pastor and the consistory of the Los Angeles congregation, in fraternal concern and Christian love, so that our church may be assured that this congregation too is distinctively Reformed also in practice. This admonition and counsel shall initially be rendered in cooperation with the president and vice-president of the Synod of 1961 and consequently, if necessary, through the regular channels of classical church visitors."

Pursuant to this second part of the mandate given by the Synod of 1961, a committee of Classis California (Revs. James Putt, Henry Radius and Elder George Te Velde) together with the synodical committee, met with the consistory of Los Angeles on Thursday evening, September 21, 1961.

The combined committee presented the consistory with the following items of admonition and counsel, and stated that it trusted that these would be received by the consistory in the spirit in which they were presented:

"A. We advise that, if in the future there arises a serious difference between the classis and the consistory, and the consistory is not satisfied with the decision of classis, the consistory will avail itself of the right and duty to protest such a decision at once.

"B. We advise the consistory that it abide by the decisions of major ecclesiastical assemblies, even though it may have to do so under protest.

"C. We urge the consistory to exercise Christian discipline faithfully, so that no occasion for mistrust in regard to this matter may be given.

"D. We counsel the consistory that, in view of the fact that in the past there has been some doubt about its faithfulness in regard to family visiting, it will carry on this work diligently and regularly.

"E. We counsel the consistory, in accordance with Art. 21 of the Church Order, to do its utmost to promote the cause of Christian edu-

cation; and, if at all possible of realization, to stimulate the establishment of a Christian day school.

"F. We admonish the consistory, in view of some things which have occurred in the past, to exercise more diligence and discretion in regard to the managing of affairs of the congregation, so that no occasion for well-founded dissatisfaction may be given to the members of the congregation. As evidence for the need of this admonition we would refer the consistory to Art. 40, C, 6, of the Minutes of Classis California, held on Sept. 16, 1959, at Arcadia.

"G. We counsel the consistory to deal more gently and patiently with persons who come to it with complaints and charges. For example, instead of summoning such individuals to appear before the whole consistory, it would ordinarily be better to work with them by way of visiting committees."

The synodical committee (appointed in 1961) reports to this synod that also all these items of counsel and admonition, after they were thoroughly discussed *seriatim* in a brotherly spirit, were graciously received by the consistory, and in each case were adopted by that body in the form of a motion. Furthermore, it calls the attention of Synod to the fact that this reaction completely satisfied it (the synodical committee) and the committee of classis.

D. *Recommendations:*

1. That synod approve of the statements of the committee appointed by the synod of 1961 which were given to the consistory of Los Angeles, in reply to their complaints, and which were accepted by Classis California, and that synod agree that the statements served to resolve the unresolved problems between the Los Angeles consistory and Classis California. —*Adopted*

2. That synod not accede to the request of Dr. James Daane to make a public announcement in the church papers.

Grounds:

a. The charges which Dr. Daane refers to were at no time published in the church papers. Hence no public announcement regarding them in the church papers is required. —*Adopted*

b. The resumé, given under point "C" of our committee report, which will appear in the Acts of this Synod, is sufficient to serve the interests of Dr. Daane. (See Supplement No. 35) —*Adopted*

3. That synod declare this to be its answer to the request of Dr. Daane. —*Adopted*

II. REQUEST OF THE LOS ANGELES CONSISTORY

A. *Materials:*

1. Letter of the Los Angeles consistory, June 14, 1962. (On File)
2. Agenda Report No. 35. (See Supplement No. 35)
3. Letter of Dr. James Daane, May 19, 1961. (See Supplement No. 35-A)

B. *Observations:*

The Los Angeles consistory directs a communication to this synod in response to the report of the committee appointed by the Synod of 1961 regarding the Los Angeles case. The consistory declares that it is happy with and grateful for the work of the committee and the resolution of the unresolved problems as mediated by the committee. However, the consistory requests synod to make the statements of the committee, found on page 3 of its report (numbered a, b, and c) its own.

The consistory also endorses the request of its associate pastor, Dr. James Daane, found in his letter to this synod.

C. *Recommendations:*

1. That synod refer the consistory of Los Angeles to the recommendation adopted in connection with the letter of Dr. Daane, namely, "that synod approve of the statements of the committee appointed by the Synod of 1961 which were given to the consistory of Los Angeles, in reply to their complaints, and which were accepted by Classis California, and that synod agree that the statements served to resolve the unresolved problems between the Los Angeles consistory and Classis California."

—*Adopted*

Note: Elder Ralph de Groot requests to record his negative vote.

2. That synod refer the consistory of Los Angeles to the reply which it gave to Dr. Daane's request. (See Art. 83, I.)

3. That synod declare this to be its answer to the request of the Los Angeles consistory. —*Adopted*

(Appeals No. 1 continued in Art. 89)

ARTICLE 84

Elder H. Baker closes the session with prayer.

WEDNESDAY MORNING, JUNE 20, 1962

Twelfth Session

ARTICLE 85

The president calls the meeting to order. Rev. J. Hoeksema calls for the singing of Psalter Hymnal No. 177, reads Scripture from Isaiah 12, and leads in prayer.

ARTICLE 86

The clerk calls the roll. All delegates are present.

ARTICLE 87

The clerk reads the minutes of the ninth, tenth, and eleventh sessions. The minutes are approved.

ARTICLE 88

Synod decides to enter into executive session to consider the appeal of Rev. J. E. Brink. (See Art. 89, II)

ARTICLE 89

The advisory committee, *Appeals No. 1,* cf. Arts. 67, 83, Rev. L. Tamminga reporting, submits the following:

I. APPEAL REV. JOHN MALIEPAARD

A. *Materials:* Printed Appeal No. 2. (See Printed Appeals No. 2)
Reply to Rev. J. Maliepaard by Classis Hudson. (On File)

B. Your advisory committee met with Rev. Maliepaard and subsequently Rev. Maliepaard presented the committee with a document expressing his desire to withdraw his appeal. —*Received as information*

II. APPEAL REV. J. E. BRINK

A. *Materials:*

1. Letter of Appeal of Rev. J. E. Brink.
2. Letter of Mrs. Nick Leep, Highland, Ind., May 3, 1962.
3. Letter of Classis Minnesota North, May 8, 1962.
4. Letters of Virgil E. Angel, M.D., Feb. 19, 1962 and May 14, 1962.

B. *Recommendation:* That synod not sustain the appeal of Rev. Brink.
Grounds:

1. It is evident from the records of Classis Minnesota North that classis used its utmost in patience, Christian forbearance and helpfulness in dealing with the brother.

2. It is evident from the records that the appellant declined a call extended to him while being eligible for a call as declared by Classis Minnesota North.

3. For three years it has been published periodically in the church papers that the brother was eligible for a call and no other call has been received by him. —*Action withheld*

C. In view of the age and years of service of Rev. J. E. Brink we submit to Synod the problem of any financial arrangement that synod would be disposed to make. (See Art. 90)

ARTICLE 90

Synod decides, in view of developments that have come to light since the time that Classis Minnesota North reviewed the case of Rev. J. E. Brink, to refer the appeal of Rev. Brink to a special committee which, in consultation with Classis Minnesota North, shall evaluate the special elements in the case and shall submit recommendations to the Synod of 1963. (See Art. 147 for committee appointed)

(Appeals No. 1, continued in Art. 121)

ARTICLE 91

The secretary of the board for home missions and the secretary for foreign missions waive their right to have their reports concerning the mission work in Mexico considered prior to the report of the advisory committee. (See Supplements Nos. 6, 6-A, 6-B, 7)

ARTICLE 92

Elder L. La Grand closes the session with prayer.

WEDNESDAY AFTERNOON, JUNE 20, 1962

Thirteenth Session

ARTICLE 93

The president calls the meeting to order. Rev. R. W. Westveer calls for the singing of Psalter Hymnal No. 436 and leads in prayer.

ARTICLE 94

The president reads a cable from Missionary Rev. W. V. Muller of South America: "Brazilian churches now independent. Greet Synod and request your prayers and fraternal relations." This is referred to the committee on Ecumenicity and Interchurch correspondence.

ARTICLE 95

Rev. H. Wittenbosch of the *reception committee,* cf. Arts. 40, 41, 74, introduces Rev. Gerald Boyce of the American Bible Society. Rev. Boyce addresses Synod.

Rev. J. Hofman of the *reception committee* introduces Mr. W. Ackerman of the World Home Bible League. Mr. Ackerman addresses Synod. Rev. P. Lagerwey responds.

ARTICLE 96

The joint advisory committees *home missions* and *foreign missions,* cf. Art. 91, Rev. B. J. Haan reporting, submits the following:

I. MEXICO

Preliminary remark: In the interest of saving time and serving synod with the most helpful advice, it was agreed by the committees of home missions and foreign missions to work conjointly on this issue since it involves both committees.

A. *Materials:*

1. Agenda Reports Nos. 6, 6-A, 6-B. (See Supplements Nos. 6, 6-A, 6-B)

2. Agenda Report No. 7. (See Supplement No. 7)

B. *History:* The Synod of 1960 gave the following mandate to the board of home missions, "Synod decide that work amongst the Mexican migrants and its follow-up in Mexico be the task of the board of home missions." (Acts, 1960, p. 117, C, 1) This work is being carried out by the home missions board.

The Synod of 1961 made the following decision: "... to declare Mexico a regular (i.e., quota financed) mission field of the Christian Reformed Church" (Acts, p. 47). It also instructed the board of foreign missions to make arrangements for calling and preparing at least two missionaries for service in Mexico, with a view to evangelistic labors and educational work. It further urged the boards of foreign and home missions to confer about the mission work in Mexico, and to define a common policy to be presented to the Synod of 1962.

Sub-committees of each board met and came to the following decision:

"1. That the work in Mexico be carried on under one board, rather than two boards;

"2. That the migrant work north of the Mexican border remain under the home mission board; and

"3. That the mission work in Mexico be assigned to the home mission board." (See Supplement No. 6, XIII, F.)

The board of home missions accepted this report and is presenting this to synod for approval. However, the board of foreign missions rejected this report and presents the following to synod for approval:

"That the supervision of mission work in Mexico be assigned to the board of foreign missions.

"Grounds:

"1. Mexico is a foreign country outside the confines of our denomination.

"2. Mexico, as a Spanish-speaking country, is part of the Latin American world in which the board of foreign missions is already working.

"3. The distinctive character of the foreign board's work is to establish and/or work with national church bodies.

"4. The possibility of the Independent Mexican presbytery's becoming a classis of the Christian Reformed Church is remote.

"The follow-up work with the Mexican migrants in Mexico can conveniently be carried on under the supervision of the board of foreign missions." (See Supplement No. 7)

The board of home missions has also presented to synod a detailed defense of their position. The board of foreign missions was not aware that this was being presented but Rev. H. Evenhouse presented before our advisory committee a verbal, detailed, answer to this report of the home missions board. (See Supplement No. 6-A)

C. *Analysis of the problem.* First of all we take note of the fact that God is blessing abundantly the work among the Mexicans. Also that both boards have been mandated to work in Mexico. However, both boards recognize a serious problem and call for a clear definition of jurisdiction in the work. The home missions board requests the entire work, within and without Mexico, under their control. The foreign missions board seeks control over all the work done within Mexico, both that which is initiated by it and the follow-up work resulting from previous contacts made north of the border, and recommends that the work among immigrants north of the border be in the hands of the home missions board.

It should be observed that there are good arguments presented by both boards; that the issue is by no means easily solved since related issues of policy and jurisdiction in foreign fields, present and future, are tied up with this matter; and that, although there is a fine spirit evident between the boards on this issue, convictions run very deep on both sides.

Your joint advisory committee has listened to the representatives from both boards and has rather thoroughly discussed the issue. As to the at-

tempt to determine which board should be recommended for control of the field, there was revealed not only a great deal of hesitancy but also a more or less equal division of opinion. This led the joint advisory committee to consider the wisdom of a year's study of the problem by a committee competent to do this and to advise the Synod of 1963. The fear that delay might hamper the wonderful work now in rapid progress was carefully evaluated and it was agreed that an interim provision would prevent jeopardizing the work.

D. *Recommendations:*

1. That synod place the problem of jurisdiction with respect to the Mexican mission work in the hands of a study committee to report to the Synod of 1963.

Ground: The church faces a unique problem in mission jurisdiction in that both the foreign and home mission boards are engaged in a foreign field, presenting problems relative to mission policies which require careful and competent study. —*Adopted*

2. That synod refer this matter to the present committee on administration of the Indian field (to be then called the Committee on Administration of the Indian and Mexican fields).

Ground: It is clearly evident that the problem with which this committee is already concerned has elements similar to, if not identical with, the problem presented in the Mexican situation. —*Adopted*

3. That synod enlarge the present committee on administration of the Indian field by the addition of four men who have special competency in mission matters.

Ground: The study of this issue could very well lead to the reconsideration of mission policies which require competent evaluation and judgment on the part of a more representative committee. —*Adopted*

(See Art. No. 147)

4. That synod declare that in the interim the work among the Mexicans, delegated by synod to the board of foreign missions and the board of home missions, be cautiously continued. —*Adopted*

ARTICLE 97

The advisory committee, *budget matters,* cf. Art. 23, Mr. M. Vander Velde reporting, submits the following:

I. REQUEST FOR RECOGNITION

That synod grant the privilege of the floor to the members of the special advisory budget committee on all budget matters. —*Adopted*

II. RELATIONSHIP OF CALVIN COLLEGE AND JUNIOR COLLEGES RE QUOTA DENOMINATIONAL FUNDS

A. *Material:* Agenda Report No. 17. (See Supplement No. 17)

B. *Recommendations:*

1. That synod grant the privilege of the floor to Rev. J. B. Hulst, the reporter for the study committee, and to Mr. Ralph Vermeer, a member of the study committee. —*Adopted*

2. That synod adopt this plan presented in Agenda Report No. 17 (65 per cent - 35 per cent ratio) of quota support for Calvin College and Seminary to become effective with the quotas to be paid for the year 1963. (See Supplement No. 17)

Ground: This solution gives an equitable, consistent, and permanent solution to the various problems raised in the mandate and the overtures underlying the mandate. —*Adopted*

3. That synod declare that those areas which benefit from the quota reduction should employ the monies saved to finance their present area colleges. (See Art. 139, XXV, for area quotas) —*Adopted*

4. That synod thank the members of the study committee for their fine efforts. —*Adopted*

III. OVERTURE NO. 37 OF CLASSIS LAKE ERIE

A. *Materials:*

1. Overture No. 37

2. Agenda Report No. 17. (See Supplement No. 17)

B. *Recommendations:*

1. That synod not accede to the request of Classis Lake Erie.

Grounds:

a. This classis is within the geographical area of the other Michigan classes.

b. The benefits received from Calvin College in terms of number of students in attendance may vary each year.

c. During transition periods all minor inequities cannot be adjudicated at once. —*Adopted*

2. That synod declare this to be its answer to Overture No. 37. —*Adopted*

(Budget Matters continued in Art. 139)

ARTICLE 98

The advisory committee, *Church Order* No. 1, cf. Arts. 23, 39, 78, 81, Rev. C. W. Flietstra, reporting, submits the following:

I. COMMUNICATIONS FROM MR. A. WARNAAR RE: ICCC CONGRESS

A. *Materials:*

1. Letters from general secretary Warnaar to Dr. Danhof, stated clerk of synod.

2. Official invitation to the Fifth Plenary Congress of the ICCC.

B. *Analysis of Material:*

1. The ICCC, through its associate general secretary, requests the Christian Reformed Church "to send one or more observers" to its forthcoming Fifth Plenary Congress to be held in Amsterdam, August 14-20, 1962.

2. It is stated in these communications that "the Gereformeerde Kerken also decided to send observers" and that "Prof. Jooste has been

appointed to attend . . . as an official observer for Die Gereformeerde Kerk in South Africa."

C. *Recommendations:*

1. That synod express its appreciation to the ICCC for its kind invitation to attend the Fifth Plenary Congress meeting in Amsterdam, August 14-20, 1962. —*Adopted*

2. That synod accept the invitation of the ICCC to send one or, if feasible, two official observers to this Fifth Plenary Congress. —*Adopted*

3. That synod consider as observers for this congress the ministers who will be in the Netherlands on this date. —*Adopted*

(Synod refers appointment to the Synodical Committee.) (See Art. 147)

II. COMMUNICATION OF CALVIN SEMINARY FACULTY

A. *Material:* Communication from Dr. H. Stob, secretary of Calvin Seminary Faculty, dated June 4, 1962, addressed to the Synod of the Christian Reformed Church. (See Communication No.1)

B. *Analysis of Material:*

1. During the Fall of 1961, the synodical committee considered and declined an invitation addressed to the Christian Reformed Church to appoint a *representative to* participate in theological conversations between representatives of the Reformed and Lutheran communions. (See Supplement No. 40)

2. The president of the Seminary inquired of the sponsors of these conversations whether a faculty observer would be welcome. Having received a favorable response, he brought the matter to the attention of the Seminary faculty.

3. The Calvin Seminary faculty in its January 10, 1962, meeting decided to send such an observer. Voting by ballot, it designated Professor Henry Stob as its observer.

4. Meetings of such "Theological Conversations" were held in New York, February 16-17, 1962, with the faculty's observer in attendance. Professor Stob submitted a written report of these consultations between representatives.

5. With reference to this report, the Seminary faculty decided:

a. To inform synod that the faculty sent an observer to the consultations;

b. To provide synod with a copy of the report submitted to the faculty by its observer; and

c. To seek synod's permission to send a *representative* to the conversations still to be held (February 21-24, 1963).

Grounds:

1. The conversations are strictly theological, and do not in any way commit the church to ecclesiastical union, federation, or affiliation.

2. The conversations afford an opportunity to bear our witness in a most meaningful and influential forum.

3. The conversations enable us to discover at first-hand from responsible spokesmen what our Reformed and Lutheran contemporaries are thinking and teaching.

4. It is the province of a theological faculty to engage in conversations of this nature.

C. *Recommendations:*

1. That synod permit the faculty of our Calvin Seminary to send a *representative* to the Reformed-Lutheran theological conversations still to be held.

Grounds:

a. The conversations are strictly theological, and do not in any way commit the church to ecclesiastical union, federation, or affiliation.

b. The conversations afford the faculty an opportunity to bear its witness in a most meaningful and influential forum.

c. The conversations enable the Faculty to discover at first hand from responsible spokesmen what its Reformed and Lutheran contemporaries are thinking and teaching.

d. It is the province of a theological faculty to engage in conversations of this nature. —*Adopted*

2. That synod declare this to be its answer to the Seminary faculty communication. —*Adopted*

III. COMMUNICATION FROM REV. P. DE KOEKKOEK:

A. *Material:* Letter from Rev. P. De Koekkoek dated June 15, 1962.

B. *Recommendation:* That synod declare this communication out of order for consideration.

Grounds:

a. (cf. Rules for Synodical Procedure, V.F.)

b. It was not processed through the normal ecclesiastical channels. (Church Order No. 1, continued in Art. 145) —*Adopted*

ARTICLE 99

The advisory committee, *varia,* Rev. A. Kuyvenhoven reporting, submits the following:

I. THE AMERICAN BIBLE SOCIETY

A. *Material:* Agenda Report No. 10. (See Supplement No. 10)

B. *Recommendation:* That synod note with gratitude the important work being carried on by the American Bible Society.

—*Received as information*

2. Synod continue a representative. (See Art. 147) —*Adopted*

II. WORLD HOME BIBLE LEAGUE

A. *Material:* Agenda Report No. 13. (See Supplement No. 13)

B. *Recommendation:*

1. That synod note with gratitude the expanding work of the World Home Bible League. —*Received as information*

2. Synod continue a representative. (See Art. 147) —*Adopted*

III. FUND FOR NEEDY CHURCHES

A. *Material:* Agenda Report No. 16. (See Supplement No. 16)

B. RECOMMENDATIONS:

1. That salaries to be paid to ministers by churches receiving assistance from the Fund for Needy Churches in 1963 be not less than $4,200.
—*Adopted*

2. That the per family contributions towards the minister's salary in aid-receiving congregations be set at not less than $70 in the USA and $65 in Canada.

Ground: The $70-$60 ratio has been maintained since 1959. However, synod has repeatedly stated that the per family contributions in the Canadian churches ought to be increased annually until they are on a par with the per family contributions in the aid-receiving churches of the USA. (Comp. Acts, 1950, Art. 86-E, and Acts, 1958, p. 69, 2 and 3.)
—*Adopted*

3. That an allowance of $200 per child be granted in excess of the salary. —*Adopted*

4. That mileage allowances be granted according to the following schedule:

a. No allowance from the FNC for the first 5,000 miles on the field.
b. In the USA, 7¢ per mile for not more than 3,500 miles.
c. In Ontario and Quebec, 7¢ per mile for not more than 5,000 miles.
d. In the Western and Maritime Provinces of Canada, 8¢ per mile for not more than 6,500 miles. —*Adopted*

5. That synod call to the attention of aid-receiving churches that assistance toward the moving expenses of the minister is available through the FNC if and when such aid is needed. According to the policy adopted in 1960, such assistance will be granted at the same rate, percentage-wise, as subsidy. (If a church receives 25% assistance toward salary, it may apply for 25% of the total cost to move a minister and his family).
—*Adopted*

6. That synod take note of the concern expressed by the FNC committee in the following words: "The emphasis on evangelism has led to the organization of many small churches .... It is quite apparent that the (financial) need of many of these churches is due to the fact that their mothers have forsaken them too early. These orphans then turn for assistance to the FNC committee which is not constituted to nurture and supervise them in the years of growing pains. This practice does not seem proper nor wise."

Agenda Report No. 16. (See Supplement No. 16)
—*Received as information*

7. That synod approve the nominations of Mr. Egbert Beezhold and Mr. Henry Tibstra and the nominations of Rev. R. Wildschut and Rev. J. Bylsma and refer this to the committee.

Rev. Wildschut and Mr. Beezhold are appointed. (See Art. 147)
—*Adopted*

IV. POLICY ADJUSTMENT RE FUND FOR NEEDY CHURCHES

A. *Material:* Agenda Report No. 16, IV. (See Supplement No. 16, IV)

B. *Elucidation:*

Both Classis Hudson and Classis Hackensack sent overtures to the Synod of 1961, in which they pointed out that there is an inequality between the salary of a home missionary and the salary of a minister in a subsidized church and that this disparity causes hardship to the minister and/or membership whenever a mission station is organized into a congregation. Classis Hudson requested that the policies of FNC be coordinated with the policies of the general home missions committee and that the voice of classis receive more recognition in determining the actual financial need of a congregation. The Synod of 1961 referred both overtures to the FNC committee for study and report.

In its study of the matter the FNC committee reviews the history of the fund from the time when it was supported by freewill offerings, to its administration by home missions, until its present organization was effected in 1958. By means of questionnaires a study was made of the salary-income of ministers. The committee concludes that ministers in smaller, self-supporting churches receive $300 less than ministers in subsidized churches, while ministers in subsidized churches receive $200 less than the home missionary. Having reviewed several other aspects of the problem, the FNC committee finds no reason for adjustment and recommends to synod that the FNC continue to operate under the mandate of 1958.

C. *Recommendations:*

1. That synod declare that the disposition of the overtures of Classis Hackensack and Classis Hudson (Overtures No's. 18 and 31, Acts, 1961), as recommended by the FNC committee, does not answer the problem which is raised by the overtures. —*Adopted*

2. That synod appoint a special committee for the purpose of studying and proposing a solution to the larger problem of meeting the actual financial needs of subsidized churches and of small, self-supporting churches, and of effecting closer coordination between the FNC and the home missions committee in regard to salary structure.

Grounds:

a. The problem raised by the overtures of the Classes Hackensack and Hudson is worthy of further study.

b. The present rules of the FNC (comp. Agenda, p. 142, IV D) do not answer the problem which has been raised.

c. The problem is aggravated by the fact that the salary scale of the general home missions committee is outside the direct control of the synod.

d. Any adjustment as suggested by Classis Hudson, without due regard to the total financial structure involving the three groups: the home missionary, the minister serving in a subsidized church, and the minister

serving in a small, self-supporting church, would disturb a delicate financial balance which now exists. —*Adopted*

(See Art. No. 147 for study committee)

V. RULE GOVERNING MILEAGE FROM THE FUND FOR NEEDY CHURCHES

A. *Material:* Overture No. 20 of Classis British Columbia requests that synod rule that the minister's claim for mileage from the Fund for Needy Churches be included in the form for subsidy from this fund and thereby subject to the recommendation of classis before it is forwarded to the committee.

B. *Recommendations:*

1. That synod rule that the minister's claim for mileage from the Fund for Needy Churches be subject to the recommendation of classis before it is forwarded to the FNC commmittee.

Ground: This will aid the FNC committee in its attempt to maintain close supervision of the fund. —*Adopted*

2. That synod declare this to be its answer to Overture No. 20. —*Adopted*

VI. CHRISTIAN SEAMEN'S AND IMMIGRANTS' HOME

A. *Materials:*

1. Agenda Report No. 15. (See Supplement No. 15)
2. Overture No. 10.

B. *Summary:* The Seamen's Home has been a synodical project for 47 years. The project was carried on through Classis Hudson which in turn entrusted the management of the home to a board. The Seamen's Home has now outlived its usefulness due to the relocation of the Holland-America Line and the changed nature of the spiritual work among seamen.

C. *Recommendations:*

1. That synod decide to discontinue the Christian Seamen's and Immigrants' Home in Hoboken, New Jersey, and to close the home September 1, 1962.

Ground: By that time the New York City pier of the Holland-America Line is expected to be in operation, which will conclude service at the Hoboken pier. —*Adopted*

2. That synod decide to discontinue the spiritual work among seamen performed by the chaplain of the Christian Seamen's and Immigrants' Home on September 1, 1962, and that no commencement of this spiritual work be made on the pier of the Holland-America Line in New York City, although this was decided by the Synod of 1958 (Acts, 1958, pp. 24, 25).

Grounds:

a. We are not wanted by the Holland-America Line and no space is provided for us to carry on this work.

b. No other locations are suitable to the work.

c. Chaplains now sail with the ships.

d. This is in harmony with the recommendations of the chaplain, the board and Classis Hudson. —*Adopted*

3. That synod empower the board of the Seamen's Home to dispose of the properties which are the Seamen's Home, parsonage in Clifton, New Jersey, and Miami Railroad stock. —*Adopted*

4. That synod continue the pension of Mr. C. Fisher in the amount of $1,200 *per annum.*

Grounds:

1. Mr. Fisher, former custodian of the home, was pensioned upon retirement in 1951.

2. This pension has been approved each year by synod in the annual budget of the Seamen's Home since 1951. —*Adopted*

5. That synod advise that the above recommendations be carried out under the supervision of Classis Hudson. —*Adopted*

6. That Synod express its warm appreciation to the board and personnel of the Seamen's Home for faithful service rendered. —*Adopted*

7. That synod declare this to be its answer to Overture No. 10. —*Adopted*

(Varia Matters continued in Art. 103)

ARTICLE 100

Synod decides to hold an evening session. Elder J. Schaap leads in closing prayer.

ARTICLE 101

A testimonial dinner honoring Prof. Albert Muyskens, cf. Art. 50, retiring after 27 years of teaching service at Calvin College, is held. The 400th anniversary of the French Psalter is commemorated.

WEDNESDAY EVENING, JUNE 20, 1962

Fourteenth Session

ARTICLE 102

The president calls the meeting to order. Rev. S. Kramer calls for the singing of Psalter Hymnal No. 459, and leads in opening prayer.

ARTICLE 103

The advisory committee, *varia,* cf. Art. 99. Rev. A. Kuyvenhoven reporting submits the following:

MINISTERS' PENSION AND RELIEF ADMINISTRATION

A. *Materials:*

Agenda Reports Nos. 18, 18-B. (See Supplements Nos. 18, 18-B)

B. *Recommendations:*

1. That synod approve the following nominations for the board of the minister's pension and relief administration.

a. For one minister delegate:
1) Rev. F. Handlogten (incumbent) — elected
2) Rev. L. Dykstra
b. For one non-ministerial delegate:
1) Mr. Wendell Bonnema (incumbent), Zeeland — elected
2) Mr. Peter Marcusse, Holland —*Adopted*
(Committee personnel in Art. 147)

2. That synod approve the honorable emeritation of the following ministers:

a. Rev. Leonard Verduin by Classis Grand Rapids South.
Ground: Retirement age.
b. Rev. John H. De Haan by Classis Minnesota North.
Ground: Physical disability.
c. Rev. Ralph J. Bos by Classis Minnesota North.
Ground: Years of service and retirement age.
d. Rev. G. Van Laar by Classis Pacific.
Ground: Retirement age.
e. Rev. Charles Spoelhof by Classis Eastern Ontario.
Ground: Retirement age and years of service.
f. Rev. Gerard Terpstra by Classis Grand Rapids West.
Ground: Ill health.
g. Rev. D. Mellema by Classis Grand Rapids West.
Ground: Past retirement age.
h. Rev. Gerben Zylstra by Classis Chicago North.
Ground: Retirement age and years of service.
i. Rev. Edward B. Pekelder by Classis Grand Rapids South.
Ground: Retirement age and years of service.
j. Rev. David Grasman by Classis Hudson.
Ground: Retirement age and years of service.
k. Rev. Corneal Holtrop by Classis Muskegon.
Ground: Retirement age.

3. That synod take grateful note of the fact that Dr. L. Praamsma has been sufficiently restored to resume his active ministry as of January 3, 1962, and that his name has been removed from the pension rolls.
—*Received as information*

4. That synod accept into our pension plan the brethren who were ministers with the Protestant Reformed Churches at the date on which this denomination joined with ours (July 13, 1961) with the understanding that they shall pay the 3½% of their salary from the date of their installation as ministers in the Christian Reformed Church.

Grounds:

a. The emeritus fund of the Protestant Reformed Churches in the amount of $14,324.84 has been placed in trust for the Christian Reformed Church.

b. This recommendation is in harmony with Art. IX A. 2a of our pension rules. —*Adopted*

5. That synod add the following to the rules for the administration of the ministers' pension and relief fund:

The ministers who are on leave of absence, those released from their congregations and awaiting call, or emeritated without pension shall contribute 3½% (or 4½%) of their salary or the same percentage of the average salary of the ministers of the Christian Reformed Church, whichever is greater.

Grounds:

a. If such ministers are to be eligible for the full benefits of the pension fund, they should be required to contribute.

b. This rule is in harmony with synod's instruction to the board of the ministers' pension and relief administration as found in Acts, 1961, Art. 101, II 3, page 83. *Adopted*

6. That the following proposed amendment to the pension rules be re-submitted to the MPRA board for further study and advice: "Upon remarriage, the pension payments to a widow shall cease, and all pension rights under the rules shall be forfeited, unless the spouse is a member of the pension fund." Art. IX, B. 7. *—Adopted*

(Varia Matters continued in Art. 115)

ARTICLE 104

Elder D. Van Beilen leads in closing prayer.

THURSDAY MORNING, JUNE 21, 1962

Fifteenth Session

ARTICLE 105

The president calls the meeting to order. Rev. K. L. Havert calls for the singing of Psalter Hymnal No. 449, reads Scripture from Ephesians 4 and leads in prayer.

ARTICLE 106

The clerk calls the roll. Rev. G. Goris, replacing Rev. A. Jabaay of Classis Grandville, and Rev. J. Bergsma, replacing Rev. M. Bolt of Classis Holland express their agreement with the *Public Declaration.* All delegates are present.

ARTICLE 107

The clerk reads the minutes of the twelfth, thirteenth, and fourteenth sessions. The minutes are approved.

ARTICLE 108

The advisory committee, *appeals No.* 2, cf. Art. 23, Rev. S. Van Dyken reporting, submits the following:

THE PRESIDENCY OF THE SEMINARY

I. MATERIALS

1. Agenda Report No. 9 (II. A. 1. a.) (See Supplement No. 9, II, A, 1. a.)

2. Appeals Nos. 4, 5, 6. (See Printed Appeals Nos. 4, 5, 6)

3. Agenda Report No. 9-A (I. B. 4.) (See Supplements No. 9-A, I, B, 4.)

4. Overtures No. 13. Classis Alberta North; No. 18. Classis British Columbia; No. 26. Classis Orange City; No. 30. Classis Grandville; No. 33. Classis Chatham; No. 38. Richton Park consistory; No. 39. Classis Grand Rapids West.

5. Letter of Mr. Fred Meekhof, June 9, 1962.

II. THE PRESIDENCY OF THE SEMINARY IN HISTORICAL PERSPECTIVE

In 1926 the faculty of the seminary requested the board of trustees to appoint a president for the seminary. This document was reviewed and tabled by the faculty in May, 1930 (*Faculty minutes,* May 20, 1930, Art. 3, and May 24, 1930, Art. 6.) In May, 1931, a recommendation of the executive committee of the board of trustees that the rector serve four years (instead of one year as formerly) and be eligible for reappointment, was referred to the faculty for consideration (*Board minutes,* May, 1931, Art. 27). The faculty at a special faculty meeting May 27, 1931, expressed itself on this proposal of the executive committee of the board of trustees in the following manner:

"1. The faculty concurs in the judgment that it is desirable to have a more permanent head for the seminary than the present system allows for. In fact, a plan similar to this has been discussed by the faculty once and again on an earlier occasion.

"2. With the suggestion that such a more permanent head be appointed for a period of four years and that he be eligible for reappointment at the end of that period the faculty also finds itself in agreement.

"3. We would suggest, however, that the principle of rotation be entirely abolished so that the board can, both now and at any time in the future when this quadrennial election takes place, select whomsoever from among the seminary faculty members they consider best qualified for the position.

"4. The faculty proceeds on the assumption that, if this or a similar new system is accepted, the board will seek the advice of the faculty before the election of such a more permanent head for our seminary takes place.

"5. Finally, we take the liberty to suggest that the introduction of such a new system would no doubt be an opportune time to drop the undesirable title 'Rector' for the head of our seminary and henceforth designate him as the 'seminary president.' "

(*Faculty minutes,* special faculty meeting, May 27, 1931)

After hearing these recommendations, the curatorium decided:

"a) To have a more permanent head of the seminary than in the past;

"b) To appoint him for four years and to consider him eligible for reappointment;

"c) To abolish the principle of rotation so that the board may both now and in the future when this quadrennial election takes place, select from among the seminary faculty members whom they consider best qualified;

"d) To seek the advice of the faculty before such an election takes place; and

"e) To designate the one who is elected 'seminary president'."

(*Board minutes,* May, 1931, Art. 84)

In the same month Professor Louis Berkhof was appointed as the first president of Calvin Seminary, to serve four years. (*Board minutes,* May, 1931, Art. 98. Cf. also *Acts of Synod,* 1932, pp. 207-8). Subsequently the board gave Professor Berkhof "an indefinite reappointment to the presidency" . . . . . "seeing that [he] had served acceptably as president of the institution for the past six years."

(*Acts of Synod,* 1936, Supplement II, p. 167).

The office of president, created because the faculty and board of trustees judged the less permanent and less selective office of rotating rectorship undesirable, was filled by president Berkhof until his retirement in 1944, and was successively held by professors Samuel Volbeda (1944-52), R. B. Kuiper (1952-56), and John Kromminga (1956-).

In 1955 synod approved a set of revised "Rules for Presidency of Calvin Seminary" framed by the faculty and adopted by the board, which defined the qualifications, mode of election, and office of the presidency in terms of general responsibilities and various relationships (to the faculty, student-body, board of trustees, the Church, and the president of Calvin College). (*Acts of Synod,* 1955, supplement 27, pp. 319-322, p. 48, art. 84.) Regarding the election of the president the adopted rules specify:

"His initial appointment as president shall be for a term of four years, after which he shall, if re-elected, hold indefinite tenure in that office."

(*Acts of Synod,* 1955, Art. 6, p. 320)

The phrase "re-elected" was revised to "re-appointed" by the Synod of 1960 in order to "put the language in agreement with the rules dealing with synod's reappointment of professors of the seminary." (*Acts of Synod,* 1960, Supplement No. 20-B, p. 258; p. 53, Art. 102.)

In 1961 the synod extended Dr. John Kromminga's term of office as president of the seminary for one year, grounding its action on the confidence expressed by the board in Dr. Kromminga's continuing as the president of the seminary, and the intention of proceeding with the usual rules for reappointment in 1962. In its action in 1961 the synod declared that the objections alleging a lack of confidence in Dr. Kromminga by the denomination were unsubstantiated.

(*Acts of Synod,* 1961, pp. 87, 192)

The same synod was pleased to note the recognition accorded president Kromminga in the American theological world by his election as Secretary of the American Association of Theological Schools. (*Acts of Synod,* 1961, Supplement No. 14, p. 189)

In accordance with the recommendation of the seminary faculty, and in harmony with the standing rules for the reappointment of a seminary

president, the board of trustees recommends to the Synod of 1962 that Dr. John Kromminga be reappointed president of the seminary with indefinite tenure. (*Agenda,* 1962, p. 113)

Thus the idea and role of the presidency has developed within our tradition in unbroken continuity from 1926 to 1962.

III. RECOMMENDATIONS

The recommendations of the advisory committee are formed in the light of the recommendation of the board of trustees and in the context of appeals made to the board of trustees by a minority committee of the faculty and two retired professors, overtures addressed to synod by a number of classes and an individual (Overtures Nos. 13, 18, 26, 30, 33, 39; and a letter of Mr. Fred Meekhof), and replies thereto by the board of trustees (Agenda Report 9-A, B. 4.) and an Overture, No. 38, of a consistory.

The advisory committee noted and calls the attention of synod to the fact that the recommendations of both the faculty and the board of trustees urge the reappointment of the incumbent president of the seminary, and that though various overtures for various reasons call for the reestablishment of a rotating rectorship (Overtures 13, 18, 30, 31; and Appeal No. 6), this is not endorsed by either the faculty or the board of trustees, that both the faculty and the board of trustees obviously work within the framework of the existing rules and explicitly favor the presidency, and make no reference to the rectorship so deliberately abolished by faculty and board action three decades ago. In addition to the fact that the presidency has been the favored mode of administration in our tradition, the advisory committee has come to the conclusion on the basis of available information that rectorships seemingly do not work well in our country, and that in the case of the one American seminary adduced chairmen of the faculty have been reappointed for many years running. The importance of long-range planning, the need for unity of administration and contact with the board of trustees, and adequate representation of the seminary before the denomination and other seminaries in the American theological world, the advisory committee is convinced, argue for the retention of the presidency.

The tenure of office appears to be the issue of central concern in a number of appeals and overtures. The board of trustees, on the basis of existing rules, recommends indefinite tenure for the president, and points out that indefinite tenure is not to be confused with life tenure. Appellants suggest

1) that limited tenure affords opportunity for periodic review of the presidency by the faculty and the board,
2) that it preserves greater equality among office-bearers,
3) that it is analagous to appointments to editorships, and
4) that potential change in the theological climate makes continuity in this office undesirable.

On the other hand, the board of trustees, the faculty, and a consistory contend

1) that the position of a president with indefinite tenure is subject to re-examination at any time,

2) that the citation of articles 17 and 84 of the *Church Order* are not relevant at this point since the president has no spiritual or ecclesiastical power over the faculty but exercises only an administrative function within a deliberative assembly of professors,

3) that sufficient safeguards exist to prevent administrative and academic irregularities, and

4) that the possible changes in the theological climate make continuity in office desirable.

It is to be noted that the presidency of the seminary does not exclude teaching, that the administrative structure of Calvin Seminary distributes the counselling load to all members of the faculty (the president in fact serves as supervisor of counselling), and that the possibility of reappointment equals indefinite tenure.

The careful review of all the above mentioned factors convinces the advisory committee:

1) That the arguments adduced by the faculty and board of trustees reflect a continuous tradition and are in harmony with the revised rules of 1955 governing the reappointment and office of the seminary president.

2) That the arguments presented in the appeals and overtures against the reappointment are not specific or weighty enough to warrant a change in the existing rules, and that the conclusions reached are based upon what we believe is a misinterpretation of provisions in the organizational structure of the seminary governing the presidency and provisions in the *Church Order* regarding ministerial parity.

The advisory committee therefore recommends:

A. That Dr. John Kromminga be reappointed president of Calvin Seminary.

Grounds:

1. This is the recommendation of the seminary faculty.
2. This is in harmony with the standing rules for the reappointment of a seminary president, and no sufficiently weighty reasons have been adduced to depart therefrom.
3. This is the recommendation of the board of trustees.
4. The Synod of 1961 demonstrated the confidence of the denomination in his leadership.
5. His capacity for effective leadership, recognized by the denomination and in the American theological world, recommend his reappointment. —*Adopted*

B. That Dr. John Kromminga be reappointed president with indefinite tenure.

Grounds:

1. This is the recommendation of the seminary faculty.

2. This is in harmony with the standing rules for the reappointment of a seminary president, and no sufficiently weighty reasons have been adduced to depart therefrom.

3. This is the recommendation of the board of trustees.

4. The capacity for leadership revealed in the term of his service as president, and the expression of confidence given to him by the Synod of 1961, which in its action envisioned reappointment with indefinite tenure in 1962, recommend this implementation of existing rules.

—*Adopted*

C. That synod declare this to be its answer to Printed Appeals Nos. 4, 5, and 6, and Overtures Nos. 13, 18, 26, 30, 33, and 39. —*Adopted*

Note: Rev. A. De Jager, member of the advisory committee, refrained from voting on Recommendation B above.

ARTICLE 109

Rev. R. Evenhuis requests Synod's permission to leave.

ARTICLE 110

Elder C. Van Andel leads in closing prayer.

THURSDAY AFTERNOON, JUNE 21, 1962

Sixteenth Session

ARTICLE 111

The president calls the meeting to order. Rev. R. Groeneboer calls for the singing of Psalter Hymnal No. 83 and leads in prayer.

ARTICLE 112

The president informs Prof. J. H. Kromminga that synod has reappointed him President of Calvin Seminary with indefinite tenure. Prof. Kromminga responds fittingly. (See Art. 108)

ARTICLE 113

Rev. H. Wittenbosch of the *reception committee,* cf Arts. 40, 41, 74, 95, introduces the Rev. John P. Galbraith, cf. Art. 76, fraternal delegate of the Orthodox Presbyterian Church. The Rev. Galbraith addresses Synod. Rev. John Piersma responds.

ARTICLE 114

The vice president takes the gavel. The Advisory committee, *Appeals* No. 3, cf. Art. 23, Rev. C. De Haan reporting, submits the following:

I. COMMUNICATION OF THE CONSISTORY OF THE SULLY CHRISTIAN REFORMED CHURCH

A. *Material:* Response to instruction given to the consistory by the Synod of 1961 in connection with an appeal by Mr. and Mrs. Dick Rolffs (Acts 1961, Art. 85, I D, pp. 66, 67.)

B. *Information presented by the consistory*

1. The consistory of Sully has concurred with the instructions of the Synod of 1961.

a. It has confessed to Mr. and Mrs. Rolffs that "It should not so hastely have granted the request for resignation of Mr. and Mrs. Rolffs.

b. It has withdrawn the offending statement quoted in the Acts of Synod: "We believe these accusations unfounded and to be only rumors and misgivings on the part of the accusers," and has so informed Mr. and Mrs. Rolffs. (Acts of 1961, pp. 66, 67)

2. In accordance with the instructions of synod the Elder against whom the charge of lying was originally made confessed to Mr. and Mrs. Rolffs that he had been responsible for using careless and inaccurate language.

3. Mr. and Mrs. Rolffs have refused to act in accordance with the decision of synod. They are still unreconciled to the consistory.

4. The consistory declares that the matter is now out of its hands.

C. *Recommendations:*

1. That synod note the consistory's report that it has concurred with synod's instructions. —*Received as information*

2. That synod acquiesce in the judgment of the consistory that the matter is now out of its hands since Mr. and Mrs. Rolffs are no longer members of the Christian Reformed Church. —*Adopted*

II. APPEAL OF THE CONSISTORY OF GOSHEN, INDIANA

A. *A Brief Summary of the Case*

1. A former pastor of the Goshen congregation, who had been deposed by Classis Kalamazoo, requested re-instatement as a minister of the gospel in the Christian Reformed Church.

2. The Goshen consistory overtured classis not to accede to this request.

3. At its Sept. 1961 meeting, classis, upon the advice of the synodical examiners, "decided to work out a program of probation for two years, the first year of which the party shall continue without licensure to preach, the second year that classis will consider giving him a qualified licensure to preach in a designated area. This action is taken with a view to the possible re-instatement after the two year probationary period."

4. The Goshen consistory protested this action at the April 1962 classical meeting.

6. The Goshen consistory appealed the Sept. 1961 decision of Classis to Synod.

B. *The Appeal:* "That synod declare that the action taken by Classis Kalamazoo, upon the advice of the synodical examiners, was out of order."

C. *Recommendation:* That synod not consider the request of the Goshen consistory.

Ground: Classis Kalamazoo is in the process of considering the protest of the Goshen consistory against the decision of Sept. 1961. (cf. point 5 above.) (Also cf. Church Order Art. 31.) —*Adopted*

2. That synod withhold judgment on the work of the synodical examiners.

Ground: Classis Kalamazoo is still considering the protest. —*Adopted*

3. That synod consider this its answer to the appeal of the Goshen consistory. —*Adopted*

III. WIERSMA BROTHERS APPEAL

A. *Materials:* Wiersma brothers' protest, together with 16 enclosures.

B. *A Summary of the history of the case.*

The Wiersma brothers were dissatisfied with the action of the consistory of the Cottage Grove Chr. Ref. Church as set forth in a news letter to the congregation dated March 1, 1959. They particularly objected to the consistory withdrawing a contract from them for the painting of their new church building, which withdrawal the consistory felt was necessary due to possible labor difficulties.

The appellants charged the consistory with sinful action and request that the consistory answer 29 questions. The consistory answered the 29 questions and pointed out several assumptions underlying these questions with which the consistory did not agree. There followed correspondence between the appellants and the consistory in which the viewpoints of both are enlarged upon. When it became evident that a difference of opinion prevailed, the consistory assured the appellants that it honored their right to hold an opinion differing from that of the consistory, but in turn asked them to honor the consistory's desire to fulfill its responsibilities as best it could, and that they accept the decisions made.

The Wiersma brothers appealed to Classis Chicago South (3-17-60) to declare that the following decision of the consistory was erroneous and unfounded: "that the painting contract be awarded to the next lowest bidder and that the Wiersma brothers be offered the full amount of payment agreed upon in their contract without requiring their services." Classis declared "that the consistory of the Cottage Grove Church should have kept its contract with the Wiersma Brothers until such time as work stoppage prevented the completion of the building." Later the appellants made complaint to the classis that the consistory did not express itself to them on this decision of classis. In this complaint they reveal that they made three requests of the consistory: 1. Requested an answer to the question: Was this specific case of Closed Shop good or evil? 2. That consistory publicly admit newsletter of March 1, 1959, was erroneous. 3. That the consistory return the $1,500.00 to the union and admit they had no right to take it under the prevailing conditions. Classis advised the consistory to express itself as regards the original classical decision. The consistory endeavored to carry out this advice. The appellants were not satisfied and appealed to classis. Classis appointed a committee to resolve the matter between the brothers and the consistory, but was unable to do so. Thereupon, the classis decided: 1. That classis leaves the unresolved issues in the case to the judgment of God. 2. That classis urges the appellants to regard this case against the consistory as closed and urges them to live in fellowship with the consistory and within the congregation. The appellants cannot accept this decision. After appealing twice to classis, they ask synod for a ruling in this case.

C. *The letter of Appeal*

"Enclosed is the history of the case between the Cottage Grove Christian Reformed Consistory and Wiersma Bros.

We appeal to synod for a ruling on this case.

Grounds:

We base our appeal on the News letter of March 1, 1959. We do not believe our Consistory had authority to take this action.

We have asked our consistory three questions based on this news letter.

1) Our request to answer question, Was this specific case of closed shop good or evil?

2) That consistory publicly admit the newsletter of 3-1-59 was erronous?

3) That consistory return the $1,500.00 to the union ,and admit they had no right to take it under the prevailing conditions.

We believe our consistory should clearly state their convictions on these questions in writing, or give good reasons why they do not.

The classis has given the following judgment (Sept. 20, 1960, minutes).

(A. Classis declare that the consistory of the Cotage Grove Church should have kept its contract with the Wiersma Bros. at least until such time as work stoppage prevented the completion of the building.

Ground: The decision to retract was based on a contingency.)

We believe this declares the news letter a false witness. Our consistory refuses to clearly state its convictions. Classis does not want to reopen the case. We believe the action taken by our consistory is not in keeping with the law of love (Matt. 22: 39), or with the former rulings of synod on the labor policy. Therefore we cannot comply with the urgings of classis to live in fellowship and harmony

Justice has not been carried out, might and force has taken the place of right."

D. *Recommendations:*

1. That synod declare that it cannot rule in this case.

Ground: It is not clear whether the appellants are appealing the action of the Cottage Grove consistory as indicated in the newsletter; or, the refusal of the consistory to state clearly its convictions; or, the action of the classis in urging them to live in fellowship and harmony with the consistory and within the congregation. —*Adopted*

2. That Synod declare this to be its answer to the Wiersma brothers' appeal. —*Adopted*

(Appeals No. 3 continued in Art. 130)

ARTICLE 115

The advisory committee, *varia,* cf. Arts. 99, 103, Rev. A. Kuyvenhoven reporting, submits the following:

I. PROPOSED RETIREMENT OF THE PASTOR OF THE BLUFFTON CHURCH, MUSKEGON, MICHIGAN

A. *Materials:*

1. Agenda Reports Nos. 18, 18-A. (See Supplements Nos. 18, 18-A.)
2. Overture No. 9.
3. Letter of the Bluffton consistory, dated June 1, 1962.

B. *Elucidation:* In September, 1960 the consistory of Bluffton requested honorable emeritation for its pastor, the Rev. C. Holtrop, but added the note that it was not asking permission to call, since the Rev. Holtrop would continue to serve the Bluffton Church. Classis Muskegon

deferred action and the board of the ministers' pension and relief administration (MPRA) quoted the rule in art. V under G. "The consistory is responsible for the payment of the salary of its minister who may have been granted emeritation at a previous date by classis, as long as said minister continues to labor in its church." Thereupon the consistory of Bluffton overtured Synod, 1961, to reconsider this rule. (Overture No. 38, Acts, 1961). Synod answered that it did not wish to reconsider art. V, Sec. G of the pension rules because (a) it is a good rule and (b) the rule is not applicable to the situation (Acts, 1961, p. 84). It should be noted that Classis Muskegon did not endorse Bluffton's request to the Synod of 1961. However, when synod declared that the rule in question was not applicable to the Bluffton consistory, classis requested that synod review the action of the board of the MPRA (for the board continued to apply V, sec. G) and overtured synod "to direct the board to allow the retirement and pension as requested by Bluffton." — the present overture no. 9.

C. *Preliminary Considerations:*

1. Classis Muskegon is correct when it states that the MPRA board continues to apply Art. V, Sec. G to the Bluffton situation.

2. However, Classis Muskegon's conclusion that this implies that the board of the MPRA should be directed to allow retirement and pension *as requested* by Bluffton's consistory is unwarranted; Synod, 1961, addressed itself only to the question whether or not the particular rule should be reconsidered.

D. *Recommendations:*

1. That Rev. D. Drost, secretary of the MPRA, be granted the privileges of the floor. —*Adopted*

2. That synod do not accede to the request of Classis Muskegon that the board of the MPRA be directed to make the retirement and pension arrangements as proposed by the Bluffton consistory re the Rev. C. Holtrop.

Grounds:

1. The proposed emeritation plan of the Bluffton Consistory tends to hinder the consistory in exercising its responsibility to make adequate provisions of the ministry of Word and Sacraments.

2. Synod did not make a decisive pronouncement on the retirement and pension arrangements as proposed by the Bluffton consistory re Rev. Holtrop. —*Adopted*

3. That synod declare that the proposed emeritation plan of the Bluffton consistory with respect to its pastor is not in harmony with the purpose of the Ministers' Pension Fund as set forth in Article 13 of the *Church Order*. (Comp Art. 1 of the Rules, MPRA). —*Adopted*

4. That synod declare this to be its answer to Overture No. 9 and to the request in Report 18-A, C. (See Supplement No. 18-A, C.)
—*Adopted*

II. REQUEST TO AMEND RULES OF THE MINISTERS' PENSION ADMINISTRATION

A. *Materials:*

1. Agenda Report No. 18, Part III, 4. (See Supplement No. 18, III, 4)

2. Overture No. 21 in which Classis Minnesota North requests synod to amend the pension rules in such a way that ministers who do not serve a particular congregation and who do not serve "a direct agency of the Christian Reformed Church can only then maintain their participation in the pension fund, if they or the agency that employs them, pay in addition to the usual 3½ or 4½ per cent of their salary, yearly a sum equal of 100 times the quota of the pension fund."

B. *Recommendations:*

1. That synod not sustain this overture:

Grounds:

a. The church is responsible for its ministers, even after emeritation, regardless of the particular conditions under which the church allows them to exercise their ministry.

b. The church is in no position to coerce non-ecclesiastical organizations to contribute to the pension fund; therefore the plan is impossible of execution.

c. The matter referred to in Overture 21 is under study by the board of the MPRA. —*Action withheld*

2. That synod, because of the growing proportion of the problem instruct the board of the MPRA to continue its study and refer also Overture No. 21 to this committee with a view to finding a possible solution. —*Adopted*

3. That synod declare this to be its answer to Overture No. 21. —*Adopted*

III. COMMUNICATION OF THE REV. JAY H. ELLENS

A. *Material:* Communication, dated June 11, 1962.

B. *Recommendations:*

1. That synod declare that this matter is legally before synod. —*Adopted*

2. That the request of Rev. Jay H. Ellens to become a participant of the ministers' pension fund be granted upon the condition that he pay the arrearages plus 6% simple interest for the years of his ordained ministry, from 1956 to date.

Grounds:

a. It was reasonably impossible for Rev. Ellens to become a participant of the fund at an earlier time.

b. Only six years have elapsed since his ordination, he is 29 years old, and he has a long life expectancy. —*Adopted*

3. That synod declare this to be its answer to the communication of Rev. Ellens. —*Adopted*

IV. THE DENOMINATIONAL HISTORICAL COMMITTEE

A. *Material:* Agenda Report No. 23. (See Supplement No. 23)

B. *Recommendation:* That synod transfer the denominational archives (as defined in the *Acts of Synod,* 1952, p. 33) from the denominational building to the Heritage Hall of the Calvin College and Seminary library and appoint the director of the library of Calvin College and Seminary as archivist in place of the stated clerk of the Christian Reformed Church.

Grounds:

1. This will implement synod's earlier decision as to storage and use of the archives.

2. Heritage Hall will provide excellent facilities for the use of the archives as well as provision for their safe keeping.

3. Proximity to other historical materials will make the use of the archives more significant. —*Adopted*

V. SYNODICAL REPRESENTATIVES TO THE YOUNG CALVINIST FEDERATION

A. *Material:* Agenda Report No. 24. (See Supplement No. 24)

B. *Recommendation:* That synod note with gratitude the work of the Young Calvinist Federation. —*Received as information*

VI. CHURCH HELP COMMITTEE, INC.

A. *Materials:*

1. Agenda Report No. 26. (See Supplement No. 26)
2. Communication of Classis Alberta South.

B. *Recommendations:*

1. That synod note with appreciation the work of Mr. Albert Engbers who served faithfully for six years on the church help fund committee. (See Art. 147 for committee membership) —*Adopted*

2. That synod appeal to the classes to:

a. urge the consistories to make speedy repayment of their loans, so that other "weak and needy" churches can be assisted.

b. make careful review of the applications so that only churches which are really "weak and needy" are recommended for help. —*Adopted*

3. That synod declare this to be its answer to the communication of Classis Alberta South. —*Adopted*

VII. CALGARY EMMANUEL, SPECIAL FINANCIAL AID

A. *Materials:*

1. Report No. 26. (See Supplement No. 26)
2. Communication of Classis Alberta South.

B. *Elucidation:* The very grave financial situation in the Calgary Emmanuel Church prompted the Synod of 1961 to direct the church help committee to grant an additional loan to this church in the amount of $25,000 (*Acts of Synod,* 1961, pp. 81, 82). Thus far the church help committee has paid out $5,000 of the total amount, insufficient funds being the reason that no further payments have been made to date.

C. *Recommendations:*

1. That synod instruct the church help committee to expedite the payment of this loan as rapidly as available funds allow. —*Adopted*

2. That synod declare this to be its answer to the communication of Classis Alberta South. —*Adopted*

VIII. ARTICLES OF INCORPORATION OF THE CHURCH HELP COMMITTEE

A. *Material:* Agenda Report No. 26. (See Supplement No. 26)

B. *Elucidation.* The Synod of 1959 instructed the special advisory budget committee and the church help committee, inc., in joint consultation, to revise the Rules of the church help committee to reflect the "revolving" nature of the fund (*Acts of Synod* 1959, p. 96). The Articles of Incorporation of the church help committee date from 1939. The new draft embodies all changes and additions from 1939 to the present. Obsolete rules were eliminated and a distinction is now being made between the Constitution and the By-laws. The draft has been prepared with the expert legal advice of an attorney office in Orange City, Iowa.

C. *Recommendation:* That synod adopt the amended and substituted articles of incorporation and by-laws of the church help fund committee and that synod declare that the adoption of these abrogates all former rules.

Ground: This will bring the articles of incorporation and by-laws up-to-date and will include the changes which have been made by synods in the past years. —*Adopted*

ARTICLE 116

The president reassumes the chair.

The advisory committee, *Church Order Revision,* cf. Art. 23, Rev. H. Petersen reporting, submits the following:

I. CHURCH ORDER REVISION

A. *Material:* Agenda Report No. 33. (See Supplement No. 33)

B. *History.* The Synod of 1960 gave tentative approval to chapter 1 of the proposed Revised Church Order. The Synod of 1961 referred certain suggested changes in articles 28-37, which had been reviewed by its advisory committee, to the Church Order revision committee and also recommitted the proposed revision of chapters II and III to this committee for further revision. During the past year the revision committee continued its work of revising chapters II and III and also finished its proposed draft of chapter IV. It sent copies of the complete proposed Revised Church Order draft to all of our consistories, asking them for their suggestions and criticisms. It used suggestions received in its continued work of revision. Since the revision committee was thus able to make good progress, it now presents chapters II, III, and IV for review. . . .

Your advisory committee agrees with the revision committee that, if at all possible, all these chapters should be reviewed at this time to "pave

the way for final adoption of the Revised Church Order one year hence." We would emphasize the fact that the revision is not yet final and therefore approval of the revision in its present form should be tentative.

C. *Recommendations:*

1. That synod recognize Prof. J. H. Kromminga and Prof. M. Monsma as representatives of the study committee. —*Adopted*

2. That synod strive to review the chapters II, Art. 28 ff., III, and IV of the Proposed Church Order. —*Adopted*

(Church Order Revision continued in Art. 132)

ARTICLE 117

Elder P. Turkstra closes with prayer.

THURSDAY EVENING, JUNE 21, 1962

Seventeenth Session

ARTICLE 118

The president calls the meeting to order. Rev. G. Haan calls for the singing of Psalter Hymnal No. 215, and leads in prayer.

ARTICLE 119

The advisory committee, *publication matters,* cf. Arts. 38, 82, Rev. W. Smedes reporting, submits the following:

I. PUBLICATION COMMITTEE REPORT

A. *Materials:*

1. Agenda Report No. 8. (See Supplement No. 8)
2. Letter from P. L. Van Dyken of Ripon, California.

B. *Recommendations:*

1. That synod give to the officers of this committee the privileges of the floor. —*Adopted*

2. That synod express its appreciation to this committee and to the editors of our church papers for the excellent work they are doing. —*Adopted*

3. That synod approve the following nominations for committee members:

a. For a three-year term:
Rev. Richard Rienstra — Elected
Rev. Jacob H. Bruinooge

b. For a three-year term
Mr. Ray Van Kuiken — Elected
Mr. John Petersen, Sr.

c. For a three-year term
Rev. Henry De Mots — Elected
Rev. John Weidenaar —*Adopted*

4. That synod approve the following nominations as editor of The Banner for a two-year term:

Rev. John Vander Ploeg — Elected
Dr. John H. Bratt —*Adopted*

5. That synod approve the appointment of the present editor of De Wachter, Rev. Emo Van Halsema, to continue in his office for another two years.

Grounds:

a. There is no rule for the retirement of an editor of De Wachter at a specific age.

b. It is a part-time position and he is able to fill it. —*Adopted*

6. That synod do not accede at this time to the recommendation of the publication committee to make De Wachter a bi-weekly publication.

Note: The recommendation to publish De Wachter as a bi-weekly was made because of the loss sustained in publishing the magazine — $16,409.00 in the year 1961 — and because the cost of publishing could be reduced if De Wachter were made a bi-weekly.

Grounds:

a. De Wachter is still important for the spiritual edification of a significant segment of our people and thus cannot be evaluated completely in terms of dollars and cents.

b. The question of reducing the number of issues of De Wachter is of sufficient importance that more time should be given to the Church for proper consideration. —*Adopted*

II. APPEAL OF THE ALGER PARK, GRAND RAPIDS CONSISTORY VERSUS CLASSIS GRAND RAPIDS SOUTH

A. *Materials:*

1. Printed Appeal No. 3. (See Printed Appeal No. 3)
2. Minutes of Classis Grand Rapids South, September 21, 1961.
3. Letter from Rev. L. Oostendorp, synodical examiner.

B. *History:*

1. In January, 1961, the Alger Park consistory requested Classis Grand Rapids South to grant permission to call an ordained man for the position of federation director of the Young Calvinist Federation. Classis decided to refer this to the Synod of 1961 because it pertained "to the welfare of the churches in general."

2. Synod referred this matter back to classis and called the attention of the classis to the principles laid down on the *Use of Ordained Men* — "that his task must be judged to be spiritual in character and directly related to the ministry of the Word by the classis of the calling church and with the approval of the synodical examiners."

3. Alger Park consistory presented their request to Classis Grand Rapids South on September 21, 1961. The request was denied.

4. Alger Park consistory now appeals to the Synod of 1962 to judge whether this position is in keeping with the principles which synod set forth in 1961.

C. *Recommendations:*

1. That synod accede to the request of the Alger Park consistory and express its judgment that the position of the federation director of the Young Calvinist Federation is spiritual in character and is directly related to the ministry of the Word.

Grounds:

a. This task is spiritual in character as evidenced by the fact that the work of the director is: 1) to maintain the proper spiritual, Reformed character of the youth movement in our churches. (He does this as editor of the Young Calvinist, by means of writing and editing other materials, by speaking engagements, by means of correspondence with the youth at home and in the armed forces.) 2) to set the proper spiritual tone for the federation which comprises some 679 societies and clubs in our denomination composed of approximately 15,000 young people.

b. This task is directly related to the ministry of the Word as evidenced by the fact that the director has as the important part of his responsibilities: 1) the editing of the Bible outlines and other aids for Bible study used by our societies, 2) the giving of direction to the many rallies, Bible conferences, the annual convention and other meetings in order to assure that the youth will be provided real food from the Word, 3) the interpreting of the Word in his editorials and many speaking engagements.
—*Adopted*

2. That synod declare this to be its answer to the Alger Park appeal.
—*Adopted*

III. SYNODICAL EXAMINERS AND ARTICLE 8 OF THE CHURCH ORDER

A. *Material:* Overture No. 17.

B. *Analysis:* According to the present rules, the synodical delegates are required to be present three times for the examination of an individual who is ordained under Article 8 of the *Church Order.*

1. *At the initial application of the individual.*

"Together with the delegates of examination from the neighboring classes, the classis shall first of all examine the written credentials of the consistory concerning the required qualifications as stated in Article 8, and thereupon the classis itself shall proceed to examine him to ascertain whether those qualifications be present" (Acts of Synod, 1947, Art. 163, p. 94). (See also Acts of Synod, 1958, Ordination of native workers, p. 87)

2. *After the period of probation.*

"At the close of the period of probation, the classis, together with the aforesaid delegates for examination, shall take a final decision regarding the petitioners' exceptional gifts.' " (Acts, 1947, Art. 163, p. 94)

3. *At the examination for ordination.*

The synodical delegates at the examination of Scott K. Redhouse requested Classis Rocky Mountain to overture synod "to dispense with the required presence of the synodical delegates at the initial application of an applicant for ordination under Article 8." Classis decided to send an overture to synod.

C. *Recommendation:* That synod no longer require the presence of the synodical delegates at the initial application of a person who is ordained under Article 8 of the Church Order.

Grounds:

a. Classis is able to advance the initial probationary period without endangering the welfare of the church.

b. The presence of the synodical delegates at the examination for candidacy and at the examination for ordination is sufficient to safeguard the church and the office of the sacred ministry. —*Adopted*

ARTICLE 120

The advisory committee, *home missions,* cf. Arts. 46, 47, 48, 49, 91, 96, Rev. J. H. Piersma reporting, submits the following:

THE CHAPLAIN COMMITTEE

A. *Material:* Agenda Report No. 19, Part III and IV, A. (See Supplement No. 19, III, IV, A.)

B. *Recommendations:*

1. That synod recognize the need for Christian witness and pastoral service to seamen in the St. Lawrence Seaway and Great Lakes area, "America's fourth coast."

Grounds:

a. Especially since the opening of the St. Lawrence Seaway to ocean going freighters, thousands of seamen annually pass through the several ports along that 2,000-mile waterfront extending from Quebec City to Chicago.

b. The investigation conducted by our Minister of Evangelism and conferences with Rev. J. Wristers, chaplain at New Orleans, underscore the need for this work. —*Adopted*

2. That synod instruct the board of home missions through its Minister of Evangelism to promote such testimony and service by our churches located on or near the St. Lawrence Seaway and Great Lakes ports.

Ground: This is within the present mandate of the board of home missions as defined in the Home Mission Order as well as of the Minister of Evangelism (Cf. Art. 6, Section 2).

3. That synod instruct the board of home missions to study the desirability and practicability of establishing a chaplaincy in the St. Lawrence and Great Lakes area, and to present suitable recommendations to the Synod of 1963.

Ground: Further study is needed before the decision to establish such a chaplaincy can be justified. —*Adopted*

(See Art. 147 for membership of committee)

ARTICLE 121

The advisory committee, *appeals No. 1,* cf. Arts. 67, 83, 89, 90, Rev. L. Tamminga reporting, submits the following:

I. APPEAL OF MR. B. JONAS

A. *Material:* Letter of Appeal of Mr. B. Jonas, March 9, 1962

B. *History:* In "July or August" 1961, the consistory of the Los Angeles Christian Reformed Church granted Dr. J. Daane a leave of absence for two years to enable him to take a position as editorial associate of "Christianity Today."

Classis California in its meeting of Sept. 20, 1961 took note whether it was permissible for the Los Angeles consistory to approve this leave of absence. Classis appointed a committee to study this matter.

In its meeting of Feb. 28, 1962 the following report of that committee was approved:

"1. The consistory of the Los Angeles Christian Reformed Church acted within their ecclesiastical province when they gave Dr. James Daane a leave of absence for two years in order that he might assume the position of associate editor of "Christianity Today."

"2. The ministerial status of Dr. James Daane remains with the consistory of the Los Angeles Christian Reformed Church. He remains under the supervision of the Los Angeles consistory."

"3. At the expiration of the 'two-year leave of absence' — there are two possibilities:

"a. In case Dr. James Daane no longer wishes to remain with 'Christianity Today' — the consistory of the Los Angeles Christian Reformed Church can declare Dr. Daane open for a 'call' from one of our Christian Reformed Churches.

"b. Should Dr. Daane, after the completion of the two year leave of absence wish to remain with 'Christianity Today,' the matter of his ministerial status shall have to be dealt with then according to Art. 14 of the Proposed Revised Church Order."

Mr. Jonas protests this action and appeals to synod, making the following requests:

"1. That synod advise Classis California that its decision of Feb. 28, 1962 in this case is contrary to the Church Order in force as well as the articles of the Proposed Revised Church Order, which have been tentatively approved by the Synod of 1960."

"2. That synod advise Classis California to review this case in harmony with art. 12 of the Church Order in force as well as to review this case with respect to articles 13 or 14 of the Proposed Revised Church Order,

and according to "The Rules for the Use of Ordained Men" as adopted by the Synod of 1961."

C. *Recommendations:*

1. That synod do not accede to the request of Mr. Jonas that "Synod advise Classis California that its decision of February 28, 1962 in this case is contrary to the Church Order in force as well as the articles of the Proposed Revised Church Order, which have been tentatively approved by Synod of 1960."

Grounds:

a. Classis judged that "The consistory of the Los Angeles Christian Reformed Church acted within their ecclesiastical province when they gave Dr. James Daane a leave of absence for two years in order that he might assume the position of associate editor of 'Christianity Today.' "

This judgment of the consistory is in accordance with art. 14 of the (old) Church Order.

b. Classis judged that "The ministerial status of Dr. J. Daane remains with the consistory of the Los Angeles Christian Reformed Church. He remains under the supervision of the Los Angeles consistory." This judgment is also in accordance with the Church Order, art. 14. —*Adopted*

2. That synod do not accede to the request of Mr. Jonas that "Synod advise Classis California to review this case in harmony with art. 12 of the Church Order in force as well as to review this case with respect to articles 13 and 14 of the Proposed Revised Church Order, and according to "The Rules for the Use of Ordained Men" as adopted by the Synod of 1961."

Ground: Classis has already taken the position that "Should Dr. Daane after the completion of the two year leave of absence wish to remain with 'Christianity Today,' the matter of his ministerial status shall have to be dealt with then according to art. 14 of the Proposed Revised Church Order." —*Adopted*

3. That synod consider this to be its answer to the appeal of Mr. B. Jonas. —*Adopted*

II. CLARIFICATION RULES FUND FOR NEEDY CHURCHES COMMITTEE

A. *Materials:* Overture No. 11

B. *Recommendations:*

1. That synod do not accede to this request to clarify the rules pertaining to the Fund for Needy Churches committee.

Grounds:

a. The need has not been demonstrated.

b. Our present practice is not in conflict with the principle of the autonomy of the local church. —*Adopted*

2. That synod consider this to be its answer to Overture No. 11. *Adopted*

ARTICLE 122

Rev. C. Huissen, for the *obituary committee,* cf. Art. 29, presents the following report:

One again synod has come to that sacred moment when we pause in our busy activities, and bid every human voice be hushed. The Lord is in his holy temple; let all the earth be silent before Him. Indeed, here He alone has a right to speak and be heard. It goes without saying that obituaries always have a twinge of sadness. But this year they are written in tears. Since last synod the divine summons came to seven ministers, four of whom were still in active service, and two of whom had not even attained unto their prime in ministerial life. For three of them the circumstances of their going were tragic. And to fill the cup of our sorrow, even at this very moment another of our ministers in the midst of his years is, according to reports, smitten with a terminal illness. May it please God yet to have mercy and send healing; if He will otherwise, may the young brother richly experience that, no matter how precious earthly ties may be: To depart and to be with Christ is far better.

REV. HENRY DEKKER, December 8, 1881–July 24, 1961 — On July 24, 1961 it pleased the Lord to call to higher service Rev. Henry Dekker, who was born in Chicago, Illinois on December 8, 1881. He attained the ripe age of almost fourscore years. He was ordained to the gospel ministry in the Christian Reformed church in the year 1906. The King of the church granted brother Dekker a fruitful ministry for a period of 36 years, during which he served the congregations of Friesland, S.D., Ebenezer, S.D., Hoboken, N.J., and Cincinnati, Ohio, and Ada, Mich. After his retirement in 1942 he served as stated clerk of Classis Grand Rapids East till 1948.

Rev. Dekker was a humble and devoted servant of the Lord. During World War II the Lord took his son Edward, who was planning to study for the gospel ministry. This was a severe trial, but our brother received grace to rest in the will of God. We acknowledge with gratitude to God the blessings that came to the Christian Reformed church through the ministry of Rev. Dekker.

REV. JOHN VAN BEEK, October 24, 1884–August 9, 1961 — On August 9, 1961 the summons came to Rev. John Van Beek to leave this life. Our brother was born in Amersfoort, the Netherlands and came to the United States in 1907. After graduating from Calvin Seminary he studied at Princeton Seminary, and at the University of Chicago. He served the Oak Lawn, Illinois Christian Reformed church from 1923-1945, and the church at Harrison, S.D. from 1945 till his retirement in 1952 when he moved to Bellflower, California.

Rev. Van Beek manifested a special interest in theological and philosophical questions. During his ministry he served on the Jewish mission board in Chicago and on the Christian Reformed board of missions. He had attained the ripe age of 77 years when the King of the Church called him to higher service.

REV. HENRY R. VAN TIL, December 23, 1906–September 28, 1961 — On September 28, 1961 Calvin College and our entire constituency in the Grand Rapids area was shocked by the sudden, unexpected death of Rev. Henry R. Van Til. His death at the age of 54 was a distinct loss to our denomination and its College where he served as Professor of Bible for almost 15 years.

Rev. Van Til was born in Griffith, Indiana on December 23, 1906. He graduated from Calvin College in 1934 after which he studied for two years at Westminster Seminary, followed by one year at Calvin Seminary. After graduation from Calvin Seminary our brother continued his studies at Westminster Seminary and at the Free University in Amsterdam. He was ordained to the ministry in the Christian Reformed Church in 1940 and served the church at Sumas, Washington from 1940-1943, after which he served as chaplain for three years. After leaving the chaplaincy he studied at the University of Chicago, Divinity School and became teacher of Bible at Calvin College in 1946.

Professor Van Til took an active part in The Reformed Fellowship, serving as one of the editors of Torch and Trumpet. He was a staunch defender of the Re-

formed faith and was both fearless and vigorous in expressing his views and in warning the church against compromising the truth. He was also an active member of the Evangelical Theological Society. His facile pen produced many pointed magazine articles, and he also wrote "The Calvinistic Concept of Culture," which was published in 1959. He leaves a wife and seven children to mourn his departure. We are confident that our loss is his gain and that he has now entered into the rest that remaineth for the people of God.

REV. BERNARD HAVEN, July 24, 1926–December 27, 1961 — Rev. Bernard Haven was born in Midland Park, N.J. on July 24, 1926. Before entering Calvin Seminary he spent three years as teacher in Zuni, New Mexico. He was ordained to the ministry in the Christian Reformed Church in 1954 and labored in Zuni as missionary pastor for seven years, after which he prepared himself for the work of chaplain in a Federal prison. Just before completing this preparation he became seriously ill and was called to higher service by the King of the Church on December 27, 1961. He leaves a wife and four children as well as parents, brothers and sisters to mourn his departure.

We humbly bow before the inscrutable wisdom of our faithful covenant God who says to this one of his servants come, and he cometh and to another go, and he goeth. May the untimely death of our brother spur us on to work while it is day, ere the night cometh when no man can work.

REV. ALBERT BRATT, August 11, 1887–January 17, 1962 — The next of our faithful pastors to answer the divine summons was Rev. Albert Bratt, born August 11, 1887, in South Olive, Michigan. He was the ninth in a family of 13 children. He began his academic career in what is now Calvin College in 1903 and graduated in 1913. This was interrupted by a two year teaching career in Sioux Center, Iowa. There he met his partner of life, Miss Anna Visser, whom he married in the fall of 1913.

He served the following churches: Otley, Ia., Eddyville, Ia., Platte, S.D., Roseland IV, Chicago, Ill., Manhattan, Mont., Edmonton, Alberta, Hollandale, Minn., and Doon, Ia. His regular pastorate was interrupted by war, and in 1917–1918 he was camp pastor. He served in a similar capacity in the period of 1943–1945, and once more in 1952-'54.

Rev. Bratt was of a cheerful disposition, and his above mentioned service record testifies that he was a lover of young people. He retired from active service in 1954. His life also was marked by domestic tragedy. Out of his union with his first wife three children were born, two of which died in their tender years of childhood. His life's companion died on September 1, 1951, in Doon, Ia. An only son and his widow (he had remarried) survive him. His demise came on Wednesday, January 17, 1962. By his own request his pastor chose for the funeral text Ephesians 2:8-10. Only a sinner saved by grace. Truly, he bore fruit in his old age.

REV. ALBERT HULS, January 26, 1929–January 24, 1962 — The next one for whom the bells tolled was Rev. Albert Huls, one of the numerous victims of highway accidents. Born on January 26, 1929, in Avereest, The Netherlands, he arrived in Canada on June 4, 1949; confessed his Lord in the First Christian Reformed Church of Calgary, Alberta. He matriculated to Calvin College and followed his academic career through the seminary. Upon graduation he took post graduate work in Westminster Seminary where he received his Master's degree. Having been declared a candidate for the ministry, he was ordained a minister of the gospel in the church of Blenheim, Ontario, on September 18, 1959. His inaugural text was I Cor. 1:18.

Brother Huls distinguished himself as a devoted student of the Word of God. He is survived by a wife and two children.

REV. ARIS HAALBOOM, April 23, 1907–May 4, 1962 — Aris Haalboom first saw the light of day on April 23, 1907, in Wageningen, The Netherlands. At heart he was a teacher. A special field of training had the love of his heart. Eventually he became the head of the Rudolphstichting, a Christian institution for underprivileged and delinquent children. In 1953 he emigrated to Canada and headed the Christian school in Sarnia for two years. But he became enamored with the study of theology and desired to devote the remainder of his life to the gospel ministry. This field of service was to be brief. He entered upon the ministry in 1957, when he began his labors as a home missionary in the Maritime provinces of Canada. In December 1960, he took up the shepherd's staff in Jarvis, Ontario.

This ministry was to be of short duration. A tragic accident on May 4, 1962, ended his earthly career. Also his wife was critically injured, but we may gratefully record that she may recover, though even now still in the hospital. We are happy to report that she is receiving grace to be submissive unto the inscrutable ways of the Lord. But he too left a beautiful testimony. It is reported that when a nurse brought him some medication when he had reached the hospital in Zeeland, Michigan, he said: "Laat maar gaan, ik ben zo in de hemel." "Just let be, I will be in heaven shortly." Aris Haalboom was a great lover and devotee of music. He has joined the heavenly choir, singing the song of Moses and the Lamb.

Seeing that these have joined the great cloud of witnesses, it is most fitting that synod pause in reverent silence for a moment to honor their memory and bow humbly before the divine Majesty. And further:

1. Synod gratefully acknowledge their labors.

2. Exhort the churches to "Remember them who have spoken unto them the word of God: whose faith follow, considering the end of their conversation."

3. Extend our deepest sympathy to all the bereaved, especially those young widows and the fatherless. May we not ask them to join us all, in repeating the moving lines of one of our poets:

"Open the gates of your heart and let him go,
The gates are high and the lock is hard, I know,
And, wistful, the anchors of home would faithfully hold him fast, (but)
You must open the gates of your heart and let him go.
Master of death, and Lord of life, unto Thee
We open the gates of our heart and set him free."*

4. Synod decide to send a copy of these resolutions to the bereaved families, commending them to the grace of God, and to make them a part of the synodical record.

*Quoted from In a College Chapel.

ARTICLE 123

Synod decides to go into executive session to consider various nominations.

ARTICLE 124

Elder J. Joosse leads in closing prayer.

FRIDAY MORNING, JUNE 22, 1962

Eighteenth Session

ARTICLE 125

The president calls the meeting to order. Rev. H. Exoo calls for the singing of Psalter Hymnal No. 232, reads Scripture from Phil. 4, and leads in prayer.

ARTICLE 126

The clerk calls the roll. Rev. A. Jabaay reassumes his place, replacing Rev. G. Goris of Classis Grandville; Rev. M. Bolt reassumes his place, replacing Rev. J. Bergsma of Classis Holland. All delegates, except Rev. R. Evenhuis, are present.

ARTICLE 127

The clerk reads the minutes of the fifteenth, sixteenth, and seventeenth sessions. The minutes are approved.

ARTICLE 128

The president reads a letter from Professors Harold Dekker, Fred H. Klooster, Carl G. Kromminga, Martin Monsma, and Marten H. Woudstra. They notify synod that they have accepted the reappointments as professors.

ARTICLE 129

Synod decides to go into executive session to consider the nominations for church history and certain appeals.

ARTICLE 130

The advisory committee, *appeals No. 3,* cf. Art. 114, Rev. C. De Haan reporting, submits the following:

I. APPEAL OF DR. EDWARD F. HILLS RE HIS SEVERANCE, SUSPENSION, AND DEPOSITION

A. *Materials:*

1. Copies of the classical minutes referring to the Dr. Hills and Des Moines case, dated September 14, 1961; November 17, 1961; January 25, 1962.

2. The report of the special Des Moines committee re the Des Moines situation.

3. The defense of Dr. Hills read before classis, November 17, 1961. The appeal of Dr. Hills read before classis, January 25, 1962. The appeal B of Dr. Hills read before Classis Pella, January 25, 1962.

4. The appeal of Dr. Hills to the Synod of 1962 appealing his severance and deposition by Classis Pella.

5. The appeal of Dr. Hills to the Synod of 1962 protesting the action of Classis Pella re the granting of permission to the Des Moines consistory to call.

6. The advice of the synodical examiners to Classis Pella re. the deposition of Dr. Hills.

B. *A Brief History of the Case*

On March 27, 1961, the church visitors of Classis Pella, in the regular course of their duties, became aware "that the consistory members had such a large number of questions and/or grievances, as well as an expressed concern for the state of affairs both within the consistory and congregation, that the church visitors

were compelled to refer many of these matters to a later meeting." The church visitors labored with the problems of the Des Moines consistory and its pastor, Dr. Hills, at three separate times (April 18, August 25 and August 29, 1961). When it became apparent that matters could not be reconciled, the church visitors advised the Des Moines consistory to request severance between themselves and Dr. Hills by mutual agreement.

The Des Moines consistory, without the agreement of Dr. Hills, requested severance of its relationship with its pastor at the September 14, 1961, classis meeting. Taking note of a protest of this request of the Des Moines consistory by Dr. Hills, the classis appointed a special Des Moines committee to investigate and to bring a recommendation to a subsequent classical meeting.

This special Des Moines committee made its report to a special classis meeting, held November 17, 1961, in which it upheld the request of the Des Moines consistory for severance of its relationship with Dr. Hills. Classis adopted the advice of the special Des Moines committee as its own and severed the relationship of Dr. Hills and the Des Moines congregation. At this same classis, because of Dr. Hills' refusal to answer satisfactorily to the following question, "Do you promise that you will do all in your power to heal the present cleavage in the Des Moines congregation by encouraging the families who have asked for statements of membership to remain with the congregation?" Classis did not declare Dr. Hills eligible for call but suspended him from the office of the sacred ministry until the classis meeting of January 25, 1962, at which time the matter was "to be further adjudicated." The ground for this action was that "he has refused to satisfy classis that he will refrain from actions which are in their nature schismatic and thereby persists in insubordination." Classis appointed the special Des Moines committee to work with these families and appointed another committee to labor with Dr. Hills "to urge him to follow a course that would result in his re-instatement."

At the January 25, 1962, classis meeting, two appeals of Dr. Hills were considered. This classis also received a protest, signed by seven families and two individuals, appealing the recommendation of severance by the special Des Moines committee. The reports of the committees were also considered. Finding no change in Dr. Hills' position, classis, with the advice of the synodical examiners of Classis Northcentral Iowa, Classis Orange City, and Classis Sioux Center, deposed Dr. Hills from the office of the sacred ministry for schismatic activity. (Confer minutes of executive session of Classis Pella, January 25, 1962, Art. 1496)

Dr. Hills in communication, dated February 6, 1962, appeals to synod his severance and deposition.

C. *A Preliminary Consideration*

It may be observed that at its November 17, 1961, meeting, classis defined, through prolonged discussion, what they judged schismatic activity to be. Again the committee appointed to work with Dr. Hills defined what classis considered to be schismatic in his activity. In spite of these repeated definitions, Dr. Hills persisted in meeting for what he himself described as "worship" (confer his *Appeal,* December 13, 1961).

In view of this definition of classis Dr. Hills should have desisted from such activity.

D. *Appeals of Dr. Hills Against the Following Actions of Classis Pella:*

1. "The severance of my pastoral relationship with the Des Moines Christian Reformed Church on the ground of incompatibility, November 17, 1961";

2. "The rejection of my appeal to reverse this decision and to restore me to my pastoral relationship, January 25, 1962";

3. "My temporary suspension from the office of the sacred ministry, November 17, 1961";

4. "The rejection of my appeal to lift this suspension and my deposition from the ministry of the Christian Reformed church, January 25, 1962."

E. *Recommendations:*

1. Ad appeal No. 1 (above) that synod not sustain the appeal of Dr. Hills.

Ground: The evidence of both the church visitors and the special Des Moines committee is conclusive that Dr. Hills and the Des Moines congregation were incompatible. —*Adopted*

2. Ad appeal No. 2 (above) that synod not sustain the appeal of Dr. Hills.

Ground: The special Des Moines committee found "that there was widespread displeasure with his pulpit and pastoral work. —*Adopted*

3. Ad appeal No. 3 (above) that synod not sustain the appeal of Dr. Hills.

Ground: Dr. Hills refused to promise to desist from activities which classis had declared to be schismatic. —*Adopted*

4. Ad appeal No. 4 (above) that synod not sustain the appeal of Dr. Hills.

Ground: Dr. Hills would not express his error and regret for meeting with the dissenting families although "he did lead these people in Bible study, held Sunday school, during which collections were taken and monies deposited in the name of the 'Guiding Light Sunday School'; all of which was going on at the very hour of worship in the Des Moines church," nor would he promise to refrain from meeting with them in the future. (Confer minutes of Classis Pella, January 25, 1962, Art. 1492 G) —*Adopted*

5. That synod declare this to be its answer to the appeal of Dr. Hills. —*Adopted*

II. APPEAL OF DR. EDWARD HILLS RE THE GRANTING OF PERMISSION TO CALL TO THE DES MOINES CONSISTORY

A. *Materials:*

1. Appeal of Dr. Hills, dated May 16, 1962.

2. Classical minutes, dated January 25, 1962.

B. *Dr. Hills appeals to synod against the following actions of Classis Pella:*

1. "The action taken by classis on January 25, 1962, to wit, the permission given to the consistory of the Des Moines Christian Reformed Church to call a minister."

2. "The action by classis May 3, 1962 to wit, the failure of classis to sustain my protest against their previous action and to grant my request that the Des Moines Christian Reformed Church be instructed to cease calling a minister until synod, convening June 13, 1962, shall have given its decision concerning my case."

C. *Recommendations:*

1. That synod sustain Dr. Hills in this appeal.

Grounds:

a. In granting permission to call, Classis Pella pre-judged a matter which it knew was being referred to synod for adjudication.

b. There is no evidence that the well-being of the church of Des Moines demanded hasty action. —*Adopted*

2. That synod declare this to be its answer to the appeal of Dr. Hills. —*Adopted*

III. REPORT OF THE SYNODICAL EXAMINERS IN THE DR. HILLS CASE

A. *Information:* The synodical examiners, A. A. Koning of Classis Northcentral Iowa, Clifford Vander Ark of Classis Orange City, and Henry Petersen of Classis Sioux Center report that they have advised Classis Pella that Dr. Hills be deposed from the ministry of the Word and the Sacraments in the Christian Reformed Church.

B. *Recommendation:* That synod approve the work of the synodical examiners. —*Adopted*

IV. THE APPEALS OF J. F. DONAHUE, J. VAN RYSWYK, J. PATE CULP, AND C. R. JACKSON RE THE SEVERANCE OF DR. HILLS FROM THE DES MOINES CONGREGATION

A. *Materials:*

1. Appeal of the remonstrants to Classis Pella in regard to the severance of Dr. Hills from the Des Moines congregation, dated Dec. 18, 1961.
2. Reply of Classis Pella to the remonstrants (no date).
3. Appeal of the remonstrants to synod dated March 10, 1962.
4. Reply of Classis Pella to the remonstrants' appeal to synod, dated May 14, 1962.

B. *Appeal and request*

1. "We . . . . . hereby protest the failure of Classis Pella to answer adequately our letter of remonstrants of Dec. 18, 1961 . . . . concerning the severance of our pastor, Doctor Edward F. Hills from his pastoral relationship with the congregation of the Des Moines Christian Reformed Church."

2. "We . . . . . earnestly request that synod investigate said action of Classis Pella."

C. *Recommendations:*

1. That synod not sustain the appeal of the remonstrants.

Grounds:

a. The records show that Classis Pella gave serious consideration and lengthy reply to the communication of the remonstrants.

b. The records show that Classis Pella was in possession of a great deal of information concerning the situation in the Des Moines congregation through the reports of the church visitors and its special committee. —*Adopted*

2. That synod not accede to the request of the remonstrants.

Ground: Synod's reply to their request is the action of synod taken with respect to the appeal of Dr. Hills concerning his severance. —*Adopted*

3. That synod declare this to be its answer to the appeals. —*Adopted*

V. CORRESPONDENCE OF THE JONKERS, MRS. DEWEY SHORT, AND MRS. JOE HORPSTEAD

A. *Materials:*

1. Letter of the Jonkers, dated April 13, 1962
2. Letter of Mrs. Dewey Short, dated March 9, 1962
3. Letter of stated clerk of Classis Pella, May 7, 1962
4. Letter of Mrs. Joe Horpstead, dated June 4, 1962

B. *Recommendation:* That synod receive these letters as information. These letters are sentiments of appreciation for Dr. Hills. ——*Adopted*

VI. VAN DYKE APPEAL

A. *Material:* A letter of appeal by Mr. and Mrs. Van Dyke against the decisions of the consistory of Leota, Minnesota, and the classis of Minnesota South.

B. Your advisory committee considered the appeal of Mr. and Mrs. Van Dyke and subsequently received a letter from the appellants, addressed to synod, withdrawing their appeal. —*Received as information*

VII. APPEAL BY ANDREW DE VRIES

A. *Material:* Mr. De Vries' notarized letter of appeal.

B. *Recommendation:* That synod not accede to this request.

Ground: On the basis of the material presented, synod has no assurance that synodical intervention is warranted. —*Adopted*

ARTICLE 131

The advisory committee, *foreign missions,* cf. Arts. 71, 91, 96, Rev. B. J. Haan reporting, submits the following:

I. CANADIAN IMMIGRATION

A. *Material:* Agenda Report No. 12. (See Supplement No. 12)

B. *Recommendations:*

1. That synod continue the immigration committee for Canada as duly constituted by representatives of the various classes of Canada and the minister of evangelism of the Christian Reformed board of home missions. (See Art. 147) —*Adopted*

2. That synod instruct the immigration committee to study the possibility of making this work regional, that is, under the direction of the Canadian classes.

Grounds:

a. There has been a sharp decline of immigrants during the past few years.

b. Since the problem is definitely a Canadian problem it ought to be carried on by the Canadian classes.

c. The budgetary needs are now a relatively small matter. —*Adopted*

II. ADMINISTRATION OF THE INDIAN FIELD

A. *Materials:*

1. Agenda Report No. 27. (See Supplement No. 27)

This is a progress report presented to synod "in the hope that it may be helpful to those concerned with the question involved and with other related problems."

2. Overture No. 15.

B. *Recommendations:*

1. That synod receive the progress report as information.

—*Received as information*

2. That synod refer the overture of Classis Rocky Mountain to this committee. (See Art. 147)

Ground: The problem of this overture is identical to that for which synod has appointed a study committee. —*Adopted*

3. That synod declare this to be its answer to Overture No. 15.

—*Adopted*

III. REPORT OF THE CHRISTIAN REFORMED CONTACT COMMITTEE WITH THE PROTESTANT REFORMED CHURCHES

A. *Material:* Agenda Report No. 38. (See Supplement No. 38)

B. *Content:* The committee presents "the result of a series of conferences covering about seven years and extending to a few days prior to the convening of the 1962 synod." Then is presented: I. A. The establishment of a basis and method of procedure for *Reunion*. I. B. The resolution of reunion. Next II. Post-reunion matters and finally, III. Recent developments.

In the last mentioned chapter there is presented material for synodical action. This is pointed out for us in the following statement of the Agenda Report, B. The issue: (See Supplement No. 38, III, B.)

"From the above documents it appears that the issue concerns the desire of the churches which remain with Rev. H. Hoeksema to obtain certain specified archives now in the possession of the duly-constituted administrative committee of the Protestant Reformed Church. The surrender of these archives might be construed as an admission that the churches with the Rev. H. Hoeksema are in effect the genuine Protestant Reformed Churches. On the other hand the letter of Rev. H. C. Hoeksema, including the Settlement Proposal, could be considered as an arrangement which would obviate further litigation proceedings. In the face of these two possibilities which appear to conflict with each other, there is need for caution and circumspection. The administrative committee of the Protestant Reformed Churches therefore referred this matter to your contact committee."

C. *Recommendations:*

1. That synod take action to dispose of this matter.

Grounds:

a. This matter belongs to the province of synod since it involves an issue between two denominations.

b. The contact committee does not have the authority nor the competence to deal with this matter. —*Adopted*

2. That synod appoint a committee to confer with those churches which remain with Rev. H. Hoeksema in the interest of arriving at an amicable solution of the problem presented by the Settlement Proposal, cf. *Agenda,* Report 38, III A-3, and to report to the Synod of 1963. (See Supplement No. 38, III, A-3)

Grounds:

a. It can be appreciated that these churches have an interest in these archives.

b. The contact committee recommends a study committee. —*Adopted*

3. That synod have representation on the above-named committee from the ministers on the contact committee, businessmen, and the legal profession. (See Art. 147) —*Adopted*

ARTICLE 132

The advisory committee, *Church Order Revision,* cf. Art. 116, Rev. H. Petersen reporting, submits the following additional material:

Recommendations:

1. That synod give tentative approval to Chapter II (The Assemblies of the Church) of the proposed Revised Church Order (Agenda, 1962, pp. 266-270) and submit the following suggested changes to the Church Order revision committee: —*Adopted*

Note: Synod follows the following procedure:

1. The reporter reads the suggested changes of the advisory committee.

2. The delegates write out their suggested changes and submit them to the Church Order revision committee.

The advisory committee suggested changes:

a. Art. 33b: correct typographical error in line 2: "translated" should read "transacted."

b. Art. 35: change the last sentence to the following reading: "The delegates shall not vote on such matters in which they themselves, or their churches, are directly involved."

c. Art. 36: change the reading to that found on page 262 of the *Agenda.*

d. Art. 42a: change to read: "The consistory of each church shall delegate a minister and an elder to the classis. If a church is without a minister, or the minister is prevented from attending, two elders shall be delegated."

Art. 42b: change to read: "The classis shall meet at least every four months, unless great distances render this impractical, at such a time and place as was determined by the previous classical meeting."

Art. 42c: change to read: "The ministers shall either preside in rotation, or one shall be chosen to preside; however, the same minister shall not be chosen twice in succession."

e. Art. 43c: delete the word "but."

f. Art. 44: delete the word "and" at the end of line 3.

g. Art. 45a: change to read: "The classis shall appoint at least one committee composed of two of the more experienced and competent ministers to visit all churches once a year."

h. Art. 46: change to read: "The classis may grant the right to exhort within its bounds to men who are gifted, well-informed, consecrated, and able to edify the churches. When the urgent need for their services has been established the classis shall examine such men and license them as exhorters for a limited period of time."

i. Art. 47: change to read: "A classis may take counsel or joint action with its neighboring classis or classes in matters of mutual concern."

j. Art. 49c: change to read: "The officers of synod shall be elected and shall function in accordance with the *Rules for Synodical Procedure.*"

k. Art. 50a: change to read: "The task of synod includes the adoption of the Confession, of the Church Order, of the liturgical forms, of the Psalter Hymnal, and of the principles and elements of the Order of Worship, as well as the designation of the Bible versions to be used in the worship services."

l. Art. 51a: change to read: "Upon the nomination of the classes, synod shall appoint ministers, one from each classis, to serve as synodical deputies for a term designated by synod."

m. Art. 52a: delete the words "At home and abroad" in line 2.

n. Art. 53a: delete the words "the meetings of" in line 1.

Art. 53c: change to read: "Decisions reached at this gathering shall be binding upon the Christian Reformed Church only when they have been ratified by its synod."

2. That synod give tentative approval to Chapter III (The task and activities of the church) of the proposed revised Church Order, found in the *Agenda,* 1962, pp. 270-274, and submit the following suggested changes to the Church Order revision committee. —*Adopted*

a. Art. 54b: change to read: "Worship services shall be held in observance of Christmas, Good Friday, Easter, Ascension Day, and Pentecost, as well as Old and New Year's Day, and annual days of prayer and thanksgiving."

b. Art. 55c: change to read: "The consistory shall see to it that if choirs or others sing in the worship services, they observe the synodical regulations governing the content of the hymns and anthems sung."

c. Art. 57a: change to read: "In the worship services the minister of the Word shall officially explain and apply Holy Scripture."

Art. 57b: change to read: "At one of the services each Sunday, the minister shall ordinarily preach the Word as summarized in the Heidelberg Catechism, following the sequence of its Lord's Days divisions."

d. Art. 58: change to read: "The sacraments shall be administered upon the authority of the consistory, in the public worship services, by the ministers of the Word, with the use of the prescribed forms."

e. Art. 60: change to read: "Adults who have not been baptized shall receive holy baptism upon public profession of faith. The Form for the Baptism of Adults shall be used for such public professions."

f. Art. 61: change to read: "The baptism of those who come from other Christian denominations shall be held valid if it has been administered in the name of the triune God, by someone authorized by that denomination."

g. Art. 62b: change to read: "Confessing members coming from other Christian Reformed congregations shall be admitted to communicant membership upon the presentation of certificates of membership attesting their soundness in doctrine and life. The same rule shall apply to those coming from other denominations with which the Christian Reformed Church maintains full ecclesiastical fellowship."

Art. 62c: change to read: "Persons coming from denominations other than those mentioned above shall be admitted to communicant membership only after the consistory has examined them concerning doctrine and conduct. The consistory shall determine in each case whether or not public confession of faith shall be required."

h. Art. 64a: change to read: "The public prayers in the worship services shall include adoration, confession, thanksgiving, supplication, and intercession for all Christendom and all men."

i. Art. 67c: change to read: "The Heidelberg Catechism and its Compendium shall be the basis of instruction. Selection of additional instructional helps shall be made by the minister in consultation with the consistory."

j. Art. 69a: change to read: "Confessing members who move to another Christian Reformed church are entitled to a certificate, issued by the consistory, concerning their doctrine and life. When such certificates of membership are requested, they shall as a rule be mailed to the church of their new residence."

Art. 69b: change the word "sent" in the last sentence to read "mailed."

k. Art. 70: change to read: "Members who move to localities where there is no Christian Reformed church may, upon their request, either retain their membership in the church of their former residence, or have their certificates sent to the nearest Christian Reformed church. The consistory shall notify the Christian Reformed board of home missions concerning these members."

l. Art. 72: change to the reading adopted by the Synod of 1955 as follows: "Consistories shall instruct and admonish those under their spiritual care to marry only in the Lord. Christian marriages should be solemnized with appropriate admonitions, promises, and prayers, as provided for in the official Form. Marriages may be solemnized either in a worship service or in private gatherings of relatives and friends. Ministers shall not solemnize marriages which would be in conflict with the Word of God."

m. Art. 73: delete the comma after "ecclesiastical."

n. Art. 75: change to read: "The consistory shall promote organizations within the congregation for the study of God's Word and shall serve

especially the youth organizations with counsel and assistance. All such societies are under the supervision of the consistory."

o. Art. 77a: capitalize the last two words, "His Church."

Art. 77b: change to read: "In fulfilling this mandate, each consistory shall stimulate the members of the congregation to be witnesses for Christ in word and deed, and to support the work of home and foreign missions by their interest, prayers, and gifts."

p. Art. 80a: insert the word "shall" after the word "and" in line 2.
Art. 80b: change the word "committee" to read "board" in line 2.

q. Art. 81c: change the word "committee" to read "board" in line 2.

r. Art. 82: delete it entirely.

3. That synod give tentative approval to Chapter IV (The admonition and discipline of the church) of the proposed Revised Church Order (*Agenda*, 1962, pp. 274-277) with the following changes, and submit the following suggested changes to the Church Order revision committee.

—*Adopted*

a. Art. 86: change the scriptural reference to read: "Matthew 18: 15-17."

b. Art. 88a: change to read: "Members by baptism who willfully neglect to make public profession of faith, or are delinquent in doctrine or life, and do not heed the admonition of the consistory shall be dealt with in accordance with the regulations of synod, and, if they persist in their sin, shall be excluded from the Church of Christ."

c. Art. 89: change to read: "Confessing members who have offended in doctrine or life and who have responded favorably to the admonition of the consistory shall be reconciled to the church upon sufficient evidence of repentance.

"When in a given instance, the consistory cannot agree whether this shall take place in the presence of the congregation in a worship service, it shall seek advice from the consistory of the nearest church in the same classis."

d. Art. 90: Insert the word "who" before the word "obstinately" in line 1.

e. Art. 91a: capitalize the word "Church" in line 3.

f. Art. 92: capitalize the word "Church" in line 4.

g. Change the heading of section "C" to: "The admonition and discipline of office-bearers."

h. Art. 93a: change to read: "Ministers, elders, and deacons, besides being subject to general discipline, are also subject to special discipline, which consists of suspension and deposition from office."

i. Art. 94a: change to read: "Special discipline shall be applied to office-bearers if they violate the Form of Subscription, are guilty of neglect or abuse of office, or in any other way seriously deviate from sound doctrine and godly conduct."

Art. 94b: change word "proper" to read: "appropriate."

j. Art. 96a: change to read: "The suspension or deposition of an elder or deacon shall be imposed by the consistory with the concurring judgment of the consistory of the nearest church in the same classis."

k. Art. 98a: change to read: "Ministers of the Word whose membership resides with a congregation other than their calling church are subject to the admonition and discipline of the consistories of both churches. Either consistory may initiate disciplinary action, but neither shall act without conferring with the other."

l. Art. 99a: change the word "to" to read: "for" in last line.

m. Reverse positions of Arts. 99 and 100.

4. That synod set February 1, 1963 as the terminal date at which all additional suggestions for improvements in the proposed Revised Church Order must be in the hands of the Church Order revision committee. (See Art. 147) —*Adopted*

5. That synod decide that, if at all possible, the final reading of the Revised Church Order shall be adopted by the Synod of 1963.
(Continued in Art. 137) —*Adopted*

ARTICLE 133

Elder J. F. Kuiper leads in closing prayer.

FRIDAY AFTERNOON, JUNE 22, 1962

Nineteenth Session

ARTICLE 134

The president calls the meeting to order. Rev. J. W. Maas calls for the singing of Psalter Hymnal No. 391 and leads in prayer.

ARTICLE 135

Rev. W. Van Rees, replacing Rev. H. De Mots of Classis Grand Rapids East, expresses his agreement with the *public declaration*.

ARTICLE 136

The president reads a letter from Prof. J. H. Kromminga who notifies synod of the acceptance of his reappointment as President of Calvin Theological Seminary with indefinite tenure. (See Art. 108)

ARTICLE 137

The advisory committee, *Church Order Revision,* cf. Arts. 116, 132, Rev. H. Petersen reporting, submits the following:

I. OVERTURES RE CHURCH ORDER REVISION

A. *Materials:* Overtures Nos. 32, 34, 42, 43 all of which contain suggestions considering various articles in the proposed Revised Church Order.

B. *Recommendations:*

1. That synod refer Overtures Nos. 32A, 34, 42, and 43 to the Church Order revision committee for consideration and processing before the committee makes its final report to the Synod of 1963. —*Adopted*

2. That synod do not accede to Overture 32B, "to consider the admittance of deacons to classical and synodical meetings as official delegates and make this a general rule for major assemblies in the denomination."

Ground: Insufficient Scriptural evidence has been adduced to warrant such a change in the Church Order. —*Adopted*

3. That synod declare this to be its answer to Overtures Nos. 32, 34, 42, and 43. —*Adopted*

II. COMMUNICATION RE CHURCH ORDER REVISION

A. *Material:* letter of Rev. Tymen E. Hofman, dated June 11, 1962.

B. *Analysis:* (See Supplement No. 33)

Rev. Tymen E. Hofman expresses his reaction to Agenda Report No. 33, "Church Order Revision." He takes exception to the position of the revision committee that a person with legal training is not necessary as a member of the committee. He cites the decision of Synod of 1961 to add such a person to the committee. (cf Acts, 1961, p. 98, E, 2) He respectfully urges "Synod either to take steps to the end that a person with legal training and consistorial experience be placed on the Church Order revision committee in keeping with the mandate of Synod of 1961, or that the complete draft of the Revised Church Order be submitted to a committee of persons with legal training for appraisal and comment in a way to that in which experts in English are used by the revision committee."

Note: An attorney, Mr. Berton Sevensma, was appointed by Synod of 1961 to serve on the revision committee, but he declined the appointment on the grounds that he found it impossible to serve. (See Supplement No. 40)

C. *Recommendations:*

1. That synod instruct the Church Order revision committee to secure the advice of a person with legal training and consistorial experience, following the tentative adoption of the Revised Church Order, and consider his comment and appraisal of the revision before submitting its final report to the Synod of 1963. —*Adopted*

2. That synod declare this to be its answer to the communication of Rev. Tymen E. Hofman. —*Adopted*

III. STATUS OF MISSIONARIES, CHAPLAINS, BIBLE TEACHERS AT MAJOR ASSEMBLIES

A. *Materials:* Overtures Nos. 16 and 29.

B. *Recommendations:*

1. That synod appoint a committee to study the matters presented in Overtures 16 and 29 *re* status of missionaries and other ministers serving

in other than regular pastorates and their relationship to major assemblies.

Ground: These matters require a study more comprehensive than can be given by an advisory committee of synod. —*Adopted*

2. That synod declare this to be its answer to Overtures 16 and 29. (See Art. 147 personnel of study committee) —*Adopted*

ARTICLE 138

The president reads a letter from Rev. John Vander Ploeg who notifies synod of the acceptance of his reappointment as editor of The Banner.

The president reads a letter from Rev. Emo F. J. Van Halsema who notifies synod of the acceptance of his reappointment as editor of De Wachter.

ARTICLE 139

The advisory committee, *budget matters,* cf. Art. 97, Mr. M. Vander Velde reporting, presents the following:

I. THE BACK-TO-GOD HOUR

A. *Materials:*

1. Agenda Reports Nos. 3, 3-A, and 3-B. (See Supplements Nos. 3, 3-A, 3-B)

2. Auditor's Report for the year ended December 31, 1961, and dated April 30, 1962.

3. Special advisory budget committee Agenda Report No. 36. (See Supplement No. 36)

B. *Recommendation:* That synod grant a quota for the year 1963 of $7.75 plus 50¢ additional, which is to liquidate bank loans outstanding, for a total of $8.25 per family.

Grounds:

1. This is recommended by the special advisory budget committee.

2. In order to have this committee operate within its budget, the additional 50¢ is recommended for debt reduction for 1963 only.

—*Adopted*

II. CALVIN COLLEGE AND SEMINARY

A. *Materials:*

1. Agenda Reports Nos. 9, 9-A. (See Supplements Nos. 9, 9-A)

2. Proposed budget for 1962-'63.

3. Auditor's report for the year ended August 31, 1961, dated October 13, 1961.

4. Special advisory budget committee Agenda Report No. 36. (See Supplement No. 36)

B. *Recommendations:*

1. That synod approve the proposed budget as submitted. —*Adopted*

2. That synod approve the schedule of tuition rates as shown in Agenda Report 9-A. (See Supplement No. 9-A) —*Adopted*

3. That synod approve an increase of $200 in the base salary of the faculties of the College and Seminary. —*Adopted*

4. That synod grant a quota of $17 be allowed for 1963, of which $15.50 is for operating expense; $1.50 for capital expenditures for dormitory construction.

Grounds:

a. This is requested by the board of trustees.
b. This is recommended by the special advisory budget committee.
c. This amount is needed to finance the proposed budget. —*Adopted*

III. CANADIAN IMMIGRATION FUND

A. *Materials:*

1. Agenda Report No. 12. (See Supplement No. 12)
2. Report of special advisory budget committee, Agenda Report 36. (See Supplement No. 36)
3. Audit report for the year ending December 31, 1961, and dated February 13, 1962.

B. *Recommendation:* That synod grant a quota of 10¢ per family for 1963.

Grounds:

1. This is the amount requested to operate the fund.
2. This is recommended by the special advisory budget committee.

—*Adopted*

IV. FUND FOR NEEDY CHURCHES

A. *Materials:*

1. Agenda Report No. 16. (See Supplement No. 16)
2. Audit Report for the year ended January 31, 1962, and dated April 5, 1962.
3. Report of special advisory budget committee, Agenda Report No. 36. (See Supplement No. 36)

B. *Recommendation:* That synod grant a quota of $5 per family for 1963.

Grounds:

1. This is the amount requested and necessary to operate their budget.
2. This is recommended by the special advisory budget committee.

—*Adopted*

V. BOARD OF HOME MISSIONS

A. *Materials:*

1. Agenda Reports Nos. 6, 6-A. (See Supplements Nos. 6, 6-A)
2. Audit report as of December 31, 1961, and dated February 23, 1962.
3. Report of special advisory budget committee No. 36. (See Supplement No. 36)

B. *Recommendation:* That synod grant a quota of $19 per family for 1963.

Grounds:

1. Recommendation of special advisory budget committee.
2. This should give the board necessary funds to open eight new fields.

Adopted

VI. BOARD OF FOREIGN MISSIONS

A. *Materials:*

1. Agenda Reports Nos. 7, 7-A. (See Supplements Nos. 7, 7-A)
2. Audit report as of December 31, 1961, and dated April 30, 1962.
3. Agenda Report No. 36 of the special advisory budget committee. (See Supplement No. 36)

B. *Recommendations:*

1. That synod grant a quota of $20 per family for the year 1963.

Grounds:

a. This is the recommendation of the special advisory budget committee.

b. This is an increase of $2.50 over the quota allowed in 1962.

c. This will allow the board again to build up cash reserves to a level at which they can operate in a comfortable manner.

d. This allows a budgeted item of $17,000 for promotion expenditures.

—Adopted

2. That synod declare that the additional 30¢ requested for the Argentina field is included in this quota. *Adopted*

VII. MINISTERS PENSION AND RELIEF ADMINISTRATION

A. *Materials:*

1. Agenda Report No. 18. (See Supplement No. 18)
2. Audited report as of January 31, 1962, dated March 2, 1962.
3. Agenda Report No. 36 of the special advisory budget committee. (See Supplement No. 18)

B. *Recommendation:* That synod grant a $6.65 quota per family for 1963. *(Note:* The basic quota is the same as 1962, however, an additional item of 15¢ is being included to cover moving expenses of ministers going into retirement.)

Grounds:

1. This amount requested is the same as last year and is necessary to operate this agency.
2. This amount is recommended by the special advisory budget committee. *—Adopted*

VIII. SYNODICAL EXPENSE FUND AND REFORMED ECUMENICAL SYNOD EXPENSE

A. *Materials:*

1. Special advisory budget committee Report No. 36. (See Supplement No. 36)
2. Financial statement of synodical treasurer. (See Supplement No. 39)

B. *Recommendations:*

1. That synod grant a quota for 1963 of $1.50 per family and 20¢ additional for Ecumenical Synod expense for 1963 only.

Ground: Recommended by the special advisory budget committee.

—Adopted

2. That synod require the treasurer of this fund to forward an audited statement and a proposed budget to the special advisory budget committee.

Ground: This is required of all agencies of synod. (Acts of Synod, 1961, p. 112, article 25) —*Adopted*

"That synod recommend that this committee continue to carefully study the requests of all causes seeking financial support."

"That the committee seek to obtain for each cause the customary statement of receipts and disbursements as well as a projected statement of receipts and disbursements for the next year, and also a Balance Sheet or statement of assets, giving full and complete disclosure of all of their holdings with an explanation of the relationship that all non-operating assets bear to the functioning of the organization in services performed by it."

"Ground: Such information is necessary in order that the special advisory budget committee may make proper recommendations as to which causes warrant financial support by our church and its constituency."

—*Adopted*

IX. CAUSES RECOMMENDED TO CHURCHES FOR SUPPORT

A. *Denominational Causes Recommended for One or More Offerings*

1. Back-to-God radio program (for above quota needs for foreign broadcasting).
2. Back-to-God radio program (for above quota needs for domestic broadcasting).
3. Centennial Seminary building (for deficit removal only).
4. Chaplain fund
5. Christian Reformed board of foreign missions (for above quota needs).
6. Christian Reformed board of home missions (for above quota needs).
7. Christian Reformed relief committee (this organization will administer Korean, Cuban, and all other relief projects).
8. Soldiers' fund sponsored by the home mission board.
9. Sponsorship of foreign students preparing for the gospel ministry and enrolled at Calvin College or Calvin Seminary.
10. Synodical tract committee (also known as Back-to-God tract).

—*Adopted*

B. *Denominational Related Youth Causes Recommended for Support*

1. Young Calvinist Federation of North America
2. Young Calvinist Servicemen's Fund
3. Calvinist Cadet Corps —*Adopted*

X. CAUSES RECOMMENDED FOR FINANCIAL SUPPORT

A. *Benevolent Causes:*

1. Bethany Christian Home
2. Bethesda Hospital
3. Christian School Employees' Relief Fund

4. Elim Christian Training School
5. Goffle Hill Christian Sanatorium
6. Pine Rest Christian Association (includes also Children's Retreat)

—*Adopted*

B. *Educational Causes:*

1. Dordt College
2. National Union of Christian Schools (General Fund)
3. Reformed Bible Institute
4. Trinity Christian College
5. Westminster Theological Seminary —*Adopted*

C. *Evangelistic Causes:*

Faith, Prayer and Tract League —*Adopted*

D. *Miscellaneous Causes:*

1. American Bible Society (U.S. churches only)
2. Canadian Bible Society (Canadian churches only)
3. Lord's Day Alliance in U.S. (U.S. churches only)
4. Lord's Day Alliance in Canada (Canadian churches only)
5. World Home Bible League
6. The Gideons (for Bible distribution only)
7. American Calvinistic Fellowship (formerly Calvinistic Action)
8. Financially weak member churches of Reformed Ecumenical Synod
9. Christian Labor Association of Canada (Canadian churches only)

—*Adopted*

XI. CALVIN SEMINARY BUILDING FUND-DEFICIT

A. *Materials:*

1. Special advisory budget committee Report No. 36. (See Supplement No. 36)
2. Agenda Report No. 9-A. (See Supplement No. 9-A)
3. Agenda Report No. 39. (See Supplement No. 39)

B. *Recommendation:*

1. That the synodical committee solicit those churches (about 200) who have not as yet responded to the appeals previously made. (See Supplement No. 39)

Grounds:

a. This is the recommendation of the special advisory budget committee.

b. It is grossly unfair to the churches who have responded to have to carry the entire burden in this respect. —*Adopted*

2. That synod declare this to be its answer to the question raised by the board of trustees of Calvin College and Seminary, in Agenda Report No. 9-A. —*Adopted*

XII. RETAIN THE PRESENT CALVIN COLLEGE CAMPUS

A. *Material:* Overture No. 40 from council of the First Christian Reformed Church of Grand Rapids, Michigan.

B. *Recommendation:*

1. That synod not accede to the request in the overture of the council of the First Christian Reformed Church of Grand Rapids, Michigan.

Grounds:

a. Organizations within the church may approach the campus sale committee to negotiate for acquisition of the property.

b. This would reverse a decision of the Synod of 1959 (Art. 84) and no new material has been submitted.

2. That synod declare this to be its answer to Overture No. 40.

—*Adopted*

XIII. EXPENSES ALLOWED FOR COMMITTEE ON EDUCATION RE: FULL-TIME EDITOR

A. *Materials:*

1. Special advisory budget committee Report No. 36. (See Supplement No. 36)

2. Agenda Report No. 29. (See Supplement No. 29)

B. *Recommendations:*

1. That synod allow a budget for this committee to operate for 1963 of $16,500 (as itemized in special advisory budget Report No. 36) to be paid from the synodical expense fund, with the understanding that the committee on education shall seek a working agreement with the publication committee and with the expectation that the committee on education shall achieve a self-supporting financial status as soon as possible. —*Adopted*

2. That synod allow the committee on education to have a supplementary budgetary appropriation of $3,500 for the remainder of 1962 and to be paid from the synodical expense fund.

Grounds:

a. This is the recommendation of the special advisory budget committee.

b. This is the amount necessary for the work of the committee on education. —*Adopted*

XIV. BACK-TO-GOD HOUR SPECIAL REQUEST FOR PORTUGUESE BROADCASTING

A. *Material:* Agenda Report No. 3-B. (See Supplement No. 3-B)

B. *Recommendation:* That synod authorize the Back-to-God Hour committee to approach churches with a view to specific support for this broadcast.

Ground: The program has already been approved by synod and the present budget does not allow for this additional expenditure. —*Adopted*

XV. REDUCTION OF TRAVEL EXPENSES BY DELEGATES OF SYNOD

A. *Materials:*

1. Agenda Report No. 36-A of special advisory budget committee. (See Supplement No. 36-A)

2. Acts of Synod, 1961, page 111.

B. *Recommendations:*

1. That synod encourage delegates traveling by car to travel with one or more additional delegates. (See Acts of Synod, 1961, pp. 111, 513)

2. That synod instruct the committee in charge to prepare meal tickets for delegates to synod, and meal tickets be issued to others who have business to transact at synod.

3. That synod as a general rule appoint members of study committees in close proximity of each other.

4. That synod make the above recommendations known to the various classes promptly.

Ground: This action will effect a considerable saving in travel expenses incurred by delegates to synod. —*Adopted*

XVI. RESOLUTION RE: LOAN OF $1,600,000 NEGOTIATED BY CALVIN COLLEGE AND SEMINARY WITH THE HOUSING AND HOME FINANCE AGENCY OF THE UNITED STATES GOVERNMENT

A. *Material:* Agenda Report No. 9. (See Supplement No. 9)

B. *Recommendation:* That synod approve the resolution as it is found in Agenda Report No. 9.

Ground: This is necessary to negotiate the loan. —*Adopted*

XVII. REPORT OF UNITED MISSION FUND COMMITTEE

A. *Material:* Agenda Report No. 28. (See Supplement No. 28)

B. *Recommendation:* That synod accept as information the recommendation of the committee that no action be taken at this time regarding the introduction of a united mission fund.

Grounds:

1. The agencies concerned recognize neither the need nor the desirability for a united fund.

2. Without a recognition of the need and desirability of a united fund the agencies concerned could not be expected to provide the cooperative implementation which such a fund would require. —*Adopted*

3. That synod thank the men of the committee for their work. —*Adopted*

XVIII. QUOTA DIFFERENCE BASED ON LIVING STANDARDS

A. *Material:* Overture No. 1.

B. *Recommendations:*

1. That synod mandate the special advisory budget committee to study the problem as set forth in Overture No. 1 of Classis Chatham. (See Art. 147)

Ground: There is warrant for such a study. —*Adopted*

2. That synod declare this to be its answer to Overture No. 1. —*Adopted*

XIX. CHRISTIAN REFORMED RESETTLEMENT SERVICE COMMITTEE

A. *Material:* Agenda Report No. 34. (See Supplement No. 34)

B. *Recommendation:* That synod request the treasurer of this fund to submit to the special advisory budget committee a statement of condition and an audited report, including one for the year 1961. —*Adopted*

XX. REMUNERATION OF SYNODICAL OFFICERS

That synod approve the following remunerations:

A. First clerk	$100.00
B. Second clerk	50.00
C. Transportation secretary - Mr. A. Andriese	50.00
D. Arrangement committee for synod	100.00
E. Synodical treasurer	500.00

—*Adopted*

XXI. CANADIAN EXCHANGE RATES AND CANADIAN BANK ACCOUNTS

A. *Material:* Overtures Nos. 44 and 45.

B. *Recommendations:*

1. That synod authorize the special advisory budget committee to investigate the possibility of establishing Canadian bank accounts or a clearing house for denominational funds to avoid loss in exchange rate, with power to carry out their mandate within the immediate future.

Ground: This will effect a substantial saving to the entire denomination.

2. That synod consider this to be its answer to Overtures 44 and 45.

—*Adopted*

XXII. FOUR HUNDREDTH ANNIVERSARY OF THE HEIDELBERG CATECHISM

A. *Materials:* Overture No. 25.

B. *Recommendations:*

1. That synod declare that the expenses of this celebration be taken from the synodical expense fund. (See Art. 82)

Ground: This expenditure should be moderate and an adjustment can be made, if necessary, to the synodical expense fund at the next synod.

—*Adopted*

2. That synod declare this to be its answer to Overture No. 25.

—*Adopted*

XXIII. SPECIAL ADVISORY BUDGET COMMITTEE

That synod acknowledge the diligent work performed by the special advisory budget committee both at the time of synod's meetings and throughout the year. —*Adopted*

XXIV. INSTRUCTIONS ON FINANCIAL AND OTHER MATTERS

A. That synod instruct the committees of all denominational causes to instruct the auditor engaged by them to show in his report that the treasurer and other employees handling money of the fund is covered by a fidelity bond.

Ground: This is in accordance with the decisions of previous synods. (See *Acts of Synod*, 1947, 1948, 1953, and 1957) —*Adopted*

B. That synod instruct all agencies receiving "above quota" funds to submit an estimated budget of these additional items to the special advisory budget committee.

Grounds:

1. This will give the synod a better control of these items.

2. This will give to the special advisory budget committee information necessary to make its judgments. —*Adopted*

C. That synod instruct the stated clerk to again publish information regarding the various funds obtaining support from our churches.

Grounds:

1. This will give guidance to our diaconates and people in their giving.

2. This was adopted also by the Synod of 1957. (cf. Acts, 1957, Art. X, p. 73.) —*Adopted*

D. That synod insure the synodical delegates and members of synodical committees and boards while traveling to and from home to discharge denominational assignments. —*Adopted*

E. That synod instruct the stated clerk to inform all classes of this insurance coverage. —*Adopted*

XXV. REGIONAL QUOTA SYSTEM FOR CALVIN COLLEGE AND SEMINARY

A. *Material:* Agenda Report No. 17. (See Supplement No. 17)

B. *Observations:*

1. This synod has adopted the variable quota system for Calvin College and Seminary based on Agenda Report No. 17, which includes the establishment of regions and classes in each region.

2. This system briefly stated is this: Thirty-five percent (35%) of the total required quota (operating and capital) for Calvin College and Seminary shall be assigned pro-rata to each family in the denomination; Sixty-five percent (65%) of the total required quota shall be assigned on a regional per-family formula, based on the relative number of students enrolled at Calvin College from each region.

3. It is understood that $1.50 per family in the quota is for capital fund expenditures.

4. The area per family quotas recommended for 1963 are based on the proposed operating budget for Calvin College and Seminary.

C. *Recommendations:*

1. That synod declare that the tabulation of the number of full-time Christian Reformed students enrolled at Calvin College from each region will be supplied by the board of trustees from the records of the registrar's office, based on enrollment statistics at the conclusion of the February registration preceding the synodical session at which the quota for the following year is established. Students shall be assigned to the classis of which they were a member at the time they decided to enroll at Calvin College.

2. That synod declare that the calculation of the variable quota system will be controlled by the special advisory budget committee and all figures supplied to them will be subject to their review and approval.

3. That Synod adopt the following area quotas for Calvin College and Seminary:

Area 1 ..... $21.50
Grand Rapids East; Grand Rapids South; Grand Rapids West; Grandville.

Area 2 ..... $17.50
Cadillac; Holland; Kalamazoo, Lake Erie; Muskegon; Zeeland.

Area 3 ..... $14.50
Chicago North; Chicago South; Wisconsin.

Area 4 ..... $11.00
Minnesota North; Minnesota South; Northcentral Iowa; Orange City; Pella; Sioux Center.

Area 5 ..... $17.50
Hackensack; Hudson.

Area 6 ..... $14.50
Pacific; California; Rocky Mountain.

Area 7 ..... $10.00
Alberta North; Alberta South; British Columbia; Chatham Eastern Ontario; Hamilton; Toronto. —*Adopted*

ARTICLE 140

The president reads a telegram from Dr. L. Praamsma who informs synod that he accepts the appointment as Professor of Church History in Calvin Seminary. (See Art. 66)

ARTICLE 141

The advisory committee, *Church Order, No. 2*, cf. Arts. 23, 55, Rev. S. Kramer reporting, submits the following:

I. GRAND RAPIDS DEACONS' CONFERENCE AND VARIOUS RELIEF PROJECTS

A. *Material:* Agenda Report No. 14. (See Supplement No. 14)

B. *Recommendations:*

1. That Rev. J. Hasper be given the privilege of the floor. —*Adopted*

2. That synod approve the work of this committee re emergency relief in Korea and among the Cuban refugees in Florida. —*Adopted*

3. That synod approve the work of the Grand Rapids Deacons' conference in fulfilling the mandate of Synod of 1961 (Acts, 57 X C 4, 8).

a. Organizing the Christian Reformed World Relief committee. —*Adopted*

b. The steps taken in transferring the Korean Material Relief work to the newly-organized CRWRC.

4. That since the Grand Dapids Deacons' conference has completed its work on behalf of synod and since this work will now be assumed by the CRWRC, synod express a hearty word of thanks to the committee for its faithful and diligent efforts in giving assistance in relief work. —*Adopted*

II. CHRISTIAN REFORMED WORLD RELIEF COMMITTEE

A. *Material*: Agenda Report No. 21. (See Supplement No. 21)

B. *Synopsis:* Synod is requested to take note of the establishment of a new denominational organization, namely, the Christian Reformed World Relief committee.

The organizational meeting of the CRWRC, which was called and held on February 21, 1962, under the direction of the Grand Rapids Deacons' conference, was attended by delegates from the various classes, the synodically-appointed advisors, representatives of the Korean Material Relief committee, and representatives of the mission boards of our church. The various individuals involved in this new venture are to be commended in working to reactivate the office of the deacon, thus manifesting the mercy of our Lord in deed as well as in word on a much larger scale than before.

C. *Recommendations:*

1. That synod permit the president and secretary of the synodical study and advisory committee to represent the CRWRC. —*Adopted*

2. That synod approve the Constitution of the CRWRC with the following changes:

a. *Preamble:*

(1) Delete the words "that man may be restored as the image-bearer of God and live to praise God as Creator, to trust Him as Redeemer and to obey Him as Lord."

(2) Capitalize fully the name of the Committee in line 10.

b. *Article 1:*

(1) Line 5 should read ". . . be presented *to* Synod for approval . . ."

(2) Line 3 should read ". . . nominations for these members shall be solicited by each classis from the area deacons' conference or prepared by Classis itself and after . . . ." —*Adopted*

3. That synod refer the reading of Article 1, MEMBERSHIP to the CRWR committee for possible reformulation of the "board of directors" with power to act. —*Adopted*

4. That synod approve the organizational plan of the Christian Reformed World Relief committee. —*Adopted*

5. Director: That synod appoint a full-time director for the CRWRC. *Grounds:* The scope of the work requires a full-time director. —*Adopted*

6. Cuban Refugee Relief: That synod approve the continuation of the emergency Cuban refugee relief work for the next year. —*Adopted*

7. Cuban Refugee Resettlement: That synod assign the work of the resettlement of Cuban refugees to the CRWRC. —*Adopted*

8. That synod approve the work of the synodical study and advisory committee and declare its work to be completed. —*Adopted*

9. Membership: That synod refer the membership of the CRWRC to the committee on appointments (cf. Recommendations A and C of report). (See Art. 147, IV.) —*Adopted*

10. That synod request the CRWRC to submit a nomination for director to the synodical committee. —*Adopted*

III. TESTIMONY ON THE LIQUOR PROBLEM

A. *Material:* Agenda, Overture No. 28.

B. *Recommendations:*

1. That synod do not consider the overture.

Ground: Rules for synodical procedure prohibit this. (See Section V-F) —*Adopted*

2. That synod declare this to be its answer to Overture No. 28. (Church Order, No. 2 continued in Art. 144) —*Adopted*

ARTICLE 142

Elder W. Terpstra leads in closing prayer.

FRIDAY EVENING, JUNE 22, 1962

Twentieth Session

ARTICLE 143

The president calls the meeting to order. Rev. H. Wittenbosch calls for the singing of Psalter Hymnal No. 298 and leads in prayer.

ARTICLE 144

The advisory committee, *Church Order, No. 2,* cf. Arts. 23, 55, 141, Rev. S. Kramer reporting, submits the following:

I. THE CONCLUSIONS OF UTRECHT

A. *Materials:*

1. Agenda Report No. 2. (See Supplement No. 2)
2. Overtures Nos. 10, 20, 58, 67, and 76 (*Acts,* 1960).
3. Letter from the "Christelijke Gereformeerde Kerken in Nederland" dated February, 1961.

B. *Synopsis:* All the above overtures deal with essentially the same matter, viz. the Conclusions of Utrecht of 1905, accepted by the Christian Reformed Church in 1908. The idea set forth in these overtures is that these Conclusions of Utrecht are of such a nature that they are not essential to our doctrinal position as a Christian Reformed Church and are an obstacle to closer relationship with certain Reformed churches that subscribe to the same creeds as the Christian Reformed Church." (*Acts,* 1960, p. 46)

The burden of the letter received from the "Christelijke Gereformeerde Kerken in Nederland" is essentially the same since it looks upon these Conclusions as an obstacle to unity. Their particular problem is that, in their judgment, the statement pertaining to covenant children can give rise to a false sense of security.

Since the Conclusions of Utrecht either in part or as a whole are considered to be an obstacle to unity, the overtures request synod to set aside these Conclusions.

The synodical study committee appointed in 1960, having studied this material, comes with certain recommendations.

C. *Recommendations:*

1. That synod not accede to the request to set aside the Conclusions of Utrecht.

Grounds:

a. No grounds have been adduced to show that these conclusions are in conflict with the Word of God or our confessional standards. (Cf. Church Order, Art. 31)

b. These conclusions, when properly interpreted and when considered in their entirety, do not, as some have alleged, encourage a false sense of security.

2. That synod reaffirm that the adoption of these conclusions was a declaration of agreement with these formulations, and advise that they be understood in the light of the study committee report. (See Supplement No. 2) —*Adopted*

3. That synod state that these conclusions shall not be used as a test for membership or holding office in the Christian Reformed Church, nor as a test for admitting ministers to the Christian Reformed ministry.

Grounds:

a. This procedure views these conclusions in the light of their historic setting and applies them to the purpose for which they were accepted.

b. This is in harmony with the precedent recent synods have established in dealing with the Three Points of 1924. —*Adopted*

4. That synod declare that the Christian Reformed Church appreciates the striving for unity with other Reformed churches which is reflected in these overtures and that it encourages further efforts toward promoting such unity. —*Adopted*

5. That synod declare that the Christian Reformed Church is willing to discuss differences between us and other Reformed groups in an effort to clarify our common Reformed confession and thus to remove whatever obstacles may exist. —*Adopted*

6. That synod respond to the communication of the Christelijke Gereformeerde Kerken in Nederland by informing them that:

a. It observes that if there are statements in one of the conclusions that seem to leave room for the misinterpretation to which those churches properly object, other statements in that conclusion clearly forbid maintaining such interpretation.

The statement of the conclusions, "That according to the confession of our churches the seed of the covenant, by virtue of the promise of God, must be held to be regenerated and sanctified in Christ . . ." is understood by our church in the light of the conclusions themselves, not as a judgment concerning the nature of the child, but rather as a statement

of the church's proper approach in dealing with the covenant child. We recognize that the promises of the covenant given to parents and their children impel them to seek the grace that is promised, and in no way absolve them from the responsibility and duty of seeking the fulfillment of those promises in the way of true conversion. We share the fear of the Christelijke Gereformeerde Kerken of a false sense of security and see the need for guarding against it.

b. That synod, in answer to the request of the Christelijke Gereformeerde Kerken that we set aside or withdraw the conclusions, refers them to recommendations 1 through 5.

c. That synod express to the Christelijke Gereformeerde Kerken its appreciation of their communication regarding this matter and assure them that we share with them a concern for maintaining a faithful witness to the gospel that will endeavor to further the unity of Christ's church. —*Adopted*

7. That synod declare this to be its answer to Overtures Nos. 10, 20, 67 and 76 of the previous synod. —*Adopted*

II. USE OF THE TERMS LAYMAN AND LAY-MEMBER

A. *Material:* Overture No. 14.

B. *Statement:* "Classis Alberta North overtures synod to refrain from using the expressions 'layman' and 'lay-member' when referring to non-ministerial members of the church."

C. *Recommendations:*

1. That synod reply that these terms: "layman," "lay-member," are commonly used, and furthermore it must be observed that Classis Alberta North has not presented an acceptable substitute. —*Adopted*

2. That synod declare this to be its answer to Overture No. 14. —*Adopted*

III. STATUS OF LAY EVANGELISTS AND REFORMED BIBLE INSTITUTE

A. *Material:* Overture No. 5.

B. *Recommendations:*

1. That synod should not consider this overture because Classis Grand Rapids South has not studied the matter. (Synodical Rules, V, B.)—*Adopted*

2. That synod declare this to be its answer to Overture No. 5. —*Adopted*

IV. CAPITAL PUNISHMENT

A. *Material:* Overture No. 3.

B. *Statement:* "Classis Grand Rapids South overtures synod either through appointing a study committee or at this session, publicly declare and testify to the biblical position of our church on the much-discussed subject of capital punishment."

C. *Recommendations:*

1. That synod not accede to the request of Classis Grand Rapids South to publicly declare and testify to the biblical position of our church on the subject of capital punishment at this session.

Ground: Synod is not in a position to make such a pronouncement without thorough study. —*Adopted*

2. That synod not accede to the request of Classis Grand Rapids South to appoint a study committee to prepare a biblical statement on the subject of capital punishment.

Ground: The classis has not made a sufficient study of this matter. Cf. Synodical Rules V, B, "Matters legally before synod: Overtures or communications of individuals or consistories which have been carried as far as possible in the minor assemblies." —*Adopted*

3. That synod declare this to be its answer to Overture No. 3.

—*Adopted*

V. INFORMATION FILE ON MINISTERIAL CANDIDATES

A. *Material:* Overture No. 2.

B. *Subject:* "Classis Lake Erie overtures synod to establish a denominational file of information about each minister and the yearly candidates for the ministry, and to make this information available to the consistories and other bodies, who must nominate men for particular fields of labor."

Classis Lake Erie also submitted certain documents which it deems to be of value to churches in meeting this need.

C. *Recommendations:*

1. That synod not accede to the request of Classis Lake Erie that synod establish a file of information on ministers.

Ground: The establishing and maintenance of such a file is impracticable for our church. —*Adopted*

2. That synod encourage the churches to seek the desired information about possible nominees through the use of the usual channels.

—*Action withheld*

3. That for churches desiring additional information synod incorporate into the Acts the documents submitted by Classis Lake Erie:

a. Questionnaire on ministers in the Christian Reformed Church
b. Sample letter
c. Vacant church information sheet. —*Adopted*

Note: Documents submitted by Classis Lake Erie are attached to Overture No. 2 under the heading *Overtures.*

4. That synod declare this to be its answer to Overture No. 2.

—*Adopted*

VI. ARTICLES OF INCORPORATION

A. *Materials:*

1. Decision of the Synod of 1961 concerning "Requirement for Proper Incorporation" (*Acts*, 1961, p. 110).
2. Overtures Nos. 12, 23, 36, 41.

B. *Summary:* The Synod of 1961 instructed the Classes to investigate the Articles of Incorporation of each congregation and to bring them into harmony with the model form found in Schaver's *Polity of the Churches,* II, 243-246. This model form was approved and adopted by

the Synod of 1926. Four classes, however, have submitted overtures to this synod (Eastern Ontario, Orange City, Pacific, and Toronto) in which they advance certain legal and practical objections to this form, as well as certain objections based on church polity.

C. *Analysis:* The form for the Articles of Incorporation contains elements which have to do with the distinctive features of our denomination (for example: the discipline, rules, and usages of the Christian Reformed Church; our doctrinal standards, our church order, our synodical resolutions), but it also contains elements which have to do with legal matters. Your advisory committee has sought legal advice, and has been informed that each state has different incorporation laws. It may be presumed that the same situation obtains in the various provinces of Canada. This variation in the legal aspects of incorporation makes it impossible, in the judgment of your advisory committee, to draw up a form for incorporation which would satisfy the legal requirements of all the states and provinces in which our churches are found.

D. *Recommendations:*

1. That synod appoint a study committee of five, including two members of the legal profession, with the following mandate:

a. This committee shall draw up the introductory paragraphs of the Articles of Incorporation, taking into account the problems raised in Overtures Nos. 12, 23, 36, and 41. These introductory paragraphs shall deal with matters which concern our distinctive position as a Christian Reformed Church — matters which must, therefore be included in every draft of the Articles of Incorporation. (*Note:* this part of the mandate is to be completed in one year.)

b. After the above-mentioned report shall have been adopted by synod and shall have been incorporated into the *Acts,* this committee shall request each classis of the denomination:

(1) To draw up a suitable form for incorporation (which will include the introductory paragraphs submitted by the study committee) for all the churches in its territory. It is understood that if any classis should have churches located in more than one state or province, a separate form shall be drawn up for the churches of each state or province.

Ground: This is the only way in which Articles of Incorporation can be drawn up which will satisfy the legal requirements of the various states and provinces.

(2) To send a copy of the form (or forms) for incorporation which it has adopted to this committee for review.

Ground: In this way the denomination may be assured that the various churches will obtain suitable Articles of Incorporation. —*Adopted*

Note: The naming of this committee is referred to the synodical committee.

2. That synod declare that the above decisions are to take the place of the decision of the Synod of 1961: "That synod request all the classes to see to it that a competent committee in each classis be appointed to investigate the articles of incorporation of each congregation and bring

them in harmony with the Form found in Schaver's *The Polity of the Churches,* Vol. II . . ." (*Acts,* 1961, p. 110).

Ground: The requirement that the Articles of Incorporation of each congregation should be brought into harmony with the form found in Schaver has been found to be impracticable. —*Adopted*

3. That synod declare this to be its answer to Overtures Nos. 12, 23, 36, and 41. —*Adopted*

ARTICLE 145

The advisory committee, *Church Order, No. 1,* cf. 23, 39, 78, 81, 98, Rev. C. Flietstra reporting, submits the following:

I. CALLING AND ADMITTING MINISTERS FROM OTHER DENOMINATIONS

A. *Material:* Agenda Report No. 1. (See Supplement No. 1)

B. *Analysis of Material:* The study committee appointed by the Synod of 1960 was given the mandate "to *compile* and *edit* all the existing rules, including those adopted in essence by this synod, which have bearing upon the calling or admitting of ministers from other denominations according to articles 5 and 9 of the present *Church Order,* reformulating such rules where necessary, in order to produce an easily accessible set of rules, and to suggest additional regulations should be judged necessary." Art. 159, C, 5, p. 99.

C. *Recommendations:*

1. That synod thank the study committee for its work. —*Adopted*

2. That synod accept the historical compilation of synodical decisions pertaining to arts. 5 and 9 as listed in this report. Agenda Report No. 1, pp. 4-10A; 11-D, 12. (See Supplement No. 1)

—*Received as information*

3. That synod refer the advisory committee's *"Regulations pertaining to the admission of ministers from other denominations"* together with the report of the study committee (Supplement No. 1) to a new study committee. This committee shall review again past synodical rules regarding the admission of ministers from other denominations and submit an orderly set of regulations to the 1963 Synod. Where contradictions or ambiguities exist, the committee shall present clear cut recommendations designed to resolve the present confusion according to basic Reformed church polity. —*Adopted*

(Committee personnel referred to the synodical committee)

REGULATIONS PERTAINING TO THE ADMISSION OF MINISTERS FROM OTHER DENOMINATIONS

A. *When such action is initiated by a local consistory. (C. O. 5 in Old and 9-b and 10-c in New)*

1) Ministers from other denominations may be called by Christian Reformed churches in exceptional cases.

2) Before a consistory nominates a minister from another denomination it must:

a. Establish that there is pressing local need.

b. Establish that the needs of the local church can best be met by the proposed nominee.

c. Obtain the approval of classis or of the counselor in the name of classis.

d. Obtain the approval of three synodical deputies who shall have conferred with each other before rendering their advice (by mail if necessary).

3) Classes and synodical deputies shall not arbitrarily condemn but give objective consideration to such proposed nominations, seeking to be entirely faithful to established regulations.

4) Synodical deputies shall use the following criteria for approving or disapproving the proposed nominee:

a. Soundness of doctrine

b. Sanctity of life

c. Knowledge and appreciation of Christian Reformed practices and usages.

d. Need of calling others than Christian Reformed ministers.

5) When ministers from foreign countries are being proposed for nomination, the synodical deputies shall use the following additional standards:

a. Ability to speak or to learn the English language.

b. Ability to adjust to the American-Canadian situation.

c. Age limit of 40 as a general rule.

6) When a congregation decides to call a minister from another denomination, the consistory shall include with the call letter a transcript (available through the stated clerk of synod) of these deliverances:

a. The position of the Christian Reformed Church, taken in 1867 and 1881, regarding oath-bound societies.

b. The doctrinal deliverances on common grace of 1924 and 1959–1961.

c. The resolutions of 1928 and 1951 relating to worldly amusements.

The consistory shall inform the pastor-elect that acceptance of the call implies his promise to abide by these deliverances in the exercise of his ministerial office in the Christian Reformed Church.

7) Before a pastor-elect from another denomination may be installed, the consistory must arrange with the classis for a *colloquium doctum* to be conducted. When the classis and the synodical deputies sustain this conversation, the pastor-elect is admitted to our denomination and may be installed. Although it is not mandatory, classes are encouraged to conduct a *colloquium doctum* with ministers from sister churches.

B. *When such action is initiated by the individual minister. (C.O. 9 in Old and 8-b in New)*

1) A minister of another denomination desiring to be declared eligible for call in the Christian Reformed Church shall make application to the Christian Reformed classis in which, or nearest which, his field of labor is located.

2) The approval of the synodical deputies shall be obtained before the classis shall proceed to honor the request of the applicant.

3) A classis and synodical deputies, considering such a request, must be convinced that there is need for the applicant to serve in the Christian Reformed Church.

4) Neither classis nor the synodical deputies shall arbitrarily deny the applicant's request but shall give it objective consideration.

5) The minister making application to be declared eligible for a call, shall present the following documents to the classis or classical committee in ample time so that the documents may be examined and considered in consultation with the synodical deputies prior to the classical examination:

a. A testimonial from his consistory or classis, session, or presbytery, concerning his purity of doctrine and sanctity of life. It is conceivable that just because the applicant is loyal to the Word and Creeds, that he is adjudged a *persona-non-grata* by his own ecclesiastical assemblies and that he would not be granted such a testimonial. Should such be the case, a careful preliminary investigation must be made by the classis in consultation with the synodical deputies. The report of this investigation if satisfying the classis and synodical deputies will serve, under such circumstances, in lieu of the testimonial.

b. A diploma, or statement of credits, from an accredited college and recognized seminary to indicate the scholastic attainment of the applicant. A measure of discretionary power is granted the classis in connection with the matter of scholastic attainment of the applicant, but when such power is exercised by classis, it shall be in consultation with the synodical deputies. Only when both classis and synodical deputies are agreed, may the applicant be examined.

c. A statement of health from a recognized physician.

6) The various documents and reports having been presented and adjudged satisfactory by classis and the synodical deputies, the applicant must submit to a careful examination regarding his soundness in the Reformed faith and the exemplariness of his life. Normally, this examination shall be in every respect equivalent to that required of candidates for the ministry who have graduated from our own Calvin Seminary.

7) The following criteria shall be applied for approving or disapproving the applicant:

a. Soundness of doctrine

b. Sanctity of life

c. Knowledge and appreciation of Christian Reformed practices and usages.

8) Before classis may declare the applicant eligible for call in our churches, classis shall furnish him with a transcript of these deliverances:

a. The position of the Christian Reformed Church taken in 1867 and 1881, regarding oath-bound societies.

b. The doctrinal deliverances on common grace of 1924 and 1959–1961.

c. The resolutions of 1928 and 1951 relating to worldly amusements.

The applicant must give his promise to abide by these deliverances in the exercise of his ministerial office.

9) The applicant, having sustained the examination, having received the approbation of the synodical deputies, and having given his promise to abide by the deliverances mentioned above in "8," may now be declared eligible for call. No further examination or *colloquium doctum* will be required of the minister thus declared eligible.

II. REDUCTION IN THE MEMBERSHIP OF BOARDS

A. *Materials:*

1. Agenda Report No. 36-A. (See Supplement No. 36-A)
2. Overture No. 7.

B. *Analysis of Materials:*

1. In Agenda Report No. 36-A, the standing advisory budget committee presents to synod the following recommendations as the most effective manner to reduce the expenses incurred by our present large boards:

a. Synod adopt the following district representation for the Back-to-God hour, the board of trustees of Calvin College and Seminary, the board of foreign missions, and the board of home missions:

(1) *Atlantic district* to comprise Classes Hudson, Hackensack, and Lake Erie. (Eventually also Classis Florida)

(2) *Eastern Canada district* to comprise Classes Eastern Ontario, Toronto, Hamilton, and Chatham.

(3) *Michigan district* to comprise Classes Holland, Zeeland, Muskegon, Cadillac, and Kalamazoo.

(4) *Grand Rapids district* to comprise Classes Grand Rapids East, Grand Rapids South, Grand Rapids West, and Grandville.

(5) *Chicago district* to comprise Classes Chicago North, Chicago South, and Wisconsin.

(6) *Midwestern district* to comprise Classes Minnesota South, Minnesota North, Sioux Center, Orange City, Northcentral Iowa, and Pella.

(7) *Western Canada district* to comprise Classes Alberta South, Alberta North, and British Columbia.

(8) *Pacific district* to comprise Classes California, Rocky Mountain, and Pacific (and a second classis of California if approved by synod).

b. That each classis within a given district submit to synod three nominees, two ministers and one lay-member, and that synod choose three members for each district from the list of nominees for each district, two ministers and one lay member.

c. Three members appointed by synod for each district will give 24 members for each board, and in our opinion 24 members is large enough for efficiency and large enough to select a competent executive committee, if required.

d. That the three members elected to represent a given district be responsible to furnish complete information to the classes within their district of the proceedings of the board and its executive committee.

e. That the district representation be applied where it is now not the case.

2. In Overture No. 7 Classis Grandville overtures synod "to devise ways and means to effect a reduction in the membership of the board of trustees of Calvin College and Seminary, the board of foreign missions, and the board of home missions, and also a reduction in the membership of their respective executive committees. We ask synod to stipulate that no board need have more than 25 members, and that executive committees have not more than 8 or 10 members."

Grounds:

a. Twenty-five members in any board is adequate to carry on the work.

b. Efficiency and economy demand this reduction. The expense of these boards, as at present constituted, is unnecessary, and by that same token unwarranted.

C. *Recommendations:*

1. That synod refer the materials of the standing advisory budget committee's report No. 36-A (section B, 3 through 7) together with Overture No. 7, to the churches and to the boards involved for study and evaluation. (See Supplement No. 36-A, Sec. B, 3-7)

Grounds:

a. The churches have not had opportunity to consider the significant changes which are proposed.

b. The standing advisory budget committee in its report No. 36-A has considered this matter only from a financial point of view. However, there are also other factors involved in this problem.

c. The board of trustees requests "that before any reduction in membership is made that it be given *full opportunity* to study the matter and give expression of its views." (See Supplement No. 9-A) —*Adopted*

2. That synod declare this to be its answer to Overture No. 7.

—*Adopted*

III. REDUCTION OF COMMITTEES APPOINTED BY SYNOD

A. *Material:* Report No. 36-A, Section II. (See Supplement No. 36-A, II)

B. *Analysis of Material:*

1. List of synodical standing committees and one study committee.

2. Recommendation of standing advisory budget committee, that the personnel of standing and study committees be in close proximity to each other, and that their size be carefully considered for effective operation. The reason given is that this will curtail unnecessary expenditures.

C. *Recommendation:* That synod declare that as a general rule the personnel of study committees and standing committees shall be in close proximity to each other and that for effective operation consideration be given to their size.

Ground: This will curtail unnecessary expenditures. —*Adopted*

ARTICLE 146

Synod decides to reappoint Rev. M. C. Baarman, the executive secretary for home missions, for a term of four years. —*Adopted*

ARTICLE 147

The *committee on appointments,* cf. Art. 42, Rev. R. Leestma reporting, presents the following:

I. That synod approve the following nominees of the classes as delegates to the *board of trustees of Calvin College and Seminary:*

Classis	*Delegates*	*Alternates*
Alberta North	Rev. T. C. Van Kooten	Rev. B. Nederlof
Alberta South	Rev. A. Kuyvenhoven	Rev. B. Boelens
British Columbia	Rev. H. Van Andel	Rev. T. Heyboer
Cadillac	Rev. S. Newhouse	Rev. P. Lagerwey
California	Rev. P. Van Tuinen	Rev. E. Tanis
Chatham	*Rev. J. Vander Meer	Rev. G. Bouma
Chicago North	Rev. A. H. De Kruyter	Rev. H. Erffmeyer
Chicago South	Rev. J. T. Malestein	Rev. W. Verwolf
Eastern Ontario	Rev J. Van Harmelen	Rev. J. C. Verbrugge
Grand Rapids East	Rev. H. De Mots	Rev. J. Guichelaar
Grand Rapids South	Rev. J. F. Schuurmann	Rev. L. Greenway
Grand Rapids West	Rev. R. Rienstra	Rev. R. Leestma
Grandville	Dr. G. Goris	Rev. C. Huissen
Hackensack	Rev. L. Bouma	Rev. D. J. Oostenink
Hamilton	Rev. G. Hoytema	Dr. P. Schrotenboer
Holland	Dr. J. T. Hoogstra	Rev. M. Bolt
Hudson		Rev. R. J. Frens
Kalamazoo	Rev. T. Yff	Rev. W. Vander Haak
Lake Erie	Rev. J. M. Hofman	Rev. H. Sprik
Minnesota North	Rev. R. Evenhuis	Rev. H. Van Dyken
Minnesota South	Rev. J. Leugs	Rev. E. Walhout
Muskegon	Rev. J. Breuker	Rev. J. Medendorp
Northcentral Iowa	Rev. B. Visscher	
Orange City	Rev. L. C. Bossenbroek	Rev. J. H. Rubingh
Pacific	Rev. J. Griffioen	Rev. J. Geels
Pella	Rev J. H. Olthoff	
Rocky Mountain	Rev. J. Zwaanstra	Rev. R. Vermeer
Sioux Center	Rev. H. Petersen	Rev. P. De Boer
Toronto	Rev. H. Venema	
Wisconsin	Rev. H. Exoo	Rev. M. Zylstra
Zeeland	Rev. J. Gritter	Rev. E. Oostendorp
	Members-at-Large	
Eastern District	Mr. J. Hamersma	Dr. P. Berkhout
Central District	Mr. R. Tolsma	Mr. F. Baker
	Mr. R. Hoekstra	Mr. H. Schram
	Dr. H. Kreulen	Mr. T. Vander Ark
	Mr. G. Tinholt	Mr. R. Holwerda
	Dr. D. De Vries	Dr. R. Paxton
	Dr. P. Cooper	Dr. J. Vandenberg
Midwest District	Dr. B. De Boer	Mr. R. Ver Meer
Far West District	Dr. H. De Jong	Mr. H. Apol

*Passed away, June 24, 1962

—*Adopted*

II. That synod approve the following members of classes as delegates to the *board of foreign missions:*

Classis	*Delegates*	*Alternates*
Alberta North	Rev. H. Bajema	Rev. N. Beute
Alberta South	Rev. H. Bouma	Rev. A. Vander Ende
British Columbia	Rev. R. W. Popma	Rev. C. Tuininga
Cadillac	Rev. F. Einfeld	Rev. S. Newhouse
California	Rev. H. Petroelje	Rev. L. Voskuil
Chatham	Rev. W. Feenstra	Rev. H. De Moor
Chicago North	Rev. O. Breen	Rev. R. H. Tjapkes
Chicago South	Rev. J. C. Scholten	Rev. M. Doornbos
Eastern Ontario	Rev K. Hart	Rev. G. Rienks
Grand Rapids East	Rev. A. Verburg	Rev. C. Stienstra
Grand Rapids South	Dr. R. Wierenga	Rev. A. Brink
Grand Rapids West	Rev. P. Ouwinga	Rev. C. Schoolland
Grandville	Rev. S. Werkema	Rev. P. Zylstra
Hackensack	Rev. W. M. Van Dyk	
Hamilton	Rev. D. J. Scholten	Dr P. Y. De Jong
Holland	Rev. D. Negen	Rev. A. Walcott
Hudson	Rev. N. Vanderzee	Rev. H. Arnold
Kalamazoo	Dr. O. Holtrop	Rev. G. Yff
Lake Erie	Rev. G. B. Ebbers	Rev. J. Versluys
Minnesota North	Rev. E. O. Holkeboer	
Minnesota South	Rev. A. Walma	Rev T. Monsma
Muskegon	Rev. A. Poel	Rev. R. De Ridder
Northcentral Iowa	Rev. C. J. Toeset	Rev. J. A. Bultman
Orange City	Rev A. Hannink	Rev. C. Veenstra
Pacific	Rev. J. A. Hoeksema	Rev. R. Tadema
Pella	Rev. W. Dryfhout	Rev. K. L. Havert
Rocky Mountain	Rev H. Baak	Rev. A. Mulder
Sioux Center	Rev. L. Stockmeier	Rev. B. Mulder
Toronto	Rev. J. Kuntz	Rev. P. Kranenburg
Wisconsin		
Zeeland	Rev. F. M. Huizenga	Rev. L. Oostendorp

Members-at-Large

Mr. J. Colenbrander
Mr. S. De Young
Mr. H. J. Gelderloos — Dr. E. Y. Postma
Dr. G. A. Mulder

Secretary: Rev. H. J. Evenhouse
Assistant Secretary: Mr. A. W. Huibregtse

—*Adopted*

III. That synod approve the following nominees of the classes as delegates to the *board of home missions:*

Classis	*Delegates*	*Alternates*
Alberta North	Rev. J. Kruis	Rev. L. Tamminga
Alberta South	Mr. J. Havinga	Rev. M. Geleynse
British Columbia	Rev. W. L. Vander Beek	Rev. J. W. Postman
Cadillac	Rev. P. Honderd	Rev. P. Lagerwey
California	Rev. B. Den Ouden	Rev. I. Apol
Chatham	Rev. A. B. C. Hofland	Rev. H. Kwantes
Chicago North	Rev E. C. Marlink	Rev. C. Schemper

Classis	*Delegates*	*Alternates*
Chicago South	Rev M. Ouwinga	Rev. W. Buursma
Eastern Ontario	Rev. G. Ringnalda	Rev. J. Dresselhuis
Grand Rapids East	Rev. J. A. Mulder	Rev. R. Boeskool
Grand Rapids South	Rev. E. B. Pekelder	Rev L. Dykstra
Grand Rapids West	*Rev. P. F. Holtrop	Rev. J. P. Boonstra
Grandville	Rev. H. Vander Kam	Rev. F. W. Van Houten
Hackensack	Rev. F. J. MacLeod	Rev. E. T. Lewis, Jr.
Hamilton	Rev. H. Numan	Dr. P. Y. De Jong
Holland	Rev. W. P. Brink	Rev. M. Bolt
Hudson	Rev. E. Boer	Rev. R. Opperwall
Kalamazoo	Rev. H. De Weerd	Rev. H. D. Bultje
Lake Erie	Rev. G. D. Vanderhill	Rev. H. Sprik
Minnesota North	Rev. F. L. Netz	Rev. N. Roorda
Minnesota South	Rev. A. Besteman	Rev. N. Haan
Muskegon	Rev. W. Smedes	Rev. G. B. Dokter
Northcentral Iowa	Rev. J. Maas	Rev. L. C. Bergsma
Orange City	Rev H. Roelofs	Rev. S. T. Cammenga
Pacific	Rev. J. Entingh	Rev. H. Karsten
Pella	Rev. J. L. Vander Laan	Rev. D. Vander Wall
Rocky Mountain	Rev. E. Los	Rev. J. Zwaanstra
Sioux Center	Rev. P. E. Bakker	Rev. S. Ten Brink
Toronto	Rev. A. De Jager	Rev. D. N. Habermehl
Wisconsin	Rev. D. H. Aardsma	Rev. T. C. Vanden Heuvel
Zeeland	Rev. R. Hooker	Rev. A. W Hoogstrate

Members-at-Large

Mr. T. Hoeksema	Mr. R. Van Til
Mr. L. Vandertill	Dr. R. Blocksma
Mr. D. Farenhorst	Mr. P. Turkstra
Mr. G. Monsma	Mr. J. Stadt
Mr. F. Steen	Mr. J. Hamersma, Jr.
Mr. H. Camping	Mr. J. Bol
Mr. H. Soper	Mr. J. Van Eerden
Mr. R. Stapert	Mr. J. H. Spalink

*Passed away, June 27, 1962

—*Adopted*

IV. That synod approve the following nominees of the classes as *synodical examiners:*

Classis	*Primus*	*Alternate*
Alberta North	Rev. B. Nederlof	Rev. T. C. Van Kooten
Alberta South	Rev. A. Kuyvenhoven	Rev. H. Bouma
British Columbia	Rev. G. Rientjes	Rev. T. Heyboer
Cadillac	Rev. L. Baker	
California	Rev. K. De Waal Malefyt	Rev. J. Rook
Chatham	Rev. A. B. C. Hofland	Rev. H. De Moor
Chicago North	Rev O. Breen	Rev. H. N. Erffmeyer
Chicago South	Rev M. Goote	Rev. B. Van Someren
Eastern Ontario	Dr. R. Kooistra	Rev. K. Hart
Grand Rapids East	Rev. W. Van Rees	Rev. C. Boomsma
Grand Rapids South	Dr. L. Greenway	Rev. J. Eppinga
Grand Rapids West	Rev. P. Ouwinga	Dr. W. Hendriksen

Classis	*Primus*	*Alternate*
Grandville	Dr. G. Goris	Rev. H. Vander Kam
Hackensack	Rev. E. Bradford	
Hamilton	Rev. J. C. Derksen	Dr. P. Schrotenboer
Holland	Dr. J. T. Hoogstra	Rev. M. Bolt
Hudson	Rev. R. J. Frens	
Kalamazoo	Rev. W. Haverkamp	Rev. P. Holwerda
Lake Erie	Rev. C. Witt	Rev. J. M. Hofman
Minnesota North	Rev. R. H. Haan	Rev. F. L. Netz
Minnesota South	Rev. R. Star	Rev. C. O. Buus
Muskegon	Rev. J. C. Medendorp	Rev. J. S. Steenwyk
Northcentral Iowa	Rev. B. Visscher	Rev. A. A. Koning
Orange City	Rev. C. Vander Ark	Rev. C. R. Veenstra
Pacific	Rev. J. Griffioen	Rev. J. Geels
Pella	Rev. J. A. De Kruyter	Rev. W. Dryfhout
Rocky Mountain	Rev. R. Buining	Rev. B. Huizenga
Sioux Center	Rev. H. Petersen	Rev. J. Byker
Toronto	Rev. P. M. Jonker	
Wisconsin	Rev. H. Exoo	Rev. E. Dykstra
Zeeland	Rev. L. Oostendorp	Rev. F. M. Huizenga

—Adopted

V. That synod approve the membership of the *Christian Reformed World Relief Committee.*

Classis	*Delegates*	*Alternates*
Alberta North	Dr. W. Vanden Born	
Alberta South	Mr. J. Kreeft	Mr. D. Vander Molen
British Columbia	Mr. J. De Jong	
Cadillac		
California	Mr. W. De Groot	
Chatham	Mr. T. Spykes	
Chicago North	Mr. A. Hoving	
Chicago South	Mr. H. Jager	
Eastern Ontario	Mr. E. Rypstra	
Grand Rapids East	Mr. F. Velzen	
Grand Rapids South	Dr. G. Fryling	
Grand Rapids West	Dr. E. Van Dyken	Mr. A. De Vries
Grandville	Mr. H. Zondervan	
Hackensack	Mr. P. Borduin	Mr. D. Van Heemst
Hamilton	Mr. A. Bezuyen	
Holland	Mr. J. Bareman	
Hudson	Mr. S. Greydanus	Mr. W. Tanis
Kalamazoo	Mr. E. Rykse	
Lake Erie	Mr. E. Breuker	
Minnesota North	Mr. C. Apol	
Minnesota South	Mr. L. Tinklenberg	Mr. H. Schaap
Muskegon	Mr. K. Van Hemert	
Northcentral Iowa	Mr. H. Hiemstra	
Orange City	Mr. I. Visser	
Pacific	Mr. J. Veltkamp	
Pella		
Rocky Mountain	Mr. R. Paauw	
Sioux Center	Mr. H. Kiel	

Classis	*Delegates*	*Alternates*
Toronto	Mr. W. Ubbens	Mr. J. Gehrels
Wisconsin	Mr. M. Van Haveren	
Zeeland	Mr. H. Boss	

Members-at-Large

Dr. E. Y. Postma	Dr. M. Sharda
Mr. D. De Haan	Dr. H. Ryskamp
Mr. C. Van Valkenburg	Judge W. Waalkes
Mr. S. Tamminga	Mr. L. Van Ess
Mr. J. De Haan	Mr. D. Boes
Rev. J. Mulder	Rev. J. Hasper

—*Adopted*

VI. That synod approve the following appointments:

A. *Standing committees:*

1. **Synodical Committee:** Revs. G. Hoeksema, J. K. Van Baalen, J. C. Verbrugge, and the Stated Clerk (ex officio). (Terms expire 1964)

2. **Stated Clerk:** Dr. R. J. Danhof (term expires August 31, 1964); Alternate: Rev. Peter G. Holwerda

3. **Synodical Treasurer:** Mr. Lester Ippel (term expires 1964); Alternate: Mr. George Wieland

4. **Representative General Commission Army and Navy Chaplains:** Rev. Harold Dekker; Alternate: Dr. George Stob

5. **Canadian Bible Society:** Rev. Alvin Venema; Alternate: Rev. A. De Jager

6. **Ecumenicity and Inter-Church Correspondence:** Dr. J. T. Hoogstra, Rev. A. Brink, Dr. D. L. Van Halsema, Rev. C. Boomsma, Rev. G. Hoeksema, and the Stated Clerk (ex officio)

7. **Denominational Historical Committee:** Dr. J. H. Kromminga, Dr. E. Y. Monsma, Dr. H. Ippel, Rev. L. Oostendorp

8. **Transportation Secretary:** Mr. A. H. Andriese

9. **Arrangements and Reports for Synods:** Mr. Lester Ippel and Mr. George Kamp

10. **Representative Lord's Day Alliance of U.S.:** Rev. R. Opperwall; Alternate: Rev. J. P. Smith

11. **Representative National Christian Association:** Rev. A. De Kruyter; Alternate: Rev. O. Breen

12. **Young Calvinist Federation of America:** Rev. E. C. Marlink, Mrs. D. Van Halsema; Alternates: Rev. M. Goote and Mrs. R. Tiemersma

13. **Canadian Immigration Committee:** Revs. P. J. Hoekstra, G. Bouma, A. Persenaire, R. Groeneboer; Messrs. D. J. Maat, M. Mol, H. J. Ten Hove, J. Vander Vliet; and the Minister of Evangelism, Dr. D. L. Van Halsema

14. **Special Advisory Budget Committee:** Messrs. W. H. Boer, F. Dieleman, C. De Vries, H. Fles, G. Kamp, and G. Wieland

15. **Representative Lord's Day Alliance of Canada:** Rev. H. Venema

16. **Rrepresentative Faith, Prayer, and Tract League:** Mr. J. Keuning

17. **Christian Reformed Resettlement Service Committee:** Dr. L. Smedes, Dr. R. J. Danhof (Corresponding Secretary), Rev. W. Haverkamp, Mr. H. Velzen, Sr., Dr. W. De Young, Mr. H. Rienstra

18. **Church Help Committee:** Revs. C. R. Veenstra, L. Bossenbroek, J. Vande Lune; Messrs. M. Wiersma, E. Duistermars; Alternate: Mr. G. Post

19. **Representative American Bible Society:** Rev. A. H. Smit; Alternate: Rev. W. Van Antwerpen

20. **Convening Church for 1963 Synod:** Oakdale Park Christian Reformed Church of Grand Rapids

21. **Sunday School Committee:** Dr. J. Van Bruggen, Mr. W. Schipper, Miss M. Schoolland, and Mrs. J. Guichelaar

22. **Sponsorship of Foreign Students:** Registrar of Calvin Seminary, Dr. Bastiaan Van Elderen; Registrar of Calvin College, Dr. H. Ryskamp; Prof. H. De Wit, Dr. John Bratt, Mr. A. Huibregtse, representing the Foreign Mission Board, and Rev. M. Baarman, representing the Home Mission Board

23. **Back to God Hour Committee:** Revs. C. O. Buus, L. A. Bazuin, J. Geels, L. Tamminga, H. C. Van Wyk, J. P. Smith; Messrs. L. Beré, J. De Nooyer, R. L. Hoekstra, J. Jonker, R. J. Ver Meer, A. Van Noord, and J. Vander Vliet

24. **Back to God Tract Committee:** Revs. L. Dykstra, A. W. Hoogstrate, D. Negen, F. Van Houten, G. Postma; Messrs. C. Dykstra, H. Hoekstra, J. Brouwer, P. J. Vander Meer, and D. Wynbeek

25. **Chaplain Committee:** Revs. F. Van Houten, H. Dekker, D. L. Van Halsema, G. B. Dokter, L. J. Dykstra; Messrs. L. Vandertill and H. Faber

26. **Ministers' Pension and Relief Administration:** Revs. F. Handlogten, D. J. Drost, F. M. Huizenga; Messrs. Dr. M. Martinus, W. Bonnema, and N. Gritter. Alternates: Messrs. W. De Hoog, K. Bergsma, A. Bel, M. Langeland, Dr. J. Harkema; Revs. M. Arnoys, H. Visscher, and J. Petersen

27. **Committee on Education:** Dr. A. A. Hoekema, Revs. W. Vander Haak, H. Dekker, W. Haverkamp, A. De Kruyter; Dr. M. Snapper, Dr. G. Spykman, Mr. S. Dykstra, and Miss Johanna Boomsma

28. **Publication Committee:** Revs. R. Rienstra, J. F. Schuurmann, C. Boomsma, H. De Mots; Messrs. R. Van Kuiken, G. Buist, L. Wierenga, J. Vredevoogd, and E. Broene

29. **Liaison Man for World Home Bible League:** Rev. C. Schemper; Alternate: Rev. T. Van Eerden

30. **Fund for Needy Churches:** Messrs. A. Sluis, M. Vander Velde, and E. Beezhold; Revs. W. Verwolf and R. Wildschut

31. **Denominational Seal:** Revs. W. Kok, E. B. Pekelder; Dr. J. H. Kromminga

—Adopted

B. *Study committees:*

1. **Church Order Revision:** Dr. J. H. Kromminga, Prof. M. Monsma, Rev. I. Van Dellen, Dr. R. J. Danhof, Revs. R. J. Bos, A. B. C. Hofland, L. Oostendorp

2. **Church Ecumenicity—Orthodox Presbyterian Church:** Revs. N. R. Prins, E. Lewis; Dr. J. E. Meeter, and Mr. P. Wattez

3. **Bible Translation:** Seminary Faculty — Old and New Testament

4. **Sermons for Reading Services:** Revs. R. Wildschut, E. Haan; Dr. A. C. De Jong

5. **Committee on Sale of Calvin Campus:** Messrs. J. Mellema, J. De Nooyer, M. Muller, L. Van Ess, R. Evenhouse. Advisory members: Dr. W. Spoelhof, Prof. H. De Witt, and Mr. S. Youngsma

6. **Standing Orders of the Reformed Ecumenical Synod and the Organizational Aspects:** Committee on Ecumenicity and Inter-Church Correspondence

7. **Liturgical Revision Committee:** Dr. A. A. Hoekema, Rev. J. H. Stek, Dr. L. Smedes, Dr. J. Timmerman, and Mr. C. Zylstra

8. **Reformed Ecumenical Synod—Report on Warfare:** Rev. J. D. Eppinga, Dr. H. Stob, and Dr. E. Strikwerda

9. **Recruitment Committee:** Revs. M. Baarman, H. Evenhouse, D. L. Van Halsema, W. Van Rees, and A. Bandstra

10. **Committee on the Supervision of the Indian and Mexican Mission Fields:** Prof. H. Dekker, Revs. D. Houseman, H. Baker, A. Pontier, G. Holwerda; and Messrs. T. Ribbens, H. Bratt, A. Rodenhouse, and Herman Baker.

11. **Revision of Forms for Ordination:** Dr. A. C. De Jong, Dr. G. Stob; and Rev. J. De Vries

12. **Policy Adjustment Committee Re Fund for Needy Churches:** Revs. R. Tjapkes, H. Erffmeyer, and Mr. B. Breems

13. **Committee for Adjudication of J. E. Brink Appeal:** Revs. R. Leestma, C. Huissen, and Mr. J. Orlebeke

14. **Committee for Contact with Protestant Reformed Churches Re Historical Archives:** Revs. J. Weidenaar, M. Monsma; Messrs. C. Van Malsen, J. La Grand, C. Van Valkenburg, and B. Sevensma

15. **Committee on the Position of Missionaries, Chaplains, Bible Teachers, etc., at Major Assemblies:** Revs. J. B. Hulst, G. Rozenboom, and D. Van Oyen

16. **Delegates to the Reformed Ecumenical Synod: Voting delegates:** Prof. F. H. Klooster, Dr. P. Schrotenboer, Mr. J. De Jager; **non-voting delegates:** Prof. A. A. Hoekema, Dr. A. C. De Jong, Mr. H. P. Ottenhoff

17. **Articles of Incorporation:** referred to the Synodical Committee to appoint a committee.

18. **Regulations Pertaining to the Admission of Ministers from Other Denominations:** referred to the Synodical Committee to appoint a committee.

—*Adopted*

C. *Fraternal delegates:* to be appointed by the synodical committee.

—*Adopted*

D. *Observer to I.C.C.C.:* to be appointed by the synodical committee.

—*Adopted*

E. Appointments inadvertently omitted or yet to be made are referred to the synodical committee. —*Adopted*

ARTICLE 148

The president addresses the delegates as follows:

ESTEEMED BRETHREN IN CHRIST:

The Synod of 1962 is about to adjourn. It has been my privilege and entrusted responsibility to preside at most of the sessions. Let me once again thank you for the confidence which you reposed in me on the day when Synod convened. The performance of this service has been made easier by the excellent assistance which I received from my fellow officers. The Rev. Peter Holwerda, vice-president, gave much valuable assistance. And the clerks, Dr. Paul Schrotenboer and Mr. Ray Holwerda, did superior work. For both of them it was a new experience to serve as an officer of Synod.

I would be remiss if I failed to mention the assistance which was given again this year by Dr. Ralph J. Danhof, our Stated Clerk. When it comes to knowing what the rule says, he knows the answer.

I also want to thank Mr. Lester Ippel and Mr. George Kamp, together with the typists in the office for their service. That work has no glory which meets the eye, but they are our fellow-workers in the Kingdom of God, and the Lord sees and rewards such servants.

It is too early to assess the significance of this Synod. Those who follow us will be able to better evaluate than we who composed this Synod. And we ourselves will be able to see more clearly when we stand at a distance and reflect.

We want to now submit what we have done to the gracious judgment and indispensable blessing of our faithful God.

We are able to make a few observations. At the outset I observed that we would be dealing with many Church Order matters. The fact that one-half of the advisory committees which served Synod dealt with matters of church polity and discipline indicates perhaps one of the outstanding features of this Synod.

A number of decisions were taken which revealed that there is need for patience with one another as the church moves on in history. We have not come as yet to a united mind on what type of service is in keeping with the office of the ministry. Several decisions reflect this fact. Perhaps it tells us that we need on the one hand to revitalize the truth of the office of all believers; and on the other hand to realize that as the church struggles through history and fails to follow a consistent course, the Lord is busy too, and He moves with purpose to reach His goal. We know that He has wise design where we observe confusion.

We were reminded again of the need of courageous faith to fulfil the task of the ever-expanding work of missions. I need only mention Mexico, Guam, and the Philippines, which are now also on the horizon of our vision. At the same time we were reminded of the need of laboring together with understanding in the vineyard of the Lord. Let our prayer be that the Holy Spirit may give wisdom and patience to come to the right solution of problems in mission administration.

We may be thankful that in our churches the right of individuals who judge themselves wronged to appeal to a higher assembly is still maintained. May we never lose the principle that is involved, and the long-suffering required to uphold it.

It has been a good experience that so soon after the union with the Protestant Reformed Churches was effected, one of the ministers received into the Christian Reformed Church might be a delegate to Synod.

One decision which will surely have effect on the life of our churches is the quota-adjustment decision. May history show it to be in keeping with what is right and good, to advance the cause of God.

We want to lay our work at the feet of our King and Head of the Church, that He may bless and sanctify it. And when the light of eternal glory shines on what we did, may it be evident that our work was done in faith, and in its deepest impulses was moved by the Holy Spirit.

John C. Verbrugge

ARTICLE 149

The vice-president, Rev. P. Holwerda, responds as follows:

Rev. Verbrugge:

It is my privilege and pleasure to extend to you the sincere appreciation of the delegates of Synod for the excellent leadership you have given us in carrying on our work. You have conducted your office effectively, with dignity, patience, and unfailing courtesy. It has been a pleasure for me to be associated with you once again in an office of Synod. As always you have kept in mind the work and the reports of the committees and diligently applied yourself in mastering the reports they rendered. You came prepared. As Synod adjourns I want you to know that I have admired your modesty and common sense. Our hope is that

you will have pleasant memories of this Synod and the feeling of satisfaction of a worthwhile task performed in the service of the Lord and His church.

Peter Holwerda

ARTICLE 150

The president closes the final session of synod by leading in a prayer of wholehearted thanksgiving to God.

The delegates sing Ken's Doxology.

REV. J. C. VERBRUGGE, President
REV. P. G. HOLWERDA, Vice President
DR. P. G. SCHROTENBOER, First Clerk
MR. RAYMOND HOLWERDA, Second Clerk

Attested a true copy.

DR. R. J. DANHOF, STATED CLERK
Denominational Building
2850 Kalamazoo Ave. SE
Grand Rapids 8, Michigan

SUPPLEMENTS

SUPPLEMENT NO. 1

(Article 145)

CALLING AND ADMITTING MINISTERS FROM OTHER DENOMINATIONS

ESTEEMED BRETHREN:

In fulfilment of its assignment the study committee appointed by the Synod of 1960 in re the rules for calling and admitting ministers from other denominations herewith presents its report. The mandate given us reads, "That synod appoint a committee whose task it shall be to compile and edit all the existing rules, including those adopted in essence by this synod, which have bearing upon the calling or admitting of ministers from other denominations according to articles 5 and 9 of the present *Church Order,* reformulating such rules where necessary, in order to produce an easily accessible set of rules, and to suggest additional regulations should such be judged necessary." *Acts* 1960, art. 159, C., 5, p. 99.

PROCEDURE

Your committee has adopted the following procedure in its effort to fulfil faithfully the mandate given us.

1. We have listed all the past decisions of our synods bearing upon this subject. We do not claim to be exhaustive in our accomplishment. However, we do believe every decision which has a vital bearing on the subject has been listed. To do an exhaustive work would require a search through all the *Acts* of synod of more than a century. We have made extensive use of Schaver's compilation. We have searched the *Acts* beginning in 1928 up to the present time.

2. We have taken these decisions and have classified their component parts under various subjects. You will realize that nearly every decision has been premised upon specific cases. Accordingly many elements of the given decisions are repetitions of previous decisions. In many cases elements of previous decisions are omitted, while in other cases new elements of decisions are introduced. By following this procedure, we are able to determine the basic elements, enabling us to establish the rules in a logical order. This report contains the entire list of decisions as we have felt they could best be classified.

3. From this list we have compiled the established rules. We have sought to do so without altering the language. Obviously in cases of repetition we had to select one of a number of possible statements, and have tended to utilize the last statement employed by synod in the statement of the rule.

4. Our next step was to edit or redact these rules, stating them in what we considered to be better phraseology and English. We submit these to you with recommendations for adoption.

5. Since our mandate also calls upon us to suggest additional regulations, if such be necessary, we have given due consideration to possible omissions. We are forwarding suggestions to you, recommending they be adopted.

6. Our study has revealed that there are past decisions which have become obsolete due to later decisions. These we call to your attention with recommendations.

7. Two previous study committees have dealt with this whole subject. The Synods of 1954 and 1960 rejected some of the recommendations coming from these studies. These synods judged these recommendations went beyond the limits of the mandate. We have studied these reports and the actions of the Synods of 1954 and 1960.

We should like to further observe that synod has never really adopted a list of regulations as such, bearing upon the calling and admission of ministers from other denominations. Each time a decision was made, which in effect is a rule, it was premised upon a specific appeal, protest, overture, or an individual case. The majority of the decisions are not completely clear unless the historical background of each decision is studied. It is the historical context which oftentimes dictates the precise thrust of each decision, which is in effect a rule.

CLASSIFIED LIST OF DECISIONS

1. *The practice of calling from other denominations is discouraged.*

1858—Decision forbids the practice, exempting, however, calls being issued to ministers in de Kerken der Afscheiding in Nederland.

1866—Decision permitting call to ministers in Reformed Church in America.

1930—Refrain from calling ministers from other denominations, except in very exceptional cases. (This decision sustained the petition of August Kroon, who charged the practice was not fair to men being trained in our seminary. It must also be observed that this petition arose during a period of history when an over-supply of candidates was threatening) (p. 53)

1945—Refrain from calling ministers from other denominations, except in very exceptional cases. (A Grand Rapids consistory had nominated a minister from the Reformed Church in America, which did not find the approval of the synodical examiners.) (p. 85)

2. *Responsibility and authority of the consistory, when making such nominations.*

1866—Such calls must have approval of the counselor and classis.

1872—Such calls must have approval of classis.

1881—Such calls must have approval of classis.

1934—Nomination must have the approval of classis or the counselor and also of the synodical delegates. (p. 135)

1943—The consistory does not have purely discretionary power in this matter. The consistory is required to furnish reasons to the examiners for their nomination of a minister from another denomination. (p. 95)

1945—A consistory seriously considering such a nomination must seek the advice of the examiners before proceeding to ballot. It must give reasons to the examiners why the name is being given serious consideration. The consistory must justify the proposed nomination by showing the needs of the local church. The consistory must also consider need from the general denominational viewpoint. (pp. 85-87)

3. *Responsibility and authority of the counselor (or classis) in such nominations.*

1866—Counselor must give his consent to such a call.

1872—The classis or classical committee must give its consent to such a call.

1881—The classis in which the calling church is located must give its consent.

1934—The classis must give its consent. (Since 1934 it appears that the counselor in the name of classis giving his consent, has become the common practice. It must be borne in mind that the counselor is accountable to classis for his action of approbation.) (p. 155)

1959—No classis shall proceed to the admission of such a minister until the need of the churches for his services shall have been demonstrated to the satisfaction of the synodical examiners, or, in the case of difference of opinion, to synod itself. (Although this decision relates directly to art. 9, its formulation and purpose rests upon a decision relating to art. 5. Consequently the responsibility of classis is repeated and enlarged upon.) (p. 104)

4. *Responsibility and authority of synodical examiners.*

1928—Not only the counselor but also the neighboring synodical examiners must approve the nomination of a minister from another denomination. (It would appear that such responsibility was previously entrusted to the counselor, for much is made of the fact in the grounds of the Ostfriesland overture that such approval is too much to expect of the counselor alone.) (p. 134)

1934—Classis Wisconsin objected to the 1928 decision. In response the synod in substance reaffirmed the 1928 decision. (p. 134)

1943—Synodical examiners shall not disapprove a nomination of a minister from another denomination without furnishing reasons for their

action to the consistory. Synodical examiners shall judge the nominee upon the basis of this standard:

a. soundness of doctrine
b. sanctity of life
c. knowledge and appreciation of Christian Reformed practices and usages
d. need of calling others than Christian Reformed ministers. (pp. 95, 96)

1945—Synodical examiners may not arbitrarily condemn proposals to call ministers of other denominations, but they must recognize the decision of 1934 which plainly implies that a church may, in exceptional circumstances, propose to do so. Synodical examiners must insist on giving their advice, and in so doing, they must consider all the evidence and data. This should take place before balloting takes place to form a trio or nomination. The examiners must consider the need both from the general denominational and from the more specific congregational viewpoint. They must remember that the peculiar needs of the local church are usually understood best by its own people. Normally there is no need for calling outsiders, and nominations normally are limited to those whom the church has trained. When distances are great, consistories may confer with the synodical examiners by mail and said examiners shall render their common recommendation by mail. (pp. 84, 85)

1954—Synodical examiners are instructed to be more diligent to determine whether there truly exists a very special need for putting on nomination a minister from another denomination. (p. 54)

5. *Existing practices, which are generally considered on the basis of the declaration of the Synod of 1954,* p. 82, that ministers called from the Netherlands shall

a) have the ability to speak or to learn the English language
b) have the ability to adjust to the Canadian situation
c) not be over 40 years as a general rule.

6. *Rules after a call is extended to a minister from another denomination.*

1956—When a call is extended to an outside minister (including de Gereformeerde Kerken).

a) The church shall with the call letter forward to him a transcript—to be prepared by the stated clerk of synod—of the following deliverances of our synods: the position taken in the General Rules of 1881 and by the Synod of 1867 regarding membership in oath-bound secret societies, the Conclusions of Utrecht adopted by the Synod of 1908, the synodical resolutions of 1928 and 1951 on worldly amusements, the three points adopted by the Synod of 1924 concerning the doctrine of common grace; and it shall inform him that acceptance of the call will be understood to imply his promise to abide by those deliverances in his exercise of the ministerial office in the Christian Reformed Church.

b) Synod encourages the classes to conduct a colloquium doctum for ministers entering our church from full sister denominations.

c) Ministers of denominations with which the Christian Reformed Church has only restricted ecclesiastical fellowship shall in no case be installed without a colloquium doctum conducted by classis in the presence of the delegates for examination. (p. 38)

7. *Regulations pertaining to Article 9, Church Order.*

In 1930 Rev. Karel W. Fortuin requested synod to adopt rules he proposed for art. 9. However, no clarifications or regulations appeared until 1958.

1958—It is not the prerogative of the synodical examiners to decide whether or not an examination according to art. 9 shall be held, but, after hearing such examination, to advise the classis whether the request of the applicant should be granted. (p. 47)

1959—The establishing of need is demanded in such cases where a minister outside our denomination desires to be declared eligible for call by way of art. 9. This is to be done by the classis. (p. 103) No classis shall proceed to the admission of such a minister until the need of the churches for his services shall have been demonstrated to the satisfaction of the synodical examiners, or, in the case of difference of opinion, to synod itself. (p. 104) (Historical note: the Synod of 1959 dealt with an applicant in Classis Rocky Mountain whose application was accepted by classis, whose examination was sustained by the synodical examiners, but whose admission was withheld by the examiners on the ground that classis had not established need. Synod granted the appeal of classis to admit the applicant, although there is no record in the *Acts* that need was satisfactorily established by the appealing classis.)

1960—Synod adopts in essence these new regulations recommended by the study committee:

a) A minister of another denomination desiring to be declared eligible for call in the Christian Reformed Church shall make application to the Christian Reformed classis in which, or nearest which, his field of labor is located. (Historical note: Some Protestant Reformed ministers were admitted via art. 9 in 1961, while others were admitted via art. 5.)

b) The applicant shall present the following documents to the classis or classical committee in ample time so that the documents may be examined and considered in consultation with the synodical examiners prior to the classical examination:

(1) A testimonial from his consistory or classis, sessions or presbytery, concerning his purity of doctrine and sanctity of life. It is conceivable that just because the applicant is loyal to the Word and Creeds that he is adjudged a *persona non grata* by his own ecclesiastical assemblies and that he would not be granted such a testimonial. Should such be the case a careful preliminary investigation must be made by the classis in consultation with the synodical examiners. The report of this investigation

if satisfying the classis and synodical examiners will serve, under such circumstances, in lieu of the testimonial.

(2) A diploma, or statement of credits, from an accredited college and recognized seminary to indicate the scholastic attainment of the applicant. A measure of discretionary power is granted the classis in connection with the matter of scholastic attainment of the applicant, but when such power is exercised by classis, it shall be in consultation with, and approval of the synodical examiners. Only when both classis and synodical examiners are agreed may the applicant be examined and declared eligible for a call in the Christian Reformed Church.

(3) A statement of health from a recognized physician.

c) The various documents and reports having been presented and adjudged satisfactory by classis and the synodical examiners, the applicant must submit to a classical examination, which is to be in every respect equivalent to that required of candidates for the ministry who have graduated from our own Calvin Seminary.

d) The applicant having sustained the examination may now be declared eligible for call. No further examination or colloquium doctum will be required of the minister thus declared eligible. (p. 99, pp. 151, 152)

It should also be noted that synod in 1954 examined three ordained ministers from other denominations together with the candidates of that year. These men did not submit to a colloquium doctum, but rather to a regular candidate's examination. Two of these men had taken a year of seminary training at Calvin (1953-1954), while the third made a direct request to synod to be examined (p. 13). It is also worthy of note that one of those who had taken a year at the seminary had previously been denied by the synodical examiners as a nominee on a trio at a church in Classis Toronto. In connection with the action of synod the following declaration was made:

"Synod declares that although ordinarily the examination in such cases is undertaken by the classis, with the approval of synod, art. 9 does not prohibit the right of synod to undertake such an examination itself" (p. 13).

At the closing session of the same synod, the following declaration was adopted: "In connection with the fact that synod declared three brethren, ordained ministers from other denominations, eligible for calls from our Christian Reformed churches, synod decides to record in its *Acts* that it proceeded to examine these brethren and decided to declare them eligible, by way of concession, in the face of certain prior developments, but that the present procedure is not meant to be a precedent for possible future requests, inasmuch as the course of procedure to be followed is indicated in art. 9, *Church Order*" (p. 123).

COMPILATION OF THE REGULATIONS PERTAINING TO THE ADMISSION OF MINISTERS FROM OTHER DENOMINATIONS VIA ARTICLE 5

1. The practice of calling ministers from other denominations is discouraged except in very exceptional cases. (1930)

2. Consistories in calling ministers from other denominations shall obtain the approval of

a) Counselor and classis. (1866)
b) Classis or classical committee. (1872)
c) Classis or counselor in the name of classis and synodical examiners. (1934) (The practice since 1934 has been a counselor approving in the name of classis.)

3. Consistories in calling ministers from other denominations must state the reasons to the synodical examiners

a) Why the name is being considered
b) Why the local church is in need of calling a man from another denomination
c) Why the proposed nomination fits into the denominational picture of need.

The consistory must seek the advice of the examiners before proceeding to ballot. When distances are great, consistories may confer with the synodical delegates by mail and said delegates shall render their common recommendation by mail. (1945) (A synodical definition of need is found in the *Acts* of 1945, p. 86.)

4. Neither consistories nor synodical examiners have "purely discretionary powers" in making nominations including ministers from other denominations. (1943) No synodical examiner may arbitrarily condemn a proposal to call a minister from another denomination. (1945) Examiners must take into consideration the "very exceptional circumstances" as presented by the consistory. (1945)

5. The standard of approval or disapproval to be applied by the synodical examiners shall be:

a) soundness of doctrine
b) sanctity of life
c) knowledge and appreciation of Christian Reformed practices and usages
d) need of calling others than Christian Reformed ministers. (1943)

Synodical examiners shall not disapprove a nomination without furnishing reason for action to the consistory. (Detailed stipulations are found in *Acts* 1945, art. 90, pp. 84-87.)

6. Existing practices, which are generally considered regulations on the basis of the declaration of the Synod of 1954, p. 82, that ministers called from the Netherlands shall

a) have the ability to speak or to learn the English language
b) have the ability to adjust to the Canadian situation
c) not be over 40 years as a general rule.

7. When one of our churches has decided to call a minister of another denomination (including de Gereformeerde Kerken in Nederland), it shall with the letter of call forward to him a transcript—to be prepared by the stated clerk of synod—of the following deliverances of our synods: the position taken in the General Rules of 1881 and by the Synod of 1867

regarding membership in oath-bound secret societies, the Conclusions of Utrecht adopted by our Synod of 1908, the synodical resolutions of 1928 and 1951 on worldly amusements, the three points adopted by the Synod of 1924 concerning the doctrine of common grace; and it shall inform him that acceptance of the call will be understood to imply his promise to abide by those deliverances in his exercise of the ministerial office in the Christian Reformed Church. Synod encourages classes to conduct a colloquium doctum for ministers entering our church from full sister denominations. Ministers of denominations with which the Christian Reformed Church has only restricted ecclesiastical fellowship shall in no case be installed without a colloquium doctum conducted by classis in the presence of the delegates for examination. (1956)

COMMITTEE RECOMMENDATIONS REGARDING ARTICLE 5

I. Your study committee recommends that the following formulation of the above regulations be adopted as "Regulations Pertaining to the Admission of Ministers from Other Denominations via Article 5, *Church Order*." (present *Church Order*)

1. Ministers from other denominations may be called by Christian Reformed Churches, when the consistory establishes there is a pressing local need to call such a minister.

2. When a consistory seriously considers the possibility of calling a minister from another denomination, it must obtain the approval of the counselor in the name of classis. Before proceeding to ballot, the consistory must also obtain the approval of three synodical deputies, who shall have conferred with each other before rendering their advice (by mail if necessary). In seeking such approbation, the consistory must satisfactorily establish that the needs of the local church can best be met by the proposed nominee and that this nomination recognizes the present denominational situation.

3. Consistories and synodical deputies should give objective consideration to such proposed nominations, seeking to be entirely faithful to established regulations. There can be neither arbitrariness nor the exercise of unrestricted choice.

4. Synodical deputies shall use the following criteria for approving or disapproving the proposed nominee:

a) Soundness of doctrine
b) Sanctity of life
c) Knowledge and appreciation of Christian Reformed practices and usages
d) Need of calling others than Christian Reformed ministers.

5. When ministers from foreign countries and whose language is other than English are being proposed for call, the synodical deputies shall use the following standards:

a) Ability to speak or to learn the English language
b) Ability to adjust to the American-Canadian situation
c) Age limit of 40 as a general rule.

6. When a congregation decides to call a minister from another denomination, the consistory shall include with the call letter a transcript (available through the stated clerk of synod) of these deliverances: the position of the Christian Reformed Church, taken in 1867 and 1881, regarding oath-bound societies, the Conclusions of Utrecht adopted in 1908, the doctrinal deliverance on common grace of 1924, and the resolutions of 1928 and 1951 relating to worldly amusements. The consistory shall inform the pastor-elect that acceptance of the call implies his promise to abide by these deliverances in his exercise of his ministerial office in the Christian Reformed Church.

7. Before a pastor-elect from another denomination may be installed, the consistory must arrange with the classis for a colloquium doctum to be conducted. When the classis and the synodical deputies sustain this conversation, the pastor-elect is admitted to our denomination and may be installed. Although it is not mandatory that classes conduct a colloquium doctum with ministers from sister churches, it is encouraged that they do so.

II. Since it is part of your committee's mandate to suggest additional regulations, we submit there is no reason for adding regulations at this juncture. We recommend that synod declare these regulations comprise the complete list of regulations pertaining to admission to the ministry via art. 5, *Church Order.*

III. Your committee would have synod take note that regulation 4 lists four criteria. We have proposed these four as part of regulation 4, because synod might conclude that the committee was trying to change the intent of the regulations by deleting it. However, your committee now recommends the deletion of regulation 4, part 4, "Need of calling others than Christian Reformed ministers."

Ground: The matter of need has been clearly stressed in regulation 2 as well as suggested in regulation 1.

IV. Your committee recommends that synod in adopting these rules or some modification of them declare that these regulations supersede all previous formulations of them.

Ground: It is necessary in dealing with this problem to have *one* easily accessible set of rules as a point of reference, rather than many assorted and unclassified decisions, some of which are difficult to interpret because they lack clarity.

COMPILATION OF THE REGULATIONS PERTAINING TO THE ADMISSION OF MINISTERS FROM OTHER DENOMINATIONS VIA ARTICLE 9

Until recently there were no synodical regulations relating to art. 9. However, recent synods have made certain clarifications from which the following regulations emerge:

1. Synodical examiners cannot rule whether a colloquium doctum according to art. 9 may be held. This is clearly within the province of the classes. (1958)

2. Synodical examiners have a right to consider "need" in formulating their advice to classes, and it is demanded of the classes to demonstrate the need. (1959)

3. In essence the following was adopted by the Synod of 1960:

a) A minister of another denomination desiring to be declared eligible for call in the Christian Reformed Church shall make application to the Christian Reformed classis in which, or nearest which, his field of labor is located.

b) The minister making application to be declared eligible for a call, shall present the following documents to the classis or classical committee in ample time so that the documents may be examined and considered in consultation with the synodical examiners prior to the classical examination:

(1) A testimonial from his consistory or classis, session or presbytery, concerning his purity of doctrine and sanctity of life. It is conceivable that just because the applicant is loyal to the Word and Creeds, that he is adjudged a *persona non grata* by his own ecclesiastical assemblies and that he would not be granted such a testimonial. Should such be the case a careful preliminary investigation must be made by the classis in consultation with the synodical examiners. The report of this investigation if satisfying the classis and synodical examiners will serve, under such circumstances, in lieu of the testimonial.

(2) A diploma, or statement of credits, from an accredited college and recognized seminary to indicate the scholastic attainment of the applicant. A measure of discretionary power is granted the classis in connection with the matter of scholastic attainment of the applicant, but when such power is exercised by classis, it shall be in consultation with, and approval of the synodical examiners. Only when both classis and synodical examiners are agreed may the applicant be examined and declared eligible for a call in the Christian Reformed Church.

(3) A statement of health from a recognized physician.

c) The various documents and reports having been presented and adjudged satisfactory by classis and the synodical examiners, the applicant must submit to a classical examination, which is to be in every respect equivalent to that required of candidates for the ministry who have graduated from our own Calvin Seminary.

d) The applicant having sustained the examination may now be declared eligible for call. No further examination or colloquium doctum will be required of the minister thus declared eligible. (1960)

COMMITTEE RECOMMENDATIONS REGARDING ARTICLE 9

I. Your study committee recommends that the following formulation of existing regulations together with the suggested additions necessary to complete these regulations be adopted as "Regulations Pertaining to the Admission of Ministers from Other Denominations via Art. 9, *Church Order.*"

1. Ministers from other denominations, desiring to enter the Christian Reformed Church, may request a classis to declare their eligibility for call.

2. A classis, considering such a request, must be convinced that there is need for the applicant to serve in the Christian Reformed Church.

In respect to the regulations from this point on there are three possibilities:

A. *Arguing on the basis of analogy with Church Order Article 5, the regulations would have to read:*

3. The approval of the synodical deputies shall be sought before the classis shall proceed to honor the request of the applicant.

4. Synodical deputies can neither be arbitrary nor may they exercise unrestricted choice in approving or disapproving the request of the applicant.

5. Synodical deputies shall use the following criteria for approving or disapproving the applicant:

a) Soundness of doctrine

b) Sanctity of life

c) Knowledge and appreciation of Christian Reformed practices and usages.

6. After a classis has agreed to grant the request of the applicant, classis shall arrange a colloquium doctum with him in the presence of the synodical deputies.

7. Before classis may declare the applicant eligible for call in our churches, classis shall furnish him with a transcript of these deliverances: the position of the Christian Reformed Church, taken in 1867 and 1881, regarding oath-bound societies, the Conclusions of Utrecht adopted in 1908, the doctrinal deliverance on common grace of 1924, and the resolutions of 1928 and 1951 relating to worldly amusements. The applicant must give his promise to abide by these deliverances in his exercise of his ministerial office.

NOTATION BY THE STUDY COMMITTEE: The Synod of 1959 declared in regard to need that "Consistency would seem to require that in the case of art. 9, the synodical delegates at the classical examination would be required to take the need into consideration too." On this principle it would also seem to appear consistent to see in how far the other rules pertaining to art. 5 can apply to art. 9 and formulate these into regulations.

B. *Arguing on the basis of other synodical decisions that synodical deputies cannot rule on whether a classis may conduct an examination* (1958) *and yet they are to consider the element of need* (1959), *the regulations would have to read:*

3. It is the prerogative of the classis to arrange a colloquium doctum without the advice of the synodical deputies.

4. Synodical deputies shall use the following criteria for approving or disapproving the applicant:

a) Soundness of doctrine

b) Sanctity of life

c) Knowledge and appreciation of Christian Reformed practices and usages

d) Need for having the applicant serving in the Christian Reformed Church.

5. Synodical deputies can be neither arbitrary nor may they exercise unrestricted choice in approving or disapproving the applicant.

6. Before classis may declare the applicant eligible for call in our churches, classis shall furnish him with a transcript of these deliverances: the position of the Christian Reformed Church, taken in 1867 and 1881, regarding oath-bound societies, the Conclusions of Utrecht adopted in 1908, the doctrinal deliverance on common grace of 1924, and the resolutions of 1928 and 1951 relating to worldly amusements. The applicant must give his promise to abide by these deliverances in his exercise of his ministerial office.

NOTATION BY THE STUDY COMMITTEE: In order to reflect the question for need, the committee found it necessary to add point 4 under rule 4. This is necessary since the synodical deputies are forbidden to render judgment under rule 3.

C. *Arguing on the basis that the "in essence" decision of 1960 must be taken literally, the regulations would have to read:*

3. The approval of the synodical deputies shall be sought before the classis shall proceed to honor the request of the applicant.

4. Synodical deputies can be neither arbitrary nor may they exercise unrestricted choice in approving or disapproving the request of the applicant.

5. Synodical deputies shall use the following criteria for approving or disapproving the applicant:

a) Soundness of doctrine

b) Sanctity of life

c) Knowledge and appreciation of Christian Reformed practices and usages.

6. After classis has agreed to grant the request of the applicant, classis shall arrange a classical examination (an examination for candidates) for him in the presence of the synodical deputies. The applicant shall submit to the credentials committee of the examiners appointed by classis a testimonial from a responsible governing body in his church. In lieu of such a testimonial (possible because the applicant maintains a Reformed choice in a hostile ecclesiastical circle), the credentials committee shall investigate the matter and report to classis. He shall also submit to the credentials committee a diploma or statement of credits, as well as a statement of health from a recognized physician.

7. Before classis may declare the successful applicant eligible for call in our churches, classis shall furnish him with a transcript of these deliverances: ..... (same as art. 9, I, A, 7).

NOTATION BY THE STUDY COMMITTEE: Possibility C follows the order of A, substituting the classical examination for the colloquium doctum

However, if synod favors the order of regulations under possibility B, rule 3 under possibility C would substitute the classical examination for the colloquium doctum including the requirements concerning credentials. Then the contents of rules 4 and 6 would remain unaltered. But rule 5 would have to read: "Synodical deputies shall also consider the need for having the applicant serve in the Christian Reformed Church in rendering their judgment." Matters of soundness of doctrine, sancity of life, and knowledge and appreciation of Christian Reformed practices and usages are all a part of the classical examination for candidates for the Christian Reformed ministry, and consequently do not apply at this point.

II. Your committee recommends the adoption of rules 1 and 2 and the rules 3 through 7 according to possibility A.

Grounds:

1. It is consistent with the attempt to apply the spirit of art. 5 to art. 9.

2. It need not infringe upon the rights of classis, since in case of disagreement or lack of approval on the part of synodical deputies, classis always can appeal to synod.

3. It is a practical measure of good sense that if there are weighty objections to holding a colloquium doctum, this appear before it is conducted.

4. If a classical examination is demanded by the "in essence" decision of 1960, this is inconsistent with every decision and practice pertaining to art. 5. Ministers from other denominations should submit either to a colloquium doctum or to a classical examination via both art. 5 and art. 9.

III. Your committee recommends that synod, in adopting these rules or some modification of them, declare that these regulations supersede all previous formulations of them.

Respectfully submitted,

John Griffioen, *chairman*
Howard B. Spaan, *sec'y*
Gerard VanLaar

SUPPLEMENT NO. 2
(Article 144)

THE CONCLUSIONS OF UTRECHT

I. THE MANDATE

This committee was appointed by the Synod of 1960 "to study the overtures: 10, 20, 58 (2), 67, and 76 anent the Utrecht Conclusions" (Acts of Synod, 1960, art. 91, IV, p. 47).

A letter from the "Christelijke Gereformeerde Kerken in Nederland" on this subject was referred to this committee by the 1961 Synod (Acts of Synod, 1961, art. 89, IV, p. 71).

II. ANALYSIS OF THE OVERTURES

Overture 10: "Classis Hamilton overtures synod to declare . . . that it no longer considers the above mentioned statement ('the explanatory doctrinal statement of 1908, regarding the covenant of grace and regeneration') to be in force in the Christian Reformed Church and that the rule of faith concerning the covenant and baptism is adequately set forth in the Three Forms of Unity."

Overture 20: "Classis Eastern Ontario overtures synod to set aside the Conclusions of Utrecht of 1905, accepted by the Christian Reformed Church in 1908."

Overture 58 (2): "The consistory of the First Christian Reformed Church of Toronto respectfully overtures the Synod of 1960 to pave the way for closer contact or union with the Canadian Reformed Churches by . . . . 2. Putting aside as being no longer in force in the Christian Reformed Church the doctrinal statement of 1908 regarding the covenant of grace and regeneration."

Overture 67: "Classis Alberta North urges synod to adopt the proposal of Overtures Nos. 10 and 20, and to declare that, 'The Conclusions of Utrecht (1905) as adopted in 1908, no longer have the status of official doctrinal deliverance, binding upon our churches.' "

Overture 76: "We as consistory of Toronto II, request the 1960 Synod to set aside the 1908 decisions in regard to 'presumptive regeneration'. . ."

The action requested by these overtures is supported by grounds, variously stated, which we may summarize under the following four statements: It is said that:

1. The conclusions have become an obstacle to the unity of the reformed church groups especially in Canada, and that their removal might be expected to promote such unity.

2. The conclusions are no longer needed by our churches since, "as to the present situation of the church," the doctrines they express are adequately set forth by our Forms of Unity and baptismal forms.

3. The Gereformeerde Kerken in the Netherlands, from which we derived these conclusions, have set them aside.

4. We must recognize with Calvin that not all differences of opinion about true doctrines are important enough to destroy the unity of church fellowship.

The committee at the outset faced the question whether its mandate, as defined by these overtures, involved the setting aside of all the Utrecht Conclusions or of only those that dealt with the covenant of grace and regeneration. Although three of the overtures referred explicitly only to the latter subjects, two of them were not so limited. The committee concluded, after careful consideration of the overtures and correspondence with the clerks of the classes involved, that its mandate must be considered to include action on the whole of the Utrecht Conclusions.

III. HISTORY

1. The decisions of the Synods of 1906 and 1908.

A brief survey of the history of our subject takes us first to the Acts of 1906. That year four classical overtures called the attention of our synod to the Conclusions of Utrecht adopted by the Netherlands churches the previous year. The "Varia" advisory committee presented that synod with the following conflicting reports:

The *majority report* stated that the committee, although agreeing completely with the contents of the conclusions, advised the synod not to adopt ("niet in te gaan op") the overtures because, in the judgment of the committee, more precise explanation of doctrinal points of our confessions should be made by the synod only in cases of urgent necessity, as for example, when the confession is inadequate or when the unity of the churches or the purity of doctrine is endangered.

Since no official objection on this matter had been registered it was evident to the committee that there was no need for us to adopt ("over te nemen") the Conclusions of the Synod of Utrecht.

The *minority report* advised, that the synod declare its agreement ("hare instemming betuige") with the Utrecht Conclusions and incorporate these conclusions in the appendix of the Acts of synod. Grounds advanced for this advice were, (a) here as well as in the Netherlands differences regarding these points of doctrine are known and create dissension. (b) The conclusions are receiving general acceptance and therefore are suited to promote peace and unity.

After the majority report was rejected and a long discussion ensued about the minority report, the matter was tabled (Acta der Synode, 1906, art. 93, VI, pp. 54, 55).

The Synod of 1908, having been overtured to adopt the tabled minority report of the previous synod, also received the advice of a divided committee. This time it was the majority of the advisory committee that advised adoption of the previous minority report (recommending the expression of agreement with the conclusions). Grounds for its recommendation were (a) that the action of the previous synod seemed to envision later discussion of the tabled matter, (b) that differences of opinion also exist among us regarding these points, (c) that the conclusions are receiving general acceptance and therefore are suited to pro-

mote peace and unity, and (d) that we sorely need this peace and unity with a view to the many other dangers that surround us in this country.

The minority advised the synod not to take further action on the Utrecht Conclusions on the grounds that (a) the circumstances that led the Utrecht synod to these conclusions do not exist among us, (b) a synod, unless there be urgent occasion, should not make more explicit pronouncements on the doctrines of its confessions, and (c) such urgent occasion does not now exist among us and the acceptance of these conclusions would presumably not promote the spiritual welfare of our churches.

The 1908 majority report was accepted (Acta der Synode, 1908, art. 58, I, pp. 40, 41).

2. Subsequent developments:

Following the adoption of these conclusions, although some discussion of these matters continued for a time, after a few years it subsided. The church publications fail to disclose any significant discussion of these subjects in the United States in recent decades. Correspondence of the committee with some of our professors and other church leaders strengthens its impression that the material of these conclusions has had almost no general discussion in the United States for a half century.

An indication of the status that came to be given to the 1908 decision, especially in later history, is found in the following synodical actions:

The Synod of 1955 decided that "churches which extend calls to ministers from the Netherlands—should inform said ministers regarding the explanatory doctrinal statements which our Synods of 1881, 1908 and 1924 have adopted, informing the brethren that these decisions are still in force" (Acts of Synod, 1955, art. 74, I, p. 43).

The committee of the "Christelijke Gereformeerde Kerken in Nederland" for Correspondence with Churches in Foreign Countries, in a letter dated May 24, 1955, asked our denomination, "What significance do you attach to 1908? Is there a desire on your part to withdraw these decisions?" The answer which they received from our church, dated July 12, 1955, stated, "We maintain the Three Forms of Unity and also certain short explanatory doctrinal declarations concerning matters, that in the past have disturbed our churches and which demanded a certain synodical declaration. The decisions of 1908 also belong to those doctrinal declarations. Furthermore, all ministers who come to us from non-sister churches are only admitted after a colloquium doctum is held with them" (Acts of Synod, 1959, p. 281, summary by the "Christelijke Gereformeerde Kerken in Nederland" of the history of their relations with our denomination). (The translation is ours.)

The Synod of 1956 decided that when one of our churches has decided to call a minister of the "Gereformeerde Kerken in Nederland" (or of another denomination with which our church has full or restricted ecclesiastical fellowship), "it shall with the letter of call forward to him a transcript—to be prepared by the stated clerk of synod—of the following deliverances of our synods: the position taken in the General Rules of

1881 and by the Synod of 1867 regarding membership in oath-bound secret societies, the Conclusions of Utrecht adopted by our Synod of 1908, the synodical resolutions of 1928 and 1951 on worldly amusements, the three points adopted by the Synod of 1924 concerning the doctrine of common grace; and it shall inform him that acceptance of the call will be understood to imply his promise to abide by those deliverances in his exercise of the ministerial office in the Christian Reformed Church" (Acts of Synod, 1956, art. 65 (1), (3), and (4), p. 38).

In the Netherlands conflicts developed regarding regeneration and the covenant of grace, first between the Gereformeerde Kerken en de Christelijke Gereformeerde Kerken and later also between the Gereformeerde Kerken and the commonly called "Liberated" Gereformeerde Kerken. The Christelijke Gereformeerde Kerken objected from the beginning to the Conclusions of Utrecht that treated with these subjects. Those who later organized the "Liberated" Gereformeerde Kerken objected to the actions by the synods of the Gereformeerde Kerken in the 1940's concerning these conclusions. Since in recent years many immigrants from these various groups came into Canada, these Netherlands controversies have been reflected in church developments there. When the Gereformeerde Kerken, after having altered part of these conclusions in 1946, in 1959 set this altered part aside in the interests of unity, sentiment arose in Canada for our church to do likewise. It is this sentiment that finds expression in these various overtures with which we are concerned.

IV. Our Evaluation of the Problem

Since we are to consider "setting aside" the decision of the Synod of 1908 we must carefully observe just what that synod actually did. Recall from the previously cited history that the synod in 1908 adopted the advice of the 1906 minority report that it declare its *agreement* or concurrence ("hare instemming betuige") with the four conclusions of the Utrecht Synod. Obviously such an action can hardly be reversed by us unless we no longer agree with it. Neither is this requested; the overtures ask that these conclusions be set aside for practical considerations of unity, even though we still agree with them. The question is, "In how far can this be done?"

We need also to consider what these Conclusions of Utrecht are. Even a casual acquaintance with them makes it plain that they are a biblical, balanced, sane and irenic treatment of some highly complicated problems of doctrine. Although they were formulated over a half century ago, it should not be forgotten that biblical truth does not change. It is significant that none of the overtures which request that the conclusions be set aside challenges the biblical character of the doctrines they express. The question arises whether a church that wants to be true to the Word of God may properly set aside its agreement with a statement of biblical doctrine unless that statement can be shown to be contrary to or unsupported by the Word of God.

Furthermore, viewed from a practical point of view, the conclusions have evidently given some valuable guidance to the churches in past

controversies. The subsiding of the once active supra-infra controversy, for example, may be considered in part attributable to the effectiveness of the conclusions in promoting the peace of the church. It is alleged that the document, although useful in the past, is no longer useful or needed today. That allegation may be challenged. On this continent the biblical teaching of our churches treated in these conclusions are still opposed by Arminian, Dispensational and Baptist beliefs in a manner and degree not found in the Netherlands. As a statement of biblical belief, in the main unchallenged in our churches, the conclusions would appear to have some continuing value in guiding the churches' thinking in these present problems.

The question arises whether setting aside these conclusions might not entail harmful consequences to the churches. Might not such action become a step toward encouraging the kind of doctrinal indifferentism already characteristic of much in our religious environment? The conclusions were designed to promote peace and unity by defining the limits of difference of opinion on several debated subjects. Within these limits they leave considerable room for a variety of convictions. Setting them aside might create more disunity and controversy than retaining them.

The committee feels that a careful noting of the original decision and what has been done with it in recent history may disclose another, better, way to handle the problem with which we are concerned than the way that the overtures propose. How did a moderate and irenic statement designed to promote unity within the church become an occasion of promoting disunity? Part of the answer to the question may lie in the use that has come to be made of these conclusions in recent years. We have already observed that the decisions of Synods of 1955 and 1956 assigned to these conclusions an almost creed-like status when they made them a test for incoming ministers. This view of the conclusions is both reflected and promoted by the following comment found in Schaver's *Church Order,* "They are published in this book only until the time that they find a place in the *Psalter Hymnal* of the Christian Reformed Church." This statement obviously assumes that their proper place is along side of the creeds and liturgy of the church. The original decision (Acts of 1906 and 1908) only mentioned that they should be included in the Appendix to the Acts of the synod. It is in this apparently *new* role as a test of incoming ministers that they have especially aroused criticism by some other reformed groups that object to them. It seems, therefore, that the conclusions have become a source of friction partly because they have been given a more prominent, perhaps even different role, than their original adoption by our synod ever intended. This suggests the possibility that a good way to remove the friction might be to put them back into their proper place.

Someone might observe that whether the conclusions are viewed as an ordinary decision of a synod or as an official interpretation of the creeds to be placed virtually on a level with them, actually makes little or no difference since both kinds of decisions are authoritative. To that it may be replied that while all decisions of synods are "to be considered settled

and binding, unless . . . proved to conflict with the Word of God or with the articles of the Church Order" (Church Order, art. 31), ordinary decisions of a synod do not require the same universal agreement and common conviction that the forms of unity demand.

The problem with which these overtures confront us demands that we take more careful account than we have sometimes done of the biblical principle maintained by Calvin and cited in the grounds of Overture 58 (Cf. *Institutes* IV, I, 12): While the church must not compromise with "any errors, even the smallest," it must also recognize that "all articles of true doctrine are not of the same description. Some are so necessary to be known, that they ought to be universally received as fixed and indubitable principles . . . . There are others which are controverted among the churches, yet without destroying the unity of the faith."

In other words, while the church is in duty bound to teach men to observe all that the Lord commanded (Matthew 28:20) and not to "shrink" "from declaring . . . the whole counsel of God," (Acts 20:27) it must also recognize that "we know in part," (I Corinthians 13:9, 12) must bear with many human weaknesses and differences of opinion, and must not bar men from church fellowship or even leadership because of non-essential differences. It must strive both for complete loyalty to the gospel and for the unity of the church. Applying this principle to the problem at hand, we may hold that the church did right to endeavor to attain greater clarity and unity of faith by expressing agreement with these conclusions, but that the church would err if it should bar from its membership people who in good conscience had reservations about some of them.

The Synod in 1960 acted on this same principle when it decided not to set aside the Three Points of Common Grace, but it informed our Protestant Reformed brethren in negotiating with them with a view to reunion, "... we do not require submission in the sense of demanding total agreement with the Three Points; we recognize and bear with scruples which you may have, in the expectation that we together may come eventually to a better understanding of the truth; and not bar those who have certain misgivings or divergent interpretations" (Acts of Synod, 1960, art. 170, p. 114).

V. The Bearing of the Letter from the Christelijke Gereformeerde Kerken on the Problem

Although the committee feels that its mandate does not strictly demand that it go into an analysis of the doctrinal content of the conclusions, the letter from the Christelijke Gereformeerde Kerken in Nederland which the 1961 Synod referred to it does compel it to give some attention to one doctrinal issue.

The letter addressed to our synod by the committee of the "Christelijke Gereformeerde Kerken in Nederland" for "unity of the reformed confession in the Netherlands and correspondence with churches abroad" states that "the doctrinal statements of 1908 are drawing a dividing-line between those that belong together on account of their common ac-

ceptance of the reformed confession." The committee objects to the statement that "according to the confession of our churches the seed of the covenant in virtue of the promise of God is to be considered born again and sanctified in Christ, until in growing up their life or doctrine should give evidence of the contrary." It argues that this presumption of regeneration in all those who receive the sacrament of baptism is not properly based on the confession and that it would promote a false security and impoverish the preaching of the word by making the admonition to conversion seem superfluous. It expresses the desire that our churches in view of these objectionable features of the 1908 declaration "would not only put this declaration aside, but also would revoke it."

The committee observes that both the overtures and the letter claim that the conclusions have become an obstacle to unity among reformed churches. It further observes that not the conclusions as a whole but only those that deal with the covenant of grace and regeneration are alleged to be such a barrier to unity. From correspondence, discussion and reflection, as well as from this letter, the committee is further led to the conclusion that the controversy between the various reformed churches seems to have centered mainly around the one statement: ". . . that according to the confession of our churches the seed of the covenant, by virtue of the promise of God *must be held to be regenerated* and sanctified in Christ, until upon growing up they should manifest the contrary in their way of life or in doctrine." (Italics are ours.)

It may be that this statement, taken in isolation, leads some to the erroneous conclusion that all covenant children are actually regenerated, which, as is alleged in the letter of the "Christelijke Gereformeerde Kerken," would breed a false security. The rest of the conclusions, however, very clearly rule out this interpretation. Not only is the statement itself immediately qualified by the phrase, "until upon growing up they should manifest the contrary in their way of life or doctrine," but there is added the paragraph: ". . . the judgment of charity with which the church regards the seed of the covenant as regenerated, does not at all imply that each child is actually born again, seeing that God's Word teaches that they are not all Israel that are of Israel, and of Isaac it is said, 'In him shall thy seed be called,' (Romans 9:6) so that it is imperative in the preaching constantly to urge earnest self-examination, since only he that believeth and is baptized shall be saved." Furthermore, the conclusions state, "Synod is of the opinion that the representation that every elect child is on that account already in fact regenerated even before baptism can be proved neither on scriptural nor on confessional grounds . . ." It is therefore evident that the criticized statement of the conclusions gives no grounds for false security. It is not intended to express a judgment on the *nature* of the covenant child, but rather to indicate the *approach* that the church should take to its children in leading them to the Lord. The church must regard its children, although they are born sinners like all others, not as "outsiders" but as comprehended under the promises of God's grace (Acts 2:39) and therefore "holy" (1 Corinthians 7:14).

Just how large a place these conclusions or this phrase in particular take in occasioning friction between the reformed churches may be difficult to determine. But it seems to the committee that if differences of opinion on a part of the conclusions are a source of friction, the church ought to address itself to clearing away misunderstandings by stating what we believe God's Word teaches, and how we understand these conclusions, rather than by now summarily setting aside or withdrawing the conclusions as the overtures and the letter suggest.

VI RECOMMENDATIONS

1. That the synod do not accede to the requests of the overtures to "set aside" the Conclusions of Utrecht, but that it observe that the adoption of these conclusions was a declaration of agreement with these formulations, and synod state that these formulations ought not to be used as a test for membership or holding office in the Christian Reformed Church.

Grounds:

(1) Such action would go far to remove the objections to the conclusions as barriers to unity among reformed church groups, and yet maintain their truth and value to the church.

(2) It places the conclusions back in their historic setting and applies them to the purpose for which they were accepted.

(3) It maintains the biblical principles of affirming the truth while also seeking the unity of the church.

(4) It is in harmony with the precedent the synods have established in dealing with the Three Points of 1924.

2. That the synod state that it appreciates the striving for unity with other reformed groups that is reflected in these overtures and is itself ready to discuss differences in effort to clarify our common reformed confession and to remove obstacles that exist between us and others who share the reformed faith with us.

3. That synod respond to the communication of the Christelijke Gereformeerde Kerken in Nederland by informing them that:

(1) It observes that if there are statements in one of the conclusions that seem to leave room for the misinterpretation to which those churches properly object, other statements in that conclusion clearly forbid maintaining such a misinterpretation.

The statement of the conclusions "that according to the confession of our churches the seed of the covenant, by virtue of the promise of God, must be held to be regenerated and sanctified in Christ . . ." is understood by our churches, in the light of the conclusions themselves, not as a judgment concerning the nature of the child, but rather as a statement of the churches' proper approach in dealing with the covenant child. We recognize that the promises of the covenant, given to parents and their children impel them to seek the grace that is promised and in no way absolve them from the responsibility and duty of seeking the fulfilment of those promises in the way of true conversion. We share the fear

of the Christelijke Gereformeerde Kerken of a false security and see the need for guarding against it.

(2) The synod in answer to the request of the Christelijke Gereformeerde Kerken that we set aside or withdraw the conclusions, refer them to recommendations 1 and 2.

(3) The synod express to the Christelijke Gereformeerde Kerken its appreciation of their communication regarding this matter and assure them that we share with them a concern for maintaining a faithful witness to the gospel that will also endeavor to further the unity of Christ's church.

Respectfully submitted,

H. Van Andel, *chairman*
P. De Jong, *sec'y*
R. W. Popma
J. Griffioen
J. Stad

SUPPLEMENT NO. 3
(Articles 46, 139, 147)

THE BACK-TO-GOD HOUR

ESTEEMED BRETHREN:

The Back-to-God Hour gratefully acknowledges God's blessing given to the radio ministry of the Christian Reformed Church. We are pleased to present the report of the activities of The Back-to-God Hour for the year 1961.

I. ADMINISTRATION AND PERSONNEL

A. *The Back-to-God Hour Committee*

The members of The Back-to-God Hour Committee are: Revs. C. O. Buus, L. A. Bazuin, J. Geels, K. Hart, J. Hasper, J. P. Smith, and H. C. Van Wyk; and Messrs. L. Beré, J. De Nooyer, R. L. Hoekstra, J. Jonker, R. J. Vermeer, and A. Van Noord. In October 1961, the following officers were elected: Mr. L. Beré, president; Rev. J. Hasper, vice-president; Mr. A. Van Noord, secretary; and Mr. R. L. Hoekstra, treasurer. The terms of Revs. L. A. Bazuin, K. Hart, J. Hasper; and Messrs. L. Beré and J. Jonker expire this year. All but Rev. Hart are eligible for reelection. Nominations appear in section VI of this report.

B. *The Office Staff*

Mr. Donald Dykstra, our office manager, has served this year with faithfulness and efficiency. The following are also members of the office staff: Mrs. L. De Boer, Mrs. W. Decker, Mrs. A. Kuiper, Miss J. Oostman, Mrs. V. Terpstra, Miss P. Van Beek and Messrs. W. Prince, J. Kuiper, M. Wiegers, and C. Oostman. We are thankful for their faithful services. They are prepared to conduct visitors at any time through our Back-to-God offices.

C. *Building*

The Back-to-God Hour is housed at 10858 S. Michigan avenue, Roseland, Chicago. That portion of the building not used by The Back-to-God Hour is rented at standard rental fees.

D. *Radio Minister*

Rev. Peter Eldersveld continues enthusiastically and faithfully to discharge his many duties as our radio minister. The response to his radio messages continues to give clear evidence of the vast radio audience which has come to look upon him as their spiritual counselor. His contributions as program director of the radio broadcast continue to be invaluable. We are also very happy that he has frequent occasions to meet members of our churches and other church groups in various speaking engagements and Back-to-God Hour rallies. The committee wishes to express their appreciation for his devotion to the radio ministry of our denomination.

E. *Associate Radio Ministers*

Dr. Joel Nederhood has delivered the radio messages during the past summer and will be our speaker again during the summer of 1962. The audience response to his messages has been gratifying and we anticipate an even greater response to his messages for this summer. Dr. Nederhood has promoted the cause of The Back-to-God Hour through various public appearances. He has also been able to broaden the ministry of The Back-to-God Hour through personal contacts and correspondence with ministers, classes, and denominational boards. His pastoral correspondence with members of our listening audience is an important part of the overall ministry of The Back-to-God Hour. We thank God for the blessings upon his work.

F. *Rev. Bassam Madany*

Rev. Madany continues his work of preparing messages for broadcast in the Arabic language with much enthusiasm. During 1961, it was again possible to broadcast the regular Sunday broadcast and the 15-minute week-day program over station ELWA, a powerful short wave station which covers North Africa and the middle east with the Arabic broadcast. Besides the broadcast ministry, Rev. Madany carried out an extensive literature ministry.

Rev. Madany's work, which is dedicated to the reformation of the eastern churches and the evangelization of Arab Moslems by means of radio and the printed page, is indeed being crowned with a rich blessing of our sovereign God. As reformed Christians, we must be deeply grateful for the privilege of bringing the gospel of salvation by grace alone to these areas of the world which have been closed to the gospel for so many centuries.

G. *The Radio Choir*

Professor James De Jonge has again led the Calvin College radio choir so that it has greatly enhanced our denomination's broadcast ministry. Letters from listeners continually indicate that the work of the choir is deeply appreciated. Many listeners were happy to meet the choir on a midwestern tour during the year 1961. Certainly our denomination is indebted to Professor De Jonge and all the members of the choir for their unselfish labors on behalf of our denomination's radio ministry.

II. RADIO BROADCASTING

A. *Domestic Broadcasting*

At this writing, 294 stations are carrying the program. Of these, 80 are with the Mutual Broadcasting System; 76 are with the National Broadcasting Company; 7 with the Yankee Network; 22 on the Intermountain Network; 69 are stations with which we have negotiated independent contracts; 26 are sponsored by churches or individuals; and 14 are free-time stations. The maintenance of this extensive network demands the continual sacrificial giving of the members of our denomination. We are deeply grateful for the faithfulness of our people as they contribute regularly by means of their quota contributions. We also want to express

our thanks to those who have been able to support this network with above-quota contributions and gifts. We are especially grateful to certain local Christian Reformed churches which have undertaken the support of specific stations. It is our hope that other churches will find it possible to sponsor radio stations. The Back-to-God Hour radio network is continually subject to the review of The Back-to-God Hour staff so that a maximum coverage may be obtained with a minimum expense to our church.

As we review The Back-to-God Hour network at the end of 1961, it is clear that, more and more, it is becoming necessary to negotiate separate contracts with independent stations if we wish to maintain and expand the coverage of our denomination's radio broadcast. This is caused by two factors: first, more stations are refusing to deal with us through the networks, because it is possible for them to realize a greater return if they negotiate with us independently; and secondly, as we respond to the various broadcast needs of the denomination, particularly as these are expressed in the home mission activities of our church, it becomes necessary to sign spot contracts with various radio stations on our home missions fields. This continued trend away from network coverage to spot coverage makes our broadcasting costs constantly greater. Nevertheless, there is good evidence to support the contention that our broadcast dollar will be spent most efficiently if we utilize the services of independent radio stations.

B. *Foreign English Broadcast*

The English version of The Back-to-God Hour is broadcast around the world by means of various short wave stations. We are particularly impressed with the response to our foreign broadcast in some of the newly independent countries of Africa. Here the English educated element within the countries are listening to the broadcast and are responding regularly. There is clear evidence that God is using the English program to give many people in foreign lands guidance and comfort. Some letters indicate that God has used the broadcast in order to work conversion within the hearts of certain individuals. The great blessing of God which the foreign broadcast of our English program enjoys, is a clear indication that our church is responsible to use whatever opportunities are available in this area of foreign broadcast activity.

C. *Arabic Broadcast*

During the year 1961, the Arabic ministry of the Christian Reformed denomination was extended considerably. The weekly Arabic broadcast program includes a twice-daily 15-minute broadcast 6 days a week and a half-hour broadcast each Sunday. The mail response to this Arabic ministry indicates that it covers an area which is larger than the United States. From Morocco to Iraq, a distance of about 4,000 miles, and from Syria to Aden, a distance of about 1,500 miles, Arabic speaking people are able to hear the reformed faith proclaimed by means of radio.

During 1961 the response to the Arabic ministry has been very significant. 473 letters were received from Arab listeners. Commenting on

these, Rev. Madany reports, "A growing number of Moslems are also writing to us and express their desire to know more about our faith. This is a new development in the Christian-Moslem encounter."

Our foreign broadcasts depend upon additional free will gifts and offerings. There is no provision for the foreign broadcast of our English program nor for the Arabic program in our quota. We recommend the cause of foreign broadcasting to the church for its prayers and support. We are happy that a number of churches already systematically support our foreign broadcast operation, requesting that their funds be used to support the broadcast in a specific area in which they are interested. We are deeply grateful to them for their encouragement and we hope that their generosity and interest will be an example to others.

III. TELEVISION

The two series of The Back-to-God Hour TV films have been shown on nearly 350 stations. The first 13-program series consists of an exposition of the Ten Commandments, and the second consists of an exposition of the Lord's Prayer. The Lord's Prayer series is available in color.

Promotional literature concerning these TV films is available from The Back-to-God Hour office. There is much free time available from local TV stations for the showing of these films. The Back-to-God Hour Committee wishes to urge local congregations to take the initiative in approaching their local TV stations and in promoting our Back-to-God Hour TV series. Anyone may write The Back-to-God Hour office for a package of material and instructions which will aid them in making a station contact and may enable them to place The Back-to-God Hour TV series in their area.

At the present time, investigation into the possibility of further TV work is being carried on. However, it is very clear that the extremely high cost of TV production will make it impossible to enter into this kind of work for some time to come.

IV. RESPONSE

A. *Mail*

During 1961, more than 60,000 letters have been sent in to The Back-to-God Hour office in response to the program. The monthly average was over 5,000 pieces of mail. Responses came from each of the United States and each Canadian province and from approximately 75 separate foreign countries. Excerpts from many of these letters were published throughout the year in the *Radio Bulletin* and on the last pages of the *Family Altar*. Many of the letters contained specific requests for instruction and for spiritual counsel. During 1961, our associate radio minister has been able to give these letters individual attention. Surely, we should remember the members of our radio audience in our intercessory prayers.

B. *Literature*

Over 2,000,000 copies of the radio messages were mailed in 1961. Over 137,000 copies of the *Family Altar* were printed each month and

mailed. More than 92% of these *Family Altars* go to families outside the Christian Reformed Church. The committee wishes to express its thanks to all those who have written for the *Family Altar*. The mail response continues to give strong evidence of the fact that this devotional booklet is appreciated greatly by thousands.

The major portion of our printing has again been done by the Christian Reformed Publishing House. We wish to thank Mr. Peter Meeuwsen and the staff of the publishing house for their efficient cooperation and sincere concern for the success of this ministry.

A great deal of Arabic literature was also distributed in response to requests received from Arabic listeners. More than 3,000 copies of the booklet, *The Witness of Faith,* 1,500 copies of the *Obedience of Faith,* and 200 copies of the *Family Worship* book were mailed to Arabic listeners. Each week requests came for the printed messages as well as for the printing of the Bible Study Courses which are broadcast Monday through Friday each week. The desire for Arabic material indicates the deep spiritual hunger for the reformed faith in the areas covered by our Arabic broadcast. Rev. Madany is to be commended for his untiring efforts in making this literature available. The committee also wishes to express its thanks to the individual who has been printing all of the Arabic literature at no cost to The Back-to-God Hour. This printer, who insists on remaining anonymous, is an inspiration to all of us and certainly deserves the gratitude of our denomination. In his concern for this work we also see evidence of God's blessing upon the Arabic ministry.

V. FINANCES

The treasurer's report for 1961 and the proposed budget for 1963 is included with this report.

A supplementary report to the 1961 Synod showed that it was necessary to borrow funds in order to meet our current expenses. We are happy to report that these borrowed funds have been paid.

VI. MATTERS WHICH REQUIRE SYNODICAL ATTENTION

A. *Expression of Thanks*

The committee recommends that synod extend a word of thanks to Rev. Eldersveld, to Dr. Nederhood and to Rev. Madany; to the retiring board members; to the radio choir and its director, professor James De Jonge; to Mr. Ralph Rozema, our agency representative; to the office staff; and to the announcers and technicians for their faithful and effective service.

B. *Nominations*

The committee brings the following nominations for committee members:

1. To replace Rev. L. A. Bazuin: Rev. L. A. Bazuin and Rev. Bartel Huizenga (West area)

2. To replace Mr. L. Beré: Mr. L. Beré and Mr. Richard Evenhouse (Chicago area)

3. To replace Rev. J. Hasper: Rev. J. Hasper and Rev. John Guichelaar (Michigan area)

4. To replace Mr. J. Jonker: Mr. J. Jonker and Mr. Peter Marcusse (Michigan area)

5. To replace Rev. K. Hart: Mr. J. Vander Vliet and Mr. H. De Jong (Eastern Canada area)

6. Rev. L. Tamminga and Rev. B. Nederlof (Western Canada area)

These nominations also include ministers who could serve as Western Canadian representatives. The committee has noted the advice of synod that "if at all possible, this representation should replace one of the present members." However, in order to make this change in representation efficiently, the radio committee feels it necessary temporarily to increase the membership of the committee to 14 members. The number will be reduced at a later year. If synod feels this temporary increase inadvisable, they should eliminate the ministerial nominations submitted for Michigan.

C. *Budget*

The committee recommends that the proposed budget for 1962 and the quota of $8.50 be adopted. This is an increase of 75c per family. The increase is due to:

Ground: Continual rise in cost of broadcasting caused by the necessity of negotiating an increasing number of spot contracts and by the desirability of responding to the various broadcast needs of the denomination on the local level.

D. The committee recommends that synod approve two special offerings for The Back-to-God Hour, one to provide supplementary funds for our domestic broadcasting and literature operation and one to provide for foreign broadcasting, both English and Arabic.

E. Committee requests that synod give Rev. Bassam Madany an opportunity to report on the developments which have occurred in connection with the Arabic broadcast.

F. The committee requests that both Rev. P. Eldersveld and Dr. J. Nederhood be given the privilege of the floor when The Back-to-God Hour matters are discussed.

Respectfully submitted,

The Back-to-God Hour Committee

Mr. L. Beré, *pres.*
Rev. J. Hasper, *vice-pres.*
Mr. A. Van Noord, *sec'y*
Mr. R. L. Hoekstra, *treas.*
Rev. L. A. Bazuin
Rev. C. O. Buus
Mr. J. De Nooyer
Rev. J. Geels
Rev. K. Hart
Mr. J. Jonker
Rev. J. P. Smith
Rev. H. C. Van Wyk
Mr. R. J. Vermeer

THE BACK-TO-GOD HOUR

Financial Report — January 1, 1961 to December 31, 1961

Receipts:			
Synodical quotas		$372,917.93	
Churches		41,223.81	
Organizations		9,213.48	
Individual gifts		147,234.41	
Literature and records		3,074.26	
Foreign		12,879.91	
Arabic		13,272.11	
Station sponsorship		3,230.93	
Rallies		3,389.04	
Canadian and foreign exchange		(441.67)	
Legacies		2,930.08	$608,924.29
Loan — Building fund		3,000.00	
Loan — Pullman Trust & Savings Bank		45,000.00	48,000.00
Total receipts			$656,924.29
Disbursements:			
Broadcasting:			
Mutual, Yankee and IMN	$ 87,240.67		
NBC	109,004.16		
Spot stations	199,231.66		
	$395,476.49		
Less discounts earned	20,114.32	$375,362.17	
Recording		17,526.80	
Foreign		12,089.96	
Television		449.88	
Arabic		12,415.89	
Salaries		49,568.69	
Committee expense		2,445.38	
Administration and promotion:			
Maintenance		532.99	
Rent		3,032.00	
Supplies		6,026.93	
Equipment		2,834.86	
Utilities		2,636.35	
Travel		2,597.10	
Family Altar:			
Printing		37,335.48	
Postage		18,586.62	
Writers		1,200.00	
Sermons:			
Printing		20,562.60	
Postage		9,297.15	
Radio bulletin:			
Printing		3,615.65	
Postage		3,582.43	
Other printing		5,071.08	
Choir:			
Salaries		3,360.00	
Music and equipment		350.25	
Tours		2,549.49	

(continued on next page)

Parsonages:		
Maintenance	1,382.11	
Payments	4,782.10	
Publicity	1,729.81	
Literature	982.35	
Insurance	790.28	
Social Security expense	1,043.95	
Auto allowances	1,766.64	
Rent - Rev. Madany	350.00	
Interest	1,549.23	
Audit	517.30	
Bank adjustments	50.43	
Gratuities	577.85	$608,551.80
Repayments on loans		49,000.00
Total disbursements		$657,551.80

Balance — December 31, 1960	$5,545.59	
Disbursements over receipts	627.51	
Balance — December 31, 1961	$4,918.08	
Loan — Building fund		$ 3,000.00
Loan — Pullman Trust & Savings Bank		30,000.00
		$33,000.00
Less balance — December 31, 1961		4,918.08
Total indebtedness — December 31, 1961		$28,081.92*

*This figure does not include long-term mortgages.

THE BACK-TO-GOD HOUR — TENTATIVE BUDGET — 1963

Estimated receipts

Synodical quotas — (53,000 families @ $8.50)*	$450,500.00
Churches — special offerings	43,000.00
Organizations	10,000.00
Individual gifts	150,000.00
Foreign	14,000.00
Arabic	15,000.00
Station sponsorship	3,500.00
Rallies	3,500.00
Others	500.00
	$690,000.00

*This figure has been raised to $8.50 which represents an increase of $ .75.

Disbursements

Broadcasting:	
Mutual, Yankee and IMN	$ 94,500.00
NBC	110,000.00
Spot stations	225,000.00
Recording	20,000.00
Foreign	14,000.00
Television	500.00
Arabic	15,000.00

Salaries	53,000.00
Committee expense	4,000.00
Administration and promotion:	
Maintenance	250.00
Rent	3,000.00
Supplies	7,000.00
Equipment	2,000.00
Utilities	3,000.00
Travel	4,000.00
Family Altar:	
Printing	38,000.00
Postage	20,000.00
Writers	1,200.00
Sermons:	
Printing	23,000.00
Postage	11,000.00
Radio bulletin:	
Printing	7,000.00
Postage	5,000.00
Other printing	7,000.00
Choir:	
Salaries (Director, engr., org., anncr.)	3,500.00
Music and equipment	2,000.00
Tours	3,000.00
Parsonages:	
Maintenance	2,000.00
Payments	4,800.00
Publicity	2,500.00
Insurance	1,000.00
Auto allowances	1,300.00
Social Security expense	1,300.00
Audit	550.00
Gratuities	600.00
	$690,000.00

THE BACK-TO-GOD HOUR BUILDING FUND

Financial Report — 1961

Receipts:

Balance, January 1, 1961		$ 2,764.38
Rentals	$6,925.90	
General fund	3,000.00	
Garage rent - Van Eck property	600.00	
Loan repayment	4,000.00	14,525.90
Total receipts		$17,290.28

Disbursements:

Janitor's salary	$1,156.08
Care of Sam Van Eck	4,112.65
Real Estate taxes	4,440.72
Elevator	30.00

(continued on next page)

Repairs	859.05	
Coal	1,079.08	
Water	38.55	
Awnings	40.00	
Insurance	365.11	
Scavenger service	144.00	
Miscellaneous	61.80	
Loan to General Fund	3,000.00	
Total disbursements		$15,327.04
Balance, December 31, 1961		$ 1,963.24

Richard L. Hoekstra, *treas.*

SUPPLEMENT NO. 3-A
(Articles 46, 139, 147)

THE BACK-TO-GOD HOUR COMMITTEE

ESTEEMED BRETHREN:

The Back-to-God Hour committee herewith presents its supplementary report. (The Report of The Back-to-God Hour committee to the Synod of 1962 appears in the Agenda, p. 25, Report No. 3.)

I. Spanish Broadcast:

Since the Synod of 1961, The Back-to-God Hour committee has produced a 13-program series of Spanish-language tapes (See Acts of Synod, p. 1961, p. 51). The Spanish program consists of Spanish tapes, printed copies of the messages, and a follow-up program. This entire program-package has been made available to the home and foreign mission boards. The home and foreign mission boards will assume the responsibility for the release of Spanish programs. The radio committee is now proceeding with the production of another 13-program series.

II. At the request of the All-India Prayer Fellowship, an indigenous Indian organization, The Back-to-God Hour committee has given permission for the production of the *Family Altar* in the Hindi language and is subsidizing the first year's publication. The Hindi language is a very important language in India, being one of the official languages of that country. The name of the *Family Altar* in Hindi is *Parivar Jyoti.* Mr. P. N. Kurien, of AIPF has written of the publication of the Hindi version of the *Family Altar* as follows: "We have to pass a few bottlenecks before the papers are sent out. First we have some procedural formalities to be fulfilled with the government. Kindly keep praying, that God may open all the closed doors, so that the message of the death, resurrection, and ascension of Jesus may quicken the hearts of readers." The radio committee considers this printing of the *Family Altar* in Hindi to be an important extension of our denomination's literature ministry.

III. The radio committee has learned from the Agenda for Synod of the overture of Grand Rapids South concerning The Back-to-God Hour (p. 279, overture No. 4). Should the synodical committee on pre-advice care to consult with members of the radio committee concerning this matter, we would like to call your attention to the following members of our committee who are serving as delegates to synod: Mr. J. De Nooyer, Revs. C. O. Buus, and J. Geels.

IV. The radio committee has been informed that Rev. B. Nederlof is not able to have his name submitted as a nominee for The Back-to-God Hour radio committee. In place of Rev. Nederlof, we would like to submit the name of Rev. Winston Boelkins.

After re-evaluation, the radio committee feels that the change in representation, referred to in our report to synod (Agenda for Synod, p. 30), can be accomplished with efficiency by maintaining the membership of the committee at its present number. Therefore the radio com-

mittee would like to withdraw the names of the ministerial delegates from western Michigan, Rev. J. Hasper and Rev. John Guichelaar. This action is also in accordance with synod's advice that "if at all possible, this representation should replace one of the present members."

V. A request has been received from the Christian Reformed world-relief committee of food, clothing, and transportation for the use of part of the building in which The Back-to-God Hour is housed at 10858 South Michigan Avenue. This request has been approved by the radio committee and the CRWRC is now free to occupy part of The Back-to-God Hour building, as soon as the necessary arrangements with present tenants have been completed.

VI. The treasurer will forward a copy of the auditor's report to the standing budget committee. We are happy to state that the auditor reports that the books of The Back-to-God Hour are found to be in good order.

Respectfully submitted,

THE BACK-TO-GOD HOUR COMMITTEE

Mr. L. Beré, *Pres.*
Rev. J. Hasper, *Vice-pres.*
Mr. A. Van Noord, *Sec'y*
Mr. R. L. Hoekstra, *Treas.*
Rev. L. A. Bazuin
Rev. C. O. Buus
Mr. J. De Nooyer
Rev. J. Geels
Rev. K. Hart
Mr. J. Jonker
Rev. J. P. Smith
Rev. H. C. Van Wyk
Mr. R. J. Vermeer

THE BACK-TO-GOD HOUR BUILDING FUND

Financial Report — 1961

Receipts:		
Balance, January 1, 1961		$ 2,764.38
Rentals	$6,925.90	
General fund	3,000.00	
Garage rent — Van Eck property	600.00	
Loan repayment	4,000.00	14,525.90
Total receipts		$17,290.28
Disbursements:		
Janitor's salary	4,112.65	
Care of San Van Eck	4,112.65	
Real estate taxes	4,440.72	
Elevator	30.00	
Repairs	859.05	
Coal	1,079.08	
Water	38.55	
Awnings	40.00	
Insurance	365.11	
Scavenger service	144.00	
Miscellaneous	61.80	
Loan to General Fund	3,000.00	
Total disbursements		15,327.04
Balance, December 31, 1961		$ 1,963.24

SUPPLEMENT NO. 3-B

(Article 139, XIV)

THE BACK-TO-GOD HOUR COMMITTEE

ESTEEMED BRETHREN:

The radio committee has received a communication from Centro Audio-Visual Evangelico (CAVE), an organization which prepares audio-visual materials in the Portuguese language for use in Brazil. This organization has expressed its interest in preparing a Portuguese version of our denominational radio broadcast and has requested that the committee consider using their services. The CAVE would translate Back-to-God Hour messages and provide the music and technical assistance necessary to produce a complete 15-minute program designed for release over domestic Brazilian radio stations.

The mission board of the Reformed Church of Brazil, of which the Rev. William V. Muller is president, has informed us that such a broadcast of our denominational radio voice would be looked upon with great favor by our Brazilian brethren. Rev. Muller has said, "Since we consider radio work highly desirable, and realize the need of this type of work of a high standard, we would welcome the sending out of The Back-to-God Hour broadcast in Brazil, and our board has so expressed itself." Furthermore, Rev. Muller has suggested that the literature distribution and follow-up work could be carried on through a proposed *lectuurcentrum* to be established in Sao Paulo. Thus, the Reformed Church in Brazil would be able to monitor the program in order to insure that the Portuguese version would be of the high quality demanded by our denomination.

The CAVE is an organization providing the technical services involved in the production of Christian movies, film strips, TV film, and radio programs. It was begun by a missionary of the Central Brazil Mission of the United Presbyterian Church in the USA in 1951. It is supported by the committee on co-operation in Latin America (CCLA), by the radio, visual education and mass communications committee of the division of foreign missions of the National Council of Churches of Christ (RAVEMCCO), and by friends in the United States and Brazil. CAVE enjoys the complete confidence of the mission board of the Reformed churches in Brazil. We can expect that the translation shall be carried on with carefulness and fidelity. The president of the mission board of the Reformed Church in Brazil has said, "As far as translation of the programs is concerned, I am quite certain that we do not have to fear any alteration of the message. Thank God, our Brazilian scene is not afraid of the real gospel message."

The cost for beginning a Portuguese outreach of our denomination by means of radio would be approximately the same as the annual cost of our denomination's Arabic ministry. The production cost of the program would be approximately $40 per week. The cost of Brazilian radio stations would be $50-70 per week per station in the large metropolitan areas. If we were to use approximately four or five stations, the weekly cost would be approximately $250. Thus the annual cost would be approximately $15,600 for the production and release of the broadcast. Besides this, we can reasonably expect some free time stations, and the Brazilian churches might also wish to sponsor stations.

The radio committee considers this offer of CAVE and the reaction of the Reformed Church in Brazil a very significant development in the foreign outreach of our denomination and feels that the church will act responsibly only by making use of this opportunity.

Recommendations: The committee recommends that The Back-to-God Hour radio committee be permitted to utilize the services of CAVE and proceed with

the production and release of a Portuguese version of our denominational radio program.

Grounds:

1. Brazil is a very important country: it is the fifth largest country in the world and its population of almost 65,000,000 people constitutes over one-half of the population of South America.

2. The geography and the industrial development of the country have resulted in concentrating the population in relatively small areas; a good station in each of the five largest cities in Brazil would cover population concentration of more than 9,000,000. (The metropolitan population of the five largest cities is 8,101,450.)

3. Radio is a very effective means of communication in Brazil: there are 4,570,000 radio sets in the country and 650 radio stations.

4. The indigenous Reformed churches would welcome this broadcast and, by their co-operation, would insure its effectiveness.

Recommendation: The committee recommends that The Back-to-God Hour committee be authorized to approach churches with a view to specific support of our Portuguese broadcast.

Grounds:

1. Our present budget will not allow for the additional expenditure involved in the Brazilian operation.

2. Since the Brazilian broadcast of our denominational radio voice will constitute a definite foreign outreach of our denomination, there will be certain of our churches who will want to take direct part in this work.

Respectfully submitted,

THE BACK-TO-GOD HOUR COMMITTEE

SUPPLEMENT NO. 4
(Articles 38, 147)

BIBLE TRANSLATION

The committee on Bible translation has for the past few years explored the ways and means whereby the Christian Reformed Church might endeavor to join with other conservative churches in sponsoring or facilitating the production of a faithful translation of the Scriptures in contemporary English. This committee reports annually to synod. In 1960 the committee's mandate was extended for a five-year period to give the work a somewhat greater degree of permanency and continuity (Acts, 1960, p. 10).

As was reported to the previous synod your committee has for some time been in touch with a similar committee of the National Association of Evangelicals. It was agreed last year that this NAE committee would serve as a go-between for the calling of a meeting of individuals and groups, not restricted to NAE affiliates only, for the purpose of exploring on a wider scale the possibilities for a translation of the above mentioned type. It is understood that this meeting, when held, will not be NAE sponsored.

During the course of this year your committee has had a further meeting with a representative of the NAE committee. This meeting was devoted to the discussion of a possible procedure to be followed in the calling of a meeting as previously described. The NAE representative was informed that the committee of the Christian Reformed Church could and would participate in such a meeting but that it could not share the responsibility of setting up a permanent organization for the translation of the Bible without the consent of a synod. A letter received from the NAE representative indicates that this position of ours is fully understood.

At the time of the writing of this report no definitive steps for the calling of this meeting had been taken. Should any new developments occur between March and the sessions of the 1962 Synod these will be reported in a supplementary report. In the meantime your committee intends to pursue this matter further and hopes to be able to report on the outcome of the proposed meeting not later than the Synod of 1963.

Respectfully submitted,

R. Stob, *chairman*
M. Woudstra, *reporter*
M. Wyngaarden
B. Van Elderen, *corres. sec'y*

SUPPLEMENT NO. 5

(Articles 38, 139, 147)

FAITH, PRAYER AND TRACT LEAGUE

ESTEEMED BRETHREN:

Another year of activity for the Faith, Prayer, and Tract League has been concluded. As your representative I am happy to submit this brief report as evidence of God's continued blessing upon this phase of tract distribution.

The past year has again been a year of newly established records for the league. During the year more tracts were sold, printed, and distributed than in any previous year.

More activity in foreign fields was also carried on. The work in India is being especially blessed as it is carried on through the promotion of one of our denominational missionaries.

Numerous requests for tracts are being received from many new sources, and there is increased interest among people who have received personal blessing through the sowing of the seed of truth by this method of distribution.

A sad note was the recent death of Mr. John Vande Water, who was one of the founders of the league in 1923. His mission efforts in our denomination as a whole were also keenly felt in the league. We hope that those who will be asked to carry on his work will be able to do so with the same zeal and vision that he always had.

I would kindly request that you ask our people to give this cause their continued support and that you again appoint a representative to the board of the league. A copy of the audited financial report will be sent to the budget committee. A summary of this report is included.

Respectfully submitted,
John Keuning
Synodical representative

STATEMENT OF CASH RECEIPTS AND DISBURSEMENTS

Balance on hand, January 1, 1961		$ 3,303.11
Receipts:		
Sale of tracts	$55,801.23	
Sale of tract racks	429.47	
Contribution	11,498.89	
Membership fees	575.00	68,304.59
		$71,607.70
Disbursements:		
Printing	$37,341.07	
Wages and salaries	11,501.01	
Postage	9,918.84	
Supplies	2,764.35	
Advertising	1,651.17	

Miscellaneous	595.59	
Purchase of racks	358.38	
Artist fees	542.00	
Rent	500.00	
Bank charges	39.94	
Social Security tax	139.53	
Michigan sales tax	106.90	
India branch expense	2,636.26	68,095.04
Balance on hand, December 31, 1961		3,512.66
		$71,607.70

Tracts printed, 1961	9,815,000
Printed, 1923–1961	72,478,300
Tracts sold, 1961	7,699,892
Tracts donated, 1961	2,217,351
Total distributed	9,917,243

To the Faith, Prayer and Tract League
Grand Rapids, Michigan

Gentlemen:

We have examined the books and records of your treasurer, Mr. John S. Brondsema, and have compiled an operating statement on the cash basis for the year 1961.

The attached statement of cash receipts and disbursements which is compiled from the books, and hereby presented, does in my opinion, reflect fairly the cash transactions of your league.

Respectfully submitted,

Peter B. Vander Meer, C.P.A.

Grand Rapids, Michigan
March 8, 1962

SUPPLEMENT NO. 6

(Articles 46, 47, 91, 96, 139, 146, 147)

CHRISTIAN REFORMED BOARD OF HOME MISSIONS

ESTEEMED BRETHREN:

I. INTRODUCTION

The board of home missions reports to the Synod of 1962 from the perspective of two years of intensive mission activity on a continent wide basis. In Canada, the United States, and in Mexico, the board has pressed forward its mission in the proclamation of the gospel according to the mandate given by the Synod of the Christian Reformed Church. In Canada and the United States the board has consolidated its gains and is gathering strength for the next forward thrust. In Mexico the small beginnings have grown into several groups worshiping under the auspices of the home mission board.

The future beckons enticingly. Massive movements in the population which signal the birth of huge strip cities, call us to take early advantage of the great potential in the ministry of the church. At our doorstep swirls the swollen stream of mankind caught in the rush of rapid social change. The air is filled with the noise of jet-age travel and beyond our vision manned orbital flights bring the ends of the earth close together. Lifelong residence in one house is a rarity and a family living within one village is unusual. Mankind is on the move. His work and his status is changing. In the midst of these radical adjustments the church is faced with a unique opportunity to proclaim the changeless gospel.

Over all hangs the cloud of continuing international strife and tension. The threats to our security have moved in closer. Eighty-five miles of water now separate us from the nearest outpost of communism in this hemisphere. Easy travel and vivid communication have made us close partners to the problems of our government. As responsible Christian citizens we are part of a struggle to make our nations strong in the face of forces which threaten them. In the frightening struggle for survival in our times, we feel the urgency of our calling to give the people something to live for and something to live by.

It is the conviction of your board of home missions that the Christian Reformed Church is uniquely equipped to speak to our times. It is further a grave responsibility. We have been invested with a rich heritage. We will have to answer to our God for the use which we have made of these gracious blessings.

II. MISSIONARY STAFF

The following have left the service of the board of home missions in the course of 1961. Three seminary interns who served the board have returned to their studies at the seminary. These are Mr. Jerome Batts who served for a year at Dayton, Ohio; Mr. Evert Gritter who

served a year at Grande Prairie, Alberta, Canada; and Mr. Wendell Gebben who served for one year in Terre Haute, Indiana. Mr. Glen Peterson who served on the staff at Harlem, New York, left to serve in a teaching position in the New York City school system. Rev. Martin Stegink left the Pompton Plains mission station to take up duties as home missionary for Classis Lake Erie in the Detroit area. Rev. Marvin Beelen accepted a call to serve as the pastor of the First Christian Reformed Church of Grand Rapids and thus left the field at St. Petersburg, Florida. Mr. Lee F. Meydrech resigned his post in Colorado Springs after serving for a part of a year as a lay assistant to Rev. A. Haan. Rev. John Rubingh, who served the church and the board of home missions faithfully for some 34 years, retired from his post in Stratford, Ontario, Canada. We thank God for the talented ministry of Rev. Rubingh in home missions. May the Lord grant our brother many blessings in his years of retirement. Mr. Benjamin Gonzales who served for a year as lay evangelist in the province of Torreon, Mexico, has resigned his position to make room for a full time native evangelist in that area.

The following were added to the staff in the year 1961. Mr. Frank Bakker, a graduate of the Reformed Bible Institute, was engaged by the board and assigned to labor amongst the Indians in the Salt Lake City and Ogden, Utah areas. Rev. Theodore Brouwer accepted the call to serve the mission station at Dayton (Kettering), Ohio. After a year's leave of absence for study at Calvin College, Miss Delores Dixon has returned to the mission department of the Manhattan Christian Reformed Church in New York City. Rev. Earl S. Holkeboer accepted the call to serve the mission station at Toledo, Ohio. Rev. John A. Houseward was led to accept the call to serve the group at Terre Haute, Indiana. Rev. Dr. S. Kistemaker, who previously served the church at Vernon, British Columbia, as stated supply, accepted the call to serve this group as home missionary. Rev. Gerrit Koedoot also served as stated supply before accepting the call to be home missionary to the Jews in the Rogers Park area of Chicago. Rev. Bernard Kok joined the home missions team and took up his labors in the far north, Cochrane, Ontario, Canada. Rev. Dirk Lieverdink accepted the call to serve the group in Fredericton, New Brunswick, Canada, after graduating from the seminary. Mr. Lee F. Meydrech was engaged for a short term of service as assistant to Rev. Albert Haan. Rev. G. H. Polman, who served for a few years on the board of home missions, accepted a call to serve as home missionary to Prince George, British Columbia, Canada. Rev. Bernard Niemeyer left the church at Lamont, Michigan, to accept a call to serve the mission station at Salem, Oregon. Rev. Roger Van Harn accepted the call to serve the mission post at Indian Harbour Beach, Eau Gallie, Florida, in the shadow of the famous Cape Canaveral. Rev. Richard Wezeman took up the difficult and challenging labors of the post at Fairbanks, Alaska. Mr. Jackson Yazzie was assigned to the mission post at Sherman Institute, Riverside, California, upon completion of his studies at the Reformed Bible Institute. Mr. John Yff, a retired executive with the Royal Dutch Steamship Company

who can speak fluently in English, German, Dutch, French and Spanish, was employed as assistant to Rev. C. Nyenhuis in the work amongst the Cuban Refugees in Miami, Florida.

In the office of home missions, Mr. David Bosscher serves as assistant to the executive secretary. Miss Agnes Flonk serves a first secretary. Miss Marcia Doornbos was added to assist in the department of evangelism and Miss Ann Damstra was added to the staff to assist in the financial department. Miss Ruth Radius left the office to return to school. Miss Jean Vander Kodde who was employed for a short period in 1961 left our employ in the summer of 1961.

III. BOARD PERSONNEL AND ORGANIZATION

Classes	Members	Alternates
Alberta North	Rev. John Kruis	Rev. L. Tamminga
Alberta South	Rev. G. W. Vanden Berg	Mr. D. Timmermans
British Columbia	Rev. Wm. L. Vander Beek	Rev. J. W. Postman
Cadillac	Rev. Peter Honderd	Rev. Peter Lagerway
California	Rev. Bernard Den Ouden	
Chatham	Rev. A. B. C. Hofland	Rev. Harry Kwantes
Chicago North	Rev. Earl Marlink	Rev. C. Schemper
Chicago South	Rev. Menko Ouwinga	Rev. Wm. Buursma
Eastern Ontario	Rev. G. Ringnalda	Rev. J. Dresselhuis
Grand Rapids East	Rev. John A. Mulder	Rev. J. Gunnink
Grand Rapids South	Rev. E. B. Pekelder	Rev. L. Dykstra
Grand Rapids West	Rev. Paul Holtrop	Rev. J. Boonstra
Grandville	Rev. H. Vander Kam	Rev. F. W. Van Houten
Hackensack	Rev. F. J. Mac Leod	Rev. E. T. Lewis, Jr.
Hamilton	Rev. H. Numan	Dr. Peter Y. De Jong
Holland	Rev. Wm. P. Brink	Rev. Martin Bolt
Hudson	Rev. Edward Boer	
Kalamazoo	Rev. Harold De Weerd	Rev. H. D. Bultje
Lake Erie	Rev. Geo. Vanderhill	Rev. Harold Botts
Minnesota North	Rev. Frederick L. Netz	Rev. R. J. Bos
Minnesota South	Rev. A. Besteman	Rev. Norman Haan
Muskegon	Rev. W. Smedes	Rev. G. Bernard Dokter
Northcentral Iowa	Rev. John Maas	Rev. J. H. Draisma
Orange City	Rev. Harlan Roelofs	Rev. S. T. Cammenga
Pacific	Rev. John Entingh	
Pella	Rev. Jack Vander Laan	Rev. D. Vander Wall
Rocky Mountain	Rev. Eugene Los	Rev. J. Zwaanstra
Sioux Center	Rev. P. E. Bakker	Rev. S. Ten Brink
Toronto	Rev. F. Guillaume	Rev. H. Hollander
Wisconsin	Rev. B. A. Van Someren	Rev. D. H. Aardsma
Zeeland	Rev. Rens Hooker	

Members-at-large	Alternates	Terms
Mr. D. Farenhorst	Mr. J. Joosse, Sr.	1959-1962
Mr. G. Monsma	Mr. J. Stadt	1960-1963
Mr. Harold Camping	Mr. Jack Bol	1961-1964
Mr. Fred Steen	Mr. John Hamersma, Jr.	1960-1963
Mr. Theodore Hoeksema	Mr. R. Van Til	1961-1964
Mr. Louis Vandertill	Dr. Ralph Blocksma	1959-1962
Mr. Harold Soper	Mr. Jack Van Eerden	1961-1964
Mr. Raymond Stapert	Mr. John H. Spalink	1961-1964

The *executive committee* presently comprises the following members: Revs. W. P. Brink, H. De Weerd, A. B. C. Hofland, Paul Holtrop,

P. Honderd, R. Hooker, E. Marlink, J. A. Mulder, M. Ouwinga, E. B. Pekelder, W. Smedes, G. Vanderhill, H. Vander Kam and the Messrs. D. Farenhorst, Theodore Hoeksema, Harold Soper, Raymond Stapert, Louis Vandertill.

The executive secretary, Rev. Marvin C. Baarman, the minister of evangelism, Rev. Dr. Dick L. Van Halsema, and Mr. C. Van Malsen, treasurer, serve as members ex-officio.

Officers appointed were: Rev. Henry Vander Kam, president; Rev. John A. Mulder, vice president; Mr. Theodore Hoeksema, assistant treasurer.

The sub-committees of the executive committee are the following —

Church extension committee: Rev. John A. Mulder, Rev. Henry Vander Kam, Rev. E. B. Pekelder.

Evangelism committee: Rev. Dr. Dick L. Van Halsema, Rev. Wesley Smedes, Mr. Louis Vandertill.

Jewish committee: Rev. M. Ouwinga, Rev. Earl Marlink, Rev. Harold De Weerd.

Promotion committee: Rev. Peter Honderd, Rev. John A. Mulder, Mr. C. Van Malsen.

Spanish committee: Mr. Louis Vandertill, Rev. Paul Holtrop, Rev. R. Hooker.

Indian committee: Rev. William P. Brink, Mr. Louis Vandertill, Rev. R. Hooker.

Canadian affairs committee: Rev. A. B. C. Hofland, Rev. G. Vanderhill, Mr. D. Farenhorst.

Spanish literature committee:

— Joint committee with foreign board:

Home missions — Spanish committee

Foreign missions — Latin American committee

Personnel committee: the executive secretary, the minister of evangelism and the treasurer.

Building and finance committee: Mr. Theodore Hoeksema, Rev. E. B. Pekelder, Mr. C Van Malsen, Mr. Harold Soper, Mr. Raymond Stapert, Mr. Jack Van Eerden, Mr. John H. Spalink.

The executive secretary will serve on these various subcommittees as advisory member.

The general committee for home missions at its annual meeting in February 1962 elected the following officers.

President — Rev. Henry Vander Kam

Vice president — Rev. John A. Mulder

Assistant treasurer — Mr. Theodore Hoeksema

IV. MISSION OUTREACH

The outreach of the home mission effort is becoming increasingly diverse. It is well to note that the home mission fields fall into several categories.

The first category is generally recognized as the normal field. It is a typical suburban mission project with a given potential and promise of normal growth and development through population shift and expansion. This category represents the bulk of the current home mission effort in the North American continent.

The second category is made up of fields which minister to ethnic groups. Included here are the two Chinese churches, one in Chicago and one in Queens, New York. Included also is the ministry to the Indians off the reservation, as authorized by the decision of the Synod of 1960. This includes the work at Riverside, California; Salem, Oregon; Salt Lake City, Utah; Albuquerque, New Mexico; Denver, Colorado, and Chicago, Illinois. This category also includes the Spanish mission program with its facets in Mexico; Miami, Florida (Cuban refugees), and the Mexican migrant work.

A third category is that which embraces the inner city mission of the church. The outstanding example here is Manhattan, New York, with its wide ministry in depth to a blighted area.

One fact is becoming increasingly obvious. Not all home mission fields are the same. The capital investments, the workers, the program of activity will of necessity vary with the category under consideration.

With this in mind we will venture to list the fields alphabetically without further explanation.

A. FIELDS AND THEIR MISSIONARIES, UNITED STATES OF AMERICA

Albuquerque, New Mexico ..... Huizenga, Rev. Hartel N.
Anchorage, Alaska ..... Heynen, Rev. William
Bellingham, Washington ..... Vermaat, Rev. Peter E.
Boulder, Colorado ..... Vanden Hoek, Rev. J. J.
Champaign, Illinois ..... (Calling for this field)
Chicago, Illinois (Jewish Mission) ..... Rozendal, Rev. John R.
Koedoot, Rev. Gerrit
*Vander Meulen, Miss Edith
Chicago, Illinois (Chinese Mission) ..... Han, Rev. Paul
Chula Vista, California ..... Veenstra, Rev. A. Paul
Colorado Springs, Colorado ..... Haan, Rev. Albert J.
Dayton, Ohio ..... Brouwer, Rev. Theodore
East Islip, L.I., New York ..... Bultman, Rev. Fred
El Paso, Texas ..... Van Dyk, Rev. Frederick J.
Fairbanks, Alaska ..... Wezeman, Rev. Richard
Hayward, California ..... Vander Ark, Rev. Jay C.
Indian Harbour Beach,
Eau Gallie, Florida ..... Van Harn, Rev. Roger
Indianapolis, Indiana ..... Zandstra, Rev. Jack
Inkster (Dearborn), Michigan ..... Botts, Rev. Harold
Iowa City, Iowa ..... Palma, Rev. Robert J.
Jackson, Michigan ..... Versluys, Rev. James
Madison, Wisconsin ..... Huyser, Rev. William

Mason City, Iowa.....(Calling for this field)
New York, New York
Manhattan CRC—Mission Dept.....Negen, Rev. Gordon
*Vander Brug, Mr. Duane E.
*Greenfield, Mr. Bernard
*Allen, Mr. James
*Dixon, Miss Delores
Ogden, Utah.....Wisse, Rev. Donald
Orlando, Florida.....Bronkema, Rev. Ralph W.
Palo Alto, California.....De Jong, Rev. Frank
Portland, Oregon.....Spaan, Rev. Howard B.
Queens, Jamaica, L.I., New York.....Szto, Rev. Paul
Richton Park, Illinois.....Hugen, Dr. Melvin
Riverside, California.....Hubers, Rev. Gerald P.
Sacramento, California.....Vander Jagt, Rev. Samuel
Salem, Oregon.....Niemeyer, Rev. Bernard
South St. Paul, Minnesota.....Van Andel, Rev. Adrian
South Salt Lake City, Utah.....Vogelzang, Rev. Nicholas
St. Petersburg, Florida.....(calling for this field)
Tacoma, Washington.....Tadema, Rev. Rits
Terre Haute, Indiana.....Houseward, Rev. John A.
Toledo, Ohio.....Holkeboer, Rev. Earl S.
Walnut Creek, California.....Hollebeek, Rev. John F.

Missionaries to Indians off the reservation, e.g.
Albuquerque, New Mexico.....*Redhouse, Mr. Scott
Riverside, California.....*Yazzie, Mr. Jackson
Salt Lake City and Ogden, Utah.....*Bakker, Mr. Frank

Service Home — Evangelism at
Norfolk, Virginia.....Rickers, Rev. John C.

Missionaries to Spanish speaking people:
Rev. J. Jerry Pott (Migrants)
*Lopez, Godofredo Varguez
*Munoz, Josè
*Vargas, E.
*Vazquez C., Jesus
Rev. C. Nyenhuis, Miami, Florida
Staff — (administrative supervision)
Mr. John Yff
Mr. and Mrs. V. Hernandez
Dr. and Mrs. Manuel Santana

B. FIELDS AND THEIR MISSIONARIES, CANADA

Bellevue, Alberta.....Hoekstra, Rev. P. J.
Charlottetown, P.E.I. and New Glasgow, N. S. ....(calling for this field)
Cochrane, Ontario.....Kok, Rev. Bernard
Fredericton, New Brunswick.....Lieverdink, Rev. Dirk
Grande Prairie, Blueberry Mountain;
and LaGlace, Alberta.....Bouma, Rev. Dick G.
Navan and Kemptville, Ontario.....Spoelhof, Rev. Charles
New Liskeard, Ontario.....Bruxvoort, Rev. Brandt
Prince George, British Columbia.....Polman, Rev. G. H.
Vernon and Penticton, British Columbia.....Kistemaker, Dr. Simon

* Designate layworkers

V. SPONSORING CHURCHES

Missionaries	Field	Calling and/or supporting churches
*Allen, James	Manhattan, N.Y.	Central Ave., Holland, Mich. McBain, Mich. II Fremont, Mich.
*Bakker, Frank	Salt Lake City, Ogden, Utah	Pella I, Pella II, Pella Calvary, Ia.
Botts, Harold	Cherry Hill, Inkster, Mich.	Dearborn, Mich. Pine Creek, Mich.
Bouma, Dick C.	Grande Prairie, Blueberry Mountain, and La Glace, Alta.	I Edmonton, Alta., Canada
Bronkema, R. W.	Orlando, Fla.	12th Ave., Jenison, Mich.
Brouwer, Theodore	Dayton, Ohio	Parkview Heights, Cincinnati, Ohio
Bruxvoort, Brandt	New Liskeard, Ont.	Toronto - Annete St., Ont., Canada
Bultman, Fred	East Islip, L.I., N.Y.	West Sayville, N.Y. II Fremont, Mich.
De Jong, Frank	Palo Alto, Calif.	Artesia I, Calif.
*Dixon, Delores	Manhattan, N.Y.	
*Greenfield, Bernard	Manhattan, N.Y.	
Haan, Albert J.	Colorado Springs, Colo	II Denver, Colo.
Han, Paul	Chicago, Ill.	Evergreen Park, Chicago, Ill. II Fremont, Mich. Chinese Church, Chicago, Ill.
*Hernandez, V.	Miami, Fla.	
Heynen, William	Anchorage, Alaska	Bethel, Edgerton, Minn. Anchorage, Alaska
Holkeboer, Earl S.	Toledo, Ohio	Willard, Ohio
Hollebeek, John F.	Walnut Creek, Calif.	Alameda, Calif.
Houseward, John A.	Terre Haute, Ind.	Immanuel, Hudsonville, Mich.
Hubers, Gerald F.	Riverside, Calif.	Ontario, Calif.
Hugen, Melvin D.	Richton Park, Chicago, Ill.	I South Holland, Ill.
Huizenga, Bartel N.	Albuquerque, N.M.	Luctor, Kan. Oak Park, Chicago, Ill.
Huyser, William	Madison, Wis.	Kenosha, Wis. Madison, Wis.
Kistemaker, Simon	Vernon and Penticton, B.C., Canada	Vancouver I, B.C., Canada
Koedoot, Gerrit	Chicago, Ill. (Jewish)	Des Plaines, Ill.
Kok, Bernard	Cochrane, Ont., Canada	II Toronto, Ont., Canada Vancouver I, B.C., Canada
Lieverdink, Dirk	Fredericton, N.B., Canada	Kingston, Ont., Canada
Negen, Gordon	Manhattan, N.Y.	Orange City II, Ia. Bauer, Mich. Borculo, Mich. II Paterson, N.J.
Niemeyer, Bernard	Salem, Ore.	Orange City II, Ia.
Nyenhuis, Clarence	Miami, Fla. (Spanish)	Miami, Fla. LaGrave Ave., G.R., Mich. Burton Heights, G.R., Mich. Kelloggsville, G.R., Mich. Fulton, Ill. Sunday School
Palma, Robert	Iowa City, Ia.	Peoria, Ia. Sully, Ia.

*Designate layworkers

Missionaries	Field	Calling and/or supporting churches
Polman, G. H.	Prince George, B.C.	New Westminster, B.C. Canada
Pott, J. Jerry	Spanish Migrant	Cutlerville-East, Mich. II Orange City, Ia. I Hudsonville, Mich. Bethel, Zeeland, Mich. Ferrysburg, Mich. Oakland, Mich.
*Redhouse, Scott	Albuquerque, N.M.	Dispatch, Kan Maple Ave., Holland, Mich.
Rickers, John C.	Norfolk, Va.	I Paterson, N.J.
Rozendal, John R.	Chicago, Ill. (Jewish)	Warren Park, Chicago, Ill.
*Santana, Manuel		Shawnee Park, G.R., Mich. Calvin Church, Holland, Mich.
Spaan, Howard	Portland, Ore.	Everett, Wash.
Spoelhof, Charles	Navan and Kemptville, Ont., Canada	
Szto, Paul	Queens, N.Y. (Chinese)	III Paterson, N.J.
Tadema, Rits	Tacoma, Wash.	I Lynden, Wash.
Van Andel, Adrian	South St. Paul, Minn.	Minneapolis, Minn.
Vander Ark, Jay	Hayward, Calif.	Alameda, Calif.
*Vander Brug, Duane	Manhattan, N.Y.	Bauer, Mich.
Vanden Hoek, Julius	Boulder, Colo.	III Denver, Colo.
Van Dyk, Frederick J.	El Paso, Tex.	Grace, Kalamazoo, Mich.
Vander Jagt, Samuel	Sacramento, Calif.	Immanuel, Ripon, Calif.
*Vander Meulen, Edith	Chicago, Ill. (Jewish)	
Van Harn, Roger	Indian Harbour Beach, Eau Gallie, Fla.	Bethany, Muskegon, Mich. Rusk, Mich.
Veenstra, A. Paul	Chula Vista, Calif.	San Diego, Calif. Millwood, Kalamazoo, Mich. Leighton, Ia.
Vermaat, Peter	Bellingham, Wash.	Everson, Wash.
Versluys, James	Jackson, Mich.	I Kalamazoo, Mich. Jackson, Mich.
Vogelzang, Nicholas	South Salt Lake City, Utah	III Denver, Colo. North St., Zeeland, Mich.
Wezeman, Richard	Fairbanks, Alaska	Bethel, Edgerton, Minn.
Wisse, Donald	Ogden, Utah	IV Roseland, Chicago, Ill. I Hull, Ia.
Zandstra, Jack	Indianapolis, Ind.	III Zeeland, Mich.
*Yazzie, Jackson	Sherman Institute, Riverside, Calif.	Redlands, Calif.
*Yff, John	Miami, Fla.	
*Lopez, Godofredo Varguez	Mexico	
*Munoz, Josè	Torreon, Mexico	
*Vargas, E.	Mexico	
*Vazquez C., Jesus	Mexico	

Fields

St. Petersburg, Florida (vacant), Dr. R. W. Bronkema, Stated Supply
Norfolk Service Home, Bethel, Zeeland, Bradenton, Florida
Mason City, Iowa, (vacant), Rev. W. Prince, Stated Supply, Kanawha, Iowa
Champaign, Illinois, (vacant)
Charlottetown, P.E.I. (vacant)
Sante Fe, New Mexico. (vacant), Mr. Kamps, Stated Supply, Dispatch, Kansas

Unassigned support

Bethany, Holland, Mich., Lee St., Grand Rapids, Mich., Bemis, South Dakota

*Designate layworkers

VI. DESCRIPTION OF FIELDS, UNITED STATES OF AMERICA

A. EASTERN DISTRICT

1. *East Islip, New York.* Opened in 1957. Present membership 8 families, 40 souls. East Islip was the scene of a successful SWIM team in 1961. New families have been added to the church group. Ground was broken in December 1961 for a new church building which should be ready for use in May of 1962. There is much evidence of growth in spiritual depth and vigor in the group. Rev. F. Bultman, missionary-pastor.

2. *Manhattan Christian Reformed Church, mission department, New York, New York.* Opened in 1952, organized in 1961. Present membership is 25 families, 109 souls. Rev. Gordon Negen is missionary-pastor. The staff includes Calvin Seminary graduate Mr. Duane Vander Brug, Mr. Bernard Greenfield, Mr. James Allen, Miss Delores Dixon. This field represents the most difficult and challenging inner-city field in the denomination. It has a radio ministry, a mailing ministry, youth work, a ministry to alcoholics and dope addicts, in addition to a full scale church program. The ministry of mercy is prominent here. Manhattan was the scene of the largest SWIM program in the denomination in the summer of 1961.

3. *Queens Christian Reformed Church, Jamaica, New York, Chinese mission.* Opened in 1956. Organized in 1960. Present membership 11 families, 65 souls. Rev. Paul Szto serves this field as resident missionary-pastor. Rev. Szto reports an increased loyalty and spiritual understanding. Rev. Szto has performed a great service in his many contacts with Chinese students in the East and when possible throughout the country.

4. *Norfolk service home, Norfolk, Virginia.* Opened in 1957. Rev. John C. Rickers is missionary-pastor. This haven for servicemen is running at capacity. The service to these men in uniform has made a lasting impression on many young men throughout the United States. Several of the service-home "Alumni" have entered Calvin College. A neighborhood evangelism project near the service home is showing signs of growth.

5. *Pompton Plains, New Jersey.* Opened in 1953. Became a calling church in 1961. Rev. Martin Stegink accepted a call to serve as home missionary in the Detroit area.

Pompton Plains has called their own minister. The board of home missions bids them farewell and commends them to the head and king of the church.

B. FLORIDA DISTRICT

1. *Indian Harbour Beach, Eau Gallie, Florida.* Opened in 1959. Present membership 9 families, 43 souls. Rev. Roger Van Harn is the missionary-pastor. A beautiful modest church building has been dedicated and is in full use. A full church program is underway. New families have been added to the fellowship. This missle minded community in the shadow of Cape Canaveral is aware of the church's witness.

2. *Miami Spanish Church, Miami, Florida.* Opened in 1960. Present membership 6 families, 16 souls. Attendance at the services on Sunday has gone over 250. This group is made up of Cuban refugees and, with the Good Samaritan Center, provides a wide and complete ministry to these victims of the communist regime in Cuba.

3. *Orlando, Florida.* Opened in 1959. Present membership 6 families, 16 souls. Rev. Ralph W. Bronkema is missionary-pastor. The Orlando group has been worshiping in its completed church building for several months. A vigorous program of church activities reaches out to the community. As the community builds up around the church there will be an ever increasing opportunity for evangelism.

4. *Calvin Church, St. Petersburg, Florida.* Opened in 1958. Present membership 16 families, 68 souls. (Vacant) Rev. Dr. R. Bronkema is serving as stated supply at St. Petersburg. This field remains one of the best fields in the denomination. It has a good potential and a talented nucleus. It was the scene of a SWIM team operation in the summer of 1961. Rev. Marvin Beelen left this field to serve the First Christian Reformed Church in Grand Rapids, Michigan.

C. THE GREAT LAKES DISTRICT

1. *Champaign, Illinois.* Opened in 1956. Organized in 1959. Present membership 18 families, 65 souls. This field is vacant at present. Through the faithful and devoted co-operation of the Bethany, South Holland church and the Chicago classes, the church program has been maintained on a temporary basis. The board continues to call for this field.

2. *Chicago Jewish mission.* Rev. John R. Rozendal is specializing in Jewish — Parish evangelism. Rev. Gerrit Koedoot who was ordained in the Des Plaines Christian Reformed Church in 1961, works among the Jews in the Rogers Park area of Chicago. Miss Edith Vander Meulen assists in the program of activity at the Jewish center.

3. *Chicago Chinese mission.* Opened in 1955. Present membership 12 families, 32 souls. Rev. Paul Han is missionary-pastor. Rev. Han was examined by Classis Chicago South and admitted to the ministry of the Christian Reformed Church. A complete program of church activities is carried on and many contacts are made in the university community.

4. *Dayton, Ohio.* Opened January 1, 1961. Present membership 7 families, 29 souls. Rev. Theodore Brouwer is its first missionary-pastor. A church site has been acquired and the group looks forward to the day when they will be able to erect a church building on the site.

5. *Indianapolis, Indiana.* Opened in 1957. Organized in 1961. Present membership 13 families, 70 souls. Rev. Jack Zandstra, itinerant home missionary, is the missionary-pastor. Rev. Zandstra performs his duties here in addition to numerous special assignments for the board of home missions. Indianapolis had a successful SWIM program in the summer of 1961.

6. *Inkster, Michigan — Cherry Hill.* Opened in 1956. Present mem- families, 29 souls. Rev. Theodore Brouwer is its first missionary-pastor.

Cherry Hill continues to have perhaps the largest daily vacation Bible school each summer. Their church building has been the model for many others. The church building has been enlarged to accommodate the increased attendance and activities.

7. *Jackson, Michigan.* Opened in 1957. Organized in 1959. Present membership 21 families, 84 souls. Rev. James Versluys is missionary-pastor. A city wide youth education program is functioning well. Participation in community movements is constructive. A parsonage has been purchased across the street from the church.

8. *Madison, Wisconsin.* Opened in 1957. Organized in 1959. Present membership 17 families, 73 souls. Rev. Wiliam Huyser is the missionary-pastor. The program of activity in this university town represents well the church. Under skillful leadership there is growth in spiritual depth and understanding.

9. *Richton Park, Illinois.* Opened in 1958. Organized in 1960. Rev. Dr. Melvin D. Hugen is the missionary-pastor. A beautiful church building with good facilities has been erected and is in use. Present membership is 19 families, 91 souls. A full and resourceful ministry at Richton Park has made this church an effective element in the community.

10. *Rochester, Minnesota.* Rev. A. A. Koning, pastor of the Hollandale church, makes regular visits to the patients at the Mayo clinic and other hospital facilities in the area.

11. *Terre Haute, Indiana.* Opened in 1960. Present membership 3 families, 19 souls. Seminarian Wendell Gebben returned to Calvin Seminary in September of 1961. Rev. John A. Houseward has accepted the call to serve Terre Haute. This field had a SWIM team in 1961 and will, D.V., have another SWIM team this summer.

12. *Toledo, Ohio.* Opened in 1960. Present membership 8 families, 41 souls. Rev. Earl S. Holkeboer is the missionary-pastor. A church site has been acquired. A building is under construction. The work of the church is beginning to take shape as the group moves into its area.

13. *Mason City, Iowa.* Opened in 1960. Present membership 4 families, 16 souls. Rev. Wesley Prince is serving this group as stated supply. The group is being held together and a schedule of activities maintained. The lack of facilities greatly hampers the work here.

14. *Iowa City, Iowa.* Opened in 1960. Present membership 17 families, 57 souls. Rev. Robert Palma is the missionary-pastor. Through the co-operation of Classis Pella a church building will soon be a reality. The missionary and congregation maintain an effective community witness and a good ministry to the students at the university.

15. *South St. Paul (South Grove CRC) Minnesota.* Opened in 1960. Organized in 1961. Present membership 17 families, 79 souls. Rev. Adrian Van Andel is the missionary-pastor. This group rejoices in the erection of a serviceable and beautiful church building. The growing community has responded to the witness of the church.

D. ROCKY MOUNTAIN DISTRICT

1. *Albuquerque, New Mexico.* Opened in 1953. Organized in 1957. Present membership 24 families, 108 souls. Rev. Bartel N. Huizenga and Rev. Scott Redhouse are resident missionaries. This field demands a varied ministry. The growing population of Indian students is added to the already heavy community demands. The future beckons us to plan now for expansion of facilities.

2. *Colorado Springs, Colorado.* Opened in 1958. Organized in 1960. Present membership is 18 families, 88 souls. Rev. Albert Haan is missionary-pastor. The relations between this church and the community has been extensive and constructive. Attendance at the services has been delightfully representative. The group looks forward to becoming a calling church in 1962.

3. *El Paso, Texas.* Opened in 1960. Present membership 9 families, 21 souls. Rev. Frederick J. Van Dyk is missionary-pastor. A church site has been purchased in the eastern section of El Paso. The group has grown in spiritual depth and coheasiveness.

4. *Ogden, Utah.* Opened in 1958. Present membership is 5 families, 21 souls. Rev. Donald Wisse is the missionary-pastor. This group has, as always by the grace of God, moved forward. An additional service has been added. The program of calling has been enhanced with the aid of Mr. and Mrs. Marcus Boersma under the mission volunteer program. The SWIM project in Ogden was very successful and will be repeated, D.V., in 1962.

5. *South Salt Lake City, Utah.* Opened in 1960. Present membership is 6 families, 36 souls. Rev. N. Vogelzang is the missionary-pastor. The group is meeting in temporary quarters. A search is under way for a suitable church site.

6. *Boulder, Colorado.* Opened in 1960. Rev. Julius J. Vanden Hoek is the missionary-pastor. Services were begun on November 5, 1961 with 83 persons in attendance. Property has been purchased on the edge of the university campus. Instruction for prospective members is in progress.

E. WEST COAST DISTRICT

1. *Bellingham, Washington.* Opened in 1960. Organized in 1961. Present membership is 28 families, 113 souls. Rev. Peter Vermaat is the missionary-pastor. A church site has been purchased and the construction of a church building is indicated for the near future.

2. *Salem, Oregon.* Opened January 1, 1961. Present membership is very limited but the prospects for growth are good. Rev. Bernard Niemeyer is the missionary-pastor. A church program is under way using temporary quarters. Work is also being done at the Chemawa Indian school at Salem.

3. *Tacoma, Washington.* Opened in 1959. The group awaits the arrival of Rev. Rits Tadema to begin labor in this field. Services are provided here for the servicemen in the area.

4. *Chula Vista, California.* Opened in 1960. Organized in 1961. Present membership is 17 families, 60 souls. Rev. A. Paul Veenstra is the missionary-pastor. A vigorous evangelism program has brought many families from the community. A radio program and a mailing ministry are part of the attack.

5. *Hayward, California.* Opened in 1959. Present membership is 11 families, 51 souls. Rev. Jay C. Vander Ark is the missionary-pastor. The church building is completed and already the thinking of the group looks to future expansion. This field was partner to the SWIM program of 1961.

6. *Palo Alto, California.* Opened in 1958. Organized in 1960. Present membership is 30 families, 115 souls. Rev. Frank De Jong is the missionary-pastor. The church is forced to consider the need for more Sunday school space. The participation of the membership in the church program is good. Rev. De Jong served as chaplain in two local Veteran hospitals on a part-time basis.

7. *Portland, Oregon.* Opened in 1959. Organized in 1959. Present membership is 20 families, 106 souls Rev. Howard B. Spaan is the missionary-pastor. Here, too, the church is concerned about the need for expanded facilities. A vigorous community program is in progress. SWIM will visit Portland for the second time in the summer of 1962 D.V. Rev. Spaan is serving as chaplain for the Civil Air Patrol Squadron in the Portland area, in addition to other community assignments.

8. *Riverside, California.* Opened in 1960. Organized in 1961. Present membership is 23 families, 104 souls. Rev. Gerald P. Hubers is missionary-pastor. A church site has been purchased in a promising area of the city of Riverside. The church looks forward to the construction of a church building in the near future.

Mr. Jackson Yazzie, Reformed Bible Institute graduate, is laboring at the Sherman Institute in Riverside, amongst the Indian students at this government school.

9. *Sacramento, California.* Opened in 1959. Present memebrship is 11 families, 53 souls. Rev. Samuel Vander Jagt is missionary-pastor. The Sacramento project has progressed in spite of many obstacles. Inadequate temporary quarters and later a change in location have been real burdens for the missionary and the group. Services have now begun in a new location on the South side of Sacramento.

9. *Sacramento, California.* Opened in 1959. Present membership is is 15 families, 67 souls. Rev. John F. Hollebeek is the missionary-pastor. This field participated in the SWIM program of 1961. An effective outreach to the community is being made.

F. ALASKA

1. *Anchorage, Alaska.* Opened in 1953. Organized in 1959. Present membership is 18 families, 81 souls. Rev. William Heynen is missionary-pastor. An outstanding Sunday school program and a dynamic community witness have made this field a shining example of a talented

ministry under God's blessing. Servicemen share in the program of the church and certainly in its benefits. This field took part in the SWIM program of 1961.

2. *Fairbanks, Alaska.* Opened in 1956. Present membership 9 families, 45 souls. Rev. Richard Wezeman is the missionary-pastor. This frontier field is serving as a gathering place for many of our servicemen in the area and also as an effective witness to the community. This field participated in the SWIM program of 1961.

G. SPANISH MISSION

1. *Miami, Florida.* Opened in 1960. The missionary-pastor is Rev. Clarence Nyenhuis. The flood of Cuban refugees into Miami, Florida, continues to grow. At this writing there are more than 2,000 coming into the area each week. The Good Samaritan center has been established to provide emergency rations of food and clothing to these victims of the communist regime in Cuba. A clinic is operated at the center to provide emergency medical assistance to the Cubans. The staff includes Mr. John Yff, superintendent of the Good Samaritan center; Mr. V. Hernandez, office assistant to Rev. Nyenhuis, together with Mrs. Hernandez; Dr. and Mrs. Manuel Santana who, under the direction of Dr. Jay H. Vanden Bosch, are in charge of the clinic.

2. *Mexican migrants.* Rev. J. Jerry Pott is the coordinator of the ministry to the Mexican migrants. The summer months involve feverish activity in the Uited States. During the fall, winter and spring Rev. Pott is engaged in an intensive follow-up in Mexico. At present there are four native evangelists employed in Mexico. These began by following-up on Mexican migrants. This has issued into a number of worshiping communities and the beginning of churches in Mexico. Negotiations are now under way with the Independent Presbyterian Church in Mexico to see if some kind of co-operative program can be arranged.

VII. FIELDS IN CANADA

A. ATLANTIC PROVINCES

1. *Charlottetown, Prince Edward Island.* Opened because of many vacancies in 1960. The board continues to call for this field.

2. *Fredericton, New Brunswick.* Opened in 1960 on the same basis as the above. Organized in 1961. Rev. Dirk Lieverdink is the missionary-pastor. The work of Rev. Lieverdink is already showing signs of wise direction and the abundant blessing of the Lord.

B. ONTARIO

1. *Navan and Kemptville.* Rev. Charles Spoelhof is serving as missionary-pastor in these fields. Navan was opened in 1958. Organized in 1960. Present membership at Navan is 29 families, 143 souls.

Kemptville was organized in 1957 (opened in 1956). Present membership is 22 families, 109 souls. The prospect for the future is the status of a calling church.

2. *New Liskeard, Ontario.* Opened in 1951. Organized in 1957. Present membership is 10 families, 68 souls. Rev. Brandt Bruxvoort serves as missionary-pastor here. The missionary has initiated a vigorous program for the area.

3. *Cochrane, Ontario.* Home missionary came in 1951. Organized in 1950. Present membership is 22 families, 122 souls. Rev. Bernard Kok has taken up his labors in this northern outpost. An active church program is under way.

4. *Stratford, Ontario.* Opened in 1951. Organized in 1951. Rev. John Rubingh has served this field with distinction. As he retires the board extends its deep appreciation for many years of faithful service and a prayer for pleasure and wellbeing in the years of retirement. Stratford is a calling church as of this year.

C. WESTERN PROVINCES

1. *Northern Alberta*

a. *Grande Prairie:* Seminarian Evert Gritter returned to Calvin Seminary in September of 1961. The field is now under Rev. Dick C. Bouma who arrived from Moe, Australia. Present membership is 9 families, 47 souls.

b. Rev. Bouma will also serve *Blueberry Mountain* - 3 families, 11 souls.

c. *La Glace,* 10 families, 49 souls, will also be under the ministry of Rev. Bouma.

2. *Southern Alberta*

Bellevue: 28 families, 135 souls. Rev. P. J. Hoekstra, a veteran of many years of service to home missions, continues to serve the churches in this area. Outstanding feature of this field is the *Wayside Chapel,* located along a busy highway in the Crows Nest Pass area. This has been an effective witness in the course of the last few years.

3. *British Columbia*

a. *Prince George.* Rev. G. H. Polman, a former member of the home missions board, is serving this group. Organization took place in February 1962. An active church program is scheduled.

b. *Vernon-Penticton.* Rev. Dr. Simon Kistemaker is serving this field with great faithfulness and resourcefulness. The group is being led towards an effective witness to the community.

VIII. PROPOSED BUDGET FOR 1963.

Harlem:

Missionary salaries	$23,500.00	
Missionary expenses	7,500.00	
Heat, light, power	2,500.00	
Taxes	1,500.00	
Supplies	1,575.00	
D.V.B.S.	1,500.00	$38,075.00

Evangelism:				
Salaries		$12,500.00		
Travel		2,500.00		
Equipment and supplies including Newletter		5,000.00	20,000.00	
Regular mission outreach				**Jewish Missions**
Missionary salaries		$226,500.00		$16,000.00
Less reimbursements		70,000.00		
		$156,000.00		
Missionary expenses		125,000.00		
Administrative expenses		20,000.00		5,000.00
Administrative salaries		20,000.00		
Special services		22,500.00		
Seminarians		27,500.00		
Moving expenses		15,000.00		
Evangelism grants		20,000.00		
Scholarships		1,500.00		
Operating expenses		$408,000.00		
Broadcasting		10,000.00		
Ten new fields: sites, chapels, parsonages @ $50,000.00	$500,000.00			
Ten new missionaries (six months) average	40,000			
	$540,000.00			
Less: from payments and sale of real estate	75,000.00	$465,000.00	$883,000.00	
			$941,075.00	$ 21,000.00

Per family quota $20.11

PROPOSED GIFT BUDGET FOR 1963

Soldiers Fund			
Salaries		$ 6,000.00	
Expenses		3,000.00	
Service home		3,000.00	
Special service		3,000.00	$ 15,000.00
Mexican migrant			
Two ordained men salaries		$11,500.00	
Five native aides		2,400.00	
Expense travel		3,500.00	
Miscellaneous expense		4,600.00	
Missionary training school		1,500.00	
Five chapels @ $700		3,500.00	
Contingent fund		3,000.00	30,000.00
Indian migrant			
Salaries		$31,000.00	
Travel		5,700.00	
Miscellaneous		7,000.00	43,700.00

NB Three men in 1961, five men in 1962, seven men in 1963.

(continued on next page)

Spanish mission in Miami		
Salaries	$16,000.00	
Travel	3,500.00	
Miscellaneous	6,500.00	
Clinic	9,000.00	35,000.00
		$123,700.00

IX. GRANTS IN AID:

A. *Edmonton, Alberta.* Classis Alberta North has endorsed the request of the Greater Edmonton Christian Reformed Churches for financial aid to the extent of $4,000 for 1963 to carry on their local evangelism project. The board of home missions, after examination, recommends synodical approval of this request.

B. *Oak Harbor, Washington.* Classis Pacific has endorsed the request of the Oak Harbor Christian Reformed Church for financial aid to the extent of $3,000 for 1963 to carry on its local evangelism project. After examining the materials at hand the board of home missions recommends synodical approval for this request.

C. *Racine, Wisconsin.* Classis Wisconsin has endorsed the request of the Racine Christian Reformed Church for financial aid to the extent of $2,000 for 1963 to carry on its local evangelism project. After careful examination of the materials at hand the board of home missions recommends synodical approval of this request.

D. *Hamilton, Ontario.* Classis Hamilton has endorsed the request of the First Hamilton Christian Reformed Church for financial aid to the extent of $2,000 for 1963 to carry on its local evangelism project. After examining the materials at hand the board of home missions recommends synodical approval for this request.

E. *Mount Vernon, Washington.* Classis Pacific has endorsed the request of the Mount Vernon Christian Reformed Church for financial aid to the extent of $2,000 for 1963 to carry on its local evangelism project. After examining the materials at hand the board of home missions recommends synodical approval for this request.

F. *Highland, Michigan.* Classis Cadillac has endorsed the request of the Highland Christian Reformed Church for financial aid to the extent of $2,500 for 1963 to carry on its local evangelism project at Marion, Michigan. After an examination of the materials at hand the board of home missions recommends synodical approval for this request.

G. *South Dakota Christian Reformed Board of Missions.* Classis Sioux Center has endorsed the request of the South Dakota board of missions for financial aid to the extent of $3,000 for 1963 to carry on its local evangelism project in Rapid City, South Dakota. After examining the materials at hand the board of home missions recommends synodical approval for this request.

H. *Grant, Michigan.* Classis Grand Rapids West has endorsed the request of the Grant Christian Reformed Church for financial aid

to the extent of $1,000 for 1963 to carry on its local evangelism project. After examining the materials at hand the board of home missions recommends synodical approval for this request.

I. *Madison Ave., Paterson, New Jersey.* Classis Hackensack has endorsed the request of the Madison Ave. Christian Reformed Church for financial aid to the extent of $3,500 for 1963 to carry on its local evangelism project. The board of home missions reviewed the materials in this case and recommends synodical approval for this request.

J. *Western Springs, Illinois.* Classis Chicago North has endorsed the request of the Western Springs Christian Reformed Church for financial aid to the extent of $2,500 for 1963 to carry on its local evangelism project. After consideration of the materials at hand the board of home missions recommends synodical approval for this request.

X. MINISTER OF EVANGELISM

According to the 1959 revised edition of the *home mission order,* the denominational minister of evangelism has four main assignments. Each of these assignments is a form of service or ministry to local congregations and classes, to assist them to more energetic and fruitful evangelization effort. The four are these: preparation of plans and materials, training of believers in evangelism, counseling of churches and classes in their evangelistic work, and personal participation in services and evangelistic meetings (art. 6, *home mission order*).

During 1961, Dr. Dick L. Van Halsema continued to work under this four-fold mandate. As before, his ministry is planned in conjunction with the evangelism sub-committee of the board and is done under the board's supervision. Highlights of this ministry are as follows:

A. *Classical evangelism seminars* — a major project was initiated in late 1959, when the new denominational emphasis on evangelism was begun. This was the program of seminars in evangelism for each classis (see 1961 *Acts,* p. 372). By March 1962, 30 out of 31 classes had completed at least one such seminar, and several classes had planned or held a second seminar. A number of congregations acted upon the recommendation that the challenge of evangelization be brought directly to their members by means of small group meetings. A number of congregations undertook new efforts in neighborhood evangelism. Some classes requested consistories to report on local evangelism at regular classical meetings. An indication of the rising tempo is found in the steadily-increasing demand for evangelization materials, instruction, films, books, and suggestions which was noted throughout the year at the home missions office. Dr. Van Halsema now is assisted by a full-time secretary, Marcia Doornbos, to help handle requests.

B. *Materials* — *The Way,* monthly evangelization paper for local distribution and mailing, was improved through change of contents. The *Evangelism Newsletter* (bi-monthly) increased its circulation to 2,500 copies, reaching ministers, evangelism committee members, and other workers. The *evangelism lending library* was augmented by books and

filmstrips, both of which enjoyed widespread use by churches in Canada and the United States. The former centennial booklet, *This Is Our Story,* was completely re-written by Thea B. Van Halsema and was published in new format in March 1962. Work began at the same time on selecting significant evangelism seminar lectures for publication, a project to be completed in 1962.

C. *Summer Workshop In Missions* — in the goodness of God, an outstanding development of 1961 was the greatly-expanded SWIM program (see *Acts* 1961, pp. 372-373). The home missions board and the Young Calvinist Federation co-operated in selecting 23 home missions and similar fields, in sending out 201 young people, and in supervising all other aspects of the program. These young people studied the Scripture, prayed, spoke, distributed literature, visited homes and hospitals, and returned home with joy to tell of God's goodness. A member of Cottage Grove, Illinois, congregation, William Ackerman, produced a film of representative SWIM fields, "Lift Up Your Eyes." Implementation and coordination of SWIM 1961 was entrusted to the minister of evangelism, as well as preparation of the 1962 program (doubled in extent over that of 1961). A great help in the summer of 1961 was the assistance of nine "teacher volunteers" who provided additional leadership for SWIM teams. Out of these experiences has grown another opportunity for service, the "long-term volunteer program." First volunteers under this program reported in February 1962 to Ogden, Utah and to Orlando, Florida.

D. *Counseling and lecturing in evangelism* — during 1961, Dr. Van Halsema carried out assignments to churches where plans or problems in local evangelization were discussed. He also participated in area evangelism institutes, lectured by invitation at Calvin Seminary, gave a two-week course in evangelism at the Calvin institute of missions, addressed Sunday school convention and Bible conference groups, and preached in churches as time permitted.

In summary, the year 1961 was one of evident advance in evangelistic commitment and effort throughout the denomination. Although most of the local churches are only beginning their evangelistic ministry, half of the congregations reported that an evangelism committee has been appointed. Other signs of concern for preaching the gospel with greater urgency and on a more ambitious scale were seen. God, the Holy Spirit, is at work in and through the churches!

Approval was given to Dr. Van Halsema's request for authorization to go to the Netherlands in 1962, at no expense to the home missions board, for the purpose of consultation and study of these matters with leaders of the Gereformeerde Kerken in Nederland. Particular attention was to be given on this trip to the methods of training evangelism workers and to the patterns of evangelization work now being used.

Emphasis in the coming year is being placed upon the development of more adequate materials for the "equipping of the saints for their work of ministering" in evangelism (Ephesians 4). Ways are being sought to develop extensively the basic biblical procedure of "organic

witnessing" (John 15, Acts 8), by which believers throughout the churches may be led to see their calling of proclaiming Christ in these critical days.

The great need of today is the continuing reformation of the church and an intensified preaching of God's Son, the Savior. For this the prayers of the entire denomination are sought. The board reminds the churches of the services available to them through the minister of evangelism.

XI. DISPERSED AND NON-RESIDENT MEMBERS

The names and addresses to nearly 40 families and another 40 individuals were referred to the home missions office during 1961. When this information is received attempts are made to make some type of contact with these persons either through the nearest Christian Reformed church or through the closest home missionary. These efforts have been rewarded in several instances through the prompt co-operation of the local pastor or missionary. In cases where such contact is impossible the information is kept on file for future reference.

Inquiries are also received from time to time from persons desiring to know if there is a Christian Reformed church or another orthodox church in certain parts of the country. Such information is gladly dispensed.

The problem of dispersed members in our churches is an urgent one. All too often when a contact is made with such a person it is discovered that they have lived in the area for a considerable time, and have at best affiliated with another denomination. In many cases they have seemingly lost all interest in matters of spiritual concern. Thus, the prompt reporting by all our churches, as instructed in art. 41 of the *Church Order,* would be of immeasurable assistance.

XII. OUR YOUTH IN MILITARY SERVICE

The responsibility of the service personnel weighs heavily on the board of home missions. This is an assignment which can not be lightly dismissed.

Several factors make this a major concern.

1. Within the year 1961 the United States government has called up thousands of additional servicemen to answer to the international emergency. There is every indication that this level of preparedness will be maintained over a long period of time and even expanded. In many places across the country (such as Camp Carson, Colo.; Fort Dix, N.J.) there has been a sharp increase in the number of Christian Reformed men in uniform.

2. The average age of the servicemen today is much lower than it was a decade ago. The adjustments to military life involve the whole person. The dangers increase in proportion to the fewer adult years one can count as resources.

3. Today's service is beset with typical peace-time difficulties. The urgent dangers of the hot war are gone. The tensions of cold war and

uncertainty have taken their place. The frustrations are multiplied. The temptations have increased.

Of special concern to the board of home missions is the plight of our servicemen in the bleak and barren Korean countryside. Nowhere in all the world are our servicemen beset by such relentless evil pressure. The circumstances are indescribably vile and immoral. Your board intends to put forth every effort to provide for the wellbeing of our servicemen in Korea.

As of this date there are approximately 1,200 Christian Reformed young men in military service. Of these 775 are in the United States, 398 are overseas and about 41 are in service in Canada.

The program for servicemen in 1961 included a servicemen's retreat in Berchtesgaden, Germany August 14 to 18. Rev. E. Van Halsema, Rev. W. P. De Boer, Chaplain J. Hoogland and Mr. Postema took part in this retreat. Another retreat was held in Korea for our servicemen in October 1961. This retreat was arranged through the kind assistance of Mr. John Steensma. Rev. Henry Evenhouse, Rev. Dr. O. Holtrop, and Dr. R. Ten Have, Jr. took part in the meeting.

Hospitality is extended to our servicemen through the efforts of our foreign missionaries in Japan. The two home mission stations in Alaska (Anchorage and Fairbanks) have an active program for servicemen. The service home at Norfolk, Virginia, is operating at full capacity. In Norfolk and in Alaska the home missionaries attempt to supply a "home away from home" to the many men who frequent their stations. The good that is being done through these efforts will not make any headlines, but there are hundreds of young men and parents whose gratitude goes beyond the capacity of mere words to convey.

In addition there are hospitality centers all over the North American continent where servicemen can receive a warm welcome. Most notable of these is Washington, D. C. where a long history of aid to servicemen has made their name a treasured one in many homes. So, from Halifax, Nova Scotia to San Diego, California and from Fort Lauderdale to Miami, the home missions board stands ready to assist in the ministry to servicemen.

The board pays tribute to the pastors and churches in strategic areas who have gone out of their way to be a counselor and a friend to our young men in the service. Much of this is done at the expense of the local church. May the Lord bless your efforts and cause you to be a blessing to these servicemen.

The board is happy to report that this year the soldiers' fund did not finish in the red. There were actually a few dollars left over. This is encouraging and leads us to hope that this new year will see a similar faithful support of this needy cause. To this end we issue an appeal for increased offerings and gifts so that the church may help to take care of those who in their youth face the greatest trials of their lives.

A special word of thanks goes out to Mr. and Mrs. John Steensma who have unselfishly opened their home to servicemen in Korea and supplied them with food, shelter and loving fellowship. This service is

especially valuable when one considers the fact that Korea is permeated with all manner of vice and corruption.

XIII. MATTERS FOR SYNODICAL ACTION

A. *Representation at synod.* The Christian Reformed board of home missions requests that its president, secretary and treasurer be granted the privilege of the floor when home missions matters are discussed.

B. *New fields.* The board requests synod to take note of the fulfillment of the obligation laid down by the Synod of 1961 and permit the board of home missions to begin opening new fields in 1962.

C. *Servicemen's fund.* The board requests synodical approval for free-will offerings from our churches for the soldier's fund. (cf. part XII of board report)

D. *Grants in aid for evangelism.* (cf. part IX of board report)

E. *Budget for* 1962. The board requests synod to approve the budget for the year 1962 as presented in the schedule. (Part VIII of board report)

F. *Mexico.* In keeping with the instructions of the Synod of 1961, (*Acts,* p. 47, V, B2d) the joint committee of the foreign and home boards has considered the matter of work in Mexico and has reached unanimity on three recommendations. These are presented herewith to the Synod of 1962.

a. That the work in Mexico be carried on under one board, rather than both boards;

b. That the migrant work north of the Mexican border remain under the home mission board; and

c. That the mission work in Mexico be assigned to the home mission board.

Grounds:

1. The migrant work in the United States and the mission work in Mexico cannot be arbitrarily separated.

2. The Mexican Independent Presbyterian Presbytery has expressed a real desire for intimate denominational association with the Christian Reformed Church.

The board of home missions in its annual meeting of February 1962 decided to ask the Synod of 1962 to adopt the recommendation of the joint committee as presented above.

G. *Nominations.* (from minutes of general board, February 1962)

1. For executive secretary:

The board of home missions recommends the reappointment of Rev. Marvin C. Baarman as executive secretary of home missions.

2. For lay-members to the board:

a. For Mr. D. Farenhorst's position:

Mr. Dirk Farenhorst (incumbent)

Mr. Marinus Faase

Nominations for alternate lay-members:

Mr. Peter Terkstra

Mr. Peter Nienhuis

b. For Mr. Louis Vandertill's position:

Mr. Louis Vandertill (incumbent)

Mr. Louis Rycenga

Nominations for alternate lay-members:

Dr. Ralph Blocksma (incumbent)

Mr. Theunis Ribbens

H. *Tenure of Office*

The board of home missions requests synod to amend our home missions order (arts. 5, 6 and 9) to include further provision with respect to tenure of office, "a reappointment for a period of four years, followed by an indefinite appointment," which is a procedure followed by other denominational agencies.

XIV. FINANCIAL STATEMENT

General committee for home missions
of the Christian Reformed Church of America
Grand Rapids, Michigan

Gentlemen:

The hereby presented report is compiled on the cash basis and the same procedure of reporting as of previous years has been followed.

We have checked and tested receipts with vouchers sent in by the classical treasurers, and disbursements with cancelled checks, to the extent we deemed to be necessary under the circumstances. Cash in banks was verified by bank statements, but bank confirmations have not been returned at this time.

Securities on hand, have been checked at the safety deposit box at The Old Kent Bank & Trust Co., Burton & Division Ave. Branch.

In our opinion and subject to our comments, the balance sheet shows fairly the financial position of the home missions as at December 31, 1961, and the statement of receipts and disbursements and other related schedules, the detail of the financial transactions for the year 1961 compiled on the cash basis.

We hereby express our appreciation to Mr. Van Malsen who was most helpful with furnishing the information while conducting our audit.

Respectfully submitted,

Peter B. Vander Meer, C.P.A.

Grand Rapids, Michigan
February 23, 1962.

BALANCE SHEET
December 31, 1961

GENERAL FUND

Assets:

Old Kent Bank & Trust Co.	$ 2,384.82
Bank of Montreal	29,951.01
Old Kent Bank & Trust Co. — Payroll account	45,000.00

Union Bank & Trust Co.	35,287.37	
Tri-City Savings & Loan Ass'n.	25,000.00	
Total available cash		$137,623.20
Advances	$ 1,966.36	
U.S. bonds — Jewish mission fund — Chicago	17,000.00	
Total investments		18,966.36
Total assets — general fund		$156,589.56

PROPERTY FUND

Assets:

Real estate & property — U.S.	$2,475,547.29	
Real estate & property — Canada	193,906.12	
Bonds — Washington Chr. Ref. Church	3,200.00	
Notes — Denver, Colorado	20,000.00	
Contracts receivable — Canada	39,428.18	
Contract receivable — Monsey, New York	10,350.00	
Notes — U.S. churches	460,473.51	
Notes — Canadian churches	7,249.96	
Accounts receivable	691.76	
Office furniture and equipment	3,029.95	
Total assets — property fund:		$3,213,876.77
Total assets — both funds:		$3,370,466.33

GENERAL FUND

Liabilities:

Net worth, January 1, 1961	$245,055.18	
Less excess of disbursements over receipts	88,672.52	
	$156,382.66	
Plus addition to advances	206.90	
Net worth December 31, 1961		$ 156,589.56

Includes the following funds and reserves:

Reserve for undistributed gifts	$ 67,546.60	
Reserve for undistributed SWIM	1,908.66	
Soldiers' fund balance	118.38	
Jewish mission fund balance	62,710.86	
Unrestricted evangelism fund balance	24,305.06	
	$156,589.56	
Total reserve and net worth December 31, 1961		$ 156,589.56

PROPERTY FUND

Liabilities:

Notes payable — Denver, Colorado	$22,500.00	
Total liabilities		$ 22,500.00
Net worth — property fund		3,191,376.77
Total liabilities and net worth — property fund:		$3,213,876.77
Total liabilities and net worth — both funds:		$3,370,466.33

SUMMARY OF RECEIPTS AND DISBURSEMENTS AND FUND BALANCES

January 1, 1961 — December 31, 1961

	Total of All Funds	Evangelism and Church Extension	Jewish Missions	Evangelism Promotion	Soldiers' Fund	SWIM
January 1, 1961, fund balances	$ 245,055.18	$ 179,394.96	$65,954.43		$ 294.21–	
Receipts	1,082,513.36	1,044,032.57	19,095.36		13,884.17	$5,501.26
Beginning balances plus receipts	1,327,568.54	1,223,427.53	85,049.79		13,589.96	5,501.26
Disbursements	1,171,185.88	1,116,050.25	22,338.93	15,732.52	13,471.58	3,592.60
Sub-totals	156,382.66	107,377.28	62,710.86	15,732.52–	118.38	1,908.66
Transfer from promotion		15,732.52–		15,732.52		
Addition to advances	206.90	206.90				
Fund balances December 31, 1961	$ 156,589.56	$ 91,851.66	$62,710.86		$ 118.38	$1,908.66
Restricted		$ 67,546.60				
Unrestricted		$ 24,305.06				

Receipts January 1 — December 31, 1961

	Total of All Funds	Evangelism and Church Extension	Jewish Missions	Evangelism Promotion	Soldiers' Fund	SWIM
Quota receipts	$ 768,159.20	$ 753,607.03	$14,552.17			
Soldiers' fund	11,446.65				11,446.65	
*Gifts	57,968.63	46,961.66	3,068.19		2,437.52	5,501.26
*Gifts — Cuban relief	48,456.96	48,456.96				
Salary reimbursements missionaries	73,974.09	73,974.09				
Salary reimbursements Canadian ministers	25,566.00	25,566.00				
Interest received	8,509.27	7,034.27	1,475.00			
Income real estate transactions	76,399.74	76,399.74				
Income from contracts	7,315.56	7,315.56				
Rent received	260.00	260.00				
Canadian exchange	642.68	642.68				
Miscellaneous income	814.58	814.58				
Bonds redeemed	3,000.00	3,000.00				
Total receipts	$1,082,513.36	$1,044,032.57	$19,095.36		$13,884.17	$5,501.26

*Includes undisbursed specified gifts.

Disbursements January 1 — December 31, 1961

	Total of All Funds	Evangelism and Church Extension	Jewish Missions	Evangelism Promotion	Soldiers' Fund	SWIM
Missionary salaries	$ 283,926.58	$ 253,817.22	$15,449.13	$ 9,410.23	$ 5,250.00	
Missionary salaries Canadian ministers	25,566.00	25,566.00				
Missionary expenses	174,598.62	153,164.95	6,889.80	6,322.29	8,221.58	
Administrative salary	16,960.08	16,960.08				
Administrative expenses	16,615.21	16,615.21				
Special services	24,826.42	24,826.42				
Seminarians	27,193.21	27,193.21				
Interest paid	1,845.00	1,845.00				
Real estate transactions and investments	496,026.66	496,026.66				
Payments on contracts	15,000.00	15,000.00				
Moving expenses	13,168.37	13,168.37				
Gifts disbursed	10,433.54	6,840.94				3,592.60
Gifts disbursed Cuban relief	42,000.00	42,000.00				
Miscellaneous expense	956.90	956.90				
Social Security tax	2,024.67	2,024.67				
Evangelism subsidies	20,000.00	20,000.00				
Canadian exchange	44.62	44.62				
Total disbursements	$1,171,185.88	$1,116,050.25	$22,338.93	$15,732.52	$13,471.58	$3,592.60
Total receipts	1,082,513.36	1,044,032.57	19,095.36		13,884.17	5,501.26
Excess disbursements	90,993.77	72,017.68	3,243.57	15,732.52		
Less: excess receipts	**2,321.25**				412.59	1,908.66
Final excess disbursements over receipts	$ 88,672.52	for year 1961.				

Gifts received
December 31, 1961

	Receipts from Detail Sheet	Gifts Disbursed	1961 Undistributed Gifts	1960 Undistributed Gifts
Anchorage, Alaska	$ 84.10	$	$ 84.10	$ 359.13
Fairbanks, Alaska	27.95		27.95	
Chinese, New York	15.00		15.00	
Harlem	6,989.20	250.00	6,739.20	7,644.48
Home missions	17,193.38		17,193.38	
Mexican migrants				
Miscellaneous	12,173.95	5,218.04	6,955.91	1,485.43
Salt Lake City	164.75		164.75	440.22
Albuquerque, New Mexico	2,359.72	1,372.90	986.82	2,123.63
	$46,961.66	$6,840.94	$40,120.72	
Cuban refugees	$44,852.52			
Cuban children's relief	3,603.88			
Total receipts	$48,456.40	$42,000.00	$ 6,456.40	
Total undistributed gifts 1961 included in evangelism fund balance			46,577.12	

Total undistributed gifts 1960	$20,969.48
Total undistributed gifts 1961	46,577.12
Total undistributed 1960 and 1961 gifts	$67,546.60
Evangelism and church extension fund balance is	$91,851.66
This includes total undistributed 1960 and 1961 gifts (see above)	67,546.60
Total unrestricted balance	$24,305.06

Cash Statement of Receipts and Disbursements
December 31, 1961

Cash on hand January 1, 1961:

Old Kent Bank	$15,639.68	
Union Bank	32,678.03	
Bank of Montreal	52,978.01	
Tri-City Savings and Loan	25,000.00	
Old Kent—payroll account	25,000.00	
Savings deposit—Union Bank	75,000.00	
Cash on hand January 1, 1961		$ 226,295.72
Cash receipts 1961		1,082,513.36
		$1,308,809.08
Cash disbursements 1961		1,171,185.88
Cash balance on hand December 31, 1961		$ 137,623.20

(continued on next page)

On hand in the following banks December 31, 1961:

Invested in the following banks:

Old Kent Bank	$ 2,384.82
Bank of Montreal	29,951.01
Tri-City Savings and Loan	25,000.00
Old Kent—payroll account	45,000.00
Union Bank and Trust Company	35,287.37
Total cash on hand December 31, 1961:	**$ 137,623.20**

Statement of receipts from classes compared with quotas reported on cash basis

Classes	Cash received in 1961 1960 Quotas	Cash received in 1961 1961 Quotas	Total received through Dec. 31, 1961	Expected Income $17.20
Alberta North	$ 3,955.38	$ 9,910.99	$ 13,866.37	$ 22,772.80
Alberta South	5,391.39	2,277.67	7,669.06	13,536.40
British Columbia	2,726.11	5,834.71	8,560.82	20,519.60
Cadillac	3,098.43	11,076.80	14,175.23	11,334.80
California	8,526.74	32,302.57	40,829.31	42,157.20
Chatham	3,519.34	1,973.72	5,493.06	30,375.20
Chicago North	5,777.08	27,095.85	32,872.93	35,896.40
Chicago South	5,656.47	45,786.15	51,442.62	50,052.00
Eastern Ontario	4,293.64	1,839.85	6,133.49	29,291.60
Grand Rapids East	12,344.12	43,538.61	55,882.73	66,392.00
Grand Rapids South	9,647.97	32,330.07	41,978.04	42,363.60
Grand Rapids West	4,907.31	28,315.77	33,223.08	34,021.60
Grandville	8,925.66	28,855.56	37,781.22	37,134.80
Hackensack	4,460.93	22,291.13	26,752.06	24,750.80
Hamilton	2,651.74	7,568.85	10,220.59	33,935.60
Holland	14,293.06	32,872.52	47,165.58	48,710.40
Hudson	1,453.38	29,180.31	30,633.69	31,476.00
Kalamazoo	7,573.84	26,848.50	34,422.34	31,321.20
Lake Erie*		4,741.57	4,741.57	
Minnesota North	9,546.71	7,380.60	16,927.31	18,920.00
Minnesota South	7,527.97	7,355.74	14,883.71	18,885.60
Muskegon	9,982.15	22,377.44	32,359.59	34,142.00
Northcentral Iowa	5,506.96	5,802.40	11,309.36	13,725.60
Orange City	7,599.98	13,052.57	20,652.55	21,740.80
Pacific	15,351.85	13,513.88	28,865.73	31,355.60
Pella	9,259.75	14,052.02	23,311.77	23,220.00
Rocky Mountain	3,621.25	12,180.33	15,801.58	16,185.20
Sioux Center	6,553.98	22,528.75	29,082.73	30,014.00
Toronto	1,823.25	6,141.97	7,965.22	26,642.80
Wisconsin		21,716.61	21,716.61	20,915.20
Zeeland	10,172.09	31,267.16	41,439.25	41,176.80
Totals	$196,148.53	$572,010.67	$768,159.20	$902,965.60

Expected income $902,965.60. Actual income $768,159.20 = 85.07%.

*New classis - part of year

Contracts and Notes Receivable
December 31, 1961

Properties — United States	$2,936,712.56
Transferred titles and obtained non-interest bearing notes (Less)	460,473.51
Also obtained accounts receivable for adjustment (Less)	691.76
Balance of property	$2,475,547.29
Properties — Canada	$ 205,032.57
Transferred titles and obtained non-interest bearing note (Less)	7,249.96
Property Barrie, Ontario, converted with loss of (Less)	3,876.49
Balance of remaining property	$ 193,906.12

Contracts Receivable, Canada

	Jan. 1, 1961	Addns.	Payments Received	Dec. 31, 1961	Interest Received
Jasper Place, Edmonton	$ 4,313.00			$ 4,313.00	
Stoney Creek, Ontario	12,050.22		1,316.67	10,733.55	763.33
Nanaimo, British Columbia	3,149.79		531.00	2,618.79	189.00
Renfrew, Ontario	4,500.00		4,500.00		200.49
London, Ontario	3,717.69		121.96	3,595.73	238.04
Saskatoon, Saskatchewan	9,013.04		587.65	8,425.39	612.35
Barrie, Ontario		10,000.00	258.28	9,741.72	804.22
	$36,743.74	$10,000.00	$7,315.56	$39,428.18	$2,807.43

SUPPLEMENT NO. 6-A

(Articles 91, 96, 139, 147)

CHRISTIAN REFORMED BOARD OF HOME MISSIONS

I. REGARDING MEXICO AS A FIELD:

Inasmuch as the board of foreign missions has seen fit to disagree with the report of the joint committee (Agenda 1962, pp. 89, 90) regarding Mexico as a field, the board of home missions respectfully requests your attention to the following.

1. The board of home missions has been operating in Mexico ever since 1960 under the mandate given to the board of home missions by the Synod of 1960, "Synod decide that work amongst the Mexican migrants and its follow-up in Mexico be the task of the board of home missions." (Acts 1960, page 117, C, 1)

2. The execution of this mandate has issued into the employment of native workers to aid in the follow-up work in Mexico amongst the migrants. This was reported to the Synod of 1961 (Acts 1961, pages 368-369, G a).

3. This work has been abundantly blessed until today there are four native workers and several "congregations" in Mexico, with the possibility of four more workers soon. In two of these places chapel buildings have been erected or are in the process of building. In other cases available structures have been remodeled to accommodate an increasing attendance at worship services. Looking back upon the experience of the last two years it is obvious that this would be the outcome of the follow-up effort put forth by the board of home missions through its missionary the Rev. J. Jerry Pott.

4. The follow-up work in Mexico has, by its inherent character and inertia, involved native Mexicans who were not migrants. This is inescapable when the migrants and now the workers became Spirit filled witnesses in their respective areas.

5. United States government reports indicate that there are 350,000 migrants who cross the border each year to work in the harvest fields of the United States. These migrants come from every district in Mexico, including the Yucatan peninsula. Therefore it would seem that any division of Mexico into areas in which each board could operate would be unwise and unrealistic.

6. The board of home missions has been working with the Mexican migrants since 1958 in the USA and since 1960 in the USA and Mexico.

The board of home missions is convinced that it is uniquely qualified to continue and to expand this work.

7. Because the work with Spanish-speaking people across our Southern border is so closely identified with the work with the same people working in the USA, the board of home missions views with alarm any

dissection of the work whereby it would be broken at a geographical border. The geography does not change the people, the contacts, or the program. Furthermore, it has been the experience of the board of home missions that the division of one work between two boards leads to long delays, confusion and a breakdown of communications. This is precisely the difficulty currently plaguing the Indian work in the Southwest United States.

8. The board of home missions is equipped to deal with foreign governments in the interest of our mission program. Contacts in Ottawa, Canada, have long been in use. Contacts with the Mexican government have also been established. In the recent accident involving the Rev. J. Jerry Pott and the Rev. Sidney Werkema in Mexico, the board of home missions, through its contacts in the Senate and the state department, was able to bring pressure and aid to bear on the emergency situation within hours after notification came in.

9. The Reformed Church in America faced the problem many years ago which the Synod of the Christian Reformed Church faces at this session. They resolved the difficulty by making home missions include the United States (including Alaska and Hawaii), Canada a foreign country), and Mexico. According to statements to the board recently, this arrangement is both satisfactory and efficient.

10. The board of home missions is presently and will in the future be involved in work among the Spanish-speaking people — no matter what this synod does with Mexico. The reason for this lies in the fast-growing program of the Cuban refugees. Should the political situation in Cuba improve, some of the Cubans will remain here in the USA as members of the Christian Reformed Church. Others who are also presently members of the Christian Reformed Church will return to Cuba. Certainly they will remain members of the Christian Reformed Church and their church will undoubtedly be included in a "Classis Florida," a community of neighboring churches. To do otherwise would be equivalent to making the Indian congregation at Gallup a member of a foreign denomination. The geographical distance would be about the same.

11. While the Mexican congregations will perhaps not affiliate directly with the Christian Reformed denomination they are eager to function as though they were a classis of the Christian Reformed Church. Thus it would be feasible and efficient that the home missions committee of the Independent Presbyterian Church would pass judgment upon all requests and recommendations coming from the fields in Mexico and pass them on to the board of home missions — in the same manner as the board operates with regular classes of the Christian Reformed denomination.

12. It is further envisioned that the present mission stations in Mexico be mothered by the Independent Presbyterian Church in Mexico and when they are brought to the point of organization will take their place as churches in the Independent Presbyterian denomination.

13. The board of home missions is in a position to fill the requests of the Independent Presbyterian Church immediately, should this synod place the full responsibility for Mexico with the board of home missions.

14. United States Government reports indicate that between 48,000 and 58,000 Mexicans immigrate into the United States each year. Travel between Mexico and the United States increases with each passing year and the border becomes less significant as a barrier.

15. It has been said that the foreign mission board is explicitly charged with the execution of "foreign missions." By precedent and by synodical decree this must mean "outside of the North American Continent." This is true because the home missions board has for many years operated in Canada (a foreign country) and by the decision of the Synod of 1960 has been active in Mexico as part of the migrant program.

Therefore the board of home missions is resolved to "do what we can to have the home missions board in charge of all mission work in Mexico and among the Mexican migrants." (Minutes of the board of home missions, Jan. 23, 1962, article 14 i, page 212). The board of home missions herewith recommends that synod assign the mission work in Mexico to the board of home missions for the reasons listed above and out of a conviction that this would be in the best interests of the church's mission.

II. GRANTS-IN-AID:

Classis Kalamazoo has endorsed the request of the Kalamazoo churches for financial aid to the extent of $3,000 for 1963 to carry on its local evangelism project in Fort Wayne, Indiana. After examining the material at hand the board of home missions recommends synodical approval for this request.

III. SEAWAY CHAPLAINCY PROPOSAL

Regarding the St. Lawrence Seaway and Great Lakes Chaplaincy Proposal (Agenda 1962, pp. 168-170 especially III E 3) the board of home missions requests synod that, should anyone be charged with this matter, they also be authorized to decide whether the Seaway chaplaincy is necessary and of high priority. (Minutes, executive committee for home missions, Art. 11, h, May 3, 1962).

Humbly submitted,

Christian Reformed Board of Home Missions
(Rev.) M. C. Baarman, *Executve Secretary*

SUPPLEMENT NO. 6-B
(Article 96)

REPORT OF MISSIONARY J. JERRY POTT FOR THE MONTH OF APRIL 1962

To the Executive Committee for Home Missions:

ESTEEMED BRETHREN:

I hardly know what to report for the month of April — oh, there is plenty to report, but so very little of it directly concerns the task to which I have been assigned. I hope this is the only time I will ever have to write a report like this, because it is rather frustrating: auto accident, police custody, legal and illegal "fees," delays, exit permit, all-night vigil in airport, visits to medical offices and trips for treatments. It was really not a very happy way to close an otherwise very blessed mission tour through Mexico. But we praise the Lord for his goodness and wonderful providence in sparing our lives. However, an accident makes one stop and think; the Lord always teaches us some lessons. The fact that our lives have been spared and that we have well-nigh recovered from the bruises and fracture indicates that the Lord still has work for us to do. I pray that I may go on with enthusiasm and sincerity.

In summarizing the activities in Mexico from the 13th of February till the 13th of April, the following statistics will give an idea of how our time was spent: total mileage until the time of the accident on April 4 — 5,765 miles; we visited 24 different places (missions, churches, groups); attended 53 services, preaching at most of these and otherwise interpreting messages of Werkema or Baarman; attended the meetings of the Independent Presbytery and also session meetings in Coyoacàn; I baptized 10 adults and 14 children in various mission stations; married 2 couples; celebrated the Lord's Supper 4 times. All in all, we were kept quite busy and at times the well-filled days did tire us, especially in temperatures around 100 degrees and above. But the enthusiastic reception and the attentive and responsive audiences recompensed fully and more than that any inconveniences we might have had to endure on the tour.

The picture of our present and possible future program in Mexico is becoming increasingly clear. At present our board of home missions is supporting 4 workers in Mexico, all Mexican nationals; these workers and their fields are as follows:

1. Josè Munoz M. — Torreon, Matamoros and several villages in the area.

2. Jesús Vazquez C. — Arcelia (Guerrero) and surrounding area.

3. Godofredo Varguez L. — Miguel Alaman and Adolfo Ruiz Cortinez with a number of mission stations in the State of Campeche.

4. Pablo Mancilla — San Pedro (Coahuila) — this missionary worker was to enter our service the 1st of May, and I am awaiting report of his arrival at San Pedro.

The board of home missions is helping two groups in the building of a chapel for worship services:

1. Arcelia, Guerrero — loan of $2,000 — 50 per cent to be considered a gift of the Christian Reformed Church, and 50 per cent to be repaid over a period of 10 years.

2. Mier y Noriega, Nuevo Leon — gift of $500.

Requests for services and/or missionary workers have come from other places, such as: Mier y Noriega (Nuevo Leon), Rio Grande (Zacatecas), Galeana (Nuevo Leon), San Damian Texoloc (Tlaxcala), Mèrida (Yucatàn), and Zacatepec (Morelos). Through returned migrant workers and other contacts, the Lord is opening many doors for us. Truly, the field of Mexico is white unto harvest. May we be led to find the laborers, the Mexican laborers, to enter into these fields.

Of course, when I present the above picture, I am keenly aware of the fact that our coming synod will have to decide as to which one of our two mission boards will be responsible for carrying on the work in Mexico. It is desirable that only one board carry on the work south of our border; both boards are agreed on that point, so I need not go into the argumentation or grounds for that recommendation.

I have full confidence that the Christian Reformed board of foreign missions would seek to carry out a full program of mission activity in Mexico (follow-up work among the migrants as well as work among the regular citizenry), in case synod should decide to give the responsibility to that board. But we face the fact, a very real fact, that the board of home missions already has quite an extensive program in Mexico as is evident from the above paragraphs. The Lord has been blessing this program, and the work is expanding very rapidly. Migrants will continue to travel back and forth across the border — while here in the USA they will be contacted by the workers of the board of home missions, by evangelists under the auspices of classical home mission committees and local groups — the USA/Mexican border should not arbitrarily cut that contact. Continuity of the spiritual work with these migrants as well as continuity of the present program should be carried on without interruption, without transfer of responsibility from one board to another. Continuance of the work under the board of home missions would guarantee that important aspect of this peculiar mission program.

There are other aspects of the work that came to my attention while in Mexico, which plead for the continuance of all the work (both in the USA and in Mexico) under the supervision of the board of home missions. The first is this: there are many migrants from the border areas, spending some time on the USA side and some time on the Mexican side; others commute weekly or bi-weekly; under the blessing of God we may envision churches in the border cities, perhaps on both sides of the border; for an effective program the supervision should be

under one board, since both groups (for instance, El Paso and Juarez, or Brownsville and Matamoros) might be served by one pastor or missionary. Another point is that in the future we might desire to make use of Mexican evangelists during the summer months in the USA and during the winter months in the follow-up program in Mexico — it would be rather inconvenient, to say the least, that these men would have to be supervised by two boards; it might cause serious conflicts.

I pray that the Lord may give light and guidance to our board and also to our coming synod, so that this important mission program may be resolved in such a way that our whole denomination will with joy and enthusiasm go forth to the task of sowing the seed and reaping the harvest among the Mexican people.

Humbly submitted,

(Rev.) J. Jerry Pott

SUPPLEMENT NO. 7
(Articles 71, 91,96, 139, 147)

CHRISTIAN REFORMED BOARD OF FOREIGN MISSIONS

ESTEEMED BRETHREN:

We continue to face the unfinished task. The commandment of our Lord remains in effect and the doors of opportunity are still open to us. In the past year great effort has been made to press forward with the claims of the gospel of our Lord Jesus Christ, and with the support of our churches in the homeland our missionaries on the various mission fields have been able to hold up the banner of Christ. This total ministry has called for prayers and sacrificial giving on the part of our church, but it has also entailed the faithful and arduous labors of men and women serving as missionaries for the Christian Reformed Church. No less than 152 missionaries were under assignment for our board. Their work has been diversified in form. Preachers and evangelists carried on their direct ministry of the Word; others worked in the field of medicine, education, industry, office, radio, or printing.

The geographical coverage of our foreign missions is worthy of special notice in that we may say the sun never sets on our mission flag. These states and countries have workers from our church: New Mexico and Arizona, Cuba, Brazil, Argentina, Nigeria, Ceylon, Korea, Taiwan, Japan, Australia and New Zealand. Through the merging of the Orthodox Protestant Reformed Church with us we have received into our fellowship workers serving in Guam and the Philippine Islands. As we lift up our eyes unto the harvest, we envision the fields of Indonesia and Mexico from which we have received the call, "Come over and help us." This widespread outreach confronts us with many races and many language groups, a wide diversity of religious backgrounds, and a complex of ethnic cultures which call for breadth of learning and insight on the part of our missionaries and depth of sympathy on the part of our home church.

All this effort is directed primarily towards the proclamation of the gospel of God's redeeming grace, with the goal of establishing the church where God may give fruit to the labors.

Attention should be called to the fact that our mission activity is not conducted in a set, stereotyped form and fixed organizational pattern. Some of our work is direct grass-roots evangelism, some is in fellowship with already existing denominations, and some is even conducted under the national churches. In every instance our labors are directed chiefly to bring the gospel to those still outside the fold, or to lead the churches with which we work to give accent to this primary concern.

We pray that God may richly bless the synod in its total activity and that as mission matters come to the floor for consideration and decision they may receive warmhearted and prayerful consideration. Your board is thankful for the privilege of being servants of synod in relation to

Indian and foreign missions, and the office staff of the board also counts it a privilege to be directly associated with the missionary arm of our denomination. Our missionaries constitute a loyal segment of our denominational membership and their service in the name of our church is worthy of prayerful support and thanksgiving to God.

Section one

Organization and personnel

A. *Board*

The annual session of the board was held on February 6-8, 1962. Meetings were held in the denominational building. All classes were represented and four members-at-large were present, three from the United States and one from Canada. The officers of the board are: Rev. Fred M. Huizenga, pres.; Dr. Richard S. Wierenga, vice-pres.; Mr. Joseph T. Daverman, treas.; Mr. Harold J. Gelderloos, vice-treas.; Rev. John C. Scholten, minute clerk. Rev. Henry J. Evenhouse continues as executive secretary.

We ask that the following be approved as synodically recognized delegates of the classes to serve on our board of foreign missions:

Classis	Member	Alternate
Alberta North	Rev. Henry Bajema	Rev. Nicholas Beute
Alberta South	Rev. Henry Bouma	Rev. Anthonie Vanden Ende
British Columbia	Rev. Repko W. Popma	Rev. Cecil Tuininga
Cadillac	Rev. Frank Einfeld	Rev. Sidney Newhouse
California	Rev. Harold Petroelje	Rev. Louis Voskuil
Chatham	Rev. Wiebe Feenstra	Rev. Henry De Moor
Chicago North	Rev. Oliver Breen	Rev. Robert H. Tjapkes
Chicago South	Rev. John C. Scholten	Rev. Marvin Doornbos
Eastern Ontario	Rev. Klaas Hart	Rev. Remkes Kooistra
Grand Rapids East	Rev. Jacob Hasper	Rev. Arthur Verburg
Grand Rapids South	Dr. Richard S. Wierenga	Rev. Arnold Brink
Grand Rapids West	Rev. Gysbert J. Rozenboom	Rev. Paul Ouwinga
Grandville	Rev. Sidney Werkema	Rev. Paul Zylstra
Hackensack	Rev. Theodore Verseput	Rev. Wilbert M. Van Dyk
Hamilton	Rev. D. J. Scholten	Rev. Peter Y. De Jong
Holland	Rev. Donald Negen	Rev. Alfred Walcott
Hudson	Rev. Nelson Vanderzee	Rev. Harry Arnold
Kalamazoo	Rev. Oren Holtrop	Rev. George Yff
Lake Erie	Rev. George B. Ebbers	Rev. James Versluys
Minnesota North	Rev. Menzo Dornbush	Rev. Edgar O. Holkeboer
Minnesota South	Rev. Albert Walma	Rev. Timothy Monsma
Muskegon	Rev. Abel Poel	
Northcentral Iowa	Rev. Carl Toeset	Rev. James A. Bultman
Orange City	Rev. Alfred Hannink	Rev. Conrad Veenstra
Pacific	Rev. John A. Hoeksema	Rev. Rits Tadema
Pella	Rev. William Dryfhout	Rev. Kenneth L. Havert
Rocky Mountain		Rev. Henry Baak
Sioux Center	Rev. Leonard Stockmeier	Rev. Bernard Mulder
Toronto		Rev. Jacob Kuntz
Wisconsin	Rev. Peter Vander Weide	Rev. Marvin Vander Werp
Zeeland	Rev. Fred M. Huizenga	Rev. L. Oostendorp
Member-at-large	Mr. John Colenbrander	Dr. Edward Y. Postma
Member-at-large	Mr. Joseph T. Daverman	
Member-at-large	Mr. Harold J. Gelderloos	
Member-at-large	Dr. G. Arthur Mulder	

B. *Member-at-large*

Mr. Joseph Daverman has completed six years of service and must be replaced at this time. His services have been highly appreciated by the board. In our supplementary report we shall submit a nomination for synod's consideration.

C. *Board committees*

To expedite the business of the board so that the weight of detailed information demanding consideration may be dealt with more effectively, the following committees function throughout the year: officers, finance, recruiting and personnel, organization, promotion, global outreach, Indian, Australia and South Asia, Sudan, Far East, Latin America.

D. *Field personnel and calling and/or supporting churches*

The following is a list of our present missionary personnel and their calling and/or supporting churches:

Field or Post	Missionary	Calling and/or Supporting Churches
Argentina		
Mar del Plata	Rev. Angus MacLeod	Bethany, Holland, Mich.
Sarmiento	Rev. W. Thomas De Vries	Seymour, Grand Rapids
		Zutphen, Mich.
		Ninth St., Holland, Mich.
Tandil	Rev. Raymond Brinks	Prosper, Falmouth, Mich.
		Fremont I, Mich., SS
		Millbrook, Grand Rapids
		Riverside, Grand Rapids
		Lodi, N. J.
		Sherman St., Grand Rapids
		Woden, Iowa
		Milwaukee, Wis.
		Kalamazoo III, Mich.
Tres Arroyos	Rev. Edward Meyer	East Saugatuck, Mich.
		Volga, S. D.
		Westview, Grand Rapids
Australia		
Brisbane	Rev. John Morren	Pella I, Iowa
Geelong	Rev. Gerard Van Groningen	Borculo, Mich.
		Leota, Minn.
	Mr. Jan Senneker	Hudsonville I, Mich.
Newcastle	Rev. Alan A. Arkema	Central Ave., Holland, Mich.
		Lebanon, Iowa
Brazil		
Castrolanda	Rev. William Muller	Reformed Church in Brazil
Ceylon		
Colombo	Rev. Roger Greenway	Burton Heights, Grand Rapids
		Dutch Ref. Church of Ceylon
	Rev. John Van Ens	Edgerton I, Minn.
		Dutch Ref. Church of Ceylon
Dehiwala	Rev. Clarence Van Ens	Richfield, Clifton, N. J.
		Moline, Mich.
		Dutch Ref. Church of Ceylon

Field or Post	Missionary	Calling and/or Supporting Churches
Cuba	Rev. Vicente Izquierdo	Lagrave Ave., Grand Rapids
Formosa	Miss Lillian Bode	Grand Haven II, Mich. Sherman St., Grand Rapids
	Miss Winabelle Gritter	Hope, Grandville, Mich.
	Rev. Isaac Jen	Lee St., Grand Rapids Central Ave., Holland, Mich. Kanawha, Iowa Ninth St., Holland, Mich. N. China Theol. Foundation
	Rev. William Kosten	Cicero I, Ill. Bethany, Muskegon, Mich. Hull I, Iowa Manhattan I and II, Mont.
Guam	Rev. John Hofman, Jr.	
Indonesia	Ordained man	Nobleford, Alta. Granum, Alta. Classes Alberta N., Alberta S., and British Columbia
	Ordained man	Springdale, Ont.
Japan		
Chichibu	Rev. Maas Vander Bilt	Coldbrook, Grand Rapids Bellflower I, Cal.
Kami-Fukuoka	Rev. Henry Bruinooge	Emden, Minn. Bellflower III, Cal. Calvin, Rock Valley, Iowa Sherman St., Grand Rapids
Koganei	Rev. Edward Van Baak	Fourteenth St., Holland, Mich. Artesia I, Cal.
Omiya	Rev. John Timmer	Immanuel, Hudsonville, Mich. Ridgewood, N. J.
Suwa	Rev. Harvey Smit	Midland Park, N. J. Worthington, Minn.
Tokorozawa	Rev. Richard Sytsma	Bethel, Grand Rapids
Japan Christian Academy	Mr. Martin Essenburg	Neland Ave., Grand Rapids
Language study	Rev. Benjamin Ypma	Grand Haven I, Mich.
	Ordained man	Wyoming Park, Grand Rapids
	Ordained man	Grandville Ave., Grand Rapids
Korea	Dr. Peter Boelens	Calvary, Pella, Iowa Pella I, Iowa
	Dr. Ralph Ten Have, Jr.	Allen Ave., Muskegon, Mich. East Muskegon, Mich. Grand Haven I, Mich. Grand Haven II, Mich.
Mexico	Ordained man	Chandler, Minn. Wyckoff, N. J.
New Zealand	Rev. Sidney Cooper	Chatham, Ont.
	Rev. Richard Venema	Auburn Park, Chicago, Ill.
Philippine Islands	Mr. Vicente Apostol	Faith, Grand Rapids
Sudan		
Asukunya	Rev. Rolf Veenstra	Sheldon, Iowa
Baissa	Rev. Robert Recker	Orange City I, Iowa

Field or Post	Missionary	Calling and/or Supporting Churches
	Mr. Warren Van Tongeren	Plymouth Hgts., Grand Rapids
	Miss Ruth Vander Meulen	Holland Hgts., Holland, Mich.
		Fremont II, Mich.
Bukuru	Dr. Harry R. Boer	Roseland I, Chicago, Ill.
Gboko	Mr. Harold Bergsma	Allendale II, Mich.
		Calvin, Grand Rapids
		Zeeland I, Mich.
	Mr. William Bierma	Alger Park, Grand Rapids
	Mr. Harvey Poel	Grand Haven I, Mich.
		Grand Haven II, Mich.
		Coopersville, Mich.
	Mr. Avert Vannette	Faith, Holland, Mich.
Harga	Rev. Lester Van Essen	Evergreen Park, Ill.
Hillcrest school	Mr. and Mrs. Preston Brandsen	Montello Park, Holland, Mich.
	Mr. and Mrs. Henry Visser	
	Miss Elsie Vanderbrug	Pleasant St., Whitinsville, Mass.
	Miss Gertrude Van Haitsma	Zeeland I, Mich.
	Miss Tina Van Staalduinen	
Isherev	Rev. Cornelius Persenaire	Spring Lake, Mich.
Jos	Rev. Edgar H. Smith	Ninth St., Holland, Mich.
Kunav	Rev. Harold De Groot	Neland Ave., Grand Rapids
	Dr. Herman Gray	Cicero I, Ill.
	Miss Angie Hoolsema	Rudyard, Mich., SS
		Millbrook, Grand Rapids
	Miss Margaret Van Heukelum	Faith, Holland, Mich.
	Kunav station support	Faith, Holland, Mich.
Lupwe	Mr. Raymond Browneye	Alger Park, Grand Rapids
	Miss Margaret Dykstra	Burton Heights, Grand Rapids, SS
		Green Ridge, Muskegon, Mich.
	Miss Sharon Lensink	Lagrave Ave., Grand Rapids
	Miss Anita Vissia	Midland Park, N. J.
		Overisel, Mich.
	Mr. Gordon Van Der Bie	Montello Park, Holland, Mich.
Mkar	Rev. Peter Ipema	Rock Valley I, Iowa
		East Paris, Mich.
	Mr. Peter Bulthuis	Bethel, Lynden, Wash.
	Mr. Norman Brouwer	Cottage Grove, So. Holland, Ill.
	Mr. Ralph Cok	Bethel, Paterson, N. J.
	Mr. Ralph Dik	South Holland I, Ill.
		Zeeland III, Mich.
	Miss Marjorie Franz	Hope, Grandville, Mich.
	Mr. and Mrs. Charles Jansen	Neland Ave., Grand Rapids
	Mr. Gordon Kuik	Twelfth Ave., Jenison, Mich.
	Mr. Stephen Lambers	East Leonard, Grand Rapids
		Fremont I, Mich., SS
		Fremont I Royal Daughters Society
		Allendale I
	Mr. William Lemcke	Denver I, Colo.
		Fremont II, Mich.
	Mr. Elzo Niemeyer	Western Springs, Ill.
Mkar hospital	Dr. Arie A. Haspels	
	Dr. Stuart Kingma	Calvin, Grand Rapids
	Dr. Henry N. Smit	Hamilton, Mich.
	Mr. Noel Kirkman	
	Miss Jessie De Jong	Sarnia I, Ont.
		Sarnia II, Ont.
		Dearborn, Mich., SS

Field or Post	Missionary	Calling and/or Supporting Churches
		Sherman St., Grand Rapids
	Miss Neva De Vries	Prinsburg, Minn.
	Miss Emily Duyst	Hanford, Cal.
	Miss Geraldine Geleynse	Lynden III, Wash.
	Miss Mae Mast	Drenthe, Mich.
		Fremont II, Mich.
	Miss Maxine Ohlmann	Lagrave ave., Grand Rapids
	Miss Jean Van Beek	Roseland I, Chicago, Ill.
		Roseland II, Chicago, Ill.; SS
	Mr. Henry Driesenga	Highland Hills, Grand Rapids
Serti	Rev. Gilbert Holkeboer	Maple Ave., Holland, Mich.
		South Olive, Mich.
		Irving Pk., Midland Park, N.J.
	Serti station support	Shawnee Park, Grand Rapids
Sevav	Rev. Eugene Rubingh	First, Grand Rapids
Takum hospital	Dr. Arthur De Boer	Kalamazoo III, Mich.
		Calvin, Grand Rapids
	Dr. Donald Sikkema	Park Lane, Evergreen Park, Ill.
		Cragmor, Colorado Springs, Colo.
	Dr. Edward Stehouwer	Ann Arbor, Mich.
	Mr. Harold Padding	Cutlerville I, Mich.
		East Cutlerville, Mich.
	Miss Ella Boer	Central Ave., Holland, Mich.
	Miss Margaret Kooiman	Roseland I, Chicago, Ill.
	Miss Bena Kok	Englewood I, Chicago, Ill.
		Fremont II, Mich.
	Miss Evelyn Vredevoogd	Godwin Heights, Grand Rapids
Turan	Rev. George Spee	Montello Park, Holland, Mich.
		Kelloggsville, Grand Rapids
	Miss Frances Vander Zwaag	
Uavande	Miss Nancy Chapel	Mayfair, Grand Rapids
		Kalamazoo I, Mich.
	Miss Geraldine Vanden Berg	Trinity, Jenison, Mich.
Wukari	Rev. Harry Vanderaa	Lucas, Mich.
		Bethany, South Holland, Ill.
		Cadillac, Mich.
	Miss Dorothy Sytsma	De Motte, Ind.
Zaki Biam	Rev. Ralph Baker	Seymour, Grand Rapids
	Miss Laura Beelen	Central Ave., Holland, Mich.
Leave of absence	Rev. Gerard Terpstra	Alpine Ave., Grand Rapids
	Ordained man	Hillcrest, Hudsonville, Mich.
	Ordained man	Graafschap, Mich.
	Ordained man	Fuller Ave., Grand Rapids
Under appointment	Mr. Cornelius Korhorn	
	Mr. Gordon Kuipers	
	Miss Lois Van Korlaar	

Indian

Beautiful Mountain	Mr. Edward Henry	
Brigham City	Rev. Cornelius Kuipers	Peoria, Iowa
	Mr. LeRoy Baas	Burton Heights, Grand Rapids
	Miss Lena Benally	
Crown Point	Rev. Earl Dykema	Lagrave Ave., Grand Rapids
Farmington	Rev. Herman J. Schripsema	Oakdale Park, Grand Rapids
	Mr. Alfred Becenti	
Gallup	Rev. Roger Posthuma	Kalamazoo II, Mich.

Field or Post	Missionary	Calling and/or Supporting Churches
Naschitti	Mr. Marinus Harberts	Fuller Ave., Grand Rapids
Phoenix	Rev. Jacob Van Bruggen	Sixteenth St., Holland, Mich. Ninth St., Holland, Mich.
Red Rock	Mr. Paul Redhouse	Roseland IV, Chicago, Ill.
Rehoboth	Miss Wilma Bambacht	Central Ave., Holland, Mich., SS
	Mr. Edward Berkompas	
	Miss Janet Boogman	
	Mr. Arthur Bosscher	
	Rev. Rodger Buining	Rehoboth, N. M.
	Dr. James A. Cook	
	Mr. Julius Den Bleyker	Graafschap, Mich.
	Miss Julia Ensink	Zutphen, Mich.
	Mr. Paul Hekman	
	Miss Lillian Heronimus	
	Miss Marie Hoekstra	Overisel, Mich., SS
	Mr. William Hoekstra	
	Miss Dora Hofstra	Seymour, Grand Rapids, SS
	Mr. Roland Kamps	
	Miss Clara Kollis	
	Miss Elizabeth Kollis	
	Mr. Bernard Koops	De Motte, Ind.
	Miss Mary Kuik	Waupun, Wis.
	Miss Ruth Rooze	
	Miss Aletta Rus	Niekerk, Mich.
	Miss Rena Slager	
	Mr. Clarence Start	Bible classes, Clarkson, Ont.
	Miss Renzina Stob	Alger Park, Grand Rapids, SS
	Rev. Gordon T. Stuit	Kalamazoo III, Mich. Sherman St., Grand Rapids
	Mr. Theodore Tibboel	
	Miss Bessie Tjoelker	
	Miss Bessie Van Boven	Hull, N. D.
	Mr. and Mrs. John Vander Ark	
	Miss Thelma Vander Ven	
	Miss Rena Vander Woude	Roseland III, Chicago, Ill.
	Miss Theresa Van Houw	Sixteenth St., Holland, Mich.
	Miss Hattie Veurink	Pease, Minn.
San Antone	Mr. Jacob Bol	
Shiprock	Rev. Floris Vander Stoep	Classis Zeeland
	Miss Patricia Hoff	Trinity, Broomall, Pa.
	Mr. Sampson Yazzie	
Teec Nos Pos	Mr. Corwin Brummel	Zeeland I, Mich.
Toadlena	Rev. J. C. Kobes	Ripon I, Cal.
	Miss Lucy Harvey	
Tohatchi	Rev. J. R. Kamps	Drenthe, Mich.
Tohlakai	Mr. Richard Kruis	Jamestown, Mich.
Zuni	Miss Ann De Vries	Lucas, Mich.
	Mr. Stanley Koning	Lamont, Mich. Walker, Grand Rapids
	Miss Albertha Kuiper	
	Mr. Rex Natewa	
	Miss Eunice Post	Neland Ave., Grand Rapids
	Miss Wilma Van Dam	Oakland, Mich.

The following are employed on our Indian field, although not under the direct (contract) appointment of our board:

Crown Point	Mr. Clarence Tsosie	
	Mr. Ernest Benally	
Farmington	Mr. Tom Bitsilli	

Gallup	Mr. Stewart Barton, Sr.
Indian Village	Mrs. Sarah Long
Naschitti	Mr. Ben Henry
Red Rock	Mr. Paul Belin
Rehoboth	Mr. John Charles
	Miss Lolita Benally
	Mrs. Alice D. Hamilton
	Mr. Tullie James
	Miss Jean Nabahi
	Miss Amy Rose Pinto
	Miss Louise Redhouse
	Miss Bernice Shorty
	Miss Violet Warner
	Mr. Guy Yazzie
San Antone	Mr. Jack Toledo
Shiprock	Mr. Boyd Garnenez
	Miss Jessie Shorthair
Teec Nos Pos	Mr. Howard Redhouse
Toadlena	Mr. Sidney Nez
	Miss Helen Hunt
	Miss Lolu Mae Redhouse
Tohlakai	Mr. John George
Two Wells	Mr. Melvin Chavez
White Horse Lake	Mr. Charles Gray
Zuni	Mr. Rex Chimoni

E. *Representation at synod*

The board respectfully requests that besides the secretary of missions, the president and the treasurer be permitted to represent the board on matters coming before synod. The board also requests that the assistant secretary, the vice-president, and the vice-treasurer be permitted to represent the board as alternates if necessary. The Nigerian field has delegated Mr. William Bierma to represent them before synod, and the Indian general conference has appointed Rev. J. C. Kobes as their field representative. Rev. Henry Bruinooge who is home on furlough will be available when matters are discussed that relate to Japan. Rev. Angus MacLeod will be available for matters relating to South America.

Section two

General matters

A. *Furloughs*

For several years the question of furlough time and the length of terms on the fields have been subjects of correspondence and discussion between the board and some of our mission conferences and missionaries. The term of service and furlough for those serving in Nigeria is 2½ years on the field with a 6-month furlough at home. Those serving in Australia and New Zealand serve for a 5-year period and have 1 year of furlough if there are plans for further service. The board has now decided that for missionaries in Japan, Formosa, Argentina, Korea, Ceylon, and Brazil the term of service on the field be set at 3½ years with a 6-month furlough at home.

Along with many reasons advanced to warrant this decision, it was also observed that "the increased traveling expense of two trips during

a 24-year cycle is almost offset by the fact that the missionary will be on the field for an additional year during the same cycle of time. That is, 20 years on the field and 4 years at home (4 furloughs) versus 21 years on the field and 3 years (6 furloughs) at home."

It is the judgment of the board that this new cycle of missionary service will contribute much to the furtherance of the work on the field, be more favorable for regular and adequate deputation service at home, and contribute to a greater satisfaction among the missionaries and their families.

B. *Promotion*

Last year authorization was given for the development of a new organization to enlist the time and talents of laymen to help the mission boards carry on various phases of work which would come within the range and scope of those on the home scene. Minute Men for Missions has been organized in one area and other groups are being organized. Co-operation with our mission office is faithfully respected. In the past year the group already organized has given valuable assistance in issuing a special bulletin concerning our Indian mission needs, preparing and furnishing a home for furloughed missionaries, and preparing a quarterly on Nigerian missions.

During the course of the past year the Prayer Guide has been issued four times in co-operation with the board of home missions. The question of its continuance as a regular quarterly to be sent out to all our churches is under study. The Minute Men for Missions have sent out a questionnaire which will serve as a guide for later evaluation of the Prayer Guide.

Mention should also be made of the extensive coverage of the church by furloughed missionaries. They have visited many of our churches in the past year to speak of their work and bring the mission challenge to young and old. Additional slide programs have been added to our growing list of audio-visual materials for mission promotion, and these have been in constant use throughout the church.

Section three
Indian field

A. *Rehoboth hospital*

The 1961 Acts of Synod indicates that the board of foreign missions was giving consideration to the recommendation to close the Rehoboth hospital. The occasion of this question was twofold: Dr. Louis Bos was leaving the hospital and there was a new government hospital in the immediate vicinity of our mission hospital which provides medical care without cost to the Indians. The question arose as to whether it would be wise to close the hospital as a part of our continuing mission effort among the American Indians. Last year the Indian general conference recommended that the hospital be closed and so did the inspection committee of the board. The board, which met in February, 1961, decided to keep the hospital open one more year on a trial basis. Dr. James Cook volunteered to serve on a temporary assignment and careful attention

was to be given to the experience we would have in the light of the proximity of the government hospital to our hospital. After this trial year the Indian general conference has now recommended that the hospital be continued as a definite part of our total ministry among the Indians but the board, weighing the entire matter, is recommending its discontinuance. We submit the board decision:

It was decided to recommend to synod that the Rehoboth hospital be discontinued as of September 1, 1962.

Grounds:

1. Although there is a recognized evangelistic impact by a mission hospital, it is a matter of sound mission policy that medical care is provided only when the physical needs of the mission subjects are not otherwise cared for.

2. The continued operation of the Rehoboth hospital would be an unwarranted expenditure of mission funds for medical care when it is so conveniently available to the Indians at no charge.

3. The continued operation of the hospital would be an unwarranted expenditure of additional mission funds due to the fact that it is the considered opinion of both Dr. Louis Bos and Dr. James Cook that a second doctor is absolutely necessary to the continued operation of the hospital.

B. *Naschitti chapel*

Indian general conference has approved the request of the Naschitti mission committee for funds to erect a new chapel. The board has endorsed the request and recommends that synod give authorization. It is expected that the building of this chapel will cost $8,000 plus the expected labor contribution of our Rehoboth industrial department, which will amount to approximately $3,500. This brings the entire cost to $11,500. It is understood that the local group of believers will contribute $1,500 plus some local labor and that the entire loan will be repaid by them at the rate of $300 per year.

C. *Zuni school addition*

For many years the educational facilities at Zuni have been the subject of complaint since they were inadequate for the proper conduct of a good educational program. Effort was made to remodel the existing structure, but this proved to be wholly inadequate to the actual needs. A special committee was assigned by the board in 1960 to study the Zuni educational needs and to consider whether the educational program should be sustained. On this latter point the board in 1960 declared that education was a strategic and essential aspect of our mission work in Zuni and that it should be continued. In view of the decision to continue education at Zuni and the poor and inadequate facilities for proper conduct of the work, the board recommends that synod authorize the building of an addition to the existing educational building at an estimated cost of $32,500. This proposal has the endorsement of the Indian general conference.

D. *Rev. Bernard Haven* — The Lord in his providence has removed from our missionary circle one of our faithful and devoted missionaries, Rev. Bernard Haven. For three years he served as a teacher at the Zuni mission school and for seven years he carried on as an ordained missionary. His devotion to Christ and his sacrificial dedication to the Zuni people were known to all. At the early age of 35 years he was, as Rev. C. Kuipers expressed it, "summoned for release by the all-understanding commander of the church militant." Although Rev. Haven was in process of changing his sphere of labors at the time of his death the board of foreign missions remembers with great appreciation his services to Christ on the Zuni mission field.

Section four
Australia and South Asia

A. *Guam*

The union of the Orthodox Protestant Reformed Church with our denomination brought to our consideration the mission labors of that church being conducted on the island of Guam. The mission committee of the former Orthodox Protestant Reformed Church met several times with the committee of our board to present the story of their mission activities in Guam and arranged to make a transfer of their work to the administration of our board of foreign missions. This was done with the concurrence of the officially appointed contact committee which had been advised by the Synod of 1961 that "the matters of the Guam mission should be dealt with by the synodical committee on relations with the Protestant Reformed Church (De Wolf group)" (*Acts* 1961, p. 80). This synodical committee informed our board by letter that "it definitely favors recommending the continuation of the mission at Guam."

Geographical and statistical details. Guam is an island about 32 miles long and on the average about 10 miles wide. Its native population numbers about 59,000. It is the largest of what is known as the Mariana Islands. While the Marianas are under a trustee setup, known as Trustee Territory, the island of Guam is an American territory, having been taken over from Spain in the Treaty of Paris. The economy of the island is largely rooted in the Army and Navy establishments of the island and access to the island has until very recently been under strict security regulations. The islanders are considered to be predominantly Roman Catholic, the estimate being that 98% of the people are Roman Catholic. Besides the mission activity of the Protestant Reformed Church during the past five years, there are also other Protestant churches working on the island. The regular Baptists, the Conservative Baptists, and the Seventh-Day Adventists have chapels and churches and an active missionary program. The Orthodox Protestant Reformed work consists of a chapel, bookstore, and radio work. Besides the twice weekly 15-minute broadcast of the "Ministry of Faith" program, the Back-to-God Hour is also broadcasted weekly over the local station.

Missionary service was initially under the supervision of Rev. E. Wade, who came to Guam as a missionary for the Orthodox Protestant Re-

formed Church in 1956. He is an ordained minister of the Orthodox Presbyterian Church under the California presbytery and has been loaned to the Orthodox Protestant Reformed Church for special missionary assignment. About one year ago Rev. John Hofman, Jr. and family came to Guam as an additional missionary couple to work on the island. They came to meet the emergency when it appeared that the services of Mr. Wade would soon be terminated due to his serious illness. Surgery was performed and by the good grace of the Lord the brother's life was spared and it was not necessary for him to lay aside his work. From the Orthodox Protestant Reformed committee we have received the following commentary concerning the existing elements in the mission:

A. *Busanda chapel*

1. Does not belong to the mission.

a. The converted quonset is located in Camp Roxas . . . a camp for Filipino workers, under the jurisdiction of the navy.

b. Is intended primarily to serve these Filipinos.

2. Has been used for services by the mission for 7 or 8 years.

a. Personnel has been told to cease inviting others to the chapel publicly (on the radio programs) as the chapel is intended for the use of the Filipinos and access to the camp itself is limited.

b. But its continued use has been allowed.

3. The attendance at the chapel has varied widely.

a. The majority of those that attend are Filipinos . . . the local board that governs the chapel is composed of Filipinos.

(1) This is supposedly an organized congregation, with the missionary serving as a pastor.

(2) But the Filipinos are not permanent residents of Guam, in fact, their numbers on Guam are being reduced, and there is a large turnover.

(3) Most of these men are members of another church, are predominantly Baptist in the Philippines, and intend to return there.

b. The others that attend are the teachers, the white families that have been attracted to Guam, and a few others.

(1) Little contact has been established with the native Guamanians, who are nominally Roman Catholic.

(2) There is also antipathy between the Filipinos and the Guamanians which makes this meeting place undesirable for that part of the population.

B. *Radio programs*

1. "Challenge to Faith"

a. Half hour program on Sunday morning consisting of comment, music, and brief message.

(1) Is broadcast on the only radio station on Guam, as are the other programs, to which everybody always listens.

(2) Covers considerable area . . . to neighboring islands and ships at sea.

b. Was first radio outreach and has been on the air continuously for 7 or 8 years.

(1) Free Bibles have been offered to those writing in and requesting one; some contacts have been established in this fashion.

(2) Has become very well known on the island.

(a) Response has varied.

(b) But does have a large audience.

2. "Call to Faith"

a. A 15-minute program on Wednesday morning of a devotional character.

b. Has been on the air about three years.

3. "Back-to-God Hour"

a. Has been used on the island for about a year.

b. Has been associated with the mission activity on the island.

c. Is being made possible through the co-operation of Rev. Eldersveld and friends in various parts of the States who help pay for the radio time.

C. *Faith bookstore*

1. Is quartered in property that belongs to the mission committee (is held in the name of the Second Protestant Reformed Church of Grand Rapids).

a. Was purchased in the spring of 1958 at a cost of $11,000.

b. Has been remodeled and improved at an additional cost of $3,000 to $4,000.

2. Has been set up as bookstore, lending library, and reading room.

a. Bookstore has done moderately well, although it is not completely self-supporting.

(1) Is the only source of Bibles and Christian supplies and tracts on the island, and in the entire island area.

(2) Has been patronized by the other evangelical groups on the island.

(3) Has had very limited outreach . . . the reading room has been used very little.

b. Was purchased also with the hope that it eventually could be used for base of Guamanian work and for a contact point with servicemen on Guam.

(1) Although the property may not be suitable for all these purposes.

(2) With expansion, a full time worker in the bookstore, and an aggressive program in connection with the missionary, this could be an effective aid to the mission program.

The following report was also received from the Orthodox Protestant Reformed committee indicating the financial and material resources of the mission:

A. The Guam mission has been supported entirely by voluntary gifts and collections.

1. Summary statement of available funds and obligations:

October 1, 1961 balance	$15,590.54	Disbursements:	
Receipts in October	1,632.36	October	$1,687.32
		November	873.16
Total	$17,192.90	December	866.16

Balance on hand, at present: $13,799.26

2. A decision has been made by the mission committee to empower the undersigned committee to promise the board that we will continue to support the Guam field as long as our funds last, unless other means of support is obtained.

B. Other property on the island.

1. Volkswagon bus, mimeograph, typewriter, etc.

2. According to the decision of our last synod, all properties on Guam are to be turned over to the Christian Reformed Church upon assumption of responsibility for the field.

After careful consideration and evaluation of the missionary challenge, the personnel involvements and needs, and the financial requirements of the field, the board decided the following:

I. It was decided to continue work on Guam on a limited basis.

Grounds:

1. The present situation does not warrant our pressing a vigorous mission program at this time.

2. The present opportunities are such that we do not feel we should drop the work completely.

3. The present situation does merit further study and exploration.

4. The synodical contact committee endorses the continuance of this work.

II. It was decided to send a devoted and qualified couple to Guam to take care of the Reformed bookstore and do evangelical witnessing there (this is to be reviewed in three years).

Ground: This is in a measure carrying on the previous work.

B. *Indonesia*

Several years ago our board was authorized by synod to send two ordained missionaries to Indonesia. During the past year there has been very little action in the direction of securing men. Four calls were issued but with no favorable decisions. There are two factors which have caused the board to move slowly with reference to Indonesia: the procurement of visas for Christian Reformed personnel was in great doubt, evidently requiring long months of delay; and the measure of financial support assured for the undertaking seemed insufficient for going ahead. We gratefully acknowledge the genuine efforts of the churches of Classes Alberta North and South to proceed with the ingathering of funds, and we do have assurance of financial backing from some of our other Canadian churches. However, in view of the visa uncertainty and the need for funds, it was decided to secure the latest information and advice

from the missionary center in the Netherlands. The secretary was instructed to confer with the mission authorities in the Netherlands if he visits the Netherlands and Nigeria in May of 1962 as proposed.

C. *Australia and New Zealand*

Although the four missionaries in Australia are stationed at great distances from one another, they were able to meet together during the month of January. The following opinions were forwarded to our board:

1. Although evangelization work among the Australians is difficult because of the time required in the Reformed Church and the matter of integrating these people into the "Dutch" church, yet the work of evangelization must be stressed among both the unchurched Dutch people and the Australian people.

2. The Back-to-God Hour continues to be one of the greatest single factors in extending the Reformed witness.

3. The work in the Reformed Theological College in Geelong must provide the future ministers of the Reformed Church of Australia. Therefore, support for the college and its students rates high on the priority list. For that reason the calling church and the board decided to permit Rev. Gerard Van Groningen to join the faculty as professor of Old Testament. The library of the college is in need of good, solid study material.

The work in New Zealand follows much the same pattern as that in Australia. People from the Netherlands and Indonesia began to migrate to New Zealand in the early 1950's. In 1951 the Reformed Church was established, and today there are 10 congregations. Rev. Richard Venema ministers to the people in Bucklands Beach on the northern island. Rev. Sidney Cooper lives in Christchurch, on the east coast of the southern island.

D. *Ceylon*

Our small staff of three missionaries remains very active on the island of Ceylon. Visas have been renewed as they expired, and we praise God that we may carry on gospel work in conjunction with the Reformed Church of Ceylon. The two-fold task of a busy pastorate of the Reformed Church and assuming responsibility for missionary outreach on the island is indeed demanding. The *every-home crusade* reported that in a one-year period 4,647 responses were received; and more than 150,000 pieces of literature were purchased and distributed under the auspices of the Ceylon Home Bible League.

According to present plans two young men are planning to study for the ministry. Mr. Aubrey Van Hoff and Mr. Dunstan Thuring will complete their training this year and it is expected they will return to Ceylon, strengthening the ranks of those engaged in ministerial and evangelistic work.

Emigration from the island continues, yet the Lord exercises his watchful care over his own. Conversions from among the Sinhalese, Tamil, and English-speaking people indicate that the promise still holds: "My Word shall not return unto me void."

E. *The Philippine Islands*

For the past few years the prospect of carrying on mission work in the Philippine Islands has been brought to the board from several sources. The most recent was a request from the Faith Christian Reformed Church of Grand Rapids (formerly the Fourth Orthodox Protestant Reformed Church) in regard to Mr. and Mrs. Vicente Apostol. This congregation became interested in this young couple when they were students at the Reformed Bible Institute, and agreed to sponsor them when they returned to the islands. The board secretary and Dr. Oren Holtrop were delegated to visit the Philippines on their trip to the Far East. As a result of this visit and the report of the board delegates, it was decided to make the following recommendations to the synod.

1. To ask synod to declare the Philippine Islands as a regular field for our mission work.

Grounds:

a. There is a great need for the gospel witness in the Philippines.

b. There appears to be an awakening of the younger generation to the decidedly unsatisfactory nature of the present religious situation, and thus they are open to hear what the gospel of Christ offers.

c. A Filipino young couple of Reformed persuasion is already in the Philippines, and is presently being supported by a Christian Reformed church.

2. To implement the former decision it was decided to overture synod to authorize the board:

a. To send two ordained men to the Philippines when finances permit.

b. To recognize Mr. Vicente Apostol (a national of the Philippine Islands; both Mr. and Mrs. Apostol are RBI graduates) as our unordained worker already on the field.

c. To allow the board to decide on the precise area of the work after it has received recommendations concerning this from the entire field staff at the close of an exploratory period of two years.

Statistical reference. The population of the Philippine Islands numbers about 27,000,000. Eighty percent of the people are Roman Catholic, at least nominally so. There are about 1,000,000 Protestants on the islands. There are approximately 7,000 islands, Luzon being the large northern island on which Manila is located, and Mindanao being the southern island. There are a host of other islands, some small and some large, between Luzon and Mindanao. Air and ship transportation is available between the larger cities on these islands. Tagalog is the national language although there are many area and community dialects. Visayan is the dialect spoken by the Apostol family.

Section five

Far East

A. *Taiwan*

Since February of 1953 Miss Lillian Bode has served as missionary in Taiwan. She commenced her service there in association with the mis-

sionaries of the Orthodox Presbyterian Church although she was supported by the Christian Reformed Church. Today we have serving in Taiwan, besides Miss Bode, Rev. and Mrs. Isaac Jen, Rev. and Mrs. William Kosten, and Miss Winabelle Gritter. Miss Gritter is completing language study and serves as an instructor at the institute and assistant to our ordained men. Today all our workers serve under the framework of our own conference in accord with the mandate drawn up by our board for our Taiwan work.

The population of Taiwan is given as between seven and nine million. By far the larger percentage of this population is Taiwanese, the original inhabitants of the land. The Chinese mainlanders, who came over from China when general Chiang Kai-shek was driven out of China, constitute a large body of the people living on the island. The Hakka people number approximately one million and are descendants of a large Chinese group which came to Formosa many decades ago. There are also the hill people who live in the mountains and are generally quite isolated from the mainstream of the more familiar Taiwan civilization.

Although Taiwan was under the control of Japan for 50 years, and Japanese was the official language during that period of administration, the Mandarin Chinese tongue is now the official language of the country. Nevertheless, the larger part of the population still speak their own original Taiwanese. It is of great interest to observe that Mandarin, which is being taught to all the children and is the official language of the country, is the same language which is being used officially throughout Red China. This fact suggests that Mandarin will, in all likelihood, become the language of about 25% of the world's population in the next generation. Our missionaries are concentrating their work with the mainlanders and are seeking to make extensive use of the Mandarin.

In addition to the chapel, radio, and teaching program being conducted on the field, the missionaries have established the Calvin Theological Training Institute. Discussions are still being carried on between our missionaries and those of the Orthodox Presbyterian Church as to the possibility of operating a seminary together. In the meantime our own work called for the immediate training of men to enter into our chapel and evangelistic labors and, therefore, the institute was opened. In addition to our own missionaries Mr. Frank Peng and Mr. David Liu serve as instructors.

Efforts are being made to have our mission recognized as an incorporated body since this is essential to the operation of a school and for the ownership of property.

In harmony with the request of our missionaries in Taiwan, the board decided to recommend to synod that another ordained minister be called for the Taiwan field when finances permit.

Grounds:

1. The expanding labors of teaching, preaching, and supervision demand another ordained worker.

2. The visiting committee endorses this request.

B. *Japan*

The board instructed its secretary and one of its members to visit the Orient to serve as observers and as advisors to our missionaries. This visit was made in October and November of 1961. We submit excerpts of their report which will enable the synod to have a more complete picture of the activities on the field.

1. *Locations*

	Missionaries		
Place	**R.C.J.**	**C.R.C.**	**Chapel**
Egota	Takemura	Van Baak	yes
Shin-Tokorozawa	Nagashima	Sytsma	no
Omiya	Sugiyama	Timmer	no
Suwa	Iida	Smit	yes
Kofu	Kageyama	Bruinooge	yes
Nakagomi (Saku)	Minami		yes
Chichibu	Morinaga	Vander Bilt	yes
Kawagoe	Koike		yes
Kami-Fukuoka		Bruinooge	no
Koganei		Van Baak	no

2. *Staff*

Rev. Henry Bruinooge and Rev. Edward Van Baak were on furlough at the time of our visit, and Rev. Harvey Smit was en route from the States with his bride. The Revs. John Timmer, Richard Sytsma, and Maas Vander Bilt met with us and enabled us to make the necessary visits and contacts. Mr. Martin Essenburg serves as headmaster of the Japan Christian Academy. We met Miss Alice Elzinga who serves as a matron and counselor at the Japan Christian Academy. Miss Elzinga is not an appointee of our board, but she is a member of the Christian Reformed Church and is rendering an important service. Rev. Benjamin Ypma and family arrived in Japan on February 24, 1962.

The need for additional workers continues. We have authorization for nine missionaries to the Japan field. At present we have seven ordained ministers serving in Japan. During the past year we lost the services of Rev. Leonard Sweetman and Rev. Robert Sutton. We are continuing to call for two additional ministers. The Japan mission staff feels strongly that we should continue to build up our mission complement in view of the fact that Japan has a tremendous unevangelized population (approximately 90,000,000 people) and is an open door for mission endeavor.

3. *Kobe Seminary*

Kobe Seminary is committed to a sound Reformed witness, and is an important institution in Japan for the furtherance of the Reformed faith. It means much to us as a mission since we secure our workers as qualified men from this school. Its existence obviates our need to have a training school of our own. Support of the school by our church is still very necessary. In conference with Rev. Okada, president of the Kobe Seminary, appeal was made for: continued support of their annual budget; continued support of Rev. Fujii's salary; additional aid for the payment of the Fujii home; possible help for storm victims of a recent local disaster.

4. *Reformed Church of Japan*

The work on our Japan field continues to be carried on in close association with the Reformed Church of Japan. Although our mission is not subject to the administration of the Reformed Church of Japan, there is continual liaison so that our work is well known and the affairs of the church are kept before the people of our mission chapels. Every effort is made to orient the emerging church groups in our mission communities to appreciative recognition of the Reformed Church of Japan.

5. *Chapels and self-support stimulation fund*

Our missionaries feel that the need for chapels is an essential provision for the good conduct of their work. The suggestion that the missionary's home be the initial meeting place is acceptable as an emergency measure, but in general it is not considered a good policy. The Japanese people desire to be independent of the foreigner as to the place of worship, and the Christian people feel that a separate place of worship is important. There is much eagerness on the part of the people to be self-supporting, but help is needed to get started in new areas.

The plan of chapel support with an initial loan from the Christian Reformed Church has proved very effective. During the past three years $5,555.56 has been repaid to the fund by the Japanese Christians. Our missionaries are zealously endeavoring to keep before the Christian groups the ideal and responsibility of sacrifice and self-support as an essential element in a healthy growing church life. They are finding good response to this appeal.

From the above it is evident that the challenge of Japan remains strong, and the door of opportunity continues to beckon our church. The board decided to continue special support of the Fujii lectureship at Kobe Seminary for another two years since it had been approved in previous years by the synod, and it supplies our mission with needed evangelists well trained in Reformed theology.

C. *Korea*

Dr. and Mrs. Ralph Ten Have, Jr. and Dr. and Mrs. Peter Boelens are our missionaries in Korea. Dr. Ten Have entered missionary service in that country by way of the Holt adoption program about two years ago and Dr. Peter Boelens is a new missionary on the field. Both medical missionaries are unreservedly committed to their task, and they are eager witnesses for Christ to the Korean people. Dr. Ten Have and his family live in a home on the Holt adoption program property. This home is made available to them in view of medical care which he gives to the children in the adoption home. Dr. Boelens and his wife live in a modest residence about one-half mile from the Ten Have home.

Medical clinic work. Our doctors have at least eight clinics in Seoul in which they minister to the medical needs of the poor people who are so impoverished that medical help is not otherwise available to them. At these clinics they carry on an evangelical witness by way of personal conversation and tract distribution. The clinics are held in homes of Christians which are made available for that purpose. Medicines being

used and distributed are secured by funds sent in through our deacons and by gifts from various pharmaceutical companies.

Medical clinics are also operated on some of the islands lying just west of Korea's western coastline. The doctors do not intend to ask for any hospital building or clinic buildings since they desire to remain mobile in their operations. In case of emergency the medical facilities of Severance Hospital in Seoul is available to them. The doctors treat about 300 patients weekly, 8,000 to 10,000 are treated monthly by some 15 Korean nurses working under the supervision of the doctors. These nurses are able to maintain themselves on small medical fees secured from the drugs which are sold at a nominal price.

Statistics of orphans. There are 60,000 orphans in Korea. Of these 43,198 are sponsored by Americans. Some 600 are sent to the United States annually. Some 765 are of mixed but official marriages with Americans. Some 7,000 to 8,000 are of common law marriages with Americans.

The evangelization program. Our medical missionaries are primarily concerned about reaching the Koreans with the gospel, and desire to use their medical ministry as an avenue of approach toward this end. They have been in direct contact with ministers and students of the Conservative Presbyterian Church groups and have been able to secure the co-operation of several who are ready to minister to the spiritual needs of those reached by our doctors. Efforts are being made to organize this evangelization program through the assistance and co-operation of the leadership in the Presbyterian Church.

Army camps. The large number of military installations in Korea provides an open door for spiritual and medical work. The extremely sad moral conditions which prevail in the vicinity of these army installations have opened the door for special work among the fallen women in Korea. Our doctors have been instruments in the Lord's hand to lead many of these out of the entanglements of sin into the fellowship of Christ and his church. This phase of their work has been both difficult and satisfying and they propose to continue with it as time and energy permit.

Medical supplies. It was brought to our attention that the Christian Reformed Church, through its diaconate, makes provisions for medical supplies at the Pusan Gospel Hospital, but that our missionary doctors receive most of their medical supplies from either the Christian Medical Society in the USA or from pharmaceutical concerns such as the Upjohn company of Kalamazoo, Michigan. Recent reports indicate that Dr. Ten Have is currently receiving about $5,000 worth of drugs from Upjohn each month, and that he has received from a Detroit concern $1,666 worth of drugs. More than 7,000 children have received immunization shots. Many of the antibiotics have been secured from the Armed Services of the United Nations.

Ecclesiastical picture. The interchurch affairs of the several Presbyterian groups continue to be confusing. The chart given in the Acts of Synod, 1961, p. 477, is generally quite correct. Although not all those

classified as "liberal" are really liberal, the Koryu Pa (the Pusan Presbyterian group with which we have been associated and which maintained the Pusan Theological Seminary) is ardently Calvinistic. This group has united with a segment of the Presbyterian Church which during the year 1960 had broken off from the larger Presbyterian Church body. This united group has now decided to discontinue the seminary at Pusan and have one seminary in Seoul.

The question rises whether we should endeavor to send out ordained men to serve in Korea. For the present we are deferring action on this since we will have to find out what develops in the recently organized united church. We have been available from the Presbyterian Church seminary to assist our medical men. On the other hand, we believe that ordained men of our own should eventually be sent since the threat of theological confusion is much in evidence, and the need for a clear and consistent Reformed teaching is needed.

Section six
Latin America

A. *Cuba*

A year ago we reported that there was uncertainty about the continuance of the work in Cuba, but that the work was moving forward and the Lord was blessing the faithfulness of the pastors. That situation still exists, probably more accentuated. Intermittent correspondence indicates that the Lord is watching over his own and that progress is being made amidst hardships and trials. A recent letter stated: "We are reminded of II Corinthians 6:9-10— 'as unknown, and yet well known; as dying, and behold, we live; as chastened, and not killed; as sorrowful, yet always rejoicing; as poor, yet making many rich; as having nothing and yet possessing all things.' "

During 1961 the steering committee on the field decided to make an effort to begin worship services for the believers who moved to Havana. A student was engaged part time for this work, but the work has now progressed to such a point that it has been decided to make Havana a separate mission station in 1962. This will be an indigenous work and efforts will be made to rent suitable quarters for a meeting place.

From time to time during the past years efforts have been made to have Rev. Vicente Izquierdo come to Mexico City to confer with us concerning the possible use of his services in Mexico. All efforts to meet with him have thus far failed. The pressures of a communistic regime are increasingly being felt and our work and workers in Cuba need the fervent prayers of the church.

B. *Argentina*

We have four ordained missionaries serving in four different areas of Argentina. Rev. W. Thomas De Vries ministers to a small congregation in Sarmiento, which lies in the deep south of the country. Rev. Edward Meyer is busy in Tres Arroyos, serving the Spanish-speaking community in the vicinity of the established Reformed Church of Tres Arroyos.

Rev. Raymond Brinks is in Tandil where there is a small nucleus of believers. The gospel message is sent out through chapel and Sunday-school activities and through community canvassing. Rev. Angus MacLeod serves in Mar del Plata, where there is a small congregation of the Reformed Church of Argentina. He is assisted in his work by Miss Anne Francken, who is given partial support by our board and the churches of Argentina.

Our work in South America is conducted in close association with the existing Reformed churches in Brazil and Argentina. In view of the fact that the Reformed Churches of Argentina will be very closely associated in their work with the Gereformeerde Kerken in the Netherlands, it was decided to divide the areas of labor. The churches of the Netherlands, if they carry on mission work in Argentina, will work north of the city of Buenos Aires, whereas the missionaries of our church will work south of that city.

The question of additional men to serve in Argentina is under discussion and will probably be given specific attention in our supplementary report.

C. *Brazil*

Our work in Brazil is carried on through the ministry of Rev. William V. Muller, who has served our church in Brazil for 28 years. Through his ministry the churches of Castrolanda, Carambei, and Arapoti have been established. Mr. Muller has proved to be an able counselor to the many Dutch immigrants who have made their home in Brazil, giving them guidance in matters relating to business and government in order to establish sound Christian colonies. But his predominant service is in the area of spiritual ministry and through the good mercies of God his work has been highly blessed. Churches have been established with resident ministers now serving as regular pastors. These churches in turn are reaching out into the larger Brazilian world to bring the gospel to the people of the land. The close ties of the immigrants with their mother church in the Netherlands have occasioned the recent decision of the synod of the Gereformeerde Kerken in the Netherlands to extend its missionary outreach into Brazil.

D. *Mexico*

Mexico as a prospective mission field has been under study for several years. The Synod of 1960 decided that the work among Mexican migrants and the follow-up work be assigned to the board of home missions, but withheld action on a decision as to whether Mexico should become a new field under the direction of the board of foreign missions.

The decision of the Synod of 1961 was "to declare Mexico a regular (i.e., quota financed) mission field of the Christian Reformed Church (Acts, p. 47). It also instructed the board to make arrangements for calling and preparing at least two missionaries for service in Mexico, with a view to evangelistic labors and educational work. It further urged the boards of foreign and home missions to confer about the mission work in Mexico, and to define a common policy to be presented to the Synod of 1962."

It was the judgment of both boards that one board rather than two carry on the work of missions in Mexico. If this judgment is sustained by synod it still remains to be determined which board should be responsible. In consideration of this question the board of foreign missions makes the following recommendation to synod:

That the supervision of mission work in Mexico be assigned to the board of foreign missions.

Grounds:

1. Mexico is a foreign country outside the confines of our denomination.

2. Mexico, as a Spanish-speaking country, is part of the Latin American world in which the board of foreign missions is already working.

3. The distinctive character of the foreign board's work is to establish and/or work with national church bodies.

4. The possibility of the Independent Mexican presbytery's becoming a classis of the Christian Reformed Church is remote.

5. The follow-up work with the Mexican migrant in Mexico can conveniently be carried on under the supervision of the board of foreign missions.

Section seven

Sudan

The Sudan field has become the largest foreign mission field of the Christian Reformed Church. The three-fold work of evangelism, education, and medicine requires the services of 69 missionaries. To this total must be added the missionaries of the Dutch Reformed Church of South Africa who are working side by side with our missionaries, and the many Nigerians who render such valuable assistance and are gradually assuming more responsibility for many phases of the work. The total communicant membership at the close of 1961 was 8,368, and it was estimated that the total attendance at Sunday services runs well over 60,000. Classes for religious instruction are conducted with a daily attendance of 10,500. There are 43 Junior primary schools and eight Senior primary schools, with a daily attendance of 5,949. Our hospitals in Mkar and Takum treated 6,141 in-patients and 147,991 out-patients, and our dispensaries cared for 110,000 who needed medical assistance.

When the Synod of 1954 approved the transfer of the Tiv work from the Dutch Reformed Church of South Africa to our board it was agreed that this transfer would extend over a 10-year period. In the light of national developments it was necessary to advance the date of final transfer to September 30, 1961. The Dutch Reformed Church mission will adhere to the financial arrangements as agreed upon previously, and some of their missionaries are still on the field working with our missionaries.

One of the important undertakings in 1961 was the opening of the Benue Bible School. Rev. Ralph Baker, Miss Laura Beelen, and three Nigerian teachers make up the staff. There were 48 students in the first class.

All of these students were teachers of Bible classes in their areas. In these classes they teach Bible every day as well as reading, writing, and arithmetic. The pupils in their classes range in age from 7 to 20. There are some 400 such literacy classes spread throughout Tivland. These schools become churches on Sunday; many come to church who do not attend the school. The applicant must also be baptized and recommended by his consistory to insure his spiritual quality. The purpose of the school is to strengthen these teachers in their spiritual development, to enrich them in their knowledge of the Scriptures, to deepen their devotion to Christ's cause, and to improve their general education.

During 1961 it was also decided to purchase a new airplane for our mission. A plane has certainly proved its usefulness in Nigeria, and we are grateful for the generous and quick response of our churches in supplying the funds neccessary. In 1961 a total of 126,000 miles was flown on 601 separate flights. As stated by the pilot, "We are continually grateful to God for safety and watch-care granted each day." The new plane was to be delivered to the field in March.

There are no specific items on the Sudan which call for synodical action this year. Nigeria has moved forward quite smoothly along the road to independence, and the Lord has continued his rich blessings upon the work of our mission. The people are grateful for the presence of our missionaries, they are eager to hear the Word proclaimed, and they participate wholeheartedly in the work.

We must speak briefly of the illness which befell Rev. Gerard Terpstra, who was stricken with polio while on duty in Nigeria and had to be returned to the USA for medical care. He is presently receiving physiotherapy care at the Mary Free Bed Hospital in Grand Rapids, Michigan. His absence from the field is a great loss to our work in Nigeria. God used him richly as a missionary, especially as a teacher on the field to new missionary recruits in instructing them in the language and as a teacher to Nigerian Christians in Christian doctrine. It remains our hope and prayer that the Lord may give recovery sufficient to enable the brother eventually to again enter into an active participation in the work. We trust synod will remember Rev. Terpstra and his family in prayer.

Section eight

Financial matters

A. *Treasurer's report*

The following are concise statements of balance sheets and receipts of the various funds at the close of December 31, 1961, as prepared by our auditor. A detailed account of all transactions will be presented to the budget committee of synod.

Gentlemen:

We have made an examination of the books and accounting records of the Christian Reformed board of foreign missions for the year ended December 31, 1961 and have prepared therefrom the following concise statements:

General

Balance sheet
Statement of revenues and expenses

Annuity fund

Balance sheet
Statement of fund balance
Statement of revenues and expenditures

Pension fund

Balance sheet
Statement of fund balance
Statement of revenues and expenditures

Relief fund

Balance sheet
Statement of fund balance
Statement of revenues and expenditures

Our examination was made in accordance with generally accepted auditing standards and, accordingly, included such other auditing procedures as we considered possible in each circumstance.

Respectfully submitted,
Dwight D. Ferris
Certified Public Accountant

Balance sheet
December 31, 1961
Assets

Current assets			
Cash on hand and in bank		$ 171,924.56	
Investments:			
U.S. government securities	$ 48,040.00		
Marketable securities	82.50	48,122.50	
Receivables			
Notes receivable	$ 32,608.37		
Accounts receivable	38,489.22		
Contracts receivable	20,628.20	91,725.79	
Other			
Prepaid budget and salaries	$107,034.34		
Inventories	12,906.30	119,940.64	
Total current assets			$ 431,713.49
Fixed assets			
Land, buildings, furniture and equipment		$2,216,282.89	
Reserve for depreciation		731,865.96	1,484,416.93
Total assets			$1,916,130.42

Liabilities and fund balances

Current liabilities		
Accounts payable and accruals	$ 26,033.13	
Contracts payable	13,100.51	
Girls' home — Gallup	7,666.29	
Liability for unexpended balances	288,069.24	
Memorial fund liability	5,961.20	
Total current liabilities		$ 340,830.37
Fund balances		
Operating fund	$ 90,883.12	
Plant fund	1,484,416.93	1,575,300.05
Total liabilities and fund balances		$1,916,130.42

Statement of revenues and expenditures
year ended December 31, 1961

Revenues		
Mission work		
Classical quotas	$749,511.03	
Salaries and support	378,860.91	
Rehoboth hospital operating	26,644.62	
Rehoboth mission operating	17,643.65	
Other stations operating	1,934.00	
Interest and dividends	18,538.89	
Other operating revenue	3,226.16	$1,196,359.26
Special gifts		
General missions	$ 28,580.22	
Legacies	17,275.89	
Annuity fund transfer	1,449.85	
Work designated gifts		
Indian field	30,879.69	
Foreign field	18,000.30	
Designated gifts		
Indian field	42,622.15	
Foreign field	97,969.59	
General	4,906.94	241,684.63
Sale of assets		
Sale of Rehoboth land	$ 10,000.00	
Sale of chapel	13,354.00	
Cuba equipment	375.00	
Formosa chapel	3,000.00	
Japan buildings	18,430.03	
Japan equipment	325.00	
Profit on sale of common stock	36,462.66	81,946.69
Total revenues		$1,519,990.58
Expenditures		
Operating		
Administrative	$ 69,149.00	
General	34,313.25	
Promotion	14,339.92	

(continued on next page)

Indian field	448,856.54		
Australia	33,246.64		
Ceylon	34,139.03		
Cuba	28,980.58		
Formosa	35,742.15		
Japan	102,549.37		
New Zealand	21,997.15		
South America	49,721.51		
Sudan	528,461.19		
Korea	10,395.67		
Other	1,504.68	$1,413,396.68	
Fixed assets			
Administrative	$ 631.33		
General	28,266.06		
Indian field	78,975.29		
Australia	6,517.94		
Formosa	2,843.92		
Japan	68,047.07		
New Zealand	262.71		
South America	9,835.68		
Sudan	57,016.57		
Korea	749.88	253,146.45	
Total expenditures		$1,666,543.13	
Less expenditures for prior years' commitments		98,935.45	
Total current expenditures from current revenue			1,567,607.68
Excess of current expenditures over current revenue			$ 47,617.10
1960 Synod approved commitments unpaid			111,383.07
Total			$ 159,000.17
Less:			
Prior synod approved commitments cancelled		$ 108,367.24	
Write off accrued fire insurance liability		27,624.20	135,991.44
Decrease in operating fund balance			$ 23,008.73

Annuity fund
Balance sheet
December 31, 1961

Assets	
Cash in bank	$2,961.00
United States government securities	1,739.00
Savings certificates	2,000.00
Total assets	$6,700.00
Liabilities and fund balance	
Annuities payable	$6,700.00

Statement of fund balances
December 31, 1961

Fund balance — (deficit) — January 1, 1961		$(387.59)
Additions:		
Interest earned	$ 171.94	
Gifts	2,000.00	2,171.94
Total		$1,784.35

Deductions:		
Annuity payment	$ 334.50	
Transferred to mission board	1,449.85	1,784.35
Fund balance — December 31, 1961		0

Statement of revenue and expenditures
Year ended December 31, 1961

Revenues:	
Interest earned	$ 171.94
Expenditures:	
Annuity fund payments	334.50
Excess expenditures over revenues	$ 162.56

Pension fund
Balance sheet
December 31, 1961

Assets	
Cash in bank	$ 11,345.66
United States government securities	142,000.00
Total assets	$153,345.66
Liabilities and fund balance	
Employees equity	$ 44,054.04
Fund balance	109,291.62
Total liabilities and fund balance	$153,345.66

Pension fund
Statement of fund balance
December 31, 1961

Fund balance — January 1, 1961		$107,268.76
Additions:		
Interest earned	$3,989.70	
Mission board contributions	3,052.50	7,042.20
Total		$114,310.96
Deductions:		
Pension and death benefit payments	$4,581.24	
Interest paid on termination	438.10	5,019.34
Fund balance — December 31, 1961		$109,291.62

Pension fund
Comparative Statement of revenues and expenditures
Years ended December 31, 1961—1960

	Years ended December 31, 1961	1960
Revenues:		
Mission board contributions	$ 3,052.50	$ 3,054.25
Employees contributions	6,059.89	5,249.00
Interest earned	3,989.70	4,027.70
Total revenues	$13,102.09	$12,330.95

(continued on next page)

Expenditures:		
Pension and death benefit payments	$ 4,581.24	$ 4,438.20
Termination payments	3,581.12	2,374.40
Interest paid on termination	438.10	275.69
Sundry		145.25
Total expenditures	$ 8,600.46	$ 7,233.54
Excess revenues over expenditures	$ 4,501.63	$ 5,097.41

Relief fund
Balance sheet
December 31, 1961

Assets		
Cash in bank	$14,898.01	
United States government securities	66,000.00	
Total assets		$80,898.01
Liabilities and fund balance		
Fund balance		$80,898.01

Relief fund
Statement of fund balance
December 31, 1961

Fund balance — January 1, 1961		$78,505.76
Additions:		
From churches	$ 317.96	
Interest earned	2,074.29	2,392.25
Fund balance — December 31, 1961		$80,898.01

Relief fund
Comparative statement of revenues and expenditures
Years ended December 31, 1961—1960

	Years ended December 31, 1961	1960
Revenues:		
From churches	$ 317.96	$ 658.27
Interest earned	2,074.29	1,972.26
Total revenues	$2,392.25	$2,630.53
Expenditures:		
Excess revenues over expenditures	$2,392.25	$2,630.53

B. *Budgets*

1. *Special requests for* 1962. In addition to the budget allowed by Synod of 1961 for the year 1962, other needs have arisen which the board feels are necessary and should be allowed by synod. We request approval of the following expenditures:

General

Interest, payments and upkeep on missionaries' homes purchased for missionaries while on furlough	$ 5,100.00

Indian		
Follow-up work	$1,000.00	
Crown Point — water line	300.00	
Gallup — Fort Wingate expense	520.00	
Naschitti — butane gas	150.00	
Two Wells — pickup replacement	1,700.00	
Zuni — additional utilities	620.00	4,290.00
Australia		
Rental for Rev. Van Groningen		1,425.00
Guam		
Estimated budget		9,400.00
Philippines		
Salaries — ordained men (half year)	$ 5,000.00	
Salary — layman	4,500.00	
Equipment grants	1,800.00	
Freight to field	3,000.00	
Travel to field	3,000.00	
Cars	6,000.00	23,300.00
Mexico		
Estimated budget	8,700.00	
Cars	6,000.00	14,700.00
Sudan		
Landcrete machine	705.00	
Additional for increased travel and freight expense	45,000.00	45,705.00
Total requested		$103,920.00

2. *Budget requests for* 1963. A complete detailed list of budget requests for 1963 will be submitted to the officers of synod and the members of its advisory committee when synod meets. A summary of these requests follows:

	Amount	%	per family
Administrative, general and promotion	$ 143,700.00		
Indian	504,115.00		
Australia	35,455.00		
Ceylon	37,143.30		
Cuba	29,765.00		
Formosa	51,180.00		
Guam	9,400.00		
Indonesia	29,800.00		
Japan	143,635.00		
Korea	22,760.00		
Mexico	41,400.00		
New Zealand	28,600.00		
Philippine Islands	30,100.00		
South America	63,440.00		
Sudan	688,022.20		
	$1,858,515.50	100	$33.60
Hoped for missionary support	420,000.00	22.7	7.63
	$1,438,515.50		
Quota request — $21 per family (55,319)	1,161,699.00	62.5	21.00
Balance which must come from special gifts	$ 276,816.50	14.8	4.97

Please note that should the above quota be approved and the total received, 37.5% must come from voluntary gifts.

Section nine

Items requiring synodical attention

1. Membership of board, section 1, A
2. Election of member-at-large, section 1, B. (see supplementary report)
3. Representation at synod, section 1, E
4. Term of service and furlough, section 2, A
5. Rehoboth Hospital, section 3, A
6. Naschitti Chapel, section 3, B
7. Zuni school addition, section 3, C
8. Mission work in Guam, section 4, A
9. Mission work in the Philippine Islands, section 4, E
10. Additional missionary for Taiwan, section 5, A
11. Mexico as a foreign mission field, section 6, D
12. Budget and special requests, section 8

May the Lord richly bless all the delegates at synod and cause the work that is done to be wonderfully effective for the furtherance of his Kingdom. The board of foreign missions is grateful for the prayers and the support for missions that has been evident in the past year. May it please the Lord to use our entire church for a mighty witness of his grace to the ends of the earth.

Respectfully submitted,

Board of foreign missions

Henry J. Evenhouse, *executive secretary*

SUPPLEMENT NO. 7-A

(Articles 71, 139, 147)

CHRISTIAN REFORMED BOARD OF FOREIGN MISSIONS

ESTEEMED BRETHREN:

The executive committee of the board of foreign missions has three items which were acted upon after the annual meeting of the board in February, and which must be brought to synod.

I. NOMINATION FOR MEMBER-AT-LARGE

The term of Mr. Joseph T. Daverman will expire with the meeting of synod. He has served our board for six years and is not eligible for re-election. Mr. Daverman was our treasurer and chairman of the finance committee. His efficient and capable leadership will be sorely missed. The executive committee respectfully offers the following nomination, from which synod is to elect a delegate-at-large.

Mr. Sidney De Young
Mr. Peter Kladder

II. CHANGES IN BOARD MEMBERSHIP

Since the publication of the Agenda, several changes have taken place in the classical representation on our board. Rev. Jacob Hasper will soon move to New Jersey and Classis Grand Rapids East has appointed Rev. Arthur Verburg to take his place. Rev. G. J. Rozenboom of Classis Grand Rapids West has accepted a call to Hull, Iowa, and the classis has appointed Rev. Paul Ouwinga as delegate and Rev. Cornelius Schoolland as alternate. Rev. Richard De Ridder is the alternate of Classis Muskegon, replacing Rev. Simon Viss. We request that these men be approved as synodically recognized delegates to the board of foreign missions.

III. ARGENTINA

At the regional meeting of the churches in Tres Arroyos on March 20 and 21, 1962, in complete accordance with the churches in the Netherlands, independence from church union with the Gereformeerde Kerken in Nederland was declared. The new name "Las Iglesias Reformadas en la Argentina" was adopted.

In a letter dated May 2, 1962, the new Reformed Church of Argentina makes several requests of the Christian Reformed Church in the United States.

There are many possibilities of opening new work in the province of Buenos Aires, and they have asked for two men to work in this area. They have also requested one man to work in southern Argentina in the city of Comodoro Rivadavia.

The churches in the Netherlands and in the United States are asked for help in literature work, training of pastors, and radio work.

The executive committee decided to advise the church in Argentina that we are working along the lines of literature and radio and will keep them informed, and requested more detailed information in regard to training pastors.

In the matter of additional missionaries, the following decision was taken:

"We recommend to synod that the board of foreign missions be authorized to call an additional man to serve in southern Argentina, and that the quota be raised thirty cents ($.30) per family to cover this cost. Grounds:

"1. Another man is urgently needed in the southern part of Argentina.

"2. The Reformed Church of Argentina has officially requested an additional man for the south. (Note: The Reformed Church of Argentina has also requested two men for the Buenos Aires area. We do not feel that our board of foreign missions has the financial resources to fulfill this request.)

"3. Our missionaries in Argentina favor this action.

"4. There is a volunteer for this position."

IV. REQUEST FOR SPECIAL OFFERINGS

We respectfully request that synod continue the Christian Reformed board of foreign missions on the list of denominational causes recommended for one or more offerings. Grounds:

1. Quota contributions cover only 52 per cent of our total cost of operation.

2. Reserves have been substantially reduced, compelling us to curtail recruitment of missionaries.

Respectfully submitted,
Christian Reformed Board of Foreign Missions

SUPPLEMENT NO. 8
(Articles 119, 147)

PUBLICATION COMMITTEE

ESTEEMED BRETHREN:

The Publication Committee of the Christian Reformed Church, entrusted with the supervision of all matters pertaining to the activities of the Christian Reformed Publishing House, takes pleasure in presenting its annual report and desires to bring the following matters to your attention.

I. COMMITTEE MEMBERSHIP

A. The business committee is as follows:

Mr. Gerrit Buist
Mr. Ray Van Kuiken
Mr. John C. Vredevoogd
Mr. Lee Wierenga
Mr. Eugene M. Broene

B. The editorial committee counts the following:

Dr. George Goris
Rev. Richard Rienstra
Rev. John Schuurmann
Rev. Clarence Boomsma

The above committees met regularly at least once each month during the course of the year. The combined committees held their sessions the first Thursday of each month and elected the following officers in September 1961:

C. Officers of the publication committee

President — Dr. George Goris
Secretary — Rev. Richard Rienstra
Vice-president and Assistant Secretary — Rev. John Schuurmann
Treasurer — Mr. Gerrit Buist

D. Expiration of term of office

The membership of three members of the committee expires each year. Dr. George Goris has served for a period of six years and must, according to the synodical ruling on tenure of office, retire at this time. We take this opportunity to thank him for his valuable service, especially as president of our committee. The terms of Mr. Ray Van Kuiken and Rev. Richard Rienstra also expire, since these men have each served three years. They are eligible for another term of office.

II. EDITORS AND EDITORIAL MATTERS

A. We are pleased to report that our editors have been able to perform all the duties relating to their responsible positions. The editor-in-chief of the Banner, Rev. John Vander Ploeg, was able, through the generosity of some members of our church, to make a trip to our mission field in Nigeria and also spend some time this past year in Rome, Geneva, Paris, the Netherlands, and London. We trust that this unusual experience will prove to be of real benefit to the editor in his work, and profitable to the denomination and its interests at large. Since the term of our editor expires at this time, in accordance with synodical rules, we are presenting a nomination. (See last paragraph of report.)

B. The committee is happy to report that the reader interest in our church paper is good. On the basis of the survey we mentioned in our report last year, various changes were made, notably in our format. We have appreciated the reaction of our readers to the form as well as to the content of our Banner, and are encouraged by the interest of our reading public. The results we have seen give reason for a measure of satisfaction and call for gratitude to the Lord. We assure you that we shall continue our best efforts to make our publication attractive and appealing to the entire body.

C. Rev. Emo Van Halsema functioned diligently and faithfully in his capacity as editor-in-chief of De Wachter. His lectureship at Calvin College was terminated at the end of the 1960–1961 school year. In view of the fact that Rev. Van Halsema had no vacation during the period of his editorship, the committee decided in March of 1961 that he be given a two and half months vacation. The brother took advantage of this opportunity by making a trip to the Netherlands. During his absence Rev. William Haverkamp served as editor. Since the term of the editor of De Wachter expires at this time, we respectfully request synod to give a direct appointment as editor of De Wachter for two years to Rev. Emo F. J. Van Halsema. We make this recommendation, in view of the following:

1. There is no rule for the retirement of an editor of De Wachter at a specific age.

2. It is a part-time position, and he is able to fill it.

3. The number of men capable of filling this position is very limited. In the event that synod would desire an election, the committee is prepared to present a nomination.

D. De Wachter

Although this magazine receives a good reception by its limited number of readers, the committee, during the course of the year, studied the possible discontinuance of the publication of De Wachter or reducing its size or increasing the subscription rate. The number of subscribers has been steadily decreasing, and the financial loss entailed over the years has been steadily mounting. The full committee having studied a detailed report covering the last 16 years of this publication, feels constrained to present the following. We recommend that synod decide to

publish De Wachter as a bi-weekly beginning January, 1963, for the following reasons:

1. The loss sustained in publishing De Wachter for the year 1960 was $13,709; for the year 1961 it was $16,409. Over a period of 16 years the loss has totaled $150,000. Such an excessive loss can not be continued.

2. The total manufacturing costs of publishing De Wachter could be reduced by 50% if it were published as a bi-weekly. It would still operate at a loss, but synod might condone its publication on the ground that there is still need for a church publication in the Holland language. This is a matter that the church must consider.

Full data and complete figures on this entire matter are available and will be presented if synod desires them.

III. BUSINESS ACTIVITIES

We are carrying out synod's instruction to publish the three Forms of Unity in a single booklet. This booklet will include a preface giving a brief introduction to the Christian Reformed Church.

On the basis of information gleaned from the replies to our reader's survey we decided to change the format of The Banner. Sample copies of the first issue of the new format of The Banner were sent to all non-subscribers who are members of the Christian Reformed Church. The sample mailing was accompanied by a special offer encouraging the non-subscribers to become readers of The Banner. This denomination-wide direct-mail campaign proved to be very fruitful. Over 2,100 new subscriptions to The Banner were obtained. As of March 1, 1962, there are 42,000 paid subscriptions to The Banner.

Subscriptions to De Wachter have dropped from 5,300 to 5,160 during the past year.

From time to time entire classes of school children, ladies societies, and Mr. & Mrs. clubs tour our premises. Many out-of-town visitors also visit us. We encourage this, and they are very welcome. The majority of our visitors express amazement at the scope of our operation. In order to acquaint the membership at distant places with our activities, we have made a 28-minute, 16 mm. color-sound film, which is available free of charge to our church and school organizations. We trust that many will avail themselves of this opportunity to see what the Lord has enabled us to do in this important phase of his kingdom.

The annual financial report presented herewith will reflect in greater detail the scope of business activities in 1961.

IV. MATTERS REQUIRING ACTION BY SYNOD

1. Election of committee members

a. For a three-year term (one to be elected)

Rev. Richard Rienstra (eligible for re-election)
Dr. Jacob H. Bruinooge

b. For a three-year term (one to be elected)
Mr. Ray Van Kuiken (eligible for re-election)
Mr. John Peterson, Sr.

c. For a three-year term (one to be elected)
Rev. Henry De Mots
Rev. John Weidenaar

2. Election of editor of The Banner for a two-year term
Rev. John Vander Ploeg
Dr. John H. Bratt

3. Request for appointment of the present editor of De Wachter to continue in his office for another two years.

4. Recommendation to make De Wachter a bi-weekly.

Humbly submitted,
Richard Rienstra, *Sec'y*

BALANCE SHEET
The Publication Committee of the Christian Reformed Church, Inc.
Grand Rapids, Michigan
December 31, 1961

ASSETS

CURRENT				
Cash on deposit			$35,343.60	
Accounts receivable			56,499.25	
Inventories			75,406.69	
Prepaid expense			10,651.36	
TOTAL CURRENT				$177,900.90
OTHER				
New equipment fund investments			$46,962.80	
Supplies inventory and meter deposits			6,523.41	53,486.21
FIXED				
Land and building	$527,200.76	$ 53,045.33	$474,155.43	
Mach. & equipment	269,056.85	106,739.60	162,317.25	
Rental	13,372.08	2,118.00	11,254.08	
	$809,629.69	$161,902.93	$647,726.76	647,726.76
				$879,113.87

LIABILITIES

CURRENT			
Accounts payable		$ 7,749.93	
Accrued expenses		10,503.93	
Current requirement on long-term indebtedness		17,769.25	$ 36,023.11
LONG-TERM			
Mortgage payable		$43,854.62	
Less current requirements		17,769.25	26,085.37

DEFERRED INCOME			
Unearned subscriptions		$89,310.44	
Rent		300.10	89,610.54
RESERVE FOR PENSION			15,035.27
			$166,754.29

CAPITAL

OPERATIONS		$593,112.88	
CONTRIBUTED			
Building	$115,700.75		
Furnishings	3,545.95	119,246.70	$712,359.58
			$879,113.87

STATEMENT OF INCOME AND EXPENSE

The Publication Committee of the Christian Reformed Church, Inc.
Grand Rapids, Michigan
Year ended December 31, 1961

INCOME			
Subscriptions and sales			$550,052.60
COSTS			
Merchandise for resale		$ 58,704.76	
Material		141,025.63	
Labor		83,628.70	
Manufacturing expenses		75,462.91	
Contributors		18,717.36	
Mailing costs		36,074.63	413,613.99
			$136,438.61
GENERAL AND ADMINISTRATIVE			
Direct (clerical - editorial - managerial)		$ 80,220.39	
Indirect (depreciation - insurance - office supplies - postage-utilities)		37,205.65	$117,426.04
INCOME OVER EXPENSE			$ 19,012.57

We have examined the balance sheet of the Publication Committee of the Christian Reformed Church, Inc., Grand Rapids, Michigan, as of December 31, 1961, and the related statement of income 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.

In our opinion, the accompanying balance sheet and statement of income present fairly the financial position of the corporation at December 31, 1961, and the results of its operations for the year then ended, in conformity with generally accepted accounting principles applied on a basis consistent with that of the preceding year.

KAUFFMAN, HUNGERFORD & CO., C.P.A.

SUPPLEMENT NO. 9

(Articles 17, 56, 57, 58, 66, 108, 139, 147)

THE BOARD OF TRUSTEES OF CALVIN COLLEGE AND SEMINARY

ESTEEMED BRETHREN:

— The board of trustees of Calvin College and Seminary is pleased to present its report, together with its recommendations. A supplementary report will be submitted after the May meeting of the board.

I. INFORMATION

A. *Board of trustees*

1. Officers. The present officers of the board are:

President, Rev. John Breuker
First vice-pres., Rev. John Gritter
Second vice-pres., Dr. George Goris
Secretary, Rev. John F. Schuurmann
Assistant sec'y, Dr. Daniel De Vries
Treasurer, Dr. Daniel De Vries

2. Meeting

The winter meeting of the board, held during the first week of February, 1962, required four days of intensive work. The agenda of the meeting consisted of material presented by the executive committee, reports of the president of the seminary, of the president of the college and of the committees of the board.

3. Executive committee

Currently the following ministers are serving on the executive committee: John Breuker, Arthur De Kruyter, George Goris, John Gritter, Richard Rienstra, John Schuurmann, and Thomas Yff. The non-ministerial members are Dr. Daniel De Vries, Dr. Ernest Feenstra, Dr. Henry Kreulen, Mr. George Tinholt, and Mr. Richard Tolsma. The executive committee meets monthly and the attendance at the meetings has been very good.

4. Committees

a. Long-range planning committee

1) The committee reported on the following major projects:

a) *Residence Halls and Dining Hall construction.* Plans and specifications for these structures were completed by mid-June, 1961, and bids were presented on June 29. The bids ranged from a high of $1,788,500 to the low bid of $1,591,797 presented by the Beckering Construction Company. All bids were below the estimates and conjectures that had been made. On the recommendation of the long-range planning committee the contract was awarded by the executive committee to the Beckering Construction Company. Building operations began immediately

with ground-breaking ceremonies conducted on July 3. The Beckering Company has indicated a 365-day completion which will allow the months of July and August, 1962, for furnishing the buildings.

The three buildings named above will house and serve food to almost 500 freshman students and thus represent a beginning in the fulfillment of a long need for proper housing of Calvin students. The structures are of unusually simple but artistic design and represent months of effort to squeeze the largest possible amount of durability and functional worth out of our construction dollars. The bulk of the fund necessary came by way of a long-term loan from the Federal Home and Housing Agency. College planning associates, an affiliate of Saga Food Service, designed the interior of the dining hall with a view to lowest possible costs in food service to students.

b) *Roadways, sidewalks, sewer lines, power lines, water distribution, lighting, drainage, landscaping, and intercommunication.* These are aspects of campus planning which require specialized consultants. Moore and Bruggink Associates of Grand Rapids have worked with our four architectural firms, as well as with the administration and your committee, in order to make these utility lay-outs usable and economical for a long future.

The long-range planning committee and the executive committee authorized execution of only those phases of utilities lines and roads as are necessary to existing structures, but outlines and diagrams are completed for large portions of contemplated Knollcrest expansion.

c) *Library-classroom — Heritage Hall structure.* This structure was designed by the Perkins and Will-J. & G. Daverman Architectural "team" and was on the drawing boards already late last spring. It is essentially the core of a future library for the college and the seminary, but for an interim period much of the space is allocated to temporary classrooms and has been designed to allow for extensive expansion without violating aesthetic considerations. The feature of the building is a wing called "Heritage Hall" which will house calvinalia of many types, but particularly books and microfilms.

Six bids for the construction of the library-classroom building were submitted on November 14, 1961. They ranged from $937,800 down to $869,890. The executive committee awarded the contract to the Beckering Construction Company, low bidder. Ground-breaking ceremonies were held on a cold Saturday morning in late November. The classroom portion of the building is slated for completion by September, 1962, and the entire structure should be completed by November 15. There are "penalty clauses" in both cases. The severity of this winter's temperatures as well as heavy snowfall has slowed construction.

d) *Track and playing fields.* These areas were brought to a usable stage of completion by last September. Though they are distant from the Franklin street campus, they are used heavily in the physical education and intramural sports programs — in suitable weather. This project was dedicated in a separate ceremony on the day of ground-breaking for the Library-Classroom-Heritage Hall building.

e) *Gymnasium planning.* Board of trustees' authorization to proceed with gymnasium planning goes back to 1941. At long last sketches are being drawn by Perkins and Will. When approved, the preliminary work will be turned over to the Stapert-Bulthuis architectural firm in Kalamazoo for detail drawing.

The architects have documents conveying our ideas of a physical education building and there is a statement of 12 principles adopted by the long-range planning committee, which will be used as a guide in the programming and designing of this building.

These actions were approved by the board.

2) *Request for authorization.* With respect to the request for authorization to begin programming five additional buildings on the Knollcrest campus the board of trustees instructed the long-range planning committee to proceed with the programming and design phases of a music-speech auditorium, a chapel, an administration-classroom building, a science building, and a student union at a pace determined by the projected needs of the college, and the long-range planning committee was authorized to purchase architectural services that are necessary to carry this out, contracts for which shall be approved by the executive committee.

b. Committee on interview by the board of trustees with prospective candidates for the ministry.

Since the Synod of 1961 decided "that students of Calvin Seminary be interviewed for candidacy to the ministry in the Christian Reformed Church by the board of trustees of Calvin College and Seminary" a committee was appointed to advise the board with respect to implementing this decision.

This committee presented its report to the board and the board concurred with the recommendation that the procedure be as follows:

Step one: Previous contact with seminary students:

Synod decided "that both the faculty and board shall seek ways for more intimate contact with students during their seminary training." This decision as it stands refers to more contact with *all* seminary students. We are considering how to implement that. However, we feel that the emphasis just now is on the senior seminary students. To effect closer contact with them we recommend the following:

1) A profile on each senior seminary student shall be set up, containing a photograph, together with a record of interviews held with him before he was admitted into the seminary and before he received license to preach, including notations by the secretary of the examining group, the board's decisions in these matters, and any further action by the board concerning him.

2) The file of the seminary faculty shall be consulted when necessary.

3) Each senior seminary student shall be visited at least once during his senior year. These visits shall be made by the ministers on the executive committee and other ministers on the board who live within reasonable distance. The visitor in each case shall decide whether the

visit shall be made at the home of the student or at the seminary. The secretary of the executive committee shall prepare the schedule.

4) The visitor shall report his impressions of each student visited, which report shall be placed in the profile mentioned above.

Step two: Definite preparations for the interviews:

It is logical that this interview shall come after the board's interviews for admission in the seminary and for licensure. The secretary of the executive committee, in consultation with the president of the seminary, shall decide the appropriate place on the agenda.

The seminary president shall make timely announcement to the senior class. The secretary of the executive committee shall make timely announcement in the church papers, so that possible applicants not attending the seminary may be informed. Both announcements should include statement of credentials needed.

Step three: The interview:

Synod called it an "interview," not an examination. The following procedure shall be followed:

1) A committee appointed by the president of the board shall report on the credentials of the brethren to be interviewed.

2) "The seminary faculty shall present . . . a complete statement of the student's academic qualifications and a recommendation regarding doctrinal soundness, spiritual fitness, and personality" (Acts of Synod, 1961, p. 54). This shall be read first to give the board a general idea of the person involved, and to suggest points on which the board may want more light.

3) The profile on each person, mentioned under One, shall be presented by the assistant secretary of the executive committee.

4) The board shall meet in groups for interviews. The executive committee shall appoint an examiner for each group a month before the board meeting so that there will be time for preparation.

5) The interview in the group:

a) Each applicant shall send to the secretary of the board, before the board meeting, a sermon which he has used in preaching. The secretary shall assign it to two members of the group for examination and these members shall report their findings at the group meeting.

b) The examiner shall ask of each applicant a few leading questions in dogmatics, for a sampling of his knowledge. These may arise out of the faculty's statement regarding the applicant or the sermon.

c) Each applicant shall be examined as to his wholehearted commitment to the Reformed faith and his readiness to sign the Form of Subscription.

d) Each shall be examined as to his personal spiritual life, his devotion to the Lord, his motives for seeking the ministry, and his loyalty to the church in regard to membership in lodges, common grace, amusements, and Christian education.

e) Members of the group shall have opportunity for further questions.

f) The group shall decide on its recommendation to the board concerning these applicants.

6) The board shall hear the reports of the groups, carry on further discussion and interviews where necessary, consider the applicants one by one, engage in prayer for guidance, and vote by ballot.

7) The applicants shall be called in and informed of the decisions.

8) The board shall authorize its secretary to report to synod the names of those recommended for candidacy, and present its report on the interview.

Step four: Action of synod:

This is a suggested course of action, consistent with the board's procedure which may facilitate the work of synod. We suggest the following procedure:

1) The board of trustees submits "its recommendations and report on the interviews for candidacy to synod."

2) The statement of the faculty regarding these men, made to the board, is made available to synod.

3) Synod may inquire more fully into qualifications of the applicants.

4) After satisfying itself synod:

a) asks for divine guidance in making this weighty decision,

b) votes by ballot to declare (or not to declare) these men candidates for the ministry in the Christian Reformed Chruch,

c) announces its decision to the men involved,

d) authorizes its clerk to announce their candidacy in the church papers with the time for eligibility for calls fixed.

c. Calvin College pension committee

1) to appoint Mr. Lester Ippel to the pension committee to replace Mr. Fred Winter who had to resign because of ill health. Mr. Ippel's term will expire June 1, 1963.

2) to reappoint Mr. T. Noordewier and Rev. J. Schuurmann to the pension committee, their terms to expire June 1, 1965.

3) to make Rev. E. Pekelder's appointment "official" by appointing him retroactively to June, 1959, his term to expire June 1, 1963.

5. Class visits

Members of the executive committee, together with members of the board of trustees from Illinois, Indiana, Michigan, Wisconsin and Ontario, have visited classes of those members of the faculties who are being considered for reappointment. Three visits of each professor were assigned and the submitted reports were available to the board of trustees in considering its recommendations to synod.

B. *Seminary*

1. Faculty

a. All the members of the faculty have signed the Form of Subscription.

b. Dr. Henry Stob is serving as faculty secretary and Dr. Fred Klooster as seminary registrar.

c. Dr. Bastiaan Van Elderen — leave of absence. The board recognized the honor bestowed upon Dr. Bastiaan Van Elderen in being invited by Dr. Joseph P. Free to teach and serve as director in the Near East School of Archeology and Biblical Studies in Jerusalem and to assist in excavations at Dothan, confirmed the action of the executive committee in granting him a leave of absence, and expressed its appreciation of his engagement in archeological pursuit.

d. Dr. F. H. Von Meyenfeldt — withdrawal. Dr. F. H. Von Meyenfeldt of Hilversum, the Netherlands, has definitely withdrawn himself from consideration for the Old Testament department at our seminary.

e. Publications. "Are You a Traditionalist?" by Dr. Ralph Stob, and "The Significance of Barth's Theology" by Dr. Fred Klooster have been published and "Principle and Practice" by Dr. Henry Stob will soon be published.

The board decided that the professors be congratulated and be encouraged to continue theological publication.

f. Invitation to AATS. "The American Association of Theological Schools" has been invited to send a team to survey our seminary in the fall of 1962. This survey will consist of observing classes and interviewing both administration and faculty. A report of the findings will be submitted to the seminary.

g. Seminary library budget. The board approved the recommendation of the advisory committee that the board of trustees authorize an expenditure of up to $3,000 for seminary books and periodicals during the current year, this amount to be over and above that already provided in this year's budget and to be used to receive a matching grant from the Sealantic Fund, Inc.

2. Students

a. Enrollment. The present enrollment in Calvin Seminary is 109. These are: 26 juniors, 26 middlers, 41 seniors, 10 graduate students, 4 part-time students and 2 unclassified.

b. A sub-committee of the executive committee interviewed 29 college students for pre-enrollment in the seminary, and the executive committee decided to pre-enroll these.

c. Licensure to exhort

1) Extension of licensure. The licensure of three senior seminarians who were absent for a year of field work was extended.

2) Continuation of licensure. The licensure of five seminarians, licensed until October, 1961, was continued.

3) Granting of licensure. Five seminarians were given the privilege of licensure to exhort in our churches.

4) Extension of licensure. A graduate of our seminary who has attended the Free University, who is working to complete his doctoral thesis, and who upon the completion of his theological education intends to enter the ministry of the Christian Reformed Church, was granted extension of licensure until February, 1963.

C. *College*

1. Faculty

a. All the members of the teaching staff have signed the Form of Subscription.

b. At its last meeting the board took action on the appointment of 31 members of the college staff. Interviews were held with those teachers recommended for indefinite tenure and with those who were considered for an appointment to the college staff. The list for synod's approval appears in part II of this report.

c. Death of Professor Henry Van Til. On September 28, 1961, professor Henry Van Til died suddenly of a heart attack. The executive committee as its October meeting instructed its secretary to formulate a resolution of sympathy to be published in The Banner. He presented a copy of the resolution together with a gift to Mrs. Henry Van Til. The board of trustees, in full session in February, took cognizance of the sudden passing of Professor Henry Van Til and adopted a resolution of sympathy which was presented to Mrs. Van Til by two members of the board.

d. Leaves of absence. The board decided:

1) That Professor James Bosscher be granted a one-year leave of absence without pay to take advantage of a National Science Foundation Faculty Grant.

2) That Professor Theodore Rottman be granted a one-year leave of absence without pay in order to take advantage of a Danforth Foundation Grant.

e. Evaluations of Calvin's academic program. The board took note of the reports of the North Central Association and the National Council of Accreditation of Teacher Education as presented in the college president's report and commended the faculty in its attempt to improve the teacher education program.

2. Curriculum

Introduction of Spanish. Because a provisional appointment was given to Mr. David Vila to begin teaching in September, 1963, and unless someone in addition to Mr. Vila can be found to teach Spanish next year, the introduction of Spanish into the curriculum will have to wait until September, 1963.

3. Students

a. 565 students enrolled in the 1961 summer session as compared with 494 in 1960.

b. The college enrollment for the first semester of the school year 1961–62 was 2,412, an increase of 180 over last year. The United States is represented by 30 states, Canada by seven provinces, while there are students from six foreign countries. The enrollment in the college at the beginning of the second semester was 2,308, as compared with 2,150 last year.

c. Dean's list. It has been decided to recognize, publicly, high scholarship achievements among Calvin College students by the publication of a "Dean's list." The Dean's list shall be compiled and published at the end of each semester. It shall indicate the names of all full-time students who during the semester achieved a 3.5 (or better) grade-point average.

d. New scholarship

The Spalink memorial missions scholarship. The John Spalink family pledged a sum of money to be deposited with the college, income from which will provide a $500 stipend for a scholarship, established in memory of their son, John Spalink, Jr. This will be an annual scholarship, awarded to a worthy senior student who shows a definite interest in a missionary vocation, at home or abroad. The board is grateful for this generous gift.

D. Property and finance

1. Revised budget for 1961–62. The board adopted the revised operating budget for 1961–62 in the amount of $1,722,760.

2. Auditor's report. The board accepted the auditor's report for the fiscal year 1960–61 as the official financial report for that year.

3. Investment policy. The board of trustees made the following decisions with respect to the investment policy:

a. That Dr. Daniel De Vries and Mr. Herman Fles, together with Mr. Henry De Wit, constitute the advisory committee for investments.

b. That the duties of the advisory committee shall consist of:

1) Advise the board of trustees with respect to its investment policy.

2) Carry out the investment program according to the policy of the board of trustees.

4. Legislative representative. The association (Michigan) of church related colleges is exploring the feasibility of organizing a corporation and establishing a common office for the purpose of planning, conducting, coordinating, supervising and financing activities which promote the spiritual and material well-being of the private institutions of higher learning in Michigan.

The board decided that this merited investigation and therefore gave tentative approval.

5. Dormitory room and board charges. The board decided to adopt the fee schedule of $350 per semester for the new Knollcrest dormitory and dining hall facilities.

6. Building names

a. Building name policy. The board, in session in February, 1960, decided that the college be governed by the following considerations in naming the buildings to be constructed on Knollcrest:

1) The major college buildings on the Knollcrest campus shall be given appropriate names other than merely functional designations.

2) As a general rule, the name to be considered should involve an appropriate concept or an historical place or event which stems from our religious, ethnic, or cultural background.

3) Naming a building to honor a person, either for his (or her) significant contribution to the life of the church or the college, or to honor a gift or a memorial, shall be permitted, but each case shall be considered on its own merits and in keeping with our gift solicitations policy. Notice: Precedents exist in using such names — Hekman Memorial Library, Cayvan Room.

4) The naming of parts of buildings or areas on the campus, where this is deemed to be appropriate shall follow the policy given above.

5) Names shall be submitted by the college administration to the board of trustees for final approval.

b. Consensus. It was the consensus in the board:

1) That in naming a building to honor a person we restrict ourselves to early Christian Reformed Church history.

2) That we further restrict ourselves to pioneering and moving spirits in the early history of the Christian Reformed Church.

c. Naming of buildings. In keeping with the policy governing the naming of the Knollcrest campus buildings it was decided:

1) That the projection on the south side of the library-classroom building be named Heritage Hall.

2) That the dining hall be named Knollcrest Hall.

3) That the classroom wing of the library-classroom building be named after Rev. John J. Hiemenga.

4) That the left wing of the men's dormitory be named after Rev. Jacob Noordewier.

5) That the right wing of the men's dormitory be named after Rev. Douwe Johannes Vander Werp.

6) That the left wing of the women's dormitory be named after Miss Johanna Veenstra.

7) That the right wing of the women's dormitory be named after Rev. Henry Beets.

8) That the core area of the future library for the present remain unnamed.

7. Gifts received

a. The Knollcrest festival. At the end of the third Knollcrest festival in June, 1961, the festival fund had grown to better than $25,000. The festival committee is setting $20,000 as the goal to attain for this year

alone. With this large an income, the cost of the furnishings of the first women's residence halls will be covered.

b. Cayvan record collection. Mr. Leo Cayvan has continued his annual gift of new recordings. This year he added another $589 worth of fine records.

c. The Van Raalte papers. Although we have not yet officially received the Van Raalte papers, Mr. William B. Eerdmans, Sr., has graciously given us custody of them. He has declared his intent of giving the papers to Calvin College and Seminary. The acquisition of these papers is one of the most important our library has ever made.

d. The General John Schouten bequest. Calvin College, along with Hope and Olivet colleges, is named as a participant in the bequest of the estate of Lieutenant General John Schouten, a member of the East Congregational Church of Grand Rapids. Three-fourths of the estate, estimated at $200,000, will be made available to the three colleges upon the demise of Mrs. John Schouten. One-fourth of the estate will continue in an investment trust with annual dividends shared equally by the three colleges.

e. The faculty academic-enrichment fund. Through voluntary faculty contributions, a faculty summer study fund was created. The resources of this fund have now been augmented by a singularly fine gift made by the Edward Hekman and Samuel Tamminga families in memory of their father, Mr. John Hekman, a long-time member of the board of trustees of Calvin College. The trust fund, valued in excess of $25,000, will provide an income to swell the funds available for the Calvin College faculty academic-enrichment program.

The board is truly grateful for these generous gifts and this bequest.

II. RECOMMENDATIONS

A. *Seminary*

1. Appointments and reappointments

a. Reappointment of president John H. Kromminga. The board recommends that Dr. John Kromminga be reappointed as president of the seminary with indefinite tenure.

Grounds:

1) This is in accordance with the recommendation of the seminary faculty.

2) This is in harmony with the standing rules for the reappointment of a seminary president.

b. Reappointment of professors

1) Harold Dekker, Th.B. The board recommends that Rev. Harold Dekker be reappointed as associate professor of missions with indefinite tenure with the understanding that if synod does not adopt the revised rules on rank and salary the recommendation is for professor with indefinite tenure.

2) Fred H. Klooster, Th. D. The board recommends that Dr. Fred H. Klooster be reappointed as professor dogmatic theology with indefinite tenure.

3) Carl Kromminga, Th. B. The board recommends that Rev. Carl Kromminga be reappointed as associate professor of practical theology with indefinite tenure with the understanding that if synod does not adopt the revised rules on rank and salary the recommendation is for professor with indefinite tenure.

4) Martin Monsma, A. B. The board recommends that Rev. Martin Monsma be reappointed as associate professor of practical theology with indefinite tenure with the understanding that if synod does not adopt the revised rules on rank and salary the recommendation is for professor with indefinite tenure.

5) Marten H. Woudstra, Th. D. The board recommends that Dr. Marten H. Woudstra be reappointed as professor of Old Testament with indefinite tenure.

c. Nomination for the chair of church history. The board of trustees presents the names of Dr. John Bratt and Dr. Louis Praamsma as a nomination for the chair of church history.

2. Rank and salary of seminary professors not holding doctor's degrees.

The board recommends that synod adopt the following rules with respect to the rank and salary of seminary professors not holding doctor's degrees:

a. To be eligible for appointment or promotion to the rank of professor a candidate must:

1) Either have earned a doctor's degree from a reputable institution, and have completed a minimum of six years of full-time teaching on the seminary level, or

2) Have demonstrated by exceptional academic achievement, over a period of years, qualifications for appointment obviously equivalent as professional preparation to the requirements for such rank.

Grounds:

a) This is consistent with the requirements for their original appointment to the seminary faculty.

b) This is consistent with the rules which pertain to the college faculty.

c) This is important for the prestige and influence of our seminary.

b. The board shall encourage and generously support all efforts by members of the seminary staff to obtain doctor's degrees.

c. These regulations shall go into immediate effect, applying therefore, also to the reappointments now pending.

B. *College*

1. Appointments and reappointments

The board of trustees submits the following appointments for approval:

1) Edgar Boevé, M.S.D., was reappointed as assistant professor of education for two years.

2) Ervina Boevé, A.M., was reappointed as director of drama for two years.

3) Herman Broene, Ph.D., was reappointed as associate professor of chemistry for two years.

4) Donald Byker, A.B., was appointed as assistant in speech for one year.

5) Winifred Byker, A.B., was reappointed as assistant in physical education for one year.

6) John De Bie, A.M., was reappointed as assistant professor of history with indefinite tenure.

7) Roger J. Faber, Ph.D., was reappointed as associate professor of physics for four years.

8) Roger D. Griffioen, Ph.D., was reappointed as assistant professor of physics for two years.

9) Henry Holstege, A.M., was reappointed as assistant professor of sociology for two years.

10) Ann M. Janssen, Ph.D., was reappointed as professor of speech with indefinite tenure.

11) Bernard Kreuzer, A.M., was reappointed as instructor in German for two years.

12) Philip Lucasse, A.M., was reappointed as dean of men with indefinite tenure.

13) Theodore Minnema, Th.D., was appointed as assistant professor of Bible for two years.

14) Donald Oppewal, Ph.D., was reappointed as assistant professor of education for two years.

15) Peter Oppewall, Ph.D., was reappointed as associate professor of English for two years.

16) Arthur J. Otten, A.M., was reappointed as assistant professor of French for two years.

17) Robert T. Otten, Ph.D., was reappointed as professor of classical languages with indefinite tenure.

18) Bernard Pekelder, Th.B., was appointed as college pastor for two years.

19) Louis Rus, Ph.D., was reappointed as associate professor of English for two years.

20) J. Marion Snapper, Ed.D., was reappointed as associate professor of education for four years.

21) Bernard Ten Broek, Ph.D., was reappointed as associate professor of biology for four years.

22) Gertrude Vander Ark, A.M., was reappointed as assistant professor of education for two years.

23) Steve Van Der Weele, Ph.D., was reappointed as professor of English with indefinite tenure.

24) Ernest Van Vugt, A.M., was reappointed as assistant professor of classical languages for two years.

25) George Van Zwalenberg, A.M., was reappointed as assistant professor of mathematics for two years.

26) David Vila, B.D., A.M., was given a provisional appointment to the modern language department for one year.

27) A. Donald Vroon, A.B., was reappointed as assistant in physical education for two years.

28) Mary Ann Walters, A.B., was appointed as assistant in English for one year.

29) Johan Westra, A.M., was reappointed as assistant professor of history and political science for two years.

30) John Zegers, A.M., was reappointed as instructor in modern languages for two years.

31) Paul J. Zwier, Ph.D., was reappointed as associate professor of mathematics for six years.

2. Curriculum

Dutch language requirement. The board adopted the following modern language requirement:

"Each pre-seminary student shall be required to take three years of Dutch or German (in terms of college credit) with the option of eliminating the third year if, at the end of the second year, he can pass an examination demonstrating reading competence in the language."

This requires synodical approval.

3. Scholarships

a. Christian high school scholarships. The board decided that the number of Christian high school scholarships be increased by 10, which scholarships would be awarded at large to Christian high school students who are particularly qualified. Thus, in any given year any high school, large or small, could have one or several awards. Each Christian high school would, however, still be assured one grant.

Ground:

The apportionment of granting scholarships on the basis of one to every Christian high school provides a too-mechanical approach to making awards.

This requires synodical approval.

b. Upper-classmen scholarships. In view of the few opportunities for upper-classmen to receive scholarships the board decided to add the following scholarships:

Three sophomore-student scholarships

One junior-student scholarship

Four senior-student scholarships

Qualified students, without limitations being placed upon course programs, shall be eligible to compete.

This requires synodical approval.

4. Recommendation to the Synod of 1962 from the board of trustees of Calvin College and Seminary relative to dormitory and dining-hall financing.

In connection with the loan of $1,600,000 which Calvin College and Seminary has negotiated with the Housing and Home Finance Agency of the United States government for the financing of the construction of the two new dormitories and the dining hall on the Knollcrest campus the board of trustees of Calvin College and Seminary presents for adoption by the Synod of 1962 the following resolution:

Be it, and it is hereby resolved by the 1962 Synod of the Christian Reformed Church that the following action to be taken by Calvin College and Seminary be approved:

1. the issuance and sale at par of $1,600,000 in Calvin College and Seminary dormitory and dining hall bonds, series 1961, such bonds to bear interest of 3½% per annum to mature in installment on April 1 of each year in various amounts commencing with $20,000 on April 1, 1964, and ending with $75,000 on April 1, 2001,

2. the signing and recording of a mortgage in the form of a trust indenture to be a first mortgage on (a) the two new dormitories and the dining hall being erected on the Knollcrest campus, and the land on which they are located and immediately surrounding them and (b) the net revenue to be derived from said dormitories and dining hall,

3. the deposit in escrow with the trustee under the trust indenture for the further security for the bonds, of unrestricted and otherwise unencumbered endowment fund securities consisting of government bonds and/or securities listed on the New York stock exchange yielding in total not less than $10,000 yer year, and it is

Further resolved that when the said trust indenture shall have been duly executed by the officers of Calvin College and Seminary as designated by the board of trustees thereof, and delivered, it shall be and constitute, as long as any bonds secured thereby are outstanding, a lien on the property therein described including the securities deposited in escrow, superior to any right, title, or interest, legal or equitable, of the Christian Reformed Church.

a. To authorize the board of trustees to mortgage the dormitory and dining hall properties.

b. To create an endowment fund escrow account in which certain unrestricted endowment funds are to be placed in escrow to guarantee adequate annual income for the liquidation of the dormitory and dining hall indebtedness.

Humbly submitted,
The board of trustees of
Calvin College and Seminary
J. F. Schuurmann, *sec'y*

SUPPLEMENT NO. 9-A

(Articles 56, 57, 58, 62, 66, 108, 139, 145, 147)

THE BOARD OF TRUSTEES OF CALVIN COLLEGE AND SEMINARY

ESTEEMED BRETHREN:

On behalf of the board of trustees of Calvin College and Seminary the following supplementary report is submitted. The spring meeting of the board was held May 22-25, and requires the appearance of a supplementary report. This report will follow the outline of the previous report.

I. INFORMATION

A. *Board of Trustees*

1. *Meeting*

The spring meeting of the board of trustees began on Tuesday morning and adjourned on Friday evening. The president of the seminary and the president of the college submitted reports which were acted upon and the work of the executive committee with its recommendations was considered. The reports of several committees were considered. A great deal of time was spent examining and interviewing students desiring to enter the seminary, students who are seeking licensure to exhort, and seminary graduates who aspire to be candidates for the ministry.

2. *Executive Committee*

Since synod must elect two lay members from the Central District as well as one from the Midwest District it was deemed advisable to choose only the minister members of the executive committee to take office September 1, 1962. The following seven ministers were elected by ballot to serve on the executive committee: John Breuker, Henry De Mots, George Goris, John Gritter, John Malestein, Richard Rienstra and John Schuurmann.

The executive committee was authorized to elect the five lay members at its first meeting after the Synod of 1962.

3. *Reduction in Board Membership*

In response to the Overture of Classis Grandville asking synod to devise ways and means to effect a reduction in the membership of the various boards of synod and in the membership of their respective executive committees (Overture No. 7, p. 281) the board adopted the following resolution:

"The board of trustees of Calvin College and Seminary in its meeting of May 24, 1962, took notice of Overture No. 7 (p. 281, Agenda) to synod which urges a reduction in the membership of the board of trustees and other boards. The board of trustees requests that before any

reduction in membership is made that it be given full opportunity to study the matter and give expression of its views."

B. *Seminary*

1. *Items of Interest*

Thirty-seven seminary students graduated with the B.D. degree and two with the Th.M. degree on June 1, 1962. Twenty-four seminarians were licensed to conduct religious services in the Christian Reformed Church and fourteen graduates of the seminary received extension of their licensure to exhort. Upon considering the recommendations of the seminary faculty, and after interviews with the applicants, the board of trustees unqualifiedly admitted eighteen students to the seminary and also admitted twenty-six students, contingent upon removal of academic deficiencies.

2. *John M. Zinkand* — Declination

Dr. John M. Zinkand declined the invitation to lecture for one year in the Old Testament Department of the seminary.

3. *Diamond Jubilee Scholarship*

The Diamond Jubilee Scholarship was awarded to Mr. Derk Oostendorp, senior student at the seminary.

4. *Matter of Seminary Presidency*

The board, after considering Overtures No. 13 and 18, and Appeals No. 4, 5 and 6, presents the following official answer to synod on the matter of seminary presidency:

a. Concerning the history of the office of president.

Historically it must be noted that need for a president was brought to the attention of the curatorium by the faculty in 1926. A committee was appointed to study the matter, the substance of which came to the attention of the curatorium in May, 1931. The matter was referred to the executive committee with instructions to confer with the faculty. The report of the further study was brought to the curatorium during the same session. This report contained several recommendations and the curatorium decided the following (Minutes of Curatorium, May, 1931, No. 84):

1) To have a more permanent head of the seminary than in the past.

2) To appoint him for four years and to consider him eligible for reappointment.

3) To abolish the principle of rotation so that the board may both now and in the future when this quadrennial election takes place, select from among the seminary faculty members whom they consider best qualified.

4) To seek the advice of the faculty before such an election takes place, and

5) To designate the one who is elected "Seminary President."

Pursuant to this decision the curatorium asked the faculty for recommendations for the position. The faculty was not prepared so cura-

torium proceeded to appoint Prof. Berkhof as the first president of Calvin Seminary (Board minutes, May, 1931, No. 98).

Synod of 1932 appointed Prof. Berkhof and in 1936 he was reappointed with indefinite tenure, the ground being "acceptable service." (Acts, 1936, Report of the Board, p. 167).

The board concludes that this historical sketch indicates that the office of president of Calvin Seminary was created because the faculty judged that the office of rotating rectorship had proven to be undesirable (Faculty minutes, May 27, 1931).

b. Concerning the functions of the office of seminary president in the administrative structure of Calvin Seminary.

Our answer deals with three areas.

1) Ministerial Parity.

Arguments alleged for abolishing the presidency of Calvin Seminary on the grounds of the Church Order (Articles 17 and 34) can be alleged against any administrative office including rectorship. Also the argument alleged against indefinite tenure can be alleged against indefinite tenure for any ecclesiastical assignment.

2) Teaching Load.

The teaching load of the president for the six years of his tenure was a "full load," in spite of the fact that the teaching load of his predecessor diminished progressively. Moreover there is no intention to diminish his teaching load to any great extent.

3) Counselling.

The administrative structure of Calvin Seminary distributes the counselling load to all members of the faculty and in fact the president serves as supervisor of counselling.

c. Concerning Indefinite Tenure.

The board declares that the implications of indefinite tenure are not equivalent to that of life tenure and that the fears expressed regarding indefinte tenure are in a measure the result of a misunderstanding of the meaning and implications of indefinite tenure.

d. Concerning the Allegation that the Board by-passed the Minority Faculty Appeal.

The board declares that the communication of the three faculty members, referred to in the Appeal of the Three Faculty Members (Appeal No. 5) was not by-passed as our minutes indicate.

C. *College*

1. *Graduation*

A graduating class of about 420 students received their appropriate degrees or certificates from Calvin College at the end of the semester. Commencement exercises were held in the Civic Auditorium, Grand Rapids, Michigan, on June 1, 1962, with the Rev. Roger B. McShane, Ph.D., professor of history, Trinity University, San Antonio, Texas, delivering the commencement address.

2. *Retirement of Professor Albert Muyskens*

Professor Albert Muyskens has served the college for 27 years and has now reached the age of retirement. The board has honored him at a testimonial dinner during the May meeting.

3. *Scholarships Awarded*

The board approved the following scholarships:

a. Glenn A. Vander Sluis — the Dewey and Hattie Battjes Foundation Scholarship to Calvin Seminary.

b. Henry Venema — the Board of Trustees Scholarship to Calvin Seminary.

c. Glenn P. Verbrugge— the Doctor Harry Kok Memorial Scholarship.

D. *Property and Finance*

1. The Van Raalte Papers.

The board accepted with hearty thanks the gift of a collection of documents referred to as the Van Raalte Papers together with the Van Raalte library of some 1,200 volumes and 300 pamphlets and pieces of Van Raalte furniture from Mr. William B. Eerdmans, Sr.

2. Awarding of Contract.

The board awarded the contract for campus water, storm sewer, sanitary sewer, roadway and parking systems to the Velting Contractors for the amount of $135,069.27, this being the lowest bid.

3. Calvin Development Council.

The board established a Calvin development council as one of its standing committees comparable to the long-range planning committee. This committee will engage in long-range capital fund planning.

4. Housing and home finance agency resolutions.

The board by roll call vote passed a bond resolution, a publication and sale resolution and a parietal resolution, as is required by the Housing and Home Finance Agency.

II. RECOMMENDATIONS

A. *Nominations for the Board of Trustees*

The board of trustees at its spring meeting made the following suggested nominations for lay members and their alternates who must be elected for vacancies occurring this year:

Eastern District for alternate delegates — Dr. Peter Berkhout and Herbert Van Denend.

Central District for regular delegate (Dr. Ernest Feenstra has served six years) — Peter Cooper and Robert Paxton. For alternate delegate — Stewart Geelhood and Robert Topp.

Central District for regular delegate (Dr. Daniel De Vries has served one term) — Daniel De Vries and Donald Swets. For alternate delegate — Teunis Vanden Berg and George Vande Werken.

Midwest District for regular delegate (Dr. Ben De Boer has served one term) — Ben De Boer and Robert Vermeer. For alternate delegate — Gerrit Beckering and Abraham Geurkink.

The board requests synod that the nominee who is not elected as regular delegate be added to the nomination for alternate.

B. *Seminary*

1. *Reappointment of the Rev. John Stek*

The board recommends that the Rev. John Stek be reappointed as lecturer in Old Testament for the academic year 1962-'63.

2. *Change in stipulation.*

The board petitions synod to change 2, c, on page 114 of the Agenda of Synod to read: "These regulations shall go into immediate effect as to rank but not as to salary, insofar therefore applying also to the reappointments now pending."

C. *College*

1. *Appointments and Reappointments*

The following appointments have been made by the board of trustees to the teaching staff of Calvin College since the regular report was submitted and synod's approval is sought.

Herbert John Brinks, A.M., was appointed as instructor in history for two years.

Peter De Boer, A.M., was appointed as assistant professor of history for two years.

Willis De Boer, Th. D., was appointed as assistant professor of Bible for two years.

Marilou De Wall, A.M., was appointed as instructor in music for two years.

Harold Feringa, A.M., was appointed as visiting lecturer in American government for the first semester of the academic year 1962-'63.

Robert P. Swierenga, A.M., was given a provisional appointment.

The Rev. Donald Reid Wilson, A.M., was appointed as visiting instructor in sociology for two years.

2. The board conferred the title of professor of mathematics, emeritus, upon Professor Albert Muyskens and seeks the approval of synod.

D. *Property and Finance*

1. The board seeks the approval of its proposed budget for 1962-'63. The expense budget totals $1,956,095. Copies of the proposed budget are available from the secretary of the board of trustees.

2. The board of trustees adopted an increase of $200 in the base pay of the faculty of the college and the seminary. All members of the faculty eligible for an increment were recommended for such an increase for the next fiscal year. This needs synod's approval.

3. The board adopted the following tuition rates per semester in the college and seeks synod's approval:

Non-Christian Reformed students	$360
Christian Reformed students from Grand Rapids	280
Christian Reformed students within 300 miles	230
Christian Reformed students within 1000 miles	195
Christian Reformed students over 1000 miles	155

4. A quota of $17 ($15.50 for operating expense; $1.50 for capital expenditures for dormitory construction) is requested from synod. This is the same as last year.

5. Long-range Planning. The board adopted the following resolutions requested by the long-range planning committee:

a. The board of trustees authorize the construction of a battery of six multiple-purpose outdoor games courts on the Knollcrest campus this summer.

b. The board of trustees authorize the officers of the executive committee to sign a contract for the installation of the sidewalks programmed for construction this summer and for such landscaping work as may be contracted this season, and that the administration be authorized to pay for the portion of this work which is necessary in the residence hall area from the $1.50 "dormitory" account, should this seem advisable at the time.

c. The board of trustees authorize the Alumni Association to proceed with a fund-raising campaign for a gymnasium, even though specific plans for this unit have not yet been completed or adopted by the board of trustees. The alumni fund-raising efforts had been deferred for a year to allow concentration on raising funds for the library-classroom building.

d. The board of trustees authorize the administration to make solicitations and raise funds for a gymnasium to supplement the efforts of the Alumni Association by appeals to interested individuals and groups in our churches and communities through the normal channels already established for our annual capital funds appeals.

e. The board of trustees authorize the administration to proceed with programming and detail planning, with a view to construction as soon as feasible (after specific plans have been approved by the board of trustees), of a music-speech auditorium and to solicit funds for this project.

This needs synod's approval.

6. Authorization to Purchase Architectural Services. The board seeks authorization from synod to purchase architectural services necessary to proceed with the programming and planning on the Knollcrest campus of a music-speech auditorium, a chapel, an administration-classroom building, a science building and a student union.

7. Land Purchase in Knollcrest Area. With respect to the purchase of land in the Knollcrest area the board adopted the following recommendations:

a. That the board of trustees authorize the administration to proceed with its negotiations to obtain approximately 105 acres of land that lie south of the Knollcrest campus across Burton Street and along the East Beltline.

b. That the administration continue its efforts to organize or to have organized a group of interested persons who would finance the purchase of this property.

c. That the administration be authorized to write a detailed proposal relative to exact price, the name in which the property should be held, the type of lifetime lease that may be requested for one of the homes on the property, the method of payment, etc., in consultation with the members of the "holding company."

d. That the executive committee be authorized to approve the terms of a purchase offer, including the arrangements made with the "holding company."

Note: At a special meeting of the officers of the board of trustees and of the executive committee at which the current state of negotiations was reviewed, it was decided that the board seek synodical approval for the purchase of this property directly by Calvin College and Seminary, the payments to be made from annual pledges by interested parties or by organizing a holding company for the financing of this project, whichever plan will, in the judgment of the executive committee, have greatest merit.

This requires synod's approval.

8. Seminary Building Fund Deficit.

The board of trustees respectfully requests synod to face this problem of the seminary building-fund deficit and devise means to remove this debt of approximately $50,000.

Grounds:

a. This deficit has been outstanding for more than two years. It is time to propose a specific solution.

b. The responsibility for financing the cost of a new home for the seminary was assumed by synod when it designated this building as the denominational Centennial Memorial project.

9. Campus Sale Committee. The board recommends to synod that the campus sale committee be continued, both as a committee and as to membership.

The president and the secretary of the board are available to meet with the advisory committee of synod to interpret the report of the board of trustees to synod.

Respectfully submitted,

THE BOARD OF TRUSTEES OF
CALVIN COLLEGE AND SEMINARY

J. F. Schuurmann, Secretary

CALVIN COLLEGE AND SEMINARY CONSOLIDATED BALANCE SHEET

August 31, 1961

GENERAL FUND

Assets

Cash	$ 8,902.94	
Securities — Temporary investments	291,659.40	
Accounts receivable	14,186.12	
Student loans receivable	124,234.82	
Bookstore inventory	23,081.79	
Due from other funds	100,242.88	
Total general fund assets		$ 562,307.95

Fund balance and reserves

Current unexpended funds	$ 101,043.90	
Scholarship and prize funds	9,769.70	
Student loan funds	175,544.03	
Deposit accounts (students)	10,831.45	
Student organizations	16,126.98	
General fund reserve	168,885.25	
Bookstore, dining hall, and housing reserve	80,106.64	
Total fund balances and reserves		$ 562,307.95

ENDOWMENT FUND

Assets

Savings account	$ 1,440.18	
Investments	827,610.57	
Total endowment fund assets		$ 829,050.75

Fund balances

Restricted endowment	$ 625,897.65	
Non-restricted endowment	202,910.22	
Due to general fund	242.88	
Total fund balances		$ 829,050.75

PLANT FUND

Assets

Cash and temporary investments	$1,048,284.01	
Invested in plant and equipment:		
Buildings and grounds - main campus (cost)	2,368,697.25	
Buildings and grounds - Knollcrest (cost)	1,299,939.50	
Girls' guild houses - NET, cost less depreciation	157,153.57	
Furniture and fixtures - academic buildings	542,791.29	
Furniture and fixtures - dormitory and guild houses NET	35,119.12	
Furniture and fixtures - dining hall NET	63,359.05	
Total assets		$5,515,343.79

Fund balances

General	$5,415,343.79	
Due to general fund	100,000.00	
Total fund balances		$5,515,343.79

Comparative Statement of Receipts from Denominational Quotas By Classes — for the Years 1960 and 1961

(Quota for Calvin College and Seminary, per family — $15)
(13.50 for operations, $1.50 for Capital Expenditures)

	— 1961 —			— 1960 —		
United States Classes	**Receipts**	**Quota**	**Pct.**	**Receipts**	**Quota**	**Pct.**
Cadillac	$ 9,750	$ 9,750	100.0	$ 9,895	$ 9,885	100.1
California	39,126	38,595	101.4	33,988	36,765	92.4
Chicago North	31,214	30,900	101.0	31,028	31,260	99.3
Chicago South	44,863	44,550	100.7	43,853	43,650	100.5
Grand Rapids East	49,527	49,770	99.5	55,489	57,900	95.8
Grand Rapids South	37,590	37,590	100.0	37,166	36,945	100.6
Grand Rapids West	29,415	29,415	100.0	29,670	29,670	100.0
Grandville	33,188	33,720	98.4	32,318	32,385	99.8
Hackensack	21,012	22,410	93.7	20,704	21,585	95.9
Holland	41,742	42,180	99.0	42,603	42,480	100.3
Hudson	27,988	28,290	98.9	27,333	27,450	99.6
Kalamazoo	23,472	23,325	99.3	28,117	27,315	102.9
Lake Erie	12,461	14,250	87.5			
Minnesota North	17,045	21,285	80.1	13,588	16,500	82.4
Minnesota South	12,266	12,300	99.7	14,677	16,470	89.1
Muskegon	29,554	29,595	99.9	28,751	29,775	96.6
North Central Iowa	11,150	12,075	92.3	11,540	11,970	96.4
Orange City	18,525	18,975	97.6	18,907	18,960	99.7
Pacific	27,897	28,230	98.8	26,126	27,345	95.5
Pella	20,208	20,160	100.2	20,054	20,250	99.0
Rocky Mountain	14,611	14,910	98.0	13,447	14,115	95.3
Sioux Center	25,853	26,595	97.2	25,084	26,175	95.8
Wisconsin	18,822	18,810	100.1	17,755	18,240	97.3
Zeeland	36,316	36,270	100.1	35,912	35,910	100.1
Total U.S. Classes	$633,596	$643,950	98.4	$618,005	$633,000	97.6
(Shortage)	($ 10,354)		(1.6)	($ 14,995)		(2.4)
Canadian Classes						
Alberta North	$ 12,021	$ 20,820	57.9	$ 8,055	$ 19,860	40.6
Alberta South	5,914	12,495	47.4	7,474	11,805	63.3
British Columbia	6,504	18,315	35.5	6,979	17,895	38.9
Chatham	9,040	27,180	33.1	7,505	26,490	28.3
Eastern Ontario	7,782	27,795	28.0	6,669	25,545	26.1
Hamilton	10,502	31,035	33.8	9,572	29,595	32.3
Toronto	7,767	24,900	31.2	7,473	23,235	32.2
Total Can. Classes	$ 59,530	$162,540	36.7	$ 53,727	$154,425	34.8
(Shortage)	($103,010)		(63.3)	($100,698)		(65.2)
Total Denomination	$693,126	$806,490	85.9	$671,732	$787,425	85.3
(Shortage)	($113,364)		(14.1)	($115,693)		(14.7)

SUPPLEMENT NO. 10
(Articles 99, 139, 147)

THE AMERICAN BIBLE SOCIETY

ESTEEMED BRETHREN:

The advisory council of the American Bible Society met November 14 and 15 in New York City. Dr. R. J. Danhof and the undersigned attended as your representatives. It was a thrilling experience to meet with representatives of more than 55 Protestant denominations, all interested in the work the American Bible Society is doing in spreading the Scriptures.

The council was very much aware of the seriousness of the days in which we are living. However, the various speakers emphasized that this should not cause us to be discouraged or to slacken our endeavor to make the Scriptures available to people everywhere.

Translation

With millions learning to read every year the urgency of increased translations and revisions is without parallel in the history of the Bible society movement. Therefore, more translators are engaged in Bible translation today than in any other period in history. Secretary Nida visited 11 countries in Latin America alone, and conducted 11 conferences with Bible translators working in 80 different languages. During 1961 the translation department had a total of 95 translation projects in progress.

Distribution in the United States

During the year 1960 the total distribution of Bibles, Testaments and portions amounted to over 23 million, almost six million more than during the year 1959. And it is estimated that distribution reached at least two million more during the past year, 1961. That is, a total of over 25 million Scriptures. Of this about 15 million Bibles, Testaments and portions were distributed in our own land. These were used to minister to migrants, Indian tribes, people in hospitals, homes for the aged, correctional institutions and prisons.

Scriptures were, also, circulated among men aboard the many foreign ships visiting the ports of the United States. Through the Seamen's Church Institute in Philadelphia 545 ships were visited and 11,647 Scriptures in 37 languages were distributed. It is not unusual to distribute Scriptures in more than 120 languages, other than English, within the nation in a single year.

6,680,226 copies of the Christmas and Easter portions were distributed among institutions and by Armed Forces chaplains.

The victims of hurricane Carla in Louisiana and Texas lost over 3,000 Bibles. These have been replaced by the society, distributed through the churches in the stricken areas.

The society, also, donated 290,000 volumes of Scriptures to 1,931 portable emergency hospitals. These hospitals are being held in readiness in all parts of the country for immediate use in case of attack.

Distribution Abroad

We do not as yet have the exact figures, but it is estimated that during the past year more than 10 million Scriptures were distributed in countries outside of the United States.

Latin America

The widespread use of Spanish and Portuguese in the countries south of our border presents a great opportunity for Bible distribution. And, according to reports from the agencies in those countries, the evangelical churches there are moving forward and are now carrying on a united effort of evangelism.

In *Brazil,* for example, most churches have preaching outposts, often with a layman in charge. Youth organizations and women's societies are very active and remarkable enthusiasm for Scripture distribution has resulted. In a single community, for example, 26 local churches cooperated in distributing 7,700 Scriptures in one week.

In *Bolivia* increase in literacy and literature among the Aymara people caused the society to produce and distribute 5,000 copies of the "Christmas story" in Aymara.

In *Nicaragua* the churches carried on an intensive evangelistic campaign for four months. As many as 5,000 people met nightly, largely as a result of small groups of Christians witnessing and distributing Scriptures. The largest hotel in Nicaragua is now offering its guests free Scripture portions in Spanish and English.

Circulation of Scriptures in *Uruguay* in 1961 broke all previous records. This was due in part to a "Bible army" consisting of over a thousand laymen. Also, groups of young people have been giving their Saturday evenings to Bible distribution in their neighborhoods.

In *Colombia* 14 campaigns in all were conducted, in which 86,000 Scriptures were distributed. On Bible Sunday 70,000 gospels were placed in the hands of 70,000 people with personal witness.

In *Costa Rica* 150,000 homes were visited and over 100,000 gospel portions were distributed in a 5-month intensive campaign.

Bible sharing is also emphasized by the churches in *Argentina,* and in *Mexico* a 10-year circulation goal of seven million was set.

906,660 volumes of Scriptures were distributed in Cuba between November 1, 1960 and October 31, 1961, in spite of revolution and disturbances. The society, with the help of the churches, has stockpiled Scriptures there so that supplies will now be sufficient for some time.

The Scripture needs of the *Cuban refugees* in Miami are also being served. The society assigned a Spanish-speaking representative to work in that area for three months. By mid-December 98,200 Bibles, Testaments and portions had been distributed.

Africa

This dark continent, inhabited by some 240 million people and involving the destiny of more than a score of new nations, has engaged the world's attention more and more during the last couple of years. But missionaries have been preaching the gospel there for years and Bible societies have been active in distributing the Bible. However, Christian forces now not only face heathenism and Mohammedanism, but also atheistic Communism. And it seems that the Communists have adopted the Bible society's method of subsidized literature distribution.

The American Bible Society distributed Scriptures either through its own agency in Liberia, through a joint agency with the British and Foreign Bible Society in the Congo Basin or through the agencies of other Bible societies in many of the countries south of the Sahara.

In the Congo, June 30th., 1960 is remembered as Independence Day. Since that time the people have passed through much suffering and bloodshed. But these dark times have also awakened new interest in the Bible. As a part of the million-gospel campaign 105,000 portions were printed in Leopoldville and distributed in Kasai Province, where a bloody tribal war has been going on. Another edition of 50,000 Tshiluba Gospels of St. John was printed during the past year and circulated in the Central Congo. Complete Bibles were published for the first time in Lamba and Swahili, both for the Congo. Total circulation for the Congo Basin alone was 429,902 Scriptures in eight European and 27 African languages in spite of the unsettled situation.

The *Coptic Church* issued an urgent plea for Scriptures to help reach the 1,500 villages without Christian population and 2,000 villages with Christian groups but no pastoral care.

Asia

In Asia a total circulation of more than six million copies of Scriptures was reached. However, when this figure is placed alongside the millions of people that live in India, Korea, Philippines and Thailand — a total of over 557 millions — we realize that the challenge is overwhelming.

In *India* about a million a year are learning to read. Moreover, on the campuses of more than 900 Indian colleges and universities there is a new passion for learning. During the past year, 2,119,390 Scriptures were distributed in India and Ceylon.

Japan has a fully literate population with a great eagerness for learning. This makes for a unique missionary opportunity. The Japan Bible Society's chief method of distribution is a well-planned, highly organized program of colportage.

In the *Philippines* the doors of opportunity are opening wide, because the educational system is steadily improving. Christian business men in the Philippines have found new ways to distribute the Scriptures. A handbag manufacturer inserts a copy of the Gospel of John in each purse he sells, and a plastic manufacturer places a Scripture portion in each clothing bag.

In *Thailand* many requests for Scriptures have come from Buddhist priests, and a project is now under way of supplying the Bible in Thai to the libraries of Chengmai temples.

Hongkong. Decades ago the British engraved on the Hongkong post office the words, "As cold water to a thirsty soul, so is good news from a far country." Little did they realize what a flow of good news would eventually issue from Hongkong. Today it has become a great export center, from which huge quantities of Chinese Scriptures have been sent to the Philippines, Vietnam, Thailand, Malaya and even to South America.

Conclusions

The record of the society, both at home and overseas is indeed impressive — it takes the Bible to over a hundred nations and accounts for two thirds of all the Scriptures distributed by Bible societies throughout the world.

However, there is still much to be done and greater efforts must be made. The society is facing a real challenge today in the increasing spread of atheistic, materialistic and anti-Christian literature not only in principal red nations, but also in Latin America and the fringe countries of Europe and the near East, and the emerging Arabic and African nations of this decade.

Therefore, the budget for 1962 includes, for the first time in the society's history, a special $400,000 *cold-war emergency fund.* This will be used for distribution of Scriptures overseas in areas where Christians are meeting Soviet-organized distribution of atheistic literature, such as: Brazil, India, Argentine, Thailand, Haiti, Porto Rico, Colombia, Mexico, Liberia, Venezuela, the Congo Basin and Guatemala.

I would, therefore, humbly ask synod to again recommend this society to our people, and if possible urge increased financial support in view of the above mention cold-war emergency fund.

Albert H. Smit

SUPPLEMENT NO. 11
(Articles 38, 139, 147)

SERMONS FOR READING SERVICES

ESTEEMED BRETHREN:

We are grateful to report that through the efforts of your committee together with the efforts of the Canadian editors, and the co-operation of the Credo Publishing Company, many churches have secured a supply of sermons for reading and use for other purposes. These sermons have been provided by way of subscription to the *Living Word,* an annual series of mimeographed sermons in attractive, single, booklet form, published by the Credo Publishing Company of Toronto, Canada. Two series of sermons are available: Series A—30 sermons at $8.50 (English), Series B — 30 English and 15 Dutch sermons at $12.50.

As of date of March 1, 1962 a total of 198 churches are subscribers to the *Living Word* series. Of these churches 129 are Canadian, 67 United States and 2 Australian. Of the 129 Canadian churches there are 96 which receive Series B, both Dutch and English sermons, and 33 which receive Series A, only English sermons. Of the 67 United States churches there are four which receive both English and Dutch, and 63 which receive the English sermons only.

In May of 1961 a special communication was sent by your committee to all the consistories of the United States churches, informing them of the *Living Word,* and urging renewal of subscription or initial subscription. While this effort gained 25 new subscriptions, there were 14 United States churches that dropped their subscription. Thus there was an increase of only 11 new subscriptions. It is highly desirable that the number of subscriptions be increased among our United States churches. While many of our U.S. churches have little need for sermons in booklet form for reading services, subscribing to the *Living Word* is still very much worth while. A subscription in addition to obtaining sermons for reading services, gives assistance to the cause at large, and provides sermons in convenient form for placement in the local church library, and for circulation among the shut-ins or for broader circulation.

Your committee in carrying forth its work is securing sermons from United States ministers, is editing them and forwarding them for publication and distribution by the Credo Company. Our present work is carrying forth the publication of sermons up to the date of May 31, 1963. This synod is being asked to approve the continued publication of them for the publication year of June 1, 1963 to May 31, 1964.

We respectfully present the following recommendations:

1. That synod approve the publication of sermons in the *Living Word* for the publication year of June 1, 1963—May 31, 1964.
2. That synod recommend these sermons for use by the churches.
3. That synod continue the committee on sermons for reading services.

Humbly submitted,

R. Wildschut, E. Haan, and A. De Jong

SUPPLEMENT NO. 12
(Articles 131, 139, 147)

CANADIAN IMMIGRATION

ESTEEMED BRETHREN:

The immigration committee for Canada of the Christian Reformed Church presents its 1961 report to your honorable body.

1. *Committee membership*

The seven Canadian classes were represented in the committee as follows:

Rev. R. Groeneboer — Classis British Columbia
Rev. P. J. Hoekstra — (president) Classis Alberta South
Mr. H. J. Ten Hove — Classis Alberta North
Mr. M. Mol — Classis Toronto
Rev. A. Persenaire — (vice-president) Classis Hamilton
Rev. G. Bouma — Classis Chatham
Mr. J. Vander Vliet — (secretary-treasurer) Classis Eastern Ontario

During the year 1961 Mr. N. Veldhuisen of Emo, Ontario, became the representative of Classis Minnesota North.

Home missions is represented in the committee by Dr. D. L. Van Halsema, minister of evangelism.

Mr. A. N. Noordam of Montreal was connected with the immigration committee only through his work at this port of entry when he meets the incoming immigrants at the dock and at the airport. For his services he was paid a nominal remuneration.

2. *Committee meetings*

The meeting in Winnipeg on April the 18th was the only one held in 1961. At our invitation representatives of the Canadian immigration department and of both Canadian railways were on hand to discuss matters of common concern.

3. *Survey of work*

The sharp decline in immigration from the Netherlands in 1961 was caused by increased prosperity and an abundance of jobs in the Netherlands and by a mild recession in the Canadian economy. The total figures were the lowest since 1947. Fewer than 2,000 immigrants from Holland arrived during the year.

Without much trouble our contact men together with relatives or friends found employment for all of them. The province of Ontario received more than half of all the newcomers. Almost all the immigrants entered Canada through the ports of Quebec and Montreal.

The administration of the young farmers' movement took up much of the secretary's office time. Some 100 young men with agricultural experience were placed on good farms throughout the country. The boys

have given a good account of themselves and reports from our churches indicate that many of the Christian Reformed group were faithful in attending our church services and young peoples' societies. Several of them wrote enthusiastic reports and intend to come back to Canada as permanent settlers after they have finished their term here and have first gone back to Holland. Of the four groups we have had thus far, this one was by far the best.

Through our central office contacts were maintained when necessary with the contact men of our churches in Canada; with the railroad colonization departments and especially with the Netherlands Embassy in Ottawa, our sister organization in Holland and the department of citizenship and immigration, which bodies supplied us with valuable information on conditions and prospects in both countries.

An extensive survey of placement possibilities in and around all places in Canada where Christian Reformed churches are established, was started in the late fall of 1961. Although a number of churches indicated that they would not be interested in immigration in 1962, the majority reported that skilled tradesmen, farmhelp, nurses, domestics and professional personnel were in demand to the extent of about 650 families. This information was forwarded to Holland in detail and was published in the semi monthly paper of our sister organization.

The committee wishes to stress the importance of the present set-up whereby the central office has a direct contact with practically all our congregations in Canada and has an organization which can be put into action at short notice should immigration from the Netherlands take on larger proportions again.

The committee feels strongly about the continuation of our central office, which is able to perform its service to the churches in such a way that all areas benefit from it on an equitable basis, which would not be possible if all districts competed with each other. With a normal flow of immigrants into this country the work of this office is highly advantageous for all the churches.

By keeping and maintaining a central point we are in line with both the Catholic and Reformed church in Canada who have strong central offices in this country. If we should not keep it we would lose what we have gained in the years past.

In view of lighter immigration in 1961 the office has cut down on expenses such as traveling, postage and meetings. All contact men have done the placement work free of charge.

4. *Present conditions in Canada*

Favorable reports have reached us from various parts of the country about industrial activities, extensive building programs and recent development in the fields of research and the opening up of undeveloped sections. There has been a sizeable decline in the number of unemployed workers and a growing demand for skilled personnel, such as technicians, accountants and tradesmen of all kinds. The untrained prospective immigrants are advised not to come to this country. The new changes

in the immigration laws give the immigration officers overseas the right to grant permission to enter Canada to all persons who by reason of their education, training skills or special qualifications are likely to be able to establish themselves successfully in Canada. Lately the immigration department has made a special effort to attract small business men from the Netherlands and has made available long-term credit facilities at low cost. The expansion of the country's exports and the government sponsored drive to increase the number of secondary industries are expected to have a stimulating effect on the labor market.

5. *Finances*

The financial report for the year 1961 together with the budget for 1963 have been sent to the stated clerk of synod and to the special budget committee.

Last year's income was not sufficient to cover the expenses.

The committee has now decided to reduce the office personnel from two to one man as per May 1st, 1962.

6. *Recommendations*

We recommend that

1. Synod continues immigration committee for Canada as duly constituted by representatives of the various classes and of the Christian Reformed board of home missions;

2. Synod continue the quota of 10 cents per family for the year 1963 and grant us the privilege to approach the deaconates in case the receipts from the quota should be insufficient;

3. Synod grant the privilege of the floor to our vice-president Rev. A. Persenaire when Canadian immigration matters are considered.

Immigration Committee for Canada,
John Vander Vliet, *sec'y*

Gentlemen:

We have examined the accompanying financial statement of the immigration committee for Canada of the Christian Reformed Church for the year ended December 31, 1961. Our examination included a general review of the accounting procedures, and such tests of the books and records, and other supporting evidence as we considered necessary in the circumstances.

In our opinion, the accompanying bank reconciliation and the statement of receipts and expenses fairly present the position of your committee as at December 31, 1961, and the result of its financial operations for the year then ended.

Respectfully submitted,
Van Leeuwen, Borth & Co.
Certified Public Accountants

Statement of receipts and expenses for the year ended December 31, 1961

Receipts		
Quotas	$8,583.27	
Plus: U.S. exchange	52.31	8,635.58
Gifts U.S. diaconates		1,171.45
Services rendered for CNIC		416.00
Film rental		10.00
Interest earned		40.50
Total receipts		$10,273.53
Expenses		
Salaries — Mr. J. Vander Vliet	$4,500.00	
— Mr. T. E. Vos	3,600.00	
— Mr. A. N. Noordam	221.41	8,321.41
Rent	500.00	
Traveling	664.97	
Postage	125.12	
Telephone and telegrams	134.84	
Meetings	253.15	
Office supplies	121.95	
Folders — "Welkom"	126.11	
Accounting	75.00	
Bond	25.00	
Fees and dues	50.25	
Total expenses		10,397.80
Excess of expenses over income		$ 124.27
Bank reconciliation		
Bank balance, January 1, 1961		$ 4,092.45
Add: Receipts		10,273.53
		$14,365.98
Less: Disbursements		10,397.80
Bank balance December 31, 1961		$ 3,968.18
Current account — Canadian Bank of Commerce		$ 3,339.32
Savings account		1,503.86
		$ 4,843.18
Less: Oustanding cheques		875.00
		$ 3,968.18

N.B. 1. An amount of approximately $300 is still owing fieldmen for expenses not yet paid.

2. In January 1962 it became necessary to incur a cost of $200 to replace the typewriter.

BUDGET FOR 1963

Wages	$4,500.00
Ports of entry	220.00
Transportation	500.00
Rental office	500.00
Postage	125.00
Telephone and telegrams	150.00
Office supplies	150.00
Meeting expenses	275.00
Miscellaneous	150.00
Total	$6,570.00

SUPPLEMENT NO. 13
(Articles 99, 147)

WORLD HOME BIBLE LEAGUE

ESTEEMED BRETHREN:

Since the last meeting of synod, your representative to the World Home Bible League has attended the meetings of its board of trustees. Your representative is kept well informed in every detail in the league's operation. The board of trustees remains well represented with men from our church, several members holding official positions in the board. These men, along with many others, donate hours of time for the cause of Bible distribution. It is an inspiration to see our laymen at work, burdened to reach the unsaved with the written Word.

During the past year the efforts of the World Home Bible League were greatly blessed. Bibles, Testaments and Gospel portions were distributed in more than 40 countries. The total number of Scriptures distributed in 1961 amounted to 1,425,265. The Christian Reformed Church was responsible for the distribution of a good portion of these Scriptures made available to our missionaries and pastors in the United States, Canada and abroad. While it would be impossible to go into great detail in this report, we shall report on those facets of distribution which we feel will be of interest to our people.

United States and Canada

At home, thousands of Scriptures were made available to our missionaries and churches for distribution. Many of these were in the Spanish language distributed to Spanish-speaking migrants and Cuban refugees in Miami. It is encouraging to observe that our churches are very active in witnessing to the migrants in many areas. On the basis of the numerous requests for English Scriptures from congregations, it is evident that many of our congregations, in Canada as well as the United States, are actively engaged in a program of local evangelism.

Last year the Summer Workshop In Missions used league material in many of the fields. Thousands of Testaments, Bibles, and Scripture portions were carefully placed in the homes of the unchurched. Special Scripture cards, printed by the World Home Bible League, and for the first time using the text of the American Standard Version, represented one of the most popular items. "God Speaks," a collection of Scripture portions was also extensively used. Many testimonies were received from SWIMers indicating the effectiveness of distributing the Word of God. One young girl from Iowa wrote, "The Bibles furnished by the World Home Bible League found their way into homes and hearts of the people we visited. Thanks be to God for using feeble instruments to print and spread his Word that will never return unto him void."

Sometimes the effectiveness of Bible distribution in prosperous nations as ours is questioned. But very frequently letters are received from in-

dividuals who inform the league that the distributed Word was instrumental in bringing them to a saving knowledge of Christ.

New Zealand and Australia

The ministry of the league reaches across the vast Pacific to New Zealand and Australia. Rev. Richard J. Venema of Bucklands Beach, New Zealand has expressed his willingness to be director of the Bible distribution work in that area. Already two shipments have been sent consisting of Bibles and large print New Testaments. In the last shipment 1,000 large print marked New Testaments were sent for use by the classical evangelism committee of the Dutch Reformed Church in New Zealand. Although it is too early to report heavy distribution, it is expected that this will occur in both New Zealand and Australia. Recently Rev. Venema wrote, "Our people love the Lord and his Word and I have no doubt they will do what they can to fulfill that dream of our classical evangelism committee to reach every home in New Zealand with a World Home Bible League Bible or to have those homes that have a Bible take the dust off them." The initial contact with the churches in New Zealand and Australia was made by Mr. William Chapman, founder of the league.

Japan

In the past years, the league has furnished thousands of Scriptures which have found their way into the homes of Japan. Plans for a far more ambitious program there have been adopted by the board. After re-organization of the operation there, the goal is to reach one million homes with the Word. Our missionaries in Japan, especially Rev. Maas Vanderbilt, will play a most important part in the newly re-organized work there.

Ceylon

One of the most ambitious and intensive programs of Bible distribution is carried on by the Revs. John and Clarence Van Ens on the island of Ceylon. There, in co-operation with *The-every-home crusade* of Rev. Roger Greenway, the league made available 176,803 Scriptures. Scriptures in Sinhalese, Tamil and English were distributed so that people of every tongue in the island could be reached. Due to the revival of pagan religions and extreme nationalism, it is uncertain as to how long the work can continue there. Our missionaries have increased the pace of distribution since the first of the year. In January $2,000 was allocated for Scripture distribution there. In addition to this, the league has just approved a grant of one million Scriptures for Ceylon, the distribution to be supervised by our missionaries.

Nigeria

The Scripture pamphlet *God Speaks* in the Tiv language was again reprinted. Ten thousand copies are at the disposal of our missionaries in Nigeria. At the request of the mission in Nigeria, the league has subsidized 5,000 copies of the Gospel of Luke, and is furnishing them with

5,000 copies of the book of Genesis. Rev. Peter Ipema, secretary on the field, has informed the league that the missionaries are about to launch a Bible correspondence program. They have requested the league to furnish them with courses on Mark and John. The league has promised them all the copies they need in the English language and has also indicated a willingness to underwrite the translation of the Bible reading course into the Tiv and Hausa language. Recently Rev. Rolf Veenstra has been in touch with the league and expressed great interest in the use of the Bible reading course in Nigeria. Over 3,000 individuals in Nigeria have received Scripture portions or completed a reading course. Some have indicated an interest in affiliating with an evangelical church. The names of these 3,000 individuals will be given to our Nigerian mission. The field and Mr. Ackerman, director of the league, are presently negotiating for a complete turn-over to the Nigerian field of all Scripture distribution in that area of the world. The field will distribute Scriptures and conduct a Bible reading course in that area of Africa. This is consistent with the policy of the league in working through the church when it exists in an area.

Latin America

Scriptures in the Spanish language have been sent to missionaries in almost every country south of our border. The Latin American countries are ripe for evangelization and present one of the greatest challenges confronting the Christian church today. With this thought in mind, increased distribution is planned. Distribution in Mexico continues with encouraging reports. Scriptures are available there for our missionaries. Although many doors remain open, we are reminded this may change. It is with regret that we consider the Cuban field almost closed. The most recent reports from this troubled island indicate that the last "hole in the wall" has been plugged. It is highly unlikely that any additional Testaments or Scripture portions can be sent to the island. During 1961 on three different occasions, the Cuban government approved shipments of Scriptures. Sources within Cuba that formerly were able to print some of the Scriptures are now non-existent or unable to print due to difficulties with supplies or qualified labor. Rev. Izquierdo informed the Chicago office in January, 1962, that all Scriptures had been distributed, and that thousands more could be used. Over 263 pastors and missionaries in Cuba desire Scriptures but the door is closed. This may happen in other areas.

Meanwhile, the emphasis will turn to new areas as challenges come from all over South America. A very intensive program of distribution is under way in Puerto Rico. Early this fall, the league plans to organize an extensive program in every major country in South America.

Bible reading

For a long time the league has wrestled with the question, "How can we encourage people who receive the Scriptures to read them?" We can distribute Scriptures but it will be ineffective if the Word is not read.

Dr. John Piet, Professor at Western Theological Seminary and former missionary to India, experimented with a Bible reading course in India. More than 105,000 took the course with phenomenal results. The course is a series of questions designed to encourage the careful reading of the distributed Scriptures. Interest in these courses among our missionaries has run high. The course on the Gospel of John, originally written by Dr. Piet in the Tamil and Sinhalese was translated into the English language and revised by a committee of Christian Reformed ministers. Many of our missionaries, after examining this method of encouraging Bible reading, are using it or plan to use it in the future.

Every year thousands of people write to the World Home Bible League for free Scriptures. These come from all areas of the world. If there is an evangelical missionary in the area, such requests are sent to them to insure effective distribution. Many letters come from individuals in areas where there are no organized churches. The week prior to the writing of this report over 200 letters came in from Africa alone. As these pleas for copies of the Word came in, the league found it difficult to ignore them. Yet it is not their policy to send a Bible indiscriminately to anyone who makes a request. A plan was proposed in which a copy of the league's Scripture pamphlet *God Speaks* was sent, along with 12 questions. It was explained that if the questions were answered correctly a New Testament would be sent. After New Testaments were sent they were encouraged to enroll in a Bible reading course. The response has been phenomenal. Even though the cost of postage for many meant a sacrifice, they continue to send in their lessons for correction and request the next lesson. The work of correcting these lessons (courses) and maintaining this project has been assumed by at least four Christian Reformed churches under the supervision of their consistories and pastors. To read the testimonies and comments in the letters when they send in their lessons is most inspiring. One individual present at such a lesson correcting session remarked, "Now I can see why you men are so zealous about Bible distribution." The majority of letters at the present come from Africa, mostly from Ghana and Nigeria. As already mentioned, plans are in process to transfer the supervision of those participating in Central Africa to our Christian Reformed mission in Nigeria. At the present time there are 1,834 participating in this course from Ghana and Nigeria alone.

General

We have touched upon many areas of the world. The Christian Reformed church, through its financial contribution to the World Home Bible League, is represented in mission fields where we have no missionaries. The clear cut message of salvation, found unadulterated between the covers of Holy Writ, has been distributed in Bibleless homes of Hong Kong, Near East, India, Philippines and the islands of the sea. In 1961 more than 200,000 Scriptures were distributed in India alone. And thus the Word is being sown.

The World Home Bible League wishes to thank our churches for their gifts, prayers, and co-operation in their ministry of Bible distribution.

Our ministers, missionaries, and churches are reminded that Scriptures for distribution are available to them free of charge.

The undersigned wishes to request the Synod of 1962 again to recommend the World Home Bible League to our churches for moral and financial support. In a day when many fields are still ripe for Bible distribution while others are closed or closing, Bible distribution remains an effective method in reaching many who have never heard.

Humbly submitted,

Chester M. Schemper

SUPPLEMENT NO. 14
(Articles 141, 147)

GRAND RAPIDS DEACONS' CONFERENCE AND VARIOUS RELIEF PROJECTS

ESTEEMED BRETHREN:

The Grand Rapids Deacons' Conference is pleased to report on the work accomplished in the past year regarding the mandate of synod, to promote and handle funds gathered for the material relief of our Reformed brethren of Korea.

A financial report of receipts and disbursements for the Korean material relief, the Cuban relief and the emergency relief funds have been prepared and are included in our report.

The work at the Gospel Hospital at Pusan is being carried on in an acceptable manner as in the past. The requests for powdered whole-milk, drugs and hospital supplies exceeds the amounts being sent.

We are in a program of transferring our funds and supplies from Rev. Bruce Hunt to doctors Ralph TenHave and Peter Boelens, who are now carrying on the work of mercy along with a faithful Christian witness to the Korean brethren. We are working in conjunction with the foreign mission board in regard to the financial arrangements for the support of these two men in Korea.

The program for Cuban relief in Florida is being carried on in a commendable manner. The participation shown by the Cuban refugees, (who are of the Roman Catholic faith) in our relief program and the number who are now showing interest in the professing their belief in our Reformed faith is heartening indeed.

In accordance with art. 132, III, Acts of Synod, 1961, the balance of the funds in the typhoon relief fund have been transferred to a new emergency relief fund.

Per synod's request in art. 57, X, C, 4, the Grand Rapids Deacons' Conference in conjunction with the synodical study committee, has called a meeting of delegates appointed by the classis to organize the Christian Reformed world-relief committee; this organization was formed on February 20, 21 and 22, 1962.

Per synod's request in art. 57, X, C-8, plans are now being made to meet with the Christian Reformed world-relief committee on matters pertaining to Korean material relief, and a transfer of responsibility will be effected as soon as feasible.

In view of this report we wish to make the following recommendation; that Rev. Jacob Hasper, our recent advisor, or our newly elected advisor, Rev. Marvin Beelen, represent our conference if any further information is desired.

The Grand Rapids Deacons' Conference is thankful it could be of service to synod in the formation of the Christian Reformed world-relief

committee and the handling of relief work for synod these past years. With the transfer of responsibility to the Christian Reformed world-relief committee, this will conclude our direct relief work for synod.

Yours in his service,
The Grand Rapids Deacons' Conference
Andrew Beukema, *sec'y*

GRAND RAPIDS DEACONS' CONFERENCE
Typhoon relief fund
October 20, 1961

Balance on hand, January 1, 1961		$30,303.19
Receipts:		
Contributions	$118.06	
Interest on savings account	585.97	
Total receipts		704.03
Total cash available, October 20, 1961		$31,007.22

Note: This balance was transferred to the emergency relief fund. See Acts of Synod, 1961, art. 132-III for authority to transfer typhoon relief funds to the emergency relief fund.

Emergency relief fund
December 31, 1961

Balance on hand, October 20, 1961 — transferred from typhoon relief fund		$31,007.22
Receipts:		
Interest on savings account	$282.10	
Contributions—specific cause	30.00	
Total receipts		312.10
Total cash available		$31,319.32
Disbursements:		
Administrative expense	$142.40	
American Red Cross—West German refugees	30.00	
Bank charges	9.31	
Total disbursements		181.71
Balance on hand, December 31, 1961		$31,137.61

Note: Balance on hand December 31, 1961 consists of the following:

Old Kent Bank & Trust Company—savings account	$30,015.43
Old Kent Bank & Trust Company—checking account	1,122.18
Total	$31,137.61

Submitted by: John H. De Haan, treas.

Gentlemen:

I have examined the various records submitted to me by your treasurer of the typhoon relief fund and the emergency relief fund, for the year ending December 31, 1961.

The records examined were the general receipts, disbursements and the fund balance.

All recorded cash receipts and disbursements were checked and verified with bank deposits and withdrawals by check.

In my opinion, the accompanying statement of cash receipts and disbursements presents correctly the financial position of the typhoon relief fund and the emergency relief fund.

Wm. Hollemans, auditor

Korean material relief fund
December 31, 1961

Balance on hand, January 1, 1961		$ 2,619.65
Receipts:		
January	$5,517.60	
February	1,245.71	
March	333.68	
April	1,602.66	
May	1,148.03	
June	646.23	
July	1,216.69	
August	778.40	
September	2,159.47	
October	996.90	
November	1,495.05	
December	1,526.46	
Total receipts		$18,666.88
Total cash available		$21,286.53
Disbursements:		
Orphanages	$4,000.00	
Milk powder	3,233.58	
Medical supplies	634.00	
Administrative expense	108.50	
Clothing	445.46	
Gospel Hospital—Medical supplies and patient care	6,000.00	
Calvin College—Korea	20.00	
Korean medical missions	1,710.67	
Total disbursements		$16,152.21
Balance on hand, December 31, 1961		$ 5,134.32

Submitted by: John H. De Haan, treas.

Gentlemen:

I have examined the various records submitted to me by your treasurer of the Korean material relief fund, for the year ending December 31, 1961.

The records examined were the general receipts, disbursements, and the fund balance.

All recorded cash receipts and disbursements were checked and verified with bank deposits and withdrawals by check.

In my opinion, the accompanying statement of cash receipts and disbursements presents correctly the financial position of the Korean material relief fund.

Wm. Hollemans, auditor

Cuban relief fund
December 31, 1961

Receipts:		
Contributions to date	$41,549.82	
Interest on savings account	143.01	
Total receipts		$41,692.83
Disbursements:		
Board of home missions	$41,000.00	
Administrative	305.40	
Total disbursements		41,305.40
Balance on hand, December 31, 1961		$ 387.43

Submitted by: John H. De Haan, treas.

Gentlemen:

I have examined the various records submitted to me by your treasurer of the Cuban relief fund, for the year ending December 31, 1961.

The records examined were the general receipts, disbursements and the fund balance.

All recorded cash receipts and disbursements were checked and verified with bank deposits and withdrawals by check.

In my opinion, the accompanying statement of cash receipts and disbursements presents correctly the financial position of the Cuban relief fund.

Wm. Hollemans, auditor

SUPPLEMENT NO. 15
(Article 99)

CHRISTIAN SEAMEN'S AND IMMIGRANTS' HOME

ESTEEMED BRETHREN:

The committee of the Christian Seamen's and Immigrants' Home currently consists of Mr. Frank Dykstra, pres., Rev. Ed. Boer, vice pres., Mr. Adrian M. Visbeen, sec'y, Mr. Wm. Vermeulen, treas., and Rev. Allan Bultman.

There has been a continuing decline in our work during 1961. This follows the pattern of our last several reports. Requested aid was down to 225, exactly 100 less than in the previous year. Guests at the home were also less than at any time in the past.

The crews on shipboard are increasingly foreign, except for officers. This is occasioned by the prosperous times in the Netherlands, which makes the sea less attractive to the Hollander. The language barrier makes our work most difficult and ineffective. Most of the ship's crew understand neither Dutch nor English. These facts, add to the reasons justifying the action of Synod 1957, to terminate the social work.

This board has recommended to Classis Hudson, and in turn to synod, that the spiritual work also be concluded. As these recommendations are covered in Classis Hudson's report they need not be repeated here.

For the reasons set forth in the classical report it appears that this work of our denomination will end after 47 years of service. The few seamen who are of Dutch heritage are distressed at the news, but management clearly indicates they don't want spiritual activity on the pier.

Our finances have been precarious during 1961, requiring bank borrowing. Two letters of appeal to the churches resulted in temporary improvement each time they were sent, but we soon revert to the old pattern. Apparently many consistories are of the opinion that the work has ended. Gifts from the churches dropped off drastically. The Holland America Line gave us $800 which is $200 less than for several years past. Our expenses run to $1,600 per month and this will continue until we close our doors. Therefore, we request some support for the interim.

Our chaplain, Rev. David Grasman, after eight years of service has reached retirement age and plans to become emeritus. Mr. John Dahm, our business manager has given 20 years to the home. He is presently taking courses and refreshers and hopes to enter the teaching field in our Christian school system. The board covets the prayers of our constituency for these brethren in the years to come.

Synod's attention and advice are desired re: a former custodian and lay worker at the home, namely, Mr. C. Fisher. In 1952 this brother retired because of age after about 25 years of service.

The records do not reveal the specific synodical establishment of a pension. It was included in our budget for 1952 and was approved. It

has now been established by precedent. The board was under the impression a pension was established, included it in every subsequent budget, and it was always approved.

When our work terminates, we obviously will receive no financial church support at all, and therefore have no funds for this aged brother's pension. If synod sees fit to follow classis recommendation to continue the board for liquidation, funds from this source could be used.

The seamen's board assets in order of their value consists of:

Chaplain's residence at 54 Gould Terrace, Clifton, New Jersey. Modern six room house—value about $20,000 or more with an approximate balance on the mortgage of $5,000.

2. Eighty shares of Little Miami Railroad stock—current value $5,760 against which we borrowed $2,500 for operational expenses.

3. Seamen's home. For several years we have carried this in our records at $35,000. The building is in poor condition. Funds were not available for proper maintenance in late years. Presently it is in a depressed area and finding a buyer would be difficult. Should a much talked about port development occur it could become quite valuable. With these conditions it is difficult to place a current value thereon. In addition, a determination must be made of classis recommendation re: this property.

This will probably be our concluding report to synod. At least it will be final for the work as we have known it for almost half a century. Some members have served since the work was assigned to Classis Hudson exclusively 10 years ago. Each member of the board expresses its gratitude for the opportunity of serving in this area of the Kingdom.

Sincerely,

Seamen's and Immigrants' home committee
Adrian M. Visbeen, *sec'y*

SUPPLEMENT NO. 16
(Articles 99, 139, 147)

FUND FOR NEEDY CHURCHES

ESTEEMED BRETHREN:

We respectfully submit to synod the following report:

I. MEMBERSHIP AND ORGANIZATION

Abraham Sluis, Chicago, Ill., pres.; Maurice Vander Velde, Oak Park, Ill., treas.; Henry P. Ottenhoff, Berwyn, Ill.,; Rev. Herman Hoekstra, Berwyn, Ill.; Rev. William Verwolf, Evergreen Park, Ill., Sec'y.

II. ADMINISTRATION

The committee examined 128 applications for 1962, and approved grants to all but one. Nine churches receiving aid heretofore did not make request. Ten others made application for the first time. The committee did extensive work on the mandate given to it by synod of 1961, and the report follows in number IV below.

III. RECOMMENDATIONS

1. We recommend that salaries to be paid to ministers by the churches receiving assistance from the FNC in 1963 be not less than $4,200.

2. We recommend that the per family contributions towards the minister's salary in aid-receiving churches be set at not less than $70 in the USA and $65 in Canada. Reasons: the $70 – $60 ratio has been maintained since 1959. But synod in 1958 (Acts p. 69, 2 and 3) repeated a decision of 1950 (art. 86E) "that Canadian churches be annually increased until they are on par with recipient churches in the USA." We believe the time has come to make another step toward that goal. Synod further said, "This will stimulate churches toward self-support."

3. We recommend that an allowance of $200 per child in excess of the salary be granted.

4. We recommend that mileage allowances be granted according to the following schedule:

a. No allowance from the FNC for the first 5,000 miles on the field.

b. In the USA, 7¢ per mile for not more than 3,500 miles.

c. In Ontario and Quebec, 7¢ per mile for not more than 5,000 miles.

d. In the Western and Maritime provinces of Canada, 8¢ per mile for not more than 6,500 miles.

5. We recommend that the per family quota be set at $5 for 1963.

6. Since Mr. Henry P. Ottenhoff's term expires this year, we submit two nominees, Mr. Egbert Beezhold and Mr. Henry Tibstra. Since Rev. Herman Hoekstra's term expires this year we recommend that he be reappointed for a term of three years.

7. We recommend that aid-receiving churches take note of the new policy adopted in 1960 in giving assistance toward paying moving expenses of a minister. Assistance will be granted at the same rate, percentage-wise, as subsidy, and for the same reasons, namely a need for it. (If a church receives 25% assistance toward salary, it may apply for 25% of the amount it costs to move a minister and his family.)

8. Trends. The FNC committee has been observing the trend of our church and desires to call attention to the church of some of the problems that confront the committee, and which may lead to an increase in the quota required to operate the fund if a satisfactory solution is not found. Three matters concern the committee and we feel the church should be cognizant of them.

a. Many of our rural churches are declining in membership. Hence more of them will be making application for more assistance in the future.

b. The emphasis on evangelism has led to the organization of many small churches. While we are thankful for the doors that have been opened to us as a denomination, the question arises whether the FNC committee is the proper agency for carrying on mission work. It is quite apparent that the need of many of these churches is due to the fact that their mothers have forsaken them too early. These orphans then turn for assistance to the FNC committee which is not constituted to nurture and supervise them in the years of growing pains. This practice does not seem proper nor wise. Does it not confuse the work of missions and benevolence? (See Acts 1958 — art. III, C 2 g 3, page 76.)

c. The relationship between church and school requires careful analysis. The need for supporting both institutions is a heavy financial responsibility in many of our church communities. However, the fund is for needy churches and not for needy schools.

9. A schedule of payments to needy churches is attached herewith.

IV. REPORT OF STUDY. See Acts 1961 p. 29, IV.

A *Materials:*

a. Overture no. 31, Classis Hackensack.

b. Overture no. 18, Classis Hudson.

Elucidation: Classis Hackensack overtures synod to instruct the FNC committee to study the differences in salaries paid to home missionaries and ministers of subsidized churches and the difficulties arising there from. Classis Hudson overtures synod to "adjust the policies governing assistance to subsidized churches so as to meet the actual needs of the congregation as determined by the classis involved, and co-ordinated with our denomination's effort in home missions." Both overtures deal with the same problem, although that of Classis Hudson is somewhat broader.

Recommendation: That these two overtures be referred to the FNC committee for study and that this committee report its reactions and recommendations to the next synod. (Grounds listed)

B. *History*

The overture of Classis Hudson (esp. part B p. 533 Acts '61) prompted the FNC committee to study the history of this fund.

In the early days of our denomination need had been felt to provide financial aid to congregations for pastors' salaries under certain circumstances. Classes encouraged churches to take up free-will offerings for a classical fund which was made available for church extension and subsidy.

However in outlying classes the subsidy lay-out was so large that church extension was neglected. Synod then made arrangements by which other classes could lighten the burden of the needy classes. Funds were made available through free-will offerings and administered by the general home missions committee.

Later synod ruled that requests for support would be honored only if classes agreed to contribute a per family minimum for church extension and subsidy.

Then in the early thirties the depression greatly disturbed the existing arrangement. Whatever money classes could scrape together had to be used for ministers' salaries, and church extension held an empty bag. Groups were discouraged to organize, and candidates looked in vain for calls.

Synod of 1932 set up an emergency committee to secure donations and to work through classical home missions to encourage the placement of candidates.

In 1937 synod discharged this committee with gratitude for its work. Of the 30 churches so assisted 23 are in existence today. The funds were turned over to the general committee for home missions under a new mission order.

The Synod of 1958 relieved the home mission board of the administration of the funds for needy churches because of the growing missionary activities in the denomination, and because it was felt that the purpose of mission funds and FNC funds are basically different funds. No one questions the need of such a denominationally administered FNC fund today.

C. *Observations*

a. Salaries

Both overtures point to an alleged inequality between the remuneration of a home missionary and that of the pastor of an emerging subsidized church. According to Classis Hudson (ground 5c) "home mission groups are discouraged in their efforts towards organization . . . or, if organized, suffer undue financial hardship."

In our study of questionnaires sent out to all treasures of subsidized churches and to the home mission board regarding salary income from every source, we learn that: (1) the average home missionary's income exceeds that of the pastors of subsidized churches approximately $200; (2) the average total income of pastors in self-supporting having less than 65 families is $300 below that of pastors in subsidized churches.

To reduce the difference in (1) as suggested in the overture would automatically increase the difference in (2). Small self-supporting churches would have to contribute more to the FNC quota to support the subsidized church which has a higher pastor income. The FNC committee has letters asking that the minimum salary be not raised, because of the greater burden it would put upon the small self-supporting church. (Also, see Overture no. 13, 1961.)

b. Vacancies

Another survey shows that subsidized churches are not at a disadvantage by reason of an unfair salary structure. The vacancies in the churches which were subsidized in 1960 were remarkably short during the years from 1957 to 1961. Fifty-five vacancies were filled the same year they occurred, 24 the following year, and nine after two years.

c. Home missionaries and fields of labor

We must recognize that the relation of a home missionary to the mission group is basically different from the relation of a pastor to his congregation. Since the home missionary is engaged by the home mission board, he receives his salary from the board. Hence there is no financial agreement or obligation between the missionary and the field he serves. However, a minister, accepting a call from an organized church enters into an agreement in which salary and associated benefits are mutually acceptable. *And the local church pays the salary.* The church may seek assistance to meet its obligations to its pastor, but the responsibility is hers and hers alone.

Now lest the financial limitations of a small church result in underpayment, synod provided a fund from which needy churches could be assisted in salary payments under certain conditions and according to synodically established rules.

So each year the FNC committee makes its recommendations to synod relating to quota, minimum pastor salary and associated benefits, as they apply to subsidized churches.

These recommendations are based on careful and sympathetic study of questionnaires and financial statements of subsidized churches in the USA and Canada. From previous and new records of each church we learn its debt structure and debt reduction schedule, its growth and yearly contributions. We receive information about economic conditions in surrounding areas. We also appreciate the valued assistance of the classical home missions committee or the separate committee appointed by the classis.

D. *Recommendation:*

We recommend that assistance to needy churches be continued as per the mandate of 1958.

Grounds:

a. This mandate best serves the interest of the individual subsidized church and its financial relation to its pastor.

b. Salary equalization or any approach thereto has never met the favor of synod (Acts 1948, 1958).

c. "To meet the actual needs of a congregation, as determined by the classis involved," brings us back to the early thirties before synod abolished this system and placed the funds in the hands of a denominational committee.

For the FNC committee.
Rev. William Verwolf, *sec'y*

FUND FOR NEEDY CHURCHES COMMITTEE, INC.

Schedule of Payments made during the Year 1961

Name of Church	Total	Salary Subsidy	Child Allowance	Mileage	Moving
Classis Alberta North					
Barrhead-Westlock	$ 685.00	$ 685.00	$	$	$
Edson	1,790.76	852.00	82.00	147.76	709.00
Lacombe, Bethel	800.00	800.00			
Peers	3,660.00	2,660.00	1,000.00		
Rocky Mt. House	1,720.00	520.00	1,200.00		
Classis Alberta South					
Bowness-Montgomery	1,260.32	400.00	600.00	260.32	
Brooks	3,545.20	2,280.00	800.00	465.20	
Burdett	1,681.50	1,246.50	100.00	335.00	
Medicine Hat	2,811.26	1,500.00	1,241.66	69.60	
Regina	3,620.00	2,880.00	600.00	140.00	
Saskatoon	2,240.00	1,275.00	965.00		
Vauxhall, Taber	1,800.00	580.00	200.00	1,020.00*	
Classis British Columbia					
Burnaby	3,400.00	2,400.00	1,000.00		
Chilliwack	1,000.00	400.00	600.00		
Duncan	1,980.73	1,060.00	716.67	204.06	
Houston	1,000.00	1,000.00			
Ladner	600.00		600.00		
Langley	1,716.67	350.00	1,366.67		
Port Alberni	566.67	566.67			
Richmond	1,341.00	500.00	600.00	241.00	
Terrace	2,590.00	2,240.00	350.00		
Surrey	450.00	450.00			
Classis Cadillac					
Atwood	2,525.00	1,750.00	775.00		
Highland	1,300.00	100.00	1,200.00		
Classis California					
Escalon	1,245.00	1,000.00		245.00	
Lakewood	1,516.67	810.00	466.67		240.00
Redlands II	1,800.00	600.00	1,200.00		
San Jose, Moorpark	1,650.00	1,000.00	650.00		
Classis Chatham					
Blenheim	1,389.00	820.00	254.00	315.00	
Dresden	2,360.00	1,360.00	1,000.00		
Exeter	1,885.00	935.00	600.00	350.00	
Forest	3,070.49	2,200.00	800.00	70.49	

(continued on next page)

Name of Church	Total	Salary Subsidy	Child Allowance	Mileage	Moving
Ingersoll	1,600.00	1,000.00	600.00		
Leamington	2,960.00	2,560.00	400.00		
Wallaceburg	700.00	700.00			
Classis Chicago South					
Crown Point	800.00	800.00			
Classis Eastern Ontario					
Cobourg	1,436.67	960.00	266.67	210.00	
Cornwall, Immanuel	1,375.00	1,375.00			
Halifax, N.S.	1,492.55	827.50		92.20	572.85
Kentville	2,400.00	1,480.00	400.00	520.00	
Lindsay	2,090.00	1,340.00	400.00	350.00	
Pembroke	2,350.00	1,200.00	800.00	350.00	
Peterborough	900.00	200.00	700.00		
Renfrew	785.00	610.00	50.00		125.00
Truro, N.S.	2,786.00	1,980.00	367.00		439.00
Classis Grand Rapids East					
Brookside	700.00	700.00			
Classis Grand Rapids West					
Arcadia	1,036.88		800.00	236.88	
Classis Hackensack					
Bradenton, Fla.	1,682.25	1,060.00	400.00	222.25	
Englewood, N.J.	2,760.00	2,760.00			
Ft. Lauderdale, Fla.	3,032.05	1,400.00	600.00	245.00	787.05
Franklin Lakes, N.J.	2,885.00	2,240.00	400.00	245.00	
Miami, Fla.	3,555.68	2,000.00	1,400.00	155.68	
Monsey, N.Y.	2,500.00	1,700.00	800.00		
Pompton Plains, N.J.	572.78	250.00	33.33		289.45
Terra Ceia, N.C.	2,633.00	1,571.25	886.75		175.00
Trinity Chapel, Broomall	3,290.00	2,245.00	800.00	245.00	
Wanamassa, N.J.	3,880.00	2,800.00	800.00	280.00	
Classis Hamilton					
Galt	500.33	433.66	66.67		
Hamilton, Immanuel	1,920.00	1,620.00	300.00		
Kitchener	746.80	137.80	259.00	350.00*	
*Lucknow-Listowel	2,425.00	1,275.00	800.00	350.00	
Simcoe	3,037.73	1,860.00	1,000.00	177.73	
Classis Holland					
Hamilton	1,475.00	475.00	1,000.00		
Noordeloos	1,190.00	790.00	400.00		
Classis Hudson					
Framingham, Mass.	3,254.33	1,960.00	1,133.33	161.00	
Hoboken, N.J.	2,353.33	1,686.00	666.67		
North Haledon, N.J.	2,060.00	1,060.00	1,000.00		
*Paramus, N. J.	1,252.46	600.00	150.00		502.46
Washington, D.C.	1,000.00		1,000.00		
Classis Kalamazoo					
Decatur, Mich.	2,512.50	2,012.50	500.00		
Kalamazoo, Knollwood	2,280.00	1,680.00	600.00		
Kalamazoo, Prairie Edge	1,510.00	910.00	600.00		
South Bend, Ind.	3,390.00	2,590.00	800.00		

Name of Church	Total	Salary Subsidy	Child Allowance	Mileage	Moving
Classis Lake Erie					
Columbus, Olentangy	2,920.00	2,520.00	400.00		
Flint	1,148.86	1,000.00	100.00	48.86	
Maple Heights, O.	2,528.84	1,732.50	733.34	63.00	
Roseville, Immanuel	907.99	500.00	100.00		307.99
Saginaw	2,930.00	2,430.00	500.00		
Classis Minnesota North					
Bejou	3,845.00	3,000.00	600.00	245.00	
Clara City	1,810.00	1,610.00	200.00		
Brandon, Man.	200.00		200.00		
Crookston	3,315.00	2,670.00	400.00	245.00	
Emo, Ont.	3,195.00	1,895.00	600.00	700.00*	
Hancock	1,953.33	1,620.00	333.33		
Kildonan, Man.	495.00	495.00			
Ogilvie	833.32		833.32		
Port Arthur, Ont.	2,430.25	1,762.50	667.75		
Transcona, Man.	400.00		400.00		
Willmar	1,200.00	1,200.00			
Classis Minnesota South					
Bemis, S.D.	510.00	510.00			
Estelline, S.D.	425.00	425.00			
Luverne	258.30	116.65	141.65		
Mountain Lake	1,436.94	1,025.00	100.00		311.94
Tyler	3,400.00	2,600.00	800.00		
Classis Muskegon					
Muskegon, Blufton	1,820.00	1,820.00			
Muskegon, Grace	1,405.50	392.00	800.00	213.50	
Muskegon, Hope	1,855.00	1,715.00		140.00	
Classis Northcentral Iowa					
Ackley	1,000.00		1,000.00		
Allison	1,916.67	1,516.67	400.00		
Britt	2,961.00	2,106.00	480.00	175.00	200.00
Iowa Falls	1,400.00	1,000.00	400.00		
Classis Orange City					
Bigelow, Minn.	3,199.15	2,315.83	883.32		
Hartley	2,730.00	2,730.00			
Lemars	918.00	868.00	50.00		
Sioux City	2,415.00	2,025.00	250.00	140.00	
Classis Pacific					
Seattle, Wash.	3,130.00	2,380.00	750.00		
Zillah, Wash.	894.50	800.00		94.50	
Classis Pella					
Cedar	975.00	975.00			
DesMoines	1,350.00	750.00	600.00		
Tracy	2,945.00	2,100.00	600.00	245.00	
Classis Rocky Mountain					
Alamosa, Colo.	1,166.65	1,000.00	166.65		
Denver, Fairview	2,375.67	1,506.00	323.00		546.67
Denver, Trinity	3,065.25	2,240.00	600.00	225.25	
Salt Lake City	1,995.00	1,750.00*		245.00	
Tucson, Bethel	2,629.75	1,087.50*	1,250.00*	292.25*	

(continued on next page)

Name of Church	Total	Salary Subsidy	Child Allowance	Mileage	Moving
Classis Sioux Center					
Holland Center, S.D.	3,645.00	2,400.00	1,000.00	245.00	
Hull, Hope	1,749.75	1,749.75			
Purewater, S.D.	3,720.00	3,000.00	200.00	520.00	
Classis Toronto					
Alliston, Orangeville	1,950.00	1,000.00	600.00	350.00	
Collingwood	2,352.50	2,090.00	262.50		
Orillia	2,252.00	1,500.00	400.00	352.00*	
Classis Wisconsin					
Birnamwood	3,300.00	2,500.00	800.00		
Milwaukee	1,900.00	900.00	1,000.00		
Vesper	1,200.00	1,000.00	200.00		
Totals	$240,469.83	$162,397.94	$60,271.95	$12,593.53	$5,206.41

*Part previous year included

SUPPLEMENT NO. 17
(Articles 97, 139)

RELATIONSHIP OF CALVIN COLLEGE AND JUNIOR COLLEGES RE QUOTA DENOMINATIONAL FUNDS

ESTEEMED BRETHREN:

I. THE MANDATE

The 1960 Synod decided to "appoint a representative committee to study the problem of denominational ecclesiastical support of junior colleges controlled by the Christian Reformed constituency as this problem arises out of the 1957, 1958 and 1960 proposals to synod to gain such support for junior colleges. This study should include consideration of the permissibility and implications of quota support for non-denominational agencies; the relationship of the church to the government of such institutions should quota support be given; and recommendations concerning denominational support or other financial arrangements based upon the evaluation of plans proposed to Synod 1960 (Overtures nos. 23, 25, 35, 41, 43) as well as to the Synod of 1957 and 1958" (Acts of Synod, 1960, p. 60).

II. ANALYSIS OF THE MANDATE

The mandate calls upon your committee to face such issues as:

1) The permissibility and implications of quota support for non-denominational agencies.

2) The relationship of the church to the government of such institutions should quota support be given.

3) Possible financial arrangements based upon an evaluation of plans proposed to synod in the past.

It is the concern of your committee, in harmony with the mandate, to give due consideration to these issues.

However, while our study "should *include* consideration" of these issues, the mandate suggests that there is a fundamental or basic problem underlying the issues delineated, i.e. "the problem of denominational ecclesiastical support of junior colleges controlled by the Christian Reformed constituency as the problem arises out of the 1957, 1958, and 1960 proposals to synod to gain such support for junior colleges." With this your committee agrees. For, while serious attempts were made to satisfy the demands of the mandate by a consideration of the issues previously mentioned, the committee found that its discussion of these problems continually forced it back to this basic issue.

III. THE PROBLEM STATED

A. The problem as posed by certain Iowa-area classes and consistories in the 1957, 1958, and 1960 proposals to synod.

1. The proposals to which the mandate refers are those made by the classes concerned with the support of Dordt College in Sioux Center, Iowa. In these proposals and the context thereof the classes:

a. Have argued for the necessity of the existence of Dordt College.

Dordt College has arisen as a result of the desire of God's people to realize and apply the principles of the Kingdom in the sphere of education. As such, Dordt College exists in answer to the various challenges and needs presented by the growth of the church and the increased number of covenant youth seeking an education in a Christian institution of higher learning; the increased shortage of teachers in our Christian schools; the cultural demands and opportunities within its environment. Therefore, the classes argue, the existence of Dordt College is both necessary and legitimate.

b. Have recognized the difficulties involved in Dordt's organization.

The classes have taken the decisions of the synods very seriously. They have been impressed with synod's declaration that society control of our schools of higher learning is preferred. But they have also recognized, as have our synods, the importance of close association between the church and its institutions of higher learning. Therefore, while Dordt College is society controlled, the society of Dordt is such that it maintains a close relationship with the classes.

(It may be added that the membership of Dordt's society is limited to members of the Christian Reformed Church. Further, the various districts of the society are represented on the central and executive boards by ministers of the Christian Reformed Church. In fact, each society district must have one minister as its board representative. Because of this close association with the church, six classes have seen fit to support Dordt College either by quotas or a stated number of offerings each year. In this way the society has sought to protect the interest of the church in the college and yet satisfy the society principle, which according to synod is preferred.)

c. Have overtured synod to recognize the financial problem which these classes face in their support of Dordt College and to grant quota relief.

Convinced of the necessity and importance of the existence of Dordt College, these classes are pledged to maintain and support Dordt now and in its future development. However, as members of the Christian Reformed Church, they are still expected to give full quota support to Calvin College, our denominational school. Calvin College is growing. The financial needs of Calvin College show a corresponding growth. To meet these growing financial needs, the support given to Calvin College must also increase.

The classes "believe that it is unjust, if not impossible, to shoulder the financial burden of a local college and still carry an equal load, with those not having this additional responsibility, in the support of Calvin College" (Acts of 1960, p. 428).

2. *Evaluation.* In general your committee grants the legitimacy of these arguments. Though we cannot accept every point in the overtures, your committee acknowledges the financial problem which the classes face and the basis upon which they ask for relief. Previous synods have also felt the weight of this problem as is evident from the many studies which have been made and the fact that the standing advisory budget committee at one time recommended a formula of quota diversion upon the request of a previous synod.

B. The problem as it arises out of the church's concern and responsibility to protect and maintain its own denominational educational enterprise, and to preserve its quota system.

1. Previous synods have repeatedly considered the problem of the classes and have, with the exception of 1957, denied quota diversion. The grounds for such synodical action are best summarized in the words of the Synod of 1958:

a. "The proposed action would undermine the system of quotas for Calvin and other ecclesiastical causes."

b. "The proposed action would amount to an indirect quota for a non-ecclesiastical institution." (Acts of 1958, p. 85.)

2. *Evaluation.* Your committee grants the legitimacy of synod's concern as reflected in various decisions. Synods have acknowledged the problem presented by the Iowa-area classes. But they have stopped short of granting the requested quota diversion on the grounds stated above. (1 a and b)

C. *Summary.* The problem, then, is this: how can the church meet the financial problem posed by Iowa-area classes in regard to Dordt College and like problems pertaining to other colleges, and still realize its obligation to protect our denominational school, all the while preserving the quota system upon which Calvin and other ecclesiastical causes depend? The problem is complex, but neither the classes' problem nor the denomination's concern should be ignored.

IV. SOLUTIONS CONSIDERED

In addressing itself to this problem, your committee has considered several possible solutions.

A. Denominational ownership and control of additional colleges of our constituency.

The simplest approach would be to follow the precedent set by the church in regard to Calvin College by placing such colleges under denominational control.

This approach would give other colleges the needed financial support and would avoid the dangers involved in granting quota support to a non-denominational agency.

However, your committee is convinced that neither the synod, nor the colleges involved, nor the constituency in general are ready to move toward the denominational ownership and control of several institutions of higher education.

B. Setting a quota for the establishment of a student fund.

This solution was considered in recognition of four overtures presented by Iowa-area classes to the Synod of 1960. These overtures argued thus:

"... it might be more advantageous for all concerned to establish a denominational education fund supported by quota. Each institution of higher learning, approved by synod, would draw from this fund on a per student basis (limited to Christian Reformed students). The amount per student would be determined each year by a committee composed of the synodical finance committee and two representatives from each college involved. This committee would not only be able to work out an equitable arrangment but also meet current financial problems needing evaluation and requiring adjustment in policy. Such a plan would bind our entire educational program together. It would assure financial support from all our areas. It would create a high level of good-will and provide the basis for co-operative effort in realizing future goals in education, eliminating much of the discontent and abusive criticism that has plagued us in the past." (Overture 25, Classis Sioux Center, p. 433, Acts of 1960)

While recognizing the desirable aspects of this plan, as argued in the quotation, your committee does not recommend it. Per-student costs are very difficult to establish because these costs vary according to such circumstances as student-teacher ratio, instructional costs in different courses, salary scales, administrative costs, and the number of faculty and student services. Further, the adoption of this plan would not solve the problem of using denominational, quota funds for a non-denominational agency.

C. Quota-relief for the Iowa-area classes supporting Dordt College.

Fearing general acceptance of premature solutions which might jeopardize the growth and development of the Kingdom in the sphere of education, or which might prove harmful to Calvin College and other denominational agencies, your committee considered a temporary solution with the following arrangement:

1. That synod delegate to the Iowa-area classes the task of assuring the church, by way of official action, that the education given at Dordt College is and will continue to be of the spiritual and academic quality which the church holds desirable for her denominational college.

2. That synod, recognizing that Dordt College, in its local endeavor, is doing a portion of the task assigned to Calvin College and that this is being done under the observation of the classes of the area, permit a rebate or reduction in the Calvin quota according to one of several possible formulae (e.g. Report of advisory committee on budget matters, art. 84, VI, pp. 43 and 44, Acts of 1958).

3. That synod appoint a representative standing committee on education to evaluate and re-evaluate this problem and possible future requests as our church and our educational system continue, with God's blessing, to grow.

Ground: Many problems still remain, such as —

a. What safeguards shall be established to prevent the uncontrolled, ill-conceived, and badly planned local efforts to establish junior colleges?

b. What criteria shall be established to define areas which local colleges may claim as their constituency areas?

c. What relationship should exist between the church and these local colleges?

However, while wrestling with the long-range implications and problems we might face with this plan, your committee was confronted with a plan which constitutes, in the committee's opinion, a logical, consistent, and permanent solution to the questions raised in the mandate of synod.

V. A PLAN FOR BASING CALVIN COLLEGE AND SEMINARY QUOTAS ON BENEFITS RECEIVED, AS WELL AS ON DENOMINATIONAL OBLIGATION

A. Essence of plan

Under this plan the denominational share of Calvin College and Seminary's operating budget is to be apportioned 65 per cent on the basis of the number of students attending Calvin College and 35 per cent on the present per family basis. The 35 per cent is intended to cover the entire quota cost of Calvin Seminary (amounting to approximately 21 per cent) plus a nominal portion of the costs of operating Calvin College.

It is proposed that the 65 per cent be apportioned on the basis of the ratio of the number of students attending Calvin College from each area (consisting of two or more classes.)

Hence, a separate quota will be determined for each area consisting of two elements:

a) 35 per cent of total quota requirements of Calvin College and Seminary will be apportioned as at present. This will yield the same amount for all families, irrespective of area.

b) 65 per cent of total quota requirements of Calvin College and Seminary will be apportioned on the basis of the number of students attending from each area. This portion of the quota will, therefore, vary from area to area.

Inasmuch as areas having a society-controlled college in the vicinity will have a lower percentage of their young people attending Calvin College, they will automatically receive a lower apportionment. On the other hand, even if such areas would not send any students to Calvin College, they would still have a Calvin quota because 35 per cent of the total college and seminary quota will be determined as at present, on the basis of the number of families.

B. Principles involved in the 65 per cent - 35 per cent ratio.

Your committee acknowledges that the 65 per cent - 35 per cent ratio is a rather arbitrary adjustment. However, this ratio is being recommended out of a concern to give due recognition to both of the principles with which we are working, namely, benefits received and

denominational obligation to Calvin College and Seminary. According to the 65 per cent - 35 per cent ratio each family in the denomination would pay 21 per cent for the seminary and 14 per cent of the quota for Calvin College out of recognition of their denominational obligation, and the 65 per cent would be paid on a benefits received basis. This ratio, in the committee's opinion, gives proper weight to both of the principles which are involved.

C. The plan and the problem at hand

It is believed that this plan is a reasonable answer to the problem facing us.

First, it recognizes and alleviates the financial problem of those of our churches which are supporting local, society-controlled colleges, in addition to carrying their full share of the Calvin quota. It is contemplated that the reductions received will be employed to supplement the present financial programs of the area colleges. (At this point it should be noted that, while much of the discussion in this report has made mention of Dordt College because the classes supporting Dordt have presented this problem, the solution proposed will meet the needs of Trinity College as well as Dordt.)

Second, by apportioning 35 per cent of the cost on the present per family basis, it recognizes the obligation of each church and family to support fully Calvin Seminary and to contribute toward the support of Calvin College.

Third, it recognizes the fact that local, society-controlled colleges and their constituencies are carrying a load which Calvin College, to a large degree, would otherwise be forced to shoulder.

Fourth, it removes some of the obstacles and lends modest encouragement to our constituencies who feel the need for a local college and who wish to accomplish this on a society-controlled basis.

Fifth, the plan continues to provide for Calvin's financial needs. The only difference between the present and proposed plans is that 65 per cent of the cost is to be apportioned on the basis of "benefits received" (namely, students attending). This, of course, will result in increased quotas for some churches and lowered quotas for other churches. Where substantial increases occur, some churches might not be able to pay the entire increase. On the other hand, the Canadian churches will generally receive significant reductions in their Calvin quotas, which will enable them to meet their quotas and reduce the present 62 per cent shortage.

Sixth, there is substantial justification for apportioning Calvin College's costs to our churches on a basis which differs from that of our other quota causes. A review of such causes will indicate that the quota for Calvin College (but not the seminary) is the only one involving an activity which is not an inherent task of the church. While the Synod of 1957 sustained the *right* of the denomination to own and operate a college, it did not assert that it was the duty of the denomination to do so. On the other hand, the remaining denominational activities, such as the mission programs, "The Back-to-God Hour" radio program

and the fund for needy churches, fall within the sphere of the church's inherent duty or task. As such, the entire church should assume financial responsibility for the cost of these activities. But, in the case of a denominational college, which finds its ground for existence as a matter of right but not duty, it would seem reasonable to apportion the costs on a benefit received basis, as well as on the basis of denominational obligation.

C. Analysis of possible objections to the plan

1. The plan may foster uncontrolled growth of colleges throughout the denomination and thus hurt Calvin.

On the surface this has the ear-marks of a genuine danger. A closer study of the matter indicates that while the plan will make the establishment of local colleges more feasible financially, it will by no means lead to the wholesale formation of such institutions.

It is to be remembered that Calvin's quota, including the seminary, provides for approximately 40 per cent of its total operating budget. The remainder comes from tuition, gifts, etc. Under the proposed plan, the maximum relief, which an area contemplating a local college could obtain, would be 65 per cent of the college and seminary quota (this assumes that no students would attend Calvin; an extreme assumption). If such a college's operating costs would follow the Calvin pattern, then this 65 per cent would provide approximately 26 per cent of the local school's operating budget needs (65 per cent of 40 per cent). As a minimum, the local college would have to raise 74 per cent of its operating budget from local gifts and tuition, and in addition provide for all capital requirements. Thus, the combined operating and capital funds to be raised by the local constituencies would be many times the amount by which their Calvin quota would be reduced. These funds would be over and above local requirements for Christian elementary and high school building programs and operating deficits. To conclude this point, it is hardly likely that local groups will undertake the financial responsibility of building and operating a college on the basis of a partial reduction of its Calvin quota.

This objection, as stated, assumes that it is the duty of the denomination as a whole, through its synod, to restrict the "uncontrolled growth" of colleges in our denomination. While synod might properly be concerned that such growth of colleges would eventually jeopardize Calvin's financial situation, it may be questioned whether synod has the right, through the instrument of quotas or otherwise, to prevent or restrict such growth.

2. The plan may tend to discourage churches or areas from promoting attendance at Calvin College since increased enrollments at Calvin will directly lead to higher quotas.

It is extremely doubtful that an increase or decrease in one synodical quota (out of many) will loom as a significant factor in the feelings and actions of our church leaders and official bodies. It is difficult to imagine that any dedicated leader in our denomination would fail to

commend Calvin to the church's youth because of the impact on the quota of the particular area involved.

Further, the ultimate decision to attend Calvin or another institution is made by the individual student and his or her parents, and this decision certainly will not be influenced by the slight effect it will have on one's synodical quota.

3. The plan will unfairly offer a lower quota to areas which do not have society-controlled colleges in their vicinities but which nevertheless have a low ratio of Calvin students.

Since under the plan the Calvin College quota is principally determined on a "benefit received" basis, it will obviously cause reduced quotas for areas with small proportionate Calvin enrollments, whether this is due to a large attendance at local society-controlled colleges of a Reformed character, to a low ratio of college student per se, or to a large attendance at public and non-Reformed colleges and universities. By this same token, it will result in higher quotas for areas with large proportionate Calvin enrollments. Viewed from the perspective of our present quota-system, to which our thinking has become accustomed, the proposed plan might seem inequitable. But viewed from the perspective of the proposed plan, the present system might also appear unfair. It might be suggested that it is unfair to establish the same quota for churches and classes which are thousands of miles from Grand Rapids and therefore have very few students attending Calvin as is established for the Grand Rapids classes. We might also recognize that it is somewhat inequitable to have an identical quota for Grand Rapids East, with one student for every 10.5 families, and for Classis Toronto, with one Calvin College student for every 79 families. The proposed formula, with its recognition of "benefits received," may well be viewed as the standard of equity, rather than our historical approach of a uniform Calvin quota for all churches and classes.

D. Comparison of proposed plan with quota-diversion and denominational student fund plans.

The significant advantage of the proposed plan is that it completely avoids certain serious problems inherent in the quota-diversion and student-fund plans:

1. The need for establishing criteria by which local colleges are judged eligible for quota relief or for support from a student fund. Such criteria would relate to educational standards, geographical location, ecclesiastical supervision, the religious context or affiliation of such colleges.

2. The need for criteria to define areas which local colleges may claim as their constituency area. For example, who should determine — and how — whether Classis Rocky Mountain is part of Dordt College's constituency?

The establishment of the foregoing criteria involves problems and issues of considerable magnitude. In fact, they may well overshadow the problem which is the mandate of your committee. If so, then the so-called solution to be found in either the quota-relief or the denomi-

national student fund plans may not be a true solution at all, but only a temporary expedient which defers the hard answers to further study committees.

A further advantage of the proposed plan is in relation to the questions of the permissibility and implications of quota-support for non-denominational agencies.

Synod has requested that the justification or propriety of financial support for non-denominational agencies be established. Justification for the quota-diversion and student fund plans might be based on the grounds that local, society-controlled colleges in effect perform a service for Calvin College, which in turn is a denominational activity. Assuming that this constitutes an acceptable answer to the question of "permissibility," we next face the question of "implications." At this point, the quota relief and denominational-student-fund plans run into difficulty. For it can be argued that local churches and classes, through their own mission activities, are performing a service for the denominational mission boards and are thus also entitled to denominational support (through quota rebate or payments from a denominational mission fund).

The proposed plan, on the other hand, does not involve the use of denominational quotas for non-denominational agencies and therefore faces no problem as to permissibility. As to "implications," it might be argued that the plan would establish a precedent for changing other denominational quotas from their present basis to a "benefit-received" basis. For example, a classis might petition that synod put the home missions quota on a "benefit-received" basis (or substantially so). However, as was discussed earlier, home missions and other denominational activities relate to the inherent task of the church and, as such, should receive the full financial support of every family. The ownership of a college, however, relates to a right of the church, and it relates to a sphere where society control has been described as the "more correct way"; the costs of such an activity might therefore well be apportioned on a "benefit-received" basis.

E. Certain details of plan

1. Because of budget planning needs, it will be necessary to use prior year student enrollment statistics in determining area quotas. For example, the quotas for the year 1963 (which are to be established by synod in the summer of 1962) would be based on the average enrollment for September, 1961 and February, 1962. (If considered desirable, in order to equalize quotas, the plan could provide for the use of average enrollment for several years).

2. It is proposed that the student's church at the time he or she enrolls be thereafter considered his/her church affiliation for purposes of computing area quotas. This will avoid placing an undue burden on the Grand Rapids area as a result of student transfers of church memberships from their home churches to Grand Rapids congregations.

3. It is proposed that the quota be determined according to areas rather than classes. This is proposed because your committee feels that

Benefit-received quota plan
Quotas per classis and area based on 35/65% ratio
(35% on a per-family basis and 65% on a per-student basis)

1	2	3	4	5	6	7	8	9	10	11
AREA	CLASSIS	Number of Families	Number of Students	Cost Allocated on a Per Student Basis: Total (at $276.35 Per Student)*	Cost Allocated on a Per Student Basis: Amount Per Family	Cost Allocated on a Per Family Basis -- Amount Per Family **	Total Quota Per Family	Increase (Decrease) From Present $17.00	% of Students	% of Quota Paid
ONE	G. Rapids E.	3318	316	87,326.60	26.32	5.95	32.27			
	G. Rapids S.	2506	157	43,386.95	17.31	5.95	23.26			
	G. Rapids W.	1961	103	28,464.05	14.52	5.95	20.47			
	Grandville	2248	77	21,278.95	9.47	5.95	15.42			
	Total for Area	10033	653	180,456.55	17.99	5.95	23.94	plus 6.94	30.3 %	26.2%
TWO	Cadillac	650	36	9,948.60	15.31	5.95	21.26			
	Holland	2812	142	39,241.70	13.96	5.95	19.91			
	Kalamazoo	1555	68	18,791.80	12.08	5.95	18.03			
	Lake Erie	950	40	11,054.00	11.64	5.95	17.59			
	Muskegon	1973	102	28,187.70	14.29	5.95	20.24			
	Zeeland	2418	128	35,372.80	14.63	5.95	20.58			
	Total for Area	10358	516	142,596.60	13.77	5.95	19.72	plus 2.72	24.0 %	22.3%
THREE	Chicago North	2060	72	19,897.20	9.66	5.95	15.61			
	Chicago South	2970	115	31,780.25	10.70	5.95	16.65			
	Wisconsin	1254	48	13,264.80	10.58	5.95	16.53			
	Total for Area	6284	235	64,942.25	10.34	5.95	16.29	minus .71	10.9 %	11.1%
FOUR	Minn. North	1419	41	11,330.35	7.98	5.95	13.93			
	Minn. South	820	20	5,527.00	6.74	5.95	12.69			
	N. Central Iowa	805	14	3,868.90	4.81	5.95	10.76			
	Orange City	1265	17	4,697.95	3.71	5.95	9.66			
	Pella	1344	33	9,119.55	6.79	5.95	12.74			
	Sioux Center	1773	34	9,395.90	5.30	5.95	11.25			
	Total for Area	7426	159	43,939.65	5.92	5.95	11.87	minus 5.13	7.3 %	9.6%

1	2	3	4	5	6	7	8	9	10	11
AREA	CLASSIS	Number of Families	Number of Students	Cost Allocated on a Per Student Basis: Total (at $276.35 Student)*	Cost Allocated on a Per Student Basis: Amount Per Family	Cost Allocated on a Per Family Basis -- Amount Per Family **	Total Quota Per Family	Increase (Decrease) From Present $17.00	% of Students	% of Quota Paid
FIVE	Hackensack	1494	61	16,857.35	11.28	5.95	17.23			
	Hudson	1886	104	28,740.40	15.24	5.95	21.19			
	Total for Area	3380	165	45,597.75	13.49	5.95	19.44	plus 2.44	7.6 %	7.1%
SIX	Pacific	1882	85	23,489.75	12.48	5.95	18.43			
	California	2573	77	21,278.95	8.27	5.95	14.22			
	Rocky Mountain	994	66	18,239.10	18.35	5.95	24.30			
	Total for Area	5449	228	63,007.80	11.56	5.95	17.51	plus .51	10.6 %	10.4%
SEVEN	Alberta North	1388	22	6,079.70	4.38	5.95	10.33			
	Alberta South	833	12	3,316.20	3.98	5.95	9.93			
	British Columbia	1221	26	7,185.10	5.88	5.95	11.83			
	Chatham	1812	29	8,014.15	4.42	5.95	10.37			
	E. Ontario	1653	38	10,501.30	5.67	5.95	11.62			
	Hamilton	2065	46	12,712.10	6.14	5.95	12.09			
	Toronto	1660	21	5,803.35	3.50	5.95	9.45			
	Total for Area	10836	194	53,611.90	4.95	5.95	10.90	minus 6.10	9.0 %	12.9%

Basis for total dollars: 53,766 families x $17.00 = $914,022.00.

*Basis for per-student amount $276.35. — 914,022.00 x 65% = $594,114.30. — 2,150 students = $276.35.

**Of this amount $3.59 is applicable to the seminary.

this produces greater equity by distributing the costs geographically rather than on the basis of the somewhat accidental classical affiliation of any church. Further, it is to be noted that Calvin College tuition rates also recognize the area factor.

F. Computation of quotas under this plan (See pages 156 and 157).

(It must be remembered that this computation, as here delineated, is illustrative, and is based upon the present $17.00 per family quota.)

VI. RECOMMENDATIONS

Your committee recomends:

A. That synod adopt this plan (65 per cent - 35 per cent ratio) of quota support for Calvin College and Seminary to become effective with the quotas to be paid for the year 1963.

Ground: This solution gives an equitable, consistent, and permanent solution to the various problems raised in the mandate and the overtures underlying the mandate.

B. That synod declare that it is understood that the reductions received in the areas will be employed to supplement the present financial programs of their area colleges.

C. That synod grant the privilege of the floor to the reporter of the committee and to Mr. Ralph Vermeer, who is qualified to speak concerning the financial aspects of the plan, when this report is considered by synod and its advisory committee.

Humbly Submitted,

Rev. W. P. Brink, chairman
Rev. J. B. Hulst, reporter
Rev. J. Van Harmelen
Mr. Ralph Vermeer
Mr. N. Hendrikse
Mr. J. F. Mellema
Dr. Wm. Spoelhof, adviser
Rev. B. J. Haan, adviser

SUPPLEMENT NO. 18
(Articles 103, 115, 139, 147)

MINISTERS' PENSION AND RELIEF ADMINISTRATION

ESTEEMED BRETHREN:

The board of trustees of the ministers' pension and relief administration humbly submits the following report to your honorable body.

Part I

Personnel and organization

The board is composed of: Rev. F. Handlogten, pres.; Dr. M. Martinus, vice-pres.; Rev. D. J. Drost, sec'y; Mr. W. Bonnema, treas.; Mr. N. Gritter, ass't-treas.; Mr. W. De Hoog, ass't-sec'y; and Rev. F. Huizenga.

The alternate members of the board are: Rev. M. Arnoys, Rev. H. Visscher, Rev. J. Petersen, Mr. K. Bergsma, Dr. J. Harkema, Mr. A. Bel, and Mr. M. Langeland.

The terms of Rev. F. Handlogten and Mr. W. Bonnema expire this year. They both are eligible for re-election. The board submits the following nominations:

for minister delegate: (vote for one)

1. Rev. F. Handlogten (incumbent)
2. Rev. L. Dykstra

for lay delegate: (vote for one)

1. Mr. Wendell Bonnema (incumbent), Zeeland
2. Mr. Peter Marcusse (Holland)

The secretary, Rev. D. J. Drost, has been designated to represent the board at synod should further information be desired.

Part II

Information and pensioners

The Synod of 1961 approved the honorable emeritation of the following who were added to the pension rolls: Rev. Joseph Betten, Rev. Henry Vande Kieft, Rev. B. Essenburg, Rev. Nicholas De Vries, Rev. J. R. Van Dyke, Rev. John J. Holwerda, Rev. E. Van Halsema, Rev. Lambertus Van Laar, Rev. M. Wyngaarden, Rev. John Rubingh, and Rev. P. J. Hoekstra.

The board has been informed of the honorable emeritation of the following:

1. Rev. Corneal Holtrop, by Classis Muskegon in session January 10, 1962. *Ground:* retirement age. Note special circumstances as set forth in the overture of the Bluffton consistory.

2. Rev. Leonard Verduin, by Classis Grand Rapids South in session January 18, 1962. *Ground:* retirement age.

3. Classis Minnesota North approves of the request of the Emden consistory for the honorable emeritation of Rev. John H. De Haan because of his physical disability. Emeritation to become effective August 1, 1962.

4. Classis Minnesota North approves of the request of the consistory of the Willmar church for the honorable emeritation of their pastor, Rev. Ralph J. Bos, to become effective on August 1, 1962. *Ground:* Years of service and retirement age.

Classis Toronto informed the board that judging that the causes for the emeritation of Dr. L. Praamsma no longer exist, as of January 3, 1962, he has taken up his active work in the ministry. His name is therefore removed from the pension rolls on that date.

As instructed by synod the board has made arrangements with Rev. Henry Vande Kieft for the payment of his share toward the pension fund from the years 1947 to 1960 when he was engaged in secular work. Rev. Henry Vande Kieft has paid into our pension fund the sum of $1,991.40 which is an amount equal to the average contribution made by our ministers during the years when he had earnings outside of the ministry of the gospel while emeritated because of a throat condition.

The following pensioners have been removed by death: Rev. Henry Dekker, Rev. John Van Beek, Rev. Henry Van Til, Rev. Bernard Haven, Rev. Albert Bratt, Rev. Albert Huls. The following widows have passed away: Mrs. William Terpstra, Mrs. Dirk De Beer, Mrs. Meine Vander Heide.

The number of pensioners as of January 1, 1962, is 83 ministers, 87 widows and two orphans.

Eleven ministers are not affiliated with our pension plan, which means that neither they nor their families are covered by the pension provisions.

Part III

Proposals

1. On November 27, 1961, Mr. James Kok and Mr. William Stuursma, members of the emeritus fund committee of the Orthodox Protestant Reformed Church, met with the ministers' pension and relief administration committee of the Christian Reformed Church regarding the transfer of the balance in their fund to ours, a sum of $14,324.84.

A motion is made, supported and carried, to recommend to synod that they accept into our pension plan the brethren who were ministers with the Orthodox Protestant Reformed Church at the date on which this denomination joined with ours (July 13, 1961) with the understanding that they shall pay the 3½% of their salary from the date of their becoming a minister in the Christian Reformed Church.

Grounds:

a. The emeritus fund of the Orthodox Protestant Reformed Church has been placed in trust for the Christian Reformed Church.

b. We feel that this recommendation, though not literally, is virtually a fulfilment of art. IX A. 2a of our pension rules adopted by the Synod of 1960.

2. The board proposes the following amendment to its rules regarding ministers on leave of absence, released from their congregations and awaiting call, or emeritated without pension:

"The ministers who are on leave of absence, released from their congregations and awaiting call, or emeritated without pension, shall contribute 3½ (or 4½%) of their salary or the same percentage of the average salary of the ministers of the Christian Reformed Church, whichever is greater."

The *grounds* for this rule are:

a. Since such ministers and their families are eligible for the full benefits of the pension fund they should be required to pay.

b. This, we believe, is the intent of Synod in its mandate to the ministers' pension and relief administration as found in the *Acts of Synod* of 1961, art. 101 II 3, page 83.

3. The board proposes the following amendment to the pension rules, art. IX B, regarding pensioners, widows:

"Upon remarriage, the pension payments to a widow shall cease, and all pension rights under the rules shall be forfeited, unless the spouse is a member of the pension fund." Art. IX B. 7.

Grounds:

a. With the greatly increased number of ordained ministers serving our churches such a rule, which may be implicit, should be explicitly stated, to prevent any misunderstanding.

b. Should the widow marry a layman, it is his responsibility to provide for her. She is no longer the widow of a minister.

4. The ministers' pension and relief administration has studied the problem involved with the ministers who are not serving regular congregations or other institutions of the Christian Reformed Church. The categories involved are the following: 1) ministers serving high schools and colleges, 14; 2) Reformed Bible Institute, 3; 3) hospital chaplains, 7; 4) unclassified, 9. The cost to the pension fund each year is in excess of $20,000. The committee expresses concern that the eligibility of these ministers under these circumstances places an added load on the denomination. Our study of the problem has impressed us with its growing proportions but we have not been able to discover a practical way of relieving the churches of this burden. Does synod desire that we continue to study this problem with a view to finding a possible solution?

Part IV

The relief fund

1. The relief fund was established by synod to aid those ministers, widows and orphans whose pensions are inadequate because of adverse conditions. It is maintained by the free-will offerings of the congregations and in-

terest from investments. We are grateful that it is not necessary to request a free-will offering for 1962 since the balance on hand seems to be adequate.

2. A detailed statement of relief disbursements will be submitted to the advisory committee of synod and, if synod so desires, to synod in executive session. This is in accordance with the rule adopted by synod.

3. Throughout the year the board has sought to administer both the pension and the relief fund in a responsible way. The cost has been kept to a minimum.

Part V

Moving expenses

By synodical ruling the board is charged with the responsibility of approving moving expenses of retired ministers, or widows moving to respective permanent retirement addresses.

Part VI

Quota

The board submits its statement of operation and request for quota payments of $6.50 per family for the calender year 1963. Also statement of quotas paid by classes during 1961 and their arrears.

A

Classis	Arrears 1960	Arrears paid 1961	Quota 1961	Paid 1961	Balance Due	
Alberta North	$ 1,855.62	$ 171.81	$ 9,022.00	$ 5,332.59	$ 3,689.41	
Alberta South	3,254.28	2,050.05	5,414.50	1,986.41	3,428.09	
British Columbia	4,068.53	1,864.69	7,936.50	4,405.68	3,530.82	
Cadillac	39.00		4,225.00	4,186.00	39.00	
California	1,322.39	587.05	16,659.50	16,425.41	234.09	
Chatham	2,005.74	145.00	11,778.00	10,829.19	948.81	
Chicago North	341.00	341.00	13,390.00	13,104.00	286.00	
Chicago South	10.04		19,305.00	19,441.45	136.45	CR
Eastern Ontario	8,786.44	5,205.64	12,044.50	867.65	11,176.85	
G.R. East	535.37		21,567.00	21,457.00	110.00	
G.R. South			16,289.00	16,289.00		
G.R. West	.01		12,746.50	12,796.31	49.81	CR
Grandville	26.88		14,612.00	14,381.17	230.83	
Hackensack	433.57	133.25	9,711.00	9,224.38	486.62	
Hamilton	6,860,66		13,448.50	6,058.05	7,390.45	
Holland	72.77	100.00	18,278.00	18,092.58	185.42	
Hudson	42.63		12,259.00	12,125.71	133.29	
Kalamazoo	57.73	76.39	10,042.50	10.048.99	6.49	CR
Lake Erie	6.50		6,275.00	5,482.41	692.59	
Minnesota North	1,317.07	126.00	9,223.50	7,850.08	1,373.42	
Minnesota South	90.33		5,330.00	5,212.34	117.66	
Muskegon	451.70	235.62	12,824.50	12,571.00	253.50	
Northcentral Ia.	2,248.25	2,085.12	5,232.50	4,838.00	394.30	
Orange City	191.00		8,222.50	8,058.00	164.50	
Pacific	276.09	265.00	12,233.00	12,066.46	166.54	
Pella	99.48		8,736.00	8,755.39	19.39	CR
Rocky Mountain	279.82	65.00	6,461.00	6,397.44	63.56	
Sioux Center	106.75	44.16	11,524.50	8,321.14	3,203.36	

Toronto	3,781.45	397.00	10,790.00	7,224.73	3,565.27	
Wisconsin			8,151.00	7,704.02	446.98	
Zeeland			15,717.00	15,717.02	.02	CR
Totals	$39,412.54	$13,892.78	$349,349.00	$307,249.60	$42,099.40	

B

1. 1961 operation of fund as compared to 1961 budget

	Budget 1961	Actual	Gain	Loss	1963 budget
Receipts:					
Quotas	$315,900.00	$321,142.38	$ 5,242.38		$340,860.00*
Ministers	113,071.00	119,967.55	6,896.55		126,875.00†
Interest and donations	5,400.00	6,513.43	1,113.43		8,000.00
	$434,371.00	$447,623.36	$13,252.36		$475,735.00
Disbursements:					
To ministers	$231,151.00	$224,409.29	$ 6,741.71	$	$261,000.00§
To widows	196,064.00	185,467.33	10,596.67		208,800.00‡
Administration	2,500.00	5,420.06		2,920.06	6,000.00
	$429,715.00	$415,296.68	$17,338.38	$2,920.06	$475,800.00
Estimated gain (loss)	$ 4,650.00				($65.00)
Actual gain (over estimate)			$27,670.68		

*57,000 families in 1963 @ $6.50 = $370,500.00 less 8% not collected $340,860.00

†625 ministers @ $5,800.00 (average salary) = $3,625,000 @ 3½% 126,875.00

§87 at end of 1962 plus 6 additions less 3 deletions @ 50% of average salary $2,900.00 ..... $261,000.00

‡87 at end of 1962 plus 6 additions less 3 deletions @ 40% of average salary $2,320.00 ..... $208,800.00

In view of the above estimated budget and the fact that the fund has consistently operated at a profit over the estimated gain, the board recommends that the budget be based on a quota of $6.50 per family again in 1963.

2. Average Salary. The average salary for 1962 on the basis of 573 reporting—$5,720. A statement of the names of the ministers and the salary of each is available should Synod desire it.

The pension for a minister, which is 50% of the average salary computed to the nearest multiple of 10, is $2,860. That of a widow, which is 40% of the average salary computed to the nearest multiple of 10, is $2,290. The minister's pensions are increased by $75 and that of the widows by $62.

Part VII
Financial reports

A

MINISTERS' PENSION AND RELIEF ADMINISTRATION

Statement of Fund Condition: Reflecting Operation for Period of Feb. 1, 1960 to Jan. 31, 1961

	Pension	Relief	Total
Balance, Feb. 1, 1960	$231,722.01	$53,463.96	$285,185.97
Net gain (per attached report)	47,102.15	120.21	47,222.36
Balance, Jan. 31, 1961	$278,824.16	$53,584.17	$332,408.33

(continued on next page)

Fund balances consist of:

Cash—First Mich. Bank and Trust Co.			
Zeeland, Michigan	$135,854.39	$ 5,084.17	$140,938.56
Hackley Union, Bank, Muskegon, Michigan	8,469.77		8,469.77
Total cash	$144,324.16	$ 5,084.17	$149,408.33
Investments:			
Savings account	$ 10,000.00	$	$ 10,000.00
Gov't securities	124,500.00	48,500.00	173,000.00
Totals	$278,824.16	$53,584.17	$332,408.33

Note: the only investments changed during the year were two series G bonds due on Feb. 1, 1961 ($10,000 face value) which were cashed in on Dec. 23, 1960, the proceeds used to purchase $10,000 in 4% in treasury bonds.

B

	Pension Fund	Relief Fund	Total Funds
Receipts:			
Classical treasurers	$308,779.15	$	$308,779.15
Ministers	113,699.14		113,699.14
Interest	3,777.29	1,652.45	5,429.74
Donations	475.48	237.76	713.24
Canadian exchanges	989.66		989.66
Total Receipts	$427,720.72	$1,890.21	$429,610.93
Disbursements:			
Payments to ministers	$191,375.74	$1,350.00	$192,725.74
Payments to widows	187,082.43	420.00	187,502.43
Totals to beneficiaries	$378,458.17	$1,770.00	$380,228.17
Operating Expenses:			
Treasurer's salary	$ 500.00		$ 500.00
Secretary's salary	500.00		500.00
Clerical help	171.00		171.00
Travel expense	126.74		126.74
Audit fee	225.00		225.00
Bond premium	125.00		125.00
Office expense (postage, etc.)	321.06		321.06
Miscellaneous expense (booklets)	146.70		146.70
Bank charges	.90		.90
Total Operating Expenses	$ 2,116.40		$ 2,116.40
Total Disbursements	$380,574.57	$1,770.00	$382,344.57
Net gain on operation of fund	$ 47,146.15	$ 120.21	$ 47,266.36
Less loss (net) on exchange of bonds	44.00		44.00
Net Gain	$ 47,102.15	$ 120.21	$ 47,222.36

C

Notes:

I Re: Church quotas paid through classical treasurers

1959 88.6% of quotas paid timely; received 15.7% of 1958 arrearage
1960 88.4% of quotas paid timely; received 23.78% of 1959 arrearages
(Total arrearage 1960 [Feb. 1] was $33,016.73.)

Total due on 1960 quotas = $39,489.29. By March 1, 1962, $9,538.87 was paid without contacting the various churches. This is 24.2% of the shortage as compared to 15.5% of the 1959 shortage collected without correspondence. The total collected is now 91.2 % of quota as compared with 90.4% on the same date last year.

II Re: Payments from ministers. There are no particular problems as by far the majority of the ministers are paid to date or can be adjusted with little difficulty.

III Re: Payments to:

	1959		1960
A Ministers			
Pension paid 75	$173,499.71	79	$191,375.74
Relief paid 1	300.00	3	1,350.00
On roll at start of year 66		68	
Added during year		10	
Died 5		3	
Reactivated 2		0	
On roll at end of year 68		76	
B Widows			
Pension paid 94	$176,129.03	89	$187,082.43
Relief paid 4	1,790.00	2	420.00
On roll at start of year 88		91	
Added 6		2	
Died 3		4	
Dropped 2		2	
On roll at end of year 89		87	

Part VIII

A copy of the complete, detailed auditor's report has been filed with the stated clerk of synod. A copy, together with the proposed budget for 1963, was also forwarded to the special advisory budget committee of Synod.

Part IX

Matters requiring synodical attention

1. The election of two members to the board (cf. Part 1 above).

2. The recommendation to set the quota at $6.50 for 1963 (cf. Part VI, B, 1).

3. The approval of proposals 1, 2, and 3, under Part III.

4. Recommendation as the procedure to be followed in connection with Part III, proposal 4.

5. Approval of requested emeritations.

Humbly submitted,

D. J. Drost, Sec'y

SUPPLEMENT NO. 18-A

(Articles 103, 115, 147)

MINISTERS' PENSION AND RELIEF ADMINISTRATION

ESTEEMED BRETHREN:

In addition to the report in the printed Agenda (Report No. 18) we present also the following matters:

A. The following items as information:

1. The ministers' pension and relief administration has accepted the arrangement made by the Rochester Christian Reformed Church consistory with the Christian Reformed board of foreign missions for the sale of the home loaned to the widow of the late Rev. E. Ubels. The MPRA has accepted a mortgage from the Christian Reformed board of foreign missions for the sum of $10,588.90 with the stipulation that the board of missions is to pay $100.00 per month with an interest rate of 4 per cent on the unpaid balance. Both the interest and principal received from this sale will be placed in the reserve fund of the MPRA.

2. The board concurs in the arrangement suggested to synod by the special advisory budget committee that the MPRA assume the responsibilities for the payment of the moving expenses of our ministers when they retire as regulated by the rules in Art. X of the MPRA. We request the additional quota of 15c per family effective Jan. 1, 1963 to cover this expense. Under this arrangement the treasurer of the MPRA will pay the regulated amount and Art. X, C. 2, should now read, "The treasurer of the ministers' pension and relief administration shall pay the costs upon the approval of this committee."

3. The Rev. Aris Haalboom passed away on May 4, 1962, following a tragic auto accident. His widow has been placed on our pension rolls.

4. Mrs. G. J. Haan, 86, widow of the late Rev. G. J. Haan, passed away on Friday, April 27, 1962.

B. The board has been informed of the honorable emeritation of the following ministers, who are to be added to the list in the printed Agenda:

5. Rev. G. Van Laar by Classis Pacific, March 7, 1962. Grounds: Retirement age. Effective date, Sept. 1, 1962.

6. Rev. Charles Spoelhof by Classis Eastern Ontario, January 10, 1962. Grounds: Retirement age and years of service. Effective date, June 17, 1962.

7. Rev. Gerald Terpstra by Classis Grand Rapids West, May 15, 1962. Grounds: Ill health.

8. Rev. D. Mellema by Classis Grand Rapids West, May 15, 1962. Grounds: Past retirement age.

9. Rev. Gerben Zylstra by Classis Chicago North, May 16, 1962. Grounds: Retirement age and years of service.

C. The ministers' pension and relief administration would present to synod its reaction to Overture No. 9 in the printed Agenda. Classis Muskegon requests synodical review of "the action of the ministers' pension and relief administration regarding the Bluffton matter, which was passed on by Synod of 1961 (See Acts, 1961, pp. 84, 547, 548)."

1. *History of the Bluffton matter*

In September, 1960, at the meeting of Classis Muskegon the Bluffton consistory sought emeritation for its pastor, which was not granted. The following, which is a quote from the first letter that the MPRA received from the Bluffton consistory under date of Sept. 18, 1960, will clarify the matter: "The Bluffton consistory requested Classis Muskegon to grant honorable emeritation to its pastor, Rev. C. Holtrop, but appended the note that it was not asking permission to call since he would continue with them as acting pastor, but without salary. Because of that note, and plan, classis deferred action on the request, fearing that it would not meet the approval of your body."

In the light of Art. V. Section G. of our pension fund rules, the above mentioned fears were not without foundation. In fact the rule does not permit payment of pension under such conditions. The rule reads: "The consistory is responsible for the payment of the salary of its minister who may have been granted emeritation at a previous date by classis, as long as said minister continues to labor in its church."

Since September 1960 extended correspondence has been carried on with the Bluffton consistory. Basically there was no change in the plan for the emeritation of their pastor. The result was Overture No. 38 from the Bluffton Christian Reformed Church of Muskegon requesting the 1961 Synod to reconsider Art. V. Sec. G. of our pension rules.

The MPRA has sought diligently to resolve the matter with the Bluffton consistory, corresponding with them, and arranging to have the president and secretary of the MPRA to meet with the Bluffton consistory. The result has been disappointing, and subsequently the overture (No. 9) from Classis Muskegon followed.

2. *The position of the MPRA regarding the Bluffton plan is*:

a. When such a minister, as the pastor of Bluffton, would offer to perform the labors previously required of him as their regular minister but now at a reduced salary, or no salary at all, save the free use of the parsonage, and perhaps allowances for utilities, auto and some other considerations, the MPRA would apply Rule V. Sec. G. The consistory would then be held responsible for the payment of their minister's salary as long as he continued to labor in its church. This rule was prepared by the board and the standing budget committee, adopted by the synod, and applied by the board to ministers whose emeritation was requested by consistories and approved by their classes.

b. The MPRA is in hearty agreement with the 1961 Synod that the rule is a good one. Past experience has proved its worth, and we believe that this case also demonstrates the fact that it is a good rule, since, as

we shall endeavor to show, the Rev. Holtrop plans to continue his regular ministerial relationship under the guise of emeritation.

c. The MPRA is also in hearty agreement with the statement found in ground b, page 84, Acts of 1961, that the rule is not applicable when "The regular ministerial relationship of this minister will be terminated." That is the crux of the matter — is "the regular ministerial relationship" being terminated? The board contends that it is not.

d. Just what did the 1961 Synod say in ground b? There is no statement to the effect that the board is to waive the rule in this one instance. To do so would manifestly be unfair to those who sought its waiving, but failed in the past. It is also clear that Synod did not desire to rescind the rule, for it did not sustain the Bluffton overture and stated clearly that, "It is a good rule." The board had only one alernative, and that was to apply the rule according to its intent.

e. What is regular emeritation? According to the definition found in Webster's Unabridged Dictionary "Emeritus" means: "Retired from long, active service on account of age, or infirmity, but retained on the professional rolls, as minister emeritus."

At the time the rule for "retirement at age 65" was proposed by the pension board there was no other thought than that the retirement should be defined as above. While the minister, according to the rule adopted by the Synod of 1956, "shall have the privilege of retiring at the age of 65 years," he is not granted the privilege of "a paper retirement." Such a "paper retirement" involves the following elements found in the Bluffton plan: A request for emeritation though consistory, approved by classis, the preaching of a farewell, the cessation of salary in part or entirely, while at the same time the congregation does not call a minister since the "emeriti" continues to serve as "key" assistant, or "acting minister," living in the parsonage and performing the work of the pastor as formerly, presiding at the consistory meetings, preaching, administering the sacraments, catechizing, visiting the sick, conducting family visiting, comforting the sorrowing, etc.

The practice always followed in the payment of pension has been: following the official emeritation by classis, and at an appointed time discontinuing his labors in the church, and moving to his retirement residence, and after official notification of same is received from classis and consistory as to cessation of his labors and termination of his salary. The minister would be placed on the pension rolls as eligible for pension payments. (The board does not rule on emeritation but only on payment of pension according to synodical rules)

f. As long as the Rev. Holtrop remains the pastor in factum of the Bluffton Christian Reformed Church that church should be held responsible for payment of salary. The pastor may be called "key assistant" or "acting pastor," which terms serve to indicate that he is still pastor, and that the regular ministerial relationship is not terminated. This means that the consistory is still bound by its promise in the letter of call namely, "Convinced that the laborer is worthy of his hire — we do promise and oblige ourselves to pay, as long as you continue the minister

of this church" c.g. The Polity of the Churches, Schaver, Vol. II, p. 235. With this Art. IX, A. 3, of the pension rules is in agreement. It reads, "The pension of an emeritated minister should ordinarily begin when the salary ceases following emeritation."

g. It is well to remind ourselves of the purpose of the pension plan. It is established for the benefit of the minister who has given his years in the service of the church and not for the purpose of relieving a church of its financial responsibility, or of "saving money" or of relieving another fund of the church, or help some kingdom cause.

h. Further, we believe that our church intends to provide for our elderly ministers who can no longer perform strenuous duties as a minister. We do not believe, however, that a condition should be permitted to exist which makes "a paper retirement" profitable. Allowing a minister retiring at 65 to receive a greater income than when he served as an active minister is contrary to the pension plan.

3. The ministers' pension and relief administration is desirous of being the faithful servant of synod, and it feels bound by synod's regulations. We humbly request that synod sustain us in this interpretation of its rules.

Humbly submitted,

Donald J. Drost, Sec'y

SUPPLEMENT NO. 19
(Articles 49, 120, 139, 147)

CHAPLAIN COMMITTEE

ESTEEMED BRETHREN:

Chaplain committee held regular monthly meetings during the past year, attending to a steadily increasing amount of work. Members' names are listed at the end of this report, together with particular responsibilities assigned to each one.

Contact between chaplain committee and the board of home missions has been maintained through Rev. Marvin Baarman, home missions executive secretary, who attends our meetings as a liaison member. Further contact is provided through Louis Vandertill and Dr. Dick L. Van Halsema, who serve on the board of home missions also. Through the office help of the latter, chaplain committee secretarial work is processed. Expenses for these services are paid to the board. With the steady increase of chaplain committee work it may become necessary to engage part-time secretarial help at direct expense, but for the time being the arrangement with home missions is very satisfactory.

I. MILITARY CHAPLAINCY

The roster of Christian Reformed ministers on active duty as United States military chaplains in March 1962 is as follows (parentheses give year of first active duty as chaplain):

Air Force

1. Guikema, Henry (Capt. 1962), Chaplain School, Lackland A.F.B., San Antonio, Texas (with subsequent duty at Duluth, Minnesota)
2. Kok, Louis (Capt.-1962), Chaplain School, Lackland A.F.B., San Antonio, Texas (with subsequent duty at Marquette, Michigan)
3. Rienstra, Andrew R. (Lt.-1959), Richards-Gebaur A.F.B., Missouri

Army

1. Hemple, Bruce (Capt.-1959), APO 84, New York, New York
2. Hoogland, John J. (Capt.-1959), APO 36, New York, New York
3. Ouwinga, Harvey (Lt.-1962), Camp Polk, Louisiana

Navy

1. Dahm, Arlo (Lt.-jg.-1958), Navy Yard, Boston, Massaschusetts
2. Swierenga, Raymond (Lt.-jg-1960), FPO, New York

This total of eight active duty military chaplains is a net gain of three over the five men who were serving one year ago. Chaplain committee testifies to the goodness of God in providing additional chaplains. They volunteered after chaplain committee undertook by articles, personal letters, and contacts to recruit additional Christian Reformed chaplains — a step made necessary by the critical international situation and

United States armed forces build-up in mid-1961. One chaplaincy quota vacancy still exists in the navy, and opportunity for above-quota placement exists in both army and navy.

In compliance with authorization granted by Synod of 1961, chaplain committee began salary supplement remittances to chaplains qualifying for them. Two chaplains were assisted in 1961.

Attention has been given also to the building up of active or ready reserve chaplain strength. As of March 1962, there were 14 reserve chaplains among Christian Reformed ministers, of whom eight were classed as "ready" (two air force, four army, and two navy). The civil air patrol also listed three of our ministers on its chaplain roster.

Christian Reformed military chaplains on active duty with United States service personnel perform a valuable double ministry. Their first assignment is to minister to the men and dependents of their immediate post or unit. In addition to this work, chaplains willingly perform many "service pastor" functions for Christian Reformed youth away from home. They visit servicemen and their families, write letters to them and parents, and arrange retreats (in consultation with chaplain committee, home missions board, and Young Calvinist Federation). During 1961, Chaplain Hoogland led a retreat at Berchtesgaden, Germany, while a Korea retreat was arranged through Mr. and Mrs. John Steensma.

Chaplain committee continued to be represented in the General Commission on Chaplains and Armed Forces Personnel through Rev. Harold Dekker, who serves as one of two vice-chairmen of the commission. This is a valuable contact, for by it we are able to maintain liaison with the three Chiefs of Chaplains (USA) and to exert positive influence upon commission policy and program.

II. INSTITUTIONAL CHAPLAINCY

As of March 1962, the roster of Christian Reformed ministers serving as institutional chaplains included:

1. Heynen, Ralph, Pine Rest Christian Hospital, Grand Rapids, Mich.
2. Holtrop, Elton, Veterans' Administration Hospital, Battle Creek, Mich.
3. Jabay, Earl, Neuro-Psychiatric Institute, Princeton, N.J.
4. Jansma, Theodore, Christian Sanatorium, Wyckoff, N.J.
5. Swierenga, William, Michigan Veterans' Facility, Grand Rapids, Mich.
6. Vande Riet, Garrett H., Bethesda Hospital, Denver, Colo.
7. Vander Kooi, George, Kalamazoo State Hospital, Kalamazoo, Mich.
8. Werkema, Sidney, Hospital Chaplain (Evangelical Ministers' Union), Grand Rapids, Mich.

Ministers serving on a part-time basis were two: Rev. Frank De Jong (Veterans' Administration Hospital, Palo Alto, Cal.) and Rev. Anthony Koning (Mayo Brothers' Clinic, Rochester, Minn.).

In September 1961 Rev. Bernard Haven began a training course in Philadelphia, Pennsylvania, preparatory to appointment as a United States federal prison chaplain. In the inscrutable wisdom of God, Brother Haven was taken from this life in December. Opportunities for prison chaplaincy still are being explored in Michigan, Wisconsin, and other states. Contact is maintained between chaplain committee and the Michigan State Department of Corrections, the prison chaplains' advisory committee, and similar groups.

Synod of 1959 authorized chaplain committee to grant endorsement to Christian Reformed ministers who wish to enter institutional chaplaincy. Ministers who have entered this work since 1959 have received this endorsement. Chaplain committee continues to advise ministers and seminarians who are considering this field of work, provides assistance in planning the required clinical training, and receives regular reports from men engaged as chaplains.

III. ST. LAWRENCE SEAWAY AND GREAT LAKES CHAPLAINCY PROPOSAL

In November 1961 the board of home missions asked chaplain committee to take over for consideration and possible recommendation to synod, all materials pertaining to the St. Lawrence Seaway and Great Lakes chaplaincy proposal.

This proposal had been presented formally to the board of home missions at its meeting of February 1961. The board instructed its executive committee to look into the proposal, and accordingly a sub-committee of home missions board personnel studied the entire matter.

A. *Origin of the proposal* — The request at the 1961 home missions annual meeting came from Rev. J. Wristers, chaplain to seamen at New Orleans, Louisiana, who has worked there on behalf of the "Gereformeerde Kerken in Nederland" since 1950 and who has made surveys of Seaway chaplaincy needs. Classis Eastern Ontario also formally requested the board to begin this work.

B. *Grounds for the proposal* — essentially, the many grounds can be condensed into these:

1. Need: the development of the St. Lawrence Seaway has opened America's "Fourth Coast" to seamen of all nations. From the mouth of the St. Lawrence River to Chicago, the distance of 2,000 miles is as great as that between Rotterdam and Quebec. During their voyage up and down the seaway, these seamen present a challenge for Christian fellowship, pastoral ministry, and evangelization. The church must face this need at its very doorstep. Outside of Roman Catholic institutional efforts in Toronto and Hamilton, and excellent co-operative effort on Calumet Harbor docks in Chicago (Christian Reformed, Reformed, and other churches working together), very little direct seamen's ministry is being done.

2. Opportunity: major traffic centers are Montreal, Toronto, Hamilton, Buffalo, Cleveland, Toledo, Detroit, Sarnia, Port Arthur, Muskegon, Chicago, and Milwaukee. There are Christian Reformed congregations

in almost all of these ports. Although seamen are very busy while ships are unloading and loading in these ports, there is opportunity to contact and to serve these men *if* a chaplain can be appointed to visit ships and if churches can be aroused to an active program of boarding the ships and contacting seamen while they are in port.

C. *Study of the proposal* — the sub-committee of the home missions board sent a questionnaire to Christian Reformed congregations along the Seaway and Great Lakes. Most churches answered that they saw the need for work among seamen. Of 17 replying to the question of whether a chaplain should be appointed at this time, congregations answered as follows: yes—7, uncertain—6, no—3. Another part of the study was undertaken through a week's voyage from Toronto to Toledo by Dr. Van Halsema, whose passage on an Oranje Lijn ship (Prins Alexander) was arranged without cost through a member of the Sarnia II congregation. Furthermore, two conferences were held with Rev. J. Wristers of New Orleans, who served the sub-committee as advisor and offered much help and information. (A copy of the questionnaire returns, Rev. Wrister's recommendations, Dr. Van Halsema's trip report, and other documents are available to synod.)

D. *Nature of the proposal* — the sub-committee of home missions personnel recommended in November 1961 that "an ordained man be called as chaplain for ministry to seamen of all nationalities, primarily in the St. Lawrence Seaway-Great Lakes region." His duties would be three: direct ministry aboard ships, organization of an effective ministry by churches along the Seaway, and promotion of the work throughout the denomination (particularly during winter months). The chaplain would be available during winter months also for counsel to congregations along Atlantic, Gulf, and Pacific coasts, if desired. As envisioned, such a chaplain would reside at a strategic point, e.g., Montreal or Chicago. Funds for his work would have to be authorized on quota or supporting-church(es) basis. The entire matter was presented for home missions board consideration and subsequent synodical approval. However, the executive committee for home missions in November 1961 decided that a seaway chaplaincy was not within its mandate (as stated in the Home Missions Order, 1959, revised edition), and they referred the entire matter to chaplain committee for consideration.

E. *Action of Chaplain committee* — after allowing several months' time for members to acquaint themselves with this proposal, Chaplain committee considered it and decided to present the following conclusions to Synod of 1962:

1. Chaplain committee recognizes the need for this ministry to seamen in the St. Lawrence Seaway-Great Lakes area, America's "Fourth Coast."

2. Chaplain committee judges that this ministry is beyond its present synodically-assigned mandate, which is to recruit, endorse, and supervise Christian Reformed chaplains *who are employed by non-ecclesiastical agencies.*

3. Chaplain committee requests synod to decide whether a St. Lawrence Seaway Chaplaincy should be undertaken and which committee should receive this assignment.

IV. FOR SYNODICAL ACTION

Matters for synodical action are as follows:

A. *St. Lawrence Seaway-Great Lakes chaplaincy recommendations:* see III-E, above.

B. *Nominations:* two committee members have completed their first three-year terms. The following nominations are presented to synod (incumbents are marked with an *):

*Louis J. Dykstra	Nicholas Jelles, D.D.S.
Cornelius M. Schoolland	*Louis Vandertill

C. *Representation at synod:* we request that Rev. Harold Dekker be given the privilege of the floor when chaplain committee matters are discussed at synod.

Respectfully submitted,

Fred Van Houten, *pres.*	Harry Faber, *treas.*
Harold Dekker, *general commission representative*	Louis Vandertill, *institutional chaplaincy sec'y*
G. Bernard Dokter	Dick L. Van Halsema, *sec'y*
Louis J. Dykstra	

Chaplain's Fund of the Christian Reformed Church
Statement of Receipts and Disbursements
March 1, 1961, to February 28, 1962

Total assets as of February 28, 1961		$3,811.43
Deposits:		
Gifts	$1,209.56	
Interest received	87.78	
Savings acc't transfer	216.51	
Redeemed bond	1,000.00	
Savings certificate transfer	1,000.00	
Total deposits		$3,513.85
Disbursements		
Banking expense	$ 7.45	
Clerical	150.36	
Travel	310.81	
Literature	26.42	
Gen'l commission dues	630.00	
Salary supplement	1,499.72	
Specialized training	400.00	
Miscellaneous	47.95	
Total disbursements		$3,072.71
Assets:		
Washington, D.C., church bond	$1,000.00	
Old Kent Bank checking acc't	1,036.06	
Total Assets as of February 28, 1962		$2,036.06

Harry Faber, Treas.

SUPPLEMENT NO. 20
(Articles 38, 139, 147)

BACK TO GOD TRACT COMMITTEE

ESTEEMED BRETHREN:

Your Back-to-God tract committee hereby presents its annual report to synod.

I. PERSONNEL AND ADMINISTRATION

a. Personnel—Rev. G. Rozenboom, pres.; Rev. L. Dykstra, vice-pres.; Rev. F. Van Houten, sec'y; D. Wynbeek, treas.; Rev. D. Negen; Rev. G. Postma; Rev. A. Hoogstrate; Jack R. Brouwer; Henry Hoekstra; P. J. Vander Meer.

b. Administration—The work of your committee, for the most part, is performed at its monthly meetings at the Christian Reformed Publishing House. The committee appreciates the good service of the publishing house in printing these tracts. Mr. Peter Meeuwsen deserves our thanks in recording the sales and in keeping excellent records.

II. ACTIVITIES

a. God has blessed our tracts again with an increase of nearly 100,000 in sales over the prior year. The total sales for 1961 is 1,103,368. Many of these are used by our own churches, but there is also an increasing use being made of our tracts by others. Some 22 new tracts have been processed this year, bringing to 222 the different tract titles now available. Your committee is appreciative of Mr. Jack Brouwer for giving these tracts art work of high caliber.

b. All the doctrinal tracts are printed and sales have been good. The committee is in the process of making a slight change in the art work. Two of these tracts, "The Bible" and "Christ's Second Coming," have already been reprinted. One more has been added to this series of ten, namely "Justification by Faith." The following subjects are treated: the Bible; the Trinity; predestination; man's condition; the church; justification by faith; baptism: the Lord's Supper; the Christian life; life after death; Christ's second coming.

c. The newest effort by your committee is the preparation of a booklet for use by our missionaries and evangelists particularly. This is entitled: "Aid to Witnessing."

III. FINANCES

Since these tracts are actually published at a loss, your committee is grateful for the financial support of our churches. The treasurers' report will be submitted to the budget committee.

IV. MATTERS REQUIRING SYNODICAL ACTION

a. Your committee requests synod to recommend this cause to the churches for one or more offerings.

b. Your committee requests synod to reappoint Mr. Jack R. Brouwer to this committee for a three-year term, due to valuable technical ability (cf. *Acts* 1959, p. 37).

c. Nominations

Two members are to be elected. Asterisks indicate present incumbents.

*Mr. Peter J. Vander Meer	Mr. A. Bytwork
*Rev. F. Van Houten	Rev. R. Boeskool

Respectfully submitted,
F. Van Houten, *Sec'y*

BACK TO GOD TRACT COMMITTEE

Statement of Receipts and Disbursements
January 1, 1961 to December 31, 1961

January 1, 1961, balance in Old Kent Bank and Trust Co., Grand Rapids, Michigan		$ 2,365.49
Receipts for Period:		
Church and individual contributions	$11,804.77	
Sale of tracts	8,794.19	
Total Receipts		20,598.96
		$22,964.45
Disbursements for Period:		
Printing of tracts	$ 8,387.77	
Advertising	528.86	
Artwork	344.22	
Travel expenses	106.50	
Postage and supplies	763.18	
Writing tracts	600.00	
Auditing fees	25.00	
Treasurer's bond premium	25.00	
Clerical and distribution	6,191.14	
Purchase of tract holder	340.20	
Miscellaneous	196.51	
Total Disbursements		17,508.38
December 31, 1961, balance in Old Kent Bank and Trust Co., Grand Rapids, Michigan		$ 5,456.07
Savings Account in Old Kent Bank and Trust Co., Grand Rapids, Michigan		
Balance January 1, 1961		$ 5,000.00
Interest received during the year		113.33
Balance December 31, 1961		$ 5,113.33

To Whom It May Concern:

I have audited the books of the Treasurers of the Back to God Tract Committee, Mr. Clarence Dykhouse and Mr. David Wynbeek, for the period from January 1, 1961 to December 31, 1961, and prepared the above statement of Receipts and Disbursements.

The balances as shown agree with that shown on the reconciled Bank Statement for December 31, 1961 and with the entries recorded in the Savings Account pass book.

Peter M. Piersma,
Certified Public Accountant

SUPPLEMENT NO. 21
(Articles 139, 141, 147)

CHRISTIAN REFORMED WORLD RELIEF COMMITTEE

The Christian Reformed world relief committee, through its synodical advisory committee, herewith presents its report to synod for consideration and action.

I. HISTORY

The Synod of 1960, acting upon the recommendations contained in the report of the study committee on Korean material relief, declared:

"1. Synod favors the establishment of a world-wide service committee of our denominational deacons' conferences to administer all of our works of mercy in such areas where the local congregation is unable to do so.

"Grounds:

"a. It would be more advantageous for one central committee to solicit funds than for several committees to do so.

"b. Our Christian Reformed Church is increasingly being called upon to give a world-wide witness to its Christian expression of mercy.

"c. There is becoming evident a need to administer relief to the Christians whom our missionaries serve in other lands.

"2. Synod appoint a special committee to study this entire matter in consultation with existing deacons' conferences and to advise Synod of 1961 regarding the following:

"a. The definition of the nature and scope of the world-wide service committee.

"b. Proposed ways and means of effecting the establishment of this committee.

"c. The urgency and possibility of the establishment of local deacons' conferences throughout the United States and Canada so that the world-wide service committee may be composed of deacons representing all sections of the denomination."

Having received this mandate, your study committee at once set to work, and was able to submit its report to the Synod of 1961. The fruits of this study resulted in the following recommendations from this committee:

"1. That synod adopt the proposed plan for the WWRSC.

"2. That synod instruct the classes to appoint committees to promote the organization of the deacons' conferences in their areas.

"3. That synod instruct the classes in co-operation with existing deacons' conferences to appoint representatives to serve on the world-wide relief and service committee. Whenever possible, these representatives should be deacons.

"4. That synod appoint a number of members-at-large as advisers to the world-wide relief and service committee, e.g., a medical doctor, a sociologist, an attorney, a business consultant, an accountant, a minister, etc.

"5. That Synod instruct the newly organized WWRSC to present nominations for a director to the Synod of 1962.

"6. That the Grand Rapids deacons' conference board meet with WWRSC on matters pertaining to Korean material relief until a transfer of responsibility can be effected.

"7. That synod instruct the WWRSC to present a detailed organizational plan for approval to the Synod of 1962. This detailed plan will include such elements as the following:

"a. Number and nature of sub-committees.

"b. Liaison between the home mission and foreign mission boards and other synodical committees.

"c. A more detailed description of the relationship of the WWRSC to the deacons' conferences, synod, classes, and council.

"d. Correspondence and co-operation with our sister churches in this matter.

"e. Relation to world relief agencies."

When the Synod of 1961 had duly considered the study committee's report and its recommendations, it made the following decisions:

"1. Synod adopt the proposed plan for the world-wide relief and service committee tentatively, with a view to getting the work under way.

"2. Synod request the classes to appoint committees to promote the organization of deacons' conferences in their areas where they are not already in existence.

"3. Synod request classes in co-operation with existing deacons' conferences to appoint representatives to serve on the world-wide relief and service committee. Whenever possible these representatives should be deacons.

"4. Synod request the Grand Rapids deacons' conference board to call a meeting of delegates appointed by the classes from existing deacons' conferences to organize the world-wide relief and service committee as soon as feasible.

"5. Synod request that the expenses of the first organizational meeting be met by various diaconal sources as directed by the WWRSC.

"6. Synod instruct the world-wide relief and service committee, when organized, to present a detailed plan and constitution to the Synod of 1962.

"7. Synod appoint the present study committee to serve as advisers for the organization of the world-wide relief and service committee until permanent advisers are appointed.

"8. Request the Grand Rapids deacons' conference to meet with the world-wide relief and service committee on matters pertaining to Korean material relief until a transfer of responsibility can be effected.

"9. Synod decides to withhold action on points 4 and 5 of the synodical committee's report (these pertain to the appointment of permanent advisers and a director for the WWRSC)."

II. The Organization of the Christian Reformed World Relief Committee

In compliance with the above decisions of the Synod of 1961, your committee, in consultation and co-operation with the Grand Rapids deacons' conference board, convened the first meeting of the Christian Reformed world relief committee last February 20, 21, 22. All the classes were represented by diaconal delegates except Classis Alberta North, which sent a minister, and Classes Cadillac and Pella, which were unable to find deacons who could attend the three-day sessions. A fine spirit of interest and co-operation prevailed, and the Christian Reformed world relief committee was duly organized.

Since the Synod of 1961 instructed this committee, when organized, to present a detailed organizational plan and constitution to the Synod of 1962, and since this session of the committee was a historic "first," it was decided to incorporate the minutes of this meeting in the report to synod as information. Herewith follows the transcript of the proceedings.

MINUTES OF THE FIRST ANNUAL MEETING OF THE CHRISTIAN REFORMED WORLD RELIEF COMMITTEE

February 21, 1962

1. Rev. Jacob Hasper, chairman of synodical advisory committee, called the meeting to order. Rev. John Mulder, secretary of this committee, served as clerk. The chairman requested Dr. R. Kooistra to lead in opening devotions.

2. The roll call revealed the following to be present:

Classis Alberta North	Rev. G. Nonnekes
Classis Alberta South	Mr. John Kreeft
Classis British Columbia	Mr. John De Jong
Classis Cadillac	not represented
Classis California	Mr. William De Groot
Classis Chatham	Mr. T. Sypkes
Classis Chicago North	Mr. Abe Hoving
Classis Chicago South	not represented
Classis Eastern Ontario	Mr. Eelke Rypstra
Classis Grand Rapids East	Mr. Frank Velzen
Classis Grand Rapids South	Dr. Gordon Fryling
Classis Grand Rapids West	Mr. Andrew De Vries
Classis Grandville	Mr. Harold Zondervan
Classis Hackensack	Mr. Donald Van Heemst
Classis Hamilton	Mr. Albert Bezuyen
Classis Holland	Mr. James Bareman
Classis Hudson	Mr. Donald Van Heemst
Classis Kalamazoo	not represented
Classis Lake Erie	Mr. Edward Breuker
Classis Minnesota North	Mr. Cornelius Apol
Classis Minnesota South	Mr. Leroy Tinklenberg
Classis Muskegon	Dr. Kenneth Van Hemert

(continued on next page)

Classis Northcentral Iowa	Mr. Herman Hiemstra
Classis Orange City	Mr. Ivan Visser
Classis Pacific	Mr. Jack Veltkamp
Classis Pella	not represented
Classis Rocky Mountain	Mr. Robert Paauw
Classis Sioux Center	Mr. Ivan Visser
Classis Toronto	Mr. William Ubbens
Classis Wisconsin	Mr. Martin Van Haveren
Classis Zeeland	Mr. Harold Bos

Revs. Jacob Geuzebroek, Jacob Hasper, Dr. Remkes Kooistra, and John Mulder were present as synodical advisers.

Messrs. John De Haan, Normal Poel, and Elmer Van Beek were present to represent the Korean material relief committee.

Rev. Henry Evenhouse and Mr. David Bosscher were present to represent the Christian Reformed boards of foreign and home missions respectively.

3. Mr. Peter Borduin, alternate delegate from Classis Hudson, was present as observer. Since only one delegate was sent to represent the two classes of Hudson and Hackensack, a motion was adopted to seat Mr. Borduin as the second delegate from this area.

4. Time schedule approved—

	9:00 a.m.—11:45 a.m.	Morning session
10—10:15 (coffee	12:00 a.m.— 1:00 p.m.	Lunch
3— 3:15 breaks)	1:00 p.m.— 5:30 p.m.	Afternoon session
	5:30 p.m.— 7:00 p.m.	Dinner
	7:00 p.m.— 9:00 p.m.	Evening session

5. A treasurer's report of the Korean material relief committee was given by Mr. John De Haan.

Korean material relief fund
December 31, 1961

Balance on hand, January 1, 1961		$ 2,619.65
Total receipts		18,666.88
Total cash available		$21,286.53
Disbursements:		
Orphanages	$4,000.00	
Milk powder	3,233.58	
Medical supplies	634.00	
Administrative expense	108.50	
Clothing	445.46	
Gospel Hospital—medical supplies and patient care	6,000.00	
Calvin College—Korea	20.00	
Korean medical missions	1,710.67	
Total disbursements		$16,152.21
Balance on hand, December 31, 1961		$ 5,134.32

December 31, 1960

Balance on hand, January 1, 1960	$13,325.23
Total receipts	23,487.91
Total cash available	$36,813.14

Disbursements:		
Orphanages	$12,726.03	
Milk powder	13,179.12	
Medical team	3,000.00	
Medical supplies	578.50	
Administrative expense	39.30	
Clothing	2,035.27	
Patient care Gospel Hospital	2,050.00	
Typhoon relief fund	85.27	
Gospel Hospital	500.00	
Total disbursements		$34,193.49
Balance on hand, December 31, 1960		$ 2,619.65

December 31, 1959

Balance on hand, January 1, 1959		$ 8,787.90
Total receipts		35,453.06
Total cash available		$44,240.96
Disbursements:		
Orphanages	$14,633.72	
Milk powder	6,839.30	
Medical team	6,000.00	
Medical supplies	2,369.58	
Administrative expense	390.06	
Clothing	137.59	
Patient care Gospel Hospital	500.00	
Typhoon relief fund	45.48	
Total disbursements		$30,915.73
Balance on hand, December 31, 1959		$13,325.23

December 31, 1958

Balance on hand, January 1, 1958		$ 4,792.36
Total receipts		35,233.88
Total cash available		$40,026.24
Disbursements:		
Milk powder	$8,294.36	
Medical team	6,000.00	
Orphanages	9,494.23	
Office supplies	40.50	
Medical supplies	2,690.50	
Bond for treasurer	93.75	
Hospital needs	3,500.00	
Rev. Hunt and Malsbury	125.00	
Special treatment for orphans	1,000.00	
Total disbursements		31,238.34
Balance on hand December 31, 1958		$ 8,787.90

Typhoon relief fund
Fund statement
March 4, 1960

Receipts to date		$107,625.68
Disbursements:		
Korea	$26,000.00	
Japan	49,000.00	
Administrative expense	221.92	
Miscellaneous charge (bank)	4.45	
Total disbursements		75,226.37
Cash funds on hand		$ 32,399.31
Savings account	$31,621.23	
Checking account	778.08	
	$32,399.31	

Typhoon relief fund
Fund statement
December 31, 1960

Receipts	$2,227.82	
Interest earned	702.26	$ 2,930.08
Disbursements:		
Japan — via Christian Reformed board	$5,000.00	
Administrative	13.50	
Bank charge	12.70	5,026.20
		$ 2,096.12-
Cash on hand March 4, 1960		32,399.31
Cash on hand December 31, 1960		$30,303.19
Savings account — Old Kent Bank		$30,038.61
Checking account — Old Kent Bank		264.58
		$30,303.19

Grand Rapids deacons' conference
Typhoon relief fund
October 20, 1961

Balance on hand, January 1, 1961		$30,303.19
Receipts:		
Contributions	$118.06	
Interest on savings account	585.97	
Total receipts		704.03
Total cash available, October 20, 1961		$31,007.22

Note: This balance was transferred to the emergency relief fund. See *Acts of Synod*, 1961, art. 132-III for authority to transfer typhoon relief funds to the emergency relief fund.

Emergency relief fund
December 31, 1961

Balance on hand, October 20, 1961 — Transferred from typhoon relief fund		$31,007.22
Receipts:		
Interest on savings account	$282.10	
Contributions — specific cause	30.00	
Total receipts		312.10
Total cash available		$31,319.32
Disbursements:		
Administrative expense	$142.40	
American Red Cross — West German refugees	30.00	
Bank charges	9.31	
Total disbursements		181.71
Balance on hand, December 31, 1961		$31,137.61
Note: Balance on hand December 31, 1961 consists of the following:		
Old Kent Bank & Trust Co. — savings account	$30,015.43	
Old Kent Bank & Trust Co. — checking account	1,122.18	
Total		$31,137.61

Grand Rapids deacons' conference
Cuban relief fund
December 31, 1961

Receipts:		
Contributions to date	$41,549.82	
Interest on savings account	143.01	
Total receipts		$41,692.83
Disbursements:		
Board of home missions	$41,000.00	
Administrative	305.40	
Total disbursements		41,305.40
Balance on hand, December 31, 1961		$ 387.43

6. Rev. H. Evenhouse presented an oral report concerning the work of Christian Reformed board of foreign missions and noted the following things of special interest to the world relief committee:

A. Rev. Evenhouse touched upon the relationship between the Christian Reformed board of foreign missions and the CRWRC.

B. He indicated that $57,000 had been distributed in Japan after the typhoon and that this made a tremendous spiritual impact. This gave our church real status in Japan. We must be careful to avoid the hazard of propagandizing, but status is important for recognition in a foreign country. The chief character of this work was that of genuine Christian mercy.

C. On Korea Rev. Evenhouse indicated that the deacons have taken over this relief work. Drs. Ten Have and Boelens receive their salary support from the mission board. He further suggested that the CRWRC should take over the relief aspect of the work in Korea, while operational functions of the staff should be under the foreign board.

D. Concerning Nigeria Rev. Evenhouse indicated that the hospital work was growing rapidly. The board now operates two hospitals with a staff of seven doctors and 13 nurses. Ten thousand lepers are presently under the care of our medical staff. There is a problem of extreme poverty of the people. The Chicago deacons' conference last year brought up $11,000 for the relief of the board to obtain medical aid.

E. The hospital in Rehoboth will be closed, because of the new government hospital built nearby, if the board recommendation is adopted by synod.

7. The food and drug committee report was given by the Messrs. Normal Poel and Elmer Van Beek. This report indicated that 2,500 pounds of whole milk powder are sent to Korea every two months through Rev. Bruce Hunt of the Orthodox Presbyterian Church. The Christian Medical Society provides drugs for overseas doctors at one-tenth of the wholesale cost.

8. Mr. David Bosscher presented an oral report concerning the work of the Christian Reformed board of home missions re the work with Cuban refugees in Miami. The substance of his remarks is contained in written report from Rev. C. Nyenhuis and this report was distributed to the delegates (cf. file re Good Samaritan Center).

9. Rev. John Mulder reported for the synodical advisory committee and gave a brief résumé of the study committee report in the *Acts of Synod,* 1961.

10. The following letter from Senator Philip A. Hart was read:

February 16, 1962

The Reverend John A. Mulder, Secretary
Christian Reformed World Wide Relief Committee
1511 Seminole Dr., S.E.
Grand Rapids 6, Michigan

Dear Reverend Mulder and members of the committee:

It has come to my attention that the organizational meeting of the Christian Reformed world relief committee will be held within a few days. As chairman of the judiciary subcommittee on refugees and escapees, I congratulate you on the expansion of the Christian Reformed Church relief activities. I feel deeply that one of the best expressions of our Christian heritage and free society is seen in such initiative and energy put forth by our churches and private citizens. Your expanding contributions to the relief of those in need is a welcome addition in the projection of America's image.

As I stated at the Cuban refugee hearings last December, "the high sense of personal responsibility that members of the Christian Reformed Church have with respect to the undertaking of helping a fellow communicant in difficulty," is a very clear mark for your church. This is an admirable quality, and I am sure that in your treatment of refugees this, too, is evident. Certainly this is true in your efficient and energetic operation among Cuban refugees, and in your past reception of Hungarians and Dutch Indonesians.

With every good wish, I am

Sincerely yours,
Philip A. Hart (signed)

11. A motion was adopted to acknowledge this letter, thanking Senator Hart for his congratulations and expressing the hope for continued cordial relationships and co-operation in the work of refugees.

12. The following committees were appointed and to each was assigned a portion of the proposed constitution for analysis and revision:

Committee No. 1

C. Van Heemst, *chairman*
Dr. G. Fryling, *reporter*
Martin Van Haveren
A. Bezuyen
Rev. G. Nonnekes
William De Groot
Dr. Kenneth Van Hemert
Ivan Visser
Robert Paauw

Committee No. 2

Harold Zondervan, *chairman*
Jack Veltkamp, *reporter*
Howard Kiel
W. Yonkers
John C. Kreeft
T. Sypkes
James Bareman
Ed Breuker
Leroy Tinklenberg
Harold Bos

Committee No. 3

Frank Velzen, *chairman*
Andrew De Vries, *reporter*
Dr. E. Van Dyken
E. Rypstra
John De Jong
Abe Hoving
Cornie Apol
Herman Hiemstra
William Ubbens

13. The board adjourned for committee sessions and reconvened at 7:00 p.m.

14. Dr. Van Hemert opened the evening meeting with prayer.

15. Each committee reported its revisions and corrections of the constitution and the following constitution was adopted for approval of synod.

(See constitution, following these minutes.)

16. Thursday morning devotions were conducted by Mr. Donald Van Heemst and the roll call revealed the following changes:

Dr. Eugene Van Dyken for Mr. Andrew De Vries

Mr. Richard Vredeveld for Dr. Van Hemert

Mr. Rufus Mast for Mr. Harold Bos

17. After the final approval of the constitution (cf. art. 14), we adjourned for committee sessions.

18. Thursday afternoon session was opened with prayer by Mr. Wendell Yonker.

19. *Resolution for articles of incorporation*

It was moved that the board adopt a resolution authorizing three executive board members to sign the articles of incorporation for incorporating purposes. —Adopted.

20. *Transfer of Korean relief funds*

It was moved that the Grand Rapids deacons' board transfer its synodical funds to the treasurer of the CRWRC. —Adopted.

21. *Promotions committee*

The promotions committee made the following recommendations which were adopted:

A. A total of 60,000 brochures "Your Church in Action" be printed and that each congregation receive sufficient number of brochures to distribute one brochure per family.

B. A copy of an article to appear in *The Grand Rapids Press* be sent to each delegate with the request that at his discretion he use this article in his local paper.

C. That Rev. Vander Ploeg be asked to publish an article about CRWRC in *The Banner*. At about the same date the brochure be distributed in the congregations. The article in *The Banner* include a picture of some of the work being carried on by CRWRC.

22. *Relief work in Korea*

The following resolutions were adopted to be recommended to the board of foreign missions.

A. The Christian Reformed board of foreign missions be responsible for:

(1) All missionary personnel matters including salary, travel, housing, furlough, visas, etc.

(2) The determination of all the missionary aspects of the work, e.g. relationship to Korean churches, literature distribution, evangelistic services, etc.

B. The CRWRC be responsible for:

(1) All operational activities on the field as supply of drugs, medical work, relief work, rehabilitation work and all national personnel that may be employed for these labors.

(2) The determination of all the relief and benevolent work as establishment of hospitals, clinics, rehabilitation centers, orphanages. At no time should the CRWRC enlarge or expand this work without consulting the board of foreign missions.

C. The two boards in consultation via liaison committees shall determine:

(1) The scope and expansion of the field.

(2) The emphasis and nature of their work.

D. The executive committee of the CRWRC be authorized to effectuate the transfer of this Korean work.

23. *Good Samaritan Center*

The following resolutions were adopted to be recommended to the board of home missions.

A. The Christian Reformed board of home missions be responsible for:

(1) All missionary personnel matters including salary, transportation, housing, etc.

(2) The determination of all the evangelistic aspects of the work.

B. The CRWRC be responsible for:

(1) All activities of relief and medical work, resettlement and rehabilitation.

(2) All personnel employed for the fulfillment of the tasks.

(3) The determination of the scope of this work in consultation with the home missions and/or the local church.

C. The executive committee of the CRWRC be authorized to effectuate the transfer of this Cuban refugee relief program.

D. The CRWRC requests synod to assign the work of the resettlement of Cuban refugees to this board.

24. *Staggering of terms of office of delegates*

It was decided that in order to fulfill the requirements of the articles of incorporation that one-third of the board of directors should retire each year. The following schedule of terms of service was adopted:

Executive committee members:

Classis	*Term*
Cadillac	One year
Chatham	Two years
Chicago North	Three years
Chicago South	One year
Grand Rapids East	Two years
Grand Rapids South	Three years
Grand Rapids West	One year
Grandville	Two years
Holland	Three years
Kalamazoo	One year
Lake Erie	Two years
Muskegon	Three years
Zeeland	One year

General committee members:

Classis	*Term*
Alberta North	One year
Alberta South	Two years
British Columbia	Three years
California	One year
Eastern Ontario	Two years
Hackensack	Three years
Hamilton	One year
Hudson	Two years
Minnesota North	Three years
Minnesota South	One year
Northcentral Iowa	Two years
Orange City	Three years
Pacific	One year
Pella	Two years
Rocky Mountain	Three years
Sioux Center	One year
Toronto	Two years
Wisconsin	Three years

25. *Report of orphan care committee*

A. It was moved that the CRWRC and the Grand Rapids deacons' conference consult with the Christian Reformed board of foreign missions in respect to a proper policy for work among Korean orphans (CAPOK).

B. The secretary of the CRWRC was asked to answer all correspondence encouraging people to contribute their gifts to the CRWRC earmarked for Korean Orphans Adopted.

26. *Appointment of full-time director*

Motion: That we recommend to synod the appointment of a full-time director for the CRWRC.

Grounds:

A. The needs for organizational leadership in the establishment and encouragement of various deacons' conferences in order to fulfill the purposes of the CRWRC, and carrying out the various obligations and duties of the organization as outlined in the constitution will require the full-time services of a qualified and experienced director (cf. art. 8).

B. To enable this board to assume as soon as possible the relief work now done by the home missions board, the foreign missions board in connection with relief work in Miami, Nigeria, Korea, etc.

C. It is essential that we receive recognition from the federal government and its agencies as an established organization as soon as possible, and this involves a considerable amount of work.

27. It was moved to request synod for approval of the continuation of the emergency Cuban refugee relief work in Miami to be extended for the next year.

28. It was decided that the synodical advisory committee should serve the CRWRC by rendering a full report to synod of the actions taken at the organizational meeting of the CRWRC.

29. *Election of officers*

The following were elected by ballot:

President:	Mr. Frank Velzen
Vice-president:	Mr. Harold Zondervan
Secretary:	Dr. E. Van Dyken

A motion was made to await the appointment of a treasurer until the members-at-large are appointed. —Adopted

It was moved that Mr. John De Haan be asked to continue as interim treasurer. —Adopted

30. It was moved to instruct the executive committee to prepare nominations for the members-at-large. —Adopted

31. The executive committee was empowered to carry out all details re incorporation.

32. The board adopted a resolution of thanks for the entertaining church and for the Grand Rapids deacons' conference. The secretary was instructed to convey this by letter.

33. By motion the executive committee was authorized to prepare a nomination for the office of executive director to be submitted to synod.

34. By motion it was decided that the term of office of all delegates would officially begin September 1, 1962.

35. It was decided that the time and the place for the next annual meetings should be determined by the executive committee.

36. By motion the synodical advisory committee was empowered to approve the minutes.

37. The meeting was adjourned after closing remarks by Rev. J. Hasper and Mr. Frank Velzen who also offered a closing prayer of thanks.

The constitution of the Christian Reformed World Relief Committee

Preamble

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 distressed by reason of the violence of nature, the carnage of war or other calamities of life, and to relieve the sufferings of the needy of the world that man may be restored as the image-bearer of God and live to praise God as the Creator, to trust him as Redeemer and to obey him as Lord.

To this end we set forth the following rules of order:

Name: The name of this organization shall be the

Christian Reformed World Relief Committee

Article 1

Membership

The board of directors of the CRWRC shall be composed of one member from each classis and six members-at-large. Whenever possible the classical delegates shall be deacons. Nominations for these members shall be solicited by each classis from the area deacons' conference and after election by the classis, one name shall be presented by synod for approval together with an alternate. These members shall serve for a period of three years and shall be subject to re-election for a second term according to the rules of synod. One-third of the board members shall be elected each year. The members-at-large shall include a medical doctor, a sociologist, an attorney, a businessman, an accountant and a minister. These shall be elected according to the rules of synod. This board of directors shall have its office in Grand Rapids and shall be incorporated according to the laws of the State of Michigan.

Article 2

Executive committee

A. Its personnel — There shall be an executive committee composed of the members-at-large and the delegate members from the 13 classes as designated by synod: Cadillac, Chatham, Chicago North, Chicago South, Grand Rapids East, Grand Rapids South, Grand Rapids West, Grandville, Holland, Kalamazoo, Lake Erie, Muskegon and Zeeland.

B. Its meetings — The executive committee shall meet regularly four times a year; when necessary, additional meetings may be called.

C. Its authority — The board of directors of the CRWRC authorizes its executive committee:

1. To administer the affairs of the CRWRC during the period when the board of directors is not in session, with the understanding that:

a. it shall regularly consult the president, director and/or general secretary of the CRWRC.

b. no action with respect to any important matter is to be taken, if it can possibly be deferred until the annual meeting of the board of directors of the CRWRC.

2. To take care of all matters that the board of directors may have overlooked at its annual meeting which require action.

Article 3

Meetings

A. The board of directors shall meet annually at the time and place designated by the executive committee.

B. A majority of the board of directors shall constitute a quorum.

Article 4

The work of the CRWRC

A. To receive and administer the offerings and contributions of the church for our work of relief and rehabilitation of the needy of the world.

B. To collect and store items that may be used for emergency relief such as food, clothing, medical supplies, etc.

C. To supervise and control all domestic and global emergency relief in such areas where the local church is unable to meet the need.

D. To supervise and control such permanent benevolent activities as are designated by synod.

E. To appoint and designate area deacons' conferences for the management of special benevolent projects.

Article 5

Administration of relief

A. In areas where Christian Reformed Church is represented both at home or abroad.

1. It will be the responsibility of the CRWRC to administer the work of emergency relief.

a. The CRWRC shall specify what constitutes relief or service to be given in each case.

b. The CRWRC shall determine the amount of relief to be distributed in any given disaster area.

c. The CRWRC shall seek the services of neighboring diaconates and/or deacons' conferences and missionaries to carry out the work of relief in all domestic disaster areas.

d. The CRWRC shall seek the services of the general conferences of missionaries to carry out the work of relief in all foreign disaster areas.

e. Those who are authorized to administer relief in disaster areas shall render detailed reports to the CRWRC for their approval.

f. All funds not utilized by the area deacons, missionaries or conferences shall be returned to the general fund of CRWRC.

g. No emergency relief program shall extend beyond a year without the approval of synod.

2. The CRWRC shall work in co-operation with the mission boards in regard to the management of such permanent benevolent causes which are requested by

the mission boards and endorsed by synod (e.g. medical, educational, sociological programs, etc.).

a. The CRWRC shall specify and define each permanent benevolent cause and shall seek approval of such from synod.

b. The CRWRC shall determine the yearly appropriations for each permanent benevolent cause.

c. The CRWRC shall, whenever possible, designate local diaconates and/or deacons' conferences, and missionaries and missionary conferences, to administer these permanent benevolent activities.

d. Those who are authorized to administer these permanent benevolent activities shall render monthly reports to the CRWRC.

B. In areas where the Christian Reformed Church is not represented:

1. The CRWRC shall determine whether or not emergency relief shall be given in disaster areas where the Christian Reformed Church is not officially represented. Priority shall be given to those areas which meet the following conditions:

a. Where CRWRC is able to send its own personnel to the field.

b. Where follow-up missionary activity can be anticipated.

c. Where a Christian witness can be achieved by this ministry.

2. The administration of emergency relief shall be conducted along the following line of procedure:

a. Co-operation with other relief agencies will be sought whenever this does not endanger the identity of the CRWRC.

b. The committee shall at all times attempt to assure the proper use of funds and materials.

Article 6

Relationship with other relief agencies

A. Relationship with relief agencies of sister churches.

Wherever possible co-operation with relief agencies of our sister churches shall be established.

B. Relationship with other Christian or secular relief agencies.

Aid will be given as indicated under administration of relief, B, 2.

C. Relationship with governmental relief agencies.

Relationship with these governmental relief agencies should be encouraged, provided there is no compromise of the basic principles of the CRWRC.

Article 7

Relationship to synod

A. Synod shall appoint the members of the CRWRC according to regulations for membership.

B. Synod shall elect from nominations to be presented by the CRWRC for the following position or positions: the general director of the CRWRC and/or the general secretary of the same.

C. The CRWRC shall present its annual report to synod for approval and/or action.

Article 8

Duties of the director and/or the general secretary of the CRWRC

A. He shall be responsible to the CRWRC and its executive committee.

B. He shall keep complete records of all transactions at the meetings of the CRWRC and its executive committee.

C. He shall conduct all correspondence and maintain files relating to the work of the CRWRC.

D. He shall arrange and present all business and documents requiring the attention of the CRWRC and its committees, and prepare an agenda for all meetings of the CRWRC and its committees.

E. He shall submit to the CRWRC and its executive committee all reports required by synod, and attend meetings of synod and its advisory committees as representative of the CRWRC and as adviser on the matters of the committee.

F. He shall maintain proper contact with the diaconates, conferences, boards and other agencies of the church.

G. He shall visit the congregations, classes and diaconal conferences as occasion may require and as the CRWRC or its executive committee may direct, for the purpose of information, liaison, consultation and the promotion of the work of the committee.

H. He shall report to each meeting of the executive committee of the CRWRC.

I. He shall bring the work of the CRWRC as closely as possible to the heart of the church.

J. He shall implement the decisions of the CRWRC and its executive committee as assigned to him.

III. RECOMMENDATIONS

A. That synod approve the membership of the CRWRC as listed below:

Classis	Delegate
Alberta North	
Alberta South	John C. Kreeft
British Columbia	John De Jong
Cadillac	
California	William De Groot
Chatham	T. Spykes
Chicago North	Abel Hoving
Chicago South	Henry Jager
Eastern Ontario	Eelke Rypstra
Grand Rapids East	Frank Velzen
Grand Rapids South	Dr. Gordon Fryling
Grand Rapids West	Dr. E. Van Dyken
Grandville	Harold H. Zondervan
Hackensack	Donald E. Van Heemst
Hamilton	Albert Bezuyen
Holland	James Wm. Bareman
Hudson	Peter D. Borduin
Kalamazoo	Eugene Rykse
Lake Erie	Edward Breuker
Minnesota North	Cornelius Apol
Minnesota South	Leroy B. Tinklenberg
Muskegon	Kenneth A. Van Hemert
Northcentral Iowa	Herman H. Hiemstra
Orange City	Ivan Visser
Pacific	Jacob Veltkamp
Pella	

Rocky Mountain	Robert Paauw
Sioux Center	Howard Kiel
Toronto	Willem Ubbens
Wisconsin	Martin Van Haveren
Zeeland	Harold J. Boss

B. That synod approve the constitution and plan of organization presented by the CRWRC.

C. That synod approve the appointment of the following members-at-large. (Cf. art. 30 of the minutes and art. 1 of the constitution.)

	Member	*Alternate*
Medical doctor	Dr. E. Y. Postma	Dr. M. Shaarda
Sociologist	Mr. Dale De Haan	Dr. Henry Ryskamp
Attorney	Mr. Cornelius Van Valkenburg	Judge Wallace Waalkes
Businessman	Mr. Sam Tamminga	Mr. Louis Van Ess
Accountant	Mr. John De Haan	Mr. Don Boes
Minister	Rev. Jacob Hasper	Rev. John A. Mulder

D. That synod approve the appointment of a director as presented by the CRWRC. (Cf. art. 26 of minutes and art. 8 of the constitution.) (If synod approves the appointment the CRWRC will be ready with a nomination.)

E. That synod approve the continuation of the emergency Cuban refugee relief work for the next year. (Cf. arts. 23 and 27 of the minutes.)

F. That synod assign the work of the resettlement of Cuban refugees to this board.

G. That synod approve the work of the synodical study and advisory committee and declare its work to be completed.

H. That the president and secretary of the synodical study and advisory committee be permitted to represent the CRWRC on the matters coming before synod.

Humbly submitted,

J. Hasper, *chairman*
J. Mulder, *sec'y*
J. Geuzebroek
R. Kooistra
F. Velzen

SUPPLEMENT NO. 22
(Articles 82, 147)

SUNDAY SCHOOL COMMITTEE

ESTEEMED BRETHREN:

Your Sunday-school committee herewith presents its annual report to the synod. The committee met each month except during the summer. The following work has been accomplished:

1. The five weekly papers have been published without interruption: *Bible Stories for Beginners, Bible Light, Bible Guide, Bible Truth,* and *Bible Crusader.*

2. Another set of pre-school booklets has been written and published this year, thus making a two-year pre-school series. This course was written by the author of the previous set, Miss Dena Korfker.

3. *The Key* (teacher's help) has been published semi-quarterly.

4. The average number of papers published in 1961 is as follows:

Bible Stories	19,479	copies weekly
Bible Light	21,489	copies weekly
Bible Guide	18,439	copies weekly
Bible Truth	26,780	copies weekly
Bible Crusader	8,791	copies weekly
The Key	10,557	copies semi-quarterly

Average total weekly papers for the year 1961	94,978
Average total weekly papers for the year 1960	92,555
Increase	2,423

Average total copies of *The Key* for the year 1961	10,557
Average total copies of *The Key* for the year 1960	10,430
Increase	127

During the year 1961 the total number of *Little Ones' Bible Stories* (quarterly booklet) sold was no. 1 – 11,226 copies and no. 2 – 3,436 copies, a total of 14,662 copies. The acceptance of this publication is indeed heartening.

We supply the following amounts to churches and missions of other denominations:

Bible Stories	1,431
Bible Light	2,115
Bible Guide	2,215
Bible Truth	3,258
Bible Crusader	955
The Key	2,107

5. The writing staff remained unchanged.

6. Lesson plan

a. History and rationale

Two different lesson plans have been used in late years. The first was a five-year plan, using most of the historical material and stories found in the Bible. This plan elicited considerable criticism because it moved through the Bible at such a slow pace. Another plan was attempted in 1959 and 1960. A five-year course was again envisaged. However, each year the entire Bible was to be covered in rapid fashion, using different stories. If the first plan was faulty because it took too long to cover the Bible, the latter was severely criticised because of disconnected themes and lack of continuity. Hence this plan was abandoned after a two-year trial.

Since then the committee has been working towards a plan which would obviate the above criticisms. We first attempted a course of study which would cover the Bible in three or possibly four years. After much research, this was not found to be feasible. We judge that there are approximately 155 Old Testament and 157 New Testament historical events and stories that should be studied, in addition to the church calendar days. A three- or four-year cycle was not sufficient to cover Scripture materials suitable for the Sunday-school use.

b. Proposal

The committee proposes a six-year lesson plan, divided into two three-year cycles. Each three-year cycle works through the Bible; however, each cycle employs different stories and themes. This plan allows complete coverage of suitable materials in chronological fashion. It also gives opportunity to work out a few topical themes, useful for mission and evangelism purposes in addition to the church calendar days. This plan is also sufficiently flexible so that New Testament lessons can be included during the summer months, whereas formerly these were limited to the Old Testament.

A detailed plan for 1963 and also the general outline for the six-year, two three-year cycle plan is submitted to you. Your committee hopes to benefit from your reflections and deliberations on this matter before proceeding with the detailed lesson plan for 1964.

7. Recommendations

a. We request that our editor-in-chief, Rev. J. Schaal, and our chairman, Rev. G. J. Rozenboom, represent the committee at synod.

b. That the general lesson plan (six year, divided into two three-year cycles) be approved.

c. That the detailed lesson plan for 1963 be adopted.

d. Elections

Miss Marian Schoolland (incumbent) — Miss Fredrika De Jong
Dr. John Van Bruggen (incumbent) — Dr. Donald Oppewal
Mrs. John Guichelaar — Mrs. Everett Kuizema

(This election is for a two-year term which is preferred for a more orderly retirement of committee members)

Note: Mrs. Henry Ippel requested not to be renominated.

e. Since Dr. George Goris is retiring from the publication committee we request this committee to appoint a minister member as his replacement.

Respectfully submitted,

Gysbert Rozenboom, *chairman*
Marian Ippel, *sec'y*
George Goris
Jay Poel
Wilmur Schipper
Marian Schoolland
John Van Bruggen

SUNDAY SCHOOL LESSON PLAN
(Through the Bible twice in six years)
1962—1967

1st Quarter	2nd Quarter	3rd Quarter	4th Quarter
1962			
EARLY MINISTRY of JESUS (Gospels)	GOD'S LOVE and MAN'S RESPONSE (Gospels, Acts)	GOD, CREATOR and PROVIDER (Genesis 1-39)	GOD, GREAT GUIDE of HIS PEOPLE (Genesis 21-Exodus 19)
1963			
KEEPING GOD'S LAW (Exodus 20)	FULFILLING GOD'S LAW (Exodus, Gospels) JOSHUA, GOD'S OBEDIENT LEADER (Joshua 1-24)	GOD BLESSES and PUNISHES (Judges, Ruth, I Samuel) JESUS MANIFESTS DIVINE POWER (Gospels)	JESUS TEACHES by WORD and DEED (Matthew, Luke, John) The COMING of JESUS GLORIOUSLY ANNOUNCED (Gospels)
1964			
JESUS, TRIUMPHANT SAVIOR (Gospels)	GOD'S TRIUMPHANT DEALINGS with O.T. KINGS (1 Samuel 16 - I Kings 17)	GOD'S TRIUMPHANT DEALINGS through PROPHETS (I and II Kings, Daniel, Ezra, Job, Jonah)	CHRIST'S TRIUMPHANT CHURCH (Matthew 28-Acts 12)
1965			
GOD CREATES and RULES (Genesis 1-25)	GOD LEADS and TRIES HIS PEOPLE (Genesis 27 - Exodus 12)	GOD ANNOUNCES the COMING of HIS SON GOD'S SON BEGINS HIS MINISTRY (Gospels)	GOD'S SON REVEALS the DIVINE PLAN (Gospels)

1966			
1st Quarter	**2nd Quarter**	**3rd Quarter**	**4th Quarter**
ISRAEL EXPERIENCES TRIALS and BLESSINGS (Exodus 17 - Joshua 18)	JESUS TEACHES about the KINGDOM (Matthew, Luke) CHRISTIANS WITNESS for THEIR LORD (Acts 8-14)	PAUL CONTENDS for the FAITH (Acts 15-28)	SAMSON, SAMUEL, and DAVID STRIVE for the LORD (Judges 13 - II Samuel 9)
1967			
SOLOMON'S KINGDOM FLOURISHES (Kings and Chronicles) JESUS' KINGDOM TRIUMPHS (Gospels)	THE EARLY CHURCH GROWS (Acts 4-18, Epistles) JOHN RECEIVES SPECIAL REVELATION Revelation 1, 21	GOD WITNESSES against EVIL in ISRAEL (I Kings 12 - II Chronicles 34)	GOD'S PEOPLE EXILED and BROUGHT BACK (Jeremiah, Daniel, Esther, Nehemiah)

1963

1st Quarter

Unit I — Keeping God's law

Jan. 6 Unit title: Keeping God's law
Lesson title: Love God
Lesson theme: Loving God, we serve him only
Lesson Scripture: Exodus 20:1-6; Deuteronomy 6:5; Acts 21:3-14
Supplementary references: Mark 10:17-31; Matthew 19:16-30; Luke 18:18-30; Matthew 6:33
Lesson story: The rich young ruler
Printed text: Mark 10:17-25

Jan. 13 Unit title: Keeping God's law
Lesson title: Honor God's Name
Lesson theme: Loving God, we praise his Name
Lesson Scripture: Exodus 20:7; 3:1-15
Supplementary references: Leviticus 24:16; Ezekiel 36:16-23; Philippians 2:9, 10; Habakkuk 2:20
Lesson story: Moses at the burning bush
Printed text: Exodus 3:1-15

Jan. 20 Unit title: Keeping God's law
Lesson title: Keep the Lord's Day
Lesson theme: Loving God, we keep his day
Lesson Scripture: Exodus 20:8-11; Luke 6:1-11; Matthew 12:1-18
Supplementary references: Exodus 31:14-17; Isaiah 58:13, 14
Lesson story: Jesus heals the man with the withered hand
Printed text: Luke 6:1-11

Jan. 27 Unit title: Keeping God's law
Lesson title: Respect your parents
Lesson theme: Loving God, we honor God-given authority
Lesson Scripture: Exodus 20:12; I Samuel 2:12-17, 22-25; I Samuel 4:1-18; Ephesians 6:1-3
Supplementary references: John 15:10, 11; Colossians 3:20; Romans 13:1; I Peter 2:13, 14
Lesson story: Eli's sons grieve their father
Printed text: I Samuel 2:12-17; Ephesians 6:1-3

(Missions)

Feb. 3 Unit title: Keeping God's law
Lesson title: Love your neighbor
Lesson theme: Loving God, we love one another
Lesson Scripture: Exodus 20:13-17; Luke 10:25-37; I Corinthians 13:4-7
Supplementary references: Deuteronomy 10:17-19; Micah 6:6-8; Romans 1:14; I John 3:16; Ephesians 4:25-30
Lesson story: Parable of the Good Samaritan
Printed text: Luke 10:25-37

Unit II — Our inability to keep God's law

Feb. 10 Unit title: Our inability to keep God's law
Lesson title: Israel's disobedience
Lesson theme: Promises are not enough
Lesson Scripture: Exodus 24:3; 32:1-24; Deuteronomy 9:9-16
Supplementary references: Psalm 35; Isaiah 64:6
Lesson story: Israel worships a golden calf
Printed text: Exodus 24:3; 32:1-6, 15, 19-21

Feb. 17 Unit title: Our inability to keep God's law
Lesson title: The Pharisee's failure
Lesson theme: Good works are not enough
Lesson Scripture: Mark 12:30, 31; Luke 18:1-14
Supplementary references: Joshua 24:19; Matthew 7:22,23; Romans 3:20; James 2:10
Lesson story: Parable of the Pharisee and the Publican
Printed text: Luke 18:9-14

Unit III — Punishment for breaking God's law

Feb. 24 Unit title: Punishment for breaking God's law
Lesson title: Belshazzar judged
Lesson theme: For neglecting God, men are judged
Lesson Scripture: Daniel 5; Revelation 6:15-17
Supplementary references: Genesis 3:8-10; Matthew 10:28; Isaiah 2:19-21; Hebrews 2:3; Romans 6:23
Lesson story: Belshazzar and the writing on the wall
Printed text: Daniel 5:1-9, 27-30

Mar. 3 Unit title: Punishment for breaking God's law
Lesson title: Ananias and Sapphira punished
Lesson theme: For sinning against God, men are punished
Lesson Scripture: Acts 5:1-11
Supplementary references: Malachi 4:1; Romans 2:6-9
Lesson story: Ananias' and Sapphira's attempt to deceive
Printed text: Acts 5:1-11

Unit IV — God's Son under law

Mar. 10 Unit title: God's Son under law
Lesson title: Jesus loves God above all
Lesson theme: Jesus loves God perfectly in our stead
Lesson Scripture: Matthew 4:1-11; John 14:31
Supplementary references: Hebrews 10:7-9; John 15:10
Lesson story: Jesus resists Satan's temptation
Printed text: Matthew 4:1-11

Mar. 17 Unit title: God's Son under law
Lesson title: Jesus honors God
Lesson theme: Jesus is zealous for God's honor in our stead
Lesson Scripture: John 2:13-17
Supplementary references: Psalm 145:1-5
Lesson story: Jesus drives the merchants out of the temple
Printed text: John 2:13-17

Mar. 24 Unit title: God's Son under law
Lesson title: Jesus loves his fellow men
Lesson theme: Jesus loves men as we ought to love them
Lesson Scripture: Matthew 15:29-39
Supplementary references: Matthew 11:5
Lesson story: Jesus heals the sick and feeds 4,000
Printed text: Matthew 15:29-39

Mar. 31 Unit title: God's Son under law
Lesson title: Jesus obeys God
Lesson theme: Jesus gives willing obedience where we have failed
Lesson Scripture: Matthew 26:36-46
Supplementary references: Philippians 2:5-8
Lesson story: Jesus prays in Gethsemane
Printed text: Matthew 26:36-46

1963

2nd Quarter

Unit I — Christ Jesus fulfilling the law

Apr. 7 Unit title: Christ Jesus fulfilling the law
Lesson title: Jesus dies on the cross
Lesson theme: Jesus bore our punishment on the cross
Lesson Scripture: Mark 15:22-39; Isaiah 53:3-6
Supplementary references: Galatians 3:13; John 19:30; Hebrews 9:22
Lesson story: Jesus crucified, dies for our sins
Printed text: Mark 15:22-34

Apr. 14 Unit title: Christ Jesus fulfilling the law
Lesson title: Jesus rises from the grave
Lesson theme: Jesus' resurrection assures our happiness
Lesson Scripture: Mark 16:1-8; I Peter 1:3
Supplementary references: Ephesians 2:4-7; Revelation 1:17, 18
Lesson story: The women go to the tomb
Printed text: Mark 16:1-8

Apr. 21 Unit title: Christ Jesus fulfilling the law
Lesson title: Jesus, the risen Lord appears
Lesson theme: Faith enables us to love and obey our Lord
Lesson Scripture: John 20:19-29; Philippians 4:13
Supplementary references: John 14:15, 21; II John 6; Romans 7:19-25
Lesson story: Christ appears to the eleven and Thomas
Printed text: John 20:19, 24-28

Unit II — Loving the Lord

Apr. 28 Unit title: Loving the Lord
Lesson title: Love inspires intercessory prayer
Lesson theme: Loving God and his people, we pray much
Lesson Scripture: Exodus 32:7-14; 33:1-17
Supplementary references: I Samuel 7:5; I Thessalonians 5:25; II Thessalonians 3:1; James 5:16
Lesson story: Moses prays for God's mercy
Printed text: Exodus 32:11-13; 33:4-11

(Missions)

May 5 Unit title: Loving the Lord
Lesson title: Love inspires giving
Lesson theme: Loving God, we give gladly
Lesson Scripture: Exodus 35:4-36:7
Supplementary references: Matthew 10:7, 8; Luke 6:38; Acts 3:6a; II Corinthians 9:6, 7
Lesson story: The Israelites bring gifts for the tabernacle
Printed text: Exodus 35:20-29

May 12 Unit title: Loving the Lord
Lesson title: Love inspires worship
Lesson theme: God responds to man's worship
Lesson Scripture: Exodus 25:10-40; Exodus 39, 40
Supplementary references: Psalm 95, 96; John 4:23, 24
Lesson story: Moses sets up the tabernacle
Printed text: Exodus 40:1-8, 30-35

May 19 Unit title: Loving the Lord
Lesson title: Love inspires courage
Lesson theme: Faith and love make us strong
Lesson Scripture: Numbers 13, 14
Supplementary references: Hebrews 4:11; I Corinthians 10:5, 6
Lesson story: Two spies exhort to faith in God
Printed text: Numbers 14:1-10

Unit III — The Lord's love to us

(Ascension) (Missions)

May 26 Unit title: The Lord's love to us
Lesson title: Love carries Jesus to heaven
Lesson theme: We witness for our ascended Lord
Lesson Scripture: Luke 24:50-53; Acts 1:1-14
Supplementary references: John 14:1-3; Romans 8:33, 34
Lesson story: Jesus ascends to the Father
Printed text: Acts 1:1-14

(Missions)

June 2 Unit title: The Lord's love to us
Lesson title: The Holy Spirit, God's love gift
Lesson theme: The Holy Spirit gives power to his people
Lesson Scripture: Acts 1:8; Acts 2:1-41
Supplementary references: John 14:16-26; Ephesians 3:14-16
Lesson story: The Holy Spirit sent from heaven
Printed text: Acts 2:1-6, 14-18

Unit IV — Joshua, God's obedient leader

June 9 Unit title: Joshua, God's obedient leader
Lesson title: Joshua strong in the Lord
Lesson theme: Faithfulness to God makes us strong
Lesson Scripture: Numbers 27:18-23; Joshua 1:1-9; 5:13; 6:21
Supplementary references: Hebrews 11:30; I Timothy 1:18; Ephesians 6:12
Lesson story: Joshua directs the taking of Jericho
Printed text: Joshua 1:1, 2, 8; 6:6-11

June 16 Unit title: Joshua, God's obedient leader
Lesson title: Joshua defeated at Ai
Lesson theme: Sin has sad results
Lesson Scripture: Joshua 7, 8
Supplementary references: Mark 8:36; Romans 6:23; II Timothy 2:3, 4
Lesson story: Achan's sin brings sorrow
Printed text: Joshua 7:1-12

June 23 Unit title: Joshua, God's obedient leader
Lesson title: The Lord fights for his people
Lesson theme: God helps his people to fight evil
Lesson Scripture: Joshua 10:1-27
Supplementary references: Deuteronomy 11:25; Joshua 21:44; I Timothy 6:12
Lesson story: Joshua defeats five kings
Printed text: Joshua 10:6-15

June 30 Unit title: Joshua, God's obedient leader
Lesson title: Joshua exhorts to faithfulness
Lesson theme: God calls us to take a stand for him
Lesson Scripture: Joshua 23; 24:1-31
Supplementary references: Deuteronomy 10:12, 13; II Timothy 4: 7, 8; Psalm 116
Lesson story: Joshua makes a covenant with God's people
Printed text: Joshua 24:14-31

1963

3rd Quarter

Unit I — God delivers the oppressed

July 7 Unit title: God delivers the oppressed
Lesson title: God raises up Deborah
Lesson theme: God is merciful to his people
Lesson Scripture: Judges 2:6, 11-13; Judges 4
Supplementary references: Psalm 130; Micah 7:18, 19; Lamentations 3:22; I Corinthians 1:27
Lesson story: Deborah and Barak overcome Sisera
Printed text: Judges 4:1-3, 14-21

July 14 Unit title: God delivers the oppressed
Lesson title: God calls Gideon
Lesson theme: God gives courage and strengthens faith
Lesson Scripture: Judges 6; Psalm 118:6
Supplementary references: John 4:48; Matthew 12:38-40
Lesson story: Gideon asks for signs
Printed text: Judges 6:11-23

July 21 Unit title: God delivers the oppressed
Lesson title: God gives Gideon great victory
Lesson theme: God's side is always victorious
Lesson Scripture: Judges 7
Supplementary references: Psalm 146; Zechariah 4:6; Romans 8:31
Lesson story: Gideon's little band overcomes a host
Printed text: Judges 7:13-21

Unit II — God blesses the faithful

(Missions)

July 28 Unit title: God blesses the faithful
Lesson title: Naomi's faithfulness rewarded
Lesson theme: Faithful witness is rewarded
Lesson Scripture: Ruth 1; Matthew 5:13-16
Supplementary references: Ephesians 4:1-3
Lesson story: Ruth clings to Naomi and her God
Printed text: Ruth 1:1-8, 14-18

Aug. 4 Unit title: God blesses the faithful
Lesson title: Ruth's choice blessed
Lesson theme: God rewards those who choose for him
Lesson Scripture: Ruth 2-4; Exodus 20:12
Supplementary references: Psalm 31:19; Acts 10:34-35
Lesson story: Ruth finds favor with God and man
Printed text: Ruth 2:4-12

Aug. 11 Unit title: God blesses the faithful
Lesson title: Hannah's promise carried out
Lesson theme: Whatever God gives us is rightfully his
Lesson Scripture: I Samuel 1
Supplementary references: I Chronicles 29:14; Job 1:21
Lesson story: Hannah makes a request and a promise
Printed text: I Samuel 1:9-18, 24-28

Aug. 18 Unit title: God blesses the faithful
Lesson title: Samuel's response honored
Lesson theme: God honors those who heed his call
Lesson Scripture: I Samuel 2—4:1a
Supplementary references: Form for Public Profession of Faith; Psalm 23:6a; Ecclesiastes 12:1
Lesson story: Samuel answers God's call
Printed text: I Samuel 3:1-10

Unit III — God exalts the lowly and humbles the proud

Aug. 25 Unit title: God exalts and humbles
Lesson title: Saul honored as first king of Israel
Lesson theme: Men are exalted by God's decree
Lesson Scripture: I Samuel 9, 10
Supplementary references: I Samuel 2:7; I Chronicles 29:11, 12
Lesson story: Samuel anoints Saul
Printed text: I Samuel 9:27—10:1; 11:20-27

Sept. 1 Unit title: God exalts and humbles
Lesson title: Saul made strong by the Spirit of the Lord
Lesson theme: Victory in the Lord brings joy

Lesson Scripture: I Samuel 11
Supplementary references: Judges 5:1, 2; Psalm 147: 10, 11
Lesson story: Saul answers a call for help
Printed text: I Samuel 11:1-7, 14, 15

Sept. 8 Unit title: God exalts and humbles
Lesson title: Saul humbled because of disobedience
Lesson theme: Obedience is better than sacrifice
Lesson Scripture: I Samuel 13 and 15
Supplementary references: Deuteronomy 11:26-28; Daniel 2:21; Hebrews 2:1-3
Lesson story: Saul humbled for failing to obey
Printed text: I Samuel 15:1-3, 10-15

Unit IV — Jesus manifests divine power

Sept. 15 Unit title: Jesus manifests divine power
Lesson title: Jesus' power over nature
Lesson theme: Jesus proves himself Lord of nature
Lesson Scripture: Matthew 8:23-27; Mark 4:35-41
Supplementary references: Job 38:1-11; Psalm 33:6-8; Psalm 148
Lesson story: Jesus stills the storm
Printed text: Mark 4:35-41

Sept. 22 Unit title: Jesus manifests divine power
Lesson title: Jesus' power to heal and forgive
Lesson theme: Jesus' power to heal proves his power to forgive
Lesson Scripture: Matthew 9:1-8; Mark 2:1-12; Luke 5:17-26
Supplementary references: Psalm 130; John 5:36
Lesson story: Jesus heals the paralytic
Printed text: Matthew 9:1-8; Isaiah 53:4, 5

Sept. 29 Unit title: Jesus manifests divine power
Lesson title: Jesus' power to feed the hungry
Lesson theme: Jesus proves his power to supply all our needs
Lesson Scripture: Matthew 14:14-21; John 6:1-14, 47-51
Supplementary references: Mark 6:32-44; Luke 9:12-17; Matthew 6:25-33; Philippians 4:19
Lesson story: Jesus feeds the five thousand
Printed text: John 6:5-13, 51

1963

4th Quarter

Unit I — Jesus teaches by word and deed

Oct. 6 Unit title: Jesus teaches by word and deed
Lesson title: Jesus teaches humility and patience
Lesson theme: Humble, persevering faith is rewarded
Lesson Scripture: Matthew 15:21-28; Mark 7:24-30
Supplementary references: Psalm 37:5-7; 40:1-3; Romans 10:12
Lesson story: Jesus heals the daughter of the Syro-Phoenician
Printed text: Matthew 15:21-28

Oct. 13 Unit title: Jesus teaches by word and deed
Lesson title: Jesus teaches who He is
Lesson theme: Men must confess that Jesus is the Christ

Lesson Scripture: Matthew 16:13-20; Mark 8:27-29; Luke 9:18-20
Supplementary references: Matthew 10:32; Philippians 2:9-11; I John 4:15
Lesson story: Peter confesses that Jesus is the Son of God
Printed text: Matthew 16:13-20

(Missions)

Oct. 20 Unit title: Jesus teaches by word and deed
Lesson title: Jesus teaches service
Lesson theme: There is joy in sharing the gospel
Lesson Scripture: Luke 10:1-24
Supplementary references: Psalm 66:16; Isaiah 63:7; John 4:36
Lesson story: The seventy sent out
Printed text: Luke 10:1-6, 17-20

Oct. 27 Unit title: Jesus teaches by word and deed
Lesson title: Jesus shows what is most important
Lesson theme: Nothing is more important than listening to Jesus
Lesson Scripture: Luke 10:30-42; John 6:68; John 14:23
Supplementary references: Ephesians 3:17-19; Psalm 119:9-11
Lesson story: Martha receives a loving rebuke
Printed text: Luke 10:38-42

Nov. 3 Unit title: Jesus teaches by word and deed
Lesson title: Jesus proves himself the source of life
Lesson theme: Jesus is the resurrection and the life
Lesson Scripture: John 11:1-44
Supplementary references: John 5:25; Romans 8:35
Lesson story: Jesus raises Lazarus from the grave
Printed text: John 11:1-3, 32-44

Nov. 10 Unit title: Jesus teaches by word and deed
Lesson title: Jesus teaches about God's love
Lesson theme: There is joy in heaven over repentant sinners
Lesson Scripture: Luke 15:1, 2, 11-32
Supplementary references: Luke 2:13, 14; 15:7
Lesson story: Parable of the Prodigal Son
Printed text: Luke 15:11-24

Nov. 17 Unit title: Jesus teaches by word and deed
Lesson title: Jesus teaches a lesson in faith
Lesson theme: Jesus requires child-like faith
Lesson Scripture: Mark 9:33-37; 10:13-16
Supplementary references: Matthew 19:13-15; Luke 18:15-17; Isaiah 40:11; Acts 2:39
Lesson story: Jesus blesses little children
Printed text: Mark 9:33-37; 10:13-16

Nov. 24 Unit title: Jesus teaches by word and deed
Lesson title: Jesus shows the mercy of God
Lesson theme: Jesus teaches us to show mercy
Lesson Scripture: Mark 10:46-52; Luke 18:35-43
Supplementary references: Psalm 103:13; Luke 6:36; John 11:35, 36
Lesson story: Jesus heals blind Bartimaeus
Printed text: Mark 10:46-52

Dec. 1 Unit title: Jesus teaches by word and deed
Lesson title: Jesus teaches about rewards
Lesson theme: God's gifts and rewards are unmerited favors
Lesson Scripture: Matthew 20:1-16; Psalm 103:10-13
Supplementary references: Luke 17:9, 10; Genesis 32:10; Revelation 22:12
Lesson story: The parable of the laborers in the vineyard
Printed text: Matthew 20:1-14

Dec. 8 Unit title: Jesus teaches by word and deed
Lesson title: Jesus teaches stewardship
Lesson theme: We must use God's gifts in his service
Lesson Scripture: Luke 19:11-27
Supplementary references: Mark 13:34-37; Romans 14:12; I Corinthians 4:2; I Peter 4:7-10
Lesson story: The parable of the pounds
Printed text: Luke 19:11-27

Unit II — The coming of Jesus gloriously announced

Dec. 15 Unit title: The coming of Jesus gloriously announced
Lesson title: Jesus' coming announced to Mary
Lesson theme: The Son of God humbled himself to become our Savior
Lesson Scripture: Luke 1:26-35; II Corinthians 8:9
Supplementary references: Genesis 3:15; Isaiah 7:14; Philippians 2:6-8
Lesson story: The angel Gabriel comes to Mary
Printed text: Luke 1:26-35

Dec. 22 Unit title: The coming of Jesus gloriously announced
Lesson title: Jesus' coming announced to shepherds
Lesson theme: The wonder of Christmas is revealed to the humble
Lesson Scripture: Luke 2:8-20
Supplementary references: Isaiah 57:15; Luke 10:21, 22
Lesson story: The shepherds find the Babe in Bethlehem
Printed text: Luke 2:8-20

Dec. 29 Unit title: The coming of Jesus gloriously announced
Lesson title: Jesus' coming announced by God himself
Lesson theme: Jesus declared to be the promised Messiah
Lesson Scripture: Matthew 3; Mark 1:1-11; Luke 3:1-21; John 1:19-34
Supplementary references: John 12:28-30; II Peter 1:17
Lesson story: John the Baptist preaches in the wilderness
Printed text: Mark 1:1-11

SUPPLEMENT NO. 23
(Articles 115, 147)

THE DENOMINATIONAL HISTORICAL COMMITTEE

ESTEEMED BRETHREN:

In obedience to the mandate of synod, the historical committee has been making plans for the observance of the 400th anniversary of the publication of the Heidelberg Catechism in 1963. The committee is exploring the possibilities of a celebration with an international flavor in conjunction with the meeting of the Reformed Ecumenical Synod. Another major element in the plans is a memorial volume on the Heidelberg Catechism which would provide a permanent memento of the anniversary. It is possible that some financial subsidy might be necessary to produce this volume. A further report on these plans will be submitted to the synod in June.

The committee respectfully calls the attention of synod to the fact that this year, 1962, is the 400th anniversary of the completed edition of the Genevan Psalter.

The committee has also taken note of the fact that the new library building of Calvin College and Seminary, now under construction, will have a section called Heritage Hall, which is specifically designed for the storage, display, and use by qualified persons of the historical records connected with our heritage. We believe that this would be the ideal place to locate the archives of the Christian Reformed Church as defined by a previous synod. We therefore submit the following recommendation:

That synod transfer the denominational archives (as defined in the *Acts of Synod,* 1952, p. 33) from the denominational building to the Heritage Hall of the Calvin College and Seminary library and appoint the director of the library of Calvin College and Seminary as archivist in place of the stated clerk of the Christian Reformed Church.

Grounds:

1. This will implement synod's earlier decision as to storage and use of the archives.

2. Heritage Hall will provide excellent facilities for the use of the archives, as well as provisions for their safe keeping.

3. Proximity to other historical materials will make the use of the archives more significant.

Respectfully submitted,

Denominational Historical Committee

J. Kromminga, *chairman*
E. Y. Monsma, *sec'y*
Henry Ippel
Lubbertus Oostendorp

SUPPLEMENT NO. 24
(Articles 115, 147)

THE SYNODICAL REPRESENTATIVES TO THE YOUNG CALVINIST FEDERATION

ESTEEMED BRETHREN:

As your representatives to the Young Calvinist Federation, we submit the following report to the Synod of 1962.

An interesting comparison, gleaned from the 1962 *Yearbook* and the latest statistics of the federation, shows that in the 572 congregations of the Christian Reformed Church, there are 536 societies of young people, and 218 Calvinette clubs. Allowing for the fact that in some churches there are both young men's and young women's societies, and in a few both junior and senior Calvinette clubs, this indicates that at present federation societies for young people are found in about 84% of the congregations, and Calvinette clubs in about 40% of the congregations. These statistics are certainly encouraging, while at the same time they remind us that there is more progress to be made.

The board of the federation recognizes that the mere fact of the existence of societies does not assure a program which is adequate to the needs of our young people. It is working diligently to improve the program and materials provided for the young people, and at present is studying, on the basis of questionnaires sent in from the societies, ways in which to make the organization more effective for both our Canadian and American youth. Reaction has been very favorable to the "Calvinette insert" in the *Young Calvinist,* which provides the Calvinettes with a magazine of their own without the duplication of mailing costs, subscription campaigns, etc.

Note may be taken of the largest young people's convention in federation history, held last summer in southern California, with 1,001 registrants. One very encouraging sidelight on that convention was the numerous favorable comments which have been received on the conduct of the participants while away from home. In this day when disparaging remarks seem to be the order of the day for all those of teen age, we ought to praise God for youth who recognize, as members of God's covenant, that they do have the responsibility to conduct themselves as befits Christian young men and women.

In view of the decision of Classis Grand Rapids South, prolonged attempts have been made to find a qualified layman to take the post of federation director. During the past year an appointment has been given and declined, and interviews have been held with a large number of candidates. We call your attention to the appeal to synod in the *Agenda* to review the decision of Classis Grand Rapids South which refused permission to call an ordained man to this post.

The number of young men in service has increased during the past year from 1,119 to 1,208. Offerings received from the churches for this

work amounted to $5,607.26. A total of $2,763.08 was received from the churches for the support of the Calvinette division, and the total received for all funds from the churches in 1961 amounted to $16,033.48.

We trust that synod will once again recommend the Young Calvinist Federation, the Young Calvinist servicemen's fund, and the Calvinette division to the churches for financial support.

Respectfully submitted,

Mrs. Dick Van Halsema

Rev. Louis Dykstra

SUPPLEMENT NO. 25
(Articles 81, 147)

REPORT ON CLOSER RELATIONSHIPS with the ORTHODOX PRESBYTERIAN CHURCH

ESTEEMED BRETHREN:

We wish to express our appreciation for the fine reception given to our report of last year by the Synod of 1961. We have been in communication with the synodical committee on ecumenicity and interchurch correspondence and eagerly await their implementation of the synod's decision to remind the churches of the decision of the Synod of 1944 with respect to our ecumenical responsibilities. With thanksgiving we have also noted the increased exchange of delegates between the Christian Reformed Church and the Orthodox Presbyterian Church on the classical/presbytery level. We are acquainted with several specific exchanges that have taken place in our own area (eastern U.S.) and earnestly pray that these contacts may promote increased understanding and concern for closer relationships between the denominations. We are also convinced that we have made real progress in our joint committee conversations with the committee from the Orthodox Presbyterian Church (Revs. John Murray, Ned Stonehouse, Paul Wooley, and Elder Bert Roeber). It is therefore with thanksgiving to our triune God that we present the following report to synod.

I. ORIENTATION

Our Synod of 1955 received an overture from Classis Pacific asking for the establishment of closer relationships with the OPC (*Acts,* 1955, p. 493). Synod referred the matter to the committee on ecumenicity and correspondence which in 1956 (*Acts,* 1956, p. 63) recommended that synod invite the OPC to appoint a committee of four to confer with a similar committee from the CRC for the purpose of "carrying on ecumenical and closer fellowship conversations." In its report to the Synod of 1956 the committee on ecumenicity and correspondence cautioned that, though the two denominations had many things in common, still many differences would have to be resolved before union could be achieved. It was proposed, however, that the differences should not deter the two denominations from drawing closer together, and synod adopted the recommendation that the formation of a joint committee was the best way to approach the ecumenical discussions.

In 1957 (*Acts,* 1957, p. 518) the joint committee proposed the *goal* (eventual organic union) and the *methods* to be employed in reaching that goal (1 – the establishing of sisterly relations, meanwhile considering differences; 2 – the exploitation of opportunities for co-operation between the two denominations). This goal and the two methods were adopted by the Synod of 1957.

Subsequent years have produced some progress in the establishment of sisterly relationships. Notable in this respect have been 1) the exchange of delegates, with the privilege of the floor, between the CRC Synod and the OPC Assembly, and 2) the clarification of membership requirements, to the mutual satisfaction of the OPC and the CRC. With respect to exploitation of opportunities for co-operation little has been accomplished. To date we have done little more than note the areas in which co-operation is already taking place (*Acts*, 1959, pp. 373 ff.). Other matters have been studied and discussed by the joint committee without reaching final conclusions: 1) differences in creedal subscription have been explored; 2) some initial work was done in ascertaining how best to arrange for the exchange of doctrinal standards as requested by the Synod of 1959. The joint committee is thankful for these indications of progress, but realizes too that little has been done concretely to promote the organic union of the two denominations.

Therefore, the joint committee has found itself in the last two years led away from a consideration of sisterly relationships and possibilities of co-operation as successful ways to work for the union of the two denominations. It is true that sisterly relationships have helped to promote mutual understanding, and any co-operation between the denominations is to be desired, but these two methods actually do little in getting at the real barriers to organic union, viz., the differences between the two denominations. It has become increasingly more apparent to the joint committee that the differences must be faced, and our conversations have clarified those differences.

II. Analysis of Differences

Our method of procedure has been such that we have avoided debating any particular difference in detail, such as the problem of divorce and remarriage, the admission or non-admission of lodge members into the church, the rule pertaining to catechism preaching, etc. Nor have we accomplished a thorough discussion of such matters as the doctrinal formulas of unity, the forms of subscription, or the forms of worship. We have not entered into a thorough discussion of these matters, not because we deem such matters unimportant, but because in our "count-down" we have sought to isolate what we consider to be the most urgent obstacles to union and have attempted to concentrate on these. We feel that if the greater problems are solved, the air will be cleared for the solving of lesser ones, especially if the churches are willing to take seriously the biblical mandate for union.

Our discussions have made it apparent that the differences between the denominations can be outlined under three major headings: 1) doctrinal issues; 2) differences in ecclesiastical polity; 3) differences in liturgical practices. Differences which cannot be assigned to one of these headings may appear in future discussions, but thus far the joint committee has confined itself to a consideration of these three areas.

Of all the differences between the denominations, we have found that our most pressing problems lie in the area of ecclesiastical polity. Our discussions have disclosed that if progress cannot be made in accommo-

dating ourselves to each other in matters of ecclesiastical polity, then, ipso facto, organic union seems to become an impossibility. We have therefore come to the conclusion that, for the present time, differences in ecclesiastical polity occupy the pivotal position in our ecumenical conversations. And of all the differences in ecclesiastical polity that demand attention, the most urgent one relates to the relative authority assigned to the major and minor assemblies by the two denominations.

References to the CRC Church Order and the OPC Form of Government will serve to illustrate this difference (italics are ours).

Article 31 of the CRC Church Order states: "If any one complains that he has been wronged by the decision of a minor assembly, he shall have the right to appeal to a major ecclesiastical assembly, and whatever may be agreed upon by a majority vote shall be considered *settled and binding*, unless it be proved to *conflict* with the Word of God *or* with the articles of the Church Order, as long as they are not changed by a general synod."

The OPC Form of Government, chapter I, section 1 states: "God alone is Lord of the conscience, and hath left it free from the doctrines and commandments of men which are in any thing *contrary* to his Word, *or beside it,* in matters of faith or worship."

The OPC Form of Government, chapter I, section 7 states: "That all church power, whether exercised by the body in general, or in the way of representation by delegated authority, is *only ministerial and declarative,* that is to say, that the holy Scriptures are the only rule of faith and manners; that no church judicatory ought to pretend to make laws to bind the conscience in *virtue of its own authority;* and that all its decisions should be *founded upon* the revealed will of God."

A close analysis of the statements above reveals the fact that there are important differences between the denominations regarding 1) the uniqueness of Scripture's authority, and 2) the liberty of the individual with respect to the decisions of the major assemblies. The existence of these differences could be further illustrated by additional articles of the Church Order and sections of the Form of Government. Reference to the practices of the two denominations also clearly illustrates these differences.

III. Resolution of Differences

In 1944 the Christian Reformed Church demonstrated by its adoption of the twelve principles relating to ecumenical responsibilities (*Acts,* 1944, pp. 83-85, pp. 330-367) that it had already caught a vision of the biblical teaching regarding the necessity of union and the consequent obligations resting upon the denomination. The twelfth principle, in part, reads:

"It need hardly be said, that if the Christian Reformed Church should make agreement with itself alike in essentials and non-essentials an inexorable condition of ecclesiastical federation, the hopeless abortion of the plan would be a foregone conclusion" (*Acts,* 1944, p. 360).

In 1944 it was suggested that a study be made "of the basis on which the Christian Reformed Church could and should unite with the Reformed Churches of North America that would be worthy of a proposal of union and would entertain such a proposal, with particular reference to the distinction stated above (sub. 12); viz., that between essentials and non-essentials on the score respectively of doctrine, polity, and liturgy" (*Acts,* 1944, p. 361).

To date no such report on "essentials and non-essentials" has ever been completed. As a result of this failure to undertake a study in "essentials and non-essentials," the various committees of the Christian Reformed Church that are meeting with other denominations have nothing to which they may turn to ascertain what the Christian Reformed Church considers to be essentials in doctrine, polity, and liturgy as far as ecumenical conversations are concerned. Our own committee is now in desperate need of such a clarification, especially with respect to the "essentials and non-essentials" of ecclesiastical polity.

IV. RECOMMENDATIONS TO SYNOD

A. First, we recommend that the Synod of 1962 appoint a committee to study the matter referred to in 1944, viz., the essentials and non-essentials of doctrine, polity, and liturgy, and that for the present, in view of the pivotal place occupied by ecclesiastical polity in our conversations with the OPC, that priority be assigned to a study of the essentials and non-essentials in polity.

B. Secondly, we recommend with respect to the proposed circulation of the doctrinal standards of the two churches that such an exchange be postponed for the present time. Our reasons for this recommendation are:

1. The OPC Confession of Faith (Westminster revised) is in print only in the new praise book of the OPC, the *Trinity Hymnal.* The Longer and Shorter Catechisms (Westminster) have not been revised by the OPC and are available in many forms. To put all of these into convenient form for distribution at this time would be costly.

2. In our judgment, the doctrinal issues are not relevant at the present juncture of our ecumenical conversations since matters of ecclesiastical polity demand prior attention. In view of this the great expense that would be involved in printing the standards is not justified at the present time.

Note: The OPC members of the joint committee fully concur with this recommendation.

V. CONCLUSION

Brethren, we commend you to the Lord and his leading as you pursue the matters before you. May you experience the blessings of his most precious grace and wisdom as you serve him and his church.

Sincerely,

Rev. N. Robert Prins — Mr. Peter Wattez
Rev. Edson T. Lewis, Jr., *sec'y* — Dr. John E. Meeter

SUPPLEMENT NO. 26
(Articles 115, 147)

CHURCH HELP FUND, INC.

ESTEEMED BRETHREN:

The following is a report of the work which was done by the Church Help Fund Committee, Inc. in aiding "weak and needy" churches in their building programs in 1961.

During the year the committee lost the services of Mr. Albert Engbers who served faithfully for a six-year term. A word of appreciation is due Mr. Engbers for the time he gave so willingly in this work. Mr. Elmer Duistermars has started his work as a regular member of the committee.

No less than 44 churches made application for aid from this fund in 1961. After a careful study of these applications and other materials related to them, the committee made loans to 30 churches. Because of insufficient funds, many of these churches had to wait two or three months before they were permitted to call for their money. At present, a total of 271 churches have loans from the church help fund, which is approximately 50% of the total number of churches in the denomination.

Again this year a few churches responded to the appeal for more rapid repayment of their loans. Classes are asked to urge consistories to increase repayment of loans so that other "weak and needy" churches can be given aid. We recommend that synod urge classes to review applications more carefully and not to recommend churches for help that are not really "weak and needy," and that classes carefully investigate the congregation's ability to carry the financial burden if a loan is granted.

The Synod of 1961 directed the church help fund committee to grant an additional loan of $25,000 to the Emmanuel Christian Reformed Church of Calgary, Alberta, Canada. To date, the Emmanuel church has been promised $5,000 of this amount, insufficient funds being the reason for not making full payment of the $25,000. It might also be noted that a careful study of Emmanuel's financial picture revealed that only one note of $1,500 was due in 1961, one note of $5,000 may come due in 1962, and the rest of the notes totaling $35,800 will not come due until late in 1963.

The following figures will indicate, in part, the financial picture of the church help fund. These figures are as of December 31, 1961. Total receipts from repaid loans, $174,749.29; new loans paid during the year, $254,500; total loans outstanding, $2,161,589.74; cash on hand, $50,977.67, this amount carried in checking and savings accounts at the Northwestern State Bank of Orange City, Iowa, and the Security National Bank of Sioux City, Iowa; unpaid promised loans, $72,000; *deficit*, $21,022.33.

Your committee requests that Rev. L. C. Bossenbroek, delegated to synod by Classis Orange City, be consulted on matters pertaining to the church help fund.

Recommendation: That the following amended and substituted articles of incorporation and by-laws of the church help fund committee be adopted, and by the adoption of these all former rules shall be abrogated.

Ground: This will bring the articles of incorporation and by-laws up-to-date and will include the changes which have been made by synods in past years.

C. R. Veenstra, *chairman*
L. C. Bossenbroek, *sec'y*
M. Wiersma, *treas.*
J. Vande Lune
E. Duistermars

Church Help Fund
Statement of assets — Analysis cash in bank
Schedule A

Northwestern State Bank, Orange City, Iowa			
General checking account			
Bank balance, January 1, 1961			$ 69,804.34
1961 receipts:			
Repayment	$174,749.29		
Repayment sent in error — refunded	100.00	$174,849.29	
Savings account — NW State Bank Orange City, Iowa	$ 60,500.75		
Interest on savings account	1,058.74	61,559.49	
Interest on Security National Bank, Sioux City, Iowa		921.85	
Canadian exchange		486.19	237,816.82
Total			$307,621.16
Disbursements:			
New loans	$254,500.00		
Refund on repayment	100.00	$254,600.00	
Savings account — NW State Bank, Orange City		30,000.00	
Savings account — Security Nat'l Bank, Sioux City		921.85	
Canadian exchange		593.40	
Administration expense		1,950.09	288,065.34
Cash:			$ 19,555.82
Bank balance as per statement			
December 31, 1961	$40,230.36		
Deposit late	7,838.46		
Total		$48,068.82	
Less outstanding checks: No. 647	$10,000.00		
No. 651	10,000.00		

No. 653	5,000.00	
No. 654	3,500.00	
No. 655	13.00	28,513.00
Cash:		$19,555.82

Statement of assets — December 31, 1961

Northwestern State Bank, Orange City, Iowa:	
General checking account	$ 19,555.82
Security National Bank, Sioux City, Iowa	
Savings account No. 22918	31,421.85
Loans outstanding per Schedule B	2,161,589.74
Total assets	$2,212,567.41

Schedule B

Analysis — Loans outstanding

No.	Church	Outstanding Dec. 31, 1960	New Loans	Repay	Outstanding Dec. 31, 1961
1.	Abbotsford, B.C.	$ 9,187.50	$	$ 606.25	$ 8,581.25
2.	Ackley, Ia.	2,050.00		125.00	1,925.00
3.	Acton, Ont.	13,125.00		218.75	12,906.25
4.	Ada, Mich.	11,375.00		1,625.00	9,750.00
5.	Alameda, Cal.	4,800.00		400.00	4,400.00
6.	Alamosa, Col.	3,850.00		700.00	3,150.00
7.	Allendale, Mich. - 2nd	1,000.00			1,000.00
8.	Allison, Ia. - Bethel	2,662.00		344.00	2,318.00
9.	Ann Arbor, Mich.	3,400.00	10,000.00	200.00	13,200.00
10.	Arcadia, Cal.	5,000.00		620.00	5,240.00
11.	Athens, Ont.	11,750.00		687.50	11,062.50
12.	Aylmer, Ont.	4,000.00		375.00	3,625.00
13.	Barrhead, Alta.	3,500.00		237.50	3,262.50
14.	Barrhead-Westlock, Alta.	5,000.00			5,000.00
15.	Barrie, Ont.	11,187.50		687.50	10,500.00
16.	Battle Creek, Mich.	4,250.00		500.00	3,750.00
17.	Bauer, Mich.	8,500.00		600.00	7,900.00
18.	Bejou, Minn.	2,685.00		220.00	2,465.00
19.	Belleville, Ont.	14,250.00		750.00	13,500.00
20.	Bellevue, Alta.	3,000.00		300.00	2,700.00
21.	Bellflower, Cal. - Rehoboth	3,000.00		1,500.00	1,500.00
22.	Bellwood, Ill.	3,750.00		3,750.00	
23.	Bemis, S. D.	2,300.00		400.00	1,900.00
24.	Bigelow, Minn.	5,200.00		325.00	4,875.00
25.	Blenheim, Ont.	17,750.00		250.00	17,500.00
26.	Bloomfield, Ont.		10,000.00		10,000.00
27.	Bowmanville, Ont.	9,150.00			9,150.00
28.	Bowness-Montgom'y, Alta.	20,000.00		1,500.00	18,500.00
29.	Bozeman, Mont.	6,050.00		650.00	5,400.00
30.	Brampton, Ont.	9,600.00		700.00	8,900.00
31.	Brandon, Man.	12,407.50		706.25	11,701.25
32.	Brantford, Ont.	9,875.00		937.50	8,937.50
33.	Britt, Ia.	9,000.00		1,000.00	8,000.00
34.	Brockville, Ont. - Bethel	5,625.00		375.00	5,250.00
35.	Brooks, Alta.	10,850.00		700.00	10,150.00
36.	Brooten, Minn.	5,250.00		700.00	4,550.00
37.	Burdett, Alta.	9,500.00		250.00	9,250.00
38.	Burlington, Ont.	12,500.00		250.00	12,250.00

No.	Church	Outstanding Dec. 31, 1960	New Loans	Repay	Outstanding Dec. 31, 1961
39.	Burnaby, B. C.	8,000.00			8,000.00
40.	Byron Center, Mich. - 2nd	9,000.00		500.00	8,500.00
41.	Cadillac, Mich.	4,000.00		500.00	3,500.00
42.	Calgary, Alta. - 1st	12,000.00		2,200.00	9,800.00
43.	Calgary, Alta. - 2nd	15,000.00			15,000.00
44.	Cascade, Mich.	6,250.00	5,000.00	500.00	10,750.00
45.	Cedar, Ia.	3,050.00		375.00	2,675.00
46.	Chatham, Ont.	10,712.70		1,350.00	9,362.70
47.	Chilliwack, B. C.	12,662.50		475.00	12,187.50
48.	Chino, Cal.	6,500.00		1,500.00	5,000.00
49.	Cincinnati, O.	2,000.00			2,000.00
50.	Clara City, Minn.	6,875.00		850.00	6,025.00
51.	Clarkson, Ont.	10,050.00			10,050.00
52.	Clinton, Ont.	9,425.00		543.75	8,881.25
53.	Cobourg, Ont.	15,000.00			15,000.00
54.	Cochrane, Ont.	4,500.00	5,000.00	318.20	9,181.80
55.	Collingwood, Ont.	11,800.00			11,800.00
56.	Columbus, O. - Olentangy	4,500.00		250.00	4,250.00
57.	Conrad, Mont.	4,039.15	100.00	655.00	3,484.15
58.	Cornwall, Ont.	9,812.50		625.00	9,187.50
59.	Crookston, Minn.	555.63		130.63	425.00
60.	Cutlerville, Mich. - East	7,500.00		500.00	7,000.00
61.	Dearborn, Mich.	9,710.00		260.00	9,450.00
62.	Decatur, Mich.	8,310.55		950.89	7,359.66
63.	Delavan, Wis.	3,500.00		350.00	3,150.00
64.	Denver, Colo. - Fairview		3,500.00		3,500.00
65.	Denver, Colo. - Third	6,500.00		500.00	6,000.00
66.	Denver, Colo. - Trinity	11,250.00		800.00	10,450.00
67.	Des Plaines, Ill.	4,000.00		1,000.00	3,000.00
68.	Drayton, Ont.	9,600.00		600.00	9,000.00
69.	Dresden, Ont.	9,625.00		625.00	9,000.00
70.	Duncan, B. C.	13,187.50		493.75	12,693.75
71.	Dunnville, Ont.	5,000.00	10,000.00		15,000.00
72.	East Martin, Mich.	5,250.00		1,125.00	4,125.00
73.	Edmonton, Alta. - 2nd	8,400.00		600.00	7,800.00
74.	Edmonton, Alta. - 3rd	9,600.00		600.00	9,000.00
75.	Edmonton, Alta. - Jasper Place	13,125.00		250.00	12,875.00
76.	Edmonton, Alta. - Maranatha	9,812.50		625.00	9,187.50
77.	Edson, Alta.	18,557.40		1,460.00	17,097.40
78.	Emo, Ont.	9,562.50		518.75	9,043.75
79.	Escalon, Cal.	4,625.00		500.00	4,125.00
80.	Escondido, Cal.	9,750.00		1,500.00	8,250.00
81.	Essex, Ont.	15,040.00		500.00	14,540.00
82.	Estelline, S. D.	5,000.00		300.00	4,700.00
83.	Everson, Wash.	2,650.00		350.00	2,300.00
84.	Exeter, Ont.	15,000.00		1,000.00	14,000.00
85.	Falmouth, Mich. - Prosper	6,000.00		2,000.00	4,000.00
86.	Flint, Mich.	925.00		425.00	500.00
87.	Forest, Ont.	12,625.00		125.00	12,500.00
88.	Fort Lauderdale, Fla.	12,000.00		1,500.00	10,500.00
89.	Ft. William, Ont.	9,587.50		750.00	8,837.50
90.	Framingham, Mass.		10,000.00		10,000.00
91.	Fremont, Mich. - Trinity	10,500.00		1,500.00	9,000.00
92.	Fruitland, Ont.	7,875.00		506.25	7,368.75
93.	Fruitport, Mich.	7,500.00		500.00	7,000.00
94.	Galt, Ont.	10,000.00	5,000.00		15,000.00

No.	Church	Outstanding Dec. 31, 1960	New Loans	Repay	Outstanding Dec. 31, 1961
95.	Gary, Ind.	12,500.00	2,000.00	500.00	14,000.00
96.	Georgetown, Ont.	15,000.00			15,000.00
97.	Goshen, Ind.	5,000.00		500.00	4,500.00
98.	Goshen, N. Y.	4,500.00		500.00	4,000.00
99.	Grand Rapids, Alger Pk.	2,500.00		2,500.00	—.—
100.	Grand Rapids, Arcadia	4,750.00		250.00	4,500.00
101.	Grand Rapids, Calvary	5,000.00	10,000.00	500.00	14,500.00
102.	Grand Rapids, Immanuel	1,500.00		500.00	1,000.00
103.	Grand Rapids, Millbrook	7,000.00		500.00	6,500.00
104.	Grand Rapids, Plymouth Heights	3,750.00		1,500.00	2,250.00
105.	Grand Rapids, Riverside	15,100.00		1,900.00	13,200.00
106.	Grand Rapids, Roger Heights	9,500.00		500.00	9,000.00
107.	Grand Rapids, 36th St.	7,000.00		500.00	6,500.00
108.	Grandville, Mich. - South	7,500.00		500.00	7,000.00
109.	Granum, Alta.	6,275.00		500.00	5,775.00
110.	Greensville, Ont. - Calvin	15,000.00			15,000.00
111.	Guelph, Ont.	14,755.00		1,000.00	13,755.00
112.	Hamilton, Mich.	1,200.00		1,200.00	—.—
113.	Hamilton, Ont. - First	2,675.00		2,675.00	—.—
114.	Hamilton, Ont. - Immanuel	10,500.00			10,500.00
115.	Hamilton, Ont. - Mt. Hamilton	10,250.00		600.00	9,650.00
116.	Hammond, Ind.		14,500.00		14,500.00
117.	Hancock, Minn.		7,500.00		7,500.00
118.	Haney, B. C.	8,700.00		562.50	8,137.50
119.	Hartley, Ia.	4,500.00		75.00	4,425.00
120.	Hawarden, Ia.	851.65		300.00	551.65
121.	High River, Alta.		10,000.00		10,000.00
122.	Hoboken, N. J.	4,450.00		400.00	4,050.00
123.	Holland, Mich. - Calvin	8,500.00		500.00	8,000.00
124.	Holland, Mich. - Faith	3,000.00		3,000.00	—.—
125.	Holland, Mich. - Holland Heights	7,125.00		1,375.00	5,750.00
126.	Holland, Mich. - Maranatha	3,000.00	10,000.00	2,000.00	11,000.00
127.	Holland, Mich. - Holland Park	7,000.00		500.00	6,500.00
128.	Holland, Minn.	1,434.00		244.00	1,190.00
129.	Hollandale, Minn.		10,000.00		10,000.00
130.	Holland Center, S. D.	7,057.58		626.56	6,431.02
131.	Holland Marsh, Ont.	8,985.53		797.09	8,188.44
132.	Houston, B. C.	1,750.00	5,000.00	1,250.00	5,500.00
133.	Ingersoll, Ont.	14,500.00			14,500.00
134.	Iron Springs, Alta.	13,875.00		1,750.00	12,125.00
135.	Jackson, Mich.		5,000.00		5,000.00
136.	Jarvis, Ont.	6,850.00		600.00	6,250.00
137.	Jenison, Mich. - Baldwin St.		10,000.00		10,000.00
138.	Jenison, Mich. - Trinity	4,250.00		250.00	4,000.00
139.	Kalamazoo, Mich. - Knollwood	3,000.00		200.00	2,800.00
140.	Kalamazoo, Mich - Prairie Edge	13,750.00		750.00	13,000.00
141.	Kalamazoo, Mich. - Westwood	6,500.00		500.00	6,000.00
142.	Kemptville, Ont.	4,000.00		200.00	3,800.00

No.	Church	Outstanding Dec. 31, 1960	New Loans	Repay	Outstanding Dec. 31, 1961
143.	Kenora, Ont.	5,000.00		250.00	4,750.00
144.	Kentville, N. S.		10,000.00		10,000.00
145.	Kingston, Ont.	9,500.00		750.00	8,750.00
146.	Kitchener, Ont.	9,875.00		656.25	9,218.75
147.	Lacombe, Alta. - 1st	4,675.00		700.00	3,975.00
148.	Lacombe, Alta. - Bethel	14,320.71		570.71	13,750.00
149.	Ladner, B. C.	11,300.00		300.00	11,000.00
150.	Langley, B. C.	10,447.50		437.50	10,010.00
151.	Lansing, Ill. - Oak Glen	6,000.00		6,000.00	—.—
152.	Lansing, Mich.	750.00		375.00	375.00
153.	Leamington, Ont.	3,750.00		300.00	3,450.00
154.	Le Mars, Ia.	7,000.00		500.00	6,500.00
155.	Lethbridge, Alta.	9,900.00		700.00	9,200.00
156.	Lindsay, Ont.	7,938.00	7,000.00	262.50	14,675.50
157.	Listowel, Ont.	5,000.00	10,000.00		15,000.00
158.	Lodi, N. J.	6,400.00		1,000.00	5,400.00
159.	London, Ont.	6,087.50		387.50	5,700.00
160.	Luverne, Minn.	12,000.00		1,250.00	10,750.00
161.	Lynden, Wash. - Bethel	500.00		500.00	—.—
162.	Maple Heights, O.	9,000.00		500.00	8,500.00
163.	Medicine Hat, Alta.	14,000.00			14,000.00
164.	Midland Park, N.J. - Irving Park	8,000.00		500.00	7,500.00
165.	Miami, Fla.	12,000.00		2,250.00	9,750.00
166.	Milwaukee, Wis.	5,550.00		600.00	4,950.00
167.	Minneapolis, Minn.	2,800.00	5,000.00	350.00	7,450.00
168.	Modesto, Cal.	1,000.00		1,000.00	—.—
169.	Monroe, Wash.	4,950.00		450.00	4,500.00
170.	Montreal, Que.		30,000.00		30,000.00
171.	Morrison, Ill.	2,500.00		250.00	2,250.00
172.	Mountain Lake, Minn.	2,860.25		168.25	2,692.00
173.	Mount Vernon, Wash. 1st	12,000.00		1,500.00	10,500.00
174.	Muskegon, Mich. - Bluffton	5,850.00		350.00	5,500.00
175.	Muskegon, Mich., Grace	13,000.00			13,000.00
176.	Navon, Ont.	4,000.00		200.00	3,800.00
177.	Neerlandia, Alta.	4,580.00		330.00	4,250.00
178.	New Liskeard, Ont.	14,500.00		500.00	14,000.00
179.	Newmarket, Ont.	15,000.00			15,000.00
180.	New Richmond, Mich.	4,750.00		250.00	4,500.00
181.	Newton, N. J.	5,500.00		625.00	4,875.00
182.	New Westminster, B. C.	9,937.50		600.00	9,337.50
183.	Niagara Falls, Ont. - Stamford	15,000.00		250.00	14,750.00
184.	North Haledon, N. J.	11,700.00		700.00	11,000.00
185.	Ogilvie, Minn.	14,400.00		2,000.00	12,400.00
186.	Ontario, Cal.	7,000.00		500.00	6,500.00
187.	Oostburg, Wis.	3,000.00		1,000.00	2,000.00
188.	Orangeville, Ont.	12,835.00		350.00	12,485.00
189.	Orillia, Ont.	15,000.00			15,000.00
190.	Oshawa, Ont.	16,812.50		1,750.00	15,062.50
191.	Oskaloosa, Ia. - Bethel	7,500.00		550.00	6,950.00
192.	Ottawa, Ont.	13,550.00		975.00	12,575.00
193.	Owen Sound, Ont.	5,012.50		637.50	4,375.00
194.	Palos Heights, Ill.	10,700.00		700.00	10,000.00
195.	Paramus, N.J.		5,000.00		5,000.00
196.	Parchment, Mich.	9,500.00		500.00	9,000.00
197.	Peers, Alta.	10,125.00		1,687.50	8,437.50

No.	Church	Outstanding Dec. 31, 1960	New Loans	Repay	Outstanding Dec. 31, 1961
198.	Pella, Ia. - Calvary	4,250.00		250.00	4,000.00
199.	Pembroke, Ont.	11,000.00		437.50	10,562.50
200.	Peterborough, Ont.	11,300.00		350.00	10,950.00
201.	Phoenix, Ariz.	5,000.00		1,000.00	4,000.00
202.	Pine Creek, Mich.	3,600.00		300.00	3,300.00
203.	Pipestone, Minn.	7,000.00		500.00	6,500.00
204.	Plainfield, Mich.	6,800.00		425.00	6,375.00
205.	Port Alberni, B. C.	5,300.00		300.00	5,000.00
206.	Port Arthur, Ont.		10,000.00		
			5,000.00		15,000.00
207.	Portland, Mich.	4,500.00		500.00	4,000.00
208.	Port Williams, N.S.	5,000.00			5,000.00
209.	Preakness, N. J.	3,000.00		1,000.00	2,000.00
210.	Randolph, Wis. - 2nd	3,750.00		375.00	3,375.00
211.	Raymond, Minn.	2,445.00		375.00	2,070.00
212.	Red Deer, Alta.	9,187.50		562.50	8,625.00
213.	Redlands, Cal. - 2nd	4,350.00	5,000.00		
			5,000.00	425.00	13,925.00
214.	Regina, Sask.	15,000.00			15,000.00
215.	Renfrew, Ont.	14,500.00		500.00	14,000.00
216.	Richmond, B. C.	13,300.00		1,300.00	12,000.00
217.	Ripon, Cal. - Immanuel	3,875.00		625.00	3,250.00
218.	Rock Rapids, Ia.	2,095.00		700.00	1,395.00
219.	Rock Valley, Ia., Calvin	3,500.00		1,000.00	2,500.00
220.	Rocky Mountain House, Alta.	9,224.00		735.00	8,489.00
221.	Saginaw, Mich.	9,775.00		1,280.20	8,494.80
222.	San Diego, Cal.	3,900.00		1,100.00	2,800.00
223.	San Jose, Cal.	7,750.00		2,740.00	5,010.00
224.	Sarnia, Ont. - 1st	10,250.00		1,000.00	9,250.00
225.	Sarnia, Ont. - 2nd	9,950.00		650.00	9,300.00
226.	Saskatoon, Sask. - Bethel	14,000.00		500.00	13,500.00
227.	Seattle, Wash. - 1st	10,350.00		775.00	9,575.00
228.	Seattle, Wash. - Calvary	13,250.00		750.00	12,500.00
229.	Sheboygan, Wis., Calvin	13,500.00		750.00	12,750.00
230.	Sibley, Ia.	3,200.00		200.00	3,000.00
231.	Simcoe, Ont.	9,000.00	5,000.00		14,000.00
232.	Sioux City, Ia.	15,000.00		900.00	14,100.00
233.	Sioux Falls, S. D.	1,500.00		500.00	1,000.00
234.	Smithers, B. C.	12,050.00		1,475.00	10,575.00
235.	Smithers & Telkwa, B. C.	4,750.00			4,750.00
236.	South Bend, Ind.	3,500.00		175.00	3,325.00
237.	South Holland, Ill. - Cottage Grove	2,000.00		1,000.00	1,000.00
238.	Springdale, Ont.	14,028.64		1,047.50	12,981.14
239.	St. Catharines, Ont.	8,737.50		637.50	8,100.00
240.	Stratford, Ont.	10,000.00			10,000.00
241.	Strathroy, Ont.	9,000.00		1,000.00	8,000.00
242.	St. Thomas, Ont.	13,362.50		762.50	12,600.00
243.	Sun Valley, Cal. - Bethel	11,000.00		750.00	10,250.00
244.	Sussex, N. J.	7,275.00		1,525.00	5,750.00
245.	Taber, Alta.	10,018.74		1,231.26	8,787.48
246.	Telkwa, B. C.	6,750.00		375.00	6,375.00
247.	Terrace, B. C.	11,750.00		625.00	11,125.00
248.	Terra Ceia, N. C.	6,080.00		595.00	5,485.00
249.	Toronto, Ont. - 1st	6,050.00		450.00	5,600.00
250.	Toronto, Ont. - 2nd Weston	15,000.00			15,000.00

No.	Church	Outstanding Dec. 31, 1960	New Loans	Repay	Outstanding Dec. 31, 1961
251.	Toronto, Ont. - Annette	3,862.50		262.50	3,600.00
252.	Tracy, Ia.	4,250.00		250.00	4,000.00
253.	Transcona, Man.	4,750.00		250.00	4,500.00
254.	Trenton, Ont.	8,775.00		600.00	8,175.00
255.	Truro, N. S.	10,000.00			10,000.00
256.	Tucson, Ariz. - Bethel	25,000.00		1,250.00	23,750.00
257.	Tyler, Minn.	495.00		45.00	450.00
258.	Vancouver, B. C. - 1st	6,498.00		1,000.00	5,498.00
259.	Vancouver, B. C. - Bethel	10,250.00		687.50	9,562.50
260.	Vauxhall, Alta.	5,050.00		400.00	4,650.00
261.	Victoria, B. C.	11,700.00			11,700.00
262.	Vogel Center, Mich.	9,000.00		1,500.00	7,500.00
263.	Wallaceburg, Ont.	13,412.50		762.50	12,650.00
264.	Washington, D. C.	850.00		192.50	657.50
265.	Wayland, Mich.	8,500.00		500.00	8,000.00
266.	Wellandport, Ont.	9,375.00		625.00	8,750.00
267.	Western Springs, Ill.	6,375.00		750.00	5,625.00
268.	Westlock, Alta.	3,700.00		237.50	3,462.50
269.	Wheaton, Ill.	5,500.00		500.00	5,000.00
270.	Williamsburg, Ont.	11,750.00		875.00	10,875.00
271.	Willmar, Minn.		10,000.00		10,000.00
272.	Winnipeg, Man.	7,150.00		650.00	6,500.00
273.	Woodstock, Ont.	7,999.50		800.00	7,199.50
274.	Wyckoff, N. J.	6,000.00		500.00	5,500.00
275.	Wyoming, Ont.	10,037.50		662.50	9,375.00
276.	York, Ont.		5,000.00		5,000.00
277.	Zeeland, Mich. - Bethel	4,500.00		500.00	4,000.00
278.	Zillah, Wash.	3,075.00		450.00	2,625.00
	TOTALS	$2,081,839.03	$254,600.00	$174,849.29	$2,161,589.74

Balance sheet

December 31, 1961

Cash on hand	$ 19,555.82
Savings account — Security National Bank	31,421.85
Total loans outstanding	2,161,589.74
TOTAL ASSETS	$2,212,567.41

SUMMARY

Balance on hand January 1, 1961		$ 69,804.34
Receipts:		
Repayment — Schedule B	$174,849.29	
Savings account — Northwestern State Bank — A	60,500.75	
Interest on savings account — A	1,980.59	
Canadian exchange — A	486.19	237,816.82
		$307,621.16
Disbursements:		
New loans — B	$254,600.00	
Northwestern State Bank — savings — A	30,000.00	
Security National Bank — savings — A	921.85	

Canadian exchange — A	593.40	
Administration expense — C	1,950.09	288,065.34
Cash on hand		$ 19,555.82

Administration expense — Schedule C

Total administration expense $1,950.09

(Itemized accounts available)

AMENDED AND SUBSTITUTED ARTICLES OF INCORPORATION OF THE CHURCH HELP COMMITTEE OF THE CHRISTIAN REFORMED CHURCH

WHEREAS the Church Help Committee of the Christian Reformed Church on or about the 11th day of December 1939 made and filed in the office of the County Recorder of Sioux County, Iowa, its Articles of Incorporation, which said articles were duly recorded in said office, and

WHEREAS the said corporation has since said date had an uninterrupted and continuing existence, and has acquired and holds and uses certain property, and

WHEREAS it is the desire of the members of said corporation to continue said legal existence and to make certain amendments and changes in its original Articles of Incorporation, and

WHEREAS the amendments and changes sought and desired to be made have been fully approved by Synod of the Christian Reformed Church:

NOW THEREFORE, we, the undersigned, each and all citizens and residents of the United States of America, and being all of the present members of the Church Help Committee of the Christian Reformed Church, do hereby continue and organize ourselves as a body corporate, under and by virtue of the provisions of Chapter 504 of the Code of Iowa, 1958, and Acts Amendatory thereto, and do hereby adopt the following

AMENDED AND SUBSTITUTED ARTICLES OF INCORPORATION

ARTICLE I

NAME

The name of this corporation shall be Church Help Committee of the Christian Reformed Church.

ARTICLE II

PLACE OF BUSINESS

The principal place of business of this corporation shall be in Orange City, in Sioux County, Iowa.

ARTICLE III

BUSINESS AND OBJECTS

The business, objects and purposes of this corporation shall be to assist congregations of the Christian Reformed Church to obtain, maintain, enlarge and improve their church properties through loans and grants for church building and development purposes. The corporation shall receive and administer funds, make loans therefrom, provide for repayment and the maintenance of the fund, and generally do all things that are necessary and convenient to accomplish the objects and purposes of the corporation and to do all such other and further things as

may be done by corporations not for pecuniary profit incorporated under Chapter 504 of the Code of Iowa, 1958.

ARTICLE IV

The business of the corporation shall be conducted and managed by the members of the committee named by the Synod of the Christian Reformed Church and they shall hold office for such terms as shall be determined by the said Synod.

ARTICLE V

The present members of the committee who are now in office and who shall continue to hold office until their successors are elected by the Synod of the Christian Reformed Church and shall qualify are and shall be the following:

Reverend C. R. Veenstra, of Hospers, Iowa
Marion Wiersma, of Orange City, Iowa
Reverend Leonard Bossenbroek, of Ocheyedan, Iowa
Reverend J. G. Vande Lune, of Orange City, Iowa
Elmer Duistermars, of Sioux Center, Iowa.

ARTICLE VI

OFFICERS

The officers of the corporation shall be elected by the members of the committee from among their own number and shall hold office for terms of one year and shall be the following: President, Secretary, and Treasurer.

The said officers now serving and who shall continue to serve and hold office until their successors are elected and qualified are as follows:

President: Reverend C. R. Veenstra, of Hospers, Iowa
Secretary: Reverend Leonard Bossenbroek, of Ocheyedan, Iowa
Treasurer: Mr. Marion Wiersma, of Orange City, Iowa.

ARTICLE VII

ANNUAL MEETINGS

The annual meeting of the members of the corporation for the election of officers shall be held in Orange City, Iowa, on the second Monday of July in each year.

ARTICLE VIII

AMENDMENT TO ARTICLES

These Articles of Incorporation may be amended by the members of the corporation at any time in accordance with the provisions of Section 504.19 of the Code of Iowa, 1958, and Acts Amendatory thereto, after such amendments have been approved by the Synod of the Christian Reformed Church.

ARTICLE IX

PROPERTY EXEMPTION

The private property of the members and officers of this corporation shall be exempt from liability for corporate debts.

ARTICLE X

BY-LAWS

The members of this corporation may adopt such by-laws from time to time for the conduct of the business of this corporation as are not inconsistent with these

articles or in violation of the laws of the State of Iowa. Such by-laws shall be subject to approval by the Synod of the Christian Reformed Church.

ARTICLE XI

REAL ESTATE AND CONTRACTS

This corporation may receive, acquire, hold, mortgage and sell real and personal property, accept and acquire mortgages and release the same, and generally execute any instruments which are legal for corporations. All instruments requiring acknowledgments shall be executed and acknowledged on behalf of the corporation by the president and secretary, upon authorization and direction of the members of the committee.

These articles have been duly adopted and approved by the corporation herein mentioned.

IN WITNESS WHEREOF the undersigned, being all of the members of the Church Help Committee of the Christian Reformed Church, have hereunto set their hands on this ——— day of ———, 196 .

Reverend C. R. Veenstra

Marion Wiersma

Reverend Leonard Bossenbroek

Reverend J. G. Vande Lune

Elmer Duistermars

STATE OF IOWA)
COUNTY OF SIOUX)
ss:

BE IT REMEMBERED, That on the ——— day of ———, 1962, before me ——— a Notary Public in and for said County, personally appeared Reverend C. R. Veenstra, Marion Wiersma, Reverend Leonard Bossenbroek, Reverend J. G. Vande Lune and Elmer Duistermars, to me personally known to be the identical persons named in and who executed the foregoing Amended and Substituted Articles of Incorporation, and severally acknowledged that they executed the same as their voluntary act and deed for the purposes therein mentioned.

Witness my hand and seal the day and year last above written.

Notary Public, Sioux County, Iowa

CHURCH HELP COMMITTEE OF THE CHRISTIAN REFORMED CHURCH

BY-LAWS

The Church Help Committee of the Christian Reformed Church does hereby adopt the following by-laws:

I
PURPOSE

The general object and purpose of the by-laws shall be to provide uniform rules and policy for the making of loans to congregations of the Christian Reformed Church which are in need of financial assistance which they are not able to obtain from regular financial sources and to provide for an orderly repayment of such funds, thus generally creating and maintaining a revolving fund to assist in providing adequate facilities for the Christian Reformed Church. The fund shall be administered by the Church Help Committee duly appointed by the Synod of the Christian Reformed Church as provided in the Articles of Incorporation, and the rules for the making of loans and the repayment thereof and these by-laws shall be subject to the approval of the Synod of the Christian Reformed Church.

II
MEETINGS OF THE COMMITTEE

The Church Help Committee shall hold meetings regularly and as frequently as shall be needed for the adequate and efficient administration of the business of the committee. The meetings shall be held at the call of the president at such specific times and places as shall be determined by the committee or the president.

III
GENERAL LOAN CONDITIONS

Loans shall be made by the committee to churches which qualify for the making of such loans as hereinafter provided in such amounts and upon such conditions within the general rules and limitations hereinafter set forth as shall to the members of the Church Help Committee seem just and proper, and to the extent of the resources which shall be available to the committee for such loans.

IV
QUALIFICATION FOR LOANS

Loans shall be made only to churches which are duly organized and incorporated within the rules and conditions of the Christian Reformed Church.

Each church desiring to make a loan from the Church Help Committee shall file an application therefor which shall state and establish the following prerequisite conditions:

(a) That the congregation is financially weak and unable to obtain the funds it needs through other normal channels or credit agencies.

(b) The amount of the funds which the congregation needs and proposes to expend and the purposes for which the funds are needed and to be expended.

(c) The amount of funds which the congregation can raise from its own resources and secure from other available sources.

(d) The amount of the loan which the congregation needs from the Church Help Committee.

(e) The term or length of time for which the loan is needed, and the desired schedule of repayment.

V

CERTIFICATION OF CLASSIS

The application shall contain a certification by the Classis of which the congregation is a member, certifying that the applying congregation is in financial need and is deserving of the loan which is sought and that it has financial capacity and resources to assure the repayment of the loan according to its terms.

VI

Such other and additional information as the Church Help Committee may request in order to enable the committee to determine the eligibility for loan and the comparative need as compared with other loan applications pending.

VII

TERMS OF REPAYMENT

Loans shall be granted to deserving congregations without the requirement of the payment of interest. Loans shall generally be made for repayment in annual installments, extending over periods of from 5 to 20 years, depending on the circumstances and the needs and the available funds. The committee shall have the right to determine the amount of each loan and the terms of its repayment.

VIII

REPAYMENT OF LOANS AND FUNDS ADVANCED

Special Appeals. In general, the Church Help Committee is designed to be the source of funds for assistance by the Christian Reformed Church to its member congregations. If, under special circumstances, the Synod of the Christian Reformed Church shall authorize special gifts or contributions to the aid of any particular congregation, such benefited congregation shall be expected to repay the amount of such assistance which it receives into the Church Help fund in regular installments as provided for churches obtaining loans from the fund, so that the fund may be maintained and the revolving nature of the fund be continued.

IX

SOURCES OF FUNDS

The Church Help Committee will not make solicitations of gifts and bequests to the fund except with the approval of the Synod of the Christian Reformed Church. Funds received shall consist of the funds presently on hand, the repayment of loans heretofore made, the repayments from congregations of loans hereafter made, the refund of special gifts received by congregations, gifts, legacies, bequests and offerings of individuals and corporations who may desire to contribute to the fund for the increase and development thereof, and income that may be received from investments that may be made from time to time.

X

COLLECTIONS AND DELINQUENCY

Congregations having loan funds shall be expected to make timely repayment of the installments thereof as the same shall severally become due and payable according to the terms of the loan. All funds are measured according to United States monetary standards and if any loans are made to congregations in Canada,

the amount of the loan shall be measured by the standard of the United States dollar and shall be repaid in United States money.

The treasurer may send statements to the treasurer of the debtor congregation of the amount or amounts which shall be due and payable on specified dates; but the congregation shall have the primary responsibility to keep record of its accounts and to make timely repayment, even without receipt of notice.

If a congregation shall be delinquent, the Church Help Committee may take such steps as to it shall seem appropriate to call attention to such delinquency and to secure payment. Such steps may include a notification to the Classis of which the congregation is a member and if the delinquency persists, such delinquency shall be reported in the report of the Church Help Committee to the Synod of the Christian Reformed Church for appropriate consideration and action.

XI

BOOKS AND RECORDS

The secretary and the treasurer shall keep adequate books and records, respectively, of their respective offices. The treasurer shall maintain clear and complete accounts of all funds received and all loans made and of the repayments by each of the congregations loaning the same, and full and complete annual report and accounting shall be submitted to the Synod of the Christian Reformed Church at its annual meetings.

XII

SECURITY FOR LOANS

The Church Help Committee may require a congregation, under appropriate circumstances, to provide mortgage security for the repayment of loans made, if such security seems to the committee to be desirable and the congregation is able to furnish the same. Should the committee deem it necessary or desirable, additional security may be required as a condition to the granting of a loan.

XIII

DUTIES OF OFFICERS

The officers of the Church Help Committee shall have all of the duties normally pertaining to their respective offices. The committee may employ legal, trust, accounting or secretarial service where the same is needed and in the judgment of the committee desirable and for the efficient conduct of the committee's work. The treasurer may be required to furnish bond for the faithful performance of his duties and the accounting of funds coming into his hands in such amount as shall be fixed by the Synod of the Christian Reformed Church, the cost of such bond to be paid by committee funds.

XIV

LOANS AND INVESTMENTS

The Church Help Committee shall not have authority to borrow money for the purpose of acquiring funds to be administered under its articles. If any surplus funds are accumulated or available which are not needed for making loans to needy and deserving churches, the committee shall invest the same in such securities and upon such conditions as shall be in accordance with the then prevailing policy and conditions for the investment of trust funds as shall be established by the Synod of the Christian Reformed Church.

XV

ALTERNATES

If a vacancy shall occur upon the membership of the Church Help Committee, the remaining members of the committee shall fill such vacancy and such person so appointed to fill the vacancy shall hold office until the next meeting of the Synod of the Christian Reformed Church, which Synod shall then fill the vacancy. For the purpose of providing a nominee to fill such vacancy, the Synod of the Christian Reformed Church may name one or more alternate members of the committee and the committee shall give priority in filling the vacancy to such alternate or alternates. If a member of the committee by reason of ill health or by reason of removal from the area of the principal place of business of the corporation shall be unable to continue to give adequate attention to the work of the committee, such member shall resign and the vacancy shall be filled as above provided.

XVI

APPROVAL OF BY-LAWS

These by-laws and the rules and regulations made by the Church Help Committee with reference to the loans and the repayment thereof and other matters pertaining to its business shall be subject to the approval of the Synod of the Christian Reformed Church.

XVII

AMENDMENT OF BY-LAWS

These by-laws may be amended and additional by-laws may be adopted at any meeting by a majority vote of the members of the Church Help Committee.

SUPPLEMENT NO. 27
(Articles 131, 147)

ADMINISTRATION OF THE INDIAN FIELD

ESTEEMED BRETHREN:

Your study committee on the administration of the Indian mission field herewith submits a preliminary report. We have decided to use for our study the full two years normally allotted to study committees. However, we feel that synod and the various ecclesiastical agencies concerned should know the present direction of our thinking and the problems we have encountered.

I. THE MANDATE

Your committee was instructed by the Synod of 1961 "... to study whether the administration of the Indian field should be continued by the board of foreign missions or transferred to the board of home missions" (*Acts of Synod*, 1961, p. 46). The grounds adopted by synod for appointing this study committee were as follows:

"a. The Indian general conference requests such a study.

"b. The solution to this problem requires an objective study."

II. BACKGROUND

A change in policy in recent years regarding the Indian field is reflected in three decisions of synod. In 1953 synod decided not to hold strictly to the indigenous concept for the Indian field as outlined for foreign missions. In 1958 synod approved a change from the "Native Church Plan" of 1942 to a plan whereby the organized churches would have full status in the Christian Reformed denomination. In 1960 synod decided to place the evangelization of the off-reservation Indians under the administration of the board of home missions.

Moreover, there has been a changing situation with respect to the Indians themselves, resulting from new policies of the United States government. These new policies have emphasized education, social betterment, integration and resettlement in off-reservation communities. American patterns of culture are gradually replacing the older "pure" Indian patterns.

III. YOUR COMMITTEE'S STUDY

In studying the possible transfer of administration to the board of home missions we have brought under consideration such matters as the policies of our mission boards, the policies of other denominations, the report of Classis Rocky Mountain (December 1960) which was submitted to both boards, the comment of the late Rev. Bernard Haven on the report of Classis Rocky Mountain and the recent study report by Indian general conference (see below). Following are some observations

regarding the question of administration as they have been made in our study:

1. This is the first time in the long history of Indian missions that this particular question has become before synod.

2. This has gradually become a problem in recent years and it has been accentuated by synod's decision to split the work by assigning the evangelization of the off-reservation Indians to the board of home missions.

3. This problem calls for an early solution since the effectiveness of our program for the Indians is presently hampered by a dual administration. There should be maximum unity in the total program and the off-reservation work is in need of acceleration.

4. This is a complicated question with far-reaching involvements respecting tradition, mission policy, budget, property rights, calling churches, etc.

In order to be as well-informed as possible, your committee requested Indian general conference to provide an analysis of the advantages and disadvantages of the proposed transfer of administration. The report of the conference is reproduced as follows, by permission, for the information of all concerned:

"We support the proposed transfer of the administration of the Indian mission work of our church to the Christian Reformed board of home missions. We are agreed that a duality of boards administering the Indian mission work is inefficient, and that it fails to meet the needs of the Indian mission work. Also, *we are agreed that for geographical coverage, and because synodical decisions envision the integration of the Christian Indian into our church, it is more logical that the administration of the mission work be given to the Christian Reformed board of home missions.*

"However, we are aware that the transfer of the Indian mission work would be fraught with problems, to which we would alert your committee.

"A. The Christian Reformed board of home missions would need orientation to this new kind of mission work.

"1. Indian mission work is in a field where paganism is by no means eradicated, and where the degrees of acculturation still vary.

"2. In the board of home missions program of operation the following formal aspects of Indian mission work would be new: the existence of an educational department, a medical department, and an industrial department, and the presence on the field of a large number of non-ordained workers.

"3. The Indian general conference is an institution on the Indian mission field which serves as an advisory body to the Christian Reformed board of foreign missions, and is respected by it as a necessary organ for co-ordinating the Indian missions program.

"4. Necessary also to the work are the presence of mission board-owned automobiles in addition to the privately-owned vehicles that the missionaries use in their work.

"5. Budgets for each station have been made, salaries, mileage allowances, children's allowances, vacations, pensions for non-ordained workers, frequency of reports are all established by common agreement of the foreign mission board with the missionaries.

"6. Should the work be transferred to the home missions board, there would be problems of integration, and approaches to organization which do not exist under the present foreign board of missions' administration.

"B. The problem of transferring leases of sites from one board to another needs attention before any proposed transfer of administration can be seriously considered.

"Should the proposed transfer of administration of the Indian mission work be made, these difficulties should not prove to be insurmountable if it has the good will and co-operation of all parties concerned."

Adopted by Indian general conference,
January 12, 1962

IV. PRESENT REACTIONS OF YOUR COMMITTEE

1. We favor the placement of all synodical mission work for the Navahoes and Zunis under a single administration.

2. We consider it necessary to make a thorough study of the implementation of such a policy before a final recommendation is made. The problems raised by Indian general conference adequately support this judgment.

We submit this report to synod in the hope that it may be helpful to those concerned with the question involved and with other related problems. Comments and suggestions regarding matters in this report will be gladly received by your committee. May God bless and guide synod in all of its deliberations.

Respectfully submitted,

Rev. Henry Baker
Mr. Hero Bratt
Prof. Harold Dekker, *chairman*
Rev. Donald E. Houseman, *sec'y*
Mr. Theunis Ribbens

SUPPLEMENT NO. 28
(Article 139)

UNITED MISSIONS FUND

ESTEEMED BRETHREN:

Your study committee on a united missions fund was appointed by the Synod of 1960 with a mandate to study "the feasibility and advisability to make appeal to our people for 'above-quota' needs under one fund" (*Acts of Synod,* 1960, p. 89). The grounds for this action as proposed by synod's advisory committee and adopted by synod were as follows:

"a. It has happened in the past that synod has approved certain expanding of work but has not allotted funds to cover it.

"b. As each of these larger funds requests permission to appoint its own 'promotional man' there will undoubtedly be competition in our circles for the 'same money.'

"c. Our committee is concerned about constantly increasing the budget. This fund should enable us to 'hold the line' on budgets and to solicit actively those who may be better able to give.

"d. Your committee especially likes the idea of having a special day such as Pentecost for an 'outpouring of gifts' even as there was an outpouring of the Spirit. There will be those who say that this will substitute one collection where there have been three before and thus we will receive only one-third the money. Surely the merits of this fund outweigh these smaller criticisms."

Originally Mr. Edward Hekman was appointed as a member of this committee. However, he could not serve and Mr. Fred H. Baker was appointed in his place.

Behind the synodical action in appointing this study committee was a report in 1960 from synod's standing advisory budget committee in which reference was made to certain concerns which had arisen regarding above-quota financing by missions agencies, e.g., increasing pressures for above-quota funds, the promotional costs in above-quota fund-raising, the ever-sharpening competition between various agencies for denominational giving and the possible frictions and additional propaganda build-ups which might result from this competition. This report also suggested that promotional literature and audio-visual programs could be designed to present jointly the causes of home missions, foreign missions and Back-to-God Hour, with proceeds "deposited in one bank account, to be distributed according to actual needs by successive synods on recommendation of a specially appointed synodical committee, in consultation with representatives of the boards in question." It was further suggested that "designated funds would go to particular causes named but undesignated amounts could be allocated to balance the actual needs of all three participating missions causes" and that "a unified denominational appeal, supervised by able men, should yield sums measurably larger than obtained by 'going it alone'" (*Acts,* 1960, pp. 397-399).

Your committee undertook its work with enthusiasm, hoping that it might be able to serve the cause of missions by devising a workable plan for expanded and more economical above-quota financing. Our first step was to gather information about the practices of other denominations in financing missions. We studied the methods of the United Presbyterian Church, the Lutheran Church—Missouri Synod and the Reformed Church in America, all of which employ joint appeals rather than having each agency raise its own funds by its own promotion. Various valuable ideas were gleaned from this study. Then the unique needs and structure of our own denominational financing were discussed and analyzed.

On the basis of this preliminary study a meeting was held in January 1961 with two representatives from each of the following agencies: the board of home missions, the board of foreign missions and the radio committee. At this meeting there was an open discussion of various aspects of above-quota financing and of different types of united fund. At the close of the meeting the issues involved were summarized as follows:

1) Whether a united missions fund would mean a loss of independence for individual boards and committees;

2) Whether such a united fund would or would not bring in more money;

3) Whether there are advantages in presenting a "united front" for synodical missions causes to the church and to the outside; and

4) Whether a single promotional effort for Pentecost, with an outpouring of gifts at that time, would be enough for the present in the direction of a united fund-raising effort.

Since the results of its study were as yet inconclusive, your committee then decided to take a full two years for its work rather than reporting to Synod of 1961. It was also felt that this would allow more time for the agencies concerned to crystallize their viewpoints and more time for the committee to observe denominational attitudes and trends regarding above-quota financing.

Subsequently another meeting was held with agency representatives. The same bodies were represented, largely by the same men. This time the delegations were interviewed separately as well as in one group. Full opportunity was given for a frank and free exchange of opinions. On this occasion primary attention was given to a minimal type of united appeal, that concentrating on an outpouring of gifts for missions on Pentecost. The results of this discussion were very revealing to your committee. The predominant attitude of the board and committee representatives was one of apprehension. Various fears were expressed — of a possible neglect of specific causes and needs, of the danger of secularized big-business promotional methods being introduced, of dissatisfaction arising over formula for distribution from a common fund and of possible loss of board autonomy and perhaps eventually the development of "a super-board." Even the idea of a united Pentecost offering, with distribution objectively determined according to size of synodical quota, met with either indifference or reservations.

Your committee has reluctantly concluded that there is no real desire for a united missions fund in the agencies concerned. On the part of those who would benefit most directly and who would have to co-operate most closely, i.e., the leaders in these agencies, there is little or no enthusiasm for any kind of joint appeal. Although the increase in above-quota demands, the spiraling of fund-raising costs and the intensification of competition are recognized, there is a general apprehension that co-operative fund-raising in any form will dilute specific appeals, make giving less spontaneous and more impersonal and impair board or committee autonomy respecting finance.

In terms of the committee's present mandate, and recognizing the attitudes which prevail in the agencies concerned, we come to the conclusion that no action should be taken at this time regarding a united fund. Although we are convinced that the advantages of limited joint fund-raising would be greater than the disadvantages, the present viewpoint in the agencies concerned makes any co-operative procedures of this kind unworkable. However, we do wish to express our deep concern with the mounting costs of promoting above-quota needs and with the overlapping and competition involved in this promotion, all of which ultimately is for the sake of a single mission in this world. We suggest that the standing advisory budget committee of synod continue to be alert to these problems, as it was in 1960, and that it continue to serve synod with information and advice regarding them.

In fulfillment of the mandate assigned and as a conclusion to our study we submit the following recommendation: *That no action be taken at this time regarding the introduction of a united missions fund.*

Grounds:

1. The agencies concerned recognize neither the need nor the desirability for a united fund.

2. Without a recognition of the need and desirability of a united fund the agencies concerned could not be expected to provide the co-operative implementation which such a fund would require.

Your committee requests that its secretary be given the opportunity to elucidate and defend this report at synod.

Respectfully submitted,

Mr. Herman Baker
Mr. Fred H. Baker
Mr. William H. Boer, *chairman*
Prof. Harold Dekker, *sec'y*
Mr. Bernard Zondervan

SUPPLEMENT NO. 29

(Articles 38, 77, 139, 147)

COMMITTEE ON EDUCATION

ESTEEMED BRETHREN:

In pursuance of its mandate to proceed with the publication of catechism books and vacation Bible school materials with all deliberate haste, the committee on education continued its work throughout the past year and herewith submits its annual progress report and its recommendations.

After a three-day summer session the committee held monthly meetings. With the approval of the synodical committee Rev. H. Dekker was appointed to fill the unexpired term of Dr. W. Hendriksen, who resigned due to the press of other duties.

As the work progressed the need was felt to repose executive responsibilities in one person, who would locate writers, communicate to them the mind of the committee and co-ordinate their writing with the work of the committee. To fill this post Rev. W. Vander Haak was appointed as part-time executive secretary for one year (September 1961—September 1962), in consideration of which his consistory graciously granted him release from certain pastoral duties.

A series of catechism books covering a six-year sequence is presently projected, with 24 regular lessons and four review lessons per year. The committee is studiously incorporating into these books a full range of theological concepts geared to a graduated psychological and methodological approach. The plans call for weekly lesson presentations, questions and answers, written exercises, a Bible verse, a Psalter Hymnal stanza, etc. The committee also plans to produce instructors' manuals to accompany the catechism books.

Through the agency of the executive secretary six writers were contacted and appointed. Several are already engaged in producing lesson materials. The committee is presently reviewing the first of the lesson samples submitted. It is hoped that two books may be ready for use on a trial basis by the fall of 1962.

For the guidance of the writers a set of theological principles and pedagogical pointers governing catechetical instruction was formulated, along with practical directives for lesson planning.

A sub-committee, working in consultation with Dr. D. Van Halsema, secretary of evangelism, and Rev. M. Baarman, executive secretary of home missions, is preparing a prospectus of vacation Bible school materials. An initial three-year cycle of lessons (the Old Testament, the Gospels, and the New Testament Church) has been adopted. The committee regrets that, since priority was given to catechism books, vacation Bible school materials cannot be published this year. The sub-committee is, however, preparing a descriptive-evaluational guide to currently available materials from other publishers, which may prove helpful this year.

It is hoped that materials of our own will be available by the season of 1963.

The committee established contact with the publication committee through Mr. P. Meeuwsen, business manager of the Christian Reformed Publishing House, for the purpose of making preliminary arrangements with respect to publication rights, ways and means of production, and methods of financing these projects. A statement of our budgetary needs will be presented to synod and its standing budget committee by means of a supplementary report.

Synod is hereby apprised of the fact that the terms of service of the following committee members expire this year: Rev. A. De Kruyter, Dr. M. Snapper and Dr. G. Spykman, each of them being eligible for re-election. To fill these posts the committee submits the following nominations:

Rev. A. De Kruyter	Dr. M. Snapper	Dr. G. Spykman
Rev. J. Lont	Dr. J. De Beer	Dr. J. Van Bruggen

Finally, but most importantly, recalling the 15-year history of the committee on education, and aware of the limited progress thus far made in the publication of educational materials, but at the same time alert to the insistent promptings of the Synod of 1961 to proceed with our publications without delay, and keenly aware of the large challenge embodied in our present mandate, your committee herewith submits to synod its recommendation for the appointment of a full-time editor of catechism and daily vacation Bible school materials.

The committee on education was created by synodical decision in 1947. With periodic changes in personnel, the originally organized committee, located in the East, served the denomination in the production of better catechetical materials until it was reconstituted and relocated in the Grand Rapids area in 1960. During this first stage of its history a Revised Compendium and three catechism books were published. The reports of this original committee repeatedly (1954, 1959 and 1960) expressed a deep sense of frustration at its inability to make substantial progress in the fulfillment of its mandate due to the lack of a full-time editor. Therefore time and again this committee approached synod recommending the establishment of a department of education headed by a secretary of education to co-ordinate all denominational educational publications. Each time, however, its recommendation failed to win the approval of synod.

In 1960 the present committee on education was appointed by synod. Its mandate was enlarged to include not only 1) the production of improved catechetical materials, but also 2) the preparation of vacation Bible school materials (*Acts of Synod,* 1960, p. 110). During the past two years your committee has addressed itself diligently to this double mandate. The first year was devoted largely to formulating the theological and pedagogical basis for a sound and effective catechism curriculum. Hence our report to Synod of 1961 was unable to demonstrate much tangible progress in the publication of educational materials. The synod of last year, therefore, though noting with appreciation the preliminary

work accomplished, nevertheless called for more rapid progress and "urged the committee to implement the program authorized by the Synod of 1960," adding the following ground: "the urgent need for materials as described in the report requires that this program be pursued without delay" (*Acts of Synod,* 1961, p. 64). Synod thereby recognized both the inadequacy of the work thus far done, and the dire necessity for more rapid progress.

In compliance with this directive from the Synod of 1961 to accelerate its program of publications, and in accordance with a prior decision of the Synod of 1960 "that the committee on education be authorized to engage during the coming year a part-time editor to aid in executing its program" (*Acts of Synod,* 1960, p. 111), your committee, at the close of a three-day session in July of 1961, appointed Rev. W. Vander Haak as executive secretary for one year with the understanding that this should be a part-time assignment. This action was motivated by the conviction that real progress could be realized only by having an executive secretary who could devote more time to the prescribed projects than the other members of the committee. Accordingly, Rev. Vander Haak's consistory was approached by the committee with the request that their pastor be granted a partial release from congregational duties in order to render this part-time service for the committee. Our request was granted and Rev. Vander Haak accepted this assignment.

In retrospect we wish to register here our wholehearted confidence in Rev. Vander Haak's demonstrated competence in filling this position and to acknowledge that whatever progress was made this past year is due almost entirely to the part-time services of our executive secretary. Through his instrumentality six writers were contracted to produce catechism materials. His duties include such things as establishing and maintaining contact with writers, surveying lesson plans with them, reviewing sample lessons, submitting materials received to the committee for approval, conveying committee reactions to the writers, receiving and reviewing revised drafts, contacting the publication committee on publication rights, conferring with Mr. P. Meeuwsen on proper-size type, lesson layout, illustrations, etc. Rev. Vander Haak's contributions have proved to be an indispensable factor in the ongoing work of the committee.

However, Rev. Vander Haak cannot continue on this part-time basis, since this arrangement involves neglecting some of his services to his congregation. Therefore, he is disinclined to request continued partial release from his regular duties. Moreover, the volume of work is mounting as more lessons are produced and publication gets under way. These foreseeable demands indicate conclusively that part-time services will certainly result in seriously impeding the progress of the work. In addition to the immediate responsibility of publishing catechism books for grades 3 through 8, there are the projected plans to produce catechism books for grades 9 through 12, in accordance with the synodically-approved catechism curriculum. Furthermore, a three-year publication schedule for daily vacation Bible school materials has been adopted, which is just now going through its initial planning stages. All these

projects with their countless ramifications require the services of someone who can devote full time to their execution.

The Synod of 1960, sensing this eventuality, not only authorized the committee to employ a part-time editor, as the committee has already done, but also authorized the committee to present to the Synod of 1961 "a nomination of one or more persons best qualified for appointment as full-time editor . . . if the work assigned prove to be best expedited by the engagement of such an editor" (*Acts of Synod,* 1960, p. 111). Your committee believes that the time has now come to implement this synodical recommendation for the reasons previously advanced. It is the settled conviction of every member of the committee that it will prove impossible for us to carry out successfully the double mandate of synod unless we obtain the services of a full-time editor. We have made a good beginning. Now to continue this work and, with the help of God, to bring it to the desired conclusion, we urgently need the services of a full-time editor.

When discussing the question of whom to appoint as full-time editor, your committee considered several possibilities. In the judgment of your committee, however, there is no person so well qualified for this post as our present executive secretary, Rev. William Vander Haak. The services he has already rendered in a part-time capacity have been so outstanding that he is our unanimous choice for this position. In support of its choice the committee is prepared to present to synod the qualifications of its nominee. The committee also feels that his familiarity with the program we have undertaken is an additional qualification. Having served on the committee on education in previous years while in the East, and having shared in the thinking of the present committee from the beginning, Rev. Vander Haak, if he should receive and accept this position, could continue as a full-time service the work already begun on a part-time basis, thus assuring continuity in the work of the committee.

Therefore, in harmony with the previous synodical decision ("a nomination of one or more persons best qualified for appointment as full-time editor . . ."), we recommend that synod concur in the judgment of the committee on education that the time is now ripe for the appointment of a full-time editor, and appoint Rev. Vander Haak to this position, for an initial term of two years.

In conclusion, kindly note the following summary of recommendations which are herewith presented to you, the delegates to synod, awaiting your deliberation and decision:

1. That the report as such be received as information.

2. That the committee's secretary, Dr. G. Spykman, be granted speaking privileges at synod on matters pertaining to this report.

3. That synod elect three names from the nominations presented to fill the expired terms of service on the committee.

4. That synod concur in the judgment of the committee that there is an urgent need at the present time for the appointment of a full-time editor for the committee on education.

5. That Rev. W. Vander Haak be appointed full-time editor for the committee on education for an initial term of two years.

6. That synod provide necessary funds to implement the projected program of catechism and vacation Bible school publications during the coming year, in accordance with the budgetary statement to be submitted in a supplementary report.

Respectfully submitted,

The committee on education

Dr. A. Hoekema, *chairman*
Rev. W. Vander Haak, *executive sec'y*
Rev. W. Haverkamp
Rev. H. Dekker
Miss J. Boomsma
Mr. S. Dykstra
Rev. A. De Kruyter
Dr. M. Snapper
Dr. G. Spykman, *sec'y*

SUPPLEMENT NO. 30
(Articles 39, 147)

THE LORD'S DAY ALLIANCE OF CANADA

ESTEEMED BRETHREN:

I herewith submit report to synod about the activities of the above-named alliance since last year's statement. I attended and participated at the five half-day sessions of the Ontario or Dominion board or their executive meetings during that interim. Every one of these meetings was held in the ladies' clubroom of Bloor Street United Church, Toronto, Ontario.

The primary present-day task of the Lord's Day Alliance of Canada is to promote reasonable enforcement of the Lord's Day Act of Canada. This act, among other things, states: "It shall not be lawful for any person on the Lord's Day, except as provided herein, or in any provincial act or law or hereafter in force, to sell or offer for sale or purchase any goods, chattel, or other personal property, or any real estate, or carry on or transact any business of his ordinary calling, or in connection with such calling, or gain to do, or employ any other person to do, on that day, any work, business or labor."

The world and church in Canada have changed since the initial enactment of the Lord's Day Act. Its wording must be altered for proper enforcement in late-twentieth-century society. Moreover, Lord's Day observance itself is under attack in Canada. There is the general and pervasive threat of secularism, and an accompanying widespread and hedonistic demand for leisure. Canadian families are losing their roots; the surge from a rural to an urban economy witnesses to deep demoralization. Tension in daily life is mounting. The Canadian profit drive is tremendous. The Lord's Day Act is being flaunted on every hand. It is thought of as an old-fashioned religious entity of which the majority of our country ought to rid itself as soon as possible.

Seeking to be constructive in such a situation, the Lord's Day Alliance (last year) submitted amendment of the Lord's Day Act to the Right Honorable John G. Diefenbaker, Q. C., prime minister of Canada. In its brief suggesting strengthening and revision of the act, the alliance sought to safeguard the right of the people to a free and restful and generally beneficial Sunday.

It is at this point that the alliance portrays her own weakness. She is a component part of generally modernistic, vague, evangelical church life in Canada. Having long failed to address all of life with the Word of God, she is in retreat. Recognizing pervasive secularism without wishing to attack it with her only weapon, she can now only accommodate and compromise and beg. Thus, while admitting the original intent of the Lord's Day Act was religious, she now argues from largely humanitarian considerations. She humbly requests the state which is dependent upon the popular vote of a worldly majority that it behooves all men of good

will to acknowledge that religious use of the Lord's Day makes for the common good and deserves to be acknowledged.

At a joint session of the dominion board and the Ontario branch, there was a motion to explore closer organizational relations with the Canadian Council of Churches (subsidiary of the World Council of Churches). Not wishing to submerge our Reformed witness through this council, I expressed what I thought would and should be our position, and stated that I believed our church in Canada wished to continue her witness through the alliance structure. Out of consideration for our opinion, the motion was amended so that now the alliance's enquiry of the Canadian Council of Churches shall be 1) to learn the measure of work being done by the Canadian Council of Churches with respect to Sunday observance, and 2) to discover whether closer co-operation between the Lord's Day Alliance and the council might be possible.

The Lord's Day Alliance is one way by which our church in Canada can witness to state and society. While we and the alliance do not wish to have the state fight desecration of the Sabbath day by the power of the sword, yet we must admonish (not beg) the government of Canada with the Word. This admonition should say that obedience brings blessing, that wherever the day of the Lord is observed according to his commandments it is not easy for the destructive secularization to close the gates of life. In other words, we must remind Parliament Hill that she has a task for Sunday observance. If she does not strengthen the Lord's Day Act, but weakens it, she is undermining her own foundations. When the church's witness is being drowned out by the noise of amusement and moneymaking on the Lord's Day, we may not be satisfied with humanitarian argumentation to the state for Sabbath rest. We must say that the demand of the divine admonition must precede all else.

To be sure, this message of the church may also use some humanitarian and even economic considerations. However, she may do so only inasmuch as all of life is one and ought always to be scripturally religious. Thus, she may also say that Sunday observance is economically important. Wherever people leave the monotony of their job on Sundays to gather around the proclamation of the Word, they return on Monday refreshed and strengthened to their task. This is efficiency. Although Sunday and the Lord's Day Act were instituted for religious reasons primarily, the economic argument must be used. We may not be wiser than the Word which says that godliness is gain in this life. Sunday observance is in the interest of public justice. Room and opportunity must be maintained for the proclamation and hearing of the gospel. We must ask this of the state, not as a favor, but as a divine right. The true interests of Canada demand it. If our state does not heed us, disaster is sure to follow. This, we and the Lord's Day Alliance must say.

Unto that end, I recommend that our congregations in Canada lend wholehearted support to the work of the Lord's Day Alliance in Canada. Let it again be recommended to our Canadian churches for financial support. Let synod remind our classes that our consistories use the available resources so that our people may know and love and support this

great cause in this time of crisis. If there be a Sunday problem, the general secretary, Rev. A. S. McGrath, 606 – 40 Park Road, Toronto, Ontario, is willing to advise and help. Free literature and promotional material is available upon request. Rev. McGrath ought to be invited to speak for the cause on both classis and congregational levels. All this, to do our part so that God's Day be not despoiled, but sanctified unto the glory of his Name, and the welfare of Canada.

May our Lord Jesus Christ, by Word and Spirit, direct our 1962 Synod in all her deliberations!

Humbly submitted,

Henry A. Venema

P.S. The financial statement of the alliance for the year ending November 1961 has been sent to the standing advisory committee.

SUPPLEMENT NO. 31
(Articles 78, 147)

ECUMENICITY AND INTER-CHURCH CORRESPONDENCE

ESTEEMED BRETHREN:

The Synod of 1961 referred to your committee the following assignments:

1. To make arrangements for the Reformed Ecumenical Synod (*Acts,* 1961, art. 89-V-C-1).

2. To explore further the ecclesiastical situation in Korea with a view to our future correspondence and relations with that church (*Acts,* 1961, art. 124-III-C).

3. To study the report of the committee of deputies of the general synod of the Reformed Churches of the Netherlands on the subject of "Ecumenicity and Pluriformity," and recommend to Synod of 1962 what reply is to be sent to the deputies in question (*Acts,* 1961, art. 105-II-C).

4. "The matter of reminding the churches of the decision of the Synod of 1944 with respect to our ecumenical responsibilities" (*Acts,* 1961, art. 89-II-B-1).

I. ARRANGEMENTS FOR THE FIFTH REFORMED ECUMENICAL SYNOD

A. In harmony with the suggestion of Synod 1961 that the committee have freedom to enlarge its membership as it felt it was necessary, your committee added to its number Rev. Clarence Boomsma, pastor of Calvin Church of Grand Rapids, the calling church of the Reformed Ecumenical Synod, and Rev. Gerrit Hoeksema, executive secretary of the RES. Since these brethren have served this one year as members of the committee, and the RES is still more than a year in the future, your committee requests that synod approve their appointment to the committee for a regular term of three years.

B. Our attention was called to a communication from the general synod of the Reformed Churches of the Netherlands, meeting at Utrecht, dated February 16, 1962, and addressed to the "calling church of Grand Rapids, members of the interim committee, and Rev. Gerrit Hoeksema, general secretary of the Reformed Ecumenical Synod." The communication recommended that the meeting of the RES be postponed at least a year since the general synod was of the opinion that the necessary materials and reports will not be available in time to make the RES a success. Your committee considered at some length what are the prospects that the necessary reports in question will indeed be on hand in ample time (cf. also C below). The decision of your committee was to reply to the Reformed synod that we are not convinced that there is reason to postpone the meeting of the RES as scheduled, and so to notify the calling church.

C. Another communication from the same synod of Utrecht, dated December 7, 1961, addressed to the Reformed Ecumenical Synod of

Grand Rapids, came to our hands, in which regret is expressed that the reports to the last previous Reformed Ecumenical Synod in South Africa came into the hands of the delegates too late for adequate consideration before the meeting of the synod. Your committee instructed Rev. Gerrit Hoeksema to require that the reports of the RES study committees be in his hands by November 1, 1962, and that a progress report be made to him by each committee by May 15, 1962.

D. Your committee recommends that the Reformed Ecumenical Synod be held, if possible, at the Knollcrest campus rather than at the present campus.

E. Certain responsibilities with regard to arrangements for the RES were referred to the Calvin Church consistory.

1. To provide for lodging, meals, entertainment, transportation in the local area, reception, and such other details as accords with the hospitality due to our guests.

2. Opening services such as a prayer service on August 6, and the formalities of actually opening the synodical session. The question of inviting the delegates to a special communion service was left to the discretion of the consistory.

3. Extending the invitations to the participating churches as recommended by your committee with the approval of synod. The form of the invitation to be worked out in due time.

F. Your committee calls attention of synod to the fact that synod should at this session appoint its delegates to the Reformed Ecumenical Synod of 1963. According to previous decisions we are entitled to one minister, one professor, and one elder as regular delegates and three additional non-voting delegates.

G. Your committee recommends that synod approve the following churches for invitation to the forthcoming Fifth Reformed Ecumenical Synod.

1. North America:

a. For regular delegation according to existing regulations:
   Christian Reformed Church
   Orthodox Presbyterian Church
   Reformed Presbyterian Church (Old School)
   Associate Reformed Presbyterian Church of No. America
   Evangelical Presbyterian Church

b. To be invited to send a guest:
   Associate Presbyterian Church
   Ref'd Presb. Church of No. America (General Synod)
   Netherlands Reformed Church

c. Individuals to be invited as guests:
   Rev. Fred C. Kuehner of Reformed Episcopal Church
   Rev. A. Komjathy of the Hungarian Reformed Church of America

Note 1): The Hungarian Reformed Church was discussed at great length and it was decided to notify synod that we do not recommend it for a regular delegation for these two reasons:

1. Immediately after the RES of Edinburgh, which ruled so definitely against membership in the World Council of Churches, this church joined the WCC.

2. They were apparently indifferent to the invitation to attend the Fourth RES at Potchefstroom and have persistently ignored our efforts to continue correspondence.

Note 2): The Protestant Reformed Church (Hoeksema) is also omitted from our list of recommendations for these reasons:

1. They have maintained no sister-relation or correspondence with other Reformed groups.

2. Their history is consistently schismatic.

3. The present status of the church is uncertain.

Dr. Jerome De Jong of the Reformed Church in America. (Cf. separate section on relations with the RCA.)

2. South Africa:

For regular delegation:

a. Each of the five provincial synods of the Nederduitse Gereformeerde Kerk, viz. Kaapland, Transvaal, Vrijstad, Natal, and S.W. Afrika
b. De Gereformeerde Kerk van Suid Afrika
c. Church of England of South Africa

3. Nigeria:

For regular delegation:

a. The Tiv Church
b. The East Benue Church

4. The Netherlands:

For regular delegation:

a. Gereformeerde Kerken
b. Christelijke Gereformeerde Kerk
c. Gereformeerde Kerken (Onderhoudende Art. 31)
d. Gereformeerde Gemeenten
e. Oud Gereformeerde Gemeenten

5. Scotland:

For regular delegation:

a. Free Church of Scotland
b. Reformed Presbyterian Church of Scotland

6. Ireland:

For regular delegation:

a. Irish Evangelical Church
b. Reformed Presbyterian Church

7. France:

For regular delegation:

L'Union Nationale des Eglises Reformees Evangeliques Independantes de France

For a possible guest if language not insurmountable barrier:

Pierre Marcel or Jean Cadier of Eglise Reformee de France. The church has some Reformed leaders, but suffers the evils of a state church.

8. Japan:

For regular delegation:

Reformed Church of Japan

9. Australia—New Zealand:

For regular delegation:

Reformed Church of Australia
Reformed Church of New Zealand

10. Ceylon:

For regular delegation:

Reformed Church of Ceylon

Latin America:

Your committee is watching with interest the birth of independent Reformed churches in Brazil and Argentina. It is our opinion that these should be invited to send delegates if their organization is completed and they are able to send delegates.

We are also awaiting the results of contact with the Independent Presbyterian Church of Mexico.

Other geographic areas:

We are continuing to try to re-establish satisfactory contact with churches in Indonesia. From information now at hand, it seems that distinctive Reformed groups are now non-existent because of strong ecumenism there.

Contact with the Reformed churches in Hungary is now non-existent.

We are making a study of possible contact in Switzerland.

We have made considerable study of the fluid situation in Korea. This will take up a separate section of this report.

II. FURTHER EXPLORATION OF THE KOREAN CHURCH SITUATION

A. Data under study:

Your committee has received extensive reports from our missionaries to Japan who have, for various reasons, been in contact with the church situation in Korea. We have initiated correspondence with a number of well-informed leaders in the missions in Korea. We have held interviews with our Japanese missionaries, our secretary of missions and, most re-

cently, with Mr. John Steensma, whose Christian rehabilitation work brings him into contact with many leaders in the Korean church.

B. Recommendation: That synod postpone action concerning our relations with the church in Korea awaiting a stabilizing of the situation, and pending further information. For the same reasons, we recommend that an invitation to the Fifth RES be held in abeyance for the present.

III. Review and Opinion of Report on Multiformity of the Church

"Deputies for Ecumenicity," a study committee of the general synod of the Reformed Churches of the Netherlands, presented a report on "Ecumenicity and Pluriformity" to the Synod of Utrecht in 1959. This synod decided to send a copy of this report to the churches of the Reformed Ecumenical Synod for their study and opinion. The report came to our Synod of 1961 and was referred to your committee for study and a recommended official opinion.

The substance of the report:

1. A review of decisions of the Reformed Churches of the Netherlands on ecumenicity, leading to the conclusion that the churches have firmly rejected affiliation with the World Council of Churches, although recognizing that the calling to ecumenicity extends beyond fellowship with the churches of the Reformed Ecumenical Synod.

2. An exegetical study of the New Testament conception of the church, from which it becomes clear that although an absolute division must exist between a church that proclaims the biblical gospel and a church that preaches "another gospel," implicit in the New Testament church lies the possibility of multiformity due to differences of interpretation of the biblical gospel.

3. A consideration of how the churches of the Reformation faced the problem. They concluded that the Roman Catholic Church was "false" in that it presented another gospel, but there are, even there, remnants of the true church. Among the churches of the Reformation these fathers admitted no such absolute distinction, but spoke of them as "pure" or "less-pure," and maintained that there are a few simple marks that must characterize the true church.

4. A consideration of the extent of doctrinal agreement that should be demanded to make ecumenical relation possible, from which is concluded that the objection of the Reformed churches to the concentrated statement of doctrine adopted by the World Council was never to the fact of its concentration, but rather to the fact that it was never taken seriously and was left open to individual interpretation.

5. An analysis of three ecumenical organizations: the World Council of Churches, the International Council of Christian Churches, and the World Presbyterian Alliance.

6. A review of the decisions of the Christian Reformed Church and of the Reformed Churches of Australia on ecumenicity. The history of the

affiliation of the Christian Reformed Church with the Federal Council of Churches and the reasons for our withdrawing from it are omitted from this historical survey.

7. A concluding statement to the effect that the report is presented in response to various voices in support of various ecumenical affiliations, and to stimulate ecumenical thinking and discussion.

The evaluations of your committee are as follows:

1. There is a great deal of valuable historical material which we appreciate.

2. It is apparent that the occasion for the report lies in the interest in the Netherlands in affiliation either with the World Council of Churches or with the International Council of Christian Churches. We are concerned about the fact that this interest is likely to have the effect of placing less emphasis upon the Reformed Ecumenical Synod.

3. The report has not completed its mandate. This mandate included:

a. The judgment of the multiformity of the church in the light of the Belgic Confession, Articles 27-29, and its teaching concerning the "essence and revelation" of the church. This, we believe, should lead us to give our clear and unqualified witness, without compromise, to the truth of God's Word and our Reformed standards as it applies to the task and place of the church in the world.

b. The examining of the question whether, and to what extent, accordance of confession and maintenance of confession are necessary to be able to come to ecumenical co-operation. Such examination should, in our judgment, involve an evaluation of the strong influence of Barthianism in modern ecumenism; of the attitude of existing ecumenical councils toward world-wide Communism; of the practical reality of the liberal leadership in such organizations as the World Council of Churches and the International Missionary Council; and whether our Reformed standards and the Word of God allow ecclesiastical fellowship with those who are not of "like precious faith with us." The report under study is weak in this regard.

c. The investigation, to what extent the Reformed Ecumenical Synod can be made more effective. This has scarcely been touched upon in the report although the repeated decisions of the RES touching upon membership in the World Council of Churches are cited.

d. "A reasoned proposal concerning the attitude which our churches are to adopt, in order to fulfill their ecumenical calling." The report does not spell out what the ecumenical calling of Reformed churches ought to be, neither does it make such a "reasoned proposal." It finally closes merely with a formal proposal to acquaint the churches with this report and appoint a committee for further study.

We recommend that these evaluations be adopted by synod and sent to the secretary of the committee of deputies as synod's opinion of the report.

IV. REMINDING CHURCHES OF DECISIONS OF 1944 RESPECTING ECUMENICAL RESPONSIBILITIES

Your committee might, with reason, have replied to that mandate by pointing out that the whole of our work consists of implementing the decisions of 1944. The ecumenical conversations that have taken place with the Orthodox Presbyterian, Reformed Presbyterian, Protestant Reformed Churches, are all implementations of 1944.

However, we realize that the decision of 1961 Synod comes in a specific framework and as such we address ourselves to it.

The joint committee of contact between the Orthodox Presbyterian Church and the Christian Reformed Church came to the conclusion that there should be a broader conference for ecumenical discussion involving five churches. Its first decision was that the CRC part of the committee recommend to the Synod of 1961 the convening of such a conference. A later decision was that the standing committee on ecumenicity should recommend that synod convene the conference. That this is the intent of said committee in its report to Synod of 1961 becomes clear from a letter dated December 29, 1961, from Rev. Robert Prins and addressed to Dr. J. T. Hoogstra, chairman of our committee, in which the request is made again that our committee recommend this broader joint conference on ecumenicity.

Your committee considered that suggestion and it is our considered opinion that it is not feasible on the ground that since it has become evident that the problems posed by differences on doctrinal and church polity matters between two denominations bring us to an impasse (note the results regarding both the OPC and the Ref'd Presb.), such problems would only become more complex in the event more denominations were involved.

To the general task of implementing the decisions of 1944, we, as a committee, shall continue to give our best efforts as synod decides and circumstances permit.

V. HISTORY OF DECISION REGARDING WORLD COUNCIL OF CHURCHES

In view of the fact that there continues to be discussion in De Gereformeerde Kerken and other member churches of the Reformed Ecumenical Synod tending toward affiliation with the World Council of Churches, your committee deemed it wise to present for the information of synod a brief résumé of past decisions on this matter, both by our synods and by the Reformed Ecumenical synods.

The Synod of 1914, in response to an overture from Classis Grand Rapids West that we join the Federal Council of Churches in order to secure better divorce laws (*Acts*, 1914, p. 14 and Bijlage p. 21), appointed a study committee which reported to Synod of 1916 that "cooperation with the Federal Council would be unfruitful if not entirely impossible" (*Acts*, 1916, p. 36).

The Synod of 1918 desired to undertake the sending of army pastors, and accepted the advice of an advisory committee to join the Federal

Council in order to gain "standing" among the American churches, and because it was required in order to co-operate with the Red Cross (*Acts*, 1918, p. 43).

In 1920, in reply to two overtures questioning further affiliation with the Federal Council, synod adopted the advisory committee's recommendation not to break affiliation because there were "advantages as well as disadvantages." However, a study committee was appointed.

The study committee appointed in 1920 recommended continued and more active participation in the Federal Council and the Synod of 1922 decided not to withdraw (*Acts*, 1922, p. 78 and 233ff.).

The Synod in 1924 received several overtures against continued affiliation with the FCC and, after lengthy debate, adopted in substance the overture of Classis Grand Rapids West and withdrew from the FCC on these grounds:

1. Ecclesiastical alliances between orthodox and liberals is contrary to God's Word.

2. Liberalism is strongly in evidence in the Federal Council.

3. The Federal Council has broad programs in industrial, national and international affairs which do not belong to the proper work of the church as organization.

In more recent years the official attention of synod was drawn to the World Council of Churches largely through the actions taken by the Reformed Ecumenical Synod.

The RES of Amsterdam in 1949 took a strong stand against membership in the WCC. The same year the general synod of De Gereformeerde Kerken decided 45-4 not to join it. This was, at least in part, due to the warning voiced by our delegate at the synod. Said delegate, however, reported that "a number of delegates and a few professorial advisers were favorably disposed toward membership in the WCC."

The RES in Edinburgh, 1953, advised member churches not to join the WCC and those churches that had already joined were urged to reconsider their action. This was reported to our synod in 1954. The same synod accepted as information that two of our ministers would attend the WCC assembly at Evanston, Illinois, as observers.

Synod of 1955 received a letter from the Reformed churches of Australia protesting the weak stand of the RES at Edinburgh and urging all Reformed churches to "separate from the apostate World Council." This letter was referred to the standing committee on ecumenicity which recommended that Synod of 1957 uphold the decision of Edinburgh as "sound and specific."

Synod 1958, in a specific case, adopted the general principle that no consistory or congregation should join a local branch of the National Council of Churches (*Acts*, 1958, p. 92).

Synod of 1959 received the report of the RES of 1958 at Potchefstroom, which upheld the decision of RES 1953 at Edinburgh but appointed a committee to study "broader ecumenicity."

VI. CONTACT WITH THE REFORMED CHURCH IN AMERICA

Efforts have been made as far back as 1902 and 1904 to establish some basis of fraternal relations with the Reformed Church in America. When in 1944 our synod endeavored to establish correspondence with them on the basis of the principles which had been adopted for such ecclesiastical correspondence, our invitation was not accepted. Since that time, without formal arrangements having been made for official correspondence with the RCA, we have, for the past several synods, exchanged fraternal delegates. Since, according to our rules, this should not be done regularly until a church has been accepted as a "sister" church or at least as a "correspondence" church, your committee is of the opinion that the relationship between our two churches should be studied and clarified. We have therefore contacted the committee on church relations of the RCA requesting that they meet with us to explore our future relations. We have a cordial reply from that committee and from stated clerk Dr. Marion de Velder. These replies indicate that special arrangements to meet with our committee will have to be made but will be recommended to their next general synod. Your committee is awaiting further developments. The matter is presented now simply as information.

VII. MISCELLANEOUS MATTERS

A. Personnel of the committee.

Dr. D. L. Van Halsema's term of three years expires. Your committee recommends that he be reappointed for a term of three years, since the personnel of the committee should remain unchanged until all arrangements for the Reformed Ecumenical Synod are completed. This would still remain within the six-year limitation.

B. Contributions to help financially weak member churches to send delegates.

The RES of 1957 recommended that member churches include in their budget a small sum to aid the weaker members to send delegates. Our synod recommended this for our churches' support in 1959. Since then a negligible amount has been contributed. We request that synod call this small but important item to the attention of the churches.

C. Representation at synod.

Your committee appointed its secretary, Rev. Arnold Brink, to represent it when the matters pertaining to our report are considered.

Summary of recommendation for synodical action

1. Approve addition of Rev. G. Hoeksema and Rev. C. Boomsma to committee.
2. Approve Knollcrest as locale for Fifth RES.
3. Appoint delegates to Fifth RES.
4. Approve roster of churches to be invited to attend.
5. Postpone action regarding Korean church.

6. Adopt evaluation of report of "Deputies."
7. Reappoint Dr. D. L. Van Halsema for three years.
8. Contributions to help weaker members of RES.

Humbly submitted,

Dr. J. T. Hoogstra, *pres.*
Rev. A. Brink, *sec'y*
Rev. C. Boomsma
Dr. R. J. Danhof
Rev. G. Hoeksema
Dr. D. L. Van Halsema

SUPPLEMENT NO. 31-A
(Articles 78, 147)

ECUMENICITY AND INTER-CHURCH CORRESPONDENCE

Various matters connected to items mentioned in the printed Agenda and will be indicated as follows:

I. SUPPLEMENTARY TO I, B AND C (See Supplement No. 31)

The general secretary of the Reformed Ecumenical Synod reported that he had received replies from various study committees of the RES as to the probability of their reports being ready by Nov. 1, 1962.

1) Committee on separate organizations, Dr. J. Vanden Berg, convener, states that its report is "substantially done."

2) Committee on offices in the church, Dr. H. Stob, convener, states it is "very unlikely" that its report will be ready by Nov. 1.

3) Committee on finances, Mr. H. De Witt, convener, states that its report "will be ready."

4) Committee on missions, Rev. H. Evenhouse, convener, states that it "plans to be ready."

5) Committee on eschatology, Dr. Grier of Ireland, convener, states that its report will be ready "in good time."

6) Committee on race-relations, Dr. J. Kromminga, convener, states that "he will do his best" to have the report ready in time.

7) Committee on literature, Dr. J. T. Hoogstra, convener, states that its report is "substantially ready."

8) Committee on boundaries of the church, Dr. J. D. Vorster, convener, states that its report is "nearly finished."

In view of this information your committee proposes the same recommendation as found in the printed Agenda, to wit, that "we are not convinced that there is reason to postpone the meeting of the RES as scheduled."

II. SUPPLEMENTARY TO I, D (See Supplement No. 31)

Your committee requests synod for permission in collaboration with the calling church to decide whether the meetings of the RES shall be held at Knollcrest or at the present campus of Calvin College.

II. SUPPLEMENTARY TO II, A (See Supplement No. 31)

Your committee received letters of information from the following leaders of the Presbyterian Churches in Korea: Dr. Kieth R. Crim, Dr. Francis Kinsler, Rev. Allen D. Clerk, and Rev. John N. Somerville. The replies to our request for information do not materially alter our impression of the fluid and changing situation in Korea, and our recommendation as it appears in the Agenda report is unchanged.

IV. SUPPLEMENTARY TO III. (See Supplement No. 31)

Your committee requests synod that with our proposed evaluations the history of the decisions of our synod regarding the World Council of Churches, found under V (see printed Agenda pages 244, 245), be sent to the deputies for ecumenicity of the Reformed Churches of the Netherlands.

V. SUPPLEMENTARY TO VII, C (See Supplement No. 31)

Your committee requests synod to grant the Rev. Gerrit Hoeksema, general secretary of the RES, the privilege of the floor on all matters pertaining to the Reformed Ecumenical Synod.

VI. Your committee considered a request of the Comision Independencia of the Iglesia Reformada of Argentina, now organized as an independent denomination, to be recognized as a sister church. We feel that some matters ought to be considered before a final decision is made, and we recommend that Synod await further investigation by your committee. In due time we hope to make a recommendation regarding this request of the new Argentine denomination.

Humbly submitted,

Ecumenicity and Inter-Church Correspondence Committee,

Rev. A. Brink, Sec'y

SUPPLEMENT NO. 32
(Articles 62, 139, 147)

SPONSORSHIP OF FOREIGN STUDENTS

ESTEEMED BRETHREN:

The following report, with its accompanying financial statement, indicates how your committee for the sponsorship of foreign students has exercised its stewardship during the past year.

The committee has granted full or partial support to nine students who represent five different countries. Four of these students came from Korea and one has come from each of the following countries: Ceylon, Indonesia, Formosa, and China (Hong Kong). Since our financial statement does not coincide with the academic school year, not all of these students are receiving support at the time this report is being prepared. Mr. Lee completed his courses at the seminary and returned to Korea at the end of the summer of 1961. Mr. Peter Yang decided to seek entrance into the Christian Reformed ministry and thus became ineligible for further support. Mr. Andrew An, to the regret of the committee, felt compelled to discontinue studying for the ministry, and is now enrolled in Michigan State University and hence receives no financial aid from the committee. Mr. Cornelius Iida successfully completed his Th.M. work at our seminary in February 1962 so that his financial aid terminated at that time. He is now seeking to pursue further advanced study before returning to Japan.

Your committee seeks to obtain well-qualified students who will profit from a one- or two-year program of study at Calvin Seminary, and who have the strong desire to return to their native lands in order to carry on a faithful Reformed ministry there. Your committee is constantly seeking ways to realize this challenging goal. We confess that this high goal is not easily attained. Sometimes students who have tasted the luxury of the American standard of living are not desirous of returning to their homelands. Others who have spent a long period of study away from home find it difficult to readjust to their own churches and customs.

Recently your committee spent an entire morning in meeting with Rev. H. Bruinooge and Rev. E. Van Baak from Japan and Mr. John Steensma from Korea to discuss mutual problems and to find ways of meeting these problems. More such meetings are contemplated, since co-operation between the committee and our missionaries may serve to co-ordinate our program and aid in its successful operation.

We draw your attention to the fact that Mr. Aubrey Van Hoff, who was made the responsibility of your committee when it was established by synod in 1956, is now nearing the completion of his B.D. program at Calvin Seminary. The committee expects that he will return to Ceylon shortly thereafter and will prove a real blessing to the churches in his homeland. The committee has also granted two years of support

to Mr. Pieter Van Dam of New Zealand in accord with the recommendation of our missionary-pastors there, in order to speed the preparation of another pastor for the New Zealand churches. Mr. Van Dam expects to arrive in May in order to attend summer school sessions to prepare him for entrance into the seminary in September. Other applications are still under consideration by your committee. The opportunities are many, and we are seeking wise ways of seizing them.

Your committee is grateful to the churches for their continued support during the past year. We covet the continued prayers of our people for both the committee and the students who are being supported by the program.

Your committee kindly requests that synod continue to place this cause upon the list of causes *recommended* for one or more offerings annually.

Respectfully submitted,

Fred H. Klooster, *chairman*
Bastiaan Van Elderen, Jr., *sec'y*
Henry De Wit, *treas.*
Marvin C. Baarman
Melvin Berghuis
John Bratt
Alvin Huibregtse
Henry J. Ryskamp

Financial Report
March 1, 1961, to March 3, 1962

Cash balance - March 1, 1961		$ 2,917.68
Receipts from churches during the year		7,773.82
		$10,691.50
Disbursements:		
John Kim	$1,330.00	
Cornelius Iida	800.00	
John Song	700.00	
Kook Yung Lee	615.00	
Aubrey Van Hoff	600.00	
Peter Tong	600.00	
Ki Tai Han	525.00	
Andrew An	300.00	
Peter Yang	300.00	
Health and life insurance for grantees	425.55	
Expenses	7.96	$ 6,203.51
Cash balance - March 3, 1962		$ 4,487.99

SUPPLEMENT NO. 33
(Articles 116, 132, 147)

CHURCH ORDER REVISION

ESTEEMED BRETHREN:

Once more the church order revision committee has the duty and the privilege of reporting to the annual synod of our churches. This is our eleventh annual report regarding this revision work!

Our committee was able to meet regularly for a number of two- and three-day periods. However we regret to say that we missed the senior member of our committee, Rev. I. Van Dellen, at all our meetings thus far this year, inasmuch as our worthy nestor feels that at his advanced age — he is over 90 — he should avoid our cold winters, but also because he sustained a fractured hip during the fall of 1961. We are glad to report that he has fully recovered from this injury.

As we have stated in our communication to the consistories during December of last year, your revision committee is persuaded that we should avoid both undue haste and undue delay. But we also feel that our revision work should be brought to a reasonable conclusion as soon as possible. The Reformed Churches of the Netherlands, with whom we undertook this task simultaneously and co-operatively, adopted their version of the Church Order three years ago!

We believe that our progress has been delayed by more than one factor; some avoidable and some unavoidable. Last year's very slow progress, we are persuaded, could have been avoided. Let us explain.

The Synod of 1960 gave tentative approval to Chapter I of the proposed revised Church Order. It also presented the revision committee with a number of further revisional suggestions. Our evaluations of these further revisional suggestions were reported to the Synod of 1961. But we suggested in our report of last year that Chapter I, tentatively approved by the Synod of 1960, together with certain additional revisions, should wait further review and action by synod until Chapters II, III, and IV should have been presented, reviewed, and tentatively approved also.

Now the advisory committee and Synod of 1961 failed to follow our suggestions. The advisory committee, instead of advising synod to let the tentatively approved first chapter rest, until Chapters II, III, and IV had also been tentatively approved, once again gave lengthy consideration to Chapter I. Consequently it had insufficient time left for reviewing Chapters II and III, the draft of which your revision committee had presented to synod in its 1961 report, and a review of which chapters we were eager to receive. The advisory committee and Synod of 1961 reviewed only the first 10 articles of Chapter II.

Then the advisory committee, though generally appreciative of the material content of the revision, concluded that Chapters II and III

are not yet in satisfactory form, and added certain critical suggestions. (Cf. *Acts of Synod*, 1961, p. 98.)

The advisory committee furthermore presented three specific recommendations to synod, and these were adopted by it.

The first recommendation reads: "That synod recommit the proposed revision of Chapters II and III to the Church Order revision committee for further refinement."

On this score we wish to remark that we constantly review and refine our work, and that our three English experts, as far as language and style are concerned, help us in this. If the advisory committee or synod itself had suggested certain instances where further refinements were possible, that might have helped us. A general, vague statement hardly does. Furthermore, that which the revision committee presents to synod from time to time is by no means the result of what is hastily composed, but the result of careful application to duty and of many three-day meetings.

The second recommendation reads: "That synod add to the Church Order revision committee a person with legal training and consistorial experience."

Mr. Berton Sevensma, attorney at law, was appointed by synod. The brother informed us that he found it impossible to serve due to lack of time. Now that Mr. Sevensma found it impossible to serve with us we wish to say that if the advisory committee and Synod 1961 assumed that the presence of a legal expert is really needed on a revision committee such as ours then we would have to disagree. A church order is not a legal document in the usually accepted sense of the term. In that sense we should not insist on "canonical style." Though we would have enjoyed working with Mr. Sevensma we do not feel that a legal expert is essential for the task assigned to us.

The third recommendation reads: "That synod request the Church Order revision committee to submit only one chapter each year in order to allow the churches sufficient time to study the revision properly."

Here we would remark that if the advisory committees of synod to whom our reports are assigned would simply review the proposed revisions with the content, order, and general structure of the proposed drafts in mind, or call to synod's attention what they deem to be such matters as omissions or deficiencies, then a synod would not find it too difficult to review even two chapters. But if advisory committees go into a detailed consideration of every phrase and statement, then indeed even one chapter at a time would be more than enough. For then our advisory committees are to some extent undertaking to duplicate the work on which your revision committee has spent uncounted hours and many days and even weeks. But is this the task of our advisory committees? Is it not rather to evaluate whatever overtures have come to the table of synod regarding our reports, and to do that which we have just indicated above? (By saying this however we in no way mean to imply that it is not the right of synod to criticize words and phrases.)

And are not the churches entitled to a reasonable consummation of this revision work after having waited for more than 10 years?

Upon such considerations as these, when the revision committee last fall finished its proposed draft of Chapter IV, dealing with "The Admonition and Discipline of the Church," it felt persuaded that copies of the complete proposed Revised Church Order draft should be mailed to all of our consistories. We invited all consistories and individual office-bearers to serve us with their suggestions and criticisms, if possible before February 1, 1962, or else before April 1, 1962. (The committee had scheduled meetings for these two months.)

* * *

Your revision committee would urge the Synod of 1962 to review the balance of the second chapter (Chapter II, 38-53) and if at all possible also the third and fourth chapters. We sincerely hope that the synod will take the time and expend the effort to consider these materials, and thus pave the way for final adoption of the Revised Church Order one year hence.

May we also suggest to your honorable body that it is our conviction that revision committees such as ours should always be heard by synodical advisory committees, as these sit in judgment over reports by revision committees. This has not always been done as far as our revision committee is concerned. At the last synod, for example, the advisory committee never once called in or conferred with any of us, although the president and secretary, and two other members besides, were available. This is not to the advantage of synod's work and its desired progress. Our advisory committee should have the advantage of having the revision committees' point of view and motivation clearly before them. And revision committees, we feel, are entitled to this consideration. We hope and trust that Synod of 1962 will see the wisdom and reasonableness of this our suggestion.

* * *

At this juncture in our present report we include the revision committee's reactions to the suggestions of last synod's advisory committee — passed on to our committee by synod — regarding Articles 28 to 37 of Chapter II.

(For these suggestions see *Acts of Synod,* 1961, page 97. And for the proposed readings of these articles to which these suggestions have reference, see pages 453-455 of the same *Acts of Synod.)*

We include our reactions to these suggestions here not because we would have Synod of 1962 consider and decide these matters, but simply for future reference and consideration. When the complete proposed Revised Church Order has been reviewed by synod, then together with the 1960 tentatively approved first chapter of the proposed revision of the Church Order, these suggestions and reactions regarding Articles 28 to 37 should receive their final synodical consideration.

We follow the numbering found on page 97, *Acts,* 1961.

Suggestion 1 would have us insert the words *particular synod* parenthetically in Article 28.

Your committee judges that it is better not to do so. If we would insert the expression in Article 28, we would have to do so in many other articles of the Revised Church Order. We believe that our reasons for eliminating the expression *particular synods* — as these reasons were reported to the Synod of 1961 — are valid. We said: "Since the Synod of 1959 decided not to introduce regional synods at this time, your committee judged that it was better not to mention them in the Revised Church Order. If and when the time of their introduction comes, the necessary changes in the Church Order can be made." (See *Acts,* 1961, p. 444.)

Suggestion 2 concerns Article 29a and suggests that the word *exercises* be placed after the word *domain.*

We feel that this change should not be made. The exercise of ecclesiastical authority sometimes differs as the assemblies which exercise this authority differ. The phrase *in keeping with its own character and domain* modifies the word *exercises.*

Suggestion 3 concerns Article 30a, and suggests the insertion of the words *this shall be done* after the word *and.*

Your committee agrees that our suggested reading could be improved, and is now proposing the following reading of Article 30a: "These assemblies shall transact ecclesiastical matters only, and shall deal with them in an ecclesiastical manner."

Suggestion 4 concerns Article 30b which reads: "A major assembly shall deal only with those matters which concern its churches in common or which could not be finished in the minor assemblies." The advisory committee of 1961 proposes the following reading: "A major assembly shall deal only with matters which could not be finished in the minor assemblies, and with those matters which concern its churches in common."

Your committee cannot endorse this suggested change. We believe that our proposed reading gives the logical order. Matters such as the creeds come first, and then the matters that could not be finished in the minor assemblies.

Suggestion 5 concerns Article 30c which the advisory committee desires to delete. This provision reads as follows: "Matters referred by minor assemblies to major assemblies shall be presented in harmony with the rules for classical and synodical procedure."

Your committee feels that this provision should not be deleted, but retained. It should be noted that 30a specifies that ecclesiastical matters only shall be transacted at church assemblies, and that they shall transact them in an ecclesiastical manner. Then 30b specifies that major assemblies shall deal with matters which concern the churches in common, and which could not be finished at the minor assemblies. Then 30c proceeds to say that when minor assemblies refer certain matters to major assemblies, they shall observe the rules which obtain for such referrals, as these rules have been agreed upon previously.

So there is no duplication here, and Article 30c will serve a good purpose.

Suggestion 6 concerns Article 31a. The revision committee proposes the following reading: "Decisions of ecclesiastical assemblies shall be reached only upon due consideration, and whenever possible by common consent; if unanimity on an issue cannot be reached the minority shall abide by the judgment of the majority. The decisions of the assemblies shall be considered settled and binding."

The advisory committee, 1961, suggested the following reading: "Decisions of ecclesiastical assemblies shall be reached by majority vote; such decisions shall be considered settled and binding."

Your revision committee feels that its reading should be retained. By adopting the suggestion of the advisory committee, 1961, we would lose some valuable elements. For example: Decisions taken at our ecclesiastical assemblies should never be taken hastily and without due consideration. Ecclesiastical decisions should be the fruit of careful, prayerful, studious consideration. We are here thinking especially, as will be understood, of doctrinal and church governmental matters. In this day of haste and speed, and of shallowness regarding matters ecclesiastical and spiritual we believe it is well to stipulate in the Church Order that decisions taken at our ecclesiastical assemblies should be reached only upon due consideration.

We also believe that it is well that the Church Order specify that whenever possible, decisions shall be taken with common consent, that is, with unanimity. The advisory committee of 1961 would simply say: "Decisions of ecclesiastical assemblies shall be reached by majority vote." Now it is our position that decisions taken with a majority vote, and not with a unanimous vote, are altogether valid. Such decisions must be respected and upheld. But we should never be fully satisfied if a matter is finally settled by a bare majority, or even a sizable majority. The ideal is ever that after due consideration of what the Word of God, the creeds, the Church Order, and the circumstances require regarding the case at hand, the assembly shall come to complete agreement. This is the ideal. If this ideal cannot be reached, then the opinion of the majority becomes the decision of the assembly, and the minority abides by the decision of the majority.

Originally the Netherlands Reformed Churches even voted twice: first to establish the mind of the majority, then to make this decision unanimous. (Cf. Church Order, Emden, 1571.)

Now the proposed reading of Article 31a of the revision committee gives expression to these important Reformed church governmental principles. The revision committee feels that its reading should stand.

Suggestion 7 concerns Article 31b. For the suggested reading of the advisory committee of 1961 see the *Acts,* 1961, p. 97. The proposed reading of the revision committee reads as follows: "Ecclesiastical assemblies and church members have the right to appeal to the assembly next in order whenever they are convinced that a decision of an assembly is contrary to the Word of God or the Church Order, or is detrimental

to the church, or has done injustice to them." This reading agrees with our reading suggested on page 454, of the *Acts*, 1961, except that we have inserted the word *assemblies* which had fallen out of the text, and we substituted the word *whenever* for *when*, as the advisory committee, 1961, suggested.

We mention assemblies before members. We believe this is the right order. The same holds for the expressions *the church* and *them*, in the closing statement of Article 31b.

Suggestion 8 also concerns Article 31. The advisory committee, 1961, suggests the addition of a point d, which would read as follows: "Decisions with regard to the doctrinal standards or the Church Order must carry a majority of two-thirds of the vote."

The revision committee feels very definitely that synod should not add this provision to Article 31. We believe that it would be dangerous to decide that decisions with regard to the creeds of the church and the Church Order can be made only by two-thirds majorities. This ruling would be in conflict with the Reformed church governmental principle that decisions which cannot be made with the approval of all shall be decided by majority vote. Moreover, the adoption of the suggested two-thirds rule would in many instances permit minorities to rule over majorities, namely, whenever a majority favored a certain move, although it could not secure the necessary two-thirds votes in its favor.

The suggested change would also bring us in direct conflict with the principle and policy expressed in Article 31a, as your revision committee is proposing it.

It may also be said that our proposed reading of Article 50b would give the churches the necessary safeguard against decisions taken hastily and without due consideration.

Suggestion 9 reads "Art. 32: to delete it."

Your revision committee believes that this article should be retained.

In the first place, the advisory committee, 1961, fails to indicate why this article, in its estimation, ought to be dropped.

Secondly, revision of decisions made at our ecclesiastical assemblies are always in order provided there are grounds for such changes, and provided the proper course is followed. Article 32 expresses these provisos.

There is a similarity between our proposed Article 32 and Article 46 of our present Church Order. If this latter article served a good purpose we may be sure that the proposed article will do so too.

Suggestion 10 concerns Article 33.

The advisory committee of 1961 would eliminate nearly all of this proposed article, and merely state: "The sessions of all assemblies shall be conducted according to stated rules," and that on the ground of the fact that, "Only principles should be included in the Church Order and procedural regulations should not be included."

Your revision committee holds that although the Church Order must first of all be expressive of Reformed church governmental principles, yet a minimum of regulatory rules supporting and safeguarding the

principles expressed in the Church Order are also in place. The present Church Order has done so for almost 400 years. See for example Article 35.

The revision committee would make one change in our proposed reading. We would make the concluding statement of Article 33b, point d of this article. It would read: "d. In major assemblies the above-named offices shall cease when the assembly adjourns."

Suggestion 11 concerns Article 34, and the advisory committee, 1961, would delete it.

Your revision committee favors the retention of this article.

The advisory committee, 1961, gives no grounds for its desire to drop this article. Furthermore, we have various classical and synodical committees and need them. But their task and limitations should be stipulated in the Church Order as a safeguard against "boardism," and uncertainty.

Suggestion 12 concerns Article 35.

The advisory committee, 1961, would substitute the following provision for the closing provision proposed by the revision committee: "A delegate shall not vote on such matters as concern himself."

We do not believe that this change should be made. But perhaps the statement which the revision committee proposed does not express the thought in the mind of the committee as clearly as it should. We therefore at this time propose the following reading: "The delegates shall not vote on matters in which they themselves, their churches, or their delegating assemblies are directly involved."

Suggestion 13 concerns Article 37.

The advisory committee, 1961, would have synod delete Article 37a. The revision committee is persuaded that this provision should be retained. The brethren do not say why they favor deletion, and we can think of sufficient reasons to retain it. Are we sure that *all* consistories would meet at regular and stipulated intervals if the Church Order were silent on this point?

The advisory committee, 1961, suggests that Article 37b be made to read as follows: "Once every three months the office-bearers shall exercise mutual censure concerning the discharge of the duties of their offices." The reading which the revision committee is proposing reads: "At the consistory meeting before the Lord's Supper the office-bearers shall exercise mutual censure, especially concerning the discharge of their offices."

The revision committee favors the retaining of its reading. Although the fact that we link mutual censure to the Lord's Supper is not a matter of principle, and that we do so for practical reasons, yet we believe that these are good, practical reasons. This time stipulation gives the churches the assurance that the matter of mutual censure will not quickly be overlooked. Besides is not the meeting prior to the celebration of the Lord's Supper a very appropriate time for the exercise of mutual censure?

We now proceed to make a few remarks regarding the draft of our proposed Chapter IV of the revised Church Order. It bears the title "The Admonition and Discipline of the Church." It is divided into three sections, A. *General Provisions,* B. *The Admonition and Discipline of Members,* C. *The Admonition and Discipline Concerning Office-bearers.*

Five articles are to be found under the heading *General Provisions.*

Article 83a. This article corresponds to Article 71 in the present Church Order, which states explicitly that one who is disciplined by the church is thereby not exempt from trial and punishment by the civil government, and that one guilty of a civil transgression and punished accordingly is by that fact not exempt from church discipline. This explicit statement was warranted many years ago when the relationship between church and state was very close, and the state virtually ruled the church according to the erastian conception. Today and in our situation this explicit statement is no longer necessary.

Article 83b simply states that the exercise of official ecclesiastical discipline does not relieve the believers as such from admonishing one another in love as occasion may demand. This statement is of course altogether in harmony with the injunction and direction of Christ recorded in Matthew 18.

Article 84 specifies the familiar three-fold purpose of ecclesiastical discipline. Article 71 of the present Church Order mentions two reasons, whereas our suggested reading follows the three-fold purpose for ecclesiastical discipline as set forth by Calvin.

Article 85 rules that all members of the congregation are subject in both doctrine and life to the admonition and discipline of the church. All members of the church are happily not deserving of ecclesiastical discipline, but when they sin in any way they are entitled to the church's correction. This is also the implied thought of Article 72 of the present Church Order.

Article 86 stipulates *when* certain sins call for the application of ecclesiastical discipline. This matter is covered in the present Church Order in Article 74.

Article 87 stipulates that consistories shall investigate a case adequately before disciplinary measures are applied, and also that when one is accused he shall have full opportunity to present his case. This provision is not explicitly expressed in the present Church Order. The revised Dutch Church Order has a similar provision in its Article 103. We have followed the example of our Dutch brethren.

* * *

Articles 88 to 92 constitute the second section of Chapter IV. It bears the sub-title, B. *The Admonition and Discipline of Members.*

Article 88 stipulates that members by baptism who fail to make profession of faith, or who otherwise are guilty of delinquency in doctrine or life, and fail to heed the admonition of the church, shall be dealt with in harmony with the provisions of synod, and that if they persist in their sin they shall be excluded from the church.

Secondly, the article stipulates that excluded members by baptism can be received back into the church only upon public profession of faith.

Article 89 concerns the reconciliation of members in full who repent of their sins. The article specifies that reconciliation with the church shall take place upon sufficient evidence of repentance. And furthermore that if in any instance there is disagreement in the consistory regarding the question whether or not the reconciliation shall take place in the presence of the congregation at a worship service, the advice of a neighboring church shall be sought.

The suggested article mentions a worship service specifically. Our present Article 75, covering these same matters, does not mention a worship service in this connection. Our suggested reading removes a measure of ambiguity characteristic of the old reading.

The present reading of the article also stipulates that in cases of disagreement as referred to, the consistory shall seek the advice of *two* neighboring consistories. Your committee felt that for those exceptional cases in which there would be a serious difference of opinion in the consistory, the consultation of one neighboring consistory should be enough. Even the suspension or deposition of certain office-bearers has never required the involvement of more than one neighboring consistory.

Article 90 specifies what the effect of the disciplinary process is regarding certain ecclesiastical privileges. Confessing members who are being admonished by the consistory, but who fail to heed the admonitions, shall be barred from the Lord's Table, shall not be permitted to respond to the baptismal questions at the baptism of their children, and shall not take an active part in the activities at congregational meetings. They shall be barred from these privileges while this process of minor discipline is in effect. These matters are not mentioned in the present Church Order.

Article 91 stipulates that those who are under discipline, but fail to repent, shall be excommunicated from the Church of Christ. For this the *Form for Excommunication* shall be used.

The article also provides that in every case before excommunication takes place the consistory shall make three announcements to the congregation regarding the erring party. In these announcements the obstinacy of the sinner and the nature of his offense shall be explained and the church shall be asked to pray for him and to admonish him. Then the further stipulation is made that in the first announcement the name of the delinquent one shall not be mentioned; in the second announcement his name shall be mentioned with the approval of classis; in the third announcement the congregation shall be told that the party will be excommunicated on a specific day unless he should still repent before such a time.

Much of that which is contained in our proposed Article 91 may be found back in Articles 76 and 77 of the present Church Order. We trust that our rearrangement has clarified the intended procedure.

Article 92 concerns the question of readmitting those who have been excommunicated but profess repentance and desire to be restored in their

former relationship. The substance of Article 92 is a restatement of our present Article 78. Our suggested reading specifies, as does the present article, that reinstatements require the use of the *Form for Readmission.*

Article 92 concludes section B of Chapter IV, and we now proceed to present our remarks on C. *The Admonition and Discipline Concerning Office-Bearers.*

Article 93 simply declares that ministers, elders and deacons, besides being subject to general ecclesiastical discipline are also subject to special discipline consisting of suspension and deposition from office. This article would further specify that general or membership discipline shall not be applied to an office-bearer unless he has first been suspended from office. This provision embodies the thought that the offense for which an office-bearer might be disciplined with membership discipline must be of such a character that he is also worthy of the special discipline for office-bearers and that this special discipline must be applied before general discipline is applied. The two may run simultaneously, but special discipline must precede general discipline.

Our present Church Order is silent regarding these matters, but your revision committee followed the revision adopted in the Netherlands, and deemed it wise to include this article.

Article 94 indicates for which causes an office-bearer shall be censured with the special discipline of office-bearers. The matters mentioned are these: violations of the office-bearers' pledge to the *Form of Subscription;* neglect or abuse of office; any other serious deviation from sound doctrine and godly conduct.

Section b. of Article 94 states that the proper assembly — consistories as to elders and deacons; consistories and classes as to ministers — shall determine whether, in a given instance, deposition from office shall take place immediately without previous suspension.

Frequently an office-bearer is simply suspended from office. During this period of suspension, though still in office, he is not allowed to perform the duties of his office. In due time one suspended will either be deposed from office or his suspension will be lifted. But in clear and aggravated cases an office-bearer may be deposed immediately, without first having been suspended. This is the burden of Article 94.

The matter of Article 94a is presently covered by Article 79 and the matter of Article 94b is presently covered by Article 80. The content of Article 80 has however been abbreviated by your committee.

Article 95 regulates the suspension and deposition of ministers of the Word.

The article first of all specifies that the suspension of ministers shall be imposed by the consistory of his church with the concurring judgment of the consistory of the nearest church in the same classis. Then the provision follows that should the two consistories disagree, that is, should the neighboring consistory judge against the contemplated suspension action by the minister's consistory, that then the consistory may either drop the suspension proceedings or present the case to classis.

In the third place Article 95 specifies that the deposition of a minister shall be effected by classical decision, with the concurring advice of the synodical deputies.

These matters concerning the suspension and deposition of ministers of the Word are presently regulated in Articles 78 and 79 of the Church Order.

Article 96 regulates the suspension and deposition of elders and deacons. The article simply states that suspension and deposition of elders and deacons is to take place by decision of the consistory of which they are members; but the consistory cannot proceed with the suspension or deposition without the concurring judgment of the consistory of the nearest church in the same classis.

And then the same provision is added which was also added to the preceding article regarding ministers, namely that if the neighboring consistory fails to concur in the position of the consistory of the elder or deacon involved, the latter consistory shall either alter its original judgment or present the case to classis.

These provisions are at this time expressed in Articles 78 and 80 of our present Church Order.

Article 97 allows for suspension or deposition of office-bearers by a classis or synod in instances when the action leading to suspension or deposition has not initiated with the consistory. Circumstances which would, according to this proposed article, permit a classis or synod to take such action are as follows: When a part of either the consistory or the congregation appeals to the major assembly for assistance and cooperation because of misgovernment by the consistory, such as serious neglect of duty, or the toleration or promotion of false doctrine.

The matter of this article was not previously covered by the Church Order. However, the churches of the Netherlands, in their 115th article, adopted a provision comparable to the one expressed in our proposed Article 97. We believe that a provision of this kind is needed for the protection of the rights of minorities and the defense of the faith in situations where error has secured the upper hand.

Article 98 concerns the discipline of ministers of the Word who have been called by one church but whose membership resides in another church. The article has in mind a number of our retired ministers who in the nature of the case retain their ministerial relationship to the church which they last served, but who reside elsewhere and hold membership in the church of their residence. The article likewise thinks of ministers with extraordinary ministerial tasks. Now the provisions of this article would be that such ministers would be subject to the admonition and discipline of the consistories of both churches. And also that disciplinary action can initiate with either consistory but that neither shall act without conferring with the other.

Moreover, the provision is added that if the two consistories disagree the case shall be submitted to the classis of the calling church, and that only this classis shall have the right to depose such a minister, with the concurring advice of the synodical deputies.

Article 99 seeks to give answer to the question whether a deposed office-bearer should ever be restored to his office.

The article specifies first of all that no one shall be restored unless he has given sufficient evidence of genuine repentance. Secondly, that it must be evident that such a deposed office-bearer, should he be restored, would not be hindered in his work by the handicap of his past sin. Thirdly, that it must be evident that the restoration of the deposed office-bearer would be to the glory of God and to the true welfare of the church of Christ.

The stipulation is also made that the judgment as to whether a deposed minister shall subsequently be declared eligible for call shall be made by the classis which deposed him, together with the concurring advice of the synodical deputies.

Article 100 stipulates that the suspension of an office-bearer shall be lifted only upon sufficient evidence of repentance, and that the lifting of suspension is the prerogative of the assembly which imposed the suspension. These matters, we take it, are self-evident and do not require further comment on our part.

We do add here however that the matters covered by these last four articles—Articles 97, 98, 99, and 100—do not have their counterparts in the present Church Order, although the procedure prescribed in these articles has generally been followed by the churches. However, these proposed articles all concern matters which should find expression in our Church Order. They are in harmony with like articles adopted by the Reformed Churches of the Netherlands. See their Articles 115 to 119. The incorporation of these provisions in our Church Order may well prove to be of great value to our churches at some future time.

* * *

The two concluding articles of the proposed Church Order are placed under the caption *General Conclusion.* Strictly speaking they do not belong logically to any of the four chapters of the Church Order.

Article 101 would continue to give expression to the treasured and typically Reformed principle of the essential equality of all local congregations, and of all office-bearers in Christ's church. It would become the continuation of the present 84th article.

Article 102 would continue the provisions now expressed in the final article of our present Church Order, Article 86. We have abbreviated the statement, but essentially it is expressive of the same principles and provisions.

Regarding one matter your revision committee had more than one communication at its February meeting. It concerned the failure of the proposed reading of the revised Church Order which was mailed to all of our consistories in December 1961 to indicate how the work of our office-bearers will be distributed in those churches which have separate meetings for the elders and for the deacons.

To meet this deficiency the revision committee altered the reading of its proposed Article 36 so that, if approved, it will read as follows:

Article 36

a. In every church there shall be a consistory composed of the office-bearers. The consistory is responsible for the general government of the church.

b. Where the number of elders is at least four, a distinction may be made between the general consistory, to which all office-bearers belong, and the restricted consistory, in which the deacons do not participate.

c. When such a distinction is made, the supervision and discipline of the congregation shall be vested in the restricted consistory. The work of Christian mercy shall be the task of the deacons, who shall render account of their work to the general consistory. All other matters belong to the general consistory.

This reading is merely reported now as a matter of information. Action on it should come later.

* * *

We now reproduce the complete text of our proposed revised Church Order as it reads presently.

CHURCH ORDER OF THE CHRISTIAN REFORMED CHURCH

(United States and Canada)

INTRODUCTION

Article 1

In obedience to the apostolic injunction (I Corinthians 14:40), that in the church of Christ all things are to be done decently and in order, the Church Order regulates the organization and activities of the churches, so that they may fulfill their calling according to the Scriptures and the Reformed creeds.

The main subjects treated in this Order are The Offices of the Church, The Assemblies of the Church, The Task of the Church, and The Admonition and Discipline of the Church.

I. The Offices of the Church

A. General Provisions

Article 2

The offices instituted by Christ in his church are those of the minister of the Word, the elder and the deacon. These offices differ from each other only in mandate and task, not in dignity and honor.

Article 3

Confessing male members of the church who meet the biblical requirements for office-bearers are eligible for office. Only those who have been officially called and ordained or installed shall hold and exercise office in the church.

Article 4

a. In calling to an office, the consistory shall present to the congregation a nomination of at least twice the number to be elected. In special circumstances the consistory may submit a nomination which totals less than twice the number of vacancies, giving reasons for this departure from the rule.

b. Prior to making nominations the consistory may give the congregation an opportunity to direct attention to suitable persons.

c. The election by the congregation shall take place under the supervision of the consistory after prayer and in accordance with the regulations established by the consistory. The right to vote shall be limited to confessing members in good standing.

d. After having called the elected persons to their respective offices and having announced their names, the consistory shall proceed to ordain or install them if no valid impediment has arisen. The ordination or installation shall take place in the public worship services with the use of the prescribed ecclesiastical forms.

Article 5

All office-bearers, on occasions stipulated by consistorial, classical, and synodical regulations, shall signify their agreement with the doctrine of the church by signing the Form of Subscription.

B. The Ministers of the Word

Article 6

a. The completion of a satisfactory theological training shall be required for admission to the ministry of the Word.

b. Graduates of the theological seminary of the Christian Reformed Church who have been declared candidates for the ministry of the Word by the churches shall be eligible for call.

c. Those who have been trained elsewhere shall not be eligible for call unless they have met the requirements stipulated in the synodical regulations and have been declared by the churches to be candidates for the ministry of the Word.

Article 7

Those who have not received the prescribed theological training but who give evidence that they are singularly gifted as to godliness, humility, spiritual discretion, wisdom, and the native ability to preach the Word, may, by way of exception, be admitted to the ministry of the Word, especially when the need is urgent.

The classis, in the presence of the synodical deputies, shall examine these men concerning the required exceptional gifts. With the concurring advice of the synodical deputies, classis shall proceed as circumstances may warrant and in accordance with synodical regulations.

Article 8

a. Ministers in the Christian Reformed Church are eligible for call, subject to synodical regulations.

b. Ministers coming from other denominations may be declared eligible for call by a classis only after the favorable issue of a thorough investigation of their theological training and ministerial record and a careful examination regarding their soundness in the Reformed faith and exemplariness of life. The co-operation and concurring advice of the synodical deputies is required, and all applicable synodical regulations shall be observed.

Article 9

a. In nominating and calling a minister a consistory shall seek the advice of the counselor, who acts in behalf of classis. The consistory and the counselor shall sign the letter of call.

b. The nomination of a minister of the Word who is serving in another denomination requires, in addition, the approval of the synodical deputies. They shall

investigate the need of calling such a minister of the Word, assure themselves of his soundness in the Reformed faith and of his exemplary life, and see that all other pertinent synodical regulations are observed.

Article 10

a. The ordination of a candidate for the ministry of the Word requires the approval of the classis of the calling church and of the synodical deputies. The classis, in the presence of the deputies, shall examine him as to his doctrine and life in accordance with synodical regulations. The ordination shall be accompanied by the laying on of hands by the officiating minister.

b. The installation of a minister shall require the approval of the classis of the calling church or of its interim committee, to which the minister shall have previously presented good ecclesiastical testimonials of doctrine and life which have been given him by his former consistory and classis.

c. The installation of a minister who comes from another denomination requires the approval of the classis of the calling church with the concurring advice of the synodical deputies. The classis, in the presence of the deputies, shall interrogate him as to his doctrine and life by means of a *Colloquium Doctum* conducted in accordance with synodical regulations.

Article 11

a. The task of the minister is to preach the Word, administer the sacraments, conduct public worship services, and catechize the youth in order that the church may be built and unbelievers won for Christ.

Although all ministers share this common task, each shall discharge it in accordance with his particular calling, whether he is a minister in a local congregation or a missionary at home or abroad.

b. The minister, with the elders, shall have supervision over the congregation and his fellow officers, exercising admonition and discipline and seeing to it that everything is done decently and in order.

He shall, with the elders, exercise pastoral care over the congregation, and engage in and promote the work of evangelism.

Article 12

A minister who enters upon the work of home or foreign missions shall be called in the regular manner by a local church, which acts in co-operation with the appropriate committees of classis or synod. Although the duties of a missionary may be regulated through such co-operation, the supervision of his doctrine and life rests with the calling church.

Article 13

A minister who is charged with an extraordinary ministerial task shall remain subject to the calling church, which shall supervise his doctrine and life. His duties, however, may be regulated by the consistory in co-operation with other agencies. He may be engaged in such a task only after the classis of the calling church, with the concurring advice of the synodical deputies, has judged it to be spiritual in character and directly related to the ministerial calling.

Article 14

A minister of the Word, once lawfully called, may not forsake his office. He may, however, be released from office to enter upon a non-ministerial vocation for such weighty reasons as shall receive the approval of the classis with the concurring advice of the synodical deputies.

Article 15

A minister shall not be permitted to conduct worship services in the locality of a Christian Reformed church other than his own without the consent of the consistory of that church.

Article 16

Each church shall through its consistory provide for the proper support of its minister(s).

Article 17

A minister who for weighty reasons desires a temporary release from service to the congregation must have his application for release approved by his consistory which continues to have supervision over him.

Article 18

A minister who is neither eligible for retirement nor worthy of discipline may, because of an intolerable situation existing between him and his church, be released from active ministerial service in his congregation. The consistory shall give such a release only with the approval of the classis with the concurring advice of the synodical deputies and in accordance with synodical regulations.

The consistory shall provide for the support of a released minister in such a way and for such a time as shall receive the approval of classis.

Eventually, if no call is forthcoming, he may at the discretion of classis and the synod be completely released from his ministerial office.

Article 19

A minister who is neither eligible for retirement nor worthy of discipline, but who has clearly shown that he lacks the essential qualifications for the ministry of the Word, may be discharged by the consistory from his ministerial office, but only upon the approval of classis with the concurring advice of the synodical deputies.

Such a decision shall not be considered final until confirmed by synod itself. Until that time the church he served last shall provide for the support of him and his dependents in a way approved by classis.

Article 20

a. A minister who has reached retirement age, or who because of physical or mental disability is incapable of performing the duties of his office, is eligible for retirement. Retirement shall take place with the approval of the consistory and classis and in accordance with synodical regulations.

b. A retired minister shall retain the honor and title of a minister of the Word and his official connection with the church which he served last, and this church shall be responsible for providing honorably for his support and that of his dependents according to synodical regulations.

c. Should the reasons for his retirement no longer exist, the minister emeritus shall request the consistory and classis which recommended him for retirement to declare him eligible for call.

Article 21

The churches shall maintain a theological seminary at which men are trained for the ministry of the Word. The seminary shall be governed by synod through a board of trustees appointed by synod and responsible to it.

Article 22

The task of the ministers of the Word who are appointed as professors of

theology is to train the seminary students for the ministry of the Word, expound the Word of God, and vindicate sound doctrine against heresies and errors.

Article 23

The churches shall encourage young men to seek to become ministers of the Word and shall grant financial aid to those who are in need of it. Every classis shall maintain a student fund.

Article 24

Students who have received licensure according to synodical regulations shall be permitted to exhort in the public worship services.

C. The Elders and Deacons

Article 25

The elders and deacons shall serve for a limited time as designated by the consistory. As a rule a specified number of them shall retire from office each year. The retiring office-bearers shall be succeeded by others unless the circumstances and the profit of any church make immediate eligibility for re-election advisable. Elders and deacons who are thus re-elected shall be reinstalled.

Article 26

The elders, with the minister(s), shall have supervision over the congregation and their fellow officers, exercising admonition and discipline and seeing to it that everything is done decently and in order. They shall, with the minister(s), exercise pastoral care over the congregation, and engage in and promote the work of evangelism.

Article 27

a. The task of the deacons is to exercise the ministry of Christian mercy toward those who are in material or social need, first of all toward those of the household of faith, but also toward the needy in general. In executing this task they shall diligently collect, administer, and distribute monies and other gifts, and shall serve the distressed with counsel and assistance.

b. They shall enable the needy under their care to make use of Christian institutions of mercy.

c. They shall confer and co-operate with diaconates of neighboring churches when this is desirable for the proper performance of their task.

d. They may also seek mutual understandings with other agencies in their community which are caring for the needy, so that the gifts may be distributed properly.

II. The Assemblies of the Church

A. General Provisions

Article 28

The church is governed by its assemblies: the consistory, the classis, and the synod.

Article 29

a. Each assembly exercises, in keeping with its own character and domain, the ecclesiastical authority entrusted to it by Christ.

b. The classis has the same authority over the consistory as the synod has over the classis.

Article 30

a. These assemblies shall transact ecclesiastical matters only, and shall deal with them in an ecclesiastical manner.

b. A major assembly shall deal only with those matters which concern its churches in common or which could not be finished in the minor assemblies.

c. Matters referred by minor assemblies to major assemblies shall be presented in harmony with the rules for classical and synodical procedure.

Article 31

a. Decisions of ecclesiastical assemblies shall be reached only upon due consideration, and whenever possible by common consent; if unanimity on an issue cannot be reached the minority shall abide by the judgment of the majority. The decisions of the assemblies shall be considered settled and binding.

b. Ecclesiastical assemblies and church members have the right to appeal to the assembly next in order when they are convinced that a decision of an assembly is contrary to the Word of God or the Church Order, or is detrimental to the church, or has done injustice to them.

c. Appellants shall observe all ecclesiastical regulations regarding the manner and time of appeal.

Article 32

A request for revision of a decision may be submitted to the assembly which made the decision. Such a request shall be honored only if sufficient and new grounds for reconsideration are presented.

Article 33

a. The sessions of all assemblies shall begin and end with prayer.

b. In every assembly there shall be a president whose duty it shall be to state and explain the business to be translated, and to see to it that the stipulations of the Church Order are followed and that everyone observes due order and decorum in speaking. There shall also be a clerk whose task it shall be to keep an accurate record of the proceedings.

c. Each assembly shall make proper provision for receiving communications, preparing agenda and acts, and keeping files and archives, and conducting the financial transactions of the assembly. Each assembly shall also provide for the safeguarding of its property through proper incorporation according to rules approved by synod.

d. In major assemblies the above-named offices shall cease when the assembly adjourns.

Article 34

a. The assemblies may delegate to committees the execution of their decisions or the preparation of reports for future consideration. They shall give every committee a well-defined mandate, and shall require of them regular and complete reports of their work.

b. Each classis shall appoint a classical interim committee, and synod shall appoint a synodical interim committee, to act for them in matters which cannot wait action by the assemblies themselves. Such committees shall be given well-defined mandates and shall submit all their actions to the next meeting of the assembly for approval.

Article 35

The major assemblies are composed of office-bearers who are delegated by the constituent minor assemblies. The minor assemblies shall provide their delegates with proper credentials which authorize them to deliberate and vote on matters brought before the assemblies. The delegates shall not vote on such matters in which they themselves, their churches, or their delegating assembly are directly involved.

B. THE CONSISTORY

Article 36

a. In every church there shall be a consistory composed of the minister(s) of the Word, the elders, and the deacons. Where the number of elders is at least four, the elders and deacons may meet separately in the interest of the discharge of their distinctive offices.

b. The consistory is responsible for the general government of the church, and especially for the supervision and discipline of the congregation, and for the ministry of mercy.

c. When elders and deacons meet separately the supervision and discipline of the congregation shall be the task of the elders, and the work of Christian mercy shall be the task of the deacons. The deacons shall render regular reports of their work to the consistory.

Article 37

a. The consistory shall meet at least once a month, at a time and place announced to the congregation. The meeting shall be presided over by the minister, or the ministers in rotation, or in the absence of the minister, by one of the elders.

b. At the consistory meeting before the Lord's Supper the office-bearers shall exercise mutual censure, especially concerning the discharge of their offices.

Article 38

a. Groups of believers among whom no consistory can as yet be constituted shall be under the care of a neighboring consistory.

b. When a consistory is being constituted for the first time the approval of classis is required.

Article 39

a. When a church is without a minister, the consistory shall request classis to designate a minister of a neighboring church as counselor to give the consistory the necessary advice and guidance. The consistory shall consult the counselor, especially regarding the calling of a minister.

b. The counselor shall attend the consistory meetings if the consistory requests him to do so, and he shall render an account of his labors to classis.

Article 40

The consistory, besides seeking the co-operation of the congregation in the election of office-bearers, shall also invite its judgment about other major matters, except those which pertain to the supervision and discipline of the congregation. For this purpose the consistory shall call a meeting at least annually of all members entitled to vote. Such a meeting shall be conducted by the consistory, and only those matters which it presents shall be considered. Although full consideration shall be given to the judgment expressed by the congregation, the authority for making and carrying out final decisions remains with the consistory as the governing body of the church.

C. THE CLASSIS

Article 41

A classis shall consist of a group of neighboring churches. The organizing of a new classis and the redistricting of classes require approval of synod.

Article 42

a. The consistory of each church shall delegate a minister and an elder to the classical meeting. If a church is without a minister, or the minister is prevented from attending, two elders shall be delegated.

b. The meetings shall be held at least every four months, unless great distances render this impractical, at such a time and place as was determined by the previous classical meeting. The meetings shall be convened by the stated clerk of classis.

c. In these meetings, the ministers shall either preside in rotation, or one shall be chosen to preside; however, the same minister shall not be chosen twice in succession.

Article 43

a. The classis shall deal with all matters properly presented to it.

b. Classis shall exercise supervisory care over the churches, seeing to it that they discharge their calling and task faithfully and in accordance with the Church Order.

c. Classis shall give advice and assistance to the churches, but particularly to those which are without a minister or are in financial need.

Article 44

In order properly to supervise and assist the churches, the president, on behalf of classis, shall at least once a year interview the delegates of each church especially concerning church government and discipline, the ministry of mercy, missions, and Christian education, and such matters as synod and classis may consider of special importance. Admonitions, encouragement, and advice shall be given according to need.

Article 45

a. The classis shall appoint at least two of the most experienced and competent ministers to visit all churches once a year.

b. The church visitors shall ascertain whether the office-bearers faithfully perform their duties, adhere to sound doctrine, observe the provisions of the Church Order, and properly promote the edification of the congregation and the extension of God's kingdom. They shall fraternally admonish those who have been negligent, and help all with advice and assistance.

c. The churches are free to call on the church visitors whenever serious problems arise.

d. The church visitors shall render to classis a written report of their work.

Article 46

The classis may grant the right to exhort within its bounds to men who are gifted, well-informed, consecrated, and able to edify the churches. When the need for their services is established the classis shall examine such men and license them as exhorters for a limited period of time.

Article 47

Each classis shall be at liberty to take counsel or joint action with its neighboring classis or classes in matters of mutual concern.

D. THE SYNOD

Article 48

The synod is the broadest assembly representing the churches of all the classes. Each classis shall delegate two ministers and two elders to the synod.

Article 49

a. Synod shall meet annually, at a time and place determined by the previous synod. Each synod shall designate a church to convene the following synod.

b. The convening church, with the approval of the synodical interim committee, may call a special session of synod, but only in very extraordinary circumstances and with the observance of synodical regulations.

c. The officers of synod shall be elected and shall function as prescribed in the Rules for Synodical Procedure.

Article 50

a. The task of synod includes the establishment of the Confession, of the Church Order, of the liturgical songs and forms, of the principles and elements of the Order of Worship, as well as the designation of the Bible versions to be used in the worship services.

b. No substantial alterations shall be effected by synod in the matters mentioned unless the churches have had prior opportunity to consider the advisability of the proposed changes.

Article 51

a. Upon the nomination of the classis, synod shall appoint one minister from each classis to serve as synodical deputies for a term designated by synod.

b. When the co-operation of the synodical deputies is required as stipulated in the Church Order, the presence of at least three deputies from the nearest classes shall be prescribed.

c. Besides the duties elsewhere stipulated, the deputies shall, upon request, extend help to the classes in the event of difficulties in order that proper unity, order, and sound doctrine may be maintained.

d. The synodical deputies shall submit a complete report of their actions to the next synod.

Article 52

a. Synod shall appoint a committee to correspond with other Reformed Churches at home and abroad so that the Christian Reformed Church may exercise Christian fellowship with other denominations and may promote the unity of the church of Jesus Christ.

b. Synod shall decide which denominations are to be received into full or restricted ecclesiastical fellowship, and shall establish the rules which govern these relationships.

Article 53

a. Synod shall send delegates to the meetings of the Reformed Ecumenical Synod, in which our church co-operates with other denominations which confess and maintain the Reformed faith.

b. Synod may present to this gathering matters on which it seeks the judgment of the Reformed Churches all over the world.

c. Decisions reached at this gathering shall be binding upon the Christian Reformed Church only when ratified by synod.

III. The Task and Activities of the Church

A. WORSHIP SERVICES

Article 54

a. The congregation shall assemble for worship at least twice on the Lord's day to hear God's Word, to receive the sacraments, to engage in congregational praise and prayer, and to present their gifts of gratitude.

b. Worship services shall also be held in commemoration of Christ's birth, crucifixion, and ascension, and in observance of Old and New Year's day, and on annual days of prayer and thanksgiving.

c. Special worship services may be proclaimed by synod or its interim committee in times of great stress or blessing for church, nation, or world.

Article 55

a. The consistory shall regulate the worship services.

b. The consistory shall see to it that the synodically-approved Bible versions, liturgical forms, and songs are used, and that the principles and elements of the order of worship approved by synod are observed.

c. The consistory shall see to it that choirs, and others who sing in the worship services, observe the synodical regulations governing the content of the hymns and anthems sung.

Article 56

a. The ministers of the Word shall conduct the worship services.

b. Persons licensed to exhort and those who are appointed by the consistory to read a sermon may conduct worship services. They shall, however, refrain from all official acts of the ministry.

c. Only sermons approved by the consistory shall be read in the worship services.

Article 57

a. In the worship services the minister of the Word shall explain and apply Holy Scripture.

b. At one of the services each Lord's day, the minister shall preach the Word as summarized in the Heidelberg Catechism, following the sequence of the catechism.

Article 58

The administration of the sacraments shall take place upon authority of the consistory, in the public worship services, by the minister of the Word, with the use of ecclesiastical forms.

Article 59

a. The covenant of God shall be sealed unto children of believers by holy baptism. The consistory shall see to it that baptism is requested and administered as soon as feasible.

b. Children legally adopted by members of the congregation may be baptized provided that the applicable synodical regulations be observed.

Article 60

Adults who have not been baptized shall receive holy baptism upon public profession of faith. The Form for Adult Baptism shall be used.

Article 61

The baptism of those who come from another Christian denomination shall be held valid if it has been administered in the name of the triune God, by someone authorized by that denomination.

Article 62

a. Members by baptism shall be admitted to the Lord's Supper upon public profession of faith, with the use of the prescribed form. Before the profession of faith the consistory shall examine them concerning their motives, doctrine, and conduct.

b. Confessing members coming from other Christian Reformed congregations shall be admitted to the Lord's Supper upon the presentation of a certificate of membership attesting their soundness in doctrine and life. The same rule shall apply to those coming from another denomination with which the Christian Reformed Church maintains full ecclesiastical fellowship.

c. Persons coming from other churches shall be admitted to the Lord's Supper after the consistory has examined them concerning their doctrine and conduct and has granted them membership privileges. The consistory shall determine in each case whether or not public profession of faith shall be required.

d. The names of those who are to be admitted to the Lord's Supper for the first time shall be announced to the congregation for approval at least one Sunday before the public profession of faith.

Article 63

a. The Lord's Supper shall be administered at least once every three months.

b. The consistory shall provide for such administrations as it shall judge most conducive to edification. However, the ceremonies as prescribed in God's Word shall not be changed.

c. The Lord's Supper shall be preceded by a preparatory sermon and followed by an applicatory sermon.

Article 64

a. The public prayers in the worship services shall include adoration, confession, thanksgiving, supplication, and intercession for all Christendom and mankind.

b. In the ministry of prayer the approved liturgical prayers may be used.

Article 65

In the worship services Christian alms and other gifts of gratitude shall be received regularly.

B. CATECHETICAL INSTRUCTION

Article 66

Each church shall instruct its youth — and others who are interested — in the teachings of the Scriptures as formulated in the creeds of the church, in order to prepare them to profess their faith publicly and to assume their Christian responsibilities in the church and in the world.

Article 67

a. Catechetical instruction shall be supervised by the consistory.

b. The instruction shall be given by the minister of the Word with the help, if necessary, of the elders or others appointed by the consistory.

b. The Heidelberg Catechism or its Compendium shall be the official textbook. Selection of additional instructional helps shall be made by the minister in consultation with the consistory.

C. PASTORAL CARE

Article 68

Pastoral care shall be exercised over all the members of the congregation. The minister of the Word and the elders shall conduct annual home visitation, and faithfully visit the sick, the distressed, the shut-ins, and the erring. They shall encourage the members to live by faith, comfort them in adversity, and warn them against errors in doctrine and life.

Article 69

a. Those who move to another Christian Reformed church are entitled to a certificate, issued by the consistory, concerning their doctrine and life. These certificates of membership shall either be given to the departing members, or with their approval be mailed to the Christian Reformed church of their new residence.

b. Members by baptism who move to another Christian Reformed church shall upon proper request be granted a certificate of baptism, to which such notations as are necessary shall be attached. Such certificates shall as a rule be sent to the church of their new residence.

c. Ecclesiastical certificates shall be signed by the president and clerk of the consistory.

Article 70

Members who move to localities where there is no Christian Reformed church, may upon their request either retain their membership in the church of their former residence, or have their certificates sent to the nearest Christian Reformed church. The consistory shall notify the board of home missions concerning these members.

Article 71

Each church shall keep a complete record of all births, deaths, baptisms, professions of faith, receptions and dismissals of members, and excommunications and other terminations of membership.

Article 72

Consistories shall instruct and admonish those under their spiritual care to marry only in the Lord. Christian marriages shall be solemnized with the use of the ecclesiastical form, either in a worship service or in the presence of relatives and friends. Ministers shall not solemnize marriages which would be in conflict with the Word of God.

Article 73

Funerals are not ecclesiastical, but family affairs, and should be conducted accordingly.

Article 74

The consistory shall diligently encourage the members of the congregation to establish and maintain good Christian schools, and shall urge parents to have their children instructed in these schools according to the demands of the covenant.

Article 75

The consistory shall promote societies within the congregation for the study of God's Word and shall serve especially the youth organizations with counsel and assistance. All such societies are accountable to the consistory.

Article 76

a. The churches shall extend pastoral care to those members who temporarily live outside of the congregation, such as servicemen, seamen, students, those confined in institutions of mercy, and those in penal institutions.

b. Synod shall appoint a chaplain's committee which shall co-operate with civil authorities in providing chaplains for the armed forces and other institutions where such services are needed.

D. MISSIONS

Article 77

a. In obedience to Christ's great commission (Matthew 28:19, 20), the churches must bring the gospel to all men at home and abroad, in order to lead them into fellowship with Christ and his church.

b. In fulfilling this mandate, each consistory shall stimulate the members of the congregation to support the work of home and foreign missions by their interest, prayers, and gifts, and to be witnesses for Christ in word and deed.

Article 78

a. Each church shall bring the Gospel to unbelievers in its own community. This task shall be under the sponsorship and control of the consistory.

b. This task may be executed, when conditions warrant, in co-operation with one or more neighboring churches.

Article 79

The classes shall, whenever necessary, assist the churches in their local evangelistic programs. The classes themselves may perform this work of evangelism when it is beyond the scope and resources of the local churches. To administer these tasks each classis shall have a classical home missions committee.

Article 80

a. Synod shall encourage and assist congregations and classes in their work of evangelism, and also carry on such home mission activities as are beyond the scope and resources of minor assemblies.

b. To administer these activities synod shall appoint a denominational home missions committee, whose work shall be controlled by synodical regulations.

Article 81

a. Since foreign mission work is beyond the scope and resources of the congregations and classes, it demands the co-operation of all the churches and is therefore to be performed under the auspices of synod.

b. Synod shall determine the fields in which mission work is to be carried on, regulate the manner in which the task is to be performed, provide for its co-operative support, and encourage the congregations to call and support missionaries.

c. To administer these activities synod shall appoint a denominational foreign missions committee whose work shall be controlled by synodical regulation.

Article 82

In addition to the home and foreign missions work as described, the churches shall seek to carry their witness for Christ to the world by such means as radio and the printed page.

IV. The Admonition and Discipline of the Church

A. General Provisions

Article 83

a. The admonition and discipline of the church are spiritual in character and therefore require the use of spiritual means.

b. The exercise of admonition and discipline by the consistory does not preclude the responsibility of the believers to watch over and to admonish one another in love.

Article 84

The purpose of the admonition and discipline of the church is to maintain the honor of God, to restore the sinner, and to remove offense from the church of Christ.

Article 85

All members of the congregation are subject in both doctrine and life to the admonition and discipline of the church.

Article 86

Commission of sins which give public offense or which are brought to the attention of the consistory according to the rule of Matthew 18:15, 16 shall make one liable to the discipline of the church.

Article 87

Disciplinary measures shall be applied only after an adequate investigation has been made and the accused has had ample opportunity to present his case.

B. The Admonition and Discipline of Members

Article 88

a. Members by baptism who fail to make public profession of faith, or are otherwise delinquent in doctrine or life, and do not heed the admonition of the consistory shall be dealt with in accordance with the regulations of synod and, if they persist in their sin, shall be excluded from the church.

b. Members by baptism who have been excluded from the church and who later repent of their sin shall be received again into the church only upon public profession of faith.

Article 89

Confessing members who have offended in doctrine or in life and who have responded favorably to the admonition of the consistory shall be reconciled with the church upon sufficient evidence of repentance.

When, in a given instance, the consistory cannot agree whether this shall take place in the presence of the congregation in a worship service, it shall seek the advice of a neighboring church.

Article 90

Confessing members who have offended in doctrine or in life and obstinately reject the admonitions of the consistory shall be barred from partaking of the Lord's Supper, responding to the baptismal questions, and participating in congregational meetings.

Article 91

a. Confessing members who have been barred from the Lord's Supper and who after repeated admonitions show no signs of repentance shall be excommunicated from the church of Christ. The Form for Excommunication shall be used for this purpose.

b. The consistory, before excommunicating anyone, shall make three announcements in which the obstinacy of the sinner and the nature of his offense are explained and the congregation is urged to pray for him and to admonish him. In the first announcement the name of the sinner shall not be mentioned. In the second, with the approval of the classis, his name shall be mentioned. In the third the congregation shall be informed that unless the sinner repents he will be excommunicated on a specified date.

Article 92

When anyone who has been excommunicated desires to become reconciled to the church, the consistory, having satisfied itself as to the sincerity of his repentance, shall announce these developments to the congregation. If no valid objections are presented, he shall be restored to the fellowship of the church of Christ. The Form for Readmission shall be used for this purpose.

C. The Admonition and Discipline Concerning Office-bearers

Article 93

a. Ministers, elders, and deacons, besides being subject to general discipline,

are also subject to special discipline consisting of suspension and deposition from office.

b. General discipline shall not be applied to an office-bearer unless he has first been suspended from office.

Article 94

a. The special discipline of office-bearers shall be applied if they violate the Form of Subscription, are guilty of neglect or abuse of office, or in any other way seriously deviate from sound doctrine and godly conduct.

b. The proper assembly shall determine whether, in a given instance, deposition from office shall take place immediately, without previous suspension.

Article 95

a. The suspension of a minister of the gospel shall be imposed by the consistory of his church with the concurring judgment of the consistory of the nearest church in the same classis.

b. If a neighboring consistory fails to concur in the position of the consistory of the minister involved, the latter consistory shall either alter its original judgment or present the case to classis.

c. The deposition of ministers shall be effected by the classis, with the concurring advice of the synodical deputies.

Article 96

a. The suspension or deposition of an elder or deacon shall be applied by the consistory of the church which he serves, though not without the concurring judgment of the nearest church in the same classis.

b. If the neighboring consistory fails to concur in the position of the consistory of the elder or deacon involved, the latter consistory shall either alter its original judgment or present the case to classis.

Article 97

In exceptional circumstances a classis or synod may suspend or depose office-bearers even when action leading to suspension or deposition has not been initiated by the consistory. These circumstances shall be considered to exist when a part of either the consistory or the congregation appeals to the major assembly for assistance and co-operation because of misgovernment by the consistory, such as serious neglect of duty, or the toleration or promotion of false doctrine. Notification of such an appeal shall be given to the consistory.

Article 98

a. Ministers of the Word whose membership resides with a congregation other than their calling church, such as some of the emeriti and some of those ministers charged with extraordinary ministerial tasks, are subject to the admonition and discipline of the consistories of both churches. Either consistory may initiate disciplinary action, but neither shall act without conferring with the other.

b. If the consistories disagree, the case shall be submitted to the classis of the calling church. Only this classis has the authority to depose such a minister, with the concurring advice of the synodical deputies.

Article 99

a. A deposed office-bearer shall not be restored unless he gives sufficient evidence of genuine repentance. It must further be evident that, should he be restored to office, he could then serve without being hindered in his work by the handicap of his past sin and that his restoration would be to the glory of God and to the true welfare of the church.

b. The judgment as to whether a deposed minister shall subsequently be declared eligible for call shall be made by the classis which deposed him, together with the concurring advice of the synodical deputies.

Article 100

a. The suspension of an office-bearer shall be lifted only upon sufficient evidence of repentance.

b. The lifting of suspension is the prerogative of the assembly which imposed suspension.

General Conclusion

Article 101

No church shall in any way lord it over another church, and no office-bearer shall lord it over another office-bearer.

Article 102

This Church Order, having been adopted by common consent, shall be faithfully observed, and any revision thereof shall be made only by synod.

* * *

For clarity's sake we repeat at the conclusion of our report that your revision committee is suggesting and requesting that it shall be fully heard before the advisory committee which synod will presumably appoint regarding this matter. Secondly, that to our mind Synod of 1962 should review the proposed Church Order beginning at Chapter II, Article 38, and if at all possible, through Chapters III and IV.

We would also suggest that Synod of 1962 set a date at which all additional suggestions for improvements must be in the hands of the revision committee. We suggest that February 1, 1963, be the terminal date.

We furthermore suggest that Synod of 1962 decide that if at all possible the final reading of the revised Church Order shall be adopted by the Synod of 1963.

Respectfully submitted,

J. H. Kromminga, *Pres.*
M. Monsma, *Sec'y*
R. J. Bos
R. J. Danhof
A. B. C. Hofland
L. Oostendorp
I. Van Dellen

SUPPLEMENT NO. 34
(Articles 49, 139, 147)

CHRISTIAN REFORMED RESETTLEMENT SERVICE COMMITTEE

ESTEEMED BRETHREN:

Your committee worked during the year under the mandate given to it by the Synod of 1961 and herewith presents its report.

A. *Indonesian Repatriates*

Under the Walter-Pastore Act, as extended by Congress in 1960, 9,000 Dutch nationals from Indonesia, most of whom were ethnically Indonesian, were allowed to apply for permanent residence in the United States. Applicants under this Act of legislation were acceptable until March 31, 1962, and the Act expires in June, 1962. The committee appointed by Congress has not indicated that an extension of the Walter-Pastore Act is contemplated. The only indication is to overhaul the entire quota system and to raise the number of immigrants to be admitted per year from 160,000 to 250,000. Your committee, through the willing support of sponsoring congregations, was able to bring into our country for permanent residence all applicants submitted to us by the Christelijke Emigratie Centrale of The Netherlands.

B. *Dutch Immigrants*

The present annual quota allows 3,106 Dutch individuals to immigrate to our country from the Netherlands. The proposed Hart Bill in Congress proposes to increase this number. Under this strict Dutch quota your committee was able to place several applicants for permanent residence in various parts of our country where our churches are located. It should be noted that the number of applications for immigration has fallen off during the past year, a fact explainable in part by the unprecedented prosperity being enjoyed in the Netherlands.

51 Affidavits of Support were furnished for 188 persons from July 1, 1961 to April 15, 1962. Included in this number are 3 families from New Zealand, and 8 families from Canada. One family residing in Loiret, France, received an Affidavit for residence in California.

D. *Aid for Hungarian Refugees in Austria*

In co-operation with the Gereformeerde Kerken in the Netherlands your committee, as mandated by the Synod of 1960 and also by the Synod of 1961, has supported the work of spiritual care for Reformed Hungarian refugees living in Austria. A gift of $16,000 was given for the erection of a modest house of worship. The sum of $14,975 was given for the support of two Hungarian Reformed pastors and their three assistants over a period of two years. A balance of $19.95 remains on account in this fund.

Rev. Willis De Boer served as a member of the joint committee of our church and our sister denomination of the Netherlands until this year. In April Rev. Willis De Boer finished his studies at the Free University of Amsterdam and obtained his Th.D. degree. Your committee has asked Rev. Sidney Rooy to perform the same function on our behalf, and he has consented to do so.

D. *Cuban Refugee Resettlement*

In December of 1961, Dr. Danhof, the corresponding secretary of your committee, was invited to represent the church at hearings conducted by a joint committee of Congress on Cuban refugee and relief affairs, of which Senator Hart of Michigan is the chairman. The purpose of the committee hearings was to ascertain what our committee as a recognized voluntary agency with other similar committees could contribute to a partial solution of the Cuban refugee problem. Considering that 100,000 refugees have settled in Miami and the number is increasing daily, our board of home missions and the G.R. Deacons' Conference had requested the synodical committee for permission to solicit funds for the Cuban refugee relief project. In view of these joint efforts a report was prepared jointly by Dr. Danhof and Rev. Baarman, secretary of the home mission board, to be presented at the joint hearing of the committee appointed by Congress. In this report the support of our resettlement committee was promised to assist in locating new homes and employment for a number of Cuban families and individuals who fled from Cuba and the Communist tyranny of their homeland. Other significant details of this project will also be found in the report of the board of home missions and the report of the Christian Reformed world-relief committee.

We should like to call the attention of our congregations to the great challenge that faces us in this area of Cuban refugee work. Many of these refugees desire to be settled in other parts of our country. Several communities already accepted numbers of these refugees. In Boston alone, the Episcopal Church has found homes and employment to care for 600 refugees. In co-operation with the home mission board and the world-relief committee our committee will furnish the required affidavits of support in areas where our own congregations are located and where individual congregations are willing to assume sponsorship.

It is hoped that when our synod convenes more complete details of this Cuban refugee relief project can be furnished. We cherish the hope that at that time a working program will be in operation.

As always, the urgent need is for promises by a large number of our churches to serve as local sponsors. We are deeply grateful to all of our congregations who have upon request volunteered to serve, but the Cuban refugee project will require many more to whom we can turn for assistance to extend the hand of mercy to a large number of people who have lost their possessions and their homeland. The work undertaken by our home mission board among Cuban refugees in Miami has been successful, but it is imperative to resettle as many as possible in other areas. In this connection we should also recognize the fact that our government is

appealing to voluntary agencies to assist in this work of mercy to the helpless and homeless, and we as a denomination should feel grateful that we are one of the voluntary agencies requested to do what we can.

Recommendation:

Your committee recommends that synod again continue the mandate of our committee as found in the Acts of Synod, 1960, page 30.

Humbly Submitted,

Dr. Lewis B. Smedes, *Chairman*
Dr. R. J. Danhof, *Corr. Secr.*
Rev. W. Haverkamp
Mr. Henry Velzen, Sr.
Dr. W. De Young
Prof. Howard Rienstra

SUPPLEMENT NO. 35
(Article 67)

REPORT OF THE COMMITTEE TO GIVE COUNSEL TO CLASSIS CALIFORNIA AND THE LOS ANGELES CONSISTORY

ESTEEMED BRETHREN:

I. BACKGROUND

The Synod of 1961 received two documents dealing with the so-called Los Angeles case:

A. A report of the committee, appointed by the Synod of 1960, designated as "Classis California and Los Angeles consistory (in loco) committee." (Acts 1960, Art. 121, p. 68)

B. An "Appeal of the Los Angeles Consistory Contra the Decisions of Synod 1960 Re the W.I. Buiten Case and Contra the Actions of the Synodical Committee." (Appended to this Appeal were Four Protests which the Consistory had lodged with the Classis California, held on Oct. 11, 12, 13, 1960, at Chino.)

The first document did not present the Synod of 1961 with any definite recommendations, but closed with the following advice of that committee:

"In the light of our findings and observations we urge synod to take appropriate steps to remedy the L.A. situation. We cannot but feel that synod should consider these questions:

"1. Whether or not the Consistory of the L.A. Church has through its attitude and actions made itself subject to deposition.

"2. Whether or not the pastor and president (of the L.A. Consistory) has through his attitude, influence, and actions made himself subject to removal from the official position which he occupies in the congregation.

"Synod will have to consider the question of the minister's relationship to this particular congregation, and his relationship to the church as a whole, and then decide whether severance from this congregation or suspension and deposition from the ministry would be the proper action synod would advise classis to pursue."

The following is the substance of the Appeal of the L.A. Consistory:

"1. That the Synod of 1961 declare that the decisions of the Synod of 1960 were illegal and improper.

"2. That the synod disown the synodical committee's report .... and further rebuke the synodical committee for the highly irresponsible manner in which it ... seeks to remove a consistory and pastor from office.

"3. That the synod return the case to Classis California .... and advise classis to resume adjudication of this case."

The Synod of 1961 did not sustain the Appeal of the L.A. Consistory. Neither did it follow the advice of its own advisory committee on this case, which reads as follows: "Synod declare that the Synod of 1960 took unwarranted action in sustaining the protestant and in ordering the consistory to lift censure summarily." That synod, however, adopted the following motion: "Even though the report of the study committee shows that the L.A. consistory and its pastor were remiss in some important respects, synod decides not at present to take steps leading to suspension or deposition of the L.A. consistory and to the dismissal, suspension, or deposition of the pastor of the L.A. congregation, in the hope that the con-

sistory and the pastor will profit by the experience and improve in its service for the well-being of the L.A. Church."

After this motion was passed, synod adopted the final recommendations of its advisory committee, namely:

"1. That synod appoint the president and vice president of the Synod of 1961 as a committee *in loco* to give counsel to Classis California and the Los Angeles Consistory in any unresolved problems in this situation. (See Art. 133)

"2. That Classis California be advised to give necessary admonition and counsel to the pastor and consistory of the L.A. congregation, in fraternal concern and Christian love, so that our church may be assured that this congregation, too, is distinctively Reformed also in practice. This admonition and counsel shall initially be rendered in co-operation with the president and vice president of the Synod of 1961 and subsequently, if necessary, through the regular channels of the classical church visitors.

"3. That the synod declare the foregoing decisions to be its answer to the Appeal of the Los Angeles consistory and the advice of its *in loco* study committee.

"4. That synod thank the synodical study committee for its labors and that this committee be discharged.

"5. Synod hereby expresses appreciation to the advisory committee on appeals, No. 1, for their work." (Acts of Synod, 1961, Art. 116, K. page 94)

II. OUR MANDATE

Your committee received a twofold mandate:

A. In loco to give counsel to Classis California and the Los Angeles consistory in any unresolved problems in this situation.

B. To co-operate with Classis California in carrying out the advice which synod gave that classis, namely, "to give the necessary admonition and counsel to the pastor and consistory of the Los Angeles congregation, in fraternal concern and Christian love, so that our church may be assured that this congregation too is distinctively Reformed also in practice."

III. THE FIRST PART OF OUR MANDATE

A. Our meeting with the Los Angeles consistory.

Pursuant to the first part of our mandate, namely, "*in loco* to give counsel to Classis California and the Los Angeles consistory in any unresolved problems in the situation," your committee first met with the L.A. consistory on Monday evening, Sept. 18, 1961. The brethren received us cordially, and showed themselves to be very co-operative.

The consistory presented to the committee various problems which it considered to be unresolved between itself and Classis California. In the course of the discussion of these problems, and as a result of this discussion, some of the things which the consistory presented were dropped. The following matters, however, were maintained as unresolved problems; and, after a lengthy and thorough discussion, the consistory concurred in the advice of the committee that the following may serve as a solution of these unresolved problems:

1. The first unresolved problem which the consistory presented was expressed in these words: "Classis did not render a verdict in our case *Re* Mr. Buiten." In elucidating this statement, the remark was made that classis did not render a verdict in regard to the two primary charges, which Mr. Wm. I. Buiten brought against the pastor and the consistory, namely:

"(1) I am charging Dr. Daane with deliberate, gross neglect of his pastoral duties as outlined in the Church Order and the Form for Ordination, and as dictated by tradition and common sense.

"(2) I further charge the consistory with neglect of spiritual work, mismanagement of church affairs, failure to exercise proper discipline, and the lack of Christian conviction in dealing with a degenerating church situation." (Cf. p. 10 of Enclosure 2 of Mr. Buiten).*

*Note: In this same enclosure Mr. Buiten states: "I see a church ... whose spiritual foundations are crumbling; a church which is most certainly travelling the road to hollow, lifeless modernism."

In reply to this complaint of the consistory, your committee stated that it would report to Classis California:

a. That we can understand that the L.A. consistory felt very keenly grieved about the above-mentioned charges. Moreover, in view of the decisions taken by the Synod of 1961, the consistory could rest assured that no church body maintains or upholds these grave charges.

b. That classis be pointed to the fact that it, too, has not based its decisions *Re* the Los Angeles case on a consideration of these primary charges, but rather, decided that censure should be lifted on the basis of other considerations (some of which were alleged to be evidences in support of these charges); and subsequently chided the consistory for insubordination when it failed to lift the censure which classis demanded.

c. That the consistory be pointed to the fact that it had been remiss, because it had not at all times formally protested the failure of classis to refer to these primary charges.

The consistory hereupon adopted a motion to the effect that it concurs with the statements of the committee, and that it agrees that its judgment of the situation resolves the unresolved problem mentioned in the first point.

2. The second unresolved problem presented by the consistory was put in these words: "Grounds on which discipline was imposed have never been evaluated."

Also this second point the committee discussed at length with the consistory; and, as a result of this discussion, the consistory adopted the following motion: "The Los Angeles consistory hereby declares that the statements made by the committee of synod and to which it agreed in Point I, by implication also take care of this unresolved problem."

3. In regard to the four protests which the consistory had lodged with Classis California on Oct. 11, 12, 13, 1960, at Chino, and which had been tabled thus far, the consistory stated that "after the discussions which were held with the committee of synod, and the report which that committee will present to classis, the consistory does not feel the need of Classis California considering these documents any longer."

B. Our meeting with Classis California.

On Sept. 20, 1961 your committee met with Classis California and presented this body with the following document:

To Classis California,
convened on Sept. 20, 1961
at Artesia, California.

ESTEEMED BRETHREN:

The Synod of 1961 appointed its president and vice president as "a committee *in loco* to give counsel to Classis California and the Los Angeles consistory in any

unresolved problems in the situation" wherein the above bodies find themselves at the present moment.

Pursuant to this mandate, the above mentioned committee met with the Los Angeles consistory on Monday evening, Sept. 18, 1961.

The consistory presented to the committee various problems which it considered to be unresolved between itself and the Classis California. In the course of the discussion of these problems, and as a result of this discussion, some of the things which the consistory presented were dropped. The following matters, however, were maintained as unresolved problems; and, after a lengthy and thorough discussion, the consistory concurred in the advice of the committee that the following may serve as a solution of these unresolved problems:

1. The first unresolved problem which the consistory presented was expressed in these words: "Classis did not render a verdict in our case *Re* Mr. Buiten." In elucidating this statement, the remark was made that classis did not render a verdict in regard to the two primary charges which Mr. Wm. I. Buiten brought against the pastor and the consistory, namely:

"(1) I am charging Dr. Daane with deliberate, gross neglect of pastoral duties as outlined in the Church Order and Form of Ordination, and as dictated by tradition and common sense.

"(2) I further charge the consistory with neglect of spiritual work, mismanagement of church affairs, failure to exercise proper discipline, and the lack of Christian conviction in dealing with a degenerating church situation." (Cf. p. 10 of Enclosure 2 of Mr. Buiten)*

*Note: In this same enclosure Mr. Buiten states: "I see a church . . . whose spiritual foundations are crumbling; a church which is most certainly travelling the road to hollow, lifeless modernism."

In reply to this complaint of the consistory, the committee of synod stated that it would report to this classis:

A. That we can understand that the Los Angeles consistory felt very keenly grieved about the above-mentioned charges. However, in view of the decisions taken by the Synod of 1961, the consistory could rest assured that no church maintains or upholds these grave charges.

B. That classis be pointed to the fact that it, too, has not based its decision *Re* the Los Angeles case on a consideration of these primary charges; but rather, decided that censure should be lifted on the basis of other considerations (some of which were alleged to be evidences in support of these charges); and subsequently chided the consistory for insubordination when it failed to lift the censure which classis demanded.

C. That the consistory be pointed to the fact that it had been remiss, because it had not at all times formally protested the failure of classis to refer to these primary charges.

The consistory hereupon adopted a motion to the effect that it concurs with the statement of the committee, and that it agrees that its judgment of the situation resolves the unresolved problem mentioned in this first point.

II. The second unresolved problem presented by the consistory was put in these words: "Grounds on which discipline was imposed have never been evaluated."

Also this second point the committee discussed at length with the consistory; and, as a result of this discussion, the consistory adopted the following motion: "The Los Angeles consistory hereby declares that the statements, made by the committee of synod, and to which it agreed in Point I, by implication also take care of this unresolved problem."

Furthermore, the committee, appointed by the Synod of 1961, wishes to report to this classis that in regard to the four protests which the consistory lodged with the classis, held on Oct. 11, 12, 13, 1960, at Chino, and which have been tabled thus far, the consistory now states that "after the discussions which were held with the committee of synod, and the report which that committee will present to this classis, the consistory does not feel the need of classis considering these documents any longer."

In conclusion, this committee wishes to call the attention of classis to the final recommendations adopted by the Synod of 1961, and found on p. 94 of the Acts of said synod (Art. 116, K); and hereby declares that it is ready to comply with its mandate at this time.

Hereupon your committee recommended to Classis California:

1. That classis accept the statements of the committee of synod, which were given to the consistory of Los Angeles in reply to their complaints, and thereby agree that the adoption of them also resolves the unresolved problems between itself and the consistory of Los Angeles.

2. That classis carry out the recommendation of the Synod of 1961, and give the necessary admonition and counsel to the Los Angeles consistory, in consultation with the synodical committee.

IV. THE ACTIONS OF CLASSIS CALIFORNIA

Classis received the report of your committee, and decided to appoint a committee to consider the report of the synodical committee in consultation with that committee, and to supply classis with specific recommendations. The Revs. E. Tanis and H. Radius and Elder D. Stout were appointed to serve on this committee.

At a later hour the above-mentioned committee presented the following recommendations, which were adopted by the classis:

"A. That classis concur in the work done by the committee (of synod) and expresses that it is satisfied with the decisions taken by the Los Angeles consistory as a result of its work.

"B. That classis appoint a committee to carry out Art. 116, K. (Acts of 1961), to counsel and admonish the consistory of Los Angeles, in conjunction with the synodically appointed committee.

"C. That, since this report of the synodical committee was not before the consistories, it be placed in the minutes of classis in toto." (Minutes of Classis, Art. 18)*

*) *Note:* Dr. W. H. Rutgers asks that his negative vote be recorded on the decision taken in Art. 18, A, above, and reserves the right to appeal to synod. The following is Dr. Rutgers' statement of protest: "I protest this action of classis for this reason: the statement of charges vs. Dr. Daane and the Los Angeles consistory is quoted from a document which was never officially accepted by classis. When just made by Mr. Buiten he was told by classis that his protest was unacceptable. He was advised by classis to rewrite his protest. With this advice Mr. Buiten complied. *De facto* the document from which the charges are quoted does not officially exist." (was signed) W. Rutgers.

Classis appointed Revs. J. Putt and H. Radius and Elder G. Te Velde to serve on the above-mentioned committee.

Re the Four Protests of Los Angeles consistory, classis adopts the following motion: "Classis takes cognizance of the statement of the Los Angeles consistory that its four protests, which were tabled at the February 1961 meeting of classis, not be considered any longer." (Minutes, Sept. 20, 1961, Art. 19)

V. THE SECOND PART OF OUR MANDATE

Pursuant to the mandate, given by the Synod of 1961 to Classis California, reading as follows:

"2. That Classis California be advised to give the necessary admonition and counsel to the pastor(*) and consistory of the Los Angeles congregation, in fraternal concern and Christian love, so that our church may be assured that this congregation, too, is distinctively Reformed also in practice. This admonition and counsel shall initially be rendered in co-operation with the president and vice president of the Synod of 1961 and consequently, if necessary, through the regular channels of classical church visitors."

*) *Note:* Since the pastor was no longer residing in Los Angeles, it was impossible for us to carry out this part of our mandate. A committee of said classis (Revs. James Putt and Henry Radius and Elder George Te Velde), together with your committee, met with the consistory of the Los Angeles congregation on Thursday evening, Sept. 21, 1961.

The combined committee presented the consistory with the following items of admonition and counsel, and stated that it trusted that these would be received by the consistory in the spirit in which they were presented:

A. We advise that, if in the future there arises a serious difference between the classis and the consistory, and the consistory is not satisfied with the decision of classis, the consistory will avail itself of the right and duty to protest such a decision at once.

B. We advise the consistory that it abide by the decisions of major ecclesiastical assemblies, even though it may have to do so under protest.

C. We urge the consistory to exercise Christian discipline faithfully, so that no occasion for mistrust in regard to this matter may be given.

D. We counsel the consistory that, in view of the fact that in the past there has been some doubt about its faithfulness in regard to family visiting, it will carry on this work diligently and regularly.

E. We counsel the consistory, in accordance with Art. 21 of the Church Order, to do its utmost to promote the cause of Christian education; and, if at all possible of realization, to stimulate the establishment of a Christian day school.

F. We admonish the consistory, in view of some things which have occurred in the past, to exercise more diligence and discretion in regard to the managing of affairs of the congregation, so that no occasion for well-founded dissatisfaction may be given to the members of the congregation. As evidence for the need of this admonition we would refer the consistory to Art. 40, C, 6, of the Minutes of Classis California, held on Sept. 16, 1959, at Arcadia.

G. We counsel the consistory to deal more gently and patiently with persons who come to it with complaints and charges. For example, instead of summoning such individuals to appear before the whole consistory, it would ordinarily be better to work with them by way of visiting committee.

Your committee is happy to report to this synod that all these items of counsel and admonition, after they were thoroughly discussed *seriatim* in a brotherly spirit, were graciously received by the consistory, and in each case were adopted by that body in the form of a motion. This reaction of the consistory completely satisfied us and the committee of classis.

Furthermore, the combined committee questioned the consistory about the rider which was attached to the membership papers of Mr. W. I. Buiten. The consistory answered that it recognizes the impropriety of attaching this particular rider in which, after censure has been lifted, statements were made referring to the original charges against him. After the consistory stated this, however, the

above-mentioned committee agreed with it that a proper rider would have been in order.

In conclusion, the combined committee called the attention of the consistory to the fact that catechetical instruction is of paramount importance in the life of a Reformed church; and that particularly in an area without a Christian school, a church should seriously consider beginning such catechetical instruction at an early age. Moreover, the committee stated that it wished to underscore the evangelistic duty of the church of Christ.

In response to this, the consistory informed us, that in the past it had recognized the need of instructing at an early age, and that for the past several years it had introduced a definite program to fill this need. The combined committee was pleased to receive this information.

At the close of this meeting with the consistory, the president of the Synod of 1961 made the following remarks: "We are gratified with the co-operation and the response of the consistory. This spirit confirms us in our conviction that you have learned from the past experience you have passed through. We wish you the Lord's abundant blessings upon your future labors. We hope and pray that our God may give you much wisdom in dealing with the concrete problems that may present themselves. We would advise the consistory to address itself to the task of making a nomination to fill the ministerial vacancy in this congregation. May the Lord send you the man who will fit into the situation in which this church finds itself. "Forgetting those things which are behind, and reaching forth unto those things which are before," may "press toward the mark for the prize of the high calling of God in Christ Jesus."

Finally, at the request of the consistory, the committee of synod drew up the following statement which could be read to the congregation on the Lord's day following the next Sunday:

"The committee, appointed by the Synod of 1961, to deal with the so-called Los Angeles' case, wishes to announce to the congregation that it has carried out its mandate given to it by that body. It is very happy to report that a solution of this case has been found which it believes is satisfactory to all the parties concerned. May the Lord add His indispensable blessing to the work that has been accomplished, and enable the Los Angeles consistory and congregation to go forward in faith, in dependence upon His grace and the leading of His Spirit."

VI. The Action of Classis California Held on February 28, 1962.

The stated clerk of Classis California, Rev. Peter Brouwer, reported to your committee that classis in its February meeting did not receive a report of its own committee regarding the manner in which it carried out the mandate of the Synod of 1961 (Cf. Acts, 1961, Art. 116, K, p. 94). The stated clerk, however, did offer the following personal opinion: "If I may draw a conclusion from classis' lack of discussion and action on this matter, it is that classis considers the matter to be satisfactorily settled. However, this is just my own opinion of the mind of classis, and no decision has been made *Re* this."

However, the committee of classis did render a report to that body. But it was a report which dealt solely with the question of Dr. James Daane's two year leave of absence. Your committee does not deem it necessary to report on this matter, since it concerns Classis California only, and was not a part of our mandate.

VII. Recommendations

A. That synod approve of the work done by the committee appointed by the Synod of 1961 *Re* the Los Angeles' case.

B. That synod take cognizance of the fact that the unresolved problems between the Los Angeles consistory and Classis California have, a far as can be ascertained, been brought to a solution satisfactory to both parties.

C. That synod declare that in its judgment the Los Angeles' case is hereby settled; and furthermore, that synod express that it has received the assurance that this congregation, too, strives to be distinctively reformed also in its practice.

Respectfully submitted,

W. Haverkamp, *President*

A Persenaire, *Reporter*

P.S. We would request that the reporter be given the privilege of elucidating the matter before the advisory committee and synod.

SUPPLEMENT NO. 35-A
(Article 83)

DR. DAANE'S REQUEST RE REPORT OF COMMITTEE LOS ANGELES CONSISTORY AND CLASSIS CALIFORNIA

May 19, 1962

Synod of the Christian Reformed Church
Convened in Grand Rapids, Michigan
June 13, 1962
Dr. R. J. Danhof, Stated Clerk

Dear Brethren:

The "Los Angeles case" was resolved within the Los Angeles consistory and within Classis California on the basis of the 1961 synodical committee's declaration that "the consistory could rest assured that no church body maintains or upholds these grave charges (those brought against myself and the Los Angeles consistory by protestant W. I. Buiten) (quotation from document of synodical committee to consistory and to classis)."

This declaration of the synodical committee is factually true. Neither Classis California nor synod has by any official action maintained or upheld these charges. For the sake of my ministry I, therefore, humbly request the Synod of 1962 to express its concurrence with the declaration of their committee by adopting the following statement and publishing it in our church papers:

The Synod of 1962 concurs with the position of its committee appointed by the Synod of 1961 "that no church body maintains or upholds these grave charges," namely, those made by Mr. W. I. Buiten against the former pastor of the Los Angeles church, Dr. James Daane.

In view of the unfortunate and prejudicial publicity this case has obtained throughout the denomination, it would seem only right and fair that the official statement which resolved this case in the Los Angeles Church and in Classis California should be officially published for the denomination's information. This would also do much to remove such hindrances and obstacles as now adhere to an exercise of my ministry in our churches.

I wish you God's blessing on all your deliberations and decisions.

Yours in Christ,
James Daane

SUPPLEMENT NO. 36
(Articles 97, 139, 147)

REPORT OF STANDING ADVISORY BUDGET COMMITTEE

Denominational Quotas and Causes as Recommended by Special Advisory Budget Committee

I. DENOMINATIONAL CAUSES

A. *Denominational Quotas*

	PER FAMILY QUOTA				
	1960	1961	1962	Requested for 1963	Recommended for 1963
1. Back-to-God Hour	$ 7.25	$ 7.75	$ 7.75	$ 8.50	$ 8.25
2. Calvin College and Seminary	15.00	15.00	17.00	17.00	17.00
3. Canadian Immigration Fund	NONE	.20	.10	.10	.10
4. Fund for Needy Churches	5.25	5.25	5.00	5.00	5.00
5. Home Missions	15.67	17.20	19.00	20.11	18.40
6. Indian and Foreign Missions	16.50	17.25	17.50	21.00	20.00
7. Ministers' Pension and Relief Administration	6.50	6.50	6.50	6.50	6.65
8. Synodical Expense Fund	1.00	1.25	1.50	1.50	1.50
9. Ecumenical Synod Expense		.20	.20	.20	.20
Quota per family	$67.17	$70.60	$74.55	$79.91	$77.10

See individual committee reports and comments attached to financial reports and audits.

B. *Denominational Causes Recommended for One or More Offerings*

1. Back-to-God Radio Program
2. Centennial Seminary Building Thank-offering
3. Christian Reformed Board of Foreign Missions (For above quota needs)
4. Christian Reformed Board of Home Missions (For above quota needs)
5. Korean Relief administered by Grand Rapids Deacon's Conference
6. Soldiers' Fund sponsored by Home Missions Board
7. Sponsorship of Foreign Students preparing for the gospel ministry and enrolled at Calvin College or Calvin Seminary
8. Synodical Tract Committee (also known as Back to God Tract Committee)
9. Chaplaincy Committee Fund

C. *Denominational Causes Recommended for Support*

1. Christian Reformed Resettlement Service Committee (if requested)
2. Christian Seamen's and Immigrants' Home

D. *Denominational Related Youth Causes*

1. Young Calvinist Federation of North America
2. Young Calvinist Servicemen's Fund
3. Calvinist Cadet Corps

II. CAUSES RECOMMENDED FOR FINANCIAL SUPPORT

A. *Benevolent Causes*

1. Bethany Christian Home
2. Bethesda Hospital (formerly Bethesda Sanatorium)
3. Christian School Employees' Relief Fund
4. Elim Christian Training School
5. Goffle Hill Christian Sanatorium
6. Pine Rest Christian Association (includes also Children's Retreat)

B. *Educational Causes*

1. Dordt College
2. National Union of Christian Schools (General Fund)
3. Reformed Bible Institute
4. Trinity College
5. Westminster Seminary

C. *Evangelistic Causes*

Faith, Prayer and Tract League

D. *Miscellaneous Causes*

1. American Bible Society (U.S. churches only)
2. Canadian Bible Society (formerly British and Foreign Bible Society) (Canadian churches only)
3. Lord's Day Alliance in U.S. (U.S. churches only)
4. Lord's Day Alliance in Canada (Canadian churches only)
5. World Home Bible League
6. The Gideons (for Bible distribution only)
7. American Calvinistic Fellowship (formerly Calvinistic Action)
8. National Christian Association
9. Financially weak member churches of Reformed Ecumenical Synod

CHRISTIAN REFORMED BOARD OF FOREIGN MISSIONS

1963

Foreign Mission Budget

Computation of Allowable Quota

	Spent 1961	Rec. Budget 1961	Rec. Budget 1962	Rec. Budget 1963	1963 Budget as Adjusted by Stand. Adv. Budget Committee
Grand Total	$1,524,000	$1,800,000	$1,826,000	$1,859,000	$1,859,000
Deduct — % of difference between Budget and Actual as averaged out over a period of years — 14%					259,000
Realistic 1963 Expenditures					1,600,000
Less — Salary Support					
Actual	369,000				
Expected		420,000	420,000	420,000	400,000
	$1,155,000	$1,380,000	$1,406,000	$1,439,000	$1,200,000
Less — Quota Receipts:					
Actual	750,000*				
Expected		907,000	945,000	1,162,000	900,000*
	405,000	473,000	451,000	277,000	300,000
Less — Special Gifts					
Actual	307,000				
Expected		200,000	200,000	200,000	300,000**
Deficit	$ 98,000	$ 273,000	$ 251,000	$ 77,000	$ —0—
Actual	$17.25		$17.50		
Quota Recommended					$19.00

*1961 Quota receipts at 17.25 per family fall *below* expectations.

1962 Quota receipts at $17.50 per family are showing marked improvement.

1963 Quota receipts at a recommended $19 per family should, in light of 1962 improvement and 1963 increase of $1.50 per family, come up to $900,000 herein anticipated.

**Special Gifts anticipated for 1963 are herein figured to equal year 1961.

Quota Recommendation:

We recommend based on the attached computations, and on the basis of the budget as submitted, a quota of $19 plus $1 (to begin building up the board's cash balance) or $20.

Should synod eliminate the Rehoboth hospital and the board's Mexican set-up (to be transferred to home missions board), we recommend a quota of $19.50.

Christian Reformed Board of Foreign Missions

Recommendations:

Promotional expenditures by the foreign mission board for 1961 amounted to $15,325, classified as follows:

Literature	$ 6,857.00
Audio visual	4,736.00
Mission tours	3,732.00
	$15,325.00

The 1963 budget of the foreign mission board requests an expenditure of $27,000 for above purposes.

We recommend that synod specify a limitation of $17,000, including mission tours, for such promotional activities.

Grounds:

1. We consider this amount wholly adequate for the purpose intended.
2. Other quota causes will thereby be placed on notice that synod expects promotional expenses to be kept within reasonable bounds, and that such expenses are being watched.

Christian Reformed Board for Home Missions

Recommendation:

We recommend a quota of $18.40 for home missions.

Grounds:

1. The home mission quota for 1961 was $17.20. For 1962 the quota was $19. This large increase of $1.80 was given for the specific purpose of enabling the home missions board once for all to catch up with previous synodically-authorized fields for which previous quotas had been appropriated, which quotas were deemed sufficient for the purpose.
2. Past years have abundantly proved that the 10 new mission fields presently applied for cannot be successfully opened in any one year.
3. Accordingly we have incorporated in the budget six new fields at $360,000 plus $24,000 for missionary salaries (half-year average).
4. These new fields at $384,000 plus the requested amount of $511,000, including Jewish missions, brings the total required to $895,000, or $18.40 per family, on the basis of 48,000 families plus.

Christian Home for Boys

We recommend to synod that the Christian Home for Boys be placed on the accredited list and be permitted to appeal to the Michigan

churches only. This is a new agency for delinquent boys with reformed background, and has the wholehearted endorsement of our judges and educators.

National Union of Christian Schools

The balance sheet of the National Union of Christian Schools' educational fund indicates a liquid net worth of $103,000 plus additional inter-organizational assets of $41,500. On the basis of this report we recommend that the educational fund be not included for financial support at this time.

We recommend that funds collected for the National Union of Christian Schools during 1963 be limited to the general fund and the Christian-school employees' relief fund.

Ministers' Pension and Relief Administration

The quota for the ministers' pension and relief administration will remain at $6.50 for the year 1963. However, an additional budget item of 15 cents is being added to cover moving expenses of ministers going into retirement. This amount is being transferred from the synodical fund to the ministers' pension and relief administration, in which fund the committee feels it properly belongs.

Christian Reformed World-wide Relief Committee

The standing advisory budget committee is convinced that the incorporation of another large board, consisting of representatives from each denominational classis, will create an exorbitant expense for the denomination. We suggest that board members be appointed by districts, and that the size of the board be held to 16 members, as suggested by our report.

Request for Accreditation — Europe's Ex-priest Refuge — "De Wartburg"

This request covers support for an organization caring for ex-Roman Catholic priests.

Though sympathetic to the aims and purposes of this organization, we recommend accreditation be denied.

Ground:

This covers a European cause in its entirety, and accordingly, should be, and can be, supported adequately by Europeans, presently in prosperous financial circumstances.

Christian Labor Association of Canada

We recommend that the Christian Labor Association of Canada be again placed on the accredited list, limited to Canadian churches only.

We recommend that their request for general accreditation (to include U.S. churches also) be denied.

Ground:

C.L.A. of Canada, being purely a Canadian organization, has received support of only 33 Canadian churches to the extent of $1,004. There is

no reason why the Canadian churches, if they at all favor their own C.L.A., cannot adequately make up the anticipated 1963 deficit of $3,900.

National Christian Association

In line with the decision of the 1961 Synod to eliminate the National Christian Association from the recommended causes for offerings, we do not advise placing this cause on the recommended list for 1963.

Grounds:

1. The 1961 financial report shows that they have sufficient funds to carry on their small program for another year.
2. This is an interdenominational agency, and since they have received $913.71 out of $1,524.06 from the Christian Reformed Church, we recommend that they also solicit additional funds from other denominations.

The Back-to-God Hour

Recommendation:

We recommend a quota of $7.75, plus 50c extra, with which to liquidate the anticipated amount of mortgages and bank loans still outstanding as of December 31, 1962.

Grounds:

1. It is our considered opinion that $7.75 is a sufficient amount for our denomination to spend on radio broadcasting.
2. To liquidate the loans and mortgages we recommend an additional 50c, and the board should be directed to use the proceeds so received for debt liquidation only.

Committee on Education

I. Should synod approve the recommendation of the committee for a full-time editor as proposed, then the standing advisory budget committee recommends a budgetary appropriation for the committee on education for the fiscal year 1963 in the amount of $16,500 (as itemized) to be paid from the synodical expense fund, with the understanding that the committee on education shall seek a working agreement with the publication committee, and in the expectation that the committee on education shall achieve a self-supporting financial status as soon as possible.

Itemization:

Salary for a full-time editor and remuneration for catechism textbook writers	$12,500
Vacation Bible school staff remunerations	2,800
Committee expenses	1,200
Total	$16,500

II. The standing advisory budget committee of synod endorses the request of the committee on education for a special supplementary budgetary appropriation in the amount of $3,500 for the remainder of the current fiscal year (for the salary of a full-time editor from September 1, 1962, moving expenses, committee expenditures, etc.) out of the synodical expense fund.

Christian Seamen's and Immigrants' Home

We refer synod to *Agenda* Report. No. 15, page 137.

The committee recommends that at the time of concluding the work of the Christian Seamen's and Immigrants' Home, synod instruct Classis Hudson to take charge of all property liquidation. We also recommend that Classis Hudson be instructed to set aside out of the proceeds sufficient monies to pay to Mr. C. Fisher, retired because of age after 25 years of custodial service, a $1,200 pension for the rest of his life, and to turn over to the synodical committee for proper disposition such funds as may be left after all obligations have been met.

Ground:

Classis Hudson has always had charge of the work of the Seamen's and Immigrants' Home, and is therefore also qualified to take charge of the property liquidation.

Korean Relief

This fund, now included with the Christian Reformed world-wide relief committee, will be presented to synod for further disposition. Our committee recommends that financial action on this fund await synod's final decision.

Seminary Building Deficit

In response to the letter of the synodical committee, in which they inform the board of trustees that they do not approve of the action taken by the board at its February, 1962, meeting, and that they are not proposing the addition of $1 per family to the synodical expense quota to liquidate this indebtedness, the advisory committee recommended:

1. That the board of trustees respectfully request synod to face this problem of the seminary building fund deficit, and devise means to remove this debt of approximately $50,000.

Grounds:

a. This deficit has been outstanding for more than two years. It is time to propose a specific solution.

b. The responsibility for financing the cost of a new home for the seminary was assumed by synod when it designated this building as the denominational Centennial Memorial project.

2. That the secretary of the board of trustees inform the synodical committee that the board of trustees views this deficit as an obligation of all the churches. The denomination in its synodical session should decide how this problem is to be solved.

3. That the secretary of the board of trustees inform the standing synodical budget committee of our denomination with regard to the seminary building fund deficit, and of the board of trustees' request to the synod with reference to it.

This was adopted.

Recommendation:

That synod do not accede to the request of the board of trustees to add $1 to the synodical expense fund to cover the $50,000 seminary building fund deficit.

Grounds:

1. To compel all the churches to make up this deficit would be grossly unfair to those churches which have already performed their share of meeting the original deficit.

2. Responses to previous appeals are still coming in.

3. Another appeal should be sent out, either by the Calvin College and Seminary board, or the synodical committee, to those many churches (over 200) who have not as yet responded.

SUPPLEMENT NO. 36-A

(Articles 139, 145)

REDUCING SYNODICAL TRAVEL EXPENSES AND OF COMMITTEES AND BOARDS APPOINTED BY SYNOD

The Synod of 1960 mandated the standing advisory budget committee "to study ways and means of reducing synodical travel expenses" (*Acts of Synod,* 1960, p. 95). In compliance with this mandate your committee presented to the Synod of 1961 a report on ways and means of effectively reducing synodical expenses (See Supplement No. 47, *Acts of Synod,* 1961, pp. 512, 513). Your committee presented seven recommendations to the Synod of 1961, but the advisory committee of the Synod of 1961 did not feel "qualified to commit itself on the merits of reducing the number of delegates as mentioned in the standing advisory budget committee's recommendation No. 1." (See page 110, *Acts* of 1961) However, the advisory committee of the Synod of 1961 was favorably disposed to the remaining recommendations of the standing advisory budget committee. (See page 111, *Acts* of 1961)

The Synod of 1961, however, did not take final action on the recommendations of the advisory committee of the Synod of 1961, but decided "The above matters are again referred to the standing advisory budget committee with the additional mandate to include in their study also all other committees and boards who travel in behalf of the church, and to report to the Synod of 1962" (*Acts of Synod,* 1961, page 111).

A. *Reduction of Expenses by Delegates to Synod.*

B. *Recommendation:*

That the Synod of 1962 approve the recommendations listed on page 111 of the Acts of 1961.

Ground: Application of these recommendations will effect a considerable saving in travel expenses incurred by delegates to synod.

To comply with the additional mandate given to your committee by the Synod of 1961 regarding expenses incurred by "committees and boards who travel in behalf of the church," we present the following matters:

I. BOARDS APPOINTED BY SYNOD

Your committee sent a questionnaire to the following boards, board of trustees of Calvin College and Seminary, board of foreign missions, board of home missions, and the board or committee of the Back-to-God Hour, to furnish information on the following items covering the year 1961:

1. *Number of board members*

Back-to-God Hour — 13 members
Board of Trustees of Calvin College and Seminary — 40 members
Board of Foreign Missions — 36 members
Board of Home Missions — 42 members

2. *Number of board meetings per year*
   Back-to-God Hour — 3 usually
   Board of Trustees of Calvin College and Seminary — 2
   Board of Foreign Missions — 1
   Board of Home Missions — 1
3. *Number of executive board members*
   Back-to-God Hour — none
   Board of Trustees of Calvin College and Seminary — 12
   Board of Foreign Missions — 17
   Board of Home Missions — 21
4. *Number of executive meetings*
   Back-to-God Hour — none
   Board of Trustees of Calvin College and Seminary — 10
   Board of Foreign Missions — 10
   Board of Home Missions — 12
5. *All expenses, including travel, food, lodging of full board meetings*
   Back-to-God Hour — $2,445.38
   Board of Trustees of Calvin College and Seminary — $8,282.92
   Board of Foreign Missions — $3,813.46
   Board of Home Missions — $3,002.67
6. *All expenses, including travel, food, lodging of executive meetings*
   Back-to-God Hour — none
   Board of Trustees of Calvin College and Seminary — $740.69
   Board of Foreign Missions — $1,957.75
   Board of Home Missions — $3,035.51

The net cost of the four above mentioned boards and their executive meetings is $23,278.38.

A. *Observations.* We call the attention of synod to the rapid increase in the number of classes from 20 in 1951 to 31 in 1961. The synod now has before it an overture of Classis California to form two classes, and we can anticipate that other classes will be added in the near future. Under the present arrangement this will mean a constant increase in the number of delegates to synod and also an increase in boards based on classical representation. In less than 10 years we have added 10 classes, and this has meant in a 10-year period an additional 40 delegates to our synod, and also 10 additional members on such boards as Calvin College and Seminary, and the two boards of foreign and home missions.

The membership of the Back-to-God Hour committee has remained more or less stationary because membership of this board is rather from a district than direct representation of each classis. Also the board of trustees has elected by synod all of its members-at-large not on the basis of classis representation, but on the basis of district representation. To our knowledge no complaint has been made against this district representation of the Back-to-God committee and the appointment of the members-at-large of the board of trustees.

The synod of 1962 has before it an overture to reduce the number of delegates to synod. (See Overture No. 6) and an overture to reduce the membership of the boards (See Overture No. 7).

B. *Recommendations:*

1. Synod will have to judge the merits of Overture No. 6, and if adopted will reduce considerably the expenses of synod.

2. The most effective manner to reduce the expenses incurred by our present large boards is to inaugurate district representation instead of classis representation. In our opinion we believe the effective operation of the boards will not be curtailed.

3. Synod adopt the following district representation for the four above mentioned boards

a. *Atlantic district* to comprise Classes Hudson, Hackensack, and Lake Erie. (Eventually also Classis Florida.)

b. *Eastern Canada* district to comprise Classes Eastern Ontario, Toronto, Hamilton, and Chatham.

c. *Michigan district* to comprise Classes Holland, Zeeland, Muskegon, Cadillac, and Kalamazoo.

d. *Grand Rapids district* to comprise Classes Grand Rapids East, Grand Rapids South, Grand Rapids West, and Grandville.

e. *Chicago district* to comprise Classes Chicago North, Chicago South, and Wisconsin.

f. *Midwestern district* to comprise Classes Minnesota South, Minnesota North, Sioux Center, Orange City, Northcentral Iowa, and Pella.

g. *Western Canada district* to comprise Classes Alberta South, Alberta North, and British Columbia.

h. *Pacific district* to comprise Classes California, Rocky Mountain, and Pacific. (And the second Classis of California if approved by Synod.)

4. That each classis within a given district submit to synod three nominees, two ministers and one lay-member, and that synod chose three members for each district from the list of nominees for each district, two ministers and one lay-member.

5. Three members appointed by synod for each district will give 24 members for each board, and in our opinion 24 members is large enough for efficiency and large enough to select a competent executive committee, if required.

6. That the three members elected to represent a given district be responsible to furnish complete information to the classes within their district of the proceedings of the board and its executive committee.

7. That the district representation be applied where it is now not the case.

II. COMMITTEES APPOINTED BY SYNOD

A. The membership of other standing committees and study committees appointed by synod are comparatively small in number. We have listed the following committees and the number of its members:

1. Ecumenicity and Interchurch Correspondence — 4 members and 2 appointed additional until Reformed Synod convenes.

2. Canadian Immigration Committee — 9 members
3. Special Advisory Budget Committee — 4 members
4. Resettlement Service Committee — 6 members
5. Church Help Fund, Inc. — 5 members
6. Sunday School Committee — 7 members
7. Back-to-God Tract Committee — 11 members
8. Chaplain Committee — 7 members
9. Ministers' Pension and Relief Adm. Committee — 6 members
10. Committee on Education — 9 members
11. Publication Committee — 9 members
12. Fund for Needy Churches — 5 members
13. Church Order Revision — 7 members

Other study committees function only for a brief period.

The above mentioned committees (standing committees) are composed of small numbers in membership and have been able to do very efficient work. Study committees are appointed to serve for a limited period of time.

Expense tabulations of 13 standing and study committees during 1961 totalled $7,911.54.

B. *Recommendation:* That the personnel of study committees and standing committees be in close proximity of each other, and that the size of such committees be carefully considered for effective operation. This will also curtail unnecessary expenditures.

Humbly submitted,

Standing Advisory Budget Committee,

W. H. Boer, F. Dieleman, G. Kamp, and G. Wieland.

SUPPLEMENT NO. 37
(Articles 139, 147)

CAMPUS SALE COMMITTEE

ESTEEMED BRETHREN:

The Calvin campus sale committee which Synod of 1959 appointed to "function with the board of trustees in the stipulation and negotiation of terms for the sale of campus" wishes to report that we are continuing to meet from time to time in order to seek out a prospective buyer and terminate the mandate of Synod of 1959 to "arrange and conclude a sale." (Supplementary Report No. 28-A, II D. 5, p. 331, *Acts of Synod,* 1959.)

The present campus sale committee consists of Edward Hekman, chairman, president of United Biscuit Co.; Julius Mellema, vice president, National Bank of Detroit; Marvin Muller, president of Muller Realty Co. of Grand Rapids; Jerry De Nooyer, president, De Nooyer Chevrolet of Kalamazoo; Richard Evenhouse, president, Garden City Enterprises, Chicago. (Dr. William Spoelhof, president of Calvin College; Henry De Wit, business manager of Calvin College and Seminary; Sydney Youngsma, development secretary of Calvin College and Seminary have been requested by the committee to attend all meetings of the campus sale committee.)

Since our last report to the Synod of 1961, members of the campus sale committee conferred with several groups who showed interest in the purchase of our present Calvin campus. Among the groups contacted were the Grand Rapids board of education, the Church of the Latter Day Saints, the National Osteopathic Association, and the Bureau of Internal Revenue in Chicago. Two of these organizations are no longer interested in our property. We are continuing our discussions with the remaining parties.

Because there is so much confusion and misinformation about the sale of our present campus, the campus sale committee has prepared the following questions and answers in an effort to clarify the situation.

SALE OF CALVIN CAMPUS

Why did the board of trustees seek authorization to sell the present campus?

Expansion of the present campus to the size required to accommodate future enrollments would be far too costly.

The development of a permanently split and dispersed campus would be academically unsound. It would give rise to administrative and scheduling problems in connection with the use of the library, science facilities, physical education facilities, and all other special-purpose rooms. It would also make class scheduling very difficult.

The administration and the board of trustees are convinced that to serve the best interests of the institution's educational program, all operations of the College and Seminary should be rejoined on the Knollcrest campus as soon as this becomes feasible.

Who has authorization to negotiate for the sale of the present campus?

The Synod of 1959 granted the following request of the board of trustees: "With reference to the sale of the present campus, the board of trustees requests synod to appoint a committee of businessmen who are to function with the board of trustees in the stipulation and negotiation of terms for the sale of the campus. This synodically-appointed committee and the board of trustees are to have full

power to arrange and conclude a sale. The majority of the synodically-approved committee and a majority of the board of trustees must approve the sale."

Did synod place any restrictions on the committee relative to its negotiations for the sale of the campus?

Synod's only restriction is that the committee should "safeguard the financial interests of the church and the educational program of Calvin College and Seminary in transacting this sale."

Has the matter of possible sale to certain "outsiders" been discussed?

This matter has been discussed at considerable length by both the sales committee and by the board of trustees. Although on the surface it might seem proper and practicable to limit negotiations to certain "like-minded" groups, a review of all the facts and principles involved in a limited sales offer policy has led both the board and the committee to conclude that this can not be done.

Has a fixed sales price been established by the committee?

Yes.

How was this price arrived at?

The sales committee established a sales price on the basis of a study of all the factors involved.

As a check on its own analysis, the services of the American Appraisal Company were retained to set a "fair market value" for the Calvin campus. This company, after spending several days reviewing the costs of the individual buildings, studying in detail the present condition of the facilities, and considering the neighborhood and community factors, set a "fair market value" that was identical to that previously established by the committee. The committee's price was not communicated to the American Appraisal Company.

Will the denomination lose money on its investment in the Calvin campus if the sale is negotiated at this price?

No. The sales price is higher than the total investment in the facilities, this despite the fact that some of the buildings have been used for many decades.

Does the college plan to begin construction of "replacement" facilities on the Knollcrest campus before a buyer has been found for the present campus?

No. Replacement of the present campus facilities will not be started until a sale has been negotiated. In the meantime, only those buildings will be constructed at Knollcrest which are needed because of increased total requirements or to satisfy long-standing needs — e.g., for additional classrooms, for certain special-purpose classrooms, for assembly space, and for physical education classes and activities.

Can the college replace the present academic campus facilities at Knollcrest at this price?

Yes, because the sales money will be used to replace only academic space. The dormitory, the commons, and part of the library will be financed from other sources. There are about 160,000 square feet of academic area on the present campus. We should be able to buy 200,000 square feet of academic space on the new campus at the sales price presently stipulated.

For what purpose is a buyer most likely to use the present campus?

In its "Fair Market" report, the American Appraisal Company stated: The investigation indicated that the highest and best use of the property is continued

utilization as a college or similar academic institution, and it is believed that a market exists for the property in this function.

It is very doubtful whether, as long as the present sales price is maintained, a group would be interested in using the property for anything other than educational purpose. The costs involved to convert the property to other uses would probably make the present price unrealistic.

What if the campus is not sold at the present price within the next 10 to 20 years?

This eventually will have to be faced at that time, based on the circumstances prevailing then. However, if the day should come that the campus is marketed at a "discount," synod, through its campus sales committee and the board of trustees, will naturally review various church-associated programs for which it could be used before selling it to some other group.

Has the committee considered the problems that might result for the neighborhood from the sale of the campus to an "outside" group?

Yes, and they are concerned. However, it must be remembered that Calvin College and Seminary is the property of the Christian Reformed denomination as a whole and hence the committee and the board of trustees must be cautious lest they sacrifice the interests of the entire church for what might be an "advantage" for a relatively small segment of the denomination.

Is the Knollcrest campus large enough to accommodate all of Calvin's needs for the foreseeable future?

Yes. The site was selected and the master plan developed specifically with this end in mind. The plan is a flexible one in that it allows for considerable expansion in each of the zones — classrooms, housing, athletics, library, seminary — beyond the initial program which is based on a projected enrollment of 3,500 students. Some areas are specifically designated for future expansion. For this reason we have resisted any suggestion of selling off a portion of currently unused land for building lots and thus establish a source of capital income. Considering the 166 acres available and the way in which the campus will be developed, Knollcrest will certainly accommodate 8,000 students more comfortably than the present 10-acre campus accommodates the current enrollment of 2,500.

Should we keep the present campus for a Calvin University?

A Calvin University, when established, will not, first of all, be represented by a building or even part of a building. Its most important facility, for those areas of research which will first develop, is a well-stocked library. Holdings in the Calvin College and Seminary library are being increased with this in mind. Since the library will be at Knollcrest, that is where university teaching and research will take place.

Where will the students living at Knollcrest worship on Sundays, considering the fact that there are, as yet, no churches in that area?

A probable solution to this problem will be to use the College busses and, if necessary, Christian school busses, to transport the students to the various churches in the southeastern part of Grand Rapids until such time as there are sufficient churches in the Knollcrest area.

Unless synod decides against present procedure, the campus sales committee deems it desirable to continue to seek out and cultivate prospective purchasers for our present Calvin campus. We are willing to negotiate terms with an acceptable

buyer providing there is reasonable assurance as to the buyer's ability to complete the financial transaction and that an orderly occupancy of the buildings to guarantee optimum conditions for academic and administrative transition can be arranged. We construe "immediate occupancy" of the Calvin property as outlined in our sales proposal to be two years from the date of sale.

Synod is reminded of the fact that in 1960 the replacement cost of our present campus — six buildings, the fixed equipment, and the approximately 8½ acres of ground — was established by the American Appraisal Company as $4,623,000. The depreciated, current market value of our present campus would, of course, oe considerably less than replacement cost.

Should synod wish to know the sales price established by the campus sale committee, this will be available on demand in executive session. The campus sale committee feels that the best interests of the college will be served if the amount is not revealed publicly at this time.

Respectfully submitted,

Edward Hekman, *chairman*
Richard Evenhouse
Julius Mellema
Marvin Muller
Jerry De Nooyer
William Spoelhof
Henry De Wit
Sydney Youngsma, *sec'y*

SUPPLEMENT NO. 38

(Articles 131, 147)

REPORT OF THE CHRISTIAN REFORMED CONTACT COMMITTEE'S CONFERENCE WITH THE PROTESTANT REFORMED CHURCHES OF AMERICA'S CONTACT COMMITTEE ON REUNION

I. The Centennial Synod appointed your contact committee in 1957 to confer with a comparable contact committee of the Protestant Reformed Churches of America (De Wolf group) hereinafter designated briefly as PRC. The result of a series of conferences covering about seven years and extending to a few days prior to the convening of the 1962 Synod is herewith presented.

A. *The establishment of a basis and method of procedure for REUNION.*

"Synod of the Protestant Reformed Churches

Grand Rapids, Michigan

"ESTEEMED BRETHREN:

"As synod of the Christian Reformed Church we acknowledge the receipt of your communication of October 30, 1960. We appreciate the Christian and wholesome spirit in which it is written. We assure you that it is our sincere desire to facilitate the contemplated union and hope that our response to your letter will serve that purpose.

"We have given thoughtful consideration to the arguments put forth in points 1, 2, and 3 of your communication. You are apparently still of the opinion that we should consider the Three Points of 1924 as without further binding force and that no reference to them should be made in a basis for reunion.

"We would have you consider that since 1957 the adoption of the Three Points in 1924 has been in the center of our consultations with your church. It had occasioned the organization of your church and was considered to be the obstacle to reunion. In 1957 you requested that we 'consider the possibility of delivering an interpretive statement to allay fears' and obviate your misgivings concerning the Three Points. In 1959 this requested interpretive statement was presented to your honorable body with the hope and expectation that you would concur in our judgment that they are not in conflict with Scripture and our confessions.

"Your reply to our letter of 1959 was given careful consideration by our Synod of 1960. In it you requested us to consider the Three Points as without further binding force and you proposed that we unite on the basis of Scripture and the Three Forms of Unity. In the answer to that letter we gave the reasons why an outright and official setting aside of the Three Points is unwarranted. The reasons were:

"1. The serious situation in 1924 that called these Three Points into being.

"2. The salutary effect of these Three Points in producing rest and peace in the churches.

"3. The fact that such setting aside of the Three Points would run counter to and virtually nullify a large measure of agreement which has been achieved.

"That is still our conviction.

"Inasmuch as you have declared that you do not charge that the Three Points are Arminian and Pelagian and do not contend that they are in conflict with Scripture and the Three Forms of Unity there are, as we see it, no valid reasons why you should insist that we set them aside. Especially not, in view of the fact that 'we do not require submission in the sense of demanding total agreement with the Three Points; we recognize and bear with scruples you may have, in the

expectation that we together may come eventually to a better understanding of the truth; and (will) not bar those who have certain misgivings or divergent interpretations.'

"We are convinced that the proposed basis for reunion, which is not unduly restrictive, need not and will not thwart 'the true ecumenical desire which is to be found in many areas of the Reformed world.'

"In your letter you express the fear that by accepting the proposed basis your prophetic liberty is endangered.

"We can assure you that it is not our desire to infringe on the protestant principle of prophetic liberty. It is our conviction that it is fully guaranteed in the proposed basis. We do not consider synodical decisions to be perfect and infallible. They are always subject to revision, reformulation, and correction in accordance with the rules prescribed by our *Church Order*.

"In the proposed basis prophetic liberty is respected, for we made only one restriction; namely, 'that you will agree not to agitate against official interpretations.' We are pleased that you accept that limitation as legitimate in the words, 'we are not pleading for freedom to agitate and to cause turmoil and strife in the churches. We are opposed to agitation, propaganda or unseemly or revolutionary action in the church.'

"In point 3 of your letter you call attention to the declaration made by synodical delegates. You underscore, *'we desire to receive into our church communion everyone that agrees to our confession.'*

"As we understand it, the underscored citation does not preclude an interrogation by a consistory, a *colloquium doctum* by a classis, or examination by synod prior to receiving a member or minister into the church.

"It has been common practice in your churches as well as in ours to inquire among other things whether those who apply for membership will submit to the discipline of the church and agree with its stand relative to membership in secret organizations.

"In view of the foregoing we feel it is inadvisable to go beyond the statements and assurances our Synod of 1960 made.

"With respect to procedure, we quote from your letter: 'As far as the matter of procedure is concerned, if you can accede to our request, we will state that we prefer this as outlined in point 'a' under procedure in your letter of 1960 and ask you hereby to appoint a committee to consummate such union.'

"We are fully aware of the fact that in our communication of 1960 we suggested concerning the method of effecting a union that:

" 'a. If this is to be worked out on a denominational basis, a committee of your church be appointed to confer with a committee of our church; or,

" 'b. If this is to be worked out on a local basis, this be left to the individual consistories and classes in which such attempts toward union would be made.'

"We submit that our suggestion under 'a' is no longer fully applicable. Inasmuch as the synods of both denominations are taking action with respect to reunion, the appointment of committees has become unnecessary.

"In view of the changed circumstances we prefer that the following procedure be followed in receiving your ministers and congregations into our church:

"1. Each congregation which deems it advisable to continue as a separate unit shall consult with the local Christian Reformed church or churches. If they agree that there is room for another Christian Reformed church in that locality, the matter shall be considered settled when approved by classis.

"2. If in any instance there should be disagreement, the matter shall be submitted to the classis of the Christian Reformed Church in that area and its decision shall be accepted by the churches involved.

"3. If the Protestant Reformed church has a pastor, he shall submit to a *colloquium doctum* at the classical meeting, which, if satisfactory, gives him regular standing as a Christian Reformed minister for the whole denomination.

"4. If a Protestant Reformed church disbands, so that the members may affiliate with nearby Christian Reformed churches, such members shall upon presentation of membership credentials be received into Christian Reformed churches.

"5. As soon as the Synod of the Protestant Reformed Churches shall have approved of the agreement of reunion, the minister of a Protestant Reformed church that disbands shall be eligible for a call in the Christian Reformed denomination. Upon accepting a call to a Christian Reformed church he shall submit to a *colloquium doctum.* A minister desiring a *colloquium doctum* before receiving a call shall have the right to receive the same. —*Adopted*

"Brethren, may the Spirit guide you in the consideration of our overtures, and may the outcome of your decision be to our mutual joy, to the coming of God's kingdom, and to the glory of His Triune Name."

"*Recommendations:*

"1. That synod thank the contact committee for its work. —*Adopted*

"2. That synod send this letter as its official reply to the Synod of the Protestant Reformed Churches (De Wolf Group). —*Adopted*

"3. That synod request the contact committee to appoint three of its members to make themselves available for further consultation if the Synod of the Protestant Reformed Churches requests consultation. (See Art. 133 for committee personnel). —*Adopted.*" (*Acts of Synod,* 1961, pp. 68-70)

B. *The resolution of reunion:*

"WHEREAS both denominations love the Reformed truth, subscribe to the Three Forms of Unity, are committed to the cause of Christian education and missions, hold that the pure preaching of the Word, the proper administration of the sacraments, and the faithful exercise of Christian discipline are the marks of the true church, and accept the biblical basis and creedal formulations of the doctrines of the divine decrees, irresistible grace, and the antithesis, and

"WHEREAS, the Christian Reformed Church, in an official interpretive statement adopted by their Synod of 1959 and received by our Synod of 1960, modified and clarified its position in respect to the 'Three Points,' and

"WHEREAS, the Christian Reformed Church has further officially expressed, in a letter adopted by their Synod of 1960 and received by our Synod of October, 1960, that they 'do not require submission in the sense of demanding total agreement with the 'Three Points' and does 'recognize and bear with scruples which you (we) may have, in the expectation that we together may come eventually to a better understanding of the truth; and not bar those who have certain misgivings or divergent interpretations as long as they refrain from propaganda for their interpretations,' and

"WHEREAS, the Christian Reformed Church has further officially expressed, in a final letter adopted by their Synod of 1961 and received by our Synod in July, 1961, that in their proposed basis for reunion they do not 'infringe on the Protestant principle of prophetic liberty' and 'that it is fully guaranteed in the proposed basis' and

"WHEREAS, we have expressed 'that we no longer charge the 'Three Points' with being Arminian and Pelagian nor are we pleading for freedom to agitate and cause turmoil and strife in the churches,' but: 'we are opposed to agitation, propaganda or any unseemly or revolutionary action in the church,'

"BE IT RESOLVED, therefore, in the interest of seeking the unity of the Church of Christ, that we express that we no longer are justified in maintaining separate denominational existence and that we the Synod of the Protestant Re-

formed Churches, in session this July, 1961, do adopt and agree to the proposed basis for reunion as expressed and delineated by the Christian Reformed Church in their communication of 1960, points 'a' and 'b', to wit:

" 'a. If you will agree that the Three Points are neither Arminian nor Pelagian; that in the light of the official interpretation given by our Synod of 1959, the objection that the Three Points are in conflict with the Scripture and the Forms of Unity is not valid; and that thou will agree not to agitate against official interpretation.

" 'b. If we do not require submission in the sense of demanding total agreement with the Three Points; we recognize and bear with scruples which you may have, in the expectation that we together may come eventually to a better understanding of the truth; and not bar those who have certain misgivings or divergent interpretations as long as they refrain from propaganda for their interpretations.'

"and do enter into union with the Christian Reformed Church on that basis and so advise our churches to consummate this union according to the methods suggested by the Christian Reformed Church in the five steps outlined as procedure in their communication of June, 1961, to wit:

"1. Each congregation which deems it advisable to continue as a separate unit shall consult with the local Christian Reformed Church or churches. If they agree that there is room for another Christian Reformed Church in that locality, the matter shall be considered settled when approved by classis.

"2. If in any instance there shall be disagreement, the matter shall be submitted to the classis of the Christian Reformed Church in that area and its decision shall be accepted by the churches involved.

"3. If the Protestant Reformed church has a pastor, he shall submit to a COLLOQUIUM DOCTUM at the classical meeting, which, if satisfactory, gives him regular standing as a Christian Reformed minister for the whole denomination.

"4. If the Protestant Reformed church disbands, so that the members may affiliate with nearby Christian Reformed churches, such members shall upon presentation of membership credentials be received into Christian Reformed churches.

"5. As soon as the Synod of the Protestant Reformed Churches shall have approved of the agreement of reunion, the minister of a Protestant Reformed church that disbands shall be eligible for a call in the Christian Reformed denomination. Upon accepting a call to the Christian Reformed church he shall submit to a COLLOQUIUM DOCTUM. A minister desiring a COLLOQUIUM DOCTUM before receiving a call shall have the right to receive the same." (*Acts of Synod,* PRC, 1961, pp. 47-49)

C. *The confirmation of the reunion:*

"Synod of the Protestant Reformed Churches,
Grand Rapids, Michigan
In session, July, 1961

"The Christian Reformed Church,
% Dr. R. J. Danhof, Stated Clerk
2850 Kalamazoo Ave., S.E.
Grand Rapids 8, Michigan

"Beloved Brethren:

"We, the Synod of the Protestant Reformed Churches, may herewith inform you, with deep gratitude to God, that the contact between your denomination and ours has been brought to a joyful and fruitful conclusion. As a result of the brotherly communal discussions which have been carried on for the past few years, our churches have adopted your proposed basis for reunion. Our resolution to reunite with you, our brethren in the Lord, is enclosed herewith.

"We believe that this reunion is the response to many and fervent prayers that God would join us together in the work of His kingdom. It is our continuing prayer and most fervent hope and expectation that our gracious God will bless us as so united in the fellowship of the gospel of His dear Son. May our communion be sweet under our only King and High Priest, Jesus Christ, and may the blessings of His Spirit be and abide with us and keep us in brotherly love.

"Your brethren in Him,

"For the Protestant Reformed Churches,
"Rev. A. Camminga, President
"Rev. W. Hofman, Clerk

"Done in Synod, July 13, 1961"
(*Acts of Synod*, PRC, 1961, p. 106)

II. POST-REUNION MATTERS

The two contact committees (CRC and "PRC," the latter in quotes because the union had been consummated on July 13, 1961, on which historic occasion Rev. Henry Baker, Elder C. Van Malsen, and Elder C. Zylstra represented our synod) met on August 8. It was indeed a happy occasion. Rev. Henry Baker, president of our committee, addressed the members of the PRC contact committee but could hardly wait to call them our Christian Reformed brethren. Rev. A. Cammenga responded fittingly and joyfully. With a deep sense of gratitude to God we carried on the business of the day which involved a variety of details, a brief resumé of which follows.

Information concerning the students the PRC's were supporting was furnished. The necessary arrangements were made to continue this support since funds were available and earmarked for these commitments. Reports on finances and mission projects were presented. Whenever and wherever possible matters were referred to comparable committees of our church. The stated clerk, Dr. R. Danhof, was ever ready to aid us on matters in which we sought his help and cooperation, for which we hereby express our gratitude. Classis Holland took over the work of the PRC's at Saugatuck. It was decided that Candidate Verburg submit to a *colloquium doctum* and obtain the required credentials for candidacy in our churches. Rev. J. Blankespoor was declared immediately subject to a call since his church had been dissolved and its membership distributed among the Christian Reformed churches of Holland, Michigan.

A significant point in our discussion was the question of the continuance of the mission work on Guam. A prime factor that moved us deeply was the testimony of the PRC contact committee. They testified that a growing awareness of the imperative need of Christ-centered preaching, a deepening sense of the obligation to give heed to the missionary mandate, and an increasing desire for genuine ecumenicity had led them to seek contact with our CRC churches. Thus the mission work at Guam became a symbol of what they felt had been lacking. Accordingly your committee went on record as favoring the continuance of mission work on Guam and so informed Rev. Henry Evenhouse since our 1961 Synod had made the continuance of this work at Guam contingent upon the recommendation of your contact committee.

Rev. Baker made a point of urging the former ministers of the PRC — now CRC — to obtain a consistorial statement of their being ministers of the Gospel for the sake of record, propriety, and legality. He also stressed the importance of each church to take care of proper incorporation. It was also decided that even those ministers who came over with their churches intact respectively be reported in *The Banner* and *De Wachter* as being immediately eligible for a call in the CRC's generally. It was felt that such action would be beneficial for all concerned and would strengthen the bond of unity. The response of our churches has been

exceedingly gratifying as most of you know from reading *The Banner* and *De Wachter*. In fine, as suggested above, all matters that could be taken care of by existing boards and standing committees in our denomination were committed to them who acted in close consultation with the former members of comparable boards and standing committees of the former PRC's and with the advice of your contact committee.

III. RECENT DEVELOPMENTS

A. *Pertinent Documents*

1. Letter from PRC (HH) dated June 13, 1961, to Synod of PRC (De Wolf) urging repentance and threatening litigation.

"Synod of the Protestant Reformed Churches"
"To convene July 12, 1961
% Rev. James Howerzyl, Stated Clerk
Redlands, California

"Dear Erring Brethren:

"The Synod of the Protestant Reformed Churches, in session June 7 to 13, 1961, at the First Protestant Reformed Church of Grand Rapids, Michigan, has decided to address to you and to your members this last admonition and warning to desist from the evil path you have chosen and have continued to follow ever since your acts of schism in 1953. Herewith we also reply to and reject the demand made in the letter of your Synod, dated January, 1961.

"First of all, however, before admonishing you, we want to make two things abundantly clear:

"1. You must not consider this letter of admonition in any wise as anything else than a solemn warning in the name of the King of His church against the evils which you have perpetrated in the past several years, and that too, in the name of the Protestant Reformed Churches. We are not interested in any legalistic jockeying for position; nor are we motivated by any materialistic desire of gain. With us it is a matter of our sacred obligation before God to maintain before God and men our God-given name as Protestant Reformed Churches, together with all that this name has meant in the past, and of which you have attempted to rob it.

"2. Secondly, we want to assure you that we do not admonish you in a spirit of pride and superiority, but in all humility. That we have been able to continue as Protestant Reformed Churches, and to grow and flourish; that we have remained faithful to the truth as we always held and confessed it as Protestant Reformed Churches, even while many departed and followed after heresy; that we might continue to give forth a clear testimony to the truth among others and even organize new congregations — in regard to all these and in accord with the truth of God's sovereign grace and covenant faithfulness, we confess that all that we are and all that we have is of grace only, and that we have absolutely nothing of which to boast in ourselves and over against you.

"In admonishing you we shall not rehearse in detail all this history of the past eight years. As far as details are concerned, we refer you to our synodical letters of 1954 and 1959. Suffice it now to mention the following:

"1. The schism had its beginning — and this still remains the fundamental nature and root of your entire sinful course — in your departure from the truth which we as Protestant Reformed Churches have always professed and maintained. This departure was concretely embodied in the two heretical statements of the Rev. H. De Wolf, known to and embraced by you all, namely: 'God promises everyone of you that, if you believe, you shall be saved,' and, 'Our act of conversion is a prerequisite to enter into the kingdom of God.'

"2. From a church political point of view, your evil way was begun when the Rev. De Wolf and his supporting elders refused to submit to the discipline of the

consistory of the First Protestant Reformed Church, as advised by Classis East, but instead rebelliously organized a new congregation. It was continued when the churches were propagandized by this schismatic group, when their sympathizers in Classis West joined them, and set their official stamp of approval on this ecclesiastical rebellion, when dissident elements of Classis East did the same, and when you organized a new synod.

"Secondly, permit us to point out with fear and trembling that God has been your Judge in the subsequent history. Frequently it was pointed out in the period of struggle prior to the schism that you were abandoning the historic position of the Protestant Reformed Churches and moving in the direction of the Christian Reformed Churches, which cast us out in 1924. History has borne this out. Let us remind you of the following facts:

"1. Shortly after you fomented schism in our churches, you officially rejected that thoroughly Protestant Reformed document, the Declaration of Principles.

"2. Since 1953 many of your number, among them several of your ministers also, have defected, either individually or as groups, to the Christian Reformed Churches, and that too, without your dissent.

"3. Worst of all, while you have not yet accomplished organic union with the Christian Reformed Churches, you have forsaken the 'Act of Agreement' of our Protestant Reformed Churches when you officially decided and publicly stated that the Three Points of 1924 were not Arminian and Pelagian, as well as when you conveniently side-stepped the fact that the Christian Reformed Church was guilty of heresy and ignored the sin of hierarchical imposition of discipline on the part of the Christian Reformed Churches in 1924. All this was plainly in conflict with the historic position of our Protestant Reformed Churches as expressed in the 'Act of Agreement' and also in our synodical letters of testimony to the Christian Reformed Synod in the past.

"Permit us to quote but the opening expression of that 'Act of Agreement': 'Whereas the Synod of 1924 assembled in Kalamazoo, Michigan, adopted *Three Points of Doctrine Which, According to Our Most Sacred Conviction, Are in Direct Conflict With Our Reformed Confessions and Principles. . . .*'" (italics ours) Cf. "The Protestant Reformed Churches in America," pp. 250, 251.

"All of this has taken place in the span of a few brief years, and is the fruit of the seeds of heresy and rebellion sown in 1953.

"And from all this it is evident to anyone, and must be evident to you, that your claim to being Protestant Reformed is false on the very surface of it.

"Now if in all good conscience before God and men you could no longer agree with the Protestant Reformed Churches and remain affiliated with us, we would have no objection. That would be a matter between you and your God. But then your course of action would have been honest and upright. You would have left us openly and honestly and peacably. Instead, you have committed schism and rebellion; you have sought to deprive us — and in some cases succeeded — of name and possesions. And also synodically you have perpetrated all these evils allegedly in the name of the Protestant Reformed Churches, in the meantime seeking to deprive us of the denominational name and the possessions which belong with it.

"We earnestly call upon you to repent of all these evils, to desist from them, and, by the grace of God, to return to the way of the truth in the only possible way, that of upright and open-hearted confession before God and His church.

"In the meantime, we want to impress upon you that by the grace of God we are resolved to maintain our rights as Protestant Reformed Churches, both with respect to the name and all synodical possessions. We do not relish further costly and wearisome litigation, but would much rather see these matters finished outside the civil courts. Nevertheless, we are compelled before God to maintain our right-

ful position as the Protestant Reformed Churches in America. And, if you insist on depriving us of that which is rightfully ours, we will be compelled, even in legal channels, if necessary, to claim as Synod the Protestant Reformed name, archives, and the real and personal properties of the Synod of the Protestant Reformed Churches in America. We have warned you of this intent in the past; we now reaffirm it, so that there may be no miscalculation on your part.

"Above all, it is still our prayer that the Lord may so impress this word of admonition upon your hearts that you give heed, repent, confess, and return to the way of the truth.

"SYNOD OF THE
PROTESTANT REFORMED CHURCHES
"Rev. G. Vanden Berg, Stated Clerk."

2. Reply of Protestant Reformed Church.

"Reverend G. Vanden Berg, Stated Clerk
9402 – 53rd Court
Oak Lawn, Illinois

"Dear Brother:

"We have received the letter of your synod, dated June 13, 1961, relative to doctrinal matters . . . . and your resolution to 'maintain rights as Protestant Reformed Churches, both with respect to the name and all synodical possessions.' We had hoped that due reflection on your part would at length convince you of the folly of trying to gain your ends by threatening litigation. However, a communication from your 'Committee for Litigation,' dated December 26, 1961, seems to indicate that you will insist on this course.

"It is sad that your communication came at this late hour. Our churches have repeatedly attempted to contact your synod officially to discuss these matters with you, but you have not been willing to receive our missives and we were not even given the courtesy of a reply. Surely, you have not forgotten the letter of our synod, dated March 11, 1954 (*Acts,* 1953, pages 368-370) in which we stated: 'We declare, moreover, that we stand ready to discuss in the proper way any and all difficulties which you may have and to receive such discussion or testimony which you may direct to us.' We appointed a committee to carry this out or to receive such testimony from you, but the letter, referred to above, was not even acknowledged as having been received. Another letter, pleading for the same cause, was directed by our synod to you in June, 1959. In this letter we stated: '. . . we again address ourselves to you, brethren. We do so because we have the same confessions and we trust that your churches, like ours, are sincerely desirous to live by these confessions. . . .' (*Acts,* 1959, pages 20, 21) This communication was also met with silence, if not contempt, on your part.

"Although your synod distributed a document to our members a few years ago through the local congregations, and various congregations have addressed letters to our members living in their vicinity, your letter of June 13, 1961, *is the first communication that our synod has received from your churches* that in any way resembled an official address. And anyone honestly analyzing our past history and experiences with your churches must conclude that your communication of June 13, 1961, is sadly late. Also in view of the fact that you knew that in June our churches were at the point of merging with the Christian Reformed denomination, your own conscience should have convicted you as being too late. Surely, your failure throughout the past years to be willing to discuss the doctrinal differences and to ascertain accurately our convictions bars you from any right at this time to accuse us of heresy. We deeply and rightfully resent your accusations.

"Moreover, as to your assertion of having an interest in the assets of our Protestant Reformed Churches, it surely has not escaped your attention that in June, 1956, our synod officially contacted your synod, in session at South Holland, Illinois, to 'divide said funds and properties on a pro-rata basis.' Again you did not have the courtesy to answer us. (*Acts*, 1957, pages 86, 87, Art. 108)

"On the congregational level also, in every instance we have tried to negotiate and to come to an amicable settlement. There are several documents in our archives witnessing to this fact. However, in every instance but one, your churches refused to do as much as discuss any and all propositions made by us; evidently proceeding from the principle: 'Everything or nothing.' But today we can no longer negotiate, since our Protestant Reformed Churches as such are non-existent, having merged with the Christian Reformed denomination. Again, your communication of June, 1961, came too late.

"From a Christian point of view one can hardly conceive of the fact that your churches would again choose to be responsible for another shameful and wearisome litigation. Scripture's injunction relative to lawsuits with brethren, I Corinthians 6, certainly should mean something to you and your membership. One can hardly imagine that once again you are going to make yourselves guilty of such offensive action.

"On the other hand, it should be more than evident to you that further litigation on your part in these matters is a pursuit of folly instead of wisdom. You seem to be willing to spend thousands of dollars of kingdom funds, sacrificed by your people for the Gospel, for a litigation which must end in failure, and which may ultimately find you with less property than what you now have.

"To show the folly of your contemplated litigation, we have requested our attorneys to point out to you again the opinion of the Michigan Supreme Court as to whom the law has declared to be the lawful Protestant Reformed Churches and as such entitled to the properties and funds held by them. The letter of our attorneys is herewith enclosed.

"Sincerely yours,
"Officers of Synod, 1961.
"s/A. Cammenga
"s/W. Hofman
"s/E. Knott
"s/W. Stuursma"

3. Letter from H. C. Hoeksema enclosing Settlement Proposal. (enclosed)

4. Letter from Rev. Walter Hofman, secretary of Protestant Reformed Church (De Wolf) administrative committee. (enclosed)

B. *The Issue:*

From the above documents it appears that the issue concerns the desire of the PRC (HH) to obtain certain specified archives now in the possession of the duly constituted administration committee of the CRC (De Wolf). The surrender of these archives by the CRC (De Wolf) might be construed as an admission on the part of them that the PRC (HH) are in effect the genuine PRC Churches. On the other hand the letter of Rev. H. C. Hoeksema, including the settlement proposal, could be considered as an arrangement which would obviate further litigation proceedings. In the face of these two possibilities which appear to conflict with each other, there is need for caution and circumspection. The administrative committee of the CRC (De Wolf) therefore referred this matter to your contact committee.

C. *Recommendations:*

1. Your contact committee recommends that synod take proper action to dispose of this matter, specifically A-3 above.

a. This matter belongs to the province of synod since it involves an issue between two denominations: the PRC (HH) and the CRC.

b. Your contact committee does not have the authority nor the competence to deal with this matter.

2. Your contact committee recommends that synod appoint a committee to confer with the PRC (HH) in the interest of arriving at an amicable solution of the problem presented by the settlement proposal, cf. A-3 above, and to report to the Synod of 1963, D.V.

Your contact committee:

Rev. Henry Baker, *Pres.*
Rev. John Weidenaar, *sec'y*
Prof. Martin Monsma
Rev. Adam Persenaire
Elder Hero Bratt
Elder C. Van Malsen
Elder C. Zylstra

SUPPLEMENT NO. 39
(Articles 139, 147)

SYNODICAL TREASURER'S REPORT

STATEMENT OF RECEIPTS AND DISBURSEMENTS
January 1, 1961 — December 31, 1961

SYNODICAL EXPENSE ACCOUNT

Balance, January 1, 1961 — Old Kent Bank			$10,514.63
Receipts:			
Quota for synodical expenses		$65,940.10	
Sale of printed materials:			
Agendas	$ 8.00		
Acts of Synod	123.00		
Forms for Lord's Supper	1,681.45		
"Infallibility" booklets	188.40	2,000.85	
Total receipts			67,940.95
Total funds available			$78,455.58
Disbursements:			
Synodical meeting expenses		$17,124.88	
Synodical officers		9,411.68	
Synodical examiners expenses		3,225.36	
Stated Clerk expenses (office rent, equipment supply)		1,190.49	
Synodical committees' expenses (see next page)		7,911.54	
Moving expenses for emeritus ministers		3,766.84	
Printing:			
Acts of Synod	$8,627.63		
Agenda of Synod	5,955.37		
Forms for Lord's Supper	800.00		
Synodical Rules of Procedure	135.00		
Church Order Revisions	486.06		
"Infallibility" booklets	375.00		
Denominational seal	703.36	17,082.42	
Miscellaneous expenses		63.47	
Repayment of loan — Chr. Ref. resettlement com.		10,000.00	
Total disbursements			69,776.68
Balance, synodical expense fund, December 31, 1961			$ 8,678.90

SCHEDULE OF SYNODICAL COMMITTEE EXPENSES:

Standing Committees:		
Transportation secretary	$ 50.00	
Arrangements and reports for synod	100.00	
Special advisory budget committee	5.74	
Committee on education	1,502.43	
Delegates to Young Calvinist federation	540.00	
Ecumenicity and Church correspondence	58.95	
Total expenses		$2,257.12

Study committees:

Church Order Revision	$ 816.88	
Relations with Protestant Reformed Church	58.44	
Rules re ministers from other denominations	86.55	
Sermons for reading services	30.00	
World-wide relief	212.31	
Conclusions of Utrecht	526.55	
Calvin College and Jr. colleges re quota	1,292.53	
Classis California and L. A. matters	1,003.75	
Use of ordained men	530.67	
Reformed Ecumenical Synod re marital problems	68.86	
Infallibility and inspiration	945.95	
Rules re function of seminary professors at synod	32.83	
Church membership of missionaries — Nigeria	26.00	
Christian Reformed contact committee	23.10	
Total expenses		$5,654.42
Total expenses — synodical committees		$7,911.54

REFORMED ECUMENICAL SYNOD FUND

Balance, January 1, 1961		$ 14,80
Receipts, 1961		8,596.33
		$8,611.13
Disbursements to date — secretary		548.40
Balance, December 31, 1961		$8,062.73

FUND FOR FINANCIALLY WEAK CHURCHES OF REFORMED ECUMENICAL SYNOD

Balance, January 1, 1961		$ 81.96
Receipts, 1961		418.45
Balance, December 31, 1961		$ 500.41

FUNDS RECEIVED FOR OTHER CAUSES:

American Calvinist Fellowship (to be disbursed)	$ 25.00
Montreal church building fund (to be disbursed)	1,460.39
Centennial Memorial Seminary (disbursed to Calvin Seminary building fund)	23,783.75

SUPPLEMENT NO. 40

(Articles 30, 98, 139, 147)

REPORTS OF THE SYNODICAL COMMITTEE AND STATED CLERK

ESTEEMED BRETHREN:

A. *Report of the Synodical Committee*

1. The board of foreign missions contacted your committee for permission to contact by a special letter all consistories for a special gift donation from their benevolent funds for the purpose of providing a home for the Rev. Gerard Terpstra and his family. Rev. Terpstra was stricken with the dread disease of polio as our foreign missionary in Nigeria. Since the board of foreign missions is without a mandate to provide a home for an emeritated missionary we felt that in this special circumstance the request of the board of foreign missions should be granted.

The response to the letter of appeal sent to all the churches has been good, and the title of the home to be purchased will be held by the board of foreign missions, and Rev. and Mrs. Terpstra will be responsible for its maintenance. If at any time in the future this home is no longer required by Rev. Terpstra the board of foreign missions will leave the final disposition of this property to the judgment and decision of a future synod.

The secretary of the board of foreign missions will be able to give to synod an accurate accounting of funds received and the amount expended for the home required by a victim of polio.

2. Dr. S. J. De Vries resigned from the ministry of the Christian Reformed Church and Dr. E. Masselink accepted a call to a congregation in Grand Rapids, and as a consequence Classis Holland requested approval of the appointment of Dr. J. T. Hoogstra as a member of the board of trustees and Rev. Martin Bolt to serve as the alternate. Your committee approved the appointment requested by classis Holland.

3. The consistory of the Bluffton Christian Reformed Church of Muskegon requested of us a decision regarding the difference of opinions prevailing between the consistory of said church and the board of pensions and relief administration regarding the application of a rule of the pension board on which the last synod had taken a decision.

Your committee felt that this matter was not within our mandate, nor did we deem the matter so urgent that it could not await the decision of this synod in the event of an appeal by either or both parties. From the Agenda material submitted to this synod it is evident that both parties now request the Synod of 1962 to resolve their problem.

4. Soon after adjournment of the 1961 synod, I notified the consistory of the East Leonard Christian Reformed Church that they were kindly requested to serve as the convening church for the synod of 1962. In a letter dated September 18, 1961, the clerk of the East Leonard Church

stated, "the consistory wishes to express our thankfulness for the honor that the 1961 Synod has bestowed upon our church." During the month of January of 1962 the consistory requested to be released from its assignment as convening church and they deemed that their auditorium, with a seating capacity of 400, was too small for a synodical prayer service, and secondly that the congregation was still without a pastor of their own. Your committee concurred with the first ground of the request and immediately put forth efforts to request the consistory of the Sherman St. Church to serve as the convening church of the 1962 Synod, and synod should express a special word of thanks to the consistory of Sherman St. and to their pastor, Rev. John Mulder, to serve as host church and to conduct the special service of prayer.

5. The Back-to-God tract committee requested the appointment of Rev. Arthur Hoogstrate to replace Rev. J. C. Ribbens who had accepted a call to a church in Iowa. Your committee concurred in the request.

6. Rev. Marvin J. Vanderwerp was appointed to serve as the fraternal delegate to the synod of the Orthodox Presbyterian Church meeting at Cedar Grove Wisconsin, on May 29th and following days.

7. Rev. W. F. Vander Hoven was appointed to serve as a member of the board of trustees to succeed Rev. B. E. Pekelder who accepted the call as college pastor of Calvin College. Your committee approved of the request and appointment of Classis Hudson and instructed the secretary of the board of trustees to recognize Rev. Vander Hoven as the official delegate of Classis Hudson at the May meeting of the board.

8. Upon request of the chaplain committee Rev. G. B. Dokter was appointed to replace Rev. R. Wezeman who had accepted a call to Alaska.

9. Since Rev. E. F. J. Van Halsema planned to visit the Netherlands during the summer of 1961, your committee kindly requested him also to represent our denomination as the fraternal delegate at the synod of the Geref. Kerken to be held in Apeldoorn. In reply to our request Rev. Van Halsema expressed his willingness to serve.

10. Your committee approved the following appointments of Classis Rocky Mountain:

Home Mission Board — Rev. E. Los, delegate; Rev. J. Zwaanstra, alternate.

Foreign Mission Board — Rev. R. Posthuma, delegate; Rev. H. Baak, alternate.

Board of Trustees — Rev. J. Zwaanstra, delegate; Rev. R. Vermeer, alternate.

Synodical Examiner — Rev. R. Buining, delegate; Rev. B. Huizenga, alternate.

11. Attorney Mr. Berton Sevensma was unable to accept the appointment tendered to him by the Synod of 1961 to serve as a member of the Church Order revision committee. No replacement was requested.

12. Your committee approved the request of Classis Minnesota North to appoint Rev. Ralph J. Bos as alternate synodical examiner to replace Rev. John H. Stek.

13. Your committee endorsed the appeal for funds to meet the Cuban-refugee emergency. The G.R. Deacons' Conference was authorized to make this solicitation and to collect the funds and to disburse them with the joint co-operation of the board of home missions in charge of the relief work in the Miami area. In the report of the board of home missions the amount of the funds collected for the Cuban-refugee relief and how these funds were disbursed are available.

14. On October 27, 1961 I received a letter of Dr. James I. McCord, president of Princeton Seminary, and the North American secretary of the World Alliance of Reformed and Presbyterian Churches to appoint a representative of our church to participate in theological conversations of a doctrinal nature. He stated, "The purpose of the proposed conversations is to engage in a theological exploration of the relations between the Lutheran and Reformed traditions in order to discover to what extent differences which have divided these communions in the past still constitute obstacles to mutual understanding." Under the same date of October 27, 1961 Dr. McCord wrote to Dr. John Kromminga substantially the same request.

Your committee considered the request of Dr. McCord, but was also aware of the decision of the Synod of 1960 that our church had declined affiliation with the organization represented by Dr. McCord as the official North American secretary of the WPARP. Because of the decision of our 1960 Synod your committee could not appoint an *official* delegate to speak for the Christian Reformed Church at an organization which our synod had declined to join. To appoint *an official representative* would be doing what the Synod of 1960 decided not to do. We therefore informed the president of the seminary that the seminary faculty could assume the responsibility *to send an observer* to the proposed meetings, and in a letter of January 23rd, 1962 Dr. McCord mentioned the idea of an observer being present. The seminary faculty appointed Dr. Henry Stob as an observer to attend.

15. In a letter dated April 5, 1962 the secretary of the board of trustees of Calvin College and Seminary stated that "there is still a deficit of $51,839.37 in the seminary building fund." The board of trustees proposed that we as a synodical committee should recommend to synod that an additional dollar per family be added to the synodical expense fund for the year 1963 as a solution to this embarrassing financial problem and liquidate the debt still remaining on our Centennial Memorial project.

Your committee replied to the request of the board of trustees of Calvin College and Seminary that:

a. We regret that we cannot comply with your request to add $1 per family to the synodical expense fund because said fund is still $15,000 in arrears, as our recommendation to synod.

b. It would be unfair to request an increase of a $1 quota to be paid by churches who have already complied to an appeal to raise by offerings approximately $2 per family to erase the deficit.

c. Three considerations were offered to the board of trustees for liquidation of the deficit and we expect that the board will inform synod of their reactions to the proposed three considerations.

Humbly Submitted,

Rev. G. Hoeksema
Rev. J. C. Verbrugge
Rev. J. K. Van Baalen
Dr. R. J. Danhof, Sec'y

B. *Report of the Stated Clerk*

1. Synod will have the pleasure to welcome and to hear Professor Dr. H. Bergema, professor of the Theological school in Kampen, as the fraternal delegate of the Gereformeerde Kerken of the Netherlands.

2. Rev. John P. Galbraith will attend our synod as the fraternal delegate of the Orthodox Presbyterian Church.

3. All standing and study committees personnel were informed of their appointments soon after adjournment of the 1961 Synod.

4. All appellants who filed appeals with the 1961 received complete decisions adopted by the Synod of 1961.

5. From the curatorium of the Teologiese Skool vir Nie-Blankes for the training and maintenance of Bantu Theological schools a request was received to solicit all of our churches for special financial offerings. With regret our sister church in South Africa was informed that their request could only be honored if it met the requirements to be placed on the list of accredited causes approved by synod.

6. The booklet *Rules for Synodical Procedure* was brought up to date to include corrections and additions of past synods.

7. All correspondence was promptly answered. The net total of mail from the office of the stated clerk totalled 3,700 during the year June 1, 1961, to June 1, 1962.

Humbly submitted,

R. J. Danhof, Stated Clerk

SUPPLEMENT NO. 41

(Articles 10, 40)

ADDRESS OF PROF. DR. H. BERGEMA

(See Article 40)

MR. CHAIRMAN, ESTEEMED BRETHREN IN THE LORD,

As a fraternal delegate from the Gereformeerde Kerken in the Netherlands, I should like first of all to thank you for your friendly and brotherly welcome Wednesday morning and for the help and hospitality I received from your ministers in Grand Rapids, Rev. Evenhouse and Rev. Boomsma, at my arrival in Grand Rapids and during the days before the opening of your synod.

Secondly, I wish to express my gratitude for the opportunity I have to renew my acquaintance with your congregations in Grand Rapids since my visit in 1955 and for the privilege of attending a part of your synodical meetings this year. But most of all I have to thank you, as a delegate of our churches, for your help to thousands of our emigrants, especially in Canada.

Thirdly, (and that is the main reason for my attendance here at your synod) I wish to bring to you the fraternal greetings in Jesus Christ our Lord from our churches in the Netherlands, who have asked me to represent our church at your synod. Our churches have always felt closely related to your church by the strong tie of our common confession, and they desire to declare that they hope to continue to do so. The day is gone when one could say: "when someone sneezes in the Gereformeerde Kerken in the Netherlands, he induces a sneeze in the Christian Reformed Church in America," but nevertheless we continue to feel closely related, and our churches hope and pray that this synod of yours and all the work, done by your church and mentioned in your Agenda may receive the blessing of God and may serve the coming of his Kingdom. Furthermore, we hope that it will be possible to come to a closer co-operation in our missionary activities in Indonesia and in Latin America.

In the pamphlet of your church, which was recently published under the title, "This Is Our Story," and which I received at my arrival in Grand Rapids, I saw a statement about a ministry being started in Indonesia. Our churches hope fervently that this statement may come true, for your co-operation in missionary work in Sumatra is urgently needed. Although already discussed for a decade 'till this day, alas, it has not been realized. May the decisions of this synod give us new hope for a real participation in the near future.

Fourthly, (and that will be the largest part of my address to you) I should like to tell you something about the present-day situation in our churches in order that you may be able to share our joys and sorrows and your intercession for us may be based on a deeper knowledge. We, as Reformed Churches, who strive to be faithful to the Word of God unconditionally in the turmoil of this time, with all our failures and weaknesses, need one another badly to strengthen each other in our common struggle and in the fulfilling of our common task.

In our Gereformeerde Kerken in the Netherlands there has been a good deal of movement after the second world war as in other Reformed Churches and even in the Roman Catholic Church in the Netherlands. Much to rejoice about with thanksgiving to God, but also much we are concerned about.

Just before I left Holland, about a month ago, I received a summary of the statistics of our churches, the number of our ministers and of our church members, from Mr. Laernoes, the director of our General Church Office in Utrecht. Ac-

cording to that summary there are now 845 congregations, 1,066 ministers and more than 785,000 members of our Gereformeerde Kerken (that is three times as many as the members of your churches). In 1930 the number of our church members was 650,000, but as you know we lost about 60,000 members in 1944 because of the secession of the churches holding Art. 31 of our church order, usually called the "liberated" Gereformeerde Kerken.

During the last years especially our missionary work received abundant blessings of God, notwithstanding the difficulties we had in Indonesia in sending new missionaries of Dutch nationality to that country. But there are still about 20 of our Dutch missionaries working there, mainly in Java, in Sumba and in South Celebes, besides some indigenous missionaries who are called and sent by Indonesians as well as by our Dutch churches as "partners in obedience" since our agreement in 1948. And then we started to send some missionaries of German nationality to Indonesia. We hope and pray that Indonesia and our Government in the Netherlands may come to a peaceful solution of the New Guinea question, which will have also blessed results for the program of our missionary work in Indonesia.

Moreover, we started new missionary work amongst the 90 million Muslims of W. Pakistan; in Ruanda Urundi, one of the most densely populated heathen countries in Africa, which will get her independence next month; and in Latin America: in Argentina in close co-operation with your churches, and in Brazil.

Since Indonesia received her independence in 1949 the number of Christians on our mission field and in Indonesia in general has increased considerably. The total number of members of the Protestant churches in Indonesia is now about 4 million. You know, of course, of the difficulties of mission work among the Muslims. Today there are about 400 million Muslims, and they are still expanding, especially in Africa where they are spreading 4 to 5 times as fast as the Christian church. Only 300,000 of those 400 million were converted to Christianity through the efforts of our missionary activities. And nearly one-half of those converts are living in Indonesia on our mission field in Middle Java and the mission field of the other Dutch Protestant churches in East and West Java. I mention this as an indication of God's blessings on our mission work, although the number of our converts out of the Muslim world does not exceed more than two persons per million of the more than 50 million Muslims of Java. But the indigenous Christians in Indonesia, especially on our mission field, are very active in proclaiming the gospel, and they rejoice in the religious liberty of the government, which is even better than during the time when the Netherlands government was in control in Indonesia. There were persecutions going on in the last years, particularly in South Celebes, where thousands of Christians were murdered because of their witness to Christ. But they were persecuted not by the government but by the fanatical Muslims of the Darul Islam, who are fighting also against their own government, because they want to establish a Muslim State in Indonesia.

The Gereformeerde Kerken in the Netherlands are becoming more and more mission minded. Last year we received nearly half a million guilders as free gifts for mission work in addition to the usual quota.

Within the ecclesiastical life of our churches there is also much for which to be thankful. But some events, particularly in the last half year, are causing a feeling of unrest and concern in our churches, in connestion with the fact that some members of our church are convinced that it will be possible to reunite with the Netherlands Reformed Church, since its adoption and institution of a new church order, which enables the church to maintain discipline in the church as was apparent when Prof. Smits, a known modernist, was deposed a few months ago.

Other members of our church look forward to the time that our church will become a member of the World Council of Churches. On the other hand a lot of

prominent professors and ministers in our church are against such membership for reasons which are mentioned in former decisions of our general synods and of the Reformed Ecumenical Synod, and which are known to you.

A large part of the membership of our church is of the opinion that we must join the WCC if the objections which hinder our church from becoming a member of the WCC are removed. They will wait till the report of our committee setting the problem of ecumenicity and the pluriformity of the church is published and discussed at the next general synod, together with the report of the two observers who were sent by our church to the Assembly of the WCC in New Delhi last year (Prof. Berkouwer and Rev. Van Teylingen). The majority of the members of our church do not want to rush matters or make a decision now, but work to prepare a responsible and biblical answer, in accordance, if possible, with our sister churches and the members of the Reformed Ecumnical Synod, and which would be confessionally perfectly satisfactory to our church.

A few weeks before I left Holland more than 60 members of our church (including four professors of the Free University and one emeritus professor of the Theological Seminary in Kampen) have sent a declaration to all the local consistories of our churches to express their conviction that a reunion with the Netherlands Reformed Church as proposed by the so-called "18" (i.e. nine members of our Gereformeerde Kerken and nine of the Netherlands Reformed Church), and membership in the WCC is not in accordance with our responsibility as Gereformeerde Kerken. They openly declare they will not accept a decision in that direction.

The chairman of our ministerial association, Rev. P. D. Kuiper, who was the chairman of our General Synod in Apeldoorn last year, expressed his concern about this declaration in his opening speech at the ministers' conference held at Eastertime this year. He expressed fear that the sending out of such a declaration to the consistories of our churches would lead to a new disruption unless the authors are compelled to proceed in a way more in accordance with proper ecclesiastical order. He proposed that the officers of our last synod have a fraternal discussion with the undersigned of the declaration for the purpose of finding a solution less there be a new disruption in the church.

Of course I could report a lot more about the present day situation in our churches, but I will not take too much of your precious time. But I cannot end before I have apologized for the mistakes in my English, and before I have expressed my sincere hope that your church will join with our churches in praying that God will guide us all by his Spirit to find a solution to our problems, yours here in the United States, and ours in the Netherlands, in accordance with his will, on the basis of his revelation in the Holy Scriptures, and which will serve the glory of his Name and the coming of his Kingdom.

Prof. Dr. H. Bergema

QUOTAS AND RECOMMENDED CAUSES APPROVED FOR 1963

I. DENOMINATIONAL CAUSES

A. Denominational Quotas

	Per Family for 1963
1. Back to God Radio Hour	$ 8.25
2. Calvin College and Seminary (see Note below)	17.00
3. Canadian Immigration	.10
4. Foreign Missions	20.00
5. Fund for Needy Churches	5.00
6. Home Missions: (Evangelism, Church Extension, and Jewish Missions)	19.00
7. Ministers' Pension & Relief Administration	6.65
8. Reformed Ecumenical Synod Fund	.20
9. Synodical Expense Fund	1.50
Total	$77.70

Note: The Synod of 1962 adopted a *Regional or Area Quota System for Calvin College and Seminary.* The following decision was also adopted by the Synod of 1962: "That Synod declare that those areas which benefit from the quota reduction should employ the monies saved to finance their present area colleges." (See page 54, and XXV of page 104 of the Acts of Synod of 1962.)

Area No. 1–comprises Classes Grand Rapids East, Grand Rapids South, Grand Rapids West, and Grandville $21.50

Area No. 2–comprises Classes Cadillac, Holland, Kalamazoo, Lake Erie, Muskegon, and Zeeland $17.50

Area No. 3–comprises Classes Chicago North, Chicago South, and Wisconsin $14.50

Area No. 4–comprises Classes Minnesota North, Minnesota South, Northcentral Iowa, Orange City, Pella, and Sioux Center $11.00

Area No. 5–comprises Classes Hackensack and Hudson $17.50

Area No. 6–comprises Classes Pacific, California, and Rocky Mountain $14.50

Area No. 7–comprises Classes Alberta North, Alberta South, British Columbia, Chatham, Eastern Ontario, Hamilton, and Toronto $10.00

B. Denominational Causes for One or More Offerings

1. Back to God Radio for above quota needs for Foreign Broadcasts
2. Back to God Radio for above quota needs for Domestic Broadcasts
3. Centennial Seminary Building (for removal of deficit only)
4. Chaplain Fund
5. Board of Foreign Missions for above quota needs

6. Board of Home Missions for above quota needs
7. Christian Reformed World Relief Committee to administer Korean, Cuban, and all other relief projects
8. Soldiers' Fund sponsored by the Home Mission Board
9. Sponsorship of Foreign Students preparing for Gospel ministry enrolled in Calvin College or Seminary
10. Synodical Tract Committee

C. **Denominational Cause Recommended for Support**

Back to God Radio for Portuguese Broadcasts
(See page 101, XIV, of Acts of 1962 for authorization)

D. **Denominational Related Youth Causes**

1. Young Calvinist Federation of North America
2. Young Calvinist Servicemen's Fund
3. Calvinist Cadet Corps

II. CAUSES RECOMMENDED FOR FINANCIAL SUPPORT

A. **Benevolent Causes**

1. Bethany Christian Home
2. Bethesda Hospital
3. Christian School Employees Relief Fund
4. Elim Christian Training School
5. Goffle Hill Christian Sanatorium
6. Pine Rest Christian Association (includes also Children's Retreat)

B. **Educational Causes**

1. Dordt College
2. National Union of Christian Schools (General Fund)
3. Reformed Bible Institute
4. Trinity College
5. Westminster Seminary

C. **Evangelistic Cause**

1. Faith, Prayer and Tract League

D. **Miscellaneous Causes**

1. American Bible Society (U.S. churches only)
2. American Calvinistic Fellowship
3. Canadian Bible Society (Canadian churches only)
4. Canadian Christian Labor Association (Canadian churches only)
5. Financially weak member churches of Ref'd Ecumenical Synod
6. Gideons (for Bible distribution only)
7. Lord's Day Alliance in Canada (Canadian churches only)
8. Lord's Day Alliance in U.S. (U.S. churches only)
9. World Home Bible League

R. J. Danhof, Th.D., Stated Clerk

OVERTURES

No. 1 — Quota Differences Based on Living Standards

Classis Chatham overtures Synod to mandate the Standing Advisory Budget Committee to study:

1. The differences relative to the cost of living and average salary indexes in Canada and the U.S.A.

2. The differences relative to the financial capacity of the membership of the Christian Reformed Church in Canada and the U.S.A.;

and on the basis of this study to make concrete suggestions as to what at this time the Canadian families ought to contribute to the General Funds by means of the denominational quota.

Grounds:

a. The Canadian families need a definite and reasonable goal for which to reach and to attain.

b. It is the general conviction that the present quota percentage is too high for the Canadian families. This discourages the Canadian membership in its giving and promotes arbitrariness in contributing to the General Funds.

c. A reasonable quota percentage would stimulate the giving of the Canadian churches and therefore benefit the General Funds.

Classis Chatham,
Arie G. Van Eek, S. C.

No. 2 — Information File on Ministers and Candidates

Classis Lake Erie overtures Synod to establish a denominational file of information about each minister and the yearly candidates for the ministry, and to make this information available to consistories and other bodies (e.g., denominational boards), who must nominate men for particular fields of labor.

Grounds:

1. A denominational file of information about ministers will promote the correction of a problem existing throughout our denomination and facing many of the calling churches. This problem might be generally described as a problem of insufficient information. Due to the growth of our denomination, expansion in the number of ministers, increase in the flow of ministers from other denominations, increasing complexity and variety in the types of churches and in the work of the ministry, our constituency lacks adequate information about its ministers. Consequently two adverse circumstances exist throughout the denomination:

a. Consistories of vacant churches are finding it more difficult to prepare nominations intelligently. Moreover, congregations are sometimes faced with the difficulty of electing a man from a slate of nominees about whom they know practically nothing.

b. Calls are sometimes issued to men who for one or more valid reasons, known to themselves before they were placed on nomination, can not truly consider the call. Thus, unnecessary delay in obtaining a minister results, which has harmful effects upon churches extending such calls.

2. A denominational file of information will provide for more intelligent nominations and elections in the calling of a minister within the framework of our present system of calling ministers as prescribed by church order. That is to say, the work and responsibility of nominations and elections remains with the properly prescribed bodies. An information file will not alter our present system, but it will expedite it by better use of the means which God has placed at our disposal for doing the work which He has assigned to His church.

Classis Lake Erie,
C. Witt, S. C.

(A)

ATTENDANT INFORMATION ON POSSIBLE LINES OF PROCEDURE*

1. A questionnaire (such as attached item "A") may be used to gather information.

2. A file of information could be maintained and the information dispensed by the office of the denominational stated clerk. If necessary, a lay person could do the work required, possibly on a part-time basis.

3. All ministers serving the denomination should submit the information at the outset and periodically (perhaps yearly) thereafter to keep the file up to date. Candidates for the ministry would submit the information at the time when they become candidates.

4. The file could be divided into two parts, namely, those eligible for a call and those who are not (depending on length of time in present charge as the practice is now.)

5. Any body within the denomination responsible for making nominations for a specific field of labor could request the names of and information about eligible men. Copies of the questionnaire with the information about these men would be sent to the requesting body.

6. The body responsible for making nominations could study the information and prepare a gross list of possible nominees.

7. The nominating body could initiate a direct exchange of information with the nominees on the gross list using sample letter "B" with an enclosed information sheet "C."

8. The information about the men placed on nomination and presented to the congregation for election could be mimeographed and distributed to the congregation before the election.

I. *Personal history*

Name in full .....

Present address .....

Height ..... Weight .....

Place of birth ..... Date of birth (including year) .....

Place of home during youth? .....

*This information is not to be construed as a part of the overture as such. It should be made available to synod's advisory committee and is submitted to demonstrate that the idea of an information file could be made practicable along such lines as hereby suggested.

Any physical disabilities? .....

Citizen of the U.S.? ..... Canada? ..... Any other country? .....

Married? ..... Date ..... Wife's maiden name .....

Number of children (give names and dates of birth) .....

.....

.....

.....

Any other dependents? ..... Specify .....

Military service? .....

II. *Education*

	(Name)	(Date of Graduation)	(Degrees received)
High school	.....	.....	.....
College	.....	.....	.....
Bible College	.....	.....	.....
Seminary	.....	.....	.....

Post-graduate work ..... Where? .....

Major field? .....

Date of ordination .....

List any other special training you have had (teaching, business, etc.) .....

.....

What languages have you studied? .....

What languages can you read? .....
What languages can you speak? .....

III. In what other activities have you participated and in what capacity (e.g. civic groups, ministerial associations, etc.) .....

.....

.....

IV. Special interests (hobbies, music, etc.) .....

.....

V. Would you like to receive more formal education if the opportunity should present itself? ..... In what field? .....

VI. Is it your conviction that you *must* live in the locale of a Christian school?

.....

VII. Are there any particular factors (e.g. personal health or the health of a family member, etc.) which place restrictions upon your ministry as to geographical area, or the size of a church, or other? .....

Explain: .....

.....

.....

VIII. Field of labor preferred (indicate first and second preference numbering them 1 and 2)

Regular church ..... Foreign missions ..... Service chaplain .....

Home missions ..... Hospital chaplain ..... Other .....

Date when information was last given: .....

(B)

SAMPLE LETTER

Dear :

As you may know, we are a vacant church and we are currently confronting the challenge of making trios and calls. If you have had personal experience with this task, we are sure you are aware of the difficulties attending it, and of the danger of blindly and irresponsibly carrying on this work without employing every means of gathering information which might help us in our choice of the man whom God has chosen in His providence to work here.

We have prepared the enclosed "Information Sheet" so that you and others to whom we send this sheet may know something about our church, its challenges and its needs. In sending this letter to you we do not wish to obligate ourselves; conversely, we understand fully that your reply in no way obligates you. This letter is merely an invitation to exchange information.

We take this approach because we believe that, although technically you and other ministers are "eligible for call," there may be prohibiting factors and circumstances which, for all practical purposes, make it impossible for you to seriously consider a call from our church at this time. Increasing denominational growth and complexity make it increasingly probable that there do exist, unknown to the general public, commitments to special types of ministerial work, special interests, health reasons or other factors which might preclude the acceptance of our challenge.

We hope you understand our intentions in this matter. We do not wish to pry into anyone's private affairs; but we do wish to avail ourselves of every means by which to secure the services of a pastor as soon as possible, and therefore, to obtain information which will give us the reasonable expectation that our calls will be actually seriously considered.

Please study the enclosed and give us a reply. Thank you.

(C)

The vacant church's information sheet should include the following items:

1. Description of physical property
   —location of church
   —church building: age, type, picture, description
   —parsonage: location and description

2. Membership
   —occupational make-up (skilled and unskilled laborers, executives, professional men, college grade, business men)
   —ratio of Dutch-non-Dutch origin
   —young people
   —golden agers
   —young couples
   —distance of homes from church
   —special information
3. Catechism, Sunday school and societies
   —catechism enrollment, structure, schedule, teaching arrangement, etc.
   —Sunday school enrollment, teachers meetings, evangelistic effectiveness, etc.
   —societies, what are they, who teaches them, etc.
4. Christian school
   —description
   —support and enthusiasm
   —problems
5. Peculiar challenge of the church
   —e.g. evangelization?
   —what is being done to meet it now and in the past?
6. Possibly a summary of what would be expected of the pastor in the following areas: (demands on his time)
   —preaching and studying
   —evangelization
   —catechism instruction
   —family visiting
   —Sunday school
   —societies
   —consistory and elders meetings

No. 3 — Capital Punishment

Classis Grand Rapids South overtures Synod either through appointing a study committee or at this session, *publicly declare and testify to the biblical position* of our church on the much discussed subject of *Capital Punishment.*

Grounds:

1. This is a matter that concerns all of our churches, in Canada as well as in the United States.

2. The recent Caryl Chessman affair in California drew world-wide attention. An average of 1,000 letters and telegrams a day deluged the Governor of California. Magazines throughout the world have and are devoting space to the subject and are discussing the right and wrong of capital punishment.

3. It is time for our church to speak. It should express its convictions publicly. What does the Bible teach us on the subject? Our members, and particularly our young people, have a right to know what we believe concerning and why we believe in capital punishment.

4. Other denominations and bodies in recent years have issued statements in which capital punishment has been condemned. Cf. the recent action of the Bishops of the Episcopal Church. A report contains such statements as these: "The death penalty brutalizes society"; "debases law enforcements"; "fails to deter crime"; and is "contrary to the Will of God." Churches and individuals (such

as J. Edgar Hoover, F.B.I. Director) who support capital punishment are severely criticized. In the *United Evangelical Action,* July 1, 1957, there appears an article containing this sentence, "That capital punishment . . . is not the way for Christians to act toward wrong-doers is, I think, abundantly clear. The commandment, 'Thou shalt not kill,' The Sermon on the Mount, . . . and the emphases in the Gospels and in the epistles upon the retaliation of love — these all indicate that methods which allow life to continue constitute the Christian ethic."

5. Synod has in the past made pronouncements, and testimonies have been released for publication in the religious and secular press. Cf. A Warning Against the Sin of Neo-Malthusianism (*Acts* 1906, Art. 93, pp. 52, 53); War and Peace Testimony (*Acts* 1939, pp. 27, 240-249); Race Relations (*Acts* 1959, p. 184).

Classis Grand Rapids South,
Harold Sonnema, S. C.

No. 4 — Back to God Hour Broadcast

Classis Grand Rapids South overtures Synod to instruct the Board of Home Missions and the Back to God Hour Committee to make a joint study of the question, whether the Back to God Hour broadcast ought not to be decentralized, at least to the extent of opening the way for ministers and home missionaries to serve as the Back to God Hour speakers in their respective localities wherever feasible.

Ground:

The purpose of the Back to God Hour is not only to present a nation-wide witness to the Reformed faith, but also to serve as a means of evangelization. The follow-up work by an evangelist or home missionary would be more effective in many cases if the radio message was brought by the person who is evangelizing the specific field.

Classis Grand Rapids South,
Harold Sonnema, S. C.

No. 5 — Status of Lay-evangelists and Reformed Bible Institute

Classis Grand Rapids South overtures Synod to appoint a committee to study anew the proper status of lay-evangelists in our ecclesiastical structure, and the proper place of the Reformed Bible Institute among the educational institutions serving our churches.

Grounds:

1. Lay-evangelists are making an increasingly respectable contribution to the missionary outreach of our church.

2. This lack of recognized status is a discouraging hardship to these gifted and faithful servants of Christ.

3. The present attitude of some of our people toward lay-evangelists and the school in which most of them have been trained appears to be creating an unhealthy division of loyalty in our church life.

Classis Grand Rapids South,
Harold Sonnema, S. C.

No. 6 — Reduction in Number of Delegates to Synod

Classis Grandville overtures Synod that the number of delegates representing the classes at our synods be reduced by 50 percent, i.e. each classis be represented by one minister and one elder.

Grounds:

1. At present our Synod has a membership of 124 delegates, and with God's blessing upon us we may expect that the number of classes will continue to increase.

2. Reduction in number of delegates to Synod is in line with past precedents. Cf. *Acts of Synods* of 1926, 1932, 1934, 1936, and 1953.

3. The present synodical membership is too large for efficiency, and a 50 percent reduction still leaves a body adequate to carry on the work, and the expense involved in our present set-up is unnecessary and by that token unwarranted.

Classis Grandville,
S. Werkema, S. C.

No. 7 — Reduction in Membership of Boards

Classis Grandville overtures Synod to devise ways and means to effect a reduction in the membership of the Board of Trustees of Calvin College and Seminary, the Board of Foreign Missions, and the Board of Home Missions, and also a reduction in the membership of their respective executive committees. We ask Synod to stipulate that no board need have more than 25 members, and that executive committees have not more than 8 or 10 members.

Grounds:

1. 25 members in any board is adequate to carry on the work.

2. Efficiency and economy demand this reduction. The expense of these boards as at present constituted is unnecessary, and by that same token unwarranted.

Classis Grandville,
S. Werkema, S. C.

No. 8 — Reconsideration of 1961 Decision Re Student Chaplain

Classis Grand Rapids East overtures Synod of 1962 to reconsider the decision of the Synod of 1961:

"1. That Synod adopt the proposal of the Board of Trustees for the appointment of a College Pastor with faculty status to serve the college, having, among other things, the following responsibilities: . . .

"2. That Synod, recognizing the propriety and importance of the concern of Classis Grand Rapids East as expressed in Overture No. 7, approve the proposed answer of the Board of Trustees to Classis Grand Rapids East and urge classis to avail itself of such services as offered by the board.

"3. That Synod declare the foregoing to be its answer to Overture No. 7 of Classis Grand Rapids East re Student Chaplain" (cf. *Acts* 1961, pp. 33, 34, 518-520).

Ground: The proposed spiritual care of the students is primarily an ecclesiastical and therefore a consistorial function, not a school function.

Classis Grand Rapids East,
M. H. Faber, S. C.

No. 9 — Decision Re Art. V, Sec. G, Ministers Pension Rules

Classis Muskegon respectfully overtures the Synod of 1962 to review the action of the Minister's Pension and Relief Administration regarding the Bluffton matter which was passed on by Synod of 1961, see *Acts,* 1961, page 84.

While Synod did not adopt the overture of the Bluffton consistory requesting a reconsideration of Art. V, section G., of the Pension Fund rules, it did make a decisive pronouncement about the Bluffton matter after studying it also in consultation with the secretary of the Pension Fund. Synod declared re Art. V, section G.: "The rule is not applicable to the situation out of which the overture arises, since the regular ministerial relationship of this minister to his congregation will be terminated."

But our Pension Board has, in this matter, persisted in a course contrary to this pronouncement of Synod. In a letter of Oct. 2, 1961, the secretary wrote to the Bluffton consistory: "We regret that we cannot approve the emeritation of the Rev. Corneal Holtrop under the arrangements which you suggest. It is the judgment of the board that the rule V.G. is not only a good rule but is also applicable to the situation which you present."

Earnest correspondence and conference have not changed the attitude or course of the board. Also the Synodical Committee offered to meet with the board and the consistory to discuss the matter but the board did not accede to this.

Because the Bluffton consistory is convinced that the stand and the course of the board are, in this matter, in direct conflict with Synod's pronouncement, *we earnestly overture Synod to review the board's action in this and to direct the board to allow the retirement and pension as requested by Bluffton.*

Classis Muskegon,
H. Leestma, S. C.

No. 10 — Christian Seamen's & Immigrants' Home

Classis Hudson makes the following recommendations to the Synod of 1962 with respect to the Christian Seamen's and Immigrants' Home and the work pertaining thereto. (Synod is reminded that this is a synodical project, carrying on the operations thereof through Classis Hudson.)

I. Classis recommends the Christian Seamen's and Immigrants' Home in Hoboken, N.J., discontinue its work and that the Home be closed September 1, 1962.

Grounds:

1. By that time the New York City pier of the Holland-American Line is expected to be in operation, which will conclude service at the Hoboken pier.

2. This is in harmony with the decision of Synod (*Acts* 1957, Art. 64, III, B, p. 35).

II. Classis recommends that the spiritual work among the seamen performed by the Chaplain of the Christian Seamen's and Immigrants' Home be discontinued on September 1, 1962, and that no commencement of this spiritual work be made on the pier of the Holland-American Line in New York City as decided by Synod (*Acts* 1957, Art. 64, III, B, 2, p. 35; *Acts* 1958, Art. 71, II, pp. 24, 25).

Grounds:

1. We are not wanted on the pier and no space is provided. Quote from the Holland-American Line's letter: "Considering the fact that the members of our ship's staff are of various denominations, we feel that we should not influence their

spiritual life, while they spend their free time in the recreation area on our pier. Under the above circumstances, we regret that we cannot avail ourselves of your kind offer."

2. Other locations, if available, are not suitable to the work.

3. Chaplains now sail with the ships.

4. There has been a complete change in the nature of the work over the years, which indicates that this service of our denomination has outlived its usefulness. This is the conclusion of our chaplain, and it is wholeheartedly confirmed by the board, which operates under the jurisdiction of Classis Hudson.

5. The imminent retirement of Chaplain Grasman.

III. Classis recommends that the board of the Seamen's Home be empowered to dispose of properties, which are the Seamen's Home, parsonage in Clifton, N.J., and Miami R.R. stock.

IV. Classis recommends that the board of the Seamen's Home be empowered to dispose of the property at 334 River st., Hoboken, New Jersey.

V. Classis recommends that arrangements be made for the continuation of the pension of Mr. C. Fisher.

1. Mr. Fisher, former custodian of the Home, was pensioned upon retirement in 1951.

2. This pension is in the amount of $1,200 per annum.

3. This pension has been approved each year by Synod in the annual budget of the Seamen's Home since 1951.

4. The payment of this pension is the responsibility of Synod.

Classis Hudson,
J. P. Smith, S. C.

No. 11 — Clarification of Ruling of the F.N.C.

The consistory of Riverside Christian Reformed Church, Grand Rapids, Michigan respectfully overtures Synod to clarify her ruling pertaining to the Fund for Needy Churches Committee:

I. In relation to needy churches when they become vacant:

(cf. Schaver's *The Polity of the Churches,* V. 2, p. 338 or *The Acts of Synod,* 1957, Art. 66, p. 37) "the consistory of a vacant small or needy church which seeks aid from the Fund for Needy Churches shall request permission to call a pastor of Classis."

(cf. also *The Acts of Synod,* 1958, Art. 133, p. 76, h.) "When a minister leaves a church which is receiving aid from the F.N.C., that church, through its classis, shall take up the matter of continued support with the F.N.C. committee before calling another minister."

A. The inherent right of a congregation to call (whether she be a "needy" or a "self-supporting" church) rests upon the responsibility and obligation of a congregation to call if at all possible. (Cf. *The Church Order Commentary* by Monsma and Van Dellen, pp. 27, 28, 172, and *The Acts of Synod,* 1957, Art. 66, II, pp. 37 and 38, Grounds: a.)

B. If the synodical ruling of 1958 means that a local congregation is prohibited from calling without first receiving permission from classis, and, further, that classis is prohibited from granting permission without first receiving consent from the synodical F.N.C. committee, then the ruling is hierarchic, and contrary to

the Reformed Church Order. Furthermore, this requires of the synodical F.N.C. committee a final judgment which they are in no position to make, because of their lack of knowledge on other meritorious issues, due to distance and dissociation from local situations.

C. If classis remains conversant with the circumstances of need and challenge in the needy churches (as the annual classical reviews of F.N.C. requests, and the annual church visitors' reports require), then classis can be ready to lend immediate advice, support and encouragement to a needy congregation when it becomes vacant. The historical purpose of the Reformed Churches' "requesting permission to call" or "handopening" was to assist needy congregations exercise their inherent right and obligation to call a minister, not to determine whether a congregation should call.

D. Whether or not a congregation should continue to exist and receive assistance must be discussed and decided within the framework of the autonomy of the local congregation and with the advice of classis, and cannot and should not be decided by a synodical F.N.C. committee.

II. In relation to the merger of small congregations.

(cf. *The Acts of Synod,* 1958, Art. 133, p. 76, g. 2.) "The F.N.C. committee, in consultation with the classes concerned, shall urge . . . that congregations which have no promise of future growth, merge with neighboring congregations wherever possible and feasible."

A. The basic purpose of the church of Christ is to serve the redemptive work of Christ in the world. This should be the basic consideration in organizing, locating, relocating, merging or dividing a congregation, and calls for a coordinated study and planning by the F.N.C., the Home Mission board, and the local congregations through the various classes.

The synodical ruling as directed to the F.N.C. committee would make it appear that mergers are to be determined on the basis of financial matters. Good stewardship of denominational funds, however, must be considered only in so far as it serves the basic purpose of Christ's church, and mergers are justified only where the church may thereby serve Christ more effectively in an area.

B. The reference to "no promise of future growth" makes a valid point when applied to rural areas, where not only church membership is diminishing but the general population is diminishing too. But our "inner-city" churches cannot be judged on that basis. Although all "inner-city" churches are suffering from a declining membership enrollment, the general population remains huge, and harder work and possibly greater expense are required. For a congregation to leave the "inner-city" by relocating or merging would not be to serve Christ more effectively in the area, but to abandon the area to the evil and vices which are concomitant with "inner-city" transiency and decay.

For the consistory,
John Maliepaard, president
Herman Zaagman, clerk

P.S. The above overture was submitted to Classis Grand Rapids West for its meeting of January 16, 1962, but a motion for classis to endorse the overture was defeated.

No. 12 — Articles of Incorporation

Classis Orange City overtures the Synod of 1962 to evaluate and consider possible revisions of the Articles of Incorporation (approved and adopted by the Synod of 1926).

Grounds:

1. The attention of the churches has been called to possible weaknesses in these articles.

2. Since synod has urged each consistory to bring its incorporation articles in line with the suggested form, we should be certain that these articles are adequate and correct.

Classis Orange City,
A. Van Schouwen, S. C.

No. 13 — Presidency of Calvin Seminary

Classis Alberta North overtures synod to study the desirability of changing the present system of the presidency of Calvin Seminary as outlined in the rules found in the Acts of Synod 1955, pp. 319-322, with a view to establishing a system of rotating rectorships on a yearly basis.

Grounds:

1. Rotating rectorships have proven successful in our sister institutions in the Netherlands, without hindering the regular duties of the professors concerned.

2. Our present seminary president has reported to the Board of Trustees that his presidential duties preclude sufficient research in his field of teaching. If the presidential duties would be assumed by rotation, a professor could afford to interrupt extra research for a year without his teaching being seriously affected.

3. Good stewardship does not warrant using a man holding advanced degrees in his field and experienced in his work for administrative duties which can possibly be provided for in other ways.

4. An office and position such as the presidency of the seminary tends to gain more and more status as the years pass, with the possibility that too much influence is exerted by one man.

5. Rather than one man being the permanent spokesman for the faculty, it would seem wiser to establish a rotating system of rectorships whereby a more varied representation of the viewpoints of the entire faculty may be promoted.

Classis Alberta North,
J. W. Van Weelden, S. C.

No. 14 — Use of Terms Layman and Lay-Member

Classis Alberta North overtures synod to refrain from using the expressions "layman" and "lay-member" when referring to non-ministerial members of the church.

Grounds:

1. The present connotation of the words "laity" and "clergy" gives expression to an unbiblical distinction between the membership in the Church of Christ.

2. The reformed confessions stress the full importance of the office of all believers.

3. Our Church Order does not make a distinction in importance among the special offices of minister, elder and deacon, so that it is incorrect to apply the term "layman" to elders and deacons.

Classis Alberta North,
J. W. Van Weelden, S. C.

No. 15 — Transfer of Indian Mission Work to Home Mission Board

Classis Rocky Mountain overtures synod to transfer the work of Indian evangelism from the Board of Foreign Missions to the administration of the Board of Home Missions.

Grounds:

1. *Geographical.* At present the foreign board is responsible for the Indian *on* the reservation while the home mission board is responsible for the Indian *off* the reservation. This distinction between the on-reservation Indian and the off-reservation Indian is no longer valid. His is a shifting population as one day the Indian is on the reservation and another he is off the reservation. Yet two boards are responsible for the spiritual needs of the same individual. This administration is cumbersome.

2. *Ethnic.* The Indian is gradually being assimilated into the American cultural pattern. The Bureau of Indian Affairs and the Indian Tribal Councils favor this assimilation and have directed their policies toward the accomplishment of this goal.

3. *Ecclesiastical Policy.* It is natural and logical that the home mission board assume responsibility for all mission work within the continental U.S.A. Removal of present dual responsibility will effect a unified program and policy.

4. *Mission Policy*:

a. By decisions of recent synods the goal of Indian evangelism has become the establishment of Christian Reformed churches. This goal is identical with that of the Board of Home Missions. This is not the mandate of the Board of Foreign Missions in any of its fields except the Indian field.

b. Closer co-operation between classis and developing Christian Reformed churches is desirable in order that mission churches may be assimilated into the classical and denominational program. The present policies and precedents do not provide for a working relationship between classis and the Board of Foreign Missions in the development of Christian Reformed churches.

5. *Personnel.* The recruitment and placement of Indian and white workers is and will be severely hampered by continuance of a dual administration of Indian evangelism.

6. *Indian General Conference.* General conference has endorsed our conviction that a single administration of all Indian evangelism is essential.

Classis Rocky Mountain,
A. Disselkoen, S. C.

No. 16 — Status of Missionaries, Chaplains, Bible Teachers at Major Assemblies

Classis Rocky Mountain overtures synod to make a clear pronouncement regarding the status of chaplains, home missionaries, foreign missionaries, ordained Bible teachers, as it relates to their function at major ecclesiastical assemblies.

Grounds:

1. No uniform practice is at present evident.
2. Synod has never clearly formulated their status at ecclesiastical assemblies.
3. This problem is becoming acute in our classis.
4. Uniformity of polity on this matter is advisable.

Classis Rocky Mountain,
A. Disselkoen, S. C.

No. 17 — Synodical Examiners and Art. 8 of Church Order

The synodical deputies at the examination of Scott K. Redhouse, in Classis Rocky Mountain on March 7, 1962, submitted the following, which was adopted by classis.

We the undersigned synodical delegates for examination recommend the Classis Rocky Mountain overture synod to dispense with the required presence of the synodical delegates at the initial application of an applicant for ordination under art. 8 (cf. *Acts of Synod,* 1958. Ordination of native workers, p. 87, II, B, 2b).

Grounds:

1. As the current rule stands, the synodical deputies are required to be present three times for the examination of one individual. It appears to us that classis is able to advance the initial probationary period without endangering the welfare of the church.

2. We call attention of synod that the applicant is examined for candidacy and is examined later for ordination in the presence of synodical deputies. We believe this sufficiently safeguards the church, and the office of the sacred ministry.

Humbly submitted,
Clifford Vander Ark, Classis Orange City
John A. De Kruyter, Classis Pella
Henry Petersen, Classis Sioux Center

Classis Rocky Mountain decided to send this to synod.

Classis Rocky Mountain,
A. Disselkoen, S. C.

No. 18 — Study Committee re President or Rotating Rectorship

Classis British Columbia respectfully overtures synod to appoint a committee to study the desirability of changing the presidency of our seminary to a rotating rectorship.

Grounds:

1. Such a change would better conform to the spirit of the Church Order than the present practise. Our Church Order demands that equality among office-bearers be maintained as far as possible. (Cf. art. 17 and 84 of Church Order.)

2. This is perfectly workable as is demonstrated by the prevailing practise of most European institutions, Westminster Seminary, and of our own institution up to 1932.

3. This would eliminate the removal of one of our theological professors from his office of teaching to an administrative one.

Classis British Columbia,
Jacob Hoogland, S. C.

No. 19 — Request Organization of New Classis

Classis overtures synod to approve the organization of a new classis in northern California, consisting of the following churches: Alameda, Escalon, Hanford, Modesto, Palo Alto, Ripon I, Ripon Immanuel, San Jose, Walnut Creek, and three (3) mission stations, namely, Hayward, Sacramento, and Fresno.

Grounds:

1. *Geographically well suited:* The locations of these churches form a natural area for such a classis.

2. *Sufficient in strength:* The congregations listed above have approximately 691 families. The southern California classis would include 21 congregations with approximately 1,900 families.

3. *Encouraging growth:* Within the past seven years, three new congregations have been established in northern California, namely, San Jose, Palo Alto, and Walnut Creek. Three home mission fields are moving in the direction of becoming established congregations. Future prospects for more new beginnings are strongly encouraging.

4. *Imperative efficiency:* At present the delegates to the meetings of Classis California travel an approximate total of 24,000 miles per session and require a total of 180 man-days necessitated by meetings and travel. If this proposed division of Classis California is effected, the delegates to the southern classis will travel only 5,600 miles and require only 48 man-days. A substantial saving would be effected.

5. *Future possibilities:* Classis South and Classis North in California will then be able to meet the desired three times each year. More convenient opportunity will be provided to all our people to attend the public meetings of their respective classis.

Classis California,
Peter Brouwer, S. C.

No. 20 — Rule Governing Mileage from Fund for Needy Churches

Classis British Columbia overtures synod

To rule that the ministers' claim for mileage from the fund for needy churches be included in the form for subsidy from this fund and thereby subject to the recommendation of classis before it is forwarded to the committee.

Grounds:

1. This will allow for a more realistic and proper distribution among ministers serving subsidized churches in the same classis.

2. This better prepares the consistory for dealing with the matter of mileage allotment when the church becomes self-supporting.

3. This will aid the fund for needy churches committee in their attempt to have a closer supervision of this fund.

Classis British Columbia
Rev. Jacob Hoogland, S.C.

No. 21 — Amend Rules of Ministers' Pension Administration

Classis Minnesota North overtures synod to amend the rules of the Pension and relief administration as follows:

Art. 2, E, 8. Ministers who no longer serve a particular congregation and do not serve a direct agency of the Christian Reformed Church, can only then maintain their participation in the pension fund, if they or the agency that employs them, pay in addition to the usual 3½ or 4½ per cent of their salary, yearly a sum equal to 100 times the quota of the pension fund.

Grounds:

1. The sum that is to be paid is thus set because the average size of our congregations is 100 families. It is no more than fair that the minister himself or the agency that employs him pay the amount that the average church contributes to the pension fund. If this is not done then the other churches will have to make up the deficit. The number of such ministers is increasing. Without these payments, the pension of such would become a burden to the churches.

2. Unless something like the above is done these agencies will receive a worker for whom they do not have to provide a pension. The churches are not required to give such a "bargain" to non-church agencies.

Classis Minnesota North
Willard H. DeVries, S.C.

No. 22 — Transfer to Another Classis

Classis Minnesota North approves of the request of Classis Wisconsin to transfer the Baldwin Christian Reformed Church to Classis Minnesota North, and hereby overtures synod to approve of the requested transfer.

Classis Minnesota North
Rev. W. H. De Vries, S.C.

No. 23 — Articles of Incorporation

Classis Pacific respectfully calls attention of synod to the following obstacles in the way of carrying out the decision of Synod of 1961:

"That synod request all the classes to see to it that a competent committee in each classis be appointed to investigate the articles of incorporation of each congregation and bring them in harmony with the form found in Schaver's *The Polity of the Churches,* Vol. II, which reproduces the decisions of the *Acts of Synod,* 1926 and 1928, relative to this matter.

"*Ground*: This matter is important to insure proper protection to both individual congregations as well as the denomination. The treasurer of the board of home missions observed a number of incorporation documents of properties held in trust by the board were seriously defective."

1. Legal objections: The model articles contained in Schaver's book do not comply with the differing laws of various states and provinces in which our churches are located.

2. Church polity objections: The model articles, while safeguarding the rights of the denomination if an individual church should fall into heresy or schism, do not protect the rights of a congregation if the denominational organization (as has been the case in other denominations) should ever desert its creeds. In such an event, the model articles do not, as the grounds advanced by the 1961 Synod imply, "insure proper protection to both the individual congregation as well as the denomination."

The model articles list as "fundamental principles of our Church" the Bible, the Formulas of Unity, the Church Order, and "resolutions of general synods before and after 1914 and not embodied in said Church Order." Such unconditional recognition of synodical decisions as "fundamental principles" on a level with the Bible, appears to be in sharp conflict with the elementary principle of Reformed Church polity that church decisions must be subject to the Word of God, not on a level with it.

Furthermore, for a committee of the classis to be empowered to "investigate the articles of incorporation of each congregation and bring them in harmony with the Form found in Schaver's *The Polity of the Churches*," appears to be an infringement on a right and duty that the Church Order, Article 28, specifically allots to the consistory: "The consistory shall take care that the churches for the possession of their property and the peace and order of their meetings can claim the protection of the authorities." While this may be just an unfortunate bit of phrasing, it seems to reflect a hierarchical view of church government that is far from the Reformed view of the responsibilities of consistories.

3. Practical objections: If the intent of the decision is only to insure proper incorporation of our churches, this is already covered by the standing instructions to our church visitors so that a special committee would appear to be superfluous. If the intent of the decision is to bring all the churches' articles into harmony with the model, the assignment would appear to be virtually impossible in the light of the above-mentioned objections.

In light of the above-mentioned considerations Classis Pacific overtures synod to have a thorough study made of the model articles to correct their evident weaknesses.

Classis Pacific
Andrew Zylstra, S.C.

No. 24—Nomination for Chair of Church History

We, the council of the Hillcrest Christian Reformed Church of Hudsonville, Michigan, ratify the enclosed overture of one of our members, J. C. Grysen. This overture was initiated without the knowledge or insistence of the council or Rev. L. Oostendorp.

It is the sentiment of the council that Rev. Oostendorp possesses special qualifications to instruct the future leaders of the Christian Reformed Church. His scholarship and convictions are adapted to the wider service of God's kingdom as represented by this position in the Calvin Seminary.

We humbly request the synod to give serious consideration to this overture.

Yours in his service,
The council of the above-named church
Mark J. Aukeman, *Clerk*

Feb. 26, 1962

ESTEEMED BRETHERN:

This letter to you is a personal request for the Hillcrest Christian Reformed Church consistory to process the overture that the name of Rev. Lubbertus Oostendorp be placed before the 1962 Synod of the Christian Reformed Church as a nominee for the Chair of Church History at Calvin Seminary.

Grounds for this overture:

1. Rev. L. Oostendorp has the desirable qualifications for the post.

2. His name was considered by the board of trustees and the seminary faculty of Calvin Seminary.

3. Rev. L. Oostendorp has nearly attained his doctorate in the field of church history.

4. The wider choice of nominees before synod is desirable.

5. Rev. L. Oostendorp has served the past two years at Calvin Seminary, by special appointment, as a teacher of church history at Calvin Seminary.

Your consideration of this request is greatly appreciated. For one not to speak for the right as he sees the right would constitute a serious personal error. May God's blessing be upon your decision.

Humbly submitted,
J. C. Grysen, *Member,* Hillcrest
Christian Reformed Church,
Hudsonville, Michigan

No. 25 — 400th Anniversary of the Heidelberg Catechism

ESTEEMED BRETHREN:

Noting that the year 1963 will mark the 400th anniversary of the Heidelberg Catechism, the faculty of Calvin Theological Seminary decided to commemorate the event by sponsoring one or two academic lectures in the Fall of 1963 and by engaging in appropriate writing during the year.

The faculty is of the opinion, however, that synod, too, should observe the anniversary. It therefore respectfully requests that synod resolve:

1. To arrange for a commemorative mass meeting to be held in a large auditorium in Grand Rapids on Thursday of the first week of Synod in 1963.

2. To encourage the holding of commemorative meetings throughout the entire church during the fall of 1963.

3. To provide for the preparation of a commemorative booklet.

4. To appropriate a sum of money for the implementation of this program.

Respectfully submitted,
The Faculty of Calvin Seminary,
Henry Stob, secretary

No. 26 — Appointment of Calvin Seminary President

Classis Orange City presents the following overture to the 1962 Synod:

1. That synod appoint a committee to study thoroughly the propriety of indefinite tenure to the office of the presidency of our seminary.

Grounds:

a. Dissatisfaction has been voiced in the denomination which would warrant such a thorough study.

b. This is the time for such a study; i.e., before the present president be given a life-tenure appointment.

2. That Dr. John H. Kromminga be given only a two-year appointment as president of the Seminary.

Grounds:

a. This would give the study committee time to study and come with a report.

b. Dr. Kromminga does not presently possess the complete confidence of the church necessary to warrant an appointment with indefinite tenure.

Classis Orange City,
Rev. A. Van Schouwen, S.C.

No. 27 — Change in Status of Calvin College

Classis Alberta North, in session April 25th, 1962, adopted the following overture:

"That the status of Calvin College be altered so that it be in accordance with the principle that the church do not own a college."

The Lord bless your assembly.

Fraternally submitted,
Rev. J. W. Van Weelden, S. C.

No. 28 — Testimony on the Liquor Problem

1. Classis Grandville overtures synod to adopt the enclosed Testimony on the Liquor Problem, or to appoint a committee to formulate such a testimony. Much of the enclosed testimony is taken from a report on the liquor problem adopted by the Young Calvinist Convention of 1953.

Grounds for such a synodical testimony:

a. The alarming increased use of intoxicating liquors and the resulting grave social problems;

b. The need for a clear witness respecting this social evil from our church to our society in general, to our own membership, and to Christians of other denominations;

c. Such a testimony would strengthen the consistories in their counseling and disciplining in the area of liquor problems;

d. Synod has set a precedent for such a testimony in the birth control Testimony of 1936 (Acts, 1936, page 136).

2. Testimony on the Liquor Problem

The use of intoxicating liquors is becoming increasingly prevalent in our nation, and threatens to become even more so because the practice is being idealized through liquor advertisements, which invade even our homes and are thrust upon us through the powerful media of billboards, the press, radio, and television.

In many instances the use of intoxicating liquors is a potent factor in juvenile delinquency, sex irregularities, and misconduct in our high schools and colleges, and in society in general.

Excessive drinking is an important cause of political corruption, loss of industrial efficiency, traffic and other accidents, divorce, crime, poverty, and disease.

All this has left its mark on the church of Christ today. Our members are in this society and come under the influence of such a prevailing evil. More and more our churches must deal with problem drinkers and alcoholics among their members. For many of our young people the liquor temptation is too great.

The Scriptures repeatedly warn against a sinful use of intoxicating liquor. Proverbs 20:1, "Wine is a mocker, strong drink is raging: and whosoever is deceived thereby is not wise."

Proverbs 23:29-32, "Who hath woe? Who hath sorrow? Who hath contentions? Who hath babbling: who hath wounds without cause? who hath redness of eyes? They that tarry long at the wine; they that go to seek mixed wine. Look not thou upon the wine when it is red, when it giveth his color in the cup, when it moveth itself aright. At the last it biteth like a serpent and stingeth like an adder."

Ephesians 5:18, "And be not drunk with wine, wherein is excess, but be filled with the Spirit."

Synod raises its voice against the growing evil resulting from legalized liquor traffic. It reminds our ministers and consistories "to let the light of the Word of

God shine also upon the sins and temptations associated with the legalized public sale and consumption of strong drink" (Acts of Synod, 1934, 78).

Synod strongly urges all Christians to abstain completely from the use of intoxicating liquors. Total abstinence is highly desirable in view of the increasing social problems due to excessive drinking, and in view of the Christian law of love which requires that one consider not only his own desire and conscience but also the interest and conscience of his brother.

Synod also urges that in our educational programs in the home, the church, and the school, we instruct our people, young and old, in the various aspects of the liquor problem, and encourage our people to bring their influence to bear on civil authorities so that the evils of the liquor problem can be curbed as much as possible.

Classis Grandville,
Rev. S. A. Werkema, S. C.

No. 29 — Additional Mandate to Church Order Revision Committee

Classis Grandville overtures the Synod of 1962 to instruct its Church Order revision committee to study the matter of the status of ministers of the Christian Reformed Church now serving in other than regular pastorates, with respect to representation and holding office in ecclesiastical assemblies.

Grounds:

1. Because of the large number of our ministers who are now not serving in a regular pastorate.
2. Because in the present Church Order there is no definite regulation governing this matter.

Classis Grandville,
Rev. S. A. Werkema, S. C.

No. 30 — Presidency of Calvin Seminary

Classis Grandville gives its adhesion to Overture No. 15 of Classis Alberta North to synod concerning the presidency of Calvin Seminary.

Classis Grandville,
Rev. S. A. Werkema, S. C.

No. 31 — Transfer of Baldwin Church to Classis Minnesota

Classis Wisconsin overtures synod to approve the transfer of the Baldwin Christian Reformed Church to Classis Minnesota North. Wisconsin, at its meeting of Jan. 23, 1962 approved the transfer requested by Baldwin, as has Classis Minnesota North (See Overture No. 22 in the printed Agenda of Synod, 1962).

Classis Wisconsin,
Rev. M. G. Zylstra, S. C.

No. 32 — Revised Church Order Changes and Additions

A. Concerning Agenda Report, Revised Church Order, Articles 8b, 9b, 10c, Classis Chatham overtures synod to declare:

1. That ministers from Reformed denominations with which our Christian Reformed Church has full official correspondence may be called with due observance of the existing rules.

Grounds:

a. This is in agreement with Art. 85 of the Church Order and Arts. 28, 29, of the Belgic Confession.

b. This rule promotes sound church consciousness.

2. That the ministers from denominations differing from ours in essentials shall not be eligible for a call to our churches. Such ministers are required first to become members in good standing in the Christian Reformed Church. After such ministers have proven themselves to be reformed in doctrine and life, they may be admitted to the ministry of the Christian Reformed Church according to the existing rules.

Grounds:

a. It is the duty of every believer to break with a church that does not show the marks of a true church. (Belgic Confession, Art. 29)

b. In such a way will sound church consciousness be promoted.

3. That Articles 8b 9b, 10c, of the proposed revised Church Order be rewritten in accordance with the declarations above mentioned.

B. Concerning Agenda Report, Revised Church Order, Articles 27, 35, 42, 48.

Classis Chatham overtures synod to consider the admittance of deacons to classical and synodical meetings as official delegates and make this a general rule for major assemblies in the denomination.

Grounds:

1. The offices of the church are three in number, representing Christ the Head of the Church as Prophet, Priest, and King. The office of deacons forms an integral part of the work of the church in carrying out the ministry of mercy. Diaconal work is the work of Christ and therefore the work of Christ's church as a whole.

2. Since the work of the diaconate is the work of Christ and of Christ's church, all matters pertaining to the carrying out of this ministry of mercy should be kept within the jurisdiction and authority of the church, and not be entrusted to conferences and/or associations which have no ecclesiastical authority.

3. In the complex world situation of today the diaconal work of the church spreads itself more and more beyond the local level of the individual churches and needs to be discussed and considered therefore also at the major assemblies of is authoritatively represented at such major assemblies.

Classis Chatham,
Rev. John Cooper, S. C.

No. 33 — Rotating Rectorship for Calvin Seminary

Concerning Agenda Report No. 9 in which the board of trustees of Calvin College and Seminary recommends the reappointment of the president of the seminary with indefinite tenure (II, A, 1, a).

Classis Chatham overtures the Synod of 1962 that a rotating rectorship be reintroduced in Calvin Seminary.

Grounds:

1. This tends to a more balanced leadership of the seminary.
2. This is consistent with the equality of office bearers per Church Order.

Classis Chatham,
Rev. John Cooper, S. C.

No. 34 — Proposed Changes in the Revised Church Order

The consistory of the First Christian Reformed Church at Rocky Mountain House likes to make some suggestions on the proposed Church Order.

Articles 43, 44 — The consistory feels that it will be hard to perform these articles in a fruitful way. How is it to be done? Will the interview of the president be as fruitful as the present questions after Art. 41 which are dealt with in the meeting of the consistory? We prefer the old Art. 41 to the proposed articles.

Article 75 — The consistory does not agree with the words: "All such societies are accountable to the consistory." The members of those societies are accountable to the consistory if they are members of the local church. But we are against it to place any society of grown up people under this account, even when this society has been promoted by the consistory.

Article 76-b: Is here also provided for the situation in Canada? Do not we need a separate committee in Canada and one in the U.S.A.?

Article 77-b: We suggest a change in the word order, placing Christian witnessing first. It would read then: "in fulfilling this mandate, each consistory shall stimulate the members of the congregation to be witnesseses for Christ in word and deed, and to support the work of home and foreign missions by their prayers, interest and gifts."

Article 88 — Our most serious objection is against this article. But we can easily be satisfied, when the words are left out that follow here: ". . . . fail to make public confession of faith or . . . ." and . . . . "otherwise." Many baptized members mean they are not ready to make profession of faith, they are faithful in church attendance and we judge, they are not an object of church discipline because of only the fact that they are not yet a professing member.

Respectfully submitted,

Consistory of the Rocky Mountain House,
Alberta, Christian Reformed Church,
Rev. Jacob H. Binnema, *pres.*
S. Klooster, *clerk*

No. 35 — Services of Emeritated Ministers

Classis Grand Rapids East in session May 17, 1962 overtures synod to reckon more with the availibility of the increasing number of our emeritated pastors in its appointments to synodical study, executive, and standing committees.

Grounds:

1. Many of our emeriti have both the time and the experience to serve our denomination acceptably on such committees.
2. Our church can ill afford to lose the valuable services of these brethren who are able to render our denomination the benefits of their experience.

Classis Grand Rapids East,
Rev. Morris H. Faber, S. C.

No. 36 — Articles of Incorporation

Classis Toronto in session on May 10, 1962 overtures synod

A. That it hold in abeyance the instruction of the Synod of 1961, which requests all classes "to see to it . . . ." that the Articles of Incorporation of each congregation be examined and be brought into harmony with the form approved by the Synod of 1926; and

B. That synod through a study committee subject the synodically approved form to careful scrutiny and bring about possible corrections and eliminate possible objectionable features.

Ground: Recently criticisms have been voiced against this approved form.

Classis Toronto,
Rev. H. Hollander, S. C.

No. 37 — Overture Anent Agenda Report No. 17 — "Relationship of Calvin College and Junior Colleges Re Quota Denominational Funds"

Should synod adopt the proposal contained in this report, (Agenda Report, No. 17) Classis Lake Erie overtures synod to transfer Classis Lake Erie from Area 2 to Area 3.

Grounds:

1. Classis Lake Erie properly belongs to and in the geographical Area 3 in terms of distance from Calvin College.

2. The benefits received from Calvin College in terms of the number of students in attendance is more in line with those enjoyed by the classes in Area 3, rather than by the classes or Area 2.

Classis Lake Erie,
Rev. C. Witt, S. C.

No. 38 — Appointment of Calvin Seminary President

Having taken cognizance of Overtures Nos. 13 and 18 and Appeals Nos. 4, 5, and 6 in the Agenda for the Synod of 1962, the council of the Community Christian Reformed Church of Richton Park, Illinois, humbly requests Classis South to overture synod to maintain the rules for the appointment of a president of Calvin Seminary adopted by the Synod of 1955 and amended by the Synod of 1960. (Cf. *Acts of Synod,* 1955, pp. 48 and 320 and *Acts of Synod,* 1960, p. 53.)

Grounds:

Insufficient valid evidence has been adduced to warrant the reopening of a matter already decided by one synod and amended by another synod and the possible rescinding of these rules.

1. The ground that permanent or life appointments for crucial and influential positions in our denomination should be avoided is invalid since there are no permanent or life appointments. One appointed with indefinite tenure can be removed from office as well as one appointed with definite tenure and in the same way. He is subject to re-examination of his competency, faithfulness, and orthodoxy by the board of trustees and the synod at any time. The change from definite to indefinite tenure is that this re-examination is not automatic at stated periods.

2. The ground that because of the tenor of the Reformed Church government ecclesiastical supervision is not assigned to office-bearers placed in positions over their fellow office-bearers, but that it is always mutual is not substantiated by the past judgment of the church or its present practice. The executive secretaries of both the home mission board and the foreign mission board, for example, hold such positions. The difference is not of office, only of function.

3. The ground that the permanency of such an appointment is contrary to the tenor of Articles 17, 81, and 84 of the Church Order would, if valid, legislate also against the recommendation of a four-year appointment with eligibility for immediate reappointment, since an appointment with indefinite tenure can be terminated on the same ground that a reappointment can be denied.

4. The changes to which the theological climate is susceptible and the occurrence of new problems and approaches would seem to demand continuity in office, not frequent changes.

5. The analogies indicated in the overtures and appeals are open to question.

a. Westminster Seminary at Philadelphia is an autonomous institution not under the control of the church nor answerable to any ecclesiastical body. It is a faculty controlled school, not a church controlled school. Therefore, it does not have the safeguards which obtain for Calvin Seminary. Neither is the Free University controlled and supervised by the church in the way that Calvin Seminary is.

b. Although several appeals and overtures point to the system of rotating rectorships in other institutions, none of them give any evidence that this system is particularly successful.

6. The ground that the present rules would mean the elimination of one of our theological professors from office of teaching to an administrative one is contrary to fact. Dr. J. Kromminga will continue teaching courses in church history.

Dr. Melvin Hugen, *pres.*
Louie Kooiman, *clerk*

Explanation why it is not endorsed by classis.

We received the issue of the agenda for synod rather late. After we studied the agenda, we decided this overture was necessary; but it was too late to be presented on the classical agenda. Classis having the option whether to consider this overture or not, decided that because of the lengthy and weighty matters involved, not to consider it. Classis then suggested that we present this overture before the synod.

No. 39 — Appointment of Permanent President for Calvin Seminary

Classis Grand Rapids West overtures that synod do not proceed to the appointment of a permanent president for Calvin Seminary.

Grounds:

1. Periodic reappointments gives the synod an opportunity to approve or disapprove of the policies of the seminary president.

2. Since the presidency of the seminary is a position of great prestige and influence throughout the denomination (akin to that of the stated clerk or the editor of The Banner), consistency requires that the church have an opportunity to express itself from time to time relative to this office.

3. The faculty should have the opportunity to express itself periodically in regard to presidential reappointment.

Classis Grand Rapids West,
Rev. Arthur E. Pontier, S. C.

No. 40 — Postpone Sale of C.C. Campus

The consistory of the First Christian Reformed Church of Grand Rapids, Michigan overtures synod to appoint a committee, representative of our entire denomination, to consider the use of our present campus of Calvin College for possible use by our denomination as a whole or any of its related agencies, such as foreign missions committee, home missions committee, Back-to-God Hour, Reformed Bible Institute, etc. Meanwhile, to instruct the Calvin College Campus sale committee, appointed by the Synod of 1959 not to fulfill its mandate "to arrange and con-

clude a sale" of the present campus until synod establishes that this campus can no longer be used for our own educational or denominational needs.

Grounds:

1. The value of this campus is such that the church should not be asked to take a substantial loss in the sale of it. The replacement value is $4,600,000.00 The appraised valuation is about $3,000,000.00 It is self-evident that if we sell at its full appraised value, erecting similar facilities in new buildings it will cost the denomination the difference of $1,600,000.00, which would have to be raised over the denomination or assumed as debt. We have other urgent denominational needs such as home and foreign missions, etc. (See Acts of 1961, page 106.)

2. The original study of 1956 dealt mainly with the needs of Calvin College — our denominational needs received little consideration. We did not dream that our denomination would grow so fast; that its space needs would multiply. At present, both our foreign and home missions boards are cramped for room in our recently built denominational building. We learn on good authority that the R.B.I. may soon face relocation. The great pressure in our circles for technical training of our young people must soon be faced. Where shall we start?

3. The disadvantage of a split campus will be far outweighed by the saving of $1,600,000.00 or more. Many colleges and universities today have two or more campuses. We shall then have the assurance that a fresh study is being made of the educational and organizational needs of our denomination, covering the next 20 years. And, finally, we shall have no regrets about having sold property that would be invaluable for our own later use.

Pertinent information:

1. In 1956 the guestimate of the cost of Knollcrest was $8,950,000.00 (see page 315, Acts of 1956). Today it is $17,000,000.00

2. We are very thankful that recent negotiations with the Mormon Church did not materialize. Surely it would not be to the advantage of Calvin College or our Christian Reformed Church to have such a diametrically opposed cultural force operating "next door."

We respectfully urge synod to take a "long, hard look" before selling this property.

Fraternally yours,

The Council of the First Christian Reformed Church of Grand Rapids.

P.S. The thrust of this overture is the same as that submitted to Classis Grand Rapids East with some revisions.

No. 41 — Study Committee Re Articles of Incorporation

Classis Eastern Ontario overtures synod to appoint a study committee to study the question of Incorporation of Churches according to the Articles of Incorporation as accepted by the Synods of 1926 and 1928 (See Schaver, The Polity of the Churches, Vol. II, pp. 243-246) and as recommended to the churches by the Synod of 1961 (Cf. Acts of Synod, p. 110), with the specific mandate. To evaluate the existing Articles of Incorporation in the light of Scripture and Reformed Church polity, and to draw up such a revision as this evaluation may demand.

Grounds:

1. There are elements in the existing Articles of Incorporation which are not in harmony with Reformed Church polity, e.g.,

a. It is not proper to refer to the church as: "this corporation."

b. To bind the church to "the rule and the usages . . . as from time to time authorized and declared by the synod . . ." "and to all resolutions of general synods before and after 1914" is almost assuming a synodical infallibility and makes the churches a syndocratic organization.

c. The influence of the congregational meeting has congregationalistic overtones.

d. The stipulation that changes can be made in the Articles of Incorporation with a two-thirds majority is an unneccessary and undesirable derivation from the (old) article 31 C.O., which states decisions require only a majority vote in order to be considered "settled and binding."

2. The incorporation under existing Articles of Incorporation endeavors to legalize the unchangeable truth, (Cf. Schaver, p. 243, Art. 4, 5, 6,) under the democratic principles of civil government and legislation as expressed in any Religious Institutions Act. (Cf. Roberts, Rules of Order, pp. 75, pp. 269.)

The democratic principles do not acknowledge the pattern of the proposed Articles of Incorporation. Any Article of Incorporation can be changed by a majority of the entire membership, or by a two-thirds vote of those voting, a quorum being present. In case of a conflict as envisaged in Art. 6 the deviating majority could always change the Articles of Incorporation.

3. Before the church decides to safeguard its property as stipulated in Art. 6 of the Articles of Incorporation, the church should express as her conviction that such safeguarding is compatible God's Word and our confessions regarding the nature and power of the church. Cf. John 17:18, 19; Matt. 10:16 indicating the unprotective attitude of the church: "I send you forth as sheep amidst the wolves"; 1 Cor. 6:7; Zech. 4:6; Belg. Conf. Art. 29; L. Berkhof, Systematic Theology, p. 594, B. 1.

4. Though the Acts on Religious Institutions may vary slightly from state to state in the U.S. of America and from province to province in Canada, the above grounds 1, 2, and 3 form sufficient warrant to merit *synodical* attention.

Classis Eastern Ontario,
Rev. H. Wittenbosch, S. C.

No. 42 — Objections to Article 15 of Proposed Church Order

The undersigned, members of the Christian Reformed Church, feel impelled to voice their serious objection to article 15 of the proposed Church Order, as found on page 265 of the Agenda of Synod. This article reads as follows: "A minister shall not be permitted to conduct worship services in the locality of a Christian Reformed Church other than his own without the consent of the consistory of that church."

Our objections against this article are as follows:

1. *There is no need of such an article in our Church Order.* A study of the history of the original article 14 shows that it was adopted to prevent an abuse which no longer exists today. We no longer have roving or roaming ministers who preach wherever they please, as was the case in early post-Reformation days. Neither is there the danger to which the second part of the original article refers, namely, that our ministers "administer the sacraments in another church without the consent of the consistory of that church." True, the *Church Order Commentary* of Van Dellen and Monsma states that this article "recognizes the rights of a church over its own territory, and makes it unlawful for one of our ministers to preach *within the limits of its territory* without the consent of the consistory concerned." But the actual wording of that article is in conflict with that inter-

pretation. The article says nothing about "the territory" of such a church. It simply states that no minister shall be permitted to preach or administer the sacraments *in another* church without the consent of the consistory of that church. We hold that the second as well as the first part of the original article is a dead letter and that there is no reason for revising it.

2. *The revised article 15 is ambiguous* so that if it should stand there is bound to be disagreement in regard to its meaning, and such disagreement, in view of the existence of a number of chapels in the neighborhood of some of our churches, will cause hard feelings and strife. We have in mind the use of the term "worship services" in this article. When one of the undersigned made his objection known to a member of the standing committee on Church Order revision, he was told that the term "worship services" refers to *church* services only. He felt that the other members of the committee also favored this interpretation. It is true that where this term is used in other articles of the proposed Church Order, the reference seems to be only to *church* services. But, aside from the fact that in our opinion this is a narrow view of what constitutes a worship service, and in view of the fact that many in our churches will interpret the term in a broad sense, an explanation should be given by synod of what the term really means. No room should be left for uncertainty in the matter and for the mischief which such uncertainty is sure to cause.

3. If it should be true that the term "worship services" must be understood as including *all religious services,* including those in missions and chapels, we beg to call attention to the implications of article 15. It would mean, for example, that those who are invited to speak in one of our mission chapels, or in Knollcrest Chapel, or in the Ann Arbor Chapel, would first have to receive permission from the nearest Christian Reformed Church. The letter of article 15 would require this. It would even mean that none of our ministers would be permitted to preach in a church of another denomination located near one of our own churches without first receiving permission from the consistory of the latter church. Thus, for example, if one of our professors should be asked to preach in the Presbyterian Church on Madison Avenue in Grand Rapids — this has happened occasionally — he would first have to get the consent of our Burton Heights Church. Such a provision would be ignored, we are sure. There is no need of such a regulation since our people are seldom, if ever, tempted to listen to one of our own ministers when he preaches in a church of another denomination since they can hear him preach in one of our own churches.

Again, if the term "worship services" must be understood to refer to all religious services, this would affect all our summer and winter chapels. There is, for example, a Reformed summer chapel in Central Park near Holland which has existed for 75 years. Sometimes Chr. Ref. ministers are asked to preach there. Must they first receive permission to do this from the Montello Park Chr. Ref. Church? There is a flourishing summer chapel in the Gun Lake area. The first Chr. Ref. resorters at Gun Lake attended the East Martin Chr. Ref. Church, only five miles or less from Gun Lake. When East Martin could no longer accommodate them they organized a chapel which today is attended by from 900 to 1000 worshippers at every service. Must the Chr. Ref. ministers who preach there first receive permission from the East Martin Church? We are sure this church would not care to exercise such authority. Here again article 15 would be a dead letter.

There are two winter chapels in Florida, one in St. Petersburg and one in Bradenton. Reformed and Chr. Ref. ministers are invited to preach there. Both were established years before a Reformed and a Chr. Ref. Church were established there. Both chapels drew many Chr. Ref. people to the two areas. The two chapels are still in operation. They do not invite members of the local

churches, are attended only by tourists, and hold services only 18 Sundays per year. They are not in close proximity to the Reformed and the Chr. Ref. Church — in Bradenton about two miles from the Chr. Ref. Church and in St. Petersburg about five miles. The tourists who reside temporarily in the southern part of St. Petersburg, being elderly people, hesitate to travel some 8 miles to the Chr. Ref. Church for the evening service, when the traffic is very heavy.

Many tourists who formerly attended one of these chapels now attend the Reformed or the Chr. Ref. Church, other tourists attend one of the chapels, and some attend both. Those who attend a chapel are either Reformed, Christian Reformed, Protestant Reformed, Berean, Baptist, Methodist, or of some other denomination. Many of these attend the weekly Bible class in St. Petersburg or Bradenton. In Bradenton, for example, the weekly Bible class attendance runs from 65 to 150. And since it is questionable whether the Chr. Ref. Church there could accommodate all the tourists, especially since their number is increasing from year to year, those in charge of the chapel do not deem it wise to disband as long as the attendants fill it at the peak of the season.

The attitude of the *Reformed* Churches in St. Petersburg and Bradenton toward the chapel is much more favorable than in the Chr. Ref. Churches there. In Bradenton the minister says: "I was called to serve the church and the community, not the tourists." He feels that if the chapel should disband, his church building would have to be enlarged and he does not favor this. If article 15 should be interpreted as applying to chapel services, the two chapels might be taken over by the Reformed Churches in the area. In that case at least some of the Chr. Ref. tourists would continue to attend there and consequently hear only Reformed ministers while they are in Florida.

In short, we believe

a. That at the present day there is no need of article 15 of the Church Order;

b. That if the article is retained, it is imperative for synod to interpret the expression "worship services."

c. That if this term is interpreted as comprising all religious services, it would become a source of ill will against our church on the part of some of its members.

Sincerely yours,

(w.s.) Edd Wiers, Willard, Ohio
Dr. Robert L. Van Dellen, Sawyer, Michigan
John Casemier, Grand Haven, Michigan
Arthur P. Heyboer, Grand Rapids, Michigan
Rev. Henry J. Kuiper, Grand Rapids, Michigan
Dr. George Goris, Grandville, Michigan

No. 43 — Objections to Article 53-a and Article 83-b of Proposed Church Order

A. Classis Alberta South objects to the proposed reading of Art. 53-a.

Grounds:

1. A Church Order should not definitely state the general principle of seeking fellowship and co-operation with other churches that confess and maintain the Reformed faith.

2. The Church Order should not commit the denomination to any parti-ecumenical body either existing at the present time or to be formed in the future.

B. Classis Alberta South proposed the following reading for Article 83-b.

The exercise of admonition and discipline by the consistory presupposes the responsibility of the believers to watch over and to admonish one another according to the rules given in Matthew 18:15-18.

Grounds:

1. The present formulation indicates that mutual admonition and care is allowed rather than that it is demanded.

2. Matthew 18 teaches that discipline by the consistory is to be taken as a last resort or after brotherly admonition has failed.

Classis Alberta South,
Rev. John W. Jongsma, S. C.

No. 44 — Canadian Exchange Rates

Classis Hamilton overtures synod to frame and implement a method of off-setting the very painful consequences for the Canadian churches of the lowered exchange rate of the Canadian dollar in their transactions with denominational funds. At the present time, for instance, a loan from the church help fund entails a loss of 8% on the U.S. dollar. A loan obtained some four or five years ago when the Canadian dollar stood at U.S. $1.05 now has to be paid back with a Canadian dollar worth 13c less.

Classis Hamilton,
Rev. A. H. Venema, S. C.

No. 45 — Establish Canadian Bank Accounts

Classis Alberta South overtures synod to urge the church help fund, inc., and the fund for needy churches to establish Canadian Bank accounts.

Ground: Money is now being needlessly spent in foreign exchange.

Classis Alberta South,
Rev. J. W. Jongsma, S. C.

No. 46 — Memorial Plates

The undersigned, T. P. Maliepaard, overtures synod to express itself or appoint a study committee regarding the advisability of placing memorial plaques in a church building, indicating gifts given to the church in memory of deceased members.

Ground: The undersigned has requested, protested and appealed this matter. One of the answers from Classis California stated that: "Since our church has not ruled on this matter of placing memorial plaques in the church, it remains a local affair for each consistory to decide."

Yet I feel that we have been warned as a denomination against the placing of memorial plaques in church buildings, indicating that this is *not* a local matter. (See "The Banner" of April 4, 1958, p. 11 and "The Banner" Aug. 11, 1961, p. 18). This is all quoted in my appeal to Classis California (letter of Aug. 14, 1961).

Sincerely,
w/s T. P. Maliepaard

PRINTED APPEALS

No. 1 — Decision of Synodical Examiners Re Ministerial Status of President of Dordt College

To the Synod of 1962 of the
Christian Reformed Church.

Classis Sioux Center, having carefully studied the request to have Rev. B. J. Haan function as president of Dordt College with ministerial status, voted approval of said request. This decision was not approved by two of the synodical examiners present, Revs. C. Vander Ark and B. Visscher. Two grounds were given for disapproval.

1. It has not been established that this administrative position is sufficiently spiritual in character as to demand that a minister be called for it.

2. It has not been established that this position is directly related to the ministry of the Word.

The third examiner present, Rev. C. O. Buus, voted approval and gave the following three grounds.

1. Synod has declared that the prerogative and responsibility of making a judgment in this matter lies within the domain of the classis concerned.

2. Classis Sioux Center has judged this case in the light of circumstances and a situation with which they are immediately and intimately concerned.

3. It is not clearly evident that the position of the presidency of a church related college is devoid of spiritual character or that it is totally unrelated to the ministry of the Word.

Classis Sioux Center firmly believes that the grounds 1 and 2 of Rev. Buus' approval should receive prior consideration. If Classis Sioux Center is satisfied that the work of the president of Dordt College is spiritual in character and related to the ministry of the Word it is the burden of the synodical examiners to give demonstrable evidence that their judgment is erroneous. This the two protesting examiners failed to do. Rev. Buus, not being ready to present such evidence, approved the decision of Classis Sioux Center.

Since synod has given jurisdiction in this matter to the classis concerned, and since the two synodical examiners have not given specific, rather than general, evidence for their disapproval, Classis Sioux Center does not believe it necessary to provide a reasonable statement for its decision to synod. Classis Sioux Center humbly requests synod to honor the decision of classis on the basis of its delegated right to judge in this matter, there being no specific material presented to said classis by the disapproving examiners which called for reconsideration on the part of this classis.

Respectfully submitted by
Classis Sioux Center, Iowa
Clarence Vander Plate, S. C.

No. 2 — Rev. J. Maliepaard Versus Decision of Classis Hudson

ESTEEMED BRETHREN:

The undersigned appeals a decision of Classis Hudson, made at its meeting of September 26, 1961, against a protest that the interpretation and exercise of the

synodical ruling (see below), as demonstrated by the classical committee of Hudson, the consistory of the Christian Reformed Church of Hoboken, New Jersey, and the counselor appointed for Hoboken's vacancy, was a violation of our reformed Church Order in that it violated the autonomy of a congregation and subverted the initiative of a consistory to call a minister.

THE SYNODICAL RULES IN QUESTION

(cf. Shaver's *"The Polity of the Churches,"* V. 2, p. 338, or *The Acts of Synod,* 1957, art. 66, p. 37) "The consistory of a vacant small or needy church which seeks aid from the fund for needy churches shall request permission to call a pastor of classis."

(cf. also *The Acts of Synod,* 1958, art. 133, p. 76, h.) "When a minister leaves a church which is receiving aid from the FNC, that church, through its classis, shall take up the matter of continued support with the FNC committee before calling another minister."

THE OCCASION FOR THE PROTEST

The pastor of Hoboken announced his decision to accept a call to another congregation on May 28, 1961. The classical committee was called in re "permission to call" on June 7, 1961.

The *classical committee* delayed "granting permission to call" until about eight weeks (July 24, 1961) after first being contacted by the Hoboken consistory. No valid grounds were given for refusing "to grant permission" immediately. The classical committee said that the financial needs of Hoboken raised the question as to whether or not Hoboken should call.

Although the classical committee acknowledged the inherent right and obligation of a congregation to call a minister, they were afraid to give consent to Hoboken's calling immediately, since classis might refuse assistance to Hoboken. This would make it impossible for the congregation of Hoboken to support a minister and pay his moving expenses.

After the consistory of Hoboken requested the classical committee to reconsider their decision in view of the short time candidates are available for call, the classical committee "granted permission to call a minister."

The *consistory,* although ready to call immediately and realizing the inherent right and obligation of a congregation to call, nevertheless believed the ruling of synod prohibits a needy church from calling without the "permission" of classis (or classical committee). They were intimidated at the possibility of being refused assistance by classis, which would make calling a minister impossible. Therefore, the consistory requested the classical committee to reconsider a former decision in view of the short time candidates are available for call. The consistory thereby relinquished to the classical committee the authority and responsibility which only the consistory has for deciding to call.

The *counselor* appointed for Hoboken met with the consistory at the request of the pastor and consistory of Hoboken. He also believed the ruling of synod prohibits a needy church from calling without the "permission" of classis (or the classical committee). He felt that, as a representative of classis, he could not sign a letter of call if Hoboken proceeded to call without "permission."

THE CASE FOR THE PROTEST

I. The inherent right of a local congregation to call (whether she be a "needy" or "self-supporting" church) rests upon the responsibility and obligation of a congregation to call if at all possible. (cf. *The Church Order Commentary* by Monsma and Van Dellen, p. 27, and *The Acts,* 1957, art. 66, p. 38, Grounds: a.)

A. The classical committee, the counselor, and the consistory believed that a needy congregation would be transgressing the synodical ruling if she called a minister without first being "granted permission" by classis (or the classical committee), or as long as classis (or C.C.) refused to "grant permission" to call; and all acted accordingly.

1. If the synodical statements of 1957 or 1958 are interpreted and exercised in any way which prohibits a congregation from calling, or allows a congregation to call *only when* permitted or advised to do so by classis, this is a violation of Reformed church government.

2. The use of the term "permission" is misleading and has hierarchic tendencies, and is not used by synod in 1958. (cf. *Acts*, 1957, art. 66, p. 38, Grounds: b., and Monsma and Van Dellen, pp. 27, 28, 172.)

B. The classical committee, the counselor and the consistory believed that classis could arbitrarily refuse assistance to a needy congregation, thereby making it impossible for a needy congregation to call; and all acted accordingly.

1. For classis to say, "We cannot prohibit you from calling but we can refuse to grant you assistance" is for classis to say, "We cannot keep you from calling but we can make it impossible for you to do so." This is contradictory nonsense.

2. A needy congregation, by accepting assistance, does not in any way become subservient to classis. For classis arbitrarily to refuse assistance is for classis to assume authority prohibited it by the Church Order, and is to use the matter of "granting assistance" to subvert the autonomy of a local congregation, not only in principle, but by coercion.

C. Classis could conceivably refuse assistance to a congregation on the basis of very serious grounds, for example:

1. That the congregation is no longer a church of Christ and does not serve Christ where she is located. (This is not true of Hoboken. See the last reports of the church visitors.)

2. That the congregation is charged and convicted with a violation of reformed faith and church government. (This is not true of Hoboken.)

3. That a congregation has not established a need for assistance. (Hoboken has.)

4. That a congregation is schismatic. (Hoboken is not.)

5. Even if a congregation should be guilty of the above violations, the first step of classis is not the extreme measure of refusing assistance, but to call on the congregation with admonition in love.

6. The classical committee gave the consistory of Hoboken no valid grounds for delaying "permission" to call, which, in itself, is contrary to the Church Order.

D. The counselor appointed for Hoboken felt that, as a representative of classis, he could not sign a "letter of call" if Hoboken proceded to call without the "permission" of classis (or the classical committee).

1. The counselor, as a representative of classis, is the servant of the local congregation even as classis is the servant of sister congregations.

2. If the counselor refused to sign the "letter of call," he must give grounds indicating how the consistory or congregation have violated Reformed principles of faith or church government.

3. If he refused to sign the "letter of call" because he believes the synodical ruling prohibits a congregation from calling without the "permission" of classis (or C.C.), then he is interpreting and exercising the synodical ruling in violation of the principles of the Reformed church order.

4. If the congregation of Hoboken had proceded to call, even without the advice of the classical committee to do so, the Hoboken congregation would not in any way have violated the principles of the Reformed church order, nor in any way have jeopardized her receipt of assistance.

E. The historical purpose of the Reformed churches in re "requesting permission to call" was to assist needy congregations exercise their inherent right and obligation to call a minister, *not* to determine whether or not a congregation should call.

1. The duty of classis is not merely to wait until called upon by a needy church, but to come to and encourage a struggling congregation, especially during a vacancy.

2. If a local congregation is delinquent in giving to the needy members in her midst, it is the duty of classis to call on the congregation, urging improvement; so also, if a sister congregation is delinquent in giving assistance to a needy sister congregation, it is the duty of classis to call on the delinquent congregation, urging improvement.

3. The Reformed Church Order, more than any other polity, recognizes that God has called us into a fellowship in which there is the mutual bond and commitment of all congregations to share needs as well as blessings. The needy receive assistance in humility and gratitude to God, and in the same spirit the rich share of their abundance.

4. The assistance of sister congregations does not absolve the needy church of her financial responsibilities. The consistory of Hoboken has demonstrated to the satisfaction of classis that the congregation of Hoboken has been and is and will be determined to do everything possible to fulfill her duty.

F. The continuation of assistance should be assumed by classis and the needy churches when a vacancy occurs. This would be to interpret and exercise the synodical ruling in re "taking up the matter of continued support with classis before proceeding to call" in the spirit of the Reformed Church Order, and in accord with the historical purpose of the procedure.

1. If the synodical ruling is interpreted and exercised in such a way that the matter of continued assistance is seriously questioned when a vacancy occurs, this is damaging to the spiritual morale of a struggling congregation, just at the time she has greatest need of encouragement.

2. If it is seriously a question whether or not a congregation should continue to exist and receive assistance, this question should be raised when the pastor and consistory and congregation are intact, and thus in a better position to analyze the needs and challenges of the congregation, and then, within the framework of the autonomy of the congregation and with the advice of classis, to make a decision for or against continued existence and assistance. But for a classis arbitrarily to impose such a decision upon a congregation is contrary to the Church Order.

3. If classis remains conversant with the circumstances of need and challenge in the needy churches (as the annual classical reviews of FNC requests, and the church visitor's reports require), then classis can be ready to lend immediate support and encouragement to a needy congregation when it becomes vacant.

4. It is inconceivable that Classis Hudson could now in good conscience refuse support if, in the last years, she has in good conscience given enthusiastic support. A number of instances can be cited in the last year preceding Hoboken's vacancy.

II. The *classical committee* informed the consistory of Hoboken that the financial needs of Hoboken raised the question whether or not Hoboken should call.

A. Nowhere in God's Word or in the Creeds or in the Church Order do we read that the financial ability of a congregation should determine whether or not a congregation should call a minister. If the synodical rules are thus interpreted and exercised, then all our basic standards are seriously violated.

1. Essentially this is to question whether or not a congregation should exist.

2. If it is believed that the financial needs natural to an inner city church raise a question whether or not the church should exist, although the congregation of Hoboken serves the redemptive work of Christ in her community, then the Word of God, the Creeds and the Church Order are seriously violated.

3. The congregation of Hoboken would believe that the past support of classis has come in response not only to the needs of Hoboken, but also and *primarily* in response to the challenges facing this inner city church. This is the only basis upon which support in good conscience could be given.

B. The synodical ruling that "The FNC committee, in consultation with the classes concerned, shall urge . . . that congregations which have no promise of future growth merge with neighboring congregations wherever possible and feasible" (*The Acts*, 1958, art. 133, p. 76, g, 2.) makes a valid point, but not with financial matters as the basic consideration, nor by using the refusal of FNC assistance as a means of coercion toward mergers, nor in reference to a congregation as Hoboken is.

1. The basic purpose of the church of Christ is to serve the redemptive work of Christ in the world and in the communities where churches are found. This should be the basic consideration in organizing, locating, relocating, merging or dividing a congregation. Good stewardship of money should be considered, but only in so far as it serves the basic purpose of Christ in his church.

2. The reference to "no promise of future growth" makes a valid point when applied to rural areas, where not only church membership is diminishing but the general population is diminishing too. A merger of small congregations may well make it possible for the church to serve Christ more effectively in a rural area. But the case of an inner city church is obviously different. Although all inner city churches are suffering from a declining membership enrollment, the general population remains huge, and harder work and possibly greater expense are required. For a congregation to leave the inner city by relocating or merging would not be to serve Christ more effectively in the area, but to abandon the area to the evil and vices which are concomitant with inner city transiency and decay.

3. The congregation of Hoboken finds herself in a most strategic area: in one of the world's largest metropolitan areas, in the inner city (which is one of the most crucial challenges facing the church today), and on one of the largest seaports of the world. This is the kind of area in which Paul concentrated much effort, the kind of area which was a channel for the great spread of the gospel in the early New Testament church. Classis should not wonder: Should we continue to assist Hoboken (financially and otherwise)? Classis should ask: How can we do more to promote and expand the work of Christ in Hoboken?

Therefore the undersigned urged classis, in accordance with the Church Order of the Christian Reformed Church, and in accordance with Christ's purpose for his church in this world, to sustain the following protest:

That the interpretation and exercise of the synodical ruling (cf. *The Acts of Synod*, 1957 and 1958, ibid) as demonstrated by classical committee of Hudson, the counselor appointed for Hoboken, and the consistory of the Christian Reformed Church of Hoboken, New Jersey is a violation of our Reformed Church Order in that it violates the autonomy of a congregation and subverts the initiative of a consistory to call a minister.

Classis Hudson, in its session of September 26, 1961, decided the following:

"After some discussion of the Maliepaard protest against the classical committee, the consistory of Hoboken, and the counselor, it is moved and seconded not to sustain the brother's protest.

Grounds:

1. The action of the *classical committee,* the *counselor,* and the *consistory* was in accordance with the rules of synod.

2. Rev. Maliepaard's difficulty apparently is with the rule of synod rather than with those against whom the protest is lodged, and should consequently be addressed to synod."

"Adopted"

The undersigned appeals to synod to sustain the foregoing protest, and to declare the decision of Classis Hudson to be in error.

Grounds:

1. The action of the classical committee, the counselor, and the consistory was in accordance with the rules of synod *only if* it must be assumed that the ruling of synod is contrary to the Reformed Church Order.

2. The synodical ruling in question, if interpreted and exercised in accordance with the principles of Reformed church government and in accordance with the historical purpose of the ruling, serves to help a local congregation exercise her autonomy, not to subvert it.

Respectfully submitted,
John Maliepaard
(December 6, 1961)

Classis Hudson decided to forward the above appeal with the stipulation that an answer of classis will be forwarded to the Synod of 1962 after its April, 1962 meeting.

Classis Hudson,
J. P. Smith, S. C.

No. 3 — Alger Park, Grand Rapids Consistory Versus Classis Grand Rapids South

The consistory of the Alger Park Christian Reformed Church appeals to the Synod of 1962 to review the decision of Classis Grand Rapids South, in which classis denied our request to "grant permission to the Alger Park consistory to call an ordained man for the position of federation director of the Young Calvinist Federation" (Classical minutes, September 21, 1961, Art. 8).

I. History

A. This request was made to classis in January 1961 and classis decided to "refer this to the Synod of 1961 since it pertains to the welfare of the churches in general" (Overture 12, *Acts,* 1961).

B. Synod decided (*Acts,* 1961, Art. 83, V.C. 1, 2)

1. "That synod refer the matter to Classis Grand Rapids South and the synodical examiners in keeping with previous decisions of synod.

2. "That synod refer Classis Grand Rapids South and the synodical examiners to the principles laid down in the report on the Use of Ordained Men regarding tasks permissible for ministers of the Word."

C. Alger Park consistory presented the following material to classis to demonstrate, in light of the principles laid down by the Synod of 1961, that such a call would be compatible with the ministry of the Word, as defined by synod:

"Our consistory is convinced that this appointment would be in keeping with the proper use of an ordained man for the following reasons:

1. *His task is spiritual in character.*

Perhaps the name assigned to this position (federation director) is misleading to some, in that it suggests one who would be basically an administrator of the federation organization. In the earlier days of the federation that was actually the case to a large extent. Much groundwork had to be laid by Mr. Postma while the organization was in its infancy which of necessity dealt with the mechanics of a denomination-wide movement. However, today such work is at an absolute minimum. The executive secretary, Mr. John Hofstra, ably assisted by an office staff, takes care of that aspect of the work, and the director is free to give his attention to that part of the work which is specifically spiritual in character.

His task is to give the kind of leadership to the entire movement which we feel is so necessary for the youth of our churches. It is very evident that there are voices speaking to our youth which are not specifically Reformed, and which therefore fail to emphasize the covenantal approach to our young people, and many other voices which, though speaking in the name of Christ, are not even truly Christian. It is the task of the director to maintain the proper spiritual, Reformed character of the youth movement in our churches. This he has the opportunity of doing as editor of the *Young Calvinist* (which incidentally enters into over half of the homes in the Christian Reformed Church), by means of writing and editing other materials as aids for societies, clubs, leagues, and councils, by speaking engagements to youth groups throughout the United States and Canada, and by means of correspondence with the young people, both at home and while in the armed forces of our land.

Be assured that the work which he is called upon to do is no more administrative than that expected of the pastors in our local congregations. While he is responsible for the content of the magazine (which we would want him to be, to insure that it remains a wholesome guide for our youth), he does not concern himself at all with the mechanical makeup and running of the paper or related activities. He must be the spiritual leader who sets the proper tone for the federation which now comprises some 679 societies and clubs in our denomination.

2. *His task is directly related to the ministry of the Word.*

The Young Calvinist Federation provides the Bible outlines and other aids which are used by our societies. Bible study remains the heart of our society life. Here the director plays an important role. These outlines are written by men and women vitally interested in the youth of the churches, and upon occasion by the director himself. His task is to consult with the writers, giving guidance in the type of materials which should be presented, critically evaluating their work in order to make it best serve its purpose for the youth, and answering the questions and problems that ofttimes arise from the discussions in the societies.

In connection with the annual convention, the director must consult with the speakers and give direction to the convention planning committee to assure the churches that the meetings will provide real food from the Word for the delegates. The same applies to the many rallies, Bible conferences, and other meetings which are held throughout the country.

In his editorials, as well as in the many speaking engagements, he is called upon to interpret the Word to the youth in order that they may be challenged to study and apply it to their lives, and to see to it that the federation goal as set forth in the constitution may be realized in them, "that the youth of the church, as well-prepared servants of the Lord, may recognize Jesus Christ as King, and serve him always and everywhere."

It is our considered judgment that such a position is in keeping with the requirement stipulated by synod and that the Christian Reformed Church, as well as the kingdom of God in its broader aspects, would profit greatly from such a specialized ministry on behalf of the covenant youth of the church. It is our prayer that classis may be given wisdom to make such a decision in this matter which will best serve the interests of the kingdom of God, and particularly those in our churches who will be the leaders of tomorrow.

D. Classis defeated the motion to grant this request.

II. Grounds for Appeal

A. The consistory of the Alger Park Church is not convinced that the action of classis in denying this request was warranted, and appeals to synod to declare that this position is "spiritual in character and directly related to the ministry of the Word."

B. The voice of synod, through its examiners, has not been heard in this matter. The examiners judged that their advice was not required until classis had passed the motion to approve this request, and since the motion was defeated, their advice was not given in the matter. By mentioning this fact, we do not question the judgment of the examiners. However, we do call the attention of synod to the ground of the overture of Classis Grand Rapids South (*Acts*, 1961, Overture 12), that "this matter pertains to the welfare of the churches in general." We feel this fact ought to be recognized. This position is one which is of vital concern to the entire denomination. We therefore request synod to make a judgment in this matter.

Respectfully submitted,

Consistory of the Alger Park
Christian Reformed Church
Louis J. Dykstra, *Pres.*
John S. Cook, *Clerk*

No. 4 — Prof M. J. Wyngaarden Versus Decision of Board of Trustees

ESTEEMED BRETHREN:

Herewith I protest again the decision of the board of trustees to recommend to your honorable body that indefinite tenure be given to Dr. J. H. Kroominga, as president of Calvin Theological Seminary, and hereby I appeal to synod not to do so.

An explanation of my position is found in the accompanying communication to the board of trustees, in session February 6, 1962 and following days.

My grounds and considerations for this protest and appeal are as follows:

I. One of the grounds of the board of trustees involves the recommendation of the seminary faculty. But the question may well be raised whether the alleged recommendation of the seminary faculty concerning an indefinite appointment of Dr. J. H. Kromminga, as president of Calvin Theological Seminary, was unan-

imous. And, similarly, the question may well be raised whether the seminary faculty is unanimous, in regarding the relevant article by Mr. Marvin Hoogland as in harmony with the teaching of our Reformed Confession Standards.

II. My own position is that this relevant article by Mr. Marvin Hoogland is not in harmony with the Reformed Confession Standards. This position is implied in my accompanying communication to the board of trustees, and I am quite willing to elaborate it, as opportunity may arise.

Fraternally and respectfully your brother in Christ,
Martin J. Wyngaarden

March 15, 1962
1144 Chippewa, S.E.
Grand Rapids 6, Mich.

TO THE BOARD OF TRUSTEES OF
CALVIN COLLEGE AND SEMINARY
IN SESSION FEBRUARY 6, 1962, AND FOLLOWING DAYS
REV. J. F. SCHUURMANN, SECRETARY

ESTEEMED BRETHREN:

On the subject of the seminary presidency, the undersigned feels constrained to give some limited expression to convictions, trends or tendencies, which have also come to limited expressions in church papers, in periodicals, in oral discussions, and in a tightening of the purse strings of our more conservative people.

Here smolders one of the most controversial subjects that has entered the denomination. And it still displays various angles, like a broken pane of glass. It will take more thought and action.

For one thing it would be unwise to give an indefinite appointment, as seminary president, to any one, now or later. There are too many spiritual interests and too many financial interests to be conserved and to be reviewed.

For another thing, when Berkhof and Volbeda were president, the report to the board was read to the faculty before it went to the board. There, at faculty meetings, it was amended and altered at will by the seminary faculty, before it went to the board. Nothing appeared in the report to the board that did not have explicit faculty approval, by a faculty vote. It is worthy of the boards' consideration whether that system was not better than today's procedure. Today the Church Order may also become involved, in so far as one ministerial faculty member may lord it over the other ministers in the seminary faculty. Similarly, faculty counseling of students should be distributed more evenly among the faculty members.

And finally, the following, concerning a well-known article by Mr. Marvin Hoogland, was written, by President J. H. Kromminga, in *The Banner* of May 1, 1959, page 19: "In view of this very limited area of discussion I judged that the article was not in conflict with any teaching of the Reformed Confession Standards. It was on the basis of that judgment that I permitted the article to be published."

This statement of President J. H. Kromminga should be repudiated by him, over his signature, in *The Banner,* or he should be repudiated, as president of Calvin Seminary. I reserve the right to send this communication on to the Synod of 1962.

Fraternally and respectfully your brother in Christ,
(was signed) Martin J. Wyngaarden

No. 5 — Appeal of Three Seminary Faculty Members Re Indefinite Tenure of Calvin Seminary Presidency

ESTEEMED BRETHREN:

The Synod of 1960 decided to add the following provision to the Rules for the Election of the Calvin Seminary President:

"During the year in which the term of appointment of the president of the seminary terminates, the faculty shall present to the board of trustees at its February meeting, its recommendation with reference to his reappointment." (Cf. p. 53, *Acts of Synod*, 1960.)

In connection with the fulfillment of this mandate, three members of the faculty sent the following recommendation to the board of trustees:

January 23, 1962

The Board of Trustees
Calvin College and Seminary

Dear Brethren:

As a communication of the seminary faculty informs your honorable body, the faculty adopted the following motion regarding Dr. J. H. Kromminga's reappointment as president of the seminary: "We recommend that Prof. Kromminga be reappointed as president of Calvin Seminary with indefinite tenure."

However, the board has also been informed that the concluding part of this motion — namely "with indefinite tenure" — was adopted by a vote of 5 to 4. Three members of the faculty asked to have their negative votes recorded, and indicated that they reserved the right to address a communication regarding this matter to the board. We hereby avail ourselves of this privilege.

We wish to state that, although we voted in favor of the first part of the split motion on Dr. Kromminga's reappointment, we did not feel free to vote in favor of the second part, namely "with indefinite tenure."

Let us explain why we voted negatively regarding indefinite tenure.

Before the year 1932 our seminary was presided over by rectors. The faculty members served in rotation as rectors for one-year terms. But in the year 1931 the board of trustees decided that the rector should be elected by the board for a four-year term, with eligibility for re-election. It was also decided then that the rector should henceforth be known as president. (Cf. *Acts of Synod*, 1932, pp. 207, 208.) Prof. Berkhof was elected as the first president.

At the end of president Berkhof's first term of four years, however, the board decided to give president Berkhof, who was then over 60 years of age, an indefinite reappointment to the presidency, "seeing that professor Berkhof has served acceptably as president of the institution for the past six years." (Cf. *Acts of Synod*, 1936, p. 167.)

In 1955 the board of trustees presented to the synod a new and comprehensive set of rules for the presidency of Calvin Seminary, and these rules were adopted by said synod.

These rules of 1955, as slightly amended in 1960, have the following provision with respect to tenure: "His initial appointment as president shall be for a term of four years, after which he shall, if reappointed, hold indefinite tenure in that office." (Cf. *Acts of Synod*, 1955, pp. 48 and 320, and *Acts of Synod*, 1960, p. 53.)

The rules of 1955 therefore follow, not the cautious provision of 1931 when the presidency for our seminary was decided upon, but rather the pattern set by the gracious but sudden indefinite appointment of professor Berkhof in 1936.

In retrospect and upon due consideration we believe that the incorporation of the indefinite tenure provision in the rules of 1955 was a mistake which should be corrected at this time.

We believe that a life appointment to the office of president of Calvin Seminary is objectionable for the following reasons:

1. Short term appointments for crucial and influential positions in our denomination are to be preferred above life appointments. For this reason, we take it, our synods do not give indefinite or life appointments to the editor of *The Banner,* the editor of *De Wachter,* the synodical stated clerk, etc. These men are all appointed for two-year terms, although they are eligible for immediate re-election.

2. It is contrary to the tenor of Reformed church government to place one minister of the gospel in a permanent position of supervision and control over his fellow ministers.

(Article 17 of the Church Order reads: "Among ministers of the Word equality shall be maintained with respect to the duties of their office and also in other matters as far as possible . . ." Cf. also Article 84. Also note that because of the tenor of Reformed church government referred to above, ecclesiastical supervision is not assigned to office-bearers placed in superior positions over their fellow office-bearers, but that it is always mutual. Article 81, Church Order, provides for *mutual* supervision on the consistorial level, and Articles 41 and 44 provide for *mutual* supervision on the intercongregational level. But by the present rules the seminary president is not only placed in an administrative and supervisory position over fellow ministers for a specified period of time, but this position would be assigned to him indefinitely or for life.)

3. The changes to which the theological climate is susceptible, also in our Reformed circle of churches, and the new problems and approaches which are apt to occur in the decades ahead, make it inadvisable to appoint anyone to the presidency of Calvin Seminary for life, no matter how excellent he may be.

4. Although circumstances and situations differ it is a fact worthy of note that sister institutions, such as the Free University of Amsterdam, the Theological School at Kampen, and the Westminster Seminary at Philadelphia do not maintain presidencies with far reaching powers and with provisions for indefinite tenures.

In the light of these considerations the undersigned respectfully recommend that the board of trustees request the Synod of 1962 to eliminate the rule providing for reappointment of the president with indefinite tenure, and to substitute the following provision: "The initial appointment of the seminary president, and possible subsequent reappointments, shall be for periods of four years."

Respectfully submitted,
Martin Monsma
Fred Klooster
Marten Woudstra

In a letter under date of March 12 the board informed us that the following action had been taken regarding our recommendation:

"Your communication concerning the presidency of Calvin Seminary was read and considered at the meeting of the board of trustees in February.

"After an earnest and thoughtful discussion of the problem the board decided to recommend to synod that Dr. John Kromminga be reappointed to the presidency of Calvin Seminary with indefinite tenure, and that for the following grounds:

"1. This is in accordance with the recommendation of the seminary faculty.

"2. This is in harmony with the standing rules for the reappointment of a seminary president."

As to the first ground for the board's decision regarding our recommendation we would remark that although we fully recognize that a majority decision of the faculty becomes the official advice of the faculty, nevertheless a minority opinion, sent in the proper way to the proper body, also has the standing of official advice. This being the case, the board's first ground, "This is in accordance with the recommendation of the seminary faculty," carries no real weight. It was exactly because we as a minority disagreed with the majority advice that we sent our minority recommendation to the board. But the board virtually bypasses our recommendation because it is not the recommendation of the faculty as such.

As to the second ground for the board's disposal of our recommendation, which reads: "This is in harmony with the standing rules for the reappointment of a seminary president," we wish to remark that we are fully aware of this fact. But it is our position that the rules ought to be changed on this score. And this was our recommendation. So we would claim that this second ground also lacks validity.

Inasmuch as this decision of the board does not refute our argumentation, and inasmuch as we are still persuaded that these arguments are valid, we therefore appeal to synod, and respectfully recommend to the Synod of 1962, that it remove from the Rules for the Presidency of Calvin Seminary the provision for indefinite tenure, and that synod substitute the following provision:

"The initial appointment of the seminary president, and possible subsequent reappointments, shall be for periods of four years."

Our grounds for this recommendation are the four reasons found in our communication to the board which read as follows:

1. Short term appointments for crucial and influential positions in our denomination are to be preferred above life appointments. For this reason, we take it, our synods do not give indefinite or life appointments to the editor of *The Banner*, the editor of *De Wachter*, the synodical stated clerk, etc. These men are all appointed for two-year terms, although they are eligible for immediate re-election.

2. It is contrary to the tenor of Reformed church government to place one minister of the gospel in a permanent position of supervision and control over his fellow ministers.

3. The changes to which the theological climate is susceptible, also in our Reformed circle of churches, and the new problems and approaches which are apt to occur in the decades ahead, make it inadvisable to appoint anyone to the presidency of Calvin Seminary for life, no matter how excellent he may be.

4. Although circumstances and situations differ it is a fact worthy of note that sister institutions, such as the Free University of Amsterdam, the Theological School at Kampen, and the Westminster Seminary at Philadelphia do not maintain presidencies with far reaching powers and with provisions for indefinite tenures.

Wishing synod the guidance of the Holy Spirit in all things, we are,

Respectfully yours,

Martin Monsma

Fred Klooster

Marten Woudstra

No. 6 — Appeal Decision of Board of Trustees of Calvin College and Seminary

ESTEEMED BRETHREN:

The following communication was submitted in February of this year to the board of trustees of Calvin College and Seminary. Inasmuch as the board did not see fit to adopt the recommendation contained in it, I am now respectfully requesting your honorable body to give the matter serious consideration.

As you know, there is considerable opinion within the Christian Reformed Church to the effect that a rotating rectorship ought to be substituted for the presidency of Calvin Seminary. I feel it my duty to present to your honorable body my view on that matter.

At first blush it may seem that the proposed change, if effected, would constitute retrogression. While it would indeed be a reversion to a practice of years ago, it could in effect well be a step in the right direction and forward. Several highly reputable institutions of learning have a rotating rectorship. Examples are the Free University of Amsterdam and the Kampen Theological School. In this country Westminster Theological Seminary, which is comparable in size with Calvin Seminary, has no president and has never been willing to have one.

Let me say at once that, in case Calvin Seminary moves in the direction which is being advocated, it will to my mind be appropriate that the rectorship be not assigned in turn to all who may be teaching in the seminary but be restricted to those members of the faculty who hold the rank of full professor or, at least, associate professor.

As the result of much — and, I believe, unprejudiced — deliberation, I have arrived at the firm conviction that the presidency of Calvin Seminary ought now to be abolished and a rotating annual rectorship, such as described above, should be substituted for it. I deem the following reasons to be weighty, not to say compelling.

1. The presidency of Calvin Seminary is developing in the direction of becoming a full-time position entailing much authority. That was not its original intent. Professor Louis Berkhof, the first president, always carried a full teaching load. The same was true of Professor Samuel Volbeda, his successor. During the first year of my presidency I taught all the subjects subsumed under practical theology, and a course in missions besides. Only as Professors M. Monsma, C. Kromminga, and H. Dekker were successively appointed, was my teaching load gradually lessened. Because of the emergency which prevailed prior to my appointment to the presidency, there were those who thought that more authority should be vested in that office. I never held that view. From 1952 to 1956 Calvin Seminary remained a faculty-controlled institution. Brethren, I am convinced that a most important principle is here at stake. To clothe one man, whoever he may be, with more than ordinary authority is to move toward hierarchy, which is wholly at odds with the genius of Calvinism. The Reformed churches have always refused to appoint "superintendents" because that would have entailed the elevation of one office-bearer above others as to authority exercised. (See The Church Order Commentary by Van Dellen and Monsma, pp. 79 ff.) In a Reformed church there is no room whatever for even the semblance of autocracy.

2. A rotating annual rectorship will tend to keep Calvin Seminary a faculty-controlled institution. For the reason just stated that is important and even necessary. There are other reasons. Ten or twelve consecrated men may be expected to have more wisdom than has one. And it is highly desirable, to say the least, that the students be advised as to their preparation for the ministry as well as their spiritual life generally by many rather than by one. Activity in an advisory

capacity by every member of the faculty will benefit not only the students but their teachers as well. It will tend to keep the latter from abstracting their scholarly pursuits from the practical ends of those pursuits. As I see it, any diminution of faculty-control over Calvin Seminary would be decidedly deleterious.

3. It is high time for all of us to face squarely the unpleasant fact that there exists in the Christian Reformed Church, especially among the so-called grass roots, a wide-spread and deep-seated distrust of Calvin College and Seminary. It is safe to say that, if it were not for our system of quotas, our people would not support the college and the seminary nearly as generously as they are doing. As for the seminary, the recent controversy about scriptural infallibility and inerrancy and the theological immaturity evinced by the president of the seminary in that controversy have a most direct bearing on this unfortunate state of affairs. And let us not be so naive as to think that recent synodical decisions on that subject, however excellent they may be and actually are, have remedied that difficulty. Nor do I dare to say that the substitution of a rotating rectorship for the presidency of Calvin Seminary would wholly accomplish that end. I am certain, however, that it would definitely tend in that direction. It would, no doubt, alleviate the situation.

4. It has often been said that our seminary professors ought to produce more books than they do. How true that is! And yet, in the light of my own experience I can hardly find fault with our professors on that score. They are, as a matter of fact, writing monographs, and our methods of teaching, which differ considerably from the methods employed in the theological schools of the Netherlands, do not leave as much time for writing as one might desire. However, if we should institute a rotating rectorship, it would hardly be required to deliver a scholarly address on a subject in his field at the annual convocation — an address which would be worthy of publication and might in some instances become the basis of a book. In this connection may I not congratulate the seminary on returning to the old custom of requiring a scholarly inaugural address of the members of its faculty as they attain to indefinite tenure? To require a similar address of each full or associate professor on his assuming the rectorship would, to my mind, be an additional step in the right direction.

To the foregoing argumentation let me add the observation, based on experience, that the administration of the seminary is not so complex that it could not adequately be cared for by a rector, the secretary of the faculty, the registrar, and a few committees. In that respect the administration of the seminary differs widely from that of the college.

Brethren, may God give you much wisdom in dealing with this important matter.

Sincerely yours in Christ,

R. B. Kuiper

COMMUNICATION NO. 1

June 4, 1962

To the Synod of the Christian Reformed Church,
in session in June, 1962, Grand Rapids, Michigan.

ESTEEMED BRETHREN:

The faculty of Calvin Theological Seminary herewith respectfully presents a request to synod. The request stands in the following context.

Sometime during the fall of 1961 the synodical committee considered and declined an invitation, addressed to the Christian Reformed Church, to participate in theological conversations between representatives of the Reformed and Lutheran communions. Being apprised of this fact, the president of the seminary inquired of the sponsors of the conversations whether a faculty observer would be welcome at the meetings. After receiving a favorable response to his inquiry, the president brought the matter to the attention of the faculty, and on January 10, 1962, the faculty decided to send an observer. Article 8 of the minutes of this meeting reads: "The president informed the faculty that the North American Council of the World Alliance of Reformed and Presbyterian Churches intends to conduct theological conversations with the Lutheran Churches in the United States, and that Dr. James I. McCord, North American secretary of the Presbyterian Alliance, has extended a provisional invitation to the faculty to send an observer to the meetings soon to be held. After some discussion the faculty accepted the invitation, and, voting by ballot, designated Professor Henry Stob as its observer."

On February 16 and 17, 1962, the meetings were held in New York as planned, with the faculty's observer in attendance as guest of the World Presbyterian Alliance. In March 2, 1962, Professor Stob submitted to the faculty an oral report on the meetings he attended, and on May 28 the faculty considered his written report entitled: "Report on the consultations between representatives of the North American area of the World Alliance of Reformed Churches holding the Presbyterian Order and the U.S.A. National Committee of the Lutheran World Federation, held in New York City on February 16-17, 1962."

With reference to this report the faculty decided:

1. To inform synod that the faculty sent an observer to the consultations;
2. To provide synod with a copy of the report submitted to the faculty by its observer; and
3. To seek synod's permission to send a representative to the conversations still to be held.

In accordance with this decision, the faculty herewith (1) informs synod that a faculty observer did attend the organizational meeting held in New York in February, (2) attaches a copy of the report submitted to the faculty by its observer; and (3) Respectfully requests synod: to grant permission to the faculty to send a representative to the Reformed-Lutheran theological conversations still to be held.

Grounds:

a. The conversations are strictly theological, and do not in any way commit the church to ecclesiastical union, federation, or affiliation.

b. The conversations afford an opportunity to bear our witness in a most meaningful and influential forum.

c. The conversations enable us to discover at first hand from responsible spokesmen what our Reformed and Lutheran contemporaries are thinking and teaching.

d. It is the province of a theological faculty to engage in conversations of this nature.

Respectfully submitted,
Henry Stob, *sec'y*

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SUGGESTIONS FOR PREPARING YOUR WILL

Competent legal advice is essential in order that your intention may be accomplished with accuracy. Your attorney will assist you in effecting savings against taxes and other costs. He will want to know the proper designations and titles of the proper beneficiaries of your estate.

For the information of you and your attorney in drawing wills the following are given as suitable forms for bequests to various causes:

I give, devise and bequeath the sum of.....Dollars ($) (or a certain percentage of the estate) (or a certain described property) to (and here follows the full official name of the local church, denominational board, or institution) to be applied to the uses and (or to be held in trust and the income to be used) for the..... purposes of said (local church, denominational board, or institution).

— or —

All the rest, residue and remainder of my estate, both real and personal, or whatsoever kind, or wherever located, I give, devise and bequeath to (here follows the full official name of the local church, denominational board, incorporated committee, or institution).

Correct legal titles of various causes:

Names of Denominational Agencies

1. Christian Reformed Board of Foreign Missions
2. Christian Reformed Board of Home Missions
3. Calvin College and Seminary of the Christian Reformed Church
4. Church Help Committee, Incorporated, of the Christian Reformed Church
5. Christian Reformed World Relief Committee
6. Christian Reformed Canadian Relief Fund
7. Back to God Tract Committee of the Christian Reformed Church
8. Ministers' Pension and Relief Administration of the Christian Reformed Church
9. The Back-to-God Hour of the Christian Reformed Church, Inc.
10. Immigration Committee for Canada of the Christian Reformed Church
11. Christian Reformed Committee for Sponsorship of Foreign Theological and Pre-Theological Students
12. Christian Reformed Resettlement Servce Committee
13. Christian Reformed Church Committee on Education
14. The Publication Committee of the Christian Reformed Church, Inc. (also known in business transactions as Christian Reformed Publishing House)
15. The Chaplain Committee of the Christian Reformed Church