ACTS of

SYNOD 1963

of the Christian Reformed Church

CHRISTIAN REFORMED PUBLISHING HOUSE
2850 Kalamazoo Avenue Grand Rapids, Michigan, 49508, U.S.A.

ACTS OF SYNOD 1963

June 12 to June 21, 1963

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

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

Synodical Prayer Service

Oakdale Park Christian Reformed Church
Grand Rapids, Michigan
Tuesday, June 11, 1963, 8:00 P.M.

REV. JOHN GUICHELAAR
Pastor of the convening church
Choir Director: Mr. David Walters
Organist: Miss Anne De Vroome

ORDER OF WORSHIP

ORGAN PRELUDE

CHOIR INTROIT — *"Let Us Bless the God of Heaven"* .....Titcomb

CALL TO WORSHIP

SILENT PRAYER

VOTUM AND SALUTATION

PSALTER HYMNAL No. 166

THE APOSTLES' CREED - *recited in unison*

RESPONSE: *Gloria Patri*

SCRIPTURE READING: Ephesians 1

PRAYER

CHOIR ANTHEM: *"We Wait for Thy Lovingkindness, O God"* ....McKie

OFFERING — Christian Reformed World Relief Committee

PSALTER HYMNAL No. 366

SERMON — *"Christ Is with His Church"* — Matthew 28:18-20

CHOIR ANTHEM: — *"We Praise Thee, O God"* .....Willan

PRAYER FOR SYNOD

RESPONSE — *"Hear Our Prayer, O Lord"*

PSALTER HYMNAL No. 426

BENEDICTION

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

POSTLUDE

Commemorative Service of the 400th Anniversary of the Publication of the Heidelberg Catechism

Thursday, June 13, 1963, 8:00 P.M.

PROGRAM

REV. W. HAVERKAMP, *presiding*

(Arts. 28, 29)

PRELUDE — *"Cortege Joyefux"*
(Psalm 118 "Rendez a Dieu" Genevan Psalter)
"Meditation Over an Ancient Hymn Tune" (Ps. 6, Genevan Psalter)
Miss Gertrude Zaagman, *organist*

INTROIT — *"I Greet Thee, Who My Sure Redeemer Art"*
(Psalter Number 423)
Oakdale Park Church Choir — Mr. David Walters, *director*

PSALTER — *"Faith of Our Fathers"* (Number 443)

INVOCATION — Rev. W. Haverkamp, President of the 1963 Synod

CREED AND RESPONSE

SCRIPTURE — *Psalm 48* — Rev. H. Vander Kam,
Vice-president of the 1963 Synod

PRAYER — Rev. J. Vriend, 2nd Clerk of the 1963 Synod

ANTHEM — *"For All the Saints"* (Psalter Number 442)

OFFERTORY — *"Air Varie"* (Psalm 107)
"Donnez Au Seigneir Gloire" (Genevan Psalter)
(Offering for Reformed Ecumenical Synod)

PSALTER — "Centennial Hymn" (Number 486)

MESSAGE — *"The Heidelberg Catechism - Monument or Guidepost?"*
Dr. Edward J. Masselink, pastor of 36th St. Chr. Ref. Church,
Grand Rapids, Michigan

PSALTER — *"O God Our Help in Ages Past"* (Number 176)

CLOSING REMARKS AND PRAYER — Rev. J. Guichelaar

POSTLUDE — *Psalm 20* (Exaudiat Te Dominus) .....*Benedetto Marcello*

< Blank Page >

ACTS OF SYNOD

of the

CHRISTIAN REFORMED CHURCH

Grand Rapids, Michigan

WEDNESDAY MORNING, JUNE 12, 1963

First Session

ARTICLE 1

Rev. John Guichelaar, pastor of the convening church, Oakdale Park Christian Reformed Church, Grand Rapids, Michigan, calls Synod to order, requests the delegates to rise and sing No. 449 of the Psalter Hymnal (old edition), and reads I Timothy 4.

ARTICLE 2

The convener of Synod, Rev. John Guichelaar, reads the "Opening Prayer for Ecclesiastical Assemblies."

ARTICLE 3

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

ESTEEMED BRETHREN IN THE LORD:

In the name of the Oakdale Park Christian Reformed Church it is my privilege to welcome all of you, delegates, advisers from Calvin College and Seminary, fraternal delegates and visitors to the largest Synod in the history of the Christian Reformed Church. It has been a blessing and a privilege for the Oakdale Park Church to call this Synod together, and to have the prayer service yesterday evening. To all of you the Oakdale Park Church extends a hearty welcome to Grand Rapids and to the Franklin Street Campus of our Calvin College, where we shall be engaged in our synodical labors.

We have been reading our Agenda and the supplementary material in preparation for our duties as synodical delegates. We have come here to work, and we trust that each of us will perform our part of the synodical labors diligently and prayerfully. We must bear in mind that even as a chain is no stronger than its weakest link, so also a Synod is no stronger than each of its individual members. As we are assigned to our respective committees and render our reports, let us think of our individual responsibility but also of the Church as a whole, for we as soon as we are constituted will be members of the broadest assembly of our Christian Reformed Church. May God give us insight, vision and courage, so that we may face the issues of our denominational life squarely, and that we may act decisively.

Let us be men of prayer and devotion, not only in our public sessions and committee meetings, but also in our personal life during these busy days at Synod. May we labor together in Christian love and unity, and thus fulfill the ideal of the Psalmist in Psalm 133 "Behold, how good and how pleasant it is for brethren to dwell together in unity! . . . . For there Jehovah commanded the blessing, even life for evermore." But above all let us be keenly aware of our Lord Jesus who promised "And lo, I am with you always, even unto the end of the world." Thus may this Synod contribute to the establishment and extension of the Church of Christ, and to the coming of God's glorious Kingdom.

Rev. J. Guichelaar

ARTICLE 4

The convener reads the credentials presented by the delegates, and requests the stated clerk to call the roll. The roll call shows the following delegates present:

Classis Alberta North

Ministers.....Rev. J.W. Van Weelden
Rev. N. Beute

Elders.....Mr. J. Ellen
Mr. J. Olthuis

Classis Alberta South

Ministers.....Rev. C. Schemper
Rev. H. Bouma

Elders.....Mr. D. Dykshoorn
Mr. C. Van Lant

Classis British Columbia

Ministers.....Rev. P. De Jong
Rev. R. W. Popma

Elders.....Mr. J. Vander Velden
Mr. A. De Jong

Classis Cadillac

Ministers.....Rev. G. Vanderlip
Rev. F. Einfeld

Elders.....Mr. A. Westmaas
Mr. J. Witt

Classis Central California

Ministers.....Rev. H. Petroelje
Rev. L. Voskuil

Elders.....Mr. J. Vande Beek
Mr. C. Viss

Classis California South

Ministers.....Rev. J. Rook
Rev. P. Van Tuinen

Elders.....Mr. E. Lautenbach
Rev. J. J. Holwerda

Classis Chatham

Ministers.....Rev. C. W. Flietstra
Rev. L. Mulder

Elders.....Mr. C. Overgauw
Mr. J. Broer

Classis Chicago North

Ministers.....Rev. H.N. Erffmeyer
Rev. O. Breen

Elders.....Mr. J. Fennema
Mr. J. Heerema

Classis Chicago South

Ministers.....Rev. T. Van Eerden
Rev. R. Wildschut

Elders.....Mr. A. Aardema
Mr. A. Vandergraff

Classis Eastern Ontario

Ministers.....Rev. J. Van Harmelen
Rev. G. Ringnalda

Elders.....Mr. J. Wilms
Mr. G. Bisschop

Classis Grand Rapids East

Ministers.....Rev. W. Van Rees
Rev. J. Guichelaar

Elders .....Mr. B. Bratt
Mr. L. Vandertill

Classis Grand Rapids South

Ministers.....Rev. A. Brink
Rev. J. D. Eppinga

Elders .....Mr. L. Van Ess
Mr. B. D. Zondervan

Classis Grand Rapids West

Ministers.....Rev. G. Holwerda
Dr. W. Hendriksen

Elders .....Mr. G. Buist
Mr. R. Jurgens, Jr.

Classis Grandville

Ministers.....Rev. H. Vander Kam
Rev. C. Greenfield

Elders .....Mr. J. Koop
Mr. H. Meyer

Classis Hackensack

Ministers.....Rev. D. J. Oostenink
Rev. H. Hoekstra

Elders .....Mr. T. Belle
Dr. W. Jonker

Classis Hamilton

Ministers.....Rev. J. Vriend
Rev. L. Doezema

Elders .....Mr. D. Haalboom
Mr. P. Hamstra

Classis Holland

Ministers.....Rev. G. Gritter
Rev. W. P. Brink

Elders .....Mr. R. Boeve
Mr. C. Volkema

Classis Hudson

Ministers.....Rev. R. Opperwall
Rev. J. G. Van Ryn

Elders .....Mr. G. Dykstra
Mr. A. Vander Brug

Classis Kalamazoo

Ministers.....Rev. W. Haverkamp
Rev. H. Minnema

Elders .....Mr. C. Van Andel
Mr. A. Razenburg

Classis Lake Erie

Ministers.....Rev. J. Hekman
Dr. J. H. Primus

Elders .....Mr. B. Dykstra
Mr. D. Van Zoest

Classis Minnesota North

Ministers.....Rev. H. Van Dyken
Rev. P. Vander Weide

Elders .....Mr. K. Tebben
Mr. J. Vander Veen

Classis Minnesota South

Ministers.....Rev. J. Leugs
Rev. N. Haan

Elders .....Mr. E. Meyer
Mr. H. Vander Lugt

Classis Muskegon

Ministers.....Rev. R. D. De Ridder
Rev. J. A. Petersen

Elders .....Mr. J. Spykman
Mr. J. Plutschouw

Classis Northcentral Iowa

Ministers.....Rev. B. E. Visscher
Rev. A. A. Koning

Elders .....Mr. P. De Waard
Mr. S. Hoekman

Classis Orange City

Ministers.....Rev. S. T. Cammenga
Rev. W. Swets

Elders .....Mr. A. Elgersma
Mr. J. Woudstra

Classis Pacific Northwest

Ministers.....Rev. W. Reinsma
Rev. J. De Jong

Elders .....Mr. R. C. Bajema
Dr. B. De Groot

Classis Pella

Ministers.....Rev. J. De Kruyter
Rev. T. Wevers

Elders .....Mr. L. M. Van Haaften
Mr. W. Memmelaar

Classis Rocky Mountain

Ministers.....Rev. E. Los
Rev. B. N. Huizenga

Elders .....Mr. C. Bloem
Mr. W. Hoekstra

Classis Sioux Center

Ministers.....Rev. P. De Boer
Rev. S. Ten Brink

Elders .....Mr. R. Dyk
Mr. L. Vander Haak

Classis Toronto

Ministers.....Rev. A. De Jager
Rev. J. Kuntz

Elders .....Mr. W. Snel
Mr. D. Van Leeuwen

Classis Wisconsin

Ministers.....Rev. B. Boerkoel
Rev. J. Van Stempvoort

Elders .....Mr. C. Jasperse
Mr. D. Buyze

Classis Zeeland

Ministers.....Rev. L. Oostendorp
Rev. R. R. Graves

Elders .....Mr. M. Dyk
Mr. J. Doornbos

ARTICLE 5

The convener, Rev. J. Guichelaar, declares Synod constituted.

ARTICLE 6

The delegates cast their ballots for the officers of Synod.

The results are as follows:

President: Rev. William Haverkamp of Kalamazoo, Michigan
Vice-president: Rev. Henry Vander Kam of Jenison, Michigan
First Clerk: Rev. Peter Van Tuinen of Artesia, California
Second Clerk: Rev. John Vriend of Simcoe, Ontario

ARTICLE 7

The convener, Rev. J. Guichelaar, introduces the elected officers to the assembly.

President Haverkamp thanks Rev. J. Guichelaar and the Oakdale Park Christian Reformed Church for convening Synod and conducting the synodical Prayer Service. He exhorts the delegates to carry out their responsibilities in the spirit of the prayer editorially proposed by the Editor of The Banner in the issue of June 7.

ARTICLE 8

As the delegates stand, the president reads the *Public Declaration of Agreement with the Forms of Unity,* to which the delegates respond with an audible *Amen.*

ARTICLE 9

The president announces the appointment of the *Program Committee,* consisting of the officers of Synod and the following delegates:

Rev. W. Van Weelden, Mr. G. Dykshoorn, Mr. J. Vander Velden, Rev. G. Vanderlip, Mr. J. Vande Beek, Rev. C. Overgauw, Mr. J. Heerema, Mr. A. Vandergraff, Mr. G. Bisschop, Rev. J. Guichelaar, Mr. L. Van Ess, Mr. G. Buist, Rev. G. J. Oostenink, Rev. G. Gritter, Rev. J. G. Van Ryn, Rev. J. Hekman, Rev. H. Van Dyken, Mr. H. Vander Lugt, Mr. J. Spykman, Mr. S. Hoekman, Mr. J. Woudstra, Mr. R. C. Bajema, Rev. T. Wevers, Rev. E. Los, Mr. R. Dyk, Mr. W. Snel, Mr. C. Jasperse, Rev. L. Oostendorp. (See Art. 19)

ARTICLE 10

The president announces that Synod will reconvene at 4:30 P.M. This session is adjourned and Rev. H. Vander Kam leads in closing prayer.

WEDNESDAY AFTERNOON, JUNE 12, 1963

Second Session

ARTICLE 11

The president calls the assembly to order.

Rev. P. Van Tuinen leads in prayer to open this session.

ARTICLE 12

The president conveys to the delegates an invitation from Pine Rest Christian Association for dinner on Friday evening at 6:00. Synod accepts the invitation.

ARTICLE 13

Rev. John Schuurmann, secretary of the Board of Trustees of Calvin College and Seminary, presents the list of names of those recommended by the board as candidates for the ministry in the Christian Reformed Church. Rev. C. Greenfield leads in prayer and the delegates cast their ballots. The following are declared candidates for the ministry:

Jerome Batts, Clarence Bisschop, Warren Boer, Peter Breedveld, Gordon L. Dahnke, Peter W. De Bruyne, Sidney De Waal, Jacob Faber, Evert Gritter, Jacob Hielema, Robert Holwerda, Menno Jorritsma, Carroll E. Keegstra, James Kok, William H. Kooienga, Dick Kwantes, Peter Mantel, Elton Piersma, Donald Postema, Riemer Praamsma, Robert Ruis, Gerritt W. Sheeres, Raymond J. Sikkema, Chris Spoor, Franklin D. Steen, Dick M. Stravers, Edward Tamminga, Wesley Timmer, Larry Vande Creek, Alvin Vander Griend, John Vander Lugt, Adrian A. Van Geest, Clyde Van Winkle, Fred J. Walhof, John Wiegers, Peter Yang.

ARTICLE 14

Synod declares these candidates to be eligible for call on or after July 8, 1963.

ARTICLE 15

The *Program Committee*, Rev. L. Oostendorp reporting, (cf. Art. 9) recommends that Synod reject Overture No. 36 in which Classis California South requests Synod not to accede to the request of the Church Order Revision Committee that its secretary be appointed faculty adviser to the Advisory Committee dealing with Church Order Revision matters.

Grounds:

1. It is customary to have representatives of the mission boards and the presidents of the schools to give advice. This is a similar matter.

2. There is a great mass of material upon which light can be given only by one who has worked through the matters.

3. If Professor M. Monsma is not named adviser to this committee, he will ask to be relieved from all committees in order to be able to sit in with the Advisory Committee on Church Order Revision matters.

4. Professor L. Praamsma will be co-adviser to this committee.

5. This shall constitute Synod's answer to Classis California South.

—*Adopted*

ARTICLE 16

Synod adopts the following time schedule: Morning sessions, 8:30—11:45; Afternoon sessions, 1:30—5:45; Evening sessions, 7:30—9:30; Coffee breaks at 10:00 A.M. and 3:30 P.M.

ARTICLE 17

The president announces the appointment of the following committees:

Reception Committee: Revs. J. Guichelaar and G. Holwerda. (See Arts. 38, 89, 90, 104, 107, 108.)

Obituary Committee: Revs. L. Voskuil and J. J. Holwerda. (For report see Art. 91)

ARTICLE 18

The Stated Clerk reads the following communications:

1. A letter from the Reformed Churches of Australia, expressing gratitude for help and services received from the Christian Reformed Church.

2. A letter from Rev. J. P. Smith reporting his attendance as fraternal delegate at the General Assembly of the Orthodox Presbyterian Church at Vineland, New Jersey on March 26 ff., 1963.

3. A letter from the Reformed Churches of New Zealand, conveying greetings and expressing appreciation for material, ecclesiastical, and spiritual help.

4. A letter from Mr. A. H. Andriese, Transportation Secretary of the Christian Reformed Church, reporting his services during the past year.

5. A letter from the Dutch Reformed Church in Ceylon, containing greetings, and expressing thanks for aid received.

ARTICLE 19

The Clerk presents the report of the *Program Committee:* (cf. Art. 9)

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

Chairman, Rev. A. A. Koning. Reporter, Rev. R. De Ridder. Revs. F. Einfeld, C. W. Flietstra, H. Petroelje; Elders B. Bratt, J. Fennema, J. Olthuis, C. Van Andel, B. Van Zoest. Adviser: Prof. C. Kromminga.

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

Chairman, Rev. J. Van Harmelen. Reporter, Rev. P. De Jong. Revs. H. Minnema, R. Opperwall, R. W. Popma; Elders P. Hamstra, Rev. J. J. Holwerda, Dr. W. Jonker, C. Overgauw, C. Volkema. Adviser: Prof. Marten Woudstra.

COMMITTEE No. III — *Home Missions*

Chairman, Rev. J. Guichelaar. Reporter, Rev. J. De Kruyter. Revs. N. Beute, H. Bouma, R. R. Graves, Dr. J. H. Primus; Elders P. De Waard, W. Hoekstra, W. Snel, A. Vander Brug, J. Vander Veen. Adviser: Prof. Fred Klooster.

COMMITTEE No. IV — *Foreign Missions*

Chairman, Rev. C. Schemper. Reporter, Rev. A. Brink. Revs. P. Vander Weide, J. Van Ryn, B. Visscher; Elders Dr. B. De Groot, R. Razenberg, J. Plutschouw, C. Viss, B. D. Zondervan. Adviser: Prof. A. Hoekema.

COMMITTEE No. V — *Educational Matters*

Chairman, Rev. J. W. Van Weelden. Reporter, Rev. T. Van Eerden. Revs. P. De Boer, J. Hekman, J. Kuntz; Elders J. Doornbos, B. Dykstra, G. Dykstra, J. Heerema, K. Tebben, J. Witt. Advisers: Pres. Wm. Spoelhof, Pres. John Kromminga.

COMMITTEE No. VI — *Seminary Matters*

Chairman, Rev. H. Erffmeyer. Reporter, Rev. L. Oostendorp. Revs. L. Doezema, G. Ringnalda, G. Vanderlip; Elders M. Dyk, S. Hoekman, C. Jasperse, J. Koop, L. Vander Till.

COMMITTEE No. VII — *Publication Matters*

Chairman, Rev. R. Wildschut. Reporter, Rev. J. Eppinga. Revs. S. T. Cammenga, N. Haan, E. Los; Elders R. C. Bajema, T. Belle, G. Bisschop, J. Broer, W. Memmelaar. Adviser: Prof. Harold Dekker.

COMMITTEE No. VIII — *Varia*

Chairman, Rev. L. Voskuil. Reporter, Rev. J. Petersen. Revs. B. Huizenga, W. Swets, S. Ten Brink; Elders D. Dykshoorn, E. Meyer, J. Vande Beek, H. Vander Lugt, J. Wilms. Adviser: Prof. Ralph Stob.

COMMITTEE No. IX — *Appeals No. 1*

Chairman, Rev. W. Van Rees. Reporter, Rev. W. P. Brink. Revs. B. Boerkoel, A. De Jager, L. Mulder; Elders A. Aardema, D. Buyze, A. De Jong, L. M. Van Haaften, J. Woudstra. Adviser: Prof. Henry Stob.

COMMITTEE No. X — *Appeals No. 2*

Chairman, Rev. G. Gritter. Reporter, Rev. C. Greenfield. Revs. J. Rook, H. Van Dyken, J. Van Stempvoort; Elders C. Bloem, A. Elgersma, E. Lautenbach, C. Van Lant, A. Westmaas. Adviser: Prof. B. Van Elderen.

COMMITTEE No. XI — *Budget*

Chairman, Elder H. Meyer. Reporter, Elder L. Van Ess. Revs. G. Holwerda, J. Leugs, D. Oostenink; Elders R. Boeve, J. Ellen, R. Jurgens, A. Vandergraff, L. Vander Haak, D. Van Leeuwen.

COMMITTEE No. XII — *Church Order Revision*

Chairman, Rev. Dr. W. Hendriksen. Reporter, Rev. O. Breen. Revs. J. De Jong, H. Hoekstra, W. Reinsma, T. Wevers; Elders R. Dyk, G. Buist, D. Haalboom, J. Spykman, J. Vander Velden. Advisers: Profs. M. Monsma, L. Praamsma.

—*Approved*

ARTICLE 20

Elder Dr. B. De Groot closes the afternoon session with prayer.

THURSDAY MORNING, JUNE 13, 1963

Third Session

ARTICLE 21

The president calls the assembly to order.

The delegates sing Psalter Hymnal No. 43. Rev. R. De Ridder reads I Corinthians 10:31, and leads in prayer to open this session.

ARTICLE 22

The clerk calls the roll. All delegates except Rev. A. Brink are present.

ARTICLE 23

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

ARTICLE 24

The Stated Clerk presents the report of the *Synodical Committee.* Synod approves the actions taken by the Synodical Committee. (See Supplement No. 38)

ARTICLE 25

The Stated Clerk presents his report. (See Supplement No. 38)

—*Received as information*

ARTICLE 26

A motion is adopted that the matter of enlightening the constituency regarding causes for which they are asked to contribute be referred to the *Standing Advisory Budget Committee.* (See Supplement No. 38, B.)

ARTICLE 27

The advisory committee on *Seminary Matters,* Rev. L. Oostendorp reporting, recommends that Synod rule Overture No. 20 is legally before Synod although received late. (Seminary Matters continued in Arts. 110, 131)

—*Adopted*

ARTICLE 28

The president reminds the delegates of the Commemorative Service to be held at the Oakdale Park Christian Reformed Church this Thurs-

day evening, June 13, 1963, at 8:00 in connection with the 400th Anniversary of the publication of the Heidelberg Catechism. (See Supplement No. 38)

ARTICLE 29

This session is adjourned. Elder A. Westmaas leads in closing prayer.

THURSDAY EVENING, JUNE 13, 1963

Synod assembles at a public program in commemoration of the 400th anniversary of the publication of the Heidelberg Catechism.

FRIDAY MORNING, JUNE 14, 1963

Fourth Session

ARTICLE 30

The president calls Synod to order. The delegates sing Psalter Hymnal No. 448. Rev. H. Petroelje reads Ephesians 6:10-20 and leads in prayer to open this session.

ARTICLE 31

The clerk calls the roll. All delegates are present with the exception of Elder T. Belle who is absent on account of illness.

ARTICLE 32

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

ARTICLE 33

The advisory committee on *Church Order Revision,* Rev. O. Breen reporting, recommends that Synod accede to the request of the Synodical Study Committee on Closer Relationships with the Orthodox Presbyterian Church "that the chairman of the committee, Rev. Robert Prins, be allowed to represent the committee before the advisory committee and Synod." (See Supplement No. 23) (Church Order Revision Matters continued in Art. 144) —*Adopted*

ARTICLE 34

Rev. D. Van Halsema, secretary of the *Chaplain Committee,* presents Chaplains Henry Guikema, Harold Bode, and Harvey Ouwinga. Chaplain Ouwinga addresses Synod on the importance and service of the chaplaincy, urging the support and cooperation of the churches in this work.

Rev. D. Oostenink responds for Synod.

ARTICLE 35

Rev. Marvin Baarman, secretary of Home Missions, presents the home missionaries Revs. J. Jerry Pott, Bartel Huizenga, and Richard Wezeman. Rev. R. Wezeman addresses Synod on the work of seeking out the lost.

Rev. Henry Vander Kam, president of the Board of Home Missions, responds.

ARTICLE 36

The advisory committee on *Church Order Matters No. 1,* Rev. R. De Ridder reporting, submits the following:

A. REPORTS OF THE SYNODICAL EXAMINERS

1. *Reports on examination of candidates*

Classes	Candidates	Examiners
Hackensack	R. Broekhuizen	R. J. Frens, Hudson R. Kooistra, Eastern Ontario C. Witt, Lake Erie
Pacific	G. Hofland	J. Rook, California G. H. Rientjes, British Columbia H. Bouma, Alberta South
British Columbia	Michael De Vries	J. Griffioen, Pacific B. Nederlof, Alberta North H. Bouma, Alberta South
Wisconsin	William J. Dykstra Joe Vugteveen	J. C. Medendorp, Muskegon O. Breen, Chicago North B. Van Someren, Chicago South
Chicago South	Duane E. Vander Brug	O. Breen, Chicago North M. Bolt, Holland W. Haverkamp, Kalamazoo
Grand Rapids West	Henry Vanden Heuvel	W. Van Rees, Grand Rapids East J. Eppinga, Grand Rapids South J. C. Medendorp, Muskegon
Grand Rapids East	Jan Friend	L. Oostendorp, Zeeland P. Ouwinga, Grand Rapids West G. Goris, Grandville
Grandville	Gerald Nyenhuis	F. M. Huizenga, Zeeland W. Hendriksen, Grand Rapids West J. T. Hoogstra, Holland
Zeeland	John M. Moes	J. T. Hoogstra, Holland E. Masselink, Grandville L. Greenway, Grand Rapids South
Eastern Ontario	John De Moor Henry Eshuis	J. C. Derksen, Hamilton R. J. Frens, Hudson P. M. Jonker, Toronto
Chatham	Arthur J. Stienstra Carl Tuyl Arie Vanden Berg	W. Van Rees, Grand Rapids East J. C. Derksen, Hamilton P. M. Jonker, Toronto
Toronto	H. L. De Bolster G. Bieze	A. B. C. Hofland, Chatham R. Kooistra, Eastern Ontario J. C. Derksen, Hamilton
Hamilton	Jacob Vos	H. Wittenbosch, Eastern Ontario A. B. C. Hofland, Chatham P. M. Jonker, Toronto
Pella	Michael De Beerdt	B. Visscher, Northcentral Iowa C. Vander Ark, Orange City H. Petersen, Sioux Center
Rocky Mountain	William Bierling Louis Kerkstra	R. Star, Minnesota South C. Vander Ark, Orange City J. A. De Kruyter, Pella

Classes	Candidates	Examiners
Sioux Center	Howard D. Vander Well	C. R. Veenstra, Orange City B. Visscher, Northcentral Iowa W. Dryfhout, Pella
Orange City	Peter Sluys	B. Visscher, Northcentral Iowa R. Star, Minnesota South J. J. Byker, Sioux Center
Minnesota North	John Boonstra Norman L. Meyer Albert J. Roon Berton Van Antwerpen Cornelius Vriend	C. Vander Ark, Orange City H. Petersen, Sioux Center B. Visscher, Northcentral Iowa
Grand Rapids South	Herbert L. Bergsma William R. LaFleur	W. Haverkamp, Kalamazoo J. C. Medendorp, Muskegon L. Oostendorp, Zeeland
Chicago North	Peter Huiner Bud Vermeer	W. Haverkamp, Kalamazoo M. Goote, Chicago South H. Exoo, Wisconsin

All the above named candidates were recommended for admission to the ministry. (See also Article 74 on belated reports.)

2. *Recommendation:* That Synod approve this work of the Synodical Examiners. —*Adopted*

B. *Reports of Synodical Examiners re ministers admitted from other denominations by a Colloquium Doctum.*

Classes	Candidates	Examiners
Grand Rapids East	Rev. Richard Veldman (Protestant Reformed Church)	L. Oostendorp, Zeeland P. Ouwinga, Grand Rapids West G. Goris, Grandville
Grand Rapids East	Rev. John Boonstra (Reformed Church of Chubut, Argentina)	L. Oostendorp, Zeeland P. Ouwinga, Grand Rapids West J. C. Medendorp, Muskegon
California South	Rev. George Lau (Crenshaw Church, Los Angeles, Cal.)	E. Tanis, Central California B. N. Huizenga, Rocky Mountain J. Griffioen, Pacific Northwest
Kalamazoo	Rev. A. A. Mulder (Protestant Reformed Church)	E. Masselink, Grandville J. T. Hoogstra, Holland L. Oostendorp, Zeeland

The above mentioned ministers were all recommended for the ministry of the Christian Reformed Church.

Recommendation: That Synod approve this work of the Synodical Examiners. —*Adopted*

C. *Reports of the Synodical Examiners on candidates according to Article 8 of Church Order:*

1. The Examiners R. Star (Minnesota South), Clifford Vander Ark (Orange City), and J. A. De Kruyter (Pella) attended the examination of Mr. Scott Redhouse by Classis Rocky Mountain and advised the admission of Mr. Redhouse to the ministry of the Christian Reformed Church.

2. The Examiners T. Heyboer (British Columbia), H. Bouma (Alberta South), and J. Griffioen (Pacific Northwest) attended the examination of Mr. Cornelius H. Lambrechts by Classis Alberta North. The Examiners report that they concurred in the subsequent refusal of Classis Alberta North to grant the brother's request for entry into the ministry via C.O. Article 8.

3. The Examiners J. A. De Kruyter (Pella), K. E. F. J. De Waal Malefyt (California South), and E. Tanis (California Central) were present at the examination of Mr. Paul Redhouse by Classis Rocky Mountain. They report: "in our estimation all of the rules of procedure as stipulated by synodical decision for the examination of native workers seeking ordination according to Article 8 have been completely met in the case of Mr. Redhouse." They advised Classis Rocky Mountain that they had no objection to their declaring him eligible for a call.

Recommendation: That Synod approve these actions of the Synodical Examiners. —*Adopted*

D. *Reports of Synodical Examiners giving their approval for ministers to teach Bible in educational institutions:*

1. Rev. G. Vander Plaats was approved for the position of Bible teacher in the Western Christian High School at Hull, Iowa, by the Examiners C. R. Veenstra (Orange City), B. Visscher (Northcentral Iowa), and W. Dryfhout (Pella), at a meeting of Classis Sioux Center.

2. Rev. Dick Walters was approved as teacher at the Reformed Bible Institute and Rev. T. Minnema as Bible teacher at Calvin College "without prejudice to their standing as ministers" by the Examiners E. Masselink (Grandville), L. Greenway (Grand Rapids South), and L. Oostendorp (Zeeland), who concurred in the decisions of Classis Holland.

3. The Examiners W. Haverkamp (Kalamazoo), J. C. Medendorp (Muskegon), and L. Oostendorp (Zeeland), concurred in the decision of Classis Grand Rapids South to permit Candidate Herbert L. Bergsma to teach Bible in the South Christian High School and the Cutlerville Grade School.

Recommendation: That Synod approve these actions of the Synodical Examiners. —*Adopted*

E. Permission to call Rev. John Boonstra for work among the Cuban refugees under the Board of Home Missions was given to the Fuller Avenue Church of Grand Rapids, Michigan, by the Examiners J. D. Eppinga (Grand Rapids South), W. Haverkamp (Kalamazoo), and P. Ouwinga (Grand Rapids West).

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

F. The Examiners W. Haverkamp (Kalamazoo), E. J. Masselink (Grandville), and L. Oostendorp (Zeeland), were present at a meeting of Classis Holland with reference to the clarifying of the ministerial status of Rev. Robert J. Sutton, formerly missionary to Japan. "In consultation with, and with the concurrent advice of the Synodical Examiners the Classis decided to declare that the ministerial status of Mr.

Sutton continues to reside with the Prospect Park consistory while he is a minister without fixed charge. Further that the ministerial status of Mr. Sutton shall cease unless he has received and accepted a call in the Christian Reformed Church before the May meeting of Classis Holland in 1964. The Prospect Park consistory is to announce the brother's eligibility for call in our church publications."

Recommendation: That Synod approve this work of the Synodical Examiners. —*Adopted*

(Church Order No. 1 report continued in Art. 44.)

ARTICLE 37

The advisory committee on *Foreign Missions,* Rev. A. Brink reporting, submits the following:

I. REPORTS OF THE BOARD OF FOREIGN MISSIONS

A. *Materials:* Agenda Reports Nos. 27 and 27-A. (See Supplements Nos. 27, 27-A.)

B. *Recommendations:*

1. That Synod approve the request of the Board of Foreign Missions, that the secretary of missions, the president, and treasurer of the board be permitted to represent the board on matters coming before Synod, and that the assistant secretary, vice-president and vice-treasurer be permitted to represent the board as alternates if necessary. —*Adopted*

2. That Synod approve the synodically recognized delegates of the classes on the Board of Foreign Missions. (See Art. 153, VI, III.) —*Adopted*

3. That Synod approve the nomination of Messrs. Harold J. Gelderloos and Harry Greenwood for Member-at-large and that of Dr. Edward Y. Postma and Mr. Frank J. Dieleman for Alternate Member-at-large. (See Art. 153, VI, III.) —*Adopted*

4. That Synod take note of the death of one of our veteran missionaries, Rev. J. C. Kobes. (See Art. 91.) —*Adopted*

II. THE AMERICAN BIBLE SOCIETY

A. *Materials:* Agenda Report No. 2. (See Supplement No. 2)

B. *Recommendation:* That, in view of the death of Rev. A. H. Smit, former representative of our church on the American Bible Society, and the subsequent elevation of Rev. Willard Van Antwerpen to the position of representative, that the appointment of an alternate representative be referred to the committee on appointments. (See Art. 153, VI, A, 19) —*Adopted*

III. BACK TO GOD HOUR

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

B. *Recommendations:*

1. That both Rev. Peter Eldersveld and Dr. Joel Nederhood be given the privilege of the floor when the Back to God Hour matters are discussed. Either or both will be available if and when requested. —*Adopted*

2. That Synod approve the following nominations for committee membership:

To replace Rev. C. O. Buus, Messrs. Douglas Ribbens and Alvin Mulder.

To replace Rev. John Geels, Messrs. Henry Hoving and Jack Veltkamp.

To replace Mr. Ralph Vermeer, Rev. William Huyser and Rev. A. Van Andel.

To replace Mr. Van Noord, Rev. W. Van Peursem and Rev. K. Rietema. (See Art. 153, VI, A, 23) —*Adopted*

3. In view of the availability of the two series of Back to God Hour TV films on a free-time basis, and in view of the fact that there is "much free time available over local TV stations," Synod urge local congregations to take the initiative in approaching their local TV stations with a view to promoting the use of these series of films. —*Adopted*

4. That Synod extends its thanks to our radio ministers, the Revs. Messrs. Eldersveld, Nederhood and Madany; to the retiring board members; to the radio choir and its director, Prof. James De Jong; to Mr. Ralph Rozema, our agency representative; to all those who give of their time faithfully in this Kingdom endeavor; and that in this connection Synod take cognizance of the fact that our senior radio minister, Rev. Eldersveld, has completed 25 years in the Gospel ministry. —*Adopted*

(Report of Advisory Committee continued in Art. 39)

ARTICLE 38

Rev. J. Guichelaar of the Reception Committee presents Rev. Robert W. Eckardt, fraternal delegate from the Orthodox Presbyterian Church. Mr. Eckardt brings greetings from his church.

Rev. B. Huizenga responds.

ARTICLE 39

The advisory committee on *Foreign Missions,* Rev. A. Brink reporting, cf. Art. 37, submits the following:

BUILDING NEEDS ON THE INDIAN FIELD

A. *Materials:* Agenda Reports Nos. 27 and 27-A. (See Supplements Nos. 27, 27-A)

Explanation: the recommendations below are matters of finance and may therefore require referral to the Budget Committee, but they also involve capital expansion which, by previous Synodical decision, requires special Synodical approval. It is as proposals for expansion of the work that we have dealt with them and now make our recommendation.

B. *Recommendations:*

1. That Synod accede to the request of the Board and Indian General Conference for permission to purchase a tract of about an acre of land at Pueblo Pintado at approximately $150.

Grounds:

a. The distance from the nearest station, the expansion of the school at Pintado, and the future of this field warrants our establishing ourselves there.

b. The encroachment of other groups, and the present availability of the land makes immediate action advisable. —*Adopted*

2. That Synod approve the enlargement of the Brigham City Chapel at a cost of approximately $10,000.

Grounds:

a. The success of the work there, not only with students, but now especially in the community, makes enlarged facilities necessary.

b. Almost half of the required money has already been given for the project, making immediate action feasible. —*Adopted*

3. That Synod authorize the remodeling of the home at Indian Village at a cost of about $4,000.

Ground: The work there has grown to the place where it requires the services of a full-time Indian family, whereas the living quarters are adequate only for a single woman worker.

Note: We are assured that this expenditure will provide housing entirely in keeping with comparable Indian housing in the area. —*Adopted*

4. That Synod grant permission to construct a new missionary residence at Red Rock to cost about $15,000, which will be placed in the 1964 Budget.

Ground: The present home is an old adobe structure built in the days of the late Rev. L. P. Brink. It can be made habitable for an Indian assistant, but is inadequate for the missionary's family and cannot be made adequate. —*Adopted*

5. That Synod authorize the immediate purchase of land at the proposed site of Pinedale Chapel for about $700.

Grounds:

a. The land is strategically situated in an area that holds great promise.

b. The encroachment of other groups and the present availability of the land make immediate purchase highly advisable. —*Adopted*

6. That Synod authorize the erection of a chapel at Pinedale to be financed from the 1964 budget at about $8,700.

Grounds:

a. The location is situated midway between two growing communities.

b. The nearest station at present is about 25 miles away. —*Adopted*

7. That Synod authorize the Board to use the sum of $15,227.88 received for the sale of land in New Mexico for building already approved by Synod for New Mexico, Arizona, and Utah.

Ground: Such authorization is required by previous decision of Synod. —*Adopted*

(Foreign Mission Matters continued in Art. 92)

ARTICLE 40

Synod is adjourned, and elder M. Dyk leads in closing prayer.

FRIDAY AFTERNOON, JUNE 14, 1963

Fifth Session

ARTICLE 41

The president calls the Synod to order. The delegates sing Psalter Hymnal No. 369, and Rev. N. Beute leads in prayer.

ARTICLE 42

Elder Clarence Vredevoogd is present in the place of Elder Gerrit Buist from Classis Grand Rapids West. Mr. Vredevoogd rises to indicate his agreement with the Three Forms of Unity.

ARTICLE 43

The president announces the personnel of the *Committee on Appointments:* Rev. H. Vander Kam, chairman; Rev. H. Minnema, reporter; Revs. J. Van Ryn, R. Wildschut, W. Reinsma, A. De Jager; Elders J. Vander Velden, A. Elgersma, E. Lautenbach, and C. Bloem. (See Art. 153 for report)

ARTICLE 44

The advisory committee on *Church Order, No. 1,* Rev. R. De Ridder reporting, cf. Art. 36, submits the following:

CALLING AND ADMITTING MINISTERS FROM OTHER DENOMINATIONS

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

B. *Analysis:* The study committee received the mandate from the Synod of 1962 to "review again past synodical rules regarding the admission of ministers from other denominations and to 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."

C. *Recommendations:*

1. That Synod adopt the following basic recommendations to resolve areas of conflict or remove ambiguity:

a. That Synod accept the historical compilation of synodical decisions pertaining to articles 5 and 9 as listed in the *1962 Acts of Synod* (supplement No. 1) as an acceptable listing.

Ground: The decisions were again reviewed by this committee and found historically accurate and properly interpreted. —*Adopted*

b. That Synod declare that the requirement of "effectively demonstrating need" be included under articles 5 and 9.

Grounds:

(1) This is the historical stand of our church in past deliverances.

(2) This would eliminate the contradiction in procedure under these articles, i.e. a man could possibly be denied under article 5 on the basis of need and yet be allowed to become a candidate by way of article 9 through classical action without facing the issue of need. (The term "need" was clarified by the Synod of 1945.) —*Adopted*

c. That Synod decide that it shall be left to the jurisdiction of classis in consultation with Synodical Deputies to decide in each particular case whether the applicant shall submit to a "Colloquium Doctum" or a classical examination under article 9.

Grounds:

(1) The request of an applicant can best be judged in the light of its own circumstances.

(2) The requirement of testimonials and approval of these by classis and the Synodical Deputies will be sufficient to guide in such a decision.

(3) This would provide respect for the dignity of the office of the ministry and yet guard against misuse. —*Adopted*

d. That Synod declare that no classis shall proceed to honor the request of a minister by way of article 9 until the need of the churches for the services of such a minister shall have been demonstrated to the satisfaction of the Synodical Deputies or, in the case of difference of opinion, to Synod itself.

Grounds:

(1) This is the decision of Synod, Acts 1959, Art. 187, p. 104, but the previous decision of Synod, Acts 1958, Art. 87 declares that Synodical Deputies cannot prevent the holding of a classical examination, which has led to confusion since the place of need was not clearly defined.

(2) Synod's reiteration of this point in this context will resolve the contradiction involved.

(3) It would be manifestly unfair to our own candidates to have such an applicant declared eligible for call if there is no demonstrated need.

(4) This clearly defines the relation of Synodical Deputies and classes in considering such a request. —*Adopted*

2. That Synod adopt the following rules governing the admission of ministers from other denominations:

a. When Initiated by Action of the Consistory (C.O. 5)

(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 a 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 give objective consideration to such proposed nominations, seeking to be entirely faithful to established regulations and furnishing reasons in the event of disapproval.

(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 practice and usage.

(d) Sufficient formal education. The nominee shall submit a diploma, or statement of credits, from an accredited college and recognized seminary to indicate his scholastic attainment. A measure of discretionary power is granted the classis in connection with the matter of scholastic attainment of the nominee, but when such power is exercised by Classis, it shall be in consultation with the Synodical Deputies. Only when Classis and the Synodical Deputies are agreed may the nominee be approved.

(e) Need of calling other 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 from 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 are satisfied with the results of this colloquium, the pastor-elect is admitted to our denomination and may be installed. Classes are encouraged to conduct a "Colloquium Doctum" with ministers from sister churches.

—*Adopted*

b. When Initiated by Action of the Individual Minister (C.O. 9)

(1) A minister of another denomination desiring to be declared eligible for a 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 three 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 in the Christian Reformed Church a need which the applicant is qualified to fulfill.

(4) Classis and the Synodical Deputies shall give objective consideration to such requests, seeking to be entirely faithful to established regulations and furnishing reasons in the event of disapproval.

(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 *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 satisfactory to 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. Classis in conjunction with the Synodical Deputies shall determine whether the applicant shall submit to a "Colloquium Doctum" or a full classical examination.

(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 practice and usage.

(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, may now be declared eligible for call. No further examination or "Colloquium Doctum" will be required of the minister thus declared eligible. —*Adopted*

3. That Synod thank the study committee for its labor. —*Adopted*

(Church Order Matters, No. 1, report continued in Art. 72.)

ARTICLE 45

The advisory committee on *Home Missions,* Rev. J. De Kruyter reporting, submits the following:

HOME MISSION EXPANSION AND GRANTS-IN-AID:

A. *Materials:*

Agenda Reports Nos. 32, 32-A. (See Supplements Nos. 32, 32-A.) 32-B.)

B. *Recommendations:*

1. That Synod grant the privilege of the floor to the president, secretary, and treasurer of the Board of Home Missions and to the Minister of Evangelism when Home Mission matters are discussed. —*Adopted*

2. That the Board of Home Missions be granted permission to open ten new fields in 1964, subject to the limitation of available capital funds.

Grounds:

a) Only eight were opened in 1963 and some forty fields are on the waiting list for opening before 1967.

b) This corresponds somewhat with the rate of activity of other denominations in the United States, e.g., the Missouri Synod Lutheran Church, ten times larger than the Christian Reformed, opens approximately one hundred fields per year. —*Adopted*

3. That Synod approve the following Grants-in-Aid:

a) *Edmonton, Alberta, for $2,000 for 1964.*

Grounds:

(1) The requested amount is being reduced regularly each year; $6,000 in 1962 — $4,000 in 1963.

(2) Classis Alberta North has endorsed the request of the Greater Edmonton Christian Reformed Churches for this sum as has the Board of Home Missions. —*Adopted*

b) *Fort Wayne, Indiana, for $3,000 for 1964.*

Grounds:

1. This is a new project in a Classis already doing much to finance Home Mission projects within its borders.

2. Classis Kalamazoo has endorsed the request of the Christian Reformed Churches as has the Board of Home Missions. —*Adopted*

c. *Hamilton, Ontario, for $1,500 for 1964.*

Grounds:

1. The amount requested is being reduced with the purpose of eliminating the request eventually.

2. The request of the First Hamilton Church has been endorsed by Classis Hamilton and the Board of Home Missions. —*Adopted*

d. *Highland, Michigan, for $2,250 for 1964.*

Grounds:

1. This is a reduction in amount requested in previous years.

2. Hope for organization into a church is most real.

3. Classis Cadillac has endorsed this request as has the Board of Home Missions. —*Adopted*

e. *Madison Avenue, Paterson, New Jersey, for $3,000 in 1964.*

Grounds:

1. This is a reduction in the amount requested last year.

2. Total budget is $9,000. Madison Avenue is paying the difference.

3. Classis Hackensack and the Board of Home Missions have endorsed the request. —*Adopted*

f. *Mt. Vernon, Washington, for $2,000 for 1964.*

Grounds:

1. This is a community project of about seven years' duration. The Board of Home Missions intends to judge of the continued merit of the project.

2. Classis Pacific Northwest and the Board of Home Missions have endorsed the request. —*Adopted*

g. *Oak Harbor, Washington, for $3,000 for 1964.*

Grounds:

1. As yet this has only developed into a Sunday School project. The Board of Home Missions intends to judge of the future of the project.

2. Classis Pacific Northwest and the Board of Home Missions have endorsed the request. —*Adopted*

h. *Racine, Wisconsin, for $2,000 for 1964.*

Grounds:

1. There has been slow but steady growth.

2. Classis Wisconsin and the Board of Home Missions have endorsed the request. —*Adopted*

i. *Rapid City, South Dakota, for $3,000 for 1964.*

Grounds:

1. Four churches have placed $20 per family per year in the budget towards the support of the project.

2. The project has excellent potential.

3. The request has been endorsed by both Classis Sioux Center and the Board of Home Missions. —*Adopted*

j. *Ames, Iowa, for $3,500 for 1964.*

Grounds:

1. The Classis has only two churches of over one hundred families.

2. Classis Northcentral Iowa is already supporting the project at Waterloo.

3. The request of the Wellsburg churches has been endorsed by Classis Northcentral Iowa and by the Board of Home Missions. —*Adopted*

k. *Minneapolis I for Pinewood for $2,000 in 1964.*

Grounds:

1. The tremendous potential in the Minneapolis area. Prediction of seven churches here by 1967.

2. The request has been endorsed by Classis Minnesota North and by the Board of Home Missions. —*Adopted*

l. *Manhattan I for Gallatin Gateway for the amount of $3,000 for 1964.*

Grounds:

1. This is just a temporary request because of unusual pressing financial need at the moment.

2. Classis Pacific Northwest and the Board of Home Missions have endorsed the request. —*Adopted*

m. That Synod stipulate January 10 of each calendar year as the deadline for Grant-in-Aid applications for the following year. —*Adopted*

C. That Synod do not grant the request of Western Springs for $3,000 in aid, but grant $2,000 instead.

Grounds:

1. This request for $3,000 is an increase over the amount previously requested.

2. The total budget for the project is only $4,500. We judge the Western Springs Church ought to raise a larger share of this total.

—*Adopted*

D. That Synod approve the following nominations:

1. For Treasurer of the Board:

J. J. Razenberg, Kalamazoo
Marvin Vander Vlies, Grand Rapids

2. Members-at-large:

	Delegate	*Alternate*
Eastern USA —	P. Damsma	J. Vander Meulen
	Daniel De Block	Norman Jonkman
Western Canada —	G. Monsma	A. De Jong
	M. Kwantes	D. Van Dyk

(See Art. 153, VI, III.)

—*Adopted*

E. That Synod adopt the following *revisions in the Home Mission Order:*

Article 5, Section 1

Section 1. Appointment and Supervision

a. The Executive Secretary for Home Missions shall be elected by Synod for an initial term of two years. Upon completion of this term he shall be eligible for reappointment to additional four-year terms.

Grounds:

1. This will promote greater efficiency in the execution of the duties of his office.

2. This will provide continuity in the personnel of this office, the desirability of which is greatly increased by the rapid turnover in Board membership.

3. He shall labor under the supervision of the Board and/or its Executive Committee, of which he shall be a member ex officio as well as of its sub-committee.

Article 6, Section 1

Section 1. Appointment and Supervision

a. The Minister of Evangelism shall be elected by Synod for an initial term of two years. Upon completion of this term he shall be eligible for reappointment to additional four-year terms.

Grounds:

1. This will promote greater efficiency in the execution of the duties of this office.

2. This will provide continuity in the personnel of this office, the desirability of which is greatly increased by the rapid turnover in Board membership.

b. He shall labor under the supervision of the Board of Home Missions and/or its Executive Committee of which he shall be a member ex officio, and in cooperation with its Executive Secretary.

Article 9, Section 2

Section 2. The Treasurer

a. Appointment. The Synod shall elect the Treasurer for an initial term of two years. Upon completion of this term he shall be eligible for reappointment to additional four-year terms.

Ground: This will promote greater efficiency and continuity in the execution of the duties of this office.

Supervision. He shall labor under the supervision of the Board and/or its Executive Committee of which he shall be a member ex officio.

F. *Saint Lawrence Seaway Chaplaincy*

1. We recommend that Synod receive this report as information.

2. We bring to Synod's attention the following:

a. To date the efforts of the Board have been confined to obtaining the services of a retired ordained man.

b. These efforts have been unsuccessful to date.

—*Received as information*

G. *Calvin Campus*

That Synod refer the Board of Home Missions, either singly or in cooperation with other denominational agencies, to the Campus Sale Committee for possible negotiation and request them to report their findings to the Synod of 1964.

Grounds:

a. The answer of the Synod of 1962 to Overture 40 allows for such action.

b. A growing awareness of inadequate housing facilities for our denominational agencies at the Denominational Building.

c. Continuing expansion of our denominational activities will demand facilities that can continue to be expanded. —*Adopted*

H. *Canadian Affairs Committee.* (See Supplement No. 32-A (c).)

That Synod concur in the recommendation of the Board of Home Missions that the Special Affairs Committee be discontinued. —*Adopted*

I. *Layworkers.* (See Supplement No. 32-A (d).)

That Synod appoint a study committee, including representatives from the Board of Home Missions, to study the place and training of layworkers in evangelism. —*Adopted*

J. *Jewish Funds.* (See Supplement No. 32-A, II.)

1. That Synod authorize the Board of Home Missions to eliminate the Jewish Fund as a separate fund.

2. That Synod authorize the Board of Home Missions to make the necessary changes in the Home Mission Order which the above action would necessitate. —*Adopted*

K. *Congress on Evangelism.* (See Supplement No. 32-A, III.)

That Synod request the Reformed Ecumenical Synod to consider holding a Congress on Reformed Evangelism. —*Adopted*

(Home Missions continued in Art. 56.)

ARTICLE 46

The advisory committee on *Varia,* Rev. J. A. Petersen reporting, submits the following:

I. CANADIAN RELIEF FUND

A. *Material:* Agenda Report No. 3. (See Supplement No. 3.)

B. *Recommendation:* That the Canadian Relief Fund be continued.

Ground: Some of the small congregations are still in need of assistance from this fund. —*Adopted*

II. CHRISTIAN SEAMEN'S AND IMMIGRANTS' HOME

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

B. *Content:* This institution has closed its doors because of the discontinuance of the need for it. The board has disposed of its assets, except the property at 334 River St., and an effort is being made to sell this property. Also, there are funds invested in government notes which are being used to continue the pension of a retired lay worker.

C. *Recommendations:*

1. That the Board of the Christian Seamen's and Immigrants' Home be thanked for their work through the years.

2. That the Board be continued until all matters pertaining to the work of the Board be terminated. —*Adopted*

3. That, until the matter be terminated, Classis Hudson shall report annually to the Synod concerning the progress in concluding the matter. —*Adopted*

III. THE CHURCH HELP COMMITTEE

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

B. *Recommendations:*

1. That inasmuch as Rev. L. C. Bossenbroek's term expires this month, the Synod accede to the recommendation of the Church Help Committee that Rev. Gysbert Rozenboom be appointed as a regular member of the committee. —*Adopted*

2. That Rev. L. C. Bossenbroek, secretary of the committee, be granted the privilege of the floor. —*Adopted*

IV. CALGARY EMMANUEL — DELAY OF FINANCIAL AID

A. *Materials:*

1. Agenda Report No. 9. (See Supplement No. 9.)
2. Overture No. 32.
3. Acts of Synod, 1961, Art. 101, B, 4 (pp. 81-82).
4. Acts of Synod, 1962, Art. 115, VII, C (p. 73).

B. *History:*

The Synod of 1961 directed the Church Help Committee to grant an additional loan of $25,000 to the Emmanuel Christian Reformed Church of Calgary, Alberta. ($15,000 had already been received from the Church Help Fund.)

Grounds given for this action of Synod were:

1. The very grave financial situation of this church of 60 families, with a debt of $68,000. Its inability to meet its financial obligations has been established to the satisfaction of Classis Alberta South and the Advisory Committee.

2. The churches of Classis Alberta South have pledged to aid this church in the amount of $10,000 within the next five years, indicating thereby their faith in the cause, and their willingness to share the burden.

Because of insufficient funds, only $5,000 of the promised amount was loaned. In 1962 Synod instructed the Church Help Committee to "expedite the payment of this loan as rapidly as available funds allow." However, because of a constant deficit in the fund, no further loans have been made to Calgary Emmanuel.

Now, in their report to the Synod of 1963, the Committee states the following: "The Church Help Committee requests permission to re-evaluate the needs of the Emmanuel Church and to deal with this church according to its findings." (Supplement No. 9.)

C. *Recommendations:*

1. That Synod instruct the Church Help Committee to lend the Emmanuel Calgary Church $10,000 on or before October 1, 1963, with maturation date of the loan left to the discretion of the Church Help Committee.

Ground: There is a pressing need. Loans in the amount of approximately $30,000 mature at that date. (The other $20,000 needed can be secured in other ways.) —*Adopted*

2. That Synod authorize the Church Help Committee to re-evaluate the need of the Emmanuel Church in relation to the remaining $10,000 requested, and to adjudicate the matter in the light of the re-evaluation.

Grounds:

a. The congregation is growing.

b. If $10,000 is given this church by October 1, 1963, it will have received a total of $30,000 from the Church Help Fund.

c. The Church Help Committee is now operating with a deficit which has necessitated denying help to other weak and needy churches.

—*Adopted*

3. We recommend that Synod consider this an answer to Overture No. 32. —*Adopted*

(Varia Matters continued in Art. 60.)

ARTICLE 47

The advisory committee on *Church Order, No. 2,* Rev. P. De Jong reporting, submits the following:

I. MINISTERS' PENSION AND RELIEF FUND MATTERS

A. *Materials:*

1. Agenda Report No. 11. (See Supplement No. 11.)
2. Overtures No. 6 and 7.
3. Overture 21, Acts 1962, p. 72.

B. *Recommendations:*

1. That Synod approve the nomination of Mr. Nelson Gritter (Kalamazoo) — (incumbent) and Mr. Peter Marcusse (Holland) to fill the vacancy on the board. (See Art. 153, VI, A, 26.) —*Adopted*

2. That Synod approve the honorable emeritation of Rev. William Vande Kieft, Rev. Henry Zwaanstra, Rev. J. C. Kobes, Rev. J. R. Kamps, Rev. Fred Van Dyke, Rev. James Putt, Rev. John Breuker, Rev. C. M. Schoolland, and Dr. William Masselink. —*Adopted*

3. That Synod approve the board's proposed amendment to the pension rules. (Supplement No. 11, Part III Proposals.)

Rule Article VI, C, be revised as follows: "A widow of a minister who has served the Christian Reformed Church, and who herself has served in the manse, shall receive as an annual pension 40% of the average salary of ministers of the Christian Reformed Church (to be determined in A above). (See Pension Rules, pp. 8, 9.) Upon remarriage her pension rights shall be forfeited unless she marries a member of the Pension Fund."

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. —*Adopted*

4. That Synod add to the amendment above mentioned the sentence, "Upon the latter's death the payment of her widow's pension shall be resumed."

Ground: The addition of this statement would eliminate the possible misunderstanding that during her second husband's life she would also be receiving a pension. —*Adopted*

5. That Synod do not adopt Overture No. 21 of Classis Minnesota North as set forth in Acts of 1962 (p. 72):

"to amend the pension rules in such a way that ministers 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 4% of their salary, yearly a sum equal to 100 times the quota of the Pension Fund."

Grounds:

a. The ministers involved are still serving as ministers of our churches since they are permitted to retain their ministerial status and therefore they should be entitled to share in the pension fund our churches have set up for their ministry.

b. If the plan of the overture were adopted, there would be no practicable way of collecting the additional amount from several of the institutions involved; and to require that the ministers involved pay this additional amount would place too great a burden upon them.

c. The cost of providing pensions for these men by the denomination is only about 1 cent per family per minister involved. —*Adopted*

6. That Synod do not accept the proposal of Rev. Handlogten to make an exception to the rule in the case of a few men who "are not serving the Christian Reformed Church, either directly or indirectly."

Grounds: Same as for recommendation 5, above. —*Adopted*

7. Overture No. 7.

That Synod reject this overture to increase pension allowances.

Grounds:

a. The benefits of the pension fund increase with the rise in the average salary of our ministers so that the argument from increasing living costs does not hold.

b. There is provision for additional allowances from the relief fund for cases in which additional help is needed.

c. We are informed that demands for help from this relief fund have been relatively few. —*Adopted*

(Church Order, No. 2, continued in Art. 66.)

ARTICLE 48

The advisory committee on *Appeals, No. 1,* Rev. W. P. Brink reporting, submits the following:

I. APPEAL OF MR. M. VAN MEEKEREN

A. *Materials:* Protestant appeals from decisions of his Consistory and Classis.

B. *Observation:* The minor assemblies have not been notified of this appeal.

C. *Recommendation:* That Synod declare that the appeal is not in order. —*Adopted*

II. APPEAL OF FIRST ONTARIO, CALIFORNIA

A. *Materials:*

1. The First Ontario Christian Reformed consistory appeals from decisions of Classis California South.

a. On January 16, 1963, classis decided to receive a letter from an appellant. The consistory maintains that this letter was not legally before

classis, because the author was not a member of the church, having resigned. (It may be noted that the appellant is seeking reinstatement.) The consistory informed classis that an appeal would be made to Synod.

b. On May 29, 1963, Classis California South received an overture from the Ontario consistory requesting that classis rescind the decisions of the January session pertaining to the above-mentioned letter. In considering the request to rescind, the classis read the contested letter of the appellant and decided not to rescind its previous decisions.

c. The consistory protests three matters:

(1) That the January session of Classis California South decided to consider a letter from Mr. B.

(2) That the May session of classis read the above letter after consistory had signified its intention to appeal to Synod.

(3) That for classis to deal with this matter is a violation of Art. 30 of the Church Order, since the consistory had indicated to the appellant he must follow Matthew 18 before re-instatement.

2. Minutes of Classis California South, meeting January 16, 1963, and May 28, 29, 1963.

3. A copy of the overture of the Ontario consistory to Classis California South, meeting May 28, 29, 1963.

4. "Rules for Procedure" of Classis California South.

B. *Recommendations:*

1. That Synod sustain the decision of Classis California South in January 16, 1963, to consider a letter of the appellant.

Grounds:

a. Synod of 1961 entertained an appeal from two parties who had resigned their membership but who sought reinstatement. *(Acts of Synod, 1961,* Art. 85, I. C. 1, p. 66.)

b. The party seeking reinstatement in this case had no other recourse than to appeal to classis.

2. That Synod declare that Classis California South merely read the letter as information at its May session, and such reading was undertaken in order to deal wisely with the overture of the Ontario consistory to rescind the January decision, such reading being in harmony with the January decision.

3. That Synod declare that Classis California South did not violate Art. 30 of the Church Order because the relationship between the consistory and the protestant had reached a stalemate.

—*Rejected by Synod*

C. Synod instructs the advisory committee to draft a new motion by way of an answer to the Protest of First Ontario, California. (See Art. 73.)

ARTICLE 49

The advisory committee on *Publication Matters,* Rev. J. Eppinga reporting, submits the following:

I. WORLD HOME BIBLE LEAGUE

A. *Material:* Agenda Report No. 6. (See Supplement No. 6.)

B. *Recommendations:*

1. That Synod note with thankfulness the effective work of the World Home Bible League. —*Adopted*

2. That Synod again appoint a representative. (See Art. 153, VI, A, 28.) —*Adopted*

II. COMMITTEE ON EDUCATION

A. *Material:* Agenda Report No. 8. (See Supplement No. 8.)

B. *Recommendations:*

1. That Dr. G. Spykman be granted speaking privileges at Synod on matters pertaining to the work of the Committee on Education, and that Mr. B. Woldring be granted similar privileges on matters of finance. —*Adopted*

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

3. That Synod approve the nominations for office and elect three men from the nominations as presented to fill the vacancies on the committee caused by the expired terms of service. These are:

(x) Dr. A. Hoekema	(x) Mr. S. Dykstra	(x) Mr. B. Woldring
Rev. L. Veltkamp	Mr. J. Vander Ark	Mr. C. Nagel

((x) eligible for re-election)

(See Art. 153, VI, A, 27) —*Adopted*

4. That Synod authorize the committee to apply for incorporation.

Note: The "committee on Education request" that Synod appropriate $19,488 for the fiscal year 1964 for continued operations has been referred to the Budget Committee. (See Art. 135) —*Adopted*

III. BACK TO GOD TRACT COMMITTEE

A. *Material*: Agenda Report No. 12. (See Supplement No. 12.)

B. *Recommendations:*

1. That Synod approve the work of the Back to God Tract Committee. —*Adopted*

2. That Synod approve the nominations and elect two new members. (one from each group)

Group One	*Group Two*
Mr. A. Bytwork	Rev. D. J. Negen (eligible for re-election)
Mr. P. Doot	Rev. M. Beelen

(See Art. 153, VI, A, 24) —*Adopted*

3. That Synod take sorrowful note of the passing of Mr. David Wynbeek, very recently deceased, who worked so faithfully and with dedication as treasurer of the Back to God Tract Committee. —*Adopted*

IV. FAITH, PRAYER AND TRACT LEAGUE

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

B. *Recommendation:* That Synod note with gratitude the work that is being done by the Faith, Prayer and Tract League. —*Adopted*

V. LORD'S DAY ALLIANCE OF THE U.S.

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

B. *Recommendations:*

1. That Synod note with thanks the work that is being done by the Lord's Day Alliance of the U.S. —*Adopted*

2. That Synod urge our churches to make use of the services of the Lord's Day Alliance. —*Adopted*

3. That Synod continue to send a representative. —*Adopted*

(See Art. 153, VI, A, 10)

VI. PUBLICATION COMMITTEE

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

B. *Recommendations:*

1. That Synod approve of the work of the Publication Committee. —*Adopted*

2. That Synod approve of the nominations submitted and elect a committee member from each of the following three groups.

a. For a three-year term (one to be elected)

Rev. C. Boomsma (eligible for re-election)
Rev. J. Guichelaar

b. For a three-year term (one to be elected)

Mr. J. J. Dekker
Mr. Roy Jurgens, Jr.

c. For a three-year term (one to be elected)

Mr. T. J. Hoekstra
Mr. T. C. Smith

(See Art. 153, VI, A, 29) —*Adopted*

3. That Synod rescind action regarding index for The Banner each year.

Grounds:

a. These pages can be used more profitably.

b. It is of limited value to the majority of readers. —*Adopted*

VII. COMMITTEE ON SERMONS FOR READING SERVICES

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

B. *Recommendations:*

1. That Synod approve the publications of sermons in "The Living Word" for the publication year of June 1, 1964—May 31, 1965.
—*Adopted*

2. That Synod recommend these sermons for use by the churches.
—*Adopted*

3. That Synod continue the Committee on Sermons for Reading Services. (See Art. 153, VI, B, 3) —*Adopted*

VIII. ARTICLE 36 OF THE BELGIC CONFESSION

A. *Material:* Overture No. 33.

B. *Recommendations:*

1. That Synod adopt the recommendation to make disposition of the unfinished business of the Synod of 1958 in regard to Art. 36 of the Belgic Confession, second sentence (see grounds of overture). —*Adopted*

2. That Synod instruct the delegates to the fifth R.E.S. to inform the member churches of the R.E.S., which maintain the Belgic Confession, of our changes and to inquire what they have done with Art. 36; and to request the fifth R.E.S. to present to our Synod of 1964 recommendations concerning the final adoption of the revised formulation (see grounds of overture). —*Adopted*

3. That Synod instruct our Publication Committee to be alert to the changes of 1958 in re further publications in which the Belgic Confession will appear. —*Adopted*

(Publication Matters continued in Art. 55.)

ARTICLE 50

The advisory committee on *Appeals, No. 2,* Rev. C. Greenfield reporting, presents the following:

I. APPEAL OF REV. C. HOLTROP

A. *Materials:*

1. Letter of protest of Rev. C. Holtrop against Classis Muskegon.

2. Letter from Rev. C. Holtrop containing Minute of Classis Muskegon against which he protests.

3. Letter from Classis Muskegon.

4. Copy of letter Rev. C. Holtrop sent to every consistory and to the stated clerk of Classis Muskegon.

B. *Analysis:*

Classis Muskegon at its January 9, 1963 meeting gave advice to the Bethany, Muskegon Church re a man and wife who sought admittance as members in the Bethany church to attend the Green Ridge Chapel, and who were in disagreement on a certain point of doctrine.

Rev. C. Holtrop had his negative vote recorded, reserving the right to protest. At the May meeting of classis Rev. Holtrop gave an oral sum-

mation of his appeal to Synod. Immediately after the classis meeting he sent a copy of his appeal to all the consistories of classis and the stated clerk.

Classis has requested Synod to rule the appeal out of order because Rev. Holtrop did not give classis a copy of his appeal in time for classis to give its answer to Synod.

C. *Recommendation:*

Synod declare that Rev. C. Holtrop's appeal is out of order.

Ground: "A copy of an appeal must be sent to the body from whose decision appeal is made." (Cf. Acts 1936, Art. 137, p. 92) —*Adopted*

II. APPEAL MR. AND MRS. DICK ROLFFS

A. *Materials:*

1. Protest of Mr. and Mrs. Dick Rolffs.

2. Letter of correction re the protest.

3. Copy of letter sent to the consistory of Calvary Christian Reformed Church of Pella, Iowa.

B. *Recommendation:* Synod does not accept this protest as legally before it since the protestants are no longer members of the Christian Reformed Church. This is in agreement with the decision of 1962, "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." (Acts, 1962, Art. 114, p. 68.) —*Adopted*

III. APPEAL OF REV. JOHN E. BRINK

A. *Materials:*

1. Appeal of Rev. J. E. Brink.

2. Report of synodical committee appointed by the Synod of 1962 re the appeal of Rev. J. E. Brink.

B. *Recommendations:*

1. Synod thanks its study committee for the work it has done. This committee is Rev. R. Leestma, Rev. C. Huissen, Mr. Joe Orlebeke.

2. Synod does not sustain Rev. J. E. Brink's protest against Classis Minnesota North.

Grounds:

a. From the synodical committee's study it is evident that Classis used its utmost in patience, Christian forbearance and helpfulness in dealing with the brother during the four and one-half years of separation from his congregation. (Cf. Acts 1962, Art. 89, p. 50.)

b. The study committee is satisfied that on the basis of the information it had Classis Minnesota North did not err in its decision to terminate the ministerial status of Rev. J. E. Brink. —*Adopted*

3. In the light of developments subsequent to the decision of Classis Minnesota North to terminate Rev. Brink's ministerial status Synod ad-

vises Classis Minnesota North to reconsider its action and recommends to Classis that Rev. Brink be emeritated.

Ground: Information from two physicians pertaining to Rev. Brink's health. —*Adopted*

4. Synod instruct the brother that he engage in no ministerial work including radio broadcasting unless he is commissioned by a consistory.

Ground: The brother has not always properly recognized his responsibility to a consistory in his past activities. —*Adopted*

5. Synod instruct Rev. J. E. Brink to request the transfer of his ministerial credentials to a church in the Classis where he resides.

Ground: It is impossible for a consistory of Classis Minnesota North to supervise the activities of Rev. Brink which he may do in the area of the Classis where he resides. The president rules this recommendation to be out of order because it is contrary to Reformed Church Polity.

The ruling is challenged. Synod sustains the president.

Note: The above recommendations, except the first, are substantially in agreement with those of Synod's study committee.

(Appeals, No. 2, continued in Art. 101.)

ARTICLE 51

This session is adjourned. Elder L. Vandertill leads in closing prayer.

SATURDAY MORNING, JUNE 15, 1963

Sixth Session

ARTICLE 52

The president calls the assembly to order. The delegates sing Psalter Hymnal No. 215. Rev. J. Van Harmelen reads Isaiah 48:12-18 and leads in prayer to open this session.

ARTICLE 53

The clerk calls the roll. All delegates are present with the exception of Rev. C. W. Flietstra who was called home, and elder A. Vander Graff. Both arrive later to represent their respective classes.

ARTICLE 54

The clerk reads the minutes of Friday's sessions. Corrections are noted and the minutes are approved.

ARTICLE 55

The advisory committee on *Publication Matters,* Rev. J. Eppinga reporting, cf. Art. 49, submits the following:

SUNDAY SCHOOL COMMITTEE

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

B. *Recommendations:*

1. That Synod permit the Editor in Chief, Rev. J. Schaal, and the Chairman, Dr. J. Van Bruggen to represent the Sunday School at Synod. —*Adopted*

2. That Synod approve the work of the Sunday School Committee. —*Adopted*

3. That the detailed lesson plan for 1964 be adopted by Synod. —*Adopted*

4. That Synod urge all our churches to use the materials made available by the Sunday School Committee. —*Adopted*

5. That Synod approve of the nominations presented and elect as follows:

Mr. Wilmur Schipper (incumbent)
Mr. Willard Van Essen
(Elect one of the above)

Rev. Nelson Veltman
Rev. Wm. Vander Hoven
(Elect one of the above) —*Adopted*

(See Art. 153, VI, A, 21)

ARTICLE 56

The advisory committee on *Home Missions,* Rev. J. De Kruyter reporting, cf. Art. 45, submits the following:

ADMINISTRATION OF THE MEXICAN FIELD

A. *Material:* Agenda Report No. 26. (See Supplement No. 26.)

B. *Activities:*

1. Interviewed Rev. H. Evenhouse, Executive Secretary of Foreign Missions.

2. Interviewed Rev. D. Houseman, Secretary of Synod's Special Study Committee.

3. Interviewed Rev. M. Baarman, Executive Secretary of Home Missions.

4. Interviewed Rev. H. Dekker, Chairman of Synod's Special Study Committee.

5. Interviewed Rev. J. J. Pott, presently in charge of Home Missions Committee activities in Mexico.

C. *The Problem*

1. *The Historical Problem*

The problem began with the entry of the Home Missions Committee into the work of Mexican migrants. The Synod of 1958 authorized the engagement of Rev. Jerry J. Pott to head this work. By 1960 the Home Missions Committee contended that follow-up of this work demanded that it become active in Mexico. The Foreign Board protested to the

Synod of 1960 that it considered Mexico its territory. The Synod of 1960 judged that work amongst the Mexican migrants and its follow-up be the task of the Home Mission Board. The Synod of 1961 declared Mexico to be a regular field of the Foreign Board, having in mind particularly the regular citizenry of Mexico. This same Synod, recognizing that there might be jurisdictional problems urged the two Boards to work on a policy. This they have not been able to do, both being convinced that only one Board should supervise the work, but each preferring that it be that Board. The problem rests at this stage with us.

2. *The Principal Problems*

a. There are several possible principles on which to distinguish between Foreign and Home Mission Work.

(1) There is the Judaean-Christian religion-cultural distinction. If a people are in this tradition, the work belongs to Home Missions. If outside, the work belongs to Foreign Missions. But this principle is not clear-cut. A dispute exists as to whether the Mexican does or does not belong to this culture. The distinction is not helpful. Neither has it been the established principle which our Church has used in the past.

(2) There is the geographical distinction. Work in this country would belong to Home Missions and work outside to Foreign Missions. This also is not helpful for it poses problems, witness Canada. The principle would place Canada under Foreign Missions, but our practice places it under Home Missions. This has certainly not been the distinctive principle of division in the past.

(3) There is the distinction of goals; one goal being the formation of indigenous national churches, and the other the development of churches as an organic part of the mother church. This distinction is the one on which we have historically operated in the past and would seem to be the proper one; Foreign Missions establishing indigenous national churches, and Home Missions establishing churches organically united to the Christian Reformed Church.

b. The applicability of this principle to Mexico.

(1) Linguistic, cultural, and political considerations make it seem improbable that the relationship between the Christian Reformed Church and the churches it establishes in Mexico could ever be more than that of sister churches.

(2) It is neither necessary nor proper for us to establish another denomination in Mexico. The Independent Presbyterian Church, a Mexican indigenous church, has been cooperating completely with our Foreign Board and Home Board in the initiating and developing of our work in Mexico. It is a church that subscribes to the Calvinistic confessions. The fruits of our present work in Mexico relate almost exclusively to the Independent Presbyterian Church.

(3) The past and present policies and practices of nearly all other United States denominations conducting missions in Mexico favor working in cooperation with indigenous, independent Mexican churches.

(4) It is the judgment of the Study Committee and of the Advisory Committee that our work in Mexico is identical with our work in other foreign countries and should be handled the same, namely, through our Foreign Mission Board. The only factor of difference is the follow-up program of migrants who have been in the States and return to Mexico.

(a) It is our conviction that this follow-up work does not necessitate departure from the above principle. This work can be effectively prosecuted by means of cooperative action between the two boards.

(b) It also appears that the continued influx of migrant workers across the borders will be strictly regulated and may greatly diminish.

D. *Recommendations:*

1. That Synod assign all its missionary work in Mexico to one board.

Ground: Both boards are convinced of the advisability of this for effective work in the field. —*Adopted*

2. That Synod assign all its missionary work in Mexico, including that previously assigned to the Board of Home Missions, to the Board of Foreign Missions.

Ground: Historically and properly the distinctive character of the work of the Board of Foreign Missions is to establish and/or cooperate with national church bodies, whereas the task of the Board of Home Missions is to establish and/or cooperate with churches of the Christian Reformed denomination. —*Adopted*

3. That Synod declare that the coordination of work with Mexican migrants carried on by the Board of Home Missions in the United States, with that carried on by the Board of Foreign Missions in Mexico, be considered the responsibility of the two boards jointly and cooperatively. —*Adopted*

4. Synod decides that the Mexican work will be transferred to the Board of Foreign Missions, effective January 1, 1964.

(Advisory Committee Home Missions report continued in Art. 80.)

ARTICLE 57

The advisory committee on *Budget Matters,* Elder L. Van Ess reporting, submits the following:

I. REQUEST FOR RECOGNITION

That Synod grant the privilege of the floor to members of the Standing Advisory Budget Committee on all budget matters. —*Adopted*

II. CHURCH HELP FUND

A. *Materials:*

1. Agenda Reports Nos. 9, 36-A.
2. Audited Financial Report for year ending 1962.

B. *Recommendations:*

1. That Synod deny the request of the Church Help Fund for a $1.50 quota for 1964.

Grounds:

a. The $200,000 (approximately) received annually through repayment of loans to the Church Help Fund should cover all true "hardship" cases.

b. Re-establishing the quota will have a tendency to encourage additional churches to apply for loans though well able to help themselves.

c. This is the recommendation of the Standing Advisory Budget Committee. —*Adopted*

2. To re-emphasize the fact that only financially "weak" churches, and no others are entitled to loans from the Church Help Fund, and that close screening must be exercised by all concerned. —*Adopted*

3. Call attention to churches who have unpaid loans and to churches applying for loans from the Church Help Fund to "Rule 3" regarding repayment, namely —

"Because this is a loan not bearing interest, and because our prompt repayment shall be for the profit of other churches also requiring aid. We shall consider it our *first obligation* to repay it as soon as possible." By fulfilling this obligation you will assist us greatly in aiding other struggling churches that call for help.

(Budget Matters continued in Art. 135.) —*Adopted*

ARTICLE 58

A motion that Synod instruct the Standing Advisory Budget Committee to study the possible revision of our rules for the Church Help Fund Committee in the light of present and projected needs is defeated.

ARTICLE 59

The advisory committee on *Educational Matters,* Rev. T. Van Eerden reporting, submits the following:

CALVIN COLLEGE AND SEMINARY MATTERS

I. With reference to matters pertaining to Calvin College and Seminary, your advisory committee recommends that Synod give the privilege of the floor to the President and Secretary of the Board of Trustees. —*Adopted*

II. *Dr. W. Harry Jellema*

A. *Information:* Dr. W. Harry Jellema has served Calvin College for 31 years and has now reached the age of retirement. The Board has conferred on him the title of Professor of Philosophy, Emeritus. (See Supplement No. 15-A.)

B. *Recommendations:*

1. That Synod confirm the appointment of Dr. Jellema as "Professor of Philosophy, Emeritus." —*Adopted*

2. That Synod consider the evening meal on Wednesday, June 19, 1963, as a Testimonial Dinner, honoring Dr. Jellema. —*Adopted*

(See Art. 113-A)

(Educational Matters continued in Art. 65)

ARTICLE 60

The advisory committee on *Varia,* Rev. J. Petersen reporting, cf. Art. 46, submits the following:

LOANS FROM TWO DENOMINATIONAL FUNDS

A. *Material:* Overture No. 15.

B. *Recommendation:* That Synod accept the explanation given by the Church Help Committee that though churches having no access to other denominational funds are given priority in certain cases, this has been merely a contributing factor which carries some weight, particularly when there is a shortage of funds in relation to the demand. —*Adopted*

(Varia Matters continued in Art. 93.)

ARTICLE 61

This session is adjourned. Elder B. Zondervan leads in closing prayer.

MONDAY MORNING, JUNE 17, 1963

Seventh Session

ARTICLE 62

The president calls the assembly to order. The delegates sing Psalter Hymnal No. 131:1, 3. Rev. S. Cammenga reads Psalm 68:1-18, and leads in prayer to open this session.

ARTICLE 63

The clerk calls the roll. All of the delegates are present. Elder G. Fynewever is present in the place of Elder G. Buist, and expresses agreement with the Forms of Unity.

ARTICLE 64

The clerk reads the minutes of Saturday's session. The minutes are approved.

ARTICLE 65

The advisory committee on *Educational Matters,* Rev. T. Van Eerden reporting, cf. Art. 59, submits the following:

I. NOMINATIONS OF THE BOARD OF TRUSTEES

A. For vacancies occurring this year, the Board of Trustees suggests the following nominees:

Eastern District for alternate delegate — Arthur Frieling and Andrew Snope.

Central District for regular delegate (Mr. George Tinholt has served for six years) — Robert Goldsword and Cornelius J. Westenbroek; for alternate delegate — Bernard Velzen.

Midwest District for alternate delegate — Abe Geurkink and Harry Ver Meer.

Far West District for regular delegate (Dr. Harold De Jong has served one term) — William Blake and Harold De Jong; for alternate delegate — Jack Hoekzema. —*Adopted*

B. The Board requests Synod that the nominee who is not elected as regular delegate be added to the nomination for alternate. —*Adopted*

(See Art. 153, I)

II. PROSPECTIVE APPOINTEES AND SEMINARY SCHOLARSHIP

A. *Material:* Agenda Report No. 15-A. (See Supplement No. 15-A.)

B. *Recommendations:*

1. That Synod approve the following:

a. That the appointee to the New Testament Department be appointed as Assistant Professor for two years beginning in September, 1964.

(See Arts. 81, 84). —*Adopted*

b. That the appointee to the Old Testament Department be appointed as Assistant Professor for two years beginning in September, 1963.

(See Arts. 81, 84) —*Adopted*

2. That Synod approve the Board's recommendation and establish an annual scholarship of $1,500.00 for a graduating senior of Calvin Seminary who is to pursue a full-time Th.M. program at Calvin Seminary. —*Adopted*

III. MINISTERIAL CREDENTIALS OF REV. B. E. PEKELDER AND ORDAINED MINISTERS TEACHING AT CALVIN COLLEGE.

A. *Material:* Agenda Report No. 15-A. (See Supplement No. 15-A.)

B. *Recommendation:* That ministerial College appointees, inasmuch as appointment is made by the Board of Trustees, and confirmation is made by Synod, be issued a call by a local church, with the provision that such a person shall be loaned to the College according to the terms established by the Board of Trustees. In each instance Synod or the Synodical Committee shall designate the calling church in consultation with the person and consistory involved and installation shall take place in consultation with the Board of Trustees. —*Adopted*

IV. REAPPOINTMENTS AND APPOINTMENTS TO THE COLLEGE TEACHING STAFF

A. The Board of Trustees recommends the following *reappointments:*

1. Andrew Bandstra, B.D., *Associate Professor of Bible** for two years.
2. Bert Bos, Ed.D., Administrative Director of Student Teaching for four years.
3. James P. Bosscher, M.S. in Aeronautical Engineering, *Assistant Professor of Engineering,* with indefinite tenure.

*Italics indicate a raise in rank or indefinite tenure

4. Wallace Bratt, A.M., Instructor in Modern Languages for two years.
5. Tony Brouwer, Ph.D., Professor of Economics, *with indefinite tenure.*
6. Donald Byker, A.B., Assistant in Speech for two years.
7. Winifred Byker, A.B., Assistant in Physical Education for one year.
8. Alan Gebben, M.A., *Assistant Professor of Biology* for two years.
9. John Hamersma, S.M.D., *Associate Professor of Music* for two years.
10. George Harper, Ph.D., *Professor of English,* with *indefinite tenure.*
11. George Harris, M.A., Instructor in Classical Languages for two years.
12. Winifred Holkeboer, M.A., Assistant Professor of English and Modern Languages, for two years.
13. Dirk W. Jellema, Ph.D., *Professor of History* for four years.
14. Beverly Klooster, M.A., Instructor in Biology for two years.
15. Walter Lagerwey, Ph.D., *Professor of Modern Languages,* with *indefinite tenure.*
16. Theodore Minnema, Th.D., *Associate Professor of Bible* for four and one-half years.
17. Clifton Orlebeke, Ph.D., *Associate Professor of Philosophy* for two years.
18. Donald Pruis, M.A., Assistant Professor of Economics and Business Administration for two years.
19. Howard Rienstra, Ph.D., *Associate Professor of History* for two years.
20. Theodore Rottman, M.A., *Associate Professor of Sociology* for two years.
21. Henrietta Ten Harmsel, Ph.D., *Associate Professor of English* for four years.
22. Richard Tiemersma, Ph.D., *Professor of English,* with *indefinite* tenure.
23. Marten Vande Guchte, M.Ed., *Assistant Professor of Speech* for two years.
24. Leonard Vander Lugt, M.S., Assistant Professor of Chemistry, with *indefinite tenure.*
25. Gordon Van Harn, Ph.D., *Assistant Professor of Biology* for two years.
26. Edwin Van Kley, M.A., *Assistant Professor of History* for two years.
27. Clarence Vos, Th.M., *Associate Professor of Bible* for six years.
28. Mary Ann Walters, M.A., Assistant in English for one year.
29. Richard Westmaas, Ph.D., *Assistant Professor of Psychology* for two years.
30. Richard Wevers, Ph.D., *Assistant Professor of Classical Languages* for two years.
31. Stanley Wiersma, Ph.D., *Associate Professor of English* for four years.
32. Marvin Zuidema, M.A., Instructor in Physical Education for two years.

—*Adopted*

B. *Appointments Recommended:*

1. John J. Dahm, Jr., M.A., Assistant in History for one year.
2. William C. Hendricks, M.A., Supervisor of Student Teaching for two years.
3. Corrine Kass, Ph.D., Assistant Professor of Education for two years.
4. Kenneth Kuiper, M.A. in English, M.A. in Education, Assistant Professor of English for two years.
5. Larry R. Nyhoff, M.S., Instructor in Mathematics for two years.
6. Thomas Ozinga, M.A., Instructor in Speech for two years.
7. John H. Primus, Th.D., Assistant Professor of Bible for two years.
8. Marchiene Rienstra, A.B., Student Assistant in English and Speech for one year.
9. Helen Steenwyk, A.B., Student Assistant in English for one year.
10. David Vila, B.D., Assistant Professor of Modern Languages for two years.
11. Clarence P. Walhout, M.A., Visiting Lecturer in English for one year.
12. James M. Zoetewey, A.B. in Educ., Assistant in History for one year.
13. Doris Zuidema, M.A., Assistant in Physical Education for one year.

—*Adopted*

V. DR. JOHN VANDEN BERG AS DEAN-ELECT

A. *Material:* Agenda Report 15-A. (See Supplement No. 15-A.)

B. *Recommendation:* That Synod approves the appointment of Dr. John Vanden Berg as Dean-elect for the year 1963-64. —*Adopted*

VI. SALE OF CALVIN CAMPUS

A. *Material:* Agenda Report No. 37. (See Supplement No. 37.)

B. *Recommendation:* That Synod continue its present "Campus Sale Committee" with its mandate to seek out and cultivate prospective purchasers for the Franklin Street Campus under the provisions and stipulations laid down by former Synods. —*Adopted*

VII. CALVIN COLLEGE STUDENT PUBLICATIONS

A. *Material:* Overture No. 31.

B. *Analysis*

1. Classis Grandville desires "that the present policy with regard to student publications be changed in such a way that there be no 'risk' of irresponsible writing such as that which characterized the *Chimes* of November 16, 1962, and inform our denomination that such a change has been effected."

2. Public reaction is at times aroused by student writing, evoking criticism of the College. This criticism distresses both the College and the loyal constituency that supports our school. Where student writing violates the established policy of "responsible freedom" we expect the Col-

lege to act with appropriate measures, as has been done in the recent incidents.

Classis Grandville wishes to avoid all risks of violation, and, therefore, objects to the "responsible freedom" policy of student writing now approved by the College and the Board of Trustees.

C. *Recommendations:*

1. That Synod regards the explanation of the Board of Trustees, tendered in the exchange of communications between Classis Grandville and the Board of Trustees, to be adequate. —*Adopted*

2. That in view of the criticism which has been aroused, it urges the Board of Trustees to continue to alert those involved in student publications to their obligation to cultivate Christian discernment, discretion, and maturity of judgment. —*Adopted*

3. That Synod declare this report to be an answer to Classis Grandville. —*Adopted*

VIII. SPONSORSHIP OF FOREIGN STUDENTS

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

B. *Recommendation:* That Synod continue the Committee on the sponsorship of foreign students, and continue its mandate. —*Adopted*

(Educational Matters continued in Art. 81)

ARTICLE 66

The advisory committee on *Church Order Matters, No. 2,* Rev. P. De Jong reporting, cf. Art. 47, submits the following:

I. FUND FOR NEEDY CHURCHES

A. *Materials:*

1. Agenda Reports Nos. 1 and 24. (See Supplements Nos. 1, 24.)

2. Overtures Nos. 23 and 27.

B. *Analysis*

The materials include the report of the Fund for Needy Churches Committee presenting a series of recommendations regarding salaries and allowances of ministers, a quota, and nominations. (See Supplement No. 24.)

Overture No. 23 from Classis Alberta South objects to the fixing of the minimum salary to be paid to ministers receiving assistance from the fund at $4,400 and asks that the Synod, instead of adopting the above recommendation of the committee, adopt the recommendation of the Study Committee on policy adjustment of the fund for needy churches that "the minimum salary . . . . is not to be regarded as a maximum salary that may be paid . . . ." It grounds this overture on the consideration that Reformed church polity makes this matter a responsibility of the local consistory.

Overture No. 27 of Classis Chatham objects to the recommendation of the Fund for Needy Churches Committee "that child allowances for children attending a Christian school be increased to $300 per year."

Agenda Report No. 1 deals with "policy adjustment of the fund for needy churches." (See Supplement No. 1.)

C. *Recommendations:*

1. Synod approve "that salaries to be paid to ministers receiving assistance from the FNC in 1964 be not less than $4,400." (See Supplement No. 24, III, 1.)

Grounds:

a. Our Synods have long been committed to the principle that their support to a needy church should help to provide an adequate salary for its pastor.

b. The Overture No. 23 in its objections, presents as alternatives two recommendations between which there is no conflict. —*Adopted*

2. We recommend that Synod declare that this is its answer to Overture No. 23. —*Adopted*

3. Synod approve "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." (See Supplement No. 24, III, 2.) —*Adopted*

On the FNC Committee's recommendation we observe that the committee, taking notice of the high cost of Christian education in some areas and the resultant hardship to some of the families of ministers in subsidized churches, proposes that while a children's allowance of $200 a year be granted for pre-school children, and children who do not attend a tuition-paying Christian school, this allowance be increased to $300 a year for children attending a Christian school. (See Supplement No. 24, III, 3.)

It is to this proposal that Classis Chatham in Overture No. 27 voices objection.

The advisory committee appreciates the problem of the minister in the small subsidized church who faces the high cost of Christian education and the effort of the FNC Committee to meet that problem. Yet the committee also feels the force of the objections of Classis Chatham that ministers ought not to be placed in a privileged position, as compared with other families in their churches, in such a way that their Christian school costs would be more or less automatically provided for them. It is even more apparent to the advisory committee that there is great diversity in various areas of the church as to the costs of Christian education. Therefore, the advisory committee recommends:

4. That Synod grant a child allowance of $200 for every child up to 19 years of age unless he is through high school and has gainful employment. —*Adopted*

5. That Synod instruct the FNC Committee to consider under special needs justifying additional allowances, the high costs of Christian education in some areas.

Grounds:

a. This arrangement will help to meet the real need that exists.

b. This arrangement will eliminate the objections to an automatic increase of $100 in the allowance for all children for whom assistance is being given who are in Christian schools. —*Adopted*

6. That Synod declare that this is its answer to Overture No. 27 of Classis Chatham. —*Adopted*

7. That Synod approve "That mileage allowances be granted according to the following schedule: (See Supplement No. 24, III, 4)

a. No allowance from the FNC for the first 5,000 miles on the field.

b. In the USA, 7 cents per mile for not more than 5,000 miles.

c. In Ontario and Quebec, 7 cents per mile for not more than 5,000 miles on the field.

d. In the Western and Maritime Provinces of Canada, 8 cents per mile for not more than 6,500 miles. —*Adopted*

8. Synod approve the nomination of the F.N.C. committee:

Mr. Henry Ottenhoff and Mr. George Vander Werken
Rev. Gilbert Haan and Rev. Fred Van Houten

(See Art. 153, VI, A, 30.) —*Adopted*

II. POLICY ADJUSTMENTS IN F.N.C.

A. *Material:* Agenda Report No. 1.

Agenda Report No. 1 is an extensive and carefully worked out report by a study committee dealing with the problems of the differences in salaries paid to home missionaries, to ministers in subsidized churches and to small non-subsidized churches. This study was originally occasioned by overtures of Classes Hackensack and Hudson in 1961. The study points out that "(1) the average home missionary's income exceeds that of the pastors of subsidized churches approximately $200" and "(2) the average total income of pastors in self-supporting churches having less than 65 families is $300 below that of pastors in subsidized churches." The committee, taking account of the involved problems of the responsibilities of local consistories, of the Synod, and various considerations that may justify some difference in these salary levels, makes these recommendations which your advisory committee, having considered, recommends to Synod. (See Supplement No. 1.)

B. *Recommendations:*

1. Synod "declare that the minimum salary set each year which is required of churches receiving aid from the FNC is not to be regarded as a maximum salary that may be paid. Each consistory must meet its responsibility in determining a salary adequate for the needs of its pastor." (See Supplement No. 1, VI, A.) —*Adopted*

2. Synod "again urge all churches to consider realistically the matter of proper support of their pastors. If churches are unable to meet the

minimum salary figure currently set by Synod, they should seek aid from the FNC." (See Supplement No. 1, VI, B.) —*Adopted*

3. Synod "instruct the FNC Committee and the Home Mission Board to confer at least once annually in respect to salaries paid to home missionaries and the minimum salary requested of Synod." (See Supplement No. 1, VI, C.) —*Adopted*

4. Synod thank the Study Committee on Policy Adjustment of Fund for Needy Churches for its work. —*Adopted*

(Church Order Matters, No. 2, continued in Art. 71)

ARTICLE 67

This session is adjourned. Elder J. Spykman leads in closing prayer.

MONDAY AFTERNOON, JUNE 17, 1963

Eighth Session

ARTICLE 68

The president calls the Synod to order. The delegates sing Psalter Hymnal No. 445:1, 4. Rev. J. Vriend reads Romans 12:1 and leads in prayer to open this session.

ARTICLE 69

Rev. J. H. Bergsma is present in the place of Rev. G. Gritter. He rises to indicate his assent to the Proclamation of Agreement.

ARTICLE 70

Rev. Henry Evenhouse, Secretary of Foreign Missions, introduces the following missionaries, who briefly address Synod: Rev. Edward Meyer from Argentina; Rev. Roger Greenway from Ceylon, shortly to go to Mexico; Rev. William Kosten from Formosa; Rev. Richard Sytsma from Japan; Rev. George Spee from Nigeria; Rev. Earl Dykema from New Mexico. He also presents Miss Laura Beelen, Miss Mae Mast, and Miss Margaret Van Heukelum from Nigeria; Mr. William Hoekstra, Mr. and Mrs. Clarence Start, Miss Theresa Van Houw, and Miss Aletta Rus from New Mexico.

Rev. W. P. Brink responds.

ARTICLE 71

The advisory committee on *Church Order Matters, No. 2,* Rev. P. De Jong reporting, cf. Arts. 47, 66, submits the following:

I. ARTICLES OF INCORPORATION

A. *Materials:*

1. Agenda Report No. 28. (See Supplement No. 28.)
2. Letter from the study committee.

B. *Analysis:*

The committee appointed by the Synod of 1962 has drawn up articles which it believes should be found in the Articles of Incorporation of every Christian Reformed Church. These need not necessarily be the introductory articles. This will vary according to the laws and usages in the various States and Provinces.

Subsequent to the publication of the Agenda, the study committee proposes to make the following corrections or simplication of the wording of the suggested articles:

Art. 2. "This church accepts the Bible as the infallible Word of God and as based thereon . . . ."

Art. 3. at the end ". . . . as adopted or revised by the Synod of that church."

Art. 5. Omit the first comma.

Your advisory committee proposes further that the following changes be made:

Art. 4. conclusion be ". . . . as prescribed by civil law and the Church Order of the Christian Reformed Church."

Ground: This is better English style.

Art. 5. The words "Church Order" replace the word "government."

Ground: The words "and the government" in case a difference arose between a church and a major assembly, would automatically be interpreted as making the assembly's action decisive. Substituting the words "the Church Order" would in some measure protect the right of the individual church in case the assembly's action were in conflict with the creeds or church order and the individual church action were in accord with them.

C. *Recommendations:*

1. That Synod approve the following articles:

a. Name . . . . .

b. This church accepts the Bible as the infallible Word of God and as based thereon the official creeds of the Christian Reformed Church, namely, The Belgic Confession, The Heidelberg Catechism, and the Canons of Dordt.

c. The ecclesiastical government of this church shall be conducted in accordance with the Church Order of the Christian Reformed Church as adopted or revised by the Synod of that church.

d. The Consistory of this church shall constitute the Board of Trustees of this corporation and as such shall have all the powers over the temporalities of this church as prescribed by civil law and the Church Order of the Christian Reformed Church.

e. In event of any schism in this church, those members of the congregation who remain true to the Creeds and the Church Order of the Christian Reformed Church shall constitute the lawful congregation of this church, and the assets and estate of this church shall be held and enjoyed exclusively by such adherents. —*Adopted*

2. That Synod request the classes to include these basic articles in a complete form of incorporation proper for their State or Province.
—*Adopted*

3. That Synod request the classes to instruct their Church Visitors to review the matter of proper incorporation with each church in harmony with these decisions. —*Adopted*

4. That Synod thank the study committee for its work. —*Adopted*

II. CHRISTIAN REFORMED WORLD RELIEF COMMITTEE

A. *Materials:*

1. Agenda Reports Nos. 20, 27-A.

2. Communication from Dr. R. Ten Have.

B. *Analysis:* The recommendations made in the report present only one problem that requires some explanation. A difficulty has arisen between the CRWRC and the Christian Reformed Board of Foreign Missions as to who should have charge of the administration of the work of the two doctors and their labors in Korea. Drs. Ten Have and Boelens and their work came under the supervision of the Board of Foreign Missions. Their work in the nature of the case involved a good deal of giving material help and of relief work and the CRWRC upon its organization became deeply involved in it. Because of considerable confusion that arose as a result of the doctors' relations with these two different agencies a plan of cooperation was finally drawn up between the Executive Committee for Foreign Missions and the CRWRC. Since the Mission Executive Committee, although it was deeply interested in the evangelistic opportunities of their work, recognized that the work of the doctors was primarily one of relief, it agreed to arrange for salary, housing and travel and furlough expenses, but to leave the regular administration of the work of the doctors to the CRWRC. "The Board of Foreign Missions at its regular session in February reconsidered the action of the executive committee and decided that the doctors were sent to Korea as medical missionaries and should remain under the administration of the Board of Foreign Missions and not be assigned to the administration of the CRWRC." The CRWRC strongly objects to this arrangement especially because if it does not have the administration of the work in Korea it cannot qualify as a relief agency and obtain the assistance that the government is ready to give to such relief organizations. We are informed that the help that qualified relief agencies can obtain may as much as equal the cost of the aid that is given, since such things as free transportation of goods are involved. Your committee, endeavoring to evaluate the problem, feels that its solution would appear to lie in the direction of arranging such a cooperative arrangement as was made between the mission executive committee and the CRWRC since this seems to best recognize both the missionary and relief aspects of the work and is evidently satisfactory to the doctors who are engaged in it. Dr. Ten Have's communication states

"In conclusion, it is my opinion that the work of the Christian Reformed Korea Mission properly belongs in the field of Christian mercy and relief work and so part of the World Relief Committee."

C. *Recommendations:*

1. That Synod express appreciation to the CRWRC and its various representatives for their labors. —*Adopted*

2. That Synod grant its president and executive director the privilege of the floor when these matters are discussed. —*Adopted*

3. That Cuban Refugee and Resettlement work be continued for the year 1964. —*Adopted*

4. That the Korean work be carried out on the basis of the plan of cooperation drawn up between the executive committee of the Board of Foreign Missions and the CRWRC so that although the work retains some connection with the Foreign Mission Board its regular administration is allotted to the CRWRC. That this working arrangement be followed for the present and that it be reviewed when more missionary activity or more missionaries become involved in it.

Ground: This arrangement recognizes both the predominantly medical and relief character of the work and its missionary involvements.

—*Adopted*

5. That Guam Disaster Relief be approved as assumed in November of 1962 and that the CRWRC be authorized to complete this assignment in collaboration with the Board of Foreign Missions. —*Adopted*

6. That the constitutional changes proposed by the CRWRC be approved. (See Supplement No. 20, IV, D.)

7. That Synod appoint Mr. Louis Van Ess as executive director for the full term of two years. (See Art. 140.) —*Adopted*

8. That alternates for members at large be chosen from the following nomination:

Business man: Harry Bloem — Accountant: Peter Timmer
John Van Dellen — James Ritzema
Minister: Rev. W. Vander Hoven
Rev. M. Goote

(See Art. 153, V.) —*Adopted*

9. That the names of the secretaries (or chairman where the diaconate has no secretary) be included in the *Yearbook*. —*Adopted*

III. CHAPLAIN COMMITTEE

A. *Material:* Agenda Report No. 14. (See Supplement No. 14.)

B. *Recommendations:*

1. The Chaplain Committee commends the labors of our chaplains to the prayers of the church.

2. That Dr. D. Van Halsema be given the privilege of the floor when these matters are discussed. —*Adopted*

3. That Synod confirm the appointment of Rev. M. Goote (given an interim appointment by the Synodical Committee) as a member, with a regular term beginning in 1963. —*Adopted*

4. That Synod reappoint Rev. H. Dekker as denominational representative to the General Commission on Chaplains and Armed Forces Personnel, with Rev. M. Goote as alternate. —*Adopted*

5. That Synod approve the following nominations:

Ralph Heynen (to replace H. Dekker)
George Vander Kooi

John Berkhof (to replace L. Dykstra)
Herman Steenstra

Jack Elenbaas
Harry Faber (incumbent)

Cornelius M. Schoolland
Dick L. Van Halsema (incumbent)

(See Art. 153, VI, A, 25) —*Adopted*

IV. BIBLE TRANSLATION

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

B. *Recommendations:*

1. Synod receive the report as information.

2. That the committee's anticipated expenses for travel, lodging, etc.. be paid from the synodical expense fund. —*Adopted*

(See Art. 153, VI, B, 2 for committee personnel.)

V. SERVICES OF EMERITATED MINISTERS

A. *Material:* Overture No. 2.

B. *Recommendations:*

1. That Synod call attention to the availability of an increasing number of retired ministers for service on various committees.

Grounds:

a. Many of our emeriti have both the time and the experience to serve our denomination acceptably on such committees.

b. Our church can profitably use the valuable services of these brethren who are able to give it the benefit of their experience. —*Adopted*

2. That Synod state that this is its answer to overture No. 2. —*Adopted*

VI. THE PROBLEM OF THE UNORDAINED EVANGELIST

A. *Material:* Overture No. 5.

B. *Recommendations:*

1. That Synod call attention of the churches and the church visitors to the responsibility of the churches to provide adequate salaries for their unordained evangelistic workers. —*Adopted*

2. That the Synod observe that the additional proposals of Classis Wisconsin in this overture (the suggestions of insurance, arrangement for pensions, and setting up of an employment agency) go beyond the province of Synod since they deal with matters of local responsibility.

(The committee notes that while the possibility of inclusion of such local workers under the Pension Plan for Unordained Workers might be worth investigating, this plan is not, as the overture states "administered by the Christian Reformed Board of Foreign Missions" but is an independent organization.) —*Adopted*

3. That the Synod declare this as its answer to Overture No. 5.
—*Adopted*

VII. REVISION OF RULES FOR CHURCH VISITING

A. *Material:* Overture No. 8.

B. *Recommendation:* The Synod appoint a committee to propose a revised set of rules for church visiting.

Grounds: Some expressions have become obsolete (funds of the poor), others are out of date ("prescribed collections" instead of quotas); others are inadequate: (much more should be asked than "Does he—the minister—catechise regularly"). Questions should be added about youth work and societies under supervision of the consistory. These are mere examples to indicate the need of a thorough study and revision of the present rules. —*Adopted*

(See Art. 153, VI, B, 6)

(Church Order Matters, No. 2, continued in Art. 88)

ARTICLE 72

The advisory committee on *Church Order Matters, No. 1,* Rev. R. De Ridder reporting, cf. Arts. 36, 44, submits the following:

I. REDUCTION IN THE MEMBERSHIP OF BOARDS AND IN THE NUMBER OF DELEGATES TO SYNOD

A. *Materials:*

1. Overtures 6 and 7, and Supplement No. 36-A in the Acts of Synod, 1962.

2. Overtures 19A-O to the Synod of 1963.

3. References in the reports of the Christian Reformed Board of Foreign Missions, the Board of Trustees of Calvin College and Seminary, and the Christian Reformed Board of Home Missions. (See Supplements Nos. 15, 15-A, 27, 27-A, 32, 32-A.)

B. *Summary:*

1. The 1962 Synod was overtured by Classis Grandville (Overtures 6 and 7) regarding the reduction in the number of delegates to Synod and in the number of members on the Boards. Supplement No. 36-A also deals with this matter. The Synod of 1962 referred these matters to the boards and to the churches for study.

2. Classis Grandville has submitted an additional overture to the 1963 Synod on the matter of the reduction in membership of the boards (Overture19-A).

3. Fourteen Classes, one Consistory, and the three boards have responded to these proposals. Thirteen replied negatively, one Classis presented summary statistics, and one Classis (Grandville) favored the matter. (See Overtures 19-A to O.)

4. The Christian Reformed Board of Foreign Missions, the Christian Reformed Board of Home Missions, and the Board of Trustees of Calvin College and Seminary expressed themselves against a reduction in the number of members on these various boards.

C. *Recommendations:*

1. That Synod do not adopt Overture No. 19-A to the Synod of 1963, and Overture No. 7 to the Synod of 1962 to reduce the number of members on the boards.

Grounds:

a. The financial studies by the Board of Trustees, the Foreign Mission Board and the Home Mission Board demonstrate that the financial savings are not of sufficient consequence to warrant a drastic change in the representation.

b. The responses of the classes and of the boards indicate strong opposition to any other than the present system of representation.

—*Adopted*

2. That Synod do not adopt Overture No. 6 to the Synod of 1962 from Classis Grandville to reduce the number of delegates to Synod.

Grounds:

a. The responses of the classes indicate that a number of the classes are opposed to further reduction in the number of delegates to Synod.

b. The grounds adduced by the Synod of 1953 and referred to in Overture 19-L from Classis Holland are still valid, and no considerations have been adduced to change this decision of the Synod of 1953 which dealt with a similar proposal.

c. The volume of work of Synod has steadily increased and requires continuation of our present representation. —*Adopted*

3. That Synod declare these decisions to be its answer to Overtures Nos. 6 and 7 to the Synod of 1962, and Overtures No. 19A-O to the Synod of 1963. —*Adopted*

II. PROPOSED PARTICULAR SYNOD OF EASTERN CANADA

A. *Materials:*

1. Overture No. 21 from Athens, Ontario, Christian Reformed Church

2. Letter from the Athens, Ontario, Christian Reformed Church addressed to Synod on June 3, 1963

B. *Recommendation:* Synod is informed in the letter of June 3, 1963, that the consistory of Athens, Ontario, Christian Reformed Church is

withdrawing its appeal. We recommend that Synod receive this as information. —*Adopted*

III. ECUMENICITY AND INTERCHURCH CORRESPONDENCE

A. *Materials:* Agenda Report No. 21. (See Supplement No. 21.)

B. *Recommendation:* That Synod recognize the Eglesias Reformadas en la Argentina and Igreja Reformada of Brazil as sister churches as that term has been defined by our Synod in Acts 1898 (Art. 68), Acts 1900 (Art. 85), Acts 1915 (page 15), Acts 1944 (pages 350 and 358). —*Adopted*

(Church Order Matters, No. 1, continued in Art. 74)

ARTICLE 73

The advisory committee on *Appeals, No. 1,* Rev. W. P. Brink reporting, cf. Art. 48, submits the following:

I. APPEAL OF FIRST ONTARIO, CALIFORNIA

A. A motion to reconsider the previous decision of Synod on the Appeal of First Ontario consistory is adopted. (See Art. 48.)

B. *Recommendations:*

1. That Synod do not sustain the appeal of the Ontario Consistory from a decision of Classis California South to receive a letter from an appellant who had resigned and seeks reinstatement. —*Adopted*

2. That Synod does not sustain the appeal of the Ontario Consistory from a decision of Classis California South at its May meeting to read the above-mentioned letter for information. —*Adopted*

3. That Synod does not sustain the charge of the First Ontario Consistory that Classis California South violated Article 30 of the Church Order by entering into this matter. —*Adopted*

II. APPEAL OF MR. JACOB DAHM

A. *Materials:*

1. *A letter of Mr. Dahm* to the Consistory of First Pella in which he "wishes to enter a protest against the Consistory for putting quotas for Dordt College on the budget."

2. *The reply of the First Pella Consistory.* "The Consistory declares it was fully within its rights in placing Dordt College on the congregational budget in the amount it was released of its Calvin quota." Four grounds are adduced for this declaration. (We deal with these in our evaluation.)

3. *Mr. Dahm's appeal to Classis Pella*

"Undersigned has entered a protest with Consistory of Pella I Church against putting in the Church Budget quotas for Dordt College. I used as my grounds the same one used by our Synod of 1959, Acts, page 58, and adopted, advising Warren Park Consistory, Classis Illinois, not to put causes as Teachers Recruitment Scholarship on Church Budget. The grounds were:

"A. The Church has a right to expect from her members that they shall contribute to her needs. This underlies the decision of the Synod of 1864 alluded to by the protestant.

"B. The church may urge her members to give support to such a cause as Teacher Recruitment Scholarships, but such an item is clearly not included in the support which the church can rightfully expect for herself.

"C. The distinction must be maintained between the support the church may rightfully expect for herself and the support of causes extraneous to her own organization."

4. *The reply of Classis Pella.*

"Classis Pella has not sustained your protest upon the following grounds:

"1. There is evidence that the consistory of Pella I has studied the matter thoroughly and has sufficient and valid grounds for its inclusion of a quota for Dordt College in its budget. These grounds are based on Synodical decisions.

"2. You are incorrectly identifying 'Teacher Recruitment Scholarship' and 'Dordt College.' As the consistorial committee of your church expressed in its report, these are both non-ecclesiastical, but *not* in the same sense so that there are grounds for the church collecting funds for the one but not for the other."

5. *Mr. Dahm's letter to Synod.* This letter presents two matters to Synod.

a. An appeal from the decision of First Pella to place Dordt College on its congregational budget and from the decision of Classis Pella in support of the First Pella Consistory.

b. A request to Synod to rescind the Synodical decision of 1962, "That Synod declare that those areas which benefit from the quota reduction should employ the monies saved to finance their present area college." (Acts of Synod, 1962, Art. 97, II, B, 3, p. 54)

6. *Mr. Dahm appends to his appeal to Synod a refutation of the arguments of Classis Pella* from which we submit the following excerpts:

a. ". . . . Calvin College is at least owned and governed, etc., by the church. The church possesses that plant, and we must take good care of it like any other property, etc., of Christ's church, as long as we own it. The church may only assess its members with a compulsory budgetary system for her own needs."

b. ". . . . Classis had, apparently, in mind the church in her totality of redeemed, or universality, or the aspect of organism, instead of the ecclesiastical phase. But I refer to the church in her congregational, organizational, ecclesiastical, institutional aspect, as manifested in the world. And that Institute, in my judgment, does not have the mandated function to operate Liberal Arts Colleges. Neither may the church compel her members to contribute material support to non-ecclesiastical institutions."

c. "By not sustaining my Protest, Classis has, in my judgment, admitted the moral right of the Grade Schools and High Schools, which are feeders for the Junior Colleges, to apply for budgetary support. In fact, any Christian non-ecclesiastical organization and movement."

B. *Evaluation*

1. Mr. Dahm reasons that the church as an institute may not place in its congregational budget causes which are extraneous to her own organization. To substantiate his claim the appellant cites a decision of the Synod of 1959 that "Synod advise the Warren Park Consistory not to include matters pertaining to the church as an organism in the congregational budget." Mr. Dahm particularly appeals to the three grounds adduced for this decision. (Acts of Synod 1959, Art. 123, I, D, 1.) Your advisory committee is convinced that this reasoning is correct. To maintain that the church may include non-ecclesiastical institutions in its budget would open the door for any worthy kingdom cause to apply for budgetary support in the congregation.

2. The response of the First Pella Consistory rests upon grounds which in our judgment cannot be sustained.

a. Ground 1: "The recognition by the Synod of 1962 that Dordt College is performing a service which otherwise Calvin College would have to perform" does not prove that Dordt College has ecclesiastical status and may be supported on a quota basis in the congregational budget.

b. Ground 2: "The recognition by the Synod of 1957 that this service, though not inherent to the task of the church, is a derived right" argues that the church *may* establish a college under ecclesiastical control, but it does not establish that a non-ecclesiastical agency should be supported by ecclesiastical quotas.

c. Ground 3 states that Dordt College stands in a peculiar and close relationship to the Christian Reformed Church. Such a statement is no doubt true and might be made concerning many kingdom institutions, but this does not warrant calling them ecclesiastical nor placing them on a quota basis in the budget.

d. Ground 4 states: "Synod of 1962 declared: 'It is understood that the reductions received in the areas will be employed to supplement the present financial programs of their area colleges.' This can only mean that any consistory reducing its quota for Calvin is thereby expected to employ those same funds (quota funds) for its area college."

3. The First Pella Consistory has misinterpreted the decision of the Synod of 1962. This decision does not mention quotas nor congregational budgets. It states that "the reductions received in the areas will be employed to supplement the present financial programs of their area colleges." Because of the reduction in Calvin quotas in some areas, such as the Dordt College area, each family will pay less to Calvin College. Synod urged that such savings be employed to finance area colleges. The churches in such areas must impress upon their constituency their responsibility to meet this obligation. They may also receive offerings to meet the amount involved. Or they may encourage their members in many

other ways. However, the decision of Synod does not endorse the setting of quotas in congregational budgets for non-ecclesiastical institutions. The decision of Synod leaves the responsibility for collecting the funds for area colleges to local initiative. However, Synod urges our constituency to support their area colleges and its decision certainly gives the various consistories its blessing, encouragement, and urgent endorsement in furthering such support by our constituency.

4. Mr. Dahm urges Synod to rescind its decision of 1962 because it is in conflict with the "Warren Park Decision" of 1959. There is no conflict between the decisions of 1959 and 1962. The study committee which recommended the stand of 1962 was fully conversant with the decision of 1959 and carefully phrased its recommendation so as to avoid a conflict. In fact, the plan for a 65%—35% ratio on the Calvin Budget was presented and adopted in order to avoid a quota diversion to non-ecclesiastical agencies.

C. *Recommendations:*

1. That Synod sustain the appeal of Mr. Jacob Dahm from the decisions of the First Pella Consistory and Classis Pella.

2. That Synod does not sustain request of Mr. Jacob Dahm to rescind the decision of 1962, but urges our members and churches to implement the decision in every lawful way. Synod urges again "that those areas which benefit from the quota reduction should employ the monies saved to finance their present area colleges."

A motion to table the above two recommendations until Rev. B. J. Haan can be present to discuss them, is defeated.

A motion to table the above two recommendations until Wednesday morning is defeated.

The president instructs the advisory committee on Appeals, No. 1, to formulate an answer to Mr. Dahm's Appeal. (See Art. 118 for decisions.)

(Report of Appeals committee, No. 1, continued in Art. 118)

ARTICLE 74

The advisory committee on *Church Order Matters, No. 1,* Rev. R. De Ridder reporting, cf. Arts. 36, 44, 72, submits the following:

ADDITIONAL REPORTS OF SYNODICAL EXAMINERS

1. That Synod approve the work of the Synodical Examiners who served at the classical examinations of the following candidates:

Classis	*Candidate*	*Examiners*
Northcentral Iowa	Wendell Gebben	J. J. Byker, Sioux Center W. Dryfhout, Pella C. R. Veenstra, Orange City

Classis	*Candidate*	*Examiners*
Pella	Donald Van Beek	J. J. Byker, Sioux Center A. A. Koning, Northcentral Iowa C. R. Veenstra, Orange City

—*Adopted*

2. That Synod adopt the following rule regarding the reports of the Synodical Examiners:

The Synodical Examiners shall present their reports to the Classes in duplicate. It shall be the duty of the Stated Clerk of the Classis to transmit one copy of their advice to the Stated Clerk of Synod.

Ground: This will expedite the forwarding of these reports to Synod, and serve to designate the responsibility for submission of these reports.

—*Adopted*

(Church Order Matters, No. 1, continued in Art. 79)

ARTICLE 75

This session is adjourned. Elder J. Plutschouw leads in closing prayer.

TUESDAY MORNING, JUNE 18, 1963

Ninth Session

ARTICLE 76

The president calls the assembly to order. The delegates sing Psalter Hymnal No. 293. Rev. P. Vander Weide reads I Corinthians 13 and leads in prayer to open this session.

ARTICLE 77

The clerk calls the roll. All delegates are present. Rev. Neal Punt is present in the place of Rev. G. Holwerda, and rises to indicate his assent to the Forms of Unity.

ARTICLE 78

The clerk reads the minutes of yesterday's sessions. The minutes are approved.

ARTICLE 79

The advisory committee on *Church Order Matters, No. 1,* Rev. R. De Ridder reporting, cf. Arts. 36, 44, 72, 74, submits the following:

I. REVISION OF LITURGICAL FORMS

A. *Materials: Form for the Lord's Supper*

1. Agenda Report No. 18 (See Supplement No. 18)
2. Overture No. 12 from Jamestown Christian Reformed Church
3. Overture No. 16 from Classis Chatham
4. Overture No. 34 from Classis Minnesota South
5. Overture No. 41 from II Toronto Christian Reformed Church
6. Letter from Mr. J. Fynaardt addressed to Synod

B. The study committee has requested us to bring to the attention of Synod the following mistakes and editorial changes which they wish to have made in the final printing of their report in the *Acts of Synod.* These changes are as follows:

1. Page 102, paragraph 6, line 7 should read: "all who despise God's Word or the holy sacraments."

2. Page 103, line 6 should read: "received *by* God in grace."

3. Page 104, line 14 should read: "that he *became* a curse for us."

4. Page 105, Apostle's Creed, and page 110, Apostle's Creed, the article concerning the holy catholic church should read: "I believe a holy catholic church."

5. Page 107, Number 2 form, paragraph 3 should be punctuated as follows: "Let each one, then, examine his life and, considering his own sin and the wrath of God on it, be sure that he humbles himself in repentance before God."

(The above mentioned changes and corrections will be found in Supplement No. 18)

C. *History:*

1. The Synod of 1959 recommended two proposed forms for the Lord's Supper to the churches for study and authorized their provisional use for a period of four years. This trial period has ended.

2. The study committee solicited the responses of the churches. The evaluations, criticisms, and suggestions received guided the committee in making certain changes in the proposed forms. These changes have been incorporated in the forms presented in the report of the committee.

D. *Recommendations:*

1. That Rev. J. Stek, secretary of the study committee, be given the privilege of the floor. —*Adopted*

2. That Synod refer to the consistories for study the revisions of the proposed forms submitted to this year's Synod. (See Supplement No. 18)

Grounds:

a. The churches have had the forms only since the time of the appearance of the 1963 Agenda. A longer period of time is desirable for proper evaluation.

b. The revisions submitted to the 1963 Synod are significant and warrant further time for study and evaluation. —*Adopted*

3. That Synod continue the present study committee for one year. The study committee is not expected to propose further revisions of these forms, but shall be continued in order to serve the Synod of 1964 when this matter will be further considered. (See Art. 153, VI, B, 5.)

—*Adopted*

4. That Synod authorize the use of the two proposed forms of 1959 for an additional period of one year.

Grounds:

a. The trial period authorized by the Synod of 1959 has ended.

b. These forms have been favorably received during this trial period by a large number of our churches, and are deserving of continued use.

—*Adopted*

5. That Synod acknowledge with thanks the labors of Mr. Walter De Jong who is no longer a member of the committee, and of Rev. F. Guillaume and Rev. R. Kooistra for having provided Dutch translations of the proposed forms. —*Adopted*

6. That Synod declare these decisions to be its answer to Overtures Nos. 12, 16, 34, and 41.

II. THE PROTESTANT REFORMED CHURCHES IN AMERICA

A. *Materials:*

1. Letter from the Synod of the Protestant Reformed Churches in America dated June 12, 1963.

B. *Background:* The Synod of 1962 did not include the Protestant Reformed Churches in America in the list of churches invited to send a delegation to the Fifth Reformed Ecumenical Synod. In this letter the Synod of the Protestant Reformed Churches does not object to being excluded from the list of invited churches, but presents its answers to the grounds presented in the report of the Committee on Ecumenicity and Inter-church Correspondence (Acts 1962, page 388, note 2). These grounds presented the reasons why the Committee did not recommend the inclusion of the Protestant Reformed Churches in the list of invited guests. The letter states: "the grounds adduced by your committee and adopted by your Synod (Acts of 1962, art. 78, pp. 40, 41 and page 388, note 2) are grievous to us because they are false."

C. *Recommendations:*

1. That Synod inform the Protestant Reformed Churches in America that its letter is addressed to matters which are not part of the official decisions of Synod, 1962, but are found in a report submitted to Synod by its committee on Ecumenicity and Inter-church Correspondence. Synod cannot be held responsible for items in reports concerning which it has taken no official action. —*Adopted*

2. A motion that the Protestant Reformed Church be invited to send observers to the forthcoming sessions of the Reformed Ecumenical Synod is adopted.

(Church Order Matters, No. 1, continued in Art. 87).

ARTICLE 80

The advisory committee on *Home Missions,* Rev. J. De Kruyter reporting, cf. Arts. 45, 56, submits the following:

ADMINISTRATION OF THE INDIAN FIELD

A. *Materials:* Agenda Reports Nos. 26, 27. (See Supplements Nos. 26, 27.)

B. *Activities:*

a. Interview with Rev. D. Houseman, Secretary of Synod's Study Committee.

b. Interview with Rev. H. Evenhouse, Executive Secretary of Foreign Missions.

c. Interview with Rev. B. Huizenga, representative of the Home Missions Committee.

C. *History of the Problem.* The first major policy decision by the Foreign Mission Board was made in 1942 and was called the "Native Church Plan." This plan envisioned native churches, self-governing, self-supporting, and self-propagating. However, debate soon followed on the relation of such churches to the denomination. Some insisted that there ought to be no relation. Others insisted that there ought to be organic connection with the Christian Reformed Church." In 1954 Synod decided that the native emerging churches should have an "associate relationship with the Christian Reformed Church." It soon became apparent that this relationship was not satisfactory and in 1958 Synod decided to abolish the associate church status and recommended to the Gallup Consistory that it request Classis for full status in the Christian Reformed Church. One can see how we have moved as a denomination to a position with regard to the emerging native church that is little removed from what might be called regular Home Mission endeavor.

Another vital historical perspective is the gradual "Americanization" of the Indian during the last 20 years. The Indian has been gradually making a transition from one culture to another. This has been encouraged and accelerated by the policies of the United States government, directed to integrating the Indian into the "American" culture. As a consequence there are thousands of Indian families living off the reservation. In 1960 the care of these off-reservation Indians was given to the Home Mission Board by Synod. In 1962 Classis Rocky Mountain overtured Synod to transfer the work of Indian evangelism to the Board of Home Missions after a detailed study of the denominational program among the Indians. It was convinced that the goals and methods were the same as those of Home Missions. The Indian General Conference expressed agreement with the thrust of the overture.

D. *Observations*

a. Synod ought to note particularly that the problem has not been created by dissatisfaction with the performance of the Foreign Board. It has been produced rather by changing conditions within the Indian culture.

b. Synod ought to note that the classification of "on-reservation" and "off-reservation" has ceased to be of help. The Indians are constantly moving from reservation areas to non-reservation areas and back again. Mind you, they are thus moving from the administration of one board to the other. Moreover, such stations as Gallup and Rehoboth are off the reservation. This distinction has ceased to be helpful.

c. Synod ought to note that work with the so-called "off-reservation" Indian is increasing in scope. Moreover, wisdom would demand that this work be coordinated with the "on-reservation" program.

d. Synod ought to bear in mind that the principal difference between the responsibility of the Foreign and Home Boards is one of goal. The Foreign Board operates where the purpose is the establishment of indigenous native churches. The Home Board operates where the purpose

is the establishment of churches organically united to the Christian Reformed Church. This principle has just been reiterated in the 1963 Synod's decision concerning the administrative responsibility for Mexico.

E. *Recommendations:*

a. That all work now conducted by the Board of Foreign Missions among the Navaho and the Zuni Indians be transferred to the Board of Home Missions.

Grounds:

1. Such a transfer is in harmony with the general policy that synodical missionary work directed toward the establishment of congregations in organic union with the Christian Reformed Church is under the jurisdiction of the Board of Home Missions.

2. Such a transfer will unify the administration of work done with Indians on the reservation and that done off the reservation, thus assuring maximum coordination between all phases of what is essentially a single missionary program. —*Adopted*

b. That the Board of Home Missions be instructed to retain Indian General Conference as its agency for field administration.

Ground: Continuity of field organization will assure maximum continuity in the work as it is presently being done. —*Adopted*

c. That land leases previously assigned by the Navaho and Zuni tribes to the Christian Reformed Church be retained in their present form.

Ground: Under present conditions any revision in their legal form would jeopardize the continuation of these leases. —*Adopted*

d. That the date for the transfer recommended above be January 1, 1964.

Grounds:

1. This date will allow sufficient time for orientation by the Board of Home Missions to its new responsibilities.

2. This date will allow sufficient time for both boards to make necessary adjustments in their programs and to work out the details of transfer.

3. This date is the beginning of a new fiscal year for both boards.

—*Adopted*

e. That Synod make provision in the 1964 budget of the Board of Home Missions so that it can meet the cost of authorized mission operations among the Navaho and Zuni Indians. —*Adopted*

(See Art. 135 on Budget adjustments).

f. That Synod thank the study committee for their excellent work.

—*Adopted*

(Home Missions Matters continued in Art. 99)

ARTICLE 81

Synod goes into executive session to consider Seminary appointments. Rev. R. Rienstra is present in the place of Dr. W. Hendriksen, and rises to indicate his assent to the Proclamation of Agreement.

The advisory committee on *Educational Matters,* Rev. T. Van Eerden reporting, cf. Art. 59, 65, submits the following:

ELECTION OF ASSISTANT PROFESSORS IN OLD AND NEW TESTAMENTS

A. *Material:* Agenda Report No. 15. (See Supplement No. 15, II, A, 1.)

B. *Recommendations:*

1. That Synod elect an Assistant Professor to the New Testament Department from the following trio: Rev. Andrew Bandstra, Dr. David Holwerda, Dr. Edwin Roels.

2. That Synod appoint Rev. John Stek Assistant Professor of Old Testament for a period of two years.

Rev. A. A. Koning offers prayer for divine guidance in the balloting.

Rev. Andrew Bandstra is elected Assistant Professor in the New Testament Department for a term of two years.

The clerk is instructed to notify him. (See Art. 149 for reply).

ARTICLE 82

This session is adjourned. Elder W. Memmelaar leads in closing prayer.

TUESDAY AFTERNOON, JUNE 18, 1963

Tenth Session

ARTICLE 83

The president calls the assembly to order. The delegates sing Psalter Hymnal No. 54:1, 2, 7. Rev. J. De Kruyter reads Psalm 27:1-6, and leads in devotions.

ARTICLE 84

Synod resumes executive session to continue consideration of Seminary appointments. (See Art. 81)

Rev. J. Van Harmelen leads in prayer for divine guidance in the balloting.

Rev. John Stek is elected Assistant Professor in the Old Testament Department for a term of two years.

The clerk is instructed to notify him. (See Art. 128 for reply.)

Synod resumes open session.

ARTICLE 85

Elder Dr. Clarence Beets is present in the place of Elder B. Zondervan, and rises to indicate his assent to the Proclamation of Agreement. Rev. N. Haan is absent on account of his wife to undergo surgery this afternoon.

ARTICLE 86

The advisory committee on *Educational Matters,* Rev. T. Van Eerden reporting, cf. Arts. 59, 65, 81, 84, submits the following:

MINISTERIAL CREDENTIALS OF MINISTERS SERVING IN EXTRA-ORDINARY POSITIONS

A. *Materials:* Agenda Report 15-A. (See Supplement No. 15-A.)

1. *Article 2*

"That a minister who receives a regular appointment to the Faculty of Calvin Theological Seminary shall be issued a call by a local church with the provision that such a person shall be loaned to the Seminary according to the terms established by the Board of Trustees. In each instance Synod or the Synodical Committee shall designate the calling church in consultation with the person and consistory involved and installation shall take place in consultation with the Board of Trustees."

—*Adopted*

2. *Article 3*

"For those ministers already in service of Calvin College and Seminary these decisions may be made retroactive." —*Adopted*

3. *Article 4*

The Board of Trustees in considering the ministerial credentials of Rev. B. E. Pekelder and the ministers teaching at Calvin College became aware of a number of irregularities with respect to the ministers serving in various extraordinary positions. The precedents followed in dealing with the ministerial status of these ministers are diverse and in seeming conflict. Therefore, the Board found it necessary to address itself to the wider problem, and now requests Synod to establish a uniform rule regularizing practice and procedure involving all ministers appointed to, and serving in extraordinary ministerial positions.

B. *Recommendation:* That Synod appoint a study committee to serve a forthcoming Synod with advice as to the uniform procedure to be followed in dealing with credentials of ministers serving in extraordinary positions. (See Art. 153, VI, B, 9) —*Adopted*

(Educational Matters continued in Art. 123)

ARTICLE 87

The advisory committee on *Church Order Matters, No. 1,* Rev. R. De Ridder reporting, cf. Arts. 36, 44, 72, 79, submits the following:

ARRANGEMENTS FOR THE FIFTH REFORMED ECUMENICAL SYNOD

A. *Material:* Agenda Report No. 21. (See Supplement No. 21.)

B. *Recommendations:*

1. That Rev. G. Hoeksema, general secretary for the RES, be granted the privilege of the floor when these matters are discussed. —*Adopted*

2. That Synod approve the action of the committee in not postponing the meeting of the Fifth Reformed Ecumenical Synod. —*Adopted*

3. Synod's attention is called to the Agenda prepared by the committee for the RES. We recommend that Synod instruct our delegates to the RES to work toward making the RES a strong and effective instrument for the purpose of consolidating and integrating the mission and witness of the Reformed Churches throughout the world. (See Art. 153, VI, B, 8, for list of delegates.) —*Adopted*

(Church Order Matters, No. 1, continued in Art. 115)

ARTICLE 88

The advisory committee on *Church Order Matters, No. 2*, Rev. P. De Jong reporting, cf. Arts. 47, 66, 71, submits the following:

LETTER FROM THE REFORMED CHURCHES OF AUSTRALIA REGARDING THE R.E.S.

A. *Material:* Letter re RES. (See Supplement No. 40.)

B. *Analysis:* This letter from the Reformed Churches of Australia includes a letter these churches are sending to the Reformed Ecumenical Synod with the request that our Synod "study it and, if possible, endorse it at the meeting of the RES." This letter urges that the position and influence of the RES be strengthened and suggests various ways in which this might be done, such as, making contact with other conservative denominations, promoting unity among its member churches, study of Scriptural doctrine of the church and its ecumenical calling, publication of a journal, appointment of a permanent full-time secretary, publication of reformed literature, establishment of a world relief committee, and coordination of reformed missions.

C. *Recommendation:* That Synod endorse this letter as presenting a kind of working program which should be considered by the RES.

—*Adopted*

ARTICLE 89

Rev. J. Guichelaar, for the Reception Committee, introduces Rev. Professor Gerard Van Groningen, fraternal delegate from our sister church the Reformed Churches of Australia, who addresses Synod, describing the ecclesiastical environment of the Reformed Churches in Australia, and expressing gratitude for help from the Christian Reformed Church.

Rev. R. De Ridder responds.

ARTICLE 90

Rev. J. Guichelaar, for the Reception Committee, introduces Rev. Garrett André, part-time secretary of the American Bible Society, who addresses Synod on the work of the Society. (See Supplement No. 2.)

Rev. C. Schemper responds.

ARTICLE 91

Rev. J. J. Holwerda, cf. Art. 19, presents the report of the *Obituary Committee:*

Obituary Report

In this past year, from June 1962 to June 1963, God, in his inscrutable wisdom and mercy, has taken from us unto himself in glory, nine well-known and faithful servants, namely:

Rev. John Vander Meer, June 25, 1962
Rev. Paul F. Holtrop, June 27, 1962
Rev. Dr. Clarence Bouma, August 12, 1962
Rev. Albert H. Smit, October 15, 1962
Rev. Henry J. Kuiper, December 12, 1962
Rev. Dr. Herman Kuiper, January 13, 1963
Rev. Jacob C. Kobes, January 15, 1963
Rev. Dr. George Goris, April 8, 1963
Rev. Cornelius De Leeuw, June 8, 1963

It is fitting and proper that we pause for a moment at this juncture to acknowledge with gratitude to God the services these men have rendered to the church we all love. Whether it be through pulpit or press, as pastors or teachers or missionaries, we believe they have served their generation well. Of some we may well say, "being dead yet they speak."

As we think of the life and labors, the struggles and trials of these talented and devoted men of God, we feel inadequate in giving them proper tribute, but we know that the omniscient Judge will reward each one according to the measure of his faithfulness as stewards of the mysteries of God.

May the passing of these servants of the Lord spur us on to "work while it is day ere the night comes wherein no man can work."

We recommend that Synod:

1. Acknowledge with gratitude the many labors of these men in behalf of the Christian Church,
2. Extend our condolence to all the bereaved, commending them to our Father in heaven whose grace is sufficient at all times,
3. Make this obituary part of the synodical record,
4. Send a copy to the bereaved families.

And now, in conclusion, may I ask you all in memory of these men, to arise and sing Psalm 84:6 in the Dutch version:

Want God, de Heer, zo goed, zo mild,
Is t' allen tijd' een zon en schild;
Hij zal genaad' en ere geven;
Hij zal hun 't goede niet in nood
Onthouden, zelfs niet in den dood:
Die in oprechtheid voor Hem leven.
Welzalig, Heer, die op U bouwt,
En zich geheel aan U vertrouwt.

Synod receives the report with gratitude.

Synod orders copies to be sent to the survivors.

Obituary Committee,
Rev. J. J. Holwerda Rev. Louis Voskuil

ARTICLE 92

The advisory committee on *Foreign Missions,* Rev. A. Brink reporting, cf. Arts. 37, 39, submits the following:

I. CHURCH MEMBERSHIP OF BELIEVERS ON INDIAN FIELD

A. *Material:* Agenda Report No. 27. (See Supplement No. 27.)

Historical background: Prior to 1942 a native church which was not Christian Reformed was envisioned. At that time, believers living where there was no such native church were looked upon as members of the native church that would eventually come into being. Now, however, the native church is no longer our goal, but the churches on the Indian field are Christian Reformed Churches. Questions have arisen about the church membership status of those converts who live where there is not yet a Christian Reformed Church. Their names are placed on a "Believers Roll" maintained and administered by the missionary in charge of the post.

B. *Recommendation:* That Synod declare that the Christians on the Indian Field whose membership is kept on the Believers' Rolls are members of the Christian Reformed Church.

Grounds:

1. This is in harmony with home mission practice in other fields where Christians are considered members of the Christian Reformed Church in charge of the home missionary (Acts of Synod 1957, Art. 170, p. 100).

2. Those on the Believers' Rolls have fulfilled all the requirements for church membership.

3. This is but to recognize officially what has been prevailing practice for over 20 years, to treat those on Believers' Rolls as equivalent to members of established churches. (When churches are organized, those on the Believers' Rolls are accepted without further examination; members are transferred back and forth between Believers' Rolls and Churches without question.) —*Adopted*

II. ADDITIONAL MISSIONARY FOR TAIWAN

A. *Materials:* Agenda Report Nos. 27, and 27-A. (See Supplements Nos. 27, 27-A.)

B. *Recommendation:* That Synod approve the calling of a fourth ordained missionary for Taiwan.

Grounds:

1. The work in Taiwan is many sided, the supervision of chapels, the teaching in the Institute, radio broadcasting and publishing. It is impossible for the present staff to cover these tasks adequately. It is most urgent that Rev. Jen be released for special work in the native language. —*Adopted*

2. The work in Taiwan is progressing and expanding under Divine blessing. —*Adopted*

III. ADDITIONAL MISSIONARY FOR ARGENTINA

A. *Materials:* Agenda Report Nos. 27, 27-A. (See Supplement Nos. 27, 27-A.)

B. *Recommendation:* That Synod approve the calling of a sixth ordained man for service in Argentina.

Grounds:

1. The request comes with the approval of our mission staff in Argentina from the newly organized national church there.

2. There are unfulfilled needs and unchurched areas in this large country and the national church is weak and in need of assistance.

—*Adopted*

IV. MAILING LIST IN OFFICE OF STATED CLERK

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

B. *Recommendations:*

1. That Synod do not at this time instruct the Stated Clerk to set up and maintain such a mailing list.

Grounds:

a. This would impose needless burden upon the budget for the expense of the Stated Clerk's office.

b. There is no adequate space available for an operation of such magnitude in the Stated Clerk's office.

c. Calvin College has the most complete and up-to-date mailing list of the several that are in existence among our various institutions.

—*Adopted*

2. That Synod permit Calvin College freedom from the limitation that now exists, that is, that the Calvin mailing list may not be used without first securing permission from all of the consistories.

Ground: This is a cumbersome and unnecessary limitation. —*Adopted*

3. That Synod permit Calvin College to grant the use of its mailing list to the denominational agencies upon payment of a nominal rental fee.

Grounds:

a. The mailing list is maintained at considerable cost by the college office.

b. This would give a fair and equal opportunity to our denominational agencies to take advantage of the modern methods of "direct mail" contact. —*Adopted*

4. Synod defines *denominational agencies* to be those which operate on behalf of and under the supervision of the Synod of the Christian Reformed Church.

(Foreign Missions Matters continued in Art. 103)

ARTICLE 93

The advisory committee on *Varia,* Rev. J. Petersen reporting, cf. Arts. 46, 60, submits the following:

REPORT OF THE COMMITTEE ON WARFARE

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

B. *Recommendations:*

1. That Synod refer the statement of the Committee on Warfare to our churches for serious consideration and study.

Ground: Before any statement on such a weighty and far-reaching problem as this is adopted, all the churches should have ample opportunity seriously to consider and study the matter in the light of the Scripture and historical circumstances. —*Adopted*

2. That Synod continue and enlarge the committee and request it to evaluate the reactions of the churches, and advise the Synod of 1964. (See Art. 153, VI, B, 12) —*Adopted*

3. That the proposed statement on Warfare be published in The Banner and in De Wachter. —*Adopted*

4. That Synod inform the forthcoming session of the Reformed Ecumenical Synod that the Synod of 1960 of the Christian Reformed Church did not accept their statement on the Problem of Modern Warfare, as drafted in 1958 meeting of the former body, and advise them that though our study committee subjected the statement to close scrutiny, it judged that, notwithstanding the many merits of the statement, it could hardly be recommended for adoption in its existing form. —*Adopted*

(Varia Matters continued in Art. 112)

ARTICLE 94

This session is adjourned. Elder Dr. W. Jonker leads in closing prayer.

WEDNESDAY MORNING, JUNE 19, 1963

Eleventh Session

ARTICLE 95

The president calls the assembly to order. The delegates sing Psalter Hymnal No. 282. Rev. R. Opperwall reads Revelation 1:10-20, and leads in prayer.

ARTICLE 96

The clerk calls the roll. All of the delegates are present.

ARTICLE 97

The clerk reads the minutes of yesterday's sessions. The minutes are approved.

ARTICLE 98

The vice-president reads a communication from Rev. Dr. Dick Van Halsema, Minister of Evangelism, in which he informs Synod of his acceptance of a call to the Central Ave. Christian Reformed Church of Holland, Michigan. (See Art. 130.) —*Received as information*

ARTICLE 99

The advisory committee on *Home Missions,* Rev. J. De Kruyter reporting, cf. Arts. 45, 51, 80, submits the following:

I. INDEPENDENT PRESBYTERIAN CHURCH IN MEXICO

A. *Material:*

Overture No. 22 — Classis Alberta South overtures Synod to appoint a competent committee to investigate the origin of the Independent Presbyterian Church.

Grounds:

a. The Board has not done so as yet.

b. There is a question as to whether the church is guilty of schism.

c. Our sending missionary teachers to its seminary involves us inevitably in the issues of her right to exist.

B. *Recommendations:*

1. That Synod instruct the Board of Foreign Missions to investigate the origin, history, and character of the Independent Presbyterian Church and report to the Synod of 1964.

Grounds:

a. The problem was raised in the context of the report of the Board of Foreign Missions as recorded in the *Agenda,* and this board is best able to reply because of its contacts with this church.

b. Synod has received very little information to date concerning this church and this most representative of our ecclesiastical bodies ought to be in possession of this information. —*Adopted*

2. That Synod declare this to be its answer to Overture No. 22. —*Adopted*

II. CHRISTIAN REFORMED RESETTLEMENT SERVICE COMMITTEE

A. *Material:* Agenda Report No. 33. (See Supplement No. 33.)

B. *Recommendations:*

1. That Synod request the CRWRC and the CRRSC to consult together to ascertain the wisdom of a merger of the two committees and, if such merger is feasible, to recommend to the Synod of 1964 a plan for its execution.

Ground: The work of the CRWRC is very closely related to some of the work of the Resettlement Committee. —*Adopted*

2. That Synod continue the mandate of the Christian Reformed Resettlement Service Committee for another year. (See Acts 1962, page 17.)

Ground: At the end of this time Synod will determine whether the committees ought to merge. —*Adopted*

3. In view of the possible merger we recommend that Synod continue the present personnel of the committee for another year. (See Art. 153, VI, A, 17.) —*Adopted*

4. We recommend that Synod receive the following as information:

a. No offerings are requested by the committee for the next year.

b. The decision of Synod of 1962 to furnish an audited financial report and a fidelity bond for the treasurer of the committee have been complied with and forwarded to the standing advisory budget committee as well as a recommendation regarding a loan made to the Synodical Expense Fund a few years ago. (See Art. 135.) (See Supplement No. 36-D.) —*Received as information*

(Home Missions Matters continued in Art. 116.)

ARTICLE 100

Synod goes into executive session.

ARTICLE 101

The advisory committee on *Appeals, No. 2,* Rev. C. Greenfield reporting, cf. Art. 50, submits the following:

A. *Material: Appeal of Mr. and Mrs. J. Scheeres.*

B. *Recommendations:*

1. Synod do not sustain the protest of Mr. and Mrs. J. Scheeres against the Imlay City consistory with regard to a Sunday labor problem.

Ground: Classes Grand Rapids East and Lake Erie were satisfied that the consistory labored faithfully and in good conscience to remove the Sunday labor problem. The protestants have not produced evidence contrary to these findings of the classes. —*Adopted*

2. Synod sustain Mr. and Mrs. J. Scheeres in their protest against being dropped from the membership rolls.

Ground: That action of the consistory is contrary to the rules pertaining to resignation of members. (cf. Schaver, Vol. II pp., 181, 182, and to the Church Order Articles 76, 77.) —*Adopted*

(Appeals Committee No. 2 report continues in Art. 134.)

ARTICLE 102

Synod resumes open session.

ARTICLE 103

The advisory committee on *Foreign Missions,* Rev. A. Brink reporting, cf. Arts. 37, 39, 92, submits the following:

CONSTITUTION FOR BACK TO GOD HOUR COMMITTEE

A. *Material:* Agenda Report No. 5 and Overture No. 26. (See Supplement No. 5.)

B. *History:*

The Back to God Hour of the Christian Reformed Church has been incorporated in the State of Illinois since November 18, 1952. As a nonprofit corporation it has received and sold various items of property and carried on financial negotiations. The legal counsel for the committee has urged them to draw up a Constitution and By-Laws as a necessary legal instrument empowering them to do legally what they have long been doing in fact. It is a legal requirement that the Constitution be approved by the Synod, representing what is tantamount to the membership of the corporation. For that reason the constitution was printed in the Agenda.

After the appearance of the Agenda, Classis Chatham presented Overture No. 26 that "subject to synodical approval" be added to Article V of the Constitution on the grounds that the Back to God Hour Committee as an agent of Synod cannot take such decisions without approval of Synod and this is in accordance with other synodically appointed agencies.

C. *Recommendations:*

1. That Synod appoint a competent committee to confer with the Back to God Hour Committee and its legal counsel with a view to making such alterations in the Constitution and By-laws as are necessary to define accurately the relation of the Back to God Hour Committee to Synod.

Grounds:

a. There are statements in the Constitution and By-laws which might be construed to mean that the Back to God Hour Committee has a larger degree of autonomy than is customarily given to agencies of Synod.

b. It is necessary that policy involving this committee shall coincide as nearly as possible with the policies governing other denominational agencies.

c. Your advisory committee was unable, in the time available, to work out the delicate and technical details involved. —*Adopted*

2. That Synod instruct the study committee to take account of Overture 26 from Classis Chatham. (See Art. 53, VI, B, 10.) —*Adopted*

(Foreign Missions matters continued in Art. 124.)

ARTICLE 104

The president introduces Rev. Harold E. Mayo, representative of the Lord's Day Alliance, who addresses Synod on the importance of effort to eliminate unneccessary commercial and industrial enterprise on the Lord's day.

Rev. R. Opperwall responds.

ARTICLE 105

This session is adjourned. Elder J. Koop leads in closing prayer.

WEDNESDAY AFTERNOON, JUNE 19, 1963

Twelfth Session

ARTICLE 106

The president calls the assembly to order. The delegates sing Psalter Hymnal No. 213:1, 4. Rev. G. Vander Lip leads in prayer to open this session.

ARTICLE 107

Rev. J. Guichelaar, for the Reception Committee, introduces Rev. D. R. Wilson, visiting professor at Calvin College, as fraternal delegate from the Evangelical Presbyterian Church. He addresses Synod, giving a brief history of his church.

Rev. R. Wildschut responds.

ARTICLE 108

Rev. G. Holwerda, for the Reception Committee, introduces Rev. William Muller, our missionary to Brazil, as fraternal delegate from the *Iglesia Evangelica Reformada of Brazil.* He expresses gratification for the approval of sisterly relations between the I.E.R. and the Christian Reformed Church, and gratitude for the help given by the Christian Reformed Church.

President Haverkamp responds.

ARTICLE 109

Rev. H. Evenhouse, secretary of Foreign Missions, calls the attention of Synod to the fact that today is the 75th Anniversary date of the initiation of the mission work of the Christian Reformed Church among the Indians. —*Received as information*

ARTICLE 110

Synod goes into executive session to consider Lectureships in the Seminary Department of Practical Theology:

1. The recommendation of the Board of Trustees of Calvin College and Seminary that a series of one-semester lectureships be instituted in the Department of Practical Theology with a view to filling the vacancy which will be created in June, 1964, is adopted.

2. The recommendation of the board that Synod approve the appointment of Dr. Melvin Hugen and Dr. Peter Y. De Jong to lectureships in the Department of Practical Theology for the academic year 1963-64, each to teach one semester, is adopted.

These decisions constitute Synod's answer to the Overture of the Bauer consistory (see Overture No. 39), and the Overture of Classis Grandville. (See Overture No. 28.)

ARTICLE 111

Synod resumes open session.

ARTICLE 112

The advisory committee on *Varia,* Rev. J. Petersen reporting, cf. Arts. 46, 60, 93, submits the following:

I. SYNODICAL DELEGATES TO THE YOUNG CALVINIST FEDERATION

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

B. *Recommendations:*

1. That Synod take appreciative note of the labors of Mr. Richard Postma retired from his work as director of the Federation during the past year, after being associated with the work since the birth of the Federation in 1919. An outstanding and consecrated Christian, dynamic and gifted in leadership, warm and inspiring in his personal relationships, Mr. Postma has exerted immeasurable influence on the youth of many decades and on the development of the Young Calvinist Federation.
—*Adopted*

2. That Synod take grateful note of the Federation's work in the past year, under the leadership of its new director, Rev. James Lont. (See Art. 153, VI, A, 12.) —*Adopted*

II. IMMIGRATION COMMITTEE FOR CANADA

A. *Materials:*

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

Acts of Synod, 1962, Art. 131, p. 88; Supplement 12, p. 267, Acts 1962; Overture No. 40.

B. *Contents:*

Synod of 1962 instructed the Immigration Committee for Canada "to study the possibility of making this work regional, that is, under the direction of the Canadian classes." Thus, each classis would look after its own immigrant location and employment needs and opportunities. Synod envisioned this change because of a decrease in the flow of immigration. The Immigration Committee, however, reports to the Synod of 1963 that it favors the continuation of a central office and the part time labors of the Committee Secretary, especially if certain other work best handled by a central office be assigned to the central office and the secretary. Finally, the Committee suggests that Synod consider the matter of a pension for the secretary. Your advisory committee dealt with this in connection with its consideration of an overture from Toronto II calling for a prior study of pensions for the several men who have been engaged in the immigrant work.

C. *Recommendations:*

1. That the Immigration Committee be continued in the same form as heretofore, that is, through classical representation.

Ground: The present unified organization of the work insures equitable representation of all regions of Canada. (See Art. 153, VI, A. 13.)
—*Adopted*

2. That the Central Office of the Immigration Committee be continued with the understanding that the secretary's work become a part-time job in 1964, to be remunerated accordingly.

Ground: There is a decrease of need for the present. —*Adopted*

3. That the privilege be given to the committee to solicit funds from the Canadian Classes if an increase in immigration should make this necessary. (No Synodical quota would then be needed for 1964.)

—*Adopted*

4. A motion to appoint a committee to study the advisability of providing a pension for the Secretary of the Canadian Immigration Commitee, to report to the Synod of 1964, is adopted. (See Art. 153, VI, B, 13.)

(Varia Matters continued in Art. 128.)

ARTICLE 113

This session is adjourned. Elder C. Bloem leads in closing prayer.

Wednesday Evening, June 19, 1963

TESTIMONIAL DINNER

Synod holds a Testimonial Dinner in honor of retiring Professor W. H. Jellema at the regular dinner hour. (See Art. 59.) Rev. John Petersen serves as Master of Ceremonies. Rev. J. Van Harmelen leads in opening devotions. Elder C. Volkema, Rev. J. J. Holwerda, and Rev. R. Opperwall address Professor Jellema with testimonials. Professor Jellema responds. Rev. J. Guichelaar offers closing remarks and prayer.

WEDNESDAY EVENING, JUNE 19, 1963

Thirteenth Session

ARTICLE 114

The president calls the Synod to order. The delegates sing Psalter Hymnal No. 14:1, 4. Rev. B. Visscher leads in prayer to open this session.

ARTICLE 115

The advisory committee on *Church Order Matters, No. 1,* Rev. R. De Ridder reporting, cf. Arts. 36, 44, 72, 79, 87, submits the following:

I. REVISION OF THE FORMS FOR ORDINATION

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

B. *Recommendations:*

1. That the following basic plan for the construction and use of the forms for the ordination (or installation) of Ministers of the Word be approved:

a. That a basic form for the ordination of the Minister of the Word be provided which will do justice to the "church's definition of the ministerial office as essentially that of the Ministry of the Word and Sacraments," and that this form be employed for every instance of men *ordained* to the Ministry of the Word, regardless of the particular form of service to which they are called by the church.

b. That within this basic form adaptations be provided which will make the Form most appropriate to the service of ministers called to the various

tasks and which will most directly and fully represent the "church's definition of the ministerial office" (which we take to be: Pastor of a church, Foreign Missionary, Home Missionary).

c. That when ministers enter upon extraordinary ministerial tasks, with the consent and approval of the church, they be commissioned in an appropriate service and with an appropriate Form prepared by the calling church for the occasion.

Observations:

(1) It is fitting that when ministers, in their office, enter upon a given task, they should be inducted into this task by the church in which they hold and with which they share that office. This is surely to be preferred to the present method by which ministers enter upon their tasks without ceremony, and therefore without adequate recognition of the church-related character of the person and his task.

(2) The basic form for the ordination (or installation) of the Minister of the Word is not adapted to the particular character of the extraordinary ministerial tasks upon which many ministers enter; nor does it seem advisable to attempt a construction of forms adaptable to any number of functions which the church may at one time or another judge sufficiently ministerial in character to warrant a minister's continuing in his ministerial status.

(3) The present form for the installation of Professors of Theology, continue to be used for this purpose.

(4) If any persons enter upon any extraordinary ministerial tasks before ordination, and desire and have the church's approval for ordination to the ministry, they may be ordained to the Christian ministry of the use of the basic form for the ordination of Ministers of the Word, with adaptations suitable to the particular tasks to which they have been appointed. —*Adopted*

2. That the committee be instructed to submit to the Synod of 1965 a final and finished draft of the basic form submitted to this year's Synod, together with the needful adaptations for the ordination (or installation) of those called to the ministerial functions specified in section "b" above. (See Art. 153, VI, B, 7.) —*Adopted*

3. That the churches be permitted to use the basic form together with the adaptations provided for the ordination (or installation) of foreign and home missionaries. —*Adopted*

4. That churches be advised that when ministers enter upon extraordinary ministerial tasks with approval of Classis or Synod, they should be installed in and commissioned to this task with the use of an appropriate form prepared by the calling church. —*Adopted*

II. REVISIONS OF BAPTISMAL FORMS

A. *Material:* Overture No. 1.

B. *Recommendations:*

1. That Synod do not adopt Overture No. 1 which asks Synod "to consider making a revision of the baptismal forms."

Grounds:

a. This overture does not sufficiently specify the kind or extent of revision in the Baptismal Forms which classis wishes Synod to consider. It is not clear whether the revision which classis asks Synod to consider is one of expansion, abbreviation, total reconstruction, adaptation to new circumstances, shifting of theological emphasis, or mere modernization of language and style.

b. In its grounds for requesting the proposed action classis speaks of archaisms and "perplexing problems" but fails to specify what expressions or elements in the forms it so characterizes. —*Adopted*

2. That Synod declare this to be its answer to Overture No. 1. —*Adopted*

ARTICLE 116

STANDING LITURGICAL COMMITTEE

A. *Material:* Overture No. 29.

B. *Recommendations:*

1. That Synod request the Liturgical Forms Revision Committee to study the need for a standing liturgical committee as envisioned in Overture No. 29, and to report to the Synod of 1964.

Grounds:

a. This assignment conforms to part of the original mandate given this committee. The original mandate also included the possibility of revision of other forms. The committee in its reports has not addressed itself to these additional matters because of an apparent restriction of their mandate by the Synod of 1959.

b. The Committee has been involved in matters relating to liturgical problems and principles, and is in a position to advise Synod wisely on this difficult matter. (See Art. 153, VI, B, 5.) —*Adopted*

2. That Synod declare this to be its answer to Overture No. 29. —*Adopted*

ARTICLE 117

The vice-president of Synod reads the following communication:

MINISTER OF EVANGELISM

The following is a resume of the meeting held by Home Mission Board representatives (delegates to Synod 1963) with members of the Church Extension Committee on June 19, 1963, 12:00 noon.

This meeting was called in response to the announcement that Dr. D. L. Van Halsema has accepted the call extended him to serve the Central Ave. Christian Reformed Church in Holland, Michigan. Rev. Henry Vander Kam presided. (See Art. 98.)

The following men were present: Revs. Baarman, Brink*, Los, Mulder, Ten Brink, Vander Kam, Vander Lip, Ringnalda, Wevers, Mr. L. Vandertill and D. Bosscher.

*Rev. W. P. Brink indicates that he did not vote on this matter.

Various alternatives were considered. After discussion it was decided upon motion that for the coming year (1963-64) we request Synod to authorize the Board of Home Missions to fill the vacancy created by the departure of Dr. Van Halsema from the staff, by dividing the work among various board and office personnel, according to the discretion of the board.

Grounds:

1. The Board of Home Missions is not in a position to make an additional nomination for this important position under the pressure of haste and sudden happenings.

2. This arrangement is on a temporary basis. We are committed to the necessity of providing assistance to congregations and classes in initiating and carrying on the work of evangelism in their respective areas.

3. At the present time the Board of Home Missions is involved in a reorganization of the administrative structure of the Board. It would be more fair to the nominees if this were accomplished before the nominations were presented in 1964. (See also Art. 130.)

—*Synod approves the request*

ARTICLE 118

The advisory committee on *Appeals, No. 1,* Rev. W. P. Brink reporting, cf. Arts 48, 73, submits the following:

REPLY TO APPEAL OF MR. JACOB DAHM

Your committee was asked to draft a reply to the appellant on the basis of Synod's decisions on Monday, June 17. (See Art. 73.)

Recommendation: That Synod inform Mr. Jacob Dahm that it did not see fit to sustain his appeal from the decisions of the First Pella Consistory and Classis Pella. Furthermore, Synod did not sustain the request to rescind the decison of 1962. —*Adopted*

(Report on Appeals, No. 1, continued in Art. 141.)

ARTICLE 119

This session is adjourned. Elder J. Heerema leads in closing prayer.

THURSDAY MORNING, JUNE 20, 1963

Fourteenth Session

ARTICLE 120

The president calls the Assembly to order. The delegates sing Psalter Hymnal No. 3. Rev. F. Einfeld leads in prayer.

ARTICLE 121

The clerk calls the roll. All delegates are present.

The clerk reads the minutes of yesterday's sessions, and the minutes are approved.

ARTICLE 122

The president reads a notification of the death of George Ottenhoff, prominent Christian Reformed layman of Chicago, for many years president of the Board of the Pine Rest Hospital Association.

—Received as information

ARTICLE 123

The advisory committee on *Educational Matters,* Rev. T. Van Eerden reporting, cf. Arts. 59, 65, 81, 84, 86, submits the following:

I. LONG RANGE PROGRAM

A. *Materials:*

1. Agenda Reports Nos. 15, 15-A. (See Supplements Nos. 15, 15-A.)

2. Communication No. 2: Letter from Consistory of Prairie City, Iowa. (on File)

B. *Recommendation:* Synod approve the action of the Board of Trustees in adopting the program and design plans, and in establishing a construction schedule for the Auditorium-Music-Speech Building at the architect's estimated cost of $1,090,000, which action is based on the following authority granted by the Synod of 1962: "That Synod grant the authority sought by the Board of Trustees to proceed with the 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." (Acts of Synod, 1962, p. 29.) *—Adopted*

C. *Letter from the Consistory of Prairie City, Iowa.*

a. *Material: Physical Education Building*

The Prairie City letter states,

"In the minutes of the classical meeting of that date the following excerpt of the report is listed: 'The Board will submit to Synod for approval of a physical educational building at Knollcrest, including a swimming pool. Estimated cost $1,110,000.00.'

We request that such do not be adopted upon the following grounds:

(1) It is subject to serious question whether the erection of such facilities and the expenditure of such monies is the task of the church as an institute and can in that sense be called a 'kingdom cause.'

(2) Such large sums of money, when our mission boards repeatedly must plead for additional contributions, ought better be used for such causes by the church as institute."

b. *Recommendations:*

(1) That Synod do not accede to the request of the Prairie City, Iowa, consistory.

Grounds:

(a) Synods have long recognized the place for teaching physical education in the curriculum of Calvin College and the need for providing

such facilities in the training of the youth. This is indicated by at least six decisions made by Synods since 1943 of which the following two decisions are the most recent:

"Synod adopt the proposal: 'The Board of Trustees recommends that Synod authorize the Board to engage in preliminary planning for physical education facilities and that meanwhile the Development Secretary be permitted to solicit funds from firms, foundations, other groups and individuals interested in such a project.' " Acts 1957, Art. 132, p. 65.

"That Synod grant the authority sought by the Board of Trustees and proceed . . . 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." (Acts 1961, B, 3, p. 29.)

(b) As far as the cost is concerned, "the Board assured the Long-Range Planning Committee that it is satisfied that the program presented adequately meets the educational, recreational, and extra-curricular needs without being excessive." (Agenda, 1963, p. 80) (See Supplement No. 15)

(c) The Board has decided not to include the swimming pool in its building as indicated by the following decision: "The Long-Range Planning Committee recommends that the Board of Trustees concur in our opinion that a swimming pool is an integral part of a physical education program, but because the anticipated costs of the Physical Education Building and of the Auditorium-Music-Speech Building are greater than earlier anticipated, it is recommended that the Board of Trustees eliminate the natatorium from our plans, in the hope that private sources will provide the institution with the necessary funds for this project." Board Minutes, May, 1963. —*Adopted*

(2) That Synod approve the action of the Board of Trustees in the programming and planning of the Physical Education Building at the architect's estimated cost of $1,076,000, and authorize the Board to proceed with the construction of this facility. —*Adopted*

(3) That Synod declare this to be its answer to the communication from the Prairie City Consistory. —*Adopted*

D. Synod authorize the Board of Trustees to proceed with the construction of utilities, parking, and roadway extensions in connection with the further development of the Knollcrest Campus in the amount of approximately $141,000. —*Adopted*

E. Synod authorize the Board of Trustees to proceed with programming, planning and construction of a service building at a time considered appropriate by the Board from the standpoint of need and finances. —*Adopted*

F. Synod authorize the Board of Trustees to borrow such funds as are necessary to finance the construction of the three above-mentioned buildings, should the liability to the contractor exceed the funds collected for this project at any point. —*Adopted*

II. CALVIN CAMPAIGN

A. *Materials:* Agenda Report No. 15-A. (See Supplement No. 15-A.)

B. *Recommendations:*

1. That Synod approve an intensive denomination-wide three-year campaign for $2,000,000 for an Auditorium-Music-Speech Building and a Physical Education Building with the appeal being made to include all of our membership. —*Adopted*

2. Synod approve the Calvin Campaign to be inaugurated during October, 1963, and concluded on December 31, 1966. —*Adopted*

3. Synod authorize the Calvin Development Office in connection with the forthcoming campaign to distribute a series of Calvin "White Envelopes" to all the families in our denomination. —*Adopted*

III. MRS. CLARENCE BOUMA'S PENSION

A. *Materials:* Agenda Report No. 15. (See Supplement No. 15.)

B. *Recommendation:* That Synod approve the recommendation of the Board of Trustees that Calvin College and Seminary be authorized to supplement the pension of Mrs. Clarence Bouma to the extent necessary to give her a retirement income equal to that provided to widows with pension rights under the Ministers' Pension Plan.

Ground: This is consistent with the rights granted Mrs. L. Berkhof and Mrs. D. H. Kromminga by previous Synods. —*Adopted*

ARTICLE 124

The advisory committee on *Foreign Missions,* Rev. A. Brink reporting, cf. Arts. 37, 39, 92, 103, submits the following:

REHOBOTH HOSPITAL

A. *Material:* Agenda Report No. 26. (See Supplement No. 26.)

Interviews:

Your advisory committee conferred at length with Rev. Earl Dykema, representative of the Indian General Conference; Secretary of Missions, Rev. Henry Evenhouse; Rev. Donald Houseman, Rev. George Holwerda, and Professor Harold Dekker, members of the synodical study committee. It should be noted that a member of our committee was Dr. B. De Groot who served for nine weeks at Rehoboth Hospital.

B. *Observation:* The advisory committee, although able to work together in the most amicable spirit, were unable to come to unanimity on this issue, but remained divided evenly between two opposite positions. By common consent, therefore, we present to Synod two sets of recommendations, one set sustaining the study committee, another set in opposition to the study committee's recommendations. Our reporter has volunteered to present and explain both sets of recommendations.

C. *Recommendations:* (*Pro Study Committee*) (See Supplement No. 26.)

1. That the operation of a full-scale hospital at Rehoboth be discontinued.

Grounds:

a. It is not needed to meet the medical needs of the Indians since the establishment of a number of government hospitals on the reservation, the newest one being at Gallup, only a few miles from Rehoboth.

b. It is not needed for our missionary personnel who will now undoubtedly be covered by Hospitalization Insurance and can take advantage of other hospital facilities. Moreover, the Rehoboth Hospital is not centrally located for the convenience of all our missionaries.

c. Although large numbers of out-patients are still treated at the hospital, it is no longer the effective aid to evangelism that it was at one time.

d. The continuation of the hospital would require engaging two full-time doctors, an expanded staff of nurses, the purchase of more up-to-date equipment, and, within ten years, the complete replacement of the present hospital building. This is contrary to the rule of Synod prohibiting capital expansion on the Indian field. —*Rejected*

D. *Recommendations:* (*Contra Study Committee*) Submitted by Rev. B. Visscher of the advisory committee.

1. That the Rehoboth Hospital be continued with the understanding that there shall be no expansion of present facilities nor increase in personnel beyond that previously approved by Syond.

Grounds:

a. The present building has been remodeled and the equipment improved at considerable expense, as recently as 1956, to meet public health requirements and they are adequate.

b. One doctor, if granted periodic relief, can handle the case-load without undue difficulty.

c. The demand for the services of our hospital has continued without abatement in spite of the new free government hospital in Gallup.

d. The hospital is a valuable aid in evangelism since it stands as the Christian answer to the Indian's pagan philosophy of healing and as the Biblical answer to the claims of encroaching faith-healing sects that readily influence the Indians.

e. The hospital has, for many years, created a friendly atmosphere for our evangelistic effort and to close it would do irreparable damage to our public "image" in the minds of the Indians. —*Adopted*

2. That fees for the treatment of the Indians be gradually increased and more strictly collected.

Ground: The Indians are generally employed and able to pay.

—*Adopted*

3. That the missionary work of the hospital be more carefully coordinated with the field work. —*Adopted*

ARTICLE 125

This session is adjourned. Elder J. Fennema leads in closing prayer.

THURSDAY AFTERNOON, JUNE 20, 1963

Fifteenth Session

ARTICLE 126

The president calls the assembly to order. The delegates sing Psalter Hymnal No. 305:1, 3. Rev. J. Van Ryn leads in prayer to open this session.

ARTICLE 127

Rev. C. Vanden Heuvel is present for Rev. A. Brink, and rises to indicate his assent to the Proclamation of Agreement.

ARTICLE 128

The president reads a communication from Rev. John Stek in which he informs Synod of his acceptance of the appointment as Assistant Professor in the Old Testament Department of the Seminary. (See Arts. 81, 84) —*Received as information*

ARTICLE 129

The advisory committee on *Varia,* Rev. J. Petersen reporting, cf. Arts. 46, 60, 93, 112, submits the following:

I. ARCHIVES AND FUNDS OF THE FORMER PROTESTANT REFORMED CHURCHES

A. *Material:* Letter to Synod from the committee appointed by the Synod of 1962.

B. *Analysis:* At the final Synod of the Protestant Reformed Churches (De Wolf section) before the reunion with the Christian Reformed Church, an administrative committee was appointed, authorized to administer and settle all remaining assets and responsibilities for the churches which by reunion were to become part of the Christian Reformed denomination.

This committee requested the advice of Synod of 1962 regarding a proposition made to it by the Protestant Reformed Churches (Hoeksema section). This latter group suggested the following:

1. That the administrative committee shall turn over to the Protestant Reformed Churches (Hoeksema section) "all minutes, supplements, archives, and surplus 'Acts of Synod' ordinarily held by the Synodical Stated Clerk, together with the minutes and archives of our former 'General Classis,' covering the period prior to March 10, 1954." Likewise "all the minutes and archives of Classis West covering the period to and including the classical session of September, 1953."

2. That the Protestant Reformed Churches (Hoeksema section) shall relinquish all claims to certain funds—in the amount of $35,000, more or less—collected by the undivided Protestant Reformed Churches prior to 1954, and now held by the administrative committee.

The committee appointed by the Synod of 1962 to draw up advice for the administrative committee is persuaded that the administrative committee should accept the settlement proposed, provided that certain conditions are met, which we incorporate in our recommendation below.

C. *Recommendations:*

1. That Synod advise the administrative committee to accept the proposal from the Protestant Reformed Churches (Hoeksema section), provided that

a. the details of the final agreement contain binding stipulations to preclude both parties from engaging in further litigation on the Synodical level, and

b. photostatic or microfilmed reproductions of the written (non-printed) records now in possession of the administrative committee be made before these records are passed on to the Protestant Reformed Churches (Hoeksema section).

Grounds:

(1) The churches now existing under the name Protestant Reformed Churches are the group to whom these archives, etc., will be of the most historical and practical interest, and, therefore, Christian good-will would dictate the transference of these archives to that group.

(2) Acceptance of the settlement proposal by the administrative committee will serve to close the door to possible undesirable litigation.

—*Adopted*

2. That synod continue the committee appointed to serve the Administrative Committee with advice, and that the latter committee seek the advice of the Synod's committee until the matter is finished. (See Art. 153, VI, B, 14.) —*Adopted*

II. TESTIMONY ON THE LIQUOR PROBLEM

A. *Material:* Overture No. 18.

B. *Analysis:*

Classis Grandville overtures Synod to adopt its proposed testimony, as found in Overture No. 18 on the liquor problem, or to appoint a committee to formulate such a testimony. Classis gives the following 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 counselling 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."

Your advisory committee would add that there is even a precedent for a testimony on the liquor problem. We believe it is worth while to quote the statement drawn up by the Synod of 1934:

"In view of the fact that the repeal of national prohibition makes the question of the use of strong drink no longer a legal but an exclusively moral one; and

"In view of the known dangers which the legalizing of the sale of strong drink has called into existence; and

"In view of the new perils to which the virtual reinstatement of the saloon (beer gardens, roadhouses, beer taverns, etc.) exposes particularly our youth;

"The Synod of the Christian Reformed Church, convened June, 1934, at Grand Rapids, Michigan, hereby

1. Utters a public testimony against the drink evil of our day;

2. Warns all members of the Church against the dangers and temptations necessarily attendant upon the legalized public sale and consumption of strong drink; and

3. Reminds the leaders of their responsibility to let the light of the Word of God shine also upon the sins and temptations associated with this modern evil."

C. *Recommendations:*

1. That Synod, though fully recognizing the alarming prevalence of the use of intoxicating liquor and evils associated therewith, deems it unnecessary to adopt the proposed testimony or to appoint a committee to formulate a new one.

Grounds:

a. Scripture is abundantly clear on the problem of the use of intoxicating beverages and the sin of drunkenness.

b. The testimony of the Synod of 1934 in relation to this matter is clear and applicable. —*Adopted*

2. In view of the alarming prevalence of the liquor problem today, that Synod urge that in our teaching and preaching in the home, church, and school, instruction be given concerning the dangers associated with the use of liquor, including that of social drinking. Further, that Synod encourage the members of our churches to exert their influence upon leaders in our society and upon our civil authorities to the end that the evils associated with the use of liquor may be curbed. —*Adopted*

ARTICLE 130

The Board of Home Missions requests that Synod adopt the following statement regarding Rev. Dr. Dick L. Van Halsema. (See Arts. 98, 117.)

After seven years of service to the Board of Home Missions, first as Missionary-at-Large, and later as Minister of Evangelism, Rev. D. L. Van Halsema is leaving the service of the Board of Home Missions. His

service to the denomination has been extensive. His service came at a time when there was great need. The denomination and the Board will sorely miss this humble servant of the Lord who is possessed of boundless energy and many talents. The contribution of Dr. Van Halsema will be seen and felt in all places where the church moves forward in the pursuit of its evangelistic task. We thank Dr. Van Halsema for his labor of love. We thank God for giving us Dr. Van Halsema for a short period of time. We commend him to the abundant grace of God as he takes up his work in the Central Avenue Christian Reformed Church in Holland, Michigan.

For the Board of Home Missions
M. C. Baarman,
Executive Secretary

—*Adopted*

ARTICLE 131

The advisory committee on *Seminary Matters,* Rev. L. Oostendorp reporting, cf. Arts. 27, 110, submits the following *Majority Report:*

REQUEST OF CLASSIS ORANGE CITY

A. *Material:* Overture No. 20.

B. *Analysis of the Overture:*

In Overture No. 20 Classis Orange City comes with a request for "clarification of the theological position." of Professor Harold Dekker of Calvin Seminary. Your committee has dealt with this request by asking and answering the following questions.

1. *Does Classis have a right to come to Synod with this type of request?*

To this essentially formal side of the problem, the most basic answer is found in the Form of Subscription to which the overture appeals. The Classis thus calls attention to the brotherly agreement in which ministers promise to be ready and willing "to explain our sentiments respecting any particular article."

2. *What is the occasion for such a request?* Naturally, a Classis cannot ask for clarification without reasons. Although the grounds are not formally listed as such in the overture, it is evident that Classis was disturbed by Articles in the *Reformed Journal* of Dec., 1962, and Feb., 1963, by Professor Dekker under the title "God So Loved—All Men." In fact, the Classis went so far as to declare in its opinion certain statements "unscriptural" and in "conflict with the creedal statements." Classis further called attention to "articles within our own denomination" as "indications of suspicion." Without passing judgment on these grounds, your committee could not help but concede that in the mind of the Classis there were reasons which it deemed sufficient for making its request.

3. *Should this request be honored by Synod?* Your committee suggests that it would be profitable for the church that the confusion that has

arisen due to certain published statements of Professor Dekker be cleared up. Professor Dekker is really the only one who can clarify his own position. We feel that he should do this before the body to which he is directly responsible as a Seminary Professor—namely Synod.

4. *How should the Synod carry out this matter for the welfare of all concerned?* This is an important question. Your committee has given much prayerful and careful consideration to it. We humbly suggest:

a) That the area of questioning be carefully defined. A committee should be appointed to draw up the basic questions and give them in advance to Professor Dekker.

b) That the president of Synod conduct the inquiry in behalf of the synod.

c) That the objective of clarifying certain statements about points of doctrine be kept in mind in the spirit of brotherly helpfulness with due regard both to freedom of thought and to creedal unity.

C. *Recommendations:*

1. That Professor H. Dekker be asked by Synod to clarify his statements regarding certain points of doctrine.

Grounds:

a) This has been requested by Classis Orange City by appeal to the Form of Subscription.

b) Prof. Dekker will thus be given the needed opportunity in person to answer the questions concerning some elements in his published articles.

c. Synod is the proper body to deal with this matter.

That the president of Synod be designated to conduct the inquiry on behalf of Synod.

3. That a committee be designated to work out the details of the interview and to give Prof. H. Dekker the questions in advance.

Grounds:

a) This will help to limit the discussion to the proper area.

b) Prof. Dekker will thus have time to consider the basic questions before meeting Synod.

ARTICLE 131-A

The Minority of the advisory committee on *Seminary Matters,* Rev. L. Doezema reporting, submits the following *Minority Report:*

REQUEST OF CLASSIS ORANGE CITY

A. *Material:* Overture No. 20.

After thoughtful and prayerful consideration we feel constrained to come to Synod with this minority report. Since Synod declared the overture of Orange City Classis legally before itself we are faced with the task of giving our judgment of the overture. We confine ourselves, therefore, to this overture as such and do not enter into the theological position of Professor Dekker. For the sake of the truth and the welfare of

the church we ask your consideration of the following analysis and judgment of this overture.

B. *Analysis:*

This overture, in our judgment, deals with two distinct matters, namely, a charge that Professor Dekker's position expressed in two statements is unscriptural, and secondly, a request that Synod require Professor Dekker to give further explanation of his position.

Two statements are cited as "crucial expressions of his position." In Classis' judgment these statements reveal an unscriptural interpretation. It is further reasoned: "Since we believe that if God loves all men redemptively all men must be saved, Prof. Dekker's position conflicts with the creedal statement of articles 8 and 9 of Chapter II of the Canons of Dort."

In the second paragraph Orange City Classis appeals to the Form of Subscription to petition Synod to require Professor Dekker to give further explanation of his position. They point to the voices raised in objection to Professor Dekker's articles within our own denomination as indications of suspicion.

C. *Observations:*

We should turn to the Bible first of all, and read such passages as, Romans 5:18 "So then as through one trespass the judgment came unto all men to condemnation; even so through one act of righteousness the free gift came unto all men to justification of life;" I Corinthians 15:22 "For as in Adam all die, so also in Christ shall all be made alive;" I Timothy 2:1-6 "I exhort therefore, first of all that supplications, prayers, intercessions, thanksgivings, be made for all men; for kings and all that are in high places; that we may lead a tranquil and quiet life in all godliness and gravity. This is good and acceptable in the sight of God our Savior; who would have all men to be saved, and come to the knowledge of the truth. For there is one God, one mediator also between God and men, himself man, Christ Jesus who gave himself a ransom for all; the testimony to be borne in its own times." John 1:29 "... Behold the Lamb of God, that taketh away the sin of the world;" I John 2:2 "and he is the propitiation for our sins; and not for ours only, but also for the whole world."

In the light of these texts it is the burden of proof on Classis Orange City to show that Professor Dekker's position is unscriptural. Without passing judgment on Professor Dekker's position we feel that it is unwarranted to deduce his position from just two statements. In addition it is unwarranted for Classis Orange City to say: "Since we believe that if God loves all men redemptively all men must be saved," and then attribute this position to Professor Dekker. It is on the basis of this unwarranted reasoning that Classis charges that Professor Dekker's position conflicts with the creedal statements of articles 8 and 9 of Chapter II in the Canons of Dort.

2. — We feel that merely to point to the fact that there are many objections to an article is not necessarily to furnish ground for suspicion of

creedal disloyalty. The objections may indicate that there is a difference of theological construction permissible within the bounds of the creed. Classis Orange City has not furnished the "sufficient ground of suspicion" which the Form requires for such a request for clarification of position. They have only pointed to voices that were raised in objection to Professor Dekker's position. Classis itself does not speak of its own suspicion.

3. — We feel that other things should also have been taken into consideration by Orange City Classis in this serious matter. For example, we refer to the fact that this was a series of articles which is still not completed. The fact that the Board of Trustees and Prof. Dekker's own consistory have responsibility for the purity of his doctrine and life was not taken sufficiently into account. And would it not have been profitable for the sake of truth, and the welfare of the church if classis had sought to resolve the difficulty through direct consultation?

D. *Recommendation of the minority advisory committee:*

That Synod reply to Classis Orange City:

That Classis should supply grounds for its charge or submit sufficient grounds for its suspicion.

ARTICLE 131-B

Professor Harold Dekker presents the following communication:

To: The Synod of 1963

Re: Overture No. 20 and the Majority and Minority advisory committee reports pertaining thereto.

Esteemed Brethren:

Upon seeking and receiving the advice of the officers of Synod, I am pleased to submit herewith the following statement for your information and use in your consideration of Overture 20 and the majority and minority advisory reports relating to it. This statement I submitted to the Advisory Committee on Seminary Matters on Monday, June 17th, in order to organize, amplify and record for its use and mine my responses in an interview before that Committee on Thursday, June 13th.

A. *The overture in general.* The following considerations are submitted in the interests of evaluating the overture as a whole:

1. This overture is premature. It was adopted by Classis on April 24, 1963, only four months after my first article on the subject appeared and when broader discussion was just well under way. The initiation of this overture in consistory presumably occurred considerably earlier. At present other articles carrying forward the discussions are still due to appear. Surely the action which Classis asks of Synod is premature under these circumstances, particularly since no demonstrable deviation from the confessional standards is involved and since other ministers are expressing general agreement with what I have written on the point at issue in the overture. Ecclesiastical action in this matter, if ever warranted, should, it seems to me, await further writing in a theological discussion which is complex and as yet incomplete.

2. This overture tends to discourage and impair the kind of writing and discussion which are essential to healthy theological development in the church. If favorable synodical action is taken on it, its adverse effect on the performance of the Church's theological task with probably be intensified.

3. This overture does not take into consideration all of my writings which are relevant to the point at issue. Especially my articles in *The Banner* of March 1 and the March issue of the *Reformed Journal* deal with this point.

4. This overture is inconsistent. It has two parts which do not fit together very well. The first paragraph consists of a charge of heresy, alleging that my position "conflicts with the creedal statement of articles 8 and 9 of the Canons of Dort." The second paragraph consists of a petition "that Synod require Professor Dekker to give further explanation of his position." There is an anomaly here. If Classis is already convinced that my position is in conflict with the Canons, why does it not substantiate its charge rather than call for further explanation of my views? If, on the other hand, Classis is sincerely seeking further explanation, why does it prejudge the question by introducing a charge of heresy? Classis can scarcely be equally in earnest about both parts of the overture.

5. This overture seems to rest on a faulty assumption regarding procedure. It seems to assume that Synod may be asked to do what neither the consistory concerned nor the Classis have made any attempt to do for themselves, i.e., obtain further explanation of my views. However, both the Form of Subscription and Article 30 of the Church Order imply that the Classis not only may have but should have obtained further explanation of my views for itself and should then have taken the matter to Synod only if the preceding step failed to satisfy. Can Synod judge that this overture is in order when essentially the Classis is asking Synod to do what Classis should have and could have done for itself?

B. *The charge that my position is in conflict with the Canons of Dort.*

With respect to the charge that my position "conflicts with the creedal statements of Articles 8 and 9 of the Canons of Dort," I wish to submit the following:

1. As pointed out above, I was given no opportunity to answer this charge before it was carried to Synod, neither by the consistory which originated it nor by Classis Orange City.

2. Neither the Calvin Board of Trustees nor the Consistory of the Neland Avenue Christian Reformed Church, bodies to which I am most directly responsible for doctrinal matters, was given any opportunity to deal with this charge before it was placed before Synod. In fact, neither of these bodies has to this date been officially informed regarding the overture.

3. The charge made is neither specified nor substantiated. It merely claims vaguely that my position conflicts with two articles of the Canons of Dort, without indicating, let alone analyzing the alleged point or

points of conflict. Moreover, this charge is based on assertion ("we believe that . . . .") rather than on evidence and argumentation. How can such a charge be properly handled by Synod? How can it be properly answered by the one against whom it is laid?

C. *The request that Synod require further explanation.* With respect to this request I wish to call attention to the following:

1. Classis says that "the voices raised in objection to Professor Dekker's articles within our own denomination are indications of suspicion." No doubt some of these are voices of suspicion. But how many such voices are there? How widespread is actual suspicion? Does it constitute the "sufficient ground" of which the Form of Subscription speaks? One Classis out of 32 (14 out of 585 churches) has expressed concern. Just a few weeks ago another of our Classes decisively rejected a consistory overture similar to this one. Does Overture No. 20 *prove* "sufficient ground of suspicion?"

2. If Classis Orange City had desired to do so, it might itself have asked me for "further explanation." It might also have asked the Calvin Board of Trustees for such an inquiry. It did neither. By choosing to go directly to Synod it has only added suspicion.

3. It seems strange that Classis has not indicated specifically on what items in Articles 8 and 9 of Chapter II of the Canons of Dort it desires "further explanation." How can Synod, even if it should be inclined to do so, obtain further explanation on points which are not even stated in the overture? As far as my sentiments on Articles 8 and 9 as a whole are concerned, inquiry is unnecessary. I subscribe to them.

Conclusions:

1. The overture represents and calls for ecclesiastical action which is precipitate and premature. It does not allow sufficient time for the development, clarification and testing of theological views through patient and responsible discussion. As such the overture tends to deter the proper and effective performance of the Church's theological task.

2. The procedures followed in bringing this overture to Synod have been in important respects improper. Improper procedures cannot be expected to produce a proper result in synodical action. Synod should not, it seems to me, honor such improper procedures by any kind of positive action.

3. The overture consists largely of mere assertion and is almost wholly lacking in analysis, evidence and argumentation. As such it is not in proper order for handling by Synod.

On the basis of the foregoing considerations, as elaborated in the analysis preceding, it is my conviction that Synod should not accede to the overture of Classis Orange City.

Decisions of Synod re Overture No. 20

The recommendation of the Majority report: That Professor H. Dekker be asked by Synod to clarify his statements regarding certain points of doctrine, is tabled.

The recommendation of the Minority report: That Synod do not accede to Overture No. 20 from Classis Orange City.

Grounds:

1 Classis did not supply adequate grounds for its charges.

2. Classis did not submit sufficient grounds for its suspicion.

—*Adopted*

ARTICLE 132

Rev. J. Gritter takes the place of Rev. R. Graves, and rises to indicate his assent to the Three Forms of Unity.

This session is adjourned. Elder L. Vander Haak leads in closing prayer.

THURSDAY EVENING, JUNE 20, 1963

Sixteenth Session

ARTICLE 133

The president calls the Synod to order. The delegates sing Psalter Hymnal No. 281. Rev. E. Los leads in prayer to open this session.

ARTICLE 134

The advisory committee on *Appeals, No. 2,* Rev. C. Greenfield reporting, cf. Arts. 50, 101, submits the following:

WIERSMA BROTHERS APPEAL

A. *Materials:*

The 1962 appeal of the Wiersma Brothers

The 1963 clarification and appeal and

16 enclosures.

B. *Summary and Analysis:*

1. The 1962 Acts of Synod contains a summary of the history of this case. (p. 69)

2. The 1962 Acts of Synod also gives the appeal of the Wiersma brothers, which they again present to this Synod. In this letter the appellants state "we appeal to Synod for a ruling on this case," and give as grounds: "We base our appeal on the newsletter 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 newsletter:

a. Our request to answer question, Was this specific case of closed shop good or evil?

b. That consistory publicly admit the newsletter of 3-1-59 was erroneous?

c. That consistory return the $1,500 to the union, and admit they had no right to take it under the prevailing conditions.

We believe our consistory should clearly state its convictions on these questions in writing, or give good reasons why they do not."

3. There follows in this appeal a reference to the decision of Classis Chicago South, indicating that the consistory "should have kept its contract with the Wiersma Bros. at least until such time as work stoppage prevented completion of the building. Ground: The decision to retract was based on a contingency.

4. At its September 19, 1961, meeting, classis decided that "1. Classis leave the unresolved issues in this case to the judgment of God. 2. Classis urge the Wiersma Brothers to regard this case against the consistory as closed and urges them to live in fellowship and harmony with the consistory and within the congregation."

5. The 1962 Synod declared, "that Synod 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."

6. The main thrust of the 1963 letter of clarification and appeal is in the last two paragraphs:

"In all sixteen enclosures we are unable to find the convictions of our consistory. Before we can consider closing this case or accepting the advice of classis, we feel that we must have a reason for the convictions of the consistory. We cannot in good conscience accept any verdict or advice unless these convictions are clearly stated.

"Our appeal therefore is based on the second ground: 'The refusal of the consistory to state clearly its convictions.' "

7. The ruling that the appellants seek from the Synod is specifically whether the consistory of Cottage Grove, South Holland, Illinois, has refused to state its convictions on the three questions asked of it.

C. *Recommendations:*

1. Synod does not sustain the appeal of the Wiersma Brothers.

Ground: The consistory has clearly stated its conviction on the three questions the appellants placed before it.

a. In this specific case of closed shop it is evident that the consistory felt that under the circumstances it had to follow this course of action.

b. Although the consistory does not admit the erroneousness *in toto* of the newsletters it did accept the judgment of classis "that it should have kept its contract with the Wiersma Brothers at least until such time as work stoppage prevented the completion of the building."

c. By not returning the $1,500 the consistory has indicated that it felt that under the circumstances it was right to accept the money from the A.F.L. —*Adopted*

2. This is Synod's answer to the appeal of the Wiersma Brothers.
(Report on Appeals, No. 2, continued in Art. 142) —*Adopted*

ARTICLE 135

The advisory committee on *Budget Matters,* Elder L. Van Ess reporting, cf. Art. 57, submits the following:

I. CHRISTIAN REFORMED RESETTLEMENT SERVICE COMMITTEE

A. *Materials:*

1. Agenda Report No. 33 (See Supplement No. 33)
2. Agenda Report No. 36-C (See Supplement No. 36-C)
3. Auditor Report for year ending December 31, 1962
4. Agenda Report No. 8 (See Supplement No. 8)
5. Agenda Report No. 36-D (See Supplement No. 36-D)

B. *Activities:*

Conference with

a. Synodical Treasurer
b. Stated Clerk
c. Standing Advisory Budget Committee

C. *Recommendations:*

1. That the balance of $15,000 made on a loan in 1960 to the Synodical Expense Fund be cancelled as of June 30, 1963.

Grounds:

a. The fund has a sufficient cash balance to permit such action.

b. This is jointly recommended by the Resettlement Service Committee and the Standing Advisory Budget Committee. (See Supplements Nos. 33, 36-D.)

c. This will make it possible for the Synodical Expense Fund to continue the $1.50 quota for 1964. —*Adopted*

2. That the Christian Reformed Resettlement Service Committee be empowered to loan $20,000 of its surplus funds to the Committee on Education to serve as working capital for any future educational publishing endeavors; said loan to be interest-free and to be repaid in 5 years. (See Supplement No. 8.)

Grounds:

a. In order to become self-supporting, working capital is needed for publishing purposes, hence the necessity for the $20,000 loan to the committee on Education.

b. This is the recommendation of the Standing Advisory Budget Committee. (See Supplement No. 36-D.) —*Adopted*

II. BACK TO GOD HOUR

A. *Materials:*

1. Agenda Report No. 5. (See Supplement No. 5.)
2. Auditor's Report for year ended December 31, 1962

B. *Recommendation:* That Synod grant a quota of $8.25 for the year of 1964.

Grounds:

1. This amount is required to meet budgeted expenditures for 1964.
2. This is recommended by the Standing Advisory Budget Committee.

—*Adopted*

III. CALVIN COLLEGE AND SEMINARY

A. *Materials:*

1. Agenda Reports Nos. 15, 15-A. (See Supplements Nos. 15, 15-A.)
2. Proposed budget for 1963-64
3. Auditor's report for year ended August 31, 1962

B. *Recommendations:*

1. That Synod approve the proposed budget as submitted. —*Adopted*
2. That Synod grant a quota of $17 for the year 1964 — allocated on an area basis varying from $24.75 to $11.00 per area per schedule as follows:

	1964 quota
Area No. 1 — comprises Classes Grand Rapids East, Grand Rapids South, Grand Rapids West, and Grandville	$24.75
Area No. 2 — comprises Classes Cadillac, Holland, Kalamazoo, Lake Erie, Muskegon and Zeeland	19.00
Area No. 3 — comprises Classes Chicago North, Chicago South and Wisconsin	16.50
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	21.00
Area No. 6 — comprises Classes Pacific, California South, Central California, and Rocky Mountain	16.00
Area No. 7 — comprises Classes Alberta North, Alberta South, British Columbia, Chatham, Eastern Ontario, Hamilton, and Toronto	11.00

Grounds:

a. This amount is required to finance the operation of Calvin College and Seminary for the year 1964-65.

b. This amount is recommended by the Standing Advisory Budget Committee. —*Adopted*

IV. FUND FOR NEEDY CHURCHES

A. *Materials:*

1. Agenda Report No. 24. (See Supplement No. 24.)
2. Audit report for year ending January 31, 1963.

B. *Recommendation:* That Synod grant a quota of $5.00 for the year 1964.

Grounds:

a. This amount is required to operate the program for the year 1964.

b. This is the amount recommended by the Standing Advisory Budget Committee. —*Adopted*

V. BOARD OF HOME MISSIONS

A. *Materials:*

1. Agenda Reports Nos. 32, 32-A. (See Supplements Nos. 32, 32-A.)

2. Auditor report for year ended December 31, 1962.

B. *Recommendation:* That Synod grant a quota of $21.50 for the year 1964. (See under IX, B, for quota revision.)

Grounds:

1. This amount is required to finance the Home Mission program for 1964.

2. This amount is recommended by the Standing Advisory Budget Committee. —*Adopted*

VI. BOARD OF FOREIGN MISSIONS

A. *Materials:*

1. Agenda Report Nos. 27, 27-A, 36-B. (See Supplements Nos. 27, 27-A, 36-B.)

B. *Recommendation:* That Synod grant a quota of $22.50 per family for 1964. (See under IX, B, for quota revision.)

Grounds:

1. This amount is required to finance the Indian and Foreign Missions Program for 1964.

2. This amount is recommended by the Standing Advisory Budget Committee. —*Adopted*

VII. MINISTERS PENSION AND RELIEF ADMINISTRATION

Materials:

1. Agenda Report No. 11. (See Supplement No. 11.)

2. Audited annual report for year ended January 31, 1963.

B. *Recommendations:*

1. That Synod grant a quota of $6.50 for the year of 1964.

Grounds:

a. This is requested by the Ministers' Pension and Relief Administration.

b. This is the recommendation of the Standing Advisory Budget Committee.

c. This recognizes that the special needs represented by an additional $.15 for 1963 have been taken care of. —*Adopted*

2. That Synod instruct this agency to distribute their Savings Certificates among several additional banks.

Grounds:

a. This is in the interest of safety of investment.

b. This is the recommendation of the Standing Advisory Budget Committee. —*Adopted*

VIII. SYNODICAL FUND

A. *Materials:*

1. Agenda Reports Nos. 8, 36-C, 36-D, No. 39.
2. Synodical Treasurer's Report.
3. Auditor's report of Synodical Fund.

B. *Activities:*

Conferences with

a. Synodical Treasurer (For Report see Supplement No. 39.)

b. Stated Clerk

c. Standing Advisory Budget Committee

C. *Recommendations:*

1. That Synod continue the quota of $1.50 for the year 1964.

Grounds:

a. The cancellation of the $15,000 indebtedness to the Christian Reformed Resettlement Service Committee makes it possible to continue without increase of the $1.50 quota for the year 1964.

b. This is the recommendation of the committees and individuals conferred with. —*Adopted*

2. That the Synodical treasurer be empowered to transmit to the Committee on Education on a quarterly basis during 1964 the sum of $19,488 for operational expenses. (See Agenda Report No. 8, Supplement No. 8.)

Grounds:

a. It is preferable to handle the expense requirements for the Committee on Education through the Synodical Expense Fund, until the Committee on Education becomes self-supporting, rather than to set up another quota cause.

b. This is the recommendation of the Standing Advisory Budget Committee. —*Adopted*

3. That Synod grant a quota of 20c for 1964 to the Reformed Ecumenical Synod Expense Fund.

Grounds:

a. The need of the Reformed Ecumenical Synod Expense Fund will continue into 1964.

b. This is the recommendation of the Standing Advisory Budget Committee. —*Adopted*

IX. REVISION OF MISSION BOARD QUOTAS

(See Arts. 56, 80, 124)

A. *The problem:* The Advisory Budget Committee takes note of the decision of this Synod approving changes in the fields of work whereby the Mexican mission work has been transferred from the Board of Home Missions to the Board of Foreign Missions and the Indian Mission work has been transferred to the Board of Home Missions from the Board of Foreign Missions. This has a material effect on the quotas as approved above.

B. *Recommendation:* That Synod instruct the Standing Advisory Budget Committee to review with representatives of both Mission boards and establish revised quota amounts which in total do not exceed the total of the $44, subject to the approval of the Synodical Committee.

Grounds:

1. This is the most practical method of settling this problem.
2. This is the recommendation of the Standing Advisory Budget Committee. —*Adopted*

X. CAUSES RECOMMENDED TO CHURCHES FOR SUPPORT

A. *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. Back to God Tract Committee
4. Board of Foreign Missions for above quota needs
5. Board of Home Missions for above quota needs
6. Centennial Seminary Building (for removal of deficit only)
7. Christian Reformed World Relief Committee
8. Soldiers' Fund sponsored by the Home Missions Board
9. Sponsorship of Foreign Students preparing for the gospel ministry enrolled in Calvin College or Seminary. —*Adopted*

B. *Denominational Related Youth Causes recommended for one or more offerings:*

1. Young Calvinist Federation of North America
2. Young Calvinist Servicemen's Fund
3. Calvinettes (Division of Young Calvinist Federation)
4. Calvinist Cadet Corps —*Adopted*

XI. NON-DENOMINATIONAL 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. Christian Schools Educational Foundation (N.U.C.S.)
2. Dordt College
3. National Union of Christian Schools (General Fund)
4. Reformed Bible Institute
5. Trinity College
6. Westminster Seminary —*Adopted*

C. *Evangelistic Cause*

1. Faith, Prayer and Tract League —*Adopted*

D. *Miscellaneous Causes*

1. American Bible Society (U.S. churches only)
2. American Calvinistic Fellowship
3. Canadian Bible Society (Canadian churches only)
4. Christian Labour Association of Canada (Canadian churches only)
5. Gideons (for Bible distribution only)
6. Lord's Day Alliance in Canada (Canadian churches only)
7. Lord's Day Alliance in the United States (U.S. churches only)
8. World Home Bible League —*Adopted*

XII. INTER-VARSITY CHRISTIAN FELLOWSHIP OF U.S. AND CANADA

A. *Material:*

Overture No. 30

B. *Recommendations:*

1. That the Inter-Varsity Christian Fellowship be added to the list of non-denominational causes recommended for support.

Grounds:

a. It is a conservative evangelical movement — not fundamentalist.

b. It sponsors speakers for meetings and discussion groups at universities.

c. It has a well-established publication program.

d. Its emphasis is on State-supported universities.

e. No other group is doing this work.

f. Many of our people are associated with this work.

g. This is the recommendation of the Standing Advisory Budget Committee. —*Adopted*

2. That this constitute Synod's answer to Overture No. 30. —*Adopted*

XIII. APPOINTMENT OF CANADIAN TREASURER

A. *Materials:*

1. Overture No. 25

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

3. Agenda Report No. 36-E. (See Supplement No. 36-E.)

B. *Analysis:*

This Overture is based on the premise that two favorable financial situations can be achieved through the appointment of a Canadian Treasurer for denominational funds collected in Canada, namely,

1. Saving of exchange costs because of difference in value of the Canadian and the U.S. dollar.

2. Accomplishing of the registration of the Ministers' Pension and Relief Fund with the Canadian Government.

C. *Evaluation of the Facts:*

1. Saving of Exchange Costs — there are no known financial techniques or devices whereby the differential in the published rate of exchange between U.S. and Canadian dollars can be eliminated or avoided when funds move from one country to the other.

2. Registration of the Ministers' Pension and Relief Administration with the Canadian Government requires more than a Canadian treasurer. (See Art. 47)

D. *Recommendations:*

1. Synod endorse the practice of the establishing of Canadian bank accounts for various denominational funds.

Grounds:

a. Where funds are collected in Canada and later spent in Canada, the use of a Canadian bank account is the best practice.

b. This is the recommendation of the Standing Budget Advisory Committee. (See Supplement No. 36-E.) —*Adopted*

2. That this be Synod's answer to Overture No. 25. —*Adopted*

XIV. QUOTA DIFFERENCES BASED ON LIVING STANDARDS

A. *Material:*

Agenda Report No. 36. (See Supplement No. 36.)

B. *The Problem:* An overture to the Synod of 1962 seeking suggestions as to a basis for determining the relative ability of Canadian families to meet denominational quotas was referred to the Standing Advisory Budget Committee for study and recommendation.

C. Evaluation of "Study by the Standing Advisory Budget Committee." The report indicates that exhaustive efforts were made to obtain comparative salary indexes for the United States and Canada, but were unsuccessful.

Previous synodical pronouncements on this subject were also thoroughly researched and carefully compiled.

D. *Recommendations:*

1. That Synod refer Classis Chatham to the decision of the 1949 Synod in regard to decreasing quotas for some churches. —*Adopted*

2. That Synod declare this to be its conclusion to the matter set forth in the study as prepared by the Standing Advisory Budget Committee Report No. 36. (See Supplement No. 36.) —*Adopted*

3. This is the recommendation of the Standing Advisory Budget Committee. —*Adopted*

XV. REMUNERATION OF SYNODICAL OFFICERS

Recommendation that Synod approve the following remunerations:

1. First Clerk of Synod	$100.00
2. Second Clerk of Synod	$ 50.00
3. Transportation Secretary	$ 50.00
4. Arrangement Committee for Synod	$100.00
5. Synodical Treasurer	$500.00

—*Adopted*

ARTICLE 136

This session is adjourned. Elder J. Vander Veen leads in closing prayer.

FRIDAY MORNING, JUNE 21, 1963

Seventeenth Session

ARTICLE 137

The president calls the Synod to order. The delegates sing Psalter Hymnal No. 390. Rev. J. De Jong reads Psalm 100 and leads in prayer to open this session.

ARTICLE 138

The clerk calls the roll. All delegates are present.

ARTICLE 139

The clerk reads the minutes of Thursday's sessions. Synod approves.

ARTICLE 140

The vice-president reads a communication from Mr. L. Van Ess, notifying Synod of his acceptance of the appointment as executive director of the Christian Reformed World Relief Committee. (See Art. 71)

—*Received as information*

Elder C. Volkema registers his protest against the decision of Synod re Overture Classis Orange City. (See Art. 131.)

—*Received as information*

ARTICLE 141

The advisory committee on *Appeals, No. 1,* Rev. W. P. Brink reporting, cf. Arts. 48, 73, 117, submits the following: (Synod convenes in executive session)

REV. C. L. VAN ZEE APPEAL

Recommendations:

1. While Synod acknowledges that Rev. C. L. Van Zee's period of eligibility for a call might have been longer and that the classical committee of Minnesota North should have maintained a closer relationship with the brother, Synod does not sustain the appeal of the brother from the decision of Classis Minnesota North to terminate his ministerial status.

Grounds:

a. Rev. C. L. Van Zee received no call after having been declared eligible.

b. Rev. C. L. Van Zee has repeatedly declared that he does not desire a call into the regular ministry of the Christian Reformed Church.

—*Adopted*

2. Synod approves the work of Synodical Examiners Rev. H. Petersen and Rev. C. Vander Ark in concurring in the decision of Classis Minnesota North to terminate the ministerial status of Rev. C. L. Van Zee, and regrets that more careful arrangements were not made to secure the presence of the third Synodical Examiner for this decision. —*Adopted*

ARTICLE 142

The advisory committee on *Appeals, No. 2,* Rev. C. Greenfield reporting, cf. Arts. 50, 101, 134, submits the following:

APPEAL OF MR. AND MRS. K. VAN DYKE

Recommendations:

1. Synod does not sustain Mr. and Mrs. K. Van Dyke in their protest against the consistory of Leota, Minnesota, and Classis Minnesota South.

Grounds:

a. In the documents submitted Mr. and Mrs. Van Dyke fail to substantiate their charges against either the consistory or the classis.

b. From the documents it is evident that the consistory and classis have been motivated by and proceeded in a spirit of loving concern in endeavoring to bring this matter to a conclusion which would be for the welfare of the church of Christ and of the appellants. —*Adopted*

2. Synod urges the appellants to be reconciled to the consistory and classis, and to live in peace and harmony with the consistory and within the congregation. —*Adopted*

3. Synod declares that this is its answer to the appeal of Mr. and Mrs. K. Van Dyke. —*Adopted*

ARTICLE 143

Synod resumes open session.

ARTICLE 144

The advisory committee on *Church Order Revision* submits a *Majority Report,* signed by Revs. W. Reinsma, O. Breen, J. De Jong, Elders J. Spykman, J. Vander Velden, R. Dyk; and a *Minority Report,* signed by Revs. W. Hendriksen, H. Hoekstra, T. Wevers, Elders G. Buist and D. Haalboom.

Rev. O. Breen reporting for the *Majority Report,* submits the following:

MAJORITY REPORT ON CHURCH ORDER REVISION

A. *Materials:*

1. Agenda Reports Nos. 23, 31. (See Supplements Nos. 23, 31.)

2. Overtures Nos. 9, 10, 11, 13, 14, 17, 24, 35, 37, 38.

3. Letter to Synod 1963 from the General Synod Hamilton 1962 of the Canadian Reformed Churches.

4. Article by Martin LaMaire addressed to Synod 1963.

B. *Analysis:*

Your advisory committee deems it helpful to divide the materials into five categories as follows:

1. *Reject the proposed Church Order Revision.*

Overture No. 38 (Kalamazoo I) fears hierarchical form of government; objects to Art. 29a (does not have words "and domain" in its formulation); objects to Arts. 34b, 43b, 44, 94, 96.

2. *The proposed Church Order Revision and the Orthodox Presbyterian Church.*

a. Report No. 23 which is the report of the Study Committee on Closer Relationships with the Orthodox Presbyterian Church. This report recommends that Synod restudy and reconsider the authority which is now ascribed to our major assemblies; the report states that our ecumenical discussions with OPC compel us to make a re-evaluation and reconsideration at the present time; the report recommends that Synod do not accept the proposed revision of the Church Order at this time. (See Supplement No. 23.)

b. Overture No. 24 (Classis Central California) asks Synod to reject recommendation No. 2 of Agenda Report No. 23 (on closer relationship with OPC) "that it restudy and reconsider the authority now ascribed to our major assemblies." Classis Central California gives as its grounds that Synod reject Agenda Report No. 23:

"1. Our Church Order, Article 31, insists that decisions be in harmony with the Word of God. This is a basic enough principle which needs no re-evaluation.

"2. Regulations regarding our worship services, liturgy, and the like are formulated in the spirit of the New Testament, in obedience to the kingship of Christ, and for the welfare of the churches.

"Moreover, these distinctive practices of Catechism preaching, family visiting and the like are judged to have contributed measurably to the spiritual loyalty and strength of our congregations."

c. Overture No. 37 (Classis Hackensack) asks that "Synod take no steps toward the adoption of the proposed (Church Order) revision at this time." This Classis is dissatisfied with the revised formulation and states that Synod has never adopted a set of principles for Reformed Polity and asks that a study committee be appointed to draw up a statement of principles which act as a basis for the formulation of a Reformed Church polity. Classis states that the scope and nature of the authority of the Church Order has never been carefully delineated.

3. *Postpone Action.*

a. Overture No. 9 (Classis Toronto) asks Synod not to adopt the final reading of the Revised Church Order at the 1963 sessions, but to give tentative approval for use and final adoption at the Synod of 1965. This Classis states that the welfare of our church would be served by a two-year trial period and a two-year delay may offer fruitful discussion and necessary refinement. It further states that somewhat similar action has been taken in regard to tentatively approved Lord's Supper formularies.

b. Article by Martin LaMaire states, "we hope that Synod will hold it in abeyance until more important issues are resolved." It states that fundamental principles of Reformed church polity must be clarified. It states that adoption may erect an insurmountable barrier to eventual union with the Orthodox Presbyterians.

4. *Tentative Adoption.*

a. Overture No. 10 (Classis California South) asks, "Synod to adopt the proposed Revised Church Order on a provisional basis for a period of four years with a view to further study, testing and subsequent adoption." The Classis gives as grounds:

"1. The final form of the Revised Church Order has been before the church for less than one year. It is our conviction that the consistories have not had adequate time to study the final revision and are, therefore, not in a position to sanction final adoption.

"2. Use of the Revised Church Order will bring each consistory into direct consideration of the revision both as to its principles and its practical usage.

"3. In view of the extreme importance of arriving at a completely satisfactory revision, a provisional adoption would seem the part of wisdom and, therefore, fully warranted."

b. Overture No. 35 (Classis Minnesota South) endorses Overture No. 10 of Classis California South with its grounds.

5. *Adopt With or Without Changes.*

a. Overture No. 11 (Classis Alberta North) asks Synod to consider changes in some thirty-eight Articles. The material in this Overture has already been studied by the synodical study committee for revision of

the Church Order, and some of its suggestions have been incorporated in the revision.

b. Overture No. 13 (Classis British Columbia) asks for a reformulation of Article 1.

c. Overture No. 14 (Classis British Columbia) asks Synod to retain in Article 31 of the Revision, the qualifying phrase, "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."

d. Agenda Report No. 31 of the Church Order Revision, is the final draft of the Synodical Study Committee. It gives a report of activities during the past year. It states, "We hereby present our document to your honorable body, and specifically request the Synod of 1963 to adopt this draft — with such emendations as Synod may still decide to make — as the official Church Order of the Christian Reformed Church." The complete text of the Revised Church Order, tentatively adopted by the Synods of 1960 and 1962 follows in its latest reading.

Note: The letter from the 1962 General Synod of the Canadian Reformed Churches (Liberated Churches) was read and taken note of by your advisory committee. Since we are not in official correspondence with this denomination, your committee judges that the letter from these Christian brethren does not enter into Synod's consideration of the revision of the Church Order.

C. *Evaluation*

1. *History.* The synodical study committee which at this Synod of 1963 presents its final draft of the Church Order Revision, has labored diligently and conscientiously to produce a document in keeping with the original mandate, given in 1951, namely, that "the revision of the Church Order must be undertaken in full harmony with the Reformed principles of church government." (Acts 1951, C. 4, a.)

The Synod of 1960 gave tentative approval to Chapter I, The Offices of the Church. The Synod of 1962 gave its tentative approval to Chapter II, The Assemblies of the Church, Chapter III, The Task of the Church, and Chapter IV, The Admonition and Discipline of the Church, so as to "pave the way for final adoption of the Revised Church Order one year hence." (Acts 1962, p. 75) It is evident that the revision now under consideration represents a document which has been developed studiously and cautiously, in keeping with the original mandate and the decisions of the Synod and the suggestions and overtures of consistories and classes. It is to be expected that the Revision Committee now comes to this Synod of 1963 with its recommendation "to adopt this draft — with such emendations as Synod may still decide to make — as the official Church Order of the Christian Reformed Church," because the Synod of 1962 decided "that, if at all possible, the final reading of the Revised Church Order shall be adopted by the Synod of 1963." (Acts 1962, Art. 132, 5, p. 94).

2. *Observations:*

a. The Church Order Revision Committee has considered and processed all suggestions for improvements in the proposed Revised Church

Order, from individual members, consistories and classes, which were received by the terminal date, February 1, 1963. (Cf. Acts 1962, Art. 132, 4, p. 94)

b. The Church Order Revision Committee has considered and processed the Overtures presented to Synod 1962 (Nos. 32-A, 34, 42, 43) and has followed some valuable suggestions. (Acts 1962, I, B, 1)

c. The Church Order Revision Committee has considered and processed Overture No. 11 of Classis Alberta North, addressed to this Synod 1963, although technically this material according to the decision of Synod 1962, was to be directed to the Study Committee only. (Acts 1962, Art. 132, 4, p. 94)

d. In the light of the progressive historical development of the present draft of the Revised Church Order, during a period of twelve years, and culminating in the decision of Synod 1962 "that, if at all possible, the final reading of the Revised Church Order shall be adopted by the Synod of 1963" (Acts 1962, Art. 132, 5, p. 94), the Majority of Synod's Advisory Committee believes that this Synod should squarely face the recommendation of the Revised Church Order Committee that the present draft, with possible emendations, be adopted.

e. In the opinion of the Majority of Synod's advisory committee, the appointment of a study committee to determine principles of church government and the nature of the authority of a Church Order, as suggested by some, is unnecessary. Historically, our Church Order is a body of regulations adopted by the church for the ordering of its institutional life, according to the teachings of Scripture and the lessons of the accumulated experience of the church, so that all things in the church may be done in obedience to Christ and so ordered that the church may most effectively fulfil its divinely appointed mission in this world. Structurally, this body of regulations could conceivably take either of two forms. It could be formulated according to the pattern of a constitution with a set of by-laws, a pattern which from the point of view of mere logic has much to recommend itself. Or it could be formulated as a single, integrated document which sets forth in orderly fashion both general and specific regulations. Historically the Reformed churches which stand in the tradition of the Synod of Dordt, have employed the second structure. The present Church Order has this structure and the proposed Revised Church Order follows this pattern. In both we have regulations derived directly from Scripture, those derived inferentially, and those derived from the accumulated experience of the church, and adopted by common consent of the churches. It is our conviction that, while study of any document is always in order, the appointment of a study committee to determine matters already agreed upon, is not necessary.

f. The advisory committee (Majority) having reviewed the material addressed to this Synod, and the proposed Revised Church Order, suggests certain emendations under its recommendations, in keeping with the statement of the Revised Church Order Committee. (Agenda Report No. 23 par. 4, p. 206) (See Supplement No. 23)

g. It is evident from the materials presented to this Synod, that some desire to reject, or to postpone, or tentatively adopt the proposed Revised Church Order. These materials present many valuable suggestions. Some of these suggestions have been followed. However, we must acknowledge that a Church Order cannot possibly be formulated in such a way, that everyone will be completely satisfied with every detail of the document. The present Church Order and also the Revised Church Order reckons with the fact that there is always room for improvements or alterations which may be for the welfare of the churches. This is provided for in the concluding Article of the Church Order.

D. *Recommendations:*

1. Synod grant the privilege of the floor, to the president and secretary of the Revised Church Order Committee, Dr. John Kromminga and Prof. Martin Monsma, and to Rev. N. R. Prins, who represents the study committee on O.P.C. relations. —*Adopted*

2. Synod adopt the proposed draft of the Church Order — with emendations under C — as the official Church Order of the Christian Reformed Church,

Grounds:

a. This action is in keeping with the decision of Synod 1962 "that, if at all possible, the final reading of the Revised Church Order shall be adopted by the Synod of 1963." (Acts 1962, Art. 132, 5, p. 94)

b. Comparatively few objections to the proposed revision have been raised in the time specified by the Synod of 1962.

c. Postponement of adoption prolongs the period of uncertainty and creates the possibility of agitation in and about the churches.

d. The final article of the Church Order leaves the door open for any future changes deemed necessary by the churches. —*Tabled*

3. *Synod adopt the following emendations:*

a. Reformulation of Article 1, to read,

(1) "The Christian Reformed Church, confessing its complete subjection to the Word of God and the Reformed Creeds as a true interpretation of this Word, and acknowledging Christ as the only Head of His Church, and desiring to honor the apostolic injunction that in the churches all things are to be done decently and in order (I Cor. 14:40), regulates its ecclesiastical organization and activities in the following articles."

(2) (unchanged)

b. Reformulation of Article 29, to read,

(1) "Each assembly exercises, in keeping with its own character and domain, the ecclesiastical authority entrusted to it by Christ, the authority of consistories being original, that of the major assemblies being delegated."

(2) (unchanged)

c. Reformulation of Article 31, the last sentence of a. to read,

"The decisions of the assemblies shall be considered settled and binding, unless it is proved that they conflict with the Word of God or the Church Order."

d. Delete in Article 42 the last sentence of b. which reads,

"Each classis shall designate a church to convene the following classis."

e. Delete in Article 45 d, the word "written," so that it reads:

"The church visitors shall render to classis a report of their work."

f. Reformulation of Article 62, a. the first sentence to read:

"Members by baptism shall be admitted to the Lord's Supper upon a public profession of Christ, according to the Reformed Creeds, with the use of the prescribed form."

g. Change wording of Article 86:

"Instead of 'the accused,' read 'the member involved.' "

h. Delete the second paragraph in Article 88 and add to paragraph one the sentence:

"The method of reconciliation is to be determined by the Consistory."

i. Reformulation of Article 94c to read:

"The deposition of ministers shall be subject to the judgment of Classis, with the concurring advice of the Synodical Deputies."

j. Delete Article 96. —*Tabled*

The majority recommendations B and C are tabled, the advisory committee *unanimously* now submits the following, Rev. O. Breen reporting:

1. That Synod defer the adoption of the proposed Revised Church Order until the Synod of 1965.

Grounds:

a. The number and weight of the questions raised in various overtures makes a clear-cut decision unlikely at this time.

b. The appearance of the final draft of the proposed revision gave insufficient time for due consideration by the churches. —*Adopted*

2. That Synod decide:

a. That Synod continue the present Church Order Revision Committee. (See Art. 153, VI, B, 1)

b. That the present draft of the proposed Revised Church Order be submitted to the consistories for study and consideration, by way of the Acts of Synod. (See Supplement No. 31)

c. That the reactions of the churches be submitted to the Study Committee not later than March 1, 1964.

d. That the Church Order revision committee be instructed to prepare a final draft of the revision and distribute this to the consistories by October 1, 1964. —*Adopted*

3. That Synod decide:

a. That Report No. 23 (Agenda 1963, pp. 139-147) be referred to the Committee on Ecumenicty and Inter-Church Correspondence. (See Art. 153, VI, A, 6)

b. That Overtures No. 9, 10, 11, 13, 14, 24, 35, 37, 38, Letter of Mr. Martin LaMaire, be referred to the Church Order revision committee. —*Adopted*

(Church Order Revision Matters continued in Art. 152)

ARTICLE 145

This session is adjourned. Elder J. Vander Velden leads in closing prayer.

FRIDAY AFTERNOON, JUNE 21, 1963

Eighteenth Session

ARTICLE 146

The president calls the Synod to order. The delegates sing Psalter Hymnal No. 147. Rev. W. Swets leads in prayer to open this session.

ARTICLE 147

At the request of the Board of Home Missions, presented by the vice-president, Synod approves the following resolution of thanks to Mr. C. Van Malsen, retiring treasurer of the Board of Home Missions:

Ten years ago Mr. Van Malsen was elected to the Board of Home Missions. In 1957 Mr. Van Malsen left a fine position to be Board treasurer on a full time basis. Mr. Van Malsen has laid a good foundation for a growing home missions program. His dedication and spiritual discernment have contributed much to the direction of the Board's work.

We are deeply grateful to Mr. Van Malsen for his sacrificial and his valuable service to the denomination. We commend him to the abundant grace of the Lord as he enters these years of retirement.

ARTICLE 148

The advisory committee on *Budget Matters,* Elder L. Van Ess reporting, cf. Arts. 57, 135, submits the following:

I. ONE BOARD FOR MISSION WORK

A. *Material:* Overture No. 3.

B. *Recommendations:*

1. That Synod accede to the request of Grand Rapids South that a committee be appointed to study the desirability of having a "Board for World Missions" with several sub-divisions under it for the various areas and phases of the work and to submit broad outlines for implementation of such an arrangement.

Grounds:

a. The possibilities of savings in the total program warrant a thorough study.

b. Responsible administration of denominational funds and personnel require the most effective and direct plan of organization. —*Rejected*

2. That this constitute Synod's answer to Overture No. 3. —*Adopted*

II. REQUEST FOR FINANCIAL AID FOR WASHINGTON, D.C., CONGREGATION

A. *Materials:*

Overture No. 4.

Brochure of the Washington, D.C., church.

B. *Recommendations:*

1. That Synod does not grant the request of Classis Hudson to permit the Christian Reformed Church of Washington, D.C. to canvass the families of the denomination for funds.

Grounds:

a. While recognizing the greatness of the challenge facing the congregation and the magnitude of the project, Synod is not convinced at this point that the uniqueness of the situation warrants this extraordinary solicitation.

b. Existing methods of obtaining funds (e.g. Church Help Fund, etc.) have not been used or exhausted by the church. —*Adopted*

2. That Synod consider this to be its answer to Overture No. 4. —*Adopted*

III. PROMOTING DENOMINATIONAL CONSCIOUSNESS AND FINANCIAL LOYALTY TO DENOMINATIONAL CAUSES AND ACTIVITIES

A. *Materials:*

1. Assignment to Stated Clerk, by the Synod of 1962. (Acts of Synod 1962, p. 104.)

2. Report of Stated Clerk to 1963 Synod. (See Supplement No. 38-B.)

B. *The problem is twofold:* First, there is reason to believe that considerable amounts of money are contributed by our people to causes outside our denominational areas of interest. Secondly, the individual efforts of our denominationally sponsored and associated causes may leave our constituency with questions as to the significance and relative urgency of their requests.

C. *Analysis:*

Recognition of these facts points to the need for a more comprehensive study of effective communication to our people to motivate informed contributing on the part of our constituency. Other denominations have been confronted with the same problem. One denomination, namely, the Lutheran Church — Missouri Synod, has made a significant attempt to meet this problem by publishing an attractive booklet describing their denominational ventures both as to scope and need. This effort is worthy of study and consideration by our denomination.

D. *Recommendation:*

That Synod instruct the Standing Advisory Budget Committee to study ways and means of effectively communicating the financial needs of our denominational and associated causes to our people in such a way as to acquaint them with the relative importance of the various causes and to

motivate a greater measure of directed giving and report to the Synod of 1964. —*Adopted*

IV. BOARD OF FOREIGN MISSIONS

A. *Materials:*

1. Agenda Report No. 36-B. (See Supplement No. 36-B.)
2. Mission Order of Christian Reformed Board of Foreign Missions.
3. Letter from Board of Foreign Missions.
4. Letter from Executive Secretary of Board of Foreign Missions.

B. *Analysis:*

The recommendation of Agenda Report No. 36-B is based on the premise that competent financial administration is more effectively rendered by a mission board employee who is responsible directly to Synod — by virtue of being a Synodical appointee — rather than by a mission board employee who is responsible, along with all other mission board personnel, to the chief executive officer.

The Mission Order of the Board of Foreign Missions specifies one executive officer who is responsible to the Foreign Mission Board (see Article V of Mission Order).

C. *Evaluation:*

Good organization of any enterprise, private business and denominational agencies alike, must recognize the basic organizational principle that the one person who is charged with the responsibility of achieving the desired results must be free to exercise authority over all personnel in the program.

Investigation of other agencies both denominational and those affiliated with our denomination discloses that this principle of organization is followed.

D. *Recommendation:*

That Synod does not grant the recommendations contained in Agenda Report No. 36-B. (See Supplement No. 36-B.)

Grounds:

1. The Standing Advisory Budget Committee has not submitted evidence that the Board of Foreign Missions through its executive secretary and his supporting personnel is unable to manage its affairs under its present form of operation.

2. The present Mission Order of the Board of Foreign Missions is consistent with sound principles of business organization.

3. The procedure recommended by the Standing Advisory Budget Committee sets up dual lines of authority and more than one executive officer responsible to the Board and to Synod thereby violating principles of good organization.

4. Rev. H. Evenhouse, Executive Secretary of the Board of Foreign Missions, requests that the present arrangement be continued and calls

attention to the fact that the Board has employed a person trained in business administration to handle the financial and business matters of the Board. —*Adopted*

V. CANADIAN REGISTRATION OF MINISTERS' PENSION AND RELIEF ADMINISTRATION

A. *Materials:* Overture Nos. 6, 25.

B. *Analysis:*

Ministers in Canada cannot legally deduct their contributions to the Pension Fund for tax purposes unless the Ministers' Pension and Relief Administration is registered with the Canadian Department of National Revenue. The tax authorities require that three of the trustees of the fund reside in Canada and that a trust account be maintained there.

C. *Recommendation:*

1. That Synod authorize the Ministers' Pension and Relief Administration to appoint three trustees living in Canada to act on its behalf and to change the present bank account to a trust account in the names of these trustees, if necessary, and apply for registration.

Ground: Ministers serving in Canada should have the opportunity to take advantage of a tax concession available. —*Adopted*

2. That this constitute Synod's answer to Overture Nos. Nos. 6 and 25 —*Adopted*

ARTICLE 149

The vice-president reads a communication from Professor A. Bandstra in which he notifies Synod of his acceptance of the appointment to the Department of New Testament in the Seminary.

—*Received as information*

ARTICLE 150

This session is adjourned. Elder W. Hoekstra leads in closing prayer.

FRIDAY EVENING, JUNE 21, 1963

Nineteenth Session

ARTICLE 151

The vice-president calls the assembly to order. The delegates sing Psalter Hymnal No. 261:1, 2. Rev. H. Van Dyken leads in prayer to open this session.

ARTICLE 152

The advisory committee on *Church Order Revision,* Rev. O. Breen reporting, cf. Arts. 33, 44, submits the following:

I. LETTER FROM THE 1962 GENERAL SYNOD OF THE CANADIAN REFORMED CHURCHES

Among the materials given to your advisory committee is a letter (referred to under *Note* in Article 144, II, E, from the Canadian Reformed Churches (Liberated) to our Synod. While this letter does not enter into our Synod's consideration of the revision of the Church Order, we would call Synod's attention to this communication because it expressed, among other things, the hope of possibly entering into correspondence with our denomination.

In the interest of true ecumenicity we feel that the suggestion of these Christian brethren that we enter into correspondence with each other, merits further attention. Your advisory committee therefore recommends to Synod that:

Part of the letter, which speaks of the desire for correspondence, be referred to Synod's Committee on Ecumenicity and Inter-Church Correspondence, for appropriate reply.

Grounds:

1. These churches subscribe to our Confessions.

2. Correspondence with other churches should not be precluded by lack of information or knowledge about one another. —*Adopted*

II. DELEGATING DEACONS TO MAJOR ASSEMBLIES

A. *Material:* Overture No. 17.

B. *Observations:*

This Overture from Classis Chatham was rejected by Synod 1962 "on the ground that insufficient Scripture evidence had been adduced to warrant such a change in the Church Order." The Overture before this Synod, with a few alterations by the classis, is now before us.

In the brief time that your advisory committee has considered this Overture, we would judge that the materials presented are worthy of further study. To our mind, some of the conclusions reached regarding the delegating of deacons to major assemblies, rest not on direct evidence from Scripture but are inferential. This does not invalidate the reasoning of the Overture; however, it may be questioned whether the point has been sufficiently established. The Overture asks Synod to consider the admittance of deacons to major assemblies as official delegates.

C. *Recommendations:*

1. That Synod encourage the church to study the question and discuss the issue in our church periodicals, consistories, consistorial conferences, and societies.

Grounds:

a. The material of the Overture is relatively new and requires further study.

b. The church is not ready for this innovation at the present time.

c. Only one classis has studied the matter. —*Adopted*

2. That Synod appoint a committee to study the matter and report to Synod 1965.

Grounds:

a. The matter is worthy of study by men competent in church polity.

b. This will give assurance that this important matter will be before Synod two years hence. —*Adopted*

3. That Synod declare this its answer to Overture No. 17. —*Adopted*

ARTICLE 153

The Committee on *Appointments,* Rev. H. Minnema reporting, submits 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. B. Nederlof	Rev. L. Tamminga
Alberta South	Rev. A. Kuyvenhoven	Rev. B. Boelens
British Columbia	Rev. H. Van Andel	Rev. T. Heyboer
Cadillac		Rev. F. Kaemingk
Central California	Rev. G. Kok	Rev. E. Tanis
California South	Rev. P. Van Tuinen	Dr. W. H. Rutgers
Chatham	Rev. G. Bouma	Rev. A. J. J. Vanden Pol
Chicago North	Rev. A. H. De Kruyter	Rev. H. Erffmeyer
Chicago South	Rev. William Verwolf	Dr. A. C. De Jong
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. A. Brink
Grand Rapids West	Rev. R. Rienstra	Rev. R. Leestma
Grandville	Rev. C. Huissen	Rev. C. Greenfield
Hackensack	Rev. L. Bouma	Rev. D. J. Oostenink
Hamilton	Rev. G. J. Hoytema	Dr. P. G. Schrotenboer
Holland	Dr. J. T. Hoogstra	
Hudson	Rev. J. Hasper	Rev. R. J. Frens
Kalamazoo	Rev. T. Yff	Rev. E. Dykstra
Lake Erie	Rev. J. Hofman	Rev. H. Sprik
Minnesota North	Rev. R. Evenhuis	Rev. H. Van Dyken
Minnesota South	Rev. J. Leugs	Rev. E. Walhout
Muskegon	Rev. J. Medendorp	
Northcentral Iowa	Rev. B. Visscher	Rev. P. Vruwink
Orange City	Rev. L. C. Bossenbroek	Rev. J. H. Rubingh
Pacific Northwest	Rev. J. Griffioen	Rev. J. Geels
Pella	Rev. G. Van Oyen	Rev. J. A. De Kruyter
Rocky Mountain	Rev. J. Zwaanstra	Rev. R. Vermeer
Sioux Center	Rev. Henry Petersen	Rev. P. De Boer
Toronto	Rev. P. M. Jonker	
Wisconsin	Rev. J. H. Olthoff	Rev. S. Voortman
Zeeland	Rev. J. Gritter	Rev. E. H. Oostendorp
	Members-at-Large	
Eastern District	Dr. P. Berkhout	Mr. A. Frieling
Central District	Mr. R. Tolsma	Mr. F. Baker
	Mr. R. Hoekstra	Mr. H. Schram
	Dr. H. Kreulen	Mr. T. Vander Ark
	Mr. R. Goldsword	Dr. B. Velzen
	Dr. D. De Vries	Dr. R. Paxton
	Dr. P. Cooper	Dr. J. Vandenberg
Midwest District	Dr. B. De Boer	Mr. A. Geurkink
Far West District	Dr. H. De Jong	Dr. J. Hoekzema

—*Approved*

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. C. Padmos	Rev. A. Vanden Ende
British Columbia	Rev. R. W. Popma	Rev. C. Tuininga
Cadillac	Rev. F. Einfeld	Rev. C. Van Essen
Central California	Rev. H. Petroelje	Rev. L. Voskuil
California South	Rev. O. De Groot	Rev. W. Van Peursem
Chatham	Rev. W. Feenstra	Rev. L. Slofstra
Chicago North	Rev. O. Breen	Rev. R. H. Tjapkes
Chicago South	Rev. J. C. Scholten	Rev. M. Doornbos
Eastern Ontario	Rev. K. Hart	Rev. N. Knoppers
Grand Rapids East	Rev. A. J. Verburg	Rev. C. Steenstra
Grand Rapids South	Dr. R. Wierenga	Rev. A. Brink
Grand Rapids West	Rev. P. Ouwinga	Rev. C. M. Schoolland
Grandville	Rev. P. Zylstra	Rev. A. Jabaay
Hackensack	Rev. W. M. Van Dyk	Rev. H. J. Baas
Hamilton	Rev. H. W. Kroeze	Rev. A. W. Schaafsma
Holland	Rev. D. Negen	Rev. D. Houseman
Hudson	Rev. J. G. Van Ryn	Rev. R. M. Hartwell
Kalamazoo	Rev. G. Yff	Dr. R. O. De Groot
Lake Erie	Rev. G. Ebbers	Rev. D. B. Muir
Minnesota North	Rev. A. Van Eek	Rev. A. Roon
Minnesota South	Rev. A. Walma	Rev. C. O. Buus
Muskegon	Rev. A. Poel	Rev. R. De Ridder
Northcentral Iowa	Rev. C. Toeset	Rev. J. Bultman
Orange City	Rev. A. Hannink	Rev. C. Veenstra
Pacific Northwest	Rev. J. A. Hoeksema	Rev. J. Fondse
Pella	Rev. W. Dryfhout	Rev. B. A. Van Someren
Rocky Mountain	Rev. H. Baak	Rev. A. Mulder
Sioux Center		Rev. B. Mulder
Toronto	Rev. J. Kuntz	
Wisconsin	Rev. C. Niewenhuis	Rev. G. J. Vander Ziel
Zeeland	Rev. F. M. Huizenga	Rev. L. Oostendorp

Members-at-Large

Mr. John Colenbrander
Mr. Sidney De Young
Dr. G. A. Mulder
Mr. H. J. Gelderloos ..... Dr. E. Y. Postma

—*Approved*

III. That Synod approve the following nominees of the classes as delegates to the *Board of Home Missions:*

Classis	*Delegates*	*Alternates*
Alberta North	Rev. W. Boelkins	Rev. A. P. Verburg
Alberta South	Mr. J. Havinga	Rev. M. Geleynse
British Columbia		Rev. J. W. Postman
Cadillac	Rev. G. Vanderlip	Rev. C. Van Essen
Central California	Rev. B. Den Ouden	Rev. H. Van Deelen
California South	Rev. I. Apol	Rev. K. Rietema
Chatham	Rev. H. J. Kwantes	Rev. H. Numan
Chicago North	Rev. E. C. Marlink	Rev. J. De Vries
Chicago South	Dr. S. Van Dyken	
Eastern Ontario	Rev. G. Ringnalda	
Grand Rapids East	Rev. J. A. Mulder	Rev. R. Boeskool
Grand Rapids South	Rev. C. Vanden Heuvel	Rev. V. Licatesi
Grand Rapids West	Rev. J. P. Boonstra	Rev. N. Veltman
Grandville	Rev. H. Vander Kam	Rev. C. Greenfield

Classis	*Delegates*	*Alternates*
Hackensack	Rev. D. Griffioen	Rev. F. J. Macleod
Hamilton	Rev. A. Persenaire	Rev. L. Doezema
Holland	Rev. W. P. Brink	Rev. G. Gritter
Hudson	Rev. E. Boer	Rev. R. Opperwall
Kalamazoo	Rev. H. De Weerd	Rev. H. D. Bultje
Lake Erie	Rev. G. Vanderhill	Rev. H. Sprik
Minnesota North	Rev. F. L. Netz	Rev. N. Roorda
Minnesota South	Rev. A. Besteman	Rev. N. B. Haan
Muskegon	Rev. W. Smedes	Rev. G. B. Dokter
Northcentral Iowa	Rev. L. C. Bergsma	Rev. C. Persenaire
Orange City	Rev. H. Roelofs	Rev. S. T. Cammenga
Pacific Northwest	Rev. J. Entingh	Rev. B. Byma
Pella	Rev. T. Wevers	Rev. J. A. De Kruyter
Rocky Mountain	Rev. E. Los	Rev. J. Zwaanstra
Sioux Center	Rev. P. Bakker	Rev. S. Ten Brink
Toronto	Rev. A. De Jager	Rev. D. N. Habermehl
Wisconsin	Rev. T. C. Vanden Heuvel	Rev. S. Voortman
Zeeland	Rev. R. H. Hooker	Rev. A. W. Hoogstrate

Members-at-Large

Mr. D. Farenhorst	Mr. P. Turkstra
Mr. H. Camping	Mr. J. Bol
Mr. Theo. Hoeksema	Mr. R. Van Til
Mr. L. Vandertill	Dr. R. Blocksma
Mr. Harold Soper	Mr. J. Van Eerden
Mr. Raymond Stapert	Mr. J. H. Spalink
Mr. G. Monsma	Mr. A. De Jong
Mr. P. Damsma	Mr. J. Vander Meulen

—*Approved*

IV. That Synod approve the following nominees of the classes as *Synodical Examiners:*

Classis	*Primus*	*Alternates*
Alberta North	Rev. B. Nederlof	Rev. H. Bajema
Alberta South	Rev. A. Kuyvenhoven	Rev. C. Schemper
British Columbia	Rev. T. Heyboer	
Cadillac	Rev. L. Baker	
Central California	Rev. E. Tanis	Rev. F. De Jong
California South	Rev. K. de Waal Malefyt	Rev. J. Rook
Chatham	Rev. C. W. Flietstra	Rev. L. Mulder
Chicago North	Rev. O. Breen	Rev. H. Erffmeyer
Chicago South	Rev. B. Van Someren	Dr. A. C. De Jong
Eastern Ontario	Dr. R. Kooistra	Rev. J. C. Verbrugge
Grand Rapids East	Rev. W. Van Rees	Rev. W. Vander Hoven
Grand Rapids South	Rev. J. Eppinga	Rev. S. Kramer
Grand Rapids West	Rev. G. Holwerda	Dr. W. Hendriksen
Grandville	Dr. E. Masselink	Rev. H. Vander Kam
Hackensack	Rev. H. Hoekstra	Rev. W. Van Antwerpen
Hamilton	Rev. J. C. Derksen	Dr. P. G. Schrotenboer
Holland	Dr. J. T. Hoogstra	Rev. T. C. Van Kooten
Hudson	Rev. R. J. Frens	Rev. C. Terpstra
Kalamazoo	Rev. W. Haverkamp	Rev. P. G. Holwerda
Lake Erie	Rev. J. Hofman	Rev. J. Groenewold
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. H. Steenwyk
Northcentral Iowa	Rev. B. Visscher	Rev. I. Meuzelaar
Orange City	Rev. C. R. Veenstra	Rev. J. H. Rubingh
Pacific Northwest	Rev. J. Griffioen	Rev. J. Geels
Pella	Rev. J. A. De Kruyter	Rev. W. Dryfhout

Classis	*Primus*	*Alternates*
Rocky Mountain	Rev. B. Huizenga	
Sioux Center	Rev. H. Petersen	Rev. J. J. Byker
Toronto	Rev. P. M. Jonker	Rev. F. Guillaume
Wisconsin	Rev. J. Van Stempvoort	Rev. G. J. Vander Ziel
Zeeland	Rev. L. Oostendorp	Rev. F. M. Huizenga

—*Approved*

V. That Synod approve the membership of the *Christian Reformed World Relief Committee:*

Classis	*Delegates*	*Alternates*
Alberta North	Dr. W. Van den Born	Mr. H. De Bree
Alberta South	Mr. J. Kreeft	
British Columbia	Mr. J. De Jong	Mr. H. Waslander
Cadillac	Mr. S. Koster	
Central California	Mr. John Smink	Mr. J. Brouwer
California South	Mr. W. De Groot	Mr. H. De Young
Chatham	Mr. T. Sypkes	Mr. J. Vande Vies
Chicago North	Mr. A. Hoving	Mr. H. Buurma
Chicago South	Mr. H. Jager	Mr. T. Clausing
Eastern Ontario	Mr. E. Rypstra	Mr. H. Pel
Grand Rapids East	Mr. J. Penning	Mr. M. Konyndyk
Grand Rapids South	Dr. G. Fryling	Mr. E. Van Beek
Grand Rapids West	Dr. E. Van Dyken	Mr. A. De Vries
Grandville	Mr. H. Zondervan	Mr. R. De Graaf
Hackensack	Mr. P. Borduin	Mr. D. Van Heemst
Hamilton	Mr. P. Zwart	Mr. J. Kamps
Holland	Mr. J. Bareman	Mr. K. Beelen
Hudson	Mr. S. Greydanus	Mr. W. H. Tanis
Kalamazoo	Mr. J. Meulendyk	Mr. H. Van Hamersveld
Lake Erie	Mr. E. Breuker	Mr. H. Danhof
Minnesota North	Mr. C. Apol	Mr. J. Kreps
Minnesota South	Mr. L. Tinklenberg	Mr. H. Schaap
Muskegon	Dr. K. Van Hemert	Mr. R. Vredeveld
Northcentral Iowa	Mr. H. Hiemstra	Mr. W. Schreur
Orange City	Mr. I. Visser	Mr. E. Vander Vegte
Pacific Northwest	Mr. Jack Veltkamp	
Pella	Mr. G. Rus	Mr. W. Slagter
Rocky Mountain	Mr. R. Paauw	Mr. R. L. Ver Schure
Sioux Center	Mr. H. Kiel	Mr. S. Kramer
Toronto	Mr. W. Ubbens	Mr. J. Gehrels
Wisconsin	Mr. E. Kaemink	
Zeeland	Mr. H. J. Boss	Mr. R. Mast

Members-at-Large

Medical	Dr. E. Y. Postma	Dr. M. Shaarda
Sociologist	Dr. D. De Haan	Dr. H. Ryskamp
Attorney	Mr. C. Van Valkenburg	Judge W. Waalkes
Accountant	Mr. D. J. Boes	Mr. P. Timmer
Minister	Rev. J. A. Mulder	Rev. W. Vander Hoven
Business Man	Mr. S. W. Tamminga	Mr. H. Bloem

—*Approved*

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 on Chaplains and Armed Forces Personnel:** Rev. H. Dekker; Alternate: Rev. M. Goote

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 Synod:** Mr. Lester Ippel and Mr. George Kamp

10. **Representative Lord's Day Alliance of U.S.:** Rev. H. Hoekstra; 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, Miss Hester Monsma; 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

14. **Standing Advisory Budget Committee:** Messrs. W. H. Boer, F. Dieleman, C. De Vries, J. H. Fles, G. Kamp and G. Wieland

15. **Representative Lord's Day Alliance of Canada:** Rev. H. Venema; Alternate: Rev. J. Hanenburg

16. **Representative 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, Dr. W. De Young, Mr. H. Rienstra

18. **Church Help Committee:** Revs. C. R. Veenstra, G. Rozenboom, J. Vande Lune; Messrs. M. Wiersma, E. Duistermars; Alternate: Mr. G. Post

19. **Representative American Bible Society:** Rev. W. Van Antwerpen; Alternate: Rev. J. Van Ryn

20. **Convening Church for 1964 Synod:** Fuller Avenue Christian Reformed Church of Grand Rapids, Michigan

21. **Sunday School Committee:** Dr. J. Van Bruggen, Miss M. Schoolland, Mrs. J. Guichelaar, Mr. Wilmur Schipper and Rev. W. Vander Hoven

22. **Committee for 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. L. A. Bazuin, J. P. Smith, H. C. Van Wyk, L. Tamminga, W. Huyser, W. Van Peursem; Messrs. L. Berè, J. De Nooyer, R. L. Hoekstra, J. Jonker, J. Vander Vliet, D. Ribbens, and J. Veltkamp.

24. **Back to God Tract Committee:** Revs. G. Postma, A. Hoogstrate, H. De Rooy, J. Eppinga, A. Jongsma, D. J. Negen; Messrs. P. Vander Meer, Jack Brower, artist, and A. Bytwork.

25. **Chaplain Committee:** Revs. M. Goote, G. B. Dokter, D. L. Van Halsema, Ralph Heynen; Messrs. Louis Vandertill, J. Berkhof, 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 Nelson 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, Dr. G. Spykman, Miss J. Boomsma, Rev. Harold Dekker, Rev. A. De Kruyter, Rev. W. Haverkamp, Dr. M. Snapper, Mr. S. Dykstra and Mr. B. Woldring.

28. **Liaison Man for World Home Bible League:** Rev. C. Schemper; Alternate: Rev. T. Van Eerden

29. **Publication Committee:** Revs. Richard Rienstra, John Schuurmann, Henry De Mots, C. Boomsma; Messrs. Ray Van Kuiken, John C. Vredevoogd, Lee Wierenga, Roy Jurgens, Jr., and T. J. Hoekstra.

30. **Fund for Needy Churches:** Mr. M. Vander Velde, Mr. E. J. Beezhold, Rev. R. Wildschut, Rev. F. Van Houten and Mr. Henry P. Ottenhoff

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, Rev. R. J. Bos, Rev. L. Oostendorp

2. **Bible Translation: Seminary Faculty** — Old and New Testament

3. **Sermons for Reading Services:** Revs. R. Wildschut, E. Haan; Dr. A. C. De Jong

4. **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 Wit and Mr. S. Youngsma

5. **Liturgical Revision Committee:** Dr. A. A. Hoekema, Rev. J. H. Stek, Dr. L. Smedes, Dr. J. Timmerman and Mr. C. Zylstra

6. **Committee to Revise the Rules for Church Visiting:** Revs. W. Reinsma, T. Heyboer, R. W. Popma, W. Ackerman, B. Den Herder

7. **Revision of Forms for Ordination:** Dr. A. C. De Jong, Dr. G. Stob and Rev. Jay De Vries

8. **Delegates to the 1963 Reformed Ecumenical Synod:** Voting delegates: Prof. F. H. Klooster, Dr. P. G. Schrotenboer, Mr. J. De Jager; non-voting delegates: Prof. A. A. Hoekema, Dr. A. C. De Jong, Mr. H. P. Ottenhoff

9. **Committee on Credentials of Ministers serving in extra-ordinary positions:** Revs. H. Blystra, T. C. Van Kooten, and G. Rientjes

10. **Committee to confer with Back to God Hour Committee and its legal counsel regarding its Constitution and By-Laws:** Mr. B. Ottenhoff, Revs. E. Bradford, M. Ouwinga, J. C. Scholten and Mr. B. Zandstra

11. **Committee to study place and training of lay workers in evangelism:** Revs. J. Guichelaar, J. Vander Laan, J. Schaal, M. Baarman and Mr. H. Hoekstra

12. **Committee on Warfare:** Rev. J. D. Eppinga, Dr. E. Strikwerda, Dr. H. Stob, Revs. A. De Jager, T. Van Eerden, and J. Vriend

13. **Committee to study the matter of a pension for the Secretary of the Canadian Immigration Committee:** Revs. J. Ehlers, A. W. Schaafsma and Mr. D. Haalboom

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. **Committee on Closer Relationship with the O.P.C.:** Revs. N. R. Prins, E. T. Lewis, Jr., J. E. Meeter; Prof. L. Praamsma, and Mr. P. Wattez.

—*Adopted*

C. *Fraternal Delegates:* to be appointed by the Synodical Committee.

—*Adopted*

D. Appointments inadvertently omitted or yet to be made are referred to the Synodical Committee. —*Adopted*

ARTICLE 154

ESTEEMED BRETHREN:

Now that the Synod of 1963 is about to adjourn I take opportunity to thank you again for the confidence placed in me when you elected me president. With all my heart I thank you for the splendid cooperation you have given me. On assuming the chair I urged that we do the work before us with diligence, dispatch and decorum. Permit me to say that it is my impression that, thanks be to God, Synod has worked in that manner.

Deep appreciation is due my fellow officers for their fine cooperation. Rev. Henry Vander Kam, vice president, helped in various ways to lighten the burden. Our clerks, Rev. P. Van Tuinen and Rev. J. Vriend did excellent work.

Our Stated Clerk, Dr. R. J. Danhof, again served Synod admirably by facilitating the work of the Program Committee and serving Synod with information.

Mr. Ippel and Mr. Geo. Kamp rendered services marked by ripe experience. To them and their clerical assistants we express sincere thanks.

Viewing the work of the Synod of 1963 in retrospect I would make a few observations.

This Synod was characterized by an excellent spirit of brotherliness. The Synod did not work with undue haste nor did it bog down in parliamentary wranglings. In its discussions it manifested proper concern for the *autonomy* of the local church, and at the same time emphasized the *obligations* of the minor assemblies. Expressions such as: "The consistories and classes should do their home-work first" were heard more than once.

Among the important decisions and actions of Synod were the following: Two men were appointed to chairs in the Seminary of our Church. The training of ministers is indeed of tremendous importance. One can hardly overestimate the responsibility of those entrusted with this task. May the King of the Church make the appointees a great blessing to our School and Church.

Of great importance too was the allocation of the mission work among the Indians to the Home Mission Board. This action indicates that we are living in an age of change, which requires that the church meet the changing situation with appropriate action.

Assignment of all our mission activities in Mexico to one board would appear to be in the interest of needed concentration and efficient administration.

The decision to continue the Rehoboth Hospital, which came after lengthy deliberation, showed deep concern for the demonstration of Christian love through

the ministry of healing and the conviction that the hospital continues to be an effective aid to evangelism.

The decision to defer the adoption of the Church Order manifested the desire of Synod that the Church should come to greater agreement concerning so important a matter as the adoption of a Revised Church Order. A word of deep appreciation is due to the study committee for Church Order Revision. These men have worked long and hard. It is to be hoped most fervently that during the next two years there be a livelier interest than ever in the matter of the Revised Church Order, so that we'll come to adopt the Revision in a form that will have the endorsement of a large majority.

Last, but by no means least, is the decision to endorse the proposed campaign for Calvin College expansion. May the enthusiasm for this campaign, engendered at this Synod, spread throughout the entire denomination.

We confess with the Heidelberg Catechism, whose 400th anniversary we celebrated also as Synod, that "even our best works in this life are all imperfect and defiled with sin." Let us humbly acknowledge before God our failures and shortcomings in our work as Synod. Let us beseech Him to bless all that was in accordance with His will.

May future years witness to the blessings of this Synod for the life of the Christian Reformed Church unto the glory of God.

W. Haverkamp

ARTICLE 155

The vice-president, Rev. H. Vander Kam, responds as follows:

Rev. W. Haverkamp, At this time I would like to voice the thanks of this Synod to you for the leadership you have given. The task of a president of Synod is, admittedly, a difficult one. You have given very positive leadership. We were not bogged down in procedural difficulties. We admire your grasp of the issues and procedural matters. Synod was able to do its work in an orderly fashion and with dispatch.

May God bless you in the future and use you for much good in his kingdom.

ARTICLE 156

The president leads in a prayer of thanksgiving and intercession to close this final session of the Synod of 1963.

The delegates sing the *Old Hundredth* Doxology.

REV. W. HAVERKAMP, President
REV. HENRY VANDER KAM, Vice President
REV. P. VAN TUINEN, First Clerk
REV. J. VRIEND, 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 66)

POLICY ADJUSTMENT OF FUND FOR NEEDY CHURCHES

ESTEEMED BRETHREN:

We present the following report for your consideration:

I. BACKGROUND:

A. Overtures of Classes Hackensack and Hudson.

1. In 1961 Classis Hackensack overtured 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 overtured Synod to "adjust the policies governing assistance to subsidized churches so as to meet the actual needs of the congregations as determined by the classis involved, and coordinated with our denomination's effort in home missions." Both overtures deal with the same problem, although that of Classis Hudson is somewhat broader.

2. The Synod of 1961 referred both of these overtures to the FNC committee for study and requested the committee to report to the next Synod.

B. FNC committee's report to Synod of 1962 (Cf. Acts, Supplement 16, pp. 284-287).

1. In this report is a brief history of assisting needy churches; some observations concerning salaries, vacancies and home missionaries, and some recommendations to Synod.

2. The FNC committee had sent out questionnaires to all treasurers of subsidized churches and to the home mission board regarding salary income from every source. On the basis of these questionnaires the committee gathered 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 churches having less than 65 families is $300 below that of pastors in subsidized churches.

3. In the report the FNC committee also states that subsidized churches are not at a disadvantage by reason of an unfair salary structure.

4. It is also stated in the report that the relation of a home missionary to the mission group is basically different from the relation of a pastor to his congregation.

5. The recommendation of the FNC committee to Synod was: "We recommend that assistance to needy churches be continued as per the mandate of 1958." Grounds are given (pp. 286, 287).

C. Synod's appointment of the present committee.

The advisory committee to Synod presented the following advice which was adopted:

1. That Synod declare that the disposition of the overtures of Classis Hackensack and Classis Hudson as recommended by the FNC committee, does not answer the problem which is raised by the overtures.

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 committee and the home missions committee in regard to salary structure." Grounds are given (Acts 1962, pp. 58, 59).

II. OUR MANDATE

A. Our mandate is not clearly enunciated in so many words, but must be gathered from the recommendations of the advisory committee given on pp. 58 and 59 of the Acts of Synod 1962.

B. We consider it our task to study and propose a solution to "the larger problem (1) of meeting the actual financial needs of subsidized churches and (2) of small, self-supporting churches, and (3) of effecting closer coordination between the FNC and the home missions committee in regard to salary structure."

C. From the grounds given for the appointment of this study committee which were adopted with the recommendation, we find somewhat of a framework within which our study and solution must be confined.

"*Grounds:*

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

"2. The present rules of the FNC (1962 Agenda, p. 142, IV, D) do not answer the problem which has been raised.

"3. 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.

"4. 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." (Acts, 1962, pp. 58, 59)

III. PRINCIPLES INVOLVED

A. Areas in which salary is mentioned.

1. Art. 11 of C.O., ". . . the consistory, as representing the congregation shall also be bound to provide for the proper support of its ministers," and Art. 16 of *Revised* C.O., "Each church shall through its consistory provide for the proper support of its minister(s)."

2. Rules for church visiting: "Does he (the minister) receive a sufficient income proportionate to the needs of well ordered family?" (Schaver, p. 255)

3. From the Letter of Call generally used in the Christian Reformed Church: "Convinced that the laborer is worthy of his hire, and to encourage you in the discharge of your duties, and to free you from all worldly care and avocations while you are dispensing spiritual blessings to us, we, the elders and deacons of the ———————— Christian Reformed Church, do promise and oblige ourselves to pay you the sum of ————————."

B. Synodical decisions in re salaries:

1. Minimum salary: "It is left to the discretion of the classes to determine the minimum salaries for ministers, and every classis is earnestly advised to set such a minimum for its own circle." (Acts, 1906, Art. 35, pp. 17, 18)

2. "Classes are urged to put forth efforts towards raising the minimum salary to a level commensurate with the needs of the several localities, and the Executive Committee for Home Missions shall assist weak churches as much as possible to enable them to pay the minimum salary in the several localities." (Acts, 1940, Art. 101), (Schaver p. 97)

3. "Consistories, classes, and church visitors are urged to exert themselves to the end that all of our ministers receive salaries at least commensurate with the minimum set annually for needy churches. If a consistory is unable to meet that minimum it should unhesitatingly appeal to the Fund for Needy Churches." (Acts, 1948, Art. 55, p. 18)

C. Determining factors that enter into the matter of salary.

1. The salary for ministers is a matter of responsibility of the consistory of the local church. (Art. 11 of C.O.) Upon the acceptance of a call the minister and consistory enter into a contractual agreement according to the terms stated in the Letter of Call, including the amount of salary and the payment thereof. Not only is the amount stated in the Letter of Call but also the underlying principle which governs the fixing of that amount: "to free you from all worldly care while you are dispensing spiritual blessings to us . . ."

2. The salary of ministers is a concern of the broader ecclesiastical bodies: classis and synod. Classis must inquire through its church visitors whether an adequate salary is paid to each of the ministers laboring in the churches of its area. Synod has upon more than one occasion made pronouncements concerning the salary of ministers. (cf. Acts 1906, 1940, 1948) Synod has set minimum salary figures from year to year which were to be met by churches receiving assistance from the FNC.

IV. OBSERVATIONS

In reviewing all that has been said by Synods in the past we find lacking any definite statement in respect to salary and what constitutes a "needy church." Is the salary of a minister to be considered remuneration? Or subsistence? Or can the salary of a minister be called support? Does the salary of a minister also allow for reward? From the C.O. and Letter of Call the salary of a minister is more than mere subsistence. It is considered support. But if a minister's salary is only to be regarded as

support, how can there be such a wide disparity between ministers' salaries in a given area? Surely there is also room in the fixing of salaries for such considerations as reward, encouragement, incentive and appreciation. The minister in a given area may share in the prosperity of the members of the church. This is consistent with what Paul wrote to the Corinthians (I Cor. 9:4ff). Former Synods have recognized this freedom and therefore salary equalization or any approach thereto has never met with favor. (Acts 1948, 1958)

The problem does not involve the right of Synod to set a figure as the minimum salary to be paid by churches that receive assistance from the FNC. That right is recognized. But the problem that has arisen is whether a minimum salary with the associate benefits (children's allowance, mileage) should be the same in every area of the church or not.

It can be demonstrated that there is a difference in one situation and another. Synod has recognized that in so far as children's allowance and mileage are allowed. But even further a minister serving a subsidized church in a certain locality in which there is a Christian school may have tuition of $600–$800 per year whereas his colleague in another area may not have this expense at all. It is usually recognized that the living costs are somewhat higher in urban areas than in rural areas.

At one time the several classes were able to determine the salary of subsidized churches according to the various factors which obtained in the several sections of the country. But now that we have a denominationally administered Fund for Needy Churches there must be some uniformity. For a number of years Synods have set the minimum salary for needy churches. But we have found nothing in any synodical decision, nor in the "Policies and Procedures of the Fund for Needy Churches" (issued by the FNC committee) nor in any rules that govern the administration of the Fund for Needy Churches that this minimum salary must be considered a "set salary," "fixed salary" or a "maximum salary." Right at this point we feel is the crux of the problem which has been raised by the overtures and has risen in just a few cases—and very few at that—which resulted in complaint. There is sufficient latitude in the present rules for the administration of the Fund for Needy Churches to allow churches to pay their ministers according to the needs of the local situation which may be in excess of the minimum salary along with the allowances which may be currently in effect. For example: here is a church of 40 families. According to the rules now in force such a church must bring up the minimum of $70 per family toward the support of its minister. That would amount to $2,800. According to the rules $1,400 subsidy would be allowable. That would be sufficient to pay the minimum salary of $4,200. But the situation of this church is such that the consistory is convinced that the salary of the minister should be $4,500. As long as such a church is willing and able to bring up the additional amount, it should not be discouraged or penalized. It would be meeting its responsibility which it has towards providing its pastor not merely a minimum salary but an adequate or sufficient salary according to the circumstances.

The committee of FNC cannot very well encourage churches receiving aid to pay in excess of the minimum salary. That really is not their business. But we believe it is the business of Synod and of classes to remind churches, both subsidized and self-supporting to fulfill their responsibility in this matter of providing an adequate salary for their pastors. Otherwise it is rather unnecessary and meaningless for the church visitors to inquire of a subsidized church: "Does he (the minister) receive a sufficient income proportionate to the needs of a well ordered family?" Unnecessary, if the only answer that can be given is: "We are a subsidized church and we pay the salary set by Synod."

We have inquired of the FNC committee whether or not there are at present churches that are subsidized and pay in excess of the salary set by Synod. We were told that there were some, but very few. It seems to us that there should be a clearer understanding in this area which in turn will resolve the basic problem presented in the overtures of Classes Hackensack and Hudson.

In respect to the second area in which we were to study: "the larger problem of . . . small, self-supporting churches . . .," we observe first, that the problem of small, self-supporting churches as related to the salary structures of the FNC and the Home Mission Board was not raised by the overtures from Classes Hudson and Hackensack, but was introduced by the FNC committee as an observation in their report to the Synod of 1962 (Art. IV C (a) of Supplement 16, Acts 1962). In this report the FNC committee, in an attempt to justify its existing policies, sets forth the statistical results of a questionnaire which was circularized "to all treasurers of subsidized churches and to the Home Mission Board." These statistics show 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 churches having less than 65 families is $300 below that of pastors in subsidized churches." If the minimum salaries of pastors in subsidized churches are raised, the FNC committee observes that "small self-supporting churches would have to contribute more to the FNC quota to support the subsidized church which has higher pastor income."

The logic of this observation cannot be questioned, but both the FNC committee by its introduction, and the Synod of 1962 by its acceptance of this situation as facts relative to the problem raised by the overtures of Classes Hackensack and Hudson, have failed to delineate properly the responsibilities of Synod in this matter. Throughout the history of our denomination the matter of a minister's salary has been regarded first of all as the responsibility of the congregation he is serving. Only when a portion or all of a minister's salary is paid from denominational funds have we permitted the denomination, as represented by Synod to control directly or indirectly the level of a particular minister's salary. This is not to say that Synod does not hold a responsibility toward the small, self-supporting churches in regard to the matter of establishing quotas. In this matter Synod must be considerate of *all* churches in our denomination. But we find in this, a responsibility of much broader scope than the isolated

relationship of ministers' salaries within subsidized churches and small self-supporting churches. Consideration must be given to the relationship of total denominational needs to total denominational resources. Synod should not permit the salary structure of self-supporting churches to affect the salary structure for which Synod is directly responsible anymore than it would permit the salary structure to be affected by all the other expenses which are incurred by the self-supporting churches.

In respect to the third area in which we were to inquire: we have found there is a difference between the salary paid the home missionary by the Home Mission Board and the salary set by Synod as the minimum for subsidized churches. The Home Mission Board operates along different lines in the formulation of a salary structure for its home missionaries. The beginning salary is different for a candidate and an ordained man who is called. There is an increment given for each five years of experience. Children's allowance and mileage are given. In addition hospitalization and automobile insurance are provided for by the board.

As a result of this different salary structure the salary of a home missionary in most cases is more than that of a minister serving a subsidized church.

We learned that this is not a consequence of the separation of the administration of FNC from the Home Mission committee, but there was some differential even when the FNC was under the Home Mission committee.

There is a feeling on the part of both the FNC committee and the Executive committee of the Home Mission Board that it would be mutually profitable to confer with each other from year to year in this matter. But neither the FNC committee or the Executive committee of Home Missions considered it necessary or advisable to have identical salary scales for home missionaries and ministers of subsidized churches.

V. CONCLUSIONS

A. In re: salaries in subsidized churches. Generally speaking we have found there is an earnest endeavor to meet the needs of the pastors in churches that request aid from FNC. Some classes through their committees are more thorough in reviewing these requests and consequently more helpful to the FNC committee. We have found that an earnest attempt is made each year to determine the figure which the FNC committee recommends to Synod as the minimum salary. It is up to Synod each year to decide whether the amount proposed as the minimum salary is sufficient or not.

We have found, however, that there is some reluctance on the part of the FNC committee to grant the amount of aid requested to such churches that propose to pay their pastors in excess of the minimum salary. We believe this reluctance is due to the rather general idea that the salary figure set by Synod allows the aid given to meet the figure (along with the accompanying benefits) and no more. This is a matter

that has never been dealt with by Synod. And we feel that if Synod would make a clear pronouncement in respect to the *minimum* salary set is not the *maximum* salary that can be paid by a subsidized church, then the problem of adequate support and responsible assessment of the same could be faced by these churches.

Fear of greater disparity among salaries of ministers in subsidized churches should not prevent Synod in making clear that the adequate support of ministers in self-supporting or in subsidized churches should always be the responsibility of the churches.

We do not believe there is any need for a change in administration of the FNC; nor is a revision of the "Policies and Procedures of the FNC" necessary.

B. In re: salaries in self-supporting churches. As we mentioned before this matter was not in the original overtures but introduced by Synod of 1962 when it appointed the present committee. Even though the salaries of ministers in self-supporting churches is outside of the direct control of Synod, Synod does have an interest in these salaries. Time and again when Synod set a figure which was called "minimum salary" for subsidized churches, it urged *all* churches to put forth earnest effort to meet this figure. It is evident from the FNC report that a number of self-supporting churches are not meeting the figure which now prevails as the minimum salary.

Not only should Synod continue to urge these self-supporting churches to meet this figure but Synod should, as it has done in the past, urge such churches to seek aid from the FNC, if they are unable to meet this figure. (cf. Acts 1948; Art. 55, p. 18)

We believe classes through their church visitors should urge consistories of churches where a below-minimum salary is being paid, to bring that salary up to a proper level and if necessary seek aid from the FNC.

C. In re: the difference between salaries of home missionaries and pastors of subsidized churches. In this area we recognize the problem that might arise when a home missionary is called by a church which he has brought to organization and then became subsidized. However, the solution to the problem of salary in such a case is not an equalization of the salary paid by Home Missions and the minimum salary recommended by FNC; rather the solution must be found in the freedom of such a church, if it feels that it is necessary, to set the salary of its pastors above the minimum recommended by Synod.

Too much can be made of the difference. There is a difference among all our self-supporting churches' salaries and it is a well-established fact that ministers do not limit their acceptance of calls to churches that pay an equal or a higher salary than that which they receive at the time.

We do, however, believe that there should be some liaison between FNC committee and Home Mission Board so that they might profit from one another's thinking in respect to salary and not allow the differential to become too great.

VI. RECOMMENDATIONS

We recommend that:

A. Synod declare that the minimum salary set each year which is required of churches receiving aid from FNC is not to be regarded as a maximum salary that may be paid. Each consistory must meet its responsibility in determining a salary adequate for the needs of its pastor.

B. Synod again urge all churches to consider realistically the matter of proper support of their pastors. If churches are unable to meet the minimum salary figure currently set by Synod, they should seek aid from the FNC.

C. Synod advise the FNC committee and the Home Mission Board to confer at least once annually in respect to salaries paid to home missionaries and the minimum salary requested of Synod.

Humbly submitted,

Rev. Henry Erffmeyer, *Reporter*
Rev. Robert Tjapkes, *Chairman*
Mr. Byron Breems

SUPPLEMENT NO. 2
(Articles 37, 90, 153)

THE AMERICAN BIBLE SOCIETY

ESTEEMED BRETHREN:

It was my privilege to attend the meeting of the Advisory Council of American Bible Society in New York with Dr. R. J. Danhof on November 13 and 14, 1962. The delegates of over 50 denominations were represented and received reports of the work carried on by the society. It was a thrilling experience to hear of the distribution of God's Word into all the world, in the tongues of men, through the hands of men, and by God's Spirit, into the hearts of men.

The "sole object" of the society, as stated in the constitution, is, "to encourage a wider circulation of the Holy Scriptures without note or comment." The society is the cooperative instrument whereby much waste and confusion are eliminated in the translation and publishing of the Scriptures.

Translation

In reporting to you on the work of the society during 1962, I was impressed first with the tremendous work being done in the field of translation. During the first 10 months of 1962, 69 Scripture publications were published in 49 different languages. These consisted of seven special selections, 55 portions, six New Testaments, and one Bible. The regular, annual work of Bible translation, publication, and distribution in 40 additional countries in Africa, Asia, and the Caribbean area was assumed by the society for 1963. The addition of the 40 countries will bring to a total of 104, the number in which the society provides regular, annual support of Bible work. The additional work will be done in 25 African countries, six in Asia, and nine in the Caribbean area.

Distribution Abroad

The largest demand for the Scriptures is coming from the growing Evangelical Churches of Latin America. Venezuela has called for 441,997 more copies than the previous year, Peru, 703,555 more; Mexico, 435,890 more; and Brazil has circulated 2,436,073 more copies than the previous year. These new large demands are the result of many encouraging factors in the life of the Latin American churches, especially the prominence given the Scriptures in worship and witness.

4,000 Bibles, 9,000 New Testaments, and 59,000 portions were distributed to Cuban refugees. The refugees are receptive to the gospel and the society has a representative in Miami for this work.

In Mexico numerous churches cooperated in a crusade for Bible distribution. A copy of the Scriptures was presented to 44 public libraries.

The religion most widely professed in Central America is the Roman Catholic religion, but the Protestants are a vigorous minority. Thousands

of portions were distributed in El Salvador. The colporteur in Nicaragua on his trips to the northern and southern extremes of the nation has found village after village that had never heard of the gospel. The Protestant witness is just beginning to be felt in Panama. A total of 34 distribution campaigns were held in Colombia.

There has been a noticeable increase in Communistic literature and activity in Peru, but there has also been a growing enthusiasm in the circulation of the Scriptures. The total distribution of the Scriptures almost doubled that of the previous year.

Evangelical groups are seeking to meet the challenge in Argentina. Colportage as a means of evangelization has been adopted by almost every denomination. For the first time in Argentine history the Scripture distribution passed the 2,000,000 mark in one year during 1961.

Thousands of Scriptures were sent into Africa in the language of the Africans during 1962. Translation in several Congolese languages is being carried on. The Scriptures continue to go into Egyptian army camps, hospitals, prisons, and homes.

The societies of India and Ceylon report that even though some 400 million people of these countries profess other faiths, the Bible with its portions leads the list of best-sellers. The rapid growth of literacy is a prime factor in increased circulation. Some portion of the Holy Scriptures has been translated into 126 languages of the Bible Society of India and Ceylon.

Scripture circulation in Korea is mainly through specially designated bookstores, booksellers, and colporteurs. Over 1,039,647 copies of Scripture have been distributed in 1961 in Korea.

The Japan Bible Society by working through its depots and Bible vans has stimulated a demand which has resulted in placing Bibles in many homes.

Scriptures in 308 languages and dialects were issued from the Bible House during 1961. Some part of the Bible has now been published in 1,181 languages as of the end of December, 1961, according to the records of the American Bible Society.

National Distribution

The American Bible Society, having established regional offices in the United States, works through the denominations, community projects, and special ministries of need. 329,000 blind persons in the United States wait for someone to bring the light of the gospel into their darkness. Each year 30,000 additional persons increase the urgency of this service. The Advisory Council has encouraged the society to further its ministry through a larger circulation of the Scriptures in Braille and Talking Book Records. The 1963 request of 1,430 chaplains is for 979,578 volumes of the Scriptures. The demand exceeds the supply. Scriptures are being used to minister to the migrants, Indian tribes, people in hospitals, homes for the aged, retarded children, correctional institutions and prisons, nursing homes, and summer camps throughout the United States.

Conclusion

The Bible is the Word of Power. It has the power to enlighten, to emancipate, to console, to transform, to enrich, and to unify. It is the power of God unto salvation. In a time when churches are setting new goals, it is essential that the distribution of the Holy Scriptures also be increased. More monies will be needed to expand the work in the 40 additional countries during 1963. The society hopes to raise $500,000 through a World Advance Fund for this project. It is looking to the churches for their prayerful and faithful financial support.

In conclusion, we bring the following matters to your attention:

1. We humbly but also urgently request Synod to recommend the American Bible Society to our churches for renewed, and if possible, increased moral and financial support. The budget of $5,382,000 was adopted for the year 1963, and this goal can be reached if the churches participating in the work of the American Bible Society will increase their financial support. The goal for the churches in 1962 was $1,100,000 and for 1963 is $1,200,000.

2. We request Synod to appoint an alternate representative to the society in view of the death of our former representative, Rev. A. H. Smit.

3. We remind the churches that the American Bible Society stands ready to serve our denomination as we try to meet the demands of the nations and peoples of the world for the living Word of God.

Respectfully submitted,

Willard Van Antwerpen,

Synodical representative

SUPPLEMENT NO. 3

(Article 46)

CANADIAN RELIEF FUND

ESTEEMED BRETHREN:

We respectfully submit the following report for the Canadian Relief Fund for the year 1962.

The activities of the fund are diminishing slowly and it may be possible in the next two or three years to transfer the funds to a different committee.

We feel that most of the Canadian churches have become financially independent, but some of the very small congregations still have their problems and do request assistance from this fund.

We also wish to express our sincere thanks to those churches who supported the fund during the year 1962.

Financial Statement

Receipts:		Disbursements:	
Balance January 1, 1962	$5,728.42	Bank charges	$ 3.40
Gifts Canadian churches	430.26	Support to churches	1,010.91
Gifts American churches	252.18	Currency exchange	25.26
Gift Am. estate	563.48	Administration	4.00
Currency exchange	36.38	Balance	$6,129.78
Interest	162.63		
	$7,173.35		$7,173.35

Respectfully submitted,

Art Bisschop, Jr.,
Chatham, Ontario

SUPPLEMENT NO. 4
(Article 46)

CHRISTIAN SEAMEN'S & IMMIGRANTS' HOME

ESTEEMED BRETHREN:

After almost 50 years this institution closed its doors on September 1, 1962 having outlived its usefulness. Immigration is almost nil and only a sprinkling of these arrive by ship.

The seamen of the Holland-American Line in recent years are of many nationalities and just about impossible to reach. In recent weeks the line has finally announced the transfer of the ships to Manhattan. This will worsen the waterfront area in our block from one that is already badly depressed to say the least.

On the closing date our chaplain, Rev. David Grasman emeritated. Our business manager, Mr. John Dahm took up residence and other employment in Michigan. We continue a resident janitor to protect the property from vandalism.

After our chaplain moved we sold the parsonage for several thousands more than its cost. The 80 shares of stock that had come to this institution from the Van Achthoven estate was also disposed of at a fair price. Our only remaining asset is 334 River Street on which we anticipate a substantial loss from book value. None of the present board members have any knowledge of its cost to the church when acquired. Nor are there any records because of transfer from one board to another some years ago.

Most of the funds now on hand have been invested in government notes. These funds are being used to continue the pension to Mr. C. Fisher, our retired lay worker, which action was approved by Synod of 1962.

A financial statement is attached, and our present funds will provide for Mr. Fisher and the interim custodian, and thus no budget is presented.

Respectfully submitted,

Adrian M. Visbeen, Sec'y

FINANCIAL REPORT

January 1, 1962—December 31, 1962

Balance — January 1, 1962		$ 3,274.89
Receipts:		
Churches	$ 8,873.01	
Individuals & societies	455.00	
Seamen's Home	2,225.87	
Dividends LL Miami RR	256.00	
Sale of LL Miami RR	5,754.48	
Sale of parsonage	16,732.27	
Miscellaneous	67.09	
		34,363.72
		$37,638.61
Disbursements:		
Salaries	$ 8,847.42	
Rents	1,594.68	
Telephone	163.28	
Light, heat and water	799.57	
Printing and advertising	117.00	
Pension — C. Fisher	1,200.00	
Taxes and insurance	1,376.39	
Bank Savings Certificates	5,700.00	
Bank Savings Certificates	12,000.00	
Payment of Loan on RR Stock	2,523.26	
Miscellaneous	755.49	
		35,077.09
Balance — December 31, 1962		$ 2,561.52

NOTE: On deposit at Prospect Park Bank — Saving Cert. $17,700.00

Mr. Wm. Vermeulen, Treas.

SUPPLEMENT NO. 5
(Articles 37, 92, 103, 135, 153)

THE BACK TO GOD HOUR

ESTEEMED BRETHREN:

I. INTRODUCTION

The Back to God Hour Committee is happy to present its report of activities for the year 1962. We gratefully acknowledge God's blessings in the radio ministry of our church, and the encouragement given us by the individual churches and by the listeners of our own denomination. We are particularly thankful for the thousands of responses we receive, letters from members of our churches, from Christian people of other churches, from those who have no church affiliation, and from those who do not yet know Christ. These responses show that the preaching, song, and printed word have given added strength and encouragement to Christian faith, have been a means to convert to Christ, and have made others ask questions about the Christian religion. The many requests for additional information about the faith we preach together with the personal testimonies received bear this out, not only in the United States and Canada, but also in connection with our foreign broadcasting. As our foreign broadcast enlarges, the demand for Christian Reformed literature grows—this growth points out the need and urgency of telling the gospel to all people.

We are constantly being confronted with changing situations; stations must be closely watched for best broadcast response and for maximum effectiveness at the least cost. Many stations continue to disassociate themselves with the networks. The many changes present a challenge to your radio pastors and to the entire office staff together with The Back to God Hour Committee.

Our denomination should also be alerted to the increased censorship to which our domestic broadcast has been subjected. In some cases, this has made necessary extensive revision and editing of the tape before the program could be broadcast over certain stations and networks. In one case, network objections resulted in the postponement of the broadcast for one week while the network consulted its lawyers. This censorship occurs when radio messages contain careful, but pointed, criticisms of recent trends in government and national life.

In spite of this rather new situation, we still have every reason to be deeply grateful to God for the remarkable freedom we continue to enjoy in our broadcast activity. At the same time, the committee is watching the recent trends with concern and will, if necessary, make its views known to the proper federal authorities. It is our hope that the present censorship problem may be a temporary situation caused by the present nervousness among broadcasters who are being subjected to federal investigation as never before.

II. Radio Broadcasting

In addition to the original mandate to the Radio Committee for domestic broadcasting, added challenges and directives have been given with respect to foreign broadcasting. Today radio is carrying the gospel as presented by the Christian Reformed Church not only to every state in the United States and every province of Canada, but also to many foreign countries. We thank our God for these opportunities. The maintenance of this extensive coverage and network of stations demands the continued sacrificial giving of the members of our denomination.

A. *Domestic Broadcasting*

Presently 298 stations carry our program. Seventy-four are in the Mutual system, 77 in the National Broadcasting system, 6 in the Yankee system, and 22 in the Intermountain system, and 119 are not affiliated with networks. Of this latter group, 24 are sponsored by churches or individuals and 11 are free time stations. At present, The Back to God Hour is receiving $22,800 free time each year from stations in the United States on a public service basis. Both quota contributions and above-quota gifts are necessary for continued effective coverage. A special word of thanks goes to certain local Christian Reformed churches and individuals who have undertaken the support of local stations. Our hope is that others may follow their example. We would also like to urge churches to contact local stations about the possibility of their carrying The Back to God Hour on a public service basis. Our office has a kit available to help those who make these contacts.

Our review of The Back to God Hour network of stations indicates that it will be necessary to negotiate more separate contracts with independent stations if we are going to maintain and expand our domestic coverage. This trend was already noted in our report to the Synod of 1962. Because stations can realize more revenue from independent contracts, many are severing their connections with the networks. As we respond to broadcast needs where we have missionary activity, we must sign spot contracts with individual stations. Nevertheless, in reviewing the specific areas covered by our broadcast, the return on our broadcast investment continues to be very high.

B. *Foreign English Broadcast*

Foreign English broadcasts are heard around the world by means of various short wave stations. We receive regular response from 25 to 30 foreign countries with exceptionally heavy response coming from six to ten of these. This year again we have clear evidence that God is using our broadcast to give many people in foreign lands guidance and comfort.

The Radio Committee has requested that the Foreign Mission Board authorize the executive secretary of foreign missions to consult with the Back to God Hour Committee when planning his overseas trips, so that some of the individuals and churches that have been corresponding regularly with The Back to God Hour may be visited at the secretary's convenience.

1. *Korea* — The Christian Broadcasting System of Korea, a network of five stations with outlets located in Seoul, Taegu, Pusan, Kwang Ju and Iri, is now broadcasting our English program each Sunday. We want to thank Mr. John Steensma, a member of our denomination working in Korea, for the part he has had in making these arrangements.

We are also pleased to report that a sponsor has been found for our broadcast over HLKX in Korea. We deeply appreciate this individual's interest in our Korean coverage. The broadcast over HLKX and the recent addition of the new Korean network makes our coverage in this important country exceptionally strong. This is important in view of the presence of many American servicemen there. This is also our only opportunity to penetrate at least some distance into Red China.

2. *Australia* — During the past year the Reformed churches of Australia have centralized their administrative activities with respect to The Back to God Hour and have decentralized their follow-up activities. The regular reporting procedures that have been initiated indicate that much has been done to strengthen The Back to God Hour on this continent.

C. *Foreign Language Broadcasting*

1. *Arabic Broadcast* — Arabic broadcasting now includes a 30-minute broadcast twice each Sunday, and a 15-minute broadcast twice from Monday through Saturday; these are beamed to the Arab lands of North Africa and the Middle East. The 15-minute programs consist of Bible instruction, lessons from church history and from the Catechism.

The response from listeners in the Arab world, West Africa, and South America has been very enthusiastic. During the year 1961, we received 473 letters in response to the Arabic broadcast; during the year 1962, we received 1,895! These letters came from every Arab country with the exception of strife-torn Yemen. About 85% of the letters come from Egypt, U.A.R. An increasing number are being received from Moslems who request our literature and express their eagerness to know more about the Christian faith. Christians in these countries write that they are encouraged by our Arabic program because it lifts "high the banner of Christ in the Arab world."

2. *Portuguese (CAVE)* — Synod of 1962 authorized the Radio Committee to utilize the services of Centro Audio-Visual Evangelico in preparing and distributing The Back to God Hour in the Portuguese language in Brazil. In recent correspondence, CAVE has requested that a Back to God Hour representative be placed in Brazil. As this kind of arrangement had not been suggested in any previous correspondence, and since The Back to God Hour is not authorized to carry on this kind of operation, it has not been possible for us to proceed with the Portuguese broadcast as previously planned.

3. *Spanish Broadcast* — Tapes for the first two series of the Spanish broadcast have been produced and are now being sent out to stations. The printed messages are also available in single copies for distribution as tracts. Forty stations in Ecuador are broadcasting our program in Spanish. Arrangements have been completed to broadcast the program

over HOXO, at the request of the Foreign Mission Board. Work is also being done by our Foreign Mission Board to extend these broadcasts into Argentina.

The Home Mission Board is hopeful that their plans may be completed in the near future to broadcast our messages in several strategic areas within the United States.

Our foreign broadcasting depends entirely on free gifts and offerings, apart from our denominational quotas. We therefore recommend the cause of foreign broadcasting to the church for its financial support and its prayers. We are happy that a number of churches already systematically support our foreign broadcast operation; their funds are used to pay for the broadcast in areas in which these churches have special interest.

III. TELEVISION

The two series of The Back to God Hour TV films continue to be used on a free time basis. One of the thirteen-program series consists of an exposition of the Ten Commandments, the other of an exposition of the Lord's Prayer. The Lord's Prayer series is available in color. Promotional literature is available from The Back to God Hour office. There is much free time available over local TV stations, and we would like to urge local congregations to take the initiative in approaching their local TV stations and in promoting our TV series.

IV. RESPONSE

A. *Mail*

As in other years, our mail response has been very encouraging. This response demonstrates that our message is touching the hearts of our listeners. In 1962, 58,543 letters have been received in response to our program, a monthly average of over 4,875. Excerpts from many of these letters were published throughout the year in the Radio Bulletin and on the pages of the *Family Altar*. Many contain requests for instruction and spiritual counsel. All these are given individual attention by our radio ministers. Rev. Madany replies to those from the Arabic broadcast.

B. *Literature*

During 1962, over 2,000,000 radio messages were mailed and over 140,000 copies of the *Family Altar* (monthly) were sent throughout the world. More than 92% of the *Family Altars* go to families outside our denomination. The committee wishes to express its appreciation to all those who wrote for the *Family Altar* this year as well as to those who gave permission to have *Family Altars* they had written before to be republished. The response to this booklet indicates that it is being used in a wide variety of homes and is helpful in the promotion of Christian devotional life.

The committee has also made available a very inexpensive edition of the Heidelberg Catechism in connection with the 400th anniversary of

this document. The request for this booklet from our listeners was most gratifying.

The committee wishes to express its thanks to the Christian Reformed Publishing House and to Mr. Peter Meeuwsen, its manager, for the excellent cooperation we have received from them. Our own publishing house produces most of The Back to God Hour literature.

The publication of the second printing of the Arabic version of the *Family Altar (Family Worship)* is being made. It should be completed early in 1963. In 1962, Arabic literature as follows has been mailed:

Family Worship	— 4,000 copies
Obedience of Faith	— 1,700 (A booklet of sermons on Luke)
Witness of Faith	— 1,400 (A booklet of sermons on summary of Christian faith)
Various sermons	— 20,000 (in pamphlet form)

A second printing of our Arabic sermon booklets will soon be needed. The work of typing the book on the Epistle to the Romans is nearing completion and this too will be printed in early 1963. There is a constant demand for the publication of the Bible lessons heard daily over our program.

During the year 1962 the mailing list for the Arabic broadcast has grown from 275 to 1,450. Rev. Madany judges that the processing of each name involves an expenditure of 50c.

The committee again wishes to express its thanks to the individual who has done much of the printing of the Arabic literature at no cost to The Back to God Hour. His concern for this work is evidence of God's blessing upon the Arabic ministry and is an inspiration to all of us.

V. FINANCES

The treasurer's report for 1962 and proposed budget for 1964 are included with this report.

VI. PERSONNEL AND ADMINISTRATION

A. *The Radio Minister*

Rev. Peter Eldersveld, through his enthusiastic work as radio minister and program director, has again been invaluable to us in carrying out The Back to God Hour radio ministry. The response to his radio messages continues to give clear evidence of the fact that he is being used with great force in reaching the hearts of our listeners. We are 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. His appearances and contacts with other church groups have been a means too of influencing others in terms of our Calvinistic heritage.

The committee also wishes to take public note of Rev. Eldersveld's celebration of 25 years in the ministry. We are thankful that our Lord continues to sustain him and are deeply grateful that, in God's good

providence, he has been able to serve the cause of denominational broadcasting for many years with distinction and blessing. It is our prayer that God will continue to strengthen our brother throughout the coming years so that our denomination may continue to benefit from his dedicated ministry.

B. *Associate Radio Minister*

Dr. Joel Nederhood has given untiringly of his time and resources to his work of The Back to God Hour. His ministry has been broadened through his personal contacts and correspondence with ministers, classes, and denominational boards. His pastoral correspondence with members of our listening audience continues to grow and is an extremely important part of the overall ministry of The Back to God Hour. Many of our listeners need personal encouragement and pastoral counseling. Dr. Nederhood will be the preacher for the summer programs again this year.

C. *Rev. Madany*

Rev. Bassam Madany's ministry to the Arab world grows each day. Responses to his ministry show the great need for the Christian gospel in this area of broadcast. Not only must each piece of mail be answered individually, but each must be answered in the Arabic language. Much of Rev. Madany's time is taken up in this personal correspondence and counseling. This is in addition to his preparation of Arabic messages and of many types of literature. We consider it a privilege indeed to be engaged in the broadcast of the gospel to the Arabic-speaking world.

The committee wishes to express their appreciation to the Revs. Eldersveld, Nederhood, and Madany for their devotion to the radio ministry of our denomination.

C. *The Radio Choir*

Professor James De Jonge, director of our music, has again led our Calvin College radio choir in giving inspiration to our many listeners. The letters we receive show how much the work of the choir is appreciated. We wish to thank both Prof. De Jonge and the entire radio choir for their unselfish work on behalf of our radio ministry.

D. *The Office Staff*

Mr. Donald Dykstra has again served faithfully and efficiently as our office manager. The following work with Mr. Dykstra in fulfilling the many duties for the office: Mrs. L. De Boer, Mrs. W. Decker, Mrs. A. Kuiper, Mrs. V. Terpstra, Miss P. Van Beek and Messrs. W. Prince, J. Kuiper, M. Wiegers, and C. Oostman. We wish to thank each one for his faithful service.

E. *The Back to God Hour Committee*

1. The members of The Back to God Hour Committee are: Revs. C. O. Buus, L. A. Bazuin, J. Geels, J. P. Smith, H. C. Van Wyk, L. Tamminga; and Messrs. L. Beré, J. De Nooyer, R. L. Hoekstra, J. Jonker, J. Vander Vliet, and A. Van Noord. In September the following officers

were elected: Mr. L. Beré, President, Rev. C. O. Buus, Vice-president, Mr. A. Van Noord, Secretary, and Mr. R. L. Hoekstra, Treasurer.

This year we have been saddened by the death of one of our committee members. Mr. Ralph Vermeer was suddenly called home to his Lord. Mr. Vermeer was on a business trip in Arizona when stricken with a heart attack. He served as committee member for nearly six years, and has given the committee invaluable direction. We shall all miss him. On behalf of our entire denomination we wish to express our sympathy to Mrs. Vermeer, the Vermeer family, and to many friends. Mr. Vermeer was active in many church activities. (The terms of Revs. C. O. Buus and J. Geels, and Mr. A. Van Noord expire this year. Mr. Vermeer's term would also have expired this year.)

2. The Radio Committee believes that a complete and up-to-date mailing list should be maintained within our denomination. Currently each organization or board within our association must maintain its own and in many cases these become obsolete because no major effort can be made to maintain an up-to-date status. We are convinced that a centrally located mailing list is essential and can and should be maintained and therefore request Synod to:

"Assign the Stated Clerk the responsibility of maintaining an up-to-date and accurate mailing list of the Christian Reformed membership for use of various Christian Reformed denominational causes on a reasonable rental basis."

3. The committee has approved the following constitution. The constitution now requires approval of Synod.

BACK TO GOD HOUR OF THE CHRISTIAN REFORMED CHURCH

CONSTITUTION

ARTICLE 1

Name

The name of this non-for-profit corporation shall be the BACK TO GOD HOUR OF THE CHRISTIAN REFORMED CHURCH.

ARTICLE II

Purpose

It shall be the purpose of this non-for-profit corporation to advance the Kingdom of God by religious broadcasting, printing and disbursement of printed material, and any other available means.

ARTICLE III

Affiliation

This non-for-profit corporation shall be an integral part of and an agency of the Christian Reformed Church Denomination and its constituent churches.

ARTICLE IV

Membership

Membership in this non-for-profit corporation shall be the members of the Christian Reformed Church Denomination acting through their Synod.

ARTICLE V

Administration

The administration of this non-for-profit corporation shall be by a board of directors also known as the Back to God Hour Radio Committee elected by the Synod of the Christian Reformed Church. The board of directors shall manage all the affairs of the corporation. The board of directors shall have the power and authority, at any meeting, to sell, lease or exchange any and/or all of the property and assets of this corporation upon such terms and conditions as the board of directors may deem expedient of the best interests of the corporation.

ARTICLE VI

Amendments

This Constitution may be altered by a proposal or amendment of the Board of Directors, and upon approval of the Synod of The Christian Reformed Church Denomination by presentation at the next duly called meeting of the Synod.

E. *The Building*

The Back to God Hour is housed at 10858 So. Michigan Avenue, Roseland, Chicago. Tenants formerly occupying portions of the building have now vacated. As reported to the last Synod, the World Relief Committee will occupy the second floor. They are now preparing this move. The remainder of the first floor is being remodeled for more adequate space for The Back to God Hour functions.

VI. MATTERS REQUIRING SYNODICAL ATTENTION

A. *Expression of Thanks*

The committee recommends that Synod extend a message of thanks to the Radio Ministers—Revs. Eldersveld, Nederhood, and Madany; to the retiring board members; to the Radio Choir and director, Prof. 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 membership:

To replace Rev. C. O. Buus: Messrs. Douglas Ribbens and Alvin Mulder.

To replace Rev. Geels: Messrs. Henry Hoving and Jack Veltkamp.

To replace Mr. Ralph Vermeer: Rev. William Huyser and Rev. A. Van Andel.

To replace Mr. Van Noord: Rev. W. Van Peursem and Rev. K. Rietema.

D. *Budget*

The committee recommends that the same quota as that for 1963 be maintained, $8.25 per family, but with no restriction regarding the use of any portion of the quota receipts.

1. The present financing of Back to God Hour capital debt does not impose extraordinary strain on The Back to God Hour budget.

2. The designation of 8% of the quota for 1963 for capital debt liquidation, contrary to the expressed request of the committee, has not freed the necessary funds for the financing of our broadcast operation.

3. The main ground submitted to the 1962 Synod still stands: The quota request is necessitated by "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."

E. 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 operations and one to provide for foreign broadcasting both in English and Arabic.

F. The committee recommends that Synod assign the Stated Clerk the responsibility of maintaining an up-to-date and accurate mailing list of the Christian Reformed Church membership for use of various Christian Reformed denominational causes on a reasonable rental basis.

G. 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.

H. The committee requests synodical approval of its constitution.

Respectfully submitted,

The Back to God Hour Committee

Mr. L. Beré, President	Rev. J. Geels
Rev. C. O. Buus, Vice-president	Mr. J. Jonker
Mr. A. Van Noord, Secretary	Rev. J. P. Smith
Mr. R. L. Hoekstra, Treasurer	Rev. L. Tamminga
Rev. L. A. Bazuin	Rev. H. C. Van Wyk
Mr. J. De Nooyer	Mr. J. Vander Vliet

THE BACK TO GOD HOUR

Financial Report — January 1, 1962 to December 31, 1962

Receipts:

Synodical quotas	$403,052.02	
Churches	53,089.83	
Organizations	8,699.67	
Individual gifts	157,208.82	
Literature	1,585.94	
Foreign	15,472.31	
Arabic	11,512.63	
Station sponsorship	3,008.50	
Rallies	7,582.22	
Legacies	1,161.17	$662,373.11
Loan — Pullman Trust & Savings Bank		50,000.00
Total receipts		$712,373.11

(continued on next page)

Disbursements:

Broadcasting:			
Mutual, Yankee & IMN	$ 81,369.80		
NBC	109,976.66		
Spot stations	219,680.67		
	$411,027.13		
Less discounts earned	20,596.48	390,430.65	
Recording		16,221.12	
Foreign		19,961.27	
Television		264.14	
Arabic		14,415.51	
Salaries		50,041.23	
Committee expense		3,011.23	
Administration and promotion:			
Maintenance		583.56	
Rent		3,040.00	
Supplies		5,345.41	
Equipment		2,489.71	
Utilities		3,104.20	
Travel		2,957.82	
Family Altar:			
Printing		39,887.55	
Postage		18,662.92	
Writers		600.00	
Sermons:			
Printing		18,921.34	
Postage		9,771.20	
Radio Bulletin:			
Printing		2,750.60	
Postage		1,925.00	
Other printing		4,689.18	
Choir:			
Salaries		3,357.50	
Music and equipment		350.01	
Tours		3,702.01	
Parsonages:			
Maintenance		2,585.28	
Payments		4,684.15	
Publicity		2,348.30	
Literature		796.88	
Insurance		814.87	
Social Security expense		1,110.69	
Auto allowances		1,800.00	
Interest		1,254.30	
Audit		675.80	
Canadian and foreign exchange		2,856.19	
Canadian mailing address		300.00	
Gratuities		405.50	
Miscellaneous		176.00	$636,291.12
Repayment on loans			73,000.00
Total disbursements			$709,291.12

Balance — December 31, 1961	$4,918.08	
Receipts over disbursements	3,081.99	
Balance — December 31, 1962	$8,000.07	
Loan — Pullman Trust & Savings Bank		$10,000.00
Less balance — December 31, 1962		8,000.07
Total indebtedness — December 31, 1962		$ 1,999.93*

*This figure does not include long-term mortgages.

Richard L. Hoekstra, Treasurer

THE BACK TO GOD HOUR — TENTATIVE BUDGET — 1964

Estimated receipts

Synodical quotas — (55,000 families @ $8.25)	$453,750.00
Churches — Special offerings	50,000.00
Organizations	9,000.00
Individual gifts	160,000.00
Foreign	20,000.00
Arabic	15,000.00
Station sponsorship	3,500.00
Rallies	7,500.00
Others	500.00
	$719,250.00

Disbursements

Broadcasting (net figures):	
Mutual, Yankee & IMN	$ 86,355.00
NBC	114,600.00
Spot stations	234,045.00
Recording	18,000.00
Foreign	20,000.00
Television	500.00
Arabic	15,000.00
Salaries	53,000.00
Committee expense	4,000.00
Administration and promotion:	
Maintenance	750.00
Improvements	16,100.00
Building fund	4,500.00
Supplies	7,000.00
Equipment	4,000.00
Utilities	5,000.00
Travel	4,000.00
Family Altar:	
Printing	43,000.00
Postage	22,000.00
Writers	1,200.00
Sermons:	
Printing	21,000.00
Postage	12,000.00
Radio Bulletin:	
Printing	4,000.00
Postage	3,000.00
Other printing	6,000.00

(continued on next page)

Choir:	
Salaries (Director, engr., org., anncr.)	3,500.00
Music and equipment	500.00
Tours	1,000.00
Parsonages:	
Maintenance	3,000.00
Payments	4,800.00
Publicity	2,500.00
Insurance	1,000.00
Auto allowances	1,300.00
Social Security expense	1,400.00
Audit	700.00
Gratuities	500.00
	$719,250.00

THE BACK TO GOD HOUR BUILDING FUND

Financial Report — 1962

Receipts:

Balance, January 1, 1962		$ 1,963.24
Rentals	$6,000.00	
General fund	3,000.00	
Contribution — Calvin, Oak Lawn CRC	600.00	
Garage rent — Van Eck property	600.00	
Loan repayment	3,000.00	13,200.00
Total receipts		$15,163.24

Disbursements:

Janitor's salary	$1,156.08	
Care of Sam Van Eck	4,328.00	
Real Estate Taxes	4,904.88	
Adjustment in assessed valuation	316.35	
Repairs	506.27	
Coal	1,294.69	
Water	26.40	
Awnings	35.00	
Insurance	152.30	
Scavenger service	144.00	
Miscellaneous	49.56	
Total disbursements		12,913.53
Balance, December 31, 1962		$ 1,249.71

SUPPLEMENT NO. 6

(Articles 49, 135, 153)

THE WORLD HOME BIBLE LEAGUE

The World Home Bible League will this year commemorate its 25th anniversary. It was on a Good Friday afternoon in 1938 that Mr. and Mrs. William Chapman went down the streets of Walkerton, Indiana and inquired at every home, "Do you have a Bible in your home?" Since that time that question has been repeated over and over again throughout the North American continent and in more than 27 foreign nations. God has richly blessed the ministry of the League in such a way that the humble efforts of 25 years ago have grown into an international organization which is serving and is appreciated by evangelical missionaries, ministers and Christian workers throughout the world.

During the history of the World Home Bible League the Christian Reformed Church has played and is playing an ever increasing part in its ministry. Many of the Bibles, Testaments and Scripture portions distributed in foreign countries are directly under the supervision of Christian Reformed personnel. Annually an ever increasing number of League Scriptures is being distributed throughout the world. In a report of this nature it is impossible to give details of their entire operation, we shall thus limit the report to some of the high-lights of their ministry in the past year.

Canada

The Canadian affiliate of the World Home Bible League was organized 15 years ago. Although the initial growth was slow, during the past several years the work has been blessed under the jurisdiction of Mr. John Vanderboom who is a member of our Second Toronto church. During the past year the Canadian Home Bible League printed a large number of French Scriptures which were distributed to the many French speaking Canadians and were also used by our missionaries. Strange as it may seem many who received these French Scriptures had never read the Bible before. Scriptures have been distributed by our missionaries throughout Canada. Vast quantities of League Scriptures have been used in a very ambitious home mission program carried on by Classis Alberta North in the Greater Edmonton area under the direction of Rev. M. Vrieze. League Scriptures have also been distributed by Rev. D. Bouma in the Peace River area — a frontier area in Canada. Scriptures distributed in Canada have gone into the Maritime Provinces in the Eastern portion of the Dominion, and clear across Canada where along the Western Pacific coast, missionaries through the use of ocean going boats now bring the Word of God into the fishing communities, logging camps and even into the homes of those maintaining lonely vigil in lighthouses of Western Canada's extremities.

Australia—New Zealand

The World Home Bible League is now organized in New Zealand and Australia. Some of those who are actively engaged in Scripture distribution in this part of the world are Rev. R. J. Venema, Chairman in New Zealand, and Rev. Alan Arkema and Rev. G. Van Groningen in Australia. According to a recent report from the New Zealand Council, a Bible canvass is being planned for all the churches. Several large shipments of Scriptures have already been sent to these areas. The secretary of the New Zealand Council has made available a free building for storage of League materials sent from the United States. Others active in this work are Jan Senneker, a Reformed Bible graduate, and Rev. John Morren. It is expected that later this year both Australia and New Zealand will become full-fledged affiliates of the World Home Bible League.

Ceylon

The reports from Ceylon, where the twin brothers—Revs. John and Clarence Van Ens supervise the work, have been most gratifying. The political situation on this island is becoming increasingly difficult. It is felt by veteran missionaries there that the time is running out in Ceylon and that it may well follow the pattern of Cuba. Irrespective, the Lord is opening many avenues of witnessing in this late hour of sowing. One open door, nothing short of being miraculous, is the opportunity to place copies of Holy Scriptures in more than 1,800 Buddhist temples, Moslim Mosques and Hindu libraries. A report of the Ceylon General Conference of our missionaries there very well summarizes the League ministry in Ceylon. The following is a portion of their December 31, 1962 report. "The World Home Bible League is to be thanked for giving solid evangelistics for our mission. From the 1st January 1962 to 31st December 1962 the League gave us no less than 5,380 Bibles for placement in Bibleless homes; 6,589 New Testaments, and 210,729 Gospel portions. A grand total of 222,698 portions of the Word of God. Since November 1952 the World Home Bible League has given Ceylon no less than 677,698 Bibles, New Testaments, Gospel portions in the English, Sinhalese, Tamil and Sanskrit language. God has given the Church 10,600 individual inquirers. 2,000 Buddhist priests have received a copy of the New Testament upon the promise to read it. 1,891 Temples, Mosques and public reading rooms have received the Word of God. In some of these centres men are gathering in groups of 20 or more, searching the Scriptures." Early in 1962, during a visit to the field, the director of the League was introduced to 13 young men who were being catechized in the Dutch Reformed Church as a fruit of Scripture distribution. The evangelist, as he introduced these converts, stated, "Tell the people back in the United States, 'Thank You from these thirteen souls which the Holy Spirit led to Christ through the reading of the Bible.' "

Japan

In 1961 the World Home Bible League reorganized its entire distribution in Japan. The work in Japan is now under the supervision of Rev.

Maas Vander Bilt, and is assisted by Rev. Ben Ypma. Through contacts made with agencies in the United States and in Japan the League will distribute an evangelical translation beginning with the Gospel of John. The League expects to distribute at least one million of these Scriptures as soon as they are available. Included in the distribution plans in Japan for this year are the reaching of an additional 220,000 homes with Testaments, and other Scriptures. These will be distributed by our missionaries and other evangelical missionaries in Japan.

Africa

The World Home Bible League has sent thousands of Scriptures to various areas throughout Africa. Several shipments of Scriptures have been sent during the past year to our Nigerian field. There are plans for a closer liaison with our field and for a more extensive program of Scripture distribution. The numerous requests for Scriptures and Bible reading courses from individuals in Africa sent to the Chicago office, has been a unique ministry in itself. Efforts are made to channel such inquirers to Evangelical missionaries and churches in their area.

U.S.A.

The Christian Reformed Churches throughout the United States are constantly requesting Scriptures. Many free Bibles, Testaments and Scripture portions have been sent to mission stations. Some are placed in jails. Churches in the Chicago area have used thousands of Scriptures for distribution in the many Cook County hospitals. Scriptures have been sent to churches in new areas for distribution in their canvasses. League Scriptures have been used extensively in our SWIM program.

The migrant work, faithfully carried on by our Christian Reformed Churches in Michigan, New York, the Mid-west and California, was instrumental in distributing at least 60,000 individual Testaments and Scripture portions. Perhaps, the most ambitious individual church participating in this work has been the Ripon Christian Reformed Church of California. Through their mission committee 30,000 copies of the Spanish, "God Speaks" were distributed. This year a special edition of "Dios Habla" (God Speaks), 15,000 in number, were made available to the Ripon Church and imprinted especially for them.

Latin America

There is no doubt, based on reports, that the whole of Latin America presents one of the ripest fields for evangelism in the world. The League's distribution of Scriptures in this area has steadily increased. The ever increasing challenge and demand for Scriptures in South America has resulted in the channeling of these requests through the office in Mexico City. This will prove more economical, efficient and effective. An ambitious program is now in operation to increase effective distribution throughout Latin America. Through arrangements with a printer in Mexico a special shift of men in one print shop has been employed just

to produce Spanish Testaments and the popular, "Dios Habla." These are being distributed throughout Latin America. The many open doors for Bible distribution are most gratifying. In one area of Mexico, although almost unheard of, a Roman Catholic bishop has not only permitted but even encouraged Bible distribution among the people of his parish.

Recently a member of one of our South Holland churches, who owns a printing establishment, printed an edition of the League's Scripture reading outline entitled, "That You May Have Life." One hundred and fifty thousand of these were released for distribution in Puerto Rico. A total of more than one quarter million Scriptures have been shipped to this Caribbean Island in an effort to reach as many homes as possible with a copy of the Word.

Missionaries are receiving Scriptures in Portugal, Spain, Hong Kong, Lebanon, India and other nations throughout the world. Most gratifying reports come in from missionaries as the seed of the Word is sown in many foreign lands where thousands have never heard or read the Word.

The World Home Bible League is constantly striving to employ the best possible methods to bring down the cost of Scriptures. An outstanding example of this is a new edition of "Dios Habla." This edition was produced for less than one cent a piece. The entire 100,000 were printed by high speed presses in less than one day. Even with cheap Mexican labor, the price of "Dios Habla" was almost twice than that and it takes months to produce. This efficiency and economy is with one goal in mind, viz., that as soon as possible the Word of God may cover the earth as the waters cover the sea.

In the 25 years of the League's history it has continually pursued the policy of free Scripture distribution, although it does not dictate this policy for any field. If any missionary feels it is wiser to charge a nominal fee this is permitted but the goal is that no one shall go without the Word because of economic limitations. No missionary, pastor or Christian worker has ever been charged for Scriptures used for distribution. Despite this policy, God continues to bless and send in the necessary revenue. All funds received from churches and collections are conscientiously placed in the Scripture distribution program. The League has no large investments, whether this be in property, stocks, bonds or securities.

Many members of the International Board are members of the Christian Reformed Church. Many of the strategic offices in the board are held by men of our denomination. The majority of the board members are men of Reformed persuasion. Our denomination is also well represented among the employees. Mr. William Ackerman, who has served the League now for 12 years as International Director, is a member of one of our churches, and also Mr. Anthony Klingenberg — the representative at large.

The League Board is deeply grateful for the support, cooperation and prayers of our people not only in this past year but also in the past 25

years. The 25-year history of the World Home Bible League reflects the support and diligent labors of many with one goal—getting the Word into the hands of those who have never heard. It is most inspiring to observe the ceaseless efforts of the board as they willingly give of their time for the promotion of the Kingdom. Throughout the years, Mr. and Mrs. Chapman have continued to be loyal supports giving liberally of their time for the cause of Bible distribution. We thank the Lord for their vision and His continued blessings upon the World Home Bible League with its very humble beginnings.

The undersigned requests the Synod of 1963 to recommend the World Home Bible League to our churches for their moral and financial support. Bible distribution is an effective and economical method of reaching the masses who have never heard.

Humbly submitted,

Chester M. Schemper

SUPPLEMENT NO. 7
(Articles 55, 153)

SUNDAY SCHOOL COMMITTEE

ESTEEMED BRETHREN:

Your Sunday School Committee herewith presents its annual report to the Synod:

1. *Summary of publications for 1962*

The average number of papers published in 1962 is as follows:

Bible Stories	19,445	copies weekly
Bible Light	21,158	copies weekly
Bible Guide	19,334	copies weekly
Bible Truth	26,588	copies weekly
Bible Crusader	9,719	copies weekly
The Key	11,194	copies semi-quarterly

Average total weekly papers for the year 1962	96,244
Average total weekly papers for the year 1961	94,978
Increase	1,266
Average total copies of *The Key* for the year 1962	11,194
Average total copies of *The Key* for the year 1961	10,557
Increase	637

During the year 1962 the amount of Pre-School material sold was as follows:

	Little Ones' Bible Stories	Little Ones' Bible Activities	Little One's Bible Pictures	Teacher Manuals
Course I	8,083	6,546	329	199
Course II	6,508	5,992		182
Totals sold	14,601	12,538	329	381
Samples:				
Course I	120	121		
Course II	47	31		
Totals	14,768	12,690		

We supply the following amounts to churches and missions of other denominations:

Bible Stories	1,295	copies weekly
Bible Light	2,135	copies weekly
Bible Guide	2,210	copies weekly
Bible Truth	3,062	copies weekly
Bible Crusader	1,295	copies weekly
The Key	2,911	copies semi-quarterly

2. *Comments*

The Sunday School Committee is happy with the increase in the weekly publications of the Sunday School material for the past year. The *Bible Guide, Bible Crusader,* and *The Key* have accounted for most of the increase in the publications during 1962. New orders have been solicited by means of advertisements in *The Banner* and other widely circulated religious magazines and by displays at conferences. The best way to increase the circulation of our Sunday School materials is, no doubt, through the product itself. The Committee has received many favorable comments about the publications, particularly the *Bible Truth, Bible Crusader,* and *The Key.* These comments are encouraging to the Committee. In addition to the favorable comments, your Committee has received constructive criticisms from many Sunday School organizations. The suggestions are always evaluated by the Committee and an effort is made to improve the publications. There were also some concellations which were followed up by communications to determine the reason for the discontinuance of our Sunday School materials.

Another function that your Committee performs is to procure writers for the materials. We are happy that we were able to have a full staff of writers during the past year. One of the main reasons given by our writers for resigning or declining the Committee's invitation to write for the publications is the pressure of work. In most cases writing is an additional task to an already overloaded schedule. We are grateful to all of our writers for the services that they render to the Sunday School program.

3. *The Six-year Lesson Plan*

This is the second year of a six-year lesson plan which is divided into two three-year cycles. Although the program is rather new, the plan has been well received. The Committee feels that the six-year plan is working out well according to the advantages stated in the 1962 Agenda. Although the six-year plan was approved last year, we are again including it in the Agenda for reference.

SUNDAY SCHOOL LESSON PLAN
(Through the Bible twice in six years)
1962—1967

1962			
1st Quarter	**2nd Quarter**	**3rd Quarter**	**4th Quarter**
EARLY MINISTRY of JESUS (Gospels)	GOD'S LOVE and MAN'S RESPONSE (Gospels, Acts)	GOD, CREATOR and PROVIDER (Genesis 1-9)	GOD, GREAT GUIDE of HIS PEOPLE (Genesis 21-Exodus 19)
1963			
KEEPING GOD'S LAW (Exodus 20)	FULFILLING GOD'S LAW (Exodus, Gospels)	GOD BLESSES and PUNISHES (Judges, Ruth, I Samuel)	JESUS TEACHES by WORD and DEED (Matthew, Luke, John)
	JOSHUA, GOD'S OBEDIENT LEADER (Joshua 1-24)	JESUS MANIFESTS DIVINE POWER (Gospels)	The COMING of JESUS GLORIOUSLY ANNOUNCED (Gospels)

(continued on next page)

1st Quarter	2nd Quarter	3rd Quarter	4th Quarter
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			
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)

1964

FIRST QUARTER

Theme: Jesus, the Triumphant Savior

Unit I — Jesus Triumphant as He Faces the Cross

Jan. 5 Unit title: Jesus triumphant as He faces the cross
Lesson title: A precious gift for Jesus
Lesson theme: Our Savior claims first place in our hearts
Lesson Scripture: Matthew 26:6-14; Mark 14:3-9; John 12:1-8
Supplementary references: Psalm 116:12-14; Acts 21:13
Lesson story: Jesus anointed at Bethany
Printed text: John 12:1-8

Jan. 12 Unit title: Jesus triumphant as He faces the cross
Lesson title: "Hosanna to the Son of David!"
Lesson theme: Jesus is the fulfillment of prophecy
Lesson Scripture: Matthew 21:1-11; Mark 11:1-11; Luke 19:29-40; John 12:12-16
Supplementary references: Zechariah 9:9; Acts 3:18
Lesson story: Triumphal entry into Jerusalem
Printed text: Matthew 21:1-11

Jan. 19 Unit title: Jesus triumphant as He faces the cross
Lesson title: "Who went about doing good"
Lesson theme: Jesus continues His work unafraid among enemies
Lesson Scripture: Matthew 21:10-17; Mark 11:15-18; Luke 19:45-48
Supplementary references: Psalm 27:1-3; 118:6; Luke 4:29, 30; 22:53; John 7:30
Lesson story: Having cleansed the temple, Jesus teaches and heals
Printed text: Matthew 21:10-17

(Mission)

Jan. 26 Unit title: Jesus triumphant as He faces the cross
Lesson title: "I will draw all men unto myself"
Lesson theme: Jesus is the Savior for all men
Lesson Scripture: John 12:19-33
Supplementary references: Isaiah 45:22; John 3:14-16; John 7:37; Acts 4:12
Lesson Story: Greeks ask to see Jesus
Printed text: John 12:20-32

Feb. 2 Unit title: Jesus triumphant as He faces the cross
Lesson title: The Father's vineyard
Lesson theme: Though rejected, Jesus knows He will triumph
Lesson Scripture: Matthew 21:33-46; Mark 12:1-12; Luke 20:9-19
Supplementary references: Deuteronomy 4:32-38; Romans 2:4; 11:21-22
Lesson story: Parable of the wicked husbandmen
Printed text: Matthew 21:33-42

Feb. 9 Unit title: Jesus triumphant as He faces the cross
Lesson title: "Behold, the Bridegroom cometh!"
Lesson theme: We must be ready and watching for Jesus' return
Lesson Scripture: Matthew 25:1-13
Supplementary references: Luke 12:37-40; I Thessalonians 4:15-18; Revelation 3:11
Lesson story: Parable of the ten virgins
Printed text: Matthew 25:1-13

Unit II — Jesus Triumphant as "Man of Sorrows"

Feb. 16 Unit title: Jesus triumphant as "Man of sorrows"
Lesson title: The last passover
Lesson theme: Jesus knows and plans all
Lesson Scripture: John 13:21-32; Matthew 26:14-25; Mark 14:10-20; Luke 22:1-13
Supplementary references: John 6:64; 18:4
Lesson story: Jesus and His disciples at the passover
Printed text: John 13:21-32

Feb. 23 Unit title: Jesus triumphant as "Man of sorrows"
Lesson title: "My hour is come"
Lesson theme: Jesus gave Himself willingly for us
Lesson Scripture: Matthew 26:46-56; Mark 14:43-50; Luke 22:47-53; John 18:10-12
Supplementary references: John 10:11; Philippians 2:8
Lesson story: Jesus taken captive
Printed text: Matthew 26:46-56

Mar. 1 Unit title: Jesus triumphant as "Man of sorrows"
Lesson title: "I do not know the Man"
Lesson theme: Jesus is grieved by His disciples' unfaithfulness
Lesson Scripture: Matthew 26:57-75; Mark 14:53-72; Luke 22:54-62; John 18:15-27
Supplementary references: Isaiah 53:4-7
Lesson story: Jesus forsaken and denied
Printed text: Matthew 26:62-75

Mar. 8 Unit title: Jesus triumphant as "Man of sorrows"
Lesson title: "Behold your King!"
Lesson theme: "He was bruised for our iniquities"
Lesson Scripture: Matthew 27:22-31; Luke 23:1-11; John 19:2-16
Supplementary references: Isaiah 50:6; 53:1-10
Lesson story: Jesus mocked and delivered to death
Printed text: John 19:2-16

Mar. 15 Unit title: Jesus triumphant as "Man of sorrows"
Lesson title: "Father, forgive them"
Lesson theme: Jesus shows His great compassion
Lesson Scripture: Luke 23:26-43; John 19:25-27
Supplementary references: Psalm 69:20; Isaiah 53:4-7; I Peter 2:20-25
Lesson story: Jesus crucified
Printed text: Luke 23:26-28, 32-34, 39-43; John 19:26, 27

Mar. 22 Unit title: Jesus triumphant as "Man of sorrows"
Lesson title: "I lay down my life"
Lesson theme: Jesus humbled Himself in death and burial
Lesson Scripture: Matthew 27:45-66; Mark 15:33-47; Luke 23:45-56; John 19:31-42
Supplementary references: Isaiah 53:9; John 10:11-15; I Corinthians 15:3
Lesson story: Jesus' death and burial
Printed text: Luke 23:45-56

Unit III — Jesus Triumphant as Living Lord

(Easter)
Mar. 29 Unit title: Jesus triumphant as living Lord
Lesson title: "He is risen!"
Lesson theme: Jesus triumphant over death
Lesson Scripture: John 20:1-18
Supplementary references: Isaiah 25:8; Romans 1:4, 14:9; Philippians 2:9, 10; I Corinthians 15:55-58; Revelation 1:18
Lesson story: Jesus and Mary Magdalene
Printed text: John 20:1-18

SECOND QUARTER

(Mission)
Apr. 5 Unit title: Jesus triumphant as living Lord
Lesson title: "Feed my sheep"
Lesson theme: The risen Jesus calls us to loving service

Lesson Scripture: John 21
Supplementary references: John 10:16; Romans 12:1; II Timothy 1:6-10
Lesson story: By the sea of Galilee
Printed Text: John 21:4-15

Theme: God Triumphant in Old Testament Times

Unit I — God Triumphant in David's Life

Apr. 12 Unit title: God triumphant in David's life
Lesson title: "Jehovah looketh on the heart"
Lesson Theme: God sees our inmost hearts
Lesson Scripture: I Samuel 15:26, 16:1-13
Supplementary references: Jeremiah 17:10; Psalm 139
Lesson story: Samuel annoints David to be king
Printed text: I Samuel 16:4-13

Apr. 19 Unit title: God triumphant in David's life
Lesson title: "Be strong in the Lord"
Lesson theme: God is our glory and strength
Lesson Scripture: I Samuel 17–18:5
Supplementary references: Deuteronomy 31:6; Psalm 28:6-9; Philippians 4:13
Lesson story: David and Goliath
Printed text: I Samuel 17:37-47

Apr. 26 Unit title: God triumphant in David's life
Lesson title: "Wait patiently for Him"
Lesson theme: Our times are in God's hand
Lesson Scripture: I Samuel 26
Supplementary references: Psalm 37:1-5; Romans 12:17-21; Hebrews 10:30
Lesson story: David spares Saul's life
Printed text: I Samuel 26:7-16

May 3 Unit title: God triumphant in David's life
Lesson title: "Whatsoever a man soweth . . ."
Lesson theme: Forsaking God we reap sorrow, seeking Him we are blessed
Lesson Scripture: I Samuel 28:3-20, 31:1-6; II Samuel 2:1-4
Supplementary references: Proverbs 1:24-31; Micah 3:4; Psalm 21:1-3; 28:6, 7
Lesson story: Saul is killed and David is made king
Printed text: I Samuel 31:1-6; II Samuel 2:1-4

May 10 Unit title: God triumphant in David's life
Lesson title: "Rejoice in the Lord"
Lesson theme: There is joy in praising God (Post-Ascension)
Lesson Scripture: II Samuel 6; I Chronicles 13, 15, 16; Psalm 24:7-10; Psalm 68
Supplementary references: Numbers 10:35; Philippians 4:4
Lesson story: David brings the ark to Jerusalem
Printed text: I Chronicles 15:1-3, 25-28; 16:1-3, 7-10

(Mission)

May 17 Unit title: God triumphant in David's life
Lesson title: "Against Thee have I sinned"
Lesson theme: Repentance glorifies God (Pentecost)
Lesson Scripture: II Samuel 11, 12:1-25; Acts 2:37-42
Supplementary references: Psalm 51; I John 1:9; Acts 17:30; Zephaniah 3:17
Lesson story: David's great sin
Printed text: II Samuel 12:1-9

Unit II — God Triumphant During Solomon's Reign

May 24 Unit title: God triumphant during Solomon's reign
Lesson title: "Long live the king!"
Lesson theme: God gives great responsibility to leaders
Lesson Scripture: I Kings 1:5-40; I Kings 2:1-4; I Chronicles 28:1-10
Supplementary references: I Chronicles 29:1-23; Ecclesiastes 9:10; Philippians 3:12-14
Lesson story: Solomon becomes king
Printed text: I Kings 1:32-40

May 31 Unit title: God triumphant during Solomon's reign
Lesson title: Solomon's wisdom
Lesson theme: "The fear of the Lord is the beginning of wisdom"
Lesson Scripture: I Kings 3:3-28; Psalm 111:10
Supplementary references: II Chronicles 1:1-13; Job 28:28; Matthew 7:24-27; I Corinthians 3:18, 19
Lesson story: Solomon chooses wisdom
Printed text: I Kings 3:3-15a

June 7 Unit title: God triumphant during Solomon's reign
Lesson title: Solomon's fame
Lesson theme: We should glorify God with all He gives us
Lesson Scripture: I Kings 9:1-5, 26-28; I Kings 10
Supplementary references: Matthew 12:42; Romans 11:36
Lesson story: The Queen of Sheba visits Solomon
Printed text: I Kings 10:1-13

June 14 Unit title: God triumphant during Solomon's reign
Lesson title: Solomon's folly
Lesson theme: God's judgments are sure
Lesson Scripture: I Kings 9:6-9; 11:1-14, 26-43
Supplementary references: Proverbs 4:23; Galatians 6:7-9; Matthew 24:12
Lesson story: The kingdom divided
Printed text: I Kings 11:9-13, 28-33

Unit III — God Triumphant Through His Prophets

June 21 Unit title: God triumphant through his prophets
Lesson title: "The child shall die"
Lesson theme: Some prayers are unanswered
Lesson Scripture: I Kings 12:26-33; 13:33—14:18
Supplementary references: Isaiah 59:1-2; Psalm 116:15; Proverbs 14:32
Lesson story: Jeroboam's son dies
Printed text: I Kings 14:1-8, 12-18

June 28 Unit title: God triumphant through his prophets
Lesson title "Hide thyself by the brook"
Lesson theme: Wicked men hate the godly but God cares for them
Lesson Scripture: I Kings 17:1-16
Supplementary references: Luke 12:5-8; II Timothy 4:18; I Peter 5:7
Lesson story: God cares for Elijah
Printed text: I Kings 17:1-3

THIRD QUARTER

July 5 Unit title: God triumphant through his prophets
Lesson title: "Choose you this day . . ."
Lesson theme: If Jehovah is God, let us serve Him
Lesson Scripture: I Kings 17:1, 18:17-46
Supplementary references: Joshua 24:15; John 6:66-69
Lesson story: Elijah on Mount Carmel
Printed text: I Kings 18:25-38

July 12 Unit title: God triumphant through his prophets
Lesson title: The mantle of Elijah
Lesson theme: God's Spirit dwells in all his children
Lesson Scripture: II Kings 2:1-22
Supplementary references: Luke 11:13; John 14:15-17; I Corinthians 3:16
Lesson story: Elijah taken to heaven
Printed text: II Kings 2:5-15

July 19 Unit title: God triumphant through his prophets
Lesson title: A faithful man of God
Lesson theme: God blesses those who honor his servants
Lesson Scripture: II Kings 4:8-37
Supplementary references: Psalm 46:1; Psalm 121; Isaiah 41:10; Exodus 19:4; Philippians 2:25-29; I Thessalonians 5:12, 13; Hebrews 13: 7, 8
Lesson story: The prophet's widow and the Shunamite
Printed text: II Kings 4:8-16

July 26 Unit title: God triumphant through his prophets
Lesson title: "To whom else shall we go?"
Lesson theme: Seeing God's mighty works, men acknowledge Him
Lesson Scripture: II Kings 5:1-19
Supplementary references: Deuteronomy 3:24; Psalm 77:13, 14; John 6:66-69
Lesson story: Naaman, the leper, is cured
Printed text: II Kings 5:10-19

Aug. 2 Unit title: God triumphant through his prophets
Lesson title: "Thou knowest all things"
Lesson theme: There is no sin hidden from God
Lesson Scripture: II Kings 5:20-27
Supplementary references: Matthew 16:27; Luke 12:2-3; II Kings 8:1-6; Revelation 20:11-12
Lesson story: Gehazi's deceit
Printed text: II Kings 5:20-27

Aug. 9 Unit title: God triumphant through his prophets
Lesson title: "I have chosen you"
Lesson theme: Evildoers must be punished
Lesson Scripture: II Kings 9; 10:18-31
Supplementary references: Deuteronomy 28:49-52; John 15:16; Acts 9:15
Lesson story: Jehu anointed by Elisha to execute judgment
Printed text: II Kings 9:1-6, 16-22

Aug. 16 Unit title: God triumphant through his prophets
Lesson title: Refusing to do God's will
Lesson theme: Man cannot escape a sovereign God
Lesson Scripture: Jonah 1-3:4
Supplementary references: Psalm 50:11; 139:1-12; Numbers 22:28; Daniel 6:22; Matthew 17:27
Lesson story: Jonah and the big fish
Printed text: Jonah 1:1-12

(Mission)

Aug. 23 Unit title: God triumphant through his prophets
Lesson title: "The Lord is merciful"
Lesson theme: We should be merciful even as God is merciful
Lesson Scripture: Jonah 3:4
Supplementary references: Luke 6:35, 36, 18:13; Ephesians 2:4, 5
Lesson story: Jonah and the gourd
Printed text: Jonah 4

Aug. 31 Unit title: God triumphant through his prophets
Lesson title: Jeremiah, the weeping prophet
Lesson theme: God's people mourn when his Name is dishonored
Lesson Scripture: Jeremiah 1:36; Lamentations 2
Supplementary references: Lamentations 5; II Corinthians 5:20
Lesson story: Jeremiah's book is burned
Printed text: Jeremiah 36:4-6, 11-23

Sept. 6 Unit title: God triumphant through his prophets
Lesson title: "They despised His words"
Lesson theme: What God has spoken must come to pass
Lesson Scripture: II Kings 24, 25; II Chronicles 36:1-21
Supplementary references: Exodus 6:6-8; Deuteronomy 28:49-59; Psalm 137:1-6
Lesson story: God's people taken to Babylon
Printed text: II Chronicles 11:21a; 36:15

Unit IV — God Triumphant Through Captive Daniel

Sept. 13 Unit title: God triumphant through captive Daniel
Lesson title: In the king's court
Lesson theme: God blesses those who strive to please Him
Lesson Scripture: Daniel 1
Supplementary references: Proverbs 16:7; John 8:29; I Thessalonians 4:1; Hebrews 11:5, 13:17
Lesson story: Daniel refuses the king's dainties
Printed text: Daniel 1:8-21

Sept. 20 Unit title: God triumphant through captive Daniel
Lesson title: In the fiery furnace
Lesson theme: God's children dare to do the right
Lesson Scripture: Daniel 3
Supplementary references: Deuteronomy 31:6; Psalm 27:1-5; Ezekiel 22:29, 30; Philippians 1:28-30
Lesson story: Daniel's three friends
Printed text: Daniel 3:13-28

Sept. 27 Unit title: God triumphant through captive Daniel
Lesson title: In the lions' den
Lesson theme: God is able and willing to save
Lesson Scripture: Daniel 6
Supplementary references: Psalm 34:6-8; John 16:33; Romans 8:35-39
Lesson story: Daniel is saved from the hungry lions
Printed text: Daniel 6:16-28

FOURTH QUARTER

Theme: God Triumphant in New Testament Times

Unit I — Jesus Builds His Church

Oct. 4 Unit title: Jesus builds his church
Lesson title: "All power is given unto Me"
Lesson theme: Jesus gives the great commission
Lesson Scripture: Matthew 28:18-21; Mark 16:15; John 17:18-21; Acts 1:1-14
Supplementary references: Matthew 16:15-18; Ephesians 1:18-23
Lesson story: The ascension
Printed text: Acts 1:1-11

(Mission)

Oct. 11 Unit title: Jesus builds his church
Lesson title: Power to preach
Lesson theme: The Spirit gathers men into Jesus' church
Lesson Scripture: Acts 2
Supplementary references: Ezekiel 36:26; John 1:12-13, 3:3, 16:13; Titus 3:5
Lesson story: The Holy Spirit comes upon the apostles
Printed text: Acts 2:1-8, 12-18, 21, 41

Oct. 18 Unit title: Jesus builds his church
Lesson title: Power to heal
Lesson theme: Jesus' healing power builds his church
Lesson Scripture: Acts 3
Supplementary references: Isaiah 53:5; Luke 4:18, 19; Revelation 22:2
Lesson story: The lame man at the temple gate
Printed text: Acts 3:1-12

Oct. 25 Unit title: Jesus builds his church
Lesson title: Courage to obey
Lesson theme: Jesus is the source of Christian courage
Lesson Scripture: Acts 5:17-42
Supplementary references: Exodus 19:5; I Samuel 15:22; Matthew 7:21; Jeremiah 7:23
Lesson story: Peter and John before the council
Printed text: Acts 5:17-21, 26-29

Nov. 1 Unit title: Jesus builds his church
Lesson title: Guided by the Spirit
Lesson theme: The Spirit is our guide
Lesson Scripture: Acts 8:4-8, 25-40
Supplementary references: Psalm 25:5, 48:14; Romans 8:14
Lesson story: Philip preaches the gospel
Printed text: Acts 8:26-40

Nov. 8 Unit title: Jesus builds his church
Lesson title: Ministry of love
Lesson theme: Jesus' church is characterized by love
Lesson Scripture: Acts 9:31-34
Supplementary references: I Corinthians 13; Galatians 5:13-15; I Thessalonians 4:9; I John 4:21
Lesson story: Peter at Joppa
Printed text: Acts 9:32-42

Nov. 15 Unit title: Jesus builds his church
Lesson title: "I am Jesus"
Lesson theme: The Lord can change the hardest heart
Lesson Scripture: Acts 9:1-22
Supplementary references: Job 42:2; Matthew 19:26, 28:18b
Lesson story: The conversion of Saul
Printed text: Acts 9:1-9; 17-19a

Nov. 22 Unit title: Jesus builds his church
Lesson title: Courage to suffer for Jesus' sake
Lesson theme: Christians willingly suffer for Jesus' sake
Lesson Scripture: Acts 9:18b-30
Supplementary references: Matthew 5:10-12; Acts 5:41; 9:16; Romans 8:18; I Peter 4:15, 16
Lesson story: Paul persecuted
Printed text: Acts 9:19b-30

Unit II — Jesus Extends His Church Throughout the World

Nov. 29 Unit title: Jesus extends his church throughout the world
Lesson title: Jesus' other sheep
Lesson theme: Christians rejoice when Jesus' sheep are brought in
Lesson Scripture: Acts 11:19-26
Supplementary references: Luke 15:6-7; John 10:16; Romans 10:12
Lesson story: Barnabas confirms the Antioch church
Printed text: Acts 11:19-26

(Mission)

Dec. 6 Unit title: Jesus extends his church throughout the world
Lesson title: Good news for all the world
Lesson theme: The gospel divides: some men believe, some do not
Lesson Scripture: Acts 13:1-4, 13-52
Supplementary references: Luke 12:51; John 3:18, 7:12
Lesson story: Paul and Barnabas in Antioch of Pisidia
Printed text: Acts 13:2-4, 44-52

Dec. 13 Unit title: Jesus extends his church throughout the world
Lesson title: Help for Macedonia
Lesson theme: The Spirit guides Paul to those in need
Lesson Scripture: Acts 16:6-18
Supplementary references: Psalm 12:5, 40:17; Isaiah 35:4-6; Luke 2:32
Lesson story: Lydia, and the slave girl of Philippi
Printed text: Acts 16:9-18

Dec. 20 Unit title: Jesus extends his church throughout the world
Lesson title: Men come from afar
Lesson theme: Men worshiped even the Infant Jesus
Lesson Scripture: Matthew 2:1-12
Supplementary references: Psalm 22:27; 98:3; 72:10-13; Numbers 24:17
Lesson story: The Wise Men come to worship
Printed text: Matthew 2:1-12

Dec. 27 Unit title: Jesus extends his church throughout the world
Lesson title: "What must I do to be saved?"
Lesson theme: Faith in Jesus is the only way of salvation
Lesson Scripture: Acts 16:19-40
Supplementary references: Acts 4:12; Romans 10:13
Lesson story: The Philippian jailor
Printed text: Acts 16:25-34

4. *An Adult Sunday School Paper*

In order to make the ministry of the Sunday School papers more effective and also because of an increasing demand for such a paper, the Sunday School Committee in consultation with the Publication Committee hopes to publish during the ensuing year an Adult Sunday School paper. The grounds for such a paper are as follows:

a. We have experienced an increased demand by adult Bible classes for an adult Sunday School paper. Presently, we have no paper for them and consequently, they are using other materials. In order to keep the Sunday Schools of the Christian Reformed churches with our materials, we are compelled to publish a paper for adults. Adults are looking for suitable materials for their classes and in some cases are getting the Sunday School papers from other sources. We hope that in the future it will be possible for the Committee to have papers for all levels.

b. There are parts of the Bible, such as Romans, Hebrews, and Revelation which are not touched upon by our present materials because they lack story content. The Committee feels that adults should have the privilege of studying these in their classes and provisions should be made to have adult papers.

c. The Committee is publishing papers for different age levels. The last paper added to our publications is the *Bible Crusader* for young people. We must now go on and have a paper for adults. The present material is not written for the adult level.

d. Our Mission program is becoming more effective and in most cases the individual's first contact with the church is through the Sunday School.

5. *Recommendations:*

a. We request that our Editor-in-chief, Rev. John Schaal, and our Chairman, Dr. John Van Bruggen, represent the Committee at Synod.

b. That the detailed lesson plan for 1964 be adopted.

c. Elections:

Wilmur Schipper (incumbent)—Harvey De Jager
Rev. Nelson Veltman—Rev. William Vander Hoven

Respectfully submitted,

John Van Bruggen, Chairman
Wilmur Schipper, Secretary
Hattie Guichelaar
Henry Hoekstra
Richard Rienstra
Marian Schoolland

SUPPLEMENT NO. 8
(Articles 49, 135, 153)

COMMITTEE ON EDUCATION

To the Synod of 1963

ESTEEMED BRETHREN:

With humble thanks to God we recall another year of involvement in the educational ministry of the Church. We have pursued our given mandate to proceed with the publication of catechism and vacation Bible school materials. We hereby present for your consideration our annual progress report.

Since September of last year our committee has enjoyed the valuable services of Rev. W. Vander Haak as full-time Editor. We wish to acknowledge with gratitude his faithful labors. The progress we have made is due largely to his able leadership. Your committee takes this opportunity to bespeak for him before Synod God's choicest blessings upon his important work.

Since the previous Synod we published our first catechism book, *With All My Heart,* written for fourth grade children, under the authorship of Mrs. D. Van Halsema. We are gratified by its generous reception in the churches. The first edition of 4,000 copies was a complete sell-out. Your committee is soliciting reactions to this book from many who are using it in the classroom situation. Thus far the reactions have been unanimously favorable. Encouraged by this response we are proceeding with plans for a second edition for the coming season, intending to incorporate whatever improvements we can.

At present your committee is cooperating with our mission boards in in the publication of a Spanish edition of this catechism book. This undertaking resulted from requests coming from missionaries on the field. We envision a widespread use for this Spanish edition in South and Central America, Mexico, and among the Cubans.

Five other catechism books are presently projected or already underway. These books are aimed at grades 3, 5, 6, 7 and 8. Since, however, your committee deems it wise, whenever possible, to classroom test a catechism book before going into production, we shall be unable to publish a new book for the coming season. But we intend to publish two or three more books in the projected series by the 1964 season.

As might well be expected, we encounter many problems. There is the Editor's ongoing task of contacting writers, communicating to them the thinking of the committee, locating new writers to substitute for those who are unable to fulfill their assignments, reviewing the lessons as they are submitted, and re-writing manuscripts in preparation for publication. But we recognize great opportunities also. Several writers are making good progress. In one set of lessons we are exploring the possibilities in

the area of "programmed education." We are also contemplating the use of audio-visual aids in the field of catechetical instruction.

Our sub-committee on vacation Bible school materials has worked intensively in preparing materials for the 1963 summer season. A competent staff of writers, educational consultants, evangelism consultants, and art consultants has been enlisted. A fourfold series of lessons is being produced, adapted to four levels of instruction, all elaborating the theme, *We Meet Jesus.* The writers of these materials are Miss Marian Schoolland, Mrs. L. Smedes, Mrs. J. Kiefer, and Rev. G. Boerfyn. Past questionnaires have indicated a state of readiness for such publications in our circles. Thus far advance inquiries and orders for sample kits are extremely gratifying. We hope these materials will be widely used and that the response to them will stimulate continued efforts in this field. We are now projecting the 1964 materials as part of a three- or five-year cycle. This is a new venture for us, but we are moving ahead in good faith.

To fill the vacancy created in the committee by the appointment of Rev. W. Vander Haak as Editor, your committee requested the appointment of Mr. B. Woldring to fill this unexpired term of service. This action was duly endorsed by the Synodical Committee. Mr. Woldring's ecclesiastical and business experience makes him a valuable addition to the committee.

The three-year term of service of the following committee members expires at this time: Dr. A. Hoekema, Mr. S. Dykstra, and Mr. B. Woldring (replacing Rev. M. Vander Haak). Each of these three men is eligible for re-election. To fill these posts we submit the following nominations:

*Dr. A. Hoekema	*Mr. S. Dykstra	*Mr. B. Woldring
Rev. L. Veltkamp	Mr. J. Vander Ark	Mr. C. Nagel

For some time your committee has felt the desirability of becoming a legally incorporated body in order to facilitate its task. We foresee a greater need for incorporation as the volume of our work increases. We therefore request Synod at this time to authorize the Committee on Education to (a) incorporate in the State of Michigan as a non-profit religious organization under the juridiction of the Synod of the Christian Reformed Church for the purpose of publishing educational literature, and (b) to execute any and all documents necessary thereto.

The grounds for this request are as follows:

1. Such action would facilitate the accumulation of committee assets.

2. Such action would simplify contractual negotiations.

3. Such action would secure the accumulation of incomes to expand the work of the committee.

4. Such action would secure the necessary liability protection for individual members of the committee in negotiating contracts.

This request is submitted with the understanding that such incorporation would involve the administration by the Committee on Education of synodically appropriated funds.

The Synod of 1961 appropriated $4,000 for committee expenditures during the fiscal year 1962. The Synod of 1962 authorized an additional appropriation for 1962 in the amount of $3,500. We herewith submit a statement accounting for the disbursement of these funds:

Salary, honoraria and moving expenses	$4,288.19
Meetings and travel expenses	1,469.32
Office rental and equipment	365.26
Writers	920.00
Supplies and office expenses	462.78
Total disbursements 1962	$1,505.55

We hereby submit a projected budgetary statement covering foreseeable expenditures for the fiscal year 1964.

Editor's salary and remuneration for writers	$15,288.00
Telephone	200.00
Supplies and postage	1,000.00
Office rental and clerical assistance	3,000.00
Total budget for 1964	$19,488.00

Your committee calls to the attention of Synod the following financial-administrative considerations. Since the first edition of *With All My Heart* represented an initial press run, production costs were quite high. These initial production costs were nearly recovered by sales of this catechism book. But we were unable thus far to realize profits on this undertaking, though we do anticipate increasing our assets through future publications of this and other works. Our experience with this pilot project reflects the general financial limitations under which your committee now operates, a situation which will prevail until greater profits are realized from increased production.

In conclusion kindly note the following recommendations by your committee which await action by the Synod of 1963:

1. That Dr. G. Spykman be granted speaking privileges at Synod on matters pertaining to the work of the Committee on Education, and that Mr. B. Woldring be granted similar privileges on matters of finance.

2. That Synod elect three men from the nominations as presented to fill the vacancies on the committee caused by the expired terms of service.

3. That Synod authorize your committee to apply for incorporation.

4. That Synod appropriate $19,488 for the fiscal year 1964 for the continued operations of this committee.

Respectfully submitted,
Committee on Education

Dr. A. Hoekema, President
Dr. G. Spykman, Secretary
Miss J. Boomsma
Rev. H. Dekker
Rev. A. De Kruyter
Mr. S. Dykstra
Rev. W. Haverkamp
Dr. M. Snapper
Mr. B. Woldring

SUPPLEMENT NO. 9
(Articles 46, 57, 58, 60, 153)

CHURCH HELP COMMITTEE

ESTEEMED BRETHREN:

Following is a report of the Church Help Committee in its work of aiding "weak and needy" churches in their building program during the year 1962. Your committee has endeavored to give each request for aid thorough consideration and has done its best in dispensing available funds. Because of a constant deficit in the fund, it was impossible to honor all applications for aid and many churches received less than requested.

During the year, approximately 35 applications for aid were considered, with loans being made to 25 churches. Because of a shortage of funds, many of these churches had to wait from three to six months before they could call for their money.

At present, a total of 277 churches have loans from this fund. Some of these are no longer "weak and needy" and your committee would urge these churches to make more rapid repayment of their loans so that other churches can be given aid. We would also recommend that Synod urge classes to review applications more carefully and not to recommend churches that are not really "weak and needy." Classes are urged to investigate more carefully the congregation's ability to carry the financial burden if a loan is granted.

The following figures, as of December 31, 1962, will indicate, in part, the financial picture of the Church Help Fund: total receipts from repaid loans, $189,979.74; new loans paid during the year, $167,500; total loans outstanding, $2,139,110; cash on hand, $71,590, this amount carried in checking and saving accounts at the Northwestern State Bank of Orange City, Iowa and the Security National Bank of Sioux City, Iowa; unpaid promised loans, $85,000; deficit, $13,410.

The Synod of 1961 directed the Church Help Committee to grant an additional loan of $25,000 to the Emmanuel Christian Reformed Church of Calgary, Alta., Canada. Because of insufficient funds, only $5,000 of the promised amount was loaned. In 1962, Synod instructed the Church Help Committee to "expedite the payment of this loan as rapidly as available funds allow." Because of a constant deficit in the fund, no further loans were made. Since the loan was promised in 1961, your committee has received new information concerning conditions and developments in the Emmanuel church. Therefore, your committee requests permission to re-evaluate the needs of the Emmanuel church and to deal with this church according to its findings.

Increasingly, the Church Help Committee is being faced with a new problem. During the past year, a number of churches which had received sizable loans from the Home Mission Board came to the Church Help

Committee for aid. In past years, when funds were available, some of these churches were given aid. However, due to a lack of funds, nearly all of these churches requesting aid in the past year had to be refused. Your committee felt that those churches which did not have access to other denominational funds should be given priority. In order to meet these requests, your committee recommends that a quota of $1.50 per family be adopted for 1964 for the Church Help Fund.

Your committee requests that Rev. L. C. Bossenbroek, secretary of the committee, be consulted on matters pertaining to the Church Help Fund and be given the privilege of the floor.

We further recommend that Rev. Gysbert Rozenboom be appointed as a regular member of the Church Help Committee to replace Rev. L. C. Bossenbroek whose six-year term expires in June, 1963.

Humbly submitted,

Church Help Committee,

C. R. Veenstra, Chairman
L. C. Bossenbroek, Secretary
M. Wiersma, Treasurer
J. Vande Lune
E. Duistermars

I have examined the records of the Church Help Fund of the Christian Reformed Church, Orange City, Iowa, as of December 31, 1962 and the related statements of income and expenses 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.

Our report on the examination is herewith presented together with the statements as follows:

Exhibit "A" Statement of Assets—Analysis Cash in Bank
"B" Loans Outstanding
"C" Denominational quotas by Classes and other receipts
"E" Detail list of expenses and summary of expenses

The balance in the Northwestern State Bank of Orange City, Iowa was reconciled with the records of the Church Help Fund of Orange City of the Christian Reformed Church. The balance as of December 31, 1962 was certified to by I. H. Rowenhorst, President.

The savings account balance in the Security National Bank, Sioux City, Iowa was certified by John A. Diefendorf, Assistant Cashier.

I have examined the Fidelity Bond carried with the American Surety Company of New York, Bond No. 12-558-086, made payable to the Church Help Fund, Inc., of the Christian Reformed Church, for $75,000 on Marion Wiersma, Treasurer, effective March 9, 1960, a continuous bond, premium paid on January 10, 1962 for year ended January 19, 1963.

In our opinion, subject to the above comments, the accompanying balance sheet and related statements of the income and expenses present fairly the financial position of the Church as of December 31, 1962 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.

Respectfully submitted,
Cora M. Hilger
Iowa License No. 58

Church Help Fund

Statement of Assets — December 31, 1962

Schedule A

Northwestern State Bank, Orange City, Iowa

General Checking Account

Balance on hand 31 December 1961			$ 19,555.82
Receipts:			
Repayment on Loans		$189,979.74	
Savings — Security Nat'l, S. City, Ia.	$30,000.00		
Savings — Accrued Interest	1,421.85	31,421.85	
Canadian Exchange & Misc. Gifts		1,110.45	222,512.04
Total			$242,067.86
Disbursements:			
New Loans		$167,500.00	
Canadian Exchange		1,106.45	
Administration Expense		1,871.41	170,477.86
Cash			$ 71,590.00

Bank Balance as per Statement —

December 31, 1962	$76,590.00	
Less Outstanding check No. 753	5,000.00	
Total		$ 71,590.00

Statements of Assets — December 31, 1962

Northwestern State Bank, Orange City, Iowa:

Checking Account	$ 71,590.00
Loans Outstanding as per Schedule	2,139,110.00
Total Assets	$2,210,700.00

Schedule B

Analysis — Loans Outstanding

No.	Church	Outstanding Dec. 31, 1961	New Loans	Repay	Outstanding Dec. 31, 1962
1.	Abbotsford, B.C.	$ 8,581.25		$ 606.25	$ 7,975.00
2.	Ackley, Ia.	1,925.00		625.00	1,300.00
3.	Acton, Ont.	12,906.25		718.75	12,187.50
4.	Ada, Mich.	9,750.00		1,500.00	8,250.00
5.	Alameda, Cal.	4,400.00		800.00	3,600.00
6.	Alamosa, Colo.	3,150.00		700.00	2,450.00
7.	Allendale, Mich. - 2nd	1,000.00			1,000.00
8.	Allison, Ia. - Bethel	2,318.00		167.00	2,151.00
9.	Alliston, Ont.		$ 10,000.00		10,000.00
10.	Ann Arbor, Mich.	13,200.00		700.00	12,500.00

No.	Church	Outstanding Dec. 31, 1961	New Loans	Repay	Outstanding Dec. 31, 1962
11.	Arcadia, Cal.	5,240.00		620.00	4,620.00
12.	Athens, Ont.	11,062.50		687.50	10,375.00
13.	Aylmer, Ont.	3,625.00		375.00	3,250.00
14.	Barrhead, Alta.	3,262.50		525.00	2,737.50
15.	Barrhead-Westlock, Alta.	5,000.00			5,000.00
16.	Barrie, Ont.	10,500.00		687.50	9,812.50
17.	Battle Creek, Mich.	3,750.00		500.00	3,250.00
18.	Bauer, Mich.	7,900.00		900.00	7,000.00
19.	Bejou, Minn.	2,465.00		220.00	2,245.00
20.	Belleville, Ont.	13,500.00		750.00	12,750.00
21.	Bellevue, Alta.	2,700.00		300.00	2,400.00
22.	Bellflower, Cal. - Rehoboth	1,500.00		1,500.00	—.—
23.	Bemis, S.D.	1,900.00		400.00	1,500.00
24.	Bigelow, Minn.	4,875.00		325.00	4,550.00
25.	Blenheim, Ont.	17,500.00		1,250.00	16,250.00
26.	Bloomfield, Ont.	10,000.00		500.00	9,500.00
27.	Bowmanville, Ont.	9,150.00		600.00	8,550.00
28.	Bowness-Montgomery, Alta.	18,500.00		1,750.00	16,750.00
29.	Bozeman, Mont.	5,400.00		650.00	4,750.00
30.	Brampton, Ont.	8,900.00		700.00	8,200.00
31.	Brandon, Man.	11,701.25		706.25	10,995.00
32.	Brantford, Ont.	8,937.50		937.60	7,999.90
33.	Britt, Ia.	8,000.00		1,200.00	6,800.00
34.	Brockville, Ont. - Bethel	5,250.00		375.00	4,875.00
35.	Brooks, Alta.	10,150.00		1,050.00	9,100.00
36.	Brooten, Minn.	4,550.00		1,050.00	3,500.00
37.	Burdett, Alta.	9,250.00		250.00	9,000.00
38.	Burlington, Ont.	12,250.00		250.00	12,000.00
39.	Burnaby, B.C.	8,000.00	7,000.00		15,000.00
40.	Byron Center, Mich. - 2nd	8,500.00		500.00	8,000.00
41.	Cadillac, Mich.	3,500.00		500.00	3,000.00
42.	Calgary, Alta. - 1st	9,800.00		1,400.00	8,400.00
43.	Calgary, Alta. - 2nd - Emmanuel	15,000.00	5,000.00	600.00	19,400.00
44.	Cascade, Mich.	10,750.00		1,000.00	9,750.00
45.	Cedar, Ia.	2,675.00		400.00	2,275.00
46.	Cedar Springs, Mich.		5,000.00		5,000.00
47.	Chatham, Ont.	9,362.70		1,350.00	8,012.70
48.	Chilliwack, B.C.	12,187.50		472.92	11,714.58
49.	Chino, Cal.	5,000.00		3,500.00	1,500.00
50.	Cincinnati, Ohio	2,000.00		800.00	1,200.00
51.	Clara City, Minn.	6,025.00		725.00	5,300.00
52.	Clarkson, Ont.	10,050.00		1,312.50	8,737.50
53.	Clinton, Ont.	8,881.25		543.75	8,337.50
54.	Cobourg, Ont.	15,000.00		1,250.00	13,750.00
55.	Cochran, Ont.	9,181.80		531.25	8,650.55
56.	Collingwood, Ont.	11,800.00		400.00	11,400.00
57.	Columbus, O. - Olentangy	4,250.00		250.00	4,000.00
58.	Conrad, Mont.	3,484.15		425.00	3,059.15
59.	Cornwall, Ont.	9,187.50		625.00	8,562.50
60.	Crookston, Minn.	425.00			425.00
61.	Crown Point, Ind.		10,000.00	500.00	9,500.00
62.	Cutlerville, Mich. - East	7,000.00		500.00	6,500.00
63.	Dearborn, Mich.	9,450.00		1,560.00	7,890.00
64.	Decatur, Mich.	7,359.66		553.70	6,805.96
65.	Delavan, Wis.	3,150.00		1,000.00	2,150.00
66.	Denver, Colo. - Fairview	3,500.00		175.00	3,325.00
67.	Denver, Colo. - Hillcrest		15,000.00		15,000.00
68.	Denver, Colo. - Third	6,000.00		500.00	5,500.00

No.	Church	Outstanding Dec. 31, 1961	New Loans	Repay	Outstanding Dec. 31, 1962
69.	Denver, Colo. - Trinity	10,450.00		800.00	9,650.00
70.	Des Plaines, Ill.	3,000.00		3,000.00	—.—
71.	Drayton, Ont.	9,000.00		600.00	8,400.00
72.	Dresden, Ont.	9,000.00		625.00	8,375.00
73.	Duncan, B.C.	12,693.75		493.75	12,200.00
74.	Dundas, Ont. - Calvin	15,000.00			15,000.00
75.	Dunnville, Ont.	15,000.00			15,000.00
76.	East Martin, Mich.	4,125.00		2,250.00	1,875.00
77.	Edmonton, Alta. - 2nd	7,800.00		600.00	7,200.00
78.	Edmonton, Alta - 3rd	9,000.00		1,200.00	7,800.00
79.	Edmonton, Alta. - Jasper Place	12,875.00			12,875.00
80.	Edmonton, Alta. - Beverly	9,187.50		625.00	8,562.50
81.	Edson, Alta.	17,097.40		1,750.00	15,347.40
82.	Emden, Minn.		10,000.00		10,000.00
83.	Emo, Ont.	9,043.75		518.75	8,525.00
84.	Escalon, Cal.	4,125.00	10,000.00	500.00	13,625.00
85.	Escondido, Cal.	8,250.00		1,500.00	6,750.00
86.	Essex, Ont.	14,540.00		2,075.00	12,465.00
87.	Estelline, S.D.	4,700.00		250.00	4,450.00
88.	Everson, Wash.	2,300.00		300.00	2,000.00
89.	Exeter, Ont.	14,000.00		500.00	13,500.00
90.	Falmouth, Mich. - Prosper	4,000.00		4,000.00	—.—
91.	Flint, Mich.	500.00		500.00	—.—
92.	Forest, Ont.	12,500.00		125.00	12,375.00
93.	Fort Lauderdale, Fla.	10,500.00		1,500.00	9,000.00
94.	Ft. William, Ont.	8,837.50		750.00	8,087.50
95.	Framingham, Mass.	10,000.00		500.00	9,500.00
96.	Fremont, Mich. - Trinity	9,000.00		1,500.00	7,500.00
97.	Fruitland, Ont.	7,368.75		506.25	6,862.50
98.	Fruitport, Mich.	7,000.00		500.00	6,500.00
99.	Fulton, Ill. - Bethel		5,000.00		5,000.00
100.	Galt, Ont.	15,000.00			15,000.00
101.	Gary, Ind.	14,000.00		900.00	13,100.00
102.	Georgetown, Ont.	15,000.00		750.00	14,250.00
103.	Goshen, Ind.	4,500.00		500.00	4,000.00
104.	Goshen, N.Y.	4,000.00		1,000.00	3,000.00
105.	Grand Rapids - Arcadia	4,500.00	10,000.00	250.00	14,250.00
106.	Grand Rapids - Calvary	14,500.00		1,500.00	13,000.00
107.	Grand Rapids - Immanuel	1,000.00		250.00	750.00
108.	Grand Rapids - Millbrook	6,500.00		500.00	6,000.00
109.	Grand Rapids, Plymouth Heights	2,250.00		750.00	1,500.00
110.	Grand Rapids, - Riverside	13,200.00		1,900.00	11,300.00
111.	Grand Rapids - Roger Heights	9,000.00		500.00	8,500.00
112.	Grand Rapids - 36th St.	6,500.00		500.00	6,000.00
113.	Grandville, Mich. - South	7,000.00		500.00	6,500.00
114.	Granum, Alta.	5,775.00		500.00	5,275.00
115.	Guelph, Ont.	13,755.00		750.00	13,005.00
116.	Halifax, Nova Scotia		5,000.00		5,000.00
117.	Hamilton, Ont. - Immanuel	10,500.00	5,000.00		15,500.00
118.	Hamilton, Ont. - Mt. Hamilton	9,650.00		600.00	9,050.00
119.	Hammond, Ind.	14,500.00		725.00	13,775.00
120.	Hancock, Minn.	7,500.00	2,500.00	375.00	9,625.00
121.	Haney, B.C.	8,137.50		637.50	7,500.00
122.	Hartley, Ia.	4,425.00		825.00	3,600.00
123.	Hawarden, Ia.	551.65		300.00	251.65

No.	Church	Outstanding Dec. 31, 1961	New Loans	Repay	Outstanding Dec. 31, 1962
124.	High River, Alta.	10,000.00	2,500.00		12,500.00
125.	Hills, Minn.		5,000.00		5,000.00
126.	Hoboken, N.J.	4,050.00		450.00	3,600.00
127.	Holland, Mich. - Calvin	8,000.00		500.00	7,500.00
128.	Holland, Mich. - Holland Heights	5,750.00		1,375.00	4,375.00
129.	Holland, Mich - Maranatha	11,000.00		2,000.00	9,000.00
130.	Holland, Mich, - Park Church	6,500.00		500.00	6,000.00
131.	Holland, Minn.	1,190.00		150.00	1,040.00
132.	Hollandale, Minn.	10,000.00		500.00	9,500.00
133.	Holland Center, S.D.	6,431.02		1,000.00	5,431.02
134.	Holland Marsh, Ont.	8,188.44		500.00	7,688.44
135.	Houston, B.C.	5,500.00		750.00	4,750.00
136.	Ingersoll, Ont.	14,500.00		260.00	14,240.00
137.	Iron Springs, Alta.	12,125.00		3,170.00	8,955.00
138.	Jackson, Mich.	5,000.00		250.00	4,750.00
139.	Jarvis, Ont.	6,250.00		500.00	5,750.00
140.	Jenison, Mich. - Baldwin St.	10,000.00	5,000.00	2,000.00	13,000.00
141.	Jenison, Mich. - Trinity	4,000.00		250.00	3,750.00
142.	Kalamazoo, Mich - Knollwood	2,800.00		200.00	2,600.00
143.	Kalamazoo, Mich - Prairie Edge	13,000.00		750.00	12,250.00
144.	Kalamazoo, Mich. - Westwood	6,000.00		500.00	5,500.00
145.	Kemptville, Ont.	3,800.00		1,000.00	2,800.00
146.	Kenora, Ont.	4,750.00		250.00	4,500.00
147.	Kentville, Nova Scotia	10,000.00			10,000.00
148.	Kingston, Ont.	8,750.00		750.00	8,000.00
149.	Kitchener, Ont.	9,218.75		656.25	8,562.50
150.	Lacombe, Alta. - 1st	3,975.00		700.00	3,275.00
151.	Lacombe, Alta. - Bethel	13,750.00		750.00	13,000.00
152.	Ladner, B.C.	11,000.00			11,000.00
153.	Langley, B.C.	10,010.00		337.50	9,672.50
154.	Lansing, Mich.	375.00			375.00
155.	Leamington, Ont.	3,450.00		300.00	3,150.00
156.	LeMars, Ia.	6,500.00		500.00	6,000.00
157.	Lethbridge, Alta.	9,200.00		700.00	8,500.00
158.	Lindsay, Ont.	14,675.50			14,675.50
159.	Listowel, Ont.	15,000.00			15,000.00
160.	Lodi, N.J.	5,400.00		1,150.00	4,250.00
161.	London, Ont.	5,700.00		387.50	5,312.50
162.	Lucknow, Ont.		9,000.00		9,000.00
163.	Luverne, Minn.	10,750.00		2,875.00	7,875.00
164.	Maple Heights, Ohio	8,500.00		500.00	8,000.00
165.	Medicine Hat, Alta.	14,000.00		500.00	13,500.00
166.	Midland Park, N.J. - Irving Park	7,500.00		500.00	7,000.00
167.	Miami, Fla.	9,750.00		1,750.00	8,000.00
168.	Milwaukee, Wis.	4,950.00		600.00	4,350.00
169.	Minneapolis, Minn. - 1st	7,450.00		1,350.00	6,100.00
170.	Minneapolis, Minn. - Calvary		5,000.00		5,000.00
171.	Monroe, Wash.	4,500.00		450.00	4,050.00
172.	Montreal, Quebec	30,000.00			30,000.00
173.	Morrison, Ill.	2,250.00		250.00	2,000.00
174.	Mountain Lake, Minn.	2,692.00		548.25	2,143.75

No.	Church	Outstanding Dec. 31, 1961	New Loans	Repay	Outstanding Dec. 31, 1962
175.	Mount Vernon, Wash. - 1st	10,500.00		1,500.00	9,000.00
176.	Muskegon, Mich. - Bluffton	5,500.00		350.00	5,150.00
177.	Muskegon, Mich. - Grace	13,000.00		225.00	12,775.00
178.	Navan, Ont.	3,800.00	5,000.00		8,800.00
179.	Neerlandia, Alta.	4,250.00		500.00	3,750.00
180.	New Liskeard, Ont.	14,000.00		900.00	13,100.00
181.	Newmarket, Ont.	15,000.00			15,000.00
182.	New Richmond, Mich.	4,500.00			4,500.00
183.	Newton, N.J.	4,875.00		625.00	4,250.00
184.	New Westminster, B.C.	9,337.50		600.00	8,737.50
185,	Niagara Falls, Stamford, Ont.	14,750.00			14,750.00
186.	North Haledon, N.J.	11,000.00	5,000.00	700.00	15,300.00
187.	Ogilvie, Minn.	12,400.00		1,000.00	11,400.00
188.	Ontario, Cal.	6,500.00		500.00	6,000.00
189.	Oostburg, Wis. - 1st	2,000.00		1,000.00	1,000.00
190.	Orangeville, Ont.	12,485.00		500.00	11,985.00
191.	Orillia, Ont.	15,000.00			15,000.00
192.	Oshawa, Ont.	15,062.50		1,750.00	13,312.50
193.	Oskaloosa, Ia. - Bethel	6,950.00		550.00	6,400.00
194.	Ottawa, Ont.	12,575.00		1,225.00	11,350.00
195.	Owen Sound, Ont.	4,375.00			4,375.00
196.	Palos Heights, Ill.	10,000.00		700.00	9,300.00
197.	Paramus, N.J.	5,000.00		250.00	4,750.00
198.	Parchment, Mich.	9,000.00		500.00	8,500.00
199.	Peers, Alta.	8,437.50			8,437.50
200.	Pella, Ia. - Calvary	4,000.00		250.00	3,750.00
201.	Pembroke, Ont. - Zion	10,652.50		687.50	9,875.00
202.	Peterborough, Ont.	10,950.00	4,000.00	350.00	14,600.00
203.	Phoenix, Ariz.	4,000.00		1,000.00	3,000.00
204.	Pine Creek, Mich.	3,300.00		300.00	3,000.00
205.	Pipestone, Minn.	6,500.00		500.00	6,000.00
206.	Plainfield, Mich.	6,375.00		425.00	5,950.00
207.	Port Alberni, B.C.	5,000.00		300.00	4,700.00
208.	Port Arthur, Ont.	15,000.00			15,000.00
209.	Portland, Mich.	4,000.00		1,000.00	3,000.00
210.	Port Williams, N.S.	5,000.00			5,000.00
211.	Preakness, N.J.	2,000.00		1,000.00	1,000.00
212.	Randolph, Wis. - 2nd	3,375.00		375.00	3,000.00
213.	Raymond, Minn.	2,070.00		375.00	1,695.00
214.	Red Deer, Alta.	8,625.00		562.50	8,062.50
215.	Redlands, Cal. - 2nd - Highland Ave.	13,925.00		1,675.00	12,250.00
216.	Regina, Sask.	15,000.00			15,000.00
217.	Renfrew, Ont.	14,000.00		500.00	13,500.00
218.	Richmond, B.C.	12,000.00		1,000.00	11,000.00
219.	Ripon, Cal. - Immanuel	3,250.00		3,250.00	—.—
220.	Rock Rapids, Ia.	1,395.00	5,000.00	300.00	6,095.00
221.	Rock Valley, Ia. - Calvin	2,500.00		1,000.00	1,500.00
222.	Rocky Mountain House, Alta.	8,489.00		637.50	7,851.50
223.	Roseville, Mich. - Immanuel		7,500.00		7,500.00
224.	Rudyard, Mich.				
225.	Saginaw, Mich.	8,494.80		1,750.00	6,744.80
226.	San Diego, Cal.	2,800.00		550.00	2,250.00
227.	San Jose, Cal.	5,010.00			5,010.00
228.	Sarnia, Ontario - 1st	9,250.00		1,000.00	8,250.00

No.	Church	Outstanding Dec. 31, 1961	New Loans	Repay	Outstanding Dec. 31, 1962
229.	Sarnia, Ont. - 2nd	9,300.00		650.00	8,650.00
230.	Saskatoon, Sask. - Bethel	13,500.00			13,500.00
231.	Seattle, Wash. - 1st	9,575.00		775.50	8,800.00
232.	Seattle, Wash. - Calvary	12,500.00		750.00	11,750.00
233.	Sheboygan, Wis. - Calvin	12,750.00		750.00	12,000.00
234.	Sibley, Ia.	3,000.00		250.00	2,750.00
235.	Simcoe, Ont.	14,000.00		1,000.00	13,000.00
236.	Sioux City, Ia.	14,100.00		900.00	13,200.00
237.	Sioux Falls, S.D.	1,000.00		550.00	450.00
238.	Smithers, B.C.	10,575.00		1,225.00	9,350.00
239.	Smithers-Telkwa, B.C.	4,750.00		250.00	4,500.00
240.	South Bend, Ind.	3,325.00		493.32	2,831.68
241.	South Holland, Ill. - Cottage Grove	1,000.00		1,000.00	—.—
242.	Springdale, Ont.	12,981.14		1,044.88	11,936.26
243.	St. Catharines, Ont.	8,100.00		637.50	7,462.50
244.	Stratford, Ont.	10,000.00			10,000.00
245.	Strathroy, Ont.	8,000.00		1,300.00	6,700.00
246.	St. Thomas, Ont.	12,600.00		762.50	11,837.50
247.	Sun Valley, Cal. - Bethel	10,250.00		750.00	9,500.00
248.	Surrey, B.C.		5,000.00		5,000.00
249.	Sussex, N.J.	5,750.00		575.00	5,175.00
250.	Taber, Alta.	8,787.48		615.63	8,171.85
251.	Telkwa, B.C.	6,375.00		375.00	6,000.00
252.	Terrace, B.C.	11,125.00		625.00	10,500.00
253.	Terra Ceia, N.C.	5,485.00		595.00	4,890.00
254.	Toronto, Ont. - 1st	5,600.00		450.00	5,150.00
255.	Toronto, Ont. - 2nd - Weston	15,000.00		750.00	14,250.00
256.	Toronto, Ont. - Annette	3,600.00		262.50	3,337.50
257.	Tracy, Ia.	4,000.00		250.00	3,750.00
258.	Transcona, Man.	4,500.00		250.00	4,250.00
259.	Trenton, Ont.	8,175.00		600.00	7,575.00
260.	Truro, Nova Scotia	10,000.00		500.00	9,500.00
261.	Tucson, Ariz. - Bethel	23,750.00		1,250.00	22,500.00
262.	Tyler, Minn.	450.00		45.00	405.00
263.	Vancouver, B.C. - 1st	5,498.00		998.00	4,500.00
264.	Vancouver, B.C. - Bethel	9,562.50		604.69	8,957.81
265.	Vauxhall, Alta.	4,650.00		400.00	4,250.00
266.	Victoria, B.C.	11,700.00		600.00	11,100.00
267.	Vogel Center, Mich.	7,500.00		1,500.00	6,000.00
268.	Wallaceburg, Ont.	12,650.00		762.50	11,887.50
269.	Washington, D.C.	657.50		192.50	465.00
270.	Wayland, Mich.	8,000.00		500.00	7,500.00
271.	Welland Junction, Ont.		10,000.00		10,000.00
272.	Wellandport, Ont.	8,750.00		625.00	8,125.00
273.	Western Springs, Ill.	5,625.00		750.00	4,875.00
274.	Westlock, Alta.	3,462.50		675.00	2,787.50
275.	Wheaton, Ill.	5,000.00		500.00	4,500.00
276.	Williamsburg, Ont.	10,875.00		875.00	10,000.00
277.	Willmar, Minn.	10,000.00		500.00	9,500.00
278.	Winnipeg, Man.	6,500.00			6,500.00
279.	Woodstock, Ont.	7,199.50		800.00	6,399.50
280.	Wyckoff, N.J.	5,500.00		5,500.00	—.—
281.	Wyoming, Ont.	9,375.00		662.50	8,712.50
282.	York, Ont.	5,000.00			5,000.00
283.	Zeeland, Mich. - Bethel	4,000.00		500.00	3,500.00
284.	Zillah, Wash.	2,625.00			2,625.00
	TOTALS	$2,161,589.74	$167,500.00	$189,979.74	$2,139,110.00

SUMMARY

Balance on hand — December 31, 1961		$ 19,555.82
Receipts:		
Loan Repayment — Schedule B	$189,979.74	
Savings Account — Security National Bank Sioux City, Iowa "A"	31,421.85	
Canadian Exchange — "A"	1,110.45	222,512.04
TOTAL		$242,067.86
Disbursements:		
New Loans — Schedule B	$167,500.00	
Canadian Exchange "A"	1,106.45	
Administration Expense	1,871.41	170,477.86
Cash on hand — December 31, 1962		71,590.00
TOTAL		$242,067.86

(Itemized Accounts Available)

SUPPLEMENT NO. 10
(Articles 93, 153)

REPORT OF THE COMMITTEE ON WARFARE

To the Synod of 1963

ESTEEMED BRETHREN:

We are pleased to present a Report of our study of the Statement on Warfare prepared by the Reformed Ecumenical Synod of 1958.

A. *History*

1. In 1958 the Ecumenical Synod of the Reformed Churches, in session at Potchefstroom, South Africa, drafted a Statement on the Problem of Modern Warfare (*Acts* of the Fourth Reformed Ecumenical Synod, pp. 28-28).

2. In 1959 this Statement was presented to Synod by its delegates to the Ecumenical Synod (*Agenda* 1959, pp. 119-121; *Acts* 1959, pp. 248-250). Upon the advice of its Advisory Committee, Synod decided to refer the Statement to a Study Committee "for evaluation and recommendation concerning the use we ought to make of it, this Committee to report to the Synod of 1960" (*Acts* 1959, p. 80). Appointed to this Committee were: Rev. J. T. Holwerda, Dr. Wm. Rutgers, Rev. J. Rook, Dr. Loren De Wind, and Mr. Alan D. Pauw.

3. In 1960 the Committee appointed to evaluate the Ecumenical Synod Report on Warfare recommended to Synod that "no further use be made of these particular resolutions" and reminded Synod that "a very acceptable Testimony anent the same problem has been given to and adopted by the Synod of 1939" (*Agenda* 1960, pp. 51-52; *Acts* 1960, pp. 183-184). Upon the recommendation of its Advisory Committee, Synod did not adopt the proposal of the Study Committee, but decided to "appoint a new Committee" (*Acts* 1960, pp. 41-42).

Appointed to this Committee were: Rev. J. D. Eppinga, Dr. Henry Stob, and Dr. E. Strikwerda (*Acts* 1960, p. 128).

B. *Mandate*

1. To study the problem of the church's attitude toward war in the light of the resolutions of the Ecumenical Synod and to present to the Synod of 1962 for adoption either that statement, or a reformulation or revision of it, or a new proposed statement, should the committee judge such to be advisable. Further, the committee be instructed to take into special consideration the declaration of 1939.

2. To prepare their recommendations so that these can be forwarded to the Ecumenical Synod of 1963 should our Synod approve.

Grounds:

a. International tensions and the threat of atomic war place a grave moral issue before the church which cannot be ignored.

b. Full consideration must be given to the resolutions of our sister churches in the light of our previously adopted statement of 1939.

c. Our membership in the Reformed Ecumenical Synod requires that an effort be made to forward the considered judgment of the church on the ecumenical resolution to that body. (*Acts* 1960, pp. 41-42).

C. *Analysis*

Your Committee subjected the statement of the Ecumenical Synod to scrutiny and judged that, in spite of its many merits, it could hardly be recommended for adoption in its existing form. Not wishing to edit it; and finding Synod's Testimony of 1939 good and amply supported by Scriptural references, but not fully applicable to the atomic age, your Committee decided to prepare a new Statement, which is herewith presented.

D. *Recommendation:* It is recommended that Synod adopt the following Statement on War.

E. *Statement on War*

1. It is, in the Christian view, the task and responsibility of the State to establish and maintain a just political order and to secure in law the religious, social, and economic freedoms which its citizens require for meeting their obligations to God and neighbor.

2. It is recognized by the Church that sin, expressing itself in lawlessness, continuously threatens the established political order and the freedoms it guarantees.

3. The Church believes that when this lawlessness is armed and directed violently against the State, the State is authorized by God himself to counter this attack through the use of such force as will render the attack inoperative and enable the State to perform effectually its jusicte — and freedom — preserving functions within society.

4. The Christian Church in articulating the ideal of peace proclaimed by our Lord Jesus Christ, the Prince of Peace, may not so construe that ideal as to deprive the State in principle of the Sword given to it for the defense of order and freedom. There can therefore be no objection apriori to the existence of a military establishment or to the manufacture and strategic disposition of weapons calculated to deter the lawless.

5. The State is authorized to counter with force not only the armed lawlessness of its own citizens, but also that of hostile states bent on conquest and enslavement. It may engage both in police action against its recalcitrant citizens and in military action against foreign states forcibly disturbing the order of justice in which human freedoms are secured.

6. The principle of the "Just or Allowable War" embraced within the Christian tradition and sketched in the preceding statements must, however, like every principle, be existentially understood; it may be taken only with all its in-built qualifications and endorsed only in the light of the actual situation to which it was meant to apply.

7. A just war, as traditionally understood and endorsed by the Christian Church, is a war the object of which is not utterly to destroy but effectually to deter the lawless; the object of a just war is not the annihilation but the overpowering of the enemy, and the consequent assignment to him of his rightful place in the family of nations.

8. In the Christian view the immediate purpose of a just war is to right existing wrongs. Its proximate end is the removal of the *causis belli*, the satisfaction of the specific grievances the intolerable weight of which broke the preexisting peace. Hostilities should therefore cease when this satisfaction is achieved and this end secured; a war, to be accounted just, may not be arbitrarily prolonged.

9. In the Christian view the ultimate purpose of a just war is the establishment of a lasting peace upon the foundation of justice. Its final end is the achievement of a righteous and stable political order within which concrete human values are preserved and a well-ordered human society can flourish. By this token, a war, to be accounted just or allowable, must secure or envisage a peace which, established within the moral order, preserves in being a meaningful community of men in whose interest the war was fought, appropriates the spirituo-cultural values of the past, provides both the place and the means for the socio-historical development of the race, and enables the Church to make its witness to the Gospel.

10. By the same token, in the Christian view no war may be accounted just which does not rest on the purpose and on the prospect of securing an historically meaningful socio-political order. No war is permissible when what it proposes and achieves is nothing more than the payment of homage to transcendental values conceived abstractly, apart from their concrete embodiment. No war can be considered an allowable remedy for evil which destroys, together with this evil, all or the major portion of historically accumulated goods; no war can be considered a fit political instrument for the establishment of peace which brings no peace but the peace of death; no war may be considered just which while visiting destruction upon all that is bad destroys every living human witness to that which is good.

11. Although a just war is in principle thinkable, and in the past was concretely possible, it is at least questionable whether, in view of the destructive power of modern weapons, it can any longer become actual. If a general thermo-nuclear war is able to scorch the earth, destroy all or the major part of the technical, cultural, and spiritual treasures of mankind, and annihilate the human race or leave alive only a maimed and wounded fragment of it, as many responsible scientists allege, then a general thermo-nuclear war lies outside the traditional concept of a "just war" and must be judged impermissible, whatever the provocation.

12. Considered by itself an atomic missile is no more reprehensible than any other powerful offensive weapon. What makes a war unallowable in which such missiles are generally employed is, apart from the terrible suffering such a war is bound to inflict upon millions of innocents,

the capability it has of writing finis to history and of involving the peoples of the world in racial suicide.

13. The Church recognizes that the problem of war has political, military, and technical dimensions which it has no special competence to measure. It must therefore speak to this problem with due reticence. Not knowing whether the next war, if it comes, can and will be fought with conventional instead of atomic weapons, it cannot absolutely proscribe it in advance. Likewise, it cannot say that the limited and localized use of atomic missiles, however unlikely, is quite impossible; it therefore cannot reject the possibility that even an atomic war may be allowable under certain circumstances and on certain conditions. Nor can it, in the absence of scientific consensus, determine with certainty whether atomic testing is morally justified or not. Neither can it in the name of Christ give an unequivocal answer to the question whether the stock-piling of atomic weapons is calculated to prevent or to provoke a world-wide conflagration and therefore to be adjudged good or bad.

14. The Church recognizes, however, that there exists in thermonuclear weapons and missiles a destructive power too frightful to contemplate with equanimity and too sinister to tolerate for any length of time. It judges, indeed, that the general and unlimited employment of these weapons in the course of a war is morally reprehensible and christianly impossible. Considering the extreme difficulty, if not the impossibility, of limiting their use if war should break out, the Church enjoins upon the nations of the world their duty to scrap these weapons, and to do so without delay, under international surveillance, within a framework of mutual agreement.

15. The Church recognizes that the decision to do this will not be taken if men and nations are not prompted thereto by the Spirit of God. It therefore calls upon all its members to pray for the initiation, continuation, and success of disarmament discussions, and indeed for the ultimate outlawry of war.

16. Because prayer is neither sincere nor effectual when not expressive of personal commitment and when not accompanied by appropriate deeds, the Church calls upon all its members to work for peace in every honorable way, and to support with Christian charity, judgment, and vigor the existing agencies and institutions, national and international, which have been established to secure justice, understanding, and cooperation between different states and peoples.

17. Because no work is maximally effective which is not directed by understanding, the Church calls upon its theologians, philosophers, and scientists, and upon its pastors, teachers, and men of affairs, to provide instruction and guidance in matters of national and international concern, in order that through the relevant proclamation of the Word and through the disciplined judgment and enlightened activity of its members, the Church may also in this area be in truth "the salt of the earth" and "the light of the world."

Respectfully submitted,
Jacob D. Eppinga
Henry Stob
Earl Strikwerda

SUPPLEMENT NO. 11
(Articles 47, 135, 153)

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: Revs. M. Arnoys, H. Visscher, J. Petersen, Mr. K. Bergsma, Dr. J. Harkema, Mr. A. Bel, and Mr. M. Langeland.

The term of Mr. Nelson Gritter expires this year. He is eligible for re-election. The board submits the following nomination, one of whom is to be chosen: Mr. Nelson Gritter (Kalamazoo) — (incumbent) and 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 1962 approved the honorable emeritation of the following who were added to the pension rolls: Revs. Leonard Verduin, John H. De Haan, Ralph J. Bos, G. Van Laar, Charles Spoelhof, Gerard Terpstra, D. Mellema, Gerben Zylstra, Edward B. Pekelder, and David Grasman.

The board has been informed of the honorable emeritation of the following:

1. Rev. William Vande Kieft, by Classis Grand Rapids East in session September 20, 1962. *Ground:* retirement age. Effective date Sept. 1, 1962.

2. Rev. Henry Zwaanstra by Classis Cadillac in session September 19, 1962. *Ground:* Retirement age. Effective date November 1, 1962.

3. Rev. J. C. Kobes by Classis California in session September 19, 1962. *Grounds:* Retirement age and years of service. Effective date January 1, 1963. (Since the action of Classis California was adopted Rev. J. C. Kobes passed away.)

4. Rev. J. R. Kamps by Classis Zeeland in session January 16, 1963. *Grounds:* Years of service and retirement age on August 19, 1963.

5. Rev. Fred Van Dyke by Classis Kalamazoo in session on January 15, 1963. *Ground:* Ill health. Effective date January 31, 1963.

6. Rev. James Putt by Classis California in session on January 16, 1963. *Ground:* Retirement age. Effective date March 1, 1963.

7. Dr. George Goris passed away on April 8, 1963. His widow, Mrs. Jennie Goris survives, and her name has now been added to our pension rolls.

8. Rev. John Breuker was honorably emeritated by Classis Muskegon in session May 8, 1963. *Grounds for emeritation are* that Rev. Breuker has reached retirement age. Effective date for pension July 1, 1963.

9. Rev. C. M. Schoolland received honorable emeritation by action of Classis Grand Rapids West in session May 21, 1963. *Grounds:* Retirement age. Effective date of emeritation pension, August 1, 1963.

10. Dr. William Masselink received honorable emeritation by action of Classis Grand Rapids East in session, May 16, 1963. Effective date of emeritation pension, June 1, 1963. *Grounds:* Retirement age and almost 41 years of service.

The following pensioners have been removed by death: Rev. John Van Der Meer, Rev. Paul Holtrop, Rev. Albert H. Smit, Rev. Henry J. Kuiper, Dr. Herman Kuiper, and Rev. J. C. Kobes. The following widows have passed away: Mrs. Cora Bloem, Mrs. Katherin DeVries, Mrs. Anna Dolfin, Mrs. Nettie DeKorne, Mrs. Fannie Diephuis, Mrs. G. J. Van De Riet, and Mrs. P. J. Hoekenga.

Seven ministers are not affiliated with our pension plan, which means that neither they nor their families are covered by the pension provisions.

The number of pensioners as of January 1, 1963 is 97 ministers and 86 widows and one orphan.

Part III

Proposals

The board proposes the following amendment to the pension rules, Rule Article VI, C, is to be revised as follows: "A widow of a minister, who has served the Christian Reformed Church, and who herself has served in the manse, shall receive as an annual pension 40% of the average salary of ministers of the Christian Reformed Church (to be determined in A above). (See Pension Rules, pp. 8, 9.) Upon remarriage her pension rights shall be forfeited unless she marries a member of the Pension Fund."

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.

Reply to Overture

We have studied the problem presented in Overture 21 of Classis Minnesota North as set forth in the Acts of Synod 1962, p. 72. This Overture reads: Classis Minnesota North requests Synod to amend the pension rules in such a way that ministers 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% of their salary, yearly a sum equal to 100 times the quota of the Pension Fund."

The grounds adduced for this rule by Classis Minnesota North are:

"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 this above is done these agencies will receive a worker for whom they do not have to provide a pension. Our churches are not required to give such a 'bargain' to non-church agencies."

We have discovered in our study that the following catagories of ministers are not employed in a particular congregation or a direct agency of the Christian Reformed Church, they are: 8 Military Chaplains, 7 Institutional Chaplains, 17 College and Seminary or Bible Institute employees or Christian High School teachers or principals. Totaling 32 ministers as listed in the 1962 Yearbook, page 126.

On the basis of 100 families as the average size church each minister or agency he serves would have to pay into the Ministers' Pension Fund each year $650 (100 x $6.50 = $650). The total number of families listed in the 1962 Yearbook of the Christian Reformed Church is 55,561 families. On this basis (650 ÷ 55,561 = .012) the Quota could be reduced 1.2c per family a year for each minister not in a regular congregation or a direct agency of the church. Through our denominational Chaplain committee we have encouraged and in some instances are subsidizing ministers serving in the military and institutional chaplaincy. There are 8 military chaplains and 7 institutional chaplains who have been encouraged by Synod into this form of Christian service. Should each one of these 15 men be penalized for their devotion to this valuable spiritual work by being required to pay $650 besides their 3½ or 4½% in our pension fund? Is it not the responsibility of the denomination at large to take care of this cost?

There are 6 ministers who are in educational institutions recommended for financial support by Synod: 2 at Dordt College, 3 in the Reformed Bible Institute and 1 as a professor at Westminster Theological Seminary. It is possible that we might be able to persuade these institutions to pay this $650 for each of the ministers they employ, but this will only increase the amount of support they will have to ask of our people who maintain these institutions by their gifts.

This leaves 8 ministers who are serving in Christian High Schools either as principals or teachers of Bible. The bulk of the support of these schools also comes from our Christian Reformed families. If we were to ask them to pay $650 for each of these 8 ministers our Synodical quota for the families of our Christian Reformed Churches could be reduced by a little over 8c per family per year. Synod has not challenged the right of these ministers to be engaged in this form of Kingdom service so why should they penalize these ministers or the institutions which they serve by requiring this additional payment which comes out the pockets of essentially the same people who are paying their quotas for the Ministers' Pension Fund through our regular congregational offerings? Our Christian schools also are hard pressed to meet their present budgets and an additional assessment would be a burden for them.

Our study has also revealed that over the past 10 years the percentage of ministers serving institutions which are not direct agencies of the church has increased by 1.81 percentage points. In 1952 of the 354 active ministers of the Christian Reformed Church 12 were serving institutions not direct agencies of the church in the catagories listed above at 3.39%. In 1962 of the 628 ministers in active service 32 ministers were serving institutions not direct agencies of the church in the catagories listed above, or 5.10%. This increase of 1.81% percentage points has not jeopardized the Pension Fund financially.

We recommend that Synod do not sustain this Overture:

Grounds:

1. The cost of providing the pensions for these men by the denomination is negligible. The quota per year could only be reduced 1.2c per family for each minister so employed should this overture be adopted.

2. If the plan were adopted we have no practicable way of collecting the additional amount from several of the institutions involved; and to require that the ministers involved pay this additional amount would place too great a burden upon them.

ESTEEMED BRETHREN:

With much of the above report the undersigned is in agreement. However, the following is presented for the attention of Synod:

1. That Synod amend the pension rules so that Christian Reformed ministers not serving the Christian Reformed Church, either directly or indirectly, be allowed to participate in the pension plan:

a. If they contribute 3½% (4½% for those who enter the pension plan according to Art. IX, A, 2b) of their annual salary.

b. If they or their employer contribute 9% of their salary, annually.

(At present, it is judged, that there are two ministers in this category —Dr. E. Palmer, professor at Westminster Seminary, and Dr. J. Daane, editorial associate of "Christianity Today." Although the status of Dr. Daane has not been finalized the fact remains that the Christian Reformed Church is responsible for his pension.)

2. That Synod shall evaluate such cases and determine its responsibility for the pension of such ministers.

3. That Synod charge the Ministers' Pension and Relief Administration with the responsibility of calling Synod's attention to such cases as may fall under the above rule.

Grounds:

1. It is felt that such a policy should be determined without further delay. Along with the growth of our church we may expect an increase of such cases and we should not wait until the situation becomes "acute."

2. This is only equitable, since said ministers are not contributing directly or indirectly to the Christian Reformed Church, and the church should not be held responsible for pension costs. (In fairness it should be reported that Dr. E. Palmer did write the Pension Board re his responsibility, stating his willingness to assume the full cost. The board could only reply that he was entitled to pension privileges upon payment of the 3½% of his salary.)

3. The above figure is equitable. The total percentage suggested (12½%, which is 3½% plus 9%) is equivalent to the actual cost of the pension plan. During the last 10 years the minister's contribution of 3½% (4½%) averaged 28% of the total cost. The denomination's contribution was 72%. The percentage plan is to be preferred to the quota plan suggested by Classis Minnesota North, since the average size of the congregation may well vary in future years, while the actual cost, percentagewise, is expected to remain fairly constant. Since the pension plan was adopted in 1940 there has been a variation of between 25% and 30.8% for the minister's contribution, and 69.2% to 75% for the denomination's share.

4. This is a reasonable cost for the benefits received.

Humbly submitted,
F. Handlogten

Part IV
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 interest from investments. We are grateful that it is not necessary to request a free will offering for 1964 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 relief fund in a responsible way. The cost has been kept to a minimum.

A. *Quotas by Classis*

Classis	Due 1961 Quotas	Paid on 1961 in 1962	Net Due	1962 Quotas	Quotas Paid	Due on 1962 Quota
Alberta North	$ 3,689.41	$ 484.00	$ 3,205.41	$ 9,050.50	$ 7,010.09	$ 2,040.41
Alberta South	3,428.09	2,379.87	1,048.22	5,590.00	4,598.25	991.75
British Columbia	3,530.82	513.50	3,017.32	8,164.00	4,681.92	3,482.08
Cadillac	39.00		39.00	4,251.00	4,212.00	39.00
California	234.09	109.85	124.24	18,141.50	17,816.53	324.97
Chatham	948.81		948.81	12,018.50	9,487.52	2,530.98
Chicago North	286.00	325.00	Cr 39.00	12,831.00	12,426.28	404.72
Chicago South	Cr 136.45		Cr 136.45	20,059.50	20,149.94	Cr. 90.44
Eastern Ontario	11,176.85	5,551.37	5,625.48	12,392.00	4,272.67	8,199.33
Grand Rapids East	Cr 110.00		Cr 110.00	22,893.00	22,542.13	350.87
Grand Rapids South				16,607.50	16,607.50	
Grand Rapids West	Cr 49.81		Cr 49.81	12,857.00	12,770.04	86.96
Grandville	230.83	107.25	123.58	15,561.00	15,392.85	168.15
Hackensack	486.62	126.52	360.10	9,750.00	9,219.80	530.20
Hamilton	7,390.45	623.05	6,767.40	14,274.00	8,871.67	5,402.33
Holland	185.42	114.56	70.86	18,648.50	18,713.99	Cr 65.49
Hudson	133.29		133.29	12,382.50	12,156.39	226.11
Kalamazoo	Cr. 6.49		Cr 6.49	10,653.50	10,649.16	4.34
Lake Erie	692.59	157.63	534.96	6,285.50	5,398.26	887.24
Minnesota North	1,373.42	252.89	1,120.53	9,847.50	8,218.58	1,628.92
Minnesota South	117.66		117.66	5,388.50	5,285.67	102.83
Muskegon	253.50		253.50	12,870.00	12,502.75	367.25
Northcentral Iowa	394.50	100.00	294.50	5,284.50	5,035.28	249.22
Orange City	164.50		164.50	8,203.00	7,978.00	225.00
Pacific	166.54	68.25	98.29	12,727.00	12,540.12	186.88
Pella	Cr 19.39		Cr 19.39	9,015.50	8,944.00	71.50
Rocky Mountain	63.56	139.74	Cr 76.18	6,877.00	6,138.93	738.07
Sioux Center	3,203.36	3,138.35	65.01	11,797.50	11,695.88	101.62
Toronto	3,565.27	228.60	3,336.67	11,017.50	6,863.68	4,153.82
Wisconsin	446.98		446.98	8,164.00	8,164.02	Cr .02
Zeeland	Cr .02		Cr .02	15,957.50	15,957.53	Cr .03
	$41,879.38	$14,420.43	$27,468.95	$359,569.00	$326,301.42	$32,357.57

Part V

Statement of Operation

The board submits its statement of operation and request a quota payment of $6.50 per family (total for pension and moving) for the calendar year 1964. Also statement of quotas paid by Classis during 1962 and their averages.

Notes Re Church Quotas paid through Classical Treasurers:

1961 88% of quotas collected by January 31, 1962 plus 65½% of arrearages or a total collected or 92.1%.

1962 90.7% of quotas paid by January 31, 1963. In addition, by March 1, 1963, 14.8% of the 1962 arrearages were collected without correspondence with the churches. This represents a total of 92.8% of the 1962 quotas paid by March 1, 1963. The Secretary of the Fund has the list of the quota shortages of the various classes and churches and has been instructed to correspond with them and to urge them to meet their current and past quotas if possible.

B. *Operation of Fund as Compared to 1962 Budget and 1964 Budget*

Receipts:					
Quotas for pension	$315,900.00	$340,721.86	$24,821.86		$346,869.00*
for Moving					8,194.00†
Ministers	113,071.00	125,444.62	12,373.62		136,710.00§
Interest and Donations	5,400.00	9,370.98	3,970.98		13,000.00
Total Receipts	$434,371.00	$475,537.46	$41,166.46		$504,773.00
Disbursements:					
To Ministers (Pension)	$231,151.00	$247,529.00		$16,378.00	$289,500.00‡
To Widows	196,064.00	191,985.43	4,078.57		205,200.00¶
Administration	2,500.00	5,286.40		2,786.40	6,000.00
Moving Expenses					8,194.00†
Disbursements	$429,715.00	$444,800.83	$ 4,078.57	$19,174.40	$508,894.00
Anticipated Gain (Loss)	4,656.00				(4,121.00)
Actual Gain (Loss)		$ 30,736.62	$45,245.03	$19,164.40	

*57,500 Families (estimated) @ $6.35 per family less 5% not collected

†57,500 Families (estimated) @ .15 per family less 5% not collected (Refer Suppliment 36, page 44, 1962 Acts of Synod)

§650 ministers @ average Salary of $6,000 = $3,906,000 @ 3½% = $136,710 (average Salary 1962 = $5,720; 1963 = $5,852) + Estimated additional $2,500 for extra 1% collected from certain ministers who pay at 4½% plus the additional required as a result of changes in the rules (Ref. Art. 103-5, 1962 Acts of Synod).

‡96 at end of 1963 + 4 additional less 3 Deaths = 97 (adjusted to 96½ to compensate for average deaths) @ 50% of average salary ($6,000)

¶85 at end of 1963 + 4 additional less 3 deaths = 86 (adjusted to 85½) @ 40% of average salary.

C. *Average Salaray*

The average salary for 1963 on the basis of 603 ministers reporting is $5,852.48. 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 $2,930. The pension of a widow, which is 40% of the average salary, computed to the nearest multiple of 10 is $2,340. The ministers pensions are increased by $70 and that of the widows is increased by $50.

D. *Quota for 1964*

The Ministers' Pension and Relief Administration Board considers, that in view of its gains over the past many years, the quota for 1964 may be reduced to $6.35 for the pension function of the fund, plus $.15 for the moving function even though the budget shows an anticipated deficit. Therefore the Ministers' Pension and Relief Administration Board recommends a quota of $6.50 per family for the calendar year 1964.

Part VI

Financial Report

A. *Statement of Fund Condition.* Reflecting Operation for Period February 1, 1962 to January 31, 1963.

	Pension	Relief	Total
Balance Feb. 1, 1962	$312,940.99	$51,794.02	$364,735.01
Net gain (per attached report)	30,736.63	1,781.91	32,518.54
Balance Jan. 31, 1963	$343,677.62	$53,575.93	$397,253.55
Fund Balances consist of:			
Commercial account:			
First Michigan Bank and Trust Co., Zeeland	$ 44,820.58	$ 5,075.93	$ 49,896.51
Bank of Montreal, Stratford, Ontario, Canada	59,357.04		57,357.04
Total Cash	$104,177.62	$ 5,075.93	$107,253.55
Savings:			
Depositary receipts	75,500.00		75,500.00
Certificates of Deposit	30,000.00		30,000.00
Savings account (Bank of Montreal)	10,000.00		10,000.00
Total Savings	$115,500.00		$115,500.00
Investments:			
Government Securities	124,000.00	48,500.00	172,500.00
Total balances	$343,677.62	$53,575.93	$397,253.55

The primary changes in Investments in 1962 were the use of Depositary Receipts as a fluid Investment paying 3½% interest (regardless of the time invested). We also opened an account in the Bank of Montreal, Stratford, Ontario, Canada with the intention of alleviating the charge made due to the currency value differential. We had hoped to exchange Canadian money for US money with some other denominational Fund which was in an opposite situation to ours however this has not as yet been accomplished.

B. *Schedule of Operations*

Receipts			
Quota Payments	$340,721.86		$340,721.86
Ministers Contributions	125,444.62		125,444.62
Interest	8,784.55	$1,391.23	10,175.78
Contributions and Donations	586.43	865.68	1,452.11
Total Receipts	$475,537.46	$2,256.91	$477,794.37
Disbursements			
Canadian Exchange	$ 1,544.88		1,544.88
Payments to Ministers	247,529.00	300.00	247,829.00
Payments to Widows	191,985.43	175.00	192,160.43
Secretary Salary	500.00		500.00
Treasurer's Salary	500.00		500.00
Clerical and Office Expense	1,573.12		1,573.12
Travel Expense	139.27		139.27
Miscellaneous Expense	742.70		742.70
Reimbursement to Ministers no Longer in Fund (E Jabaay L. VanderHeide)	286.42		286.43
Total Disbursements	$444,800.83	$475.00	$445,275.83
Net Gain	$ 30,736.63	$1,781.91	$ 32,518.54

Part VII

Matters Requiring Synodical Attention

1. The election of a regular member of the board (cf. Part I above).
2. Approval of requested emeritations.
3. The approval of proposal A and B. of Part III.
4. The recommendation to set the quota at $6.50 for 1964 (cf. Part V).

Humbly submitted,

D. J. Drost, Sec'y

SUPPLEMENT NO. 12
(Articles 49, 153)

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. Postma, pres.; Rev. A. Hoogstrate, vice-pres.; Rev. D. Negen, sec'y; Mr. D. Wynbeek, treas.; Rev. H. De Rooy; Rev. J. Eppinga; Rev. A. Jongsma; Mr. H. Hoekstra; Mr. P. Vander Meer; Mr. Jack Brower, artist.

The brethren Jongsma, Eppinga and De Rooy were appointed by the Synodical Committee subsequent to the 1962 Synodical meeting. They replace the members who resigned by reason of moving away from the western Michigan area.

Mr. Henry Hoekstra, whose term expires this year, is to be thanked for his faithful services to the Committee. He is not subject to re-election in view of Synod's six year tenure rule.

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 and his staff deserve our thanks in recording the sales and keeping excellent records.

II. ACTIVITIES

a. The total number of sales for 1962 was 1,119,351. This is a slight increase over the sales of the preceding year. In addition to this number there were 116,216 tracts given without charge. A number of free tracts have again been offered to the SWIM teams for the year 1963. There were 21 new tracts added to the line during 1962. A few have been discontinued. The committee is grateful to God for the evidence of His blessing upon the tract ministry.

b. Your committee is studying the matters of promotion and objectives in an effort to increase distribution and broaden its ministry.

c. A new catalogue is now available which gives a brief digest of the content of each tract.

d. Your committee is initiating the preparation of tract booklets dealing with the Bible's answer to the error of the cults.

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 is attached.

IV. MATTERS REQUIRING SYNODICAL ACTION

a. Your committee requests synod to recommend this cause to the churches for one or more offerings.

b. Nominations. Two members are to be elected (one from each group). Asterisk indicates present incumbent.

Group 1:

Mr. Albert Bytwork
Mr. Peter Doot

Group 2:

*Rev. D. J. Negen
Rev. M. Beelen

Respectfully submitted,
D. J. Negen, Sec'y

FINANCIAL STATEMENT
January 1, 1962 to December 31, 1962

January 1, 1962, Balances:		
Old Kent Bank—Checking Account		$ 5,456.07
Old Kent Bank—Savings Account		5,113.33
		$10,569.40
Receipts:		
Contributions from Churches	$10,052.63	
Contributions from Others	215.35	
Sales of Tracts	7,794.91	
Interest on Savings	226.00	
	$18,288.89	18,288.89
		$28,858.29
Disbursements:		
Writing Tracts	$ 385.00	
Printing Tracts	6,408.17	
Art Work on Tracts	660.00	
Clerical and Distribution	6,363.52	
Postage	944.67	
Advertising	474.40	
Meals and Mileage Allowances	159.03	
Miscellaneous Expenses	326.18	
	$15,720.97	$15,720.97
December 31, 1962 Balances:		
Old Kent Bank—Checking Account	$ 7,857.99	
Old Kent Bank—Savings Account	2,279.33	
Old Kent Bank—Savings Certificate	3,000.00	
	$13,137.32	$13,137.32

Respectfully submitted,
David Wynbeek

SUPPLEMENT NO. 13
(Articles 71, 153)

BIBLE TRANSLATION

The Committee on Bible Translation is composed of the members of the Old and New Testament Departments at Calvin Theological Seminary. In 1960 this Committee was given a five years' extension of its mandate. Professor Emeritus Dr. Martin J. Wyngaarden was continued as a member of the committee at the time of his retirement. Due to his absence from Grand Rapids he has been unable to attend the meetings of the committee but he has continued his interest in its progress and has also been appointed to a sub-committee.

During the past year the Committee on Bible Translation has continued its contact with a similar committee of the National Association of Evangelicals. A joint meeting of the two committees was held in Grand Rapids on December 21, 1962. This meeting was presided over by Dr. Ralph Stob. It was decided to call a Bible-Translation Conference for the purpose of exploring the need for a new English version or revision of the Bible. At the conclusion of this meeting a number of sub-committees was appointed in order to prepare for the various aspects of such a Bible-Translation Conference.

As has been pointed out repeatedly in past reports the work of the Christian Reformed Committee on Bible Translation continues to be exploratory in nature. No binding commitments will be undertaken and no definite plans approved without submitting these to a future Synod.

At the time of the writing of this report it appears likely that the two committees referred to above will hold another meeting some time in April of this year. A further intermediate step may be necessary before the above mentioned Conference can be called. Careful consideration must be given to all the angles involved. Some preliminary principles governing sound translation work must be formulated. A tentative policy statement must be drawn up. Only after such and other details will have found a tentative solution will it be feasible to call a larger Bible-Translation Conference as envisaged in the decision of the joint committees.

Any significant developments occurring between the writing of this report and the meetings of the Synod of 1963 will be reported by means of a supplementary report.

During the coming year your committee will be expected to attend one or more conferences at some distances from Grand Rapids. This will involve expenses of travel, lodging, etc. The committee therefore requests Synod that a certain amount be set aside for this purpose.

Respectfully submitted,

R. Stob, Chairman
J. Stek
B. Van Elderen, Corres. Sec'y
M. Woudstra, Reporter

SUPPLEMENT NO. 14
(Articles 71, 153)

CHAPLAIN COMMITTEE

ESTEEMED BRETHREN:

God has permitted us as Christian Reformed people to send out military and institutional chaplains for another year. This chaplain ministry was greater in scope during 1962 than in any other peace-time year. A review of the work is contained in this report.

Chaplain Committee held meetings once a month. In the Fall of 1962, Rev. Fred Van Houten became pastor of the Warren Park, Illinois, Christian Reformed Church, and Rev. Louis Dykstra accepted a call from the Irving Park, New Jersey, congregation. Synodical Committee action filled the first vacancy (Rev. Marinus Goote was named). Synod will be asked to fill the second. Names of members presently serving on the Chaplain Committee are appended to this report.

Most of the year's work was concerned with the Committee's main task of chaplain recruitment, endorsement, and administration.

Chaplain Committee is grateful for liaison with the Young Calvinist Federation and the Board of Home Missions, which provide literature and pastoral services, respectively, to Christian Reformed military personnel and dependents. Clerical work of Chaplain Committee is handled by the Home Missions Board's department of Evangelism secretarial staff.

I. MILITARY CHAPLAINCY

Christian Reformed ministers serving on active duty as United States military chaplains in March 1963 were (parentheses give year of entering active duty as a chaplain):

Air Force

1. Guikema, Henry (Capt. 1962), Office of the Base Chaplain, 507th Air Base Group (ADC), USAF, Kincheloe A.F.B., Michigan

2. Kok, Louis (Capt., 1962), Base Chapel, 56th Fighter Wing (AD) (ADC), K.I. Sawyer A.F.B., Michigan

3. Bode, Harold (Capt. 1962), Hq. 836th Combat Support Group, TAC, MacDill A.F.B., Florida

Army

1. Hemple, Bruce (Capt. 1959), 01936414, Hq. 516th Signal Grp, APO 164, New York, New York

2. Hoogland, John J. (Capt. 1959), Hq. 3rd Inf. Div. Arty., APO 36, New York, New York

3. Ouwinga, Harvey (1st Lt. 1962), 04055716, 3rd Tng. Regt. (AIT) Hq. and Hq. Co., Fort Polk, Louisiana

4. Friend, Jan (1st Lt., 1962), 02309379, Hq. 1st Bn. 10th Inf., Fort Carson, Colorado

Navy

1. Dahm, Arlo (Lt. 1958), Bn. Chaplain's Office; 2nd Bn., 8th Marines, 2nd Marine Div., FMF, Camp LeJeune, North Carolina

2. Swierenga, Raymond (Lt. 1960) DES DIV 262 (Staff), FPO, New York, New York

This total of nine active duty military chaplains is an increase of one over March 1962. As of March 1963, a total of 15 ministers also was serving in U.S. military reserve chaplain assignments. Other men were listed as Civil Air Patrol chaplains. Active duty chaplains whose salaries were below the Fund for Needed Churches minimum scale received supplements as authorized by the 1962 Synod.

Chaplains J. Hoogland and B. Hemple coordinated plans for the August 1962 Reformed faith retreat at Berchtesgaden, Germany, in cooperation with Chaplain D. Reardon and J. Zwier of the Reformed Church. 1962 "retreat master" was Dr. Dick L. Van Halsema, who volunteered to participate as denominational representative while on leave of absence from his assignment as denominational Minister of Evangelism.

Rev. Harold Dekker continued to serve as denominational representative to the General Commission on Chaplains and Armed Forces Personnel, occupying the position of vice-president on the Commission.

II. INSTITUTIONAL CHAPLAINCY

The following Christian Reformed ministers were serving as institutional chaplains in March 1963:

1. Heynen, Ralph, Pine Rest Christian Hospital, Grand Rapids, Michigan

2. Holtrop, Elton, Veteran's Administration Hospital, Battle Creek, Michigan

3. Jansma, Theodore, Christian Sanatorium, Wyckoff, New Jersey

4. Swierenga, William, Michigan Veterans' Facility, Grand Rapids, Michigan

5. Vande Riet, Garrett H., Bethesda Hospital, Denver, Colorado

6. Vander Kooi, George, Kalamazoo State Hospital, Kalamazoo, Michigan

7. Werkema, Sidney, Hospital Chaplain (Evangelical Ministers' Union) Grand Rapids, Michigan

8. Koning, Anthony, Mayo Brothers Clinic, Rochester, Minnesota

Chaplain Committee held a conversation with Michigan area institutional chaplains in February 1963 on the subject of a possible accredited chaplaincy training program at Pine Rest Christian Hospital. Interviews were held throughout the year with seminarians and ministers seeking information about or endorsement for the institutional chaplaincy.

III. SPIRITUAL AND FINANCIAL SUPPORT

The prayers of the home congregations are a vital part of the chaplains' work. The continued regular family and pastoral prayers of the congregations are requested so that all of our chaplains may experience an increasingly fruitful ministry. Consistories, societies, and other groups which desire to undertake special intercessory support for a specific chaplain are invited to contact the committee secretary.

For the first time since World War II, Chaplain Committee in 1962-63 found it necessary (with Synodical approval) to ask offerings from the churches for an expanding program of work. The loving response of God's people, both received and anticipated, reflected in the appended financial statement, permits Chaplain Committee to forego a similar request for 1964. We are thankful!

IV. RECOMMENDATIONS

A. *Representation at Synod*—we request that Dr. D. Van Halsema be given privilege of the floor when Chaplain Committee matters are discussed at Synod (Chaplain Committee also requests the privilege of introducing to Synod active duty chaplains who may be present).

B. *Confirmation of Interim Appointment*—we request confirmation of Rev. M. Goote, appointed by Synodical Committee, as a member, with a regular term beginning in 1963.

C. *Representation on General Commission*—we request re-appointment of Rev. H. Dekker as denominational representative to the General Commission on Chaplains and Armed Forces Personnel, with Rev. M. Goote as alternate.

D. *Nominations*—we present the following names to Synod (one to be elected from each pair):

1. *To replace H. Dekker* (who has served 6 years)

   Ralph Heynen, Pine Rest (Hospital) Chaplain

   George Vander Kooi, Kalamazoo State Hospital Chaplain

2. *To replace L. Dykstra* (moved to New Jersey)

   John Berkhof, Seymour Christian Reformed Church, Grand Rapids, Michigan

   Herman Steenstra, Lee Street Christian Reformed Church, Grand Rapids, Michigan

3. *For the place of H. Faber* (elected 1960)

   Jack Elenbaas, Alger Park Christian Reformed Church, Grand Rapids, Michigan

   Harry Faber, incumbent

4. *For the place of D. Van Halsema* (elected 1960)

Cornelius M. Schoolland, Cedar Springs, Michigan
Dick L. Van Halsema, incumbent

Respectfully submitted,

Marinus Goote, *Chairman (pro tem)*
Harold Dekker,
General Commission representation
G. Bernard Dokter
Louis Dykstra
Harry Faber, *Treasurer*
Louis Vandertill, *Institutional Chaplaincy Representation*
Dick L. Van Halsema, *Secretary*

Statement of Receipts and Disbursements — March 1, 1962 to Feb. 28, 1963

Total assets as of March 1, 1962		$2,036.06
Receipts:		
Gifts from individuals	$ 75.00	
Gifts from societies	76.75	
Interest	30.00	
Bank Refund	4.95	
Gifts from churches	9,773.62	
Total Receipts		$9,960.32
Disbursements:		
Banking expense	$ 14.85	
Travel	496.85	
Literature	68.87	
Salary Supplement	1,192.36	
General Commission dues	536.00	
Training Stipend	200.00	
Clerical	130.40	
Investments	5,000.00	
Miscellaneous	138.28	
Total Disbursements		$7,777.61
Total assets as of February 28, 1963		
On deposit in Old Kent Bank & Trust Co.	$3,218.77	
Washington D.C. church bond	1,000.00	
Savings certificates—Old Kent	5,000.00	
Total Assets		$9,218.77

Signed: Harry Faber, Treasurer
March 1, 1963

March 21, 1963

To the Chaplain Committee of the
Christian Reformed Church

Brethren:

I have audited the books of your Treasurer, Mr. Harry Faber for the period March 1, 1962—February 28, 1963.

Receipts and disbursements have been verified with the records of the Old Kent Bank. Monies received have been properly deposited and checks issued checked against the record.

As of February 28, 1963 the following assets are on hand:

Cash Old Kent Bank & Trust Company	$3,218.77
Church Bond, Washington, D.C.	1,000.00
Savings Certificates Old Kent Bank	5,000.00
Total assets	$9,218.77

Very sincerely,

C. Van Malsen, Treasurer

SUPPLEMENT NO. 15

(Articles 59, 65, 72, 81, 84, 123, 135, 153)

THE BOARD OF TRUSTEES OF CALVIN COLLEGE AND SEMINARY

ESTEEMED BRETHREN:

The Board of Trustees of Calvin College and Seminary herewith transmits its report, together with its recommendations. A supplementary report will be submitted after the May meeting.

I. INFORMATION

A. *Board of Trustees*

1. Membership

a. It was again evident at the February meeting that there is a rapid change in the membership of the Board of Trustees, for 12 new members were present.

b. The board sorrowfully records the death of two of its members, the Rev. John Vander Meer and Mr. John Hamersma, and of one of its alternates, Mr. Ralph Vermeer.

2. Officers

The following were chosen as officers:

President, Rev. John Breuker
First Vice-President, Rev. John Gritter
Second Vice-President, Dr. George Goris
Secretary, Rev. John Schuurmann
Assistant Secretary, Dr. Daniel De Vries

3. Meeting

During the first week of February, 1963, the winter sessions of the board were held. The scheduled work was completed in three days. The agenda consisted of items presented by the Executive Committee as well as report of the president of the seminary, of the president of the college and of the committees of the board.

4. Executive Committee

Twelve members of the Board of Trustees function as an Executive Committee which meets once a month to administer the work of our college and seminary between board sessions. These are elected by the Board of Trustees in May.

5. Class Visits

Members of the Board of Trustees living in Michigan, Illinois, Wisconsin and Ontario have been faithful in visiting classes, but in view of the growth in the size of the faculties it is hardly possible to do justice to this phase of supervision.

6. Committees

a. Long-Range Planning Committee

1) In its report the Long-Range Planning Committee presented the following thesis in which the board concurred:

The Long-Range Planning Committee and the Board of Trustees are committed to the general proposition that the facilities on the Franklin Street campus will not be duplicated on the Knollcrest campus until a contract for the sale of the Franklin campus has actually been negotiated but that long-needed facilities and such additional facilities as are needed to cope with increased enrollment will be constructed as soon as practicable, such units to be built on the Knollcrest campus.

2) The Long-Range Planning Committee presented the program and design proposals for the Physical Education Building and the Auditorium-Music-Speech Building. The board assured the Long-Range Planning Committee that it is satisfied that the program presented adequately meets the college's educational, recreational and extra-curriculur needs without being excessive. The Long-Range Planning Committee hopes to present final plans at the May meeting of the board.

b. Development Coordinating Council

1) The proposal of the Development Coordinating Council that a campaign for funds to construct the physical education and auditorium-music-speech buildings be instituted in the fall of 1963 was approved.

2) The following have been selected to direct the campaign:

Dr. Peter Eldersveld and Dr. William Spoelhof, Honorary Co-Chairmen

Mr. Bernard Zondervan, Sr., General Chairman

Mr. Fred Baker, Campaign Consultant

Mr. Syd Youngsma, Executive Secretary

7. Procedure for Interviewing Candidates

The board decided to make certain minor changes in the procedure of interviewing candidates for the ministry. One of these changes has to do with the sermon to be presented to the board. This is to be on an assigned text instead of on a text chosen by the examinee.

8. Reducing the Membership of the Board

The board was instructed by Synod to study the matter of reducing the membership of the board. (Acts of Synod, 1962, pp. 115-116)

The Board of Trustees studied the matter of reducing its membership and presents the following to Synod:

a. Materials:

1) The Mandate, p. 115f.

2) The Board's request, p. 253, I, A, 3.

3) The Advisory Budget Committee's study and recommendation to Synod, p. 448ff.

4) The Grandville overture, p. 483.

b. History:

1) See Acts, 1960, p. 95, art. 155.

2) See Acts, 1961, p. 512, with Synod's action 1961, p. 111, 4.

The issue is first of all one of economy. The Synod of 1960 requested the Standing Advisory Budget Committee to "study ways and means of reducing synodical travel expenses." That was done. Synod subsequently instructed the same committee "to include in their study also other committees and boards who travel in behalf of the church, and to report to the Synod of 1962." That was done and can be found on page 448ff of Acts, 1962.

The Standing Advisory Budget Committee recommended that the classes be grouped into eight districts, and each district to have three members to a board, for a total of 24 board members on each of the denominational boards.

Synod referred the above, together with Grandville's overture to the churches and the respective boards for study and evaluation. Herewith follows the study and evaluation of the Board of Trustees on this matter, and our recommendations:

c. The Recommendation and Argument:

The Board of Trustees recommends that Synod retain the present rule with respect to the number of trustees on the board.

1) Since the issue is one of economy, according to the Acts, let us examine the proposal of the Standing Advisory Budget Committee. We now have 32 classes, and therefore Calvin's board has

32 trustees from the classes
6 members-at-large from near by, and
3 members-at-large from farther away.
41 total

The Standing Advisory Budget Committee recommends that this be reduced to 24. Considering that these trustees must attend two meetings in Grand Rapids, how would it save expense? Let us see.

District	Reduction of members	Save dollars
Atlantic	one	$ 200
E. Canada	one	150
Michigan	two	negligible
Grand Rapids	five	negligible
Chicago	two	negligible
Mid-west	four	250
W. Canada	none	0
Pacific	two	832
	Save	$1,432

It appears to the board that a saving of approximately $1,500 does not justify so radical a departure from established church government and practices, and for the following reasons:

2) We believe that the expense of a board meeting is not at all too high a price to pay for the function it performs. The cost is about four tenths of one per cent of the total budget. We believe that the board members take their jobs seriously as *trustees* of a great institution. Calvin is an institution with an enrollment of 2646 students in College and Seminary, has about 130 professors, plus many assistants, and has an operating budget of over $2,000,000. Calvin is committed to an aim than which there is no higher. Calvin stands proudly under the Lordship of Christ in a hostile world. All of this and more, makes the board believe we are not paying too high a price for board meetings.

3) For the sake of economy, your board faced the question whether the February meeting of the board could be eliminated, and the answer was unhesitatingly negative. A glance at the 37 pages or minutes taken at the last February board meeting will soon convince anyone that this meeting can not be eliminated. Besides very important correspondence, administration matters of all sorts, educational, spiritual, moral, financial, this is the meeting in which many interviews must be held with faculty or teaching appointees, both of the College and Seminary. Appointments and reappointments are recommended. This is tremendously important in a Reformed Christian College, and a work for which every classis is responsible.

Nothing less than the present board should be given the task of interviewing teachers and professors in February. This is a matter of vital concern to the whole church, much better represented by classes than by districts.

Moreover, rules of procedure in making appointments make the February meeting mandatory.

4) The May meeting of the Board of Trustees, covered in 45 pages of minutes, is responsible for interviewing seminary graduates and others who seek candidacy in the Christian Reformed Church. It is our considered judgment that this is a work that must be done by trustees that represent the whole church by classes and not by districts. Further enrollments in the senior classes of the seminary are expected to be from 70 to 75 in another few years. Surely, not fewer men on the board should be responsible for interviewing so many. These interviews must be responsible interviews.

5) It is physically impossible for the Executive Committee to do more work, and so possibly eliminate a board meeting. And even if it were possible it ought not to be done, since already several important matters which come before the Executive Committee require board action.

6) We ought not to abandon the principle of delegation by classes, for one of delegation by districts. To accept the concept of district representation right across the board for all our boards is to accept something that is foreign to our Church Polity and good ecclesiastical government.

7) If the Board of Trustees is reduced, other questions arise:

a) Would Calvin College and Seminary lose revenue, because several classes would not have direct representation?

b) For the same reason, would Calvin College and Seminary receive fewer students?

c) And again for the same reason, would public relations suffer? The "curator" — the "trustee" is often the promoter in his classis. Every classis gets a first hand report from the trustee, and seldom does the report go without some profitable discussion. And note well, classes seldom discuss mailed-in reports.

8) Finally, it appears to your board that it is an unproven assumption that it is too large for efficient work. Note how, for board meetings, its work is broken down into three committees, and for the examination of a) those requesting entrance into the seminary, b) those seeking licensure, and c) those seeking candidacy the board is broken down into four committees. This must be done if the board is going to complete its work in reasonable time. This is a task assigned to it by a recent synod. If this heavy responsibility is to be done responsibly, it will take no less than the present number on the board.

9) Incidentally, thirty years ago, when the student body was 400-500, the board consisted of 30 members. Now our school has about 2700 students in College and Seminary, and the board has 41 members. Then each classis had two curators, now it has one. To have less that one would not be good.

10) Your board also recommends that each trustee ought to take the recommendations of the Advisory Budget Committee seriously in order to keep the cost of travel down. See Acts, 1961, p. 513.

B. *Seminary*

1. Faculty

a. In the past year two emeritus professors, Dr. Clarence Bouma and Dr. Herman Kuiper departed from this life.

b. Dr. Henry Stob is serving as faculty secretary and Dr. Fred Klooster as seminary registrar.

c. Professor Carl Kromminga was granted a leave of absence for the academic year 1962-63 in order that he may work on his dissertation towards his Doctorate at the Free University.

d. The inauguration of Dr. John Kromminga as President of the Seminary took place on February 6, 1963.

e. The board decided that when the courses of a professor on leave can not be taught by him before or after his leave nor by other professors without impairing the program, that President Kromminga be authorized to make preliminary investigation and inquiry concerning possible teaching assistance and that he come with specific proposals, with final decisions to be made by the Board of Trustees.

f. All of the members of the faculty have signed the Formula of Subscription.

2. Curriculum

a. All required courses have been taught in the seminary.

b. Besides the required undergraduate courses, the following elective and graduate courses were taught during the first semester:

Old Testament Key Words in Context (Dr. Marten Woudstra)
Studies in Old Testament Biblical Theology (Dr. Marten Woudstra)
New Testament History of Revelation (Dr. Ralph Stob)
Pauline Theology (Dr. Ralph Stob)
Johannine Theology (Dr. Ralph Stob)
Biblical Archaeology (Dr. Bastiaan Van Elderen)
Interpretation of the Thessalonian Epistles (Dr. Bastiaan Van Elderen
Roman Catholicism Since the Reformation (Dr. John Kromminga)
The Ecumenical Movement (Dr. John Kromminga)
The Covenant of Grace in Historical Perspective (Dr. A. Hoekema)
The Theology of Karl Barth (Dr. Fred Klooster)
The Theology of Paul Tillich (Dr. Henry Stob)
The Missionary Practice of the New Testament Church (Prof. H. Dekker and Dr. B. Van Elderen)
Problems in Communication (Prof. Carl Kromminga)

In the second semester the following courses are being taught:

The Doctrine of Sanctification (Dr. Anthony Hoekema)
The Heidelberg Catechism (Dr. Fred Klooster)
Problems in Communication (Prof. Carl Kromminga)
American Church History (Dr. John Kromminga)
Roman Catholicism Since the Reformation (Dr. John Kromminga)
Reformed Church Polity (Prof. Martin Monsma)
The Ethics of Karl Barth (Dr. Henry Stob)
New Testament History of Revelation (Dr. Ralph Stob)
The Theology of Rudolf Bultmann (Dr. Bastiaan Van Elderen)
The Interpretation of Parables of Jesus (Dr. Bastiaan Van Elderen)
Prophecy of Jeremiah (Dr. Marten Woudstra)

3. Students.

a. The enrollment in the Seminary for the first semester was 124. There were 45 Juniors, 24 Middlers, 29 Seniors, 11 part-time Graduate Students, 11 full-time Graduate Students, and 4 Auditors.

b. Sixteen students were given regular status upon recommendation of the Seminary Faculty.

c. The licensure to exhort of seven students was extended until June, 1963.

C. *College*

a. All of the members of the teaching staff have signed the Formula of Subscription.

b. The board took note of those leaving the staff, namely, Dr. Walter De Vries, Dr. Louis Rus, and Mr. Henry Hoeks.

c. The board concurred with the recommendation of the Faculty that we discontinue the offering of the program leading to the Bachelor of Science degree in Nursing and that we suspend the announcement of any nursing degree program in the catalog until such time as we can announce a program that would be academically and professionally acceptable. This does not mean the suspension of the "Nursing Course" in which the first two semesters of the total three-year program towards the R. N. degree are taken at the College.

d. The board approved a Secondary Teachers' In-Service Institute in Biology and Mathematics and an Elementary Teachers' In-Service Institute in Mathematics.

e. At its last meeting the board took action on the reappointment of 2 members of the college staff, as well as on the appointment of seven new members. Interviews were had with those teachers who are being recommended for indefinite tenure, and with those who are being considered for an appointment to the college staff. The list for Synod's approval appears in Part II of this report.

f. Leaves of absence to continue study or research were granted to five members of the faculty.

g. Last year 12 new, full-time members were added to the staff of Calvin College. The President reports that the college was strengthened by their coming and that they have integrated well with the faculty.

h. The Administrator's Workshop, conducted on the Calvin College campus from July 26 to August 3, 1962, was a success. The theme of the Workshop was *The Search for Excellence — the Teacher.* The success was measured in the attendance at the conference, the sustained interest which was manifested, the efficient organization and careful planning which was always apparent, and the spontaneous, enthusiastic commendations of those who worked at the conference. The Workshop was sponsored by Calvin College, the National Union of Christian Schools, and the Association of Christian School Administrators. The major share of credit for the success of the venture goes to Doctor John L. De Beer, the Workshop director.

Both the National Union and Calvin College were ready to grant an equal amount of financial subsidization for the Workshop, should the venture need financial assistance. However, a $2,600 grant from the Volker Foundation made it unnecessary for the Union and Calvin to use their pledged reserves.

i. Three faculty members will receive grants from the Faculty Summer Study Fund, as it is popularly called. The fund, raised by voluntary subscription by faculty members and supplemented by a grant from the Caridad Fund, had built up a sufficient reserve so that three grants could be made this year for the summer of 1963. The grants will be received by Dr. G. Harper, Dr. P. Oppewall and Miss Annette Buurstra.

2. Students

a. Enrollment statistics for the first semester showed a total of 2,537, an increase of 5.2% over the former year's enrollment. 245 are pre-seminary students and 1,064 are enrolled in education.

b. Student Religious Activity

(1) The College Chaplain has taken charge of all chapel services at both campuses. Under his administration the chapel services were campus-oriented. They were conducted by College professors, the College Chaplain, and the students. Guest speakers from outside the College were used only during Mission Emphasis Week.

Services are held at 8:00 and 8:30 at the Knollcrest campus. The overflow from the early service meets in the Seminary auditorium, where worship is conducted with the aid of an opaque projector to project music and responsive readings and of closed-circuit television. At mid-term, the auditorium group and chapel group exchanged location and seat assignments.

(2) The Student Religious Council is comprised of representatives from the Mission Club, religious councils of the residence halls, various Bible study, prayer, and mission activity groups and from the Student Council. The purpose of the Council is "to promote student spiritual life on campus and in the community through the coordination of religious activity and the initiation of religious programs and projects."

There are some 300 students who are engaged, at some time during the semester, in some kind of religious assistance work — at the Juvenile Home, at homes for the aged, poor, blind, at rest homes, and at the jail. Their interests are coordinated and directed through assistance given by the Council.

Mission Emphasis Week, conducted by Rev. Gordon Negen and Mr. Jimmy Allen from the Manhattan Christian Reformed Church, had a measurable influence on the students. The visit provoked much serious discussion. The interest which the visitors generated was also reflected in the increased activity in religious study and Christian service groups. One result of their visit was the engagement of 45 Calvin students to work with negro families in Bible-reading sessions. This project is under the supervision of several local consistories, with the First Christian Reformed Church entering it most actively.

(3) Church Services

Working closely with the ministers of nearby churches, the College Chaplain organized Sunday bus transportation for Knollcrest students to the neighboring churches. The plan works well as far as the College is concerned. For the first two months we used city buses, but with the purchase of a new college bus we are able to take care of our needs by the use of our own equipment. The East Paris Church provides transportation for students worshiping there.

As the semester moved along, the problem of transportation to local churches eased a bit. More near-local students went home for week-ends,

and, as students became better acquainted with one another, those who owned automobiles furnished transportation for groups going to the church of their choice. As of this moment, student church attendance presents no special problem.

The local churches continue to render many valuable services to our students. A few churches accommodate large numbers of students at both services, and local pastors engage in counseling and helping the out-of-town student. Several churches have organized young adult meetings, which are well attended; and several churches have assumed responsibility for Sunday night hymn-sings and fellowship hours.

c. The Knollcrest Residence Halls and Library-Classroom Building.

The Knollcrest campus, and especially its functional and beautiful residence hall units are truly impressive. We are deeply grateful for these facilities. As expected, some difficulties were inherent in the split-campus situation. These split-campus difficulties we try to minimize by instituting remedial measures, but they will not wholly disappear until the two campuses are reunited.

Intercampus bus schedules worked well after about four weeks of experimentation. We now own three buses, and in cases of emergency can call on a local bus sales company with which we have a stand-by transportation arrangement.

We are thankful for all these blessings which God has granted us. This gratitude was the theme of the dedication of the Residence Halls on Thanksgiving Day, and of Heritage Hall, Hiemenga Hall, and the Calvin Libraries on January 2, 1963. These buildings were dedicated in fitting ceremonies by the officers of the Board of Trustees.

d. In 1962 there were 402 persons who were graduated from Calvin College. Of this number, 31.34% enrolled in graduate and professional schools. In 1961, 21.98% of our graduates went on for further academic work. In 1962, about 44% entered the teaching profession, whereas in the preceding year 51% entered that profession.

D. *Property and Finance*

1. The revised operating budget for Calvin College and Seminary was approved by the Board of Trustees and calls for a total expenditure of $1,989,220.

2. Gifts Received

a. Building Fund Gifts

The record of gifts received for 1962 was indeed gratifying. We are grateful for the generosity of our constituency. In the 12-month period of 1962, we received a grand total of $221,215 for the building program. This total is made up of the following:

1961 White Envelopes (received in 1962)	$ 24,253.93
1962 White Envelopes	153,079.79
Miscellaneous gifts to the Library-Classroom Building	13,505.91

(continued on next page)

Centennial Memorial deficit collections	12,599.37
Centennial Memorial Seminary gift	15,000.00
Designated Building Fund gifts	2,776.00
Total	$221,215.00

b. Michigan Colleges Foundation

Last year we were still working on a three-fourths'-share-penalty participation in the Michigan Colleges Foundation. Total returns from that source amounted to $28,769.11. This sum is not included in our Capital Funds' total. Having entered our fourth year as members, we shall now enjoy full participation in the returns.

c. Other than Capital Funds Gifts

During the year we received $53,579.42 in gifts from a wide variety of sources. These gifts include scholarship grants, research grants, operating fund gifts, and endowment fund gifts.

In addition to this amount, the ladies of the Residence Halls auxiliaries increased their fund by $15,850.41. Most of this amount came from the Knollcrest Festival.

II. RECOMMENDATIONS

A. *Appointments and Reappointments*

1. Seminary

a. The Board of Trustees submits the nomination of Rev. Andrew Bandstra, Dr. David Holwerda and Dr. Edwin Roels as a nomination for the Department of New Testament.

b. The name of Rev. John Stek is submitted as a nomination for the Department of Old Testament. The grounds for submitting only one name have been sent to the consistories.

2. College

The Board of Trustees, after having heard the recommendation of the College President, made the following appointments and reappointments, and submits them to Synod for approval:

1) Andrew Bandstra, B.D. (Drs.), was reappointed as Associate Professor of Bible for two years.

2) Bert P. Bos, Ed.D., was reappointed as Administrative Director of Student Teaching for four years.

3) James Bosscher, M.S. in Aeronautical Engr., was reappointed as Assistant Professor of Engineering with indefinite tenure.

4) Wallace Bratt, A.M., was reappointed as Instructor in Modern Languages for two years.

5) Tony Brouwer, Ph.D., was reappointed as Professor of Economics with indefinite tenure.

6) Donald Byker, A.B., was reappointed as Assistant in Speech for two years.

7) Winifred Byker, A.B., was reappointed as Assistant in Physical Education for one year.

8) Alan Gebben, M.A., was reappointed as Assistant Professor of Biology for two years.

9) John Hamersma, S.M.D., was reappointed as Associate Professor of Music for two years.

10) George G. Harper, Ph.D., was reappointed as Professor of English with indefinite tenure.

11) George Harris, M.A., was reappointed as Instructor in Classical Languages for two years.

12) William C. Hendricks, M.A., was appointed as Supervisor of Student Teaching, with faculty status as Instructor, for two years.

13) Winifred Holkeboer, M.A., was reappointed as Assistant Professor of English and Modern Languages for two years.

14) Dirk W. Jellema, Ph.D., was reappointed as Professor of History for four years.

15) Corrine E. Kass, Ph.D., was appointed as Assistant Professor of Education for two years.

16) Beverly Klooster, M.A., was reappointed as Instructor in Biology for two years.

17) Kenneth W. Kuiper, M.A. in English, M.A. in Educ., was appointed as Assistant Professor of English for two years.

18) Walter Lagerwey, Ph.D., was reappointed as Professor of Modern Languages with indefinite tenure.

19) Theodore Minnema, Th.D., was reappointed as Associate Professor of Bible for four and one-half years.

20) Clifton Orlebeke, M.A., was reappointed as Assistant Professor of Philosophy for two years.

21) Thomas J. Ozinga, M.A., was appointed as Instructor in Speech for two years.

22) Donald Pruis, M.A., was reappointed as Assistant Professor of Economics and Business Administration for two years.

23) Howard Rienstra, M.A., was reappointed as Associate Professor of History for two years.

24) Theodore Rottman, M.A., was reappointed as Assistant Professor of Sociology for two years.

25) Henrietta Ten Harmsel, Ph.D., was reappointed as Associate Professor of English for four years.

26) Richard Tiemersma, Ph.D., was reappointed as Professor of English with indefinite tenure.

27) Marten Vande Guchte, M.Ed., was reappointed as Assistant Professor of Speech for two years.

28) Leonard Vander Lugt, M.S., was reappointed as Assistant Professor of Chemistry with indefinite tenure.

29) Gordon Van Harn, Ph.D., was reappointed as Assistant Professor of Biology for two years.

30) Edwin Van Kley, M.A., was reappointed as Assistant Professor of History for two years.

31) Bernard Van't Hul, M.A., was given a provisional appointment in English.

32) David Vila, B.D., was appointed as Assistant Professor of Modern Languages for two years.

33) Clarence Vos, Th.M., was reappointed as Associate Professor of Bible for six years.

34) Mary Ann Walters, M.A., was reappointed as Assistant in English for one year.

35) Richard Westmaas, Ph.D., was reappointed as Assistant Professor of Psychology for two years.

36) Richard Wevers, Ph.D., was reappointed as Assistant Professor of Classical Languages for two years.

37) Stanley Wiersma, Ph.D., was reappointed as Associate Professor of English for four years.

38) James Zoetewey, A.B. in Educ., was appointed as Assistant in History for one year.

39) Marvin Zuidema, M.A., was reappointed as Instructor in Physical Education for two years.

B. *Property and Finance*

The Board of Trustees recommends that Calvin College and Seminary be authorized to supplement Mrs. Clarence Bouma's pension to the extent necessary to give her a retirement income equal to that provided to widows with pension rights under the Ministers' Pension Plan. This is consistent with the rights granted Mrs. Berkhof and Mrs. Kromminga by previous Synods.

* * *

May the Holy Spirit endow you with wisdom and direct you in your deliberations and decisions.

Submitted by
The Board of Trustees of
Calvin College and Seminary

J. F. Schuurmann, Secretary

SUPPLEMENT NO. 15-A

(Articles 59, 65, 72, 81, 84, 110, 123, 135, 153)

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 21-25, 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 at noon on Saturday. The president of the college and the president of the seminary submitted reports which were acted upon and the work of the executive committee with its recommendations was considered. The reports of several committees were acted upon. A great deal of time was spent in examining and interviewing students desiring to enter the seminary, students seeking licensure to exhort, and seminary graduates who aspire to be candidates for the ministry.

2. Executive Committee

Since Synod must elect one lay member from the Central District it was deemed advisable to choose only the minister members of the Executive Committee to take office September 1, 1963. The following seven ministers were elected by ballot to serve on the Executive Committee: Henry De Mots, John Gritter, Jacob Hoogstra, Richard Rienstra, John Schuurmann, William Verwolf and Thomas Yff.

The Executive Committee was authorized to elect the five lay members at its first meeting after the Synod of 1963.

3. Change in Board Membership

At every meeting of the Board it is necessary to record a number of changes in membership due to the retirement of certain members. However, in the past year it devolved upon the Board to record with sorrow the sudden death of three of its members, Rev. John Vander Meer, Attorney John Hamersma and Dr. George Goris.

B. *Seminary*

1. Students

Twenty-seven seminary students graduated with the B.D. degree and two with the Th.M. degree on May 31, 1963. Thirty-nine seminarians were licensed to conduct religious services in the Christian Reformed Church and eight graduates of the seminary received extension of licensure to exhort. Upon considering the recommendations of the semi-

nary faculty, and after interviews with the applicants, the Board of Trustees unqualifiedly admitted twenty-one students to the seminary, and also admitted twenty-seven, contingent upon removing academic deficiences.

2. Diamond Jubilee Scholarship. The Diamond Jubilee Scholarship was awarded to Mr. James Olthuis, a graduate of our Seminary on May 31, 1963.

3. Professor B. Van Elderen was granted a leave to participate in archaeological work in Palestine during the spring and summer of 1964.

4. Appointment to the Practical Theology Department

a. The Faculty called the Board's attention to the fact that an appointment in addition to that of a replacement for Professor Monsma will probably be necessary in the Practical Theology Department in the near future. The teaching of speech courses will require more help than is available on a part-time basis by college personnel. An increased enrollment directly increases the teaching load in some aspects of Practical Theology since individual attention is required for each student.

b. The Board of Trustees approved the request of the Faculty to undertake a series of one-semester lectureships in the Department of Practical Theology at Calvin Theological Seminary with a view to filling the vacancy which will be created by the retirement of Professor Martin Monsma in June, 1964.

Grounds:

1) Unknown factors in the qualifications of various candidates can best become known in this way.

2) Such lectureships will, in part, meet the teaching needs in the department while the selection of a permanent replacement is being made.

3) Such a procedure conforms to certain precedents which have, on the whole, worked out well.

c. The Board of Trustees approved the Faculty's request to make the first two appointments for the academic year 1963-'64.

Grounds:

1) Immediate implementation of the program will reduce as far as possible the delay in securing a permanent appointment to the department.

2) In view of the leave of absence of a member of the department for that year additional teaching services are required, and the department will not be overstaffed.

5. Internships. The Board approved one-year internships for three middler students.

C. *College*

1. Graduation

A graduating class of 437 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 May 31, 1963, with Rev. David A. Hubbard, Ph.D., President-elect of Fuller Theological Seminary, delivering the commencement address.

2. Retirement of Dr. Harry Jellema

Dr. Harry Jellema has served the college for 31 years and has now reached the age of retirement. The Board honored him with a testimonial dinner during the May meeting.

3. Scholarships Awarded. The following scholarships were awarded:

a. The Dewey and Hattie Battjes Foundation Scholarship to Calvin Seminary to Edward J. Blankespoor.

b. The Dr. Harry Kok Memorial Scholarship to Kenneth Hoek.

c. The Board of Trustees Scholarship to John Kerssies.

4. Accreditation of Teacher Education

The National Council for Accreditation of Teacher Education granted provisional accreditation to Calvin College. The improvements instituted by the College in the Teacher Education program were approved by the Council. Calvin was given a minimum of two years to test the adequacy of the improvements before making application for regular accreditation. No penalties or restrictions pertain to our provisional accreditation. In all the lists of accredited institutions Calvin is listed as accredited.

5. The Office of Dean-elect

In view of the added responsibilities of the Dean's office, as well as the current crowded schedule of the Dean, the added work devolving upon his office by the new curriculum considerations under discussion, additional duties which will have to be assumed next year owing to extended absences of the President during the campaign year and in view of Dean Ryskamp's imminent retirement, the Board decided to appoint an understudy to the Dean with the following provisions:

a. By title, for 1963-64, this person shall be designated as Dean-elect, since he will assume full responsibility, for an initial appointment of two years, immediately following the retirement of the Dean.

b. By conference the President, the Dean, and the Dean-elect shall arrange a proper division of functions so that

(1) All the old as well as the new administrative functions will be duly assigned.

(2) Both the Dean and the Dean-elect shall have independent assignments.

(3) The Dean will be able to instruct the Dean-elect in those procedures with which a new Dean will have to be familiar.

c. The new position will not be full-time, but will entail at least one-half reduction in faculty load of the person who is appointed.

d. The Dean-elect shall assume office in September, 1963.

6. Student Publications

The major issue on campus and off this past year centered around *Chimes'* treatment of the motion picture matter. A number of letters

from consistories and from one classis that dealt with this problem were answered. A statement setting forth the policy in the matter of student publications is available.

D. *Property and Finance*

1. Development Coordinating Council

The Development Coordinating Council will augment the present structure of the fiscal organization at Calvin College and Seminary. Whereas the college administration and the finance committee of the Executive Committee of the Board deal with the immediate operations of the general funds and capital funds accounts, the Development Coordinating Council will concern itself with structuring a long-range, diversified, capital development program and implementing these plans with effective organization. The primary function of the Development Coordinating Council is directed toward fiscal areas other than current operational needs. General funds operations come under the direct scrutiny of the Board of Trustees which thus keeps a direct hand on the academic program of the school. Phases of the long-range general funds program may be assigned by the Board of Trustees to the Development Coordinating Council. The school and the Board of Trustees, having established the capital funds needs, look to the Development Coordinating Council for assistance to the college and the seminary in providing these funds.

2. Long-Range Planning Committee

The Long-Range Planning Committee came to the Board with the request to be permitted to proceed forthwith with the final planning and letting-out-to bid of two structures. They are the Auditorium-Music-Speech Building and the Physical Education Building. The needs for these buildings were outlined for the Board at the February meeting whereupon the Board stipulated that programming plans be readied for presentation at the spring session of the Board.

It is expected that the Auditorium-Music-Speech Building will cost in the neighborhood of $1,090,000 including rough site work and fees, and the Physical Education Building will cost about $1,076,000. To these totals fixtures and furnishings of not yet determined costs will have to be added.

The Long-Range Planning Committee informed the Board that our immediate building needs represent an overall estimated cost of approximately $2,500,000. This includes structures, site finishing, furniture, fixture fees, contingencies, and unforeseen small details.

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 — Arthur Frieling and Andrew Snope.

Central District for regular delegate (Mr. George Tinholt has served for six years) — Robert Goldsword and Cornelius J. Westenbroek; for alternate delegate — Bernard Velzen.

Midwest District for alternate delegate — Abe Geurink and Harry Ver Meer

Far West District for regular delegate (Dr. Harold De Jong has served one term) — William Blake and Harold De Jong; for alternate delegate — Jack Hoekzema.

The Board requests Synod that the nominee who is not elected as regular delegate be added to the nomination for alternate.

B. *Seminary*

1. Supplementary Recommendations on Prospective Appointees. The Board recommends:

a. That the appointee to the New Testament Department be appointed as Assistant Professor for two years beginning in September, 1964.

b. That Professor John Stek be appointed as Assistant Professor of Old Testament for two years beginning in September, 1963.

2. Lectureships in Practical Theology

a. The Board recommends that a series of one-semester lectureships be instituted in the Department of Practical Theology with a view to filling the vacancy which will be created in June, 1964.

b. The Board recommends that Dr. Melvin Hugen and Dr. Peter De Jong be appointed for a lectureship in the Department of Practical Theology for the academic year 1963-64, each to teach one semester.

3. Scholarship

The Board recommends that an annual scholarship of $1,500 for a graduating senior of Calvin Theological Seminary who is to pursue a fulltime Th.M. program at Calvin Seminary be established.

C. *College*

1. Appointments. The Board submits the following appointments for approval:

a. John J. Dahm M.A., as Assistant in History for one year.

b. Larry Nyhoff, M.S., as Instructor in Mathematics for two years.

c. John H. Primus, Th.D., as Assistant Professor of Bible for two years.

d. Marchiene Vroon Rienstra, A.B., as Assistant in English and Speech for one year contingent upon a favorable interview by the Executive Committee.

e. Helen Steenwyk, A.B., as Assistant in English for one year contingent upon a favorable interview by the Executive Committee.

f. Clarence P. Walhout, M.A., as Visiting Lecturer in English for one year.

g. Doris J. Zuidema, A.B., as Assistant in Physical Education for one year contingent upon a favorable interview by the Executive Committee.

2. The Board conferred the title of Professor of Philosophy, Emeritus, upon Dr. Harry Jellema and seeks the approval of Synod.

3. The Board recommends to Synod that Dr. John Vanden Berg be appointed Dean-elect for the year 1963-64.

D. *Property and Finance*

1. Budget. The Board seeks approval of the following budget items:

a. That the expense budget for the year 1963-64 be $2,126,260.

b. That the salary base of the teaching staff be raised $200.

c. That the tuition rates per semester be as follows:

Non-Christian Reformed Students	$390	from $360 for 1963
Chr. Ref. Students from Grand Rapids	305	280
Chr. Ref. Students within 300 miles	255	230
Chr. Ref. Students within 1000 miles	220	195
Chr. Ref. Students over 1000 miles	180	155
Part-time —Christian Reformed	24 p. hour	22
—Non-Christian Reformed	30	28

d. That the quotas be as follows:

		1963 (for comparison)
Area 1	$24.75	$21.50
Area 2	19.00	17.50
Area 3	16.50	14.50
Area 4	11.00	11.00
Area 5	21.00	17.50
Area 6	16.00	14.50
Area 7	11.00	10.00

2. Long-Range Planning. The following resolutions proposed by the Long-Range Planning Committee were adopted by the Board and require Synod's approval:

a. That the Board give final approval to the specific plans of the Auditorium-Music-Speech Building as presented by the Architectural Board, and that it accept for information the architects' cost estimate of $1,090,000, including fees, for this project, and that the Board urge the architects to schedule their planning in such a way that bids can be opened and evaluated in time to be presented to the February, 1964, meeting of the Board.

The Synod of 1962 granted authority to proceed with programming and detail planning of the Auditorium-Music-Speech Building. At this time the Board is coming with the request that approval be given to the specific plans.

b. That the Board give final approval to the specific plans presented by the Architectural Board for the Physical Education Building and that it accept for information the architects' cost estimate of $1,076,000 and that the Board urge the architects to schedule their planning in such a way that bids can be opened and evaluated in time to be presented to the Board meeting of February, 1964.

c. That the Board authorize the expenditure of about $141,000 for utilities, parking and roadways extensions in connection with the further development of the Knollcrest campus.

d. That the Board authorize the Long-Range Planning Committee to proceed with the programming and planning of a service building, the detailed plans of which will be submitted to the Board of Trustees at its February meeting, and further, that the Board be asked to obtain authorization from Synod of 1963 to plan *and construct* such a building at a time considered appropriate by the Board — both from the standpoint of need and finances.

e. That the Board seek from the Synod of 1963 authority to borrow such funds as are necessary to finance the construction of the three above mentioned buildings, should the liability to the contractors exceed the funds collected for this project at any point.

3. Campaign. The Board recommends:

a. That Synod approve an intensive denomination-wide three-year campaign for $2,000,000 to be instituted for an Auditorium-Music-Speech Building and a Physical Education Building with the appeal being made to include all our membership.

b. That Synod approve the Calvin Campaign being inaugurated during October, 1963, and concluded December 31, 1966.

c. That Synod authorize the Calvin Development Office to distribute a series of Calvin "White Envelopes" to all the families in our denomination. The procedure of providing every family with the means for systematic giving to the Calvin Campaign by way of the local churches is to be accomplished without the delay of annual correspondence with each consistory requesting their approval of this program.

Grounds:

(1) Calvin is the official agency of the Church, appointed by the Church to administer to the higher educational needs of the Christian Reformed Denomination. Wide financial participation on the part of the membership of the Church can be encouraged by making the means for giving as convenient as possible.

(2) Requiring the Development Office to obtain annual authorization from individual consistories has proved to be an expensive, time-consuming, and inefficient method. Replies from many churches are not received for several months. Awaiting approval annually from each consistory is hardly in keeping with the official status of Calvin College and Seminary. A consistory is not endorsing a given Calvin program just because it forwards the envelopes that individual members of their congregation have elected to use to support such a program.

E. *Ministerial Credentials of Rev. B. E. Pekelder and of Ministers Teaching at Calvin College*

1. The Mandate

The mandate of Synod to the Board of Trustees is as follows: "It is decided that the matter of the ministerial credentials of Rev. B. E. Pekel-

der and of the ministers teaching at Calvin College be referred to the Board of Trustees for consideration." (Acts of Synod 1962, Art. 57)

2. The Ecclesiastical Status of the Ministers of Calvin College and Seminary in Relation to the Problem under Investigation.

a. Observations. In persuance of this two-pronged mandate, a questionnaire was directed to all the ministerial members of the faculties of Calvin College and Calvin Seminary. As the chart below will indicate, there was great diversity and almost no unanimity in either the status of, or the procedure by which these men had entered their present assignments. It is also obvious that there is some confusion in the minds of those questioned, as the remarks appended to some of the questionnaires indicate.

b.	*Name*	*Location of Ministerial Credentials*	*Location of Membership*	*Were you called?*	*Were you installed?*
1)	Bandstra, Andrew	Neland	Neland	no	no
2)	Bratt, John	Calvin C.R.C.	Calvin C.R.C.	yes	no
3)	De Boer, Willis	Fuller	Fuller	no (1)	no
4)	Minnema, Theodore	South Olive	Eastern Ave.	no	no
5)	Pekelder, Bernard	Calvin	Calvin	no	no
6)	Smedes, Lewis	Calvin	Calvin	no	no
7)	Spykman, Gordon	Neland	Neland	no (2)	no
8)	Vos, Clarence	Shawnee Park	Shawnee Park	no (3)	no
9)	Weidenaar, John	Fuller	Fuller	no (4)	no
	Seminary Staff Members:				
1)	Kromminga, John	Neland	Neland	no (5)	yes
2)	Dekker, Harold	Neland	Neland	no (6)	yes
3)	Hoekema, Anthony	Neland	Neland	no (7)	yes
4)	Klooster, Fred	Bethany (S.Hol.)		no (8)	yes
5)	Kromminga, Carl	Harderwyk	Neland	no (9)	yes
6)	Monsma, Martin	East Paris	East Paris	yes (10)	yes
7)	Praamsma, Louis	Toronto, First	Neland	no	yes
8)	Stob, Henry	Calvin	Calvin	yes (11)	yes
9)	Stob, Ralph	Fuller	Fuller	no (12)	yes
10)	Van Elderen, Bastiaan	First (Gr. R.)	First	yes (13)	yes
11)	Woudstra, Marten	3rd Edmonton	Neland	no	yes
12)	Stek, John	Raymond, Minn.	Fuller	no	no

(1) Upon applying for membership at Fuller Ave., I asked them about what should happen to ministerial credentials. They said that they were willing to receive me as an associate pastor. The Council agreed to issue a call. The call was issued and I accepted it in writing. I was not formally installed as a minister but an announcement of my acceptance was made and I was introduced to the congregation at one of the worship services. Willis De Boer

(2) Re a call - by appointment. w/o formal call. Gordon Spykman

(3) Re a call - No, it did not seem to be part of the procedure. Clarence Vos

(4) Fuller Ave. called me as Associate minister, involving no duties, no remuneration. The purpose was to retain my credentials at Grand Rapids East. John Weidenaar

(5) I received a direct call from Synod with no church mentioned. I was installed as a professor in the building of Neland Ave. Church, but not as a minister of that church. John Kromminga

(6) As far as I know, no consideration was given to extending a call. Credentials were simply transferred from Englewood, New Jersey. I was installed as a Seminary professor at Neland Ave., sometime after the transfer of my credentials, since I did not have the rank of professor for three years after beginning my work at the Seminary. Harold Dekker

(7) I first joined the Calvin Staff as a teacher of Bible in the College; no church called me at the time nor was there an installation service. We joined Neland Ave. at the time, and my ministerial credentials were sent there at my request. When I was elected to the Seminary staff by the Synod of 1958, no church called me. I was installed as Seminary professor at a service held in the Neland Ave. Church, but this was not an installation as minister. I was made associate minister of Neland Ave., but this was by consistorial action. Anthony Hoekema

(8) Re installation - "yes" - as a home missionary at Champaign, Urbana, Illinois, working for Bethany, South Holland. - "no" - if you mean at the time of my transfer to Calvin. Fred Klooster

(9) I was called by Synod it would seem. No congregation was designated "calling church." Carl Kromminga

(10) Officially installed with the approval and by the Grandville Ave. Chr. Ref. Church, at one of their regular worship services. Martin Monsma

(11) I was appointed by the Synod in 1952. I was reappointed by Synod in 1953 and simultaneously declared to be a candidate for the ministry. In the fall of 1953 Calvin Church called me to teach in the Seminary and ordained me. Henry Stob

(12) Installed as minister of the Word first, then as Professor of Theology, at the same time. Ralph Stob

(13) Ordained and installed at a Sunday morning service. Bastiaan Van Elderen

3. The Ecclesiastical Status of Ministers Having "Extra-Ecclesiastical" Assignments.

Although the jurisdiction of the Executive Committee nor that of the Board of Trustees extends to this phase of the problem, the problem of the ministerial status also applies to the following "extra-ecclesiastical" assignments:

a. Ministers in Educational Institutions

1) High schools

2) Other colleges than Calvin College

3) Reformed Bible Institute

b. Publications

1) Editors of Church Periodicals

2) Preparation of Educational Material

c. Institutional and Industrial Chaplains

1) Veterans Facilities

2) Local Hospital Pastor

3) Pine Rest, Goffle Hill, Bethesda Pastors

d. Youth Organizations

e. Other Special Assignments by Synod

1) Stated Clerk

2) Director of Foreign Missions

3) Director of Home Missions

4) Back to God Hour Ministers

It should be noted that some of these assignments are synodical appointments, others are classical or even consistorial assignments, while still others are appointments by local boards. Surely some order ought to be brought into what appears to be a rather chaotic and confused situation.

4. *Recommendations*

a. That ministers who are synodically elected and appointed shall be considered called by Synod, and the ministerial credentials of such persons shall be assigned by Synod to a local church in consultation with the minister involved and installation shall take place in said church in consultation with the Board of Trustees.

Grounds:

(1) Synod as the major assembly of the church has the delegated authority of consistories and therefore is invested with the authority to call.

(2) The form for the installation of professors of Theology supports this position, "Beloved brethren, it is known to you that our brother in the holy ministry N———————— was called by our recent Synod to the important office of professor of theology at our theological seminary."

b. That ministerial College appointees, inasmuch as appointment is made by the Board of Trustees, and confirmation is made by Synod, be issued a call by a local church, with the provision that such a person shall be loaned to the College according to the terms established by the Board of Trustees. In each instance Synod shall designate the calling church in consultation with the person involved and installation shall take place in consultation with the Board of Trustees.

c. That the Board of Trustees request Synod to establish a uniform rule regularizing practice and procedure involving all ministers appointed to, and serving in "extra-ecclesiastical" positions.

d. That consistories installing ministers to special positions be authorized by Synod to adapt the form for installation to meet the need of each individual case.

e. That these decisions be made retroactive so that the official status of all ministers now teaching at Calvin College and Seminary be officially regularized, and the necessity of installation be left to the discretion of the consistory in consultation with the professor involved.

Humbly submitted,

THE BOARD OF TRUSTEES OF
CALVIN COLLEGE AND SEMINARY

J. F. Schuurmann, Secretary

CALVIN COLLEGE AND SEMINARY
PROPOSED BUDGET
Fiscal Year Ending August 31, 1964

	Proposed Budget 1963-64	% of Total Income	Revised Budget 1962-63	% of Total Budget
Revenue				
Tuition and Fees—College	$1,215,000	57.2%	$1,095,000	55.1%
Tuition and Fees—Seminary	7,000	4	7,000	.4
Quota	776,000	36.5	764,000	38.5
Endowment Income	2,000	.1	2,000	.1
Other Income	82,000	3.9	78,000	3.9
Michigan College Foundation	40,000	1.9	40,000	2.0
Totals	$2,122,000	100.0%	$1,986,000	100.0%

		% of Total Expense		% of Total Expense
Expenses				
General Administration	$ 94,410	4.4%	$ 95,640	4.8%
Students Services	139,980	6.6	140,340	7.1
Staff Benefits	156,200	7.3	136,900	6.9
General Institutional Expenses	169,050	8.0	156,600	7.9
Instructional	1,068,820	50.3	939,850	47.2
Library	137,750	6.5	150,130	7.5
Physical Plant	232,000	10.9	242,500	12.2
Seminary	128,050	6.0	127,260	6.4
Totals	$2,126,260	100.0%	$1,989,220	100.0%
Budgeted Deficit	$ 4,260		$ 3,220	

General Fund Reserve—Sept. 1, 1962	176,005
Projected General Fund Reserve—August 31, 1963	$ 172,785

COMPARATIVE STATEMENT OF RECEIPTS FROM DENOMINATIONAL QUOTAS BY CLASSES — FOR THE CALENDAR YEARS 1961 and 1962

Quota for 1961—$13.50 for operations, $1.50 for Capital Funds
Quota for 1962—$15.50 for operations, $1.50 for Capital Funds

	1962			1961		
United States Classes	Receipts	Quota	%	Receipts	Quota	%
Cadillac	$ 11,173	$ 11,118	100	$ 9,750	$ 9,750	100
California	46,574	47,447	98	39,126	38,595	101
Chicago North	32,987	33,558	98	31,214	30,900	101
Chicago South	52,683	52,462	101	44,863	44,550	101
Grand Rapids East	59,233	59,874	99	49,527	49,770	100
Grand Rapids South	43,435	43,435	100	37,590	37,590	100
Grand Rapids West	33,396	33,626	99	29,415	29,415	100
Grandville	40,376	40,698	99	33,188	33,720	98
Hackensack	23,763	25,500	93	21,012	22,410	94
Holland	49,037	48,773	101	41,742	42,180	99
Hudson	31,685	32,385	98	27,988	28,290	99
Kalamazoo	28,092	27,863	101	23,472	23,325	99
Lake Erie	14,983	16,439	91	12,461	14,250	88
Minnesota North	18,916	25,755	73	17,045	21,285	80
Minnesota South	13,737	14,093	97	12,266	12,300	100
Muskegon	32,700	33,600	97	29,554	29,595	100
North Central Iowa	12,814	13,821	93	11,150	12,075	92
Orange City	21,279	21,454	99	18,525	18,975	98
Pacific	32,786	33,286	98	27,897	28,230	99
Pella	23,354	23,579	99	20,208	20,160	100
Rocky Mountain	16,381	17,986	91	14,611	14,910	98
Sioux Center	29,508	30,855	95	25,853	26,595	97
Wisconsin	21,352	21,352	100	18,822	18,810	100
Zeeland	41,860	41,735	100	36,316	36,270	100
Total U.S. Classes	$732,104	$750,754	97.5%	$633,596	$643,950	98.4%
(Shortage)	(18,650)		(2.5%)	($10,354)		(1.6%)
Canadian Classes						
Alberta North	$ 14,534	$ 23,681	61.	$ 12,021	$ 20,820	58
Alberta South	9,377	14,620	64	5,914	12,495	47
British Columbia	8,756	21,352	41	6,504	18,315	36
Chatham	10,025	31,433	32	9,040	27,180	33
Eastern Ontario	10,852	32,436	33	7,782	27,795	28
Hamilton	13,113	37,332	35	10,502	31,035	34
Toronto	10,800	28,815	38	7,767	24,900	31
Total Can. Classes	$ 77,457	$189,669	40.8%	$ 59,530	$162,540	36.7%
(Shortage)	($112,212)		59.2%	($103,010)		(63.3%)
Total Denom.	$809,561	$940,423	86.1%	$693,126	$806,490	85.9%
(Shortage)	($130,862)		13.9%	($113,364)		(14.1%)
			100. %			

SUPPLEMENT NO. 16

(Arts. 112, 135, 153)

REPORT OF THE SYNODICAL DELEGATES TO THE YOUNG CALVINIST FEDERATION

ESTEEMED BRETHREN:

Your synodical representatives to the Young Calvinist Federation gratefully report evidences of progress in the work with our youth.

Numerically, the Young Calvinist Federation has continued to grow. More than 80 new societies have been received into membership during the year ending March, 1963. Of these, significantly, more than 65 were in the Calvinette Division which serves the girls of our churches and chapels. The total club and society count has risen to 837, of which 551 are young people's societies and 286 are Calvinette clubs.

No doubt the most noteworthy event in the Federation year has been the retirement of Mr. Richard Postma, associated with the Federation since its birth in 1919, and since 1946 its full-time director. An outstanding and consecrated Christian, dynamic and gifted in leadership, warm and inspiring in his personal relationships, Mr. Postma has exerted immeasureable influence on the youth of many decades and on the development of the Young Calvinist Federation.

The Federation is grateful for the decision of the 1962 Synod which made it possible to call an ordained minister as the new Federation Director. In September of 1962 Rev. James Lont began his work in this capacity. He covets the prayers and support of the churches in the important work to which he is called.

The work of the Young Calvinist Federation is carried on in three distinct areas, each of which is a program of considerable size. In the first place, the Federation serves our young people and their societies. This it does through the *Young Calvinist* magazine to which both Canadian and United States writers contribute Bible outlines and other features. Progress in format and content is being made in this magazine which enters 24,000 homes each month. Mr. Lester De Jong now serves as managing editor of the magazine. The Federation also serves the young people through the leagues and districts into which the societies are organized, and it serves through the main office as well. Rev. Lont and Mr. John Hofstra, the Executive Secretary, maintain regular contact by mail and in person. John Knight, formerly of the Wellandport, Ontario, church, was added to the staff of the Federation in 1962 and brings to his work special talents in art as well as long organizational experience in the Federation in Canada. This year again the Federation has been responsible through its leagues for selecting more than 300 young people to serve in the Summer Workshop In Missions (S.W.I.M.) program of the Christian Reformed Home Missions Board.

The second area of the Young Calvinist Federation's work is with its rather new Calvinette Division. This program for girls has experienced

unusual growth both in numbers and in services. To serve the 286 clubs, the Calvinette budget alone is $25,000 a year. Since the girls' clubs do not engage in money-making activities except to pay for their local needs, this budget must be met through gifts and donations. A steady supply of Calvinette materials, including a new handbook, is mailed from the Federation office. Workshops and counselor training institutes have been held under the able leadership of Mrs. Lawrence Vredevoogd, Calvinette Director. The Calvinettes continue to enjoy their own insert section in the *Young Calvinist* magazine.

The third area of service given by the Federation is that to servicemen, of whom the Christian Reformed Church has 1,300 in the United States, Canada, and abroad. Through a serviceman's secretary, contact is maintained, the *Spires* and the *Young Calvinist* are sent, and a roster of contact people in different areas is provided regularly.

In all three areas of its work the Young Calvinist Federation continues to depend on the support of the churches through voluntary gifts and offerings. As the work expands, the needs also grow. During the past year the financial needs have become more pressing also because the support of the churches diminished from $16,000 in 1961 to $12,500 in 1962. We trust that Synod will again recommend the Young Calvinist Federation to the churches for their wholehearted support, with emphasis on the threefold function which the Federation performs. A financial report of the Federation is submitted annually to the Standing Advisory Budget Committee of Synod and is available to the churches upon request.

The Young Calvinist Federation also continues to support the aim of one united youth movement to serve the girls, boys, and young people of our churches. At present the Calvinist Cadet Corps has no ties with the Young Calvinist Federation. A united youth movement was the mandate of the Synods of 1943 (Acts, p. 29), 1945 (Acts, p. 94), 1951 (Acts, p. 20), and 1955 (Acts, p. 9). This goal is one which the Federation is ready to do its part to realize.

Respectfully submitted,

Rev. Earl Marlink

Mrs. Dick L. Van Halsema

SUPPLEMENT NO. 17
(Arts. 112, 135, 153)

IMMIGRATION COMMITTEE FOR CANADA

ESTEEMED BRETHREN:

The Immigration Committee for Canada presents its 1962 report to your honorable body.

I. 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
Rev. G. Bouma	—Classis Chatham
Rev. A. Persenaire, vice-pres.	—Classis Hamilton
Mr. M. Mol	—Classis Toronto
Mr. J. Vander Vliet, sec'y-treas.	—Classis Eastern Ontario

Mr. N. Veldhuisen of Emo, Ontario represents the churches in Manitoba and Ontario, which belong to Classis Minnesota North.

The Christian Reformed Board of Home Missions is represented in the committee by Dr. D. L. Van Halsema, Minister of Evangelism.

II. COMMITTEE MEETINGS

The committee met in Calgary, Alta. on January the 17th and 18th to discuss the changing trend in immigration, the budget for 1963, and the reports on various matters pertaining to immigration from the Netherlands. The meeting was attended part of the time by three Alberta contact men and by representatives of the Colonization Departments of the two Canadian Railway Companies.

III. SURVEY OF WORK

Immigration from the Netherlands did not decrease any further in 1962. Admittedly, the total number of people that entered Canada was small compared with the figures of previous years, but the flow was not cut off entirely and toward the end of the year applications for admittance to Canada, made in Holland through the official channels, outnumbered those for other countries.

The secretary took care of all the inquiries and the correspondence with the official agencies, and reported the arrival of all newcomers to the churches. For those immigrants who had no relatives or friends in Canada the assistance of our contact men was offered and they were met upon arrival and provided with living quarters and a job.

The Young Farmers' Programme required a good deal of attention. Fifty-eight young men arrived in the months of April and May and were placed on farms in various parts of the country. The Canadian Immigration Department looks upon this programme as one of the better group movements and has now placed it on a continuing basis and has removed the numerical limitations which were in effect before.

An increasing number of these young men, after having spent about one year in Canada, apply for immigration and settle on farms.

IV. PRESENT SITUATION

Although winter unemployment in Canada is still causing concern, the general economic situation has improved considerably during the year and many jobs are available at the present time for skilled workers. This applies not only to agriculture but to many other fields also.

In the Netherlands the rapid industrial and commercial expansion has now lost most of its momentum and some large companies, such as the famous ship building industry and the Philips' electrical works are considering lay-offs in the near future and are introducing a strict selection of applicants as to qualifications in their recruitment program. Wages on the whole are still at a low level compared with Canadian standards but the cost of living is steadily increasing.

With this in mind it would not be at all surprising if immigration from the Netherlands should show an increase in 1963 over last year. For this reason your Committee deems it necessary to keep all its contacts alive, in order to be prepared to receive our fellow-believers into the fellowship of our Canadian churches at any time.

V. OUTLOOK FOR 1964

Canada at present is extending its immigration services abroad and has opened the doors for a wider variety of immigrants, especially of those countries from which it has drawn large numbers of people before, such as the Western European nations. Whether or not Holland will respond favorably will depend largely on economic conditions in that country. The prevailing opinion in immigration and emigration circles on both sides of the Ocean seems to be that a modest increase may be expected next year.

VI. MANDATE OF THE SYNOD OF 1962

Persuant to the mandate given to us by the Synod of 1962 (Acts of Synod, page 88, art. 131) your committee would submit the following recommendations:

1. that the Immigration Committee be continued in the same form, that is, through classical representations;

Ground: the Immigration Committee is a regional committee because it is composed of members from all Canadian classes.

2. that the Central Office of the Immigration Committee be continued with the understanding that the secretary's work become a part-time job in 1964 which will be remunerated accordingly;

3. that the committee shall not ask for a synodical quota for the year 1964, but that the privilege be given to it by Synod to solicit funds from Canadian classes if an increase in immigration should make this necessary.

VII. Final Recommendations

1. That Synod consider the possibility of making the Central Office of the Immigration Committee a clearing house, for instance for the exchange of American and Canadian funds.

Grounds:

a. Since the secretary's work becomes a part-time job he will have time to do other work;

b. money could be saved for the church which is now paid out for Canadian-American exchange as a result of the devaluation of the Canadian dollar;

c. at the present time the office is used as a central point for the Back to God Hour Broadcast and perhaps other duties could also be assigned to it.

2. That Synod consider to make provisions for a pension for the secretary of the Immigration Committee, commensurate with the years of service he has rendered.

Grounds:

a. the secretary is past the age of 65 and has faithfully devoted more than 16 years of his life to the immigration work of the Christian Reformed Church;

b. no pension plan for this type of service is in existence.

VIII. Finances

Your committee expects to be able to finance the work in 1964 out of the funds which will remain at the end of 1963. For this reason no budget for 1964 is presented.

The books of the committee were audited by Chartered Accountants Van Leeuwen, Borth & Co. and a copy of their statement is attached.

Humbly submitted,

Immigration Committee for Canada
of the Christian Reformed Church,
J. Vander Vliet, sec'y-treas.

February 15, 1963

Immigration Committee for Canada
of the Christian Reformed Church

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, 1962. 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, 1962, and the result of its financial operations for the year then ended.

Respectfully submitted,

Van Leeuwen, Borth & Co.
Chartered Accountants

STATEMENT OF RECEIPTS AND EXPENSES FOR THE YEAR ENDED DECEMBER 31, 1962

Receipts			
Quotas — Exhibit 1	$6,749.90		
Plus: U.S. Exchange	296.41	$7,046.31	
Services rendered for C.N.I.C.		380.00	
Other donations		177.10	
Interest earned		43.52	$7,646.93
Expenses			
Salaries — Mr. J. Vander Vliet	$4,500.00		
Mr. T. E. Vos	1,500.00		
A. Noordam	65.64	$6,065.64	
Travelling expenses		251.32	
Postage		67.58	
Telephone and telegraph		46.89	
Committee meetings		199.10	
Office supplies		56.09	
Bond		25.00	
Typewriter		206.00	
Accounting		40.00	
Subscriptions		10.04	
Rent		500.00	$7,467.66
Excess of Income over Expenses			$ 179.27

Bank Reconciliation

Bank Balance, Jan. 1, 1962	$ 3,968.18
Add: Receipts	7,646.93
	$11,615.11
Less: Disbursements	7,467.66
	$ 4,147.45
Current Account — Canadian Imperial Bank of Commerce	$ 3,490.29
Savings Account — Canadian Imperial Bank of Commerce	1,547.38
	$ 5,037.67
Less Outstanding cheques	890.22
	$ 4,147.45

EXHIBIT 1

Quotas received in 1962

Classis Alberta North	$ 163.71
Classis Toronto	132.30
Classis Alberta South	63.51
Classis Eastern Ontario	378.57
Classis Kalamazoo	250.50
Classis Chicago South	359.76
Classis British Columbia	88.14
Classis Hackensack	152.67
Classis Wisconsin	180.28
Classis Grand Rapids East	405.97
Classis Hudson	205.57
Classis Muskegon	263.60
Classis Grand Rapids West	267.04
Classis Grandville	181.09
Classis Holland	418.32
Classis Zeeland	299.51
Classis Pella	290.69
Classis Hamilton	85.17
Classis Cadillac	98.72
Classis Grand Rapids South	308.60
Classis Minnesota South	110.68
Classis Pacific	351.91
Classis Sioux Center	127.56
Classis Chicago North	274.34
Classis Orange City	175.95
Classis California	365.17
Classis Chatham	138.07
Classis Rocky Mountain	118.83
Classis Minnesota North	230.85
Classis Lake Erie	107.98
Classis Northcentral Iowa	151.04
Church of Emo, Ont.	3.80
	$6,749.90

SUPPLEMENT NO. 18
(Arts. 79, 153)

LITURGICAL FORM REVISION

ESTEEMED BRETHREN:

The Liturgical Form Revision Committee hereby submits a report of its activities since the Synod of 1959, and presents to Synod its revised drafts of the proposed formularies for the Lord's Supper.

I. MANDATE AND HISTORY

The original mandate of your committee was: "a. To evaluate the revisions of our Form for the Lord's Supper proposed by our recent study committees; b. To enter into correspondence with the representatives of *De Gereformeerde Kerken in Nederland* for the purpose of discussing revisions in the Form for the Lord's Supper, with a view to making it linguistically and liturgically more acceptable to the churches; and c. In the light of the two points aforementioned, to draw up a proposed revision of the Form for the Lord's Supper, to be presented if possible, to the Synod of 1959." Synod further authorized your committee "to enter into correspondence with the representatives of *De Gereformeerde Kerken in Nederland* concerning revision of other liturgical forms," noting that "this is in line with the request of our sister church," and that "this may prove fruitful toward a common revision of other liturgical forms" (*Acts,* 1957, p. 97).

Your committee reported to the Synod of 1959. It gave an account of the long and somewhat tangled history of attempts to achieve a revision of the form for the Lord's Supper (*Acts,* 1959, pp. 166-168); indicated its efforts to enter into meaningful correspondence with its counterpart in *De Gereformeerde Kerken;* and submitted for consideration two forms for the Lord's Supper, one a revision of the authorized form, and the other "an attempt to write a new form which still embodies all the essentials of a good Lord's Supper formulary" (*Acts,* 1950, pp. 168-178).

In accord with your committee's proposals, the Synod of 1959 recommended the two proposed forms to the churches for study and authorized their provisional use by the churches for a period of four years. Meanwhile Synod, in accordance with your committee's wish, decided to refrain from editorial changes in the proposed forms until after the period of trial and study. Synod further authorized the printing of the proposed revisions in booklet form and their distribution to the churches (*Acts,* 1959, pp. 94, 95).

In a final action the Synod of 1959 decided "to continue the committee to receive reactions on the above-mentioned forms" (*Acts,* 1959, p. 95).

To this account of the decisions of the Synod of 1959 concerning the work of your committee we add the instruction received from the Synod

of 1960 to arrange for making the trial Lord's Supper forms available for use in the Dutch language (*Acts,* 1960, p. 11).

II. CHANGE IN MANDATE AND PERSONNEL

A review of the decisions of the Synod of 1959, particularly Art. 177, B, 5, indicates that the mandate of your committee has been significantly reduced. Your committee was originally instructed not only to work toward a revision of the form for the Lord's Supper but also to enter into correspondence with the representatives of *De Gereformeerde Kerken in Nederland* concerning the revision of other liturgical forms, with the thought that this might prove fruitful toward a common revision of these forms. This latter portion of our original mandate was consciously removed from the task assigned to the continuing committee. For that reason we have made no further attempts to pursue conversations with our sister church concerning this matter.

At this point note should also be taken of a change of personnel in your committee. Due to change in residence Mr. Walter De Jong resigned from your committee in 1961. He was replaced by Mr. Cornelius Zylstra on appointment by the Synodical Committee. Synod owes Mr. De Jong a word of thanks for his labors on its behalf.

III. ACTIVITIES OF COMMITTEE SINCE THE SYNOD OF 1959

In outlining our activities since our last report we would first of all inform Synod that your committee has not yet received a reply to its letter to the chairman of the Liturgical Form Revision Committee of *De Gereformeerde Kerken in Nederland,* dated December 10, 1958. Consequently, our efforts at joint address to revision of the form for the Lord's Supper have been fruitless, apart from benefits received from a study of the proposed revisions presented by that committee to our sister denomination at the Synod of Leeuwarden, 1955. We regret this failure. It suggests that more fruitful channels for any future interdenominational efforts should be sought. Perhaps the appointment of a joint committee or the placing of matters on which mutual consultation is desired on the agenda of the Reformed Ecumenical Synod are better alternatives.

Having communicated this unhappy bit of information we sketch for you our activities of the last four years. In compliance with the decision of the Synods of 1959 and 1960, your committee made available to the churches copies of the proposed revisions in both the English and Dutch languages. Rev. F. Guillaume and Rev. R. Kooistra are to be thanked for having provided us with the Dutch translation. They willingly offered their services and your committee was glad to avail itself of their offices. We are happy to report that the proposed revisions were extensively used by the churches and that the booklets enjoyed a wide distribution. 91,230 copies of the English version and 6,900 copies of the Dutch version have been sent out by the Publishing House on requests by the churches.

Early in 1962 your committee prepared a questionnaire which was sent to all consistories. Its purpose was to secure information regarding

actual use of the proposed revisions, and general reactions of the churches to them. It was also intended to solicit specific evaluations, criticisms, and suggestions from consistories. The response to this questionnaire indicates a lively interest in revision efforts throughout the denomination. By the end of December, 1962, about 400 responses had been received, a remarkable 70 percent return. Your committee wishes to commend the churches for this demonstration of interest and involvement.

Obviously a detailed survey of data drawn from the questionnaire returns is unnecessary in this report. However, such a survey will be available to Synod when this report is under consideration. It suffices here to report that of the consistories reporting:

1. 87½ percent indicated that one or both of the proposed revisions were used by them in celebrating holy communion;

2. 14 percent indicated a preference for proposed revision No. 1;

3. 32 percent indicated a preference for proposed revision No. 2;

4. 23 percent indicated a preference for retaining the authorized form (although 14 out of 90 said, "with revisions");

5. 3½ percent indicated a desire to retain both proposed revisions;

6. 2½ percent indicated a desire to retain both proposed revisions and the authorized form;

7. 13 percent indicated a desire to see another new revision attempt (12 out of 50 hoped for a more radical revision; 36 desired one less radical);

8. 71 percent expressed preference for having proposed revision No. 1 "split" into a preparatory exhortation and a formulary for holy communion, should it be adopted; only 4 percent expressed negative reactions to this suggestion.

More helpful than the statistical information garnered from the questionnaire returns were the many studied criticisms and excellent suggestions received from consistories and individuals. Your committee feels that it has been greatly aided by these responses to its questionnaire.

In the light of the information, criticisms, and suggestions which had thus come to hand, your committee became convinced that it could not serve the churches best by limiting its further work on the proposed revisions to minor editorial changes. It decided that in order to arrive at a form, or forms, which are liturgically most acceptable to the churches and theologically most adequate for the purpose of the formulary, it should incorporate some changes which can only be viewed as new revisions. We trust that Synod will not be impatient with these efforts nor judge them to be an overreaching of our mandate.

Specifically, in addition to frequent changes in the wording of proposed revision No. 1, we have: (1) revised it in such a way that it may be used either as a single formulary or as a Preparatory Exhortation and a Formulary; (2) restored material from the authorized form to the instruction of remembrance and enlarged the theological scope of the in-

struction to include references to our Lord's exaltation; (3) replaced the summary paragraph of the instruction with a statement of the eschatological reference of the sacrament; (4) eliminated the Lord's Prayer from the intercession; (5) reversed the order of the *sursum corda* and the confession; and (6) substituted the closing verses of Ps. 103 for Rev. 1:5, 6 in the final doxology. The "optional" character of the list of "gross sins" has been retained with the understanding that the option belongs to the local consistory, not to the liturgete.

Suggested changes in proposed revision No. 2 are somewhat less extensive. Here, too, however, frequent changes in wording have recommended themselves to us. In addition, it will be observed that (1) a different Scriptural doxology is proposed at the end of the instruction; (2) Scriptural words of invitation are inserted after the confession; (3) a brief *sursum corda* is added just prior to the serving of the elements; (4) a somewhat different distribution of relevant Scriptural words is proposed at the time of the serving of the elements; (5) different Scriptural material is substituted in the final doxology.

We trust that for the most part the reasons for our proposed revisions and editorial changes will be self-evident from a careful comparison of the revised forms written in full below with the earlier revisions presented to the Synod of 1959. It is our conviction that the revised forms here presented embody the riper fruit of many years of reflection and experience not only on the part of your committee but also on the part of the churches at large.

Finally, we remind Synod that the period of time set for the trial use of the Proposed Revisions has run its course and presumably terminates with the meeting of the Synod of 1963.

Your committee makes one request—that its reporter be permitted to speak for the committee when this report is under consideration by Synod.

IV. PROPOSED REVISIONS TO THE FORM FOR THE LORD'S SUPPER AS NEWLY REVISED BY YOUR COMMITTEE

Number 1

Preparatory Exhortation

Beloved in the Lord Jesus Christ, attend to the words of the institution of the holy supper of our Lord as they have been handed down by the Apostle Paul:

> *For I received of the Lord that which also I delivered unto you, that the Lord Jesus in the night in which he was betrayed took bread; and when he had given thanks, he brake it, and said, This is my body, which is for you; this do in remembrance of me. In like manner also the cup, after supper, saying, This cup is the new covenant in my blood; this do, as often as ye drink it, in remembrance of me. For as often as ye eat this bread, and drink the cup, ye proclaim the Lord's death till he come. Wherefore whosoever shall eat the bread or drink the cup of the Lord*

in an unworthy manner, shall be guilty of the body and the blood of the Lord. But let a man prove himself, and so let him eat of the bread, and drink of the cup. For he that eateth and drinketh, eateth and drinketh judgment unto himself, if he discern not the body (I Cor. 11:23-29).

In obedience to these words and in fellowship with the Church universal we propose to commemorate the death of our Savior in the sacrament of the Lord's Supper on the coming Lord's Day. (Or: we now commemorate, etc.). However, to do so to our comfort we must first examine ourselves as the apostle has admonished.

Let each of us, therefore, consider his sin and guilt, against which the wrath of God is so great that He has punished it in His beloved Son with the bitter and shameful death of the cross; and let him examine whether his heart accordingly is filled with that *godly sorrow* which *worketh repentance unto salvation.*

Let each of us also search his heart to see whether he truly believes in Jesus Christ as his only Savior and accepts the gracious promise of God that for the sake of the passion and death of Christ all his sins are now forgiven him and he is clothed with the perfect righteousness of the Son of God.

Finally, let each of us examine his conscience to see whether he resolves in all sincerity and gratitude to serve Jesus Christ as Lord, and in all things to live by His commandment: *Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind . . . and . . . thy neighbor as thyself.*

As we thus examine ourselves let us be assured that God will certainly receive in grace and will welcome to the table of His Son all those who are walking in this repentance and faith.

On the contrary, those who are yet unrepentant or unbelieving eat and drink judgment to themselves if they partake. They are admonished by the Lord through His apostle to abstain from this holy supper lest their punishment be made heavier. Therefore we also charge those who wilfully continue in their sins to keep themselves from the table of the Lord, (such as all who trust in any form of superstition; all who honor images or pray to saints; all who despise God's Word or the holy sacraments; all who take God's name in vain; all who desecrate the Lord's Day; all who are disobedient to those in authority over them; all drunkards, gamblers, murderers, thieves, adulterers, liars, and unchaste persons).* To all such we say in the name of the Lord that as long as they remain unrepentant and unbelieving they have no part of the kingdom of God.

However, this solemn warning is not intended, beloved in the Lord, to discourage the contrite hearts of believers for we do not come to this supper claiming any merit in ourselves. On the contrary, we come testifying that we seek our salvation apart from ourselves in Jesus Christ. By this testimony we humbly confess that we are full of sin and worthy of

*The reading of the parenthetical list of gross sins is optional.

death. By this testimony we also confess that we believe the sure promise of God given by the Apostle John: *If we confess our sins, he is faithful and righteous to forgive us our sins, and to cleanse us from all unrighteousness* (I John 1:9). This promise assures us that no sin or weakness which still remains in us against our will can hinder us from being received by God in grace and accounted worthy partakers of His heavenly food and drink.

Thus assured, let us at the appointed hour come with quiet conscience and fulness of faith to keep this sacramental feast which our Lord appointed to be a continual memorial of His atoning death until He comes again.

In order that we may obtain help in this, let us implore God for His grace.

> Almighty God, our Father, by whose law all men are tried and by whose gospel we have hope, we Thy servants look to Thee for help in the self-examination to which we have been called.
>
> Thou of Thy grace dost bid us come to the table of Thy Son. In mercy regard our miseries and have compassion on us in our weakness. We bring accusation against ourselves and lay transgression to our charge. Enable each of us in the light of Thy holy Word to read the secrets of his own heart and to recognize the fruits of Thy work of grace within. Strengthen us by Thy Holy Spirit so that we may obediently heed Thy call in sincere repentance and true faith.
>
> Graciously remove whatever in us might impede our coming. Let no love of sin or untruth, no pride or lust of heart, no hatred or envy toward our neighbor, no remnant of unbelief remain within us to hinder our glad response. By Thy Spirit assemble us at the appointed hour to commemorate in unbroken bond of Christian fellowship the atoning death of our Savior.
>
> Hear us, we pray Thee, in the name of our ever-living Intercessor, to Whom, with Thee and the Holy Spirit, belong all praise and glory. Amen.

Formulary

Beloved in the Lord Jesus Christ, in the night in which He was delivered up to be crucified the Lord Jesus instituted the sacrament of holy communion, saying, *This do in remembrance of Me.* In obedience to that command we now celebrate this memorial feast. We therefore bid all of you who have confessed your Lord and who have truly examined yourselves according to the admonition of the Apostle Paul to come in contriteness of heart and assurance of faith to commune with Christ in the partaking of this holy supper.

> (Those who wish to use these Forms as a single Formulary for the celebration of the Lord's Supper may do so by omitting the words above, beginning with "Thus assured, let us . . . ." in the Preparatory Exhortation.)

As we now draw near, let us consider for what purpose the Lord has instituted His supper: namely that we should keep it in remembrance of Him, and that He by this sacrament should nourish and refresh us unto eternal life.

To observe this holy supper in remembrance of Him is to proclaim our Lord's death until He comes again. In receiving it, therefore, we remember that our Lord Jesus Christ is the Savior promised to the fathers in the Old Testament; that He is the eternal and only begotten Son of God; that He assumed our human nature, in which He fulfilled for us all obedience and the righteousness of God's law; and that He bore for us the wrath of God under which we should have perished everlastingly. We remember that He was bound that we might be loosed from our sins; that He was innocently condemned to death that we might be acquitted at the judgment seat of God; that He became a curse for us in order to fill us with His blessing; and that He humbled Himself on the cross to hell's deep agony, which wrung from Him the cry, *My God, my God, why hast thou forsaken me?* that God might never forsake us. We remember also that He was buried to sanctify the grave for us, that He was raised for our justification, that He is exalted at God's right hand, and that He shall come again to judge the living and the dead. And we remember that the shedding of His blood has confirmed for us the new and eternal testament, the covenant of grace.

As we thus commemorate the death of Jesus Christ, we are assured that He will truly nourish and refresh us with His crucified body and shed blood to everlasting life. This He promises in the institution of this supper, saying of the bread, *This is my body;* and of the wine, *This is my blood of the covenant, which is poured out for many unto remission of sins* (Matt. 26:26ff). With these words our Lord directs our faith to His perfect sacrifice, once offered on the cross, as the only ground of our salvation. He also assures us that He by His death has taken away the cause of our eternal death, namely, sin, and has obtained for us the life-giving Spirit. By this Spirit, who dwells in Christ as in the Head and in us as His members, He brings us into true communion with Himself and makes us partakers of all His riches, of life eternal, righteousness, and glory. By this same Spirit He causes us, together with all true believers, to be united as members of one body in true brotherly love, as the holy Apostle says: *Seeing that we, who are many, are . . . one body; for we all partake of the one bread* (I Cor. 10:17).

And inasmuch as it is said to us, *As often as ye eat this bread and drink the cup, ye proclaim the Lord's death till he come* (I Cor. 11:26), we are assured by this holy supper that our Lord Jesus will come again to receive us to Himself and we shall sit down with Him and drink with Him the fruit of the vine in the newness of our Father's kingdom (Matt. 26:29).

That we may now obtain these blessings, let us implore God for His grace.

Merciful God and Father, whose grace abounds beyond all our sins, we pray Thee that in this supper, in which we com-

memorate the death of Thy dear Son, Thou wilt so work in our hearts that we may yield ourselves ever more fully to Jesus Christ. May our contrite hearts, through the power of the Holy Spirit, be nourished and refreshed with His body and blood, yea, with Him, true God and man, the only heavenly bread, so that we may no longer live in our sins, but He in us, and we in Him.

So confirm us in the covenant of grace, we pray, that we may not doubt that Thou wilt forever be our gracious Father, nevermore imputing our sins to us and abundantly providing us with all things necessary for body and soul, as Thy dear children and heirs.

Grant us Thy grace that we may cheerfully take up our cross, deny ourselves, confess our Savior, and in all temptations and trials expect our Lord Jesus Christ from heaven who at His coming will make our mortal bodies like His glorified body and take us to Himself in eternity.

Answer us, O God and merciful Father, through Jesus Christ our Lord, to whom, with Thee and the Holy Spirit, belong all praise and adoration now and evermore. Amen.

(While the table is being prepared an appropriate hymn may be sung.)

As we now come to the table of the Lord, let us with heart and mouth confess our catholic, undoubted Christian faith:

I believe in God the Father, Almighty, Maker of heaven and earth.
And in Jesus Christ, His only begotten Son, our Lord;
Who was conceived by the Holy Spirit, born of the virgin Mary;
Suffered under Pontius Pilate; was crucified, dead and buried; He descended into hell;
The third day He rose again from the dead;
He ascended into heaven, and sitteth at the right hand of God the Father Almighty;
From thence He shall come to judge the living and the dead.
I believe in the Holy Spirit.
I believe a holy catholic Church, the communion of saints;
The forgiveness of sins;
The resurrection of the body;
And the life everlasting. Amen.

That we may be nourished with Christ, the true bread from heaven, let us lift up our hearts to Christ Jesus, our Advocate, at the right hand of His heavenly Father. Let us firmly believe all His promises, not doubting that we shall be nourished and refreshed with His body and blood through the working of the Holy Spirit as surely as we receive the bread and wine in remembrance of Him.

(In breaking and serving the bread, the minister shall say:)

The bread which we break is a communion of the body of Christ. Take, eat, remember and believe that the body of our Lord Jesus Christ was given for a complete remission of all our sins.

(In serving the cup the minister shall say:)

The cup of thanksgiving for which we give thanks is a communion of the blood of Christ. Take, drink, remember and believe that the precious blood of our Lord Jesus Christ was shed for a complete remission of all our sins.

(While the elements are being distributed, the minister may read fitting passages from Scripture, or a hymn may be sung.)

(After the communion the minister shall say:)

Beloved in the Lord, since the Lord has now nourished our souls at His table, let us jointly praise His holy name with thanksgiving; and let everyone say in his heart:

Bless Jehovah, O my soul; and all that is within me, bless his holy name.
Bless Jehovah, O my soul, and forget not all his benefits;
Who forgiveth all thine iniquities; who healeth all thy diseases;
Who redeemeth thy life from destruction; who crowneth thee with lovingkindness and tender mercies.
Jehovah is merciful and gracious, slow to anger, and abundant in lovingkindness.
He will not always chide; neither will he keep his anger *for ever.*
He hath not dealt with us after our sins, nor rewarded us after our iniquities.
For as the heavens are high above the earth, so great is his lovingkindness toward them that fear him.
As far as the east is from the west, so far hath he removed our transgressions from us.
Like as a father pitieth his children, so Jehovah pitieth them that fear him.
Bless Jehovah, ye his angels, that are mighty in strength, that fulfil his word, hearkening unto the voice of his word.
Bless Jehovah, all ye his hosts, ye ministers of his, that do his pleasure.
Bless Jehovah, all ye his works, in all places of his dominion:
Bless Jehovah, O my soul (Ps. 103:1-4; 8-13; 20-22).
Now *unto him that sitteth on the throne, and unto the Lamb, be the blessing, and the honor, and the glory, and the dominion, for ever and ever* (Rev. 5:13).

Amen.

Prayer of Thanksgiving

O merciful God and Father, we thank Thee with all our hearts that in Thy boundless grace Thou hast given us Thine only begotten Son as a Mediator and a sacrifice for our sins, and as our food and drink unto life eternal. We thank Thee too

that Thou givest us a true faith whereby we become partakers of these Thy benefits. And since Thou hast through Thy Son Jesus Christ ordained the holy supper for the strengthening of that faith, we beseech Thee, O faithful Father, that through Thy Holy Spirit this remembrance of our Lord and proclamation of His death may truly increase our faith and enrich our fellowship with Christ. May this proclamation of our Lord's death also be used by Thee to bring others into this blessed fellowship, so that all Thy children may be gathered in to share with us the joy of thy salvation.

Hear us, Heavenly Father, in Jesus Christ our Lord.

Amen.

Number 2

Preparatory Exhortation

Beloved in Jesus Christ, since we hope next Lord's Day to celebrate the blessed sacrament of the Lord's Supper, we are called to prepare our hearts before then by rightly examining ourselves. For the Apostle Paul has written: *Whosoever shall eat the bread or drink the cup of the Lord in an unworthy manner shall be guilty of the body and blood of the Lord. But let a man prove himself, and so let him eat of the bread, and drink of the cup* (I Cor. 11:27-29).

Let each one, then, examine his life and, considering his own sin and the wrath of God on it, be sure that he humbles himself in repentance before God.

Let each one examine his heart to be sure that he trusts in Jesus Christ alone for his salvation, and that he believes his sins are forgiven wholly by grace, for the sake of our Lord's sacrifice on the cross.

Finally, let each one examine his conscience to be sure that he resolves to live in faith and obedience before his Lord, and in love and peace with his neighbor.

God will surely receive at the table of His Son all who truly repent of their sin, believe in Jesus Christ as their Saviour, and desire to fulfil His commands. All those, however, who do not repent, who do not put their trust in the Lord Jesus, and who have no desire to lead a godly life, are warned, according to the command of God, to keep themselves from the holy sacrament. If anyone of us is living in disobedience to Christ and in enmity with his neighbor, he must repent of his sin and reconcile himself to his neighbor before he comes to the Lord's table. For if we partake of the sacrament in unbelief and wilful disobedience, we eat and drink judgment to ourselves.

This solemn warning is not designed, however, to discourage penitent sinners from coming to the holy sacrament. We do not come to the supper as though we were righteous in ourselves, but rather to testify that we are sinners and that we look to Jesus Christ for our salvation. Although we do not have perfect faith and do not serve and love God with our whole heart, and though we do not love our neighbor as we ought, we

are confident that the Saviour accepts us at His table when we come in humble faith, with sorrow for our sins, and with a will to follow Him as He commands.

And since it is necessary for us to come to the sacrament in good conscience, we urge any who cannot find this confidence in himself to seek from the minister or any elder of this church such counsel as may quiet his conscience or lead to the conversion of his life.

That we may rightly examine ourselves before God, let us seek His gracious help through prayer.

> Almighty God, who hast given us the gospel of Jesus Christ, and who hast provided a most wonderful communion with Him through the mystery of the sacrament, we beseech Thee for grace to enable us to prepare our hearts for the reception of holy communion. To all who sincerely believe in Thy Son and truly repent of their sins, grant assurance of Thy gracious readiness to receive and bless them in the supper of their Lord. To all who have not repented and have not put their trust in the Lord Jesus, grant a restraining fear of this supper, lest their condemnation be the greater. But have mercy upon these, and grant them grace to repent of their sins and seek their salvation in Thy Son, our Lord Jesus Christ.
>
> We confess, O Father, that we have all offended Thy majesty and deserved Thy judgment. We have transgressed in our thoughts, our words, and our deeds. Truly there is no strength in us. Be Thou merciful, O God, and grant us Thy pardon. And let us come to the sacrament in the joy of Thy forgiving love.
>
> Through Jesus Christ our Lord, who, with Thee and the Holy Spirit, one only God, lives and reigns forever. Amen.

Formulary

Beloved in the Lord, hear the words of the Apostle Paul concerning the institution of the holy supper of our Lord Jesus Christ:

> *For I received of the Lord that which also I delivered unto you, that the Lord Jesus in the night in which he was betrayed took bread; and when he had given thanks, he brake it, and said, This is my body, which is for you; this do in remembrance of me. In like manner also the cup, after supper, saying, This cup is the new covenant in my blood; this do, as often as ye drink it, in remembrance of me. For as often as ye eat this bread, and drink the cup, ye proclaim the Lord's death till he come. Wherefore whosoever shall eat the bread or drink the cup of the Lord in an unworthy manner, shall be guilty of the body and the blood of the Lord. But let a man prove himself, and so let him eat of the bread, and drink of the cup. For he that eateth and drinketh, eateth and drinketh judgment unto himself, if he discern not the body* (I Cor. 11:23-29).

Let us hear also a brief instruction concerning the purpose for which the sacrament was ordained.

When our Lord said, *This do in remembrance of me,* He ordained this holy supper as a constant memorial and visible proclamation of His death. The Apostle Paul also teaches us that as often as we eat the bread and drink the cup we *proclaim the Lord's death.* As we partake of this communion supper, therefore, we bear witness that our Lord Jesus was sent by the Father into the world, that He took upon Himself our flesh and blood, and that He bore the wrath of God on the cross for us. We also confess that He came to earth to bring us to heaven, that He was condemned to die that we might be pardoned, that He endured the suffering and death of the cross that we might live through Him, and that He was once forsaken by God that we might forever be accepted by Him.

The sacrament thus confirms us in God's abiding love and covenant faithfulness. By His holy supper, our Lord seals to our hearts the promises of God's gracious covenant and so assures us that we belong to His covenant family. Let us then be persuaded as we eat and drink that God will always love us and accept us as His children for the sake of His Son.

Our Lord promises, moreover, that as we eat the bread and drink the cup, we are fed with His crucified body and shed blood. To this end He gives us His life-giving Spirit through whom the body and blood of our Lord become the life-giving nourishment of our souls. Thus He unites us with Himself and so imparts the precious benefits of His sacrifice to all who partake in faith.

The holy sacrament is also a means of grace that unites us with one another in the bond of the Spirit. For the apostle says that *we who are many are . . . . one body, for we all partake of the one bread* (I Cor. 10:17). Thus, even as He unites us with Himself, He strengthens the bond of communion between His children.

Finally, the remembrance of our Lord's death revives in us the hope of His return. Since He commanded us to do this until He comes, the Lord assures us that He will come again to take us to Himself. Hence, as we commune with Him now under the veil of these earthly elements, we are assured that we shall sometime behold Him face to face and rejoice in the glory of His appearing.

Our Lord Jesus will surely do what He has promised. Let us draw near to His table, then, believing that He will strengthen us in faith, unite us in love, and establish us more firmly in the hope of His coming.

Now *unto him that loveth us, and loosed us from our sins by his blood; and he made us to be a kingdom, to be priests unto his God and Father; to him be the glory and the dominion for ever and ever. Amen* (Rev. 1:5b, 6).

Let us pray:

> Almighty God, with one accord we give Thee thanks for all the blessings of Thy grace; but most of all we thank Thee for the unspeakable gift of Thy Son Jesus Christ. We most humbly thank Thee that Thy Son came to us in human form, that He

lived a perfect life on earth, that He died for us on the cross, and that He arose victoriously from the dead. We bless Thee for the gift of Thy Holy Spirit, for the gospel of reconciliation, for the Church universal, for the ministry and the sacraments of the Church, and for the blessed hope of everlasting life.

We beseech Thee, gracious Father, to grant us Thy Holy Spirit, that through Him our souls may now truly be fed with the crucified body and shed blood of our Lord Jesus Christ. Grant to us the full assurance of Thy grace as we draw near to Thy holy table, filling our hearts with humble gratitude for Thy mercies. Unite us more fully with our blessed Lord, and so also with one another. Enable us, in newness of life, to pledge ourselves in service to Christ and all Thy children. And lift our hearts to Thee, that in all the troubles and sorrows of this life we may persevere in the living hope of the coming of our Saviour in glory.

Answer us, O God, through Jesus Christ our Lord, who taught us to pray, saying:

Our Father who art in heaven,
Hallowed be thy name.
Thy kingdom come.
Thy will be done on earth as it is in heaven.
Give us this day our daily bread.
And forgive us our debts, as we forgive our debtors.
And lead us not into temptation, but deliver us from evil.
For thine is the kingdom, and the power, and the glory, for ever.
Amen.

As we draw near to the table of our Lord, let us confess our Christian faith:

I believe in God the Father, Almighty, Maker of heaven and earth.
And in Jesus Christ, His only begotten Son, our Lord;
Who was conceived by the Holy Spirit, born of the virgin Mary;
Suffered under Pontius Pilate; was crucified, dead and buried;
He descended into hell;
The third day He rose again from the dead;
He ascended into heaven, and sitteth at the right hand of God the Father Almighty;
From thence He shall come to judge the living and the dead.
I believe in the Holy Spirit.
I believe a holy catholic Church, the communion of saints;
The forgiveness of sins;
The resurrection of the body;
And the life everlasting. Amen.

(Having approached the table, the minister shall say:)

Beloved, hear the gracious words of promise spoken by our Lord:

Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you and learn of me; for I am meek and lowly in heart; and ye shall find rest for your souls (Matt. 11:28, 29).

I am the bread of life; he that cometh to me shall not hunger, and he that believeth on me shall never thirst . . . . Him that cometh to me I will in no wise cast out (John 6:35, 37b).

Blessed are they that hunger and thirst after righteousness; for they shall be filled (Matt. 5:6).

Beloved in the Lord Jesus Christ, let us lift up our hearts to the Lord; let us lift them up to the God of our salvation.

(Before he distributes the bread, the minister shall say:)

The Lord Jesus in the night in which he was betrayed took bread; and when he had given thanks, he brake it, and said, This is my body, which is for you; this do in remembrance of me (I Cor. 11:23b, 24).

(Before the eating of the bread, the minister shall say:)

Take, eat, remember and believe that the body of our Lord Jesus Christ was given for a complete remission of all our sins.

(When he gives the cup, the minister shall say:)

And he took a cup, and gave thanks, and gave to them, saying, Drink of it, all of you; for this is my blood of the covenant, which is poured out for many unto remission of sins (Matt. 26:27, 28).

(Before the drinking of the wine, the minister shall say:)

Take, drink, remember and believe that the precious blood of our Lord Jesus Christ was shed for a complete remission of all our sins.

(When the communion is completed, the minister shall say:)

Since the Lord has nourished our souls through His blessed sacrament, let us praise His holy name and render to Him our thanks:

Bless the Lord, O my soul; and all that is within me, bless his holy name.

Bless the Lord, O my soul, and forget not all his benefits;

Who forgiveth all thine iniquities; who healeth all thy diseases;

Who redeemeth thy life from destruction; who crowneth thee with lovingkindness and tender mercies (Ps. 103:1-4).

Worthy art thou, our Lord and our God, to receive the glory and the honor and the power; for thou didst create all things, and because of thy will they were, and were created (Rev. 4:11).

Worthy is the Lamb that hath been slain to receive the power, and riches, and wisdom, and might, and honor, and glory, and blessing (Rev. 5:12).

My mouth shall speak the praise of the Lord; and let all flesh bless his holy name for ever and ever (Ps. 145:21). Amen.

Thanksgiving

Let us pray:

Almighty God, we render to Thee our most humble and hearty thanks that Thou of Thy great mercy hast given us Thy Son to be our Saviour from sin, and to be our constant source of faith, hope, and love. We bless Thee for permitting us to show forth His death and to receive the communion of His body and blood through the holy sacrament. We praise Thee for uniting us more fully with the body of Christ, and for assuring us that we are heirs of Thy heavenly kingdom. Grant, we beseech Thee, that our commemoration of His death may tend to the daily increase of our faith, the establishment of our hope, and the strengthening of our love. Enable us henceforth to live always for Him who gave Himself for us, even our Lord Jesus Christ. Amen.

Humbly submitted:

Dr. A. A. Hoekema, Chairman
Rev. J. H. Stek, Secretary
Dr. L. Smedes
Dr. J. Timmerman
Mr. C. Zylstra

SUPPLEMENT NO. 19

(Arts. 49, 135, 153)

FAITH, PRAYER AND TRACT LEAGUE

ESTEEMED BRETHREN:

It is a pleasure to report to you on the activities of the Faith, Prayer, and Tract League in 1962.

A total of over 13,000,000 tracts were sent out, which is an increase of over 4,000,000 over 1961. Although all expenses such as printing, postage, and wages had to increase to take care of this large increase, the office is still managed in a highly efficient manner. All of the increases were easily taken care of by the increased sales.

1962 marked the first full year that the office in Madras, South India was in operation. 1,200,000 tracts were printed and distributed in the small villages of India. The response of 6,469 people for more information required the hiring of a full time clerk at $20 per month. Over 1,000 responded the second time and were enrolled in the Bible correspondence course. The Lord is abundantly blessing this work.

Lesser numbers of tracts were printed in Korean, Spanish, and Khasi, as well as 25,000 catechism booklets in Sinhalese in Ceylon. Nearly 4,000,000 of the 13,000,000 tracts were sent out free.

The board asks that you again recommend the League to our churches and that you appoint a representative to the board. A summary of the financial report is attached, and an audited report will be sent to the proper committee.

In His service,

John Keuning
Synodical representative

FINANCIAL REPORT

Balance on hand, January 1, 1962		$ 3,512.66
Receipts:		
Sale of tracts	$69,632.98	
Donations	15,378.89	
Membership fees	784.50	
Sale of racks	339.95	
Social Security Tax withheld	222.48	
Income Tax withheld	190.00	86,548.80
Total Available Funds		$90,061.46
Disbursements:		
Printing	$48,349.69	
Wages	12,350.85	
Postage	12,390.76	
Supplies	3,206.76	

(continued on next page)

Advertising	1,816.00	
Purchase tract racks	295.89	
Artist	382.50	
Rent	580.00	
Bank charges	135.40	
Social Security	410.82	
Withholding Tax	150.00	
Michigan Sales Tax	129.73	
Miscellaneous	1,344.59	
India Branch expense	4,482.90	
Total Disbursements		86,025.89
Balance on hand, December 31, 1962		$ 4,035.57

Tracts sold	9,718,717
Tracts donated	3,712,835
Total sent out	13,431,552
Tracts printed	12,264,950

To the Faith, Prayer & Tract League
Grand Rapids, Michigan

Gentlemen:

We have examined the books and records of your treasurer, Mr. John S. Brondsema, and have complied an Operating Statement on the cash basis for the year 1962.

The attached statement of cash receipts and disbursements which is complied 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.

SUPPLEMENT NO. 20
(Arts. 71, 153)

CHRISTIAN REFORMED WORLD RELIEF COMMITTEE

ESTEEMED BRETHREN:

The Christian Reformed World Relief Committee presents its annual report to Synod of 1963. A year ago only a desire and a plan existed. The desire for worldwide benevolence sprang from limited opportunities of service in Christian mercy as far back as 1950.

These manifestations of diaconal activities were abundantly blessed by the Lord to both those that received and those that gave. The blessing to the givers lay in guidance by the Spirit toward a more formal and lasting plan that witnessed fruition in the form of scattered deacons' conferences with varying degrees of organization and permanency.

The vision and efforts of the Synods of 1960 and 1961 did not have long to wait for fulfillment. The authorization and mandate of 1960 to study and formulate a plan for world wide deacons' work was effectively completed to enable the Synod of the succeeding year to authorize the organization of a world relief committee through the use of representatives from area deacons' conferences augmented by members at large from various callings.

Soon after the Synod of 1961 the committee assigned to carry out the mandate carefully laid plans for a meeting in February of 1962 which is now looked back upon as the founding of the CRWRC. A constitution was drawn up. A resolve to work closely with denominational mission projects was expressed. Areas of work in addition to Korean Material Relief were sought.

Synod of 1962 recognized and encouraged the newest denominational agency by authorizing the expansion of Christian Reformed World Relief Committee work to include Cuban Refugee Resettlement and the approval of the appointment of a full time director. The young organization began functioning at once.

I. ORGANIZATIONAL PHASES

A. *Board Personnel*

The first annual meeting of the CRWRC Board was held in Grand Rapids at Seymour Christian Reformed Church on February 12, 13 and 14. All classes were represented. Board representatives of the various classes are as follows:

Classis	Delegate	Alternate
Alberta North	Wm. Vanden Born	
Alberta South	John C. Kreeft	
British Columbia	John De Jong	
Cadillac	Stanley Koster	
California Central	John Smink	John Brouwer
California South	Wm. De Groot	Harry De Young

Classis	Delegate	Alternate
Chatham	F. Sypkes	J. Vande Vries
Chicago North	Abel Hoving	Herman Buurma
Chicago South	Henry Jager	Ted Clausing
Eastern Ontario	Eelke Rypstra	H. Pel
Grand Rapids East	John Penning	Manley Konyndyk
Grand Rapids South	Gordon Fryling	Elmer Van Beek
Grand Rapids West	Eugene Van Dyken	A. De Vries
Grandville	Harold H. Zondervan	Ray De Graaf
Hackensack	Peter Borduin	D. E. Van Heemst
Hamilton	Peter Zwart	
Holland	James W. Bareman	Kenneth Beelen
Hudson	Samuel Greydanus	Wm. Tanis
Kalamazoo	John Meulendyk	H. Van Hamersveld
Lake Erie	Edward Breukel	Harold Danhof
Minnesota North	Cornelius Apol	Junior Kreps
Minnesota South	Leroy B. Tinklenberg	Harold Schaap
Muskegon	Dr. K. Van Hemert	Richard Vredeveld
Northcenttral Iowa	Herman H. Hiemstra	Wm. Schreur
Orange City	Ivan Visser	Ed. Vander Vegte
Pacific	Jack Veltkamp	
Pella	Germent Rus	Wilford Slagter
Rocky Mountain	Robert S. Paauw	Robert L. VerSchure
Sioux Center	Howard Kiel	Stephen Kramer
Toronto	William Ubbens	J. Gehrels
Wisconsin	Martin Van Haveren	Elmer Kaemink
Zeeland	Harold Boss	Rufus Mast

Members at Large

Medical	Dr. E. Y. Postma	Dr. Martin Shaarda
Business Man	Louis Van Ess	
Sociologist	Dr. Dale De Haan	Dr. Henry Ryskamp
Attorney	C. VanValkenburg	Judge Wallace Waalkes
Accountant	Donald J. Boes	
Minister	Rev. John Mulder	

B. *Administration*

The officers elected to serve for the first year were as follows:

President	Harold Zondervan
Vice President	Sam Tamminga
Secretary	Dr. E. Van Dyken
Treasurer	Donald J. Boes

During the course of this year Harold Zondervan assumed the presidency when Mr. Frank Velzen moved to another community. The CRWRC owes much to Mr. Velzen for his years of service while the movement was in its formative stages. It also became necessary for another veteran, Mr. John De Haan, to relinquish the office as treasurer. Both of these men deserve a hearty thank you.

Without a full time director it appeared that the young organization might be seriously handicapped. Very opportunely one of the Board members at large manifested his devotion to the cause by volunteering his services, without remuneration, as part time director. The generous offer of Dr. Edward Y. Postma was quickly accepted by the Executive Committee. He functioned faithfully during the critical first months from August through December. His leadership was most helpful in

getting the organization started well. A thank you is hardly adequate for his work but we know that the Lord also adds His blessing.

Because Rev. Jacob Hasper had accepted the call from the Midland Park, New Jersey Christian Reformed Church, it was not possible for him to continue functioning as the ministerial member-at-large. This proved a great loss to the CRWRC because Rev. Hasper had played a highly important role in the formation of this organization, and is thoroughly acquainted with all facets of this work. The Board herewith expresses its sincere appreciation for the many labors Rev. Hasper has performed in this connection, and still values highly the advice he is able to give. For this reason the Board invited him to attend the annual meeting in February of 1963 and profited greatly from his insight and interest.

At the December meeting the Executive Committee was delighted to learn that Mr. Louis Van Ess had accepted the appointment to become full time Director, effective January 1, 1963. This appointment was submitted to the Synodical Committee for its approval in accord with the decision of the Synod of 1962. After this confirmation had been received, Mr. Van Ess began his duties at the stipulated date, and the Board trusts that he will be greatly blessed in his work and that the CRWRC may grow and prosper under the Lord's guidance and blessing.

Because the volume of work rapidly increased during the year, it was necessary to obtain adequate office space. Since room was not available at the Denominational Building, the required facilities were obtained by renting an office at 2417 Eastern Ave., S.E. This arrangement has proved very satisfactory.

Application is now being made to various Federal Agencies for proper recognition and certification. When this is accomplished our organization will be able to function more effectively in various parts of the world to show to the needy the compassion of our Savior and Lord.

As the work developed various projects were assigned to regional Deacons' Conferences. As a result it became necessary to establish a basic philosophy concerning the relationship between the CRWRC and these local conferences. The statement of this principle is herewith set forth.

Basic Philosophy Concerning Relationship Between CRWRC and Deacons' Conferences

1. The CRWRC is responsible to Synod.

2. One aspect of the work of CRWRC is to "supervise and control such permanent benevolent activities as are designated by Synod" (Constitution of CRWRC)

3. The CRWRC shall determine the yearly appropriation for each permanent benevolent cause. (Constitution of CRWRC)

4. The CRWRC shall, whenever possible, designate local diaconates and/or deacons' conferences . . . . to administer these permanent benevolent activities. (Constitution of CRWRC)

5. The CRWRC is interested in enhancing activity by local diaconates.

6. Diaconate Conferences shall in no wise exercise official jurisdiction over any deacon or diaconate. However, all general matters approved by the Conference shall be referred for final action to the diaconates and consistories of each church. (Constitution of G.R. Diaconate)

From the above it appears that the basic responsibility for the *supervision* and *control* of permanent benevolent activities rests with the CRWRC. It further appears that the *administration* of these activities shall rest with the local deacons' conferences when so assigned by the CRWRC.

The following concepts develop as compatible with the above:

1. *Administration* of a permanent benevolent activity shall include:

a. Maintaining correspondence with those actively at work in the field.

b. Setting up a budget for the field of operations for the approval of CRWRC.

c. Studying and recommending projected activities in the fields.

d. Rendering regular reports at special intervals to the CRWRC.

2. *Supervision* and *Control* by the CRWRC shall include:

a. Determination of basic policy governing the benevolent activity.

b. Assisting in the distribution of publicity throughout the denomination.

c. Receiving regular interval reports from the deacons' conferences.

d. Receiving all funds relating to the field.

e. Disbursing all funds relating to the field.

f. Finalizing budget for the field on basis of (1) recommendation of local diaconates, (2) need of other permanent activities sponsored by CRWRC.

g. Maintaining constant liaison with local diaconates.

II. FIELDS OF WORK

A. *Cuban Refugee Assistance and Resettlement*

1. Scope of Work

Funds were provided each month to the Board of Home Missions to finance the food, clothing and medical work at the Good Samaritan Center in Miami. This avenue of Christian mercy along with similar centers of other religious denominations provided assistance to many thousand Cuban refugees who qualified by registering at the United States Government reception office where they were given a numbered registration card. Upon presenting their card to the center of their choice they would be registered as eligible for food assistance. Very thorough cooperation between the several centers greatly minimized the possibility of a family receiving assistance from more than one center. During the course of the year 1962 some 1,000 families were provided with 9,100 gifts of groceries, 750 blankets, more than 6,000 pieces of clothing and

many shoes. Between 300 and 400 of these families maintain regular contact with our center and comprise the families with whom follow up work is done in their homes. They are offered religious instruction and invited to attend our services.

The medical work is carried on by a devoted and competent staff consisting of several professionally trained Cubans who have experienced in a first hand manner not only physical relief but who through the guiding hand of the Lord have also been the recipients of spiritual aid in the truest sense of the word. This combination eminently qualifies them as dispensers of medical aid to as many as 1,000 cases per month, ranging from simple injections to treatment for chronic cases of heart ailments and diabetes. Their field of labor includes house calls and hospital delivery of Cuban babies. The entire medical phase of the work is under the supervision of Dr. T. Vanden Bosch, a member of our Miami Church, who has provided invaluable assistance through the generous use of his office and services when needed. The Board herewith officially expresses its thanks for the great amount of time and interest Dr. Vanden Bosch has invested in this project and for his sponsorship without which our medical center would not be able to function. We earnestly solicit his continued cooperation.

Because this work was first administered by the Christian Reformed Board of Home Missions, the CRWRC simply provided the funds to the sum of $4,000 a month during much of 1962. Through negotiations with this Board which proved very friendly and profitable, the transfer of administration of the Good Samaritan Center to the CRWRC was achieved Feb. 1, 1963. We also thank the Board of Home Missions for its interest, and look forward to continued cooperation as they administer the spiritual phase of the work in Miami.

2. Personnel

a. Mr. John Yff — Clothing Center Manager

b. Rauel Sanchez — Assistant in Center & Social Worker

c. Rev. Vincinte Izquierda — Instructor & Social Worker

d. Dr. M. Santana — Doctor and Medical Supervisor

e. Dr. M. Ampudia — Doctor

f. Dr. Garcia Fox — Pharmacist

g. Carolina Alonzo — Nurse

h. Frances Ritskes — Nurses' aid

i. Omelia Ruano Ortega — Assistant Pharmacist

3. Resettlement Program

As a result of the follow up calls made by the Center personnel and the instruction and ministry by the Home Mission Board the various families are encouraged to agree to resettle in Christian Reformed communities throughout the country.

Descriptions of the various candidate families are sent to the churches desiring to serve as sponsors. After a choice is made the sponsoring church makes plans for their arrival, usually by air travel provided by the United States Government. Many happy occasions have been provided whereby the deacons have had first hand opportunities to manifest Christian mercy. Many Cuban refugees have experienced that aid accompanied by a heart as well as a hand speaks to their very souls.

To date resettlement has taken place as follows:

Area	*Number of families*
Michigan	34
Colorado	6
New Jersey	5
Iowa	6
Indiana	1

B. *Korea*

As a result of liaison with the Executive Committee of the Christian Reformed Board of Foreign Missions in July 1962, the control of the work of Drs. P. Boelens and Ralph Ten Have, who had been stationed on the spiritually and physically destitute peninsula, was assumed by the CRWRC with the exception of salary, housing, travel and furlough arrangements. This was done with the understanding that the CRWRC would eventually assume full responsibility of these latter items also. With the additional help of some native workers a mobile mission clinic administers inocculations and other medical attention along with the gospel to thousands in a single month. Through CAPOK — Christian Adoption Program of Korea — the only orphan care program in the country that encourages adoptions by Christian Korean families on the sound premise that only in a Christian family can an adopted orphan receive Christian love and security. For this reason a sponsor type of orphan program is not used.

C. *Guam*

The damage by typhoon Karen in November was deemed to be of sufficient warrant in the estimation of the Officer Committee to classify it as a matter requiring emergency relief — c.f. Constitution Article 4-C. Contact was sought with missionary Jay Poel who labors for the Board of Foreign Missions. In the meantime an appeal for a special offering was addressed to the diaconate of each church. As of this writing approximately $30,000 has been collected to be applied toward the cost of replacing the mission property of our denomination. In addition to many private gifts, some of our building contractors have volunteered their services in building the structure.

D. *Financial Report*

The Auditor's Report and the Financial Statement for the year ending December 31, 1962 is presented herewith.

February 13, 1963

Christian Reformed World Relief Committee
2417 Eastern Ave., S.E.
Grand Rapids, Mich.

Gentlemen:

As per your request, I have examined the books and the records of the various funds as submitted to me by the treasurer for the year ended Dec. 31, 1962.

My examination included the verification of all cash receipts and disbursements as shown by the records. All cash on deposit in the bank was reconciled with the ledger balances shown on the books.

In my opinion, the accompanying statement of cash receipts and disbursements presents correctly the financial position of the various fund shown.

Henry Lucas, Auditor

Christian Reformed World Relief Committee
Financial Report
Year ending — December 31, 1962
General Fund

Balance on Hand Dec. 31, 1961			$31,137.61
Receipts:			
Contributions		$32,484.21	
Interest on Savings		939.80	
			33,424.11
Total beginning balance and receipts			$64,561.72
Disbursements:			
Transferred to Cuban Relief Account		$22,800.00	
Administrative Expenses:			
Organizational expenses	$3,473.72		
Office Rental	375.00		
Administrative expense	665.28		
Promotion expense	2,607.97		
Office equipment	916.60		
Bank charges	284.21		
Telephone	156.29		
Printing	190.08		
Salaries	561.88		
Office expense	126.40		
Insurance	283.34		
Miscellaneous	9.00	9,649.77	
Total Disbursements			$32,449.77
Balance on Hand Dec. 31, 1962			$32,111.95

Cuban Relief Fund

Balance on Hand Dec. 31, 1961		$ 387.43	
Receipts:			
Transferred from General Fund	$22,800.00		
Contributions	23,639.16	$46,438.16	
Total Receipts			$46,826.59

(continued on next page)

Disbursements:

Board of Home Missions for operation of Good Samaritan Center	$32,000.00	
Bank Charges and exchange cost	92.30	
Rent for clothing storage	75.00	
Freight	20.59	
Total Disbursements		32,187.89
Balance December 31, 1962		$14,638.70

Korean Material Relief Fund

Balance on Hand Dec. 1, 1962		$ 5,134.32
Receipts:		
Korean Spiritual Relief Committee	$ 9,108.85	
Contributions	32,264.85	
Foreign Mission Board	315.62	41,689.32
Total Receipts		$46,823.64
Disbursements:		
Gospel Hospital	$ 4,500.00	
Medical Supplies	1,300.00	
Bank Charges	33.26	
Milk Powder	5,333.46	
Clothing	823.43	
Korean Medical Mission	10,541.96	
Miscellaneous	30.75	22,562.86
Balance December 31, 1962		$24,260.78

Guam Disaster Fund

Receipts to 31 December 1962	$20,921.62
Disbursements:	
Miscellaneous	51.73
Balance	$20,869.90

Special Gift Fund

Receipts:		
Christian Girls' Home, Gallup, N.M.	$583.93	
Mexico Missions	50.00	
Children of Hong Kong	25.00	$658.93
Disbursements:		
Christian Girls' Home	$583.93	
Foreign Board of Missions	50.00	633.93
Balance		$ 25.00

Bank Accounts

Community State	$10,058.33
Old Kent Savings	10,822.44
Union Bank — Sav.	10,000.00
Union Bank — Commerc.	61,025.56
	$91,906.33

Recap of Funds

CRWRC	$32,111.95
Cuban Relief	14,638.70
Korean Relief	24,260.78
Guam	20,869.90
Special Gifts	25.00
	$91,906.33

Don Boes, Treas.

III. PLANS FOR 1963-64

A. *Establishment of clothing centers and depots in conjunction with diaconal conferences*

Considerable progress has been made toward a clothing center in Chicago to be operated by the Chicago Deacons' Conference located on the second floor of the Back to God Hour Building. The address is:

Christian Reformed World Relief Committee
Chicago Center
50 East 109th Street
Chicago 28, Illinois

It is anticipated that many neighboring areas will ship their used clothing to this center where it will be sorted, classified and packed for either domestic or overseas use awaiting shipment as the need may arise.

Other deacons' conferences have also established centers or receiving stations as follows:

1. Grand Rapids Deacons' Conference

   Christian Reformed World Relief Committee
   Grand Rapids Clothing Depot
   882 Hynes Ave., S.W.
   c.o. Manufacturers Carloading Co.
   Dock No. 14
   Grand Rapids, Michigan

2. Eastern Deacons' Conference

   Christian Reformed World Relief Committee
   New Jersey Clothing Depot
   308 Haledon Ave.
   Paterson 2, New Jersey

B. *Bring the CRWRC* to the deacons through encouragement of formation of Conferences in areas where none now exist.

C. *Proposed Budget of* 1964 *Expenditures*

ALL FUNDS

General Fund	$27,800.00
Cuban Relief	85,456.00
Korean Relief	27,700.00
Chicago Clothing Center	10,900.00

Cuban Relief

Salaries, Rent and Mileage

Salaries	$30,860.00	
Rent	3,480.00	
Car Mileage & Insurance	3,400.00	
Total		$37,740.00

(continued on next page)

Supplies		
Groceries	$25,200.00	
Medicines	9,600.00	
Printing and Supplies	1,800.00	
Equipment	1,800.00	
Miscellaneous Supplies	200.00	
Outside Services & Aid	2,700.00	
Contingencies	2,000.00	
Total		$43,300.00
Rent and Utilities		
Building Rent	$ 3,000.00	
Telephone	1,080.00	
Electricity	276.00	
Water	60.00	
Total		$ 4,416.00
Total Budget		$85,456.00

Korea Christian Reformed Korean Mission

Car & Boat Expense (4 cars - 1 boat)	$ 1,200.00	
Literature	300.00	
Poor Relief Hospital Expense & Medical Equipment	1,200.00	
Medicine (above donations)	4,000.00	
Christian Adopt. Program CAPOK (Incl. Social Workers Salaries)	4,000.00	
Korean Salaries	2,000.00	
Legal, Communication, Transportation care of repentant girls	1,000.00	
Whole milk powder	6,000.00	
Gospel Hospital	6,000.00	$25,700.00

Chicago Clothing Center

Expenses		
Salaries	$ 5,500.00	
Insurance & Benefits	500.00	
Rent	2,700.00	
Utilities	250.00	
Supplies	1,050.00	
Miscellaneous	700.00	$10,900.00

General Fund

Salaries — office	$12,000.00	
Hosp. Ins. & Emp. Welfare	750.00	
Office Rental	1,000.00	
Board & Committee Expense	3,000.00	
Information & Publications	5,000.00	
Telephone	300.00	
Printing — Bulletin Covers	2,500.00	
Insurance	150.00	
Office Equipment	1,000.00	
Postage & Supplies	1,200.00	
Miscellaneous & Contingency	190.00	$27,800.00

No quota funds are requested.

IV. RECOMMENDATIONS

A. *Representatives at Synod*

The CRWRC requests that its President and Executive Director be granted the privilege of the floor when matters pertaining to our work are discussed.

B. *Approval of Fields of Work*

1. Cuban Refugee and Resettlement work be continued for year 1964.

2. Korean Relief. — At its annual meeting in February of this year the Board decided to respectfully request Synod that the total financing and administration of the medical work in Korea be assigned as a field of labor to the CRWRC.

Grounds:

a. The work as presently conducted in Korea is basically a work of mercy and logically falls under the sphere of the CRWRC.

b. Such arrangement will assist CRWRC to more fully qualify as a voluntary relief agency and thereby become eligible for further international relief work.

c. This conforms to the decision of Synod of 1962 which assigned the Cuban Refugee work as carried on at the Good Samaritan Food, Clothing and Medical Center to the CRWRC.

3. Guam Disaster Relief be approved as assumed in November of 1962 and that the CRWRC be authorized to complete this assignment in collaboration with the Board of Foreign Missions.

C. *Approval of Offerings*

Since the CRWRC receives no funds from quotas, the Board herewith requests Synod to again place our work on the list of approved causes for offerings so that in this way we may receive the support of all our churches in the area of benevolence and relief. Approval is requested for the following funds:

1. Good Samaritan Food and Medical Centers for Cuban Relief in Miami.

2. Korean Relief and Adoption Program.

3. CRWRC General Fund.

D. *Constitutional changes*

CRWRC requests approval of the following revisions and additions:

1. Article I reformulation for improved wording c.f. Acts 1962 — Art. 141, II-C-3.

Accordingly, the CRWRC requests approval of addition of "the whole of which shall also constitute the Board of Directors," to the first sentence.

2. Article I revision to:

a. Change the title to "The Christian Reformed World Relief Committee Board of Directors."

b. Designate the present article as sub-title A — "Its Membership."

c. Add an additional paragraph entitled B — "Its Officers."

These revisions and additions would then make Article I read as follows:

Article I

The Christian Reformed World Relief Committee Board of Directors

A. *Its Membership*

The Christian Reformed World Relief Committee, the whole of which shall also constitute the Board of Directors, shall be composed of one delegate from each classis and six members-at-large. Whenever possible the classical delegates shall be deacons. Nominations for these members shall ordinarily be solicited by each classis from the area deacon's conference, and, after election by the classis one name shall be presented to 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 members shall be elected each year. The membership-at-large shall include a medical doctor, a sociologist, an attorney, a business-man, an accountant, and a minister. These shall be elected according to rules of Synod. The Christian Reformed World Relief Committee (CRWRC) shall have its office in Grand Rapids, Michigan and shall be incorporated in the State of Michigan.

B. *Its Officers*

The officers shall consist of a president, a vice president, a secretary, a treasurer and an assistant secretary-treasurer, each of whom shall serve for a term of one year or until their successor shall be elected. Each officer shall be elected by a separate ballot by a majority vote of the Board of Directors at its annual meeting. Such election shall take place at or near the end of each such annual meeting and such term of office shall commence immediately following the annual meeting at which such officer is elected. In the event if for any reason the aforementioned offices shall be vacated during the term of any officer, the executive committee shall appoint a person to fill such office for the unexpired term, provided however, that the Vice President shall succeed to the office of President in the event of its vacancy.

3. Article 2 — An addition as follows:

Executive Committee

C. 3. In the event matters arise between Executive Committee meetings and require immediate attention the officers, together with the ministerial delegate at large, shall constitute an interim committee which shall be empowered to act in the name of the Executive Committee. No action

shall be taken except on unanimous approval of the officers. All business transacted by the Officers Committee shall be presented for confirmation, or ratification if necessary, to the next regular meeting of the Executive Committee or the annual meeting of the Board of Directors, whichever is first.

4. Article 7-B — A rewording to designate the position to be filled by election of Synod as the "Executive Director." Article 7 will then read as follows:

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: the executive director of the CRWRC.

5. Article 8 — Title — In conformance with the recommended change in Article 7B above the title of Article 8 is recommended to be revised to read as follows: *Duties of the Executive Director of the CRWRC.*

Grounds:

a. These changes and revisions make for more efficient and orderly handling of matters that require attention by the Officers Committee between regularly scheduled meetings of the Executive Committee.

b. These changes bring the Constitution in conformance with constitutions of other denominational Boards on matters of procedure.

c. The changes in nomenclature are improved rendering of the nature of the Board and its work.

E. *Appointment of Executive Director*

Since Mr. Louis Van Ess is serving under an interim appointment, the Board of the CRWRC petitions Synod to grant Mr. Van Ess an appointment for the full term of two years.

F. *Appointment of Alternates for Members at large*

Business man: Harry Bloem
John Van Dellen

Accountant: Peter Timmer
James Ritzema

Minister: Rev. M. Goote
Rev. W. Vander Hoven

One to be chosen from each classification.

G. *Listing the names of diaconal secretaries in Yearbook*

CRWRC request that the names of the secretaries (or chairman where the diaconate has no secretary) be included in the Yearbook.

Ground: This is helpful in order that the CRWRC have an accurate and timely list of the diaconates of each church to effectively maintain contact with the diaconates in our denomination.

Respectfully submitted,
Louis Van Ess, Executive Director

SUPPLEMENT NO. 21
(Arts. 72, 87, 152, 153)

ECUMENICITY AND INTER-CHURCH CORRESPONDENCE

To the Synod of 1963
Grand Rapids, Michigan

ESTEEMED BRETHREN:

Your committee was occupied during the current year, with the necessary arrangements for the Reformed Ecumenical Synod, to the unavoidable postponement of most other matters that would normally be our responsibility, but are not necessarily of immediate or pressing concern.

There are, however, two matters in the general field of inter-church relations that we call to your attention.

General Matters

I. The following documents from the churches in Argentina and Brazil are self-explanatory.

Castrolanda, October 15, 1962.

To the Committee on Ecumenicity and Inter-Church
Correspondence of the Christian Reformed Church.
% The Rev. Dr. R. J. Danhof,
Denominational Building,
2850 Kalamazoo Avenue,
Grand Rapids, Michigan. U. S. A.

Esteemed Brethren:

It is our privilege to inform you that the following resolution was adopted at a meeting held in Carambeí (Brazil) on Monday, July 23rd, 1962:

> The "Gereformeerde Kerk" of Arapotí, the "Gereformeerde Kerk" of Carmabeí, the "Gereformeerde Kerk" of Castrolanda and the "Nederlandse Protestantse Kerk" of Sao Paulo, in obedience to the calling that comes to them in this respect from God, resolve together to unite in an ecclesiastical denomination under the name of "Igreja Evangélica Reformada." These churches declare that they wish to bow in submission to the authority of the Word of God and accept as their confessional standard the "Three Forms of Unity." They also wish to maintain the principles of reformed church order.

This new denomination also expressed the desire to exercise contact with those churches that stand on the basis of the same confession and also maintain the same.

It was therefor decided to request ecclesiastical correspondence with "De Gereformeerde Kerken in Nederland," "de Gereformeerde Kerken (vrijgemaakt) in Nederland," "de Christelijke Gereformeerde Kerken in Nederland," the Christian Reformed Church in the U. S. A. and "Las Iglesias Reformadas" in Argentina.

In accordance with this decision we come to you requesting that your Committee consider this request, and bring it with your recommendation to the next

meeting of your Synod. We would ask your Committee to consider if the correspondence between your and our churches might consist in:

a. Exchange of membership papers;

b. Mutual admittance of each others ordained ministers to the ministry of the Word and Sacraments;

c. When possible, the sending of fraternal delegates to each others Synod.

We want to acknowledge again with gratitude to God the significant help that the Christian Reformed Church has given to our churches over a long period of time. This generous help has made it possible for these originally weak and struggling churches to reach the present state of development.

We commend you, Brethren, and your Church to the Lord and the guidance of the Holy Spirit, with cordial fraternal greetings,

Address for correspondence:
Rev. D. C. van Lonkhuijzen,
Caixa Postal, 131
Castro, Paraná,
Brazil

for the Igreja Evangélica Reformada,
Committee for Correspondence with
Churches abroad,

D. C. v. Lonkhuijzen
Wm. V. Muller
K. v. d. Meer

Buenos Aires 1 - 4 - '62

"Comisión Independencia"
of the Reformed Churches
in Argentina
% Martin García 1049
Cap. Fed. -Rep. Argentina.

To: The stated clerk of the synod of the
Christian Reformed Church
The Rev. Dr. Ralph J. Danhof
2850 Kalamazoo Ave. S.E. Grand Rapids.
Mich. - U.S.A.

Dear Brethren,

We take pleasure in informing you of the decision made at the regional meeting of the Reformed Churches in Argentina, held March 20 and 21 1962. The regional meeting voted to become independent from the church union of the "Gereformeerde Kerken in Nederland," thus forming an own national church, which is called:

Las Iglesias Reformadas en la Argentina.

We became independent in complete accord with the policy of the churches in the Netherlands. It is our desire to have the same close relationship with the churches in the United States as we expect to continue to have with the churches of the Netherlands.

Naturally it is our wish that you approve our state of being independent. We feel a very close tie with our sister churches in the States, and we are grateful to God for your continued support of the Christian work in Argentina. We would like to come to a general accord with the church in the U.S.A. We believe that such an agreement would include the following points:

1. The mutual recognition of church membership.
2. Mutual right of both bodies (the U.S. church and the Argentine church) to call ministers from both bodies.
3. The continued right of N. American pastors, who serve Argentine congregations, to participate in the ministers' pension fund.
4. The formation of a liaison committee of the Synod of the Christian Reformed Church, which would maintain contact with our Argentine church in the

following aspects: Giving advice and counsel, intermediation in the calling of ministers of U.S. churches to serve Argentine churches, and guiding Argentine ministerial students in N. America who are preparing themselves for service in this country.

5. The full membership, rights and status for U.S. missionaries in the Argentine church, without their losing their ministerial status in the Christian Reformed Church in U.S.A.
6. Continued general financial assistance of Argentine work by U.S. churches, and when necessary, special help for maintaining one or more pastors.
7. Help for our future pastors during their theological preparation in Grand Rapids.

Upon becoming independent, our churches in Argentina have reached an important point in time. In the role of an independent church we feel that we can become more closely identified with the people of the nation and thus be more effective in winning them for our Lord. We prayerfully trust that our brethren in the U.S.A., will be lead to accept the outcome of the Tres Arroyos deliberations and will accept us as a sister church. We are profoundly grateful for the vital contribution in personnel, financial aid, and time spend in prayer, which you are making to the Lord's work in this land. These are difficult times. We are confident that, by the Grace of our Lord Jesus Christ, the Reformed Churches of Argentina will keep the faith, preach the Gospel with zeal, and be an effective witness to the saving power of Jesus Christ.

Hoping to receive a favourable reply to our proposals and requests, we are

sincerely yours,
(R. van Benthem, secretary)

Your committee recommends that Synod recognize Las Eglesias Reformadas en la Argentina and Igreja Evangelica Reformada of Brazil as sister churches as that term has been defined by our Synod in Acts 1898, Art. 68; Acts 1900, Art. 85; Acts 1914, p. 15; Acts 1944, pp. 350 and 358.

Grounds:

1. These churches request such recognition.

2. These churches have adopted the same creedal basis and church polity as our own.

3. These churches were, prior to their independent organization, part of De Gereformeerde Kerken of the Netherlands, which is a sister church.

4. Such action is in full accord with previous decisions of Synod in identical situations. Cf. Decision re. Indonesian Church, Acts 1949, p. 62.

II. In our report to the Synod of 1962, we presented as information the progress of our efforts to bring about some kind of conversation between our committee and a similar committee of the Reformed Church in America. We report now, as information, that no official reply has been received beyond the assurance that the request would be brought to the General Synod of the R.C.A.

Following is an extended quotation from the Acts of the General Synod, 1962, pp. 185-186:

"Correspondence has been received from the Committee on Ecumenicity and Inter-Church Correspondence of the Christian Reformed Church inviting our committee to meet with them to discuss the whole matter of closer cooperation between the two denominations. Because no appropriation had been made for a meeting of our committee, it was not possible to accept this invitation. An alternate suggestion was that our committee appoint a sub-committee composed of men located in or near Grand Rapids to meet with the Committee of the Christian Reformed Church. We felt that we had no authority to appoint such a sub-committee, so no meeting was held with them. However, in view of their invitation and the similarities between the two denominations, we feel that this matter should be explored further and that ways and means should be found for holding the suggested conversations with the Christian Reformed Church."

"Recommendations:

"1. That the Fraternal Relations Committee be made a sub-committee of a larger committee appointed by General Synod to carry on the work in the area of Inter-church relations.

"2. That whatever committee Synod may appoint to carry on this work consider ways and means of carrying on further conversations with the Committee on Ecumenicity and Inter-church Correspondence of the Christian Reformed Church looking to closer cooperation between their denomination and ours.

"Recommendation 1 was tabled. (General Synod ordered that a study be made of the Reorganization of all committees dealing with interdenominational and ecumenical relations and that this study be made by the General Synod in 1963. See Report of the General Synod Executive Committee, Recommendation R-2)

"Recommendation 2 was tabled."

Arrangements for the Fifth Reformed Ecumenical Synod

I. We request that Synod grant the privilege of the floor to Rev. Gerrit Hoeksema, General Secretary of the R.E.S., when these matters are considered.

II. Your committee did not deem the postponement of the Fifth Reformed Ecumenical Synod warranted (cf. Acts 1962, p. 41) and, with the concurrence of the calling church, have so notified the churches involved.

III. Your committee has chosen the Franklin Street Campus of Calvin College as the place for the meetings of the R.E.S. This campus offers the necessary clerical conveniences and adequate accommodations. (cf. Acts 1962, p. 40)

IV. The Agenda for the Fifth R.E.S. which was printed and distributed to the member churches, delegates, and guests in March, contains all but two of the study committee reports assigned by the Fourth R.E.S. In addition there are three important items of correspondence from De Gereformeerde Kerken, the Reformed Church of Australia, and the Reformed Church of New Zealand. The Rules and Standing Orders of the Reformed Ecumenical Synod have been compiled into one docu-

ment and included in the Agenda. The Agenda is prepared in both English and Dutch translations.

V. In addition to the Agenda items outlined above, your committee, by way of Secretary Hoeksema, presented a report to the R.E.S. the chief items of which we reproduce here for the information of your honorable body.

The following is an extended quotation from Report No. 8 in Agenda of the R.E.S.

"1. The following churches have been invited to send delegations to the forthcoming Synod, and each was invited to send the number of voting and non-voting delegates to which they are entitled according to the adopted rules of the Reformed Ecumenical Synod.

"As much as possible our committee followed the lists of churches as adopted by the Second and Third Synods (Amsterdam 1949, Edinburgh 1953). In some instances no invitations were issued because past Synods have received no response from previous invitations. Also in a few cases historical developments have made it inadvisable to invite some who formerly were invited. Furthermore, invitations have been sent to a few churches known to profess and maintain the Reformed faith who were not included in former lists. The Fifth Reformed Ecumenical Synod will have to decide on their status when in session. The list of churches invited and approved by the Christian Reformed Synod of 1962.

NORTH AMERICA

1. Christian Reformed Church
2. Orthodox Presbyterian Church
3. Associate Reformed Presbyterian Church (General Synod)
4. Reformed Presbyterian Church in North America (General Synod)
5. Reformed Presbyterian Church of North America (Old School)
6. Evangelical Presbyterian Church (to send observer)
7. Netherlands Reformed Congregations
8. Canadian Reformed Church (to send observer)
9. Bible Presbyterian Church (to send observer)

SOUTH AMERICA

10. Igreja Evangelica Reformada of Brazil
11. Las Iglesias Reformadas en la Argentina

SOUTH AFRICA

12. Die Gefedereerde Nederduitse Gereformeerde Kerke
13. Die Gereformeerde Kerk van Suid-Afrika
14. Church of England in South Africa

NIGERIA, WEST AFRICA

15. Church of Christ in the Sudan among the Tiv (N.K.S.T.)
16. East Benue Church (E.K.A.S.)

EUROPE

The Netherlands

17. De Gereformeerde Kerken in Nederland
18. De Christelijke Gereformeerde Kerken in Nederland
19. Gereformeerde Gemeenten in Nederland
20. Oud Gereformeerde Gemeenten
21. Gereformeerde Kerken (Onderhoudende Art. 31)

Scotland

22. The Free Church of Scotland
23. The Reformed Presbyterian Church of Scotland

Ireland

24. The Irish Evangelical Church
25. Reformed Presbyterian Church of Ireland

France

26. L'Union Nationale des Eglises Reformees Evangelique Independantes de France

ASIA

Indonesia

27. (As a committee we have been unsuccessful in making such contacts as would indicate an interest in the R.E.S., but through Dr. H. Bergema and De Gereformeerde Kerken we are hopeful of some representation)

Japan

28. Reformed Church of Japan

Ceylon

29. Dutch Reformed Church of Ceylon

AUSTRALIA

30. Reformed Church of Australia

NEW ZEALAND

31. Reformed Church of New Zealand

"2. We are pleased to report that the Reformed Church of America has appointed Dr. Jerome De Jong of Grand Rapids, Michigan as an official observer to the Fifth Reformed Ecumenical Synod.

"3. Our committee was mandated by the Synod of 1962 of the Christian Reformed Church to invite guests whom we felt could make a contribution to the cause and proceedings of the Reformed Ecumenical Synod. Due to the lack of time we have not consulted with the Interim Committee in preparing the following list of guests who have been invited.

1. Prof. G. W. Bromley of Los Angeles, California
2. Prof. F. F. Bruce of Manchester, England

3. Rev. J. Wayte Fulton of Miami, Florida
4. Prof. John Gerstner of Pittsburg, Pennsylvania
5. Dr. Carl F. Henry of Washington, D. C.
6. Rev. Philip E. Hughes of London, England
7. Prof. W. Harry Jellema of Grand Rapids, Michigan
8. Prof. Paul K. Jewett of Los Angeles, California
9. Prof. David Kerr of Beverley Farms, Massachusetts
10. Rev. Alexander Komjathy of Roebling, New Jersey
11. Prof. G. Addison Leitch of Tarkio, Missouri
12. Rev. D. Martin Lloyd-Jones of London, England
13. Rev. Pierre Ch. Marcel of St. Germain En Laye, France
14. Dr. Leon L. Morris of Melbourne, Australia
15. Prof. Roger Nicole of Beverley Farms, Massachusetts
16. Dr. J. I. Packer of Bristol, England
17. Prof. William C. Robinson of Decatur, Georgia
18. Prof. W. Stanford Reid of Montreal, Quebec, Canada
19. Dr. G. Aiken Taylor of Ashville, North Carolina
20. Prof. Alexander Ungvary of Alva, Oklahoma
21. Dr. Joseph Zsiros of Holland, Michigan

NOTE: Your committee had decided that the invited guests shall participate in the activities of the Synod in an advisory capacity. Reasons for this action are: (1) They are invited because they are deemed capable of making a significant contribution to the Synod, and (2) this is in harmony with the policy followed in previous Reformed Ecumenical Synods.

"4. Our experience in preparing the Agenda for the Fifth Synod has caused us to conclude that it is imperative for the Reformed Ecumenical Synod to establish a permanent secretariat. The appointment of Rev. Gerrit Hoeksema as General Secretary by the Interim Committee was a step in the right direction. Without his work in corresponding with the various study committees, no agenda would have been possible. If the Reformed Ecumenical Synod is to continue and be an effective organization in our world wide Reformed community, a secretary should be appointed at this meeting of the Synod. We were pleased to learn from the Acts of the Gereformeerde Kerken of 1962 that their delegates have been instructed to bring this matter to the attention of the Synod in August. We would suggest that such a secretary should be proficient in the use of the two languages employed by the members of the Reformed Ecumenical Synod in meetings and correspondence.

"5. We further recommend in the light of our experience that consideration be given to the establishment of a more efficient policy in the appointment of study committees. A major difficulty of such committees in the past has been the geographical distance that prevented them from holding meetings in which they could discuss their reports. It has been found almost impossible for study committees to work effectively as committees when their only contact is by correspondence. Committees should consist of members who reside near enough to each other to hold one or more meetings in addition to their correspondence with each other.

"6. Included in the Agenda is a communication from De Gereformeerde Kerken regarding the Report on Inspiration adopted by the Fourth Reformed Ecumenical Synod of Potchefstroom in 1958. The Synod of the Christian Reformed Church in 1959 adopted the report with some editorial changes (Acts 1959, Art. 134). In view of the communication received, we trust the delegates will be prepared to report to the RES in August what action has been taken by their respective churches.

"7. The above item suggests what appears to be a weakness in the operation of the Synod thus far. While the rules for the Synod define the advisory character of its decisions and deliverances, they also state that member churches 'are under obligation to take such decisions and deliverances under serious consideration, so that there may be, as much as possible, unity in attitude and action.' But there has been no effective way of learning what the churches have done with the actions of the Synod. The Synod might well consider ways and means of correcting this weakness.

"8. The above leads in turn to the observation that since the Reformed Ecumenical Synods are held at intervals of five years, something is necessary to maintain better contact both with the Synod and with the member churches. The Synod should give serious consideration to the possibility of having an international Reformed publication to serve as a medium for discussion and contact between member churches in the interim between Synods.

"9. We call the attention of the Synod to the fact that the Board of Home Missions of the Christian Reformed Church is asking its Synod to propose to the Reformed Ecumenical Synod the calling of a Congress on Reformed Evangelism. Since the Synod of the Christian Reformed Church does not meet until June of 1963, we thought it advisable to inform the delegates earlier that this suggestion may be on the agenda of the RES in August in order that they may give the proposal some prior thought. The Board of Home Missions observes that there is wide-spread interest in the convening of such a congress and that there is urgent need for increasing Reformed evangelistic concern and outreach in all parts of the world.

"10. The Reformed Church of New Zealand is bringing before the Synod a proposal to call an International Missionary Conference for the purpose of consolidating and integrating Reformed Mission endeavors throughout the world. We remind the Synod that as far back as the First Reformed Ecumenical Synod in 1946 (cf. Acts, Art. 109, p. 51) this suggestion was made. Our committee asked Rev. Henry J. Evenhouse, Director of Foreign Missions for the Christian Reformed Church, and convener of the Committee on Missions for the Reformed Ecumenical Synod, to prepare the survey requested by the Reformed Churches of New Zealand. He graciously consented to do what he could and the results of the survey are included in Report No. 7.

"11. We have found that the financial problems of the Reformed Ecumenical Synod need careful study and action. To cite but one example: the Fourth Reformed Ecumenical Synod at Potchefstroom made the ex-

cellent suggestion that financially-weak member churches be helped by the financially-stronger member churches to meet the costs of participation in the Synod. But no arrangements were made to obtain such funds and at this late date we are not yet in a position to know to what extent we can help the financially-weak churches send delegates to the assembly. The Synod should prepare a budget for its over-all cost, including the expenses incurred during the interim synodical meetings so that the expenses can be allocated to the member churches on an equitable basis, and arrangements should be made for the collection and distribution of the funds.

"12. We have been informed that the Reformed Ecumenical Synod will be approached with a proposal to assist in an effective plan for migration of Reformed people on an international scale.

"13. To acquaint the delegates with the organization and rules of the Reformed Ecumenical Synod we have included in the agenda those adopted by the Third and Fourth Synods (cf. Acts 1953, Art. 85, p. 26f and Acts 1958, Art. 11, p. 14f)."

Membership of the Committee

We respectfully call the attention of the fact that the terms of service of two members of our committee have expired. Dr. J. T. Hoogstra is eligible for reappointment for a term of three years. Rev. Arnold Brink is eligible for reappointment for a term of two years, to bring the full term of service of both brethren within the six-year rule of Synod.

We recommend that both be reappointed at this time.

Humbly submitted,

Dr. J. T. Hoogstra, Chairman
Rev. Arnold Brink, Secretary
Dr. R. J. Danhof, Ex Officio
Rev. G. Hoeksema, Ex Officio
Rev. Clarence Boomsma
Dr. Dick L. Van Halsema

SUPPLEMENT NO. 22
(Arts. 135, 153)

LORD'S DAY ALLIANCE IN THE U.S.

ESTEEMED BRETHREN:

As your representative to the Lord's Day Alliance, U.S., I wish to report the following:

The Alliance continues to be active in its program of promoting a Biblical observance of the Lord's Day. This promotion has two aspects: the more positive activity of communicating through an array of literature and film materials the Biblical teaching on the Lord's Day, and the more negative activity of working to obtain or defend legislation which protects the tradition of observing the Lord's Day which our nation has had since its beginning.

Several recent developments in matters relating to the work of the Alliance are worthy of special notice.

1. The decision of the U.S. Supreme Court of May 29, 1961, upholding the validity of the Sunday laws of Maryland, Massachusetts, and Pennsylvania, has had a significant effect on the work of the Alliance. For some time prior to the Supreme Court decision there was widespread uncertainty about the legal status of Sunday laws and a corresponding hesitation either to enforce existing laws or seek the enactment of new Sunday legislation. Since this court decision requests for literature and advice have been flowing into the offices of the Alliance from every section of our nation. Many business leaders as well as Christian groups are seeking the aid of the Alliance in the attempt to turn back the tide of Sunday business which has been rising all across the nation. Thus, the Supreme Court decision has opened new opportunities for the Lord's Day Alliance to be of service.

2. The increased opportunity for the Alliance to be of service has been straining the financial resources of the organization. Those using the literature and other services of the Alliance are asked to make contributions but naturally are not charged a fee. In general the contributions thus received fall well below the cost of the services provided. Thus, if the Alliance is to continue to respond to the new flood of requests for its services, larger contributions must be made by those supporting the Alliance. An urgent plea is being sent out to all the denominations sharing in the support of the Alliance, asking for a doubling of the previous support in order that the new challenge may be met.

3. Some concern is being voiced within the Alliance over the broad effect which the Supreme Court decision will have on observance of the Lord's Day. While the court ruling upheld the Sunday laws, it also secularized the Sunday. The Sunday laws were upheld not on spiritual and moral but on secular and cultural grounds. In effect, Sunday was declared a civil institution rather than a day of worship. Within the Alliance there is now some concern that the defense of the Lord's Day

in the legal sphere is now in danger of losing its spiritual heart and becoming a merely secular thing. It is readily observed even now that local groups working for Sunday-law enforcement are frequently motivated by economic or other non-spiritual goals. This representative feels that a reassessment of the basic emphasis of the Alliance should come out of the Supreme Court's ruling and related events.

4. The Alliance is eager to produce a new film which will directly stress the Biblical basis and meaning of the Lord's Day. About two years ago the Alliance produced and made available for showing the film entitled: "The Triumphant Tradition," which presents the observance of the Lord's Day from an historical point of view as a tradition deeply rooted in our national life from earliest times. Interest in the proposed new film is driven in considerable measure by the above-mentioned concern for the danger of getting away from the spiritual heart of promoting Lord's Day observance. Accordingly, the proposed film would bring out the directly Biblical foundations of the Lord's Day and try to show its spiritual meaning in practice. However, funds to produce this second film are as yet not available.

5. Dr. Melvin M. Forney, who has served the Alliance with energetic leadership in the position of Executive Director has accepted a call to another task and Rev. Harold E. Mayo is serving in this capacity with a short term appointment.

6. The interest and faithful support of our Christian Reformed churches has been singled out for special notice and appreciation at recent meetings of the Alliance. As your representative permit me to urge that our churches continue this support and also make use of the services of the Alliance as occasion arises.

Respectfully submitted,
Raymond Opperwall

SUPPLEMENT NO. 23
(Arts. 33, 149, 153)

COMMITTEE ON CLOSER RELATIONSHIPS WITH THE ORTHODOX PRESBYTERIAN CHURCH

ESTEEMED BRETHREN:

In order that we may be able to have the question under discussion clearly before us, the following brief history is given as background material.

I. History

As early as 1940 a fraternal delegate from the Orthodox Presbyterian Church (OPC) expressed the hope to our Synod that the two denominations might soon become fully recognized sister churches (Acts 1940, p. 83). It was urged at the Synod by a study committee that the OPC be recognized as a sister church. However, it seems that because no well defined study had been made concerning principles for relationships with other churches, Synod decided to withhold action and appointed a committee to study and formulate guiding principles for ecumenical relationships (Acts 1940, p. 63).

In 1944 this study committee presented a lengthy report to Synod (Acts 1944, pp. 330-367). This report was summarized in 12 principles or propositions which were adopted by the Synod upon the recommendations of the advisory committee (Acts 1944, pp. 83-85). It seems that these well-defined principles have not received the attention that they deserved. In subsequent years little mention was made of them. Wide circulation and emphasis was not accorded them. It has been encouraging, however, to note that in more recent years these principles are again being brought to the attention of our churches. In 1961 the standing Synodical Committee on Ecumenicity included them in its report (Acts 1961, p. 478). We mention these principles because they have direct bearing upon the question before us and we shall have occasion to refer to them again.

From 1946 until 1955 there was exchange of fraternal delegates between the OPC Assemblies and the CRC Synods. Little was done by way of progress towards closer relationships in those years beyond this exchange of fraternal greetings. In 1951 Dr. N. B. Stonehouse concluded his remarks to our Synod by saying that, ". . . beyond cooperation beckons union of these two churches."

Then in 1955 an overture from Classis Pacific was received asking Synod to appoint a committee to investigate possibilities for closer relationships with the OPC. Among the grounds given, one referred to the decisions of the Synod of 1944 and the 12 principles already mentioned. The Synod of 1955 adopted the overture of Classis Pacific and referred it to the standing Committee on Ecumenicity.

In 1956 the standing synodical Committee on Ecumenicity recommended that Synod appoint a committee of four and invite the General Assembly of the OPC to appoint a similar committee, which committees should confer together and investigate the possibilities for closer relationships between the denominations. This recommendation was adopted and a contact committee was appointed to meet with a similar committee from the OPC.

In 1957 a statement of three paragraphs was agreed upon by members of the joint committees (the combined OPC and CRC committees). These three paragraphs were presented to Synod as a working basis for further conversations. These paragraphs were adopted; the first of which is quoted here (Acts 1957, p. 104).

"In view of the unity of the body of Christ and in view of the basic community that exists between the Christian Reformed Church and the Orthodox Presbyterian Church in doctrine, polity, and practice it is an obligation resting upon these two churches to make every legitimate endeavor to bring this unity and community to their consistent expression in the organic union of the two denominations."

From 1957 until 1961, a period of 5 years, the joint committees worked to explore and understand the similarities and differences which exist between the two denominations. Each year the Synod received a report on the progress being made. These reports are contained in the Acts of Synod for these years. Each year Synod encouraged the committee to continue its efforts. In 1959 the advisory committee on Church Order gave this strong encouragement:

"Synod encourage the committee not only to continue its work, but also to increase its efforts to establish sisterly relationships with the Orthodox Presbyterian Church so that the way may be paved to possible eventual union." (Acts 1959, p. 22).

In 1962 the contact committee submitted a report to Synod in which it stated that the differences between the two denominations which seem to provide the main obstacles to union lie in the area of *polity*, not in the areas of doctrine or liturgy. This is, of course, not to suggest that there are no differences in doctrine or liturgy. It is judgment of the committee that the differences in polity are the most significant at this juncture in our discussions with the OPC. If the two denominations should be able to resolve the differences in polity, this committee is confident that we shall be able to resolve other differences in a mutually satisfactory manner.

Our report in 1962 pointed back to the decisions of the Synod of 1944, and proposed that at that time Synod had caught a vision of the Biblical teachings regarding the necessity of union and the consequent obligations resting upon such a vision. A part of the twelfth principle of 1944 was quoted:

"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. 361).

The report also reminded Synod that in 1944 it was already 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 (of principle No. 12); viz., that between essentials and non-essentials on the score respectively of doctrine, polity, and liturgy" (Acts 1944, p. 361).

The contact committee in its report of 1962 also reminded Synod that so far no such committee had ever been appointed to study and formulate a guide for the discernment of the distinction between "essentials and non-essentials." We felt that such a study would greatly benefit this committee in its contact with the OPC. We specifically asked for such a study to be undertaken giving special attention to matters of polity. We felt that more concrete progress could be made in our discussions with the OPC if we had a Synodical clarification of what is to be considered "essential and non-essential" in the areas of polity. Such a study, we felt, would be in accord with the decisions of the Synod of 1944. The Synod of 1962, however, did not accept our recommendation to undertake such a study, and gave instead the following mandate to the committee:

"That Synod request the Committee on Closer Relationships with the OPC to present to synod a list of the points at issue in matters of church polity between the OPC and the CRC with specific suggestions for the resolution of these points, or areas of disagreement."

The remainder of this report is an attempt to comply with this request of Synod.

II. Differences in Polity

There seem to be two possible ways to approach the problem before us. 1) First, we might list in a piecemeal fashion all the differences that exist between the two denominations. We could then discuss the relative merits of our respective positions on each of these points and try to resolve the differences in some mutually acceptable fashion. On the other hand, another approach recommends itself. 2) We can seek to establish the basic, underlying principle or principles which lead to the practical differences in polity, and try first of all to reach some agreement on matters of principle. The first approach, we feel, has certain weaknesses. In the first place, how could we ever be certain of drawing up a list of differences that would be exhaustive and yet satisfying to all concerned? A second disadvantage noted is that such a list of differences would certainly be lengthy and perhaps unwieldy. Furthermore, as long as the differences in principle are not resolved, then practical differences will continue to proliferate between the two denominations. These considerations have led our committee to pursue the second approach to the problem, viz., the approach that looks to the principles involved.

After much discussion and exploration we are ready to state that most of the differences between the OPC and the CRC (with reference to

church polity) stem from the difference in authority that the two denominations assign to their major essemblies. This fact was stated to Synod last year by way of this committee's report (Acts 1962, p. 355). The principles that seem to be involved in this difference will be pointed out as this report proceeds.

At this point we turn to a comparison of the most relevant parts of the CRC Church Order and the OPC Form of Government to illustrate the precise point that is before us. The present Church Order of the CRC (Art. 31) reads:

"If anyone 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."

An analysis of this article of the CRC Church Order indicates that it presupposes a certain principle regarding the authority of major assemblies as that authority is related to the Word of God. The principle underlying the article seems to be the assertion that the instituted church may, in its major assemblies, bind minor assemblies and also the conscience of individual believers with its decisions as long as such decisions *do not go contrary to the Word of God.* The church thus, in its binding authority, may not go contrary to the Word of God, but it *may go beyond the Word of God.* The idea seems to be that as long as the decision of a major assembly is not forbidden by the Word of God, it can be made binding alike upon the office-bearers and the members of the churches.

Now it might be argued that Art. 31 of the present Church Order considers the authority of the major assembly in a very limited context, viz., that of an appeal, and that therefore this article does not rest upon a principle regarding the general authority of the major assembly, as our previous paragraph suggests. Such an argument for the limited context of Art. 31 is not supported, however, by the proposed revision of Art. 31 of the Church Order (Acts 1962, p. 417).

"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."

It will be noted that point "a," the first part of the article, does not limit the authority in question to appeals, and does not qualify or limit that authority for it is simply stated that "The decisions of the assemblies shall be considered settled and binding." Notice also that point "b" reasserts the relationship between the authority of the major assemblies and the Word of God that has already been referred to.

By way of sharp contrast to this article of our Church Order we compare the following Section of the OPC Form of Government:

"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. Now though it will easily be admitted that all synods and councils may err, through the frailty inseparable from humanity, yet there is much greater danger from the usurped claim of making laws, than from the right of judging upon laws already made and common to all who profess the gospel; although this right, as necessity requires in the present state, be lodged with fallible men." (Form of Government, Chapter I, Section 7)

This section of the OPC Form of Government follows from the creedal statement of the Westminster Confession of Faith of 1643, Chapter XX, Sec. 2:

"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 principle underlying the OPC Form of Government at this point seems to be the assertion that Scripture, as the Word of God, and nothing else, may bind the consciences of men, especially in matters of faith and worship. A major assembly has no authority in and of itself apart from the Word of God to allow it, for instance, to go *beyond the Word of God* in determining what is to be binding upon the churches, and the individual believers. Ecclesiastical authority, lying solely in Christ and His Word, can only be "ministerial and declarative." These principles of the OPC stem from one of the fundamental principles of the Protestant Reformation, viz., that the Scriptures are to be the only rule of faith and practice, and that as such they are sufficient to the needs of the church. Nothing may stand alongside the Scriptures with equal authority and therefore be equally binding on the conscience.

Thus, we conclude that there is a clear clash of principle between the OPC and the CRC with reference to the relationship that is thought to exist between the authority of major assemblies and the sufficient, and unique authority of the Word of God. For the reasons given above the OPC is most unwilling to bind its membership, especially in the areas of faith and worship, with anything that is not directly prescribed by Scripture. And, on the other hand, the OPC cannot accept the willingness of the CRC to bind its membership with precepts that, though they may not contradict Scripture, do go beyond Scripture, and this in the areas of faith and worship. References to a few of the items in the proposed revision of the Church Order may serve to illustrate the sort of thing to which the OPC would be expected to take exception.

1. Art. 50 — Synod is to designate the Bible versions to be used in the worship services.

2. Art. 54 — The congregation shall assemble for worship at least twice on the Lord's Day to hear God's Word.

3. Art. 54 — Worship services shall be held in commemoration of the specified days.

4. Art. 55 — Synod stipulates the versions, liturgical forms, and songs that are to be used in worship services.

5. Art. 56 — At one of the services each Lord's Day, the Word shall be preached as summarized in the Heidelberg Catechism.

6. Art. 58 — Sacraments shall be administered with the use of the ecclesiastical forms.

7. Art. 63 — Specifies frequency with which the Lord's Supper shall be administered.

8. Art. 63 — Specifies that Lord's Supper be preceded by a preparatory sermon, and be followed by an applicatory sermon.

9. Art. 64 — Specifies the contents of public prayers.

10. Art. 68 — Specifies annual home visitation.

11. Art. 72 — Marriage shall be solemnized with the use of the ecclesiastical form.

The above listing is not exhaustive. More illustrations could be cited. Many synodically binding decisions would fall under the same objections of the OPC. The question for the OPC is not whether such practices, as are referred to above, are good or not, but whether such practices may be made binding upon the local congregations. The OPC judges that such practices may not be made binding upon the churches since such practices are not prescribed by the Word of God, the sole source of authority in the church. The OPC concludes that those matters about which the Word of God is silent should be assigned to the realm of ecclesiastical adiaphora (i.e., things neither required nor forbidden by God), and as such cannot be made binding upon the churches.

Now it might be argued that the church may exercise authority in the realm of the adiaphora in order that "all things be done decently and in order." (cf. I Cor. 14:40). Article 1 of the present Church Order apparently has this in mind when it states "For the maintenance of good order in the Church of Christ it is necessary that there should be . . . ." The OPC, as well as the CRC, is committed to this principle for it is clearly stated in the Word of God with reference, as the context indicates, to the worship of the church. The point to consider, however, is whether the application of this principle may be allowed to eclipse more fundamental Scriptural principles, viz., those having to do with the unique and sufficient authority of Scripture, the liberty of the individual conscience, and the nature of the church and its authority. Such weighty matters cannot be set aside by a simple appeal to I Cor. 14:40. Reference at this point may be made to the Westminster Confession of Faith, Chapter I, Sec. 6:

"The whole counsel of God concerning all things necessary for His own glory, man's salvation, faith and life, is either expressly set down in Scripture, or by good and necessary consequence may be deduced from Scripture; unto which nothing at any time is to be added, whether by new revelations of the Spirit, or traditions

of men. Nevertheless, we acknowledge the inward illumination of the Spirit of God to be necessary for the saving understanding of such things as are revealed in the Word; and that there are some circumstances concerning the Worship of God, and government of the church, common to human actions and societies, which are to be ordered by the light of nature, and Christian prudence, according to the general rules of the Word, which are always to be observed."

This section of the Confession points us in the direction in which the OPC understands that harmony is to be achieved between the principle that the Word of God is the unique and sufficient authority in the church, and the principle that all things are to be done decently and in order. To the faith and life of the individual nothing is to be added as binding beyond the Word of God. In the affairs of the instituted church "the light of nature, and Christian prudence" may, however, suggest that certain things should be made common to the churches. At this point, it is noticed, the Confession places a limitation upon such decisions in that the circumstances involved must be "common to human actions and societies." That is to say such decisions must submit to and make allowance for the catholic (universal) nature of the church. The church, in such decisions, must give due consideration to the varying needs and circumstances in which the local congregations find themselves. So, for instance, the local consistory may specify that two worship services are to be held each Lord's Day because it can make such a decision giving due allowance to that which is "common to human actions and societies," while it is more questionable whether Synod, which represents a wider range of needs and circumstances, is in as good a position to make a like judgment. Or, for instance, the local church may determine for itself how many members there ought to be in the consistory, what time of day the worship services are to be held, etc., because it is in the best position to make such decisions since it alone is cognizant of the "human action and society" that is involved.

In this report we have limited our analysis of the differences in principle between the two denominations to an exploration of the relationship that is thought to exist between the authority of the major assemblies and the sufficient and unique authority of Scripture. We also could have entered into an exploration of the differences of principle by exploring 1) the relation between the authority of the major assembly and the liberty of the individual conscience, or 2) the relation between the authority of the major assembly and the nature of the church. A pursuit of either path would have led to the same conclusions that have already been presented.

III. Resolution of the Differences

If we have correctly analyzed the nature of the differences between the polity of the CRC and the OPC with respect to the authority given to major assemblies, we must conclude that the position of the OPC is more nearly correct than our own. This becomes evident when we consider the matters that have been mentioned above, viz., 1) the sufficient, and unique authority of Scripture, 2) the liberty of the individual conscience, and 3) the nature of the church.

This committee therefore concludes that our ecumenical discussions with the OPC have brought into clear focus the fact that a resolution of that which is perhaps most basic of all to the differences in polity (the authority given to major assemblies) rests upon the willingness of the CRC to reconsider its position. It is difficult to conceive how we may, in good conscience, ask the OPC to accept our customs and habits as binding upon their membership. By what authority may we ask them to accept as binding precepts and practices about which the Scriptures are silent?

There can be little doubt of the truth of the assertion that CRC adiaphora, as long as they remain mandatory upon our membership and the terms by which fellowship is to be established with other denominations, will constitute an impossible impediment to union with the OPC (and for that matter, with other denominations). Valid reasons may be given for not uniting with the OPC (or other denominations), but the unwillingness of the CRC to "let loose" of the adiaphora should not be one of them. Should this be the "rock" upon which our ecumenical efforts with the OPC flounder and perish, then a most regrettable thing will have happened. It is our hope that the prayers of Christ for the unity of His church, and the claims of our Christian brothers for our fellowship (on the basis of terms that are set by Christ as King of the Church) will be more compelling than the claims of our own habits and customs. We hope that the vision that came to the Synod of 1944 will not be lost. We must learn to distinguish between essentials and non-essentials in matters of Reformed Church polity, and must be willing to forsake the non-essentials when circumstances call for this.

If the CRC can make adjustments in this matter, then this committee can hope for definite progress in the future of our ecumenical relationships with the OPC. Without this sort of adjustment, the prospects of uniting the two denominations, which we have held before ourselves as an ideal for many years, are not promising.

IV. Recommendations

It is realized by this committee that a rectification of our polity in the direction proposed will not be a simple or easy matter. In a very real sense our polity has become emmeshed with the fabric of our denominational life, and modification is bound to cause some apprehension and fear among us. We must, however, move toward the resolution of the conflict, demonstrating thereby our good intention with the Lord and our brethren in the ecumenical discussions that are taking place, and our willingness to submit ourselves, and others who may unite with us, to the Word of God alone.

We, therefore, recommend to the Synod of 1963:

(1) First, that the chairman of the committee, Rev. Robert Prins, be allowed to represent the committee before the advisory committee and Synod.

(2) Second, that Synod restudy and reconsider the authority which is now ascribed to our major assemblies.

Grounds:

(a) The teaching of the Word of God concerning the sufficient and unique authority of the Scripture, the liberty of the individual conscience, and the nature of the church call for such a re-evaluation.

(b) Our ecumenical discussions with the OPC compel us to make such a re-evaluation and reconsideration at the present time, which the Synod of 1944 indicated should happen.

(c) By accepting this recommendation Synod will take a constructive step toward resolving the differences in polity, which it has asked this committee to clarify.

(3) Third, that Synod do not accept the proposed revision of the Church Order at this time.

Grounds:

(a) The principles upon which the revision is based need to be clarified.

(b) Adoption of the proposed revision of the Church Order will serve to weaken our opportunities for progress in the ecumenical discussion we have with the OPC.

Sincerely,

Rev. N. Robert Prins, chairman
Rev. Edson T. Lewis, Jr., Secretary
Rev. John E. Meeter
Mr. Peter Wattez

SUPPLEMENT NO. 24
(Arts. 66, 135, 153)

FUND FOR NEEDY CHURCHES

ESTEEMED BRETHREN:

We respectfully submit the following report:

I. MEMBERSHIP AND ORGANIZATION

Mr. Abraham Sluis, Chicago, Ill., pres.; Mr. Maurice Vander Velde, Oak Park, Ill., treas.; Mr. E. J. Beezhold, Palos Heights, Ill.; Rev. Ralph Wildschut, Lansing, Ill.; Rev. William Verwolf, Evergreen Park, Ill., sec'y.

II. ADMINISTRATION

The committee examined 129 applications for 1963, and approved grants to all but two. Twelve other churches became self-supporting. Seven churches made application for the first time. A schedule of payments is attached herewith.

III. RECOMMENDATIONS

1. We recommend that salaries to be paid to ministers receiving assistance from the FNC in 1964 be not less than $4,400.

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.

3. We recommend that child allowances be granted according to the following schedule:

a. $200 a year for pre-school children, and children who do not attend a tuition-paying Christian school.

b. $300 a year for children attending a Christian school (elementary, high school or college) up to 19 years of age.

c. None for children who are through high school and have gainful employment.

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 5,000 miles.

c. In Ontario and Quebec, 7¢ per mile for not more than 5,000 miles on the field.

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 $5 for 1964.

6. Since Mr. A. Sluis's term expires this year, we submit as nominees: Mr. Henry Ottenhoff and Mr. George Vander Werken.

Since Rev. William Verwolf's term expires this year, we submit as nominees: Rev. Gilbert Haan and Rev. Fred Van Houten.

7. Rev. Ralph Wildschut of this committee is a delegate to Synod, and may be consulted on matters with respect to the Fund for Needy Churches.

Respectfully submitted,

For the Fund for Needy Churches Committee,
William Verwolf, sec'y

FUND FOR NEEDY CHURCHES INC.

Subsidy Payments for Year Ending January 31, 1963

Classis	Total	Salary Subsidy	Child Allowance	Mileage	Moving
Classis Alberta North					
Barrhead-Westlock	$ 2,533.04	$ 1,788.50	$	$	$ 744.54
Edson	2,700.00	2,100.00	600.00		
Lacombe, Bethel	700.00	700.00			
Ottewell	1,311.87	400.00	300.00	84.72	527.15
Peers	3,213.66	2,463.66	750.00		
Rocky Mt. House	1,440.00	240.00	1,200.00		
Alberta South					
Bowness-Montgomery	1,329.60	200.00	800.00	329.60	
Brooks	3,317.84	2,000.00	800.00	517.84	
Burdett	2,700.00	2,300.00	400.00		
Medicine Hat	2,900.00	1,500.00	1,400.00		
Regina, Sask.	3,380.00	2,700.00	600.00	80.00	
Saskatoon, Sask.	2,275.75	1,275.75	1,000.00		
Vauxhall-Taber	1,020.00	300.00	200.00	520.00	
British Columbia					
Burnaby	3,000.00	2,000.00	1,000.00		
Duncan	1,902.17	700.00	466.67	435.50	300.00
Houston	1,233.60	667.00			566.60
Ladner	450.00		450.00		
Langley	2,400.00	1,000.00	1,400.00		
Port Alberni	215.00	215.00			
Surrey	866.69	500.00	55.00		311.69
Terrace	1,980.00	1,680.00	300.00		
Cadillac					
Atwood	1,520.15	1,043.25	476.90		
Highland	825.00		825.00		
California					
Bellflower, Grace	1,427.50	1,027.50	400.00		
Escalon	995.00	750.00		245.00	
Lakewood	960.00	560.00	400.00		
Redlands, Highland	1,800.00	600.00	1,200.00		
San Jose	1,800.00	1,000.00	800.00		
Chatham					
Blenheim	180.00	105.00	75.00		
Dresden	2,515.00	1,340.00	1,175.00		
Exeter	532.00	249.00	283.00		
Forest	2,250.00	1,650.00	600.00		

(continued on next page)

Classis	Total	Salary Subsidy	Child Allowance	Mileage	Moving
Ingersoll	1,600.00	1,000.00	600.00		
Leamington	2,860.00	2,560.00	300.00		
Wallaceburg	1,100.00	900.00	200.00		
Chicago South					
Crown Point, Ind.	3,400.00	3,200.00	200.00		
Eastern Ontario					
Coburg	1,750.00	1,000.00	400.00	350.00	
Cornwall	1,125.00	1,125.00			
Halifax, N.S.	2,981.84	2,820.00		161.84	
Kentville, N.S.	800.00	600.00	200.00		
Lindsay	1,800.00	1,000.00	450.00	350.00	
Navan	638.00	638.00			
Pembroke	1,950.00	800.00	800.00	350.00	
Peterborough	800.00	200.00	600.00		
Renfrew	1,640.00	1,340.00	300.00		
Truro, N.S.	2,840.80	2,000.00	400.00	440.80	
Grand Rapids East					
Grand Rapids, Grace	1,987.50	1,687.50	300.00		
Grand Rapids South					
G.R., Ideal Park	416.66	316.66	100.00		
Wayland	770.00	770.00			
Grand Rapids West					
Cedar Springs, Pioneer	3,233.82	2,630.85		245.00	357.97
G.R., Arcadia	400.00		400.00		
Hackensack					
Bradenton, Fla.	1,445.00	600.00	600.00	245.00	
Englewood, N.J.	2,800.00	2,800.00			
Ft. Lauderdale, Fla.	1,845.00	1,000.00	600.00	245.00	
Franklin Lakes, N.J.	2,645.00	2,000.00	400.00	245.00	
Lodi, N.J.	750.00		750.00		
Miami, Fla.	2,726.53	1,700.30	847.00	80.85	98.38
Phila. Pa., Trinity	2,385.75	1,340.75	800.00	245.00	
Pompton Plains, N.J.	1,910.63	1,500.00	366.67	43.96	
Terra Ceia, N.C.	2,400.00	1,800.00	600.00		
Wanamassa, N.J.	2,720.00	1,875.00	600.00	245.00	
Hamilton					
Galt	1,900.00	1,600.00	300.00		
Grimsby Beach	178.50		178.50		
Hamilton, Immanuel	2,020.00	1,620.00	400.00		
Kitchener	899.33	475.00	158.33	266.00	
Listowel-Lucknow	1.870.00	720.00	800.00	350.00	
Simcoe	2,370.45	1,200.00	1,000.00	170.45	
Hudson					
Framingham, Mass.	2,860.00	1,860.00	1,000.00		
Hoboken, N.J.	858.18	700.00		158.18	
North Haledon, N.J.	1,950.00	950.00	1,000.00		
Paramus, N.J.	3,425.00	2,380.00	800.00	245.00	
Washington, D.C.	400.00		400.00		
Kalamazoo					
Kalamazoo, Knollwood	2,050.00	1,300.00	750.00		
Kalamazoo, Southern Heights	1,120.00	770.00	350.00		
South Bend, Ind.	3,320.00	2,520.00	800.00		

Classis	Total	Salary Subsidy	Child Allowance	Mileage	Moving
Lake Erie					
Columbus, O., Olentangy	2,650.00	2,250.00	400.00		
Flint	563.14	500.00		63.14	
Maple Heights, O.	3,235.00	1,750.00	933.33	245.00	306.67
Roseville, Immanuel	1,740.00	1,540.00	200.00		
Saginaw	3,030.00	2,430.00	600.00		
Minnesota North					
Bejou	3,845.00	3,000.00	600.00	245.00	
Brandon, Man.	120.00		120.00		
Brooten	200.00		200.00		
Clara City	1,365.00	1,365.00			
Crookston	1,262.00	1,220.00	42.00		
Emo, Ont.	1,404.18	1,187.50	158.33	58.35	
Hancock	2,900.00	1,900.00	1,000.00		
Minneapolis, Calvary	752.50	752.50			
Ogilvie	633.33		633.33		
Port Arthur, Ont.	3,244.41	2,200.00	900.00	144.41	
Willmar	910.84	844.17	66.67		
Winnipeg, Kildonan	1,980.00	1,980.00			
Winnipeg, Transcona	400.00		400.00		
Minnesota South					
Bemis, S.D.	510.00	510.00			
Estelline, S.D.	2,270.00	1,625.00	150.00	245.00	250.00
Luverne	800.00	400.00	400.00		
Mountain Lake	2,200.00	1,800.00	400.00		
Tyler	3,400.00	2,600.00	800.00		
Muskegon					
Muskegon, Bluffton	1,820.00	1,820.00			
Muskegon, Grace	502.00	250.00	200.00		52.00
Muskegon, Hope	1,750.00	1,750.00			
Northcentral Iowa					
Ackley	1,000.00		1,000.00		
Allison	4,000.00	2,600.00	1,400.00		
Britt	3,745.00	2,500.00	1,000.00	245.00	
Iowa Falls	1,400.00	1,000.00	400.00		
Water Loo, Cedar Bend	1,791.67	1,233.74	225.00		332.93
Orange City					
Bigelow, Minn.	1,670.00	1,470.00	200.00		
Hartley	2,800.00	2,800.00			
Lemars Calvin	617.00	617.00			
Sioux City	2,555.00	2,240.00	175.00	140.00	
Pacific					
Seattle	2,234.00	1,085.00	500.00	105.00	544.00
Zillah	798.00	550.00	50.00	28.00	170.00
Pella					
Cedar	2,000.00	1,800.00	200.00		
Des Moines	40.32		40.32		
Tracy	1,566.67	1,400.00	166.67		
Rocky Mountain					
Alamosa	1,988.76	1,100.00	641.66		247.10
Colorado Springs	1,202.50	1,102.50	100.00		

(continued on next page)

Classis	Total	Salary Subsidy	Child Allowance	Mileage	Moving
Denver, Fairview	3,400.00	2,800.00	600.00		
Denver, Trinity	1,848.29	1,207.50	400.00		240.79
Gallup, N.M.	1,003.67	735.00			268.67
Salt Lake City	1,435.00	1,190.00		245.00	
Tucson, Bethel	710.44	93.00	566.66		50.78
Sioux Center					
Holland Center, S.D.	3,845.00	2,400.00	1,200.00	245.00	
Hull, Hope	2,899.00	1,650.00	1,200.00	49.00	
Purewater, S.D.	2,100.00	2,050.00	50.00		
Toronto					
Alliston-Orangeville	1,890.10	1,468.10	334.50	87.50	
Collingwood	2,093.90	1,750.00	333.33	10.57	
Orillia	1,750.00	1,170.00	300.00	280.00	
Wisconsin					
Birnamwood	1,737.00	1,524.00	213.00		
Milwaukee	1,810.00	660.00	1,150.00		
Vesper	1,000.00	800.00	200.00		
Totals (see Schedule A)	$235,035.58	$163,023.73	$57,556.87	$9,085.71	$5,369.27

Receipts from Classes — February 1, 1962 to January 31, 1963

Classis	Families 1962	Quota Required	Quota Received	Percent of Full Quota
Alberta North	1,393	$ 6,965.00	$ 6,866.05	98.6
Alberta South	860	4,300.00	3,138.02	73.
British Columbia	1,256	6,280.00	4,234.62	67.4
Cadillac	654	3,270.00	3,247.75	99.3
California	2,791	13,955.00	13,771.00	98.7
Chatham	1,849	9,245.00	5,387.72	58.3
Chicago North	1,974	9,870.00	9,740.00	98.7
Chicago South	3,086	15,430.00	15,590.03	101.
Eastern Ontario	1,908	9,540.00	7,263.83	76.1
Grand Rapids East	3,522	17,610.00	17,340.25	99.4
Grand Rapids South	2,555	12,775.00	12,775.00	100.
Grand Rapids West	1,978	9,890.00	9,823.04	99.3
Grandville	2,394	11,970.00	11,889.12	99.3
Hackensack	1,500	7,500.00	7,335.85	97.8
Hamilton	2,196	10,980.00	5,831.60	53.1
Holland	2,896	14,480.00	14,712.46	101.6
Hudson	1,905	9,525.00	9,418.55	98.9
Kalamazoo	1,639	8,195.00	8,191.66	99.9
Lake Erie	967	4,835.00	4,279.81	88.5
Minnesota North	1,515	7,575.00	6,174.06	81.5
Minnesota South	829	4,145.00	4,111.62	99.2
Muskegon	1,980	9,900.00	9,617.50	97.1
Northcentral Iowa	813	4,065.00	3,977.50	97.8
Orange City	1,262	6,310.00	6,310.00	100.
Pacific	1,958	9,790.00	9,674.71	98.8
Pella	1,387	6,935.00	6,922.94	99.8
Rocky Mountain	1,058	5,290.00	4,836.53	91.4
Sioux Center	1,815	9,075.00	10,941.27	120.5
Toronto	1,695	8,475.00	3,693.52	43.6
Wisconsin	1,256	6,280.00	6,280.00	100.
Zeeland	2,455	12,275.00	12,275.00	100.
	55,319	$276,595.00	$255,651.01	92.4%

SUPPLEMENT NO. 25
(Arts. 49, 153)

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, with thankfulness to God for His blessings on the work of the past year, presents its annual report to your honorable body.

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:*

Rev. Clarence Boomsma
Rev. Richard Rienstra
Rev. John Schuurmann
Rev. Henry De Mots

The above committee 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 1962:

C. *Officers of the Publication Committee:*

President — Rev. Clarence Boomsma
Secretary — Rev. Richard Rienstra
Vice-President and Ass't. Secretary — Rev. John Schuurmann
Treasurer — Mr. Gerrit Buist

D. *Expiration of term of office*

The membership of three members of the committee expires this year. Mr. Gerrit Buist 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. His thorough knowledge and keen judgment will be missed. The terms of Rev. Clarence Boomsma and Mr. Eugene M. Broene also expire, since these men have each served three years. They are eligible for another term of office.

However, since Mr. Broene has chosen to withdraw his name from nomination, due to the press of other duties, we reluctantly comply. We thank him also for the valuable service he has given us.

II. EDITORIAL MATTERS

A. We are happy to report that the editors of our church papers have been able to perform all the duties relating to their responsible positions. Rev. John Vander Ploeg functioned regularly in his capacity as editor-in-chief of The Banner during the past year, as did Rev. Emo Van Halsema, editor-in-chief of De Wachter. The Lord again equipped them with the wisdom and strength for their many labors.

B. Your committee took note of the sudden and unexpected death of Rev. H. J. Kuiper who had served as editor-in-chief of The Banner from 1929 to 1956 and passed appropriate resolutions of sympathy and expressed gratitude to God for his valuable services to the life of the church. A tribute was also made to the memory of Dr. Herman Kuiper who was taken from this life on January 13, 1963. He was editor of the column in De Wachter, entitled, *Dogmatische Onderwerpen* from 1957. His work was deeply appreciated and was a blessing to many.

C. According to Synodical ruling we are required to print a complete index of all the written material which appears in The Banner each year in the last issue of the magazine. Your committee respectfully requests that Synod rescind this decision.

Grounds:

1. The four pages of The Banner can be used more profitably.

2. The index is of very limited value to the majority of our readers. We suggest that the index be made available in mimeograph form, free of charge to all who request it.

III. BUSINESS ACTIVITIES

The format of The Banner was changed with the first issue of 1962. The Easter and Christmas covers were produced in four colors. Our paper is now printed by the off-set method with the installation of a two color offset-press. A large number of the Banner's 42,435 subscribers have reacted very favorably to the new format which presents more color, sharper photos and a non-glare paper. We pray and work that our magazine may continue to merit the commendation of its readers as to form and content.

The subscription price of De Wachter was increased to $4 per year in January 1963. This increase should result in a partial reduction of the loss sustained in producing this paper. The subscriptions at the present time total 4,950.

The Publication Committee has had a number of meetings with the Committee on Education of our denomination during the past year. An agreement was reached whereby the Publishing House acceded to the request to advance the initial working capital and also produce, stock

and distribute catechism books and vacation Bible school material for this committee. The Publication Committee has also concurred in a recommendation of the Sunday School Committee to the Synod of 1963, that Synod approve the publication of an adult Sunday School paper.

We further report that we found it necessary to contract with Thomas Nelson and Sons for additional printing of the American Standard Version Bible. It is through this cooperative venture that continued availability of the American Standard Version Bibles is possible.

A problem which has been facing the committee for some time is the need of additional office space in our establishment. With the continued growth of our denomination and its agencies, requests have come in for more room. This calls for the consideration of capital outlay and consultation with various boards to arrive at possible solutions. In view of possible expansion and our present needs, strict business procedure might forbid the decrease of a small reserve by a donation of $2,000. The committee felt, however that it was justified in allocating the amount of $2,000 to our Calvin College and Seminary, since our Publishing House does not function with profit as its first aim.

The annual financial report presented herewith will reflect in greater detail the scope of business activity in 1962.

IV. MATTERS REQUIRING ACTION BY SYNOD

1. Election of committee members

   a. For a three-year term (one to be elected)
      Rev. Clarence Boomsma (eligible for re-election)
      Rev. John Guichelaar

   b. For a three-year term (one to be elected)
      Mr. Jack J. Dekker
      Mr. Roy Jurgens, Jr.

   c. For a three-year term (one to be elected)
      Mr. Ted J. Hoekstra
      Mr. Ted C. Smith

2. Request to rescind action regarding index for The Banner each year.

Humbly submitted,
Rev. Richard Rienstra, Secretary

FINANCIAL STATEMENT

BALANCE SHEET

The Publication Committee of the Christian Reformed Church, Inc.
Grand Rapids, Michigan

December 31, 1962

ASSETS

CURRENT				
Cash on deposit			$31,150.81	
Accounts receivable			35,626.68	
Inventories			67,698.42	
Prepaid expense			11,050.94	
TOTAL CURRENT				$145,526.85
OTHER				
New equipment fund investments			$40,000.00	
Supplies inventory and meter deposits			7,089.25	47,089.25
FIXED				
Land and building	$527,200.76	$ 62,316.34	$464,884.42	
Mach. & Equipment	341,784.62	128,433.85	213,350.77	
Rental	13,372.08	2,541.60	10,830.48	689,065.67
	$882,357.46	$193,291.79		$881,681.77

LIABILITIES

CURRENT		
Accounts payable	$ 4,532.39	
Accrued expenses	11,215.83	
Current requirement on long-term indebtedness	18,493.17	$ 34,241.39
LONG TERM		
Mortgage payable	$ 26,085.37	
Less current requirement	18,493.17	7,592.20
DEFERRED INCOME		
Unearned subscriptions	$107,618.19	
Rent	300.10	107,918.29
RESERVE FOR PENSION		12,701.87
		$162,453.75

CAPITAL

OPERATIONS		$603,349.19	
CONTRIBUTED			
Building	$113,092.07		
Furnishings	2,786.76	115,878.83	719,228.02
			$881,681.77

STATEMENT OF INCOME AND EXPENSE

Year Ended December 31, 1962

INCOME		
Subscriptions and sales		$566,800.52
COSTS		
Merchandise for resale	$ 56,426.43	
Material	154,569.22	
Labor	91,806.82	
Manufacturing expenses	76,933.00	
Contributors	17,297.27	
Mailing costs	39,286.10	$436,318.44
		$130,482.08
GENERAL AND ADMINISTRATIVE		
Direct (clerical - editorial - managerial)	$ 82,884.07	
Indirect (depreciation - insurance - office supplies - postage, utilities)	37,361.70	$120,245.77
INCOME OVER EXPENSE		$ 10,236.31

We have examined the balance sheet of the Publication Committee of the Christian Reformed Church, Inc., Grand Rapids, Michigan, as of December 31, 1962, 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, 1962, 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. 26
(Arts. 56, 80, 124, 135)

THE ADMINISTRATION OF THE INDIAN AND MEXICAN FIELDS

ESTEEMED BRETHREN:

Your committee was appointed by the Synod of 1961 as a study committee of five, with the single mandate of advising Synod regarding the proposed transfer of all mission work on the Indian field to the Board of Home Missions. A progress report on this matter was given to the Synod of 1962.

The Synod of 1962 added two more matters to the mandate of your committee and enlarged it from five members to nine by adding Mr. Herman Baker, Rev. George Holwerda, Rev. Arthur Pontier, and Mr. Albert Rodenhouse. The two additional matters assigned for study and recommendation were the proposal of the Board of Foreign Missions to discontinue Rehoboth Hospital, disputed by the Indian General Conference, and the issue of the administration of our mission work in Mexico which arose from the fact that this work was claimed by both the Board of Home Missions and the Board of Foreign Missions.

We have worked diligently on this triple mandate. Nine meetings of the entire committee have been held since the Synod of 1962, beginning already in July. Numerous meetings of several sub-committees have been held for specific study and for the drafting of the various sections of our report. One sub-committee of three made a visit to the Indian field to investigate certain matters and to meet with Indian General Conference. Extensive research has been carried on by way of interviews and other types of inquiry. There has been considerable consultation with representatives of the Boards of Home and Foreign Missions.

We are pleased to inform Synod that we have been able to complete all our work on the first two mandates, namely the administration of the Indian field and the discontinuation of Rehoboth Hospital, in time for report in the printed Agenda. Our study of the administration of the Mexican field is nearly finished. However, we will need a few more weeks to complete it and to draft a final report. Since study committees normally enjoy two years for their work and since we have had only one year for the largest part of our three-fold mandate, we trust that the third section of our report will be acceptable even though submitted in separate form.

I. ADMINISTRATION OF THE INDIAN FIELD

In preparing this section of our report we have conferred extensively with representatives of both mission boards concerned and have interviewed various missionaries and former missionaries related to the Indian work. We have also submitted this section of our report to the Boards of Home and Foreign Missions at their recent annual meetings for in-

formation and comment. The reaction of the former has been entirely favorable. The latter has expressed certain cautions which have been taken into careful consideration by your committee. This section of our report has also been reviewed by the Indian General Conference, in consultation with our visiting sub-committee. The Conference offered certain helpful suggestions regarding the historical data and the analysis and endorsed the recommendations.

A. *Our Mandate and Its Execution*

The Synod of 1961 decided to "appoint a committee to study whether the administration of the Indian field should be continued by the Board of Foreign Missions or be transferred to the Board of Home Missions." The grounds for this decision were as follows:

"a. The Indian General Conference requests such a study.

"b. The solution to this problem requires an objective study."

The setting and the occasion for this mandate are set forth in the historical survey which follows.

B. *The History of the Problem*

From its inception in 1896 the mission program of the Christian Reformed Church among the Indians of the southwest has been administered by the Board of Foreign Missions, originally known as the Board of Heathen Missions. The continuation of this administration is now being questioned.

The first major policy decision which should be noted was that made by Synod of 1942 in adopting the "Native Church Plan." The "Native Church" was defined by the study committee reporting to Synod as "a manifestation of the body of Christ which is by natives, in a native setting and under native supervision and control" (Acts, 1942, p. 237). The committee went on to note that such a "Native Church" should be self-governing, self-supporting and self-propagating. It recommended that Synod grant authority to the Board of Foreign Missions for the formation of the "Native Church" and that this be accomplished in certain stages since it could not be effected at once. Synod then adopted the "Native Church Plan" with the specifications proposed by the committee. The grounds adopted for this action were that the time was historically ripe for such a move, that Scripture supports such an ideal and that Indian General Conference had endorsed it (Acts, 1942, pp. 67-69). It should also be noted that the plan provided for an "ultimate ideal," viz., that "these churches on the Indian field would be of their own free choice thoroughly Reformed, and in full and organic union with the Christian Reformed Church" (Acts, 1942, p. 237).

For the next eight years this "Native Church Plan" was put into operation, departing from the previously established policy of organizing Christian Reformed churches. Three Christian Reformed churches on the field (Farmington-Toadlena, Tohatchi and Crown Point) were disbanded to prepare for the organization of native churches under native control. However, in 1950 there was a new development. In its February

meeting, the Board appointed a committee to study the method to be followed in reaching the goal of native churches. The term "indigenous" was substituted freely for the term "native." The Synod of 1950, being confronted with conflicting views on mission principles and methods, decided to appoint a study committee on "mission policy." This committee was charged with the task of formulating the principles of indigenous mission work and of formulating regulations governing the application of these principles and regulations to the Indian field (Acts, 1950, pp. 79-80). As far as the Indian field was concerned, it was primarily a question of method. This was pointed out by Synod's advisory committee as follows: "The problem lies rather in the method by which this ideal shall be reached on our fields with specific reference to the use of educational and medical institutions in connection with the work of evangelizing the natives, particularly on the Indian Field" (Acts, 1950, p. 54).

The report of the study committee was adopted by the Synod of 1953. The introduction to this report is, in part, as follows: "Your committee has recognized that the Indian Field is extraordinary in that it is a heathen mission within our borders; that it has a long history of educational missions; that Synod in the past has made certain pronouncements which are in conflict with principles now adopted; and that it has special problems with respect to language, competition in the field, etc. Hence a strict application of indigenous mission principles is not at present possible in all details" (Acts, 1953, p. 88). A series of regulations was adopted in an effort to encourage the application of the indigenous mission principles to the work. It is to be noted that Synod recognized that it was not possible to hold strictly to the indigenous method on the Indian field in the development of native churches and that the "ultimate ideal" was not changed.

The question of the relationship of the organized native churches on the Indian field to the denomination came before Synod the very next year, in 1954. It was decided "that the emerging native churches should have an associate relationship with the Christian Reformed Church" (Acts, 1954, p. 455). This was intended to give these churches a close tie with the denomination, to enable them to participate in major assemblies and to allow time for development with the expressed purpose of preparing them for the "ultimate ideal."

It soon became evident that this arrangement did not meet with approval of the denomination. In 1958 Synod decided to abolish the associate church status by recommending to the Gallup consistory that it "request Classis Rocky Mountain for full status in the Christian Reformed Church" (Acts, 1958, p. 33). This shows that we were moving away from the native church plan and that there was very little to distinguish Indian Missions from that which might be called regular Home Missions. "The ultimate ideal" became the immediate goal.

Furthermore, during the past 15 to 20 years there has been a changing situation with respect to the Indians themselves. They have been in transition from one culture to another. This process may be called the "americanization" of the Indian. As a natural historical development,

it has been accelerated by a special program of the United States government emphasizing education, job-training and relocation. Today there are thousands of school children and families living in off-reservation communities.

Off-reservation Indians became the concern of both mission boards as a result of the urgent plea of Indian General Conference to provide better spiritual care for this off-reservation immigrating population. Synod concurred in the following judgment rendered by a joint committee of both boards: "That the care of off-the-reservation Indians be the concern of the Home Mission Board, but that those Indians presently off the reservation and under the care of the Foreign Mission Board, remain under the Foreign Mission Board" (Acts, 1960, p. 51). At this point the Home Mission Board came into the picture and a dual administration of the work was authorized by Synod.

Later in the same year, 1960, the Home Mission Committee of Classis Rocky Mountain engaged in a study of the entire denominational mission program among the Indians in the light of changing mission policy as reflected in synodical decisions. This committee came to the following conclusion: "Our Indian mission work has through a number of stages, all well taken at the time they were in effect, now come to the point where its goals and methods are the same as those of Home Missions. Our church officially no longer regards the task of Indian Missions as being the establishment of native churches, but now looks to its Indian missionaries to establish Christian Reformed churches. The native church plan of 1942 has been abandoned and the Indian work by geography, purpose and method coincides with that of Home Missions." The report further states: "This is a natural transition required by an evolvement outside our control." (Classis Rocky Mountain Report No. 60 - 295). Subsequently Classis Rocky Mountain overtured the Synod of 1962 "to transfer the work of Indian evangelism from the Board of Foreign Missions to the administration of the Board of Home Missions." This overture was referred to your committee.

Indian General Conference, being deeply concerned about the spiritual care of and follow-up-work with an ever increasing number of Indians leaving mission communities on the reservation, presented a request to the Board of Foreign Missions for a study of the administration of the Indian work as a whole. This request was in turn placed before Synod of 1961, and your present study committee was appointed with an original membership of five.

Your committee rendered a preliminary report in 1962 in which the following was declared: "We favor the placement of all synodical mission work for the Navahoes and Zunis under a single board." This report included an opinion from Indian General Conference requested by your committee, in which that body expressed itself favorably regarding a transfer of the field to the Board of Home Missions and alerted all concerned to certain problems involved in such a change of administration (Acts, 1962, pp. 372-374).

C. *Analysis and Observations*

The following factors enter into our recommendations regarding the administration of the Indian field:

1. Each of our denomination mission boards has been assigned work among the Navahoes and the Zunis. For many years all such work was under the administration of the Board of Foreign Missions. In 1960 Synod assigned most of the off-reservation work to the Board of Home Missions.

2. The assignments of these boards respectively are somewhat overlapping because of the migratory habits of the Indians. Many families and thousands of individuals move from the reservation to urban areas, schools and labor camps, and return after a rather brief time. Thus they are moving forth and back from the jurisdiction of one board to another. This creates obvious problems of effective follow-up in some cases and inevitable reduplication in other cases.

3. The classification of Indians into "on-reservation" and "off-reservation" categories is more arbitrary than realistic. Many thousands of permanent Navaho and Zuni residents in New Mexico and Arizona do not actually live on the reservation (e.g., Gallup and Rehoboth are off the reservation). Such designations may lead to confusion respecting areas of responsibility.

4. Missionary work with the so-called off-reservation Indians is increasing in scope. Moreover, this work must be closely co-ordinated with the on-reservation program and with the work done by various local congregations in off-reservation areas.

5. The "americanization" of the Indian has developed rather rapidly during the past 20 years. Although the Indian has not reached the point where he is fully "americanized" his culture can hardly be described as "foreign."

6. Missionary work with Indians in the present situation can be carried on more efficiently under a single administration. Dual administration allows for differences in policies and for inefficiency in the highly necessary follow-up effort.

7. Although originally the Indian field came under the Board of Foreign Missions as our only denominational mission board, and although for many years its program and goals did fit the program of that board, since 1942 there has been a gradual change by synodical decisions from the "Native Church Plan" to what may be called the "Home Mission Plan." The once "ultimate ideal" of establishing Christian Reformed churches has now become the immediate goal and in some cases the accomplished fact.

D. *Recommendations*

1. That all work now conducted by the Board of Foreign Missions among the Navaho and the Zuni Indians be transferred to the Board of Home Missions.

Grounds:

a. Such a transfer is in harmony with the general policy that synodical missionary work directed toward the establishment of congregations in organic union with the Christian Reformed Church is under the jurisdiction of the Board of Home Missions.

b. Such a transfer will unify the administration of work done with Indians on the reservation and that done off the reservation, thus assuring maximum coordination between all phases of what is essentially a single missionary program.

2. That the Board of Home Missions be instructed to retain Indian General Conference as its agency for field administration.

Ground: Continuity of field organization will assure maximum continuity in the work as it is presently being done.

3. That land leases previously assigned by the Navaho and Zuni tribes to the Christian Reformed Church be retained in their present form.

Ground: Under present conditions any revision in their legal form would jeopardize the continuation of these leases.

4. That the date for the transfer recommended above be January 1, 1964.

Grounds:

a. This date will allow sufficient time for orientation by the Board of Home Missions to its new responsibilities.

b. This date will allow sufficient time for both boards to make necessary adjustments in their programs and to work out the details of transfer.

c. This date is the beginning of a new fiscal year for both boards.

5. That Synod make provision in the 1964 budget of the Board of Home Missions so that it can meet the cost of authorized mission operations among the Navaho and Zuni Indians.

II. REHOBOTH HOSPITAL

The second matter given to your committee for consideration and advice was the question whether the Rehoboth Hospital should be continued.

The Board of Foreign Missions came to the Synod of 1962 with the advice that the Rehoboth Hospital be closed. Its recommendation stated that, although the Board recognizes the evangelical impact of a mission hospital, there are impelling reasons why full hospital services should not be continued. It asserted that it is sound mission policy to provide medical care for mission subjects only when such is not otherwise available and that, since such care is available to the Indians without cost, the expenditure of mission funds for a hospital is unwarranted. It also contended that, since both Dr. Lois Bos and Dr. James Cook have stated as their considered opinion that the continued operation of our hospital requires the engagement of a second doctor, such additional expenditure of mission funds is unwarranted.

The Indian General Conference recommended to the Synod of 1962 that Rehoboth Hospital be continued as a definite part of our ministry to the Indians. It stated that the reasons given by the Synods of 1942 and 1946 for the continuance of the hospital are still valid today. These Synods held that, as an expression of mercy, the hospital presents a unique opportunity for evangelistic work and creates a friendly attitude toward our Church. The Conference also considered the maintenance of our hospital to be a convenient, feasible, and economical way of meeting our responsibility to the students at Rehoboth and to our missionaries and their families living in the southern half of our mission field. Since the Board in its recommendation to discontinue the hospital made no mention of retaining any medical services at Rehoboth, the Conference contended that discontinuation would occasion inconvenience in caring for students with minor ills and in transporting students to and from the government hospital in Gallup when required. It also considered the closing of the hospital a waste of money, since the hospital building had been improved rather recently at considerable expense.

A. *Our Mandate*

The advisory committee of the Synod of 1962, because of the lack of agreement between the Board and the Indian General Conference recommended that "Synod refer this entire matter (the continuance of the hospital) to the synodical committee on 'Administration of the Indian field' for study and advice to the Synod of 1963." This recommendation was adopted.

In carrying out our mandate we reviewed the decisions with respect to the Rehoboth Hospital taken by the Synods since 1941. We took note of all references to the hospital in the Acts and in the reports of the Board of Foreign Missions and of the inspection committees of 1959, 1960, and 1961. We interviewed the secretaries of the Boards of Foreign and Home Missions and the subcommittees for Indian missions of both boards. A special meeting was held with Dr. James Cook, who spent a year at the Rehoboth Hospital after the new government hospital had been opened, to gain his opinion as to the advisability of continuing the Rehoboth Hospital. Three members of our committee were delegated to visit the field for the purpose of conferring with persons who have had contact with and experience in hospital work among the Indians, with members of the mission and hospital staffs and with Indian General Conference.

B. *The History of the Problem*

The question as to whether the Church should maintain Rehoboth Hospital arose in 1941 when Dr. Richard Pousma resigned as superintendent of the hospital. The Synod of that year instructed the Board "in consultation with the Indian General Conference to consider carefully the advisability of continuing the Rehoboth Hospital" (Acts, 1941, p. 94).

In 1942 "the board decided to recommend to Synod that we maintain at Rehoboth only such hospitalization facilities and health service as are

ordinarily needed for our Indian pupils there, and as can be provided under the care and supervision of a registered nurse." The Indian General Conference "recommended that we continue to conduct a hospital at Rehoboth" (Acts, 1942, p. 230). Synod decided "to restore full hospital service for mission subjects and personnel, instructing the board to engage the full-time service of a medical doctor" (Acts, 1942, p. 88).

The question came up again for consideration in 1946 when the committee appointed by Synod in 1945 to study "Indian Mission Methods in the light of Scripture and History" advised "that Synod decide to retain only the clinic for the resident workers and children with the services of a resident nurse" (Acts, 1946, p. 160). Before the sessions of Synod began in 1946 Dr. Louis Bos had accepted an appointment as doctor. Subsequently Synod decided to continue the hospital.

The question of the advisability of continuing the Rehoboth Hospital became an important issue in 1961. Consideration was given to the appointment of a successor to Dr. Louis Bos who had resigned. In that same year the government opened a new 200-bed hospital in Gallup, six miles from Rehoboth, which affords medical care and hospitalization to Indians without cost.

In a letter to the board, dated August 16, 1960, Dr. Bos raised the question, "With these medical services on the outside (200-bed government hospital in Gallup) expanding and improving so rapidly for the natives, are we as a Church justified in continuing our work?"

In 1960 the inspection committee was asked by the board to study the matter of the continuation of the hospital work at Rehoboth. In the "Rehoboth Hospital Special Report" under "Evaluation" we find these significant statements: "For many years our Rehoboth Hospital served as a most useful adjunct to the task of bringing the gospel to the Heathen in our field . . . The urgent need for medical care is being met in a large measure by the governmental provision without cost to the Indian and in close proximity to our own hospital . . . Our hospital as an adjunct to our mission work seems to have become less essential. Our hospital is no longer a necessary wedge in reaching the Indian with the gospel message . . . There seems to be reduplication of medical care . . . To perpetuate our Rehoboth Hospital would require a second doctor with the necessary increase in staff."

In 1961 the board reported to Synod, "in view of the fact that a new 200-bed government hospital is to open soon in Gallup, the executive committee requested the Indian General Conference to make a study as to whether our hospital should continue as a mission hospital, and also instructed the inspection committee to pay special attention to this problem during their visit in November. Both the Indian General Conference and the inspection committee recommended that the hospital be closed, with Synod's approval, but the board in February decided to keep the hospital open for a year on a trial period, if a doctor can be secured to determine what effect the government hospital for Indians had on the work of our hospital" (Acts, 1961, p. 408). In June of 1961 the board informed Synod that it had "engaged Dr. James Cook to serve at the

Rehoboth Hospital for a period of one year to enable it to determine whether, in view of the recent opening of the 200-bed government hospital in Gallup, our hospital should continue as a mission hospital" (Acts, 1961, p. 44). After the trial year the Indian General Conference reversed itself and recommended in 1962 that the hospital be continued as a definite part of our total ministry among the Indians. The board recommended that the hospital be closed.

C. *Observations*

The following considerations underlie our recommendations regarding Rehoboth Hospital.

1. *The warrant for continuation*

The Rehoboth Hospital was opened in a time when our mission subjects did not have access to proper medical care and when healing was associated with the pagan religious practices of the people being evangelized. In both respects the situation today is considerably changed.

Dr. Bos and Dr. Cook agree that, even though the ministry of mercy exercised through the hospital is helpful in evangelizing the Indians and is generally appreciated by them, it can no longer be considered necessary for bringing the gospel to the Indians. Almost all who are admitted to our hospital have had some exposure to the Word. The opportunities for witnessing to the outpatients are minimal. With respect to witnessing to the inpatients it should be noted that, because of the improved techniques in the treatment of diseases, the length of their stay in the hospital has decreased considerably and that our missionaries have free access to the government hospital in Gallup to call on the patients.

2. *The need for two doctors*

There is general agreement that, if our hospital is maintained, two doctors should be engaged. Throughout the years since the hospital was opened only one doctor has been assigned. In 1954 Dr. Louis Bos requested the appointment of a second doctor and his request was endorsed by the Indian General Conference. Dr. James Cook in his report to the board gave several reasons why two doctors should be engaged in the event the hospital was continued. He considers it unfair to place the full responsibility of a hospital on one doctor. For his physical and psychological well-being a doctor should be relieved periodically of the care of the hospital. Absence from the hospital, when no other doctor is in attendance, may expose him to charges of malpractice in the event of an avoidable mishap. And it is very difficult to get a doctor from Gallup to function during the absence of our doctor. He also contends that it is advantageous to both the doctor and the patient that there be opportunity for professional consultation. Moreover, a second doctor is absolutely necessary to fulfill our moral and legal obligation to the patients by providing medical care 24 hours of every day. Besides, one doctor is too busy in treating both outpatients and inpatients to do any appreciable amount of counselling with patients who need it.

3. *The immediate additional expense involved in continuation*

A decision to maintain our hospital, properly equipped to render satisfactory and responsible service, implies commitment to:

a. The engagement of a second doctor; building a house and providing an equipped office for this second doctor.

b. An increase in the number of nurses from seven to ten.

c. The remodeling of the present building in view of the increase in staff.

Both Dr. Bos and Dr. Cook consider the expenditure of missions funds for these purposes unwarranted in view of the fact that the medical needs of the Indians are being met by the government hospitals. Moreover, the required expansion and increased expenditure would not be in keeping with the synodical decision of 1953, that there be "a minimum of increase in budgetary outlay for the Indian field" (Acts, 1953, p. 89).

4. *The need for a new building*

We have concluded on the basis of competant advice that the present building after some altering and remodeling can serve for a few years, but that a new building with modern equipment will have to be constructed within a decade. Stricter controls by the State Health Department could make this necessary much sooner. The building is rapidly becoming obsolescent. Physical expansion must keep pace with advances in medical technology and technique. It can be expected that in the course of time the building will prove to be quite inadequate to meet satisfactorily the needs of the people it must serve.

5. *The cost of hospital operation*

The Board of Foreign Missions has furnished the following estimate of the cost of maintaining Rehoboth Hospital, based on the year of 1960:

a. 1960 cost of operation (not including a pro-rata of general operational costs for Rehoboth missions as a whole)	$63,686.00
1960 revenue from fees paid by patients	29,360.00
Net cost in 1960	$34,326.00
b. Projected increase in annual cost:	
Salary and office of a second doctor	$ 9,500.00
Cost of house for a second doctor (pro-rated over 20 years (cost of house: $20,000)	1,000.00
Salaries of three additional nurses	10,500.00
	$21,000.00

Note: This projection of increased costs for continuation of Rehoboth Hospital does not include facilities for three additional nurses, hospital expansion and eventual rebuilding, nor a pro-rata of general operational costs for Rehoboth mission as a whole.

6. *The reasons given for continuation*

The reasons given by Indian General Conference for its recommendation were given in 1942 and again in 1946. That was some 17 years before we faced the concrete situation of having a 200-bed government hospital, as well as six other government hospitals on the reservation, which serve the Indians without charge.

We readily grant that the sick are grateful for hospital and medical care and therefore are usually more amenable to the gospel, and that a mission hospital serves as an expression of mercy and creates a friendly attitude toward the church. The members of your committee recognize that there are advantages in having a mission hospital and sense that, already having a hospital building, it would seem the part of wisdom to continue using it. However, we also observe: 1) that the need for medical care is being met adequately by government hospitals, 2) that our missionaries have the privilege of ministering to the patients in these government hospitals, 3) that a decision to continue full hospital services is a commitment to costly expansion, as noted in "Observations" 2, 3, 4, and 5 above, at a time when there is actually less warrant for a mission hospital, and 4) that the justification for establishing a mission hospital lies primarily in the need of mission subjects for medical care. Therefore, your committee is persuaded that the reasons given by Indian General Conference are not adequately convincing.

D. *Recommendation:*

1. That Rehoboth Hospital be discontinued.

Grounds:

a. The medical needs of Indians on our mission field have been adequately met by the previous establishment of several government hospitals on the reservations and by the recent opening of a new government hospital near Rehoboth.

b. Medical work has become a relatively small factor in our evangelization of the Indians.

c. The continuation of Rehoboth Hospital will necessitate costly expansion.

2. That a dispensary be maintained at Rehoboth for service to students and missionary personnel.

It is our earnest prayer that the Holy Spirit will give clear guidance to Synod in its consideration of the foregoing important matters and that the decisions reached will be conducive to the ever-increasing fruitfulness of our historic Indian missions.

Respectfully submitted,

Henry Baker
Herman Baker
Hero Bratt
Harold Dekker, Chairman
George P. Holwerda
Donald E. Houseman, Secretary
Arthur E. Pontier
Theunis Ribbens
Albert M. Rodenhouse

III. ADMINISTRATION OF THE MEXICAN FIELD

The additional time devoted to this part of our mandate has been time well spent. The issue of jurisdiction in Mexico has been quite complex and elusive. However, we feel that we now have it clearly in focus and that we have evidence for our recommendations which is substantial and convincing.

Our investigation of this question has included interviews twice with representatives of the Boards of Home and Foreign Missions respectively, interviews with Rev. Jerry Pott, extensive consultation with officials of other denominations doing work in Mexico, and study of considerable literature on missionary policy in Latin America.

A. *Mandate*

The Board of Home Missions recommended to the Synod of 1962, "that Synod assign the mission work in Mexico to the Board of Home Missions . . ." (Acts, 1962, p. 186) and the Board of Foreign Missions recommended, "That the supervision of mission work in Mexico be assigned to the Board of Foreign Missions" (Acts, 1962, p. 223).

In view of the disagreement between the two boards, the Synod of 1962 adopted the following recommendation of its advisory committee:

"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 1962.

"*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" (Acts, 1962, p. 53).

B. *History*

For several years certain of our churches and classes have engaged in evangelistic work among Mexican migrant workers who have come into our country annually for employment in the harvesting of crops.

This work among the migrants became a synodical responsibility in 1958 when the General Committee for Home Missions requested permission to engage Rev. Jerry Pott for the following duties: to devise an organizational setup for promotion of the work, to minister to migrant groups, to translate available and suitable literature, to alert our churches to this particular evangelistic opportunity and challenge, to work in cooperation with classes already engaged in and supporting this work, to establish and retain contact with interested migrants, and to interest other workers in this evangelistic program. Authorization was granted to the General Committee for Home Missions to engage in the evangelization of the Mexican migrants with emphasis on coordination and follow-up, to call a missionary for this task (with duties as listed above), and to approach our churches and individuals for special contributions for this work. (Acts, 1948, pp. 73-74).

No mention of this work is made in the synodical Acts of 1959. However, the Acts of 1960 reveal that a problem has developed in the two

years intervening as to which of our synodical mission boards should administer the work in Mexico itself. Although a joint committee from both boards had considered the matter, each board viewed the work in Mexico as its own. The Executive Committee of the Board of Home Missions submitted this statement: "The Home Missions Board declares that in its judgment the Mexican migrant work together with evangelization in Mexico proper should be placed under the direction of the Home Missions Board." It based this judgment on the fact that the work in Mexico had been a natural outgrowth of work done among the migrants and because "Mexican migrants, who have been brought to conversion, upon their return to their homeland aim to set up family and small community units where they seek to spread the gospel which has become precious to them" (Acts, 1960, p. 174). The Board of Foreign Missions, upon learning of this claim, declared: "It was decided to inform Synod that we consider Mexico outside the province of 'Home Missions' and properly within the province of 'Foreign Missions,' that our Mission Order specifically indicates that all 'foreign work' shall be administered by the Board of Foreign Missions; and that there is no valid reason why the familiar and accepted division of missionary assignment should be altered" (Acts, 1960, p. 317).

Synod's advisory committee in 1960 presented two recommendations to deal with this situation. The first was adopted: "Synod decide that work amongst the Mexican migrants and its follow-up in Mexico be the task of the Home Missions Board." However, Synod decided to withhold action on the second: "That Synod declare that Mexico, as far as its regular citizenry is concerned by the province of the Foreign Board" (Acts, 1960, p. 117).

By 1961 the Board of Home Missions could report: "Rev. Pott has performed valuable service to the cause by making two trips during the Fall and Winter of 1960 into Mexico. At present two native Mexicans are employed by the Home Missions Board in follow-up work with the Mexicans who were in the states this past summer for employment" (Acts, 1961, p. 369). The Synod of 1961 also learned that the Board of Foreign Missions had developed a definite interest in Mexico. On the basis of recommendations from that Board, Synod took the following decisions: "(a) That Synod approve the decision of the Board that it declare Mexico a regular (i.e. quota financed) mission field of the Christian Reformed Church; (b) That Synod respond to the invitation of the Independent Mexican Presbytery and enter into correspondence with them to consider the basis for carrying on mission work in Mexico in close association with that church. (c) That Synod instruct 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; (d) Synod urges the Boards of Home Missions and of Foreign Missions to confer about the mission work in Mexico, and to define a common policy to be presented to the Synod of 1962" (Acts, 1961, p. 47). Thus one year after Synod had instructed the Home Missions Board to carry on follow-up work in Mexico, the Synod of 1961 declared

Mexico to be a regular mission field under the Board of Foreign Missions.

The problem created by the overlapping decisions of the Synods of 1960 and 1961 was laid unresolved into the lap of the Synod of 1962 when the two Boards were unable to adjust their differences. Faced with this dilemma, Synod referred the entire problem to your committee with the mandate stated above.

After extended investigation and study of this complex question, including consultation with representatives of both mission boards, your committee prepared a tentative report with conclusions favoring assignment of the Mexican field to the Board of Foreign Missions. Copies of this report were submitted to officials of both boards for evaluation and comment. Representatives of the Board of Foreign Missions gave their general endorsement. Representatives of the Board of Home Missions, however, disagreed. Subsequently, under date of April 10, 1963, the following communication was received stating the position of the Board of Home Missions:

"*Esteemed Brethren:*

"This is written in reaction to the tentative report of your committee regarding the administration of mission work in Mexico.

"First of all we want to express our deep appreciation for your diligent efforts and your responsible inquiry into the problem. We are appreciative of the courteous and fair hearing which the Board of Home Missions has had at your inquiry. A sincere Thank You is due you.

"This having been said, we want the record to show that we take exception to the conclusions arrived at in your report.

"1. The Board of Home Missions declares that

"(1) the policies of the Mexican Government, while restrictive in certain respects, allow for a church relationship across the border, which will serve well the mission of the church and the growth of one body on both sides of the border.

"(2) The Board further declares that the differences in language and culture are no greater than those differences we meet and deal with every day in Home Missions — namely the Spanish Church in Miami, the Chinese churches in Queens, N.Y. and Chicago, Ill. and the Indian church (Valley Chr. Ref. Church), Albuquerque, N.M.

"2. The Board of Home Missions takes strong exception to the conclusion: 'As our work is presently being conducted in Mexico its fruits relate to the Independent Presbyterian church of Mexico rather than to the CRC.' This is not true. Almost half of our evangelistic work is related only to Rev. Pott and the Chr. Ref. Church. Furthermore, this is the direction in which the Board of Home Missions intends to go. In a short space of time our work in Mexico will have reached such dimensions that we can absorb the small Independent Presbyterian church of Mexico into the Christian Reformed Church. While this may not be possible at the moment, it does constitute, for us, a goal toward which we will labor.

"At the present time only one of our eight workers in Mexico is an ordained minister in the Independent Presbyterian Church. In one field we use the facilities of the Independent Presbyterian Church. In a few cases the native missionary is either a member of the Independent Presbyterian Church or has been recommended or recruited from the Independent Presbyterian Church. The work remains a Christian Reformed work. It is supervised by Rev. Pott (with occasional assistance from Dr. Delgado of the Independent Presbyterian Church). It is paid for and directed by the Christian Reformed Church.

"The Board is *not* displeased with the Independent Presbyterian Church. It simply recognizes that the Independent Presbyterian Church is geographically not equal to this work nor adequate to carry the work.

"The name Christian Reformed Church of Mexico is acceptable to Mexican law. It is in use. We can do business under that name in Mexico as well as we are presently under the name of the Independent Presbyterian Church.

"Fraternally,
"/s/ M. C. Baarman
"Executive Secretary
"Christian Reformed Board of Home Missions"

Since the foregoing communication represents a significant change in the position of the Board of Home Missions, and since it is only proper that this position be placed before Synod fully and fairly, this communication has been reproduced in its entirety. The analysis and conclusions which follow will indicate the judgment of your committee regarding it.

C. *Analysis*

1. The mandate of your committee pertains only to the work in Mexico, not to the work with migrants in the United States. Both boards agree that the latter is the responsibility of the Board of Home Missions.

2. Both the Board of Foreign Missions and the Board of Home Missions have mandates of Synod to do mission work in Mexico. The Board of Home Missions was given a mandate to do follow-up work in Mexico by the Synod of 1960, and the request of the Board of Foreign Missions that Mexico be declared a regular mission field of the Christian Reformed Church was granted in 1961.

3. The mandate of neither board has been clearly defined by Synodical decision. The term "follow-up work" by the Board of Home Missions has been neither defined nor delimited in any way. Neither has there been any description or definition of the work to be carried on by the Board of Foreign Missions, beyond the sending to two men "with a view to evangelistic labors and educational work."

4. Efforts by joint committees of both boards have produced no satisfactory solution to their jurisdictional problem respecting Mexico. The Acts of 1960, already mention a meeting of a joint committee. Another

joint committee of the two boards met twice in compliance with the directive of the Synod of 1961. In neither case was a settlement arrived at which was acceptable to both boards. (The recommendation of the second joint committee was adopted by the Board of Home Missions but was disapproved by the Board of Foreign Missions.)

5. In the Independent Presbyterian Church we have found brothers in the Lord who are eager to have the assistance of our church in their work. The Board of Home Missions has related certain of its activities in Mexico to this group, and the Board of Foreign Missions has been authorized to send two men to join in the educational program of that church.

6. Synod evidently intended that our mission to Mexico be conducted in cooperation with the Independent Presbyterian Church. The Synod of 1961 cited as one of its grounds for approving Mexico as a regular foreign mission field: "The Independent Mexican Presbytery has invited us to enter into their country to work in close association with them" (Atcs, 1961, p. 47). The Board of Home Missions planned accordingly when it stated to the Synod of 1962: "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" (Acts, 1962, p. 196).

7. Each of the mission boards looks on the entire work in Mexico as properly within its legitimate sphere. The Board of Foreign Missions bases its claim on the fact that Mexico is a foreign country with a foreign culture. It holds that "the distinctive character of the Foreign Board's work is to establish and/or work with national church bodies" (Acts, 1962, p. 52) and that therefore, since the Christian Reformed Church cooperates with the Independent Presbyterian Church, the Mexican field belongs to its area of responsibility. The Board of Home Missions, on the other hand, maintains that any division in the administration of that work, even at the border between the United States and Mexico, would be detrimental. Moreover, the latter board does not consider governmental, cultural and linguistic factors to be any hindrance to its administration of the field and to the achievement of its specific goals.

8. The goals of the two boards, as presently proposed, are quite different. The Board of Foreign Missions aims to establish and serve Independent Presbyterian churches. For the Board of Home Missions, however, this is a secondary objective. Its primary aim is the establishment and development of Mexican churches as an organic part of the Christian Reformed denomination.

D. *Conclusions*

1. Although the policies of the Mexican government are not altogether prohibitive, they are scarcely conducive to the development churches in Mexico as an organic part of our denomination. One obstacle to such an organizational tie is the requirement of Mexican law

that every minister or pastor must be native born. This prohibits any interchange of ministers across the border. (Article 130 of the Mexican Constitution states that in order to exercise the ministry for any church one must be Mexican by birth.) Furthermore, the linguistic and cultural differences between Mexico and the United States are, in the judgment of your committee, very formidable. To compare Mexicans on this score with ethnic groups in our own country is hardly relevant. The latter are quickly and profoundly influenced by American cultural patterns and learn the English language rapidly. It seems highly improbable that the relationship between the Christian Reformed denomination and its mission churches in Mexico can ever be more than that of sister churches.

2. Mexico is definitely Latin American historically, politically and culturally, even though it is North American geographically. The racial elements of the Mexican people make them closely akin to the peoples of Central and South America, and general cultural ties between Mexico and Latin America are far more consequential than those between Mexico and the United States. Therefore, it is not surprising that Calvinistic churches in Mexico are currently entering ecumenical relations with an indigenous Association of Presbyterian Churches in Latin America, a group with which the Reformed churches of Argentina and Brazil also have some contact. These facts strongly argue that our mission work in Mexico should be under the same board which supervises our work in Argentina and Brazil.

3. It is neither necessary nor proper for us to establish another denomination in Mexico, even our very own. The Independent Presbyterian Church, along with other Presbyterian bodies in Mexico, subscribes to Calvinistic confessions. Moreover, this church is cooperating with us fully in the development of the pastors training school, in the recruitment of students for this school, in the appointment of workers for our mission stations and in the administration of the Word and sacraments by our missionaries.

4. The past and present policies and practices of nearly all other United States denominations conducting missions in Mexico favor working in cooperation with indigenous, independent Mexican churches.

5. The coordination of evangelistic work with migrants by our congregations and classes in the United States is clearly the responsibility of the Board of Home Missions. However, on the basis of the historic and proper distinction between home and foreign missions, namely, that the Board of Foreign Missions conducts work toward the establishment of and in cooperation with indigenous national churches, the work in Mexico should be the responsibility of the Board of Foreign Missions. As our work is presently being conducted in Mexico, most of its fruits relate to the Independent Presbyterian Church.

6. Follow-up work with migrants in Mexico can be effectively pursued by means of cooperative action between the Boards of Home and Foreign Missions, carrying forward under some kind of joint supervision the program which has been conducted successfully on both sides of the border by Rev. Jerry Pott.

7. On the basis of the foregoing, it is the judgment of your committee that our work in Mexico is in the same category with our mission work in other foreign countries where the Christian Reformed Church is not found.

E. *Recommendations*

1. That all synodical missionary work in Mexico be assigned to one board.

Ground: Both boards are convinced that this is necessary for effective missionary work in Mexico.

2. That all missionary work in Mexico previously assigned to the Board of Home Missions be assigned to the Board of Foreign Missions.

Ground: Historically the distinctive character of the work of the Board of Foreign Missions is to establish and/or cooperate with national church bodies, whereas the task of the Board of Home Missions is to establish and/or cooperate with churches of the Christian Reformed denomination.

3. That coordination of work with Mexican migrants carried on by the Board of Home Missions in the United States, with that carried on by the Board of Foreign Missions in Mexico, be considered the responsibility of the two boards jointly and cooperatively.

Ground: This will provide necessary continuity in the migrant program.

Your committee requests the privilege of representation at Synod by its Chairman and Secretary.

Respectfully submitted,

Henry Baker
Herman Baker
Hero Bratt
Harold Dekker, *Chairman*
George P. Holwerda
Donald E. Houseman, *Sec'y*
Arthur E. Pontier
Theunis Ribbens
Albert M. Rodenhouse

SUPPLEMENT NO. 27

(Arts. 37, 39, 72, 80, 92, 135, 153)

CHRISTIAN REFORMED BOARD OF FOREIGN MISSIONS

ESTEEMED BRETHREN:

June 1963 will mark the 75th anniversary of the birthday of the Christian Reformed Board of Foreign Missions. The original name of our board was Board of Heathen Missions. Later this was changed to Christian Reformed Board of Missions and in 1960 our present name was officially adopted. The 75 years of missionary service commenced with considerable travail. In 1888 there was no foreign mission field which our denomination could call her own, and the first attempt to obtain one ended in failure. In 1898 the report could be given: Our mission field is the Navajo tribe with about 26,000 souls and the Zuni tribe with 1,600 souls.

Financially the beginning was very modest. From the Synod of 1886 to that of 1888 there had been gathered for heathen missions the total of $1,263.58. Ten years later, from 1896 to 1898, the sum of $9,561.73 was reported.

In 1920 China was added as a foreign mission field of our denomination. Since that time there has been a gradual growth of the work and extension of our church into many parts of the world.

Today we face quite a different world situation than that of 1888. We are confronted with a rapidly changing world. Thanks be to God we do so with an unchanging gospel.

The Lord has given great blessings in the past year. The gospel witness has been given on all our foreign mission fields and the Spirit of God has given faith to many who have come to the Light. We have been supported with the generous gifts of a loyal constituency and have been able to send out new workers into many of our fields. In this report we offer brief comment on the various areas of our work. It must be borne in mind that by synodical assignment much of our work is carried on in close association with existing Reformed Church bodies. At the same time the primary emphasis on every field remains that of bringing the gospel to those who are outside the church. On the Indian field in New Mexico and in Nigeria the work is carried forward by means of direct evangelism, medicine, and education. On all the other fields the effort to evangelize is carried on without the use of either medicine or mission schools. Our total employment indicates that 186 non-ordained workers and 51 ordained ministers serve under our board. It is hard to determine the number of national pastors and workers who work hand in hand with our missionaries, but we do know that the Lord is leading our mission into ever closer association with Christians of other lands and cultures to unitedly carry on the work. This development is a testimony of progress. At the same time it becomes a challenge to work in the spirit of understanding and good will with others.

Section One
Organization and Personnel

A. *Board*

The annual session of the board was held on February 5-7, 1963. 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. Sidney De Young, 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. Clarence Van Essen
California Central	Rev. Harold Petroelje	Rev. Louis Voskuil
California South	Rev. Otto De Groot	Rev. William Van Peursem
Chatham	Rev. Wiebe Feenstra	Rev. Lambert Slofstra
Chicago North	Rev. Oliver Breen	Rev. Robert H. Tjapkes
Chicago South	Rev. John C. Scholten	Rev. Marvin Doornbos
Eastern Ontario	Rev. Klaas Hart	Rev. Nicholas Knoppers
Grand Rapids East	Rev. Arthur Verburg	Rev. Charles Steenstra
Grand Rapids South	Dr. Richard S. Wierenga	Rev. Arnold Brink
Grand Rapids West	Rev. Paul Ouwinga	Rev. Cornelius Schoolland
Grandville	Rev. Paul Zylstra	Rev. Albert Jabaay
Hackensack	Rev. Wilbert M. Van Dyk	Rev. Harvey J. Baas
Hamilton	Rev. Henry W. Kroeze	Rev. Arend W. Schaafsma
Holland	Rev. Donald J. Negen	Rev. Donald Houseman
Hudson	Rev. John G. Van Ryn	Rev. Richard Hartwell
Kalamazoo	Rev. Oren Holtrop	Rev. George Yff
Lake Erie	Rev. George B. Ebbers	Rev. David Muir
Minnesota North	Rev. Arie G. Van Eek	Rev. Albert J. Roon
Minnesota South	Rev. Albert Walma	Rev. C. Oliver Buus
Muskegon	Rev. Abel Poel	Rev. Richard De Ridder
Northcentral Iowa	Rev. Carl J. 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. Bernard A. Van Someren
Rocky Mountain	Rev. Henry Baak	Rev. Alfred E. Mulder
Sioux Center	Rev. Leonard Stockmeier	Rev. Bernard Mulder
Toronto	Rev. Jacob Kuntz	
Wisconsin	Rev. Calvin Niewenhuis	Rev. Gerrit J. Vander Ziel
Zeeland	Rev. Fred M. Huizenga	Rev. Lubbertus Oostendorp
Member-at-large	Mr. John Colenbrander	
Member-at-large	Mr. Sidney De Young	
Member-at-large	Mr. Harold J. Gelderloos	
Member-at-large	Dr. G. Arthur Mulder	Dr. Edward Y. Postma

B. *Member-at-Large*

The term of service of Mr. Harold J. Gelderloos as primary delegate and Dr. Edward Y. Postma as alternate come to a close at this Synod. Both are eligible for re-election. The board submits the following nomination for Synod's consideration:

Member-at-large: Mr. Harold J. Gelderloos, Mr. Harry Greenwood

Alternate Member-at-large: Dr. Edward Y. Postma, Mr. Frank J. Dieleman

C. *Board Committees*

To secure maximum efficiency in administrating the work, the board has made use of the following committees: officers, finance, recruiting and personnel, promotion, global outreach, Indian, Australia and South Asia, Far East, Sudan, 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.
		Ireton, Iowa
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, Wisconsin
		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
		Vogel Center, Mich.
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 V. 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.
		Nobleford, Alta.
		Dutch Ref. Church of Ceylon

Field or Post	Missionary	Calling and/or Supporting Churches
Dehiwala	Rev. Clarence Van Ens	Richfield, Clifton, N.J. Moline, Mich. Dutch Ref. Church of Ceylon
Cuba	Cuban Pastors	Oak Lawn I, Ill.
Formosa		
Taipei	Miss Lilian Bode	Grand Haven II, Mich. Sherman St., Grand Rapids
	Miss Winabelle Gritter	Hope, Grandville, Mich. Rochester, N.Y., SS & Ladies' Societies
	Rev. Isaac C. Jen	Lee St., Grand Rapids Central Ave., Holland, Mich. Kanawha, Iowa Ninth St., Holland, Mich.
	Rev. William Kosten	Cicero I, Ill. Bethany, Muskegon, Mich. Hull I, Iowa Manhattan I and II, Mont.
	Third ordained man	Grace, Kalamazoo, Mich. Holland Center, S.D.
	Calvin Theological Training Institute	Lee St., Grand Rapids
Guam	Mr. Jay Poel	Beverly, Grand Rapids Calvin, Grand Rapids Drenthe, Mich. Fremont II, Mich.
Indonesia	Ordained man	Nobleford, 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.
Funabashi	Rev. Michiel DeBerdt	Pella I, Iowa Calvary, Pella, Iowa
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. Trinity, Fremont, Mich. SS
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.
Under appointment	Rev. William LaFleur	Lagrave Ave., Grand Rapids

Field or Post	Missionary	Calling and/or Supporting Churches
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	Rev. Gerald Nyenhuis	Wyoming Park, Grand Rapids
		Denver II, Colo.
		Pompton Plains, N.J. SS
		Everett, Wash.
	Ordained man	Grandville Ave., Grand Rapids
New Zealand	Rev. Sidney Cooper	Chatham, Ont.
		Hope, Hull, Iowa
	Rev. Richard Venema	Auburn Park, Chicago, Ill.
		Kedvale, Oak Lawn, Ill.
Philippine Islands	Mr. Vicente Apostol	Faith, Grand Rapids
Sudan		
Asukunya	Rev. Rolf Veenstra	Sheldon, Iowa
Baissa	Mr. Gordon Kuik	Twelfth Ave., Jenison, Mich.
		Waupun I, Wis.
		Allendale II, Mich.
		Birnamwood, Wis.
	Miss Margaret Kooiman	Roseland I, Chicago, Ill.
		Roseland II, Chicago, Ill.
		Hope, Muskegon, Mich. SS
Bukuru	Dr. Harry R. Boer	Roseland I, Chicago, Ill.
Gboko	Mr. Harold Bergsma	Calvin, Grand Rapids
		Zeeland I, Mich.
	Mr. William Bierma	Alger Park, Grand Rapids
	Mr. Ralph Cok	Bethel, Paterson, N.J. SS
		Allen Ave., Muskegon, Mich.
	Mr. Harvey Poel	Grand Haven I, Mich.
		Grand Haven II, Mich.
		Coopersville, Mich.
	Miss Geraldine Vanden Berg	Trinity, Jenison, Mich.
	Mr. Avert Vannette	Faith, Holland, Mich.
Hillcrest School	Mr. & Mrs. Preston Brandsen	Montello Park, Holland, Mich.
	Mr. & Mrs. Henry Visser	
	Mr. Gordon Kuipers	Fuller Ave., Grand Rapids
	Miss Gertrude Van Haitsma	Zeeland I, Mich. SS
		Bethel, Zeeland, Mich.
	Miss Lois Van Korlaar	
Isherev	Rev. Lester Van Essen	Evergreen Park, Ill.
Ityoshin	Rev. Timothy Monsma	Hillcrest, Hudsonville, Mich.
		Chandler, Minn.
Jos	Rev. & Mrs. 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.
		Leota, Minn.
	Kunav Station Support	Faith, Holland, Mich.
Lupwe	Mr. Raymond Browneye	Alger Park, Grand Rapids
		Prairie Edge, Kalamazoo, Mich.

Field or Post	Missionary	Calling and/or Supporting Churches
	Miss Margaret Dykstra	Burton Hghts, Grand Rapids
		Green Ridge, Muskegon, Mich. SS
	Mr. Cornelius Korhorn	Spring Lake, Mich.
		Lansing I, Mich.
	Mr. Gordon Van Der Bie	Montello Park, Holland, Mich.
	Mr. Warren Van Tongeren	Plymouth Hghts, Grand Rapids
	Miss Anita Vissia	Midland Park, N.J.
		Overisel, Mich.
Mkar	Rev. Peter Ipema	Rock Valley I, Iowa
		East Paris, Mich.
	Mr. Albert Bierling	
	Mr. Norman Brouwer	Cottage Grove, South Holland, Ill.
		Granum, Alta.
	Mr. Peter Bulthuis	Bethel, Lynden, Wash.
		Monsey, N.Y.
	Mr. Ralph Dik	South Holland I, Ill.
		Zeeland III, Mich.
	Miss Majorie Franz	Hope, Grandville, Mich.
	Mr. & Mrs. Charles Jansen	Neland Ave., Grand Rapids
	Mr. Stephen Lambers	East Leonard, Grand Rapids
		Fremont I, Mich. SS
		Fremont I, Mich. Royal Daughters Society
		Allendale I, Mich.
	Mr. William Lemcke	Denver I, Colo.
		Fremont II, Mich.
	Mr. Elzo Niemeyer	Western Springs, Ill.
	Miss Elsie Vanderbrug	Pleasant St., Whitinsville, Mass.
	Miss Tina Van Staalduinen	
Mkar Hospital	Dr. Arie A. Haspels	
	Dr. Stuart Kingma	Calvin, Grand Rapids
	Dr. Henry N. Smit	Hamilton, Mich.
	Mr. Noel Kirkman	
	Miss Ella Boer	Central Ave., Holland, Mich.
		Borculo, Mich.
		New Era, Mich. SS
	Miss Jessie De Jong	Sarnia I, Ont.
		Sarnia II, Ont.
		Dearborn, Mich. SS
		Sherman St., Grand Rapids
		Wellandport, Ont.
	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.
		Roseland II, Chicago, Ill. SS
Serti	Rev. Gilbert Holkeboer	Maple Ave., Holland, Mich.
		South Olive, Mich.
		Irving Park, Midland Park, N.J.
	Serti station support	Shawnee Park, Grand Rapids
Takum Hospital	Dr. Arthur De Boer	Kalamazoo III, Mich.
		Calvin, Grand Rapids

Field or Post	Missionary	Calling and/or Supporting Churches
	Dr. Donald Sikkema	Park Lane, Evergreen Park, Ill. Cragmor, Colorado Springs, Colo.
	Dr. Edward Stehouwer	Ann Arobor, Mich. Lamont, Mich.
	Mr. Harold Padding	Cutlerville I, Mich. East Cutlerville, Mich.
	Miss Bena Kok	Calvin, Oak Lawn, Ill. Fremont II, Mich.
	Miss Ruth Vander Meulen	Holland Heights, Holland, Mich 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	Bowmanville, Ont. SS
Uavanda	Miss Nancy Chapel	Mayfair, Grand Rapids SS Kalamazoo I, Mich.
Wukari	Rev. Robert Recker	Orange City I, Iowa
	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 Prospect Park, Holland, Mich.
	Rev. Eugene Rubingh	Grand Rapids I, Mich. Pease, Minn.
	Miss Laura Beelen	Central Ave., Holland, Mich.
	Miss Neva De Vries	Prinsburg, Minn.
Leave of absence	Rev. Gerard Terpstra	Alpine Ave., Grand Rapids Bozeman, Mont.
	Ordained man	Graafschap, Mich.
	Ordained man	Fuller Ave., Grand Rapids

Indian

Beautiful Mountain	Mr. Edward Henry	
Brigham City	Rev. Cornelius Kuipers	Peoria, Iowa
	Mr. LeRoy Baas	Burton Heigths, Grand Rapids
	Miss Lena Benally	
Crown Point	Rev. Earl Dykema	Lagrave Ave., Grand Rapids
Farmington	Hev. Herman J. Schripsema	Oakdale Park, Grand Rapids
Gallup	Rev. Roger Posthuma	Kalamazoo II, Mich.
Indian Village	Mr. John Tso	
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. Wheaton, Ill.
Rehoboth	Miss Wilma Bambacht	Central Ave., Holland, Mich. SS
	Mr. Edward Berkompas	
	Mr. Arthur Bosscher	
	Miss Joann De Kryger	Fremont I, Mich.
	Mr. Julius Den Bleyker	Graafschap, Mich.
	Mr. Kenneth Dobbs	
	Miss Julia Ensink	Zutphen, Mich.
	Mr. Paul Hekman	
	Mr. & Mrs. Thomas Helmus	
	Miss Lillian Heronimus	

Field or Post	Missionary	Calling and/or Supporting Churches
	Miss Marie Hoekstra	Overisel, Mich. SS
	Mr. William Hoekstra	
	Miss Dora Hofstra	Seymour, Grand Rapids SS
	Miss Josie Holtgeerts	
	Mr. Roland Kamps	
	Miss Clara Kollis	
	Miss Elizabeth Kollis	
	Mr. Bernard Koops	De Motte, Ind.
	Miss Mary Kuik	Waupun I, Wis.
	Miss Aletta Rus	Niekerk, Mich.
	Mr. Clarence Start	Bible classes, Clarkson, Ont.
	Miss Renzina Stob	Alger Park, Grand Rapids SS
	Rev. Gordon Stuit	Kalamazoo III, Mich. Sherman St., Grand Rapids
	Mr. Theodore Tibboel	
	Miss Bessie Tjoelker	
	Miss Bessie Van Boven	Hull, N.D.
	Miss Rena Vander Woude	Roseland III, Chicago, Ill.
	Miss Theresa Van Houw	Sixteenth St., Holland, Mich.
	Miss Hattie Veurink	Pease, Minn.
San Antone	Mr. Alfred Becenti	
Shiprock	Rev. Floris Vander Stoep	Classis Zeeland
	Miss Patricia Hoff	Trinity, Broomall, Pa.
	Mr. Sampson Yazzie	Millbrook, Grand Rapids
Teec Nos Pos	Mr. Corwin Brummel	Zeeland I, Mich.
Toadlena	Miss Lucy Harvey	
Tohatchi	Rev. J. R. Kamps	Drenthe, Mich.
Tohlakai	Mr. Richard Kruis	Jamestown, Mich.
Zuni	Miss Ann De Vries	Lucas, Mich.
	Mr. Robert Jipping	Walker, Grand Rapids South Holland I, Ill.
	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. Jack Toledo
	Mr. Clarence Tsosie
Gallup	Mr. Stewart Barton, Sr.
Naschitti	Mr. Ben Henry
Red Rock	Mr. Paul Belin
Rehoboth	Miss Lolita Benally
	Mr. John Charles
	Mr. Frank Curley
	Mrs. Alice D. Hamilton
	Mrs. Violet Jean Henry
	Miss Alice Lee
	Miss Amy Rose Pinto
	Miss Anna Mae Redhouse
	Miss Bernice Shorty
	Miss Annie R. Skeets
	Mr. James Tullie
San Antone	Mr. Levi Largo
Shiprock	Miss Grace Bitsie
	Mr. Boyd Garnenez

Teec Nos Pos	Mr. Howard Redhouse
Toadlena	Miss Louise Redhouse
	Mr. Sidney Nez
Tohlakai	Mr. John George
Two Wells	Mr. Melvin Chavez
	Mr. John Thomas Lee
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.

Section Two

General Matters

A. *Reduction in the Membership of Boards.* Acts of Synod 1962, p. 116, C, 1.

Last year the synodical budget committee reported on the question whether membership of the boards serving Synod should be reduced for the purpose of reducing costs to the denomination. This question was given careful consideration by our board. The following report is submitted for Synod's consideration with the observation that the figures quoted pertain to the Board of Foreign Missions as recorded for 1962.

1. Expenses involved with full board:

a. As now carried out	$3,595.39
b. As proposed by budget committee	3,038.31
c. Savings possible by changeover	$ 557.38

This savings is offset by expense involved in having the delegates go to the other classes to report on the current mission operations.

2. Expenses involved with Executive Committee meetings:

a. Present costs	$1,831.28
b. As proposed	1,300.00
c. Savings if change is adopted	$ 531.28

3. Whatever savings might be effected by a change, there will yet be:

a. Inadequate representation of the classes resulting in a loss of interest.

b. There would be inadequate membership to staff the standing and field committees.

4. In the light of the above information it was decided to declare that in the opinion of the board the proposed changeover as indicated in the Acts of 1962, p. 115, II, B is inadvisable.

B. *Promotion*

The prayer guide has made its reappearance. Question has arisen as to the warrant for its continuance since there was evidence that many people were not using it. However, the response from our people after the prayer guide was discontinued indicated there was considerable desire for it. We are thankful for this as it reflects the presence of prayer within the church in behalf of missions.

A bimonthly newsletter concerning foreign missions has been introduced. We have sent it to all who have requested it and we now have a mailing list of 5,750. This list is growing at a steady rate every month. We know that those receiving the newsletter are pleased to have this regular report of our mission work.

We are happy to report that missionaries home on furlough have done a great deal of traveling to reach our churches in deputation work. As we grow in missionary staff, the possibility of reaching a greater number of our people by direct, personal contact increases.

The audio-visual programs which have been made available from our office have been in great demand throughout our denomination. We are striving to keep a growing supply of programs available so that information of our fields may be disseminated.

During September, 1962 the Global Outreach Committee arranged for a conference with the missionaries currently home on furlough to discuss the matter of "Mass Communications for Missions." The missionaries attending were: Rev. R. Greenway of Ceylon, Rev. R. Sytsma of Japan, Revs. R. Brinks and A. MacLeod of Argentina, Mr. R. Cok, the Revs. R. Recker, E. H. Smith and G. Terpstra of Nigeria. A year ago our board had raised the question as to whether we could do more to widen our outreach in every area served by our missionaries. The missionaries were asked to consider this matter and advise the home board. Several of the field conferences submitted their reports to the board. The proposal that a special preaching or visiting team from our home church visit the fields did not meet with general endorsement. However, emphasis was placed on the need for increasing use of literature on the mission fields and the use of radio when this is available.

Section Three
Indian Field

A. *Rev. J. C. Kobes*

We bring to the attention of Synod the death of one of our veteran missionaries, Rev. J. C. Kobes. He passed away on January 15, 1963 just as he was to be emeritated. Mr. Kobes was a noble, faithful minister of the Word, untiring in his service to the Navajo people, and an eager witness to the gospel of God's grace. Thirty-seven years of service were given to Indian missions. Last year Synod was privileged to have Mr. Kobes present as the representative of Indian General Conference. We know Synod will want to express its sympathy to the family in this loss as well as express thanks to God for the life and work of our departed brother.

B. *Special Requests*

Routine costs for field operation appear in the regular budget as submitted to Synod. However, a few items call for specific attention since they involve expansion on the field or important replacement of physical properties.

1. *Pueblo Pintado.* Request was made by Indian General Conference and authorization given by the board to buy a small piece of land at Pueblo Pintado at an approximate cost of $150. Pintado is 11 miles from White Horse Lake and the enlargement of the Pintado school will make a chapel desirable eventually. Land is available now and purchase of this land will tend to keep our field intact.

2. *Brigham City Chapel.* Request was made by Indian General Conference and authorization given by the board to enlarge the chapel at Brigham City at an approximate cost of $10,000. Increased attendance in the Sunday School and other religious classes necessitates additional facilities.

3. *Indian Village.* Request was made by Indian General Conference and authorization given by the board to remodel the home at Indian Village at a cost of $4,000. The present home has inadequate facilities to accommodate a family.

4. *Red Rock.* Request was made by Indian General Conference and authorization given by the board to recommend construction of a new missionary residence at Red Rock at an estimated cost of $15,000. The present house is inadequate for the missionary's needs and cannot be satisfactorily remodeled.

5. *Pinedale Chapel.* Request was made by Indian General Conference and authorization given by the board to recommend construction of a chapel at Pinedale at an approximate cost of $8,700, and to purchase land at a cost of $700. Gospel meetings are presently held each week in the Pinedale Chapter House and the future availability of the Chapter House is uncertain. Encroachment of other groups makes the immediate purchase of land necessary.

We ask that Synod approve these items.

C. *Church Membership of Believers on the Indian Field*

The question was raised concerning the "ecclesiastical status of Believers' Rolls." This led to the request from Indian General Conference that a recommendation be made to ask Synod to declare that Christians whose membership is kept on our Believers' Rolls *are* members of the Christian Reformed Church. Indian General Conference offered the following grounds for their position:

1. Under the synodical decision of 1942 (Acts) the members on Believers' Rolls were considered members of a Native Church *in spe.* The Native Church is no longer a goal. Those now coming into being become a part of the Christian Reformed denomination. The members should now also belong to the denomination.

2. This has been our practice for some time.

a. When churches are organized, those on the Believers' Rolls are accepted without further examination.

b. They are transferred from the Believers' Rolls to organized churches and are accepted without being examined.

c. Members of organized churches are transferred to Believers' Rolls without prejudice to their status in the churches.

d. Membership on Believers' Rolls is established according to the same practices prevailing with regard to Christian Reformed Church membership.

After weighing this matter, the board decided to request Synod to declare that the Christians on the Indian field whose membership is kept on the Believers' Rolls *are* members of the Christian Reformed Church.

Grounds:

1. The members on Believers' Rolls were considered members of a Native Church *in spe* (Acts of Synod, 1942). Therefore these members should also belong to the denomination.

2. In the work of home missions, Christians are considered members of the church in charge of the home missionary (Acts of Synod 1957, Art. 170, p. 100).

D. *Administration of the Indian Field*

In 1961 the Board of Foreign Missions asked Synod to "appoint a committee 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." One of the grounds given for this procedure was that "the solution to this problem requires an objective study." In view of this fact the board did not want to enter into any controversy which would be construed as competitive against the Board of Home Missions or as resisting the advice of the special study committee. It has been decided, however, to forward the following expression to Synod:

"The movement to integrate the American Indians into the regular American citizenry is currently an accepted program of the U.S. government and evidently also in harmony with the desires of the Indian people. On the other hand, it is evident that the U.S. government does not harbor any illusions of having integration become an accomplished reality within the next few years. Neither do the Indians consider integration to be a matter of speedy realization. In fact, the Indians show every indication of retaining, notwithstanding integration plans, a positive self identity as tribal groups. The federal government today works toward integration and at the same time continues to extend the Indians' school system under the Department of the Interior. The Navajo Tribal Council has a keen sense of tribal destiny for its own people within the context of the USA citizenship. So while we speak of integration, it is well to observe that it isn't all that it is presented to be.

"On the other hand, we should recognize that integration is no doubt the desirable objective in the long run. The Indians are in the real sense

of the word genuine Americans and there should be no racial discrimination whatsoever. Certainly this should also be true in the church, and we should hope for eventual integration of the Indians into the full fellowship and life of our denomination. As an end goal we ought to support this objective. Whether that objective ought at this time be so eagerly sought after that our ecclesiastical organization and missionary procedures should be radically altered to meet this goal is, in our opinion, open to serious doubt.

"The occasion for the present discussion about transfer relates directly to the place of 'Indian relocatees' in our mission thinking. It is true that many Indians have left and are leaving the reservation to take up residence in our large American urban areas. The Board of Home Missions has been instructed by Synod to give its attention to these relocatees. However, we ought not to forget that in terms of statistics these relocatees are only a small segment of the Indian population. Even though we have genuine concern for the relocatees, the major concern ought to center on the large body of Indians living in and near the reservation.

"There is no reason whatsoever to assume that the smaller aspect of Indian missions ought to be the controlling issue in considering the transfer of the field from one board to another. If transfer is to be effected in one way or another, it ought to be the larger phase of Indian missions determining what to do with the lesser phase.

"The young Christians on the Indian field and the churches emerging by God's grace among the Indians should have their interest and attention focused primarily on their own people as the great mission and evangelistic challenge confronting them. The liability is not small that full and regular placement in the Christian Reformed Church will result in developing churches as appendages to the larger body, making them essentially irrelevant to their own people.

"It may also be observed that transfer of the Indian mission field to the Board of Home Missions will create a serious problem in the denomination on the matter of ordination to the ministry. We call attention to the fact that only a few years ago Synod accommodated the rules relating to the 'Ministers under Article 8' to meet the specific needs of the Indian field. Should the Indian field now become a regular part of Home Missions and Church Extension, the special consideration now given to the Indian field could hardly be restricted to the Indian field (Acts of Synod 1958, p. 87).

"Finally, it ought to be observed that no special evidence has been adduced to indicate that the present method of caring for the Indians is inadequate. Certainly, the question of liaison in behalf of relocatees is not sufficient warrant to make a complete shift of administration, and the day of integration into our denomination as a vital part of the whole is yet some years off.

"While we appreciate the report of the synodical committee and respectfully recognize the position of the Indian General Conference with reference to this matter, we nevertheless present these matters to Synod for its consideration as it weighs the question of transfer of the Indian field."

Section Four
Australia and South Asia

A. *Australia and New Zealand*

Our mission effort in Australia is a significant ministry. There are now four missionary families in Australia. They have been loaned to the Reformed Church of Australia for a five-year term with the understanding that this assignment can be renewed should it be necessary. Our missionaries serve as spiritual leaders for the Reformed Church in a day when this church is working through its pioneer period in a new land. This involves a heavy assignment of caring for many immigrants from the Netherlands, seeking many who are adrift and indifferent to the gospel, and also helping the church establish itself as a substantial and effective witness for Christ. If in our country questions arise as to whether the work of our ministers in Australia is really mission work, it is evident that there is no doubt on the part of our men serving there on this score. They serve as pastors of the church, but they also reach those beyond the church.

The same applies to our two ministers serving in New Zealand. The Reformed Church is seeking to establish a genuine witness for the Reformed faith in New Zealand, and to be a spiritual blessing in this land where the Lord has placed her. The Revs. R. Venema and S. Cooper work hand in hand with the pastors of the Reformed Church to establish the church and to reach those not committed. A recent report of Mr. Cooper probably sums it up well. He writes, "Numerically we have grown not merely through immigration from the Netherlands, but also through evangelism and an outreach to evangelical Christians who have embraced the Reformed faith. The Back to God Hour has been a stimulus to our people. They are proud of its faithful testimony and in many small ways are engaged in furthering its ministry. The offer of Scriptures by the World Home Bible League has resulted in our formation of a New Zealand Council which has its aim: a Bible Crusade in which we plan to challenge every home in this land to read the Word of Life. There are New Zealanders worshiping in our churches today because there are groups in several of our churches who spend a night each week visiting their neighbors with a World Home Bible League Testament. Tonight our little congregation at Buckland Beach plans to assemble for prayer, after which we shall go forth to sow the Seed."

This summer Rev. R. Venema will finish his five year term of service in New Zealand and return to the United States for re-entry into our own denominational work. At present we do not expect to replace him with another missionary pastor to serve in New Zealand.

Rev. G. Van Groningen has also come to the close of his first term of five years. During the last year he has served as professor in the Reformed Theological College in Geelong. He will, D.V., return to Australia to resume his labors in the college. Mr. J. Senneker is serving as lay evangelist in Geelong. The churches of Australia have called Mr. Senneker to become a preaching elder and in this way opened the door for an effective ministry in the established churches besides that of a specific

missionary labor. Rev. J. Morren in Brisbane and Rev. A. Arkema in Newcastle are the remaining members of the Christian Reformed Church working in Australia. Here, too, our men report that valuable assistance is given them by the World Home Bible League and that the Back to God Hour opens many doors for them.

B. *Ceylon*

The ministry of our missionaries in Ceylon has been favored with many blessings, notwithstanding the uncertainty of unrenewed visas. Requests for visa renewals have, for reasons unknown to us, been delayed although not refused. The Revs. John and Clarence Van Ens continue to work in close association with the Reformed Church of Ceylon. God's Word is preached regularly in the church, and missionary outreach is exerted through an agressive literature program and evangelistic endeavors. Rev. Roger Greenway is presently home on furlough. His visa is still valid and we expect he will have the privilege of returning to Ceylon at the close of his furlough. The Reformed Church of Ceylon has ordained two of her own young men, Dunstan Thuring and Aubrey Van Hoff, who had spent several years in the USA to prepare for the ministry. It is worthy of note that our own educational institutions, Calvin College and Seminary and the Reformed Bible Institute, have contributed much in training these brethren for positions of leadership in their home church.

C. *Guam*

Two matters of major importance must be mentioned with reference to Guam. Mr. and Mrs. Jay Poel have been appointed to serve as missionaries on the island. In their first year they encountered the terrible typhoon "Karen" which brought such terrific devastation to the island, ruining the bookstore and other properties belonging to our mission. Thanks be to God, the lives of our missionaries were spared and with God's help they were able to rise to the challenge to plan for continuing work.

Our Board of Foreign Missions is grateful for the immediate response which came from our own Christian Reformed World Relief Committee. This committee, recognizing that Typhoon Karen had brought much distress, sent out supplies immediately and subsequently made an appeal to the church for funds to rebuild what had been destroyed. The response of our people was generous, and plans are now in progress for the erection of a home, chapel and bookstore to meet the mission needs.

Response to the ministry of our missionaries is most encouraging. Although the bookstore is operated in temporary quarters just now, there is a significant outlet for Christian literature and it is a center for contacting many with the gospel. Chapel attendance has been good. The chief element of promise and encouragement seems to be the students who come from neighboring islands to Guam for their education. We are pleased to report that our missionaries, notwithstanding the trials of their first year, are very enthusiastic about the missionary challenge of Guam.

D. *Philippine Islands*

Mr. and Mrs. Vicente Apostol, graduates of the Reformed Bible Institute, are our only representatives at present in the Philippines. They have established themselves on the island Negros and are conducting a ministry of tract distribution and gospel teaching in Bacolod, the chief city of Negros with a population of approximately 43,000.

Mr. and Mrs. Apostol are eagerly looking forward to having one or two ordained men join them in their work. They report that the door of opportunity is standing open and many are seeking instruction in the Christian faith. The board is committed to supply this field with ordained men and efforts are being made in this direction.

E. *Indonesia*

Although no calls have been issued for Indonesia during the past year, conference and correspondence with the Rev. B. Richters of the Netherlands indicates that the desire for missionaries from the Christian Reformed Church remains. The need, especially in Sumatra, is urgent. The board has instructed the recruiting committee to proceed to seek missionaries for Indonesia and this is being done. The Nobleford Christian Reformed Church and the Springdale Christian Reformed Church have been asked to serve as calling churches. When Synod meets we may be in position to supply more specific information.

Section Five
Far East

A. *Japan*

Ten missionary families are on our Japan mission staff. The work focuses especially on that of establishing churches. The Lord has given fruit in this respect and recently the congregation which was established at Egota asked for affiliation with the Reformed Church of Japan. Our missionaries are keeping in mind the ideal of remaining mobile, in that when one place has been established and has its resident Japanese pastor, the missionary seeks to move to a new area. The Revs. Henry Bruinooge, Edward Van Baak, and Richard Sytsma have left their earlier locations to take on new work. Rev. John Timmer and Rev. Harvey Smit have completed their language studies and are working in Omiya and Suwa respectively. Rev. Michiel De Berdt has been assigned to Funabashi. Rev. Benjamin Ypma will soon complete his language work and be assigned to a new location, and Rev. Maas Vander Bilt continues his work in Chichibu. Rev. William LaFleur, who is presently studying at the University of Michigan, will be joining the staff in Japan later this year.

The missionary challenge of Japan remains an inspiring call to our workers who recognize that Japan is in a significant position of leadership for all of Asia and offers an open door for evangelization to millions of people. The Christian population of Japan still constitutes only one-half of one per cent of the total population of the land.

The Japan Christian Academy, which is a united missionary effort, provides for the education of our missionaries' children. We have been

able to supply the headmaster for the past four years. Mr. Martin Essenburg has given fine service as the administrator of this school. After a furlough in our country this year, he will, D.V., return for a renewed assignment to head the Japan Christian Academy.

B. *Korea*

Two doctors are serving as medical missionaries in Korea. They are the Dr. Ralph Ten Have, Jr. and Dr. Peter Boelens. Both have their residences in Seoul and are working in Seoul and the environing area. Several clinics are conducted regularly for the poor people and regular visits are made to islands in the Yellow Sea close to the Korean shore line. A ministry of gospel witnessing has been continued with the medical ministry and the Lord has given much blessing in that many have confessed their faith in Christ. During this past year we have not issued any calls for ordained men to Korea in view of the continuing unsettled conditions within the Presbyterian churches in Korea.

Our doctors have established a program which has been designated CAPOK (Christian Adoption Program of Korea). The purpose has been to seek Christian homes for Korean orphans, considering the welfare of the children as being significantly enhanced if placed in homes and provided with parental care. Adopting parents or foster homes have been found for many children.

Besides the adoption program and the medical clinics, rehabilitation programs have been carried on for fallen women as well as extensive relief ministries in supplying clothing and drugs.

Towards the close of 1962 Dr. Ten Have was required to leave Korea because of the illness of Mrs. Ten Have. She received medical care in the USA and Dr. Ten Have is now pursuing a course in pediatrics at the University of Michigan under a special study grant. He continues as a missionary on leave, and we are hoping that he may be able to resume his work in Korea after his period of study and the necessary recuperation of Mrs. Ten Have.

The extensive relief program of the Christian Reformed Church in Korea as conducted by the Korean Material Relief Committee and the integration of this work with that of our doctors led the executive committee of our board to work out a plan of administration and support of the work in Korea which was intended to facilitate administration. Agreement has been established with the Christian Reformed World Relief Committee (CRWRC) whereby the Board of Foreign Missions would underwrite salary, travel, and furlough costs of the doctors, but leave all further support and administration of the medical program and relief to the CRWRC. However, the Board of Foreign Missions at the February session considered it improper to assign the administration of medical evangelism to the CRWRC. Our committee was instructed to attend to the administration of the Korean medical program and work out a new plan of cooperation with the CRWRC. This is now under discussion.

C. *Taiwan*

Our Taiwan (Formosa) staff presently consists of the following: Rev. Isaac C. Jen, Rev. William Kosten, Miss Lillian Bode, and Miss Winabelle Gritter. All have their residences in Taipei. During the past year a good deal of their attention has been focused on the Calvin Theological Training Institute (CTTI). This school has been established to prepare ministers and evangelists. All our missionaries have given of their time and energies to teach at the Institute. There are nine students enrolled at the CTTI, seven men and two women. Two other male students are presently not able to attend but are expected back before long, bringing the anticipated enrollment for the ensuing term to eleven.

At the same time regular chapel work has been developing, and the work of radio and literature ministries have been established. Although no congregations have been organized, we now have three preaching centers and the outlook for establishing congregations is encouraging. Those coming to confession of faith are placed on the respective chapel membership rolls.

The prospect of emerging congregations raises the special need for the procurement of ground for chapels. Taiwan General Conference will be seeking locations soon in anticipation of these developments.

Section Six
Latin America

A. *Argentina*

Argentina is the largest Spanish-speaking country in the world. In this country, with an area over 1,000,000 square miles, we have four missionaries; Rev. Angus MacLeod in Mar del Plata, Rev. Thomas De Vries in Sarmiento, Rev. Edward Meyer in Tres Arroyos, and Rev. Raymond Brinks in Tandil. A fifth man is being called to aid in the spread of the gospel. The Reformed Church of Argentina has been organized and has adopted the name "Las Iglesias Reformadas en la Argentina."

During the past year all of our missionaries from Argentina have enjoyed a furlough. Mr. Meyer will be home when Synod meets.

B. *Brazil*

The first protestants to enter Brazil, almost 400 years ago, were sent by John Calvin. Most of these did not stay, but other protestant missionaries also came to Brazil, especially along the coast, and scattered protestant groups developed. It is estimated that today approximately 3.5% of the population of that great country are protestants.

The work of our denomination dates back to 1934 when the Rev. William Muller accepted a call from the Midland Park Christian Reformed Church to serve in Brazil. He has served continuously in Brazil since that date. The blessings of the Lord are evident in the organization of new congregations and the organization of Classis Buenos Aires in July, 1962.

Mr. and Mrs. Muller will be home on furlough during the summer of 1963.

C. *Cuba*

The missionary labors in Cuba are being carried forward with national workers. The board has appointed Mr. Ramon Borrego to supervise the work in view of the departure of Rev. and Mrs. Vicente Izquierdo from Cuba. Although news reports from the field are not plentiful, we can say that the Sunday services at the mission centers are held regularly. During the Christmas season it was possible to have a successful young people's rally. Particular appeal has been made for the faithful prayers of our home church in behalf of those who are seeking to hold high the Banner of Christ.

The Izquierdos remained in Cuba as long as possible and are now serving with the Cuban refugee work in Florida as administered by the Board of Home Missions and the CRWRC. They continue to serve as advisors to our board on Cuban mission matters. We are happy to observe that the Lord is giving courage to look forward to expansion of the work into new areas. Mr. Izquierdo, in commenting on his colleagues in Cuba, writes: "They do manifest good spirits, thankful hearts, and a desire to work while it is day. We admire their loyalty to the cause of Christ and earnestly pray His guidance and protection. May the Lord give them understanding in all things."

Surely, we must remember our missionaries in Cuba.

D. *Mexico*

In harmony with the mandate of Synod, our board has sought to cooperate with the Independent Presbyterian Church of Mexico in providing two ministers for teaching in the John Calvin Theological Seminary to be established in Coyoacan. Thus far we have one ordained minister, the Rev. Gerald Nyenhuis, serving in Mexico. He spent six months studying the Spanish language and now, even while continuing his language study, he is engaged in teaching and writing. He is looking forward to the assistance of another missionary to join him. The men serving under our assignment will work in close association with the Independent Presbyterian Church in the matter of teaching in the theological school and in the furtherance of missionary activity throughout the land. The eagerness of the brethren of the Independent Presbyterian Church to deepen the Reformed consciousness of the church as well as to reach out in missionary witness is an inspiration to our missionary. The translation of Prof. L. Berkhof's *Summary of Christian Doctrine* has been received with great gladness and is being used as a manual for doctrinal instruction.

Section Seven

Sudan

It may be confusing for many to speak of our mission field in Africa as being in the Sudan, whereas today there is a distinct national body in Africa which has taken the name Sudan. In the early period of our

African mission work, the term Sudan had reference to the entire middle belt across the African continent, sometimes spoken of as sub-Sahara Africa. When the Sudan United Mission was born, the vision had gripped the founders of establishing Christian mission stations across the entire continent, especially as a rim of Christian witness along the entire region so pronouncedly Moslem. This meant the crossing of many national and colonial borders. Today the Sudan United Mission, through its various mission branches, has stations stretching across the region formerly known as the Sudan. Our work as a Christian Reformed Church mission is located in Nigeria, which is quite distinct from the nation now known as Sudan. To avoid confusion it is probably best that we speak of Nigeria rather than the Sudan when referring to our work in Africa.

The Lord has given wonderful blessings in the year that passed so rapidly. The report for the year 1961-62 gives the following statistics:

1. Total number of places where services are held each Sunday 1,234
2. Total average attendance at principal Sunday services for above 84,743
3. Number of ordained ministers (European, 16; African, 18) 34
4. Number of evangelists fully paid 77
5. Number of new communicant church members accepted during year 2,002
6. Number of communicant members in full communion at end of the year 9,991
7. Number of marriages 222
8. Total church income for year $31,876.63

The following report indicates the significant ministry conducted by our mission through education:

1. Number of classes for Religious Instruction conducted as per Ordinance 673
2. Total average daily attendance at these classes for Religious Instruction 16,479
3. Number of Primary Schools (both full and junior only) 77
4. Total average daily attendance at all Primary Schools 9,720
5. Number of primary teachers (European, O; African, 272) 272
6. Other types of schools: Teacher-Training College students 102
   W. M. Bristow Secondary School students 90
   Seven Bible Schools

Our Executive Secretary visited the Nigerian mission field in April, 1962 and offered the following comments in his report to the board: "My visit to Nigeria had its ominous aspects in that we had received word of some very serious dissatisfaction with reference to two of our missionaries; in fact, the Tiv Synod had asked that one of them be called home and that the other be severely reprimanded for alleged inappropriate conduct towards the nationals. I must say that my visit in Nigeria

was at first burdened with some apprehension since we had no way of telling what the attitudes of the nationals might be. However, it is good to be able to report that I was given a most cordial reception as the representative of our church in America by both the church in the Hausa area as well as the Tiv church. The special problem centered around the suggestion that the Nurses' Training School at Mkar be moved to Takum. The end result of much discussion was that the difficulties were removed. We must, however, in considering Nigerian affairs reckon with the fact that we have two areas of work, geographically contiguous or even overflowing into each other's areas, yet two distinct language groups, each of which has its own tradition and local interests. We should pray that our missionaries may have great wisdom and courage as they live and work in this young nation, and with the Christian nationals face the challenge of a rapidly changing world."

A new mission station, Serti, has been opened in territory that had long been closed to the Christian message. Rev. and Mrs. Gilbert Holkeboer have moved into Serti and already the signs of an emerging church are present.

Several new missionaries have joined our missionary staff in the past year.

With much regret we saw Rev. and Mrs. Cornelius Persenaire and Mr. and Mrs. Henry Driesenga leave the work due to health factors. On the other hand, we are happy to report that Rev. and Mrs. Gerard Terpstra will again return to the field. Contrary to all expectations, the afflictions which befell Mr. Terpstra and the emeritation that followed did not close his missionary career. Although serious consequences of polio still burden him, the medical counsel and endorsement of the field concerning work for him, as well as his brave spirit of missionary ambition, have led the board to prepare the way for his return to Nigeria. Our Nigerian General Conference officially declared "that Mr. Terpstra can perform many significant ministries such as Bible Correspondence School work, language instruction, translation work, etc. on the field."

The home and furnishings provided for the Terpstra family by the generosity of the denomination will be kept in reserve for them when they return for furlough. In the intervening time it will be used as a home for furloughed missionaries.

The training of pastors continues to be carried forward with great strength in Nigeria. Pastor training courses are conducted in the Benue and Tiv areas. Dr. Harry Boer carries on his work of theological training in the Theological College of Northern Nigeria. The regular educational work has also been growing. Instruction on the primary level is increasingly being transferred to the Nigerian teachers and our missionaries are concentrating on the secondary level of education which has been making great strides forward.

Humbly submitted,

Christian Reformed Board of Foreign Missions,
Rev. H. Evenhouse, Sec'y

Section Eight
Financial Matters

A. *Treasurer's Report*

The following are concise statements of balance sheets and receipts and disbursements of the various funds at the close of December 31, 1962, as prepared by our auditor. A detailed account of all transactions will be presented to the Budget Committees of Synod.

March 15, 1963

Christian Reformed Board of Foreign Missions
Grand Rapids, Michigan

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, 1962 and have prepared there from 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, 1962
Assets

Current Assets		
Cash on Hand and in Bank		$ 155,768.46
Investments:		
U.S. Government Securities	$ 36,940.00	
Marketable Securities	557.50	
Bank Savings Receipts	50,000.00	87,497.50

Receivables:			
Notes Receivable	$ 34,233.29		
Accounts Receivable	28,175.72		
Contracts Receivable	18,984.98	81,393.99	
Other:			
Prepaid Salaries and Budget	$115,688.90		
Other Prepayments	1,241.08		
Inventories	11,617.96	128,547.94	
Total Current Assets			$ 453,207.89
Fixed Assets - (Schedule A-1)			
Land Buildings, Furniture and Equipment		$2,314,342.09	
Reserve for Depreciation		708,094.42	1,606,247.67
Total Assets			$2,059,455.56

Liabilities and Net Worth

Current Liabilities		
Accounts Payable and Accruals	$ 38,570.30	
Contracts Payable	36,764.61	
Liability - Girls' Home - Gallup	17,327.75	
Liability for Unexpected Balances	104,308.48	
Total Current Liabilities		$ 196,971.14
Other Liabilities		
Memorial Fund		5,961.20
Fund Balances		
Operating Fund	$ 250,275.55	
Plant Fund	1,606,247.67	1,856,523.22
Total Liabilities and Net Worth		$2,059,455.56

Statement of Revenues and Expenditures
Year Ended December 31, 1962

Revenues		
Mission Work		
Classical Quotas	$822,481.75	
Salary and Support	514,026.89	
Rehoboth Hospital - Operating	30,362.74	
Rehoboth Mission - Operating	20,409.58	
Other Stations - Operating	1,927.86	
Interest and Dividends	6,030.04	
Other Operating Revenue	4,494.90	$1,399,733.76
Special Gifts		
General Missions	$ 40,934.93	
Legacies	21,629.76	
Non Designated Gifts:		
Indian Field	21,582.47	
Foreign Field	17,953.92	
Designated Gifts:		
Indian Field	21,523.08	

(continued on next page)

Foreign Field	102,321.92	
General	6,548.39	232,494.47
Sale of Assets		
Rehoboth Land	$ 15,227.68	
Japan Building	5,569.45	
Sudan - Sale of Airplane	5,360.00	26,157.13
Total Revenues		$1,658,385.36

Expenditures

	Operating	Fixed Assets	TOTAL
Administrative	$ 73,547.89	$ 927.83	$ 74,475.72
General	45,799.19	11,879.60	57,678.79
Promotion	16,470.62	450.00	16,920.62
Indian Field	446,317.37	76,766.89	523,084.26
Australia	27,604.83		27,604.83
Ceylon	39,507.58		39,507.58
Cuba	24,898.85		24,898.85
Formosa	36,812.45	10,085.00	46,897.45
Guam	10,558.03		10,558.03
Japan	99,676.12	39,290.83	138,966.95
Korea	31,701.22		31,701.22
Mexico	9,290.52		9,290.52
New Zealand	17,587.27		17,587.27
Philippine Islands	450.00	230.00	680.00
South America	48,020.92		48,020.92
Sudan	516,275.36	97,325.10	613,600.46
Totals	$1,444,518.22	$ 236,955.25	$1,681.473.47
Excess Expenditures over Revenues			$ 23,088.11

Annuity Fund
Balance Sheet
December 31, 1962

Assets

Cash in Bank	$ 4,047.19
Savings Certificates	23,500.00
Total Assets	$27,547.19

Liabilities and Fund Balance

Annuities Payable	$27,200.00
Fund Balance	347.19
Total Liabilities and Fund Balance	$27,547.19

Statement of Fund Balance
December 31, 1962

Fund Balance - January 1, 1962	$ —.—
Additions	
Interest	1,152.69
Total	$1,152.69

Deductions	
Annuity Payments	805.50
Fund Balance - December 31, 1962	$ 347.19

Statement of Revenue and Expenditures
Year Ended December 31, 1962

Revenue	
Interest Earned	$1,152.69
Expenditures	
Annuity Fund Payments	805.50
Excess of Revenues over Expenditures	$ 347.19

Exhibit A

Pension Fund
Balance Sheet
December 31, 1962
Assets

Cash in Bank	$ 13,228.92
United States Government Securities	149,000.00
Total Assets	$162,228.92

Liabilities and Fund Balance

Employees Equity	$ 48,767.90
Fund Balance - (Schedule A-1)	113,461.02
Total Liabilities and Fund Balance	$162,228.92

Schedule A-1

Pension Fund
Statement of Fund Balance
December 31, 1962

Fund Balance - January 1, 1962		$109,291.62
Additions:		
Interest Earned	$4,367.40	
Mission Board Contributions	4,000.00	
Write off of Employees Equity	548.65	8,916.05
Total		$118,207.67
Deductions:		
Pension and Death Benefit Payments	$4,581.24	
Interest Paid on Termination	165.41	4,746.65
Fund Balance - December 31, 1962		$113,461.02

Exhibit B

Pension Fund

Comparative Statement of Revenues and Expenditures

Years Ended December 31, 1962–1961

	Years Ended December 31, 1962 Amount	1961 Amount
Revenues:		
Mission Board Contributions	$ 4,000.00	$ 3,052.50
Employees Contributions	7,412.56	6,059.89
Interest Earned	4,367.40	3,989.70
Total Revenues	$15,779.96	$13,102.09
Expenditures:		
Pension and Death Benefit Payments	$ 4,581.24	$ 4,581.24
Termination Payments	2,150.05	3,581.12
Interest Paid on Termination	165.41	438.10
Total Expenditures	$ 6,896.70	$ 8,600.46
Excess Revenues Over Expenditures	$ 8,883.26	$ 4,501.63

Exhibit A

Relief Fund

Balance Sheet

December 31, 1962

Assets

Cash in Bank	$ 7,169.28	
United States Government Securities	$76,000.00	
Total Assets		$83,169.28

Liabilities and Fund Balance

Fund Balance - (Schedule A-1)	$83,169.28

Schedule A-1

Relief Fund

Statement of Fund Balance

December 31, 1962

Fund Balance - January 1, 1962		$80,898.01
Additions:		
From Churches	$ 110.50	
Interest Earned	2,160.77	2,271.27
Fund Balance - December 31, 1962 - (Exhibit A)		$83,169.28

Exhibit B

Relief Fund

Comparative Statement of Revenues and Expenditures

Years Ended December 31, 1962–1961

	Years Ended December 31, 1962 Amount	1961 Amount
Revenues:		
From Churches	$ 110.50	$ 317.96
Interest Earned	2,160.77	2,074.29
Total Revenues	$2,271.27	$2,392.25
Expenditures	—.—	—.—
Excess Revenues Over Expenditures	$2,271.27	$2,392.25

B. *Budgets*

1. *Special Requests for* 1963. In addition to the budget allowed by Synod of 1962 for the year 1963, other needs have arisen which the board feels are necessary and should be allowed by Synod. We request approval for the following expenditures which must be taken from funds on hand:

Salary Increases for missionary personnel			$29,946.65
Indian			
Indian Village	— Home Remodeling	$4,000.00	
Naschitti	— Chapel	8,000.00	
Phoenix	— Student Transportation	500.00	
	— Supplies	30.00	
Rehoboth	— Steam Line	2,000.00	
Tohlakai	— Phone	85.00	
Two Wells	— Second Native Worker	2,800.00	
	— Phone and Chairs	185.00	
White Horse	— Land at Pintado	150.00	
Pinedale	— Land for Chapel	700.00	
Zuni	— Assistant's Salary	480.00	18,930.00
Guam	— Buildings		5,000.00
Japan			
Additional Auto Expense		$ 1,000.00	
Auto Replacement		3,300.00	
Conference Expense		1,500.00	
Station Evangelism		5,000.00	
Scholarships		200.00	
Medical Expense		500.00	
Rentals		500.00	
Tax Aid		600.00	
Additional for Chapel		2,500.00	
Homes		23,000.00	$38,100.00
Sudan			
Airplane - Spare Power Unit			5,000.00
			$96,976.65

2. *Budget Requests for* 1964. A complete list of budget requests for 1964 will be submitted to officers of Synod and to members of its Ad-

visory Committee when Synod meets. A summary of these requests follows:

	Amount	%	Per Family
Administrative, Gen'l, Promotion	$ 156,750.00		
Indian	536,614.00		
Australia	55,255.00		
Ceylon	42,813.00		
Cuba	28,017.00		
Formosa	59,865.00		
Guam	12,262.50		
Indonesia	29,800.00		
Japan	182,920.00		
Korea	20,600.00		
Mexico	20,800.00		
New Zealand	14,500.00		
Philippine Islands	40,500.00		
South America	66,140.00		
Sudan	794,799.35		
	$2,061,635.85	100	$36.63
Hoped for missionary support	460,000.00	22.3	8.17
	$1,601,635.85		
Quota request $24 per family (56,287)	1,350,888.00	65.5	24.00
Balance from Special Gifts	$ 250,747.85	12.2	4.46

Section Nine

Items Requiring Synodical Attention

1. Representation at Synod. Section One, E.
2. Approval of board members and alternates. Section One, A.
3. Election of member-at-large. Section One, B.
4. Reduction in membership of board. Section Two, A.
5. Death of Rev. J. C. Kobes. Section Three, A.
6. Purchase of land at Pueblo Pintado. Section Three, B, 1.
7. Brigham City Chapel. Section Three, B, 2.
8. Indian Village home. Section Three, B, 3.
9. New home at Red Rock. Section Three, B, 4.
10. Chapel at Pinedale. Section Three, B, 5.
11. Membership of Navajos on Believers' Rolls. Section Three, C.
12. Administration of the Indian Field. Section Three, D.
13. Administration of the medical work in Korea. Section 5, B.
14. Budget and special requests. Section Eight.

Respectfully submitted,

Board of Foreign Missions

Henry J. Evenhouse, Executive Secretary

SUPPLEMENT NO. 27-A

(Arts. 37, 39, 72, 80, 92, 135, 153)

CHRISTIAN REFORMED BOARD OF FOREIGN MISSIONS

ESTEEMED BRETHREN:

The Christian Reformed Board of Foreign Missions is pleased to have the privilege of submitting a supplementary report, and we ask the synod to give consideration to the following matters:

Indian Field

Use of funds acquired through sale of land in New Mexico, cf. Acts of 1959, p. 54 — The Synod of 1959, in dealing with the question of funds gained through sale of property, ruled that "such proceeds shall be held in trust by the respective boards until proper appropriations of them is made by successive synods." We respectfully request of synod that the sum of $15,227.68 received for sale of land in New Mexico be used for buildings already approved by synod for New Mexico, Arizona, and Utah.

Doctors at Rehoboth. — During this past year while we were without a continuing resident doctor at Rehoboth Hospital, we were richly blessed in having seven Christian Reformed doctors volunteer short-term services to help us out. Their presence and work at the hospital was very much appreciated. The doctors who served at Rehoboth during the year 1962-63 were: Dr. B. De Groot and Dr. F. Wm. den Dulk of Seattle, Washington; Dr. G. den Dulk of Ripon, California; Dr. G. J. Kemme of Jamestown, Michigan; Dr. C. Van Appledorn and Dr. E. Vander Berg of Holland, Michigan; and Dr. B. Veenstra of Grand Haven, Michigan.

Korea

Administration of mission work in Korea — Agenda report, p. 185, of the Board of Foreign Missions and the report of the CRWRC as it appears in the Agenda, p. 120, should be read together. The report of the CRWRC proceeds on the presumption that the administration of the work of Drs. R. Ten Have, Jr. and P. Boelens in Korea is to be wholly transferred to their care. This was on the basis of a plan of cooperation drawn up between the executive committee of the Board of Foreign Missions and the CRWRC. However, the Board of Foreign Missions at its regular session in February reconsidered the action of the executive committee and decided that the doctors were sent to Korea as medical missionaries and should remain under the administration of the Board of Foreign Missions and not be assigned to the administration of the CRWRC. The Board of Foreign Missions desires to have synod take notice of this addition to our earlier report concerning this matter:

A. We believe that the motivation for the work in Korea is basically evangelistic.

Grounds:

1. The doctors in Korea were sent out by the Synod of 1961 as medical evangelists under the auspices of the Board of Foreign Missions (Acts of Synod 1961, Art. 100, p. 80).

2. The doctors' reports indicate that, though they are doing much medical and relief work, the thrust of their work is that of evangelism.

3. The historic position of the Christian Reformed Church has been that medical, relief, and educational work shall not take precedence over the work of evangelism.

B. The fact that the Christian Reformed World Relief Committee has been working in cooperation with the Board of Foreign Missions has been no hindrance for the CRWRC "to more fully qualify as a voluntary relief agency and thereby become more eligible for further international relief work." (Cf. Agenda 1963, p. 125.)

Taiwan

Request for a fourth ordained man to Taiwan — At present we have two ordained missionaries and two single women workers in Taiwan. We are presently calling for a third ordained man. The conference on the field has asked that we seek a fourth ordained man and offered the following grounds for their request:

1. More chapels will be opened when students of the Calvin Theological Institute graduate. Ordained men will be needed to supervise and work with the graduates.

2. To teach part time in the Institute.

3. Then Rev. I Jen can be freed for translation work, radio work, and teaching and not have chapel work besides.

4. To avoid the possibility in the future of the situation that will occur this summer when the field will be left without an ordained man for over a month. Conflicts of furloughs, vacations, and sickness could cause this to happen again even with three ordained men, but it is not very likely with four ordained men.

5. The need is pressing and inviting, the door is open, and we must look for the possible opening of the mainland.

The executive committee of the board believes that the work in Taiwan has progressed to the stage where a third and fourth man are necessary and asks synod to approve the request of our Taiwan Mission. This prospective addition to our Taiwan Mission has been included in our budget requests for 1964.

Argentina

At the present time we have four ordained ministers serving in Argentina. We are calling a fifth man. We ask permission to also call a sixth man. It is understood that we shall provide a missionary for the Comodoro Rivadavia area, and the request is that we also seek someone to enter into the area somewhere midway between Tres Arroyos and Mar del Plata. The Reformed Churches of the Netherlands have agreed to send someone to serve as the head of the missionary literature outreach of the

Reformed Churches of Argentina, and someone to serve as a theological professor. This request for a sixth man to serve in Argentina comes through our mission staff in Argentina from the synod of the Reformed Church of Argentina which met at Sarmiento in March, 1963.

Mexico

The executive committee of the board read the report on Mexico of the synodical study committee. It was decided to inform synod of our hearty endorsement of the recommendation of the synodical committee regarding the administration of the Mexican field as indicated in their report to synod, report no. 26-A.

A second missionary has been appointed to serve in Mexico with specific assignment to teach in the Juan Calvino Theological Seminary. Rev. Roger Greenway has been called for this task and he has accepted it. This meant his discontinuance as a missionary to Ceylon even though his work in Ceylon had been richly blessed, and he had been expecting to return to Ceylon at the close of his present furlough. In informing the Dutch Reformed Church of Ceylon of this reassignment of Missionary Greenway, the following communication was sent to the church:

Dutch Reformed Church of Ceylon
General Consistory
Mr. Douglas Francisco, Scriba
22 Madangahawatte Lane
Wellawatte
Colombo, Ceylon

Esteemed Brethren in Christ:

Greetings to you in the name of our Blessed Lord.

The recent weeks have given us reason for some apprehension concerning the continued ministry of the Van Ens brethren in view of the uncertainties with reference to visas, but we have been cheered at the thought that the delay at least means that the door still remains open. It is our hearts' desire that the requests may soon be honored and that the ministry of these brethren may be continued*

At the last session of our executive committee of our Board of Foreign Missions, we were faced with the urgent need for a missionary to enter into our work in Mexico. It was considered of great importance that someone with experience in missions be sought and the committee in charge has laid the challenge of this field before our brother Rev. Roger Greenway. We know that he has served in your country and in fellowship with your church for the past few years with blessing and that he was anticipating returning to Ceylon.

Within the membership of our Board the question has been rising for some time whether we should use one of our experienced missionaries to serve our cause in Mexico, and the attention of our Recruiting Committee was turned to Greenway, especially because of the current visa complications now being experienced in Ceylon.

By the good providence of God, the Rev. Gerald Nyenhuis, who is now serving in Mexico City, came to Grand Rapids and we asked him to meet with Rev. Greenway to consider the question of possible reassignment with the consideration of Mexico as the new area for work. This conference resulted in an awakening of keen interest in Mexico with its possibilities for all of Latin America, especially in view of the fact that the Spanish language which must be mastered will relate

the missionary not simply to one group, but relate him to a vast continent embracing nations all using the Spanish tongue.

The important matter immediately, however, is our need for someone to join Mr. Nyenhuis in Mexico City as soon as possible to teach in the theological school being established by the Independent Presbyterian Church. This church is warmly committed to the Westminster Confession and is ready to stand with the three confessionals of our church as well, seeing in them a virtual restatement of their basic theological commitments.

I know this will come as a surprise and disappointment to your consistory. The presence, however, of new ministers in your church who have had their training at Calvin and have been ordained to the Gospel ministry, makes us believe that the urgent need for men from our church to supply your pulpits has been alleviated.

It is our hope and prayer that this decision will, in no way jeopardize the good work that has been done in the past, and that the Lord our God may give abundant grace to your church and also to the brethren of our church who continue in Ceylon.

With kindest Christian greetings,

Your brother in Christ,
Henry J. Evenhouse
Executive Secretary

*Visas for the Revs. John and Clarence Van Ens were granted very shortly after this letter was sent.

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 in 1962 covered only 51% of our total cost of operation.
2. Reserves have been substantially reduced.

Respectfully submitted,

Christian Reformed Board of Foreign Missions

SUPPLEMENT NO. 28
(Art. 71)

ARTICLES OF INCORPORATION

ESTEEMED BRETHREN:

Your committee was given the following mandate: "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." Acts 1962, p. 111.

This decision was made by the Synod of 1962 to take the place of the decision of 1961 in which the classes were requested to appoint committees to investigate the articles of incorporation of each church, and bring them in harmony with the form adopted in 1926.

It may be noted that this form of 1926 was the statute adopted by the Michigan Legislature for our Michigan churches. This statute enabled our Michigan churches to incorporate under our own Articles of Incorporation and not under the General Act for Ecclesiastical Corporations. (Whether all Michigan churches incorporated under our own act we cannot say. There are to our knowledge no other states where such a statute has been adopted. In Canada there are two provincial statutes for the Christian Reformed Church, that of Quebec and that of Nova Scotia.)

Your committee has drawn up the following articles, which we believe should be found in the Articles of Incorporation of every Christian Reformed Church. These need not necessarily be the introductory articles. This will vary according to the laws and usages in the various States and Provinces.

1. Name.....

2. This church accepts and dedicates itself to the belief that the Bible is the infallible Word of God and as based thereon the official creeds of the Christian Reformed Church, namely, The Belgic Confession, The Heidelberg Catechism and the Canons of Dordt.

3. The ecclesiastical government of this church shall be conducted in accordance with the Church Order of the Christian Reformed Church as adopted by the Synod of that church and as it may be revised by this Synod.

4. The Consistory of this church shall constitute the Board of Trustees of this corporation and as such shall have all the powers over the temporalities of this church as prescribed by law and in harmony with the Church Order of the Christian Reformed Church.

5. In event of any schism in this church, those members of the congregation who remain true to the Creeds and the government of the Christian Reformed Church, shall constitute the lawful congregation

of this church, and the assets and estate of this church shall be held and enjoyed exclusively by such adherents.

We wish to draw the attention of this Synod to another decision of the Synod of 1962. The Synod of 1962 had in mind, that after basic articles like the above had been approved, all classes should draw up complete Articles of Incorporation in harmony with their state or provincial laws, and that then these classes should submit such Articles of Incorporation for review by your committee.

We believe that this procedure is not necessary and neglects the usual channels of caring for matters of this kind. We believe it will be sufficient for Synod to approve the above suggested articles, recommend them to the classes as a basis for drawing up complete Articles of Incorporation suitable for their State or Province, and that the classes then instruct their Church Visitors to take this up with the individual churches. It is possible that many churches need not reincorporate. The incorporation of many may be in harmony with the suggested articles. For others it may mean only a petition to amend the original articles. At all events, we believe, that the Church Visitors are the proper agents to carry out this task of reviewing the incorporation with the local churches.

Hence we recommend:

1. That Synod approve the articles herewith presented.

2. That Synod request the classes to include these basic articles in a complete form of incorporation proper for their State or Province.

3. That Synod request the classes to instruct their Church Visitors to review the matter of proper incorporation with each church in harmony with these decisions.

Humbly submitted,

M. Monsma, President
B. Sevensma
L. Van Ess
A. Verspoor
R. J. Bos, Secretary

SUPPLEMENT NO. 29
(Arts. 49, 153)

SERMONS FOR READING SERVICES

ESTEEMED BRETHREN:

It is with gratitude that we report that many churches of the denomination have, for another year, received sermons for reading services. Your committee, together with the committee of Canadian editors, has provided the Credo Publishing Company with 30 English sermons and 15 Holland sermons which have been mimeographed and mailed to subscribers to the "Living Word," an annual series of sermons made available to the churches by subscription.

As of date of March 1, 1963 there is a total of 216 subscribers. Of these 216 subscribers, 213 are churches and three are individuals. The break-down of these 213 church subscriptions gives 140 Canadian, 71 United States and 2 Australian. Of the 140 Canadian churches there are 96 which receive both the Holland and the English sermons, and 44 receive the English sermons only. Of the 71 United States churches there are 8 which receive both the English and Holland, and 63 receive the English sermons only.

In May, 1962 a letter was sent to all the churches explaining the "Living Word" and urging all churches to subscribe. Subscription was urged with a view to providing every church with a supply of sermons for reading services and for placement in church libraries or circulation among the shut-ins. The response to this letter was quite gratifying since 28 new subscriptions came in. This gratification, however, was soon abated by the fact that 24 United States churches dropped their subscription. Thus we realized a gain of but 4 subscriptions. There is the satisfaction of knowing that the churches that dropped their subscription have been provided with a supply of sermons for reading. This supply may be ample for present needs. However, there is the factor of giving support to this cause. The publication of these sermons can continue only if the numbers of subscriptions is large enough to make it worthwhile or even possible. Therefore, the committee urges all the churches to continue subscription, or renew it, or begin it, with the view to supporting this cause and at the same time giving the sermons, as received, as broad a usage as possible.

We also humbly report that further effort is being put forth to improve these publications as to content and length of sermons, and in quality of publication.

Your committee is securing sermons from ministers, is editing them and forwarding them to Credo Publishing Company for publication and distribution to the churches subscribing. Our present work is carrying forth the publication of sermons up to the date of May 31, 1964.

Recommendations:

1. That Synod approve the publication of sermons in "The Living Word" for the publication year of June 1, 1964—May 31, 1965.

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, Secretary
A. De Jong

SUPPLEMENT NO. 30
(Arts. 65, 153)

SPONSORSHIP OF FOREIGN STUDENTS

Since the report to the Synod of 1962 the Committee for the Sponsorship of Foreign Students has continued its support of a number of foreign students at Calvin College and Seminary. There has been no processing of new applications during the past year and the amount of disbursements has been less. However, the receipts from the churches has been normal.

Mr. Peter Van Dam of New Zealand arrived early in the summer of 1962 and is pursuing a program of study at Calvin Seminary. From all appearances he seems to have made the adjustment well. Mr. Ki Tai Han is no longer being supported by the committee, although he presently is completing his work for the Master's Degree at Calvin Seminary. Mr. John Song has returned to Korea after one year of study at Calvin Seminary in accordance with the terms of the grant awarded him. Mr. Itsuro Hijiya is presently pursuing graduate study at Calvin Seminary, coming from Westminster Seminary. Mr. John Kim decided to continue his studies at Westminster Seminary upon the termination of our support. Mr. Peter Tong is continuing his studies at Calvin Seminary. Mr. Aubrey Van Hoff has returned to Ceylon upon the completion of his studies at Calvin Seminary. Early in 1963 he was ordained to the Christian ministry in the Dutch Reformed Church and a letter of appreciation for the support and education of Mr. Van Hoff was received by your committee from the Stated Clerk of that church. Such notices again remind us of the value and contribution that this program of sponsorship of foreign students is making in the promulgation of the historic Reformed faith.

Your committee hopes that through various contacts and additional publicity more candidates may apply for support. Hence, we anticipate the need for the continued support of the churches, and therefore we kindly request that Synod continue to place this cause upon the list of causes *recommended* for one or more offerings annually.

Your committee would also take this means to express its appreciation to the churches for their continued support during the past year. May this cause and the students supported be continually remembered in the prayers of our people.

Respectfully submitted,
Fred H. Klooster, Chairman
Bastiaan Van Elderen, Secretary
Henry De Wit, Treasurer
Marvin C. Baarman
Melvin Berghuis
John Bratt
Alvin Huibregtse
Henry J. Ryskamp

(See financial report next page)

Financial Report

March 3, 1962 to March 4, 1963

Cash Balance — March 3, 1962		$ 4,487.99
Receipts from Churches during the Year		7,378.27
		$11,866.26
Disbursements:		
Peter Van Dam	$1,000.00	
Ki Tai Han	600.00	
John Song	500.00	
Itsuro Hijiya	525.00	
John Kim	320.00	
Peter Tong	300.00	
Aubrey Van Hoff	250.00	
Insurance for Grantees	150.20	
		3,555.20
Cash Balance — March 4, 1963		$ 8,311.06

SUPPLEMENT NO. 31
(Arts. 33, 144, 153)

CHURCH ORDER REVISION

ESTEEMED BRETHREN:

Your Church Order Revision Committee herewith has the privilege of presenting its report. This is our twelfth annual report, the committee having been appointed originally by the Synod of 1951.

We first of all proceed to present our reactions regarding certain overtures to the Synod of 1962, which last year's Synod placed in our hands for consideration and processing. These are last year's Overtures Nos. 32a, 34, 42, and 43. (See Acts of Synod, 1962, pp. 495, 497, 501, 503, and also p. 95.)

Overture 32a (1962) concerns Articles 8, 9, and 10 of the proposed Revised Church Order, and has special reference to the elements in these articles which regulate the calling of ministers from other denominations. Classis Chatham, sponsor of Overture 32, felt persuaded that certain provisions of these articles were not in order.

Though not being able to concur in all the suggestions of the classis, the Revision Committee did come to the conclusion that it would be better not to incorporate certain regulatory provisions in the Church Order but to leave these, as has been the case generally thus far, to compilations of synodical regulatory rules, inasmuch as these provisions are modes of operation, and not expressive of fundamental principles.

Article 8 was altered to read as follows:

a. Ministers in the Christian Reformed Church and ministers of sister churches are eligible for call, with due observance of existing rules.

b. Ministers from other denominations desiring to become ministers in the Christian Reformed Church shall be declared eligible for a call by a classis only after a thorough examination of their theological training, ministerial record, knowledge of and soundness in the Reformed faith, and their exemplariness of life. The presence and concurring advice of the Synodical Deputies is required.

c. Ministers of other denominations who have not been declared eligible for a call shall not be called unless all synodical requirements have been met.

Article 9 was altered so that it consists of the first section only. Section b was dropped.

Article 10 now simply consists of a and b; the c section was dropped.

* * * *

Overture 34 of 1962 was also referred to our committee. (See p. 497, Acts, 1962.) This overture originated with the church of Rocky Mountain House, Canada. The suggestions of this consistory regarding Articles 75, 77, and 88, have been acted upon in harmony with the suggestions of the overture.

As to the consistory's question regarding Article 76b, your committee feels for the suggestion implied in the question. And we would add that the suggested reading of the article would not prevent some future Synod from appointing two chaplaincy committees, one for the States, and one for Canada.

As to the consistory's remark anent Articles 43, 44, we would observe that our suggested reading of Article 44 would re-instate a valuable provision in the Church Order, a mode of exercising mutual supervision which has been in the Church Order since the days of Dort. We realize that this old mode is not as simple as the co-called questionaire method, but the latter easily becomes a fruitless performance which does very little good. We believe that the article should stand, and should at least have a real try.

* * * *

Overture 42 (1962) has reference to our proposed Article 15, which read 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."

This communication is not an overture but a letter signed by six members of various Christian Reformed churches.

In the first place, your committee would remark that what our proposed Article 15 says has always been said by the old Article 15, rightly understood. We are not introducing a new element into the Church Order.

In the second place, we believe that there is good reason why the provision of Article 15 should be retained, unless we are ready to grant that a consistory's authority as to the worship services in no case goes beyond the four walls of its church building. We claim that a consistory also has a voice as to what a Christian Reformed minister might undertake to do in the immediate vicinity of their church building. They have an interest and a responsibility in a matter such as this. And a provision of this kind is very valuable in days of schisms or threatening schisms. Under such circumstances irregularities, for instance the invading of certain congregational territories to gain adherents and to organize splinter churches, easily occur, and have in the past occurred. The Church Order should rule these irregularities out, and lend support to the rights of our local churches.

If ever this article raises practical questions as to certain chapel situations in certain resort areas, such questions should be resolved sensibly and peaceably by the parties involved. The Church Order lays down governing principles. The application of these principles is the responsibility of the ecclesiastical assemblies and the church members involved.

* * * *

Overture 43 (1962), concerns the reading of Article 53a and Article 83b.

As to Article 53a, your committee has acceded to the suggestion of Classis Alberta South and has altered the article accordingly.

As to Article 83b, your committee feels that its reading should stand. In our judgment the classis has not substantiated its claim. Neither is it the purpose of the Church Order to regulate the duties of believers as such.

* * * *

At this time we would call Synod's attention to the fact that last year's Synod adopted a change regarding the rules which control the ordination of native workers on the Indian field. Heretofore, by adoption of certain rules in 1958, the Synodical Deputees had to be present at three different occasions; at the initial investigation, at the time when the party was applying for candidacy, and finally at the examination of admittance to the ministry after a call had been accepted. (See Acts, Synod 1958, pp. 87, 88.)

Last year's Synod decided that the presence of the Synodical Deputees should no longer be required at the initial interrogation. (See Overture 17, (1962) Acts, 1962, p. 489 and pp. 77, 78.)

This decision would effect our redaction of Article 7 of the Church Order. Our reading harmonizes with the practice which has been in effect since 1920 and 1922. (See Schaver's, Vol. II, pp. 84, 85.)

Last year's decision eliminates the presence of the Synodical Deputees at the first interrogation. As a Revision Committee we are persuaded that the original ruling was better than the altered ruling. We have therefore retained our reading of Article 7 of the proposed Revised Church Order. The stipulations of this Article 7 would require the presence of the Synodical Deputees also at the first interrogation of a prospective candidate for the ministry according to the provisions of Article 8 of the old Church Order. We feel that the initial examination is very crucial and that the Synodical Deputees should have a share in this responsibility. Moreover, extra precautions may well be exercised regarding this class of prospective candidates, since they have not followed the regular course of preparation.

Besides the items covered thus far in our report, your Revision Committee received a large number of suggestions from the Synod of 1962 regarding the proposed Revised Church Order, Chapter II. (The Assemblies of the Church.) The same holds for Chapter III, (The Task and Activities of the Church), and Chapter IV, (The Admonition and Discipline of the Church).

Your Revision Committee incorporated these suggested changes in the proposed revision almost without exception.

The Synod of 1962 has also instructed all its delegates to transmit to the Revision Committee any other suggestions for improvement of the text of the Church Order which they might have. A number of delegates favored us with their suggestions.

The Synod of 1962, after having tentatively adopted Chapter II, III, and IV, as the Synod of 1960 had adopted Chapter I tentatively, decided that February 1, 1963, should be the terminal date for all other sug-

gestions for alterations or improvements, and it instructed all who still had suggestions to make to have them in the hands of the Revision Committee by the date indicated above. All this with the expectation that the Synod of 1963 would approve of the final reading of the Revised Church Order.

Your committee went over all the material which was placed in its hands by the Synod of 1962, by its delegates, and by other individual church members, consistories, and classes. In many instances the alterations or refinements suggested had already been made by the Revision Committee and by the Synod of 1962, — the parties concerned evidently having used in many instances older readings of the proposed revision, such as the booklet mailed by our committee to all consistories during the autumn of 1961. But many other suggestions were new, and in a number of instances your committee profited by the proposals made.

After a number of two or three-day meetings held this past year we established what we believe to be a reading of the Revised Church Order which Synod should at this time raise from tentative status to regular Church Order status.

It should be added that we again sought the advice of the English professors of our Calvin College regarding such changes as had been made since they had reviewed our draft with us. And Mr. B. Sevensma, attorney-at-law, read the completed document as one who knows the legal field and as one who at the same time has consistorial experience. He too served us with his advice. We much appreciate the help of these brethren.

We hereby present our document to your honorable body, and specifically request Synod of 1963 to adopt this draft — with such emendations as Synod may still decide to make — as the official Church Order of the Christian Reformed Church.

We appreciate the fact that past Synods have specifically stated that the president and secretary of our committee, Pres. J. H. Kromminga and Prof. M. Monsma, had the privilege of the floor, especially regarding Revised Church Order matters, and that last year the latter was faculty advisor to the advisory committee to which Revised Church Order matters were entrusted. This latter appointment enabled our committee to transmit to the advisory committee the thinking and motives back of our work, and helped much to promote due progress regarding this work. We would request the same arrangement for this year.

The complete text of the Revised Church Order, tentatively adopted by the Synods of 1960 and 1962, now follows in its latest reading.

Wishing you God's indispensable blessing in all your important work, we are

J. H. Kromminga, President
M. Monsma, Secretary
R. J. Bos
R. J. Danhof
A. B. C. Hofland
L. Oostendorp
I. Van Dellen

CHURCH ORDER OF THE CHRISTIAN REFORMED CHURCH
(United States and Canada)

INTRODUCTION

Article 1

a. 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 Christian Reformed Church by this Church Order regulates the organization and activities of the churches, so that they may fulfiill their calling according to the Scriptures and the Reformed creeds.

b. 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 to be elected, 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

a. 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.

b. 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 and ministers of sister churches are eligible for call, with due observance of existing rules.

b. Ministers from other denominations desiring to become ministers in the Christian Reformed Church shall be declared eligible for a call by a Classis only after a thorough examination of their theological training, ministerial record, knowledge of and soundness in the Reformed faith and their exemplariness of life. The presence and concurring advice of the Synodical Deputies is required.

c. Ministers of other denominations who have not been declared eligible for a call shall not be called unless all synodical requirements have been met.

Article 9

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.

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 concerning 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.

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 the approval of his consistory, which shall continue to have supervision over him.

Article 18

a. 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.

b. 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.

c. 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 administer 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 provided they are in harmony with the Word of God and the Church Order.

b. Assemblies and church members may appeal to the assembly next in order if they believe that a decision conflicts with the Church Order, is detrimental to the church, or has done an injustice to them. If, however, they are convinced that a decision is in conflict with the Word of God, they have the duty to make such an appeal.

c. Appellants shall observe all ecclesiastical regulations regarding the manner and time of appeal.

Article 32

A request for revision of a decision shall 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 transacted, 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. In major assemblies the above named offices shall cease when the assembly adjourns.

c. Each assembly shall make proper provision for receiving communications, preparing agenda and acts, keeping files and archives, and conducting the financial transactions of the assembly.

d. Each assembly shall provide for the safeguarding of its property through proper incorporation according to rules approved by synod.

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 major assemblies. A delegate shall not vote on any matter in which he himself, his church, or his delegating assembly is particularly involved.

B. THE CONSISTORY

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.

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, 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 performance of their official duties.

Article 38

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 39

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.

Article 40

a. Groups of believers among whom no consistory can as yet be constituted shall be under the care of a neighboring consistory, designated by classis.

b. When a consistory is being constituted for the first time the approval of classis is required.

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 the approval of synod.

Article 42

a. 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. Office-bearers who are not delegated may also attend classis and may be given an advisory voice.

b. The classis shall meet at least every four mounths, unless great distances render this impractical, at such a time and place as was determined by the previous classical meeting. Each classis shall designate a church to convene the following classis.

c. 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, 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, Christian education, and such matters as synod and classis may consider of special importance. Admonitions, encouragements, and advice shall be given according to need.

Article 45

a. 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.

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 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.

Article 47

A classis may 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 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 in accordance with the Rules for Synodical Procedure.

Article 50

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.

No substantial alterations shall be effected by synod in these matters unless the churches have had prior opportunity to consider the advisability of the proposed changes.

Article 51

a. 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.

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 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 ecclesiastical fellowship, and shall establish the rules which govern these relationships.

Article 53

a. Synod shall send delegates to Reformed ecumenical synods in which the Christian Reformed Church co-operates with other denominations which confess and maintain the Reformed faith.

b. Synod may present to such gatherings matters on which it seeks the judgment of the Reformed Churches all over the world.

c. Decisions of Reformed ecumenical synods shall be binding upon the Christian Reformed Church only when they have been ratified by its 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 praise and prayer, and to present gifts of gratitude.

b. 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.

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 if choirs or others sing in the worship services, they 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 anyone 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 officially explain and apply Holy Scripture.

b. At one of the services each Lord's Day, the minister shall ordinarily preach the Word as summarized in the Heidelberg Catechism, following its sequence.

Article 58

The sacraments shall be administered upon the authority of the consistory, in the public worship service, by the minister of the Word, with the use of the prescribed 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 the Baptism of Adults shall be used for such public professions.

Article 61

The baptism of one who comes 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 the Reformed 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 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.

c. 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 profession of faith shall be required.

d. The names of those who are to be admitted to the Lord's Supper 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 all men.

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 teaching 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.

c. 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.

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. 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 ordinarily be mailed to the 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 mailed 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 Christian Reformed 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

a. Consistories shall instruct and admonish those under their spiritual care to marry only in the Lord.

b. 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.

c. 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 under the supervision of 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 be witnesses for Christ in word and deed, and to support the work of home and foreign missions by their interest, prayers, and gifts.

Article 78

a. Each church shall bring the Gospel to unbelievers in its own community. This task shall be sponsored and governed by 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 shall 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. Synod shall determine the fields in which foreign 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.

b. To administer these activities synod shall appoint a denominational foreign missions committee whose work shall be controlled by synodical regulation.

IV. The Admonition and Discipline of the Church

A. GENERAL PROVISIONS

Article 82

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 83

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 84

All members of the congregation are subject in both doctrine and life to the admonition and discipline of the church.

Article 85

Commission of sins which give public offense or which are brought to the attention of the consistory according to the rule of Matthew 18:15-17 shall make one liable to the discipline of the church.

Article 86

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 87

a. Members by baptism who wilfully 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.

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 88

Confessing members who have offended in doctrine or in 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.

Article 89

Confessing members who have offended in doctrine or in life and who obstinately reject the admonitions of the consistory shall be barred from partaking of the Lord's Supper, responding to the baptismal questions, and exercising any other rights of membership.

Article 90

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 91

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 OF OFFICE-BEARERS

Article 92

a. Ministers, elders, and deacons, besides being subject to general discipline, are also subject to special discipline, which consists 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 93

a. 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.

b. The appropriate assembly shall determine whether, in a given instance, deposition from office shall take place immediately, without previous suspension.

Article 94

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 95

a. 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.

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 96

In exceptional circumstances a major assembly 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 97

a. A minister of the Word whose membership resides with a congregation other than his calling church is subject to the admonition and discipline of the consistory of both churches. Either consistory may initi-

ate 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 98

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.

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 for 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.

CONCLUSION

Article 100

No church shall in any way lord it over another church, and no office-bearer shall lord it over another office-bearer.

Article 101

This Church Order, having been adopted by common consent, shall by faithfully observed, and any revision thereof shall be made only by synod.

SUPPLEMENT NO. 32
(Arts. 45, 72, 135, 153)

CHRISTIAN REFORMED BOARD OF HOME MISSIONS

ESTEEMED BRETHREN:

I. INTRODUCTION

It is with gratitude to God that the Board of Home Missions makes its report to the Synod of 1963. The Lord of harvest has transformed our planning into reality. He has brought in a harvest of souls by the power of the Holy Spirit through the agency of men. He has moved the hearts of God's people to supply the resources for the campaign. He has sent men of His choosing to fill the strategic posts which opened on the front line. He gave strength to those who labored long and hard on the growing edge of the church. To Him be all praise and honor for He has done wonderful things.

Since the last report to Synod, the church has worked and prayed as the nations of the western hemisphere walked dangerously along the precipitous edge of nuclear war and international disaster. This close brush with tumultuous death has underscored the urgency of our mission. In Canada, Mexico and the United States there were weaknesses which appeared when we had to respond quickly to threatened annihilation. There was an even greater weakness in the moral and spiritual fiber which should have been a solid basis for the concerted action of a people.

The decade of the sixties may well be the test which will determine whether this nation or these nations can long endure. Our commission is clear, "... Ye shall be witnesses unto me both in Jerusalem, and in all Judea and in Samaria...." The time is at hand. We will be less than honorable servants if we stop short of a complete mobilization of every resource and a vigorous pursuit of every opportunity in bringing the Gospel to America in these end times.

The church must set itself deliberately on a collision course to meet head-on the challenge of this new year. The sociological posture of the year 1963 will be advanced beyond the most daring predictions. The trends in the movement of population and population expansion are making new records every quarter. The greatest challenge to Home Missions is the development of some 16 large metropolitan strip cities on the North American continent. These, plus other urban centers, will be high on the priority list. In those areas beyond the reach of a classis or beyond its capability your Board of Home Missions will press forward in the name of the Lord with every available resource. To do less would be a betrayal of trust and disobedience of divine mandate.

The Board of Home Missions notes with deep sorrow the death of the Rev. Paul Holtrop, board delegate from Classis Grand Rapids West, on June 27, 1962. The board will sorely miss the counsel of this former

home missionary and faithful servant of the Lord. May the Lord sustain the bereaved family.

II. MISSIONARY STAFF CHANGES, 1962

A. An event worthy of special note is the ordination, on October 11, 1962, of the Rev. Scott K. Redhouse. This represents the first ordained Navajo Indian in the ministry of the Christian Reformed Church. The Board of Home Missions is pleased to welcome Rev. Redhouse to its staff in this new capacity.

B. The Board of Home Missions gives grateful recognition to two of our veteran home missionaries who have retired during the course of this year: Rev. Peter J. Hoekstra and Rev. Charles Spoelhof. May the Lord bless them in the years of their retirement.

C. Other staff changes:

1. Departures —

Miss D. Dixon, Harlem, N.Y. — Left to pursue further study
Rev. J. Versluys, Jackson, Mich. — Accepted call to Des Moines
Rev. D. Vander Brug, Harlem, N.Y. — Accepted Richton Park
Mr. J. Yazzie, Riverside, Cal. — Accepted the appointment to Gallup, N.M.
Rev. P. Hoekstra, South Alberta, Canada — Retired
Rev. C. Spoelhof, Ontario, Canada — Retired
Rev. Dr. M. Hugen, Richton Park, Ill. — Accepted call to Eastern Ave.

2. Accretions —

Rev. L. Sweetman	— Champaign, Illinois
Rev. W. Gebben	— Mason City, Iowa
Rev. D. Vander Brug	— Richton Park, Illinois
Rev. Menzo Dornbush	— Charlottetown, P.E.I., Canada
Rev. R. Broekhuizen	— St. Petersburg, Florida
Rev. R. Tadema	— Tacoma, Washington
Mr. Marvin Baas	— Riverside, California
Mrs. Elease Feimster	— Harlem, New York
Miss Bess Grasman	— Norfolk, Virginia
Miss Joan Redhouse	— Albuquerque, New Mexico
Miss Judith Grotenhuis	— Miami, Florida (Spanish church)
Mr. A. Jongsma	— Chicago, Illinois (Indian mission)

D. Long Term Volunteers:

Mr. and Mrs. Marcus Boersma	— Ogden, Utah	6 months
Miss Marilyn Wezeman Miss Sheryl Ebels	— Ogden, Utah	1 year
Miss Mary Male	— Harlem, N.Y.	1 year
Miss Frances Ritskes	— Miami Spanish church	indefinite

III. BOARD PERSONNEL

Classes	Members	Alternates
Albera North	Rev. W. Boelkins	Rev. A. P. Ver Burg
Alberta South	Mr. Jack Havinga	Rev. M. Geleynse
British Columbia	Rev. W. Vander Beek	Rev. J. Postman
Cadillac	Rev. P. Honderd	Rev. G. Vander Lip
Central California	Rev. B. Den Ouden	Rev. H. Van Deelen

Classes	Members	Alternates
California South	Rev. I. Apol	Rev. K. Rietema
Chatham	Rev. H. Kwantes	Rev. H. Numan
Chicago North	Rev. E. Marlink	Rev. Jay De Vries
Chicago South	Rev. M. Ouwinga	Rev. W. Buursma
Eastern Ontario	Rev. G. Ringnalda	Rev. H. Vander Plaat
Grand Rapids East	Rev. J. Mulder	Rev. R. Boeskool, Jr.
Grand Rapids South	Rev. C. Vanden Heuvel	Rev. V. Licatesi
Grand Rapids West	Rev. Jacob Boonstra	Rev. N. Veltman
Grandville	Rev. H. Vander Kam	Rev. C. Greenfield
Hackensack	Rev. F. Mac Leod	Rev. E. Lewis, Jr.
Hamilton	Dr. P. Y. De Jong	Rev. A. Persenaire
Holland	Rev. W. Brink	Rev. G. Gritter
Hudson	Rev. E. Boer	Rev. R. Opperwall
Kalamazoo	Rev. H. De Weerd	Rev. H. Bultje
Lake Erie	Rev. G. Vanderhill	Rev. H. Sprik
Minnesota North	Rev. F. Netz	Rev. N. Roorda
Minnesota South	Rev. A. Besteman	Rev. N. Haan
Muskegon	Rev. W. Smedes	Rev. G. Dokter
Northcentral Iowa	Rev. L. C. Bergsma	Rev. C. Persenaire
Orange City	Rev. H. Roelofs	Rev. S. Cammenga
Pacific	Rev. J. Entingh	
Pella	Rev. T. Wevers	Rev. J. De Kruyter
Rocky Mountain	Rev. E. Los	Rev. J. Zwaanstra
Sioux Center	Rev. P. Bakker	Rev. S. Ten Brink
Toronto	Rev. A. De Jager	Rev. D. Habermehl
Wisconsin	Rev. D. Aardsma	Rev. T. Vanden Heuvel
Zeeland	Rev. R. Hooker	Rev. A. Hoogstrate

Members-at-Large	Alternates	Terms
Mr. D. Farenhorst	Mr. P. Turkstra	1962–1965
Mr. G. Monsma	Mr. J. Stadt	1960–1963
Mr. H. Camping	Mr. J. Bol	1961–1964
Mr. Theo. Hoeksema	Mr. R. Van Til	1961–1964
Mr. L. Vandertill	Dr. R. Blocksma	1962–1965
Mr. Harold Soper	Mr. Jack Van Eerden	1961–1964
Mr. Raymond Stapert	Mr. J. H. Spalink	1961–1964
(Eastern area — delegate to be elected)		1960–1963

Executive Committee:

Revs. Jacob Boonstra, W. Brink, H. De Weerd, H. Kwantes, P. Honderd, R. Hooker, E. Marlink, J. Mulder, M. Ouwinga, W. Smedes, C. Vanden Heuvel, H. Vander Kam, G. Vanderhill and the Messrs. D. Farenhorst, T. Hoeksema, H. Soper, R. Stapert and L. Vandertill.

Executive Secretary, Rev. M. C. Baarman; Minister of Evangelism, Rev. Dr. Dick L. Van Halsema; Treasurer, Mr. C. Van Malsen, members ex-officio of the Executive Committee.

Officers:

President — Rev. Henry Vander Kam
Vice-President — Rev. John A. Mulder
Assistant Treasurer — Mr. Theo. Hoeksema

Sub-committees of the Executive Committee —

Church Extension Committee: Revs. J. Mulder, H. Vander Kam, C. Vanden Heuvel, M. Baarman.

Evangelism Committee: Dr. D. Van Halsema, Rev. W. Smedes, Mr. L. Vandertill.

Jewish Mission: Revs. E. Marlink, M. Ouwinga, H. De Weerd.

Canadian Affairs: Revs. H. Kwantes, G. Vanderhill, Mr. D. Farenhorst.

Indian-Spanish Mission: Revs. W. Brink, R. Hooker, Mr. L. Vandertill.

Promotion: Mr. D. Bosscher, Revs. M. Baarman, J. Boonstra, P. Honderd, Mr. C. Van Malsen.

Spanish Literature: Revs. W. Brink, R. Hooker, Mr. L. Vandertill.

Personnel: Rev. M. Baarman, Dr. D. Van Halsema, Messrs. C. Van Malsen, D. Bosscher.

Finance: Messrs. T. Hoeksema, C. Van Malsen, H. Soper, R. Stapert, J. Spalink, J. Van Eerden.

IV. REGULAR URBAN MISSION, U.S.A.

Field	Missionary	Opened	Present Families
Akron, Ohio	H. Karsten	1963	4
Albuquerque, New Mexico	B. Huizenga	1953	30
Anchorage, Alaska	W. Heynen	1953	22
Bellingham, Washington	P. Vermaat	1960	31
Boca Raton, Florida	Vacant	1963	1
Boulder, Colorado	J. Vanden Hoek	1960	20
Champaign, Illinois	L. Sweetman	1956	19
Chula Vista, California	A. Paul Veenstra	1960	21
Dayton, Ohio	T. Brouwer	1961	9
East Islip, New York	F. Bultman	1957	11
El Paso, Texas	J. Zandstra (Temp.)	1960	4
Fairbanks, Alaska	R. Wezeman	1956	8
Fresno, California	F. De Jong	1963	11
Grand Forks, North Dakota	Vacant	1963	7
Hartford, Connecticut	J. Bonnema	1963	6
Hayward, California	J. C. Vander Ark	1959	14
Indian Harbour Beach, Florida	R. Van Harn	1959	11
Inkster, Michigan	H. Botts	1956	23
Iowa City, Iowa	R. Palma	1960	21
Jackson, Michigan	Vacant	1957	21
Madison, Wisconsin	W. Huyser	1957	19
Mason City, Iowa	W. Gebben	1960	7
Ogden, Utah	D. Wisse	1958	13
Orlando, Florida	R. Bronkema, Jr.	1959	9
Phoenix, Arizona	A. Haan	1962	19
Portland, Oregon	H. Spaan	1959	25
Quincy, Washington	Vacant	1963	8
Richton Park, Illinois	D. Vander Brug	1958	25
Riverside, California	G. Hubers	1960	25
Sacramento, California	S. Vander Jagt	1959	15
Salem, Oregon	B. Niemeyer	1961	5
South St. Paul, Minnesota	A. Van Andel	1960	19
South Salt Lake City, Utah	N. Vogelzang	1960	8
St. Petersburg, Florida	R. Broekhuizen	1958	25

Field	Missionary	Opened	Present Families
Tacoma, Washington	R. Tadema	1959	7
Terre Haute, Indiana	J. Houseward	1960	4
Toledo, Ohio	Earl S. Holkeboer	1960	10
Walnut Creek, California	J. Hollebeek	1959	17
Norfolk, Virginia	J. Rickers	1957	23

V. SPANISH MISSION (U.S.A. and Mexico)

A. Cuban Refugees

1. **Miami, Florida** — Spanish Christian Reformed Church

Rev. C. Nyenhuis
Rev. B. Bruxvoort
Dr. Vicente Hernandez
Miss Judith Grotenhuis

2. **Grand Rapids, Michigan** — Resettled Cubans

Rev. John S. Boonstra

B. Mexican Mission

Rev. J. Jerry Pott
Rev. Godofredo Varguez — Campeche, Campeche, Mexico
Mr. José Munoz — Torreon, Coahuila, Mexico
Mr. Jesus Vazquez — Arcelia, Guerrero, Mexico
Mr. Pablo Mancillia — San Pedro, Coahuila, Mexico
Mr. Efron R. Haro — Mexico City area
Mr. Maximinio Villareal Basilio — Xochimilco, D. F.
Mr. Juan Bornios Ochoa — Jojutla, Morelos

VI. INDIAN MISSION (U.S.A.)

		Opened
Riverside, Cal. — Sherman Institute	Mr. Marvin Baas	1959
Salt Lake City/Ogden, Utah	Mr. Frank Bakker	1960
Chicago, Illinois	Mr. Arthur Jongsma	1962
Albuquerque, New Mexico	Rev. Scott K. Redhouse Miss Joan Redhouse	
Santa Fe, New Mexico	Mr. and Mrs. Omar Barnes	
Denver, Colorado	Vacant	
San Francisco, California	Vacant	

VII. INNER CITY MISSION

	Date Opened	Present Families
Manhattan Christian Reformed Church Mission Department	1955	30

Rev. Gorden Negen - Mission director
Mr. Dennis Hoekstra (part time)
Mr. James Allen
Mr. Bernard Greenfield
Mrs. Elease Feimster
Miss Mary Male — Long Term Volunteer

VIII. Chinese Mission

		Date Opened	Present Families
A. Queens, New York	— Rev. Paul Szto Mr. Benny Eng	1956	12
B. Chicago, Illinois	— Rev. Paul Han	1954	12

IX. Jewish Mission

Rev. J. Rozendal	— Missionary to the Jews
Rev. G. Koedoot	— Rogers Park Jewish Mission
Miss Edith Vander Meulen	— Rogers Park Jewish Mission

X. Servicemen's Ministry

Norfolk, Virginia	— Rev. J. Rickers — Miss Bess Grasman
Anchorage, Alaska	— Rev. W. Heynen
Fairbanks, Alaska	— Rev. R. Wezeman

XI. Canadian Fields

Charlottetown, P.E.I.	)	1960	21
New Glasgow, N.S.	) Rev. M. Dornbush		19
Cochrane, Ontario	Rev. B. Kok	1949	22
Duffield-Stony Plain, Alta.	Rev. E. O. Holkeboer	1962	
Fredericton, N.B.	Rev. D. Lieverdink	1960	21
New Liskeard, Ontario	Vacant	1952	10
Peace River District, Alta.	Rev. D. C. Bouma	1961	26
Prince George, B.C.	Rev. G. Polman	1957	16
Vernon, B.C.	Dr. S. Kistemaker	1954	16
Bellevue, Alberta	Vacant	1951	22
High River, Alberta	Vacant	1951	17

XII. Summary of Statistics

	Adult Baptisms	Infant Baptisms	Conf. of Faith	Re-Affirmations
Regular Urban	17	132	63	73
Canada	0	29	3	5
Jewish	0	0	0	0
Chinese	2	3	0	10
Indian	9	9	3	0
Spanish (Miami)	22	10	0	1
Mexico (Rev. J. J. Pott)	26	17	0	0
Inner City (Manhattan)	2	18	15	0
	78	218	81	89

XIII. Fields

A. Graduated into Calling Church status:

	No. of Families	Year Opened	Year Organized	Calling
Colorado Springs, Colorado	18	1959	1960	1962
Indianapolis, Indiana	16	1959	1960	1962
Palo Alto, California	32	1958	1960	1963

B. Now calling for:

Boca Raton, Florida
El Paso, Texas
Fresno, California (transferring a missionary)
Grand Forks, North Dakota
Quincy, Washington
Bellevue, Alberta
High River, Alberta
Calvary, Minneapolis, Minnesota

C. Projected List:

For 1963 —

Fresno, California
Boca Raton, Florida
Akron, Ohio
Hartford, Connecticut
Grand Forks, North Dakota
Quincy, Washington
West Phoenix, Arizona
Detroit, Michigan
Calvary-Minneapolis, Minnesota
Los Angeles, California (Crenshaw Chinese)

For 1964 —

Baltimore, Maryland
Poughkeepsie, New York
East Tucson, Arizona
Somerset-Portland, Oregon (may be 1965)
Jacksonville, Florida
Dallas, Texas
North Glenn, Denver, Colorado (may be 1965)
Windsor, Ontario, Canada
Fort Meyers, Florida
Garden Grove, California
East Phoenix, Arizona

For 1965 —

Fort Dodge, Iowa
Tampa, Florida
Corona, California
Wichita, Kansas
Kansas City, Missouri
Quad Cities, Iowa
Minneapolis (North), Minnesota
Boston, Massachusetts
Green Bay, Wisconsin
Houston, Texas
Livermore, California

XIV. SPONSORING CHURCHES

Missionaries	Field		Calling and/or Supporting Churches
*Allen, James	Manhattan, N.Y.	S	Prospect Park - Holland, Mich.
		S	Central Ave. - Holland, Mich.
		S	Mc Bain, Mich.
		S	II Fremont, Mich.

*Designate layworkers

Missionaries	Field		Calling and/or Supporting Churches
*Baas, Marvin	Riverside, Cal. — Indian	S	Redlands I, Cal.
*Bakker, Frank	Salt Lake City/Ogden, Utah	S	Pella, I, Iowa
		S	Pella, Calvary, Iowa
		S	Pella II, Iowa
Bonnema, James A.	Hartford, Conn.	C	Fairlawn, Whitinsville, Mass.
Botts, Harold	CherryHill, Inkster (Detroit, Mich.)	S	Ninth St. - Holland, Mich.
		C	Dearborn, Mich.
		S	Pine Creek, Mich.
		S	Hamilton Sunday School, Mich.
Boonstra, John S.	Cuban Refugees, Grand Rapids, Mich.	C & S	Fuller Ave. - Grand Rapids
Bouma, Dick C.	Peace River District, Alta., Canada	C	I Edmonton, Alta., Canada
Broekhuizen, R.	St. Petersburg, Fla.	C	Bradenton, Fla.
Bronkema, Ralph W.	Orlando, Fla.	C & S	12th Ave. - Jenison, Mich.
Brouwer, Theodore	Dayton, Ohio	C	Parkview Hghts., Cincinnati, Ohio
Bruxvoort, Brandt	Spanish Mission, Miami, Fla.	C	Miami Chr. Ref. Church, Miami, Fla.
Bultman, Fred	East Islip, N.Y.	C	West Sayville, N.Y.
		S	II Fremont, Mich.
De Jong, Frank	Fresno, Cal.	C & S	Artesia I, Cal.
Dornbush, Menzo	Charlottetown, P.E.I., Canada and New Glasgow, N.S., Canada	C	Bethel, Brockville, Ontario, Canada
*Eng, Benny	Chinatown, N.Y.	S	Midland Park, Irving Park, N.J.
*Feimster, Mrs. Elease	Manhattan, N.Y.		
Gebben, Wendell	Mason City, Iowa	C	Kanawha, Iowa
*Greenfield, Bernard	Manhattan, N.Y.		
*Grotenhuis, Judith	Spanish Mission, Miami, Fla.	S	Orange City I, Iowa
Haan, Albert	Orangewood, Phoenix, Ariz.	S	Lee St., Grand Rapids
		C & S	Phoenix I, Ariz.
Han, Paul	Chinese Mission, Chicago, Ill.	C & S	Evergreen Park, Chicago, Ill.
*Hernandez, Vicente	Spanish Mission, Miami, Fla.		
*Hoekstra, Dennis	Manhattan, N.Y.	S	Bauer, Mich.
Heynen, William	Anchorage, Alaska	C & S	Bethel, Edgerton, Minn.
		S	Anchorage, Alaska
Holkeboer, Earl S.	Toledo, Ohio	C	Willard, Ohio
		S	Coopersville, Mich.
Holkeboer, Edgar O.	Duffield-Stony Plain, Alta., Canada	C	Maranatha-Edmonton, Alta.
		S	Duffield, Alta.
Hollebeek, John	Walnut Creek, Cal.	C	Alameda, Cal.
		S	Aetna, Mich.
		S	Walnut Creek, Cal.
Houseward, John	Terre Haute, Ind.	C & S	Immanuel, Hudsonville, Mich.
Hubers, Gerald	Riverside, Cal.	C & S	Ontario, Cal.
Huizenga, Bartel	Albuquerque, N.M.	C & S	Luctor, Kansas
		S	Oak Park, Chicago, Ill.

*Designate layworkers

Missionaries	Field		Calling and/or Supporting Churches
Huyser, William	Madison, Wis.	C	Kenosha, Wis.
		S	Madison, Wis.
		S	Prosper, Mich.
*Jongsma, Arthur	Chicago Indian Mission		
Kistemaker, Simon	Vernon, B.C., Canada	C & S	I Vancouver, B.C., Canada
Koedoot, Gerrit	Chicago, Jewish Mission	C & S	Des Plaines, Ill.
Kok, Bernard	Cochrane, Ont., Canada	S	Cochrane, Ont., Canada
		C	II Toronto,Ont., Canada
Lieverdink, Dirk	Fredericton, N.B., Canada	C	Kingston, Ont., Canada
		S	Fredericton, N.B., Canada
Negen, Gordon	Manhattan, N.Y.	C & S	Borculo, Mich.
		S	II Paterson, N.J.
Niemeyer, Bernard	Salem, Ore.	C & S	II Orange City, Iowa
Nyenhuis, Clarence	Spanish Mission, Miami, Fla.	C	Miami C.R.C., Fla.
		S	LaGrave Ave., Grand Rapids
		S	Burton Heights, Grand Rapids
		S	Kelloggsville, Mich.
		S	Sunday School of Fulton, Ill.
		S	Irving Park, N.J.
		S	Baldwin, Wis.
Palma, Robert	Iowa City, Iowa	S	Peoria, Iowa
		C & S	Sully, Iowa
Polman, G.H.	Prince George, B.C., Canada	S	Prince George, B.C., Canada
		C	New Westminster, B.C., Canada
Pott, J. Jerry	Spanish Migrant Program	C & S	Cutlerville East, Mich.
		S	II Orange City, Iowa
		S	I Hudsonville, Mich.
		S	Bethel, Zeeland, Mich.
		S	Ferrysburg, Mich.
		S	Oakland, Mich.
		S	Palos Heights, Ill.
		S	Bethany, Bellflower, Cal.
Redhouse, Scott K.	Valley Church, Albuquerque, N.M.	C & S	Dispatch, Kansas
		S	Maple Ave., Holland, Mich.
		S	Bethany, Bellflower, Cal.
*Redhouse, Joan	Albuquerque, N.M.		
Rickers, John C.	Norfolk, Va.	C & S	I Paterson, N.J.
		S	Norfolk, Va.
Rozendal, John	Chicago, Ill. - Jewish	C	Warren Park, Chicago, Ill.
Spaan, Howard B.	Portland, Ore.	C & S	Everett, Wash.
Sweetman, Leonard	Champaign, Ill.	C & S	Bethany, South Holland, Ill.
Szto, Paul	Queens, N.Y. – Chinese	C	III Paterson, N.J.
		S	Queens C.R.C., N.Y.
		S	Eastern Sunday School Ass'n
Tadema, Rits	Tacoma, Wash.	C	I Lynden, Wash.
Van Andel, Adrian	South St. Paul, Minn.	C	Minneapolis, Minn.
Vander Ark, Jay C.	Hayward, Cal.	C	Alameda, Cal.

*Designate layworkers

Missionaries	Field		Calling and/or Supporting Churches
VanderBrug, Duane	Richton Park, Chicago, Ill.	C & S I	South Holland, Ill.
Vanden Hoek, J. J.	Boulder, Colo.	C III	Denver, Colo.
VanderJagt, Samuel	Sacramento, Cal.	C	Immanuel, Ripon, Cal.
*Vander Meulen, Edith	Chicago, Ill. - Jewish		
Van Harn, Roger	Indian Harbour Beach, Fla.	C & S	Bethany, Muskegon, Mich.
		S	Rusk, Mich.
Veenstra, A. Paul	Chula Vista, Cal.	C	San Diego, Cal.
		S	Milwood, Kalamazoo, Mich.
		S	Leighton, Iowa
Vermaat, Peter	Bellingham, Wash.	C	Everson, Wash.
		S	Bethany, Holland, Mich.
		S	Bellingham, Wash.
Vogelzang, N.	South Salt Lake City, Utah	C & S III	Denver, Colo.
		S	North St., Zeeland, Mich.
		S	Sanborn, Iowa
Wezeman, Richard	Fairbanks, Alaska	C & S I	Edgerton, Minn.
Wisse, Donald	Ogden, Utah	C & S IV	Roseland, Chicago, Ill.
		S	I Hull, Iowa
Zandstra, Jack	Itinerant Missionary	C & S III	Zeeland, Mich.
*Mancillia, Pablo	Mexico		II Orange City, Iowa
*Haro, Efron R.	Mexico		Bunde, Minn.
*Bornios, Juan	Mexico		Mrs. R. Koeze, Grand Rapids
Varguez, Godofredo	Mexico		Godwin Heights, Grand Rapids
*Villareal, Maximinio	Mexico		Sherman St., Sunday School, Grand Rapids, Mich.
*Munoz, Jose	Mexico		Lee St., Grand Rapids, Mich.
*Vazquez, Jesus	Mexico		Bethel, Lansing, Ill.

*Designate layworkers

PENDING:

El Paso, Texas ..... Grace, Kalamazoo, Michigan
Quincy, Washington ..... Lynden II, Washington
Grand Forks, North Dakota ..... Crookston, North Dakota
Boca Raton, Florida ..... Fort Lauderdale, Florida
Bellevue, Alberta, Canada ..... Lethbridge, Alberta, Canada
High River, Alberta, Canada ..... Granum, Alberta, Canada
Akron, Ohio ..... Maple Heights, Cleveland, Ohio

XV. SUMMARY OF PROPOSED BUDGET FOR 1964

Receipts:

Quota payments	$1,115,000*
Salary Reimbursements	155,000
Gifts	110,000
Real Estate payments	75,000
Interest and other income	15,000
	$1,470,000

*Based on a quota of $23.00 per family.

Disbursements:

Regular Outreach	$1,058,000
Evangelism	20,900
Jewish Missions	24,000
Soldiers Fund	18,300
Harlem Mission	43,000
Chinese Missions	17,500
Indian Missions	109,000
Spanish Mission — Cubans	53,300
Spanish Mission — Mexican Migrants	67,000
Administration	59,000
	$1,470,000

XVI. 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 $2,000 for 1964 to carry on their local evangelism project. After due examination the Board of Home Missions recommends that Synod approve this request.

B. *Fort Wayne, Indiana.* Classis Kalamazoo has endorsed the request of the Christian Reformed Churches within the classis for financial aid to the extent of $3,000 for 1964 for their project in Fort Wayne, Indiana. After due investigation the Board of Home Missions recommends that Synod approve this request.

C. *Hamilton, Ontario.* Classis Hamilton has endorsed the request of the First Hamilton Christian Reformed Church for financial aid to the extent of $1,500 for 1964 to carry on its local evangelism project. After examining the materials on hand the Board of Home Missions recommends that Synod approve this request.

D. *Highland, Michigan.* Classis Cadillac has endorsed the request of the Highland Christian Reformed Church for financial aid to the extent of $2,250 for 1964 to carry on its evangelism project at Marion, Michigan. After examining the materials on hand the Board of Home Missions recommends that Synod approve this request.

E. *Madison Avenue, Paterson, N.J.* Classis Hackensack has endorsed the request of the Madison Avenue Christian Reformed Church for financial aid to the extent of $3,000 for 1964 to carry on its local evangelism project. After an examination of the materials on hand the Board of Home Missions recommends that Synod approve this request.

F. *Mt. 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 1964 to carry on its local evangelism project. After examining the materials on hand the Board of Home Missions recommends that Synod approve this request.

G. *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 1964 to carry out its local evangelism project. After examining the materials at hand the Board of Home Missions recommends that Synod approve this request.

H. *Racine, Wisconsin.* Classis Wisconsin has endorsed the request of the Racine Christian Reformed Church for financial aid to the extent of $2,000 for 1964 to carry on its local evangelism project. After examining the materials on hand the Board of Home Missions recommends that Synod approve this request.

I. *Rapid City, South Dakota.* Classis Sioux Center has endorsed the request of the South Dakota Christian Reformed Churches for financial aid to the extent of $3,000 for 1964 to carry on its project at Rapid City. After examining the material on hand the Board of Home Missions recommends that Synod approve 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 $3,000 for 1964 to carry on its local evangelism project. After examining the materials on hand the Board of Home Missions recommends that Synod approve this request.

XVII. DISPERSED AND NON-RESIDENT MEMBERS

In the course of the year 1962 the Board of Home Missions has received reports on nearly 100 church members who have moved to a place where there is no Christian Reformed Church. Every effort is put forth to bring these people into contact with a home missionary in the vicinity or into contact with some orthodox church. These efforts have been rewarded in many instances with prompt cooperation of the local pastor or missionary.

In cases where there is no possibility of contact with one of our home missionaries, the denominational office has made attempts to follow the information sent to the board. In any case the file of names and addresses becomes a basis for the possible opening of new fields.

At its annual meeting the Board of Home Missions adopted the following program for Dispersed and Non-Resident Members:

a. That the ministry to the dispersed be enlarged by the addition of the following:

1) A form letter which in the past was sent to each dispersed person or family, requesting some basic information.

2) Should the response of the dispersed person or family be favorable, they would be sent a basic library of the Reformed Faith. (This would include Berkhof's *Summary of Christian Doctrine,* a History of the Christian Reformed Church, plus some instruction manuals on the Heidelberg Catechism.)

3) The dispersed person or family would also be supplied a series of complete "Pamphlet Services." A complete worship service would be printed so that each Sunday the person, family, or group of families could hold their own service.

4) Eventually the dispersed person or family could become the center for the distribution of distinctively Reformed tracts and literature. Also, Contact person for the Back to God Hour.

5) In terms of long range planning we envision a day not too far distant, when one full time person may be employed in this specialized ministry to the dispersed. If possible, quarterly visits to dispersed persons would be in place now.

b. That the Board of Home Missions take into account these dispersed people when they set up their continental strategy. The opening of new fields should be related, wherever possible, to the presence of dispersed Christian Reformed members. It may be possible to add a third category to the strategy: "*Outposts,* Suggested Fields, Opened Fields."

In addition a form for reporting dispersed persons is available to all churches so that reporting can be more accurate, more complete and accomplished with a minimum of delay.

XVIII. OUR YOUTH IN MILITARY SERVICE

The uncertain peace and the fluctuating temperature of the cold war gives us cause for continued concern for our young men in the service of our country. The total number of Christian Reformed men in uniform is higher than last year.

Some factors which give urgency to the program of service to the men in uniform are these:

1. The average age of servicemen is lower than it has been for a long time. This means that the adjustment to military life and the temptations come to them at a point where they have the least preparation. The background of years of adult maturity are lacking.

2. Peace time service is beset by difficulties which are often more trying than some parts of war time service. The sense of futility and frustration seem to overwhelm some men. Temptations increase and tensions mount.

Particularly in Korea the servicemen are faced with conditions which defy the imagination. The bleak and barren countryside of Korea offers little to the man in uniform and usually only confirms him in his loneliness. The pressure of evil and immorality are absolutely unparalleled in Korea.

Again this year, August 6-11, 1962, service personnel from all over Europe gathered at a Reformed Faith Retreat in Berchtesgaden, Germany. Dr. and Mrs. Dick Van Halsema took part in the program as did chaplains and clergymen in the area at the time. It was indeed a season of spiritual refreshment for all those who came to the retreat. These retreats have been held in Berchtesgaden since 1954. It has become a high spot in the lives of those who took part.

Special tribute goes out to the home missionaries who have opened their homes and their hearts to servicemen. The Anchorage and Fairbanks, Alaska outposts provide a classis example. Tacoma, Washington; Norfolk, Virginia; Washington, D.C. as well as many others from Southern California to Nova Scotia have been helpful. In a class by itself is the home of Mr. and Mrs. John Steensma in Seoul, Korea. These dedicated people have performed a service for men in uniform which is immeasurable and beautiful. When the need was greatest they walked the extra miles in loving service.

To all the churches we extend a special invitation to make an effort to increase their participation in this work by way of offerings for the Soldiers Fund, and by prayers for those who serve and those who are served.

XIX. MATTERS FOR SYNODICAL ACTION

A. Representation at Synod. The Christian Reformed Board of Home Missions requests that its president, secretary, treasurer and Minister of Evangelism be granted the privilege of the floor when home mission matters are discussed.

B. New Fields. The Board of Home Missions requests the permission of Synod to open ten new fields in 1964, subject to the limitations of available capital funds.

C. Soldiers Fund. The Board of Home Missions requests synodical approval for freewill offerings from all our churches for the Soldiers Fund (cf. Sec. XVIII of this report).

D. Grants-in-Aid for Evangelism. The Board of Home Missions requests the attention of Synod to the recommendations in Section XVI of this report.

E. Budget. The Board of Home Missions requests that Synod approve the budget for 1964 as presented in Section XV of this report.

F. Nominations:

1. Members-at-Large	Delegate	Alternate
For Western Canada	Mr. G. Monsma (incumbent)	Mr. A. De Jong
	Mr. J. Stadt	Mr. D. Van Dyk
For Eastern USA	*Mr. P. Damsma	Mr. J. Van Der Meulen
	Mr. S. Sisco	Mr. G. Dykstra

*Mr. Fred Steen, member-at-large from the Eastern USA, was forced to resign due to poor health. The board will greatly miss his great service to the cause. Mr. J. Hamersma, Jr., the alternate, was unable to serve in January of 1963. The Board of Home Missions, and the whole church has suffered a great loss. The Lord sustain those who must carry on. In the absence of both delegate and alternate, Mr. Damsma has filled in as the board's agent in the East.

2. Treasurer. Mr. C. Van Malsen informed the Board of Home Missions that he would like to retire from the post as Treasurer in this year 1963. The board acquiesced in this request with regret. Due to the very short time available the board requests permission to submit a nomination to Synod for the post of Treasurer in its supplementary report to Synod.

G. Pursuant to the instruction of the Synod of 1962 (Art. 47, page 16, Acts of Synod 1962) the Board of Home Missions presents herewith their recommendations for changes in the Mission Order as indicated.

1) Re *amendment of Home Mission Order* re appointment of Executive Secretary, Minister of Evangelism, and Treasurer,

(a) that *Article 5, Section 1,* be amended to read:

"Section 1. Appointment and Supervision.

a. The Executive Secretary for Home Missions shall be elected by Synod for an initial term of two years. Upon completion of this term

he shall be eligible for reappointment to a four year term and subsequently to an indefinite tenure.

Grounds:

1) This will promote greater efficiency in the execution of the duties of this office.

2) This will provide continuity in the personnel of this office, the desirably of which is greatly increased by the rapid turn-over in board membership.

3) This is in harmony with the schedule of appointment followed by other denominational agencies.

b. He shall labor under the supervision of the board and/or its Executive Committee of which he shall be a member ex-officio as well as of its sub-committees."

(b) that *Article 6, Section 1* be amended to read:

"Section 1. Appointment and Supervision.

a. The Minister of Evangelism shall be elected by Synod for an initial term, of two years. Upon completion of this term he shall be eligible for re-appointment to a four year term and subsequently to indefinite tenure.

Grounds:

1) This will promote greater efficiency in the execution of the duties of this office.

2) This will provide continuity in the personnel of this office, the desirability of which is greatly increased by the rapid turn-over in board membership.

3) This is in harmony with the schedule of appointment followed by other denominational agencies.

b. He shall labor under the supervision of the Board of Home Missions and/or its Executive Committee of which he shall be a member ex-officio, and in cooperation with the Executive Secretary."

(c) That *Article 9, Section 2* be amended and reformulated to read:

"Section 2. The Treasurer.

a. Appointment. The Synod shall elect a treasurer for an initial term of two years. Upon completion of this term he shall be eligible for re-appointment to a four-year term and subsequently to indefinite tenure.

Grounds:

1) This will promote greater efficiency and continuity in the execution of the duties of this office.

2) This is in harmony with the schedule of appointment followed by other denominational agencies.

b. Supervision. He shall labor under the supervision of the board and/or its Executive Committee of which he shall be a member ex-officio.

c. Duties. He shall administer the finances of the board, keep proper and complete records of all receipts and disbursements of the several Home Mission funds, submit monthly statements to the board and its Executive Committee.

d. Bond. The treasurer shall be placed under bond and his books shall be audited annually in compliance with the requirements set by Synod."

H. Pursuant to the instruction of the Synod of 1962 (Art. 145, II, C, page 116, Acts of Synod 1962) the Board of Home Missions declares that we should continue board representation as at present. The grounds are adduced as follows:

1. The standing advisory budget committee in its report No. 36-A has considered this matter only from a financial point of view. This consideration is of minor importance especially when we observe that the total administrative expenses for board meetings is less than ½ of 1% of the budget.

2. This assures fairer area representation.

3. This keeps the important work of Home Missions in closer contact with our people.

4. This distributes the weighty responsibilities of the denomination's Home Missions Program to a greater number of people.

Further the Board of Home Missions declares that the membership of the Executive Committee should be retained as it is at present.

Grounds:

1) Large committee assignments from month to month necessitate the present size of our Executive Committee.

2) A reduction in membership would seriously cripple the effectiveness of the board operation.

3) The close proximity to Grand Rapids of the Executive Committee personnel assures minimum of overhead expense.

I. Regarding the St. Lawrence Seaway Chaplaincy the Board of Home Missions reports that an ordained man will be engaged for the summer of 1963 to:

1. Do extensive work with the seamen in Montreal.

2. Observe the Calumet Harbor project in Chicago.

3. Visit Christian Reformed congregations in the Seaway — Great Lakes port cities. Such a chaplain pro-tem will be asked to present a report to the Executive Committee for Home Missions upon which a final recommendation will be made to the Synod of 1964.

J. The Board of Home Missions requests Synod that the Calvin Campus (Franklin Street) Sale Committee or an appropriate committee be instructed to study the feasibility of developing the present Franklin Street campus as a Christian Reformed Missions and Conference Center (providing space for missions offices, CRWRC, Tract Committee, evangelism conferences, study groups, and other denominational meetings and enterprises), and that a report be given to the 1964 Synod, including a financing plan, adaptation of facilities plan, et cetera. Further information about this proposal would be available to Synod from the Executive Committee for Home Missions.

Receipts — January 1 – December 31, 1962

	Total of All Funds	Evangelism and Church Extension	Jewish Mission	Evangelism Promotion	Soldiers Fund	SWIM
Quota Receipts*	$ 930,828.72	$ 925,762.80	$ 5,065.92	$	$	$
Soldiers Fund	11,176.76				11,176.76	
Gifts	115,676.76	110,941.32	590.09		1,039.25	3,106.10
Gifts — Cuban Relief	66,829.30	66,829.30				
Salary Reimbursements:						
Missionaries	93,282.46	93,282.46				
Canadian Ministers	40,656.43	40,656.43				
Interest Received	7,723.03	7,723.03				
Income from Real Estate Transactions	124,851.37	124,851.37				
Income from Contracts	3,751.31	3,751.31				
Canadian Exchange	5.36	5.36				
Total receipts	$1,394,781.50	$1,373,803.38	$ 5,656.01	$	$12,216.01	$3,106.10

*For Detail — See Treasurer's Report.

Disbursements — January 1 – December 31, 1962

Missionary Salaries	$ 323,416.14	$ 293,486.22	$15,669.96	$ 9,009.96	$ 5,250.00	$
Missionary Salaries, Canadian Ministers	40,656.43	40,656.43				
Missionary Expenses	206,047.64	181,560.20	6,387.10	3,503.22	11,783.00	2,814.12
Administrative Salary	19,468.09	19,468.09				
Administrative Expenses	20,086.31	20,086.31				
Special Services	23,393.89	23,393.89				
Seminarians	32,242.99	32,242.99				
Interest Paid	1,447.50	1,447.50				
Real Estate Purchases	456,506.58	416,506.58	40,000.00			
Moving Expenses	7,229.42	7,229.42				
Gifts Disbursed	86,099.97	86,099.97				
Miscellaneous Expense	1,349.00	1,349.00				
Social Security Tax	1,642.76	1,642.76				
Evangelism Subsidies	21,800.00	21,800.00				
Signs	172.25	172.25				
Canadian Exchange and Collection Charges	192.59	192.59				
Total Disbursements	$1,241,751.56	$1,147,334.20	$62,057.06	$12,513.18	$17,033.00	$2,814.12
Excess Receipts over Disbursements	153,029.94	226,469.18	56,401.05	12,513.18	4,816.99	291.98
Total Receipts	$1,394,781.50	$1,373,803.38	$ 5,656.01	$	$12,216.01	$3,106.10

COMPARATIVE BALANCE SHEET
December 31, 1962 and 1961
GENERAL FUND

Assets:	1962	1961
Old Kent Bank and Trust Company	$ 2,384.82	$ 2,384.82
Old Kent Bank — Sav. Dep. Cert.	50,000.00	
Old Kent Bank and Trust Company — Payroll Account	4,038.51	45,000.00
Bank of Montreal	35,712.32	29,951.01
Bank of Montreal — Savings Account 6040	30,000.00	
Union Bank and Trust Company	125,000.00	
Union Bank and Trust Company	24,889.69	35,287.37
Tri-City Savings & Loan Association No. 95639	25,000.00	25,000.00
Total Cash in Banks	297,025.34	137,623.20
Advances	2,333.69	1,966.27
U.S. Bonds — Jewish Missions	17,000.00	17,00.00
Total Assets — General Fund:	$ 316,359.03	156,589.56

PROPERTY FUND

Assets:		
Real Estate and Property — U.S.	$2,774,140.45	$2,375,547.29
Real Estate and Property — Canada	245,742.81	193,906.12
Bonds Washington Chr. Ref. Church	1,400.00	3,200.00
Notes — Denver, Colorado	17,500.00	20,000.00
Contracts Receivable — Canada	35,730.44	39,428.18
Contract Receivable — Monsey, New York	10,350.00	10,350.00
Notes — U.S. Churches	435,164.82	460,473.51
Notes — Canadian Churches	6,524.96	7,249.96
Accounts Receivable	691.76	691.76
Office Furniture and Equipment	3,029.95	3,029.95
Total Assets — Property Fund:	$3,530,275.19	$3,213.876.77
Total Assets — Both Funds:	$3,846,634.22	$3,370,466.33

GENERAL FUND

Liabilities and Net Worth:	1962	1961
Accrued Social Security Tax and Withholding Tax	$ 939.53	$ —.—
Notes Payable	4,000.00	—.—
Total Liabilities	$ 4,939.53	$ —.—
Reserves for:		
Undistributed Gifts	$ 159,217.25	$ 67,546.60
Undistributed S.W.I.M.	2,200.64	1,908.66
Undistributed Soldiers' Fund	4,698.61	118.38
Undistributed Jewish Mission Fund	6,309.81	62,710.86
Total Restricted	$ 163,029.09	$ 132,284.50
Net Worth (Unrestricted), January 1	$ 24,305.06	
Plus — Excess Receipts over Disbursements	122,285.35	
From Property Fund — Washington Bonds	1,800.00	
Net Worth (Unrestricted), December 31	$ 148,390.41	$ 24,305.06
Total Liabilities, Reserves and Net Worth — General Fund:	$ 316,359.03	$ 156,589.56

Liabilities:	PROPERTY FUND	
Notes Payable — Denver, Colorado	$ 20,000.00	$ 22,500.00
Net Worth — Property Fund	3,510,275.19	3,191,376.77
Total Liabilities & Net Worth - Property Fund:	$3,530,275.19	$3,213,876.77
Total Liabilities & Net Worth - Both Funds:	$3,846,634.22	$3,370,466.33

Cash Statement of Receipts and Disbursements
December 31, 1962

Cash on Hand January 1, 1962:		
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	
Cash on Hand January 1, 1962		$ 137,623.20
Cash Receipts 1962*		1,396,581.50
Borrowed for Chapels		4,000.00
Accrued Social Security and W.H. Tax		939.53
Beginning Balance plus Receipts		$1,539,144.23
Less Cash Disbursements 1962	$1,241,751.56	
Less Additional Advances	367.33	
		1,242,118.89
Cash Balance on Hand, December 31, 1962		$ 297,025.34

On Hand in the Following Banks December 31, 1962:

Old Kent Bank & Trust Co.	$ 2,384.82	
Old Kent Bank & Trust Co. — Sav. Dep. Rec.	50,000.00	
Old Kent Bank & Trust Co. — Payroll Acc't.	4,038.51	
Bank of Montreal	35,712.32	
Bank of Montreal — Savings Acc't.	30,000.00	
Union Bank & Trust Co.	125,000.00	
Union Bank & Trust Co.	24,889.69	
Tri-City Savings & Loan Ass'n.	25,000.00	
Total Cash on Hand December 31, 1962		$ 297,025.34

*Includes $1,800 — Washington Bonds
Property Fund

General Committee for Home Missions
of the Christian Reformed Church of America
Grand Rapids, Michigan

Gentlemen:

In our opinion and subject to our comments, the Balance Sheet shows fairly the financial position of the Home Missions as at December 31, 1962, and the Statement of Receipts and Disbursements and other related schedules, the detail of the financial transactions for the year 1962 compiled on the cash basis.

Respectfully submitted,

Peter B. Vander Meer, C.P.A.

Grand Rapids, Michigan
February 7, 1963

Summary of Proposed Budget for 1964

Receipts:

Quota Payments	$1,115,000
Salary Reimbursements	155,000
Gifts	110,000
Real Estate Payments	75,000
Interest and other income	15,000
	$1,470,000

Disbursements:

Regular Outreach	$1,058,000
Evangelism	20,900
Jewish Missions	24,000
Soldiers' Fund	18,300
Harlem Mission	43,000
Chinese Missions	17,500
Indian Missions	109,000
Spanish Mission — Cubans	53,300
Spanish Mission — Mexican Migrants	67,000
Administration	59,000
	$1,470,000

Based on a quota of $23.00 per family

An itemized breakdown of the budget will be presented to the members of the Standing and Advisory Budget committees.

SUPPLEMENT NO. 32-A

(Arts. 45, 72, 98, 130, 147, 153)

CHRISTIAN REFORMED BOARD OF HOME MISSIONS

A. *Nominations*

1. As suggested in the Agenda (page 238, XIX, F, 2) the Board of Home Missions presents herewith its nomination for the office of Treasurer of the Board of Home Missions:

Mr. J. J. Razenberg — Kalamazoo
Mr. Marvin Vander Vlies — Grand Rapids

2. Nominations for Members-at-Large—Eastern U.S.A. to replace the names of Mr. S. Sisco and Mr. G. Dykstra (p. 238):

Mr. Daniel De Block, delegate nominee
Mr. Norman Jonkman, alternate

3. Nomination for Member-at-Large from Western Canada:

Mr. M. Kwantes is placed in nomination as primus nominee Western Canada (replacing Mr. J. Stadt)

B. *Grants in Aid*

1. Classis Northcentral Iowa has endorsed the request of the Wellsburg churches for financial aid to the extent of $3,500 for 1964 to carry on its evangelism project in Ames, Iowa. After examining the materials on hand the Board of Home Missions recommends that Synod approve this request.

2. Classis Minnesota North has endorsed the request of the Minneapolis I Christian Reformed Church for financial aid to the extent of $2,000 for 1964 to carry on its evangelism project in the Pinewood area of North Minneapolis. After due examination of the materials presented, the Board of Home Missions recommends that Synod approve this request.

3. Classis Pacific has endorsed the request of the Manhattan I (Montana) Christian Reformed Church for financial assistance to the extent of $3,000 for 1964, to carry on its evangelism project at Gallatin Gateway, Montana. After due examination of the materials submitted, the Board of Home Missions recommends that Synod approve this request.

4. The Board of Home Missions requests Synod to stipulate that January 10 of each calendar year will be the deadline for the grant-in-aid applications for the following year.

C. The Board of Home Missions requests Synod for permission to discontinue the Special Canadian Affairs Committee of the Board of Home Missions.

Grounds: The problems and affairs of the Canadian fields are no longer unique. They fall conveniently into the areas of other subcommittees of the Board of Home Missions.

D. Inasmuch as the Department of Evangelism has the mandate to develop local evangelism and is now involved in this mission endeavor, the Board of Home Missions requests Synod to appoint a study committee to study the place and training of layworkers in evangelism.

Grounds:

1. There has been no definitive statement on this matter to date.

2. There is no general policy concerning the standardization of employment or educational requirements.

3. The steady growth of evangelism work calls for a solution and necessary definition of problems involved.

4. Fairness to layworkers laboring among us also calls for attention to these problems.

I. Re the office of Minister of Evangelism the Board of Home Missions submits the following duo:

Rev. William P. Brink and Rev. Dr. Dick L. Van Halsema (incumbent). Minutes of the Annual Board Meeting, Jan. 29-31, 1963, Article 20, b, 21.

II. The Board of Home Missions requests the Synod to authorize the changing of the Home Mission Order re the handling of Jewish Funds. (Art. 18, Minutes of May 28, 1963.) The proposed change is the elimination of the Jewish Fund as a separate Fund.

Ground: With the acquisition of the new property in Chicago and the remodeling of the structure on this property, the Jewish Fund is depleted and financing will be from general Home Mission funds.

III. The Board of Home Missions requests the Synod of 1963 to propose to the Reformed Ecumenical Synod that the R.E.S. consider the holding of a Congress on Reformed Evangelism in conjunction with a future Reformed Ecumenical Synod.

Grounds:

1. Widespread interest in the possibility of such a congress was observed.

2. There is an urgent need for increasing Reformed evangelistic fervor and outreach in all parts of the world. (Art. 15, f, Minutes of January 1963.)

Humbly submitted,
Christian Reformed Board of Home Missions
(Rev.) M. C. Baarman, *Executive Secretary*

SUPPLEMENT NO. 33
(Arts. 99, 135, 153)

CHRISTIAN REFORMED RESETTLEMENT SERVICE COMMITTEE

ESTEEMED BRETHREN:

Your committee worked during the past year under the mandate given to us by the Synod of 1962 and we present the following report.

A. *Indonesian Repatriates*

Under the Walter-Pastore Act our government permitted annually 9,000 Dutch nationals from Indonesia, who had found a temporary homeland in the Netherlands, to enter the United States as permanent residents. For a span of four years the Walter-Pastore Act was in operation and came to an end in June of 1962. Already in March of 1962 we were informed by the American Consulate in Rotterdam that no more applicants could be processed, and all applications after the deadline would fall under the regular Dutch quota which allows only 3,106 persons to enter the United States annually. Senator Mr. Philip Hart, chairman of the U.S. government Immigration Committee, is now contemplating to present a bill in Congress to increase all quotas to permit 215,000 persons to enter the United States annually. If a new immigration law is enacted by the Congress now in session we can anticipate that many more immigrants will arrive in our country in 1964.

B. *Dutch Immigrants*

The number of Dutch immigrants arriving during the past year has dropped considerably from previous years. The same situation prevails as to the number of Dutch immigrants admitted into Canada. Our committee furnished Affidavits, since the adjournment of the Synod of 1962, for 74 persons.

The situation may change within a short time. Much will depend upon the economic conditions in other parts of the world, and especially in the Netherlands. Reports in the Emigratie Courier indicate that 1964 will mean a larger number in Holland will apply for immigration to both Canada and the United States.

We are deeply grateful to the churches who have assisted us and offered their services in the placement of Dutch immigrants, and also for a few families from New Zealand, Australia and Canada.

C. *Hungarian Refugees in Austria*

With the return of Dr. Willis De Boer, who served as a member of a joint committee of our denomination and of our sister church De Gereformeerde Kerken in the Netherlands, Rev. Sidney Rooy, at present engaged in post graduate work at the Free University of Amsterdam, now is our representative member of this joint committee in this phase of our work. There are three groups of Hungarian refugees among whom spiritual

work is done through this joint committee. For this work our church contributed $31,475 to provide adequate facilities for worship services and for assistance to pay salaries of a few Hungarian ministers. Also some money is earmarked for relief purposes. Funds from our churches are no longer requested because we have fulfilled our pledge. Our sister church continues this project, and our representative will continue to serve on this committee entrusted with the mandate to minister to Hungarian refugees in Austria.

D. *Cuban Refugee Work*

Until such a time as the committee in charge of the Christian Reformed World Relief was able to take over this phase of relief and resettlement work your committee jointly with this board of Home Missions discharged this task and supplied the necessary funds required for the proper pursuit of Cuban refugee work in Miami and in other places where Cuban refugees were resettled. At this writing the World Relief Committee has a full time executive director in the person of Mr. Louis Van Ess, and also ample funds to take care of the various aspects of the entire refugee program, not only in the Miami area but also in other parts of the world.

E. In view of the fact that the Christian Reformed World Relief Committee is now organized and active, and in view of the fact that the work of this committee is very closely related to some of the work of the Resettlement committee, we call attention of Synod to the possible merger of these two committees. Resettlement work oft entails a measure of relief work, as is the case of the Cuban refugee and resettlement work, and relief work is oft directly connected with resettlement work. A recommendation regarding this is made below.

Recommendations

1. We kindly request Synod to continue the mandate of our committee for another year as found in the Acts of Synod of 1960, page 30.

2. We recommend that Synod request the CRWRC and the CRRSC to consult together to ascertain the wisdom of a merger of the two committees and, if such a merger is feasible, to recommend to the Synod of 1964 a plan for its execution.

3. In view of a possible merger (point 2 above) we kindly request that the present personnel of our committee be continued for the coming year.

4. No offerings are required by our committee for the discharge of our mandates.

5. The decision of the Synod of 1962, Acts, 1962, page 103, to furnish an audited financial report and a fidelity bond for our treasurer have been complied with, and forwarded to the standing advisory budget committee for survey and recommendation regarding a loan made to the Synodical Expense Fund a few years ago.

Respectfully submitted,

Dr. L. Smedes, Chairman	Mr. Henry Velzen, Sr.
Dr. R. J. Danhof, Corr. Secr.	Dr. W. De Young
Rev. W. Haverkamp	Prof. Howard Rienstra

SUPPLEMENT NO. 34
(Art. 44)

CALLING AND ADMITTING MINISTERS FROM OTHER DENOMINATIONS

ESTEEMED BRETHREN:

I. MANDATE

Your study committee received the mandate from the Synod of 1962 to "review again past synodical rules regarding the admission of ministers from other denominations and to 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."

II. OBSERVATIONS

A. There have been three previous study committees on this same problem, but previous Synods have not been able to come to a full agreement. We therefore respectfully suggest, that if at all possible, this problem be resolved by this Synod.

B. The previous study committees have pointed out that the practice of calling ministers from other denominations is to be discouraged and that the calling of ministers from other denominations is an exception to the general rule and must be dealt with in the light of demonstrated need.

C. Possible contradictions and ambiguities on this subject are the result of a difference in opinion concerning specific cases and the two fold manner in which ministers from other denominations may enter our denomination. (We shall continue to designate the articles with their number from the present Church Order in this report.) By Article 5 the consistory may initiate the action by seeking to put such a one on nomination, and by Article 9 the individual minister may seek entrance by having himself declared eligible for call from our churches. The requirements of need, area of examination, and approval for calling have differed and created conflict in these two ways of procedure. The listing of rules and recommendations that we shall make tend to resolve this difficulty by solutions that reflect the past decisions of Synod as much as possible.

D. In the compilation of past synodical decisions there is no reference to a formal education requirement for ministers admitted "by Colloquium Doctum" under Article 5. This must be considered a serious omission in the light of the laxity in ordination requirements, or it may be viewed as implied in the present rules. We are aware of instances on the classical level, as Classis Grand Rapids West in 1929 required an extra year of study of a "Colloquium Doctum" candidate, but the mandate of this committee did not allow for the proposal of new requirements. Therefore, we leave this to the judgment of Synod.

III. Basic Recommendations to Resolve Areas of Conflict or Remove Ambiguity

A. That Synod accept the historical compilation of synodical decisions pertaining to articles 5 and 9 as listed in the 1962 Acts of Synod (supplement No. 1) as an acceptable listing.

Grounds:

The decisions were again reviewed by this committee and found historically accurate and properly interpreted.

B. That Synod declare that the requirement of "effectively demonstrating need" be included under articles 5 and 9.

Grounds:

1. This is the historical stand of our church in past deliverances.

2. This would eliminate the contradiction in procedure under these articles, i.e. a man could possibly be denied under art. 5 on the basis of need and yet be allowed to become a candidate by way of art. 9 through classical action without facing the issue of need.

3. This was suggested at the last Synod but not acted upon. The term "need" was clarified by the Synod of 1945.

C. That Synod decide that it shall be left to the jurisdiction of classis in consultation with Synodical Deputies to decide in each particular case whether the applicant shall submit to a "Colloquium Doctum" or a classical examination under article 9.

Grounds:

1. The request of an applicant can best be judged in the light of its own circumstances.

2. The requirement of testimonials and approval of these by classis and the Synodical Deputies will be sufficient to guide in such a decision.

3. This would provide respect for the dignity of the office of the ministry and yet guard against misuse.

D. That Synod declare that no classis shall proceed to honor the request of a minister by way of article 9 until the need of the churches for the services of such a minister shall have been demonstrated to the satisfaction of the Synodical Deputies or, in the case of difference of opinion, to Synod itself.

Grounds:

1. This is the decision of Synod, Acts 1959, Art. 187, p. 104, but the previous decision of Synod Acts 1958, Art. 87 declares that synodical deputies cannot prevent the holding of a classical examination, which has led to confusion since the place of need was not clearly defined.

2. Synod's reiteration of this point in this context will resolve the contradiction involved.

3. It would be manifestly unfair to our own candidates to have such an applicant declared eligible for call if there is no apparent need.

4. This clearly defines the relation of synodical deputies and classes in considering such a request.

IV. RULES GOVERNING THE ADMISSION OF MINISTERS FROM OTHER DENOMINATIONS

A. *When Initiated by Action of the Consistory (C.O. 5)*

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 a 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 refuse but give objective consideration to such proposed nominations, seeking to be entirely faithful to established regulations and furnishing reasons for such disapproval.

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 practice and usage.

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 from 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 Christan 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. Classes are encouraged to conduct a "Colloquium Doctum" with ministers from sister churches.

B. *When Initiated by Action of the Individual Minister (C.O. 9)*

1. A minister of another denomination desiring to be declared eligible for a 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 a 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 person-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. Classis in conjunction with the Synodical Deputies shall determine whether the applicant shall submit to a "Colloquium Doctum" or a full classical examination.

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 practice and usage.

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, may now be declared eligible for call. No further examination or "Colloquium Doctum" will be required of the minister thus declare eligible.

V. RECOMMENDATIONS

A. That Synod adopt the rules governing the admission of Ministers from other denominations as presented under heading IV of this report.

B. That Synod, in adopting these rules or some modification of them, declare that these regulations supersede all previous formulations of them.

Note: The committee informs Synod that by correspondence with the Church Order Committee we have taken note of the proposed change in the new C.O. arts. 8, 9, 10, and also of Overture 32A, Acts 1962. The proposed change in said articles does not materially affect this report. Any variations to existing rules by the answer to Overture 32 could easily be incorporated in the rules if that is necessary. Our committee has expressed itself to the C.O. committee as not favoring the overture.

Respectfully submitted,

J. K. Van Baalen, Chairman
W. H. Ackerman, Secretary
John Geels

SUPPLEMENT NO. 35

(Arts. 115, 153)

COMMITTEE ON THE REVISION OF FORMS FOR ORDINATION (OR INSTALLATION)

ESTEEMED BRETHREN:

Your Committee, appointed to prepare a revision of Forms for the Ordination (or Installation) of Ministers, Missionaries, Professors of Theology, and those engaged in special services (Acts 1961, p. 39, XII), submits the following:

A. In arriving at some conclusion with respect to a basic form for ordination (or installation) to the ministry, and such adaptations as may be necessary for specific aspects of the ministerial calling which the church may recognize, your Committee has been governed by the following considerations:

1. The Christian Reformed Church recognizes only one office in the church outside of that of elders and deacons, namely that of the Minister of the Word. Earlier recognition of an office of Professor of Theology has been withdrawn by elimination of this specification in Art. 2 of the tentatively adopted Revised Church Order.

2. The Christian Reformed Church has only recently reaffirmed "the church's definition of the ministerial office as essentially that of the ministry of the Word and sacraments" (Acts 1961, p. 57, D), and has declared that "a minister of the Word can and may serve in capacities other than that of pastor in a local church, provided . . . . his task is judged to be spiritual in character and directly related to the ministry of the Word" (Acts 1961, p. 58).

3. Our mandate requires the preparation of a Form (or Forms) which "emphasize the basic unity of the task for men ordained to the ministry of the Word," while providing "properly for the ordination (or installation) of those called to special tasks by the churches" (Acts 1961, p. 39).

B. In consequence, and in the hope of meeting the qualifications set forth by the mandate of the Synod of 1961 (Acts 1961, p. 39, XII, B) your Committee submits the following recommendations:

1. That a basic form for the ordination of the Minister of the Word be provided which will do justice to the "church's definition of the ministerial office as essentially that of the Ministry of the Word and Sacraments," and that this form be employed for every instance of men *ordained* to the Ministry of the Word, regardless of the particular form of service to which they are called by the church.

2. That within this basic form adaptations be provided which will make the Form most appropriate to the service of ministers called to the various tasks which most directly and fully represent the "church's

definition of the ministerial office" (which we take to be: Pastor of a church, Foreign Missionary, Home Missionary).

3. That when ministers enter upon extraordinary tasks, with the consent and approval of the church, they be commissioned in an appropriate service and with an appropriate Form prepared by the calling church for the occasion. Observations:

a. It is fitting that when ministers, in their office, enter upon a given task, they should be inducted into this task by the church in which they hold and with which they share that office. This is surely to be preferred to the present method by which ministers enter upon their tasks without ceremony, and therefore without adequate recognition of the church-related character of the person and his task.

b. The basic form for the ordination (or installation) of the Minister of the Word is not adapted to the particular character of the extraordinary ministerial tasks upon which many ministers enter; nor does it seem advisable to attempt a construction of forms adaptable to any number of functions which the church may at one time or another judge sufficiently ministerial in character to warrant a minister's continuing in his ministerial status.

c. The form for the installation of Professors of Theology, which the church now regards a function and not an office, may, with some revision, be used as a commissioning form for Professors of Theology.

d. If any persons enter upon any extraordinary tasks before ordination, and desire and have the church's approval for ordination to the ministry, they may be ordained to the Christian ministry by the use of the basic form for the ordination of Ministers to the Word; with adaptations suitable to the particular tasks to which they have been appointed.

C. For further elucidation and for implementation of the recommendations given above, we submit the following draft of a basic form for ordination (or installation) to the Ministry of the Word, together with adaptations for various tasks in which it is most directly exercised. Permit us to note that we are here indebted to forms provided in the "Dienstboek voor de Nederlandse Hervormde Kerk in Ontwerp," which we found helpful because they are expressive of our age-long Dutch Reformed tradition, and because they take into account some of the problems by which our own church is confronted. We are further of the opinion that in the form we submit (not by any means beyond the need of refinement and improvement) better provision is made for expression of the pastoral and missionary function of the ministry than is true of the forms now in use.

We beg leave, therefore, to suggest a basic form for the ordination (or installation) of Ministers of the Word, with adaptations for the tasks most directly and centrally related to the Ministry of the Word.

Suggested Basic Form for Ordination of Minister of the Word:

Congregation of Jesus Christ: We have before made known to you the name of our brother . . . . here present, that he might be ordained to the ministry of the Word (or: installed in the ministry of this church).

No one has appeared to allege anything against his person or teaching. We shall therefore proceed, in the name of the Lord, to his ordination (installation).

As concerns the office of the Minister of the Word, the Holy Scripture teaches us that God, our Heavenly Father, purposes to gather His Church out of the corrupt race of men to life eternal, and to give to His Church such teaching and care that she may grow in faith and love and service in His name. God, by a particular grace, uses men for the achievement of His purposes, appointing them to the preaching of the Gospel and to a manifold ministry for the building up of the body of Christ. Thus our Lord Jesus charged His disciples to "preach the Gospel to the whole creation" (Mark 16:5), to "make disciples of all the nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, teaching them to observe all things whatsoever I commanded you" (Matthew 28:19, 20). And the Apostle Paul declares that the Lord Jesus Christ has given "some to be apostles; and some prophets; and some evangelists; and some pastors and teachers: for the perfecting of the saints, unto the work of ministering, unto the building up of the body of Christ" (Ephesians 4:11, 12).

It is, therefore, the office of the Ministers of the Word:

First, that those so called should give obedience to the command of Christ, given to the Apostles, but in them also to all Ministers of the Word: "Preach the Gospel to the whole creation" (Mark 16:15). This preaching must be addressed to all men. Thus the Ministers of the Word are ambassadors on behalf of Christ, as though God were entreating by them; in the name of Christ we beseech you be reconciled to God (II Cor. 5:20). This preaching also and especially takes place where the congregation gathers; it is there the exposition and application of the Word of the Lord, revealed in the writings of the prophets and apostles.

Secondly, that there is entrusted to the Ministers of the Word the administration of the Sacraments which the Lord has instituted as signs and seals of His grace, as is also evident in the charge given by Christ to the Apostles and through them also to all Ministers of the Word: "Baptize them in the name of the Father and of the Son and of the Holy Spirit" (Matthew 28:19). And the Apostle Paul writes that he has received from the Lord what he also delivered to us, that the Lord Jesus in the night in which He was betrayed, with the breaking of the bread and the proffer of the cup, said: "This do in remembrance of me" (I Cor. 11:23-25).

Thirdly, that the Ministers of the Word shall call upon the name of God for the whole congregation. For what the Apostles say: "We will continue steadfastly in prayer," pertains also to all Ministers of the Word. They are to lead the people of God in supplications, prayers, intercessions, and thanksgivings for all men, for Kings and for all that are in high places (I Tim. 1:1, 2).

Finally, it belongs to the office of the Ministers of the Word, together with the elders, to keep the Church of God in good order and discipline, turning away all that is contrary to her confession, and giving guidance

and counsel for the Christian way of life to those in her care. In their teaching, admonition, comfort, and rebuke — in private as well as in public — they shall proclaim receptance toward God and reconciliation with Him through faith. They are, therefore, in the Scripture, called Bishops, who together with the elders exercise oversight of God's house, in which they abide, so that all things may be there conducted in good order. Therefore the keys of the kingdom of heaven are entrusted to them to open and to shut. For what they bind on earth shall be bound in heaven, and what they loose on earth shall be loosed in heaven (Matt. 18:18).

(Note: At this point certain adaptations are provided, depending on whether the Pastor of a church, a Foreign Missionary, or a Home Missionary is to be ordained (or installed), as follows):

1. (For a Minister in an established congregation)

As we stand ready to ordain (install) a minister of the Word in this congregation, we rejoice that Christ Jesus has lovingly provided a Pastor and Teacher to work in His name in this place. From the gracious hand and heart of the Shepherd and Bishop of our souls we receive this undershepherd of our Lord. We are grateful that our Savior has committed preaching, teaching, and pastoral care to the office of the ministry, and that He will continue to use sinful men for such high and holy purposes until the day of His return.

No one is equal to this holy ministry in his own strength. For this reason we set our hope on Jesus Christ, our Lord, who has said: Lo, I am with you always, even to the end of the world.

In order now that it may appear that you, ... are minded to accept this office, you are requested to stand and in the presence of the congregation give your answer to the following questions:

First, do you believe that in this calling of the congregation you are called by God Himself to this holy ministry?

Second, do you acknowledge the Holy Scriptures to be the very Word of God, the source of all preaching and the only rule of faith, and do you reject every doctrine in conflict with them?

Third, do you promise faithfully to discharge your office, to conduct yourself worthily of the calling wherewith you are called, and to submit yourself to the government and discipline of the church?

Answer: I do so believe and promise.

(Note: At this point may follow the word of commitment to the minister, and that of exhortation to the minister and the congregation, now appearing at the end of our present Form; and the concluding prayer)

2. (For a Foreign Missionary)

Since we now purpose to ordain (install) a Foreign Missionary, it is necessary to observe that to these ministers is entrusted the task of bringing the Gospel to the non-Christian world, so that the Church may be established there also and the peoples come to the service of the Lord. Jesus Christ, has, indeed, said: "This gospel of the kingdom shall be preached in the whole world for a testimony unto all the nations; and then shall the end come" (Matt. 24:14). In the person of her mission-

aries the Church reaches beyond her own into the lives of those who do not yet know the Lord, in order to witness to all lands that Jesus is the Son of God, that the glory of the nations belongs to Him, and that His grace, love and redemption are given also for them. In this work of missions the Church may lift up her eyes to the Lord's coming, and look with longing to the day when the earth will be full of the knowledge of the Lord.

No one is equal to this holy ministry . . . . . .

In order that it may appear that you .....
(Here follow questions and answer).

(Note: Appropriate words of commitment to the missionary, and of exhortation to missionary and calling congregation may here be spoken, and with the prayer conclude the ordination (or installation).

3. (For a Home Missionary)

Since we now purpose to ordain (install) a Home Missionary, it is necessary to observe that to these ministers is entrusted in particular the preaching of the Gospel, spiritual care, and instruction on behalf of those who though exposed to the witness of the church and the Gospel have been alienated or are yet estranged from the Gospel. In the parable of the Great Supper the Lord Jesus Christ has spoken about the lord who sent his servants out with haste into the streets and lanes of the city, into the highways and hedges, to invite those who yet stand afar off to the feast of His goodness. This Lord calls us to bring many with the persuasion of love into the house of the King, in order that it may be filled. The Gospel of the Kingdom shall be preached in the whole world for a testimony to all nations, also our own nation, so that they may walk in the way of God's commands and promises and may look with longing toward the day of Jesus Christ, when the earth shall be full of the knowledge of the Lord.

No one is equal to this holy ministry . . . . . .

(Hereupon follows questions, answers, and appropriate words of commitment and exhortation and prayer to conclude the service of ordination).

D. Concluding Recommendations.

We hereby submit the following recommendations with reference to Forms for the ordination (or installation) of Ministers of the Word.

1. That the basic plan for the construction and use of forms for the ordination (or installation) of Ministers of the Word, as set forth above in B (1, 2, 3) be approved; and that your Committee be instructed to submit a final and finished draft of the basic form suggested under C above, together with needful adaptations for the ordination (or installation) of those called to ministerial functions specified in B, 2.

2. That in view of the unsatisfactory nature of our present form for the ordination (or installation) of missionaries, churches be permitted to use the basic form we have suggested together with the adaptations provided for the ordination (or installation) of foreign and home missionaries.

3. That churches be advised that when ministers enter upon extraordinary tasks with approval of Classis or Synod (such as Bible Teachers, Chaplains, Secretaries, Clerks, Editors, School Administrators, etc.) they should be installed in and commissioned to this task in an appropriate service and with the use of an appropriate form (or ceremony) prepared by the calling church.

Respectfully submitted,

Alexander C. De Jong
Jay De Vries
George Stob

SUPPLEMENT NO. 36
(Art. 135)

REPORTS OF THE STANDING ADVISORY BUDGET COMMITTEE

QUOTA DIFFERENCES BASED ON LIVING STANDARDS

ESTEEMED BRETHREN:

I. THE MANDATE

Synod of 1962 adopted the overture of Classis Chatham 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. (See Acts 1962, p. 477).

II. THE FINDINGS

Your Committee wrote letters to the U.S. Department of Commerce in Washington, D.C. and to the Dominion Bureau of Statistics in Ottawa, Ontario, Canada, requesting any available information relative to the comparative cost of living and the comparative salary indexes covering the U.S. and Canada. We specifically requested that any authoritative studies made by recognized economists be forwarded to us, covering this subject.

In reply, we received a negative answer to our request from the U.S. Department of Commerce. Evidently no such information is available to them. The Department, however, referred our inquiry to the U.S. Department of State with the request that if the State Department reimbursed U.S. personnel in Canada on basis of a comparable "cost of living," such information be made available to us. The U.S. State Department replied in part as follows:

"Even if it were possible to accurately determine the relative differences in costs of living between the United States and Canada for some "average" person, both living costs and wage levels vary significantly between rural and urban areas, skilled and unskilled employees, etc., so that any appropriate comparison for your purposes would be extremely difficult. Even in this country wage levels for identical jobs vary substantially depending upon the workers location, local demand for and supply of labor, State minimum wage laws, unionization, and so on."

Joseph W. Lethco,
Assistant Chief, Compensation Div.
Office of Personnel
Department of State

The Dominion Bureau of Statistics answered our inquiry by forwarding statistics limited solely to Canada, evidently having no meaningful figures available to it for an accurate evaluation of the related costs of living and salary indexes governing the U.S. and Canada.

From the above it is evident that your Committee cannot possibly furnish any conclusive answer to the questions posed by Classis Chatham. Needless to say, the study in question would require able professional economists to relate tremendous amounts of data, from which even recognized experts could draw widely varying conclusions, all depending upon the individual's point of view. For laymen to undertake such a study, even aside from its undeniable intricacies, is out-of-the question, to say at least.

Accordingly, though able to furnish certain U.S. statistics and certain Canadian statistics we cannot relate them, much less significantly compare them.

Implication of the Mandate

Even though your Committee cannot satisfy the specific request of Classis Chatham, yet we are of the opinion that implied in the mandate, is the request for some form of recommendation to the Synod, which, hopefully, may be of use to the Canadian Churches to resolve their problem. If this can be done constructively, without using the basis specified by Classis Chatham, so much the better.

Prior Synodical Decisions Regarding the Nature of the Problem Posed by Classis Chatham:

Let it be stated that this is not the first time that our Synods have considered requests to decrease quotas for certain congregations, nor, we venture to state, will it be the last time. The question of "quota inequities" is a perennial one, and so long as the present system is in effect, the problem will remain.

In 1949 the Englewood, N.J. congregation overtured Synod to revise denominational quotas downward for congregations under 100 families and to revise quotas upward correspondingly for congregations over 200 families, the grounds for such overture being, in effect, identical to those currently submitted by Classis Chatham.

Synod of 1949 turned down the Englewood request, stating that to adopt the method as suggested would require endless mathematical calculations and would be too complicated. Also that larger congregations have assumed many obligations other than the denominational obligations covered by quotas, and that "there is present relief for churches that cannot meet their quotas through provisions previously provided." (Acts 1949, p. 80.)

Again, in 1952, Classis Muskegon overtured Synod that, "in fixing the various quota, it devise a more equitable method of fixing these quotas by reducing them for the smaller churches. This would give the smaller churches more opportunity to give to other causes."

Synod of 1952 decided to answer the overture by referring Classis Muskegon to the decision of 1949 (Acts, 1949, Art. 123, 89B, p. 80), "since no weighty grounds had been adduced to change that decision."

The Synodical Dilemma

In considering the "fairness" of the quota system, Synods have always been faced with a dilemma. On the one hand, the system as a whole has functioned extremely well over a period of very many years. On the other hand, no one can deny that large, well-established, prosperous congregations can much better afford to pay the quotas than small, struggling churches, especially the newly organized ones. Also, churches, both large and small, located in so-called "economic distress areas," find the going hard as compared to others not so situated.

However, to resolve the problem on the basis of "ability to pay" would certainly bring with it a multitude of problems. To do so in a fair and impartial manner one would have to resort to annual income tax data by congregations, something entirely out-of-the question. Another solution would be to require consistories to approximate congregational income, which would be equally unsatisfactory. Who would arbitrate the ensuing disputes? In short, every conceivable alternative method would entail problems out of all proportion to the difficulties encountered under the present system.

Successive Synods, well aware of this, have wisely chosen not to make exceptions, which, once permitted, would compel annual re-evaluations in numerous cases.

Because the quotas are not assessments, but constitute financial requests voluntarily assumed by congregations, and which they should by all means strive to fulfill, the Synods, though cognizant of the inherent inequities in the system, in effect have said to the churches — "here are our needs, your quota has been determined, we trust you'll do the best you can." Throughout the years "doing the best you can," has worked out well, with the larger, more prosperous congregations taking up the slack of those not so favorably situated.

More Than Just "Quota" Paid by Many Churches and Individuals to Quota Causes

It should also be noted that by no means does "quota" constitute all the monies paid in support of "quota" causes. During the year 1962 $1,013,200 was contributed by many churches and individuals to Foreign Missions and Home Missions in the form of salary support and special gifts. All this is over and above payments by churches for the quotas, and this $1,013,200 constitutes 36% of the total 1962 expenditures of Home and Foreign Missions.

Though there was Canadian participation in this respect, yet in view of Canada's limited contribution to quota payments, it is certainly reasonable to assume that in relation to families represented, the U.S. families contributed far more than their proportionate share.

The Canadian Problem in the Light of the "Overall" Problem

In essence, Classis Chatham considers the average Canadian congregation to be economically less favorably situated than its U.S. counterpart, otherwise it would not have requested the present study. However, certain questions arise. Is *every* Canadian congregation unable to pay its full quota? Are certain Canadian congregations perhaps better able to pay than certain U.S. congregations? If so, should not they be asked to pay at least 100%? Is Canada presently paying quota to the limit of its economic ability (for 1961—42.8%; for 1962—46.9%)? Would it be advisable, even if possible, to fix a Canadian quota versus a U.S. quota? Would not U.S. churches, located in "economic distress" areas have the right to claim a similar privilege? And what about all struggling, newly formed congregations, both in the U.S. and Canada?

These questions merely serve to point up the difficulties inherent in Classis Chatham's overture, questions which the Classis itself has perhaps not faced sufficiently in passing the overture.

Canada's Ability to Pay the Quotas

From the latest statistics, covering "Employment and Payrolls" (November, 1962), furnished by the Dominion Bureau of Statistics (p. 30), we note that Average Weekly Wages and Salaries, Canada and the Provinces, Industrial Composite, covering all of Canada, amount to $81.58 or $4,242 yer year.

Please note that $81.58 is the average for *all* of Canada. For Ontario the average is $84.88 or $4,414 per year, for Alberta $82.63 or $4,297 per year, and for British Columbia $88.70 or $4,612 per year.

If *more than one member of the family is employed,* there would be substantial increases over the above figures, in the family earning power.

According to "Sales Management," a publication widely used by business concerns, both in the U.S. and Canada to determine area purchasing power, and also by religious organizations to determine financial contributions and quotas, the "effective buying income"* *per household* in the following Canadian cities is stated below:

Ontario

Hamilton $6,413 — London $6,285 — Ottawa $5,837 — Toronto $7,333 — Windsor $6,366.

Manitoba

Winnipeg $5,911.

Alberta

Calgary $6,146 — Edmonton 6,027.

British Columbia

Vancouver $5,745.

*The above cover "Slaes Management" estimates for the year 1961, as published June 10, 1962, on page 690, in "Sales Management — Survey of Buying Power."

During the past ten years Canadian average weekly salaries and wages have shown an increase of 50%. During the past five years 19%. Humanly speaking, considering Canada's tremendous potential, its current rate of industrialization and development is bound to broaden and accelerate over the years to come, accompanied by corresponding increases in earning power.

If the argument be advanced that the earning power of the Dutch immigrant in Canada can hardly be rated on basis of the verifiable statistics above quoted, we must demur. Having observed Dutch immigrants over a period of many years, we can certify from experience that Dutch diligence, ingenuity and application incorporates the immigrant in the average class at an amazing rate of speed, and that very, very many of them, both employed and self-employed, rise above the averages as the years go by.

For 1962, Canada's contribution to Synodically approved quota causes amounted to 46.9% of the quota. The 1962 quota amounted to $74.55. Accordingly 53.1% of $39.59 per family remained unpaid. Contrasted with weekly average earning for the breadwinner(s) of the family, and the effective buying income per household, as above noted, the deficiency amounting to 75c per week, is judged to present no substantial obstacle to payment of the quota in full.

Conclusion

Based solely on the aforementioned statistics, we judge the Canadian families, as currently situated, financially capable of a greater effort as regards payment of quota than has been the case to date. To be sure, each passing year is witnessing an increased Canadian response. We trust that the years to come will bring vastly greater Canadian financial participation in the denominational undertakings in which, along with their U.S. brethren, they share an equal interest and responsibility, both spiritually and financially. Moreover, we must always obey the Word of God also in financial matters. See-I Cor. 16:2.

Recommendations to the Synod of 1963:

The Standing Advisory Budget Committee recommends to Synod of 1963:

1) That Synod refer Classis Chatham to the decision of the 1949 Synod in regard to decreasing quotas for certain churches.

2) That Synod adopts as its own the conclusion of the Standing Advisory Budget Committee as set forth in the report submitted.

Grounds:

1) The present quota system meets the needs of the Church at large. The changes as proposed, would bring vast complications and serious controversies.

2) The Canadian Churches are capable of a greater financial effort in meeting the Synodical quota.

Standing Advisory Budget Committee
W. H. Boer, Chairman
George Kamp, Secretary
Clarence De Vries
Frank Dieleman
J. Herman Fles
George Wieland

Note: We gratefully acknowledge use of 1962 Survey of Buying Power. "Copyright 1962 'Sales Management Survey of Buying Power'; and further reproduction is forbidden."

SUPPLEMENT NO. 36-A
(Arts. 57, 58)

CHURCH HELP FUND QUOTA

ESTEEMED BRETHREN:

The Standing Advisory Budget Committee is opposed to re-establishing a quota for the Church Help Fund.

As of December 31, 1962, Church Help Fund had assets of $2,210,700. Some years ago, at the recommendation of the Standing Advisory Budget Committee, Synod decided the total assets of the Fund were sufficiently large to take care of all "hardship" cases, quota was eliminated, and the Fund became a Revolving Fund.

During the years 1961 and 1962, Church Help Fund had available for loan to financially "weak" Churches $174,749 and $189,980 respectively. These amounts covered loan repayments. It also had cash on hand of $50,977 on December 31, 1961, and $71,590 on December 31, 1962.

At the end of 1962 there were loans outstanding to 281 churches, constituting 46.3% of all Christian Reformed Churches $585 as per 1963 Yearbook. In this connection, it should be noted that the Church Help Fund was instituted to help financially "weak" Churches only. Furthermore, the "help" is supposed to constitute only an "assist," and such an "assist," limited as it is in the vast majority of cases, to between $5000 to $10,000, can by no means be called *the determining* factor in whether to build or not to build. Generally speaking, Banks are only too willing to lend to reputable Church groups the funds required for building or for building alterations. In view of the very large number of Churches (46%) having loans outstanding, a closer "screening" of loans seems indicated. Only true "hardship" cases should be eligible.

As to the specific reason cited for the requested $1.50 quota, Mission Churches, once organized, are given extremely lenient terms by the Home Missions Board for repayment of Chapel and Parsonage indebtedness. In many cases they are given clear title to their properties upon signing a note for the amount involved, whereupon they become eligible for bank loans. However, once organized, they have the same rights and privileges as any other Church, and hardship cases among them should be given the same attention by the Church Help Fund as any other Church. Some newly organized Mission Churches undoubtedly deserve help, whereas the needs of others can be satisfied by means of bank loans or private loans, many ads for which appear in the Banner.

Future loan repayments to the Church Help Fund will amount to at least $200,000 per year (1962 – $190,000). This will enable Church Help Fund to make 40 $5000 loans annually, or 27 $7500 loans or 20 $10,000 loans. This, it seems to us, should be sufficient to cover financially "weak" Churches, constituting true hardship cases.

Unless Synod takes this stand, the Fund will have to be increased substantially from year to year, until it totals perhaps $3,000,000 and over, to satisfy all Churches bent on obtaining long term loans at *no interest*, with repayment terms ranging from 5 to 20 years. (Bylaw No. 7 Church Help Fund).

Accordingly the Standing Advisory Budget Committee recommends to Synod of 1963:

1) To deny the request of the Church Help Fund for a $1.50 quota.

2) To re-emphasize the fact that only financially "weak" Churches, and no others, are entitled to loans from the Church Help Fund, and that close screening must be exercised.

Grounds:

1) The $200,000 annually available to the Church Help Fund should cover all true "hardship" cases.

2) Re-establishing the quota will cause many Churches to apply for loans though well able to help themselves.

Respectfully Submitted,
Standing Advisory Budget Committee
W. H. Boer, Chairman
George Kamp, Secretary
Clarence De Vries
Frank Dieleman
J. Herman Fles
George Wieland

SUPPLEMENT NO. 36-B
(Art. 148)

FULL-TIME TREASURER FOR BOARD OF FOREIGN MISSIONS

The Standing Advisory Budget Committee is of the opinion that the constantly expanding financial activities of the Foreign Mission Board, currently exceeding $1,500,000 annually, warrant the services of a full-time treasurer, having a varied and extensive business background. Such an individual should be able to save the Board many times his annual salary.

The growing complexity of our missionary organization, coupled with the large annual capital expenditures, call for more than the business acumen reasonably to be expected from the ministers in charge. Their training has not been along these lines. It is manifestly unfair to burden them, not only with the execution of policy and methods for which they are trained but also with the business end of the undertaking, requiring an entirely different background.

Accordingly, we recommend to the Synod:

1) That the Foreign Mission Board be instructed to submit to the Synod of 1964 a nomination for a full time Treasurer, consisting of the names of two individuals, each having adequate business and financial background and experience.

2) To spell out for the Synod of 1964 the specific duties of the Treasurer, and to state the salary to be paid him.

Grounds:

1) The increasing complexity of the Board's Financial transactions warrant such an appointment.

2) An experienced business man should counsel the Board as regards capital expenditures, budget matters and adequate financial systems to be maintained at home and abroad.

SUPPLEMENT NO. 36-C
(Art. 135)

FUNDS FOR COMMITTEE ON EDUCATION

The Standing Advisory Budget Committee recommends:

1) That the Synodical Treasurer be empowered to transmit to the Committee on Education, on a quarterly basis, the funds necessary to operate ($19,488) for the year 1963.

2) That the Christian Reformed Resettlement Service Committee be empowered, out of its surplus funds, to loan a sum not to exceed $20,000 to the Committee on Education, to serve as working capital for any future educational publishing endeavors.

Grounds:

1) It is preferable to handle the expense requirements of the Committee on Education through the Synodical Expense Fund, until the Committee on Education becomes self-supporting, rather than to set up another quota cause.

2) In order to become self-supporting, working capital is needed for publishing purposes, hence the necessity for the $20,000 loan to the Committee on Education.

SUPPLEMENT NO. 36-D

(Arts. 99, 135)

LOAN FROM CHRISTIAN REFORMED RESETTLEMENT SERVICE COMMITTEE

Several years ago, this committee loaned $25,000.00 of its funds to the Synodical Expense Fund, of which $10,000.00 has been repaid.

In view of the current balance of $70,377.57 in the Resettlement Service Fund, and the absence of any known large liabilities, the Standing Advisory Budget Committee recommends to Synod:

That the indebtedness of $15,000.00 of the Synodical Expense Fund to the Resettlement Service Fund be cancelled.

Grounds:

1) Sufficient funds are on hand to pay all contingent liabilities (Balance $70,377.57; Contingent Liabilities $50,000.00).

2) This is recommended by the Resettlement Service Committee.

SUPPLEMENT NO. 36-E
(Art. 135)

TREASURER FOR CANADIAN FUNDS

ESTEEMED BRETHREN:

Replies to Overtures No. 44 and 45, Pages 103 and 504, Acts of Synod, 1962.

Your Standing Advisory Budget Committee has contacted the treasurers of our Quota causes regarding the handling of funds between Canada and the United States with respect to the rate of exchange. After careful consideration we present the following:

1. The Treasurers of the various funds seem to have the situation well in hand and several now have Canadian bank accounts.

2. It would make an almost impossible situation to have one Canadian treasurer for all funds; many of the quota agencies differ in nature and function; their funds are spent in many areas, and they already operate on small bank balances and deficits.

In view of this your committee cannot at this time recommend the change; however, it will continue to study and watch this situation for a possible solution.

Humbly submitted,

Standing Advisory Budget Committee
W. H. Boer, Chairman
George Kamp, Secretary
Clarence De Vries
Frank Dieleman
J. Herman Fles
George Wieland

SUPPLEMENT NO. 37
(Articles 65, 153)

REPORT OF CALVIN COLLEGE CAMPUS SALES COMMITTEE

ESTEEMED BRETHREN:

The Campus Sale Committee was instituted by the Synod of 1959, with the mandate to function, with the Board of Trustees, in negotiating the terms and sale of the Calvin campus. This was not an active year for the committee; hence, there is little to report.

The present Campus Sale Committee is constituted of Mr. Julius Franklin Mellema, Vice President, National Bank of Detroit; Mr. Jerry De Nooyer, President, De Nooyer Chevrolet of Kalamazoo; Mr. Marvin Muller, President, Muller Realty Company of Grand Rapids; Mr. Louis Van Ess, Executive Director of the Christian Reformed World Relief Committee; Mr. Richard Evenhouse, President, Garden City Enterprises, Chicago; advisory members: William Spoelhof, Henry De Wit, and Sydney Youngsma, of Calvin College.

A rather comprehensive report, containing much factual information, was given to the Synod of 1962, and is found on pages 452-455 of the 1962 Acts of Synod. Most of this material is still pertinent to the present situation regarding the sale of the Franklin Street Campus.

Most of the activity in campus sale matters during this past year was answering inquiries of several groups interested in possible use of the campus. None of these inquiries has progressed very far. At the present time there are two groups which have indicated a vague interest in our property. They could not yet be thought of as likely prospects.

No effort has been made to advertise widely the availability of the Calvin campus. This past year has been a crucial year for the college in the transfer to Knollcrest and in working out the split-campus arrangements. The Campus Sale Committee will be in a much better position next year to judge the degree of pressure which should be exerted in the sale of the campus.

The Campus Sale Committee recommends that we continue to seek out and cultivate prospective purchasers for our Franklin Street campus under the provisions and stipulations laid down by successive Synods. To this end we ask that the present committee continue in service for another year.

Respectfully submitted,

Julius Franklin Mellema	Richard Evenhouse
Jerry De Nooyer	William Spoelhof
Marvin Muller	Henry De Wit
Louis Van Ess	Sydney Youngsma

SUPPLEMENT NO. 38
(Articles 24, 25, 28, 148, 153)

REPORTS OF THE SYNODICAL COMMITTEE AND OF THE STATED CLERK

ESTEEMED BRETHREN:

A. Report of the Synodical Committee

1. The committee on Education requested your committee to appoint Mr. Bert Woldring to replace the Rev. W. Vander Haak, who had been appointed as full time editor for the committee on Education by the Synod of 1962. The appointment of Mr. Bert Woldring was approved by your committee until this meeting of Synod.

2. At the synod of 1962 the groundwork, constitution and board membership of the CRWRC was approved. The full-time director appointment was to be submitted by the CRWRC to the Synodical Committee for approval. At the December 4, 1962 meeting Mr. Louis Van Ess was appointed as a full-time executive director, and such arrangements as salary, mileage allowances, hospitalization insurance, etc., were also presented to us for approval. Your committee unanimously endorsed the appointment of Mr. Van Ess, and our prayer is that God may abundantly bless him in the discharge of this important assignment.

3. Your committee appointed Revs. Henry M. De Rooy, Rev. Jacob D. Eppinga, and Rev. Allan Jongsma as members of the Back-to-God Tract committee to replace Rev. F. Van Houten, L. J. Dykstra, and Rev. G. Rozenboom who had accepted new fields of labor.

4. Classis Alberta North requested your committee to approve the appointments of Rev. W. C. Boelkins as a member of the board of Home Missions, and Rev. Alvin Ver Burg as the alternate. Rev. L. Tamminga was approved to serve as the alternate member on the board of Trustees.

5. The synod of 1962 requested your committee to appoint fraternal delegates to sister and correspondence church assemblies as occasion would demand. We requested Rev. Sidney Rooy, post-graduate student at the Free University of Amsterdam to serve our Church as an observer at the meetings of the I.C.C.C. in Amsterdam, August 14 to 20, 1962. We requested Mr. Rev. Jacob P. Smith to attend the General Assembly of the Orthodox Presbyterian Church convening in Vineland, New Jersey, March 26, 1963.

6. The synod suggested that we appoint a committee of five members to serve as a study committee dealing with Articles of Incorporation. The following served in this committee assignment: Prof. M. Monsma, Mr. Louis Van Ess, Rev. R. J. Bos, secretary, and two attorneys, Mr. Adrian Verspoor and Mr. Berton Sevensma.

7. The synod of 1962 failed to appoint a committee to study the *Calling and Admitting Ministers from other Denominations.* Keeping in mind the decision of the Synod of 1962 that committee personnel should

live in close proximity to save unnecessary expenses, the following brethren served; Rev. J. K. Van Baalen, Rev. W. Ackerman and Rev. John Geels.

8. Rev. M. Goote was appointed to fill the vacancy on the Chaplain committee occasioned by the acceptance of a call by Rev. F. Van Houten to serve the church of Warren Park, Cicero, Illinois.

9. The synod of 1962 mandated your committee once again to take the necessary means to reduce the large indebtedness still remaining on our Seminary Building, the Centennial thankoffering of the entire denomination. The sum of almost $52,000 had to be received to wipe out this deficit. Our efforts on a previous occasion were not too fruitful. This time we pursued the procedure of first addressing a letter to such churches who had failed to take an offering for this deficit removal. We also compiled a list of such churches who had complied. We also sent a letter to every member of the board of Trustees of Calvin College and Seminary indicating to each member the name of the churches within his own classis who had not complied with an offering and also a list of churches who by a personal visit on the part of the member of the board probably would be willing to run a second mile to provide another offering to remove the deficit.

10. In November of 1962 the Synodical Committee appointed Mr. George Kamp, Mr. Joe Orlebeke, Dr. Edw. Masselink, and the stated clerk as secretary of the Synodical Committee to discharge the assignments set forth on page 44 of the Acts of 1962 regarding proper celebration of the 400th anniversary of the publication of the Heidelberg Catechism. We met jointly with a subcommittee appointed by the seminary faculty to consider the publication of an appropriate booklet. Both committees were of one mind in requesting Mrs. Thea Van Halsema to write the manuscript, and a 48 page booklet, "Three Men Came to Heidelberg," was published by our Christian Reformed Publishing House, and 50,000 copies were ordered to make it possible for every home of the Christian Reformed Church to obtain a copy. The immediate response of our consistories to this project was very encouraging.

In addition your committee arranged for a special commemorative celebration to be held on Thursday, June 13, 1962 in the Oakdale Park Christian Reformed church. The time had been set by the synod of 1962. The speaker for this occasion is Dr. Edward Masselink. A report of the commemorative meeting will be incorporated in the official Acts of this synod.

We wish to thank the members of our committee, Dr. E. Masselink, Mr. George Kamp and Mr. Joe Orlebeke, and the three members of the Seminary Faculty, Dr. J. Kromminga, Dr. Fred Klooster and Dr. M. Woudstra for the services rendered, and last but not least a special word of thanks is due to Mrs. Thea Van Halsema for her well written contribution, *"Three Men Came to Heidelberg."*

We also are happy to inform synod that no expenses for our efforts will have to come from the Synodical Expense Fund, but that when all

expenses have been met there will be a little profit from the sale of the booklet.

Humbly submitted,

Synodical Committee,

Rev. G. Hoeksema, Pres.
Rev. J. K. Van Baalen,
Rev. J. C. Verbrugge,
Dr. R. J. Danhof, Secr.

B. Report of the Stated Clerk

1. In a letter from the secretary of the Deputies of Correspondence with Other Churches we are informed that De Gereformeerde Kerken of the Netherlands will not be able to send an official delegate to our Synod this year. Likely the additional expenses to be incurred in sending four delegates to the Reformed Ecumenical Synod to be held in our city in August of this year accounts for the action taken.

2. All standing and study committees personnel were informed of their appointments soon after the Synod of 1962 adjourned.

3. All appellants who filed an appeal with the Synod of 1962 were mailed a complete decision reached by the Synod of 1962 as soon as possible.

4. One matter which the Synod of 1962 decided, "That Synod instruct the stated clerk to again publish information regarding the various funds obtaining support from our churches" was not complied with by me. To carry out this assignment would not achieve the real goal and purpose the Synod of 1962 desired to achieve. The first ground from the desision reads, "This will give guidance to our diaconates and people in their giving." In reply to this ground it should be said that all deacons receive a copy of the Acts of Synod and also receive a complete roster of information regarding quotas and recommended causes. How to reach all of our people is the real problem. To again publish information in both of our church papers, The Banner and De Wachter would not reach all of our people. A large segment of about 15,000 families would not be reached.

Other churches have also shown great concern to promote better public relations and to educate the membership of the church in creative and proportionate giving. I believe the pattern pursued at present by the Lutheran Church, Missouri Synod, points in a good direction to implement the decision of the 1962 Synod in a very effective manner. Also the members of the standing budget committee with whom we have discussed this matter concur with us that a better solution must be found than the one proposed by the Synod of 1962.

5. This past year I innovated a new method to inform consistories with the most important matters decided by synod. A special letter indicating matters requiring the special study of consistories, decisions of

importance for the local church, etc., was prepared and mailed to each consistory.

6. We expect to hear Rev. Robert W. Eckardt as the fraternal delegate of the Orthodox Presbyterian Church, and Rev. Mayo is also planning to visit our synod for a few days and will address us in behalf of the Lord's Day Alliance in the United States.

Humbly submitted,

R. J. Danhof, Stated Clerk

SUPPLEMENT NO. 39

(Articles 99, 135)

FINANCIAL REPORT OF THE SYNODICAL TREASURER

STATEMENT OF RECEIPTS AND DISBURSEMENTS

January 1, 1962 to December 31, 1962

I. SYNODICAL EXPENSE ACCOUNT

Balance, January 1, 1962 — Old Kent Bank			$ 8,678.90
Receipts:			
Quota for Synodical expenses		$ 60,388.99	
Sale of printed materials:			
Forms for Lord's Supper	$ 437.35		
		500.95	
			$ 60,889.94
Total Receipts and funds available			$ 69,568.84
Disbursements:			
Synodical meeting expenses		$ 15,863.07	
Synodical officers		9,838.36	
Synodical examiners expenses		3,501.64	
Stated Clerk's office expenses (rent, supply)		940.25	
Synodical committees expense (Schedule A)		9,540.61	
Insurance coverage for synodical travel		330.00	
Moving expenses for emeriti ministers		7,952.80	
Printing:			
Acts of Synod	$ 8,383.98		
Agenda for Synod	5,505.10		
Forms for Lord's Supper	742.00		
Liturgical Revisions	52.50	$ 14,683.58	
Miscellaneous expenses and currency discounts		265.39	
Total disbursements			$ 62,915.70
Balance, December 31, 1962			$ 6,653.14
Above balance banked as follows:			
Old Kent Bank, Grand Rapids		$ 448.16	
Toronto Dominion Bank, Toronto		6,204.98*	
*Discounted at present rate of 8%, this amounts to			$ 5,708.58

II. FUNDS RECEIVED FOR OTHER CAUSES AND DISBURSED THROUGH SYNODICAL FUNDS:

Centennial Memorial Seminary Building	$ 11,523.15
Montreal Church Building Fund	11,342.99

III. INDEBTEDNESS TO CHRISTIAN REFORMED RESETTLEMENT COMMITTEE

Paid on Original loan of $25,000 the sum of $10,000.00

Balance still to be paid on loan is $15,000.00

IV. REFORMED ECUMENICAL SYNOD FUND

Balance, January 1, 1962	$ 8,062.73
Receipts from quota	7,510.27
Total Receipts	$ 15,573.00

Disbursements:

Secretarial expenses		560.50
Balance, December 31, 1962		$ 15,012.50
Old Kent Bank, Grand Rapids	$ 14,423.85	
Toronto Dominion Bank, Toronto	588.65	
	$ 15,012.50	

V. FUND FOR FINANCIALLY WEAK-MEMBER CHURCHES OF REFORMED ECUMENICAL SYNOD

Balance, January 1, 1962	$ 500.41
Receipts	503.51
Balance, December 31, 1962	$ 1,003.92

VI. SCHEDULE OF SYNODICAL COMMITTEE EXPENSES

(See under I) Schedule A

A. Standing committees expenses

1. Transportation Secretary	$ 50.00	
2. Arrangements and reports for synod	100.00	
3. Standing Advisory Budget committee	183.26	
4. Committee on Education	7,505.55	
5. Delegate to Y. C. Federation	38.00	
6. Synodical committee	9.10	
7. Ecumenicity and Inter-Church Corr.	195.55	
Totals		$ 8,081.46

B. Study committees expenses

1. Church Order Revision committee	$ 539.22	
2. Quota study committee	602.44	
3. Indian and Mexican Mission fields	175.28	
4. Sunday School	21.60	
5. Church Ecumenicity Orthodox Presby. Church	29.49	
6. Liturgical Revision	30.52	
7. Denominational Seal	15.00	
8. Classis Calif. and the L. A. committee	45.50	
Totals		$ 1,459.15
Total Expenses of all synodical committees		$ 9,540.61

VII. BUDGET FOR SYNODICAL EXPENSE FUND JANUARY 1 to DECEMBER 31, 1964

Synodical Expenses:

Synodical meeting		$ 17,000.00
Synodical officers		10,500.00
Synodical examiners		4,000.00
Stated Clerk office rent, equipment, etc.		1,200.00
Printing estimates:		
Acts of Synod	$ 9,000.00	
Agenda for Synod	6,000.00	
Printing miscellaneous matters	1,000.00	
Totals		$ 16,000.00
Committee expenses		4,000.00
Insurance for travel coverage		350.00
Miscellaneous expenses		300.00
Repayment of loan to Chr. Ref. Resettlement Service Committee		15,000.00
Total expenses		$ 68,350.00

Notes:

1. The committee on education will present a separate budget and if this committee's expenses are to be paid from the Synodical Expense Fund, the amount of their expenses will have to be added to the above total.

2. It is estimated that a quota of $1.50 should be adequate for 1964, if the loan from the Christian Reformed Resettlement Service Committee in the amount of $15,000.00 is to be repaid, and if the budget for the education committee is not added to the expenses above.

Respectfully submitted,

Lester Ippel, Synodical Treasurer

P.S. An audited statement and the proposed budget as requested by the Synod of 1962, Acts, page 99, have been sent to the standing advisory budget committee.

SUPPLEMENT NO. 40
(Article 88)

LETTER FROM THE REFORMED CHURCHES OF AUSTRALIA

Geelong, May 9, 1963

To the Synod of the
Christian Reformed Church,
Grand Rapids, Mich., U.S.A.

ESTEEMED BRETHREN:

The Reformed Churches of Australia have decided to send the enclosed letter to the Reformed Ecumenical Synod (RES), due to meet in Grand Rapids in August of this year. The reason of this letter lies in the fact that our churches are convinced that at this juncture we have reached a very crucial stage in the development of the RES. So far the RES has not meant a great deal in the life of the various participating churches. Sometimes the question is heard: is there much sense in continuing this Synod?

Our churches have studied the matter and have reached the conclusion that this question can be answered in the affirmative only when the RES develops into a really strong and effective body. Our churches are also of the opinion that this is urgently needed. In this time of increasing ecumenical activity we as Reformed Churches all over the world have to stand together. In the first place to be more able to keep the inheritance entrusted to us. In the second place to communicate this inheritance more effectively to others. Only when we really stand together, we shall be able to make our voice heard in the "ecumenical choir" of today.

Our churches are convinced that in this regard we have reached the stage of "now or never." If no action is taken now, it may be too late.

For this reason our churches have decided to place some very concrete matters before the RES as a kind of working programme for the coming years.

We send a copy of this letter to your assembly with the kind request to study it and, if possible, to endorse it at the meeting of the RES.

May the Lord our Covenant-God guide you in all your deliberations and decisions.

In behalf of the Deputies for Ecumenicity,
appointed by the Synod of the Reformed
Churches of Australia.

(w.s.) K. Runia

112 Aberdeen Street,
Geelong, Victoria, 1963

To the Reformed Ecumenical Synod,
meeting at Grand Rapids, U.S.A.,
in August, 1963.

Esteemed Brethren in the Lord:

In addition to our first letter of April, 1962, which has been inserted in your printed Agenda (pp. 121, 122), we, the Deputies for Ecumenicity, appointed by

the Synod of the Reformed Churches of Australia, would like to bring the following matters to your attention. All these matters have been submitted to and approved by the Reformed Churches of Australia.

(1) Our Churches have increasingly become aware of the necessity that your assembly consider and study the character and future development of the Reformed Ecumenical Synod. So far the RES has meant comparatively little in the life of its member-churches. Although much good work has been done in the past, in particular in the sphere of mutual consultation on difficult doctrinal and ethical issues, the RES has not become a real force, the impact of which is felt in the various Reformed denominations. There is no clear indication that the churches affiliated to the RES are coming closer together. On the contrary we have the impression that the various denominations are gradually drifting further away from one another. In the present situation, characterized by strong ecumenical activity (New Delhi, Amsterdam, Rome) this is to be deplored greatly. If our Reformed Churches wish to make their voice heard, they will have to speak with a united voice. We strongly believe that delay is not warranted in this respect. If we do not take action *now*, it may be too late.

(2) We are also disturbed by the fact that there is such a divergence in attitude towards the contemporary ecumenical movements. At this point there is no unanimity among us. Some churches have taken a positive decision. For example De Christelijke Gereformeerde Kerk of the Netherlands and the Reformed Churches of New Zealand have joined the ICCC. The Reformed Churches of Indonesia have affiliated with the WCC. In some of the other churches there seems to be a clear tendency to take a similar decision in the next few years. The majority of our Churches, however, will continue in its refusal to join either of the two above mentioned councils for reasons well known to your assembly.

All this means that most of our churches are living in isolation from the "ecumenical" point of view. This is severe hardship, in particular for the smaller denominations, which feel a strong need for contact and support. For this reason, too, we would urge your assembly to strengthen the position and influence of the RES to the greatest possible extent.

(3) This very same situation also means that generally the Reformed Churches affiliated with the RES do nothing or very little towards the fulfilment of their ecumenical calling. With regard to this we wonder, whether it is not the task of the RES to seek and establish contacts with other conservative denominations, which for similar reasons have not been able to join either the WCC or the ICCC. We think, for example of the Lutheran Church of America (Missouri Synod). This Church is just as eager as we are to maintain and propagate the spiritual legacy of the Reformation. Is it not highly advisable that our churches, in cooperation with such bodies, create a common front in defence and propagation of the truths of the Reformation? We believe that the establishment of such a front would be the task for the RES rather than for individual denominations. At the same time the RES would thus become a real force in the ecumenical development of our day. Sometimes we hear in our own circles complaints that the wider ecumenical movements do not take cognizance of the RES. In publications on ecumenical matters its name is often not even mentioned. But is this not our own fault? Is it not true that the adjective "ecumenical" in the name of our Synod has hardly any meaning? Where are our ecumenical activities, apart from some reports and discussions on problems, common to the various Reformed Churches?

(4) At the same time we would ask the RES to consider its ecumenical task with regard to its own member-churches. Is it not high time that the RES strongly urges its participating churches to seek for unity and union among themselves? It is increasingly realized today that all ecumenical activity should start

"at home." Is it not exceedingly strange that churches which have hardly any contacts "at home" and sometimes even refuse to establish such contacts, are willing and eager to meet one another on the supra-national level? We believe that the RES has a great task in the deliberate promotion of more unity among its constituent members. A committee could be appointed to study this matter and prepare concrete directives for such a mutual re-approachment on the national and regional level.

(5) All this cannot be done without a serious and penetrating attitude of the scriptural doctrine of the church and its ecumenical calling. We believe that such a study — which is going on for years already in the circles of the WCC — is urgently needed in Reformed circles. We would urge the RES to ask *all* participating churches to appoint such a study committee. The RES could ask all these committees to have their reports ready before a certain date, after which a co-ordinating committee could prepare a comprehensive survey, indicating agreements and disagreements. Ecumenical activity can be really fruitful only, when it is based upon a truly scriptural doctrine of the church.

(6) In line with the above-mentioned our committee would strongly recommend the publication of a separate journal, sponsored by the RES. The main feature of this journal should be the supply of comprehensive surveys of what is going on in the various Reformed denominations (synodical decisions, theological developments, ecumenical efforts, etc.). In this way our churches should increasingly become acquainted with each other's life, problems, challenges, etc.

(7) We would strongly support the appointment of a permanent secretary for the RES, as suggested in the Agenda, page 118. In our opinion this should be a full time function. The task of this secretary would, among others, be to act as a liaison-officer between the various churches and committees, as stimulator for study committees, as executor of practical decisions taken by this and previous synods, etc. He could also act as the secretary of the Editorial Committee of the Journal.

(8) We were happy to read in the report of the Committee on literature (Agenda, pp. 103 ff.) that it is in favor of promoting the translation and distribution of Reformed literature (cf. our first letter). We can fully agree with the Committee's suggestion to do this work through the two existing agencies mentioned in the report. We would emphasize that such a work is only possible, if and when Synod gives financial support to this action.

However, contrary to the suggestion of this report, we would prefer the RES to have its own standing committee on literature, which determines the literature policy of the RES, and to which the participating churches send their financial contributions for this work. This committee could then approach the two agencies (R.T.F. and I.A.R.F.A.) and ask them to take care of the translation and distribution of the desired literature.

Once again we would emphasize that this work is of the utmost importance. Many of the old and new nations in Asia, Africa and South America are in dire need of Reformed literature. If the RES is willing to undertake this work, it might in the future prove to be its most important contribution to the cause of the Church of Jesus Christ all over the world.

(9) We would also plead for the establishment of a World Relief Committee of the RES. Some of the major denominations among us have already established their own organizations for this purpose. They are strongly to be recommended for their zeal and activities in this respect. We wonder, however, whether it would not be more profitable to co-ordinate this work in a RES World Relief Committee. This would give us more strength in the execution of this task. In addition, it

would be a great help for the smaller denominations which are not able to build up a relief organization of their own.

(10) The Reformed Churches of Australia strongly support the proposal of the Reformed Churches of New Zealand, nl., "that steps be undertaken to co-ordinate Reformed missions all over the world in a federated council with one headquarters" (See Agenda, page 123).

In conclusion we would ask your assembly to speak clearly on all matters. Let us never be ashamed of being Reformed. In our day there is in many circles a tendency to slide over all differences, the result being that the confusion is increasing in both church and world. Of course, we should never become mere traditionalists, but rather continually wait upon the Lord to give us more insight into His revelation. At the same time we should always be grateful for the insight He has already given us, and we should anxiously keep the legacy entrusted to us.

Perhaps we who, as a small denomination, are living in a highly secularized country and in the midst of churches that are increasingly abandoning the Reformed heritage, feel this more strongly than other denominations. Yet it should be our common concern. If we read the signs of the times well, liberalism is again on the rise. A theology of de-mythologization, in one form or another, seems to be the theology of the future. In the face of this situation Reformed churches have a great task in upholding the authority of God's Word and preserving and propagating the truths rediscovered in the days of the Reformation.

It is our earnest prayer that your assembly may be aware of this situation and, under the guidance of the Holy Spirit, take a firm stand, assuming full responsibility for vigorous leadership and opening up avenues for fruitful activity.

On behalf of the Committee for Ecumenicity
of the Reformed Churches of Australia,

(w.s.) K. Runia

OVERTURES

No. 1 — Revision of Baptismal Forms

Classis Kalamazoo overtures Synod to consider making a revision of the Baptismal Forms of the Christian Reformed Church.

Grounds:

1. Several of the phrases in the present forms are archaic and their intended meaning for the listening audience is unclear.

2. The prayer before the address to the parent(s) or adult(s) is one long cumbersome sentence of 195 words and presents some perplexing problems.

Classis Kalamazoo,
Rev. H. L. De Weerd, S.C.

No. 2 — Services of Emeritated Ministers

Classis Grand Rapids East overtures Synod to reckon more with the availability 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. M. H. Faber, S. C.

No. 3 — One Board for Our Mission Work

Classis Grand Rapids South overtures Synod to appoint a committee to study the desirability of having a "Board for World Missions" with several sub-divisions under it for the various areas and phases of work. This would take in the work now covered by at least three boards, namely, the Back to God Hour Committee, the Christian Reformed Board of Home Missions, and the Christian Reformed Board of Foreign Missions. These three boards have an outlay of about 3.75 million dollars annually and this amount will increase as the work expands.

Grounds:

1. The Work of Missions is a denominational matter and should be studied by Synod. Church Order, Art. XXX states, "In major assemblies only such matters shall be dealt with as . . . pertain to the Churches of the major assemblies in common."

2. The Work of Missions is ONE work. Historically it has been arbitrarily divided under three heads which means a piece-meal planning and leaves the church without a strategic planning in the overall work.

3. Our present system of three boards makes for,

a. A needless expense in board meetings. The present board membership is 91. This could be reduced by at least one-half.

b. An "interservice rivalry" for fields, funds, and personnel. The promotional and fund-raising work that is now needed to supplement the quotas is done separately by each board. This involves much needless duplication of time and effort.

4. The explosion of population in the world should bring the church to a careful analysis of her piece-meal planning program to learn if a better way is open to her.

5. Good stewardship of all our resources would indicate that a thorough study should be made of uniting our denominational mission efforts under one board that is able to evaluate and weigh the comparative needs at home and abroad so that a proper balance may be maintained and the work be done in the most effective way as we obey the Great Commission of our Lord as found in Matthew 28:19 and Mark 16:15.

Classis Grand Rapids South,
Rev. Harold Sonnema, S.C.

No. 4 — Request Financial Aid for Washington, D.C., Congregation

For some time the Christian Reformed Church of Washington, D.C., has felt an increasing challenge of the gospel in Washington, D.C. In the past years many members of our denomination have urged the consistory to extend its influence and broaden its scope of activities in this nation's capital. Several plans have been considered for the expansion of the present facilities and/or relocation in the Washington area. However, the size of the congregation of Washington, D.C., prevents it from assuming the financial obligations involved in any expansion program. Therefore

Classis Hudson overtures Synod to endorse the request of the Christian Reformed Church of Washington, D.C., to canvass the families of the denomination for funds for the expansion of the work of this church in the nation's capital.

Grounds:

1. An active program of Reformed witness by the only Christian Reformed Church in this metropolitan area of national and world-wide significance is severely restricted by the present facilities.

2. The congregation feels its responsibility to be of greater service to the denomination in this nation's capital.

3. The financial resources of the Washington, D.C. Christian Reformed Church are inadequate to meet an expansion program that would satisfy the needs and challenges.

Classis Hudson,
Rev. J. P. Smith, S. C.

No. 5 — The Problem of the Unordained Evangelist

In January of 1962 Classis Wisconsin appointed a committee to study the problem of the unordained evangelist regarding occupational instability and financial insecurity. Classis now submits the report of its committee to Synod and overtures Synod to adopt the recommendations.

I. THE PRESENT SITUATION

A. *Under the Boards of Foreign and Home Missions*

1. Under the Foreign Board the starting salary is $3,950 with allowances for children of $200 per child. An increase of $100 is given with five years of service.

There are also increases as the cost of living rises. After ten years of service the worker may be given an indefinite appointment. The unordained evangelist under the Foreign Board receives medical care provided by the board. They also participate in a pension plan for unordained workers, in addition to participating in Federal Social Security.

2. Under the Home Mission Board unordained workers start at a salary of $3,950 (for males). They are given increases for five years of service. They participate in the health insurance carried by the board. These employees are given two one-year appointments and one two-year appointment before being considered for an indefinite appointment.

3. In the case of both boards when a certain field of employment is terminated the worker is given first consideration for another field, although there is no absolute guarantee of permanent employment.

B. *Unordained Evangelists not in the employ of the Boards of Foreign and Home Missions*

In response to a questionnaire sent to the approximately 50 unordained evangelists listed in the 1962 Yearbook of the Christian Reformed Church 33 replies were received. An analysis and evaluation of the facts elicited follows.

1. Financial remuneration.

Ten of the 33 responding had a salary lower than $4,500 per year. Of these, two were single ladies. Two of the ten received a child's allowance of $200 per child and a car allowance. Three others of this group of ten were provided with a house and one of these three was reimbursed for utilities. Using the wage scale paid by the Mission Boards and the minimum salary under the Fund for Needy Churches as a standard it would seem that the main area of concern is not the matter of salaries. It is apparent, however, that some of these unordained evangelists are being paid a woefully inadequate salary and the agencies responsible for these workers ought to be reminded of the Scriptural teaching that "the laborer is worthy of his hire."

2. Health insurance and pension provisions.

Of the 33 who responded to the questionnaire only 17 were provided in whole or in part with health insurance and only 10 of the 33 were participating in any pension or social security plan. In view of the high cost of being sick and the high cost of living in retirement this would seem to be an area in which some improvement is highly desirable.

3. The problem of reemployment.

Of the 33 who responded to the questionnaire only six indicated that they expected to be reemployed in another field by their present employers when their work in a current field comes to an end. Most of these 33 indicated that they would find another field of labor by means of the grapevine.

In view of the fields which are white unto the harvest and in view of the constant need for reapers, as well as the effectiveness of many unordained evangelists, it is a disgrace to allow the matter of reemployment to be carried out in such a haphazard manner.

4. Comments of the unordained evangelists.

Not many of the people questioned took advantage of the opportunity to suggest anything specific that would improve their lot. A number, in fact, felt that their dependence must be on the Lord and that He would provide. Six, however, suggested that a central employment and information service would be of real value. And six also expressed the opinion that health insurance and pension provisions are highly desirable.

II. RESPONSE TO QUESTIONNAIRE

Information

I. Missionary
II. Salary, utilities, housing
III. Child's allowance
IV. Health insurance
V. Pension and/or Social Security
VI. Car allowance
VII. Permanence — Contract, yearly renewal; indefinite tenure
VIII. Reemployment possibilities
IX. Comments and suggestions

Symbols

U —Utilities
H —Housing
N.I. —No Information
M.L.—Ministers' Life Health Ins.
S.S. —Social Security
G —Grapevine
Y —Year to year contract
P —Pension
Indef.—Indefinite tenure
RBI —Reformed Bible Institute
C.A. —Central employment & information agency
NWC—No written contract
R —Reemployment by present employer likely
M.S. —Denominational Minimum Salary
H.P. —Housing should be provided
T —Title or office essential

A.	5000(U)(H)	N.I.	M.L.	N.I.	300	N.I.	G.	C.A.
B.	3200	N.I.	M.L.	N.I.	500&car	Y.	RBI	
C.	5000	N.I.	—	S.S.	250	Indef.	G.	P.;C.A.; Ins.
D.	5200(H)	—	Yes	S.S.	500	Indef.	G.	C.A.
E.	5000	—	M.L.	S.S.	300	Indef.	G.	
F.	5000	N.I.	Yes	N.I.	100	Y.	G.	
G.	4000(U)(H)	—	—	—	—	Indef.	G.	
H.	5200	—	—	—	400	NWC	R.	P.
I.	5700(U)	—	Yes	—	—	Y.	R.	
J.	4500	—	—	—	700		G.	
K.	3200	—	—	—	300	Y.		
L.	3750(H)	—	—	—	350	Y.	G.	
M.	4200(H)	—	Yes	—	@.07	Y.	G.	T.
N.	4100	—	—	S.S.	400	R.		
O.	5200	—	Yes	S.S.	Mileage	Indef.	R.	
P.	4200	—	—	—	500		G.RBI	Publicity
Q.	4800	—	Yes	S.S.	480	NWC	G.	
R.	4200	@200	—	—	200		G.	
S.	4500	—	—	—	500	Y.	G.	
T.	5000	—	—	—	800	Y.	G.	C.A.; T.
U.	3750	—	—	—	1000	Indef.	G.	
V.	4850	@150	Yes	S.S.	500	Indef.	R.	C.A.;H.P.;M.S.
W.	5800	—	Yes	S.S.	Some	Indef.	G.	P.
X.	4800	—	—	S.S.	Some	NWC;Y	G.	T.
Y.	5500	—	—	—	—	Y.	G.	P.
Z.	4100	@200	M.L.	—	700	Y.	G.	T.&regulations
Al.	5000(T)	@175	—	—	@.07	Y.	G.	
Bl.	4500(H)	—	Yes	—	500	Y.		
Cl.	5000	@175	Yes	S.S.	Mileage	Indef.	R.	P.
Dl.	5000	—	Partial	—	—	Indef.	R.	C.A.;P.
El.	4750(H)(U)	—	Yes	—	500	Indef.	G.	H.P.
Fl.	4700	—	—	—	—	Indef.	G.	T.
Gl.	5500(H)(U)	—	—	—	500	Y.		

III. RECOMMENDATIONS:

In view of the fact,

A. That there is a continuing need for unordained evangelists, and

B. That the Scripture allows for this kind of worker, as is evident from the participation of various helpers in the evangelistic labors of the Apostle Paul, and

C. That Scripture teaches that "the laborer is worthy of his hire,"

Classis Wisconsin overtures Synod

1. To call the attention of the churches employing unordained evangelists to their duty to provide for the evangelists in their employ in keeping with the importance and beauty of their calling.

2. To remind the churches and the unordained evangelists of the availability of health and accident insurance, as, for example, in the Ministers' Life and Casualty Union.

3. To arrange for the inclusion of the unordained evangelists, not in the employ of the denominational boards, in the Pension Plan for Unordained Workers administered by the Christian Reformed Board of Foreign Missions.

4. To direct the Minister of Evangelism to set up an employment and information service whereby needy fields and unordained evangelists looking for fields of labor may be brought together.

Classis Wisconsin,
Martin G. Zylstra, S.C.

No. 6 — Canadian Registration of Ministers' Pension and Relief Administration

Classis Alberta North overtures Synod to

a. Request the Ministers' Pension and Relief Administration to obtain registration from the Canadian Department of revenue,

b. and (or) contact the other Canadian classes in order that the Christian Reformed churches in Canada may request the Department to grant such registration.

Classis Alberta North,
J. W. Van Weelden, S.C.

No. 7 — Request for Increase in Pension Allowances

Classis Alberta North overtures Synod to instruct the Minister's Pension and Relief Administration to increase the pensions for emeritus ministers, and dependent children.

Grounds:

1. Pensions of approximately $55 and $44 per week for ministers or widows are low in this day and age, and in a growing number of cases have spelled actual hardship, so that special appeals for assistance had to be made.

2. The increase in pensions has not kept pace with the inflationary trend in dollar values. Such expenses as rent and cost of education have become an ever larger part of pensions paid at present.

3. There is not adequate provision for the needs of a family with dependent children.

Classis Alberta North,
J. W. Van Weelden, S.C.

No. 8 — Revision of Rules for Church Visiting

Classis Alberta North overtures Synod to take steps for a revision of the Rules for Church Visiting.

Grounds:

Some expressions have become obsolete ("funds of the poor"), others are out of date ("prescribed collections" instead of quotas); others are inadequate: (much more should be asked than "Does he — the minister — catechise regularly"). Questions should be added about youth work and societies under supervision of the consistory. These are mere examples to indicate the need of a thorough study and revision of the present rules.

Classis Alberta North,
J. W. Van Weelden, S.C.

No. 9 — Postpone Adoption of Church Order

Classis Toronto overtures Synod not to adopt the final reading of the Revised Church Order at the 1963 sessions, but to give tentative approval for use for final adoption at the Synod of 1965.

Grounds:

1. With appreciation for the extensive labors of the committee and repeated attention given this revision at recent Synods, yet in view of the vast scope and far-reaching significance of final adoption of our Church's Constitution, the welfare of our church would be served by a two-year trial period.

2. This two-year delay may offer fruitful discussion and necessary refinement. Tentatively put to practice, it could be somewhat tried by time before it becomes the basis of our ecclesiastical operations.

3. Synod has taken somewhat similar actions in regard to the tentatively approved Lord's Supper formularies.

Classis Toronto,
John Hanenburg, S.C.

No. 10 — Tentative Adoption of Church Order

Classis California South overtures Synod to adopt the proposed Revised Church Order on a provisional basis for a period of four years with a view to further study, testing and subsequent final adoption.

Grounds:

1. The final form of the Revised Church Order has been before the church for less than one year. It is our conviction that the consistories have not had adequate time to study the final revision and are therefore not in a position to sanction final adoption.

2. Use of the Revised Church Order will bring each consistory into direct consideration of the revision, both as to its principles and its practical usage.

3. In view of the extreme importance of arriving at a completely satisfactory revision, a provisional adoption would seem the part of wisdom and therefore fully warranted.

Classis California South,
Peter Brouwer, S.C.

No. 11 — Church Order Revision

Classis Alberta North having studied the Proposed Revised Church Order and the Study Report of classical committee in this regard, overtures Synod to consider the following changes:

Articles 8, 9, 52, 53, 61, and 62

That the word "denomination(s)" in each case be changed to "church(es)."

Ground: The word "denomination" should not be used in an official ecclesiastical document.

Article 28

That to this article be added: A distinction may be made between Regional Synods and the General Synod. When Regional Synods are introduced, the General Synod shall make provision for them.

Ground: Once the revised church order has been accepted, it will not be readily changed. A provision for the introduction of Regional Synods will make possible their introduction without changing the church order.

Article 29

That this article be completely rewritten as follows:

a. The consistory exercises original authority as entrusted to it by Christ.

b. Classis exercises an authority derived from the consistories and Synod an authority derived from the classes.

Grounds:

First, the authority of consistories on the one hand and of classes and Synods on the other are of different character. (See Van Dellen and Monsma, pp. 160-163).

Second, Article 29b does not spell out the nature or limitations of the authority of classes and Synods. The failure to do this renders the article meaningless.

Article 31

That point a. of this article be rewritten as follows: Decisions of ecclesiastical assemblies shall be reached upon due consideration. Whatever is decided by a majority vote shall be considered settled and binding.

Ground: Article 31a is contrary to all reality. Ordinary procedure is that when a vote is taken on a motion the majority decides. The necessity of unanimity was not mentioned in the Church Order of Dordt either.

Article 33

That "business to be translated" be changed to "matters to be considered."

Ground: "Matters" is in accordance with Article 30.

Article 35

That the last sentence be changed to read: A delegate shall not vote on matters which concern himself.

Ground: The last sentence of Article 35 restricts one's right to speak to the point of impracticality and unfairness.

Article 36

That the alternate reading of this article as found on page 412 of the 1962 Acts of Synod is preferable.

Ground: The alternate reading contains a more logical and orderly sequence.

Article 40

That the first sentence conclude: "... except those which pertain to the supervision and discipline of the congregation and the work of Christian mercy."

Ground: As it now stands compared to Article 36, this article leaves the impression that a congregational meeting may not deal with matters pertaining to the special office of elders but may do so with regard to the office of deacons.

Article 42

That, in the second sentence, "the minister" be changed to "a minister."

Ground: Some churches have more than one minister.

That to this article be added: A classis shall be at liberty to make provision for the representation of deacons at classical meetings.

Ground: Some classes may feel the need for this representation before others. When circumstances warrant this representation, such classes should not have to wait until general introduction of this representation can be effected.

Article 48

That this article be completely rewritten as follows: Synod represents the churches of all the classes composing that Synod. Each classis shall have equal representation at their Synod, according to the synodical regulations established for this purpose.

Ground: This change leaves the possibility of implementation of our proposed provision of Article 28. It also allows for the reduction of the number of delegates to Synod without changing the church order.

Article 49

That point c. be deleted.

Ground: The essential idea is already spelled out in Article 33b. Synods are free to add other officers, such as vice-president and second clerk according to their own rules.

Articles 52 and 53

That these two articles be combined and rewritten as follows:

a. Synod shall promote the unity of the church of Jesus Christ by exercising Christian fellowship with other churches which acknowledge and maintain the Reformed faith.

b. Synod shall decide with which churches it shall maintain full or restricted ecclesiastical fellowship and shall establish the rules which govern these relationships.

c. Synod may present to meetings of the delegates of these churches all matters on which it seeks their judgment.

d. Decisions reached at these gatherings shall be binding on the Christian Reformed Church only when ratified by Synod.

Ground: The Church Order should not go into details of organizations such as the Reformed Ecumenical Synod. If this body would change its name, our church order would have to be changed also! Our proposal retains the essentials. It does not exclude the possibility that our church may contact non-Reformed churches or groups for the purpose of witness or limited cooperation, but it does state the obligation to honor fellowship with other Reformed churches. See note on use of the word "denomination," Article 8.

Article 54

That this article be rewritten as follows:

a. The Congregation shall assemble for worship twice on the Lord's Day to hear

God's Word, to offer praise and prayer, and to present gifts of gratitude. The sacraments shall be administered as required.

b. Worship services shall be held in commemoration of Christ's birth, crucifixion, and ascension. Special worship services may be held on other days according to synodical regulations or in times of great stress or blessing for church, nation, or world as proclaimed by Synod or its interim committee.

Ground: Better wording; only religious holidays should be specified in the church order.

Article 57

That "preach the Word of God" be substituted for "explain and apply Scripture."

Ground: This is the Biblical expression (II Tim. 4:2). Cf. also Art. 30 of the Belgic Confession.

Articles 61 and 62

That the word "denomination" be changed to "church."

Ground: See Article 8.

Article 62

That "confessing" in point b. be changed to "professing."

Ground: "Confessing" is easily misunderstood as confession of guilt.

That in point c. that the words "upon approval by the congregation" be inserted before "has granted them membership privileges."

Ground: The same procedure as mentioned under d. should be followed.

Article 69

That the entire second sentence of point a. be omitted.

Ground: This detail does not belong in the church order but in the synodical regulations.

That point c. be entirely deleted.

Ground: This is a detail which does not have to be in the church order.

Article 72

That the words "either in a worship service or in the presence of relatives and friends" be deleted.

Ground: This belongs to synodical regulations. The wording is poor. The former version, "in private gatherings of relatives and friends," is better. Besides, in any event, relatives and friends would also be present in a worship service.

Article 73

That this article be entirely deleted.

Ground: It serves no useful purpose anymore. The words "family affairs" do not add to the dignity of the church order nor are they appropriate to the solemnity of the occasion.

Article 74

That "according to Biblical principles" includes "the demands of the covenant" and is more significant in that it gives a broader base for Christian education, including the kingship of Christ in this area, etc.

Article 76

That this article be entirely deleted.

Grounds:

First, these tasks are evident in Articles 11 and 26.

Second, this article contains material for synodical regulations, not for the church order.

Article 77

That in point b., after the word "congregation," the words "to be witnesses for Christ in word and deed and . . ." be inserted; that the comma after "gifts" be changed to a period.

Ground: This is the better order.

Article 78

That instead of the words "under the sponsorship and control of" the words "governed by" be used. (point a.)

Ground: This is in accordance with Article 36b.

Articles 80, 81, and 82

That these articles be combined and rewritten as follows:

a. Synod shall encourage and assist congregations and classes in their work of evangelism, and also carry on such mission activities at home and abroad as are beyond the scope and resources of minor assemblies.

b. Synod shall determine the fields in which mission work is to be carried on, regulate the manner in which the task is performed, provide for its cooperative support, and encourage the congregations to call and support missionaries.

Ground: Articles 80-82 try to incorporate the existing committees (Foreign Mission Board, Home Mission Board, Back to God Hour Committee, and Publication Committee) in the church order. This is neither necessary nor desirable. The control of existing committees may take place by way of synodical regulation. Our proposed article retains the essential elements of Articles 80-82.

Article 87

That "the accused" read "the member involved."

Ground: This is a more charitable wording.

Article 88

That this article begin as follows: "Members by baptism who are delinquent in doctrine or life, etc." Also that "synod" read "the church."

Ground: The article implies that *all* members by baptism who fail to make public profession of faith *shall* be excluded. We disagree.

Article 89

That this article reworded as follows:

Professing 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. The method of reconciliation is to be determined by the consistory. When, in a given instance, the consistory cannot agree on the method of reconciliation, it shall seek the advice of a neighboring church.

Ground: This reading covers more possible methods of reconciliation than the proposed reading, "in the presence of the congregation" of the Revision Committee.

Articles 90 and 91

That "confessing" be changed to "professing."

Ground: Same as in Article 62.

Article 97

That this article be deleted.

Grounds:

First, this article leads in the direction of hierarchy and the dangers involved in giving this power to classis or Synod are far reaching.

Second, we feel that this matter is fully taken care of under Articles 94, 95, and 96.

Third, all disciplinary matter should arise from the local consistory if articles 83 and 84 are to have any meaning.

May the Lord of all order who desires that all things shall be done with order in the church guide you in our Church Order revision.

Classis Alberta North,
Rev. J. W. Van Weelden, S. C.

No. 12 — Use of Lord Supper Formularies

The consistory of the Christian Reformed Church of Jamestown, Michigan, conscious of the fact that your honorable body must make a decision re the three Forms for the Lord's Supper currently in use in our churches, humbly requests your attention for an overture. This came up in our meeting of March 8, 1963, so that it was too late to present it to classis for endorsement; hence we present it directly to you.

The consistory overtures Synod to make permanent the present arrangement whereby the churches are free to use any or all of the three Forms now in use.

Grounds:

1. While no doubt there are preferences in the churches, we have not heard any argument which would prove that there is a substantial difference in content between the three Forms whereby anyone of them should have to be declared unfit to be used in our services.

2. Those of us who have felt for some time that the old Form is heavy in language and difficult to read and to follow, have felt a bit of relief in that respect in the revised and the new Form, and would welcome continuation of it.

3. Continual use of one and the same Form tends to have a deadening effect on the congregation. Some variation in form can help to offset this danger. We have felt that the use of the revised and the new Forms have helped to that end.

4. Use of more than one Form can help in local situations. For instance, in our congregation a number of mission workers must regularly be absent from the morning service, as well as others for family reasons. For the sake of these we read in both services the appropriate parts of a Form both on the preparatory Lord's Day and on the day of the celebration. The possibility of using two Forms opens the way for a bit of variation. We should like the opportunity to retain this.

Wishing for you the guidance of our Lord in all your labors,

The Consistory of the Jamestown Christian Reformed Church,
John Gritter, President
Arthur De Kock, Clerk

Jamestown, Michigan, March 8, 1963.

No. 13 — Article 1 of the Proposed Church Order

Classis British Columbia overtures Synod that article 1 of the tentatively adopted Church Order be amended to read,

"*Believing that in all their activities and decisions the churches are bound by the divine Scriptures and the Reformed Creeds,* and 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 Christian Reformed Church (United States and Canada) regulates* in this Church Order the organization and activities of the churches."

Grounds:

1. The principle that the churches in all their activities and decisions are bound by the Scriptures and the Reformed Creeds is a basic and fundamental principle of Reformed church polity.

(Belgic Confession, art. XXIX: "The marks by which the true Church is known are these: .....; in short, if all things are managed according to the pure Word of God, all things contrary thereto rejected, and Jesus Christ acknowledged as the only Head of the Church."
Also, Belgic Confession, art. XXXII).

2. A principle which is so fundamental should be clearly stated in the preamble of the Church Order.

Merely to presuppose it is not sufficient as a safeguard against the ever present danger of hierarchical abuse of church authority.

3. This amendment will serve true Reformed ecumenicity.
Relationships with such Reformed churches on this continent as the Canadian Reformed churches and the Orthodox Presbyterian church will gain by such an unqualified expression of common opposition against hierarchism on our part.

(On O.P.C. cf. Acts 1962, pp. 335, 336).

4. The final clause of the proposed article 1, reading "so that they may fulfill their calling according to the Scriptures and the Reformed creeds" does not express unequivocally that the churches in the actual fulfilment of their Biblical calling are bound by the Scriptures and the Reformed creeds.

Classis British Columbia,
C. W. Tuininga, S. C.

No. 14 — Article 31 of the Proposed Church Order

Classis British Columbia overtures Synod to retain in article 31 of the new Church Order the qualifying phrase, "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."

Grounds:

1. Section a. of the divided article, which deals specifically with the decisions of the assemblies, does not state the limits of the authority of church assemblies, and does not make it clear that decisions of assemblies are settled and binding *only if they are in accord with the Word of God and the Church Order.*

2. Section b. of the divided article, although it does provide for a right of appeal, does not protect the precious liberty of Christian conscience as strongly as

the old article does, and as our creedal position requires as a vital part of the "Order and discipline of the Church."

> Belgic Confession, art. XXXII on "Order and discipline of the church" states that "the churches ought studiously to take care that they do not depart from those things which Christ, our only Master, has instituted. And therefore we reject all human inventions, and all laws which man would introduce into the worship of God, thereby to bind and compel the conscience in any matter whatever."

3. This time-honored phrase has served the interests of the Reformed churches well since its sixteenth century adoption and it ought not lightly to be cast aside.

4. Our 1961 Synod's removal of the qualifying phrase from article 31 is already being used among our Canadian Reformed brethren as a proof of our hierarchical departure from Reformed church polity and threatens to further widen the breach between our churches.

5. Removal of the old expressed restriction on the authority of our assemblies from article 31 may place a further impediment on the road of closer contact with the Orthodox Presbyterian Church.

> In 1962 the Committee on Relationships with the Orthodox Presbyterian Church reported that "of all the differences in ecclesiastical polity . . . the most urgent one relates to the relative authority assigned to the major and minor assemblies by the two denominations" (Acts of Synod, 1962, pp. 335, 336).

Classis British Columbia,
C. W. Tuininga, S. C.

No. 15 — Loans from Two Denominational Funds

Classis Pacific Northwest respectfully makes the following overture to Synod:

"Synod declares that the churches which have received a capital loan from the Christian Reformed Board of Home Missions are not on that account disqualified from receiving an additional loan from the Church Help Fund.

Grounds:

1. Some needy churches have for the aforesaid reason been declared ineligible for such a loan.

2. The new churches must purchase a parsonage, a suitable and adequate church site and erect a church from the available funds.

3. Many beginning churches are hard pressed to obtain funds for completing their church buildings.

4. The Church Help Fund was instituted to help needy churches."

Respectfully submitted,
Classis Pacific Northwest
Andrew Zylstra, S. C.

No. 16 — Proposed Lord's Supper Forms

Classis Chatham overtures Synod of 1963:

I. That Synod do not accept the Proposed Revisions of the Form for the Lord's Supper.

Grounds:

1. Most of the churches in Classis Chatham have rejected the proposed revisions.

2. It is generally felt that the deep spiritual character of the original form has been lost in the proposed revisions.

II. That Synod accept the following changes in the existing form:

a. That from the list of sins in the first part of the form those be eliminated which are not common in our day.

b. That the sentence, "For as out of many grains one meal is ground and one bread baked, and out of many berries pressed together one wine flows and is mixed together . . ." be eliminated.

Grounds:

1. This sentence is not based on Scripture.

2. This sentence tends to say that the individuality of the believer is lost in the Body of Christ.

c. That the Lord's Prayer be taken out of the prayer before the Supper and be the only prayer after the Supper.

d. That the Twelve Articles of Faith be taken out of the prayer before the Supper and be recited by the minister only or by him in unison with the congregation.

Grounds:

1. The present prayer before the Lord's Supper tries to say everything, hence too much.

2. The present prayer after the Supper says again what has just been mentioned or done before.

Classis Chatham,
H. J. Kwantes, S. C.

No. 17 — Delegating Deacons to Major Assemblies

Classis Chatham overtures the Synod 1963 to reconsider the decision of Synod 1962 re delegating Deacons to major assemblies.

Ground: Synod of 1962 (Acts Art. 137, B, 3, page 95) rejected our overture "on the ground that insufficient Scripture evidence had been adduced to warrant such a change in the Church Order." Our delegates to this Synod however, reported that the accompanying report of our classis, which did adduce Scriptural evidence was not available at Synod although this report was sent to Synod.

We present to you therefore the following report that was also sent to Synod of 1962, with a few alterations, which report with its alterations was adopted at the January 1963 meeting of our classis.

Report of Study Committee in re "Deacons as Official Delegates to Major Assemblies."

1. *Introduction*

We believe that God's Word does not speak about classical and synodical meetings as we have them today. Therefore it is not possible to mention texts to prove that deacons also should be delegated to these assemblies. But the Bible does speak clearly about the unity of the offices and about the great importance of the office of deacon. On that ground the deacons should not be excluded from our major assemblies wherever the work and office of the deacons are involved.

2. *The essential unity of the offices*

The origin and source of the office lies in the Sovereignty of God. God is the Author of each office, God calls and appoints. God has ordained and anointed

Jesus Christ as THE Office-bearer. Christ is the "Chief Prophet," the "only High Priest," and the "Eternal King." (Heidelberg Catechism Q. 31.)

To continue the work of His Church and Kingdom Christ instituted the offices. Christ did not transfer His "official" (ambtelijke) task to men, but that He as the Office-bearer might labor in His Church, Christ has delegated the offices to men, men who are to function as His instruments, His organs to do His work.

In the Apostolate the three offices were united. The Apostles served in the Ministry of the Word, in the care of the poor, and in the oversight of the Church.

When the Lord was yet on earth we learn of that unity of offices in that when Jesus sent forth messengers of the Gospel, it was with the express command not only to preach the Gospel, but also to perform deeds of mercy. When Jesus sent forth the Twelve He charged them "to preach the Kingdom of God and to heal the sick" (Luke 9:1, 2). When He sent forth the Seventy it was likewise, with the charge "to heal the sick and say unto them, the Kingdom is nigh you" (Luke 10:9). And when He sent forth the Apostles after His resurrection, He again mentions the healing of the sick by laying on of hands (Mark 16:18).

3. *Differences in offices*

Though the offices are essentially one yet we may distinguish between the three. The work of Christ is distinguished in the three offices. As Prophet Christ "revealed to us the secret counsel and will of God concerning our redemption." As King Christ "governs us by His Word and Spirit and defends us in the salvation obtained for us." As High Priest Christ "by the one sacrifice of His body has redeemed us and makes continual intercession for us with the Father." (Heidelberg Catechism, Q. 31.)

In the Word of God the offices are distinguished. When the apostles could no longer fittingly perform all their duties, deacons were chosen whose task it was to minister to the needy (Acts 6). We learn from the early history of Christ's Church that there is progress in the establishment of the three offices, minister, elder, and deacon, in each congregation. (Witness the Pastoral Epistles.)

Thus we learn that the Holy Spirit so guided and directed the Church of Christ that the apostles are more and more withdrawn into the background, and that the three offices which are meant for the Church of all time come more and more to the fore. Through the guidance of the Holy Spirit the three offices are increasingly distinguished.

Christ exercises His prophetic office especially through the ministers of the Word. They must preach the Word of God, administer the Sacraments as instituted by Christ, and exercise spiritual oversight over God's Church. Christ exercises His royal office especially through the elders. Their task is with the ministers of the Word to exercise supervision over the flock of Christ that has been entrusted to their care. Christ exercises His priestly office especially through the deacons. Their task is as Christ's instruments to administer His mercy to those who are in need.

4. *Summary*

The essential unity of the three offices as collectively representative of Christ's work must be recognized and maintained, and at the same time must each office come to its full right and development as individually representative of the ministry of Christ.

5. *Deacons and Ecclesiastical Assemblies*

Your committee must concern itself with the office of deacon. The office of deacon now represents the Priestly Office of Christ. Christ's deeds of mercy served to draw multitudes unto Him as a means for opening their hearts for the preaching

of the Gospel of the Kingdom, and for belief that He was indeed the Savior Who had come to deliver sinners from eternal death and ruin. Man as to soul and body, is the object of this gracious saving work of Christ. Now Christ's Church must carry on that work to the same end. That is the glorious privilege of the Church's diaconate.

The office representing the priestly work of Christ must, as the other offices, come to its full right and development. The diaconal office is not an office of a second or third order. In importance, in worthiness and in glory it is to be valued as equal to the office of Minister of the Word and of elder.

It is for this reason that the deacons are members of the consistory of the local congregation (cf. Art. 30 Belgic Confession). Our Church Order (Art. 37) allows for the possibility of the separate meetings of deacons and of minister(s) and elders for the execution of their respective functions. We would point out however, that in congregations where the number of elders is less than three, there the deacons must meet with minister and elders as consistory (Art. 37 C.O.). And in this connection we wish to bear in mind that there are a number of weighty matters in Church life upon which a consistory may not make decisions without the deacons — such matters as the calling of ministers (Art. 4 C.O.); the election of elders and deacons (Art. 22 C.O.); and "Censura Morum" (Art. 81 C.O.).

In our present organization we limit the official ecclesiastical work of the deacons to the minor assembly of our churches, to the consistory. However, all the offices, the office of deacon not excluded must come to their full right and development, also on the level of major assemblies. The priestly work of Christ, and therefore the diaconal work of Christ's Church is not and ought not to be limited to the local congregation.

We live in a complex world situation. For that reason our diaconates have already formed diaconal conferences to assist one another and to promote better execution of their diaconal work. Our own Synod concerns itself with this (broader) aspect of diaconal work, as for example in the appointment of a World-wide Relief and Service Committee (Acts 1961, Art. 57, X, page 26). In this connection it is noteworthy that Synod requests the classes in co-operation with existing deacons' conferences to appoint representatives to serve in this World-wide Relief and Service Committee (Acts 1961, p. 27). This would seem to indicate that Synod itself recognizes the incompleteness of classes for or in this work because no deacons are officially represented there.

We are therefore of the opinion that if the diaconal work of the Church is to be properly executed, deacons should be officially represented at the major assemblies (Classes and Synod) of the Church.

We are of the opinion that it is to the detriment of the importance, the worthiness, the glory, and the proper functioning of the diaconal office that this office is not represented at the authoritative and official assemblies of Christ's Church. And that this matter is also to the hurt of the Church itself, causing it to fall short in glorifying its King and Savior by being deficient in a service intended to make manifest His mercifulness as our great High Priest.

6. *Practial matters*

There are a large number of matters of practical nature involved in the effectuation of this proposal which we feel are outside of the scope of this report — matters such as whether each congregational diaconate is to be represented by an official delegate at each meeting of classis; the voting rights of such delegates; the division of the work of classis in its meeting; and matters in re our Church Order.

For this reason we propose that this report be sent to the Church Order Revision Committee after Synod has accepted our overture.

We wish Synod to be informed that we have taken cognizance of the "Rapport inzake de Plaats der Diakenen in de Kerkelijke Vergaderingen" of the committee appointed by the Synod of 's Gravenhage 1949 of the Gereformeerde Kerken of the Netherlands, and of the Revised Church Order of the same churches. Our sister church does delegate deacons to the major assemblies, and has complied in this with the wish of the late Prof. Dr. H. Bavinck. Dr. Bavinck writes, among other matters, in his "Reformed Dogmatics" IV, Fourth Edition, pp. 409 and 410 — "This development (of the office of deacon according to the teaching of Holy Writ) to which we are being forced at present by the needs of our times can, in the main, not be effectuated but in these directions:

"8th. that the Ministry of Mercy occupy a larger place on the agenda of all our ecclesiastical assemblies than has been the case up to now.

"9th. that the Deacons together with the Ministers and Elders be delegated to the major assemblies and be given the right to vote in matters concerning the Ministry of Mercy." (translation ours — Committee.)

7. *Conclusion*

Classis Chatham overtures Synod 1963 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 deacon forms an integral part 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 level of the individual churches and needs to be discussed and considered therefore also at the major assemblies of the church. This, however, can be done properly only when the diaconal office is authoritatively represented at such major assemblies.

Classis Chatham,
H. J. Kwantes, S. C.

No. 18 — 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, p. 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,
F. R. De Boer, S. C.

No. 19-A — Number of Delegates to Synod and Membership of Denominational Boards

Our classis overtured the Synod of 1962 to consider the feasibility of reducing the number of synodical delegates by fifty percent and the membership of the various boards be limited to not more than 25 members. (Acts 1962, p. 483)

Synod also considered a similar recommendation of the Standing Advisory Committee. (Cf. Acts 1962, Supplement 36A, pp. 448-451) Synod referred the entire matter back to the churches for study. (Cf. Acts 1962, pp. 40, 116)

I. *Elucidation*

Classis Grandville and the Standing Advisory Budget Committee are in agreement that a membership of about 25 is sufficient for any board to carry on the work efficiently, and large enough to appoint a competent executive committee. The method proposed to affect this reduction in the report (Supplement 36A) is debatable. It proposes to divide the church into districts. The classes within each district nominate their own candidates and Synod elects from this nomination the members for the boards.

We believe there is a better way. It is possible for one man to represent two contiguous classes. In practically all cases the delegate can report to both classes. Moreover, the alternate gets the minutes of all the meetings of the executive committees and the full meetings. For example: Classes Hackensack and Hudson be represented by one delegate. The classis which comes alphabetically first elects the primus. Hackensack here is first. Hudson elects the alternate. When the man from Hackensack moves, the alternate takes over, just as is done now. The selection remains directly in the hands of the classes. This makes for equitable representation; the information is just as adequate as it is now.

Finally, we believe that at the present rate of growth of our church, with more new classes constantly being organized, the reorganization of our ecclesiastical machinery is inevitable.

II. *Recommendations*

In view of the above we recommend that

A. The membership of the boards be reduced and that one minister represent two contiguous classes.

Grounds:

1. By the method outlined above, classes control their own elections.

2. This assures adequate information of all the actions and decision of the boards.

3. The classis represented by the alternate can through this alternate delegate consult with the primus in matters of special concern to it.

4. This keeps the membership within the number recommended by us and the Advisory Budget Committee of Synod.

B. Synod appoint a committee to give this entire matter of reorganization further study.

C. In the event that the number of classes is uneven, the member at large be chosen from that classis.

Classis Grandville,
F. R. De Boer, S.C.

No. 19-B

A. Classis Toronto respectfully overtures Synod not to adopt the Overture No. 6 of Classis Grandville, Acts 1962, p. 40, in which Synod is requested to reduce the number of delegates representing the classes at our synods by 50 per cent, i.e. each classis be represented by one minister and one elder.

Ground: This is in conflict with a long established rule which we find in Art. 48 of the Church Order. The revised Church Order which will most likely be

approved this coming year does not indicate any change either. The emphasis in this Article is not on the number, nor on the money which is spent, but on due representation of each classis by two ministers and two elders. Classis feels that this representation is in danger and may become one-sided and that therefore the interest of the local church is not served, if Synod will accept this overture.

B. Classis Toronto respectfully overtures Synod also not to adopt Overture No. 7 of Classis Grandville, Acts 1962, pp. 115-116 which deals with the reduction and change of representation of classes in denominational boards.

Ground: It takes away the opportunity for classis to address herself to her own delegate, since it is possible that the two ministers may be in a different classis and the layman in another one. Consequently it removes the work of missions, etc., even farther from the local consistory and the danger of boardism tends to grow. It also is said, that the three members are to furnish complete information to the classes within their district. But up till this time all our consistories received such information in the reports sent to her.

Classis Toronto,
John Hanenburg, S. C.

No. 19-C

Classis Central California overtures Synod not to move in the direction of the Overture of Classis Grandville, No. 6 in the 1962 Acts of Synod, to reduce the number of delegates to Synod by 50 per cent.

We are persuaded that this would not be in the best interests of the church; we judge that it would be better to maintain the present system.

These are our reasons:

(1) Many weighty matters come to Synod. The Word says: "Where no wise guidance is, the people faileth; But in the multitude of counsellors there is safety." "Where there is no counsel, purposes are disappointed: But in the multitude of counsellors, they are established." ". . . And in the multitude of counsellors there is safety." (Proverbs 11:14, 15:22, 24:6)

(2) Concerning the cost: In years past, as a smaller church, in less prosperous times, we have been able to support this system.

(3) Continuing this system means that the good system of delegating both experienced and inexperienced men to Synod can be continued. This will keep on adding to the number of men with experience at the syndocial gathering.

(4) Synod is not basically a gathering of delegates from classes. It is basically a gathering of the churches. Therefore, in much of our history, the number of delegates to Synod was determined not by the number of classes, but by the number of churches. (On this, see Schaver, vol. II, pp. 132-135.) And thus we must not let Synod get too far away from the churches. As much as possible the local church should be close to the synod. We are now sending one delegate for each 4.5 churches. This is as small a representation per church as we have ever had. To change now suddenly to one delegate for each nine churches gets the churches too far removed from Synod which is basically a gathering not of the classes, but of the churches.

Classis Central California,
Jack Stulp, S. C.

No. 19-D

Classis Alberta North overtures Synod to retain the present classical representation system and not go in the direction recommended by the Standing Advisory Budget Committee to reduce the size of the boards by district respresentation instead of classical representation.

Grounds:

1. The amount presently spent on board meetings is not excessive and the savings effected, if any, would be negligible in comparison to the total amounts involved.

2. The present system works for better relationships between the boards and the local churches and is more in harmony with Reformed church polity.

3. We need broad representation in these activities which constitute such a large part of our denominational life.

Classis Alberta North,
J. W. Van Weelden, S. C.

No. 19-E

Classis Pella overtures Synod that we do not favor the plan to reduce the membership of our denominational boards according to the plan presented by the Standing Advisory Budget Committee to the Synod of 1962 and referred to our churches for study. (See Acts of Synod, 1962, pp. 115, 116.)

Grounds:

1. Although it may be advisable to reduce the number of representatives serving on the various boards, the proposed plan which divides the denomination into geographical districts would result in an inequitable distribution of delegates. In four of the proposed districts, consisting of three classes each, the representation would remain the same as present, namely, one per classis. In other instances, however, for example, the Midwest District consisting of six classes, the present representation would be cut in half since only three would be elected from each district. It is also apparent that the proposed plan reflects a wide variation in the number of church families in each district as the following table will bear out:

District	Number of Classes	Church Families	Delegates
1. Atlantic	3	4,372	3
2. Eastern Canada	4	7,648	3
3. Michigan	5	9,597	3
4. Grand Rapids	4	10,449	3
5. Chicago	3	6,316	3
6. Midwestern	6	7,621	3
7. Western Canada	3	3,509	3
8. Pacific	3	5,805	3

2. We do not feel that Synod is particularly qualified to make the selection proposed since a large number of the synodical delegates will know little or nothing about the men whose names would be presented on the sizeable ballot of some 93 names. It would be almost impossible for them to vote intelligently and the tendency would be for the delegates to favor the men presented by their own classis. It is also conceivable that the outcome of such a selection might be that all three delegates chosen for a certain district could be from the same classis.

Classis Pella,
B. T. Haan, S. C.

No. 19-F

A. Classis Minnesota North overtures Synod to continue the present method and number of classical representation at synodical gatherings.

Grounds:

1. The statement of the Synod of 1936 "It is a recognized principle of Reformed Church Polity that as many as possible attend the major ecclesiastical assemblies." (Acts 1936, p. 38, Art. 77 III.)

2. The ever increasing amount of work which our Synods are called to act upon requires that many committees be appointed. The Scriptural teaching, "In the multitude of counselors there is safety" still is applicable. (Proverbs 11:14b; 24:6b)

3. The mind of the membership of the congregations comprising a classis can more fully and accurately be reflected by four delegates as it is done now than by two as it is being proposed.

4. The continued growth in our denomination requires a corresponding increase in the number of delegates as suggested by the overture. However, the number of delegates should not primarily be based upon dollars and cents, but upon the spiritual needs and best interests of the denomination.

B. Classis Minnesota North overtures Synod to continue the present method and number of representation on standing synodical boards and committees.

Grounds:

1. Synod has already taken some remedial action in the matter of decreasing the expenses incurred by the delegates.

2. District representation is hardly in line with our Reformed way of thinking.

a. The execution of the great commission given to the Church is one of its first and basic duties and requires the full participation of all. The fullest possible representation of our churches by delegates from each classis is the truest way in which this mandate can be carried out.

b. The example of the Back to God Hour as not being representative of every classis is hardly justifiable since it is assigned one specific task. If the mission aspect of the Back to God Hour is stressed, then it should logically be an arm of either one or the other of the mission boards and not a separate committee.

3. The preparation of men for the gospel ministry and teachers for the instruction of our covenant youth is a denominational responsibility and as such requires the full participation of all the churches. This can be most effectively attained and maintained through representatives delegated by all of our congregations.

4. The thinking of local congregations, the maintenance of sustained interest and the cultivation of good relationships so necessary for the causes of missions and education are best served through direct and close contact with board delegates chosen by the congregations from their respective classes.

5. The efficiency of these boards, faced with the problems of ever increasing and expanding fields as well as educational demands, is dependent upon the Scriptural injunction, "In the multitude of counselors there is safety." (Proverbs 11:14b, 24:6b) This is still applicable.

6. Financial economy should at all times be a consideration, but it should not be the first consideration in the diligent prosecution of the King's business.

7. District representation will increasingly leave more of our classes and congregations without direct representation. (Note district 6, Midwest as an example.)

8. Financial savings will increasingly be negated as district representatives are called upon to be present in person to give their reports. Committees are already making use of this means to stimulate interest.

Classis Minnesota North,
J. Peter Vosteen, S. C.

No. 19-G

Classis Chatham overtures Synod as follows on the matter of reduction of synodical travel expenses and of committees and boards appointed by Synod. (Acts of Synod 1960, Art. 155, p. 95; 1961, pp. 512-513; 1962, Art. 78, I, p. 40; Art. 145, II, pp. 115-116.

Findings:

1. The number of delegates, ministers and elders to Synod, numbers one hundred and twenty-eight men. It has been suggested that this number be reduced by 50%. The results of such a reduction would be that the work at Synod would not be reduced and the number of the advisory committees would be five men rather than ten men. Effective and wise discussion of the important matters of the Kingdom of God would not be possible. Then too, the time of the meeting if Synod is limited, too short, for such a few men to handle all the business. We object to a reduction of delegates and board members because we feel that there is a danger of rule by a few and that the majority is not fittingly represented.

2. One man, a district representative, cannot adequately represent a whole district (Ontario), nor can he bring the cause to the whole district. There is danger that the cause will be further removed from the churches.

3. We raise this question: "Why is it necessary to have so many board members-at-large?" (Acts 1962, p. 448). There are 31 delegates from the classes and beyond this number, for example, on the Board of Home Missions there are 11 board members-at-large, total of 42 members. We would also like to know, who sets the number of executive board members? Is it not possible to reduce the number of executive board members?

Solutions:

1. We would like to have a general rule established by Synod for the number of board members-at-large.

2. We recommend no diminishing of the number of delegates to Synod or of classical delegates to the boards.

3. We recommend that expenses for travel be reduced in the following manner:

a. The Synod of 1961 made certain recommendations about delegates travelling together but the mandate was in the form of suggestion rather than a method of expediting. We recommend therefore that the secretaries of the boards be instructed to make a schedule of delegates who *must* travel together. In Ontario alone, the saving for four board members travelling together would be approximately $150 a meeting and $600 for the total number of board meetings annually.

b. We further recommend that for travel to Synod, only one driver from each classis be remunerated. This would mean that the four delegates of each classis travel together.

c. In classes located beyond reasonable auto travel to Synod, for example California, the delegates be routed by the Stated Clerk of Synod. We leave this to the discretion of Synod — a routing by plane or one car to a classis.

Classis Chatham,
H. J. Kwantes, S. C.

No. 19-H

Classis Rocky Mountain overtures Synod regarding the proposal to reduce the number of delegates to Synod and membership of synodical boards (Acts, 1962, pp. 40, 115, 116) as follows:

1. It is our conviction that Synod should make no decision which would alter the number of delegates representing our classes at major assemblies.

Grounds:

a. A reduction in the number of delegates to Synod would seriously decrease the number of delegates required to expedite the increasing amount of work assigned to Synod each year, e.g. advisory committees, etc.

b. The importance and urgency of matters referred to Synod for consideration militates against decreasing the number of delegates.

2. It is our conviction that Synod should make no decision which would change the number of delegates representing our classes on denominational boards.

Ground: A reduced membership in synodical boards would not adequately represent the churches which support the work of the boards.

Classis Rocky Mountain,
A. Disselkoen, S. C.

No. 19-I

Classis Pacific Northwest informs the Synod that our classis is opposed to a reduction of membership to Synod and denominational boards.

Classis Pacific Northwest,
Andrew Zylstra, S. C.

No. 19-J

Classis California South wishes to inform Synod on the matter of a proposed reduction of the number of delegates to Synod and membership of denominational boards that

a. nine churches of our classis reported in favor of a reduction to denominational boards;

b. two churches reported that they were not in favor, etc.

c. four churches favor "the Overture No. 7 problem" be answered by the introduction of regional synods.

d. six churches decline to report.

Classis California South,
O. De Groot, S. C.

No. 19-K

Bethel Christian Reformed Church, Paterson, N.J.

A. Reduction of Number of Delegates to Synod.

The Bethel council is opposed to any reduction in the number of delegates to Synod for the following reasons:

(a) It will greatly limit representation and will reduce the opportunity of being fully heard at Synod.

(b) Because of the voluminous synodical schedules, it would be difficult for fewer, or lesser committees to do justice to Synod's work.

B. Proposed Reduction in the Membership of Boards.

The Bethel council favors the proposal in principle as it will tend to reduce unnecessary expense and travel. However, we are opposed to the proposed alignment of the Atlantic District, on the grounds that the East (Classes Hackensack and Hudson) could be without representation with the Lake Erie and (eventually) the Florida Classes included in the grouping. Under such an alignment, it is possible that our voice would be lost.

Council of
Bethel Christian Reformed Church
of Paterson, N.J.
Peter Wattez, Clerk

No. 19-L

Classis Holland overtures Synod not to accede to the overture of classis Grandville which requests a reduction of the number of members on Synodical Boards to 25. (Cf. also recommendations of Standing Advisory Budget Committee, Acts 1962, pp. 448-451, esp. B., page 450).

Grounds:

1. The elimination of a delegate from each Classis to each of the Boards named in the overture will tend to remove the work of the Church from its membership as represented at Classis and in the Consistory, which bodies in turn represent this work to the membership of the Church. The complaint is often made under the present arrangement that there is a lack of proper liaison between the work of the Church as carried on by the Boards and members of the Church. This lack will be accentuated if each Classis does not have a representative on these Boards, who constantly represents the cause in the midst of his respective Classis.

2. The lack as cited in the above (No. 1) has the danger to lead to fragmentation in interest and effort in the work of the Church — e.g. Mission work. This also involves financial support of causes represented.

3. The arrangement of delegation to the Boards as suggested by the Grandville overture and by the Advisory Budget Committee (Acts 1962-B, p. 450) would work toward "Boardism" in the operation of the work of the Church as carried on by each respective Board.

4. The net cost of the operation of the Boards (including the Back to God Hour committee) and their executive committees is $23,278.38 per year. (Acts 1962, p. 449). Every economy possible, that does not impair the proper operation of the Boards, should be instituted. However, it must be observed that this figure is not high when compared to the amount of work carried on by these Boards, also as this work comes to expression in expenditures. Any financial saving by a restricted membership of the Board can very quickly be offset by loss of contributions because of the reasons cited in 1, 2, and 3 above.

Classis Holland,
H. Blystra, S. C.

In response to the request to reduce classical delegates to Synod by fifty percent, i.e. each Classis would be represented by one minister and one elder at Synodical

meetings. Classis Holland overtures Synod not to accede to this request. (See Overture No. 6, Acts 1962, page 483).

Grounds:

1. A similar overture was presented to the Synod of 1953 requesting an identical reduction in the number of delegates to Synod. (Acts 1953, p. 577). Synod did not adopt this overture, but rather adopted the following:

"There are weighty considerations against this proposal which ought to be seriously considered. a. The Synod of 1936 stated: 'It is a recognized principle of Reformed Polity that as many as possible attend the major ecclesiastical assemblies.' (Acts 1936, p. 78). The work of Synod is usually so voluminous that many committees must be appointed. These committees must be properly manned. We believe here the scriptural injunction would apply, 'In the multitude of counselors there is wisdom.' "

2. Although it is true that the number of delegates to Synod has become larger, it is also a fact that the number of congregations has greatly increased" (Acts 1953, page 97).

These considerations are as weighty and pertinent today as they were in 1953.

a. It should be noted that the efficiency of the operation of Synod depends largely upon the work of the Advisory Committees. The man power for these Committees would be drastically reduced if the number of delegates to Synod were reduced by fifty percent.

b. The present representation of two ministers and two elders from each Classis is highly desirable to foster the solidarity and the unity of the Christian Reformed Church which is scattered over a wide geographical area. The present representation at annual Synods has done much to counteract sectionalism, and foster mutual understanding and unity in the Christian Reformed Church.

Classis Holland,
H. Blystra, S. C.

No. 19-M

Classis Chicago North favors the present classical representation to Synod and on denominational boards.

Grounds:

1. The amount and nature of the work of Synod has steadily increased and thereby demands an adequate representation on advisory committees in order to process reports and overtures properly. Cf. 1962 Synod was served by 12 committees consisting of 10 men each.

2. Since membership in the denomination and in many classes is increasing, representation should be at least as large as heretofore.

3. The expenditure of funds for conducting the work of Synod and the boards is in fair proportion to the growing administrative and financial demands.

Classis Chicago North,
J. L. Meppelink, S. C.

No. 19-N

Classis Minnesota South — "Our Classis has gone on record as opposing this proposal for reduction of delegates both to Synod and to our Boards, and favors the continuation of the present policy under which we are operating."

"In offering this reaction on the part of our body, it is our desire that our letter be made available to any committee of Synod that may be charged with offering a recommendation to Synod anent this matter."

Classis Minnesota South,
John Leugs, S. C.

No. 19-O

I. Classis Kalamazoo overtures Synod to continue the present arrangement of Classical representation in the respective Boards for the following reasons:

a. We cannot reduce membership in our boards without endangering the idea of classical representation.

b. We must maintain a close relation between the respective Boards and Classis thus affording greater opportunity for the Classis to be responsive to the needs of the school and missions.

c. To provide the various Boards with sufficient members to share the increased load of our Boards in the ever expanding areas of Mission and School activity.

d. The increase in expenditures that accompanies our present method cannot be considered a hardship for our denomination; on the contrary, it is justified in maintaining the benefits enjoyed by our present arrangement of Classical representation.

II. Classis Kalamazoo also overtures Synod to continue the present arrangement of classical representation at Synod and that for the following reasons:

a. A drastic 50% reduction in Synodical delegates at this time does not necessarily insure greater efficiency in operation and greater representation on the Synod floor.

b. Such reduction may impair the quality of committee work at Synod.

c. The added expenditure under our present arrangement is not prohibitive and is outweighed by the greater benefits in the way of education and denominational solidarity.

Classis Kalamazoo,
H. L. De Weerd, S. C.

No. 20 — Clarification of Theological Position Requested

Classis Orange City submits the following overture to the 1963 Synod:

In regard to the theological position reflected in Prof. Harold Dekker's articles published in the *Reformed Journal,* Dec., 1962, and Feb., 1963 under the title of "God so loved — all men" we register serious objections. We cite as crucial expressions of his position the following: "By no strain of exegesis can God's redemptive love be confined to any special group. Neither the language of this verse nor the broadest context of Scripture will allow any other interpretation but that God loves all men." (See *Reformed Journal,* Dec., 1962, p.5). The latter expression "God loves all men" in the context can mean only *redemptive love.* Again we quote from the *Reformed Journal,* Feb., 1963, p. 14, "Nevertheless, those who do not believe are included in the number of those whom God loves with a redemptive love, for they are included in the category of the 'world.'" This we believe is an unscriptural interpretation. Since we believe that if God loves all men redemptively all men must be saved, Prof. Dekker's position conflicts with the creedal statement of articles 8 and 9 of Chapter II in the Canons of Dort.

We are of the conviction that the voices raised in objection to Professor Dekker's articles within our own denomination are indications of suspicion. Since Professor Dekker has promised by signing the Form of Subscription "that upon sufficient ground of suspicion and to preserve the uniformity and purity of doctrine — we do hereby promise to be always ready and willing to comply with such requisition" namely of "further explaining our sentiments respecting any particular article," we petition Synod that Synod require Prof. Dekker to give further explanation of his position, so that if Prof. Dekker's position be truly Reformed and Scriptural, Synod may clear him of suspicion, and should Synod find his position not in harmony with the Scriptures and the creeds, that Synod take appropriate action "to preserve the uniformity and purity of doctrine" in our church and seminary.

Classis Orange City,
A. Van Schouwen, S. C.

No. 21 — Particular Synod for Eastern Canada

The consistory of the Athens C.R.C. (Classis Eastern Ontario) is greatly disturbed at the attempts that are being made to come to the institution of a Particular Synod for Eastern Canada. This consistory wishes to go on record as being opposed to the institution of such a Particular Synod. The consistory urges Synod not to accede to any request which will be made in this direction, and it does so on the following grounds:

1. It will promote disunity in the Church.
2. No clearly defined need for a Particular Synod has risen within the churches.
3. It would put an unnecessary financial burden on the churches.

Done in consistory May 16, 1963.

Humbly submitted,
Rev. Henry Eshuis, Pres.
Mr. J. Bierman, Clerk

Appeal Decision re Particular Synod for Eastern Canada

Esteemed Brethren:

The consistory of the Athens C.R.C. (Classis Eastern Ontario) appeals to Synod the decision made by classis in the May 1, 1963 session to request Synod to institute a Particular Synod for Eastern Canada. The consistory appeals this decision, and urges Synod not to consider this request on the following grounds:

1. This matter was not legally before classis.
2. The decision of classis was *pushed through* by just a few of the delegates.
3. There was not sufficient discussion of this issue.

Done in consistory May 16, 1963.

Humbly submitted,
Rev. Henry Eshuis, Pres.
Mr. J. Bierman, Clerk

No. 22 — Independent Presbyterian Church

Classis Alberta South overtures Synod to appoint a competent committee to investigate the origin of the Independent Presbyterian Church. (Cf. Agenda Report No. 27, page 187)

Grounds:

1. Up to this point the Board has not done so.

2. There is always a question of schism when a church splits. Schism is a very serious sin. We must either vindicate the *Independent Presbyterian Church* or cease to cooperate with it.

3. By sending two missionary teachers to organize and teach in a seminary for the Independent Presbyterian Church, we are establishing her as a separate denomination.

Classis Alberta South,
J. W. Jongsma, S.C.

No. 23 — Fund for Needy Churches and Minimum Minister Salary

Classis Alberta South overtures Synod that instead of the F.N.C. recommendation III. 1., Agenda, page 148, "We recommend that salaries to be paid to ministers receiving assistance from the FNC in 1964 be not less than $4,400," Synod adopt the recommendation VI. A. on page 10 of the Agenda ". . . that the minimum salary set each year which is required of churches receiving aid from FNC is not to be regarded as a maximum salary that may be paid. Each consistory must meet its responsibility in determining a salary adequate for the needs of its pastor."

Grounds:

1. It *is* the responsibility of the local consistory to determine a salary adequate for the needs of its pastor.

2. This promise is made by the congregation in the Letter of Call.

3. This is in harmony with Reformed church polity.

Classis Alberta South,
J. W. Jongsma, S.C.

No. 24 — Agenda Report on Closer Relations with the O.P.C.

Classis Central California overtures Synod to reject recommendation No. 2 of the Agenda Report No. 23 (Agenda, pages 146, 147), namely "that it restudy and reconsider the authority now ascribed to our major assemblies."

Grounds:

1. Our Church Order, Article 31, insists that decisions be in harmony with the Word of God. This is a basic enough principle which needs no re-evaluation.

2. Regulations regarding our worship services, liturgy, and the like are formulated in the spirit of the New Testament, in obedience to the kingship of Christ, and for the welfare of the churches.

Moreover, these distinctive practices of Catechism preaching, family visiting and the like are judged to have contributed measurably to the spiritual loyalty and strength of our congregations.

Classis Central California,
Jack Stulp, S. C.

No. 25 — Appointment of a Canadian Treasurer

Classis Chatham endorses the recommendation of the Canadian Immigration Committee to appoint a Canadian Treasurer for the various denominational causes. (See Agenda Report No. 17, Recommendation No. 1, on page 95).

Grounds:

1. The saving of moneys lost in transfer because of difference in U.S. and Canadian currency.

2. This would enable Synod to put into effect the matter of Overture No. 6, "Canadian Registration of Ministers' Pension and Relief Administration" (Agenda, page 256) as a Fund can be registered in Canada only if said Fund has a Canadian Treasurer.

Classis Chatham,
Rev. H. J. Kwantes, S. C.

No. 26 — Constitution of The Back to God Hour

Classis Chatham overtures the 1963 Synod to add to the last sentence of Article V of the Constitution of the Back to God Hour of the Christian Reformed Church, these words—"subject to Synodical approval." (See Agenda, page 24.)

Ground: The Back to God Hour Radio Committee as an agent of Synod cannot take such decisions without the approval of Synod. This is in accordance with other synodically appointed agencies.

Classis Chatham,
Rev. H. J. Kwantes, S. C.

No. 27 — Children Allowance from the Fund for Needy Churches

Classis Chatham overtures Synod not to adopt recommendation III, 3-b of the Fund for Needy Churches, namely that child allowances for children attending a Christian School be increased to $300 per year. (See Agenda Report No. 24, III, 3b, page 148.)

Grounds:

1. It is contrary to the spirit of the Scriptures that a group of families of our Christian Reformed Church (families of ministers of churches subsidized by FNC) be consciously placed in a privileged position over other families of the constituency in a matter such as Christian education of the youth of the covenant, as,

a. All children of Chr. Ref. parents have equal right to Christian education;

b. Christian education is equally necessary for all covenant youth; and

c. Christian education is earnestly desired by all parents of our youth.

2. It is not within the scope of an ecclesiastical committee to designate moneys received from the Church at large through quota for a cause which does not serve the well-being of the Church as such, but which is a purely domestic matter. We do not believe that FNC which has as its purpose "to grant salary assistance to churches which cannot meet the minimum salary set by Synod," has the right to collect moneys from the Church as a whole for the designated subsidizing of those children of ministers that attend Christian Schools.

Classis Chatham,
Rev. H. J. Kwantes, S. C.

No. 28 — Nomination for Chair of Practical Theology in Seminary

Classis Grandville respectfully overtures the Synod of 1963 to consider the names of Dr. P. Y. De Jong and Rev. G. Gritter as a nomination for the chair of Practical Theology in Calvin Seminary, and to elect one from this duo at the Synod of 1963.

Grounds:

1. A replacement is needed for this chair as well as for the New Testament chair.

2. Both of the men named are competent in the field and have many years of pastoral experience.

3. Both of the men named were interviewed by the Calvin Seminary Faculty.

Classis Grandville,
Rev. F. R. De Boer, S. C.

No. 29 — Appointment of Standing Liturgical Committee

Taking cognizance of the report of the Committee on Liturgical Form Revision (Agenda, 1963, pp. 98ff.), Overture No. 1 re Revision of Baptismal Form, Overture No. 12 re Use of Lord's Supper Forms, and Overture No. 16 reacceptance of Proposed Lord's Supper Forms, Classis G.R. East overtures Synod of 1963 to appoint a standing liturgical committee. The task of such a committee would be to engage in a thorough and continuing study of the liturgy and worship of the church beginning with a study of the Scriptural principles of worship, the role of the sacraments in the worship service, and the history of Reformed liturgy. On the basis of a study the committee could provide the church with guidance in liturgical practices and in the evaluation of the revision of liturgical forms which it would propose.

Grounds:

1. The original mandate to the present committee included the consideration of revision of other liturgical forms. (Cf. Acts 1957, Art. 160, II, V, 2). Overture No. 1 from Classis Kalamazoo is again asking for further revisions.

2. On the basis of an historical survey of liturgical form revisions the committee on Liturgical Form Revision reported to the Synod of 1959 (Acts 1959, p. 169) that "there is little agreement as to the nature of the revisions desired." This conclusion is substantiated by the fact that already eleven years have been spent on a revision of a single form and revised drafts of proposed revisions are still being presented to Synod. This lack of agreement points to a need of more thorough study of the liturgical principles involved.

3. The Christian Reformed Church does have standing committees to provide the church with guidance and materials needed for other aspects of the ministry of the church, e.g. Committee on Education, the S.S. Committee, the Committee on Ecumenicity and Inter-Church Correspondence.

Classis Grand Rapids, East,
Rev. M. H. Faber, S. C.

No. 30 — Inter Varsity Christian Fellowship of U.S. and Canada

Classis Lake Erie overtures Synod to place the Inter Varsity Christian Fellowship of the USA and of Canada on the list of *Causes Recommended for Financial Support.*

Grounds:

1. The Inter Varsity Christian Fellowship is one of the few campus ministries that is committed to the historic Christian faith and thus is an organization that warrants the support of our denomination.

2. *The increasingly important role of colleges and universities* today and the impact they make on future leaders from all the world, places upon us a heavy responsibility to become concretely involved with an evangelical campus ministry such as carried on by Inter Varsity Christian Fellowship, especially in view of the fact that our denomination now supports no nationally organized evangelical ministry on our campus.

3. Past experience indicates the benefit many of our Christian Reformed students have received from association with Inter Varsity Christian Fellowship. With an increasing number of our Christian Reformed students enrolling in secular colleges and universities, there is an even greater potential for this in the future. Financial support of Inter Varsity Christian Fellowship by our churches would not only promote this work which has this potential benefit, but indicate to these students that there is a Christian organization on our secular campuses which warrants their participation.

Supplementary Information:

Address: Inter Varsity Christian Fellowship, U.S.A. 1519 Aster, Chicago 10, Illinois.

Inter Varsity Christian Fellowship, Canada. 30 st. Mary st., Toronto, Ontario, Canada.

General Information:

The Inter Varsity Christian Fellowship U.S.A., and the Inter Varsity Christian Fellowship of Canada have been organized for the purpose of promoting the Christian faith in secular colleges and universities. The basic plan is to promote the development of indigenous student groups within the college and university. These groups receive permission from the college authorities to operate as a recognized campus student group. Just as there are political clubs, and a variety of social clubs, either with a message or point of view to maintain, the local Inter Varsity Christian Fellowship (IVCF) chapter is a campus organization which is concerned with presenting the historica Christian faith. This is done through Bible study groups in the living units or on the campus, through various public meetings, through discussion groups, and through week-end conferences and a summer camping program.

IVCF is committed to the principle that Christian college students can and should effectively witness to their fellowships. The national organizations provide staff members who counsel each local group and its members and assist them in the development and execution of their program.

IVCF has maintained an active missionary emphasis. The highlight of this program is a tri-annual missionary conference usually held at the University of Illinois. The recent meeting in December, 1961, was attended by well over 5,000.

The IVCF magazine *His* is published each month during the academic year. This magazine is geared for students and features articles on a variety of topics which will be of help to both the Christian and non-Christian student. *His* was recently named "Magazine of the year" by the Evangelical Press Association.

Inter Varsity Press is maintained by IVCF for the purpose of publishing and distributing books which are relevant to college students. The IVCF of Canada also carries on a high school program known as the Inter School Christian Fellowship.

Each organization also includes the work of the Nurses Christian Fellowship, which is similar work carried on in Schools or Nursing.

Governing Body

The governing body of IVCF is a Board of Directors. These boards in Canada and in the USA are entirely separate though they do maintain close liaison. None of the Board of Directors are paid employees of IVCF. All of them are Christians who are interested in and support the work of IVCF.

The Board is responsible for the appointment of all senior personnel, for all financial matters, and for all basic policies of IVCF. The Board members come primarily from business, the professions or the college and university faculties.

The Board meets at least twice a year and is actively involved in the overall supervision of the work. In no sense is IVCF dominated by a single individual or clique, and sould policies of management are followed.

Doctrinal Basis

All staff and board members are required to subscribe to the following statement of faith:

a. The unique divine inspiration, entire trustworthiness and authority of the Bible.

b. The deity of our Lord Jesus Christ.

c. The necessity and efficacy of the substitutionary death of Jesus Christ for the redemption of the world, and the historic fact of His bodily resurrection.

d. The presence and power of the Holy Spirit in the work of regeneration.

e. The expectation of the personal return of our Lord Jesus Christ.

Financial Policies

During the 1961-62 year the IVCF-USA received and spent $438,844 for its campus ministry. During this year there were approximately 50 full time campus staff workers. During this same period the amount received and spent in Canada was $114,781 with approximately 20 staff workers in the colleges and high schools. The IVCF magazine *HIS* is subsidized approximately by $10,000 per year. The Inter Varsity Press is self supporting.

The IVCF USA-Canada do not utilize solicitors or high pressure or glamorous fund raising techniques. A monthly information and news letter is sent out, to those who wish to receive it. The emphasis of the stewardsip program is to provide adequate and accurate information to those who have an interest and concern for the work on campus as carried on by the IVCF.

IVCF and the Christian Reformed Church

There have been a number of ways in which members of the Christian Reformed Church have worked with IVCF and vice versa.

1. Ministers of the Christian Reformed Church have spoken at various IVCF campus meetings and conferences and thus have had the opportunity to expand their ministry to the campus. IVCF staff members have spoken at various occasions in our churches and at least one occasion at Calvin College.

2. Christian Reformed students in secular colleges in past years have been spiritually enriched through the ministry of IVCF. Many of these now are taking an active role in our church both at home and on the mission field. A number of Calvin students attended the 1961 missionary convention at the University of Illinois.

3. Through association with IVCF a number of our churches in university communities have been able to minister to Christian students from other denom-

inations. Many of these students have worshipped in our Christian Reformed Churches, and some are now active members of our churches.

4. The IVCF program of introducing students from abroad to Christian families in America has been an effective means of showing Christian hospitality and of Christian witness. In the New Jersey area in particular there has been an active relationship between the IVCF and the Christian Reformed Church.

Humbly submitted,
Classis Lake Erie,
Rev. V. Vanderwerp

No. 31 — Calvin College Student Publications

Classis Grandville adopted the following matters to be sent to the 1963 Synod:

I. Classis voices its dissatisfaction with the reply of the Board of Trustees to its overture in which a change of policy with regard to student publications is requested.

Ground: The reply of the Board does not set forth any change in policy. THE ANNOUNCED "new policy," viz. "a more careful screening and evaluation of students who are candidates for student publication positions" is not a safe guard against reoccurrence of what has happened in the November issue of the Chimes. Subsequent issues of the Chimes have proven this.

II. Classis overtures Synod to direct that the present policy with regard to student publications be changed in such a way that there be no "risk" of irresponsible writing such as that which characterized the Chimes of November 16, 1962, and inform our denomination that such a change has been effected.

Grounds:

1. The Board has not satisfied Classis that the student publications will be under better supervision and control. The enclosed copy of our overture and the reply of the Board indicates this.

2. The College is Synod's jurisdiction.

III. Classis notifies the Board of Trustees of this action by sending it a copy of Classis' overture.

Humbly submitted,
Classis Grandville,
F. R. De Boer, S.C.

February 22, 1963

Classis Grandville
The Rev. Floyd De Boer, Stated Clerk
1244 Cricklewood S.W.
Grand Rapids 8, Michigan

Dear Brethren:

At its February meeting the Board of Trustees of Calvin College and Seminary considered your communication concerning student publications and decided to answer you as follows:

We appreciate the interest you have shown in the good name of our school. We share with you the deep concern that there should be no reoccurrence of what happened in the November 16, 1962, issue of "Chimes."

We would like to inform you that there is a set of rules within the framework of which the editor must work but which in this case he violated. For this he was publicly reprimanded by the Faculty and the Student Council, and in addition was advised of his violation by several faculty and administrative counselors.

Further, we would like to state that the matter of censorship has frequently been discussed but each time rejected because of many practical difficulties in carrying it out, and also because it tends to stifle creativeness in writing.

In the matter of seeking to prevent reoccurrence of what happened in the November issue of "Chimes" we acquaint you with the following. The Faculty has not only publicly reprimanded the editor, but it has also introduced a new policy which, although it does not institute pre-publication censorship, does accomplish the same goal. This new policy provides a more careful faculty screening and evaluation of student candidates for student publications positions.

We would also like to remind you that the objectionable editorial was that of a student and should be so evaluated.

Finally, it is almost inevitable that some irregularities should occur in a school of 2500 students, but this should not give occasion for withdrawing support from the institution as a whole.

Cordially yours,

THE BOARD OF TRUSTEES OF
CALVIN COLLEGE AND SEMINARY
J. F. Schuurmann, Secretary

To Classis Grandville, in session January 17, 1963

Esteemed Brethren:

The Consistory of the Baldwin Street Christian Reformed Church of Jenison, Michigan overtures Classis Grandville:

To request the Board of Trustees of Calvin College and Seminary to direct that the present policy with regard to student publications be changed in such a way that there be no "risk" of irresponsible writing such as that which characterized the Calvin College "Chimes" of November 16, 1962, and inform the Classis that such a policy change has been effected.

Grounds:

1. The Administration's contention that this "risk" is worth the educational value derived by approximately 5% of the students at the college who are connected with the "Chimes" is not at all borne out by the fact, i.e., financial support for Calvin is now more difficult than ever to attain. The "Fact Sheet" of October 25, 1962 informs us that every congregation must meet its full quota, and that no budget shortage, such as taken into account in previous years, can be allowed.

2. The present policy is one which has not managed to control the publication of opinions which deliberately scoff at and militate against the position of the Church at large that the Administration either condones, or is powerless to control such erroneous views as those set forth in the "Chimes" of November 16, 1962.

3. The existing policy cannot result in meaningful protection against a reoccurrence of another act of irresponsibility, as the "Official Reprimand" in the "Chimes" of December 7, 1962 shows.

4. It becomes increasingly difficult to go before our congregations in good conscience requesting the approval of budget contributions for Calvin when such ridiculing of the Church's position on a given subject is present in the student

paper. The supporting constituency looks upon this paper as voicing the views of the students at Calvin, and rightly believes that such views ought at least in the broadest sense of the term to be within the framework of Reformed Christianity, since this is a Christian College for whose financial support they are being assessed.

5. The confidence of our Denomination has been shaken so often of late that this matter of the "Chimes" is but part of a larger picture. Only an official declaration to the Church that Calvin College and Seminary are indeed and in fact true to the Reformed Confessions and the decisions of our Synods will suffice as an attempt to restore confidence and the good will of many.

Consistory - Baldwin Street Christian Reformed Church
Rev. Jay A. Wesseling, President
Ross Dornbush, Clerk

No. 32 — Payment of Loan from Church Help Fund

ESTEEMED BRETHREN:

The consistory of the Emmanuel Christian Reformed Church at Calgary, Alberta, Canada feels compelled to address this appeal to your assembly concerning a promised loan from the Church Help Fund committee.

This appeal is sent at this late date because we were of the assumption that the Church Help Fund committee would eventually comply with the mandate of the Synods of 1961 and 1962 to grant us a further loan of $20,000.

Synod of 1961 decided to "direct the Church Help Fund committee to grant an additional loan of $25,000 to the Emmanuel Christian Reformed Church of Calgary, as requested by Classis Alberta South." As only $5,000 was sent by the committee the Synod of 1962 decided to "instruct the Church Help Fund committee to expedite the payment of this loan as rapidly as available funds allow." (Acts of Synod, 1961, pages 81, 82; and Acts of Synod, 1962, pages 73, 74.)

It was not until the appearance of the report of the Church Help Fund committee in the Agenda of 1963 that we were made aware of the fact that the committee intended to delay the loan.

In the report to the Synod of 1963 is stated, "Since the loan was promised in 1961, your committee has received new information concerning conditions and developments in the Emmanuel Church. Therefore your Committee requests permission to re-evaluate the needs of the Emmanuel Church and to deal with this church according to its findings." (page 50, Agenda, 1963.)

As a consistory we have not been informed as to the content of this new information, nor has there been any communication with us or inquiry from us for information for their re-evaluation. Our grave financial situation with $30,800 coming due for payment October 1, 1963, compels us to address you.

We, therefore, appeal to you the Synod of 1963 to instruct the Church Help Fund committee to remit the additional loan of $20,000 as decided by the Synods of 1961 and 1962, before October 1, 1963.

Grounds:

1. This is in accordance with the former decision of Synod.

2. Our financial situation remains critical in view of the amount due on October 1, 1963.

Respectfully submitted,
Consistory of Emmanuel, Calgary,
Mr. John Jager, Clerk

Done in consistory
May 18, 1963.

P.S. The minister delegates to Synod from Classis Alberta South can provide additional information.

No. 33 — Article 36 of the Belgic Confession

Classis Hamilton calls the attention of Synod to the following. The Synod of 1958 accepted provisionally a new formulation of the Belgic Confession, Article 36, second sentence which reads as follows: "And being called in this manner to contribute to the advancement of a society that is pleasing to God, the civil rulers have the task, in subjection to the law of God, while completely refraining from every tendency toward exercising absolute authority, and while functioning in the sphere entrusted to them and with the means belonging to them, to remove every obstacle to the preaching of the gospel and to every aspect of divine worship, in order that the Word of God may have free course, the kingdom of Jesus Christ may make progress, and every anti-Christian power may be resisted." The Synod of 1958 declared that this creedal statement is a clear expression of the Reformed witness concerning the relation of Church and state and hoped to come to a final formulation of the proposed statement in united action with other churches of the Reformed Ecumenical Synod, which maintain the Belgic Confession (Acts, 1958, pp. 28-30). In the summer of 1958 a communication was sent by the Christian Reformed Church to the Fourth R. E. S. informing it of the new formulation Synod had accepted (Acts of Fourth R.E.S. p. 32). The delegates to the Fourth R.E.S. in their report to the Synod of 1959 made no mention of the Belgic Confession and nothing further was done in regard to this matter.

The Stated Clerk in his report to Synod of 1961 called the attention of the delegates to the fact that disposition had not been made of the unfinished business, but the Synod of 1961 did not act upon his suggestion. Apparently it was not even brought up for formal discussion for the Minutes of 1961 make no reference to it. The Christian Reformed Church therefore finds itself in the embarrassing situation that five years ago it provisionally accepted the proposed formulation of the passage but has not taken any additional steps to adopt it officially and finally. The Committee on Ecumenicity and Inter-Church Correspondence, in its report to the Synod of 1963, does deal with matters to be presented to the Fifth R.E.S. but makes no mention of Article 36 of the *Belgica.* As a result we still maintain officially the old formulation which many consider unscriptural or inadequate and nevertheless have done nothing during the last five years toward adopting officially the formulation which the Synod of 1958 hailed as a clear expression of the Reformed witness concerning Church and State.

Having taken note of the situation described above, Classis Hamilton overtures Synod to

1. Make disposition of the unfinished business of the Synod of 1958 in regard to Article 36 of the Belgic Confession, second sentence.

Ground: This is Synodical business and now awaits Synod's further action.

2. Instruct the delegates to the Fifth R.E.S. to inform the member churches of the R.E.S., which maintain the Belgic Congession, of our proposed changes and

to inquire what they have done with Art. 36 and to present to the Synod of 1964 recommendations concerning the final adoption of the proposed substitute reading.

Ground: The churches which maintain the Belgic Confession should strive to come to eventual new formulations in united action.

Classis Hamilton,
Rev. A. H. Venema, S.C.

No. 34 — Lord's Supper Formularies

Motivated by a desire to maintain the autonomy of the churches, whose is the responsibility of using that Formulary, which can be most advantageously and effectively used in its own communion services, and, being desirous of affording our churches some measure of choice and of variety, our Classis heartily endorses the adoption of Overture No. 12 in the printed Agenda for Synod of 1963, page 262.

Classis Minnesota South seeks the adoption of three possible Formularies, with free use of these three possible Formularies to be left to the churches.

Classis Minnesota South,
Rev. John Leugs, S.C.

No. 35 — Adoption of the Revised Church Order

Classis Minnesota South is not completely satisfied with the present proposed revision of the Church Order, although she chooses not to indicate herewith the nature of her lack of willingness to endorse the document, since she is of the opinion that certain objections may be overcome through usage of the proposed revision on a trial basis.

Accordingly, our Classis is pleased to favor the adoption of Overture No. 10 in re: Tentative Adoption of Church Order as presented in the printed Agenda, 1963, page 257. The grounds attached to Overture No. 10 also have the endorsement of Classis Minnesota South.

Classis Minnesota South,
Rev. John Leugs, S.C.

No. 36 — Appointment of Advisor for Revised Church Order

Classis California South overtures Synod not to accede to the request of the Church Order Revision Committee that its secretary be named the faculty advisor to the advisory committee dealing with Revised Church Order matters.

Grounds:

1. The principle that the work of synodical committees should be judged in advisory committee only by those not involved in the work should always be maintained but especially so when it involves a matter of such fundamental importance as the revision of the Church Order.

2. Since the secretary of the Church Order Revision Committee may request such audience with the advisory committee as necessary "to transmit . . . . the thinking and motives back of (their) work" it is not necessary that he be present as an advisor.

Classis California South,
Rev. Peter W. Brouwer, S.C.

No. 37 — Delay Adoption of Revised Church Order

Classis Hackensack overtures the Synod of 1963 as follows:

1 Synod take no steps toward the adoption of the proposed (Church Order) revision at this time.

Grounds:

a. Classis Hackensack is dissatisfied with the revised formulation of the Church Order.

b. Synod has never adopted a set of principles for Reformed Polity even though the Synod of 1951 stated that the Church Order revision "must be undertaken in full harmony with the Reformed principles of church government" (Acts, 1951, pages 15, 16).

2. Synod appoint a study committee whose task it shall be to draw up a statement of principles which act as a basis for the formulation of Reformed Polity.

Grounds:

a. Such a set of principles is inherently necessary to a document of this sort.

b. Synod recognized in its original mandate to the Church Order Committee the need for such a set of principles, but never provided them. See Acts of Synod 1951, pages 15, 16; and Acts of Synod 1952, page 35.

c. The scope and nature of the authority of the Church Order has never been carefully delineated.

Classis Hackensack,
Rev. John E. Meeter, S.C.

No. 38 — Misgivings Re Some Articles of Revised Church Order

To the Synod of 1963 of the
Christian Reformed Church

ESTEEMED BRETHREN:

We are inclined to write to you as a Consistory of the First Christian Reformed Church of Kalamazoo and express to you some of our misgivings concerning the proposed church order revision.

Our reformed heritage has provided us with an autonomous form of church government, and that rightly so. This autonomy of the churches is a matter that we feel we must safeguard at all cost. Likewise, we are certain that this is true of most of our churches including the committee who have given of their time in the formulation of the proposed church order revision.

In spite of what we assume to be the very good intentions of all concerned we visualize in the wording of this revision grounds for concern, with regard to the future autonomy of the churches. Again we hasten to add that we do not make accusation to the intent of the committee. However, it is difficult to determine what misuse could be made, of the slightest opening, by some of our own people or a future generation. We only know that all such radical changes within the church receive their impetus from such small beginnings. Likewise, we are of the opinion that any revision of wording within the context of the proposed church order revision, which could be the stepping stone to an hierarchiale form of government, would be contrary to our reformed thinking concerning what we read in Scripture with regard to the government of the Church of Christ.

With this thought in mind, we note that Article 29a of the church order revision reads as follows:

"Each assembly exercises, in keeping with its own character, the ecclesiastical authority entrusted to it by Christ."

The revised reading of this article, we feel, could easily lead to misuse by this or some future generation since it implies that authority was given directly by Christ, the Head of the Church, to such higher ecclesiastical bodies within the church as the Classis and Synod.

To the contrary, we believe that there are no grounds to assume that any authority was entrusted directly by Christ to any major assemblies. We believe that this has even been the intent of reformed church policy to delegate no such authority to these assemblies. Further, that such thinking could eventually open the doors to an hierarchy within the Christian Reformed Denomination.

To substantiate our thinking, we refer you to Monsma and Van Dellen church order commentary where we read on page 162 a quotation of Dr. Bouwman:

"All ecclesiastical authority given unto His church by Christ, resides in a particular church."

We quote further from this same commentary:

"The various local churches do not dissolve themselves into a large classical church or into a national synod."

Again we are of the opinion that Article 30 of the Belgic Confession makes the same point for it makes no mention whatsoever of any major assemblies, but refers only to the authority as vested in the minister together with the elders and deacons. It refers to them alone as the council of the church and indicates that by this council only, shall everything in the church be carried on in good order and decency.

Once more we refer you to the Church Order Commentary of Monsma and Van Dellen where the matter of authority of major assemblies is discussed. We read as follows.

1. The authority of such assemblies is derived and not original.
2. That the authority of these assemblies is limited and not general.
3. That said authority is smaller in measure and not higher in degree.
4. That the authority of these assemblies is ministering in nature and not compelling.

As we read the revision of Article 29a, it is our considered opinion that there is a tendency here to place the authority of such ecclesiastical bodies as that of Classis and Synod on a par with that of the local Consistories. We believe further that all such tendencies should be removed from any church order revision as contrary to reformed church government as laid down by Scripture. We also are of the opinion that the references as given to this matter above would tend to clearly substantiate our thinking on the question in point.

In summary then, we feel that while it might not have been the intent of the Committee to have this article so interpreted, it nonetheless is so worded as to leave the door ajar for further movement into an area of non-reformed government. With this in mind, it is our desire to express our objections to the revision of this article as presently written and request that it shall not be adopted in its present form.

There is yet another article, namely 34B, to which we would like to voice an objection. We refer specifically to the matter of the authority for Classis to appoint Interim Committees and for Synod to appoint Synodical Interim Committees, whose duty it would be to act for said bodies in matters which cannot wait action by the assemblies themselves.

As was mentioned before, all authority vested in such ecclesiastical bodies such as Classis and Synod, are those which are derived from the Consistories whose delegates are or have been appointed to said bodies. That therefore the only action

they can legally take is such actions as are decided by them as a body and while such bodies are properly in session.

Once again we are of the opinion that here is another tendency toward an hierarchiale form of government. Especially do we see this danger if the authority to which we have just referred is used in conjunction with the authority of Classis as seen in Article 43B and 44 of the proposed church order revision. There we read that

1. "Classis shall exercise supervisory care."
2. "In order properly to supervise the churches."

In this connection we can visualize such Interim Committees of Classis or Synod acting independently of said bodies, because of the authority vested in them by a particular Classis or Synod exercising supervisory care over independent Consistories.

Again we feel the door has been left ajar to function in the area of church government which is in violation of the autonomy vested in each Consistory and which is contrary to the Reformed principles of church government.

We do not accuse the Committee of having this in mind when this revision was in the making, but we do see the danger of the implications involved in its reading as proposed and thus have set forth our objections. We are firmly convinced that even the most remote possibility of misuse of the church order by its interpretation in a manner other than was intended by our forefathers and in the light of Scripture should be avoided as a plague. We state all this in a good spirit of criticism in order that the interests of the militant church might be safeguarded and that to the honor and glory of God.

We take yet one other exception to the proposed church order revision as referred to in Article 94 where we read that "The disposition of the minister shall be effected by the Classis."

In our opinion the reading of Article 94 would tend to give authority to a given Classis, which authority actually resides in the autonomy of a Consistory, although we readily agree that it is subject to the approval of the Classis.

We would raise the same objection to Article 96 where we read:

"Classis or Synod may in special cases suspend or depose office bearers even when action leading to suspension or deposition has not been initiated by the Consistory."

We are inclined to agree with Monsma and Van Dellen Church Order Commentary, page 327, which reads as follows:

"The deposition of a Consistory for example by a Classis or Synod would seem to be a violation of the integrity and of the rights of the particular church concerned, whereas the church order in more than one article seeks to safeguard this integrity and these rights."

In our opinion the reading of Article 96 is a move in the direction once more of a hierarchy within the church. We believe it to be contrary to what we have quoted above from Monsma and Van Dellen and contrary to good Reformed church government.

Having thus set forth our objections and our reasons for these objections, we wish to take this opportunity in advance to thank you for your time, courtesy and consideration with regard to this document. It is our express hope that because of these and other objections as raised by the various overtures to Synod, that the Synod will see fit to reject the proposed church order revision.

Yours in Christ,

First Christian Reformed Church Consistory,

Dow R. Haan, Clerk of Consistory

No. 39 — Lectureships for Chair of Practical Theology

To the Synod of the
Christian Reformed Church

ESTEEMED BRETHREN:

The consistory of the Bauer Christian Reformed Church overtures Synod NOT to follow the suggestion of the Board of Trustees of Calvin College and Seminary re lectureships for the Practical Theology Department of Calvin Seminary, but that Synod nominate at least two mature, experienced men, from which nomination Synod may, before its adjournment, elect one for a regular two year term.

Grounds:

1. Appointments to professorships, when qualified men are available, is regular procedure; lectureships are at lest makeshift devices and should not be resorted to except in case of emergency. At present no such emergency exists.

2. The present incumbent is scheduled to retire at the end of the coming academic year. If the present plan is carried out, viz., four lectors, each for one semester, this means that our seminarians for two out of their three years course will be subjects of experimentation. Should the then appointee require a year for preparation, the class entering the seminary this year will not have had a consistent course in its entire seminary career.

3. There are men available with many years of pastoral experience, who have demonstrated that they have special aptitudes and abilities in the field of practical theology.

Consistory of the Bauer Christian
Reformed Church,

Rev. C. Huissen, Pres. Mr. P. Driesenga, Clerk

No. 40 — Pension for Secretary of Canadian Immigration

The consistory of Toronto II in response to the recommendation of the Immigration Committee for Canada (Agenda, page 95) to make provision for a pension for the secretary of the Canadian Immigration Committee calls the attention of Synod to the fact that there are also former fieldmen who have labored many years for the same cause. The consistory of Toronto II overtures Synod to instruct the Canadian Immigration Committee to present details of the discharge of such fieldmen which may determine whether such also should receive pension in their old age. Such facts should be available to Synod before she can determine whether she is to pension one employee of this committee without due regard for others.

Consistory of Second Toronto
Christian Reformed Church,

Rev. A. H. Venema, Pres. Mr. K. Knoops, Clerk

No. 41 — Lord's Supper Formularies

The consistory of Toronto II in view of the obvious inferiority of the newly proposed probationary Lord's Supper formularies (both as to form and content) endorses the overture of classis Chatham not to accept the proposed revisions, but to appoint a new committee which will propose new formularies which are liturgically sound and truly express the power of the Word of God for believing Lord's Supper celebration.

Consistory of Second Toronto
Christian Reformed Church,

Rev. A. H. Venema, Pres. Mr. K. Knoops, Clerk

QUOTAS AND RECOMMENDED CAUSES APPROVED FOR 1964

I. DENOMINATIONAL CAUSES

A. Denominational Quotas

	Per Family for 1964
1. Back to God Radio Hour	$ 8.25
2. Calvin College and Seminary (see Note below to indicate Regional or Area differences)	17.00
*3. Foreign Missions	22.50
4. Fund for Needy Churches	5.00
*5. Home Missions (includes Evangelism, Church Extension, and Jewish Missions)	21.50
6. Ministers' Pension and Relief Administration	6.50
7. Reformed Ecumenical Synod Fund	.20
8. Synodical Expense Fund	1.50
Total	$82.45

*On page 101 of the Acts of 1963 appears the decision that Synod transferred the Indian mission field to Home Missions and Mexican mission work to the Foreign Mission Board. In view of these transfers the amount of $44 will remain the same, but the allocation to each of the two Boards will be changed. Please see our church papers for the exact quota amount to be granted each Board by the Standing Advisory Budget committee.

Note: The Synod of 1963 reaffirmed the decision of the Synod of 1962 as to *Regional or Area quota system for Calvin College and Seminary.*

Area No. 1–comprises Classes Grand Rapids East, Grand Rapids South, Grand Rapids West, and Grandville	$24.75
Area No. 2–comprises Classes Cadillac, Holland, Kalamazoo, Lake Erie, Muskegon, and Zeeland	$19.00
Area No. 3–comprises Classes Chicago North, Chicago South, and Wisconsin	$16.50
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	$21.00
Area No. 6–comprises Classes Pacific Northwest, California South, California Central, Rocky Mountain	$16.00
Area No. 7–comprises Classes Alberta North, Alberta South, British Columbia, Chatham, Eastern Ontario, Hamilton, and Toronto	$11.00

The Synod of 1962 adopted the following decisions: ". . . . *that those areas which benefit from the quota reduction should employ the monies saved to finance their present area colleges.*" Acts of 1962, pages 54, 104, XXV.

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. Back to God Tract Committee
4. Board of Foreign Missions for above quota needs
5. Board of Home Missions for above quota needs
6. Centennial Seminary Building (for removal of deficit only)
7. Christian Reformed World Relief Committee
8. Soldiers' Fund sponsored by Home Missions Board
9. Sponsorship of Foreign Students preparing for the Gospel Ministry and enrolled in Calvin College or Seminary

C. **Denominational Related Youth Causes Recommended for One or More Offerings**

1. Young Calvinist Federation of North America
2. Young Calvinist Servicemen's Fund
3. Calvinettes (Division of Young Calvinist Federation)
4. Calvinist Cadet Corps

II. NON-DENOMINATIONAL 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 Children's Retreat)

B. **Educational Causes**

1. Christian Schools Educational Foundation (Nat'l U.C.S.)
2. Dordt College
3. National Union of Christian Schools (General Fund)
4. Reformed Bible Institute
5. Trinity College
6. Westminster Seminary

C. **Evangelistic Cause**

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 Chr. Labour Association (Canadian churches only)
5. Gideons (for Bible distribution only)
6. Inter-Varsity Christian Fellowship of Canada and U.S.
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

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 Service 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

TABLE OF CONTENTS

(Figures indicate pages)

A

Above Quota Funds for One or More Offerings, 101, 472, 473.

Accredited Causes, Denominational Quotas, Offerings, 97-102. (See pages 472, 473, for Handy Reference)

Addresses:

1. Rev. G. André, 68.
2. Chaplains, 13.
3. Rev. R. W. Eckardt, 18.
4. Rev. J. Guichelaar, 5, 6.
5. Rev. W. Haverkamp, 8, 123, 124.
6. Missionaries, 13, 14, 50.
7. Rev. H. E. Mayo, 75.
8. Rev. W. Muller, 76.
9. Rev. H. Vander Kam, 124.
10. Rev. G. Van Groningen, 68.
11. Rev. D. R. Wilson, 76.

Administration of Indian and Mexican Missions, 39-41, 63-65; Report on, 293-310.

Admittance of Ministers from Other Denominations, 15, 16.

Admitting Ministers from Other Denominations, Report on, 20-24, 395-399; Decisions on, 20-24; Appointment of Committee, 419, 420.

Advisers for Advisory Committees, 10-12.

Advisory Committees, 11, 12.

Advisory Standing Budget Committee, Reports of, 406-417; Mandates to, 113, 114; Members of, 121; Promoting Creative Giving, 113, 421.

Aid to Evangelistic Work in Special Cases, 24-26, 381, 382.

Alliance, Lord's Day in Canada, 121; in United States, 75, 272, 273; Support of, 102, 473; Representatives to, 121.

Allowances, Auto Mileage in Subsidized Churches, 49; Children, 48.

American Bible Society, Report of, 17, 133-135; Repr. to, 17, 121; Support of, 102, 473.

American Calvinistic Fellowship, Support of, 102, 473.

Ames, Special Aid to, 26, 397.

Andriese, Mr. A. H., Report of, 10; Reappointment of, 121; Remuneration, 104.

Anniversary Program of the Heidelberg Catechism, 3, 12, 13; Committee to Prepare, 420.

Appeals, No. 1: 11, 32, 33, 57-60, 81, 105.

1. Advisory Committee Members, 11.
2. Mr. M. Van Meekeren, 32.
3. First Ontario, California, 32, 33, 57.
4. Mr. Jacob Dahm, 57-60, 81.
5. Rev. C. L. Van Zee, 105.

Appeals, No. 2: 11, 36, 37, 38, 74, 95-97, 105.
1. Advisory Committee Members, 11.
2. Rev. C. Holtrop, 36, 37.
3. Mr. & Mrs. D. Rolffs, 37.
4. Rev. J. E. Brink, 37, 38.
5. Mr. & Mrs. J. Scheeres, 74.
6. Wiersma Brothers, 95-97.
7. Mr. & Mrs. K. Van Dyke, 105.

Appointments, Members of Committee on, 20; Reports on, 44, 66, 117-123.

Appointments and Reappointments, Calvin College and Seminary Faculties, 44, 66.

Archives of Former Prot. Ref. Churches, 86, 87, 122.

Areas of Calvin College and Seminary Quotas, 98, 472.

Argentina, Reformed Churches in, 57, 263-265; Sister Church Relationship, 57; Missionary for, 71, 328, 340, 341.

Army and Navy Chaplain Commission, Repr. to, 54, 121.

Arrangements Committee for Synod, 104, 121.

Article 8 of Church Order, 15, 16; Synodical Examiners and, 15, 16.

Articles 5 and 9 of Church Order, 20-24.

Article 36 of Belgic Confession, 36.

Articles of Incorporation for All Churches, 50-52, 343, 344.

Articles of Revised Church Order, 106-112, 349-370.

Australia, Delegate from Reformed Churches of, 68; Mission in, 324; Letter from Reformed Churches in, 10; 68, 426-429.

B

Back to God Hour, Reports on, 17, 18, 139-150; Constitution of, 75; 122; Nominations for Board of, 18; Members of, 121; Support of, 98, 101; Television and, 18.

Back to God Tract Committee, Report of, 34, 194, 195; Members of, 121; Nominations of, 34; Offering for, 97, 98, 101.

Bandstra, Rev. A., Appointment of, 66; Letter from, 115.

Baptismal Forms; Revisions of, 79, 80.

Belgic Confession, Art. 36 and, 36.

Believers on Indian Field, Church Membership of, 70.

Bergsma, Rev. H. L., 16.

Bethany Christian Home, Support of, 101, 473.

Bethesda Hospital, Support of, 101, 473.

Bible Translation, Report on, 54, 196; Members of Committee for, 122.

Bible Teachers, Status at Major Assemblies, 123.

Board of Foreign Missions (See Foreign Mission Matters).

Board of Home Missions (See Home Mission Matters).

Board of Trustees of Calvin College and Seminary, Reports of, 202-225; Members of, 117, 118. (See also Educational Matters and Seminary Matters.)

Boards and Committees Appointed by Synod, 117-123.

Boonstra, Rev. J., Cuban Refugees and, 16.

Bouma, Dr. C., Obituary Notice, 69, 289.

Bouma, Mrs., C., Pension for, 84, 213.

Brazil, Radio Broadcasting in, 141; Reformed Church in, 57; 76; 263-266; Mission Work in, 328.

Breuker, Rev. J.; Emeritation of, 31.

Brigham City Chapel, 19.

Brink, Rev. J. E., Appeal of, 37, 38.

Budget, Approved Synodical, 97-102, 472, 473.

Budget Matters: 12, 41, 42, 97-104; 112-115.

1. Advisory Committee Members, 12.
2. Church Help Fund, 41, 42.
3. Christian Reformed Resettlement Service, 97.
4. Back to God Hour, 97, 98.
5. Calvin College and Seminary, 98.
6. Fund for Needy Churches, 98, 99.
7. Board of Home Missions, 99.
8. Board of Foreign Missions, 99.
9. Ministers' Pension & Relief Administration, 99, 100.
10. Synodical Expense Fund, 100.
11. Quota Changes for Mission Boards, 101.
12. Causes Recommended for Support, 101.
13. Youth Causes for One or More Offerings, 101.
14. Non-Denominational Causes, 101, 102.
15. Inter-Varsity Christian Fellowship, 102.
16. Canadian Treasurer, 103.
17. Quota Differences Based on Living Standards, 103, 104.
18. Remuneration of Synodical Officers, 104.
19. One Board for Mission Work, 112.
20. Financial Aid for Washington, D.C., 113.
21. Creative Giving Program, 113.
22. Board of Foreign Mission Financing, 113, 114.
23. Canadian Registration of Ministers Pension Fund, 103, 115.

C

Calgary Church, Church Help Fund Loan to Emmanuel, 29, 30.

Calling and Admitting Ministers from Other Denominations, Report on, 20-24, 395-399; Committee on, 419, 420.

Calvin Church, Grand Rapids and Reformed Ecumenical Synod, 266-271.

Calvin College, Appointments and Reappointments, 44-46; Dean-Elect, 46; Sale of Campus, 46, 418; Student Publications, 46, 47; Foreign Student Sponsorship, 47; Long Range Program, 82, 83; Two Million Dollar Campaign, 84; Quota and Area Schedules, 98; Ministerial Credentials of Ordained Personnel, 223; Reports of Board of, 202-225; Available Mailing List and, 71.

Calvin Seminary, Appointment to Faculty of, 44, 66; Scholarship, 44; Lectureship Appointments, 76; Report of Board on, 202-225.

Calvinist Cadet Corps, Support of, 101, 473.

Calvinettes, Support of, 101, 473.

Campus Sale, Report on Calvin, 46, 418; Proposal on 28, 386; Committee for, 122.

Canadian Affairs, Committee, 28.

Canadian Bible Society, Support of, 102; Repr. to, 121.

Canadian Christian Labour Association, Support of, 102, 473.

Canadian Exchange and Bank Rate Adjustments, 103, 417.

Canadian Immigration, Report on, 77, 78, 228-232; Committee for, 121; Pension Matter, 122.

Canadian Registration of Ministers' Pension Administration, 115.

Canadian Relief Fund, 29, 136.

Canadian Treasurer, 103, 417.

Canadian Reformed Churches, Letter from, 116.

Candidates for the Gospel Ministry, Recommendations for, 9; Candidacy Approved, 9; Eligibility for Calls, 10.

Catechism Materials, Preparation of, 34, 169-171; Expenses for, 415; Standing Committee for, 34, 122; Capital Funds for, 415.

Causes Recommended for Quotas and Financial Support, 97-102, 473.

Centennial Memorial Seminary Building, Offerings for Deficit Removal, 101, 420, 473.

Ceylon, Mission Work in, 325; Letter from Reformed Church in, 10.

Chairs in Seminary, Appointments for, 44, 66, 76.

Chaplain Committee, Report of, 53, 54, 197-201; Members of Committee, 122; St. Lawrence Seaway and, 28; Status of Eccl. Ass., 123.

Chaplains, Status at Major Assemblies, 123; Addresses at Synod by, 13.

Children's Allowances for Ministers of Subsidized Churches, 48, 283.

Christian Labour Association of Canada, Support of, 102, 473.

Christian Reformed Resettlement Service Committee, Report of, 73, 74, 97, 393, 394; Mandate to, 74, 416; Members of, 74, 121; Possible Merger with C.R.W.R.C., 73, 394; Loan to Education Committee, 415.

Christian Reformed World Relief Committee, Reports on, 52, 53, 250ff.; Members of, 53, 120; Director of, 53; Offerings for, 101; Korea and, 327.

Christian Seamen's and Immigrants' Home, Report on, 29, 137, 138; Property of, 29; Classis Hudson and, 29.

Christian School Educational Foundation, Support of, 102, 473.

Christian School Employees Relief Fund, Support of, 102, 473.

Church Correspondence and Ecumenicity, 57, 263-271.

Church Help Fund, Report on, 29, 30, 172ff; Members of Committee for, 29, 121; Loan to Emmanuel Church, 29, 30; Outstanding Loans, 174-180, 412, 413; Quota Request for, 41, 42, 412, 413.

Church Incorporation, 50-52, 343, 344.

Church Membership of Believers on Indian Field, 70, 321, 322.

Church Order Matters, No. 1: 11, 14-17, 55-57, 60-63, 67, 68, 78-80.

1. Advisory Committee Members, 11.
2. Reports of Synodical Examiners, 14-17, 60, 61.
3. Calling and Admitting Ministers from Other Denominations, 20.
4. Reduction in Membership of Boards and Delegates to Synod, 55, 56.
5. Proposed Particular Synod of Eastern Canada, 56.
6. Ecumenicity and Interchurch Correspondence, 57.
7. Revision of Liturgical Forms, 61, 62.
8. Revision of Lord's Supper Forms, 61-63.
9. Letter from Protestant Reformed Churches in America, 63.
10. Fifth Reformed Ecumenical Synod, 67, 68.
11. Revision of Forms for Ordination (or Installation), 78, 79.
12. Revision of Baptismal Forms, 79, 80.
13. Overture No. 1, 79, 80.
14. Standing Liturgical Committee, 80.

Church Order Matters, No. 2: 11, 31, 32, 47-55, 68.
1. Advisory Committee Members, 11.
2. Ministers' Pension & Relief Fund, 31, 32.
3. Fund for Needy Churches, 47-49.
4. Overture 23, Ministers Salaries and F.N.C., 47, 48.
5. Overture 27, Children Allowances from F.N.C., 47, 48.
6. Mileage Allowances, 48, 49.
7. Policy Adjustment of F.N.C. (Agenda Report No. 1), 49, 50.
8. Articles of Incorporation, 50-52.
9. Christian Reformed World Relief Committee, 52, 53.
10. Chaplain Committee Report, 53, 54.
11. Bible Translation, 54.
12. Services of Emeritated Pastors, 54.
13. Problem of the Unordained Evangelist, 54, 55.
14. Revision of Rules for Church Visiting, 55.
15. Letter from Australian Reformed Churches re R.E.S., 68.

Church Order Revision Matters: 10, 12, 106-112, 116, 122, 349-370.
1. Advisory Committee Members, 12.
2. Report of Majority Committee, 106-112.
3. Report of Minority Committee, 106-112.
4. Report of Entire Committee, 116.
5. Canadian Reformed Churches, 116.
6. Deacons and Major Eccl. Assemblies, 116, 117.
7. Prof. M. Monsma, 10.
8. Request re O.P.C., 13.
9. Study Committee Members, 122.

Church Visiting, Revision of Rules for, 55; Committee, 122.

Clarification of Theological Position Requested, 89-95. (See Overture 20)

Classes Examinations for Ordination, Synodical Examiners Reports on, 14-17, 60, 61, 105.

Clerks of Synod, Election of, 8, Remunerations of, 104.

Colloquium Doctum Examinations, Reports of, 15.

Commemorative Service for Heidelberg Catechism Anniversary, 3, 12, 13, 420.

Committee on Appointments, 20; Reports of, 117-123.

Committee on Education (See Education).

Committees of Synod, 11, 12; Reduction in Membership of, 55, 56.

Congress on Evangelism, 28, 29, 270, 392.

Contact Committee with Protestant Reformed Churches, 63, 86, 87, 122.

Constitution and By-Laws of Back to God Hour, 145-146; Committee for, 122.

Contributions Required in Subsidized Churches, 47-49.

Convening Church, for 1963 Synod, 2; for 1964 Synod, 121.

Creative and Proportionate Giving, Promotion of, 113, 421.

Credentials of Delegates to Synod, 6-8.

Credentials of Ministers in Extra-Ordinary Positions, 67; Committee, 122.

Cuba, Mission Work in, 329.

Cuban Refugees, 394.

D

Dahm, Mr. J., Appeal of, 57-60, 81.

Daily Vacation Bible Schools, Preparation of Materials for, 169-171; Committee and Editor, 169-171.

Deacons at Major Assemblies, 116, 117; Committee to Study, 117; Overture on, 443-446.

Declaration of Agreement by Delegates, 9.

De Jong, Dr. P. Y., Appointment of, 76.

De Leeuw, Rev. C., Obituary Notice, 69.

Dekker, Prof. H., Communication of, 92-95 (See Overture 20).

Delegates for Examination, Reports of, 14-17, 60, 61, 105; Appointment of, 119, 120.

Delegates to Synod, 6-8; Reduction of Number of, 55, 56.

Delegates to Reformed Ecumenical Synod, 122.

Denominational, Quotas, Offerings, Recommended Causes, 97-102; (Complete Listing of, 472, 473)

Denominational Boards and Committees, 117-123.

Denominational Historical Committee, Members of, 121.

Denominational Seal, Committee for, 122.

Dispersed and Non-resident Members, Report on, 382, 383.

Dordt College, Support of, 102, 473.

E

Eastern Canada Proposed Particular Synod for, 56, 57.

Eckardt, Rev. R. W., Address by, 18.

Ecumenical Reformed Synod, 63, 68; Australian Reformed Churches and, 68, 426-429; Quota for, 100; Delegates to, 122; Preparations for, 266-271.

Ecumenicity and Inter-Church Correspondence, Report on, 57, 263-271; Committee, 121.

Edmonton, Special Grant to, 24, 25, 381.

Education, Report of Committee on, 34, 169-171; Capital Loan for, 415; Budget for, 34, 171, 415; Members of Committee on, 34, 122; Nominations for Committee of, 34.

Educational Matters: 11, 42-46, 47

1. Advisory Committee Members, 11.
2. Dr. W. Harry Jellema, 42.
3. Nominations for Board of Trustees, 43, 44.
4. Prospective Appointees & Seminary Scholarship, 44.
5. Credentials of Ordained Ministers Teaching at Calvin, 44.
6. Reappointments and Appointments, 44-46.
7. Dr. John Vanden Berg-Dean Elect, 46.
8. Sale of Calvin Campus, 46.
9. Student Publications, 46, 47.
10. Sponsorship of Foreign Students, 47.
11. Seminary Appointments, 66, 76.
12. Credentials of Ministers Serving in Extra Ordinary Positions, 67.
13. Lectureships in Practical Theology, 76.
14. Long Range Program, 82
15. Communication from Prairie City Consistory, 82, 83.
16. Two Million Dollar Campaign, 84.
17. Pension for Mrs. C. Bouma, 84.

Eldersveld, Rev. P., Anniversary of, 143, 144.

Elim Training School, Support of, 102, 473.

Emeritation of Ministers Approved, 31, 32, 185, 186.

Emeritated Ministers, Services of, 54.

Emmanuel, Loan to Calgary Church, 29, 30.

Evangelism, Minister of, 73, 80, 81, 88, 89.

Evangelism and Church Extension, 24-26; Congress on, 28, 29. (See Home Missions Matters)

Evangelist, Problem of Unordained, 54, 55.

Examination of Candidates, 9, 10; Reports of Synodical Examiners of Classical, 14, 15.

Examiners, Reports of Synodical, 14-17, 60, 61; Appointment of Synodical, 119, 120; New Ruling, re Reports of, 61.

Executive Secretary for Home Missions, Tenure of, 27.

F

Faculties, College and Seminary Advisers, 11, 12.

Faith, Prayer and Tract League, Report of, 35, 248, 249; Support of, 102, 473; Report to, 121.

Far East Missions, 326-340.

Federation of Young Calvinist, Report of Report to, 77; Support of, 101, 473; Report to, 121.

Financial Administration of Foreign Missions, 114, 115.

Financial Support of Denominational Budget and Recommended Causes, (For Handy List, see pages 472, 473).

Foreign Mission Fields, 324ff; Reports on, 311-331; Support of, 472, 473.

Foreign Mission Matters: 11, 17-19, 70, 71, 75, 84, 85, 99, 101, 114, 115, 118.

1. Advisory Committee Members 11.
2. Report of Board of Foreign Missions, 17.
3. American Bible Society, 17.
4. Back-to-God Hour, 17, 18.
5. Building Needs on the Indian Field, 18, 19.
6. Church Membership of Believers on Indian Field, 70.
7. Missionaries for Taiwan and Argentina, 70, 71.
8. Mailing List in Office of Stated Clerk, 71.
9. Constitution and By-Laws of Back-to-God Hour, 75.
10. Rehoboth Hospital, 84, 85.
11. Nominations for Board, 17.
12. Quota, 99, 101, 472.
13. Offerings for Above Quota Needs, 101, 472.
14. Financial Administration of Board, 114, 115, 414.
15. Members of Board, 118.

Foreign Students, Sponsorship of, 101; Funds for, 101, 347, 348; Funds for, 101, 348, 473.

Formosa, Mission Work in, 70, 328, 340. (See also Taiwan).

Forms for Ordination and Installation, Committee for Revision of, 122; Report of Committee on, 78, 79, 400-405.

Forms of Unity, Agreement of Delegates with, 9.

Fort Wayne, Special Aid to, 25, 381.

Fraternal Delegates, Reports of, 10; Addresses to Synod by, 18, 68, 76; Appointment of, 123, 419.

Fuller Ave., Grand Rapids, Convening Church for 1964 Synod, 121.

Fund for Needy Churches, Report of Committee, 47-49, 283-287; Quota for, 99, 472; Committee Members, 122.

G

General Commission for Army and Navy Chaplains, Repr. to, 54, 121.

Gideons, Support of, 102, 473.

Goffle Hill Sanatorium, Support of, 102, 473.

Goris, Dr. G., Obituary Notices, 69, 289.

Greenway, Rev. R., 325, 341, 342.

Grants for Special Mission Projects, 24-26, 381, 382, 391.

Guam, Mission Work in, 325; Relief Work in, 53.

Guichelaar, Rev. J., Convener of 1963 Synod, 8; Sermon by, 2, Address by, 5, 6.

H

Hamilton, Special Aid to, 25, 381.

Haverkamp, Rev. W., Elected President, 7; Addresses, 8, 123, 124.

Heidelberg Catechism Publication Anniversary, Public Program, 3, 12, 13, 420; Booklet re, 420; Committee for, 420.

Highland, Special Bid to, 25, 381.

Historical Committee, Members of, 121.

Holtrop, Rev. C., Appeal of, 36, 37.

Holtrop, Rev. P., Obituary Notice, 69.

Home Mission Fields in U.S. and Canada, 24-26, 371ff.

Home Mission Matters: 11, 24, 27-29, 39-41, 63-65, 73, 74, 99, 101, 112, 118, 119.

1. Advisory Committee Members, 11.
2. Report on Home Mission Expansion, 24.
3. Revisions in Home Missions Order, 27, 28.
4. Calvin Campus, 28.
5. Lay Workers, 28.
6. Jewish Mission Funds, 28.
7. Congress on Evangelism, 28, 29.
8. Grants in Financial Aid, 24-26.
9. Administration of Mexican Field, 39-41.
10. Administration of Indian Field, 63-65.
11. Independent Presbyterian Church in Mexico, 73.
12. Resettlement Service Committee, 73, 74.
13. Minister of Evangelism, 73.
14. Dr. D. L. Van Halsema, 73.
15. Treasurer Mr. C. Van Malsen, 112.
16. Board Nomination, 27.
17. Quota, 99, 101, 472.
18. Above Quota Needs, 101, 472.
19. Soldiers Fund, 101.
20. Members of Board, 118, 119.

Home Mission Order, Revision of, 27, 28, 384-386.

Hugen, Dr. M., Appointment of, 76.

I

Immigrants' and Seamen's Home on, 29, 137, 138.

Immigration Committees. (See Canadian Immigration, and Christian Reformed Resettlement Service Committee.)

Incorporation of Churches, 50-52, 343, 344; Committee Appointed for, 419.

Independent Presbyterian Church in Mexico, 73, 304-310, 329.

Indian Missions, 18, 19, 63-65, 76; Administration of, 63-65, 293-298, 322, 323; Rehoboth Hospital and, 84, 85, 298-303; Building Needs of, 18, 19; Sale of Land, 19.

Indian Village, 19; Church Membership, 70.

Indian and Mexican Mission Fields, Administration of, 63-65, 293, 303.

Indonesia Missions, Report on, 70, 326.

Insurance Coverage for Synod Delegates, Boards and Committees, 423.

International Council of Christian Churches, Observer to Congress of, 419.

International Missionary Conference, 270.

Inter-Varsity Christian Fellowship of U.S. and Canada, Support of, 102, 473.

Ippel, Mr. L., Report of, 100, 423-425; Remuneration of 104.

J

Japan, Mission in, 326, 327.

Jellema, Dr. W. H., Retirement of, 42, 216; Testimonial Dinner for, 42, 78.

Jewish Missions, Funds for, 28, 392.

Junior Colleges, Quota Areas for Society Controlled, 98, 472; Support of, 102, 473.

K

Kamps, Rev. J. R., Emeritation of, 31.

Knollcrest Campus, Report on Development of, 82-84.

Kobes, Rev. J. C.; Emeritation of, 31; Obituary Notices, 17, 69, 320.

Korea, Mission Work in, 327, 339, 340

Korean Relief (See Chr. Ref. World Relief).

Kuiper, Rev. H. J., Obituary Notices, 69, 289.

Kuiper, Dr. H., Obituary Notices, 69, 289.

L

Labor, Support of Christian Canadian Association, 102, 473.

Lay Evangelists Status, 28; Committee to Study, 122.

Lectureships in Calvin Seminary, 76.

Liquor Problem, Testimony on, 87, 88.

Liturgical Revision Committee, Mandate to, 80; Members of, 122; Report of, 61-63, 233-247.

Liturgical Forms, Revision of, 61, 62, 80, 233ff.

Living Standards, Report on Payment of Quotas Based on, 406-411.

Loans from Two Denominational Funds, 43.

Lord's Day Alliance, Canadian, 121, 473; In U.S. 35, 121, 272, 273; Support of 102, 473.

Lord's Supper Forms, 61-63, 236-247.

M

Madison, Special Aid to, 25, 341.

Mailing List, 71.

Major Assemblies, Status of Missionaries, Chaplains, Bible Teachers, etc., 123.

Manhattan, Special Aid to, 26, 391.

Masselink, Dr. E., Commemoration Address by, 3, 12, 13, 420.

Masselink, Dr. Wm. Emeritation of, 31.

Mayo, Rev. H. E., Address by, 75.

Membership of Boards and Committees, Reduction in, 55, 56.

Mexican Mission field, 329, 341; Administration of, 39-41, 304-310; Presbyterian Church and, 73; Training School on, 341.

Mileage Allowances in Subsidized Churches, 49.

Minneapolis, Special Grant to, 26, 391.

Minimum Salaries in Subsidized Churches, 47-49.

Minister of Evangelism, 27, 73, 80, 81, 88, 89, 392.

Ministers, from Other Denominations, 15; Calling and Admitting, 20-24, 395-399;

Ministers' Pension and Relief Fund, 31, 32, 85ff; Revision Rules 31, 32; Quota, 99, 100; Canadian Regulation 103; Committee, 122.

Ministerial Credentials of Ordained Professors, 44, 67, 122

Ministerial Status of Ministers in Extra-ordinary Services, 67, 122.

Minnema, Rev. T., 16.

Mission Work Unification, 112.

Missionaries, Address at Synod by, 13, 14, 50; Status at Major Assemblies, 123.

Modern Warfare, Committee for Study of, 72, 122; Report on, 72, 181-184.

Monsma, Prof. M., Advisor to Church Order Committee, 10.

Montreal Church Building, Offerings for, 423.

Mt. Vernon, Special Aid to, 25, 381.

Muller, Rev. W., Address by, 76.

N

National Christian Association, Representative to, 121.

National Union of Christian Schools, Support of, 102, 473.

Needy Churches, Report of Committee on Fund for, 47-49, 283-287; Policy Adjustment of Fund for, 49, 50; Quota for, 99, 472; Membership of Committee, 49, 122; Children's Allowances from Fund for, 48, 283.

New Testament Chair in Seminary, 66, 115.
New Zealand, Mission Work in, 324, 325; Letter from Reformed Churches in, 10.

O

Oakdale Park, Grand Rapids, Calling Church for 1963 Synod, 2.
Oak Harbor, Special Aid to, 25, 381.
Obituary Committee, Members of, 10; Report of, 69.
Offerings Recommended, 97-102, 472, 473.
Officers of Synod, 8.
Old Testament Chair in Seminary, Appointment for, 66, 86.
Ontario, Appeal of First California, 32, 33, 57.
One Board for Mission Work, 112.
Order of Worship at Synod Prayer Service, 2.
Order of Worship at Heidelberg Catechism Anniversary, 3.
Ordination Forms, 78, 79, 122; Report on, 400-405.
Orthodox Presbyterian Church, Fraternal Delegate of, 18; Committee Report on Closer Relationship to, 13, 274ff.; Report of Fraternal Delegate, 10; Committee Membership, 123.
Ottenhoff, Mr. G., Obituary Notice, 82.
Overtures:
(All Overtures considered by Synod are printed on pages 430-471.)
(Decisions on Overtures are indicated on pages listed below.)
1. Revision of Baptismal Forms (Classis Kalamazoo), 79, 80.
2. Services of Emeritated Pastors (Classis G.R. East), 54.
3. One Board for Mission Work (Classis G.R. South), 112.
4. Financial Aid for Congregation Washington, D.C. (Classis Hudson), 113.
5. The Problem of the Unordained Evangelist (Classis Wisconsin), 54, 55.
6. Canadian Registration of Ministers' Pension and Relief Administration (Classis Alberta North), 31, 32.
7. Request to Increase Minister Pension Allowances (Classis Alberta North), 31, 32.
8. Revision of Rules for Church Visiting (Classis Alberta North), 55.
9. Adoption of Revised Church Order (Classis Toronto), 106ff.
10. Tentative Adoption of Revised Church Order (Classis California South), 106ff.
11. Church Order Revision (Classis Alberta North), 106ff.
12. Use of Lord's Supper Formularies (Jamestown Consistory), 61-63.
13. Article One of Revised Church Order (Classis British Columbia), 106ff.
14. Article 31 of the Revised Church Order (Classis British Columbia), 106ff.
15. Loans from Two Denominational Funds (Classis Pacific Northwest), 43.
16. Proposed Forms for the Lord's Supper (Classis Chatham), 61-63.
17. Delegating Deacons to Major Assemblies (Classis Chatham), 116, 117.
18. Testimony on the Liquor Problem (Classis Grandville), 87, 88.
19. Number of Delegates to Synod and Membership of Boards, 55, 56.
19-A. Classis Grandville.
19-B. Classis Toronto.
19-C. Classis Central California.
19-D. Classis Alberta North.
19-E. Classis Pella.
19-F. Classis Minnesota North.
19-G. Classis Chatham.

19-H. Classis Rocky Mountain.
19-I. Classis Pasific Northwest.
19-J. Classis California South.
19-K. Consistory of Bethel, Paterson.
19-L. Classis Holland.
19-M. Classis Chicago North.
19-N. Classis Minnesota South.
19-O. Classis Kalamazoo.
20. Clarification of Theological Position Requested (Classis Orange City) 89-95.
21. Overture re Particular Synod(Consistory of Athens), 56.
22. Independent Presbyterian Church (Classis Alberta South), 73.
23. Minister Salaries and the F.N.C. (Classis Alberta South), 47-49.
24. Closer Relationships with the O.P. Church (Classis Central California), 106ff.
25. Appointment of Canadian Treasurer (Classis Chatham), 103.
26. Constitution of the Back-to-God Hour (Classis Chatham), 75.
27. Children Allowances from the F.N.C. (Classis Chatham), 47-49.
28. Nomination for Chair of Practical Theology (Classis Grandville), 76
29. Appointment of a Standing Liturgical Committee (Classis G.R. East), 80.
30. Inter-Varsity Christian Fellowship (Classis Lake Erie), 102.
31. Overture and Appeal re C.C. Student Publications (Classis Grandville), 46, 47.
32. Appeal to Obtain Loan from Church Help Fund (Emmanuel Calgary), 29, 30.
33. Article 36 of the Belgic Confession (Classis Hamilton), 36.
34. Lord's Supper Formularies (Classis Minnesota South), 61-63.
35. Revised Church Order (Classis Minnesota South), 106ff.
36. Appointment of Advisor for Church Order Revision (Classis California South), 10.
37. Revision of Church Order (Classis Hackensack), 106ff.
38. Misgivings re a Few Articles of Revision Church Order (First Kalamazoo), 106ff.
39. Lectureships for Chair of Practical Theology (Bauer Consistory), 76.
40. Pension for Secretary of Canadian Immigration (Second Toronto), 78.
41. Lord's Supper Formularies (Second Toronto), 61-63.

P

Particular Synod for Eastern Canada, 56, 57.

Pekelder, Rev. B. E., Ministerial Credentials of, 44, 67, 221ff.

Pinedale Chapel, 19.

Pine Rest Association and Children's Retreat, Support of, 473; Dinner Guests of, 9.

Policy Adjustment of Fund for Needy Churches, 49, 50, 125ff.

Postma, Mr. R. Retirement of, 77.

Prairie City, Letter from Consistory of, 82, 83.

Prayer Service for Synod, 2; Convening Church for, 2; Sermon at, 2.

Presbyterian Church in Mexico, 73, 304-310, 329.

President of Synod, 8; Address by, 8.

Program Committee, Members of, 9; Report of, 10-12; Overture 36 and, 10.

Promoting Proportionate Giving, 12, 113; Committee to Study, 113, 421.

Protestant Reformed Church (Rev. H.H.) Archives of, 86, 87, 122.

Protest of Mr. C. Volkema, 104.

Protests and Appeal, (See Appeals).

Public Declaration of Agreement with Forms of Unity, 9.

Publication Committee, Report of, 35, 38, 39, 288-292; Members of, 35, 39, 122.
Publication Matters: 11, 33-36, 38, 39.

1. Advisory Committee Members, 11.
2. World Home Bible League, 34.
3. Committee on Education Report, 34.
4. Back-to-God Tract, 34.
5. Faith, Prayer and Tract League, 35.
6. Lord's Day Alliance of the U.S., 35.
7. Publication Committee report, 35.
8. Sermons for Reading Services, 35, 36.
9. Art. 36 of the Belgic Confession, 36.
10. Report of the S.S. Committee, 38, 39.

Pueblo Pintado, 18, 19.

Putt, Rev. J., Emeritation of, 31.

Q

Quota Areas and Regional Support of Calvin College and Junior Colleges, 98, 472.

Quota Differences Based on Differences in Living Standards in Canada and United States, Report on, 103, 104, 406-411.

Quotas, 97-101. (See Complete List of, 472, 473).

R

Racine, Special Aid to, 26, 381.

Radio (See Back-to-God Hour).

Rank and Salary Increase of Professors, 44-46, 66, 219.

Rapid City, Special Aid to, 26, 381.

Reading Services, Sermons for, 35, 36, 345, 346; Committee for, 122.

Reappointments and Appointments, Calvin College and Seminary, 44-46, 66.

Reception Committee, Members of, 10.

Red Rock, Missionary residence at, 19.

Redhouse, Mr. L., Art. 8., C.O. Examination Report of, 15, 16.

Redhouse, Mr. P, Art 8, C.O. Examination Report of, 15, 16.

Reduction of Delegates to Synod, 55, 56.

Reduction of Boards and Committees, 55, 56.

Reformed Bible Institute, Support of, 102, 473.

Reformed Ecumenical Synod, Prot. Ref. Churches and, 63; Agenda of, 68; Instruction to Delegates to, 68; Modern Warfare Report and, 72; Quota for, 100, 472; Delegates to, 122; Preparations for, 266-271; Australia and, 10, 68, 426-429.

Regional and Area Quotas for Calvin College and Seminary, 98, 472.

Rehoboth Hospital, 84, 85, 298-303, 339.

Relief Committee, 52, 53, 473.

Remunerations of Synod Officers, 104.

Resettlement Service Committee, Report of, 73, 74, 97, 393, 394; Members of, 121.

Revision of Church Order, 106-112, 349-370; Members of Study Committee for, 122.

Revision of Rules for Church Visiting, 55; Committee for, 122.

Revision of Forms for Ordination, Reports on, 78, 79, 400-405; Committee for, 122.

Rolffs, Appeal of Mr. and Mrs. D., 37.

Rules for Calling and Admitting Ministers from other Denominations, 20-24; 395-399.

S

Salary Increases for Calvin College and Seminary Faculties, 219.

Salaries in Subsidized Churches, 47-49.

Sale of Calvin Campus, Report on, 46, 418; Committee for, 122.

Schedule of Synod Sessions, 10.

Scheeres, Mr. and Mrs. J., Appeal of, 74.

Schoolland, Rev. C. M., Emeritation of, 31.

Seal, Committee for Denominational, 122.

Seamen's and Immigrants' Home, Report on, 29, 37, 138.

Seminary Building Deficit, Offerings for, 101, 420, 423, 473.

Seminary Matters: 11.

1. Overture No. 20, 12.
2. Advisory Committee Members, 11.
3. Lectureships in Practical Theology, 76.
4. Overture of Classis Orange City, 89-95.
5. Majority and Minority Proposals, 89-95.
6. Communication of Prof. H. Dekker, 89-95.

Seminary Professors, Appointment of, 66.

Seminary Scholarship, 44.

Sermons for Reading Services, Report on, 35, 36, 345, 346; Committee to Prepare, 36, 122.

Service of Prayer for Synod, 2; Participants in, 2.

Services of Emeritated Pastors, 54.

Servicemens' Fund and Young Calvinist Federation, Support of, 101.

Smit, Rev. A. H., Obituary Notice, 17, 69.

Smith, Rev. J. P., Report of, 10.

Soldiers' Fund and Home Missions, Offerings for, 101, 473.

Special Financial Grants for Evangelization Work, 24-26.

Sponsorship of Foreign Students, Report on, 47, 347; Committee Members for, 47, 121; Fund for, 101, 473.

Standing Advisory Budget Committee, Reports of, 406-417; Members of, 121; Mandate to Promote Proportionate Giving, 113, 421.

Standing and Study Committees, 120-123.

Stated Clerk, Reports of, 10, 12, 419-422; Mailing List and, 71.

Status of Lay Evangelists, 28, 122.

Status of Ministers in Extra-ordinary Services, 67, 122.

Stek, Rev. J., Appointment of, 66; Reply of, 86.

St. Lawrence Seaway, Chaplaincy, 28.

Student Publications, 46, 47, 216, 217.

Subsidized Churches, Aid to, 47-49, 99.

Sudan Missions, Report on, 329-331.

Sunday School, Report of Committee on, 38, 39, 156-157; Members of Committee, 121; Lesson Plans for, 157-167.

Supplements:

1. Policy Adjustment of Fund for Needy Churches, 125-132.
2. The American Bible Society, 133-135
3. Canadian Relief Fund, 136.
4. Christian Seamen's and Immigrants' Home, 137-138.
5. Back-to-God Hour, 139-150.
6. The World Home Bible League, 151-155.
7. Sunday School Committee Report, 156-168.
8. Committee on Education, 169-171.
9. Church Help Committee, 172-180.
10. Report of the Committee on Warfare, 181-184.
11. Minister's Pension and Relief Administration, 185-193.
12. Back-to-God Tract Committee, 194-195.
13. Bible Translation, 196.
14. Chaplain Committee Report, 197-201.
15. The Board of Trustees of Calvin College and Seminary, 202-213.
15-A. The Board of Trustees of Calvin College and Seminary, 214-225.
16. Report of Synodical Delegates to Young Calvinist Federation, 226-227.
17. Immigration Committee for Canada, 228-232.
18. Liturgical Form Revision, 233-247.
19. Faith, Prayer and Tract League, 248-249.
20. Christian Reformed World Relief Committee, 250-262.
21. Ecumenicity and Inter-Church Correspondence, 263-271.
22. Lord's Day Alliance in the U.S., 272-273.
23. Closer Relationships with Orthodox Presbyterian Church, 274-282.
24. Fund for Needy Churches, 283-287.
25. Publication Committee Report, 288-292.
26. The Administration of the Indian and Mexican Fields, 293-310.
27. Christian Reformed Board of Foreign Missions, 311-338.
27-A. Christian Reformed Board of Foreign Missions, 339-342.
28. Articles of Incorporation, 343-344.
29. Sermons for Reading Services, 345-346.
30. Committee for Sponsorship of Foreign Students, 347-348.
31. Report of Church Order Revision Committee, 349-370.
32. Christian Reformed Board of Home Missions, 371-390.
32-A. Christian Reformed Board of Home Missions, 391-392.
33. Christian Reformed Resettlement Service Committee, 393-394.
34. Calling and Admitting Ministers from Other Denominations, 395-399.
35. Revision of Forms for Ordination or Installation, 400-405.
36. Quota Differences Based on Living Standards, 406-411.
36-A. Church Help Fund Quota, 412-413.
36-B. Board of Foreign Missions Treasurer, 414.
36-C. Committee on Education, 415.
36-D. Christian Reformed Resettlement Service Committee, 416.
36-E. Treasurer for Canadian Funds, 417.
37. Calvin College Campus Sale Report, 418.
38. Reports of the Synodical Committee and Stated Clerk, 419-422.
39. Reports of the Synodical Treasurer, 423-425.
40. Communication from Australian Reformed Churches, 426-429.

Sutton, Rev. R. J., Ministerial Status of, 16, 17.

Synod, Prayer Service for, 2; Time Schedule of, 10; Delegates to, 6-8; Officers of, 8; Convener of, 5, 6, 8; Advisors to, 11, 12.

Synodical Budget, 97-102.

Synodical Committee, Report of, 12, 419-422; Members of, 120.

Synodical Delegates, 6-8; Reduction in Numbers of, 55, 56; Travel Insurance for, 423.

Synodical Examiners, Reports of, 14-17, 60, 61, 105; Membership of, 119, 120.

Synodical Examiners and Arts. 5 and 9 of C.O., 20-24.

Synodical Expense Fund, Report of Treasurer, 100, 423-425; Quota for, 100; Committee on Education and, 100, 415; Chr. Ref. Resettlement Service Committee and, 74, 100, 416; Debt Cancellation, 416.

Synodical Tract Committee, Report of, 34, 194, 195; Members of, 34; Support of, 101.

Synodical Treasurer, Report of, 100, 423-425; Remuneration of, 104.

T

Taiwan, Missionary for, 70, 328, 340; Report of Mission Work, 328, 340.

Television Programs, 17, 18, 142.

Terpstra, Rev. G., 331.

Testimonial Dinner for Prof. E. H. Jellema 42, 78.

Testimonial on Liquor Problem, 87, 88.

"Three Men Came to Heidelberg," Anniversary Booklet, 12, 13, 420.

Time Schedule of Synod Sessions, 10.

Tract Committee, Members of Back-to-God, 34, 121; Report of, 34, 194, 195; Offering for, 97, 98, 101, 473.

Translation of Bible, Report of Committee, 54, 196; Committee for, 122.

Transportation Secretary, Report of, 10; Appointment of, 121; Remuneration of, 104.

Travel Insurance Coverage, 423.

Treasurer for Canadian Funds, 103, 417.

Treasurer of Home Mission Board, Tenure of, 28.

Trinity College, Support of, 102, 473.

Tuition Schedule for Calvin College, 219.

U

Union of Christian Schools, Support of, 102, 473.

Unordained Evangelists, 54, 55.

United Youth Federation, Report of Repr. to, 77, 226, 227; Support of, 101, 473; Repr. to, 121.

V

Vacation Daily Bible School Materials, 34, 169-171.

Vande Kieft, Rev. W., Emeritation of, 31.

Vanden Berg, Dr. J., Dean-elect, 46, 216.

Vander Kam, Rev. H. Elected Vice-pres., 8; Address by, 124.
Vander Meer, Rev. J. Obituary Notice, 69.
Vander Plaats, Rev. G., 16.
Van Dyke, Rev. F., Emeritation of, 31.
Van Dyke, Appeal of Mr. and Mrs. K., 105.
Van Ess, Mr. L., Letter of, 104; Appointment of, 53.
Van Groningen, Prof. G., Address by, 68; Australia and, 324.
Van Halsema, Dr. D. L., Communication of, 73; Resolutions to, 88, 89.
Van Halsema, Mrs. D. L., Anniversary Publication by, 12, 13, 420.
Van Malsen, Mr. C, Resolution of Thanks to, 112, 384.
Van Meekeren, Mr. M., Appeal of, 32.
Van Tuinen, Rev. P., Elected First Clerk, 8; Remuneration of, 104.
Van Zee, Rev. C. L., Appeal of, 105.
Varia Matters: 11, 29, 30, 43, 72, 77, 78, 86, 87, 88.
1. Advisory committee members, 11.
2. Canadian Relief Fund, 29.
3. Chr. Seamen's and Immigrants' Home, 29.
4. Church Help Fund, 29, 30.
5. Loan to Calgary Emmanuel, 29, 30.
6. Loans from Two Denominational Funds, 43.
7. Report on Modern Warfare, 72.
8. Synodical Delegates report to Y.C. Federation, 77.
9. Canadian Immigrant, 77, 78.
10. Archives of Prot. Ref. churches, 86, 87.
11. Testimony on the Liquor Problem, 87, 88.
Vice-president of Synod, 8; Address by, 124.
Visiting, Revision of Rules for Church, 55; Committee for, 122.
Volkema, Mr. C., Protest of, 104.
Vriend, Rev. J., Elected Second Clerk of Synod, 8; Remuneration of, 104.

W

Walters, Rev. D. H., 16.
Warfare, Report of Committee on Modern, 72, 181-184; Committee for Study of, 72, 122.
Washington, D.C., Request for Church in, 113.
Welcome of Delegates, Advisers, Fraternal Delegates, etc., 5.
Western Springs, Special Aid to, 26, 382.
Westminster Seminary, Support of, 102, 473.
Wiersma Brothers, Appeal of, 95-97.
Wilson, Rev. D. R., Address by, 76.
Will, Preparation of Final Testament and, 474.
World Home Bible League, Report of, 34, 151-155; Support of, 102, 473; Repr. to, 34, 122.
World Wide Relief Committee, Report of, 52, 53, 250 ff.; Support of, 101, 473; Director of, 53; Members of, 53, 120.
Wynbeek, Mr. D., Obituary Notice, 34.

Y

Young Calvinist Federation, Report on, 77, 226, 227; Support of, 101, 473; Representatives to, 121.
Young Calvinist Servicemen's Fund, Support of, 101, 473.
Youth in Military Service, Report on, 383.

Z

Zwaanstra, Rev. H., Emeritation of, 31.