

AGENDA

Synod of the **Christian Reformed Church**

**to convene June 10, 1964
at Grand Rapids, Michigan**

Reports

Overtures

Printed Appeal

**CHRISTIAN REFORMED
PUBLISHING HOUSE**

**2850 Kalamazoo Avenue, S.E.
Grand Rapids, Mich. 49508, U.S.A.**

AGENDA

1964

Synod of the Christian Reformed Church



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PREFACE


A *special prayer service for the Synod of 1964* will be held in the Fuller Avenue Christian Reformed Church, Grand Rapids, Michigan, at 8:00 p.m., on *Tuesday evening June 9*. The Fuller Avenue church edifice is located at 1241 Fuller Avenue, in the southeast section of the city.

Rev. William F. Vander Hoven, pastor of the convening church, will deliver the sermon and lead in special prayer for the 1964 Synod. Delegates and advisors to Synod are expected to attend.

On *Wednesday morning, June 10, at 9 a.m.*, Synod will hold the opening session in the main building on the Calvin College campus, 1331 Franklin street, SE, Grand Rapids, Michigan. Rev. Vander Hoven will conduct the opening devotions, give a brief address, and serve as president pro tem until the officers are elected and Synod is properly instituted.

On *Sunday, June 7*, pastors and congregations are requested to remember the Synod, delegates and advisors, in special prayer for the guidance of the Holy Spirit.

The Agenda of 1964 presents various reports, overtures, appeals, list of delegates and their respective alternates. Some very weighty matters will be presented to Synod. May the Synod as a deliberate ecclesiastical body in coming to decisions be able to say, "For it seemed good to the Holy Spirit, and to us, . . ."



Stated Clerk

2850 Kalamazoo Avenue, S.E., Grand Rapids, Michigan 49508

NOTICES

Delegates are kindly requested to bring the printed and mimeographed supplementary copies of the Agenda to Synod. Delegates who are unable to attend will please forward all supplementary materials received to their alternate delegate.

All delegates coming to Synod by auto are reminded of the decision of the Synod of 1962 that by traveling together will effect a considerable saving in travel expenses. (See pages 111, 513, of the Acts of 1961, and page 102 of the Acts of 1962.)

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REPORTS

REPORT NO. 1

PENSION FOR THE SECRETARY OF THE CANADIAN IMMIGRATION COMMITTEE

ESTEEMED BRETHREN:

The undersigned humbly submit the following report re the advisability of providing a pension for the secretary of the Canadian Immigration Committee for your consideration and possible approval.

The Immigration Committee for Canada, in its report to the Synod of 1963, presented among other matters the following recommendation:

"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." (Cf. Acts, 1963, p. 230.)

In response to the request of the Synod of 1963 the advisory committee on Varia submitted the following recommendation to Synod:

"to appoint a committee to study the advisability of providing a pension for the Secretary of the Canadian Immigration Committee, to report to the Synod of 1964." This recommendation was adopted. (Cf. Acts, p. 78, C, 4.)

Your study committee having considered the program of action of the Canadian Immigration Committee as formulated by the Synods previous to 1963, and having considered the information and mandate given by the Synod of 1963, wishes to state the following facts:

1. Synod appointed the Canadian Immigration Committee to provide spiritual care for our fellow-believers who migrated in large numbers from the Netherlands to Canada following the conclusion of the second World War.

2. Synod appointed a secretary to give full time services to this new field of activity, because of the tremendous amount of work resulting from this sudden emergency.

3. Synod provided a salary for the secretary of the Canadian Immigration Committee.

4. Synod did *not* make provisions for a pension for this full-time employee.

As reasons for this omission of Synod we may suggest the following possible explanations:

a. At the time of the appointment of the secretary for immigration Synod was not in a position to evaluate all the possibilities re labor and remuneration that might arise due to this sudden emergency.

b. Synod, nor the Canadian Churches, nor the secretary himself gave the matter of a pension for the secretary any official consideration due to the press of all the other urgent activities of the Canadian Immigration Committee.

c. No pension plan for this type of service being in existence, no automatic arrangements for a possible pension were made.

5. The secretary has now rendered more than 16 years of full-time faithful service to the immigration work of the Christian Reformed Church in Canada.

6. The secretary's work is now become only a part-time job due to a considerable decrease in immigration.

7. Synod has declared "that the central office of the Immigration Committee be continued," and that the present secretary will still receive \$3,000 salary during 1964 as a part-time employee.

8. The secretary is now past the age of 65.

OUR OPINION

In view of the above facts your committee has arrived at the following opinion:

1. The Christian Reformed Church is under some moral obligation to the secretary to provide him with some form of pension during the remaining years of his life.

2. This pension should be commensurate with the years of service he has rendered.

3. Synod need not set up a pension plan for this type of service which is of an emergency nature.

4. Synod will do well *not* to set a precedent re this matter as long as another way for handling this matter is available.

RECOMMENDATIONS:

Your committee recommends that Synod adopt the following:

1. A pension be allowed the secretary of the Canadian Immigration Committee commensurate with the years of service rendered.

2. This pension to be set at \$900 annually beginning as of January 1, 1965. In case of death his present wife, in case she should survive her husband, to receive \$720 annually.

These amounts have been obtained upon the basis of the following calculations:

The annual salary of the secretary is \$4,500.

50% of this salary is \$2,250.

On the basis of 40 years of service the annual pension would be \$2,250.

Sixteen years of service rendered by the secretary is two-fifths of 40 years.

Therefore, the annual pension would be two-fifths of \$2,250, which is \$900. Four-fifths of this amount would be \$720 for the widow.

3. This pension to be paid out of the Synodical Expense Fund.

Respectfully submitted,

A. W. Schaafsma

J. D. Haalboom

John Ehlers, *Secretary*

REPORT NO. 2
THE AMERICAN BIBLE SOCIETY

To the Synod of 1964

ESTEEMED BRETHREN:

On November 19 and 20, 1963, I attended as your representative the various sessions of the Advisory Council of the American Bible Society meeting in New York City. This was the 45th session of the Council, the largest in its history with 137 representatives present from fifty-five denominations. The meetings were inspiring, informative, and challenging, and I thank you for the opportunity you have given me to serve as your representative.

"Sole Object"

We must remember first that the sole object of this organization as stated by its hundred-and-forty-seven-year old constitution is "to encourage a wider circulation of the Holy Scriptures without note or comment." No matter what the language, no matter whether rich or poor, no matter where—the man or woman without the Scriptures is the society's sole concern. Its one endeavor is to see that the person without the Book has a chance to have it. The purpose is a simple one, but it rests at the very center of the whole enterprise of Christ's kingdom. That it may remain simple and central there are many activities which the society does not carry on. It is not a teaching organization. It does not engage in "evangelistic work" in the limited sense of that phrase, though its workers are ever selling the "good news." It does not organize churches. It does not undertake responsibility for expounding the Bible; that is the duty of the church. The sole object of the society is to encourage a wider circulation of the Scriptures, and in the pursuit of this one, great, simple, primary purpose we gladly cooperate with Christian churches throughout the world and in our nation. Seven standing committees, including specialists in various fields, meet regularly to guide the work of the society.

Highlights

It is impossible in this report to give anything near a complete report on the work of the American Bible Society. Here are a few of the highlights of 1962:

Distributed	at home and abroad 1,310,702 Bibles, 2,225,722 Testaments, 15,587,727 Portions, and 12,385,670 Scriptures, this circulation being in 299 languages and dialects;
Issued	to the Blind 62,663 Scriptures in Braille and on Talking Book records;

- Committed itself and its constituency to underwrite Scripture translation and distribution in 40 additional countries;
- Assisted in the preparation of 122 language publication projects, 67 of which were completed in 1962;
- Completed construction on the Mexico Bible House, which was dedicated on January 19, 1963.

In offering men the eternal Word of God, the American Bible Society shares with them the saving power which alone can redeem lives from destruction. Our unfinished task is to enable all men everywhere to hear and read the redemptive words of God in their own tongues.

The world need for the Scriptures could be documented at length but a few brief examples may be sufficient. In Northern India it is estimated that 40 years ago there was one Portion of Scripture available for every 10 literates, while today there is one portion for approximately every 300 a few brief examples may be sufficient. In Northern India it is estimated that there are 700 languages spoken in Africa; yet the whole Bible has only been translated into 59. In eleven countries of Africa, there is not yet a whole Bible available in any vernacular. Latin America's needs for the Scriptures are being met slightly more adequately because of a vigorous program by the society. In the United States the need is also critical, for only about half of the Scripture requests from chaplains in the Armed Forces at home and abroad can be granted. Less than 25% of the requests from prison chaplains, migrant workers, and hospital chaplains can be granted.

The American Bible Society distribution has increased from 16 million copies in 1958 to 31 million copies in 1962 at home and abroad. The society is providing much of the leadership and more than half of the cost of a United Bible Society program to increase annual world distribution by Bible societies from 51 million in 1962 to 150 million by 1966. The society will observe its 150th anniversary in 1966 and is seeking to reach a total distribution of 75 million Scriptures by that time. The society has done excellent work in the field of translations under the leadership of Dr. Eugene A. Nida. Dr. Dale C. Recker, who lost his sight fifteen years ago, has accepted the call to be Secretary for the Blind. Hundreds of new literates in expanding populations in Africa, Asia, and Latin America have been introduced to the Scriptures in new attractive formats.

Conclusion

The work of the American Bible Society, in the service of the Christian church, is so vast that it can be barely highlighted in this report. The society urgently needs the whole-hearted support of the churches in our denomination in attempting to reach its goal—75 million Scriptures by 1966. During 1962 our churches supported this work with \$9,310.39 in gifts. The goal for next year is an increase of 10%, or \$10,241.43. God's Word is needed more than ever for our new age. I humbly ask you, therefore, in the light of the above report, to recommend the

American Bible Society to our churches for renewed and increased moral and financial support. We must plan and pray, give and go! May we not fail this challenge!

Humbly submitted,

Willard Van Antwerpen
Synodical Representative

REPORT NO. 3

ECUMENICITY AND INTER-CHURCH CORRESPONDENCE

To the Synod of 1964

ESTEEMED BRETHREN:

The report of this committee falls under the following five heads: Reformed Ecumenical Synod, Matters Referred by Synod 1963, Korea, Ecumenical Investigations, Committee Membership.

REFORMED ECUMENICAL SYNOD

The Reformed Ecumenical Synod of 1963 is now a matter of history. Its *Acts*, copies of which have been distributed to the churches, speak for themselves. The concerns of the R.E.S. will now be cared for by its own permanent secretary, Dr. Paul G. Schrottenboer of Hamilton, Ontario, to whom all matters pertaining to the R.E.S. should be referred.

Your committee, in its capacity as the committee on arrangements for the R.E.S., received a number of letters of appreciation from delegates and the churches they represented, for the hospitality extended to them while they were guests of the Christian Reformed Church. These letters were also referred to the secretariat of the R.E.S.

Somewhat over \$15,000 was contributed by churches and individuals to the special fund from which traveling expenses were paid to delegates from financially weak member churches of the R.E.S. A little over \$6,000 has not been used for that purpose and awaits the disposition of Synod. Your committee recommends that it be held in reserve for the use of the church in its further ecumenical effort. There are, for example, regional study committees of the R.E.S. which will have to be brought together for meetings. Your committee has also begun preliminary consideration of the feasibility of a regional Reformed Ecumenical Synod as suggested by the R.E.S. of 1963.

MATTERS REFERRED BY THE SYNOD OF 1963

A. Report of Committee on Closer Relationship with the O.P.C.

Supplement No. 23, *Acts of Synod*, 1963, pages 274-282 was referred to our committee without specific instructions as to what such referral implies. The report had requested Synod to "restudy and reconsider the authority which is now ascribed to our major assemblies." Rev. N. Robert Prins, chairman of the committee on closer relations with the O.P.C., in a letter in January, 1964, stated, and this was confronted by a letter from Prof. Paul Woolley, that the committee felt that our study committee on the revision of the Church Order should meet with a similar committee of the O.P.C., in order to review the basic differences between the two churches in matters of church polity.

Our committee felt that it was not within our province to instruct another committee of Synod to meet with a committee of another church, and so we consulted the study committee on Church Order Revision to ascertain their reaction to the suggestion of such a joint meeting.

Secretary Martin Monsma of the Church Order Revision Committee replied in a letter to the effect that:

1. They felt it was their duty to produce the best possible revision of the Church Order, without the pressure or interruption of having to consider the feelings of brethren of other churches in the matter.

2. There are serious misunderstandings both of the principles of Reformed church polity and of Presbyterian church polity implied or stated in the report No. 23. The clearing up of these misunderstandings and the resolving of these differences, involve a study not only of the Church Order, but of Articles 29-32 of the Belgic Confession, as well as the historical development of the Church Order of Dordt as against the Presbyterian *Form of Government* and *Book of Discipline*.

Our committee recommends, therefore, that the matter be referred back to the committee on closer relations with the O.P.C. or that Synod appoint a committee with the specific mandate to carry on such a study and attempt to resolve the differences that exist. We do not feel that it should interrupt or interfere with the revision of the Church Order.

B. *Letter of the Canadian Reformed Church*

The 1962 Synod of the Canadian Reformed Church, meeting at Hamilton, Ontario, addressed a long letter to our Synod of 1963, which takes serious exception to tendencies it sensed in the proposed revision of the Church Order, and expresses desire to enter into "correspondence" with our church. The term "correspondence" in their letter appears to mean really the recognition as a full "sister church." It is this desire, contained in the first part of the letter, that is referred to our committee.

Brief interpretative review of the history involved:

The Christian Reformed Church has recognized *De Gereformeerde Kerken* as a "sister church" for many years. During the second World War, difficulty in *De Gereformeerde Kerken* led to a division. Each group stoutly maintained that it was the true and original G.K. Our church continued to carry on what contact we could with *De Gereformeerde Kerken*, taking no sides in the dispute which was commonly looked upon as a matter concerning the internal affairs of a sister church, in which we would not mingle or take sides unless we were required to do so.

Our church never officially refused to give the "liberated" churches a "hearing." Fact is, we have never been asked officially to do so. The only request to do so was not a proper one and never reached us. The events were as follows:

In 1945 the Synod of the group that later called itself "De Gereformeerde Kerken Onderhoudende K.O. Art. 31" sought simply to resume

the "sister church" relationship that had always existed between us and *De Gereformeerde Kerken*, on the premise that it was really the true "Gereformeerde Kerken." It therefore invited our church to send delegates to its 1946 Synod. Our synodical committee replied, in effect, that we could not send such delegates for two reasons: the invitation had come too late to take such action, and that they, as, in fact, a new denomination, had not yet established correspondence with our church. This action of our synodical committee was approved by our Synod.

In 1946 the Synod of the new church, meeting in Groningen, sent a more formal reply to our Stated Clerk, definitely requesting that their case be heard and fairly judged. This request was, we judge, not really a proper one. It was not an appeal to be judged by our ecclesiastical authorities or by our Synod, which would meet in 1947, but was a request to arrange for their representatives to carry on speaking and preaching tours among our churches in order to bring their case to the "court of public opinion." However, even this somewhat improper request did not reach us because of the uncertain postal service of the time, so soon after the war.

Unofficially, word reached us that Prof. Dr. K. Schilder and Ds. D. Van Dijk were coming to America to engage in speaking and preaching tours. The synodical committee properly warned our churches that these brethren were, in fact, deposed ministers of a sister church and hence might not rightly be invited into our pulpits. Even then no express judgment was made concerning the right of either group in the Netherlands. In due time Prof. Dr. K. Schilder came alone. He did not contact our Synod which met just prior to his coming. He did not appeal to our ecclesiastical authorities, but attempted to identify himself with other ecclesiastical groups in this country, thus lessening the chances of an eventual cordial relationship between our two churches.

The First Reformed Ecumenical Synod in 1946 took the position that there had been no departure from Scripture in doctrine or practice by *De Gereformeerde Kerken*. The issues that separated the two groups in the Netherlands also became a matter of interpretation of the relative authority of major and minor authorities in church polity. We did not say, nor do we say, as a church, that either *De Gereformeerde Kerken* or *De Gereformeerde Kerken Onderhoudende K.O. Art. 31* is a false church and has no right of existence. We continue to hope and pray that the division between them may be healed.

However, in the course of time it has become obvious that two churches do, in fact, exist. Attempts were made to contact the *Gereformeerde Kerken Onderhoudende K.O. Art. 31*, but to no avail. Again in 1956 an invitation was extended to them to send delegates to our Centennial Synod of 1957. An invitation was sent to send delegates to the Reformed Ecumenical Synod. An acceptance of such overtures would have helped to establish better feeling. Instead, none of these have so much as been acknowledged.

That all this has resulted in nearly two decades of separation is regrettable. But, in fairness, it must be said that it was largely because two

groups each insisted that it was *De Gereformeerde Kerken* and that the other was a false pretender. On that our church has simply declined to express a judgment.

We recommend that Synod reply to the Canadian Reformed Church that if it, or the American Reformed Church or *De Gereformeerde Kerken Onderhoudende K.O. Art. 31* desire to acknowledge now that they are a distinct denomination and wish to request correspondence on contemporary grounds, the door is open to such a request.

KOREA

More time has been spent by our committee in trying to see through the tangled ecclesiastical situation in Korea and come to a clear and definite recommendation to Synod, than any other single problem. The history of the Korean church has been reviewed before Synod on several previous occasions. Suffice to say at this time, at the risk of over-simplification, that three strong Presbyterian bodies have emerged. The Hankook Seminary group tends most toward theological liberalism, but is still more conservative than "liberal" churches generally are in America. The Tonghap church is theologically conservative but cooperates with the agencies of the World Council of Churches although it has, so far, declined to join the W.C.C. The Hapdong church is the most thoroughly Reformed. Many of its leaders were trained at Westminster and Calvin Seminaries. This Hapdong church has sacrificed much for its loyalty to the Reformed faith. It broke away from the Tonghap church because of its World Council affiliations, thus losing almost all of its help from American missionaries, from American church connections, and losing heavily in school and seminary properties. A portion of this church was helped for a time by our program of Korean Spiritual Relief. This portion has now reunited with the rest of the Hapdong church, and although the union appears to be somewhat stormy, it is centered around truly Reformed principles.

Fortunately, a member of our committee, Rev. Clarence Boomsma, will be visiting Korea during the time between the submission of this report and the meeting of Synod. This trip by Rev. Boomsma will be at no cost to the church. He will, however, report to us his impressions and observations, and we hope to be able to present more information about this complex situation in a supplementary report.

We recommend that Synod acknowledge the Hapdong Presbyterian church of Korea as a "correspondence" church.

Grounds:

1. This church requests such acknowledgment.
2. This church is Reformed in creed and practice.
3. This church needs our moral support and, as circumstances permit, may have to have our financial support as well, since it cannot otherwise compete with the rival forces, Catholic, liberal and sectarian, which have great sums of money to contribute to others in Korea.

ECUMENICAL INVESTIGATIONS

As time permitted, your committee has continued to seek out information about other Reformed churches.

Following upon a valuable conference with Rev. Donald R. Wilson of the Evangelical Presbyterian Church, we have extended an invitation through him to his church to become a "correspondence" church.

We have made preliminary attempts to confer similarly with Rev. Jacob Tamminga of the Old Christian Reformed Church, but have not been able to arrange a time that was mutually suitable.

We have received the following request from Classis Sioux Center, meeting at Platte, S.D. Feb. 18, 1964.

"Classis Sioux Center requests the committee on Ecumenicity and Inter-Church Correspondence to study the advisability of entering into fraternal relationship with the Reformed Church in the U.S.A. (Eureka Classis).

"Grounds:

"1. Our classis has had repeated requests from this body to establish closer relationships.

"2. Both bodies might profit by a closer fellowship.

"3. Classis feels that this is a matter of denominational significance and therefore should begin in your committee."

Your committee has requested its chairman, Dr. J. T. Hoogstra, its secretary, Rev. Arnold Brink, and Rev. Leonard Stockmeier of Sheboygan, Wisconsin, formerly a member of this Reformed Church in the U.S. (Eureka Classis) to attend the meeting of this classis at Garner, Iowa, April 21-24 and make themselves available to preach in churches of the classis on Sunday April 26. Results of this investigation we shall report in our supplementary report to Synod.

COMMITTEE MEMBERSHIP

Rev. Gerrit Hoeksema who was originally added to our committee because of his special relationship to the Reformed Ecumenical Synod as its temporary general secretary (subsequently he was appointed to a regular three-year term) found it impossible to meet with the committee in October. At our December meeting he informed us by letter that he could no longer feel needed on the ecumenicity committee.

We recommend that Synod accept the expressed desire of brother Hoeksema with thanks for his services.

We recommend further that Synod make no appointment to replace brother Hoeksema on the committee.

Reasons:

1. The situation that led to his original appointment no longer obtains, since the R.E.S. has elected a permanent secretary.

2. The committee has five members which we deem to be adequate.

RESUME OF MATTERS REQUIRING SYNODICAL ACTION:

1. Disposition of reserve funds (third par. under R.E.S.)
2. Request of O.P.C. Committee (Last par. under A. under "Matters referred by Synod")
3. Reply to Canadian Reformed Church (Last par. under B. under "Matters referred by Synod")
4. Recommendation regarding Korean church (Last par. under "Korea")
5. Rev. G. Hoeksema (Second and third par's under "Committee Membership")

Humbly submitted,

Dr. J. T. Hoogstra, *Chairman*

Rev. Arnold Brink, *Secretary*

Rev. Clarence Boomsma

Dr. Ralph J. Danhof

Rev. Gerrit Hoeksema

Dr. Dick L. Van Halsema

REPORT NO. 4

CALVIN CAMPUS SALE REPORT

ESTEEMED BRETHREN:

The Calvin Campus Sale Committee which Synod appointed to "function with the Board of Trustees in the stipulation and negotiation of terms for the sale of campus" wishes to report that:

I. We are continuing to meet from time to time in order to seek out a prospective buyer and terminate the mandate of Synod of 1959 to "arrange and conclude a sale." (Supplementary Report No. 28-A, II D. 5, p. 331, *Acts of Synod, 1959.*)

A. Much of the activity in campus sale matters during the past year consisted of conversations with the authorities of two public education groups interested in possible use of the campus. These groups had indicated a slight interest in our property.

1. At the present time, the sale of our campus to the one group is an unlikely possibility.

2. The authorities of the second group are mildly interested in our present campus. However, the matters of urban renewal and Federal Aid enter into their considerations. If these factors become actualities there is little or no possibility of a campus sales transaction with this group.

II. In our meetings we considered the mandate of the Synod of 1963 "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." (Article 45, G, p. 28, *Acts of Synod, 1963*)

A. At a meeting of the Campus Sale Committee held December 18, 1963 we reviewed the report of a luncheon meeting held December 3, 1963 at which denominational agency representatives were present to discuss the possibilities of the Calvin Campus as a Denominational Center.

1. As members of the Campus Sale Committee we agreed to assign to ourselves a review of all affiliated agencies, official and allied, who might be interested in occupying space on the Franklin Campus.

2. We expressed our interest in the appraisal and review by the Denominational Committee for possible use of the Calvin Franklin Street Campus. The Campus Sale Committee is eager to work with the Denominational Committee in arriving at a fair appraisal and possible use of our Franklin Street Campus.

B. At a subsequent meeting of the Campus Sale Committee held February 28, 1964 we noted that in a letter received from the Christian Reformed Board of Home Missions dated January 31, 1964 the following paragraph was pertinent to our future plans:

"At our Executive Committee meeting of January 23, 1964 it was reported that only two agencies (one with the Home Mission Board) have provided any information for such long-range plans concerning space and facilities. Inasmuch as time limits have long been past it was decided:

"1. that the Executive Secretary consult with the Campus Sale Committee to determine any response they may have or any reason for continuing the project, and

"2. if the Sale Committee has no further light on the project that we withdraw the matter and so inform Synod of 1964."

C. The Campus Sale Committee is not convinced that we have exhausted the possibilities of campus use by denominational agencies. Conversations with officers of the R.B.I., National Union of Christian Schools, and other allied agencies lead us to believe that there is merit in continuing these contacts.

III. From time to time there are continuing inquiries concerning the purchase of our Franklin Street Campus. At the time of the writing of this report, we are in contact with a new group who have shown a marked interest in the purchase of this property.

IV. 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.

V. In the light of the above information the Campus Sale Committee recommends:

A. That we continue to seek out and cultivate prospective purchasers—including one or many of our denominational agencies—for our Franklin Street Campus under the provisions and stipulations laid down by successive Synods.

B. That Synod continue the present committee for the year 1964-65.

Respectfully submitted,

Jerry De Nooyer

Marvin Muller

Louis Van Ess

Richard Evenhouse

William Spoelhof

Henry De Wit

Sydney Youngsma, Secretary

REPORT NO. 5
CHURCH HELP FUND, INC.

ESTEEMED BRETHREN:

Herewith the Church Help Committee presents its report of the work performed in aiding "weak and needy" churches in their building programs for the year 1963.

During the year the committee bade farewell to its veteran secretary, Rev. Leonard Bossenbroek, who had served the committee faithfully for six years. An expression of thanks and appreciation is due Rev. Mr. Bossenbroek for his many labors willingly performed. Rev. Gysbert Rozenboom has taken up his labors on the committee and serves as its new secretary.

Some 23 churches officially made application for aid from the Fund in 1963, in addition to many other inquiries. After carefully considering each application and other information submitted, loans were made to 19 congregations — which is the lowest number for some years. This has eased the pressure on the Fund, and in the last months of the year, it was possible to remit monies promptly to the applying churches. Furthermore, due to accelerated repayment of loans, as a result of Synod's prompting, there is presently no deficit. We are grateful for this response of our churches.

The Synod of 1963 directed the Church Help Committee to pay \$10,000 to the Emmanuel Calgary church before October 1, 1963. This has been done. The committee was also instructed to reevaluate the complete financial picture of Emmanuel Calgary in regard to paying an additional \$10,000. This the committee has also carefully done. After studying all pertinent facts, it was the opinion of the committee that the \$30,000, which this church has already loaned, is sufficient for its financial commitments. Hence no additional \$10,000 was loaned.

Your committee has reminded the First Christian Reformed Church of Montreal regarding the repayment rule for funds received through soliciting the churches of our denomination. Article VIII of the Church Help Fund By-laws states: "... If, under special circumstances, the Synod of the Christian Reformed Church shall authorize special gifts or contributions to the aid of any particular congregation, such benefited congregation shall be expected to repay the amount of such assistance which it receives into the Church Help Fund in regular installments as provided for churches obtaining loans from the fund ..." (Acts 1962, p. 369). First Montreal asserts that it is an exception to this rule, although no such exception is mentioned in Synod's decision (Acts 1961, pp. 102, 103). Synod's ruling in this matter is respectfully requested.

The Church Help Committee has had a special meeting with a committee of the Board of Home Missions relative to granting loans to Home

Mission stations which have become organized churches, and which have previously received substantial aid from the Home Mission Board in their building programs. Although the Home Mission Board desired closer cooperation in the initial erection of suitable buildings on the fields, the Church Help Committee is of the opinion that it grant loans, as money is available, only when the mission churches become organized congregations. This will prevent two denominational funds from becoming confused.

The following figures give a brief birds eye view of the financial condition of the Church Help Fund, as of December 31, 1963.

Total receipts from repaid loans	\$ 193,218.70
New loans paid during 1963	145,000.00
Total loans outstanding	2,091,977.54
Cash on hand	66,426.97

Your committee requests that Rev. G. J. Rozenboom, secretary of our committee, and delegated to Synod by Classis Sioux Center, be consulted on matters pertaining to the Church Help Fund.

Recommendations:

1. That Rev. Peter Vander Weide be appointed to serve as a member of this committee, to replace Rev. C. R. Veenstra, whose six-year term expires in July 1964.
2. That Synod declare that the repayment rule, for funds received through soliciting the churches of our denomination, is applicable to the First Christian Reformed Church of Montreal (see rule above).

Humbly submitted,

C. R. Veenstra, *Chairman*
 G. J. Rozenboom, *Secretary*
 M. Wiersma, *Treasurer*
 E. Duistermars
 J. Vande Lune

Church Help Fund

Statement of Assets — December 31, 1963

Schedule A

Northwestern State Bank, Orange City, Iowa

General Checking Account

Balance on hand 12 December 1962 \$ 71,590.00

Receipts:

Repayment of Loans	\$192,132.46	
Canadian exchange	1,081.24	
Gift	5.00	
		<u>\$193,218.70</u>
Total		<u>\$264,808.70</u>

Disbursements:

New loans	\$145,000.00	
Northwestern State Bank Savings Account	50,000.00	
U.S.-Canadian exchange	1,396.72	
Administration expense	1,985.01	
		<u>\$198,381.73</u>
Cash on hand		\$ 66,426.97
Balance as per bank statement 12 Dec. 1963	\$ 76,433.65	
Less outstanding checks No. 840	6.68	
	No. 847 10,000.00	10,006.68
CASH		<u>\$ 66,426.97</u>

Statement of Assets — December 31, 1963

Northwestern State Bank	
Checking account	\$ 66,426.97
Savings account	50,000.00
Loans as per schedule	2,091,977.54
Montreal-Quebec — Denominational solicitation to be repaid to C.H.F.	11,342.99
TOTAL ASSETS	<u>\$2,219,747.50</u>

Schedule B**Analysis — Loans Outstanding**

No.	Church	Loans Outstanding Dec. 31, 1962	New Loans	Repay	Loans Outstanding Dec. 31, 1963
1.	Abbotsford, B.C.	\$ 7,975.00	\$	606.25	\$ 7,368.75
2.	Ackley, Iowa	1,300.00		500.00	800.00
3.	Acton, Ont.	12,187.50		906.25	11,281.25
4.	Ada, Mich.	8,250.00		1,500.00	6,750.00
5.	Agassiz, B.C.		10,000.00	500.00	9,500.00
6.	Alameda, Cal.	3,600.00		800.00	2,800.00
7.	Alamosa, Col.	2,450.00		700.00	1,750.00
8.	Allendale, Mich. - 2nd ..	1,000.00		1,000.00	none
9.	Allison, Iowa - Bethel ..	2,151.00		150.00	2,001.00
10.	Alliston, Ont.	10,000.00		500.00	9,500.00
11.	Ann Arbor, Mich.	12,500.00		700.00	11,800.00
12.	Arcadia, Cal.	4,620.00		620.00	4,000.00
13.	Athens, Ont.	10,375.00		687.50	9,687.50
14.	Aylmer, Ont.	3,250.00		375.00	2,875.00
15.	Barrhead, Alta.	2,737.50			2,737.50
16.	Barrhead-Westlock, Alta.	5,000.00		525.00	4,475.00
17.	Barrie, Ont.	9,812.50		687.50	9,125.00
18.	Battle Creek, Mich.	3,250.00		500.00	2,750.00
19.	Bauer, Mich.	7,000.00		2,000.00	5,000.00
20.	Bejou, Minn.	2,245.00			2,245.00
21.	Belleville, Ont.	12,750.00		750.00	12,000.00
22.	Bellevue, Alta.	2,400.00		600.00	1,800.00
23.	Bemis, S.D.	1,500.00		400.00	1,100.00
24.	Bigelow, Minn.	4,550.00		325.00	4,225.00
25.	Blenheim, Ont.	16,250.00		750.00	15,500.00
26.	Bloomfield, Ont.	9,500.00		500.00	9,000.00
27.	Blyth, Ont.		5,000.00		5,000.00
28.	Bowmanville, Ont.	8,550.00		600.00	7,950.00
29.	Bowness-Montgomery, Alta.	16,750.00		1,000.00	15,750.00

No.	Church	Loans Outstanding Dec. 31, 1962	New Loans	Repay	Loans Outstanding Dec. 31, 1963
30.	Bozeman, Mont.	4,750.00		650.00	4,100.00
31.	Brampton, Ont.	8,200.00		700.00	7,500.00
32.	Brandon, Man.	10,995.00		706.25	10,288.75
33.	Brantford, Ont.	7,999.90		937.50	7,062.40
34.	Britt, Iowa	6,800.00		500.00	6,300.00
35.	Brockville, Ont. - Bethel	4,875.00		375.00	4,500.00
36.	Brooks, Alta.	9,100.00		1,100.00	8,000.00
37.	Brooten, Minn.	3,500.00		700.00	2,800.00
38.	Burdett, Alta.	9,000.00			9,000.00
39.	Burlington, Ont.	12,000.00		625.00	11,375.00
40.	Burnaby, B.C.	15,000.00		750.00	14,250.00
41.	Byron Center, Mich. - 2nd.	8,000.00		500.00	7,500.00
42.	Cadillac, Mich.	3,000.00		1,000.00	2,000.00
43.	Caledonia, Mich.		5,000.00		5,000.00
44.	Calgary, Alta. - 1st	8,400.00		600.00	7,800.00
45.	Calgary, Alta. - 2nd Emmanuel	19,400.00	10,000.00		29,400.00
46.	Cascade, Mich.	9,750.00		1,000.00	8,750.00
47.	Cedar, Iowa	2,275.00		400.00	1,875.00
48.	Cedar Springs, Mich. ..	5,000.00		250.00	4,750.00
49.	Chatham, Ont.	8,012.70		1,350.00	6,662.70
50.	Chilliwack, B.C.	11,714.58		1,020.87	10,693.71
51.	Chino, Cal.	1,500.00			1,500.00
52.	Cincinnati, Ohio	1,200.00			1,200.00
53.	Clara City, Minn.	5,300.00		325.00	4,975.00
54.	Clarkson, Ont.	8,737.50			8,737.50
55.	Clinton, Ont.	8,337.50		543.75	7,793.75
56.	Cobourg, Ont.	13,750.00		750.00	13,000.00
57.	Cochrane, Ont.	8,650.55		531.25	8,119.30
58.	Collingwood, Ont.	11,400.00		400.00	11,000.00
59.	Columbus, O. - Olentangy	4,000.00		250.00	3,750.00
60.	Conrad, Mont.	3,059.15		850.00	2,209.15
61.	Cornwall, Ont.	8,562.50		625.00	7,937.50
62.	Crookston, Minn.	425.00			425.00
63.	Crown Point, Ind.	9,500.00		500.00	9,000.00
64.	Cutlerville, Mich. - East	6,500.00		500.00	6,000.00
65.	Dearborn, Mich.	7,890.00		2,025.00	5,865.00
66.	Decatur, Mich.	6,805.96		431.58	6,374.38
67.	Delavan, Wis.	2,150.00		1,075.00	1,075.00
68.	Denever, Colo. - Fairview	3,325.00		175.00	3,150.00
69.	Denver, Colo. - Hillcrest	15,000.00		1,500.00	13,500.00
70.	Denver, Colo. - 3rd	5,500.00		500.00	5,000.00
71.	Denver, Colo. - Trinity	9,650.00		800.00	8,850.00
72.	Drayton, Ont.	8,400.00		600.00	7,800.00
73.	Dresden, Ont.	8,375.00		625.00	7,750.00
74.	Duncan, B.C.	12,200.00		743.75	11,456.25
75.	Dundas, Ont. - Calvin ..	15,000.00			15,000.00
76.	Dunnville, Ont.	15,000.00			15,000.00
77.	East Martin, Mich.	1,875.00		1,875.00	none
78.	Edmonton, Alta. - 2nd	7,200.00		600.00	6,600.00
79.	Edmonton, Alta. - 3rd..	7,800.00		2,500.00	5,300.00
80.	Edmonton, Alta. - West End	12,875.00		135.93	12,739.07
81.	Edmonton, Alta. - Maranatha Beverly	8,562.50		625.00	7,937.50
82.	Edmonton, Alta. - Ottewell		5,000.00	250.00	4,750.00
83.	Edson, Alta.	15,347.40		1,750.00	13,597.40
84.	Emden, Minn.	10,000.00		1,000.00	9,000.00
85.	Emo, Ont.	8,525.00		525.00	8,000.00

No.	Church	Loans Outstanding	New Loans	Repay	Loans Outstanding
		Dec. 31, 1962			Dec. 31, 1963
86.	Escalon, Cal.	13,625.00		500.00	13,125.00
87.	Escondido, Cal.	6,750.00		1,500.00	5,250.00
88.	Essex, Ont.	12,465.00		1,320.00	11,145.00
89.	Estelline, S.D.	4,450.00		250.00	4,200.00
90.	Everson, Wash.	2,000.00		800.00	1,200.00
91.	Exeter, Ont.	13,500.00		500.00	13,000.00
92.	Forest, Ont.	12,375.00			12,375.00
93.	Fort Lauderdale, Fla. ..	9,000.00		1,500.00	7,500.00
94.	Ft. William, Ont.	8,087.50		750.00	7,337.50
95.	Framingham, Mass.	9,500.00			9,500.00
96.	Fremont, Mich. - Trinity	7,500.00		1,500.00	6,000.00
97.	Fruitland, Ont.	6,862.50		506.25	6,356.25
98.	Fruitport, Mich.	6,500.00	5,000.00	500.00	11,000.00
99.	Fulton, Ill. - Bethel	5,000.00		3,500.00	1,500.00
100.	Galt, Ont.	15,000.00			15,000.00
101.	Gary, Ind.	13,100.00		750.00	12,350.00
102.	Georgetown, Ont.	14,250.00		750.00	13,500.00
103.	Goshen, Ind.	4,000.00	10,000.00	500.00	13,500.00
104.	Goshen, N.Y.	3,000.00		500.00	2,500.00
105.	Grand Rapids, Mich. - Arcadia	14,250.00		916.66	13,333.34
106.	G.R., Mich. - Calvary ..	13,000.00		1,500.00	11,500.00
107.	G.R., Mich. - Grace		5,000.00		5,000.00
108.	G.R., Mich. - Ideal Park		10,000.00		10,000.00
109.	G.R., Mich. - Immanuel	750.00			750.00
110.	G.R., Mich. Millbrook	6,000.00		500.00	5,500.00
111.	G.R., Mich. - Plymouth Heights	1,500.00		375.00	1,125.00
112.	G.R., Mich. - Riverside	11,300.00		1,900.00	9,400.00
113.	G.R., Mich., - Roger Heights	8,500.00		500.00	8,000.00
114.	G.R., Mich. 36th St.	6,000.00		500.00	5,500.00
115.	Grandville, Mich. - Hanley		5,000.00		5,000.00
116.	Grandville, Mich. - South	6,500.00		500.00	6,000.00
117.	Granum, Alta.	5,275.00		1,000.00	4,275.00
118.	Grimsby Beach, Ont.		15,000.00		15,000.00
119.	Guelph, Ont.	13,005.00			13,005.00
120.	Halifax, Nova Scotia	5,000.00		250.00	4,750.00
121.	Hamilton, Ont., - Immanuel	15,500.00		250.00	15,250.00
122.	Hamilton, Ont. - Mt. Hamilton	9,050.00		600.00	8,450.00
123.	Hammond, Ind.	13,775.00		725.00	13,050.00
124.	Hancock, Minn.	9,625.00		500.00	9,125.00
125.	Haney, B.C.	7,500.00		637.50	6,862.50
126.	Hartley, Iowa	3,600.00	10,000.00	75.00	13,525.00
127.	Hawarden, Iowa	251.65			251.65
128.	High River, Alta.	12,500.00		500.00	12,000.00
129.	Hills, Minn.	5,000.00		1,000.00	4,000.00
130.	Hoboken, N.J.	3,600.00		700.00	2,900.00
131.	Holland, Mich. - Calvary		10,000.00		10,000.00
132.	Holland, Mich. - Calvin	7,500.00		500.00	7,000.00
133.	Holland, Mich. - Holland Heights	4,375.00		4,375.00	none
134.	Holland, Mich. - Maranatha	9,000.00		1,000.00	8,000.00
135.	Holland, Mich. - Park Church	6,000.00		500.00	5,500.00
136.	Holland, Minn.	1,040.00		150.00	890.00
137.	Hollandale, Minn.	9,500.00		500.00	9,000.00

No.	Church	Loans Outstanding Dec. 31, 1962	New Loans	Repay	Loans Outstanding Dec. 31, 1963
138.	Holland Center, S.D. ..	5,431.02		500.00	4,931.02
139.	Holland Marsh, Ont.	7,688.44		500.00	7,188.44
140.	Houston, B.C.	4,750.00		1,250.00	3,500.00
141.	Ingersoll, Ont.	14,240.00			14,240.00
142.	Iron Springs, Alta.	8,955.00		1,287.50	7,667.50
143.	Jackson, Mich.	4,750.00		250.00	4,500.00
144.	Jarvis, Ont.	5,750.00		600.00	5,150.00
145.	Jenison, Mich.				
	Baldwin St.	13,000.00		3,000.00	10,000.00
146.	Jenison, Mich. - Trinity	3,750.00		250.00	3,500.00
147.	Kalamazoo, Mich. -				
	Knollwood	2,600.00		200.00	2,400.00
148.	Kalamazoo, Mich. -				
	Prairie Edge	12,250.00		750.00	11,500.00
149.	Kalamazoo, Mich. -				
	Westwood	5,500.00		500.00	5,000.00
150.	Kemptville, Ont.	2,800.00			2,800.00
151.	Kenora, Ont.	4,500.00		250.00	4,250.00
152.	Kentville, N.S.	10,000.00			10,000.00
153.	Kingston, Ont.	8,000.00		750.00	7,250.00
154.	Kitchener, Ont.	8,562.50		656.25	7,906.25
155.	Lacombe, Alta. - 1st	3,275.00		700.00	2,575.00
156.	Lacombe, Alta. - Bethel	13,000.00		750.00	12,250.00
157.	Ladner, B.C.	11,000.00		625.00	10,375.00
158.	Langley, B.C.	9,672.50		1,037.50	8,635.00
159.	Lansing, Mich.	375.00		375.00	none
160.	Leamington, Ont.	3,150.00		3,000.00	150.00
161.	Le Mars, Iowa	6,000.00		500.00	5,500.00
162.	Lethbridge, Alta.	8,500.00		700.00	7,800.00
163.	Lindsay, Ont.	14,675.50		775.00	13,900.50
164.	Listowel, Ont.	15,000.00		500.00	14,500.00
165.	Lodi, N.J.	4,250.00		4,250.00	none
166.	London, Ont.	5,312.50		387.50	4,925.00
167.	Lucknow, Ont.	9,000.00		450.00	8,550.00
168.	Luverne, Minn.	7,875.00		1,250.00	6,625.00
169.	Maple Heights, Ohio ..	8,000.00			8,000.00
170.	Medicine Hat, Alta.	13,500.00		750.00	12,750.00
171.	Midland Park, N.J. -				
	Irving Park	7,000.00		500.00	6,500.00
172.	Miami, Fla.	8,000.00		1,000.00	7,000.00
173.	Milwaukee, Wis.	4,350.00		350.00	4,000.00
174.	Minneapolis, Minn. - 1st	6,100.00		2,866.17	3,233.83
175.	Minneapolis, Minn. -				
	Calvary	5,000.00		250.00	4,750.00
176.	Monroe, Wash.	4,050.00		450.00	3,600.00
177.	Montreal, Quebec	30,000.00			30,000.00
178.	Morrison, Ill.	2,000.00		250.00	1,750.00
179.	Mountain Lake, Minn.	2,143.75		168.25	1,975.50
180.	Mount Vernon, Wash. - 1st	9,000.00		1,500.00	7,500.00
181.	Muskegon, Mich. -				
	Bluffton	5,150.00		350.00	4,800.00
182.	Muskegon, Mich. -				
	Grace	12,775.00		275.00	12,500.00
183.	Navon, Ont.	8,800.00			8,800.00
184.	Neerlandia, Alta.	3,750.00		500.00	3,250.00
185.	New Liskeard, Ont.	13,100.00		900.00	12,200.00
186.	Newmarket, Ont.	15,000.00			15,000.00
187.	New Richmond, Mich.	4,500.00		500.00	4,000.00
188.	Newton, N.J.	4,250.00		625.00	3,625.00
189.	New Westminster, B.C.	8,737.50		600.00	8,137.50

No.	Church	Loans Outstanding Dec. 31, 1962	New Loans	Repay	Loans Outstanding Dec. 31, 1963
190.	Niagara Falls-Stamford, Ont.	14,750.00		1,500.00	13,250.00
191.	North Haledon, N.J.	15,300.00		1,200.00	14,100.00
192.	Oak Forest, Ill. - Hope		15,000.00		15,000.00
193.	Ogilvie, Minn.	11,400.00		1,000.00	10,400.00
194.	Ontario, Cal.	6,000.00		500.00	5,500.00
195.	Oostburg, Wis. - 1st	1,000.00		1,000.00	none
196.	Orangeville, Ont.	11,985.00		500.00	11,485.00
197.	Orillia, Ont.	15,000.00		250.00	14,750.00
198.	Oshawa, Ont.	13,312.50		750.00	12,562.50
199.	Oskaloosa, Iowa - Bethel	6,400.00		550.00	5,850.00
200.	Ottawa, Ont.	11,350.00		1,225.00	10,125.00
201.	Owen Sound, Ont.	4,375.00		637.50	3,737.50
202.	Palos Heights, Ill.	9,300.00		700.00	8,600.00
203.	Paramus, N.J.	4,750.00		250.00	4,500.00
204.	Parchment, Mich.	8,500.00		500.00	8,000.00
205.	Peers, Alta.	8,437.50	5,000.00	1,125.00	12,312.50
206.	Pella, Iowa - Calvary....	3,750.00		250.00	3,500.00
207.	Pembroke, Ont. - Zion..	9,875.00		687.50	9,187.50
208.	Peterborough, Ont.	14,600.00		550.00	14,050.00
209.	Phoenix, Ariz.	3,000.00		1,000.00	2,000.00
210.	Pine Creek, Mich.	3,000.00		1,300.00	1,700.00
211.	Pipestone, Minn.	6,000.00		500.00	5,500.00
212.	Plainfield, Mich.	5,950.00		425.00	5,525.00
213.	Port Alberni, B.C.	4,700.00		500.00	4,200.00
214.	Port Arthur, Ont.	15,000.00			15,000.00
215.	Portland, Mich.	3,000.00			3,000.00
216.	Port Williams, N.S.	5,000.00			5,000.00
217.	Preakness, N.J.	1,000.00		1,000.00	none
218.	Randolph, Wis. - 2nd ..	3,000.00			3,000.00
219.	Raymond, Minn.	1,695.00		375.00	1,320.00
220.	Red Deer, Alta.	8,062.50		562.50	7,500.00
221.	Redlands, Cal. - 2nd....	12,250.00		1,675.00	10,575.00
222.	Regina, Sask.	15,000.00			15,000.00
223.	Renfrew, Ont.	13,500.00		750.00	12,750.00
224.	Richmond, B.C.	11,000.00		1,500.00	9,500.00
225.	Rock Rapids, Iowa	6,095.00		800.00	5,295.00
226.	Rock Valley, Iowa - Calvin	1,500.00		1,000.00	500.00
227.	Rocky Mt. House, Alta	7,851.50		726.50	7,125.00
228.	Roseville, Mich. - Immanuel	7,500.00		750.00	6,750.00
229.	Saginaw, Mich.	6,744.80		875.00	5,869.80
230.	San Diego, Cal.	2,250.00	10,000.00	550.00	11,700.00
231.	San Jose, Cal.	5,010.00		3,480.00	1,530.00
232.	Sarnia, Ont. - 1st	8,250.00		1,000.00	7,250.00
233.	Sarnia, Ont. - 2nd.	8,650.00		650.00	8,000.00
234.	Saskatoon, Sask. - Bethel	13,500.00		1,250.00	12,250.00
235.	Seattle, Wash. - 1st	8,800.00		775.00	8,025.00
236.	Seattle, Wash. - Calvary	11,750.00		750.00	11,000.00
237.	Sheboygan, Wis. - Calvin	12,000.00		750.00	11,250.00
238.	Sibley, Iowa	2,750.00		460.00	2,290.00
239.	Simcoe, Ont.	13,000.00		1,000.00	12,000.00
240.	Sioux City, Iowa	13,200.00		900.00	12,300.00
241.	Sioux Falls, S.D.	450.00		450.00	none
242.	Smithers, B.C.	9,350.00		1,605.00	7,745.00
243.	Smithers & Telkwa, B.C.	4,500.00		250.00	4,250.00
244.	South Bend, Ind.	2,831.68		1,129.93	1,701.75
245.	Springdale, Ont.	11,936.26		936.26	11,000.00
246.	St. Catharines, Ont.	7,462.50		637.50	6,825.00

No.	Church	Loans Outstanding Dec. 31, 1962	New Loans	Repay	Loans Outstanding Dec. 31, 1963
247.	Stratford, Ont.	10,000.00			10,000.00
248.	Stratroy, Ont.	6,700.00		500.00	6,200.00
249.	St. Thomas, Ont.	11,837.50		762.50	11,075.00
250.	Sun Valley - Cal. - Bethel	9,500.00		750.00	8,750.00
251.	Surrey, B.C.	5,000.00		250.00	4,750.00
252.	Sussex, N.J.	5,175.00		575.00	4,600.00
253.	Taber, Alta.	8,171.85		512.50	7,659.35
254.	Telkwa, B.C.	6,000.00		375.00	5,625.00
255.	Terrace, B.C.	10,500.00		625.00	9,875.00
256.	Terra Ceia, N.C.	4,890.00		595.00	4,295.00
257.	Toronto, Ont. - 1st	5,150.00		450.00	4,700.00
258.	Toronto, Ont. - 2nd (Weston)	14,250.00		750.00	13,500.00
259.	Toronto, Ont. - Annette	3,337.50			3,337.50
260.	Tracy, Iowa	3,750.00		250.00	3,500.00
261.	Transcona, Man.	4,250.00		250.00	4,000.00
262.	Trenton, Ont. - Ebenezer	7,575.00		600.00	6,975.00
263.	Truro, Nova Scotia	9,500.00		500.00	9,000.00
264.	Tucson, Ariz. - Bethel ..	22,500.00		1,250.00	21,250.00
265.	Tyler, Minn.	405.00		45.00	360.00
266.	Vancouver, B.C. - 1st ..	4,500.00		1,000.00	3,500.00
267.	Vancouver, B.C. - Bethel	8,957.81		520.31	8,437.50
268.	Vauxhall, Alta.	4,250.00			4,250.00
269.	Victoria, B.C.	11,100.00		600.00	10,500.00
270.	Vogel Center, Mich.	6,000.00		1,000.00	5,000.00
271.	Wallaceburg, Ont.	11,887.50		762.50	11,125.00
272.	Washington, D.C.	465.00		192.50	272.50
273.	Wayland, Mich.	7,500.00			7,500.00
274.	Welland Junction, Ont.	10,000.00	5,000.00	500.00	14,500.00
275.	Wellandport, Ont.	8,125.00		625.00	7,500.00
276.	Western Springs, Ill.	4,875.00		750.00	4,125.00
277.	Westlock, Alta.	2,787.50			2,787.50
278.	Wheaton, Ill.	4,500.00		500.00	4,000.00
279.	Williamsburg, Ont.	10,000.00		625.00	9,375.00
280.	Willmar, Minn.	9,500.00		500.00	9,000.00
281.	Winnipeg, Man.	6,500.00		1,300.00	5,200.00
282.	Woodstock, Ont.	6,399.50		800.00	5,599.50
283.	Wyoming, Ont.	8,712.50		662.50	8,050.00
284.	York, Ont.	5,000.00	5,000.00	500.00	9,500.00
285.	Zeeland, Mich. - Bethel	3,500.00		500.00	3,000.00
286.	Zillah, Wash.	2,625.00		450.00	2,175.00
TOTALS.....		\$2,139,110.00	\$145,000.00	\$192,132.46	\$2,091,977.54

Montreal-Quebec

Denominational solicitation to be repaid to:

Church Help Fund as per Article VIII of by-laws\$11,342.99

SUMMARY

Balance on hand December 31, 1962\$ 71,590.00

Receipts:

Loan repayment - Schedule B\$192,132.46
 U.S.-Canadian exchange - Schedule A 1,081.24
 Gift - Schedule A 5.00

\$193,218.70

TOTAL\$264,808.70

Disbursements:

New loans - Schedule B.....	\$145,000.00
U.S.-Canadian exchange - Schedule A.....	1,396.72
Administration expense	1,985.01
Northwestern State Bank - Savings account	50,000.00
	<hr/>
Cash on hand December 31, 1963	\$198,381.73
	66,426.97
TOTAL	<hr/>
	\$264,808.70

Administration Expense - Schedule C

Total administration expense	\$ 1,985.01
(Itemized Accounts Available)	

I have examined the records of the Church Help Fund of the Christian Reformed Church, Orange City, Iowa, as of December 31, 1963, 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" 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, 1963, was certified to by H. V. Rowenhorst, Executive Vice President.

The savings account balance in the amount of \$50,000, in the Northwestern State Bank, Orange City, Iowa, was certified by H. V. Rowenhorst, Executive Vice President. Rate of interest 3%.

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, \$150.00 premium paid on January 16, 1963, for year ended January 19, 1964.

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, 1963, 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

REPORT NO. 6

THE STATUS OF MISSIONARIES, CHAPLAINS, BIBLE TEACHERS ETC. AT ECCLESIASTICAL ASSEMBLIES

ESTEEMED BRETHREN:

Your committee was appointed by the Synod of 1962, "To study the matters presented in Overtures Nos. 16 and 29 (Acts 1962, pp. 488, 495) re status of missionaries and other ministers serving in other than regular pastorates, and their relationship to major assemblies." The Overtures read as follows:

"Classis Rocky Mountain overtures Synod to make a clear pronouncement regarding the status of chaplains, home missionaries, foreign missionaries, ordained Bible teachers, as it relates to their function at major ecclesiastical assemblies.

Grounds:

1. No uniform practice is at present evident.
2. Synod has never clearly formulated their status at ecclesiastical assemblies.
3. This problem is becoming acute in our classis.
4. Uniformity of polity on this matter is advisable."

Classis Rocky Mountain,
A. Disselkoen, S. C.

"Classis Grandville overtures the Synod of 1962 to instruct its Church Order Revision Committee to study the matter of the status of ministers of the Christian Reformed Church now serving in other than regular pastorates, with respect to representation and holding office in ecclesiastical assemblies.

Grounds:

1. Because of the large number of our ministers who are not serving in a regular pastorate.
2. Because in the present Church Order there is no definite regulation governing this matter."

Classis Grandville,
Rev. S. A. Werkema, S. C.

I. HISTORY

Since the Synod of 1926 the Christian Reformed Church has struggled with this matter, at least in limited form, as it pertained to missionaries. At that Synod Classis California requested the church to express itself on the status of missionaries on the Indian field in relation to classis. Two years later a similar request appeared from two classes to define the status of Home Missionaries at classical assemblies.

This resulted in a study committee report to the Synod of 1930. (Acts, p.p. 144-146) Synod adopted the statement of the committee concerning the status of missionaries in foreign fields: "Such missionaries have the

same status as all our ministers, being officially pastors of the churches which called and sent them." This Synod further adopted the advice of the study committee, "... to appoint a committee whose task it shall be to thoroughly revise our Mission Order..." Relative to the status of home missionaries, the study committee also recommended that the following statement be added to Art. 42 of the Church Order: "It is within the jurisdiction of each classical assembly to grant the privilege of membership to its home missionaries." Synod rejected this recommendation. In its place it decided the following: "That Synod attach the following to Article 41: In re delegating home missionaries to classical assemblies:

a) Wherever possible, a home missionary should be connected, as minister, with one of the congregations which he serves, in order that it may delegate him to the classical assemblies;

b) In the event it is not possible for a home missionary to be delegated to classical assemblies as stated in a) above, it is within the jurisdiction of classis, by way of exception to Art. 41, to grant a home missionary, when delegated by a church together with its minister and an elder, the privilege of membership in the classical assembly.

Reasons:

(1) Art. 33 requires that members shall have credentials signed by those sending them;

(2) Art. 41 states that the classical meetings shall consist of neighboring churches that delegate. (The conflict with Art. 84 is more apparent than real.)"

In 1939, Classis Illinois overtured Synod to adopt the following: "That the matter of delegating a home missionary to classis in which he has his official status be regarded as covered by Article 42 of our Church Order rather than by the synodical decision of 1930 under Article 41, C.O." Synod reaffirmed the decision of 1930, adding that it "applies also to missionaries in the new set-up of Home Missions." (Acts 1939, Art. 91, p. 78).

In 1954 Synod received an overture from the Alpine Ave. consistory to alter the 1930 decisions pertaining to home missionaries being seated at classical meetings. Synod appointed a committee, "to study the advisability of altering the decision of the Synods of 1930 and 1939 concerning the status of home missionaries at classical assemblies." (Acts 1954, Art. 109, pp. 56, 57)

The Synod of 1956, upon recommendation of its study committee, decided to "eliminate Rule (b) of the decision of 1930 with its grounds," giving as its reason, "The rule contradicts Art. 84 and 41 of the Church Order." Rule (a) of the decision of 1930 was retained.

In answer to the request of Classis Rocky Mountain for clarification, the 1957 Synod declared: "That when a home missionary labors in an organized church — although officially not connected with this congregation, but with the church that called and commissioned him — he

may, with approval of his calling church and at the request of the church in whose midst he labors, represent said church at major ecclesiastical assemblies." (Acts 1957, Art. 142, p. 84). This ruling was applied to Indian and foreign missionaries by the Synod of 1958. (Acts, p. 96) The Synod of 1957 also decided, as a result of a study committee report on "Branch Churches" that: "Synod recognize the authority of the missionary, in consulting with and by permission of those supervising his work, to receive professions of faith and to administer the sacraments to members of the church, though these have not yet been organized into self-governing congregations." (Acts 1957, Art. 170, p. 100)

The 1962 Synod received two overtures pertaining to the status of missionaries and other ministers serving in other than regular pastorates, and their relation to major assemblies. As a result of this, your present study committee came into being and herewith submits its report.

II. ANALYSIS AND DISCUSSION

From the overtures it appears to your committee that there are two areas involved in the question of the status of ministers serving in other than regular pastorates. The one is *Representation* at the major assemblies. The other area is *Functions* within or for the major assemblies. We shall consider the question as it pertains to these areas in the above mentioned order.

A. *Representation at the Major Assemblies*

In considering the matter of representation at or membership in the major assemblies, the question with which we are dealing lies in the sphere of the organizational and institutional aspect of the church. We are not speaking of the church as an organism, but as an organization or an institution. Our concern is proper membership in or representation at our major assemblies, i.e. Classis and Synod. And this is, strictly speaking, a matter of the church as an organization.

In view of the fact that membership in the classical assembly is recognized as prerequisite for membership in Synod, we direct our inquiry particularly to the matter of membership in the classical gathering, understanding that what is said concerning classical representation is, as a rule, true for synodical representation as well. The Church Order defines a classis as follows in Art. 41: "The classical meetings shall consist of neighboring churches that respectively delegate, with proper credentials, a minister and an elder to meet at such a time and place as was determined by the previous classical meetings..." The proposed revised Church Order states in Article 41: "A classis shall consist of a group of neighboring churches..." Art. 42 adds, "The consistory of each church shall delegate a minister and an elder to the classical meeting..." A classical meeting is therefore a meeting of churches — more specifically of organized churches. The Church Order is not speaking of the church as an organism, nor of a group of believers who gather for worship, but who as yet have no consistory. It specifically says that a minister and an elder are to be delegated. It is a consistory that sends delegates. Hence the

membership of a classical assembly is comprized of delegates representing the various organized churches, and is limited thereto.

This has historically also been the practice of the church. Although there was a time when Synod ruled that a home missionary serving an unorganized church could be officially delegated to classis as a third consistory representative, nevertheless he was delegated by a regular consistory, and not by the group of believers which he served as missionary pastor. Even this ruling of Synod, which was recognized as an exception to Art. 41, was later withdrawn since it violated the principle of equality of representation by the churches at classis.

Some have, however, raised questions about this procedure, on the basis of the principle of *parity among ministers*. Whether one is a missionary, a chaplain, a teacher of Bible, a minister in full time employ of a denominational agency, or a regular pastor in an organized church — should not every minister have the same opportunity and privilege in the classical assembly? The study committee on the status of home missionaries which reported to the Synod of 1956 gave the following appropriate answer: "Let it be remembered that classes are gatherings of churches and not of office-bearers . . . Thus no office in the church in itself implies the right of membership in a classis. This membership is established only through proper delegation by a consistory. The same is, of course, also true of the membership of Synod as well. There are invariably more than two ministers and two elders belonging to the churches which comprise a classis, yet only the two ministers and the two elders duly elected are delegated to Synod, the other ministers and elders being automatically excluded with no reason to feel slighted."

Within Reformed circles, Presbyterian churches give a predominate emphasis to ministerial parity. Hence they do not have our particular problem. Every minister is by virtue of his office a member of the presbytery. Being ordained by the presbytery he has a right to membership in it. To be sure this preserves parity in the ministerial office, but it sometimes destroys parity between ministers and elders at the meetings of the presbytery. In his book, "Church Polity," (pp. 267, 268) Dr. Chas. Hodge quotes from a study committee report which struggled with this problem in the Presbyterian church: "It is the theory of our constitution that each church has one pastor, and it has a right to send one ruling elder to presbytery and Synod. And these bodies when constituted agreeably to the theory of presbyterianism are composed of an equal number of clergymen and laymen. Our present practice destroys entirely this equality. In many presbyteries (as for example, New Brunswick) the number of ministers without charge is so great as to reduce the lay members to a very inconsiderable numerical part of these bodies . . ."

Dangers of such an imbalance would not be foreign to the Christian Reformed Church if the principle of parity among ministers is pressed. And the very principle of parity would be destroyed in other areas. If all our ministers serving in other than regular pastorates were allowed membership in the classis where they reside, a most unhealthy imbalance between ministers and elders would in some instances result. Your com

mittee judges that in the major assemblies the emphasis should not fall upon the *privilege* of the office, but upon the *responsibility* of those delegated. To move in the direction of complete ministerial parity of membership at the major assemblies would constitute a revolution in our church polity thinking. And it might well create more and greater problems than it solves.

Your committee has given much consideration to the status of the home missionary relative to major assemblies. In this discussion his position may no doubt be distinguished from other ministers serving in other than regular pastorates, since he is shepherding a flock of believers who not only worship together, but who also hopefully will become an organized church in the classis. We can well understand the struggle which Synod has had from time to time with the missionary pastor and his membership in the classis.

For pragmatic reasons, we have been strongly inclined to work for the inclusion of the home missionary, serving an unorganized church, as an official delegate to the classical assembly. In the latest Home Missions Order, Synod has given the home missionary the responsibilities of an office-bearer in the local group of believers which he serves. He holds membership papers, administers both the Word and Sacraments, and he hears professions of faith. Furthermore, there is also a sense in which Synod recognizes the worshipping believers group as a church, although immature and not yet organized and self-governing. And surely no one will deny that official contact and fellowship with the classis would be beneficial to such an unorganized church. One might in fact argue that there is greater need for such contact and fellowship for the unorganized church, than for the organized church. These and other possible arguments from expediency have been pondered at length by your committee.

Of course, the matter of expediency can also be argued from the other side. If a number of home missionaries representing unorganized churches are seated as classical delegates, there would be a serious inequality between ministers and elder delegates. And it is conceivable, in a situation where many home missionaries would be members of a classis, that undue influence be exerted by them. The argument from expediency therefore cuts both ways.

Whatever our conclusion might be in the light of practical considerations alone however, a study committee of Synod is bound to carry out its mandate within the framework of the Church Order, and is to be governed by its principles. Therefore, although we may have sympathy for delegating a home missionary to classis while he serves an unorganized church, the principles of church government found in our Church Order do not permit such.

There are, of course, circumstances in which a home missionary, or any other minister without fixed charge, can be delegated to a classical or synodical meeting. A home missionary may be delegated by the consistory of his calling church in the place of, or in the absence of a regular pastor. (Cf. Art. 41-42, Church Order). It follows that this could apply as well to Bible teachers, chaplains, etc., provided that their calling church

is within the bounds of the classis where their labors are performed. In unusual circumstances therefore, the status of ministers without a regular pastorate may be that of an official delegate to classis. Their status as members of classis is, however, always dependent upon consistory appointment or delegation.

In addition to the above, Synod has also granted a home missionary in classis when he serves an organized church and is delegated by its consistory, even though he serves the church at large as a missionary. This position was taken by Synod in 1930 when it declared, "Wherever possible, a home missionary should be connected, as minister, with one of the congregations which he serves, in order that it may delegate him to the classical assemblies." (Acts, 1930, p. 146) Furthermore, all ministers serving within the bounds of classis, are entitled to the privilege of the floor.

On the matter of *representation* at or *membership* in the major assemblies, your committee judges that the historic procedure, in which only ministers delegated by organized churches are seated as members of the classical assembly, is the clear intent of the Church Order. To move in the other direction would require a major revision in the Church Order and the principles which it sets forth.

B. *Functions within or on Behalf of the Major Assemblies*

Concerning the matter of *Functions* within or on behalf of the major assemblies, we would suggest that a distinction must be made. There are functions which are primarily *representative* in character, and there are also those which may be designated as primarily *service* functions.

1. First, there are those functions which are primarily *representative* in character, that is, they are representative of the authority of the major assembly, whether that be Classis or Synod. It appears evident to your committee that such representation would require membership in the major assembly. For an example, membership on the classical committee is primarily a representative function. The classical committee must officially represent the classis in the interim between sessions and act on its behalf, with the understanding that its act and decisions will be reviewed and approved or disapproved by the next classical assembly. The very fact that their activities are so closely supervised by classis, indicates that the members of the classical committee are official representatives of classis. Therefore, to be eligible to function as a member of such a committee, it would appear that a minister must be an official, delegated member of the classis whose authority he is to represent. This, in turn, would mean that ministers without regular pastorates are, as a rule, not eligible to serve in those functions which bear a primarily representative character.

2. However, there are also functions to be performed within or for the major assemblies which are primarily *service* functions. An illustration of these functions is membership on a study committee. Your committee sees no obstacle to the performance of such service functions by ministers serving in other than regular pastorates. Therefore, when the matter of

official representation is not involved, all ordained men may be used at the discretion of the major assemblies.

Your committee is convinced that the position presented above must be strictly applied on the classical level. However, we recognize that, due to lack of continuity, there may be exceptions on the synodical level (e.g. the synodical committee). But such exceptions should not be permitted to invalidate the general position set forth.

III. RECOMMENDATIONS

Your committee recommends:

A. In re *representation at or membership in* the major assemblies, that the historic procedure, in which only ministers delegated by organized churches are eligible to membership in or representation at the major assemblies, be continued.

B. Functions

1. That concerning functions within or for the major assemblies which are primarily *representative* in character, only ministers be employed who are members of the major assemblies.

2. That concerning functions within or for the major assemblies which are primarily *service* functions, all ministers, including those serving in other than regular pastorates, may be used at the discretion of the Classis or Synod.

C. That Synod declare this to be its answer to Overtures Nos. 16 and 29 which were before the 1962 Synod.

Humbly submitted,

Rev. John Hulst

Rev. G. J. Rozenboom, Sec'y

Rev. Durant Van Oyen

REPORT NO. 7
THE LORD'S DAY ALLIANCE IN THE U.S.

ESTEEMED BRETHREN :

Since being appointed your representative to the Lord's Day Alliance in the U.S., I have attended two meetings — The Executive Committee meeting held October 28, 1963 and the Seventy-fifth Annual Meeting held January 20, 1964. These meetings introduced me to the organization. Additional meetings are necessary to gain an insight into it. My report, therefore, must be limited to the business transacted at these two meetings. The following items seemed to be the most important.

1. The motion picture film, "The Triumphant Tradition," is not being used as much as was anticipated. Hence, work has begun on a film strip which hopefully will be more widely used. This is the latest effort to reach more people with a message for keeping the Lord's Day. The Alliance continues to publish the "Lord's Day Leader" and other literature which is available for those who desire it.

2. The financial condition has improved. The Alliance ended the fiscal year 1963 with a balance of \$18,508.15. In the past the work has often been hampered by lack of funds. If continued support is now received, the Alliance may be able to be more effective than in the past.

3. Rev. Harold E. Mayo served as executive director with the understanding that he would do so for a short term. At the annual meeting he was elected to the office of president. A new director is now needed. Nominations for this office will be presented at the next meeting of the executive committee. Much of the work of the Alliance will depend upon the ability of the man who fills this office.

4. Various state organizations have been active in the area of legislation. They have assisted in defeating the passage of bills which would have departed from the historic observance of the Lord's Day.

Respectfully submitted,
Rev. Herman Hoekstra

REPORT NO. 8
CONSTITUTION AND BY-LAWS OF
THE BACK TO GOD HOUR

ESTEEMED BRETHREN:

Your committee presents the following report:

I. BACKGROUND AND MANDATE

In order to execute legal transactions it is necessary that the Back to God Hour of the Christian Reformed Church, which is a non-profit corporation in the State of Illinois, have a constitution approved by Synod. A proposed constitution was included by the Back to God Hour committee in its report to the 1963 Synod. This draft, together with an overture relative thereto from Classis Chatham (Acts, p. 459), was referred to an advisory committee upon whose recommendation the following mandate was adopted by the Synod:

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.

2. That Synod instruct the study committee to take account of Overture 26 from Classis Chatham.

II. RECOMMENDATION

Your committee recommends that the following draft be adopted as the constitution of the Back to God Hour:

THE CONSTITUTION OF THE BACK TO GOD HOUR
OF THE CHRISTIAN REFORMED CHURCH

Preamble

The Christian Reformed Church, seeking to advance the Kingdom of God by means of religious broadcasting, and by the printing and distribution of religious material in relation thereto, has heretofore established the

BACK TO GOD HOUR OF THE CHRISTIAN REFORMED CHURCH

a non-profit corporation in the State of Illinois.

To provide for the orderly functioning of this organization, the following Rules or Order or By-laws are adopted:

ARTICLE I**Offices**

The principal office shall be in Chicago, Illinois, but such other offices either within or without the State of Illinois may be established as the board of directors may determine.

ARTICLE II**Members**

Members of the corporation are the members of the Christian Reformed Church. All voting rights of the membership are vested in the board of directors, under the supervision and direction of the Synod of the Christian Reformed Church.

ARTICLE III**Board of Directors****Section 1. General Powers**

The affairs of the corporation shall be managed by its board of directors, also known as the Back to God Hour Radio Committee.

Section 2. Number and Election

The number of directors shall be thirteen, elected by the Synod of the Christian Reformed Church according to its rules from nominations submitted by the board of directors. The nominations may be modified according to the rules of Synod. The nominees shall be selected so as to give representation to all the areas of the denomination. No employee shall be elected a member of the board of directors.

Section 3. Tenure

The directors 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.

Section 4. Meetings

The board of directors shall hold regular meetings at the time and places designated by them by resolution. Special meetings may be called by the president upon 15 days prior notice, which notice may, however, be waived by consent of the majority of the directors.

Section 5. Quorum

A majority of the board of directors shall constitute a quorum for the transaction of business at any meeting of the board; but if less than a majority of the directors are present at said meeting, a majority of the directors present may adjourn the meeting from time to time without further notice.

Section 6. Manner of Acting

The act of a majority of the directors present at a meeting at which a quorum is present shall be the Act of the Board of Directors, unless the Act of a greater number is required by law or by these by-laws.

Section 7. Vacancies

Vacancies in the board may be filled according to the Rules of Synod.

ARTICLE IV**Officers****Section 1. Election**

The board of directors shall elect annually from its members a president, vice-president, secretary, and treasurer, and such assistants as the board may deem necessary. The duties of the officers shall be those usually associated with such offices and such other duties as the Synod of the Christian Reformed Church may designate.

Section 2. Removal

Any officer may be removed by the board of directors whenever in its judgment the best interests of the corporation would be served thereby.

Section 3. Vacancies

A vacancy in any office for any reason may be filled by the board of directors for the unexpired term.

ARTICLE V**Committees**

The board of directors, by resolution adopted by a majority of the directors, may provide for the formation, functioning, term and rules of procedure for committees.

ARTICLE VI**Relationship to Synod****Section 1.**

The corporation, being an outreach of the Christian Reformed Church, is expected to reflect its policies as adopted by the Synod.

Section 2.

The directors and all ordained personnel shall be elected or called according to the Rules of Synod.

Section 3.

The directors shall make reports and submit a budget to the Synod at least annually.

ARTICLE VII**Amendments**

These by-laws may be amended by a majority of the directors present at any regular meeting or at any special meeting, if at least thirty days' written notice is given of such amendment, subject, however, to the approval of Synod.

Respectfully submitted,

Rev. M. Ouwinga

Rev. J. C. Scholten

B. Zandstra

B. Ottenhoff, Chairman

Rev. E. Bradford, Reporter

REPORT NO. 9

CHRISTIAN REFORMED BOARD OF FOREIGN MISSIONS

ESTEEMED BRETHREN:

The Christian Reformed Board of Foreign Missions has been pleased to carry forward the work assigned to it by Synod. The Lord has favored our work with many blessings. The board met in annual session in February and the executive committee of the board had its regular monthly meetings to attend to the agenda needs rising from our fields. It should be noted that the year 1963 was the final year of our administration of the Indian mission field. Arrangements were made for the proper transfer of the field to the care of the Board of Home Missions. This has been concluded with good mutual understanding and, we trust, with proper financial arrangements. The Board of Foreign Missions has always considered it a great privilege to be vitally related to the work being done by our missionaries on the Indian field, and surrenders the administration of this work with the prayer that God may continue to bless richly the work yet to be done among our Navajo and Zuni people.

The new responsibility given to us to care for all the work being done by our church in Mexico was received with gladness. Although there was no quota allocation to cover this aspect of the work, and all support for it must currently depend on special gifts for Mexico, we do look forward with courage as we see the door of opportunity open to us.

The one aspect of our work which may be considered disappointing lies with the response given to our calls for ministers to enter foreign missions. During the past year our board issued many calls but only one ordained minister was added to our ranks. Whatever the reasons for this, it remains true that we have no less than 10 openings for ordained men to positions approved by Synod and needing to be filled. It is true that on the foreign fields nationals are rising to enter the ordained ministry and thus are supplying some of the needs, but it is also true that we must have men of our own church to provide the needed leadership and inspiration.

We are thankful to the Lord for having spared the lives of all our missionaries. No deaths entered in to burden us although some serious illness did occur. We mention the extended illness of Dr. Peter Boelens who had to leave Korea to return to the States for a few months of rest. The Lord restored and we are happy that he can again be back in Korea. Dr. Ralph Ten Have, Jr., whose valuable services in Korea have been highly appreciated, has found it necessary for family health reasons not to return to Korea. In Taiwan Rev. and Mrs. William Kosten came down with infectious hepatitis and for many weeks have been unable to carry on their work. Dr. Edward Stehouwer in Nigeria encountered a threatening eye infection, but by the good providence of God the malady was detected early and healing was possible. Others too from

time to time have been incapacitated for short periods of time but generally health among our missionaries has been good.

On every field there is the sense of urgency to press forward while there is still time. The crisis of our modern times calls for increased effort to redeem the times and to hold high Christ's banner while we still have opportunity. We offer to Synod the following detailed commentary on our various fields with the prayer that God may use our church and all her agencies increasingly for the furtherance of His Kingdom.

Section One

Organization and Personnel

A. Board

The board met in regular session February 11-14, 1964, at the Brookside Christian Reformed Church. The officers of the board serving until June, 1964, 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 to serve as executive secretary.

The synodical ruling on tenure for those serving on denominational boards had an unusual impact on our board this year, requiring many changes which affect, among others, our president, vice-president, and minute clerk. A new minute clerk has not yet been elected, but the following have been chosen as new officers for the coming year: Rev. Donald J. Negen, pres.; Dr. G. Arthur Mulder, vice-pres.; Mr. Sidney De Young, treas.

The board as constituted at the February meetings was as follows:

Classis	Member	Alternate
Alberta North.....	Rev. Henry Bajema.....	Rev. Nicholas Beute
Alberta South.....	Rev. Cornelis Padmos.....	Rev. Leonard T. Schaalkwijk
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 Peursen
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 B. Knoppers
Grand Rapids East.....	Rev. Arthur J. Verburg.....	
Grand Rapids South.....	Dr. Richard S. Wierenga.....	Rev. Arnold Brink
Grand Rapids West.....	Rev. Paul Ouwinga.....	Rev. Neal Punt
Grandville.....	Rev. Paul Zylstra.....	Rev. Albert Jabaay
Hackensack.....	Rev. Wilbert M. Van Dyk.....	Rev. Andrew Rienstra
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 M. Hartwell
Kalamazoo.....	Rev. George Yff.....	Rev. Renze O. De Groot
Lake Erie.....	Rev. George B. Ebberts.....	Rev. David Muir
Minnesota North.....	Rev. Arie G. Van Eck.....	Rev. Albert J. Roon
Minnesota South.....	Rev. Albert Walma.....	Rev. C. Oliver Buus
Muskegon.....	Rev. Abel Poel.....	Rev. Richard De Ridder

Classis	Member	Alternate
Northcentral Iowa.....	Rev. Carl J. Toeset.....	Rev. James A. Bultman
Orange City.....	Rev. Alfred Hannink.....	Rev. Conrad Veenstra
Pacific Northwest.....	Rev. John A. Hoeksema.....	Rev. John Fondse
Pella.....	Rev. William Dryfhout.....	Rev. Bernard A. Van Someren
Rocky Mountain.....	Rev. Henry Baak.....	Rev. Alfred E. Mulder
Sioux Center.....	Rev. Gysbert J. Rozenboom.....	Rev. Clarence Vander Plate
Toronto.....	Rev. Jacob Kuntz.....	Rev. Henry De Moor
Wisconsin.....	Rev. Calvin Nieuwenhuis.....	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

In June the term of office of the following classical delegates to our board will expire:

Classis	Member
Chicago North.....	Rev. Oliver Breen
Chicago South.....	Rev. John C. Scholten
Grand Rapids South.....	Dr. Richard S. Wierenga
Muskegon.....	Rev. Abel Poel
Northcentral Iowa.....	Rev. Carl J. Toeset
Zeeland.....	Rev. Fred M. Huizenga

These men have served two three-year terms and are, therefore, not eligible for reelection. The names of those elected by the various classes will be included in a supplementary report to Synod. We trust Synod will approve the members of the board as appointed by the classes.

B. *Members-at-Large*

The terms of Dr. G. Arthur Mulder and Mr. John Colenbrander have been completed at the time of this Synod. Since each has served one term of three years, both are eligible for reelection. Nominations will be submitted for Synod's election in the supplementary report.

C. *Office Administration*

There are eight full-time employees in the foreign missions office. Those serving with Rev. Henry J. Evenhouse, the executive secretary, are Mr. Alvin W. Huibregtse, Mr. Wayne Medendorp, Mr. William C. Schultze, Mr. James Tamminga, Mrs. Jean Postema, Miss Wilma J. Schultetus, and Mrs. Carl Ulberg. Mrs. William Hendriksen and Miss Christine Greenfield serve part time.

Mr. Harry Boersma retired at the close of 1963. He served with ability and dedication as comptroller and assistant treasurer for our board for 17 years, and in the past years he often appeared at Synod to present the board's financial reports. His position was taken over by Mr. W. Medendorp.

D. *Committee of Pensions*

The Unordained Employees Benefit Plan is administered by a committee of five, three of which are appointed bi-annually by the board and two are elected by the members of the plan. The terms of Mr. Sidney

De Young, Mr. J. T. Daverman, and Judge W. Waalkes expire and the board recommends that these men be reappointed to serve for two years. Mr. Alvin Huibregtse and Mr. James Tamminga were elected by the members of the plan.

E. Field Personnel and Calling and/or Supporting Churches

Field or Post	Missionary	Calling and/or Supporting Churches
Argentina		
Mar del Plata.....	Rev. Angus MacLeod	Bethany, Holland, Mich.
	Rev. G. Bernard Dokter	Volga, S.D.
Sarmiento.....	Rev. W. Thomas De Vries	Seymour, Grand Rapids
		Zutphen, Mich.
		Ninth St., Holland, Mich.
		Ireton, Iowa
		Harderwyk, Mich.
Tandil.....	Rev. Raymond Brinks	Prosper, Falmouth, Mich.
		Fremont I, Mich., SS
		Millbrook, Grand Rapids
		Riverside, Grand Rapids
		Lodi, N.J.
		Sherman St., Grand Rapids
		Woden, Iowa
		Milwaukee, Wis.
		Kalamazoo III, Mich.
Tres Arroyos.....	Rev. Edward Meyer	East Saugatuck, Mich.
		Volga, S.D.
		Westview, Grand Rapids
Australia		
Brisbane.....	Rev. John Morren	Pella I, Iowa
		Vogel Center, Mich.
Geelong.....	Rev. Gerard Van Groningen	Borculo, Mich.
		Leota, Minn.
		Grandville Ave., Grand Rapids
Newcastle.....	Rev. Alan A. Arkema	Central Ave., Holland, Mich.
		Lebanon, Iowa
Warrnambool.....	Mr. Jan Senneker	Hudsonville I, Mich.
Brazil		
Castrolanda.....	Rev. William V. Muller	Reformed Church in Brazil
Ceylon		
Colombo.....	Rev. John Van Ens	Edgerton I, Minn.
		Nobleford, Alta.
		Grandville Ave., Grand Rapids
		Dutch Ref. Church of Ceylon
Dehiwala.....	Rev. Clarence Van Ens	Richfield, Clifton, N.J.
		Moline, Mich.
		Calvin, Sheboygan, Wis., SS
		South Grandville, Grandville, Mich.
		Westview, Grand Rapids
		Dutch Ref. Church of Ceylon
Cuba.....	Cuban Pastors	Oak Lawn I, Ill.
	Cuban Field	Bethel, Lansing, Ill.
Guam.....	Mr. Jay Poel	Beverly, Grand Rapids
		Calvin, Grand Rapids
		Drenthe, Mich.

Field or Post	Missionary	Calling and/or Supporting Churches
		Fremont II, Mich. Byron Center I, Mich.
Indonesia.....	Ordained Man	Nobleford, Alta. Classes Alberta N., Alberta S., and British Columbia
	Ordained man	Springdale, Ont.
Japan		
Chichibu.....	Rev. Maas Vander Bilt	Beckwith Hills, Grand Rapids Bellflower I, Cal. Roseland II, Chicago, Ill.
Funabashi.....	Rev. Michiel De Berdt	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 Allen Ave., Muskegon, Mich.
Omiya.....	Rev. John Timmer	Immanuel, Hudsonville, Mich. Ridgewood, N.J.
Suwa.....	Rev. Harvey Smit	Midland Park, N.J. Worthington, Minn. Arcadia, Grand Rapids
Tokorozawa.....	Rev. Richard Sytsma	Bethel, Grand Rapids Calvin, Wyckoff, N.J.
Tokyo.....	Rev. William La Fleur	Lagrange Ave., Grand Rapids
	Rev. Benjamin Ypma	Grand Haven I, Mich. Wellsburg I, Iowa
Japan Christian Academy.....		
	Mr. Martin Essenburg	Neland Ave., Grand Rapids Roseland II, Chicago, Ill.
Korea.....		
	Dr. Peter Boelens	Calvary, Pella, Iowa Pella I, Iowa Grand Haven I, Mich. East Muskegon, Mich. Bigelow, Minn.
Mexico.....		
	Rev. Roger S. Greenway	Burton Heights, Grand Rapids Fourteenth St., Holland, Mich. Niekerk, Mich.
	Rev. Gerald Nyenhuis	Wyoming Park, Grand Rapids Denver II, Colo. Pompton Plains, N.J., SS Everett I, Wash. Dutton, Mich.
	Juan Bornios	Mrs. R. Koeze, Grand Rapids Cutlerville I, Mich.
	Gustavo de Leon	Cutlerville I, Mich.
	Efron Haro	Bunde, Minn.
	Roberto Luna	Cutlerville I, Mich.
	Francisco Melendez	Covenant, Cutlerville, Mich.
	Jose Munoz	Lee St., Grand Rapids, SS
	Pablo Mancillia	Orange City II, Iowa
	Godofredo Varguez	Godwin Heights, Grand Rapids
	Maximinio Villareal	Sherman St., Grand Rapids, SS
	Arcelia Station Support	Bethel, Lansing, Ill.

Field or Post	Missionary	Calling and/or Supporting Churches
New Zealand.....	Rev. Sidney Cooper	Chatham, Ont. Hope, Hull, Iowa
Nigeria		
Baissa.....	Miss Margaret Kooiman	Roseland I, Chicago, Ill.
	Mr. Gordon Kuik	Twelfth Ave., Jenison, Mich. Waupun I, Wis. Allendale II, Mich. Birnawood, Wis.
Bukuru.....	Dr. Harry R. Boer	Roseland I, Chicago, Ill.
	Rev. Robert Recker	Orange City I, Iowa
Gboko.....	Mr. Harold Bergsma	Calvin, Grand Rapids Zeeland I, Mich.
	Mr. Gordon Buys	Bethel, Lynden, Wash.
	Mr. Ralph Cok	Bethel, Paterson, N.J., SS Allen Ave., Muskegon, Mich.
	Miss Jenny Keegstra	
	Miss Geraldine Vanden Berg	Trinity, Jenison, Mich.
	Mr. Avert Vannette	Faith, Holland, Mich.
Hillcrest School.....	Mr. & Mrs. Preston Brandsen.....	Montello Park, Holland, Mich.
	Mr. Gordon Kuipers	Fuller Ave., Grand Rapids
	Miss Anna Lootsma	
	Miss Gertrude Van Haitsma	Zeeland I, Mich., SS Bethel, Zeeland, Mich.
	Mr. & Mrs. Gerrit Van Vugt.....	
	Mr. & Mrs. Henry Visser	
Harga.....	Mr. Gordon Vander Bie	Montello Park, Holland, Mich.
Isherev.....	Rev. Lester Van Essen	Evergreen Park, Ill. Leota, Minn.
Ityoshin.....	Rev. Timothy Monsma	Hillcrest, Hudsonville, Mich. Chandler, Minn.
Jos.....	Mr. Harvey Poel	Grand Haven I, Mich. Grand Haven II, Mich. Coopersville, Mich.
	Rev. & Mrs. Edgar H. Smith	Ninth St., Holland, Mich.
Kunav.....	Dr. Herman Gray	Cicero I, Ill.
	Miss Margaret Van Heukelem.....	Faith, Holland, Mich.
	Kunav Station Support	Faith, Holland, Mich.
Lupwe.....	Mr. Raymond Browneye	Alger Park, Grand Rapids Prairie Edge, Kalamazoo, Mich. Roseland II, Chicago, Ill.
	Miss Margaret Dykstra	Burton Heights, Grand Rapids, SS Green Ridge, Muskegon, Mich. SS
	Mr. Cornelius Korhorn	Spring Lake, Mich. Lansing, Mich.
	Mr. Warren Van Tongeren	Plymouth Hghts, Grand Rapids
	Miss Anita Vissia	Midland Park, N.J. Overisel, Mich.
Makurdi.....	Rev. Harold De Groot	Neland Ave., Grand Rapids
Mkar.....	Mr. Albert Bierling	Denver I, Colo.
	Mr. William Bierma	Alger Park, Grand Rapids
	Mr. Norman Brouwer	Cottage Grove, South Holland, Ill. Granum, Alta.
	Mr. Peter Bulthuis	Bethel, Lynden, Wash. Monsey, N.Y., SS

Field or Post	Missionary	Calling and/or Supporting Churches
	Mr. Ralph Dik	South Holland I, Ill. Zeeland III, Mich.
	Miss Marjorie Franz	Hope, Grandville, Mich.
	Rev. W. D. Gerryts	
	Mr. Charles Jansen	Neland Ave., Grand Rapids
	Mr. J. W. Kotze	
	Mr. Gawie Kotze	
	Mr. Stephen Lambers	East Leonard, Grand Rapids Fremont I, Mich., Royal Daughters Society Allendale I, Mich.
	Mr. William Lemcke	Denver I, Colo. Fremont II, Mich.
	Mr. M. Leodloff	
	Mr. Elzo Niemeyer	Western Springs, Ill.
	Rev. Gerard Terpstra	Alpine Ave., Grand Rapids Bozeman, Mont. Shawnee Park, Grand Rapids, SS Seymour, Grand Rapids,
	Miss Elsie Vanderbrug	Pleasant St., Whitinsville, Mass.
	Miss Tina Van Staalduin	Pine Creek, Mich., Kings Daughters Society
Mkar Hospital	Miss Ella Boer	Central Ave., Holland, Mich. Borculo, Mich. New Era, Mich., SS
	Miss Jessie De Jong	Sarnia I, Ont. Rehoboth, Sarnia, Ont. Dearborn, Mich., SS Sherman St., Grand Rapids
	Miss Emily Duyst	Hanford, Cal.
	Miss Nancy Friend	
	Miss Geraldine Geleynse	Lynden III, Wash.
	Dr. Arie A. Haspels	
	Miss Angie Hoolsema	Rudyard, Mich., SS Millbrook, Grand Rapids
	Dr. Richard W. Kanzler	
	Dr. Stuart Kingma	Calvin, Grand Rapids
	Dr. Suzanne Kok	
	Mr. Noel Kirkman	
	Miss Maxine Ohlmann	Lagrange Ave., Grand Rapids
	Dr. Henry N. Smit	Hamilton, Mich.
	Miss Jean Van Beck	Roseland I, Chicago, Ill.
Serti	Rev. Gilbert Holkeboer	Maple Ave., Holland, Mich. South Olive, Mich. Irving Park, Midland Park, N.J.
	Serti Station Support	Shawnee Park, Grand Rapids
Shangev	Rev. William Scott	Ocheyedan, Iowa
Takum Hospital	Dr. Arthur De Boer	Kalamazoo III, Mich. Calvin, Grand Rapids Calvin, Oak Lawn, Ill.
	Miss Bena Kok	Fremont II, Mich.
	Miss Mac Mast	Drenthe, Mich. Fremont II, Mich.
	Mr. Harold Padding	Cutlerville I, Mich. East Cutlerville, Mich. Brookside, Grand Rapids
	Dr. Edward Stehouwer	Ann Arbor, Mich. Lamont, Mich.

Field or Post	Missionary	Calling and/or Supporting Churches
	Miss Ruth Vander Meulen	Holland Heights, Holland, Mich.
		Fremont II, Mich.
Turan.....	Miss Evelyn Vredevoogd	Godwin Heights, Grand Rapids
	Rev. George Spee	Montello Park, Holland, Mich.
		Kelloggsville, Grand Rapids
	Miss Frances Vander Zwaag	Rchoboth, Bowmanville, Ont.
		Calvin, Ottawa, Ont.
Uavande.....	Miss Nancy Chapel	Mayfair, Grand Rapids, SS
		Kalamazoo I, Mich.
	Miss Jacoba Coetzee	
	Mr. Peter Oosthuizen	
	Miss M. A. Thirion	
Wukari.....	Miss Dorothy Sytsma	De Motte, Ind.
	Rev. Harry Vanderaa	Lucas, Mich.
		Bethany, South Holland, Ill.
		Cadillac, Mich.
		Grandville Ave., Grand Rapids
Zaki Biam.....	Rev. Ralph Baker	Seymour, Grand Rapids
		Prospect Park, Holland, Mich.
		Park Lane, Evergreen Park, Ill.
	Miss Laura Beelen	Central Ave., Holland, Mich.
	Miss Neva De Vries	Prinsburg, Minn.
	Miss Rachel Moolman	
	Rev. Eugene Rubingh	Grand Rapids I, Mich.
On Leave for Study	Rev. Peter Ipema	Rock Valley I, Iowa
		East Paris, Mich.
	Ordained Man.....	Graafschap, Mich.
	Ordained Man.....	Fuller Ave., Grand Rapids
Philippine Islands		
	Mr. Vicente Apostol	Faith, Grand Rapids
Taiwan		
Taipei.....	Miss Lillian Bode	Grand Haven II, Mich.
		Sherman St., Grand Rapids
	Miss Winabelle Gritter	Hope, Grandville, Mich.
		Rochester, N.Y.,
		SS & Ladies' Societies
	Rev. Isaac 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, Mont.
		Bethel, Manahattan, Mont.
	Third Ordained Man	Grace, Kalamazoo, Mich.
		Holland Center, S.D.
	Calvin Theological Institute	Lee St., Grand Rapids

F. 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. Unordained Employees Benefit Plan

The Committee of Pensions has for the past year or more worked on a revision of rules which the pension committee operates. With the transfer of the Indian field, missionaries in the employ of the Board of Home Missions are members of the plan. The new rules also provide for the possible inclusion of workers for other denominational agencies.

A second reason for the revision of the pension plan for unordained workers is to separate our plan from the government social security benefits. In 1956 the plan was integrated with social security. Since that time social security costs and benefits have increased to such a point that the benefits under our plan were quite small, yet $1\frac{1}{2}\%$ has been deducted from the salaries of unordained workers employed by the board.

Before the committee undertook a revision of the plan, the members were asked to express their opinion and the majority voted in favor of separating the plan from social security and of increasing the deduction from $1\frac{1}{2}\%$ to 2%. Thus our revised plan will be entirely separate and independent of social security. Employees will contribute 2% of their salary and the boards or other participating agencies will contribute an amount fixed by the committee and agreed upon by the board, and other participating agencies. The retirement benefits will then be 25% of the average annual salary rather than the difference between one-half of the average annual salary and the social security payments.

We trust the Synod will approve the following revision of the Unordained Employees Benefit Plan.

UNORDAINED EMPLOYEES BENEFIT PLAN

February, 1964

1. Eligibility

A. Christian Reformed Board of Foreign Missions — All full-time, salaried unordained employees of the Christian Reformed Board of Foreign Missions are eligible to participate in this plan. The employees thus eligible, who elect to participate in this plan, are hereinafter referred to as employees; the Christian Reformed Board of Foreign Missions is hereinafter referred to as the board.

B. Other participating agencies — All full-time, salaried unordained employees of the Christian Reformed Board of Home Missions or any other Christian Reformed denominational agency are also eligible to participate in this plan provided that the participating agency shall make an initial contribution of \$600 per married employee and \$400 per single employee. All participants shall be entitled to equal rights and privileges after the initial payment has been made.

C. Age — An employee whose employment commences after his forty-fifth (45th) birthday shall not be eligible to participate in this plan.

2. Contributions

A. Employees shall authorize a two (2%) per cent salary payroll deduction to be remitted to the Pension Fund.

The term "salary" for the purpose of this plan shall include, in addition to monetary remuneration, the value of board which said employee receives, the value of which is to be determined by the Committee of Pensions.

B. The board and each participating agency shall contribute to the Pension Fund monthly one-twelfth (1/12) of the total of its annual synodically approved budget amount for this plan.

The Committee of Pensions shall determine annually the percentage of salaries required to operate the plan. This amount will be recommended to the board and shall apply in like manner to all other participating agencies.

C. Contributions by employees shall cease when they reach retirement age. The contributions of an employee shall be suspended while he is receiving benefits from the Relief Fund.

3. Supervision and control

A. The Pension Fund shall be administered and managed by a committee which shall consist of five (5) members; two (2) of which shall be elected by the participating employees and three (3) of which shall be appointed by the Board of Foreign Missions. This committee shall be known as the Committee of Pensions and shall serve a term of two years. This committee shall elect its own officers.

B. The Pension Fund shall be deposited in a board-approved bank account under control of the Committee of Pensions.

C. Surplus funds shall be invested in United States Government Bonds or federally insured deposit accounts.

4. Eligibility for Benefits

A. No employee shall be eligible for benefits at retirement unless said employee has participated in the plan for at least twenty (20) years.

B. No employee shall be eligible for permanent and total disability benefits herein defined unless he has participated in the plan for at least five (5) years prior to commencement of his disability. Permanent and total disability shall mean totally disabled by bodily injury or disease so as to be prevented thereby from engaging in any substantial, gainful occupation or employment. Such total disability must have continued for a period of six (6) months and be expected to endure for life. In exceptional cases where injury or illness is due to occupational hazards or disease, or disorder induced by climatic conditions, occurring before the five (5) year limit as defined above, the employee may apply for total disability benefits. The Pension Committee, after consulting two medical examiners of its choice, shall have final judgment in the matter.

C. No employee's dependents shall be eligible for death benefits as hereinafter provided unless the employee has participated in the plan for at least five (5) years. Exceptions may be made in cases of death directly attributable to occupational hazards not covered or provided for by the board or participating agency.

5. Retirement Age

I. The retirement age of employees shall be sixty-five (65) years.

B. All employees must retire at the end of the calendar year in which they reach the age of sixty-five (65) unless the board or other participating agency decides to continue employment beyond retirement age.

6. Schedule of Benefits

A. Retirement and disability benefits.

1) Single employees upon reaching retirement age or upon proof of permanent and total disability prior to retirement age, as defined, shall receive an annual

sum equal to twenty-five (25%) per cent of the average annual salary of all unordained single employees participating in this plan.

2) Married employees, upon reaching retirement age, or upon proof of permanent and total disability prior to retirement age, as defined, shall receive an annual sum equal to twenty-five (25%) per cent of the average annual salary of all unordained married employees participating in this plan.

B. Death benefits

1) Widows of married employees who, while in the employ of the board or other participating agency, until his retirement or death shall receive an annual sum equal to thirty (30%) per cent of the average annual salary of all married employees participating in the plan, only so long as they remain unmarried.

2) Surviving lawful orphans of eligible, deceased employees shall receive an annual amount of three hundred (\$300) dollars per child until such child has attained the age of nineteen (19) years. However, orphans of one family shall never receive collectively more pension than that which a surviving eligible widow would have received.

3) *Additional benefits* — Nothing herein contained shall affect an employee's rights to benefits under the Relief Fund, and the acceptance by the employee of any benefits from the Relief Fund shall in no way affect his rights hereunder. Furthermore, the period of time during which an employee receives benefits from the Relief Fund shall be counted in the required period for participation in this plan as set out in paragraph 4 and sub-paragraphs A, B, C thereunder.

7. Employees Who Cannot Qualify for Social Security Retirement Benefits

A. *Contributions* — Employees shall authorize a four (4%) per cent salary payroll deduction to be remitted to the Pension Fund.

B. *Schedule of Benefits* — Retirement and disability benefits as defined in paragraph 6 shall apply except that the benefits shall be as follows:

6, A, 1) — Single employees shall receive an annual sum equal to fifty (50%) per cent of the average annual salary of all the unordained single employees participating in this plan.

6, A, 2) — Married employees shall receive an annual sum equal to fifty (50%) per cent of the average annual salary of all the unordained married employees participating in this plan.

6, B, 1) — Widows of married employees who have lived with their husbands while in the employ of the board or other participating agency until his retirement or death shall receive an annual sum equal to forty (40%) per cent of the average annual salary of all married employees participating in the plan, only so long as they remain unmarried.

6, B, 2) — Surviving lawful orphans of eligible, deceased employees shall receive an annual amount of six hundred (\$600) dollars per child until such child has attained the age of nineteen (19) years. However, orphans of one family shall never receive collectively more pension than that which a surviving eligible widow would have received.

8. Benefits Contingent Upon Leaving Employment of Board or Participating Agency

An employee who resigns or whose employment is terminated by the board or participating agency, for cause, shall be ineligible for any retirement, disability,

or death benefits hereunder, but shall be entitled to a refund of the entire amount he has contributed to the Pension Fund with simple interest at two (2%) per cent per annum thereon. In the event that such an employee re-enters the service of the board or participating agency, said employee may restore his eligibility in the plan by paying into the fund the total amount previously refunded. In the event an employee reinstated in the service does not choose to refund the amount paid him, the status of that employee shall be similar to that of any newly appointed employee.

9. Withdrawal by Employee from Plan

A participating employee may withdraw from this plan and shall then be entitled to a refund of the entire amount contributed to the fund by such employee with simple interest at two (2%) per cent per annum thereon. Employees who have withdrawn from the plan may again become eligible on the same basis as a new employee.

10. Rights of Employees

Any question of rights of employees under this plan shall be determined by the Committee of Pensions. Any aggrieved person may secure a review of the decision of the committee by appealing to the board.

11. Amendments

The Synod of the Christian Reformed Church reserves the right to alter and amend these rules as may be required and justified by experience and the available resources for the general advantage of the Church.

BYLAWS

- (1) The officers of the Committee of Pensions shall consist of president; vice president; secretary-treasurer; vice secretary-treasurer.
- (2) Duties of Officers:

The president shall call and preside at all meetings of the Committee of Pensions.

The vice president shall perform the duties of the president in the absence of that officer.

The secretary-treasurer shall keep accurate records of all minutes, carry on all correspondence, keep record of all receipts and disbursements, disburse funds as directed by the Committee of Pensions, sign all checks.

The vice secretary-treasurer shall perform the duties of the secretary-treasurer in the absence of that officer.
- (3) Elections shall be held annually.
- (4) The annual meeting of the Committee of Pensions shall be held in May in order to present its financial report to the executive committee of the Christian Reformed Board of Foreign Missions in time for its supplementary report to Synod.
- (5) During the interim between meetings of the Committee of Pensions, all business shall be transacted by local members of the committee.

B. Promotion

The distribution of the bimonthly publication, *Mission News*, continues to increase. A year ago, the total mailing did not exceed 7,000. Now, 20,000 copies are printed. We are grateful for the enthusiastic response.

The audio-visual programs are being used more and more by our churches and societies. A 16mm film from Nigeria was released in the latter part of 1963. Slide programs on various other fields were prepared. It is our plan to add to the number of programs as the work expands in several areas around the world.

The *Prayer Guide* has been published in its present format for more than a year. Thirty-five thousand copies are distributed each month. We are thankful for the many prayers offered in behalf of the mission program of our church. The field personnel often testify to the strength received in knowing that there is faithful prayer support in the home church.

Keen interest in foreign missions is also evidenced by the loyal and generous financial participation in special gifts and missionary support. In 1963, over \$305,000 (above quota) was received from individuals societies and churches in gifts and offerings. Missionary support by churches and organizations within the churches is on the increase. More than \$436,000 was contributed in the same period of time toward the salary and expenses of our personnel.

C. *Job Classification and Salary Scale*

The Finance Committee of the Board of Foreign Missions advises the board and its executive committee on all finance matters relating to our missionary activities. This includes the matter of salaries of office personnel. In seeking to determine what current salaries should be, efforts are made to keep these in line with salaries paid in industry and our denominational agencies. The Finance Committee, in consultation with the chairman of the synodical budget committee, is of the opinion that a study of job classification and salary scale should be made. The board, therefore, requests Synod to instruct the synodical budget committee to study and recommend to Synod a "job classification and salary scale" for our denominational agencies so that the advisory budget committee can give specific advice on these matters to our denominational agencies.

Section Three

Far East

A. *Japan*

Ten years ago the board report to Synod included 25 lines on the mission work in Japan. Two missionaries had completed their two years of language study while two others were in the midst of language study. A fifth person was studying the language and teaching part time in the Christian Academy of Japan. Today nine ordained men continue the work and a principal has been placed in the Christian Academy, a school for missionary children.

During these intervening ten years the Lord has indeed blessed our efforts and the Spirit has turned many to the Lord. Some of our mission posts have progressed to the point of organization and affiliation with the Reformed Church of Japan while others are under the supervision of the

Presbytery. Our missionaries have moved to other areas to continue the work of evangelism. The Japan Conference has requested that we call another ordained man for Japan, and our board has approved this request. Therefore, if Synod approves, a tenth ordained man will be sought for Japan in 1965.

At the present time Rev. and Mrs. Harvey Smit and Mr. and Mrs. Martin Essenburg are home on furlough. Rev. John Timmer and family are scheduled to return to this country during the summer.

Our Japan Conference in 1963 thoroughly studied the problem of transference of posts to the Reformed Church of Japan. Some of the outlying posts are small and weak financially, yet have a spiritually mature group and also have a Japanese ordained evangelist in charge. An increasing number of Japanese ordained evangelists working under the supervision of our mission may create an imbalance in their Presbytery structure. These small groups are practically self-governing and self-propagating, yet not self-supporting. It is for that reason that the Japan Conference has been working out a plan for transferring such posts, and in February the board approved a plan whereby several of these groups will be transferred to the supervision of the Presbytery, which will assume the responsibility for bringing them to independence. During this period of time our mission will continue to cooperate in periodic evangelistic meetings and supply of evangelistic materials. This permits the mission to comply with the desire of the board to transfer stations where we have no resident missionary to the jurisdiction of the Reformed Church of Japan. And this will permit our missionaries to begin work in a new area.

Our mission homes in Tokyo which were used by those studying the language were located in Egota. During 1963 these homes were sold for an exceptionally good price. These funds cannot be sent out of Japan, but they will be used to build new homes in a less expensive area and for relocation of other missionaries' posts.

The Christian Academy of Japan, of which we are a participating member with five other mission groups, faces an expansion program just as most of our Christian schools. Our board has agreed to place \$2,000 in our budget annually for 15 years to repay loans which must be made. The board has also agreed that our name may be used in advertising for loans up to \$30,000 in order to finance this construction, with the stipulation that our \$2,000 annual contribution be used to repay such loans.

The Synod has at no time specified how many missionaries may be sent to Japan, but has graciously allowed the board to send additional men as the opportunities were opened. Our missionaries have requested a tenth man for 1965, and we request the approval of Synod for this addition to our mission force in Japan.

B. Korea

The work in Korea has been carried on in conjunction with the Christian Reformed World Relief Committee. As reported a year ago, Dr.

R. Ten Have, Jr. was required to leave Korea because of the illness of Mrs. Ten Have, and he has now decided that he will not return to Korea. In mid-1963 Dr. Peter Boelens became ill with infectious hepatitis, a disease which requires complete rest. Although he tried to regain his health by remaining in Korea, he found that he was unable to rest as required due to the fact that he was the only doctor there. He was forced to return to this country and, therefore, the work was slowed down considerably. The Koreans he had trained carried on faithfully during his absence. We report with thanksgiving that he returned to Korea on March 9, 1964.

In February the board again discussed the matter of sending ordained men to Korea. Rev. P. Myung, who attended the Reformed Ecumenical Synod in 1963 and has studied in Calvin Seminary during this school year, made an urgent plea that two men be sent to Korea. These men would be required to study the language in Seoul for two years and during that time they would study the ecclesiastical situation so that at the end of this period they would be able to advise the board regarding which group we should align ourselves. The church in Korea is still beset with problems of division, and the board decided not to send ordained men to Korea under the prevailing circumstances.

C. Taiwan

Our mission staff in Taiwan is few in number, only four. We have been unable to secure additional ordained men although Synod has approved a third and a fourth man. Our prayer is that during 1964 the Lord will lead us to the men He has selected for the work in Taiwan. The need is urgent.

During the early part of 1963 Rev. William Kosten and family were home on furlough, and Rev. Isaac Jen and family have been home since last fall. Both of these men were in Taiwan for a five-year period and thus were in this country for a year. In the future the term of service will be $3\frac{1}{2}$ years and the furlough will be six months.

Illness took its toll during the past year. Miss Winabelle Gritter was hospitalized several times because of tropical diseases, and in January we were advised that both Rev. and Mrs. Kosten were ill with infectious hepatitis. They were hospitalized for a week and are now recuperating at home. During the hospitalization Miss Gritter cared for the children but domestic help has been obtained.

Our Christian Reformed and Orthodox Presbyterian missionaries have been working to present a united front to the people of Taiwan. During the past year meetings have been held to form such a council, and a constitution has now been presented. Members of the proposed council are the Orthodox Presbyterian Mission, Christian Reformed Mission, Korean Presbyterian Mission, World Presbyterian Mission, and the Reformed Church of New Zealand. The creedal basis of this organization will be the Westminster Confession of Faith, the Larger and Shorter Catechism, the Belgic Confession, the Heidelberg Catechism, and the Canons of Dort.

This proposed constitution was not received in time for a study by the board, and the executive committee was instructed to make a careful study of this council and prepare a final recommendation for the supplementary report to Synod.

Section Four Latin America

Under the general reference of Latin America, we include all the areas in which we have an active mission work south of the United States. This includes Cuba, Mexico, Argentina, and Brazil. In Cuba, Mexico, and Argentina the language used is Spanish, and in Brazil the language is Portuguese. We are grateful for the increasing interest in Latin America which is evident in our church, and we look forward toward an expanding ministry in this direction.

A. Argentina

At the present time we have four ministers serving in Argentina: Rev. Raymond Brinks at Tandil, Rev. Edward Meyer at Tres Arroyos, Rev. Angus MacLeod at Mar del Plata, and Rev. Thomas De Vries at Sarmiento. An additional minister will soon be added since Rev. G. Bernard Dokter accepted the call of the Volga Christian Reformed Church to be a missionary to Argentina. He will be working in La Juanita which is in the immediate vicinity of Mar del Plata. We are also calling for a missionary to serve in Comodoro Rivadavia.

All of our missionaries serving in Argentina have been back to the States for one furlough and have returned for their second term. Their work has been conducted in close association with the Reformed Church of Argentina. This church has a working agreement with the Gereformeerde Kerken in the Netherlands to carry on missions cooperatively, and our board also has a working agreement for such cooperation. All mission work shall be done cooperatively with the Reformed Church of Argentina, with the Reformed Churches of the Netherlands focusing on Argentina north of Buenos Aires, and the Christian Reformed Church focusing on the area south of Buenos Aires. Consideration may also rise for united effort of all three in the city of Buenos Aires, but this is still uncertain.

Rev. B. Richters, the director of the Zendingscentrum in Baarn, the Netherlands, visited the churches of Argentina in March and also conferred with our board concerning the further development of the work in Argentina, with special attention being given to the areas of work that might involve all three cooperating churches. The supplementary report may have further data on this matter.

During the past year inquiry has been made concerning the wisdom of using radio in our missionary outreach in Latin America. Indication is that the door of missions via radio is not only open but most promising. For this reason the request has come to our board for support of a radio

ministry on stations within the communities where our missionaries are located. This is under discussion and correspondence at present.

The broader outreach for the Spanish-speaking world beyond our immediate mission stations challenges us to make known the Reformed message. With this in mind, the Back to God Hour desires to extend its ministry through the preparation of Spanish tapes and an increasing log of outlets in Latin America. With this in mind our board decided the following:

"It was decided to concur in the judgment of the Back to God Hour Committee that the responsibility for placing the Back to God Hour Spanish-language broadcast should reside with the Back to God Hour Committee in consultation with the Board of Foreign Missions and all interested parties.

"It was decided to encourage the Back to God Hour Committee in its request to Synod for permission to investigate the possibility of producing other programs similar to the present Arabic work, as qualified men become available for this work."

B. Brazil

Rev. and Mrs. William Muller have spent 30 years in serving our church in Brazil. Rev. Muller was sent out originally as a loaned minister, and in retrospect we can see that the Lord has used them to accomplish work which bears the marks of divine blessing. As a pastor for Holland immigrants to Brazil and as a minister with missionary vision and dedication, Rev. Muller has been used of the Lord to promote and develop the establishment and strengthening of three congregations: Castrolanda, Carambei, and Arapoti. These congregations are well organized and substantial church bodies. Much work has been done to extend the church by assistance to the congregation developed in Sao Paulo and by visiting with other immigrant groups as in Rio de Janeiro. Rev. Muller has rendered signal service in assisting the immigrants in their economic life by wise counsel, he has facilitated their establishments by judicious advice and help in governmental relationships, but he has sustained a strong pastoral relationship so that his spiritual ministry remained in the foreground. Rev. Muller has also been instrumental in helping the Reformed Church of Brazil establish its own missionary outreach in the areas surrounding the local congregations, and this outreach into the Portuguese-speaking community has been blessed.

Currently Rev. and Mrs. Muller are serving what will presumably be their final term. The question rises as to replacement and we are corresponding with the churches in Brazil and with Rev. Muller concerning further plans.

It has been decided by the Board of Foreign Missions that we should not have a replacement of Rev. Muller as a loaned minister to the churches of Brazil. This original plan was intended to be of a temporary nature, and, it is assumed, ought not to be renewed with another appointee. The reason for this is that there are pastors now serving the

afore-mentioned congregations, and the Reformed Church of Brazil sustains close affinity with the churches of the Netherlands which have indicated their intention to carry forward the work in cooperation with the Reformed Church of Brazil.

On the other hand, it is not the desire of our board to discontinue work in Brazil. The board considers Brazil a land of mission opportunity and challenge. The question rises whether we should enter into a missionary plan for Brazil in conjunction with the Reformed Church of Brazil, or whether we should seek new areas of work. The suggestion has been made that we correspond with the Presbyterian Church of Brazil and through such contact seek new openings for a mission ministry to Brazil. The Latin America Committee of the board is corresponding with Missionary Muller and the churches in Brazil and will advise the board in February, 1965 as to further plans.

C. Cuba

By the good providence of God the work in Cuba is still being carried on. At present there are no American missionaries from our church in Cuba, but Cubans under appointment of the mission are faithfully preaching the Word. We are happy to report that last December they were able to have a special Children's Rally with government consent. We present a list of locations at which regular services are being held and the names of the brethren conducting the services:

Agramonte - M. Morejon; Alacranes - D. Romero; Amarillas - S. Lima; Bolondron - F. Reinoso; Calimete - L. Ramirez; Havana - E. Martinez; Jaguey Grande - R. Borrego; Torrientes - A. Martinez.

Services are well attended. Notwithstanding the difficulties in sustaining easy contact with our Cuba brethren because of the international difficulties, we are grateful for the encouraging reports of the progress of the work. One of the difficulties facing the missionaries is the lack of sufficient Christian literature. They indicate this is due to the lack of necessary paper, and literature from the outside is not reaching them even though much was shipped to them. Daily Vacation Bible Schools are features of each mission.

We must continue to remember our Cuba mission in a very special way. One missionary writes, "Some difficulties arose which were most unpleasant . . . one of the brethren was much discouraged but he has been strengthened again and is now assisting the meetings with courage and enthusiasm." Another writes, "We stand in very great need of prayer of all of our brethren and therefore plead that we be remembered by you in your prayers."

D. Mexico

The Board of Foreign Missions took grateful notice of the fact that the transfer of the Indian Field to the Board of Home Missions and the transfer of the Mexico work to the care of the Board of Foreign Missions took place with mutual goodwill.

Mexico has a land area of 760,373 square miles. It has a population of about 28,000,000. The land area is about $2\frac{1}{2}$ times that of the State of Texas and population wise it is about $3\frac{1}{2}$ times larger than Texas. This means that our board has been confronted with a mission field of no mean proportions. The more significant factor, however, is the religious situation that confronts us. Mexico is traditionally and predominantly Roman Catholic. The Protestant population is estimated at about 3%, and officially the country is committed to freedom of worship. While religious freedom is guaranteed, the government owns all church property. Roman Catholics and Protestants alike are compelled to confine their religious teaching to church premises. Theological teaching must be conducted in church buildings.

Independent Presbyterian Church of Mexico

Our work in Mexico has been established in cooperation with the Independent Presbyterian Church of Mexico. Last year Synod instructed our board to prepare a statement concerning this church. The mandate reads, "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." (Acts of Synod, 1963, Art. 99, B, 1, p. 73)

We offer the following as a summary statement of the origin, history, and character of the Independent Presbyterian Church of Mexico:

A. Origin of the Independent Presbyterian Church of Mexico

1. Presbyterian mission work in Mexico has been carried on for many years, beginning as early as 1872. Three distinct groups have been engaged in bringing the gospel to the Mexican people: Presbyterian Church, USA (commonly known as "Northern Presbyterian"); Presbyterian Church, U.S. (commonly known as "Southern Presbyterian"); and Associate Reformed Presbyterian Church.

Missions were established in many places, churches organized, Bible schools and seminaries established.

Late in the 19th century a few Presbyteries were organized. In 1901 the first General Synod was organized by a group of Presbyteries. Now there are 12 Presbyteries, three Synods and the General Assembly—at present three U.S. bodies co-operate with this Mexican church in its educational and missionary program (the first two mentioned above and the Reformed Church of America). The denomination has 117 ordained ministers, 200 lay workers, and a total of about 100,000 members. Since 1947 this denomination is known as the National Presbyterian Church of Mexico.

2. Not all the Presbyterians in Mexico have joined with this body. The Associate Reformed Presbyterian Church maintains its own identity in Mexico and carries on its work in the northeastern part of the country.

A large segment of the Mexico City area Presbytery broke away from the National Presbyterian Church in about 1954 under the leadership of Dr. Eleazer Perez and formed an independent group.

During the years 1940-1950 various pastors, in various parts of the country, for various reasons and at various times, left or were excluded from their presbyteries. This was done due to conflicts between U.S. missionaries and Mexican pastors,

and between the Mexican church leaders and members of presbyteries because some church leaders had the tendency of becoming very domineering and dictatorial. Usually the occasions or motives were practical and church-governmental rather than doctrinal. As a result, several "independent" Presbyterian churches were established.

3. On January 14, 1950, a group of these independent Presbyterians gathered in Mexico City and established the Independent Mexican Presbytery; six ministers, four elders and nine evangelists and workers signed the document of organization. None of these were ever members of the assembly of the National Presbyterian Church of 1947.

This presbytery did not unite with the National Presbyterian Church of Mexico. According to Rev. Felipe Delgado, one of the founders of the Independent Presbyterian Church of Mexico, the reason was this: The group desired to establish and promote a truly Presbyterian work in Mexico—vigorously Reformed in doctrine, really Presbyterian in church government and zealously evangelistic in mission endeavor. It was felt by them that they could not carry on this type of program in the National Presbyterian Church.

B. History of the Independent Presbyterian Church of Mexico. This history is brief, only about 14 years.

1. The original pastors and congregations (seven congregations, six ministers) were very scattered—one congregation and one minister in northern Mexico; three congregations and three ministers in central Mexico; three congregations and two ministers in southeastern Mexico. However, they kept contact through Presbytery meetings and also conventions for members. In 1963 the group held its ninth Presbytery meeting.

2. Growth has not been spectacular, but steady. Four ministers have joined the church (one in 1951, one in 1954, two in 1963). Death has thinned the original group of pastors, so that today there is a total of seven ministers.

The number of congregations has grown from seven to twelve organized churches and twenty unorganized groups and mission stations (not counting in this number the mission stations begun by the Christian Reformed Church in its Mexican program).

There are 750 confessing members and 767 baptized members—total number of souls is 1,517.

3. From the start the church has sought to train workers in the John Calvin Theological School. Lack of teachers (Rev. Delgado has had to do this along with all his other work) and of funds has hampered this project.

4. First contact with the Christian Reformed Church was in 1960 when Rev. J. J. Pott visited Rev. Delgado. In November, 1960, Rev. H. J. Evenhouse and Rev. Pott again visited Rev. Delgado. As a result, an invitation was received to send observers to the Assembly. First official contact was in February, 1961, when the Board of Foreign Missions, upon invitation, delegated the Revs. J. J. Pott and S. A. Werkema to attend the meeting of the Presbytery in Mexico held in Campeche on February 17-21, 1961.

5. The National Presbyterian Church of Mexico desires the union of all Presbyterians in Mexico in one body. Unofficial and individual overtures toward that end have not met with even initial success. The Independent Presbyterian Church feels its separate existence is warranted, today even more than 14 years ago perhaps, and that their congregations, ministers and members are conscience bound to continue in that way, guided by the motives that led to the organization in 1950.

C. Character of the Independent Presbyterian Church of Mexico

1. The group is not schismatic, has never desired to be and has no intention of manifesting itself as such. The group did not break away as a group, but arose out of the union of congregations and ministers who at various times and for various reasons left or were excluded from their communion.
2. The church is doctrinally sound, adhering to the Westminster symbols and now also to the Three Forms of Unity of the Christian Reformed Church as being the true interpretation of Scripture.
3. The denomination seeks to develop and grow along Presbyterian lines, and also in this seeks the help and guidance of the Christian Reformed Church.
4. There is a healthy evangelistic fervor among the ministers and in the congregations. There is the desire to communicate the gospel to others.
5. The Independent Presbyterian Church of Mexico desires to be very closely associated with the Christian Reformed Church in a cooperative mission program in Mexico.

Statement of Cooperation with the Independent Presbyterian Church of Mexico

In order to carry on mission work in Mexico, it is necessary to have official status and such is not possible independent of an established and legally recognized church body. The door is closed to any free mission effort whether that comes from non-Mexican Roman Catholic sources or non-Mexican Protestant sources. For this reason it was necessary for our Board of Foreign Missions to secure appropriate entry into Mexico via invitation of an established church in Mexico. This has been given by the Independent Presbyterian Church of Mexico and has been accepted by our board. Only by assisting the Independent Presbyterian Church of Mexico and by a program of cooperation can our work be carried forward. In order to establish good lines of cooperations, a statement of cooperation has been drawn up and has been approved by the Independent Presbyterian Church of Mexico. This document was drawn up at a special meeting in Coyoacan, Mexico on July 17-23, 1963, which was attended by representatives of the Christian Reformed Church and the Independent Presbyterian Church of Mexico. Those representing the Christian Reformed Church were the Revs. J. J. Pott, M. Baarman, D. J. Negen, F. M. Huizenga, and H. J. Evenhouse. This statement of cooperation is as follows and we request the endorsement of Synod.

1. The Independent Presbyterian Church of Mexico and the Christian Reformed Church, although united in mission work in Mexico, shall retain their own autonomy.
2. All missionaries sent from the Christian Reformed Church shall receive their initial assignment from the Christian Reformed Church and any changes in this general assignment shall be by consent of the Christian Reformed Board of Foreign Missions.
3. That the Christian Reformed Church remains at complete liberty to recruit workers, both before and after the meeting of the presbytery (assembly).
4. That the workers which have been recruited previous to the meeting of presbytery (assembly) shall come under the ultimate direction and supervision of the

Independent Presbyterian Church of Mexico and the Christian Reformed Church so far as their mission work is concerned.

5. The immediate direction and supervision of the work carried on cooperatively by the Independent Presbyterian Church of Mexico and the Christian Reformed Church shall be the duty of a joint committee, three members to be appointed by the I.P.C. and three members to be appointed by the C.R.C. The chairmanship of this committee shall rotate annually between the I.P.C. and the C.R.C.

6. All Mexican nationals who are either partially or wholly supported by the C.R.C. shall come under the supervision of the joint mission committee.

7. All Mexican nationals shall submit monthly reports to the secretary of the joint committee who in turn shall send copies to the respective church bodies.

8. All C.R.C. missionaries, while remaining members of the C.R.C., shall be associate members of the I.P.C. All ordained C.R.C. missionaries shall be members of the Presbytery.

9. It shall be understood that the I.P.C. shall retain the rights of control over the pulpits and mission stations of her church; that the C.R.C. shall have full control over the selection of missionaries to represent her in Mexico; that the I.P.C. shall have the right to temporarily suspend a missionary of the C.R.C. for due cause from any official services in Mexico, but rights to depose from office will remain completely in the hands of the C.R.C.

10. Any amendments to the above rules may be proposed by either body (I.P.C. or C.R.C.), but they become effective only when approved by both bodies.

Additional Missionaries to Mexico

The board requests synodical approval to send two additional missionaries to Mexico.

"It was decided to seek synodical approval to send a third missionary to Mexico to serve as a full-time field director.

"Grounds:

"1. The need of continual supervision of the work done by Mexican national workers and seminarians.

"2. The need of intensive follow-up work among the migrants.

"It was decided to seek synodical approval of a fourth missionary to Mexico to serve as a seminary professor.

"Grounds:

"1. The need of a strong native ministry.

"2. The present seminary faculty work load is too great.

"3. An expected seminary enrollment expansion."

At the present time two missionaries of our church are assigned to Mexico, the Revs. Gerald Nyenhuis and Roger Greenway. Both serve as instructors at the John Calvin Seminary and are active in giving guidance to the missionary outreach through the students who itinerate. Rev. J. J. Pott is under appointment of the Board of Home Missions but retains a close association with our Mexican work south of the U.S.A. border. By mutual consent between the Board of Home Missions and the

Board of Foreign Missions, when he serves south of the border he is under assignment of the Board of Foreign Missions. At such times his missionary budget needs are underwritten by the Board of Foreign Missions. The three missionaries, Revs. Greenway, Nyenhuis, and Pott, constitute the Christian Reformed Church's committee for Mexico, to serve on a joint committee with delegates of the Independent Presbyterian Church to administer the mission work in Mexico. However, it is the desire of Rev. Pott that he be relieved of the responsibilities which divide his time between the work north and south of the U.S. border. Reluctantly the Board of Foreign Missions yields to this request and asks Synod for the liberty of appointing a third missionary to serve primarily in visiting and counseling the national mission workers and in giving religious instruction at the various mission centers. This missionary would become responsible for the work now conducted by Rev. Pott.

Rev. Greenway and Rev. Nyenhuis now are carrying full loads for teaching and administration of the newly formed seminary. The demands of expanded curriculum and the heavy student load and the necessary missionary ministries each must necessarily perform indicates the need for additional staff. These requests have risen on the field and have been endorsed by our board.

Literature Distribution Center

In order to meet the needs of the Mexico mission as it seeks to fulfill its literature ministry, the board has authorized the opening of a literature distribution center in Mexico City. The executive committee of the board was instructed to implement this decision, and our missionaries are working out the details as well as considering the question of location, materials to be handled, and the ways and means of operating a bookstore. It is to be done in conjunction with the Independent Presbyterian Church and to be operated under the administration of the joint committee representing both the I.P.C. and the C.R.C. The following grounds were given for the decision to establish a literature distribution center:

"1. One of the most fruitful avenues of mission endeavor in Mexico is the distribution of Christian literature.

"2. An increasing amount of good literature is being produced.

"3. Good organization demands a center where a literature display can be set up and from which literature can be distributed to all parts of the country."

It should be mentioned that the Minute Men for Missions of the Millbrook Christian Reformed Church of Grand Rapids have decided to care for the cost of operating this literature distribution center.

Mexican Boat Mission

For the past few years the Knollwood Christian Reformed Church of Kalamazoo has sponsored the Mexican Boat Mission, which had its center

of operation at Tampico, Mexico, with an outreach of the Gospel to villages on the shores of the local rivers. It is the desire of the Knollwood church that this project become part of the work of the denomination. At the present time the Independent Presbyterian Church and our staff in Mexico has been asked to evaluate this work, its possibilities and challenge, and report back to the executive committee of our board. Should there be report and action on this matter prior to the meeting of Synod, there will be a supplemental report for Synod.

Section Five

South Asia

The work of the committee under the above heading encompasses the largest expanse of territory of any field committee of our board. The following countries are grouped under the general heading *South Asia*: Australia, Ceylon, Guam, Indonesia, New Zealand, and the Philippine Islands.

A. Australia, Ceylon, and New Zealand

The work in these three countries is somewhat similar in that our missionaries entered the country at the invitation of the established church. Our missionaries are loaned to the national church because of a shortage of ordained men, and for the purpose of helping the church in its outreach to those who have not heard the Gospel as well as to those who have drifted away after having once been within the church.

In Australia we have four missionaries at present. Although our missionaries are loaned to the church for a five-year period, Rev. Gerard Van Groningen has returned for a second term of service to teach in the Reformed Theological College of Geelong. Rev. John Morren is located in Brisbane, Rev. Alan Arkema in Newcastle, and Mr. Jan Senneker in Warrnambool.

Rev. Richard Venema has completed a five-year period in New Zealand and has returned to this country. One missionary, Rev. Sidney Cooper, remains in New Zealand.

In Ceylon Rev. Clarence Van Ens and Rev. John Van Ens work within the context of the Dutch Reformed Church on that island. The work of assisting in the Dutch Reformed Church in its outreach to the Sinhalese and Tamil people is moving forward and many are becoming interested in *The Word*. At the present time more than 2,000 Buddhist monks are receiving and reading tracts and other printed parts of *The Word*, and 3,000 temples have received copies of the Bible. As a result, more than 25,000 have inquired about the Christian faith, and Christian evangelists have been invited into the temples.

B. Guam and the Philippine Islands

The work on these two strategic islands in the Pacific was begun by the Orthodox Protestant Reformed Church and was placed under the

administration of our board several years ago when that denomination united with us.

Guam is a small island just over 200 square miles, with a population of about 59,000. However, it is the center of a large island world with the island of Truk a point of special interest. Rev. John Hofman, Jr., served on Guam for several years but in 1962 returned to this country and accepted a regular pastorate. Mr. and Mrs. Jay Poel accepted an appointment to manage the Christian bookstore and carry on mission work. The destruction of the bookstore in 1962 seriously hindered the work, but the Poels carried on courageously. The radio broadcasts are well received and attendance at worship services has increased. In a recent report Mr. Poel suggested that an ordained man would be valuable in the development of the church, and the board instructed the secretary to correspond with Mr. Poel in regard to this need.

The work in the Philippines was begun by Mr. and Mrs. Vicente Apostol, a Filipino couple who graduated from the Reformed Bible Institute and endeared themselves to the congregation of the Faith Christian Reformed Church of Grand Rapids while in this country. That church has continued its support of this couple. The Synod of 1962 authorized the board to implement the decision of taking over the Philippines "by sending two ordained men to the Philippines when finances permit." Thus far the board has not felt free to call someone for this work due to our financial condition. However, noting the urgent appeal of the Apostols, the board in February instructed the Recruiting and Personnel Committee to proceed with calling one man for this work. May the Lord of the harvest provide a man for this specific task, and the finances to carry on this work.

Section Six

Nigeria

It seems rather strange to state that Nigeria is now our oldest foreign mission field—and yet it is true. The China field is closed, the Indian field has been transferred, and thus Nigeria is our oldest field.

Although our church took over the work in Nigeria officially only in 1940, what marvels the Lord has wrought! The original area of approximately 100 by 125 miles has been enlarged twice when sections of the area occupied by the Tiv tribe were turned over to our board by the Dutch Reformed Church of South Africa.

Nigeria is not only our oldest field, but our largest field, and it takes up the greater part of our budget. The total population of that area of Nigeria in which we are located is about 1,000,000 people. A total of 85 missionaries carry on the work of evangelism, medicine and education. If we include wives and children, our missionary family approaches the 300 mark.

How is our work carried on in Nigeria? The national church has been organized and is steadily growing toward spiritual maturity. Our or-

dained missionaries are assisted by a host of Nigerian ministers and evangelists. Thus far 34 Nigerians have been ordained to the ministry and others are preparing for ordination. There are 77 evangelists paid by the Nigerian church and many others who give of their time as they can. The Bible schools and Classes for Religious Instruction train thousands to witness for their Lord. In fact, the year-end report showed that more than 17,000 attend these classes for religious instruction. The Benue Bible School and the Bible schools in Baissa and Wukari are schools which students attend full time to prepare as evangelists.

A few other statistics will be of interest. On Sunday, worship services are held in 1,500 places. This will vary from large churches where hundreds gather for worship to places in the open where a few gather together. But the Word is proclaimed in 1,500 places! And almost 120,000 people gather for worship. In 1963 a total of 2,131 new communicant members were added to the church, making a total of 11,720 members in full communion at the close of 1963. That is an increase of more than 22%! If our church in the United States and Canada would increase by such a percentage, we should add 30,000 communicant members per year!

Christian education is also an important aspect of our work. The number of students in the junior and senior primary schools, corresponding to our first eight grades, was 13,809 last year. All of these schools are taught by 291 Nigerians. American personnel are teaching only in the Bristow Secondary School, the Teacher Training College, or are in supervisory capacity. And Nigerians are rapidly becoming qualified for these tasks.

The mission medical work also gives evidences of the rich blessings of the Lord. Our two hospitals treated 7,469 in-patients and 28,800 out-patients during 1963 while our dispensaries cared for 38,413 additional people. And 8,047 leprosy patients were treated during the year in our clinics and segregation areas. Not only did such a number of people receive aid for their physical troubles, but through the medium of doctors, nurses, chaplains and other medical assistants the Word was brought to all. How true that a troubled body may be a real seed bed for the sowing of the Word.

In this report we must not overlook the assistance given by those who at their own expense aided directly in the work. Two dentists, Dr. H. Homan and Dr. R. Oom, spent several weeks on the field attending to the dental needs of missionaries and their families as well as Nigerians. Mr. Owen Aukeman, a building contractor, is spending an entire year in Nigeria without expense to the board, helping with the building and maintenance program. A 1964 Calvin graduate will give a full year to teach in Nigeria, and others have inquired as to opportunities for service.

We praise Almighty God for His goodness manifested toward us and for the blessings He has showered upon us. This applies not only to the work in Nigeria but to the work on every one of our foreign fields. We trust that Synod will once again supply the needed budget to carry

forward the work, and that the church will faithfully remember the missionaries and their work in prayer.

Section Seven 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, 1963, as prepared by our auditor. A detailed account of all transactions will be presented to the budget committees of Synod.

March 14, 1964

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, 1963 and have prepared therefrom the following concise statements:

General

Balance sheet
Statement of revenues and expenses

Statement of Annuity, Pension and Relief Funds

Balance sheet
Statement of fund balances
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, 1963 ASSETS

Current Assets

Cash on hand and in banks	\$ 319,036.21
Accounts, notes and contracts receivable	65,652.44
Bonds and investments	66,707.50
Inventories	11,967.91
Other prepayments	136,658.70

Total current assets	\$ 600,022.76
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Fixed Assets

Land buildings, furniture and equipment	\$2,553,968.98
Reserve for depreciation	823,395.46

Total Assets	\$2,330,596.28
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LIABILITIES AND FUND BALANCES

Current Liabilities

Accounts payable and accruals	\$ 48,133.34	
Contracts payable	33,520.61	
Liability for girls home	19,128.79	
Liability for unexpended balances	207,321.29	

Total current liabilities		\$ 308,104.03
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Other Liabilities

Memorial fund		5,961.20
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Fund Balances

Operating fund	\$ 285,957.53	
Plant fund	1,730,573.52	2,016,531.05

Total Liabilities and Fund Balances		\$2,330,596.28
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Statement of Revenue and Expenditures

December 31, 1963

Revenues
Mission Work

Classical quotas	\$ 982,957.76	
Salary support - Indian field	74,504.66	
Salary support - Foreign field	344,366.97	
Gifts and offerings	79,649.71	
Rehoboth Hospital - operating	25,544.72	
Rehoboth Mission - operating	21,766.20	
Other stations - operating	3,030.49	
Interest and dividends	22,875.69	
Other operating revenues	13,385.87	\$1,568,082.07

Special Gifts

General missions	47,317.06	
Legacies	17,423.69	
Non designated gifts:		
Indian field	6,137.88	
Foreign field	20,264.04	
Designated gifts:		
Indian field	10,908.11	
Foreign field	137,868.68	
General	3,406.73	243,326.19

Sale of Assets

Rehoboth land	6,800.00	
Sale of cars - Ceylon	2,287.23	
Sale of car - New Zealand	3,290.00	
Sale of other property - Japan	16,210.50	28,587.73

Total Revenues		\$1,839,995.99
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Expenditures

	Operating	Fixed Assets	Total	
Administrative	\$ 75,441.31	\$ 293.50	\$ 75,734.81	
General	38,636.74	—	38,636.74	
Promotion	17,156.48	—	17,156.48	
Indian field	476,515.66	68,809.74	545,325.40	
Australia	42,764.11	2,516.93	45,281.04	
Ceylon	42,027.90	—	42,027.90	
Cuba	20,870.73	—	20,870.73	
Formosa	45,579.15	—	45,579.15	
Japan	132,570.86	108,509.68	241,080.54	
New Zealand	26,764.00	—	26,764.00	
South America ..	63,474.64	8,683.99	72,158.63	
Sudan	568,091.55	55,167.17	623,258.72	
Guam	10,249.99	1,700.00	11,949.99	
Mexico	27,385.93	—	27,385.93	
Korea	6,423.36	—	6,423.36	
Philippine Islands	4,455.00	—	4,455.00	
Totals	\$1,598,407.41	\$ 245,681.01	\$1,844,088.42	
Less expenditures for prior commitments			92,423.25	\$1,751,665.17
Excess of current revenue over expenditures				88,330.82
1963 reserved funds unspent				52,648.84
Increase in operating fund balance				\$ 35,681.98

Statement of Annuity, Pension and Relief Funds
December 31, 1963

Balance Sheet
December 31, 1963

	Annuity fund	Pension fund	Relief fund
Assets			
Cash in bank	\$ 1,141.08	\$ 17,870.62	\$ 9,392.43
Investments	27,696.45	154,000.00	76,000.00
Total assets	<u>\$28,837.53</u>	<u>\$171,870.62</u>	<u>\$85,392.43</u>

Liabilities and Fund Balance

Annuities payable	\$28,700.00	\$	\$
Employees equity	—	52,220.03	—
Fund balance	137.53	119,650.59	85,392.43
Total liabilities and fund balance	<u>\$28,837.53</u>	<u>\$171,870.62</u>	<u>\$85,392.43</u>

Statement of Fund Balances

Fund balance - January 1, 1963	\$ 347.19	\$113,461.02	\$83,169.28
Additions	1,107.34	11,058.13	2,223.15
Totals	<u>\$1,454.53</u>	<u>\$124,519.15</u>	<u>\$85,392.43</u>
Deductions	1,317.00	4,868.56	—
Fund balance - December 31, 1963	<u>\$ 137.53</u>	<u>\$119,650.59</u>	<u>\$85,392.43</u>

Statement of Revenues and Expenditures

	Year Ended December 31, 1963		
Revenues	\$1,107.34	\$ 17,320.16	\$ 2,223.15
Expenditures	1,317.00	7,078.46	—
Excess reserves over expenditures	\$ (209.66)	\$ 10,241.70	\$ 2,223.15

B. *Budget for 1965* — A complete list of budget requests for 1965 will be submitted to officers of Synod and to members of its advisory committee when Synod meets. A summary of these requests follows:

BUDGET 1965

Budget Expenditures

Administration	\$ 141,700	
Field Operation		
Salaries	\$625,000	
Field expenses	270,800	
Medical	25,300	
To and from field	223,300	
Total field operation expense	\$1,144,400	
Capital Expenditures	231,200	
Field Expansion	140,000	
Total Budget Expenditures		\$1,657,300

Estimated Source of Funds

Field receipts	\$ 20,000	
Missionary support	380,000	
Gifts and offerings	260,000	
Quota receipts	925,000	
Total estimated receipts	\$1,585,000	
Deficit		72,300
Total amount needed for 1965 budget		\$1,657,300

C. *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.

Ground: Quota contributions in 1963 covered only 49% of our total cost of operation.

Section Eight

Summary of Items on Which We Request Synodical Action

1. Approval of board members and alternates. Section One, A.
(See also later supplementary report.)

2. Election of members-at-large. Section One, B.
(See also later supplementary report.)
3. Committee of Pensions. Section One, D.
4. Representation at Synod. Section One, F.
5. Unordained Employees Benefit Plan. Section Two, A.
6. Job Classification and Salary Scale. Section Two, C.
7. Japan, Request for tenth ordained man. Section Three, A.
8. Taiwan, Reformed Missions Council. Section Three, C.
(See also later supplementary report for final recommendation.)
9. Mexico, Independent Presbyterian Church of Mexico.
Section Four, D. (Cf. Acts of Synod 1963, Art. 99, B, s, p. 73)
10. Mexico, Statement of Cooperation with the Independent Presbyterian
Church of Mexico. Section Four, D.
11. Mexico, Additional Missionaries. Section Four, D.
12. Mexico, Literature Distribution Center. Section Four, D.
13. Financial Matters, Treasurer's report for 1963. Section Seven, A.
14. Financial Matters, Budget requests for 1965. Section Seven, B.
15. Financial Matters, Request for special offerings. Section Seven, C.

Respectfully submitted,

Board of Foreign Missions

Henry J. Evenhouse, executive secretary

REPORT NO. 10
THE BACK TO GOD HOUR

ESTEEMED BRETHREN:

I. INTRODUCTION

During the event-filled year 1963 it was your committee's privilege to carry on our denomination's broadcasting activities. We are thankful that our sovereign God has once again used this means to extend His kingdom and to strengthen His Church. Responses from individuals all over the world have demonstrated the universal hunger for the gospel and the relevance of the Reformed faith. It is hoped that this report will give you a feeling for the difficulties and the challenges which are a part of this work and that it will fill your hearts with rejoicing as you remember with gratitude that all of us together have the opportunity of sharing in this important and exciting work.

II. RADIO BROADCASTING

Radio broadcasting continues to be the main responsibility of the committee. Besides producing the well known Back to God Hour, the committee also produces an Arabic broadcast, Saatu'l-Islah, and a Spanish language broadcast, La Hora De La Reforma. Besides the production of these programs, the committee is responsible for the placement of the English and Arabic broadcasts, and it has also been active in placing the Spanish broadcast in consultation with the Home and Foreign Mission Boards. In producing these programs, the committee seeks to maintain the highest possible quality with respect to music, content, and reproduction. Because of this, these programs have been well received by the broadcasting industry in our country and in foreign lands.

A. English Language Broadcasting

1. *The Domestic Network* — During 1963, our basic domestic network was maintained without essential change, though various stations were added and dropped from the network throughout the year. At present 297 stations in the United States and Canada carry The Back to God Hour either in the 30-minute or the 25-minute format. Of these, 77 are Mutual stations, 78 are with NBC, 7 are in the Yankee Network, 22 are in the Intermountain Network, and 113 are independent. A weekly tabulation of response from each station provides our office staff with a constant check of the station's performance. A station that does not maintain minimum performance standards is dropped from the network if possible. The broad coverage of The Back to God Hour is provided by the large networks with which we have contracts that give us the advantage of substantial discounts. Individual, non-network stations are added to our log in response to special denominational needs. The major networks continually offer stations to us, but these are generally refused

unless they represent outstanding broadcasting bargains in important markets not already covered. Otherwise stations are added only when requested by local churches and by home mission stations. Forty-three stations of the domestic network directly serve either denominational or classical home mission activity. Many of these were added to our station log recently through the initiative of home missionaries and with their cooperation. The Back to God Hour considers the maintenance of this home mission network one of its prime responsibilities and invites each home missionary to determine how our denominational broadcast can better serve the needs of his situation.

The Back to God Hour radio program is broadcast on a free-time basis on 20 stations. Among these stations are such important outlets as WLS in Chicago, a station generating exceptionally high response. It must be remembered that no radio time is really free time—somebody has to pay for every minute a station is on the air. Therefore, we must not take this free time given to The Back to God Hour for granted, but must consider it an exceptional evidence of the willingness of many broadcasters to cooperate with us. The Back to God Hour office has kits available which will help local groups approach their radio stations with a view to procuring free time from them.

Perhaps the greatest obstacle which faces your committee in broadcasting is the unannounced and sudden decisions of certain major independent broadcasters to terminate the airing of paid religious broadcasts like ours. Recently this has occurred at KHJ in Los Angeles, a station that had carried The Back to God Hour for seventeen years. Because KHJ decided to broadcast only local programs on a free-time basis, our program was dropped. In certain respects, local broadcasters cannot be blamed for their actions since some religious broadcasters have been quite unscrupulous in their use of the airwaves. Our people can protect our use of commercial facilities by refusing to support independent religious broadcasters who do not submit to careful fiscal control and who do not respect the privilege which is theirs in the use of public broadcasting facilities. Further, this problem is an occasion for fervent prayer on behalf of all of us: our use of facilities in many instances is dependent upon one man's decision or upon the feelings of a small group of individuals in the broadcasting industry.

In general, broadcasting costs are increasing gradually. The actual expenditure for broadcasting in 1963 represented an increase of 4.4% over 1962. This increase occurred in spite of exceptional credits during 1963 and in spite of the loss of KHJ, a relatively high-cost station. This gradual rise in costs is the result of gradually rising station rates and the result of the necessity for your committee to negotiate more contracts with independent stations rather than with networks. It also reflects our attempt to keep pace with growing home mission activity by placing the program where our home mission work is being carried on. At the same time, we can be grateful that the higher costs of broadcasting do not indicate a higher absolute cost for our operation. As a matter of fact, there is much evidence that broadcasting continues to be an exceptional

bargain for our church. Today we witness a resurgence in the power of radio. Furthermore, the committee's continual check of station effectiveness assures the denomination that its broadcasting dollars are being well spent. The increase of interest in follow-up activity also assures the denomination that the money spent in broadcasting will show results in a broader ministry as local churches and mission stations contact Back to God Hour listeners and seek to introduce them into the fellowship of our churches. This year we have also had the privilege of witnessing the birth of a new church which resulted from The Back to God Hour ministry. The return on our broadcast investment is very high.

2. *Foreign English Broadcasting* — The rapid movement of world events and their explosive nature, along with the constant advance of world communism, makes the foreign broadcast of The Back to God Hour particularly important. Our world-wide outreach is maintained by several important short wave stations. Trans World Radio carries the broadcast in England, continental Europe, and Scandinavia. Occasionally response to TWR is received from Hungary as well as East Germany. HCJB, the Voice of the Andes, brings The Back to God Hour into New Zealand, and DZAS, located in the Philippines, reaches into Ceylon and South India. ELWA carries the broadcast into West Africa and covers such important countries as Ghana, Liberia, and West Nigeria. Besides this short wave network, we maintain regular wave broadcasts in Panama, Formosa, Puerto Rico, Guam, Korea, Ecuador, and Costa Rica. It is also the privilege of your committee to cooperate with the Reformed Church of Australia and New Zealand as they utilize Australian stations to bring The Back to God Hour to their countrymen.

The response to the English broadcast from foreign countries is strong and encouraging. The quality of the response is high and indicates many religious, business, and governmental leaders are among our regular audience. Back country evangelists listen regularly and request literature for the people they are reaching. About 30 letters a month are received from Ghana, notorious for its anti-Americanism. While the audience in a given foreign country may not be large relative to the total population, it is often comprised of some of the most important people in that country. The broadcast opens the way for further literature distribution as well.

Rev. B. Madany is responsible for clearing our English broadcast for foreign transmission. Programs which relate only to the American situation or which may affect adversely the foreign policy of the United States are not sent overseas. But most regular Back to God Hour broadcasts do finally find their way to our foreign outlets and the comments from our listeners demonstrate that the gospel we seek to present is finding ready entrance everywhere. We are especially happy when foreign listeners recognize that the Lord has preserved within the Christian Reformed Church a distinctive heritage which can also be beneficial for them. Many request reprints of messages for further study. The world-wide acceptance of our Back to God Hour, so common to many of us, can be a source of encouragement for our church.

B. *Foreign Language Broadcasting*

1. *The Arabic Broadcast* — This ministry, begun in 1958, has grown to become one of the most important elements of our denomination's broadcasting activity. Our Arabic broadcasts, which include a 30-minute broadcast each Sunday and a 15-minute broadcast Monday through Saturday, are beamed twice each day to the Arab lands of North Africa and the Middle East. The 15-minute programs consist of Bible instruction, lessons from church history, and catechism sermons. The broadcast covers an area 4,500 miles long and 1,500 miles wide. Steady response to the broadcast throughout 1963 has swelled the mailing list to 2,400 names. Rev. B. Madany, who keeps in continual contact with the countries he reaches through newspapers, magazines, and through his family, which still lives in Beirut, Lebanon, carries on an important follow-up ministry by means of letters and by means of the literature he produces.

The Arabic broadcast reaches many countries in which it would be impossible to carry on regular mission work because of nationalism. We know of groups of Christians who study Reformed literature in various communities in Egypt, the country from which we receive our greatest response. Thus, it is possible for us to minister to many Coptic Christians who have never had the opportunity of hearing the Reformation gospel proclaimed. Response from Mohammedan countries also indicates that the broadcast is reaching many who are under the sway of the false doctrines of this religion which is becoming in many respects the religion of African nationalism.

Our experience in connection with our Arabic ministry has been most heartening and encourages us to come to Synod with a specific request relating to foreign broadcasting. This request is found on the last pages of our report. The Arabic ministry has demonstrated the full potential of radio in the church's mission outreach.

2. *Spanish Broadcast* — Our present Spanish broadcast, *La Hora De La Reforma*, consists of translations of regular Back to God Hour messages. During 1963, another 13-program series was produced, bringing the total of Spanish programs to 39. These programs have been produced by Rev. John Boonstra, who has also been very active in the Cuban resettlement program of our church. The printed text of each program is available.

a. *Foreign Broadcast of Spanish* — The Spanish broadcast is receiving a good reception in Latin American countries. Broadcasters there have commented favorably on its quality and its value. One missionary tells how he uses the broadcast to bring the gospel to a group of primitive Indians in the Ecuadorian jungle. He beams the broadcast to a number of pre-tuned transmitters which he has located in Indian villages.

At the present time, the broadcast is carried over the All Ecuador Gospel Network, over HCJB in Ecuador on regular wave and on short wave, in El Salvador, Costa Rica, and Panama.

b. *Domestic Broadcast of Spanish* — Perhaps the most important station carrying our Spanish broadcast in the United States is station

WMIE in Miami. During the Cuban crisis, this station was used by the United States government to reach Cuba. Other stations in the United States include KRDU in Dinuba, California; WYCA-FM in Hammond, Indiana; and KCAL in Redlands, California. During the summer months the program was also released on WCGO in Chicago Heights, Illinois; and WJBL in Holland, Michigan.

At present, it is necessary for stations using the broadcast to replay the programs after they have been heard once, since it is impossible for us to provide them with new programs. The need in Spanish broadcasting is obviously great and it is hoped that the way may open for more work in this field.

Local groups working with migrants will be interested to know that the Spanish tapes are available and can be used with regular tape recorders. Though it may be impossible to get the broadcast on the local station, our office will be happy to send them to all who would like to use them in connection with their work with migrants. Since the messages are supported by printed copies, they are especially valuable for this kind of work.

3. *Support of Foreign Work* — The denomination is reminded that there is no quota for the foreign work of The Back to God Hour. Because of this, your committee would like to encourage the churches to remember this work each year with their special offerings. We are thankful that certain individuals and churches have already undertaken the support of certain phases of the foreign work. Rev. Madany stands ready to give information about his work to any who would be interested in making his work a special project. Other information regarding our foreign work is available from our office. The strategic importance of foreign broadcasting in the total mission of the church makes it important for our denomination to recognize its serious responsibilities in connection with this work.

III. RESPONSE TO THE RADIO MINISTRY

The mail response to the various broadcasts is important because it opens the way to further follow-up work, it indicates the effectiveness of the programs, and it gives concrete evidence of the size of our listening audience. During 1963, 60,627 letters were received at our office, most of them direct responses to radio messages. These letters are answered by sending the literature requested and by sending a form letter which gives locations of Christian Reformed churches and which suggests that the listener visit one if possible. A personal letter is sent to all those who tell of special spiritual or personal problems or who raise specific biblical questions. Letters received from areas in which we have follow-up workers are returned to the point of origin so that a call can be made if the follow-up workers judge that such a call would be effective and would be possible.

The mail response to The Back to God Hour is very significant and frequently encouraging. Often the radio messages raise important spirit-

ual questions in listeners' minds. Letters frequently tell of those who have been converted, or strengthened, or encouraged as they seek to live Christian lives. Excerpts from these letters are included regularly in the *Family Altar*, in the *Radio Bulletin*, and in *The Banner*. Some messages elicit high quantities of response. Occasionally more than 2,000 letters come into the office in response to a given radio message. Such response helps us estimate the size of our audience. We may well assume that, though we do not receive quite as many letters from one message as another, the maximum response to our broadcast indicates our listening audience. In these terms, using projections frequently employed by the broadcasting industry, our response indicates that approximately 3,000,000 people hear The Back to God Hour each Sunday.

IV. LITERATURE

In order to serve those who respond to the broadcast, your committee continues to produce a specialized body of literature designed to serve our listeners' needs. During 1963, more than 2,600,000 radio messages were mailed and more than 1,800,000 copies of the *Family Altar* were sent. The radio messages are often used as tracts. Many listeners request them so that they can study the message further. We know of many instances in which missionaries and evangelists use the messages within their own churches or as they travel. We are especially pleased when radio messages are reprinted in publications that have wide distribution. Our denomination's radio messages have found their way into the African Methodist Episcopal *Review*, *The Shantyman*, *The Guide*, the Mennonite Brethren *Herald*, *Canadian Gideon*, and the *Christian Herald Braille Magazine*. Sometimes listeners print our radio messages in local newspapers.

The *Family Altar* continues to be an especially effective element in the total ministry of The Back to God Hour. This devotional booklet, written by many of our ministers, is without doubt the most widely read booklet produced by our church. Ninety-two per cent of the *Family Altar* readers are outside the Christian Reformed Church. Letters from these people are outspoken in their praise for this booklet. Widows and even divorcees use it to maintain family devotional life in their homes, students use it away from home, and newly converted Christians in our country, in Ghana, and in India and around the world read it with thirsty souls. It is a friend to prisoners, soldiers, to those without hope, and to the poverty-stricken.

We want to express our thanks to all who have written *Family Altars* during 1963. We have also appreciated the cooperation of Mr. Peter Meeuwssen, the business manager of our publishing house which prints the bulk of our English language literature.

Because so much of the effectiveness of our Arabic ministry depends on the availability of literature for our listeners, Rev. Madany continues to produce material at a rapid rate. Last year we reported the publication of the booklets *Family Worship*, *Obedience of Faith*, *Witness of Faith*, and various assorted sermons. This year marked the completion

of the book, the *Epistle to the Romans*. This book contains the text of the book of Romans along with Rev. Madany's exposition of the book which he had delivered over the air. We have received word that more than 6,000 copies of this publication have been delivered safely to overseas listeners. The reception of this book has been enthusiastic. It is the largest publishing venture in the Arabic field so far.

Today our Arabic mailing list contains over 2,400 names. Those who receive the literature distribute and share it. They are often influential religious leaders or government officials or businessmen. Much of this literature has been made available through the efforts of a local printer who donates his time and much of the material involved. We deeply appreciate his interest and wish to thank him formally at this time for his efforts. We also want to express appreciation to the Sunday school of the First Christian Reformed Church of South Holland, Illinois which has furnished Rev. Madany with a fully automatic addressing machine which greatly facilitates the mailing of Arabic literature.

Rev. Madany hopes to broaden his Arabic ministry by sending used commentaries and books on Reformed doctrine to various ministers with whom he corresponds. Often evangelical ministers and leaders, especially in Egypt, ask for good commentaries and other useful religious books. Anyone having serious doctrinal and biblical books which they would like to make available for this cause, can send them to Rev. Madany and he will arrange for shipment overseas.

V. FINANCES

The treasurer's report for 1963 and the proposed budget for 1965 are included with this report.

VI. PERSONNEL AND ADMINISTRATION

A. *The Radio Minister*

A great deal of the effectiveness of our radio ministry is determined by the work of Dr. Peter H. Eldersveld. The committee acknowledges with gratitude his continued dedicated efforts as program director, radio speaker, and editor of the *Family Altar*. His work over the air continues to be received with blessing by our radio audience. The high quality of the program has gained in wide acceptance in broadcasting circles. Dr. Eldersveld's contacts within our denomination have served to further the cause of our broadcast and his contacts within other church groups have broadened the impact of our denomination.

During 1963, Dr. Eldersveld was able to function as co-chairman of the Calvin Expansion Drive. As such, he often spoke on behalf of Calvin College. His participation in this effort was a natural expression of the close association between our college and our broadcast throughout the years, an association which is expressed each Sunday as the Calvin College Radio Choir contributes to the effectiveness of the broadcast.

On September 11, 1963, Dr. Eldersveld and his wife were honored by the committee at a special dinner commemorating his 25th year of or-

dination. Our denomination has great cause for thanksgiving to God as it notes the singularly effective ministry of Dr. Eldersveld. The committee is thankful that he has willingly dedicated so many of his years to the broadcasting of the Reformed faith over the air.

B. The Associate Radio Minister

Dr. Joel H. Nederhood continues to carry on an extensive correspondence with our listening audience. This year he will be the speaker during the summer months, as he was during the summer of 1963. During 1963 he was able to begin a follow-up ministry with a group of Back to God listeners in Washington, Pennsylvania. More information about the Washington, Pennsylvania follow-up work is given below.

C. The Minister for Arabic Broadcasting

Rev. Bassam Madany's work has already been discussed in connection with the Arabic ministry. Obviously the supervision and production of the Arabic work is time-consuming and exacting. Rev. Madany is frequently consulted by other Arabic broadcasts for technical advice. Recently, he read an important paper on, "Preparation of Radio Programs for Muslims" at a mission conference in New Jersey. In the work of Rev. Madany, our denomination may recognize an exceptional blessing of God upon our church, for through him it is possible for us to engage in an exceptionally fruitful radio mission activity.

The committee wishes to express its appreciation to the Revs. Eldersveld, Nederhood, and Madany for their devotion to the radio ministry of our denomination.

D. The Radio Choir

We wish to express our appreciation to Professor James De Jonge, director of music for The Back to God Hour, who has again led the Calvin College Radio Choir. The choir continues to give inspiration to many of our listeners. We appreciate greatly the efforts of these young people who meet regularly and work strenuously in order to maintain the high standards of our broadcast music ministry. Many of our listeners express their appreciation for the unselfish work which the Radio Choir and Professor De Jonge are carrying on in behalf of our radio ministry.

E. The Office Staff

Since the radio ministers must spend a great deal of time in travel and in projects which keep them away from the office, much of the success of The Back to God operation is dependent upon our office staff. We are indeed grateful that God has provided us with personnel who serve with exceptional initiative and faithfulness. We want to express our appreciation to Mr. Donald Dykstra, who as office manager is responsible for the entire operation that is carried on at our Michigan Avenue address. Mrs. L. De Boer is also especially important as she handles much of the essential correspondence of The Back to God Hour operation and supervises the publication work that is carried on. We also want to express our appreciation to: Mrs. W. Decker, Mrs. A. Kuiper, Mrs. V. Terpstra,

Miss P. Van Beek and Messrs. W. Prince, J. Kuiper, M. Wieggers, and H. Tameling.

F. The Back to God Hour Committee

The members of The Back to God Hour Committee are: Revs. L. A. Bazuin, W. Huyser, J. P. Smith, L. Tamminga, W. Van Peurse, H. C. Van Wyk; and Messrs. L. Beré, J. De Nooyer, R. L. Hoekstra, J. Jonker, D. Ribbens, J. VanderVliet, and J. Velkamp.

This year, it was necessary for the committee to accept the resignations of Mr. J. VanderVliet because of ill health, and of Rev. L. Bazuin who has moved from Denver to the Chicago area. We wish to express our appreciation to both of these members for their contribution to the work of The Back to God Hour. In connection with this, we have found it necessary to appoint others to fill their unexpired terms. These matters are taken care of at the conclusion of our report.

G. The Building

The Back to God Hour is housed at 10858 South Michigan Avenue, in Chicago, Illinois. At this time, the upper floor of this building is being used as a clothing center for the Christian Reformed World Relief Committee. We are happy to report that during the year 1963 our remodeling program was completed. We now have very fine facilities which enable us to carry out our operations with a maximum of efficiency.

VII. FOLLOW-UP MINISTRY—WASHINGTON, PENNSYLVANIA

With gratitude to God, the committee reports that it has been possible to carry out an extraordinary follow-up ministry of The Back to God Hour in Washington, Pennsylvania. A group of families there, listeners to the broadcast and readers of the *Family Altar*, contacted our office last summer and requested more information regarding our denomination. The associate radio minister was able to acquaint them with the doctrines of our church. The group, which had met since July 7, invited Dr. Nederhood to preach for them. He was able to remain in Washington from November 3 to April 5, holding regular worship services twice each Sunday and conducting classes of Christian doctrine. On January 17, the group formally petitioned our Home Mission Board to begin work in Washington. Fifteen adults indicated their agreement with our doctrines and their desire to become members of our church. On February 8, the Home Mission Board adopted Washington, Pennsylvania, as a regular home mission field and empowered our associate radio minister to open the field. On Sunday, March 1, fifteen individuals confessed their agreement with the doctrines of our church and on March 8, the first communion service was held.

The Washington, Pennsylvania field holds great promise for the future. Lying near the outskirts of Pittsburgh, it serves as a gateway to that great city and enables us to minister to a significant section of western Pennsylvania. Already visitors come regularly over distances of more than 20 miles. Contacts have been established in the western suburbs of Pittsburgh.

This whole area is particularly receptive to the Reformed faith since Presbyterianism has had a strong influence in the past. The response of the group to Reformed doctrines has been warm and outstanding.

This development in Washington, Pennsylvania, represents a fruit upon The Back to God Hour ministry for which we give God humble thanksgiving. In this work, we have come to know our Back to God Hour listeners even better than before. This contact has demonstrated the hunger of many of our fellow citizens for the Reformed faith which many of us have come to take for granted. Being involved in the beginning of this venture has been a great privilege for our organization. We also want to express publicly our deep appreciation to Rev. M. Baarman of the Home Mission Board and to the entire board for their cooperation as this unique work was initiated and carried on without the benefits of guidelines and precedents. We also want to thank Classis Lake Erie for its enthusiastic reception of the Washington, Pennsylvania group into their fellowship. The cooperation of the Home Mission Board and of the classis involved has been most encouraging for our organization and can well serve a pattern for future activities of this kind, should other opportunities of this nature present themselves.

VIII. TWENTY-FIFTH ANNIVERSARY

The year 1964 marks the 25th year of denominational broadcasting. The committee has chosen to commemorate this event by publishing a hard cover book that will deal with our broadcasting enterprise throughout the years. This book will not be of a promotional nature but will be designed to provide our denomination with a definitive history of The Back to God Hour, a discussion of its effectiveness, and a foundation for future policy decisions. Besides this, we have decided to commemorate our 25th anniversary with the introduction of redesigned literature and also with some special rallies which will be held later in the year.

IX. MATTERS REQUIRING SYNODICAL ATTENTION

A. The committee requests that both Revs. P. Eldersveld and J. Nederhood be given the privilege of the floor when radio committee matters are discussed.

B. 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.

C. Nominations

The committee brings the following nominations for committee membership:

1. To replace Rev. J. Smith: Messrs. Paul Herrema and Abram Vermeulen.
2. To replace Mr. Jerry De Nooyer: Revs. W. Vander Hoven and L. Veltkamp.
3. To replace Mr. R. L. Hoekstra: Messrs. Dick Evenhouse and Martin Ozinga, Jr.
4. Rev. H. Van Wyk's first term expires. Nominations: Revs. E. Bradford and H. Van Wyk (incumbent).

D. *Appointments*

The synodical committee approved the appointment of: Mr. D. Van Leeuwen of Toronto to replace Mr. J. Vander Vliet, and Dr. A. De Jong of Denver to replace Rev. L. Bazuin.

E. *Budget*

The committee recommends that the same quota as that for 1964 be maintained for 1965, \$8.25 per family.

F. The committee recommends that Synod approve *two special offerings*:

1. Back to God Hour for Foreign Broadcasts.
2. Back to God Hour for above quota needs for Domestic Broadcast.

G. *Foreign Broadcasting*

In this report we have had occasion to comment on the effectiveness of our Arabic broadcast. Recently, at the First International Conference of Christian Broadcasters, the needs of foreign broadcasting were highlighted for The Back to God Hour staff. One of the great needs which became apparent was the need for good foreign language programming on the many foreign stations which are now available. Facilities for gospel broadcasting exist in many foreign areas, but the absence of high quality foreign language broadcasts frequently weakens the impact of such stations. We have also noted that the Spanish broadcast has been warmly received, especially by broadcasters in South America who are looking for substantial programs.

The radio committee feels that it should be given permission by Synod to move forward in the development of more foreign language programs similar to the program of Rev. Madany. We have not yet begun to meet the opportunities which face us in Spanish language work. It might very well be possible to work further in Spanish in the future as well as in other languages. It is not the intention of your committee simply to translate Back to God Hour programs in the foreign languages by utilizing the services of professional translators. We feel that foreign language broadcasts can be effective only if they are produced by theologically trained, competent, and thoroughly Reformed individuals. It is quite possible that individuals of this caliber may be available in the future.

The radio committee, therefore, wishes to ask Synod to give it permission to explore the possibilities of producing other foreign language

broadcasts similar to Rev. Madany's as well qualified men become available.

Grounds:

1. The need for such programs guarantees that they will be used extensively and effectively.

2. The experience The Back to God Hour has gained in the production of the Arabic program will be helpful in developing other programs of a similar nature in other languages.

3. At its annual meeting, the Foreign Mission Board has declared itself: "We encourage The Back to God Hour committee in its request to Synod for permission to investigate the possibility of producing other programs similar to the present Arabic work as qualified men become available for this work."

Furthermore, in connection with our Spanish broadcasting, your committee would like to receive authorization from Synod to place the Spanish language programs. At this time, 52 fifteen-minute programs are available and, up to now, the radio committee has not been free to place them as opportunities have become available. It has been necessary to work through the Latin American Literature Committee which is comprised of members from both the Home and the Foreign Mission Boards. While this arrangement was satisfactory during the initial development of the Spanish broadcast, all who are now involved in this placement agree that it would be best if the initiative for placement of the broadcast would now reside with the radio committee.

The committee, therefore, asks to be given the responsibility for placement of the Spanish broadcasts.

Grounds:

1. This would assure rapid evaluation of the Spanish broadcasting opportunities brought to the committee's attention.

2. Both the Foreign and Home Mission Boards approve this action.

H. The Synod of 1964 might wish to take appropriate notice of the fact that The Back to God Hour will commemorate its 25th anniversary on the 13th of December of this year.

Respectfully submitted,

The Back to God Hour Committee

Mr. L. Beré, *President*

Rev. H. C. Van Wyk, *Vice-president*

Rev. L. Bazuin, *Secretary*

Mr. R. L. Hoekstra, *Treasurer*

Mr. J. De Nooyer

Rev. W. Huyser

Mr. J. Jonker

Dr. D. Ribbens

Rev. J. P. Smith

Rev. L. Tamminga

Mr. J. Vander Vliet

Rev. W. Van Peursem

Mr. J. Velkamp

THE BACK TO GOD HOUR

Financial Report — January 1, 1963 to December 31, 1963

Receipts:

Synodical quotas	\$429,742.75	
Churches	48,282.27	
Organizations	8,436.39	
Individual gifts	163,337.85	
Literature	474.22	
Foreign	24,946.78	
Arabic	17,718.02	
Station sponsorship	9,179.40	
Rallies	2,542.38	
Legacies	9,034.29	
Received from Escrow account	1,365.85	
Income from funds held in trust	112.50	\$715,172.70
Loan — Pullman Bank and Trust Co.		50,000.00
Total receipts.....		\$765,172.70

Disbursements:

Broadcasting:

Mutual, Yankee & IMN	\$ 86,402.49	
NBC	104,878.93	
Spot stations	237,377.94	
	\$428,659.36	
Less discounts earned	21,227.05	407,432.31
Recording		17,689.71
Foreign		23,662.65
Television		118.75

Arabic	15,666.47
Salaries	49,648.39
Committee expense	3,643.67

Administration and promotion:

Maintenance	1,360.67
Building fund	8,125.00
Supplies	6,076.24
Equipment	2,734.76
Utilities	4,525.72
Travel	2,131.49

Family Altar:

Printing	42,425.95
Postage	18,787.76
Writers	500.00

Sermons:

Printing	20,028.67
Postage	10,970.23

Radio Bulletin:

Printing	2,785.25
Postage	1,795.79

Other printing	3,454.85
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Choir:

Salaries	3,357.50
Music and equipment	453.03
Tours	65.00

Parsonages:

Maintenance	730.12	
Payments	4,728.00	
Publicity	2,905.32	
Literature	282.46	
Insurance	1,031.97	
Social Security expense	1,208.52	
Auto allowances	1,300.00	
Interest	1,529.32	
Audit	558.80	
Canadian and Foreign exchange	4,085.73	
Bank adjustment	1.56	
Canadian mailing address	300.00	
Improvements	25,797.66	
Gratuities	1,177.25	
Miscellaneous	34.68	\$693,111.25
Repayment of loan		60,000.00
Total disbursements		\$753,111.25

Balance - December 31, 1962\$ 8,000.07
 Receipts over disbursements 12,061.45

Balance - December 31, 1963\$20,061.52

Richard L. Hoekstra, Treasurer

THE BACK TO GOD HOUR BUILDING FUND**Financial Report — 1963****Receipts:**

Balance, January 1, 1963		\$ 2,249.71
General Fund	\$8,125.00	
Christian Reformed World Relief Committee	2,700.00	
Garage rent - Van Eck property	600.00	11,425.00
Total receipts		\$13,674.71

Disbursements:

Janitor's salary	\$1,156.08
Care of Sam Van Eck	3,951.55
Taxes	4,353.61
Maintenance	2,460.96
Coal	1,093.80
Water	21.45
Supplies	5.05
Awnings	20.00
Insurance	282.72
Scavenger service	153.00
Miscellaneous	66.36

Total disbursements 13,564.58

Balance, December 31, 1963\$ 110.13

THE BACK TO GOD HOUR — TENTATIVE BUDGET — 1965**Estimated receipts**

Synodical quotas — (56,000 families @ \$8.25)\$462,000.00
 Churches - Special offerings 51,500.00

Organizations	9,700.00
Individual gifts	165,000.00
Foreign	30,000.00
Arabic	20,000.00
Station sponsorship	9,000.00
Rallies	2,500.00
Others	1,000.00
	<u>\$750,700.00</u>

Disbursements**Broadcasting (net figures):**

Mutual, Yankee & IMN	\$ 87,000.00
NBC	105,000.00
Spot stations	255,000.00
Recording	19,000.00
Foreign	30,000.00
Television	500.00

Arabic	20,000.00
Salaries	55,000.00
Committee expense	4,500.00

Administration and Promotion:

Maintenance	1,500.00
Improvements	3,000.00
Building fund	5,000.00
Supplies	7,500.00
Equipment	3,000.00
Utilities	5,500.00
Travel	4,000.00

Family Altar:

Printing	48,000.00
Postage	24,000.00
Writers	1,200.00

Sermons:

Printing	24,000.00
Postage	14,000.00

Radio Bulletin:

Printing	3,500.00
Postage	2,000.00

Other printing	4,500.00
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Choir:

Salaries (director, engr., org., anncr.)	3,500.00
Music and equipment	500.00
Tours	3,000.00

Parsonages:

Maintenance	3,000.00
Payments	4,800.00

Publicity	3,500.00
Insurance	1,500.00
Auto allowances	1,600.00
Social Security expense	1,500.00
Audit	600.00
Gratuities	500.00

\$750,700.00

REPORT NO. 11
CREDENTIALS OF MINISTERS SERVING IN
EXTRAORDINARY POSITIONS

ESTEEMED BRETHREN:

Your committee was given the following mandate:

"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." (Art. 86, B, Acts 1963, p. 67.)

To clarify the matter at hand, your committee would refer to decisions made by previous Synods bearing upon the same problem.

I. ACTS OF SYNOD 1961:

A. It was decided: "That Synod declare that a minister of the Word can and may serve in capacities other than that of pastor in a local church, provided:

a. That he is called by a church according to the provisions of the Church Order.

b. That he is subject to the supervision of the church according to the provisions of the Church Order.

c. That his task is judged to be spiritual in character and directly related to the ministry of the Word by the classis of the calling church and with the approval of the synodical examiners.

Ground: This is in accordance with Art. 13 of the tentatively approved revision of the Church Order. — Adopted." (Art. 83, IV, D, 3, p. 58.)

B. It was decided: "That Synod declare that those who are serving in institutions related to other denominations, as well as other ordained men serving in capacities other than that of pastor in a local church, come under the rules adopted in regard to the use of ordained men, and that classes review existing cases according to these rules. — Adopted" (Art. 83, VI, C, 2, p. 59.)

C. In these decisions it was declared under what conditions a minister of the Word might be called and serve in another capacity than that of a pastor of a local congregation. It should be noted: (1) that these decisions refer to any minister who might serve, or who already serves, in any extraordinary position: (2) that the classes were requested to "review existing cases according to these rules" (cf. Art. 83, VI, C, 2.). The latter directive charged the classes to investigate all existing cases within their domain, and that when deviations from these rules were discovered, these rules were to be applied retroactively. Synod did not say exactly how these rules were to be applied when deviations were found: e.g. if

there were no calling church, or if the call had not been approved by the classis and the synodical examiners. It is the judgment of your committee that those ministers approved and appointed by Synod for extraordinary positions do not need the approval of a classis, nor of the synodical examiners. However, the rules would demand that there be a calling church.

II. ACTS OF SYNOD 1963:

A. It was decided with regard to the "Ministerial credentials of Rev. B. E. Pekelder and ordained ministers teaching at Calvin College:

"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 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." (III, B, p. 44.)

B. It was decided with regard to regular appointments to the Faculty of Calvin Theological Seminary "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." (Art. 86, A, 1, p. 67.)

C. It was decided "For those ministers already in service of Calvin College and Seminary these decisions *may* be made retroactive. — Adopted." (Art. 86, A, 2.)

It will be observed that in the "may be" in the above decision of 1963 (Art. 86, A, 2, p. 67) there is an apparent conflict with the decision of 1961. Synod of 1961 spoke explicitly "of the calling church" (3, c, p. 58) of all ministers in extraordinary positions, and that all such persons "come under the rules adopted in regard to the use of ordained men, and that classes review existing cases according to these rules." (C, 2, p. 59) For classis to "review existing cases according to these rules" certainly means more than instituting an investigation and merely tabulating their findings. The decision is rather a directive to bring these cases into conformity with the rules adopted.

The Synod of 1963 decided that the decisions which the Synod adopted with regard to the calling and installation of ministers who are to serve in Calvin College or Calvin Seminary "*may be made retroactive.*" However, it is impossible to determine whether the "*may be made retroactive*" refers to the fact of having a calling church, or to the installation of the minister in question, or to both. If it refers to the fact of having a calling

church, then the decision of 1963 is in conflict with that of 1961 on that point. The decision of 1961 does not deal with the matter of installation.

III. The Synod of 1963 addressed itself to the question of the form(s) that is (are) to be used at the ordination (installation) of ministers, not only of those serving in regular capacity as the minister of a local congregation, but also of those serving in any extraordinary position. Synod declared that all should be ordained (installed) with appropriate forms and with proper adaptations "appropriate to the service of ministers called to the various tasks." (I, B, 1, b, p. 78, 79.) Synod also decided "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." (I, B, 4, p. 79.) It should also be noted that Synod instructed a committee to draw up 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 . . ." (B, 2, p. 79.)

For our present study it is pertinent to observe that Synod has decided that all ministers called to extraordinary service shall be installed with the appropriate form (and adaptation) for the specific service to which they have been properly called. (For the entire report on the matter and Synod's decision, c.f. Acts 1963 pp. 78-80, and pp. 400-405.)

IV. Synod's mandate to your committee states that we were "to serve a forthcoming Synod with advice as to the uniform procedure to be followed in dealing with the credentials of ministers serving in extraordinary positions." (Acts 1963, Art. 86, B, p. 67.)

It appears to your committee that the matter of ministerial credentials is of one piece with the entire matter of calling and ordination (installation) to office. Your committee would, therefore, submit the following set of rules regularizing the practice and procedure involving all ministers called to serve in any extraordinary position. In large part these rules are only a summation of what Synod has already decided, or in the process of being finalized by a committee of Synod. (The latter refers to the exact wording of the form(s) for Ordination (Installation). It can be further observed that this entire matter is treated in substance in Art. 13 of the Revised Church Order, Acts 1961, p. 441.)

Recommendations:

If a minister of the Word (or a prospective minister) is to enter upon any extraordinary service, the following regulations must be observed. These regulations apply to every minister of the Word not serving a local congregation.

1. He shall be called by a local church lying within the geographical district of the classis where the service is to be performed. The geographical provision may be impossible to carry out in the case of foreign and home missionaries and chaplains in the armed forces. However, wherever it is possible and feasible the geographical provision must be observed. (Acts 1961, Art. 83, IV, D, 3, a, b, p. 58.)

2. No call shall be finalized without the approval of classis and the synodical examiners who shall judge whether the proposed service is spiritual in character and directly related to the ministerial calling. When the minister involved is appointed by Synod, that body shall be responsible for such approval. (Acts 1961, Art. 83, IV, D, 3, c, p.58.)

3. In the case of all appointments by Synod, "Synod or the synodical committee shall designate the calling church in consultation with the person and consistory involved." (Acts 1963, Art. 65, III, B, p. 44; Art. 85, A, 1, p. 67.) In all other instances the calling church shall be decided upon by the agency desiring the services of a minister in consultation with the person and the consistory involved.

4. He shall be properly ordained (installed) in his office with the use of the form(s) (and adaptations) approved by Synod. His ministerial credentials shall be held by the calling church, and the consistory of the calling church shall exercise supervision over his doctrine and life. His membership shall also reside with the calling church. The latter may be impossible in the case of foreign and home missionaries, and chaplains in the armed forces. However, in all cases where possible, it must be observed.

5. These rules are to be retroactive in all cases of those in extraordinary service, except that the point of installation is optional in the case of those who have served in an extraordinary position for a period of time before this set of rules was adopted. (Acts 1961, Art. 83, VI, C, 2, p. 59.)

6. As decided in 1961, classes are asked once again to review all existing cases and have them conform with these rules. (Acts 1961, Art. 83, VI, C, 2, p. 59.)

Rev. H. Blystra, Chairman

Rev. G. Rientjes

Rev. T. C. Van Kooten, Reporter

REPORT NO. 12

BIBLE TRANSLATION

ESTEEMED BRETHREN:

The work of this committee was initiated by the Synod of 1956 in response to an overture from the consistory of Seattle "that the Christian Reformed Church endeavor to join with other conservative churches in sponsoring or facilitating the early production of a faithful translation of the Scriptures in the common language of the American people" (cf., Acts, 1956, pp. 539, 540). Its first task was to advise Synod in regard to this overture (Acts, 1956, p. 61). Initial report was made to the Synod of 1957, but action on that report was deferred until the following year since not all the relevant information had become available (Acts, 1957, pp. 24, 25).

On the basis of the committee report in 1958 Synod decided to "express itself favorably concerning the continuation of the exploratory labors which have been carried on by the committee since 1956." It also instructed the committee "to approach those ecclesiastical bodies, organizations, and individuals that have shown an interest in this project with a view to drawing up tentative plans," and further charged the committee "with the responsibility of incorporating such tentative plans in its next report for synodical consideration and approval" (Acts, 1958, p.103).

To this two-fold mandate the committee continues to address itself. In its report to the Synod of 1960 the committee indicated that it "foresees several years of patient discussion and study before concrete plans can be submitted for approval" (Acts, 1960, p. 156). In the light of that judgment Synod extended the committee's tenure for a period of five years (Acts, 1960, p. 10). Since that time there has been more need for patience than opportunity for "discussion and study," as a perusal of subsequent committee reports will indicate.

Progress during the past year has also been disappointingly small. This is due to several factors. We continue to work with representatives of the NAE as the most feasible avenue for establishing contact with other evangelical communions in America. However, the four representatives of that organization come from widely scattered places, making joint action slow and difficult. Moreover, lack of finances have prevented the holding of joint meetings which could greatly facilitate our labors. We are grateful to Synod for authorizing your committee to incur expenses for the travel and lodging required by us for such meetings (Acts, 1963, p. 54). However, the representatives of the NAE do not have available like subsidy.

At the moment monies are needed to make possible a joint meeting with the NAE representatives for the purposes of making arrangements

for the Bible Translation Conference to which reference was made in last year's report. This conference is envisaged as a meeting of about forty biblical scholars of evangelical persuasion for the purpose of exploring the present need for and feasibility of a new translation effort. At a joint meeting with the NAE representatives in December, 1962, it was agreed that such a conference was a necessary step in furthering our investigations. It is our hope that progress toward the calling of such a conference will be realized in the course of the next few months.

Recognizing that lack of finances is currently our greatest obstacle, we are presently exploring the possibility of securing aid from various foundations which in the past have supported evangelical causes. It is our prayer that God may incline those He has blessed with wealth to assist us in this important venture.

In the meanwhile, some progress has been made. Most significantly there has been compiled a list of evangelical scholars capable of contributing to a new translation effort. The list is most encouraging. Contrary to our fears there appears to be no lack of human resources for the truly formidable undertaking contemplated. It would seem that there waits but the initiation and the proper organization of the work. To this we will continue to address ourselves should the Bible Translation Conference produce a consensus as to its desirability.

Although still functioning as a member of this committee as circumstances allow (in accord with a decision of Synod, Acts, 1961, p. 38), Dr. M. J. Wyngaarden has had no part in drawing up this report.

Respectfully submitted,

Ralph Stob, Chairman

Bastian Van Elderen, Corresponding Sec'y

Marten Woudstra

John Stek, Reporter

REPORT NO. 13

LITURGICAL FORM REVISION

ESTEEMED BRETHREN:

In view of the two-fold mandate given to the committee by the Synod of 1963, we hereby report in two parts:

I. Having been mandated by the Synod of 1957 "to draw up a proposed revision of the Form for the Lord's Supper to be presented, if possible, to the Synod of 1959" (for full statement of mandate see Acts 1957, p. 97; for a survey of earlier efforts in the same direction see the report of the committee in Acts 1959, pp. 166-168), your committee offered in 1959 not one but two proposed revisions and requested Synod that these be authorized for use in the churches for a period of four years, cf. Acts, 1959, pp. 168-178. Synod acted favorably on our request and continued the committee "to receive reactions on the above-mentioned forms," Acts, 1959, p. 95. Because interest in this effort of liturgical form revision was lively and the use of the two proposed revisions widespread, your committee received many suggestions and criticisms from individuals, office-bearers, and consistories. In the light of the many helpful studies and suggestions offered, your committee further modified its proposed revisions and presented the fruit of its labors to the Synod of 1963. It was the judgment of the Synod of 1963 that these proposed revisions, as modified, should be referred "to the consistories for study..." The grounds adduced were two:

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

"b. The revisions [i.e., the modifications of the proposed revision], submitted to the 1963 Synod are significant and warrant further time for study and evaluation."

Synod further decided to continue the present study committee for one year, stating that "The study committee is not expected to propose revisions of these forms, but shall be continued in order to serve the Synod of 1964 when this matter will be further considered," Acts, 1963, p. 62.

In view of these decisions, your committee calls Synod's attention to the fact that the Synod of 1964 has on its Agenda the proposed revisions for the Form for the Lord's Supper as modified by your committee in its 1963 report. Your committee holds itself ready to serve you in whatever way it can when its proposed revisions are considered by you. (For text of these Forms, see below.)

In concluding this part of our report, we remind you that the Synod of 1963 authorized the further liturgical use of the two proposed forms of 1959 "for an additional period of one year" only, Acts, 1963, p. 62.

II. In a further action, the Synod of 1963 requested your committee "to study the need for a standing liturgical committee as envisioned in Overture No. 29, and to report to the Synod of 1964. The reasons for the request were two:

"a. The 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 report has not addressed itself to the 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," Acts, 1963, p. 80.

Your committee understands that it has been requested to advise the Synod of 1964 regarding the overture of Classis Grand Rapids East, calling for the appointment of a "standing liturgical committee." The text of the overture follows:

"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 re acceptance of Proposed Lord's Supper Forms, Classis Grand Rapids 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 such 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."

In order, first of all, to clear away possible misunderstanding, it should be pointed out that the appointment of "a standing liturgical committee" has not been in the purview of any previous committee appointments in the area of liturgical studies or of liturgical form revisions. Earlier committees have always been committees *ad hoc* with specific and limited mandates. Nor did it ever lie within the mandate of your present committee to consider the possibility or advisability of instituting such a committee.

It is true that the original mandate of your committee was broader than that to which it has actually addressed itself. Specifically, your committee was instructed "to enter into correspondence with the representatives of *De Gereformeerde Kerken in Nederland* concerning revision of other liturgical forms." The motivations were two: (1): "this is in line with the request of our sister church"; and (2) "this may prove fruitful toward a common revision of other liturgical forms," Acts, 1957, p. 97. However, this larger mandate was not undertaken in view of the fact that the Synod of 1959 decided merely "to continue the committee to receive reactions on the above-mentioned forms" (the two proposed revisions of the Form for the Lord's Supper submitted by your committee to the Synod of 1959), Acts, 1959, p. 95. But, be that as it may, the appointment of "a standing liturgical committee" has hitherto not been in the range of our considerations so that the present assignment "conforms" only very indirectly to the original mandate given to your committee.

It now remains for us, nevertheless, to serve you with our advice in regards to the overture of Classis Grand Rapids East.

First of all we observe:

1. There is in our time, in the church at large, an awakening interest in liturgical matters and a growing concern for liturgical reform. Much is being written on this subject both of a historical and of a theological nature. Many communions are instituting standing liturgical commissions. That our own communion shares in this new interest and concern is patent on every hand. We have long been engaged in an effort to revise the Form for the Lord's Supper; overtures have been forthcoming calling for the revision of other of our liturgical forms; experimentation with the order of worship services is found on every side; discussions of liturgical matters have appeared in religious journals edited and read primarily by members of our communion — to mention but the more obvious evidence.

2. Our communion is confronted by many as yet unresolved problems in the area of liturgical concerns.

a. It has long been recognized that for the well-being of the local congregations and for good order in the church the broader assemblies of the church, particularly Synod, should provide some supervision over liturgical matters. The new Church Order, if adopted, will declare in Article 50 that "the task of Synod includes the adoption of the Confession, of the Church Order, of 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." (For further evidence of the acknowledged concern of Synod with liturgical matters see *The Polity of the Churches*, J. L. Schaver, Vol. II, Part III, Chap. 4, 5). Nevertheless, no supervision is exercised over local consistories in matters of Order of Worship to see to it that "good principles" are observed, that all the proper "elements" of corporate worship are retained, and that unwarranted extraneous elements are eliminated.

b. Although choir-singing "as a distinct element of public worship" has consistently been discouraged by synodical decisions, the assignment of a distinct place in public worship to choirs has become increasingly common in our churches, thus creating the glaring anomaly of widespread local endorsement of a practice frowned on by the churches gathered in broadest assembly. Moreover, choirs have been assigned a place in worship services without any common understanding of the liturgical functions proper to them. The not infrequent introduction of "special music" (no more precise designation is possible in the light of the great variety) into the worship services has only tended to aggravate this already anomalous situation.

c. In the new era of increasing emphasis on domestic missions into which the churches of North America have entered, many problems of an essentially liturgical character have emerged while old problems have become intensified. For example, do our liturgical forms and orders of worship speak clearly enough to new members: are they explicitly Reformed enough to indicate the distinctive theology of our communion, and are they at the same time catholic enough to demonstrate the catholicity of the church which we wish in all ways to confess? What are the essential "elements" of worship which must come to expression even in the mission "chapel"? And, what flexibility is allowable in the structuring of worship in the newly emerging churches?

d. In the new era of ecumenical concern and involvement new problems confront us. For example, should liturgical form revision be undertaken in denominational isolation, or should it be done in consort with communions of like faith which are already in ecumenical bond or conversation? Or should liturgical matters, at the very least, be re-examined with a view to removing obstacles to church union?

e. Our liturgical literature (in the technical sense) is replete with "a collection of Christian Prayers for Church and Family and Individual Use." These are today chiefly of "historical interest." The question presses whether or not these are of any present liturgical usefulness. Furthermore, if they are not, should they be retained in the liturgical

literature? Or, if they are, should they be revised and in some way restored to liturgical use?

3. It appears distinctly possible that, unless comprehensive address to liturgical studies be undertaken, the next few decades will see a piece-meal effort at form revision that can only result in a body of liturgical literature of varied styles and uneven quality — a most unhappy prospect to contemplate. Furthermore, assigning the several liturgical forms to separate committees hardly allows for the study in depth, either theological or historical, which responsible liturgical form revision requires.

4. The well-being of our Church does indeed require “a thorough and continuing study of the liturgy and worship of the church beginning with study of the Scriptural principles of worship, the place of the sacraments in the worship service, and the history of Reformed liturgy,” such as Overture No. 29 contemplates. It requires such studies just as surely as it requires “thorough and continuing” study of the creeds, church polity, pastoral care, and the mission principle and policy. No facet of the church’s corporate life can be long neglected in the church’s continuing self-study without endangering the health of the body. The light of Scripture must ever re-illumine, and the demands of Scripture must ever discipline anew, the whole life of the church if the church is to continue to be a true and faithful communion of the saints.

5. A “standing liturgical committee” such as is contemplated in Overture No. 29, however broadly or narrowly its mandate be defined, must be regarded as standing in a different category from those to which it is likened in the overture, viz., the Committee on Education, the Sunday School Committee, and the Committee on Ecumenicity and Inter-Church Correspondence. These latter are distinctly service committees in distinction from theological, or study, or regulatory committees. They supply educational and evangelistic materials or serve as a channel for inter-church relationships. On the other hand, the continuing task of a standing liturgical commission would seem to be primarily a theological or a regulatory one, or both. Revision of liturgical forms, however long in process, can hardly be viewed as a *continuing* task. Neither could the formulation of a regulatory (or advisory) statement of liturgical principles and practices be conceived as requiring the attention of a permanent commission. And whatever might be the further assignment of a liturgical committee, requiring continuing activity, would necessarily lie in the area of continuing study of liturgical principles and practices, or in the area of supervising or advising the churches in liturgical matters. A standing liturgical commission, therefore, would seem to be more analogous to a standing theological commission, or a standing confessional commission, or a standing disciplinary commission, all of which would obviously be inappropriate in that they would usurp the theological calling of the believing community, or the proper functions of ecclesiastical assemblies.

B. Recommendations:

In the light of the above observations, your committee recommends:

1. That Synod do not accede to the overture of Classis Grand Rapids East to institute a standing liturgical commission with the mandate contemplated (cf. Observations 4 and 5).

2. That Synod appoint a liturgical committee *ad hoc* (cf. Observation 1-3), whose mandate it will be:

a. to review all our liturgical literature in the light of its history, its theological content, and the contemporary needs of the churches; and to recommend such revisions or substitutions as the results of this review might recommend.

b. to study liturgical usages and practices in our churches in the light of Reformed liturgical principles and past synodical decisions, and to advise Synod as to the guidance and supervision it ought to provide local congregations in all liturgical matters.

3. That this committee be constituted of 7 members.

4. That the committee be instructed to report to Synod the progress of its work at least every two years.

For the convenience of the delegates to the Synod of 1964 we here append the text of the proposed Forms for the Lord Supper as submitted to the Synod of 1963.

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 shall commemorate the death of our Savior in the sacrament of the Lord's Supper on the coming Lord's Day. (Or: we now commemor-

ate, 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 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.

^{*}The reading of the parenthetical list of gross sins is optional.

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 commemorate 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 fulfill 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.

Respectfully submitted,

A. A. Hoekema, *Chairman*

J. H. Stek, *Secretary*

L. B. Smedes

J. Timmerman

C. Zylstra

REPORT NO. 14

THE BOARD OF TRUSTEES OF CALVIN COLLEGE
AND SEMINARY

ESTEEMED BRETHREN:

The Board of Trustees of Calvin College and Seminary herewith presents its report, together with its recommendations. A supplementary report will be submitted after the May meeting of the board.

I. INFORMATION

A. *Board of Trustees*

1. *Membership.* The membership of the Board of Trustees consists of one curator from each classis and nine members at large.

2. *Officers.* The officers of the board are:

President, Rev. John Gritter

First Vice-President, Rev. Henry De Mots

Second Vice-President, Dr. Jacob Hoogstra

Secretary, Rev. John Schuurmann

Assistant Secretary, Dr. Daniel De Vries

3. *Meeting.* The winter sessions of the board were held February 4-7, 1964, on the Franklin Campus. The agenda consisted of items presented by the executive committee as well as reports of the college and seminary presidents and of the committees of the board.

4. *Executive Committee.* Twelve members, seven ministers and five laymen, 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. In view of the growth in the size of the faculty the board has begun to give class visiting assignments to its members living at a greater distance.

B. *Seminary*1. *Faculty*

a. Dr. Henry Stob serves as Secretary of the Faculty and Professor Harold Dekker as Registrar.

b. Professor Carl Kromminga is enjoying a year's leave of absence, during which he is completing the requirements for the doctorate in theology at the Free University of Amsterdam.

c. Professor Andrew Bandstra, appointed by the Synod of 1963 as Assistant Professor of New Testament, is spending this year in completion

of his doctoral program. He is expected to begin teaching at the Seminary in September, 1964.

d. Dr. Louis Praamsma, who was appointed to the Department of Church History by the Synod of 1962, and who began teaching late in October of 1962, notified the Seminary President in July, 1963, of his decision to resign from this position for reasons of health. After due consideration, the executive committee of the board accepted his resignation. He has since accepted a call from the Christian Reformed Church at Fruitland, Ontario.

e. Mr. Henry Zwaanstra, a graduate of Calvin Seminary who has completed his pre-dissertation work for a doctoral degree in Church History at the Free University of Amsterdam, taught Ancient Church History to the Seminary juniors during the first semester and for the second semester he will teach the last half of a five-hour course in Medieval and Modern Church History to the juniors. Dr. J. Kromminga will teach the first half of this course.

f. Dr. Ralph Stob, who had experienced some impairment of his health since summer, was taken to the hospital on December 17th. He returned home from the hospital on January 15th and resumed teaching in mid-February.

g. Dr. Bastiaan Van Elderen has been granted the board's permission to make a second trip in pursuit of his archaeological interest. He plans to leave on about the first of April, which will enable him to teach his required courses and electives in concentrated form and to participate with the rest of the faculty in the comprehensive examinations before his departure.

h. Dr. Anthony Hoekema, Associate Professor of Systematic Theology, has served two years as Assistant Professor and is now completing his fourth year as Associate Professor. He is eligible under the appointment rules for reappointment as professor with indefinite tenure. The faculty recommendation that he be reappointed as Professor of Systematic Theology with indefinite tenure was endorsed by the board.

i. Acting upon the recommendation of the Board of Trustees, the Synod of 1963 invited Dr. Peter Y. De Jong and Dr. Melvin Hugen to serve as lecturers in Practical Theology during the current year. Dr. De Jong declined his appointment. Dr. Hugen accepted, and received permission from the council of the Eastern Avenue Christian Reformed Church to engage in this work. He is teaching Poimenics during the second semester.

j. On Friday, November 1, 1963, public inauguration services were held in the seminary chapel for Professors Fred Klooster and Marten Woudstra and Associate Professor Harold Dekker. The board was officially represented in the person of Rev. John Gritter. Each of the aforementioned professors delivered an academic address. Dr. Klooster spoke on "The Adjective in Systematic Theology," Dr. Woudstra on "The Continued Recognition of the Old Testament as Part of the Christian Canon," and Professor Dekker on "Love for Fellow Man as Motive for

Missions." Academic representatives from other institutions were present and many greetings and felicitations were received. Board, faculty, students, and public were well represented at the all-day meeting.

k. In keeping with the regulations adopted at the Synod of 1963, Professor John Stek received and accepted a call from the Fuller Avenue Christian Reformed Church and was loaned by that church for service in the seminary. Public installation services were held at the Sunday evening services at the Fuller Avenue Church on November 3, 1963. Rev. William Vander Hoven, the secretary of the board and the seminary president participated in the service.

l. Dr. John Kromminga informed the executive committee that he had received an invitation from the Presbyterian Seminary at Seoul, Korea, to lecture there during the academic year 1963-64. The president, aware that it would not be possible to accept this invitation, inquired whether it might be possible to consider such an invitation at some future time.

The executive committee encouraged the president to respond to the invitation in such a way that the possibility of teaching for a semester at some future date be left open.

m. The executive committee of the board declared a vacancy to exist in the Church History Department and publicized this fact in the church papers with a request for suggestions of possible nominees to fill the vacancy. The faculty has also busied itself with this matter and made investigations of a number of possible candidates.

The board decided not to proceed to nomination for appointment this year.

Grounds:

1) The situation necessitating appointment arose too late to allow for much response from the churches and classes.

2) The number of qualified and eligible candidates is relatively small.

3) Provisions can be made for adequate instruction in the Department of Church History for the forthcoming year.

n. Dr. Anthony Hoekema is the author of a new book, *The Four Major Cults*, published this past fall by the Wm. B. Eerdmans Company.

o. All of the members of the teaching staff have signed the formula of subscription.

2. Curriculum

a. All the 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:

Prof. Harold Dekker	— <i>History of Missions</i>
Prof. Anthony Hoekema	— <i>The Doctrine of Sanctification</i>
Prof. Fred Klooster	— <i>Heidelberg Catechism</i>

Prof. John Kromminga	— <i>American Church History</i>
	— <i>Ecumenical Movement</i>
Prof. Henry Stob	— <i>The Philosophy of Thomas Aquinas</i>
Prof. Ralph Stob	— <i>New Testament History of Revelation</i>
	— <i>Pauline Theology</i>
Prof. Bastiaan Van Elderen	— <i>Advanced Greek Reading</i>
	— <i>Pastoral Epistles</i>
Prof. Marten Woudstra	— <i>Old Testament Key Words</i>

The following elective courses are being taught the second semester:

Prof. Fred Klooster	— <i>The Theology of Karl Barth</i>
Prof. John Kromminga	— <i>The Ecumenical Movement</i>
Prof. Martin Monsma	— <i>Reformed Church Polity</i>
Prof. Henry Stob	— <i>The Theology of Thomas Aquinas</i>
Prof. Ralph Stob	— <i>Johannine Theology</i>
Prof. Bastiaan Van Elderen	— <i>Biblical Archaeology</i>
Rev. Leonard Verduin	— <i>Church and Society in the Modern Era</i>

c. The faculty has adopted a new set of regulations for "Chapel" which will henceforth be called "Morning Prayers." The faculty members themselves will be in charge of all of the exercises, although student and guest speakers will still be used. An effort will be made to introduce a greater measure of continuity and a more worshipful attitude into the daily programs.

3. *Students*

a. The enrollment in the seminary for the first semester was 130. The second semester enrollment figures are as follows: 51 juniors, 43 middlers, 22 seniors, 6 full-time graduate students, 8 part-time graduate students and 3 unclassified students, making a total of 133.

b. Upon the recommendation of the faculty the status of fifteen seminary students was changed.

c. The licensure of six students was extended to June, 1964, and the licensure of five to June, 1965. The licensure of two students was suspended because of failure to fulfil language requirements and one licensure was revoked because the student does not plan to enter the ministry of the Christian Reformed Church.

4. *Varia*

a. Mrs. D. H. Kromminga, widow of a former seminary professor and mother of two present professors, passed away on December 17, 1963. Expressions and tokens of condolence were given in the name of the Board of Trustees.

b. Present indications are that the small graduating class this year will be replaced by an incoming class of about 50 members next September, so that the undergraduate enrollment may well reach 145 next year. This will necessitate major adjustments in the teaching activities of faculty members.

c. The Seminary Faculty has decided to hold its commencement exercises independent of the college. Plans for this year are to schedule commencement for Monday evening, May 25, 1964, and to hold a reception for graduates and their families and friends in the seminary halls immediately after the commencement exercises.

d. At the behest of the faculty, the members of the Old Testament and New Testament departments prepared and administered a test in the Bible knowledge of all the seminary students. This test was conducted anonymously, but the students were classified as to seminary class and other relevant data. Results of the test disclosed areas of strength and weakness in student knowledge. Further testing and remedial measures are planned in an effort to eliminate what in the past has been a frequent source of complaint, *viz.*, lack of Bible knowledge.

e. The seminary was privileged to lend a helping hand to a sister theological institution. The Reformed Theological College at Geelong, Australia requested assurance that its theological credits would be accepted at Calvin. This was desired with the two-fold purpose of opening the way for their graduates to pursue further studies at Calvin and of assisting the Geelong school in gaining government recognition. After examining the supporting documents and consulting with Professor G. Van Groningen, the faculty granted their request.

C. College

1. Faculty

a. All of the members of the teaching staff have signed the formula of subscription.

b. The board took note of the resignation of Dr. Richard Westmaas from the college faculty, effective August 31, 1964, to assume a position as clinical psychologist on the staff of Pine Rest hospital.

c. Leaves of absence to continue study or research were granted seven members of the faculty.

d. This year 15 new full-time members were added to the staff of our college. The president reported that the college was strengthened by their coming and that they readily adjusted in classroom and faculty functions.

e. The board took action on the reappointment of thirty-three members of the teaching staff and three members of the administrative staff.

f. Members of the biology, chemistry, mathematics and physics departments are at the present time engaged in no less than thirteen sponsored research contracts and projects.

g. Recently two books were published which were written by Calvin professors. These are: Enno Wolhuis, *Science, God and You*, and Lester De Koster, *Vocabulary of Communism*.

h. Two of our professors were awarded doctor degrees by the University of Michigan. Prof. Howard Rienstra received the Ph.D. degree and Prof. Kenneth Kuiper was awarded the Ed.D. degree.

i. Dr. H. Henry Meeter, Professor of Bible, emeritus, passed away on July 9, 1963. Mindful of his long and arduous career as Professor of Bible and Spiritual Counselor at Calvin College and of his published works on Calvinism, we are grateful to God for the abundant life He permitted Dr. Meeter in the service of Calvin College.

j. Mrs. Johannes Broene passed away at Redlands, California, on Thursday, September 5, 1963. We remember president Broene in his loss and pray that God will grant him His comforting grace.

2. *Students*

a. Enrollment statistics for the first semester showed a total enrollment of 2,526, which number included 1,423 men and 1,103 women. This number is a slight decrease over the 1962 enrollment. Enrollment prospects for next year point to another plateau year. In 1965-66 however, there will be a sudden and very vigorous spurt in freshman enrollment.

b. *Teacher Certification of Canadian Students*

Teacher education requirements and certification regulations differ greatly among the provinces of Canada. However, the Ontario provincial requirements are such that, in meeting *them*, Calvin can meet those of all the other provinces.

Over the years our administrative offices have built up a good rapport with the Ontario Department of Education. A recent problem, arising out of Canadian citizens' qualifying for State of Michigan certification on all counts save citizenship, was solved satisfactorily. The difficulty arose out of a Michigan requirement of United States citizenship for teacher certification. Bringing together the State of Michigan qualifications and our agreement with Ontario, we were able to effect an arrangement whereby the Ontario Department of Education would certify all Canadian students who qualify for Michigan certification on all points save citizenship.

D. *Property and Finance*

1. *Auditorium-Music-Speech Building*

a. The Board of Trustees approved the target date for the completion of the Auditorium-Music-Speech building to be changed from September 1, 1965 to September 1, 1966.

Grounds:

1) Delays in the production of plans owing to the intricacies involved in reconciling the variety of functions required of this special building.

The Auditorium-Music-Speech building is being programmed to serve the needs of several departments and a variety of functions — music classes, speech classes, group music and drama presentation, individual voice and instrumental practice, daily chapel exercises, synodical gatherings, art classes, etc. The nature of these activities is such that much

attention had to be given to the demands of each function and to special acoustical and sound isolation treatments. The relationships of the various areas within the building are also a critical matter. Therefore the programming and design phases have taken a longer time to complete than has been our experience with other units. As a result, it was not possible to complete the plans in time to award bids at the February, 1964, meeting of the board as was originally decided. In fact, it would be extremely difficult to prepare bids in time for the May meeting of the board without engaging in the kind of crash program we should like to avoid with these intricate plans. In addition, the construction time remaining would be very minimal between bid opening and completion date.

Since this is the only building of its kind, obviously, which we will construct on the Knollcrest Campus, we want to make absolutely certain that the building will be as serviceable as possible in every regard. Various experts in the field of acoustics and design have been retained to help us arrive at the ultimate solution. However, to get maximum returns from these advisors, from the architects, and from the contractors, we should proceed at a leisurely pace. A year's extension of the completion date should provide this kind of pace.

2) A higher-cost estimate than we originally announced and the factors influencing this:

Synod authorized the expenditure of \$1,100,000 for the Auditorium-Music-Speech building. Recent estimates made by architectural firms run as high as \$1,500,000. The increase stems from two factors: a) the inclusion in this unit of more classroom area than we had stated originally, and b) a greater awareness of the acoustical and sound isolation problems, and the related cost of proper solutions for these problems. On both matters the Faculty Study Committee, the Long-Range Planning Committee, and the Board of Architects are convinced that we are moving in the right direction.

b. The Board of Trustees informs Synod that it is asking the architects to prepare the plans and specifications in such a way as to permit the bidders to submit alternate bids which will enable the college to complete, if advisable, only the auditorium and first floor unit, leaving the interior of the second floor for later completion. This may result in a cost deferral of approximately \$300,000.

2. *Awarding of Contracts*

The board awarded the contracts for the construction of the Physical Education building to the following firms:

General Construction: Johnson Construction Co. with a base bid of \$593,882.

Mechanical: Andy J. Egan Co., Inc., with a base bid of \$205,880.

Electrical: Feyen & Windemuller with a base bid of \$95,341.

3. *Campaign Committee*

a. The Board of Trustees expressed its appreciation to Mr. B. D. Zondervan, general chairman, and the members of the executive committee of the Calvin Campus Development committee for their excellent work.

b. The Board of Trustees requested Mr. Zondervan and the executive committee of the Calvin Campus Development Campaign to continue in order to institute and process a complete follow-up program to attain the \$2,000,000 goal.

4. *Calvin Campus Development Campaign*

The total in cash and pledges on March 1, 1964, was \$1,300,000.

II. RECOMMENDATIONS

A. *Seminary*

1. The board recommends that Dr. Anthony Hoekema be reappointed as Professor of Systematic Theology with indefinite tenure.

2. The board recommends that Synod approve the action of the board in not presenting a nomination for the Department of Church History.

Grounds:

a. The situation necessitating appointment arose too late to allow for much response from the churches and classes.

b. The number of qualified and eligible candidates is relatively small.

c. Provisions can be made for adequate instruction in the Department of Church History for the forthcoming year.

3. The board recommends that Mr. Henry Zwaanstra be reappointed as Lecturer in Church History for the year 1964-65.

B. *College. Appointments and Reappointments*

The Board of Trustees submits the following appointments and reappointments for approval:

1) Melvin Berghuis, A.M., was reappointed as Director of Student Academic Services with indefinite tenure.

2) Roelof Bijkerk, Ph.D., was reappointed as Associate Professor of Psychology for two years.

3) Edgar Boevé, A.B., M.S.D., was reappointed as Assistant Professor of Education with indefinite tenure.

4) Ervina Boevé, A.M., was reappointed as Director of Drama for two years.

5) Albertus Bratt, A.M., was appointed as Assistant Professor of Biology for two years.

6) Herbert J. Brinks, A.M., was reappointed as Instructor in History for two years.

7) Herman Broene, Ph.D., was reappointed as Professor of Chemistry with indefinite tenure.

8) Winifred Byker, A.B., was reappointed as Assistant in Physical Education for one year.

9) Peter P. De Boer, A.M., was reappointed as Assistant Professor of Education for two years.

10) Willis P. De Boer, Th.D., was reappointed as Associate Professor of Bible for four years.

11) James De Borst, A.M., was appointed as Assistant Professor of History and Political Science for two years.

12) Marilou De Wall, A.M., was reappointed as Instructor in Music for two years.

13) Roger D. Griffioen, Ph.D., was reappointed as Associate Professor of Physics for four years.

14) Henry Holstege, Jr., A.M., was reappointed as Assistant Professor of Sociology for two years.

15) David Holwerda, Th.D., was appointed as Assistant Professor of Bible for two years.

16) Richard Houskamp, A.M., was given a provisional appointment in Sociology.

17) D. Joe Krajenbrink, M.A., was appointed as Assistant in Modern Languages for one year.

18) Bernard B. Kreuzer, A.M., was reappointed as Assistant Professor of Modern Languages (German) for two years.

19) Donald Oppewal, Ph.D., was reappointed as Associate Professor of Education for four years.

20) Peter Oppewal, Ph.D., was reappointed as Professor of English with indefinite tenure.

21) Arthur J. Otten, A.M., was reappointed as Assistant Professor of Modern Languages (French) for four years.

22) Bernard Pekelder, Th.B., was reappointed as College Chaplain for four years.

23) Tunis Prins, Ph.D., was reappointed as Professor of Philosophy with indefinite tenure.

24) H. Evan Runner, Th.M., Ph.D., was reappointed as Professor of Philosophy with indefinite tenure.

25) Carl J. Sinke, Ph.D., was reappointed as Professor of Mathematics with indefinite tenure.

26) Leonard Sweetman, Th.B., was appointed as Assistant Professor of Bible for two years.

27) John Vanden Berg, Ph.D., was appointed as Dean of the Faculty for two years.

28) Gertrude Vander Ark, A.M., was reappointed as Assistant Professor of Education for two years.

29) Howard Jay Van Till, B.S., was appointed as Visiting Lecturer in Physics for the first semester of 1964-65.

30) Ernest Van Vugt, A.M., was reappointed as Assistant Professor of Classical Languages with indefinite tenure.

31) Anthony Donald Vroon, A.B., was reappointed as Assistant in Physical Education for one year.

32) Mary Ann Walters, A.M., was reappointed as Assistant in English for two years.

33) Johan G. Westra, A.M., was reappointed as Assistant Professor of History and Political Science for two years.

34) Donald R. Wilson, A.M., B.D., was appointed as Assistant Professor of Sociology for two years.

35) John E. Zegers, A.M., was reappointed as Assistant Professor of Modern Languages (French) for two years.

36) Doris J. Zuidema, A.M., was reappointed as Instructor in Physical Education for two years.

C. Property and Finance

Auditorium-Music-Speech building — The Board of Trustees calls to the attention of Synod that approval was given to the board by the Synod of 1962 to design and plan, with a view to construction, the Auditorium-Music-Speech building, and authority to proceed with planning and construction of this building was given by the Synod of 1963. However, owing to more detailed programming, the classroom area was increased and engineering details were refined and these have increased the cost estimates of this building by about \$400,000. The board asks Synod to approve the higher cost estimate.

Grounds:

1. The increase stems from two factors: a) the inclusion in this unit of more classroom area than we had stated originally, and b) a greater awareness of the acoustical and sound isolation problems and the related cost of proper solutions for these problems.

2. The Auditorium-Music-Speech building is now designed to house certain classrooms that were initially scheduled for other classroom buildings. Hence, a portion of the increase is really a transferral of cost rather than a long-term increase.

Calvin College and Seminary
Respectfully submitted,
The Board of Trustees of
J. F. Schuurmann, Sec'y

REPORT NO. 15

CANADIAN RELIEF FUND

ESTEEMED BRETHREN:

We are pleased to report to you again regarding the activities of the Canadian Relief Fund. This fund is administered by the deacons of the Chatham, Ontario, church.

During the past year the activities have diminished still more. The receipts were low with a total of \$308.03. Disbursements also have dropped considerably, showing an amount of \$799.78.

We feel that most of our Canadian churches are now independent. It may be adviseable, however, to keep the fund operating for a few more years to be able to support the smaller congregations.

We wish to thank the churches who supported the fund during this past year.

Financial Statement

Receipts:

Balance, Jan. 1, 1963	\$6,129.78
Canadian churches	140.24
Interest	167.79

\$6,437.81

Disbursements:

Support to churches	\$ 776.97
Bank charges95
Currency exchange	13.36
Administration	8.50
Balance, Dec. 12, 1963	5,638.03

\$6,437.81

An annual audit is made by two elders of the consistory of the Chatham church.

Respectfully submitted,
Art Bisschop, Jr., Secretary-Treasurer
RR 7, Chatham, Ontario

REPORT NO. 16

THE WORLD HOME BIBLE LEAGUE

ESTEEMED BRETHREN:

In the latter part of August 1963, the World Home Bible League paused for a few days to commemorate God's blessing upon its twenty-five years of existence. Present at this conference were many representatives to the Christian Reformed Church who, together with others, rejoiced in the marvelous things that God had done. The twenty-five years of blessing and continuous growth is but a testimony of the fact that the Lord has brought into existence an organization that is filling a distinct need in the great program of reaching the masses with the written Word of God. Following the conference the League once again took up many new challenges as it sought to fulfill its objective of placing the Scriptures in every Bibleless home throughout the world. Christian Reformed missionaries report new and interesting projects in which they use World Home Bible League Bibles, Testaments, Scripture portions and Bible reading outlines. In this report we also share with you a few excerpts of letters received recently from our own missionaries concerning the ministry of the League.

Japan — The Rev. Maas Vander Bilt and Rev. Benj. Ypma report the following: Scriptures are being used with a careful and planned method of distribution to assure maximum economy and effectiveness. Four types of Scriptures are being used in a progressive method of distribution. First is the mass distribution of a pamphlet, "Kirisuto no Mikotoba," which consists of choice selections of the Scriptures. On the outside jacket is an application form for the Gospel of John. Second is the Gospel of John which represents a choice portion to lead contacts to a saving knowledge of Christ. This Gospel of John is a new translation put out under the auspices of the New Japanese Bible Commission — a group of men thoroughly qualified in translating directly from the Greek and Hebrew. All of them are committed without reservations to the Divine inspiration and absolute authority of the Scriptures. On the last page of this Gospel is a list of questions and an application blank for the New Testament. Third is the presentation of a New Testament. After a person has progressed to this third step, it is hoped that the inquirer will have come, with the Sower's help and the Lord's blessing, to at least some understanding of the way of salvation in Christ. The League, through the missionary, gladly furnishes a New Testament to those who sincerely request it without cost. No one is ever refused because he is unable to pay for it. The fourth step is the presentation of a Bible to those who request such and give evidence of having diligently studied the New Testament.

The objective of the Japan Home Bible League, recently reorganized and now under the direction of Rev. Maas Vander Bilt and Rev. Benj. Ypma, is the placing of one million Gospels in this area of the world.

Guam — In the past year, Guam has become fertile area for Scripture distribution. Mr. J. Poel, our missionary in this area, reports:

"Thank you for your splendid cooperation and fine Christian spirit with respect to your willingness to furnish English Bibles for distribution to the Trust territorial islands of Truk and Ponape District. The entire shipment arrived in excellent condition. I shall proceed to trans-ship them to my key men for distribution.

May the Lord continue to bless the work of the World Home Bible League. This work has always been dear to our hearts, even when we were in full time service in the States. Now we have completed over one year of service on the island of Guam. We are very much interested in spreading the Word in the entire Trust Territory of the Western Pacific. They have had the Bible in their native tongue for many years, but the trend is toward the American language. We have the cream of the crop of young high school and college students attending classes on Guam. They come from many small islands in the South Pacific. Most of the students with whom we work are from Truk and Ponape. We have about forty or fifty who attend our services faithfully. They have a different dialect on many islands of the same atoll but they all speak and read English fluently.

We have had two requests for English Bibles. One from Truk and one from Ponape. We have Andon Amarich, a native Trukese in the Public Defenders Office on Truk, who would like to have approximately three hundred Bibles for the students of their Church Mission schools. The economy of their islands does not permit them to purchase these Bibles. Andon was privileged to make a speech at the United Nations in 1962 on behalf of the Islanders. He will handle the Bible distribution very acceptably on Truk.

We have Pondus Pedris on Ponape. He has been with us for some time and is presently back on Ponape as one of the directors of education. He is a fine Christian and very active in the Lord's work on Ponape. He also has requested about three hundred English Bibles.

We would surely like to have this challenge in the hands of your organization."

Programs of Bible distribution through evangelical missionaries continue in Hong Kong, Australia, New Zealand, The Philippines, Formosa and the islands of the South Pacific.

Ceylon — Distribution in Ceylon now approaches the 900,000 point. Rev. John Van Ens, who is on furlough now in the States, has told well the story of Scripture distribution in the Pearl of the Orient. In addition to this, a new challenging film, booked extensively in Christian Reformed Churches throughout the United States and Canada, is telling the story of how Revs. John and Clarence Van Ens, and others, are reaching the Buddhists and Hindus and the atheists in Ceylon with God's Word.

India — The work in India continues to forge ahead, now approaching very closely to the three million mark. Discussions have been held between the World Home Bible League and the Bible Society representatives concerning the need to reach India's masses with the Holy Scriptures. At the present time plans are being made for the publishing of 100,000 copies of the Scriptures for the State of Orissa. In this particular area there are 16 million people. The literacy rate is 21.5%. It is, however, one of the poorest states in India in its economy. Some idea as to the overall problems facing the World Home Bible League is the fact that in this area, where 16 million people live, last year only

17,000 Gospels, 900 Bibles and 500 Testaments were distributed. It is hoped that during the next year the league may be able to add to this figure a minimum of 100,000 Gospels of John.

Spain — Although the Bible distribution programs of other Bible agencies were restricted or curtailed during 1956 to 1962, the World Home Bible League published and distributed in Spain approximately 35,000 Testaments and copies of their Scripture pamphlet "Dios Hable." During this time these were mailed in plain packages to Spain from three different "neutral points." The World Home Bible League is very thankful that news received just prior to the writing of this report indicated that permission had been granted by the Spanish Government for the import of 4500 Bibles and Testaments which have since been received in their Barcelona office. It is hoped that many more thousands of Scriptures may be distributed in this area.

Africa — Four thousand three hundred ninety-three complete Bibles in the English language have been sent to the literature committee of our field in Nigeria. The World Home Bible League has also aided in other Scripture programs in Africa. The sum of \$560.00 was sent to our literature committee for continued explanation of the Bible reading outlines in the Tiv and Hausa language. It is reported already more than 1000 Nigerians are writing in to the literature committee on the field for correction of these outlines. In addition to this, more than 3000 Africans are writing to the World Home Bible League office in Chicago and are involved in Bible reading outlines. This is one of the most encouraging facets of the World Home Bible League's ministry, and the Holy Spirit is using this to the salvation of precious souls. A recent letter from Africa stated, "I thank you very much for all that you have done for me, truly your outlines are spiritual ones; through them I have now accepted Jesus Christ as my personal Savior."

Undoubtedly the most ambitious of all programs for literature distribution in Nigeria is one that is history making in its implications. A special Scripture pamphlet compiled by the literature committee of our Nigerian Mission has now been set and proofs have been mailed to Nigeria. Upon final correction, expected to occur by the time this report is published, the World Home Bible League will supply 200,000 copies of the Scripture portion in the Tiv language — one for every five persons living in the mission area. Three South Holland churches — Cottage Grove Christian Reformed, First Christian Reformed and Bethany Christian Reformed — were so challenged by this project that they raised during a missionary rally \$1,300 to transport all this material to the field. It represents a total weight of 21,850 pounds.

Other Africa Challenges — The World Home Bible League has completed the publishing of the outlines of the Gospel of John in the Swahili tongue for use in Ghanha. The Bulu New Testament is in preparation; the Bulu Gospel of John having been delivered to the field in the Camerouns early this year.

A request from the Orthodox Presbyterian Church to prepare Scriptures in the Sahu language has been approved by the board and will be published as soon as the manuscript is ready.

Latin America — The Spanish speaking people of the Western hemisphere continue to be a tremendous challenge for the church today. Literature has proven to be a most effective method in reaching the masses. Demands for Scriptures from this area, from missionaries, increase continually. Spanish Scriptures have been sent to missionaries laboring in areas from Argentina to Mexico and the Carribean Islands. Last year over 416,000 Spanish Scriptures were distributed.

Much more could be reported concerning the ministry of the League. Testimonials from Christian Reformed missionaries and pastors come from all over Canada and the United States and almost every mission field under the supervision of our Board of Foreign Missions. Home missionaries in various posts — Indian work, hospitals, chaplaincy, migrant work, etc., all report extensive use of Scriptures furnished by the World Home Bible League. Rev. Donald Wisse, our Home Missionary in Ogden, Utah, recently wrote:

"Last summer one of the SWIMers called on a boy by the name of Hooshang Anasi-gaberi. Hooshang is a student who came to Ogden, Utah from Iran, whose father is a retired army officer in the Iranian army. Hooshang was a Mohammed. The first contact with Hooshang didn't really bring much results. He felt that Christianity was something that he could never believe because he could not prove it rationally, and Hooshang was an engineering student and a mathematic major. Hooshang came to church. We talked with him and the SWIMer began to work with him. Hooshang requested a Bible. The SWIMer wrote to the World Home Bible League and received a copy of the Bible in Persian. Hooshang read the Bible from cover to cover and after some months Hooshang felt he was a born again Christian.

In January 1964 Hooshang was baptized in the Ogden Church and now he is enrolled as a student in Calvin College. Hooshang has a desire right now to go back to his country and bring the Gospel. We are not sure whether this will be on a full time capacity or not but he does have the desire and wants to take some Bible courses.

Hooshang told me that one of the things that really made an impact on him was reading the Bible from cover to cover. This really was the conversion experience he had by reading the Bible from cover to cover."

New Editions — Due to the progressive expansion of the League and increasing number of contacts with evangelical missionaries, Scriptures in many different tongues are urgently requested by missionaries. In the last year the League has received a number of requests to publish recently translated manuscripts in various languages and dialects. In many cases the board has felt compelled to honor these requests so many thousands may read God's Word in their own tongue as soon as possible. Through special arrangements with Wycliffe Bible translators, special editions of "God Speaks," particularly in the languages of the South Pacific Islands, are being prepared. These editions represent Scriptures for smaller tribes with their own dialect.

Because of the tremendous interest of those taking the New Testament Bible Reading Outlines, the League has prepared their first composite of Old Testament Scriptures, "Gems of the Old Testament." Many of those who read the New Testament have questions concerning the Old Testament. It is felt that this booklet will provide valuable material for those who are entirely unfamiliar with the Old Testament.

This is but a sketchy report on the activity of the World Home Bible League. Although statistics have a tendency to become dull, it is of interest to note that a total of over 1,270,000 Bibles, Testaments and Scripture portions have been shipped for distribution from the Chicago office alone. In addition to this are 729,884 Scriptures which were acquired or printed in other countries. And yet all this and the distribution of other agencies, leaves many millions without a copy of the Scriptures. Many of them would eagerly read the Word and now can read because of extensive literacy programs in undeveloped lands of the world. The fields are ripe unto harvest. The effectiveness of the printed Word as a basic tool of evangelistics demands the best effort of the church to get the Word into the hands of the masses still in darkness. The urgency of this task is intensified when we see doors closing in many areas of the world.

The World Home Bible League is grateful for the support of our people with their gifts and prayers. The cooperation of our church, and of the ministers and missionaries in many areas of the World, in distributing the Scriptures, has been most encouraging to the World Home Bible League Board of Trustees. Their Board of Trustees continues to be well represented with dedicated men of Reformed persuasion. Scriptures are available to our churches, ministers and missionaries without cost.

The undersigned requests the Synod of 1964 to recommend the World Home Bible League to our churches for their moral and financial support.

Humbly submitted,

Rev. Chester M. Schemper

REPORT NO. 17

FAITH, PRAYER AND TRACT LEAGUE

ESTEEMED BRETHREN:

To stay in the public eye today requires that something new and startling must constantly be found. If a product does not have a new development, its sales are usurped by a competitor. If a kingdom cause does not have new fields and programs, other causes catch the fancy of the people.

Yet for many religious endeavors the work is substantially the same year after year. This was the case with the Faith, Prayer and Tract League in 1963. New equipment was procured to keep our overhead at its usual low level. One of our faithful board members, Mr. William Groeneveld of Muskegon Heights, Michigan, passed on to his eternal reward. A new member on the board is Mr. Henry Hoekstra, evangelist at Sparta, Michigan. But the usual activity is to send out tracts as they are requested by distributors. This averages over 30,000 per day.

It is not the purpose of the League to publish new tracts merely for the sake of publishing new tracts. New material is published only when the board feels that the proposed presentation of the Gospel differs from previous presentations and is presented in an effective manner. The vast majority of the 12,330,000 tracts sent out were tracts that have been found to be effective over many years.

Because the need for Christian literature is greater in most foreign countries than in the United States or Canada, the League exerts every effort to supply this need. Permission to translate our tracts was given to groups in Bolivia, Hong Kong, Nigeria, and Brazil. Our efforts in India continue to be very encouraging. Whereas other distributors report responses in dozens with very few Moslems replying, our responses are in the thousands with many Moslems included. All those who respond receive a personal letter and more Christian literature. Over 800 distributors in the small villages of India handle our tracts.

So, although the work is not spectacular, it appears that the Spirit is willing to use our efforts. The distribution of literature brings returns far out of proportion to the money spent. This is true whether the literature shows the way of salvation, comforts the distressed, exposes the cults, or urges the dedicated Christian life. We ask therefore, that you again recommend the League to our churches for formal and financial support.

I have one more request. I have served on the board of the League as a representative of Synod since first appointed by the Synod of 1949.

Although the work has not been onerous, I ask that another person be appointed to take my place.

Respectfully submitted,
John Keuning
Synodical Representative

FINANCIAL REPORT

Balance on hand, January 1, 1963\$ 4,035.57

Receipts:

Sale of tracts	\$69,166.84	
Donations	13,852.09	
Membership fees	687.60	83,706.53
		<u>\$87,742.10</u>

Disbursements:

Printing	\$45,646.85
Wages	13,299.89
Postage	11,554.56
Supplies	3,991.93
Advertising	1,633.50
Bank charges	272.76
Artist fees	430.00
Rent	880.00
Social Security Tax	271.30
Withholding tax	95.00
Michigan Sales tax	108.22
India Branch Expense	4,004.51
Miscellaneous	1,411.37
	<u>\$83,599.89</u>

Balance on hand, December 31, 1963\$ 4,142.21

Tracts sold, 1963	9,690,244
Tracts printed, 1963	13,589,000
Tracts donated, 1963	3,546,233

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 compiled an Operating Statement on the cash basis for the year 1963.

The attached statement of cash receipts and disbursements which reflect fairly the cash transaction of your League.

Respectfully submitted,
Peter B. Vander Meer, C. P. A.

REPORT NO. 18

MINISTERS' PENSION AND RELIEF ADMINISTRATION

ESTEEMED BRETHREN:

The Board of Trustees of the Ministers' pension and relief administration humbly submits the following report to your honorable body.

Part I

Personnel and Organization

The board is composed of Rev. F. Handlogten, pres.; Dr. M. Martinus, vice-pres.; Rev. D. J. Drost, sec'y; Mr. W. Bonnema, treas.; Mr. N. Gritter, ass't treas.; Mr. W. De Hoog, ass't sec'y; and Rev. F. Huizenga.

The alternate members of the board are: Rev. M. Arnoys, Rev. H. Visscher, Rev. J. Petersen, Mr. K. Bergsma, Dr. J. Harkema, Mr. A. Bel, and Mr. M. Langeland.

Rev F. Handlogten has moved to Randolph, Wisconsin, and his alternate, Rev. M. Arnoys has been asked to fill the unexpired term. Rev. Handlogten has served the board ably for a number of years and his work has been appreciated.

The board presents the following nominees to Synod: for Dr. M. Martinus who has completed two three-year terms as regular member of the board. (One layman to be chosen) Mr. Aldon Walters (La Grave Ave.), Mr. Melvin Sharda (Bethany, Holland).

Since Rev. M. Arnoys has become a regular member of the board and Rev. H. Visscher has moved to California, two alternate members are to be chosen in their place. The board presents the following nominees: For Rev. M. Arnoys: (chose one) Rev. J. Gunnink, Rev. M. Van Der Werp; for Rev. H. Visscher (chose one) Rev. R. O. De Groot, Rev. W. Hofman.

The secretary, Rev. D. J. Drost, has been designated to represent the board at Synod should further information be desired.

Part II

Information and Pensionaries

The Synod of 1963 aproved the honorable emeritation of the following who were added to the pension rolls: Rev. William Vande Kieft, Rev. Henry Zwaanstra, the widow of Rev. J. C. Kobes, Rev. J. R. Kamps, Rev. Fred Van Dyk, Rev. James Putt, Rev. John Breuker, Rev. C. M. Schoolland, Dr. William Masselink, and Mrs. V. Vanderwerp.

Rev. Gerard Terpstra was removed from the pension rolls on December 15, 1963 when he had regained his health sufficiently to be reemployed by the Christian Reformed Board of Foreign Missions.

Rev. Cornelius Holtrop, whose emeritation was previously approved by Synod, was placed on the pension rolls January 6, 1964 when his salary was terminated by the Bluffton Christian Reformed Church.

The board has been informed of the honorable emeritation of the following:

1. Rev. Albert Jabaay, by Classis Grandville in session January 16, 1964. *Grounds*: Past retirement age. Effective date: March 1, 1964.

2. Rev. J. M. Dykstra, by Classis Chicago North in session January 21, 1964. *Grounds*: a. length of service 38 years plus; b. Retirement age. Effective date: March 31, 1964.

3. Rev. John Ehlers, by Classis Hamilton in session January 22, 1964. *Ground*: Retirement age. Effective date: May 1, 1964.

4. Rev. Cornelius Kuipers, by Classis Pella in session September 12, 1963. *Grounds*: He has spent 35 years in honorable and distinguished service in the Christian Reformed Church, notably in mission fields, and has reached the retirement age of 65 years. Effective date: March 1, 1964.

The following pensioners have been removed by death: Rev. C. De Leeuw, Rev. P. D. Van Vliet, Dr. H. Henry Meeter, Rev. John Masselink and Rev. Emo F. J. Van Halsema. The following widows have passed away: Mrs. Alida Fokkens, Mrs. Helen Tuls and Mrs. Emma Bode. Classis Minnesota North in session Sept. 10, and 11, 1963 took three actions with respect to the ministerial status of Rev. J. E. Brink which affected his relationship to the pension fund.

1. His ministerial status was reactivated.

2. He was then immediately emeritated in accordance with the recommendation of Synod 1963 (cf. Acts 1963, Art. 50, III, B, 3).

3. The date of emeritation was set at Sept. 10, 1963, at which time Rev. J. E. Brink was placed on the pension rolls at the reduced rate of pension required by rule VII, D.

The board has sought to obtain registration of the Ministers' Pension and Relief Administration in Canada with the Canadian Department of National Revenue. We have corresponded with the tax authorities and a certified public accountant, recommended by our Canadian brethren, is working with the Canadian authorities to obtain this registration. As yet it has not been effected. This is in accordance with the Acts of Synod 1963, Art. 148, V, p. 115.

The board has received a check for \$14,624.84 from the treasurer of the Emeritus Fund of the Orthodox Protestant Reformed churches. This is in fulfilment of an agreement effected by the board on Nov. 27, 1862, cf. MPR minutes, article 407, and approved by Synod 1962, article 103, B, 4, p. 61. Synod thereby accepts into our pension plan the brethren who were ministers with the Orthodox Protestant Reformed Churches at the date on which this denomination joined with ours (July 13, 1961) with the understanding that they shall pay the 3½% of their salary from

the date of their installation as ministers in the Christian Reformed Church.

The average salary for 1964 on the basis of 625 ministers reporting is \$6,070.00. A statement of the names of the ministers and the salary of each is available, should Synod desire it.

The pension of a minister, which is 50% of the average salary computed to the nearest multiple of 10 is \$3,035 for the year 1964. The pension of a widow, which is 40% of the average salary, computed to the nearest multiple of 10 is \$2,428 for the year 1964.

Part III

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 1965 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.

Part IV

Finances

A. The board submits its statement of operation, its budget for 1965, and its statement of the quotas paid by the various classes. In view of the information presented in the following paragraphs they request a quota of \$6.50 per family for 1965.

B. *Statement of Fund condition: Reflecting operation for period February 1, 1963—January 31, 1964.*

	Pension	Relief	Total
Balance Feb. 1, 1963	\$350,184.01	\$57,097.30	\$407,281.31
Net gain (per schedule below)	21,072.77	(1,385.75)	19,687.02
	<u>\$371,256.78</u>	<u>\$55,711.55</u>	<u>\$426,968.33</u>

Fund balances consist of:

Commercial accounts:

First Michigan Bank & Trust, Zeeland	74,940.14	3,690.18	78,630.32
Bank of Montreal, Stratford, Ontario....	14,015.41		14,015.41
Depository receipts	101,000.00		101,000.00
Brokers account	1,822.50		1,822.50
Total cash	<u>\$191,778.05</u>	<u>3,690.18</u>	<u>195,468.23</u>

Savings:

Certificates of Deposit	30,000.00		30,000.00
Savings accounts	20,025.00		20,025.00

Total savings	50,025.00		50,025.00
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Investment:

Mortgage receivable	5,983.39	2,991.71	8,975.10
Government securities	124,000.00	48,500.00	172,500.00

Total investments	\$129,983.39	\$51,491.71	\$181,475.10
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Total Assets	\$371,786.44	\$55,181.89	\$426,968.33
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Schedule of operation:

Receipts:

Quota payments	\$344,607.55		\$344,617.55
Minister payments	151,697.81		151,697.81
Interest	6,351.05	714.76	7,065.81
Contributions & donations	390.00	195.00	585.00

Total receipts	503,046.41	909.76	\$503,956.17
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Disbursements:

Canadian exchange	8,093.17		8,093.17
Payments to ministers	274,503.14	1,515.51	276,018.65
Payments to widows	194,395.11	780.00	195,175.11
Clerks salary	500.00		500.00
Treasurers salary	500.00		500.00
Clerical & office expense	1,570.00		1,570.00
Travel expense	43.20		43.20
Miscellaneous	487.50		487.50
Reimbursements to ministers no longer in fund	215.89		215.89
Moving expense	1,665.63		1,665.63

Total disbursements	\$481,973.64	\$2,295.51	\$484,269.15
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Net gain (loss)	\$ 21,972.77	(1,385.75)	\$ 19,687.02
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C. 1963 Operation of Fund as compared to 1963 Budget:

	1963 Budget	Actual	Gain	Loss	1965 Budget
Receipts:					
Quotas	\$340,860.00	\$344,607.55	\$ 3,807.55		\$358,150.00 (1)
Ministers	126,875.00	151,697.81	24,822.81		153,302.00 (2)
Interest & donations	8,000.00	7,650.81		339.19	15,000.00
Total receipts..	\$475,735.00	\$503,956.17			\$526,452.00
Disbursements:					
To ministers	261,000.00	276,018.65		15,018.65	302,820.00 (3)
To widows	208,800.00	195,175.11	13,624.89		217,360.00 (4)
Administration & Can. exchange	6,000.00	13,075.39		7,075.39	10,000.00
Total disbursements	\$475,800.00	\$484,269.15	\$42,255.25	\$22,433.23	\$530,180.00
Total gain or (loss)	(65.00)	19,687.02			(3,728.00) (5)

- (1) 58,000 families @ \$6.50 per family \$377,000 less 5% not collected
- (2) 675 ministers @ average salary of \$6,180 = \$4,171,500 @ 3½% = \$146,002 (= + 5% for 4½% contributions). (Average salary 1963 \$5,970; 1964 \$6,074.18; 1965 estimated at \$6,180)
- (3) Estimated 98 ministers @ 50% of average salary \$3,090 each)
- (4) Estimated 88 widows @ 40% of average salary \$2,470 each)
- (5) The anticipated losses in the past years have never materialized. This is due to the fact that when we estimate the number of each class of emeriti we disregard the fact that deaths and emeritizations should average to the middle of the year. We have consistently increased the reserve balance of the Pension Fund even though our anticipated budget indicates that we would experience a deficiency. In view of these facts we request a budget of 6.50 per family for 1965.

During 1963 the fund was allotted a total budget of \$6.50 plus .15 to be used for moving emeriti to their retirement home. During fiscal 1963 we paid \$1,665.63 for moving. Our specific receipts for this (2.26% of budgeted quota) amounted to \$7,617.13, so we do not need any additional for this at this time, however we may wish to add to our budget request in some future year.

As of January 31, 1964 there were 96 emeritus ministers on the pension rolls. During the period from February 1, 1962 to January 31, 1964 eight ministers were added, four died, one was returned to active duty with a net gain of three. During the same period 5 widows were added to the roll and 3 died. On January 31, 1964 there were 86 widows on the rolls, a net gain of two.

D. Quotas

Classis	1963 quotas					
	1962 quota not paid	1962 quota paid in '63	Balance due on '63 quota	1962 quotas	1963 quotas paid	due or Overpaid
Alberta North	\$ 2,040.41		\$ 2,040.41	\$ 9,469.60	\$ 7,942.10	\$1,527.50
Alberta South	991.75		991.75	5,712.35	2,339.44	3,372.91*
British Columbia	3,482.08	221.00	3,261.08	8,811.25	6,732.29	2,078.96
Cadillac	39.00		39.99	4,322.50	4,282.60	39.90
California South	172.23		172.23	14,177.80	13,831.48	346.32
California Central	152.74	41.43	111.31	4,887.75	4,963.30	+75.55
Chatham	2,530.98	185.24	2,345.74	12,515.30	8,584.24	3,931.06
Chicago North	404.72	555.22	+150.50	13,393.10	13,007.47	385.63
Chicago South	+90.44		+90.44	21,027.30	21,161.06	+133.76
Eastern Ontario	8,199.33	5,067.91	3,131.42	12,974.15	7,575.84	5,398.31
Gr. Rapids East	350.87		350.87	23,959.95	23,304.49	655.46
Gr. Rapids South				17,442.95	17,448.80	+5.85
Gr. Rapids West	86.96	41.50	45.46	13,160.35	13,160.36	+0.01
Grandville	168.15	126.75	41.40	16,511.95	12,018.27	4,493.68*
Hackensack	530.20		530.20	10,121.30	9,557.30	564.00
Hamilton	5,402.33		5,402.33	15,095.50	8,698.57	6,396.92
Holland	+65.49		+65.49	19,231.80	19,245.86	+14.06
Hudson	226.11		226.11	12,661.60	12,321.54	340.06
Kalamazoo	4.34	43.34	+39.00	11,085.55	10,974.21	111.34
Lake Erie	887.24	89.57	797.67	6,563.55	6,333.67	229.88
Minnesota North	1,628.94		1,628.94	10,719.80	8,884.31	1,879.49
Minnesota South	102.83	49.35	53.48	5,519.50	5,209.55	309.95
Muskegon	367.25	139.75	227.50	13,027.35	12,985.77	41.58
North Central Iowa	249.22	182.00	67.22	5,359.90	5,340.45	19.45
Orange City	225.00		225.00	8,359.05	8,359.05	

Pacific	186.88	35.75	151.13	13,326.60	12,885.62	440.98
Pella	71.50		71.50	9,216.90	9,253.04	+36.14
Rocky Mountain	738.07	390.00	348.07	7,574.35	7,461.30	113.05
Sioux Center	101.62	200.72	+99.10	12,149.55	11,626.12	423.43
Toronto	4,153.82	197.00	3,956.82	11,597.60	7,374.42	4,223.18
Wisconsin	+.02		+.02	7,973.35	7,628.13	345.22
Zeeland	.03		+.03	16,305.80	16,594.36	+288.56

\$33,338.59 \$7,566.53 \$25,772.06 \$374,255.35 \$337,041.02 \$37,214.33

*Between December 1, 1964 and the date of this report Classis Alberta South paid \$2,237.53 and Classis Grandville paid \$4,473.73.

1962 quota \$359,569. Total collected \$338,867.96 = 92.85%. Of this \$326,301.43 (90.75%) was collected within our fiscal year.

1963 quota: \$337,041.02 was paid in fiscal year or 90.06% of total quota. We received \$6,711.26 on the 1964 quota shortage between February 1, 1964 and March 1, 1964, making a total collected of \$91,85%.

Part V

Matters Requiring Synodical Attention

1. The election of one regular member and two alternates.
2. Approval of requested emeritations.
3. The adoption of the quota of \$6.50 per family for 1965. cf. Part IV.

Humbly submitted,

D. J. Drost, secretary

REPORT NO. 19

REPORT OF THE SYNODICAL REPRESENTATIVES TO THE
YOUNG CALVINIST FEDERATION

ESTEEMED BRETHREN:

Your representatives to the Young Calvinist Federation of North America herewith submit their annual report. Gratefully we report that the Young Calvinist Federation continues to grow. Since March 1963, seventy-five new youth groups have been received into the federation. The greatest growth continues in the Calvinette division, 58 new clubs being added this past year. As of March 1964, the total number of youth groups in the Young Calvinist Federation is 912 (567 youth societies and 345 Calvinette clubs).

Constitutionally, membership in the Young Calvinist Federation is open to youth groups from Calvinistic churches other than Christian Reformed. In the past there have been such societies in the federation. Today, however, Young Calvinist Societies and Calvinette Clubs are found exclusively in Christian Reformed Churches and mission stations. Consequently, the Young Calvinist program is recognized more and more as the youth program of the Christian Reformed Church. More than 21,000 of our young people are members of Y.C.F. societies or Calvinette clubs. Eighty percent of our churches have Y.C.F. youth societies and 56% have Calvinette clubs. Therefore what the Y.C.F. is and does contributes significantly to the total image of the Christian Reformed Church. Because the Young Calvinist Federation program is designed primarily for the youth of our church, there has been a question of its place in the home mission church or chapel. The Y.C.F. staff and board believe that the Y.C.F. program is adaptable to the mission situation. Home mission churches are urged to adopt, and adapt if necessary, the Y.C.F. program.

The Young Calvinist Federation is a service agency. It seeks to serve by developing a dynamic program for our young people's societies and Calvinette clubs which will make our Christian faith relevant and meaningful. It seeks to serve by stimulating Y.C.F. members to express their Christian faith in wholesome fellowship and in service to God and their fellow man. The Y.C.F. presents and promotes its program for youth primarily by means of its monthly magazine, "The Young Calvinist."

The Y.C.F. seeks also to serve the servicemen of our church (1,260 of them in the United States, Canada, and abroad). The monthly devotional guide, "Spires," and the Young Calvinist magazine are sent to each of our servicemen. Young Calvinist Servicemen Clubs are promoted and established wherever possible. Believing that the ministry to servicemen is a vital part of the Y.C.F. program, the Y.C.F. board has established a special servicemen's committee, to further improve and broaden this work.

The growth of the Young Calvinist Federation and continuing expansion of its ministries has created problems. Currently the Y.C.F. board is studying the organizational structure of the federation to determine whether the members of the federation now are most effectively and adequately represented and served. Such a study is necessary also in view of the possible unification of the Y.C.F. and the Calvinist Cadet Corps, currently under discussion by both groups. Further, since the Y.C.F. serves young people from both urban and rural areas, and its members are Canadian as well as American, the creative talents of our most capable director, Rev. James Lont, and his capable staff are taxed severely to produce a program and a magazine which will meet the needs and interests of this great variety of people.

The most pressing problem of the moment, however, is money. The Y.C.F. has a deficit of approximately \$16,000 for the last two years. This makes the current cash condition of the federation precarious, past reserves being depleted. It has been previously shown that the Y.C.F. is exclusively a movement within the Christian Reformed Church; consequently the federation depends exclusively for its support upon the Christian Reformed Church. The federation is grateful for the support from the church which it has previously received. We plead, however, that the support of the Y.C.F. be broadened and increased. During the calendar year 1963, Christian Reformed churches by offerings contributed \$8,875.94 to the Y.C.F. General Fund, and \$5,550.00 to the Y.C.F. Servicemen's Fund. The rest of the budget of nearly \$144,000 was raised by the members of Y.C.F. societies; this by dues, rally offerings, and the annual Young Calvinist campaign. Your representatives again respectfully request that Synod recommend the Y.C.F. to our churches for one or more offerings in each of the three areas of service, the Servicemen's program, the Calvinette program, and the Young Calvinist program for young people.

We are happy to report also that Mr. John Hofstra, the Young Calvinist executive secretary, is recovering nicely from a recent heart attack. We trust he will be able to resume his duties at the Y.C.F. office soon.

Respectfully submitted,

Earl C. Marlink
Hester Monsma

REPORT NO. 20

CHRISTIAN REFORMED WORLD RELIEF COMMITTEE

ESTEEMED BRETHREN:

The year 1963 was the first full year of activity for the CRWRC. The efforts begun during the previous year continued to be blessed by the Lord. Both "programmed" or continuing relief projects and emergency relief needs were carried on overseas and domestically.

I. THE COMPLEX AND GROWING FIELD OF HUMANITARIAN RELIEF

An effective denominational program of voluntary relief requires a wide measure of denominational involvement, including our constituency and deacons. The global task of Christian mercy is not a task that replaces the duties of our deacons but it is included in their mandate to minister mercy.

It was Synod's vision that in organizing a responsible voluntary relief organization our obligation of providing Christian benevolence in a world, growing smaller through advances in communications and transportation and showing no abatement of human suffering and misery, could be approached.

The CRWRC has taken its position alongside 40 or more American denominations and another 50 American secular organizations providing direct relief, medical aid, technical training, community development, and other phases of specialized help.

Information on the value of humanitarian and aid provided to foreign countries is difficult to determine. Summary reports of 62 agencies disclose that \$368,000,000 of assistance was provided in 1960. Leading agencies are National Welfare Conference \$121,000,000, American National Red Cross \$86,700,000, CARE \$39,900,000 Church World Service (consisting of 19 Protestant denominations several of which are affiliated with the National Council of Churches) \$34,000,000. In 1963 the U.S. Government estimated it made available \$340,000,000 in surplus food and supplies while voluntary agencies provided an additional \$65,000,000.

Our entry into the field of voluntary relief work is based on more than a humanitarian interest. Christ's ministry included healing and care of physical needs as well as a ministry to the spiritual needs of man, all of which were directed at the all-important aim that man might "believe that Jesus is the Christ, the son of God; . . ." John 20:31.

II. ORGANIZATION

A. Board Personnel

Each classis is represented by a laymember who, whenever possible, should be a deacon at the time of his first election to the board. Six

members at large complete the board. The membership of the board for the past year consisted of:

Classis	Delegate	Alternate
Alberta North	Dr. William Vanden Born	H. De Bree
Alberta South	John C. Kreeft
British Columbia	John De Jong	Harold Waslander
Cadillac	Stanley Koster	Willard Vander Ark
California Central	John Smink	John Brower
California South	William De Groot	Harry De Young
Chatham	Tom Sypkes	J. Vande Vies
Chicago North	Abel Hoving	Herman Buursma
Chicago South	Henry Jager	Ted Clausing
Eastern Ontario	Peter Feddema	Jack Vander Windt
Grand Rapids East	John Penning	Manley Konyndyk
Grand Rapids South	Dr. Gordon Fryling	Elmer Van Beek
Grand Rapids West	Dr. Eugene Van Dyken	Andrew De Vries
Grandville	Harold H. Zondervan	Ray De Graaf
Hackensack	Peter Borduin	Donald E. Van Heemst
Hamilton	Peter Zwart	J. Kamps
Holland	James W. Bareman	Kenneth Beelen
Hudson	Samuel Greydanus	William Tanis
Kalamazoo	John Meulendyk	Herman Van Hamersveld
Lake Erie	Edward Breuker	Harold Danhof
Minnesota North	Cornelius Apol	Junior Kreps
Minnesota South	Leroy B. Tinklenberg	Harold Schaap
Muskegon	Dr. Kenneth Van Hemert	Richard Vredevelt
Northcentral Iowa	Herman H. Hiemstra	John Eekhoff
Orange City	Ivan Visser	Edward Vander Vegte
Pacific	Jack Veltkamp	Jay A. Anema
Pella	Germent Rus	Wilford Slagter
Rocky Mountain	Robert S. Paauw	Robert L. Verschure
Sioux Center	Howard Kiel	Gerald Kroese
Toronto	William Ubbens	J. Geherls
Wisconsin	Martin Van Haveren	Elmer Kaemink
Zeeland	Harold Boss	Rufus Mast

Members at Large

Medical	Dr. Edward Y. Postma	Dr. Martin Sharda
Business Man	Sam Tamminga	Harry Bloem
Sociologist	Dr. Dale De Haan	Dr. Henry Ryskamp
Attorney	Cornelius Van Valkenburg	Judge W. Waalkes
Accountant	Donald J. Boes	Peter Timmer
Minister	Rev. John Mulder	Rev. Wm. Vander Hoven

B. Administration

Officers of the board are as follows:

President	Harold Zondervan
Vice President	Sam Tamminga
Secretary	Dr. Eugene Van Dyken
Treasurer	Donald Boes
Ass't Secretary-Treasurer	John Penning

The executive committee consisting of members from the central area classes plus the members at large met regularly during the year.

Sub-committees for, Finance, Promotion, Liaison, with denominational mission boards met as was necessary.

III. PROGRAMMED RELIEF PROJECT

A. *Cuban Refugee Assistance*

1. Good Samaritan Medical Center, 1894 S.W. 8th Street, Miami, Florida 33135

Dr. M. Santana - Director

Mr. O. Ruano - Pharmacist

Dr. M. Ampudia

Mrs. C. Ruiz - Medical Ass't.

Dr. J. Sentmanat

Mrs. Y. Izquierdo - Recept'nt.

Dr. J. Vanden Bosch a practicing physician in Coral Gables and a member of our Miami congregation provides invaluable supervision and counsel in this work of Christian mercy.

During the past year 13,303 patients were given Christian medical care by our staff. There is no let-up in the need for medical care.

2. Good Samaritan Food and Clothing Center, 703 S.W. 17th Ave., Miami, Florida 33135

Mr. John Yff - Manager

Mr. Raul Sanchez - Ass't.

More than 20,000 articles of clothing and shoes have been provided to a large number of refugees. As many as 593 families have received supplemental food allotments in a single month. A total of 10,589 bags of food were distributed. Needy families received more than 500 new blankets.

Clothing needs were met principally through shipments of 43,340 pounds made from our Clothing Center in Chicago. Already this year shipments of 25,000 pounds have been shipped from Chicago and an additional 8000 pounds by our Eastern Deacons through a Navy shipment.

3. Counselling and Resettlement Work

Intensive follow-up work by members of the CRWRC staff and the Home Mission staff is done to those befriended by our Medical Center and the Clothing Center. The refugees are encouraged to attend the midweek meetings and the Sunday worship services in the Spanish language. Close liaison is maintained between the CRWRC staff and the Board of Home Missions. Rev. C. Nyenhuis — missionary to the refugees serves as coordinator of the missionary and relief work.

Mr. Vicente Izquierdo conducts a vigorous program to encourage resettlement by calling on families that give promise of being eligible candidates. During the year resettlement averaged nearly a family per week — for a total of 46 for the year. A high of 9 families resettled was reached in July and again in September. Low months were January and February with none and December with one.

The work of resettling is a definite task of Christian mercy and has had the support of our Board of Home Missions as well as that of CRWRC. However, the factors influencing a refugee in deciding whether or not to relocate are many and varied, ranging from the weather to personal feelings as to how much longer the Federal Government will continue financial assistance, or when his country will be freed from tyranny.

At a meeting in Miami on December 12, attended by Rev. M. Baarman and myself, Mr. John Thomas, U.S. Director of the Cuban Refugee program, made the following public statement:

"The goal of the Federal Government will be to continue to be as helpful as possible to every refugee to become a self-supporting and contributing member of our society during his exile. Together with the religious and non-sectarian agencies, we shall continue to place before each refugee, as his turn for interview comes up, the opportunities for resettlement in an area outside Miami. If a person refuses and has no valid reason for refusal, he will be denied eligibility for economic aid in Miami."

This statement obviously is intended to encourage resettlement of the remaining estimated 35,000 resettlable refugees out of the total estimated 90,000 still in Miami. A meeting of leaders of Protestant refugee programs in Miami on the following day indicated that the entire Cuban relief problem needs a re-study based on an analysis of today's facts seen against a background of other mass immigration movements at various times in history.

The Board of Home Missions and our board plan periodic joint studies to insure proper planning of future programs in meeting the total need of the Cuban refugees.

B. Korean Relief and Orphan Care

Our Korean Medical and Orphan Care program was carried on under the direction of Dr. Peter Boelens Jr., and in cooperation with our Board of Foreign Missions. We are happy that he has been able to return to the work he loves, following his recovery from infectious hepatitis. During his absence from the field the work was diligently carried on by Mr. Oh, Young Whan. His reports give evidence that the work is being blessed.

During the year CRWRC provided emergency relief in addition to two regularly scheduled cargoes of food, clothing, and regular shipments of drugs. The emergency relief consisted of 40,000 pounds of bulgur wheat. Shipments of supplies originated from our Chicago Clothing Center by way of the Great Lakes. Tentatively space has been reserved on an early sailing for the 1964 shipping season.

Plans for 1964 call for expanded medical care through the use of trained native personnel and also the establishment of a 20 bed country dispensary to provide much needed medical help for those in areas where care is not now available. The dispensary is expected to be completely indigenous in 3 years. Such an arrangement provides added opportunities for Christian witnessing.

Additional means of maintaining contacts with growing Korean boys will also be possible through a farm operated by a group of Korean Christians. The CRWRC will aid in the erection of a building. Positive and useful training keeps the boys from moving to the cities where they have difficulty finding jobs, and drift into unwholesome activities.

IV. EMERGENCY AID

In addition to our programmed or on-going projects CRWRC responded to emergencies, not only in Korea, but also in Formosa and Haiti. Our "wheat lift" in October of 10,000 pounds of bulgar wheat, and a like amount of clothing plus 600 new blankets was made much more effective through the generous offer of the 442nd Troop Carrier Wing of the U.S. Air Force to fly this errand of mercy for us.

Since that time approximately 900 additional blankets have been shipped by boat and received. A financial grant of \$1,500 was given to the mission staff immediately upon learning of the disaster caused by Typhoon Gloria.

Early in October Hurricane Flora wrought havoc and death to this island of Haiti. Contacts were made in Miami by Rev. Nyenhuis and Mr. John Yff with the Salvation Army. CRWRC provided some 5,000 pounds of baled clothing and shoes from our Good Samaritan Center inventory. This was an instance of speedy Christian benevolence and help when urgently needed.

Financial grants were also made during this year. In May a grant of \$1,000 was made to the Children's Meals program of Hong Kong. This is a project supported by the deacons of our sister churches in the Netherlands. Rev. Richard Sytsma has since visited this program.

Small additional grants of funds from designated gifts were made to work in India and for the earthquake in Yugoslavia.

V. CHICAGO CLOTHING CENTER, 50 East 109th St., Chicago, Illinois

In almost every instance of providing relief, mention was made of the Chicago Clothing Center. This indispensable facility in our relief program was dedicated in mid-March of last year and began functioning at once under the guidance of the Chicago Deacons Conference. Mr. Art Schaap was employed as Clothing Center manager and has served the cause of Christian mercy in an excellent manner. The functioning of the Center would have been impossible were it not for the volunteer services offered by countless numbers of ladies and young people's groups in addition to regularly scheduled help by the Chicago deacons. The fine measure of cooperation between the Chicago Deacons Conference and our Chicago boardmembers has been very helpful in the success of this program. In many ways this can be cited as a most ideal Diaconal Conference project. During the year 134,688 pounds of clothing were received and processed.

VI. CONTACTS WITH OTHER AGENCIES

Beneficial contacts have also been made with other denominational voluntary agencies: Lutheran World Relief, Mennonite Central Committee, American Friends Service Committee, and most importantly the Algemeen Diaconaal Bureau of the Gereformeerde Kerken in the Netherlands, all religiously oriented groups operating independently within the full dictates of their respective religious beliefs. Their willingness to answer questions was most helpful in our first year.

The RES meeting in Grand Rapids this past summer took note of CRWRC by asking the CRWRC to "organize" an envisaged international relief body. This will require both an analysis of our future plans and a study of the matter of a stronger diaconal relationship. Hopefully, our denominational study committee may also have some helpful contributions in this matter. CRWRC's continued favorable acceptance by our diaconates and church leaders will to a large degree be dependent on obtaining a greater measure of diaconal involvement.

A preliminary interview with the U.S. Agency of International Development arranged for by Dr. Dale De Haan in Washington encourages us in believing that we are on the right track. CRWRC has made some progress in establishing itself as a distinctive agency both in our Christian community and in the broader area of meeting world needs.

The program of the deacons of the Gereformeerde Kerken in the Netherlands encompasses work in Algeria, Tanganyika, Indonesia, Iran, Hong Kong, and Pakistan, on an annual budget in excess of \$500,000. The exchange of information with them has been helpful.

Following the mandate of Synod of 1963, Article 99 II, B, CRWRC has met with the CRRSC regarding possibilities of a merger. Their conclusion will be reported to Synod by a committee consisting of representatives from both groups.

VII. FINANCE

A. Report of 1963 receipts and disbursements

Christian Reformed World Relief Committee	
Condensed Statement of Cash Receipts and Disbursements	
Year ended December 31, 1963	
Balance — January 1, 1963	\$ 91,906.33
Receipts	
Contributions:	
General	\$ 86,759.63
Korean Relief	48,720.68
Cuban Relief	58,912.88
Guam Disaster	14,492.93
	<hr/>
Interest Income	\$208,886.12
	2,157.13
	<hr/>
Total Receipts	211,053.25
Total Available	<hr/>
	\$302,959.58
Disbursements	
Relief Programs:	
Korean Relief	\$ 35,756.81
Cuban Relief	88,653.14
Guam Disaster	35,362.83
Formosa	7,195.67
Hong Kong	1,473.25

Other fields	110.00	
Emergency supplies	2,703.87	171,255.57
Operation of Chicago Clothing Center		18,119.76
Administrative expenses		30,831.52
Total Disbursements		220,206.85
Balance — December 31, 1963		\$ 82,752.73

February 5, 1964

Christian Reformed World Relief Committee
Grand Rapids, Michigan

Gentlemen:

We have examined the condensed statement of cash receipts and disbursements of the Christian Reformed World Relief Committee, Grand Rapids, Michigan for the year ended December 31, 1963. 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. However, it was not practical to confirm receipts from contributors.

In our opinion, the accompanying statement of cash receipts and disbursements of the Christian Reformed World Relief Committee presents fairly the recorded cash transactions of the committee for the year ended December 31, 1963 on a basis consistent with that of the preceding year.

Robert N. Den Braber & Company S/S
Certified Public Accountants

B. Analysis of sources of income

The CRWRC's income consists entirely of voluntary contributions, principally from church — offerings, individuals and societies. No funds are received through denominational quotas. The major source of income for CRWRC was through offerings by 456 out of our 585 congregations for a total of \$116,139.20. Other principal sources of income included generous contributions by individuals and church societies.

We are grateful to the 456 congregations that remembered their denominational program of Christian mercy. We sincerely hope that in 1964 and succeeding years that the 129 congregations (22% of our churches) who did not remember this important denominational work will participate both in its financial and prayer support.

C. Contributions and disbursements other than cash

CRWRC like all other denominational voluntary relief organizations is the recipient of considerable quantities of goods and services that greatly extend the scope of our program of Christian benevolence. Chicago Clothing Center shipped 57,000 pounds of clothing by boat and truck to our relief programs for an estimated value of \$57,000. Other significant contributions by private business included:

- | | |
|-----------------------|---------------------------|
| — Drugs and Medicines | — Clothing |
| — Food | — Medical Equipment |
| — Shoes | — Transportation Services |

amounting to an additional \$104,050, making the value of cash and goods \$332,172.57 distributed as follows:

Cuban Refugee Work	\$170,743.14
Korean Aid	97,483.81
Formosa Relief	19,295.67
Guam	35,362.83
Hong Kong	1,473.25
Haiti	5,000.00
Other Fields	110.00
Emergency Supplies	2,703.87
Total Relief	\$332,172.57

The following budget was adopted at the Annual Meeting and is submitted herewith for approval.

CHRISTIAN REFORMED WORLD RELIEF COMMITTEE

Proposed Budgets

	1963		1964	1965
I. General Fund	Budget	Actual	Revised Budget	Tentative Budget
Salaries - office	\$12,000.00	\$11,748.10	\$ 8,000.00	
			3,600.00	
			3,600.00	\$20,000.00
Hosp. Ins. & Emp. Wel.	750.00	570.70	800.00	1,200.00
Office rental	1,000.00	900.00	1,600.00	1,800.00
Board meeting expense	3,000.00	4,595.15	4,500.00	4,500.00
Promotion & publications	5,000.00	3,935.01	5,000.00	6,000.00
— Clothing manuals		952.06	400.00	500.00
— Deacons newsletters		1,183.70	1,600.00	1,800.00
Telephone	300.00	585.42	600.00	800.00
Bulletin covers	2,500.00	1,411.95	1,600.00	1,800.00
Auto expense		772.20	1,000.00	1,500.00
Insurance	150.00	251.46	300.00	400.00
Office equipment	1,000.00	910.73	850.00	750.00
Postage & supplies	1,200.00	2,805.13	2,500.00	3,000.00
Misc. & contingency	190.00	209.91	500.00	800.00
	\$27,800.00	\$30,831.52	\$36,450.00	\$44,850.00
II. Chicago Clothing Center				
Salaries	\$ 5,500.00	\$ 5,975.18	\$ 6,000.00	\$10,000.00
			1,500.00	
Hosp. Ins. & benefits	500.00	84.30	200.00	300.00
Rent	2,700.00	2,885.00	3,000.00	3,000.00
Utilities	250.00	254.76	300.00	300.00
Supplies	1,050.00	1,955.84	2,000.00	2,500.00
Miscellaneous	700.00	318.66	500.00	750.00
Telephone		278.85	350.00	450.00
Equipment		5,900.51	1,500.00	1,500.00
Insurance		124.97	150.00	200.00
Promotional expense		276.34	350.00	500.00
Auto & travel		65.35	100.00	200.00
	\$10,900.00	\$18,119.76	\$15,950.00	\$19,400.00
From Chicago Deacons				
Conference	\$ 8,000.00	\$10,503.12	\$ 9,000.00	\$10,000.00

CHRISTIAN REFORMED KOREAN MISSION

Tentative Budget (Revised)

1963		Revised 1964	1965
\$ 1,200.00	Car & boat expense	\$ 1,200.00	\$ 1,200.00
300.00	Literature	700.00	700.00
	(Hospital care	3,000.00	3,000.00
1,200.00	(Medical equipment	500.00	500.00
	(Poor relief	1,000.00	1,000.00
4,000.00	Medicine	6,000.00	6,000.00
	Vaccine	3,600.00	3,600.00
	Scholarships	600.00	600.00
4,000.00	CAPOK	5,000.00	5,000.00
2,000.00	Salaries	3,700.00	3,700.00
1,000.00	Legal, transportation, communication	1,400.00	1,400.00
	repentant girls, misc.		
<u>\$13,700.00</u>		<u>\$26,700.00</u>	<u>\$26,700.00</u>
\$ 6,000.00	Whole milk powder	\$ 3,600.00	\$ 3,600.00
	Country dispensary		
	\$1,300 buildings)		
	1,500 furnishings)	5,800.00	
	3,000 medical equip. salary)	1,200.00	800.00
	Farm: March \$1,500.00)		
	August 500.00)	3,000.00	2,000.00
	May 500.00)		
	June 500.00)		
<u>\$ 6,000.00</u>		<u>\$13,600.00</u>	<u>\$ 6,400.00</u>
\$ 6,000.00	Gospel hospital	3,000.00	
	Dr. Lim		
	Child & Maternal health program		\$12,031.00
<u>\$25,700.00</u>		<u>Total \$43,300.00</u>	<u>\$45,131.00</u>

Explanations Regarding Proposed 1964 Budget

Literature budget is increased \$400 this year to maintain the book room.

The budget for *poor relief*, *medical equipment* and *hospital care* has increased \$3,300 from the 1963 budget. The reason for this is that we have a full time Korean doctor and so our country and island mobile medical work has increased. Thus we come in contact with more poor and sick requiring hospitalization. The city hospitals will not take country patients which means we must pay for their hospital care.

There is an increase of \$2,000 allotted for *medicine* this year. This is necessary with our increase in medical clinics and country dispensary.

In 1964 we no longer have the APO available for airmailing our *vaccine* shipments. This means they will have to be sent commercial air which costs more. We will also be giving a standard dose of vaccine while in the past we have given a smaller dose intracutaneously. We also plan to develop our BCG program — immunizing 2,000 children per month. This is a very important phase of the work in a country like Korea. Preventing disease before it begins.

CAPOK in 1963 salaried only one social worker. Two social workers were supplied by the Church of Christ. In 1964 the Church of Christ will not supply

the salaries for these girls. This means that in 1964 we will pay an additional \$1,800 in salaries. This includes the additional salary of one social worker in Pusan.

Our salary commitments with our new doctors will of necessity increase our budget in this area.

Proposed Cuban Refugee Budget

Salaries	\$ 30,690.00
Rent allowance	3,200.00
Car mileage & insurance	4,200.00
Emp. Welf. & insurance	2,500.00
Food & clothing	26,000.00
Medicines & drugs	11,280.00
Printing & supplies	814.00
Equipment	520.00
Miscellaneous supplies	1,116.00
Outside service	1,920.00
Contingencies	500.00
Building rent	3,000.00
Utilities	1,220.00
Building maintenance	390.00
Special service	1,000.00
	<hr/>
	\$ 88,350.00

Summary:	1963	1964
I. General Fund	\$ 27,800.00	\$ 36,450.00
II. Chicago Clothing Center	10,900.00	15,950.00
III. Cuban Refugee Work	85,456.00	88,350.00
IV. Korean Program	25,700.00	43,300.00
	<hr/>	<hr/>
	\$149,856.00	\$184,050.00

VIII. DENOMINATIONAL AND DIACONAL PARTICIPATION

From the foregoing it is obvious that our denomination has responded generously to the appeal of CRWRC by contributing not only financial support but also other material means. A key factor in our program is the participation by our deacons and their diaconal conferences. Contact between CRWRC and our deacons is achieved through Banner articles and the CRWRC Bi-Monthly Newsletter. Rev. W. Vander Hoven points to the spiritual aspects of the diaconal task in his column "A Pastor Speaks to the Deacons." The opportunity of participation in wider phases of Christian mercy is also called to the attention of our deacons.

Neither CRWRC nor the deacons can replace each other. Both are needed for the proper manifestation of Christ's sacrificial love. CRWRC seeks to make its facilities and resources available to the deacons and their conferences so that through the combined efforts our denomination may add a new dimension in global Christian mercy.

IX. INVESTIGATION OF AREAS OF RELIEF AND AID

During the past year CRWRC benefited greatly from a 10-day inspection trip in October made by Rev. R. Sytsma, missionary to Japan, to

Hong Kong. We appreciate the kindness of our Board of Foreign Missions in allowing Rev. Sytsma to perform this important assignment for our board. It is the feeling of CRWRC that thorough investigation is necessary before added fields of work can be considered. Rev. Sytsma's report is now under study by our board. Additional inquiries are also being made through correspondence and through planned personal contacts.

At its annual board meeting requirement for additional fields of work were discussed. It was decided that consideration for financial support by CRWRC would be dependent on affirmative answers to the following questions:

a. Does the recommended project permit us to participate as an operational rather than a subsidizing organization?

b. Does the recommended project commit us to involvement with organizations maintaining similar ideals as ours rather than so called fringe organizations?

c. Does the recommended project have inherent a potential of promoting our Christian witness and not endangering our identity as CRWRC?

Should investigation currently being made indicate that a project(s) warrants CRWRC support, a supplemental report will be presented for Synod's consideration.

X. RECOMMENDATIONS AND REQUESTS

A. *Representation 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 for 1965*

1. Cuban Refugee and Resettlement work be continued.

2. Korean Medical and Relief programs be continued.

C. *Approval of offerings*

Since CRWRC receives no quota support we request that it be placed on the list of "Denominational causes for one or more offerings."

D. *Designation of Annual CRWRC Sunday*

Inasmuch as the CRWRC is the synodically established organization for worldwide Christian benevolence and since no quota support is sought, CRWRC therefore requests that once each year a Sunday be designated CRWRC at which time all churches be urged to hold an offering. The following Sundays are requested to be so designated:

November 22, 1964 — November 21, 1965.

Respectfully submitted,

Louis Van Ess, executive director

REPORT NO. 21
SERMONS FOR READING SERVICES

ESTEEMED BRETHREN:

Your committee is happy to report that many of the churches of our denomination have, for another year, received sermons for reading services. Your committee provided the Credo Publishing Company of Rexdale, Ontario, Canada, with 15 English sermons written by ministers in the United States. The committee of Canadian editors has provided the Credo Publishing Company with 15 English sermons and 15 Holland sermons written by Canadian ministers. The Credo Company has mimeographed these sermons and mailed them to the churches and individuals subscribing to "The Living Word," an annual series of sermons made available to the churches by subscription. Thus our churches have again had sermons for reading made available to them.

As of the date of March 1, 1964, there are over 200 churches receiving "The Living Word." There are also a few individuals that are subscribers. There are two subscribers in Australia. There are about twice as many churches in Canada that receive them as in the United States.

Each year in the month of May we send a letter together with a sample of "The Living Word" to all the churches encouraging them to become subscribers. This effort secures new subscribers. But annually there are about as many that drop their subscription. Thus the number receiving the sermons remains about the same. We continue in the hope that gradually the number of subscriptions will increase, because it is by way of increase in subscription that Credo Company can get the money to improve the character of the format for this publication. Your committee is working together with the Credo Company to bring about improvement in this publication.

Your committee, in carrying forth its work, is continuing to secure sermons from the ministers in the United States, is editing them, and forwarding them to the Credo Publishing Company for publication and distribution to the churches and individuals subscribing. We are grateful for the assistance the ministers give by providing sermons when requested. Our present work is to carry forth publication of sermons up to May 31, 1965. This Synod is being asked to approve the continuation of the publication for the year of June 1, 1965, to May 31, 1966.

Attached herewith is a financial report for year 1963-64.

The attention of Synod is drawn to the fact that one member of this committee, Rev. E. Haan, is completing six years of service on this synodical committee this May, 1964, and, therefore, should be replaced by a new member to the committee. Another member of this committee has moved from the Chicago area to Denver, Colo., namely, Dr.

A. C. De Jong. Thus the committee is now separated and must carry on only by way of the mail. It has been the practice of Synod to keep this committee localized in its membership. It is agreeable to the remaining member of the committee, Rev. R. Wildschut, to have this synod appoint members to this committee all from the Denver area to which Dr. De Jong has moved.

RECOMMENDATIONS:

1. That Synod approve the publication of sermons through "The Living Word" for the publication year of June 1, 1965 to May 31, 1966.
2. That Synod recommend these sermons for use by the churches.
3. That Synod appoint a committee on Sermons for Reading Services, taking into account the matters brought forth in paragraph 6 of the above report.

Humbly submitted,

Rev. R. Wildschut

Rev. E. Haan, Sec'y

Dr. A. C. De Jong

Financial Report

Receipts

Balance on hand, March 1, 1963	\$ 6.12
Received from Synodical Treasurer	15.00
Refund for stamps	1.50
Total receipts	\$22.62

Disbursements

Paper	\$ 2.00
Stamps	15.14
Total disbursements	\$17.14
Balance on hand, March 1, 1964	\$ 5.48

Humbly submitted,

Enno L. Haan, Secretary of committee

REPORT NO. 22

CANADIAN IMMIGRATION

ESTEEMED BRETHREN:

The Immigration Committee for Canada hereby presents its annual report to Synod.

I. COMMITTEE MEMBERSHIP

The seven Canadian classes were represented in the committee as follows:

Rev. R. Groeneboer—Classis British Columbia

Rev. P. J. Hoekstra—Classis Alberta South

Mr. H. J. Ten Hove—Classis Alberta North

Mr. M. Mol—Classis Toronto

Rev. A. Persenaire—Classis Hamilton

Rev. G. Bouma—Classis Chatham

Mr. J. Vander Vliet—Classis Eastern Ontario

Mr. N. Veldhuizen of Emo, Ont., represents the churches in Canada which belong to Classis Minnesota North.

Home Missions was represented by the Minister of Evangelism, Dr. D. L. Van Halsema, until July 1963, when he accepted a call from one of our churches in Holland, Mich. The committee expects the new Minister of Evangelism to take his place.

II. COMMITTEE MEETINGS

The meeting of January 17 and 18 in Trenton, Ont., was the only one held in 1963.

III. IMMIGRATION TO CANADA IN 1963

General Remarks

Immigration from various countries to Canada rose in 1963 from 74,586 in the previous year to 93,151. Britain supplied the largest number (24,603). Italy was second and the United States was number 3 on the list with 11,736 persons. Other major sources were Germany, Greece, Portugal, France, and the Netherlands. All figures showed an increase over 1962.

Immigration from Holland

The Dutch immigration, largely limited to single persons, was divided as follows:

for the Roman Catholic Church—585 souls

for the Reformed Church—367 souls

for the Christian Ref. Church—299 souls

for other churches—101 souls

no church affiliation—259 souls

unknown—2 souls

The total number of 1,613 was 147 higher than the previous one.

IV. PRESENT CONDITIONS IN CANADA AND IN HOLLAND

Although the increased immigration figures offer some cause for satisfaction, the Canadian Government feels that this year's total should be raised to about 200,000. The 1963 intake represents a 25% improvement over 1962. But the 1963 figure is still far too low to meet the needs of this rapidly developing and underpopulated country. Employment has been rising steadily during the year and even in the month of December the percentage of unemployed was 5.6 of the total labor force, a figure which is considerably lower than it has been for some time.

Our exports have increased and our factory output is growing satisfactorily. There is a marked industrial expansion, not only in Ontario and Quebec but also in the eastern and western provinces. Our daily papers display many columns of advertisements asking for skilled personnel. Our farm lands have yielded an abundance of produce but help to work the fields and to harvest the crops has been difficult to obtain. Canada needs immigrants to fill the vacant places and to develop the country.

In the Netherlands the economic expansion seems to have reached its peak. Difficulties have developed between the government, labor, and management. Strong demands for higher wages must be met and it is feared that this will have an adverse affect on prices and exports.

Considering these aspects it would seem that the coming years may show an increase in interest for Canada of prospective immigrants in the Netherlands.

V. OUTLOOK FOR 1964

Our prediction in 1962 of a modest increase in immigration has been correct. Again this year we foresee a larger number of Dutch immigrants to come in during 1964. Letters from prospective immigrants indicate a growing interest in tightly packed Holland for wider countries such as Canada. At the time when this report was written (March 1964) applications for immigration to Canada were 30% higher than in the same period in 1963.

VI. SURVEY OF WORK

To be engaged in immigration activities entails a great deal of correspondence, reporting of data and extensive statistical work. The committee performed all these tasks through its central office. Arrivals of

newcomers were reported regularly to the churches and a number of guarantees of consistories were processed through the regular channels.

The Young Farmers Programme included 72 young men from Holland of which 24 were under the supervision of the Christian Reformed churches in Canada. Although their number is not impressive their enthusiasm for this country holds great promises for the future.

The placements of newcomers were performed without difficulty and many employers have expressed satisfaction with their imported help. Our people continue to have a good reputation of being reliable, industrious, and honest. Their placements in various positions is not only a rewarding experience but it is also instrumental for the strengthening of our Canadian churches.

VII. RECOMMENDATIONS

In view of an expected increase in immigration and larger responsibilities for the committee, the following recommendations are submitted for your consideration:

1. That the Immigration Committee be continued in the same form, that is, through classical representation, the Minister of Evangelism, and a central office;
2. That permission be granted to approach the churches in Canada for financial assistance in case of emergency;
3. That the new Minister of Evangelism should become a member of the Immigration Committee;
4. That the secretary of the committee be continued in 1965 on a part-time basis.
5. Referring to Synod's decision of 1963 (see Acts of Synod, p. 78, point 4) and trusting that Synod will make provision for a pension for the secretary, the committee humbly requests that it be authorized to set the date for his retirement.

VIII. FINANCES

The 10-cent per family quota support for the Canadian Immigration Fund has been discontinued as per December 31, 1963. The committee is not asking for a synodical quota for the coming year but will use the remaining funds, if any, for the most necessary activities.

Audited financial reports covering the year 1963 have been sent to the Advisory Budget Committee and to the Stated Clerk of Synod.

Respectfully submitted,

P. J. Hoekstra, Pres.
A. Persenaire, Vice-pres.
J. Vander Vliet, Sec'y-Treas.
G. Bouma
R. Groeneboer
M. Mol
H. J. Ten Hove
N. Veldhuisen

February 25, 1964

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, 1963. 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 accompany Bank Reconciliation and the Statement of Receipts and Expenses, fairly present the position of your committee as at December 31, 1963, 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, 1963

Receipts

Quotas—Exhibit 1	\$5,445.09	
Plus: U.S. exchange	326.97	
		\$5,772.06
Services rendered to the C.N.I.C.		132.00
Other donations		122.02
Rent Film Martin Luther		5.00
Interest earned		46.74
		<u>\$6,077.82</u>

Expenses

Wages	\$4,500.00
Traveling expenses	145.13
Postage	33.80
Telephone calls and telegrams	84.45
Meetings	367.85
Office supplies	36.48
Yearly Premium Security Bond	25.00
Accounting	40.00
Membership fees, C.N.I.C.	50.00
Office rent	500.00
	<u>\$5,782.71</u>

Excess of Income over Expenses\$ 295.11

Bank reconciliation

Bank balance, January 1, 1963	\$ 4,147.45
Add: Receipts	6,077.82
	<u>\$10,225.27</u>
Less: Disbursements	5,782.71
	<u>\$ 4,442.56</u>
Current Account—Canadian Imperial Bank of Commerce	\$2,273.44
Savings Account—Canadian Imperial Bank of Commerce	1,594.12
Credit Union	1,500.00
	<u>\$5,367.56</u>
Less: Outstanding cheques	925.00
	<u>\$4,442.56</u>

Exhibit 1

Quotas received in 1963

Classis Alberta North	\$ 169.40
Classis Alberta South	77.08
Classis British Columbia	79.28
Classis Cadillac	76.83
Classis California South	267.05
Classis Central California	56.02
Classis Chatham	58.63
Classis Chicago North	205.16
Classis Chicago South	318.99
Classis Eastern Ontario	101.67
Classis Grand Rapids East	350.67
Classis Grand Rapids South	260.82
Classis Grand Rapids West	215.53
Classis Grandville	250.43
Classis Hackensack	146.80
Classis Hamilton	131.71
Classis Holland	304.89
Classis Hudson	182.90
Classis Kalamazoo	165.76
Classis Lake Erie	212.65
Classis Minnesota North	146.92
Classis Minnesota South	93.45
Classis Muskegon	186.07
Classis Northcentral Iowa	150.38
Classis Orange City	117.90
Classis Pacific	199.17
Classis Pella	144.62
Classis Rocky Mountain	104.17
Classis Sioux Center	122.01
Classis Toronto	130.79
Classis Wisconsin	111.72
Classis Zeeland	247.84
Classis Origin unknown	57.78

\$5,445.09

REPORT NO. 23

LORD'S DAY ALLIANCE OF CANADA

I herewith report to Synod anent the activities of the Lord's Day Alliance of Canada, and our representation there through my person. I was asked to participate in several study retreats which sought to re-evaluate the basis of the Lord's Day Act of Canada. I attended every session of the Ontario and the Dominion Board of the Alliance. I review these activities so that our churches may know their involvement and calling in this Alliance which was originally established that Canadian citizens might be freed from servile labor to hear the gospel on the Lord's Day.

Two retreats dealing with the biblical and theological basis of Lord's Day observance were held last year. They were whole-day affairs, held at the Guild Inn, Scarborough, Ontario. The first, held on May 10, 1963, commenced with the submission of two papers, one by Prof. E. R. Fairweather (Anglican), and entitled "The Lord's Day—A Biblical Commentary." This talk dealt with 1) the Old Testament and the Sabbath; 2) the Lord's Day and the Christian Church; and 3) the Lord's Day in the Christian Year.

The second paper was presented by the Rev. Dr. Emlyn Davies (Baptist). His treatise was entitled: "The Lord's Day—A Theological Commentary." He concluded his paper by saying that "holiness seems to have become attached to the Lord's Day by tradition, by its symbolism, by ecclesiastical ordinance, *but not* by Divine law."

After discussion, it was agreed that 1) the observance of the Lord's Day is an act of remembrance of the resurrection of the Lord and witness thereof to the world; 2) the discontinuance of the observance of the Lord's Day as a symbol of the resurrection of Christ would be a serious loss to the church and the world; and 3) the observance of the Lord's Day necessarily involves corporate worship.

At the same time, it was agreed that there are many issues to be resolved. For instance, 1) there is some difficulty in defining the "rest" that may be involved in the observance of the Lord's Day; 2) the identification of grounds of the observance of the Lord's Day, which are sociological, ecclesiastical, and theological, is as yet incomplete, but urgently required; and 3) the relation of the Sabbath and the Lord's Day has not been satisfactorily clarified.

Another retreat was held on October 28, 1963. The first paper was read by Prof. Dr. J. Jocz (Anglican). He spoke on "Law and Grace with Special Reference to the Fourth Commandment." His divisions dealt with 1) the connection between the Old and New Testaments; 2) the connection between law and grace; 3) the moral and the ceremonial law; 4) the moral law and the Sabbath; and 5) the Sabbath as a mark of the Covenant. This was an excellently Scripturally oriented treatise!

Two additional papers were read at this conference. One by Prof. Wm. O'Fennell (United Church) dealing with gospel and law in Barthian fashion, and their significance for the Lord's Day. Rev. Dr. A. G. Reynolds (United Church) presented another paper on ecclesiastical and sociological grounds for observing the Lord's Day.

The general consensus at this study conference was that we are agreed "in recognizing that the churches need a renewed effort toward the theological interpretation of the Lord's Day, —that in attempting this theological interpretation the church must relate itself to both the Old and New Testaments in the unity of their witness to revelation, —that the Lord's Day as the celebration of the Lord's resurrection is irreplaceable in the life and practice of the church, —that the Lord's Day has the positive significance of joy, freedom and practice for the people of God and that its observance should be in keeping with this significance." Nevertheless, "there are still unresolved difficulties in our understanding of the relation of the Lord's Day to the Fourth Commandment."

The annual meetings of the Lord's Day Alliance of Canada and of the Ontario Branch were held jointly on Wednesday, February 5, 1964, in the Ladies' Clubroom of Bloor St. United Church, Toronto. After several members had reported on conditions in their respective areas of residence, there was the annual report of the general secretary, the Rev. A. S. McGrath. The treasurer's report was received, and the tentative budget for the current financial year adopted. Attention was given to immediate assistance to the general secretary, and provision for his successor in the decision to appoint one traveling secretary. The adopted statement of proposed duties of this field assistant to the general secretary was inscribed in the minutes, among them being that the immediate major part of his time was to be spent in meeting with the provincial branches to strengthen their organizations and effectiveness.

I am enclosing the comparative financial statements for the years 1961-1962 and 1962-1963. Our Stated Clerk will pass these on to our Standing Advisory Budget Committee. Although this Alliance is weakened by its representative churches who are not truly addressing life with the Word and do not seemingly know the Word for our day, yet until this organization bases itself on that which is in conflict with Scripture we must give it our every support. Let us continue to cooperate that it may remind government with the Word!

Let the Lord's Day Alliance of Canada be recommended to our Canadian churches for financial support. Let our consistories continue to inform our Canadian constituency of this labor in good ecclesiastical manner. If we have a Sunday problem, let us write to the general secretary, Rev. A. S. McGrath, room 606, 40 Park Road, Toronto 5, Ontario. Free literature and promotional material is available upon request. Let us do our part that God's day not be despoiled, but sanctified unto His glory, and the welfare of Canada.

May our Lord Jesus Christ, by Word and Spirit, direct our 1964 Synod in all her deliberations!

Humbly submitted,
(Rev.) Henry A. Venema

REPORT NO. 24

REVISION OF RULES FOR CHURCH VISITING

ESTEEMED BRETHREN:

The committee appointed to Revise the Rules for Church Visiting presents the following for your consideration.

We are of the opinion that our mandate (cf. Acts, 1963, Art. 71, p. 55) does not require a radical revision of the existing rules, but that we may confine ourselves to a refining and "up-dating" of the rules now in use and to augment only where there is an apparent need. Further, we regard the main body of "The Rules for Church Visiting" as a *guide* for the church visitors and as such it is neither required nor desirable that every detail be spelled out. This is in accord with the decision of Synod, 1936, Art. 166, p. 123, which emphasizes that the "church visitors use their own discretion and individualize their task in every church visited," provided that the rules be "used in the spirit of Art. 44" of the Church Order.

If the above interpretation of our mandate is correct then there remains one question on which we desire the advise of Synod. It is self-evident that there exists a close connection between the Church Order and the Rules for Church Visiting. At the present time our Church is in the process of revising the Church Order. While the new Church Order will, perhaps, not differ greatly materially, nevertheless the formulation will be different and there will, no doubt, be some augmentation. This will to a certain extent have a bearing on the exact formulation on the rules for church visiting. Our question is: Does Synod desire to have the committee draft a set of rules on the basis of the Church Order now in use and report to the Synod of 1965, D.V., or wait until a new Church Order has been adopted, hopefully in 1965, and then formulate a revised set of rules for Church Visiting on the basis of the new Church Order and report to the Synod of 1966?

Humbly submitted,
W. Reinsma, Chairman
T. Heyboer, Secretary
B. Den Herder
R. W. Popma

REPORT NO. 25

CLOSER RELATIONS WITH THE ORTHODOX
PRESBYTERIAN CHURCH

ESTEEMED BRETHREN:

In our report to the Synod of 1963 we informed Synod that our joint committee (viz. the committee of the Christian Reformed Church and the committee of the Orthodox Presbyterian Church) has reached the conclusion that the greatest differences between us lie in the area of church polity. We are of the united opinion that before we can proceed any further in our mandate to work for eventual organic union (see Acts 1957 p. 104) we will have to review the matter of church polity; especially the authority ascribed to major assemblies. For this reason we asked of Synod two things. First, not to adopt the proposed revision of the Church Order at this time; and second, to appoint a competent committee to work out existing differences in church polity. Synod adopted our first proposal and placed the second proposal into the hands of the standing Synodical Committee on Ecumenicity.

Since last Synod our joint committee (Committee of representatives from the Christian Reformed Church and the Orthodox Presbyterian Church) has met for further discussion. This joint committee has also kept in contact with the standing Synodical Committee of the Christian Reformed Church on Ecumenicity. We now present the following proposal to Synod of 1964 with the request that Synod adopt this proposal and initiate appropriate action.

At present both the Christian Reformed Church and the Orthodox Presbyterian Church have committees working on revisions of their respective Church Order and Form of Government. We firmly believe that it would be in keeping with past synodical decisions for these two committees to meet jointly for mutual discussion and consultation. Such a meeting would demonstrate that we are ready to stand by our past decisions.

What we have in mind are the actions of the Synod of 1944, already referred to in our last report, and the action of the Synod of 1947. In 1944 Synod adopted twelve principles outlining the basis on which the Christian Reformed Church should proceed in its ecumenical relationships. Part of principle twelve reads:

"It need hardly be said, that if the Christian Reformed Church should make agreement with itself alike in essentials and non-essentials an inexorable condition of ecclesiastical federation, the hopeless abortion of the plan would be a foregone conclusion."

This report of 1944 also encouraged Synod to make a study "... 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 twelve) viz, that between essentials and non-essentials on the score respectively of doctrine, polity, and liturgy." (Acts 1944, p. 361)

In 1947 Synod adopted six times re the carrying out of correspondence with other churches. In 1961 these items were again brought to the attention of Synod by the standing Synodical Committee on Ecumenicity. Item three reads:

"Bringing to each others attention our spiritual and ecclesiastical problems together with our attempts at their Scriptural solution; and bring each other help upon request thereof."

Item six reads:

"Consulting each other regarding the eventual revision of our respective ecclesiastical standards."

The above material shows the spirit existing twenty years ago in our Synods. But we have not put this into practice to the fullest possible extent. Thus we as a committee appeal to Synod to have our committee which is working on the revision of the Church Order meet with the committee of the Orthodox Presbyterian Church working on a revision of their Form of Government. Such action would be in keeping with the spirit of 1944 and would also be a practical application of the decision of 1947 to a concrete situation. And such action on the part of the present Synod would likewise be in keeping with the thinking of the Synod of 1957. Acts 1957 p. 104 viz.:

"In view of the unity of the body of Christ and in view of the basic community that exist between the Christian Reformed Church and the Orthodox Presbyterian Church in doctrine, polity, and practice, it is an obligation resting upon the two churches to make every legitimate endeavour to bring this unity and community to their consistent expression in the organic union of the two denominations."

We, therefore, as a committee earnestly request that Synod continue the spirit and decisions of the past. We also hope that Synod will adopt the recommendation of our committee and instruct the committee working on the revision of the Church Order to meet with the committee of the Orthodox Presbyterian Church working on the revision of their Form of Government. We as a committee have been assured by the OPC members of our joint committee that such a proposal as herein presented will meet with favor by them.

Respectfully submitted,

Rev. R. Prins, Chairman

Rev. E. Lewis, Secretary

REPORT NO. 26
REPORT OF THE COMMITTEE ON THE
PROBLEM OF WAR

To the Synod of 1964

ESTEEMED BRETHREN:

We are pleased to present herewith *A Statement on Warfare* — one that is a modification of the statement presented to the Synod of 1963. This statement emerges from synodical discussions and mandates which go back to 1959.

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. 26-29).

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. William Rutgers, Rev. J. Rook, Dr. Loren De Wind, and Mr. Alan D. Pauw.

3. In 1959 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. 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).

4. The mandate to this committee was 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 revision of it, or a new proposed statement, should the committee judge such to be advisable. Further, the committee was instructed to take into special consideration the Declaration of 1939.

5. Synod's 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, the com-

mittee decided to prepare a new statement which was presented to the Synod of 1963. (Cf. Agenda, 1963, pp. 59-62).

6. The Synod of 1963, having referred the statement for examination to its advisory committee, adopted the following recommendations of that committee: (Cf. Acts, 1963, Art. 93, p. 72).

a. "That Synod refer the statement of the Committee on Warfare to the 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 this matter in the light of Scripture and historical circumstances. (Adopted)

b. "That Synod continue and enlarge the committee and request it to evaluate the reactions of the churches, and advise the Synod of 1964. (Adopted)

c. "That the proposed Statement on Warfare be published in *The Banner* and in *De Wachter*. (Adopted)

d. "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. (Adopted)"

7. Thus the committee of 1960—Rev. J. D. Eppinga, Dr. H. Stob, and E. Strikwerda—was expanded in 1963 to include Revs. A. De Jager, T. Van Eerden and J. Vriend. It is this committee of six that now reports to the Synod of 1964.

B. Execution of the Synodical Mandate of 1963 to the Expanded Committee.

1. Following the publication of the Statement on Warfare (1963) in our denominational periodicals, the expanded committee studied the reactions.

2. The reactions were several, but not many; and they were negative. They can be classified as follows:

a. Editorial — in our own denominational publications.

b. Editorial — in Dutch papers and periodicals.

c. Personal — under the heading of "Voices" in *The Banner* and in *De Wachter*; and two letters directly to the committee.

d. Classical — the reaction of a study committee of Classis Minnesota South. This rather lengthy and negative discussion of the Statement of 1963 was scrutinized by the committee.

e. Consistorial — The one consistorial reaction, from the Lake Worth Christian Reformed Church, arrived after our last meeting on February 20, 1964. It was nevertheless circulated among our members.

C. Note

The revised statement herewith submitted is not intended to set aside or supersede the Declaration of 1939. That statement with its Scriptural

references is the underpinning of the present report. Though not textually footnoted, our report is, we believe, Scripturally grounded and informed by Biblical teaching.

D. *Proposed Statement on Warfare to the Synod of 1964*

I. The Just 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, remove the *causa belli*, and enable the State to perform its justice- 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 *a priori* 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.

II. Just War Implications

6. 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 concrete aim of a just war is not the annihilation but the overpowering of the enemy state and the consequent assignment to it of its rightful place in the family of nations.

7. In the Christian view the *immediate purpose* of a just war is to right existing wrongs. Its proximate end is the removal of the *causa belli*, the satisfaction of the grievances the intolerable weight of which broke the pre-existing 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.

8. 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.

9. 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, however justifiable in its inception, is permissible when, as it proceeds, it becomes obvious that it is paying homage to values like freedom, righteousness, honor, truth, or loyalty only abstractly conceived, apart from their concrete embodiment. 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; no war can be considered an allowable remedy for evil which destroys, together with this evil, all or almost all of history's 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.

III. Application to Nuclear Warfare

10. 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 morally impermissible.

11. 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 destroying civilization as we know it and of involving the peoples of the world in massive annihilation.

IV. Declaration

12. 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 prescribe it in advance. Likewise, it cannot say that the limited and localized use of atomic missiles 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.

13. The Church recognizes, however, that there exists in thermo-nuclear 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 establish a framework of mutual agreement to scrap these weapons, and to do so without delay under international surveillance.

V. Exhortation

14. 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 establishment of peace with justice.

15. 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 judgment, charity, and vigor the existing agencies and institutions, national and international, which have been established to secure justice, understanding, and co-operation between different states and peoples.

16. Because no work is maximally effective which is not directed by understanding, the Church calls upon its members who are theologians, philosophers, and scientists, and upon its members who are 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."

E. Recommendation:

It is recommended that Synod adopt the above Statement on Warfare.

(Your study committee requests that Prof. H. Stob be allowed to speak for the committee in the synodical discussion of the above report).

February 20, 1964.

Respectfully submitted,

J. D. Eppinga

H. Strikwerda

H. Stob

A. De Jager

T. Van Eerden

J. Vriend

REPORT NO. 27

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. R. Broene, treas.; Mr. J. Brouwer; Mr. A. Bytwork; Rev. J. Eppinga; Mr. G. Malda; Rev. A. Jongsma; Mr. P. Vander Meer.

Mr. R. Broene and Mr. G. Malda were appointed by the syndocial committee subsequent to the 1963 synodical meeting. Mr. Broene is serving in the place of the late Mr. D. Wynbeek, and Mr. Malda in the place of Rev. H. De Rooy who has moved to Quincy, Washington.

The committee is deeply appreciative of the work of Mr. C. Dykhousé who served capably as interim treasurer during the time of emergency need.

B. *Administration* — The work of your committee, for the most part, is performed at its monthly meetings at the Christian Reformed Denominational Building. Mr. Peter Meeuwsen and his staff handle many of the details of mailing, recording, etc. All of this is appreciated.

II. ACTIVITIES

A. The total tract distribution during the year 1963 numbers 1,106,241. There were 149,554 tracts given without charge. A total of 128,862 free tracts were given to SWIM, representing a cost in terms of normal charge of \$1,186.28. In view of the outstanding and unique opportunities provided for tract distribution through Summer Workshop In Missions your committee granted a number of free tracts for this purpose for the year 1964. There were 5 new tracts added to the line during 1963. Spanish tracts sold during 1963 totaled 33,397, with an additional 3,205 given away without charge.

B. Promotional improvements are being pursued with some degree of satisfaction.

C. One of the tract booklets dealing with the Bible's answer to the error of the cults — "The Bible and Jehovah's Witnesses" — is ready for distribution. Others are in process.

D. Information is being gathered from the clergy in college and/or university areas in an effort to determine the most effective kind of material to prepare for this type of community.

III. FINANCES

Since these tracts are actually published at a loss, your committee is grateful for the financial support from various sources. The treasurer's 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. One committee member is to be elected for which we propose the following nomination:

Rev. Gerald Postma (eligible for re-election)

Rev. Charles Steenstra.

Respectfully submitted,

Rev. D. J. Negen, sec'y

Statement of Receipts and Disbursements

January 1, 1963 to December 31, 1963

Balance, Old Kent Bank and Trust Company, January 1961\$ 7,857.99

Receipts

Church donations	\$10,752.60	
Individual and society donations	324.25	
Sale of tracts	7,723.48	
Interest earned	90.00	18,890.33
		<hr/>
		\$26,748.32

Disbursements

Printing of tracts	\$12,218.98	
Writing tracts	65.00	
Clerical and distribution	6,256.79	
Artwork	335.00	
Travel expense	270.41	
Postage	679.20	
Advertising	344.61	
Engravings	124.11	
Bank discount	29.49	
Auditing fees	25.00	
Bond	25.00	
Miscellaneous expense	2.21	20,375.80
		<hr/>

Balance, Old Kent Bank and Trust Co., December 31, 1963 \$ 6,372.52

Balance, savings account, Old Kent Bank, January 1, 1963 \$ 2,319.38

Interest received during 1963 90.65

Balance, December 31, 1963 — savings account \$ 2,410.03

Savings Certificate — Old Kent Bank and Trust Co.

Held all year \$ 3,000.00

REPORT NO. 28

REPORT OF THE DELEGATES TO THE
REFORMED ECUMENICAL SYNOD, 19637th to 16th August
Grand Rapids, Michigan

ESTEEMED BRETHREN:

Introductory remarks:

Your delegates express their deep appreciation for the privilege of representing the Christian Reformed Church at the Reformed Ecumenical Synod held in August 1963 in Grand Rapids, Michigan. We found it a challenging and rewarding experience to participate in the affairs of the Synod and thus to sense the precious unity we have with Reformed Christians throughout the world. We found that the member churches of the Synod are seeking to be Reformed not in name only, but also in their life and testimony. We trust that the actions of this Synod will strengthen us as churches of Jesus Christ.

The Synod was characterized by a sense of urgency. Many of the delegates voiced the opinion that we must make the Reformed Ecumenical Synod a more productive agency, or we shall endanger its very existence through lack of coordination and action. This consensus resulted in a number of important changes in the organization and structure of the Synod. It is hoped that through these changes the RES will be able to function more meaningfully through the Interim Committee, the various other committees and the permanent secretariat.

Two of your delegates were chosen to serve as synodical officers and another was appointed as the convener of the important advisory committee on racial problems. All of us, members of the host church, felt highly honored to greet the brethren who worked with us. Our church has received many expressions of thanks for the "lavish hospitality" she showed to the delegates and for the extensive expenses she incurred in bringing delegates of financially weak churches to the Synod. We therefore convey to the Synod of our church the deep appreciation of the many who enjoyed our Christian fellowship and participated in our common tasks. We also owe a special word of thanks to our Christian Reformed committee on arrangements and to the Calvin Christian Reformed Church for all of their efforts in planning and arranging for the Synod in so competent and gracious a manner.

Upon receiving our instructions from the Christian Reformed Synod of 1963, we presented to the RES the matters which our church wished to have considered by means of the following letter:

ESTEEMED BRETHREN:

The Christian Reformed Church, through its action at the annual Synod in June 1963, instructed its delegates to present the following matters for your attention:

1. The Christian Reformed Church has approved the action of the Committee in not postponing the Fifth Reformed Ecumenical Synod (Acts, 1963, p. 67).

2. "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 (Acts, 1963, p. 68)."

3. The Christian Reformed Church has endorsed the letter of the Reformed Churches of Australia, as presenting a working program which the RES should consider (RES Agenda, Correspondence IV) (Acts, 1963, p. 68).

4. The Christian Reformed Church requests the RES to consider holding a congress on Reformed evangelism (Acts, 1963, p. 29).

5. The Christian Reformed Church has accepted provisionally a new formulation of the second sentence of Article 36 of the Belgic Confession. The Synod of 1963 instructed its delegates to the RES to inquire whether other constituent churches which maintain the Belgic Confession have amended this article. Our Synod requests "the Fifth Reformed Ecumenical Synod to present to our Synod of 1964 recommendations concerning the final adoption of the revised formulation (see ground of overture No. 33)." (Cf. Overture No. 33, Acts, 1963, p. 36).

6. The Christian Reformed Synod of 1960 did not accept the 1958 RES (Potchefsroom) statement on the problem of modern warfare. Although a study committee of the Christian Reformed Church subjected this 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 (Acts, 1963, p. 72).

Sincerely yours,

The response of the RES to these matters referred to in our letter is found in sections of our report which follow. In addition we shall indicate the actions of the RES which are of special interest to the Christian Reformed Church and which require the attention and action of our church. Since the decisions and deliverances of the RES are advisory in character, they await our adoption. Copies of the Acts of the RES of 1963 have been distributed to all our churches. We shall not reproduce the several reports of the Synod here and shall limit our report to the explanation of important items of business and to those conclusions and declarations which require action by our church. We do not think it necessary to ask the Christian Reformed Church to ratify those decisions which deal with the internal affairs of the RES (such as the personnel of the various committees, the publication and translation of the Acts and the presentation of reports).

I. THE ORGANIZATION AND FUNCTIONS OF THE RES

To the synodical officers was entrusted the matter of suggesting improvements in the organization and functions of the Synod. The following recommendations of the officers were adopted. In almost every instance, the Synod's decision was unanimous.

A. *Permanent Secretariat* (pp. 18, 19)

Synod adopted the following:

1. The appointment of a permanent secretariat to be undertaken at the outset as a part time function on the understanding that as soon as

practicable this office should become full time, that the task of this secretary shall be to act as liaison officer between the various churches and committees of the Reformed Ecumenical Synod, to inform the member churches of the decisions taken by the said Synod, to promote the execution of these decisions, to stimulate the furtherance of the work assigned to committees of the Synod, to receive the reports of such committees and other correspondence, to prepare, publish and distribute the *Agenda* for each meeting of Synod, to arrange for the publication and distribution of the *Acts*, and to conduct these and all other functions properly related to his office under the direction of the interim committee.

2. In order to implement this recommendation, that Synod allot a sum in the amount of \$5,000 per annum in order to defray the expenses of this secretariat.

B. *Regional Conferences* (pp. 53,196)

In its communication to the Reformed Ecumenical Synod, the Reformed Churches of Australia asked the RES to consider its ecumenical task with regard to its own member churches. All ecumenical activity should begin at home, it was stated. In response to this request to prepare concrete directives for closer fellowship and better cooperation on the national and regional level, the Synod adopted the following recommendations:

1. That Synod encourage the constituent members of the RES in particular areas to hold regional conferences for the purpose of cultivating fellowship, of bearing a more united and effective witness to our common faith, of deliberating on questions of peculiar concern to the churches within those areas, and to devise ways and means of putting into effect decisions of the RES.

2. That Synod encourage member churches within particular areas to invite those churches that have sent observers to the RES as well as congregations which are in agreement with the basis and objectives of the RES but whose denominations do not belong to the RES, to participate in these regional conferences provided this is deemed practicable and proper by the member churches within the area concerned.

C. *Committees of the RES* (p. 19)

Synod adopted the following:

1. That for all major issues two, three or four regional study committees, in such numbers as shall be required, shall be appointed.

2. That the conveners of each regional committee shall together comprise the reporting study committee.

3. That each regional study committee shall complete its report before the end of the calendar year following the Synod and shall report to the permanent secretary that its task has been completed.

4. That the reports of the regional study committees shall then be sent by the conveners to the other convener(s) for study and comment.

5. That this reporting study committee shall formulate a unified report by correspondence. If this is impossible, they may seek authorization of the Interim Committee to consult together at a centrally located place.

6. That this final report must be in the hands of the permanent secretary fifteen months before the next meeting of the Synod.

7. That this report shall be dealt with by the Synod directly unless in the judgment of the Moderamen the report requires further consideration by an advisory committee before being acted upon by the Synod. (cf. Rules and Standing Orders of the RES IX, 2, *Agenda*, p. 127).

In the latter event the report of the interim study committee shall take priority over the report of the advisory committee if there is substantial difference.

D. *The Interim Committee* (p. 25)

Synod adopted the following:

1. That, to enable the Interim Committee to effectuate its task, Synod empower it to meet at least twice between the meetings of Synod.

2. That Synod assign to the Interim Committee the responsibility of considering the applications of churches for membership in the RES, of investigating their eligibility for membership, and of making appropriate recommendations to the next meeting of the RES.

3. That Synod instruct the Interim Committee to submit to the host church of each meeting of Synod a list of those churches which are to be invited to send observers to the meeting of Synod.

E. *The Appointment of the General Secretary* (p. 62)

Synod elected one of our ministers, Rev. Paul G. Schrotenboer, to the position of General Secretary. Dr. Schrotenboer has accepted this appointment and has set up a central office for the Reformed Ecumenical Synod in Hamilton, Ontario (729 Upper Gage Ave.).

We believe that these changes in organization and function will go far 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" (Acts CRC, 1963, p. 68).

We recommend that the decisions reported under II A,B,C,D, and E above be ratified.

II. INTERNATIONAL REFORMED AGENCY FOR MIGRATION

(pp. 16-18, 21, 22)

A conference on international migration was held in Grand Rapids during the days immediately preceding the Synod. The resolutions of this conference were read to the Synod. Moreover, Mr. Dale De Haan, consultant to the U.S. Senate sub-committee on refugees, addressed Synod on matters of migration and refugees. Because it felt the need for

a Reformed agency for migration, but was of the opinion that the establishment of such an agency is not the proper function of the church as institute, Synod simply decided to "view with favor the formation of an International Reformed Agency for Migration" (IRAM).

We recommend that this decision be ratified.

III. WORLD RELIEF (pp. 32, 33, 35, 59, 60)

The subject of the World Relief was brought to the attention of Synod by two of the member churches. Synod listened to Dr. E. Y. Postma's address on world relief, and adopted the following recommendations:

1. That Synod declares that it is convinced of the necessity to establish an international Reformed world relief organization, as an arm of the Synod, which is to consist of denominational deaconate organizations in the field of relief and rehabilitation and which is to operate in very close relationship with the envisaged International Reformed Agency For Migration and the RES's standing Committee on Missions.

2. That Synod requests the Christian Reformed World Relief Committee to organize the envisaged international Reformed world relief organization, and that while doing so, it remain in direct contact with the RES committee studying the principles of voluntary relief work in relation to the subject of "Word and Deed in Missions" and with the RES Interim Committee. The structure of the relief organization is to be determined by the CRWRC in consultation with the committees referred to.

3. That Synod urges all member churches that do not yet have a deaconate organization in the field of relief and rehabilitation to establish such an organization and that all churches send the name and address of the administrative officer of their organization to the secretary of the CRWRC.

We recommend that these decisions on world relief be ratified.

IV. RACIAL PROBLEMS (pp. 37-40, 60, 61, 225, 226)

The attention of the RES was directed to racial issues by a letter received from the Dutch Reformed Church of Ceylon which asked advice concerning the view of one of the member churches in regard to race relations. The Synod also had before it a report from the convener of the study committee appointed by the Potchefstroom Synod to consider the race problem. Since the entire committee was not able to meet, both the report and the recommendations (pp. 156-168) are those of the convener only. Instead of postponing action by asking Synod merely to appoint another study committee, the advisory committee came to grips with the problem. After much deliberation, first in committee meetings and then in plenary session, Synod adopted the following resolutions:

RESOLUTIONS ON RACE

1. Synod warns against an incautious use of the term "principle." It would appear that in the materials before us there are varying usages of

the word. When the Synod uses the term "principle" in this context the term shall mean a regulative rule of conduct expressive of God's will as revealed in Scripture, and demanding application regardless of place, time, and circumstance.

2. Synod states as its belief that God's Word does not teach either racial integration or separate racial development as a universally regulative principle expressing God's will for our Christian conduct in race relations. God's Word speaks relevantly to specific racial problems but it cannot be simply assumed that every form of separate racial development is either biblical or anti-biblical; neither can it simply be assumed that every form of racial integration is either biblical or anti-biblical. The specific and highly complex societal relationships within each land and nation must be taken into careful account when applying the biblical principles of love and righteousness for all men of all races and all nations.

3. Synod urges the exercise of extreme caution in the use of Scripture texts to justify specific racial policies. It is questionable, for example, whether clear statements on racial issues can be deduced from the Babel account of Genesis 10 and 11, and from the Pentecostal account of Acts 2, beyond taking note of the divisive factors which clearly do exist among men, and the necessary requirement that every man should be able to hear the Gospel in his own tongue.

4. Synod declares that where members of one ethnic group or nation permanently live together with other ethnic groups or nations within the same country, all individuals, groups and nations shall be equally accorded God-given rights before God and the law, and each individual, group or nation in the exercise of God-given rights must not violate the God-given rights of other individuals, groups or nations. If two or more nations or ethnic groups in the same country wish to maintain their respective identities, territorial separation between these nations or ethnic groups cannot be disapproved on the basis of principle.

5. Synod declares that where there is violation by the civil government of the teachings of God's Word, it is the duty of Christians, unitedly and individually, to address the necessary admonition to those in governmental authority. It is the responsibility of the church to instruct its members in the application of God's Word to every sphere of life, and where necessary, to address the government directly concerning such problems as may arise.

6. Synod declares that where young Christian churches which have come into existence through mission effort belong to different nations, speaking different languages and having different cultures than the older church which inaugurated mission work, it is advisable that these churches maintain separate assemblies up to the level of their own national synods. But the unity of the Church of Christ, in its diversity, must further be expressed and revealed either by holding joint synodical gatherings as soon as circumstances permit, or in such organizational development as will reflect that unity as far as it is possible to do so. In

this way the one church of Christ in its universality, its unity, and its pluriformity will be progressively revealed among the nations of the world.

7. Synod appoints a study committee, with appropriate regional study committees, to fulfill the mandate given to the study committee appointed by the RES at Potchefstroom 1958 and to serve the next RES with further advice on racial problems. In addition, the regional study committees shall consider racial problems in the context of the church-state relations prevailing in their respective regions.

We recommend the adoption of these resolutions concerning race, and the ratification of the appointment of the study committee to fulfill the mandate given by the Synod of Potchefstroom (p. 38).

V. CHRISTIAN ORGANIZATIONS (pp. 55-58, 227, 228)

Synod's most extensive discussion concerned the subject of Christian organizations. In introducing the matter to Synod, the advisory committee expressed great appreciation for the "valuable work of the study committee on separate Christian organizations in investigating the biblical principles governing social and political organizations and detailing the application of these principles in the practice of the Netherlands and North America. With due regard to this work, the advisory committee decided to make some alterations in the final recommendations, so as to emphasize still more the necessity of considering separate Christian organizations in the contemporary state of affairs" (55). The following preamble and resolutions were adopted:

RESOLUTIONS ON CHRISTIAN ORGANIZATIONS

Preamble: As it is the calling of the church to let the light of the prophetic Word, entrusted to her, shine upon all spheres of life, Synod deems it desirable to formulate some directives regarding separate Christian organizations in the social and political fields. Therefore Synod declares:

1. Believers should reflect individually, in groups, and in organizations on their responsibility in the political and social fields and on the manner in which this responsibility can be discharged.

Ground: The church's confession and proclamation of the Kingship of Christ in all phases of life demands that believers reflect on the manner in which they are to discharge their duties in the social and political fields. Such reflection is demanded more and more in this age of constantly increasing organization of man in all kinds of alliances.

2. Although it is not possible for Synod to say that Christians must always organize on a separate basis in the social and political fields, there exists a need for greater stress on considering concerted Christian action in the above-mentioned fields.

Grounds:

- a. It is the duty of the church to preach the full counsel of God, including the principles of Christian behavior in the social and political fields and not the function of the church to prescribe the details of what is or what is not Christian behavior in the social and political fields.
 - b. Modern developments of unchristian activity in the social, economic and political fields, in which ruthless power often seems the only norm that reigns, make the question of establishing and/or joining Christian organizations a matter of great importance.
3. In the social and political fields Christians should promote the one true justice and righteousness taught in the Word of God, and should be encouraged to organize to that end wherever and whenever it is possible.

Grounds:

- a. It is God's will, as revealed in His Word and testified by His Spirit in our hearts, that justice and righteousness be established in society. (Cf. Jer. 22:3; Isa. 1:17; Ps. 15:1, 2; Isa. 32:17; 33:15-17; Phil. 1:11; I John 2:29; 3:7 and 10).
 - b. Of all people, Christians should be the most sensitive to injustice and unrighteousness. Although the individual Christian can and should witness against these, in the increasingly complex and massive organization of society, it would seem that the Christian witness can be made more effective through Christian organizations. It should be noted that the possibility of effective Christian social and political organizations will depend to a considerable extent on the prevailing state of society as a whole and/or of local circumstances.
4. Since the contrast between the kingdom of light and of darkness is becoming more sharply defined in the sphere of political and social relations, and it therefore becomes increasingly difficult for Christians who have united with so-called general or neutral organizations to give due heed to their Evangelical mandate, there is a growing need for separate organizations of believers.

Grounds:

- a. Since in many countries and many situations there exists an increasing unchristian activity, appealing to ruthless power only, and not seeking a justice and fellowship that is in accord with Scriptures, a separate Christian organization (in the social field of employers as well as of employees) will provide believers with the opportunity to exhibit their concept of society and to appeal to biblical norms.
- b. Experiences with separate Christian political and social organizations in which the employee as well as the employer are viewed as God's creation, and in which harmonious cooperation between employers and employees, especially in trade unions, plays a central

role, indicate that in this way the believer is enabled to make a fruitful contribution to the promotion of better social relations.

5. The purpose of separate Christian organizations must always be the service of God and fellow-men and never a matter of seeking isolation.

Ground: Christians are the salt of the earth and the light of the world and are admonished to function as such (Cf. Matt. 5:13-16).

6. With respect to the so-called general or neutral political and social organizations, believers in consultation with fellow believers who are in the same situation, must decide in the light of Holy Writ, taking into consideration the circumstances of time and place, whether they may or may not unite with such organizations, provided that the basis, aims and practice of such organizations allow them to exercise their calling in this world. It is understood, of course, that if a Christian joins such a non-Christian organization, he alone and unitedly with other Christians in the organization is in duty bound at all times to live by and advance Christian principles within the organization.

Ground: The Christian is called upon to be obedient to Christ in every activity (cf. I Cor. 10:31). He must therefore live consistently with his confession.

7. Christians may not be members of or give aid to social and political organizations whose principles and/or whose common and regular practices conflict with biblical norms.

Ground: To live in a manner inconsistent with biblical norms is sin, and this sin is aggravated when a Christian is aware of the contradiction and continues to ignore it. (cf. James 4; 12; I Thess. 5:22).

We recommend the adoption of the above resolutions.

VI. ECUMENICITY

As might be expected from an ecumenical synod, a large share of the materials of the RES fell into the category of "ecumenicity." We shall list the items dealt with by the advisory committee on ecumenicity in the order in which they were considered by the Synod.

A. *Belgic Confession* (pp. 20, 21, 42, 43)

In accordance with the request of the Christian Reformed Church that the RES inquire of its member churches maintaining the Belgic Confession what changes, if any, they have made in Article 36, a poll of these churches was taken. The results are indicated on pages 20 and 21 of the RES Acts. After having received an historical survey presented by the advisory committee (pp. 40-42) the RES adopted the following recommendations:

1. That Synod declare that the revision of part of Art. 36 of the Belgic Confession proposed by the Gereformeerde Kerken in the Netherlands is in accord with the Scriptural principles adopted by the RES in 1949.

2. That Synod urge all member churches acknowledging the Belgic Confession as their creed to accept the formula proposed by the Gereformeerde Kerken in the Netherlands as a revision or as an explanatory statement of Article 36.

3. That Synod request the churches involved to inform the secretariat of the RES of their action with respect to recommendation 2 above.

Since this does not call for any immediate action by the Christian Reformed Church, we recommend that these decisions be received as information and that the General Secretary be asked to inform a following Christian Reformed Synod of the reactions to these recommendations of the other member churches maintaining the Belgic Confession.

B. *Warfare* (p. 22)

Synod adopted the following recommendations:

1. That Synod take cognizance of the fact that the Synod of the Gereformeerde Kerken in the Netherlands has expressed its agreement with the general purport of the pronouncements on the Problems of Warfare made at the meeting of the RES at Potchefstroom in 1958.

2. That Synod take cognizance of the fact that the Synod of the Christian Reformed Church of 1960 did not accept the pronouncements on the Problems of Warfare made at the meeting of the RES at Potchefstroom in 1958.

3. That Synod inform the Christian Reformed Church that a further communication from them is awaited in regard to this matter.

Ground:

The Christian Reformed Church at present has a study committee engaged in the drafting of a pronouncement on this matter.

We would hereby remind the Christian Reformed Synod that the RES awaits from it a further communication on warfare.

C. *Greater Unity of Reformed Churches* (pp. 24, 25, 50)

The Reformed Churches of Australia asked the RES to urge its member churches to seek for unity and union among themselves. The Gereformeerde Kerken in the Netherlands called the attention of the RES to the "unsatisfactory situation" regarding fraternal or corresponding contacts, and asked that all member churches follow a uniform policy in conducting correspondence and maintaining fraternal relations with other Reformed bodies.

After deliberating on this problem Synod adopted the following recommendations:

1. Synod declare that it is desirable that the member churches seek to establish contact with other churches of Reformed structure, whether in the RES or outside of it, in order that, under the operation of the

Holy Spirit, Reformed churches may be brought into closer ecclesiastical fellowship with one another.

2. Synod declare that the unity among its member churches holding the same confession, now coming to expression in mutual understanding and cooperation in many spheres, should ideally come to expression in union on the national level, wherever possible.

3. Synod refer this matter to the member churches for their earnest consideration, and request them to inform the secretariat of the RES on any developments on recommendations 1 and 2.

We recommend the ratification of recommendations 1 and 2 and compliance with the request made in recommendation 3.

D. Ecumenicity and Pluriformity (pp. 44-49)

(1) One of the major issues which the RES considered was that of the nature of the church and its ecumenical calling. After considering the summary of an extensive report by the deputies for ecumenicity of the Gereformeerde Kerken in the Netherlands and after engaging in extended discussions on the central problems involved in ecumenicity, including that of the merits of membership in the World Council of Churches, the Synod adopted the following recommendations on Ecumenicity:

1. That Synod express its appreciation of the vast amount of valuable material contained in this study, particularly the statement on the nature of the Church in relation to ecumenicity: that the Church of Jesus Christ is one, that the church in its visible aspect must strive to manifest this oneness, and that in consequence membership in the RES, important though it is, does not exhaust the ecumenical task of a Reformed Church.

2. That Synod express the hope that the "Deputies for Ecumenicity" will continue to labor at the admittedly unfinished task of solving "the concentration problem"; that is, the basic question of the extent of doctrinal agreement prerequisite to ecumenical relations among churches.

3. That Synod express the wish that the "Deputies for Ecumenicity" expand their study so as to include the consideration of Calvin's evaluation from the viewpoint of ecumenicity not only of the Church of Rome and the Lutheran Churches and the reformed episcopal Church of England, but also his attitude towards the Anabaptists of that day; in other words, that the deputies face the ecumenical problem involved in the distinction between churches and sects.

4. Taking note of the fact that the "Deputies for Ecumenicity" have not completed their study, and in view of the undeniable fact that outspoken liberals are active, and in some instances prominent, in the WCC and that some of its member churches knowingly tolerate and even highly honor as preachers and teachers, deniers of cardinal truths of the Christian religion, Synod is assured that in their further study the deputies will do justice to the antithesis of belief and unbelief, the true Church and the false, as taught in Article 29 of the Belgic Confession and Chapter XXV, v of the Westminster Confession of Faith and in such passages of

Scripture as Gal. 1:8, 9; II Cor. 6:14-18; and II John 10, 11. Synod looks forward with great interest to the results that may be expected of further study of these deputies, presuming that no definite steps concerning affiliation with any ecumenical organization will be taken by the Gereformeerde Kerken in Nederland, without consultation beforehand with the RES.

5. That Synod express the desire that the "Deputies for Ecumenicity" in their further study emphasize on the one hand the need of strengthening the RES and on the other hand give serious consideration to the question whether a Reformed Church should affiliate itself with one or another of the existing evangelical councils or ought rather help bring into being a new evangelical council of churches.

We recommend the adoption of these declarations.

(2) Realizing that ecumenicity is the ongoing concern of all churches and that a proper understanding of the role of the church in the world requires much additional study, Synod also appointed a study committee to consider this "major issue." The decision of the RES is reflected in the following decisions:

That Synod erect a study committee with appropriate regional committees.

a. to make a penetrating study of the Scriptural doctrine of the Church, its nature and its ecumenical calling.

b. to give serious consideration to the question whether the churches constituting the RES should affiliate themselves with one or another of the existing evangelical councils or ought rather to bring into being a new evangelical council of churches.

c. to study the function, if any, that the RES should fulfill either in one of the existing or in a new evangelical council;

Grounds:

1. The problems around the ecumenical questions are causing serious concern to many of the affiliated churches.

2. On this matter particularly it is incumbent upon the RES to fulfill its purpose "to express our precious unity in Christ and our oneness as Reformed churches, though scattered over the earth."

3. The mandate given to a study committee on this subject by the meeting of the RES at Potchefstroom in 1958 (*Acts*, Art. 60, page 68) to present a report at this meeting has unfortunately not been carried out.

We recommend that Synod ratify the appointing of this study committee.

VII. EVANGELISM (pp. 23, 26, 27, 32, 35, 64)

The work of evangelism was brought to the attention of the RES through two different channels. First, through a communication from

the Gereformeerde Kerken in the Netherlands requesting a discussion of pertinent aspects of evangelism. Second, through a request from the Christian Reformed Church that the RES consider holding a congress on Reformed evangelism.

A. Request from the Gereformeerde Kerken (pp. 23, 26, 27, 35, 64)

Concerned about the estrangement from the gospel of those who had had covenant ties, and about the failure of the office-bearers of the church to deal adequately with this problem, the Gereformeerde Kerken requested a discussion of these matters. After a helpful discussion the Synod charged her officers to issue an appropriate statement. The following resolution was issued:

RESOLUTION ON THE CHURCH AND THE WORLD

The *Reformed Ecumenical Synod* meeting in Grand Rapids, August 7-16, 1963, at the request of several member churches, discussed at length the calling of the church in the growing estrangement of mankind from the gospel. Evidence of this estrangement can be seen in the increasing alienation of modern man from the church, in the advancing secularization of human society and in the moral chaos of our day. The Synod considers it necessary to concern itself seriously with the growing hostility and indifference to the gospel and to address this brief message to the churches concerning the church and the world.

The church must remember that she will be a blessing to the world only if she lives as church in humble and complete submission to the Word of God. This the church has not always done. The cause therefore for the growing disaffection with the gospel is not to be sought in the world alone. The churches must share the blame for they have often fallen into unfaithfulness and apostasy.

The churches contribute to the estrangement from the gospel when they depart from the only sure foundation which Christ provided in the teaching of the apostles and prophets (Ephesians 2:20), or fail to declare the whole counsel of God as their message to the world. Likewise, when churches permit ministers of the Word to declare the church confessions obsolete and to contradict and disobey the infallible Scripture, they becloud or deny the gospel and thus foster the growing estrangement. But churches are also to blame when, while maintaining an orthodox creedal confession, they fail to express in witness and life, the vitality of the Christian gospel which is the power of God to salvation. Finally, the churches err when at times they rend the Church of Christ in a way that cannot be defended before God in the light of Scripture; thus by their separate existence such churches which otherwise seek to live in harmony with the Word of God make the church appear to the world to be a house divided against itself.

It should be emphasized that the turning of many from the church and gospel preaching may not induce the churches to leave the world

to its fate and withdraw into a spiritual isolation. The churches ought rather follow the Good Shepherd (Luke 15) who by self-sacrificing and forgiving love, seeks that which is lost and gone astray. Hence the churches may not be content simply to warn of coming judgment upon those who refuse to turn in repentance to God, but must also proclaim the full gospel to the whole world knowing that God our Saviour "would have all men to be saved and come to the knowledge of the truth" (Timothy 2:4 and 4:10). For this reason the church may not be a stranger to the world. She must show her solidarity with the world by seeking to understand the world's spiritual and material need and by alleviating mankind's distress in a manner consistent with her nature and task, in obedience to Jesus Christ.

The church may not be concerned for the well-being of individual men only, for she must devote her whole-hearted attention to the whole of society with the full gospel. She must proclaim the truth of the gospel for all areas of life — not only for education and science, but also for social and political activities on the national and international levels. The great goal of the church in these endeavors is the hallowing of God's Name and the coming of His Kingdom.

Thus the churches must strive, like the Good Shepherd Himself, to guard the sheep from apostasy from the Word of God (Matthew 18), and at the same time endeavor with all the means legitimately at her disposal to bring back the erring and lost under the dominion of Jesus Christ, the Lamb of God, the only Saviour of the world.

In view of all the imperfections evident even in faithful churches, the question might well arise whether, rather than turning first toward the world, churches ought not first pursue their own greater sanctification. It would be a mistake however, to think that the one could be done without the other for the church cannot truly be the *Church* without also being concerned for the world. Likewise, the church cannot be a blessing to the world unless in her own life, in her confessing and preaching, in her discipline and sanctification, in her unity and catholicity, she submits herself and binds herself to the eternal and imperishable Word of God. In short, unless she remains truly *church*.

The message of the Reformed Ecumenical Synod to the churches concerning the estrangement of mankind from the gospel is this: Let the Church of Jesus Christ be truly Church in love, in truth, in obedience to her Lord! In her concern for the world let her take heed to herself. Let her loving concern for the world increase as she seeks to grow in grace and in knowledge of her Saviour.

It is the prayer of the Synod that its member churches and others will seek increasingly to live in full obedience to the Holy Scriptures. May the churches revive through the power of the Spirit of the Lord and exhibit more and more the image of God's one, holy catholic Church to their own edification, to the blessing of the world and to the honour of our God and blessed Saviour, Jesus Christ.

We recommend the approval of this resolution.

B. *Congress on Reformed Evangelism* (p. 32)

In response to the request of the Christian Reformed Church that the RES consider holding a congress on Reformed evangelism, the Synod decided to refer this matter to its standing committee on missions for consideration and possible action in consultation with the Interim Committee.

We recommend that Synod take note of this decision and await developments.

VIII. MISSIONS (pp. 30, 31, 44, 59)

Closely connected with evangelism is the church's work of missions. The materials presented to the RES on missions were extensive. After due deliberation the RES decided "to establish a standing committee on missions (zendings-deputaten), consultative and advisory in nature, whose purpose shall be to assist the constituent churches in their endeavor to fill the earth with the knowledge of the Lord" (p. 30). This committee was requested to:

- 1) gather information on current missionary work, especially that of a Reformed nature
- 2) ascertain what types of missionary work need to be done
- 3) ascertain where the various types of missionary work are needed
- 4) disseminate to the constituent churches the information it obtains
- 5) assist the constituent churches in solving problems which confront them
- 6) suggest means by which the constituent churches may assist one another in the propagation of their common faith.

Synod also adopted the following in regard to the Standing Committee on Missions:

1. That each member church of the RES be invited to appoint a correspondent for continuing contact between the committee on missions and that church.

2. That the committee on missions be authorized to appoint regional committees selected from the aforementioned correspondents as needed for purposes of study, consultation or mutual assistance.

3. Mission secretary

- a. Initially the committee shall employ an initially part-time missions secretary who shall be well-versed in missionary matters to implement its functions.

- b. Initially this secretary shall be the same person as the RES general secretary.

- c. Synod empower the Interim Committee jointly with the Committee on Missions, to appoint this secretary.

d. The secretary shall be directly responsible to the committee on missions.

4. *Funds* — Monies for the committee's work shall be provided by the constituent churches through the offices of the RES.

Finally, Synod designated \$1,000 of its annual budget for mission functions.

We recommend that Synod ratify these decisions on missions.

IX. LITERATURE (pp. 25, 26)

In regard to the important work of literature and publicity, the RES adopted the following recommendations:

1. That Synod instruct the permanent secretariat to inaugurate a publicity service in order to distribute news of the RES and of the constituent churches by means of news releases and/or news letters, to solicit the services of various periodicals, especially those more closely related to the RES, in the publication of the same, to secure articles written by competent persons on subjects related to the work and objectives of the RES to be published in the appropriate journals or in pamphlet form, and to take any other measures of a literary character that will promote the cause of Reformed ecumenicity.

2. That Synod appoint a Committee on Literature to prepare a survey and evaluation of what existing organizations are producing in the area of Reformed publication and translation, and to submit recommendations to the next RES concerning:

a. The existing causes which may warrant the support of the RES.

b. The coordination of existing agencies where desirable in order to avoid unnecessary duplication.

c. The areas of need which are not being cultivated and which warrant the attention of the existing agencies or of the RES itself.

3. That the following be appointed the Committee on Literature:

Prof. G. N. M. Collins, convener

Dr. J. Dengerink

Dr. J. Hoogstra

Rev. L. Kilpatrick

Mr. Iain Murray

Rev. Shigeru Yoshioka

RES Permanent Secretary, ex officio

4. That Synod request the member churches to take cognizance of the numerous existing Reformed periodicals and journals and to provide moral and financial support where needed and warranted.

We recommend that Synod ratify the decisions taken in 1, 2, and 3 above and respond favorably to the request made in 4.

X. POLYGAMY (pp. 22, 23, 28, 29)

The RES received a communication from the Gereformeerde Kerken in the Netherlands pertaining to polygamy on the mission field. After some deliberation and discussion of proposals submitted by the advisory committee, Synod decided to refer the report to a study committee which will serve the next RES with advice.

Synod requested that those churches which wrestle with the problem of polygamy should submit their views to this study committee for its consideration.

We recommend that Synod ratify these actions.

XI. ESCHATOLOGY (pp. 34-36)

The RES received a lengthy document from some members of a study committee appointed at Potchefstroom in 1958 to present a report on eschatology. The advisory committee of the RES presented the following analysis and proposed the following recommendations. These recommendations were adopted by the RES.

A. Analysis

Your advisory committee has examined the Report on Eschatology in the Agenda. The committee notes with regret the difficulties under which the members of the study committee labored. Those members of the study committee who have accepted their responsibilities have provided a significant document for consideration.

The report, although entitled "Eschatology," actually deals only with certain futurist aspects of eschatology and with variant views on these matters held by premillennialists, dispensationalists, and certain sects. Moreover, these futurist aspects are not viewed in the light of the total scope of eschatology in Scripture. The concept of "the last days" as a present reality plays a basic role throughout the New Testament and should be taken into account in all discussions of eschatology. Furthermore, although the study committee has ably fulfilled its mandate, its report is deemed incomplete because it does not evaluate and criticize current neo-orthodox and related viewpoints on this subject (the eschatological theories of Barth, Bultmann, Tillich, C. H. Dodd and others). Your committee also observed that despite the underlying unity of the report there are evident in it differences of opinion regarding the future of Israel which have not been resolved.

B. Recommendations

That Synod, recognizing the difficulties and handicaps under which the committee functioned, express its appreciation for this report.

1. That Synod accept this report with its appendices as amended by the advisory committee and accompanying notes as a statement giving guidance on the aspects of eschatology discussed therein.

2. That Synod, recognizing the pervasive eschatological perspective of Scripture and the centrality of eschatology in current theological discussions, appoint a study committee with a mandate to:

- a. Consider, evaluate and criticize current discussions of eschatology in the light of the Scripture data.
- b. Present to the next Reformed Ecumenical Synod a supplementary report on Eschatology and
- c. Formulate a concise summary of the main affirmations of Reformed Eschatology.

We recommend that Synod ratify the actions taken in the above recommendations.

(The Report on Eschatology has been published in booklet form and is available from the Christian Reformed Publishing House.)

XII. INSPIRATION (pp. 52, 53)

The RES of 1958 (Potchefstroom) adopted certain conclusions concerning the inspiration and authority of Scripture. These conclusions were adopted by the Christian Reformed Synod of 1959. The Gereformeerde Kerken in the Netherlands, however, while finding themselves in essential agreement with the Potchefstroom report, judged that these declarations are in some respects inadequate "to satisfy the demands which may be made of a new, elucidative confession of the inspiration and authority of Scripture," and notified the RES of these reactions.

The RES adopted the following recommendation:

That Synod request the Gereformeerde Kerken in the Netherlands to supplement the Potchefstroom report by presenting a study of inspiration which will suggest solutions to problems such as those raised by the Gereformeerde Kerken.

We recommend that Synod ratify this action.

XIII. FINANCES (pp. 54, 61, 62)

Synod decided to refer the handling of the financial matters of the RES to the synodical treasurer of the Christian Reformed Church. The RES also adopted a pro-rata distribution both for the 1963 Synod (\$8,500) and for the annual budget (\$11,000). The proportional share of the expenses assigned to the Christian Reformed Church was 20% of the total amount, or \$1,700 for the 1963 Synod and \$2,000 for the annual budget.

We recommend that Synod ratify these decisions and assume the responsibility for the assigned percentage.

XIV. WOMEN AND OFFICE (pp. 28, 64)

Since the committee on the Function of Office bearers in the Church appointed by the Synod of Potchefstroom failed to submit a report, the RES of 1963 reformulated the mandate to read: "To examine in the light of Scripture the general Reformed practice of excluding women from the various ordained offices in the church. A new study committee was appointed to carry out this mandate.

We recommend that Synod ratify these actions.

It is our prayer that these various actions of the Reformed Ecumenical Synod may receive the warm approval of the Christian Reformed Church. May the Holy Spirit guide you in your deliberations on these important matters. And may the cause of a biblical ecumenicity be increasingly strengthened through the Reformed Ecumenical Synod.

Respectfully submitted,

Fred H. Klooster

Paul G. Schrötenboer

Jacob De Jager

Anthony A. Hoekema

Alexander De Jong

H. P. Ottenhoff

SUMMARY OF MATTERS REQUIRING SYNOD'S ATTENTION

- I. A, B, C, D, E. Ratification of decisions relating to the organization and function of the RES.
- II. Ratification of the decision regarding an International Reformed Agency for Migration.
- III. Ratification of the decisions on world relief.
- IV. Adoption of the resolutions on race.
- V. Adoption of the resolutions on Christian organizations.
- VI. A. Receive as information decisions on Belgic Confession revision.
B. Note that the RES awaits a statement from CRC on warfare.
C. Ratification of decisions 1 and 2 concerning greater unity of Reformed churches and compliance with decision 3.
D. (1) Adoption of the declarations on ecumenicity and plurality.
(2) Ratification of the decision concerning a study committee on the doctrine of the church, its nature and ecumenical calling.

- VII, A. Approval of the resolution on "The Church and the World."
B. Note the decision concerning the holding of a congress on Reformed evangelism.
- VIII. Ratification of the decisions on missions.
- IX. Ratification of decisions 1, 2, 3 concerning literature and compliance with decision 4.
- X. Ratification of the decisions concerning polygamy.
- XI. Ratification of the decisions regarding the report on eschatology.
- XII. Ratification of action taken with respect to inspiration matters.
- XIII. Ratification of the decisions on financial matters, and assumption of the responsibility for the assigned percentage of RES expenses.
- XIV. Ratification of decisions regarding the subject of "women and office."

REPORT NO. 29

COMMITTEE ON EDUCATION

ESTEEMED BRETHREN:

Once again we are pleased to submit for your consideration our annual report covering the activities of your committee for the year 1963. We gratefully acknowledge the countless favors of God which have attended our labors. We now bespeak His blessing upon your deliberations and decisions.

We look back to 1963 as the first full year of full-time editorial service by Rev. William Vander Haak. To have pursued our given mandate without his diligent labors appears in retrospect decidedly inconceivable. We record here our deep appreciation for both the quality and the quantity of the work he has done in fulfillment of the committee's instructions. We trust that these efforts, blessed by God, will serve well in increasing the effectiveness of the educational ministry of the church.

CATECHISM MATERIALS

Your committee has produced four new catechism courses in addition to the *With All My Heart* course.

The following courses have been written: *Light Upon My Path* for 3rd grade students; *Lord, I Believe* for 5th grade; *Steps in Faith* for 6th grade; and *That I May Know* for 7th grade.

Five hundred copies of each course were produced in a temporary form for the purpose of classroom testing. Some 40 churches were selected for testing purposes. These churches were selected as representing a cross section of the church; they include large and small churches, rural and metropolitan churches, and also mission chapels. Geographically churches are included from the east coast to the west coast and from Canada. All churches that are testing the material have been required to submit detailed appraisals of the courses and a critical evaluation of their effectiveness in the classroom situation. While detailed responses will be received only after the catechism season has been completed, preliminary reports indicate a very favorable reaction to most of the work. The committee is hoping to have two of these new courses in print and available for use this fall. Plans are presently being drafted for an 8th-grade course on the church. This course will discuss the nature of the church, the history of the Christian Reformed Church, the activities of the Christian Reformed Church, and the implications of membership in the church.

The committee plans to begin work on Compendium studies for young people of high-school age in the near future.

Requests for information regarding our catechism curriculum from churches of other denominations indicate that there is real interest in our work even outside our circles.

The book *With All My Heart* (grade 4) continues to enjoy a generous reception in our churches. We are now in the process of producing the third printing of this book. In response to requests from Spanish-speaking mission fields, *With All My Heart* has been translated into Spanish, and is presently being printed for use in South America, Mexico, and among the Cuban refugees and Mexican migrants. This project is being undertaken in cooperation with the Board of Foreign Missions and the Board of Home Missions.

In response to a request by home missionaries and in consultation with the Home Missions office, we are drafting plans for a course of instruction for adult converts. The need for a course of this has been frequently expressed in past years.

VACATION BIBLE SCHOOL MATERIALS

1963 witnessed our first venture into the field of VBS publications. The first materials in a five-year cycle were produced under the course title *We Meet Jesus*. This material covered the life and ministry of our Lord from the Incarnation to the Ascension, and highlighted certain main events which had been selected to point out Christ as the Savior. This VBS material was produced for four departments. The response to this first course was most gratifying. A detailed questionnaire was sent to each school using the material. Responses indicated a very general desire for student materials. In response to these reactions, student materials were produced. This course is being advertised in some of the general Christian magazines for a wider area of sale.

A new course, complete with student materials, has been produced for churches that used the *We Meet Jesus* course last year. This course is being advertised in some of the general Christian magazines for a wider area of sale.

A new course, complete with student materials, has been produced for churches that used the *We Meet Jesus* course last year. This course is entitled *Living For Jesus*, and covers the Scriptural requirements for the Christian life. A limited edition of this course has been printed for testing purposes, prior to final publication and wider promotion.

Work has begun on a VBS series for 1965 which will deal with Old Testament materials.

EDUCATIONAL COORDINATION

The Committee on Education has for some time been aware of the need for closer coordination between the educational agencies serving the members of our churches. This need was also expressed by several leaders in other educational agencies. A preliminary meeting was held in which a representative of the Sunday School Committee, the Young Calvinist Board, the National Union of Christian Schools, and our committee

drafted plans for a consultation between representatives from all our various teaching agencies. At the date of this writing two meetings of the representatives have been held and a third meeting is scheduled for the month of April. This grass-roots movement indicates a genuine interest by all those concerned for greater coordination of our educational program. The joint committee plans to produce a study defining objectives and areas for all our teaching agencies. Such a study is necessary in order to avoid overlapping and omissions in the educational program involving members of the Christian Reformed Church.

The Committee on Education has been requested to include this information in its report to synod. We ask that synod take note of this work.

INCORPORATION

In response to a request by our committee, the Synod of 1963 granted permission for the Committee on Education to become incorporated. This incorporation has now been accomplished. The Articles of Incorporation are available to synod for review if desired.

APPOINTMENTS

The term of appointment for our editor, Rev. William Vander Haak, expires this year. In the interest of carrying out our presently projected publications and for the sake of necessary continuity, the committee requests that synod reappoint Rev. Vander Haak for a term of four years.

The terms of three of our committee members expire this year. They are Miss Johanna Boomsma, Rev. Harold Dekker, and Rev. Wm. Haverkamp. The committee presents the following nominations:

Miss Henrietta Ten Harmsel

Miss Dorothy Westra

*Rev. Harold Dekker

Rev. Milton Doornbos

*Rev. Wm. Haverkamp

Rev. Lawrence Veltkamp

(* indicates present incumbent)

FINANCIAL MATTERS

The Synod of 1963 authorized the Christian Reformed Resettlement Service Committee "to lend a sum not to exceed \$20,000. to the Committee on Education to serve as working capital for any future educational publishing endeavors" (Acts of Synod, 1963, p. 415). This loan has been effected and is presently being used to cover the cost of publishing material until the sale of materials can recover the cost of publication. The committee would not have been able to meet initial costs of producing materials without this loan. Your committee expresses its appreciation to synod for having made this money available to us.

The following is a financial statement accounting for the expenditure of the synodical appropriations for operating expenses during the year 1963:

Income

Synodical appropriation	\$16,490.00	
Sale of catechism test series	1,482.00	
Loan (Resettlement Service Committee)	2,000.00	
		<u>\$19,972.00</u>

Expenses

Salaries and services	\$13,559.00	
Cost of printing catechism test series	1,588.97	
Insurance	204.19	
Supplies and postage	2,207.03	
Rent	546.00	
Telephone	120.47	
Equipment	704.36	
Miscellaneous	544.78	
		<u>19,474.80</u>

Assets

Accounts receivable	\$ 102.29	
Inventory	51.00	
Cash on hand	343.91	
	<u>497.00</u>	<u>497.20</u>
		<u>\$19,972.00</u>

The above does not include the inventories and their costs which have been carried by the Christian Reformed Publishing House. This accounting will be transferred in 1964 to the account of the Committee on Education.

The following is our proposed budget for 1965. The increase in this request over last year's appropriation reflects the accelerated and expanded operations of our committee, requiring increased office and storage space, office help for our editor, and increased honoraria as a larger staff of writers is employed to speed up the production of materials.

Salaries and payroll expenses	\$14,500.00
Outside contracts (writers, artists, typists)	6,800.00
Rent and Utilities (office, warehouse and shipping)	2,450.00
Equipment, supplies, and committee expenses	2,500.00
Total	<u>\$26,250.00</u>

The following matters are referred to Synod for action:

1. That our secretary, Dr. Gordon Spykman, be granted speaking privileges at Synod on matters pertaining to the Committee on Education, and that Mr. Bert Woldring, our treasurer, be granted similar privileges on matters of finance.

2. That Rev. William Vander Haak be reappointed as editor for the Committee on Education for a term of four years.

3. That Synod elect three members of the committee from the following nominations:

Miss Henrietta Ten Harmsel

Miss Dorothy Westra

*Rev. Harold Dekker

Rev. Milton Doornbos

*Rev. Wm. Haverkamp

Rev. Lawrence Veltkamp

4. That Synod appropriate \$26,250.00 for the fiscal year 1965 for the continued operations of the committee.

Respectfully submitted,

The Committee on Education

Dr. Anthony Hoekema, *President*

Dr. Gordon Spykman, *Secretary*

Mr. Bert Woldring, *Treasurer*

Miss Johanna Boomsma

Rev. Harold Dekker

Rev. Arthur De Kruyter

Mr. Sidney Dykstra

Rev. William Haverkamp

Dr. Marion Snapper

REPORT NO. 30

CHRISTIAN REFORMED BOARD OF HOME MISSIONS

ESTEEMED BRETHREN:

I. INTRODUCTION:

The report of the Board of Home Missions to the Synod of 1964 is tendered with more than usual urgency. The first reason for urgency is one of gratitude. The year 1963 has been a year of abundant blessing. The Lord of Harvest has provided a record harvest of offerings from the churches. There is evidence of a growing loyalty to the mission at home. There is an unmistakable increase in the participation of the churches in the outreach into our continent—in the United States and Canada.

Gratitude rightly occupies the first place in our report to this Synod. At the same time honesty demands that we report that we are falling behind in our mission to North America, in spite of the increase in loyal participation on the part of the churches. Every person who dies is being replaced by two who are born. "Holding our own" never was an acceptable slogan, but it would be a major tragedy if all we could do was hold our own in the face of this modern crisis. Furthermore, with each passing year the religious illiteracy of the people about us increases.

The third reason for urgency lies in the character of the American religious scene. There is one church for every 500 people in the United States and the ratio for Canada is much similar. Be not deceived. The percentage of those which preach a gospel is low and the percentage of those that preach the whole counsel of God is very low. It is not an accident that this past year has brought the Christian Reformed Church into a strange situation. For the first time in the history of our church we are faced with a Macedonian call from people within decadent protestantism who look to us because we are still bearers of the rich heritage of the historic protestant faith. It has given us pause and concern. We tried to evaluate ourselves in the light of this new development. While we paused other voices called to us to bring the gospel in an area where the old established churches had left the distribution of bread to play with stones. Has God placed us here for just such a time as this? Is this the end purpose for the solid monolithic character of the Christian Reformed Church, the Creedal solidarity of the Christian Reformed Church, the vibrant capacity of the Christian Reformed Church to produce a generation of young people thoroughly trained in the Christian faith from kindergarten through college?

If so, then we have a challenge today which is doubled since the last time the Synod of the Christian Reformed Church convened. We are faced not only with a growing demand for the opening of new outposts in areas where there are no churches—the strip cities, the growing edge of the church, but we are faced also with the repair work necessitated

by many decades of decadence in American protestantism. These opportunities come to us without warning, without solicitation. They are God-ordained surprises interjected into the Home Missions program without the benefit of prior scheduling or consultation. As responsible agents of the Synod of the Christian Reformed Church we can do nothing less than accept the challenge of this new brand of mission field.

When this is added to the already complex program of Home Missions it is not at all surprising to discover the addition of new departments within the Home Missions structure. With the accretion of the Indian field on January 1, 1964, a special department was set up to take care of the increased work load which this addition entailed. The transition from the Foreign Board to the Board of Home Missions was accomplished with little disturbance. The ease in transfer was due in no small part to the splendid spirit of cooperation shown by the personnel in the Foreign Mission office and the scores of dedicated missionaries on the Indian mission field in New Mexico, Arizona and Utah. The Board of Home Missions is pledged to carry on the mission to the Indians in the great tradition of our forefathers according to the directives of Synod.

Another reason for urgency is apparent from a comparison of the statistics submitted to Synod in the last three years. In 1960 there were 13 fields on the projected list (waiting list) and one of these 13 fields was not eligible for opening. In 1961 the waiting list of fields to be opened was not published but it was near the 20 mark. In 1962 the number of fields waiting to be opened had risen to 26. Just last year the Board of Home Missions listed 31 fields which were waiting for the signal to be opened. This issue of the Agenda will record an all-time high of approximately 40 fields waiting to be opened. Each year we nibble away at the backlog of fields. We open 6 or 8 new fields but for every field we open there are two to take its place in the waiting line. Some means must be found to answer responsibly to this challenge.

Still another reason for the urgency of this report lies in the fact that we are becoming increasingly aware of our responsibilities as citizens in Canada and the United States. This could take on the form of a selfish concern for the future on behalf of our grandchildren. Beyond that there is a legitimate concern for our two countries. Of course we are concerned about what kind of a country this will be when our children grow up but we also have a duty to be concerned for the present and for the people who are not related to us by ties of blood. Our interest in the establishment of justice and righteousness is directly related to our mission to Canada and the United States. We are in the uniquely advantageous position of having a relevant gospel not because of the diligent efforts of some ecclesiastical committee but because of our unswerving loyalty to the whole of inspired Scripture. This makes us a unique factor in today's society. It makes us a necessary and an important part of today's growing population.

The road ahead calls for expansion. There is no other alternative. The future demands greater diversification. To do less would be irresponsible. The challenge of tomorrow demands sacrifice, toil, loyalty,

devotion and love. We who have received much, must give that "much" which is required of us. Let us work and pray lest the day of judgment reveal our neglect and condemn us.

II. MISSIONARY STAFF CHANGES 1963

A. The Board of Home Missions will miss the services of the Rev. Dr. Dick L. Van Halsema who left his post as Minister of Evangelism to become pastor of the Central Avenue Christian Reformed Church of Holland, Michigan.

Dr. Van Halsema's many talents were exercised with great devotion. He has made a large and lasting contribution to the work of Home Missions.

Mr. C. Van Malsen who served the Board of Home Missions for many years as treasurer, retired from this position to make his home in Florida. Mr. Van Malsen gave leadership to the board in matters of finance, during the crucial days of expansion.

B. Departures from the staff.

1. Absent from the list this year are the native workers in Mexico. These warriors for the faith were transferred to the Foreign Board. We commend them to the Foreign Board in the confidence that the cause is well served. Our prayers will be joined on behalf of the workers and the work.

2. Dr. S. Kistemaker left Vernon, B.C. for a teaching position at Dordt.

3. Miss Joan Redhouse left Albuquerque for a position as Bible woman at Toadlena, New Mexico.

4. Rev. N. Vogelzang left South Salt Lake City to accept a pastorage at Lansing I Christian Reformed Church, Lansing, Illinois.

C. Accretions to the staff

Rev. D. H. Aardsma	— Calvary/Minneapolis, Minnesota
Rev. Jerome Batts	— Jackson, Michigan
Rev. Roy Boeskool, Jr.	— El Paso, Texas
Rev. James Bonnema	— Hartford, Connecticut
Rev. Henry De Rooy	— Quincy, Washington
Rev. Edgar O. Holkeboer	— Stony Plain, Alberta, Canada
Rev. Henry Karsten	— Akron, Ohio
Rev. Dick Kwantes	— High River, Alberta
Rev. Peter Lagerwey	— Grand Forks, North Dakota
Rev. George Lau	— Crenshaw/Los Angeles, California
Rev. Bernard W. Mulder	— Poughkeepsie, New York
Rev. John Roorda	— Vernon, B.C., Canada
Rev. Robert Ruis	— Escondido, California
Rev. John Schuring	— Boca Raton, Florida
Rev. Peter Yang	— Crenshaw/Los Angeles, California
Mr. LeRoy W. Baas	— San Francisco, California (Indian)
Miss Bess Grasman	— Norfolk, Virginia

D. Long Term Volunteers

Miss Mary Male	— Harlem, New York
Miss Judy Landman	— Chula Vista, California
Miss Riena Timmer	— Tacoma, Washington
Misses Mary Jo Kruis and Cathy Brouwer	— Ogden, Utah
Miss Delores Timmerman	— Boulder, Colorado
Mr. and Mrs. N. Jongert	— Phoenix, Arizona

III. BOARD MEMBERS

Classes	Members	Alternates
Alberta North.....	Rev. W. Boelkins.....	Rev. A. P. Ver Burg
Alberta South.....	Mr. Jack Havinga.....	Rev. M. Geleynse
British Columbia.....	Rev. J. Postman.....	Rev. R. Groenboer
Cadillac.....	Rev. G. Vander Lip.....	Rev. C. Van Essen
Central California.....	Rev. B. Den Ouden.....	Rev. H. Van Deelen
California South.....	Rev. Isaac Apol.....	Rev. K. Rietema
Chatham.....	Rev. Harry Kwantes.....	Rev. H. Numan
Chicago North.....	Rev. Earl Marlink.....	Rev. Jay De Vries
Chicago South.....	Dr. Seymour Van Dyken.....	Rev. R. Wildschut
Eastern Ontario.....	Rev. G. Ringnalda.....	Rev. H. Wittenbosch
Grand Rapids East.....	Rev. John Mulder.....	Rev. L. Veltkamp
Grand Rapids South.....	Rev. C. Vanden Heuvel.....	Rev. C. Licatesi
Grand Rapids West.....	Rev. Nelson Veltman.....	Rev. Paul Vermaire
Grandville.....	Rev. Henry Vander Kam.....	Rev. C. Greenfield
Hackensack.....	Rev. D. Griffioen.....	Rev. E. T. Lewis, Jr.
Hamilton.....	Rev. Adam Persenaire.....	Rev. L. Doezeema
Holland.....	Rev. Wm. P. Brink.....	Rev. George Gritter
Hudson.....	Rev. R. Opperwall.....	Rev. Charles Terpstra
Kalamazoo.....	Rev. Harold De Weerd.....	
Lake Erie.....	Rev. George Vanderhill.....	Rev. H. Sprik
Minnesota North.....	Rev. F. L. Netz.....	Rev. N. Roorda
Minnesota South.....	Rev. A. Besteman.....	Rev. Norman Haan
Muskegon.....	Rev. Wesley Smedes.....	Rev. O. Duistermars
Northcentral Iowa.....	Rev. L. Calvin Bergsma.....	Rev. C. Persenaire
Orange City.....	Rev. Harlan Roelofs.....	Rev. S. T. Cammenga
Pacific Northwest.....	Rev. Bernard Byma.....	Rev. John Maas
Pella.....		Rev. James Versluys
Rocky Mountain.....	Rev. Eugene Los.....	Rev. John Zwaanstra
Sioux Center.....	Rev. John T. Ebberts.....	
Toronto.....	Rev. F. Guillaume.....	
Wisconsin.....	Rev. T. C. Vanden Heuvel.....	Rev. S. Voortman
Zeeland.....	Rev. Rens Hooker.....	Rev. A. Hoogstrate

Members-at-Large	Alternates	Terms
Mr. D. Farenhorst.....	Mr. P. Turkstra.....	1962—1965
Mr. G. Monsma.....	Mr. J. Stadt.....	
Mr. H. Camping.....	Mr. Jacob Bol.....	1961—1964
Mr. Theo. Hoeksema.....	Mr. R. Van Til.....	1961—1964
Mr. L. Vandertill.....	Mr. Rhine Pettinga.....	1962—1965
Mr. Harold Soper.....	Mr. Jack Van Eerden.....	1961—1964
Mr. Raymond Stapert.....	Mr. J. H. Spalink.....	1961—1964
Mr. Peter Damsma.....		

Executive Committee:

Revs. Wm. Brink, H. De Weerd, R. Hooker, H. Kwantes, E. Marlink, John Mulder, W. Smedes, C. Vanden Heuvel, G. Vanderhill, H. Vander Kam, G. Vander Lip, S. Van Dyken, Nelson Veltman and the Messrs. D. Farenhorst, T. Hoeksema, H. Soper, R. Stapert and L. Vandertill.

Executive Secretary, Rev. M. C. Baarman; Minister of Evangelism — (vacant); Treasurer, Mr. M. Vander Vlies, members ex-officio of the Executive Committee.

Officers:

President	— Rev. Henry Vander Kam
Vice-President	— Rev. John A. Mulder
Assistant Treasurer	— Mr. Harold Soper

Sub-committees of the Executive Committee:

Church Extension Committee: Revs. J. Mulder, C. Vanden Heuvel, H. Vander Kam

Evangelism Committee: Revs. W. Smedes, C. Greenfield, Mr. L. Vandertill.

Finance Committee: Messrs. T. Hocksema, H. Soper, J. Spalink, R. Stapert, J. Van Eerden and M. Vander Vlies, and Rev. H. Kwantes.

Indian Committee: Revs. W. Brink, R. Hooker, N. Veltman and Mr. L. Vandertill.

Promotion Committee: Revs. G. Vanderhill, G. Vander Lip, Messrs. D. Farenhorst, M. Vander Vlies.

Special Fields Committee: Revs. E. Marlink, H. De Weerd, S. Van Dyken and Mr. L. Vandertill.

Personnel Committee: Rev. M. Baarman, Messrs. M. Vander Vlies and D. Bosscher, and Minister of Evangelism.

IV. REGULAR URBAN MISSION. U.S.A.

Field	Missionary	Date opened	No. of fam. 12/31/63
Akron, Ohio	H. Karsten	1963	7
Albuquerque, New Mexico	B. Huizenga	1953	34
Anchorage, Alaska	W. Heynen	1953	25
Bellingham, Washington	P. Vermaat	1960	39
Boca Raton, Colorado	J. Schuring	1963	2
Boulder, Colorado	J. Vanden Hoek	1960	19
Champaign, Illinois	L. Sweetman	1956	16
Chula Vista, California	A. Paul Veenstra	1960	24
Crenshaw, Los Angeles, California	G. Lau	1963	14
	P. Yang		
Dayton, Ohio	T. Brouwer	1961	13
East Islip, New York	F. Bultman	1957	13
El Paso, Texas	R. Boeskool, Jr.	1960	6
Fairbanks, Alaska	R. Wezeman	1956	8
Fort Collins, Colorado	G. Boerfyn	1963	20
Fresno, California	F. De Jong	1963	20
Grand Forks, North Dakota	P. Lagerwey	1963	5
Hartford, Connecticut	J. Bonnema	1963	15
Hayward, California	J. C. Vander Ark	1959	17
Indian Harbour Beach, Florida	R. Van Harn	1959	16
Iowa City, Iowa	R. Palma	1960	18
Jackson, Michigan	Jerome Batts	1957	21
Madison, Wisconsin	W. Huyser	1957	22
Mason City, Iowa	W. Gebben	1960	11
Minneapolis, Minnesota	D. Aardsma	1963	21
Norfolk, Virginia	J. Rickers	1957	4
Ogden, Utah	D. Wisse	1958	18
Orlando, Florida	R. Bronkema, Jr.	1959	14
Phoenix, Arizona	A. Haan	1962	21
Phoenix, Arizona (Scottsdale)	J. Hollebeek	1963	11
Portland, Oregon	H. Spaan	1959	30
Poughkeepsie, New York	B. W. Mulder	1963	11
Quincy, Washington	H. De Rooy	1963	8

Field	Missionary	Date opened	No. of fam. 12/31/63
Richton Park, Illinois	D. VanderBrug	1958	30
Riverside, California	G. Hubers	1960	27
Sacramento, California	S. Vander Jagt	1959	18
Salem, Oregon	B. Niemeyer	1961	10
South St. Paul, Minnesota	A. Van Andel	1960	21
South Salt Lake City, Utah	J. Zandstra	1960	11
St. Petersburg, Florida	R. Broekhuizen	1958	30
Tacoma, Washington	R. Tadema	1959	15
Terre Haute, Indiana	J. Houseward	1960	5
Toledo, Ohio	Earl S. Holkeboer	1960	18

V. SPANISH MISSION (U.S.A.)

A. Cuban Refugees

	Missionaries	Opened	No. of Fam.
Miami, Florida	C. Nyenhuis	1961	20
	B. Bruxvoort		
	Dr. Vicente Hernandez		
	Miss Judith Grotenhuis		
Grand Rapids, Mich.	J. Boonstra — Resettled Cuban Refugees		

B. Mexican Migrant

J. Jerry Pot
Robert Ruis

VI. INDIAN MISSION

Arizona	Phoenix	J. Van Bruggen
	Red Rock	Paul Redhouse
	Teec Nos Pos	Mr. Corwin Brummel
California	Riverside	Mr. Marvin Baas
	San Francisco	Mr. LeRoy W. Baas
Illinois	Chicago	(vacant)
N. Mex.	Albuquerque	Scott Redhouse
	Crown Point	E. Dykema
	Farmington	H. Schripsema
	Gallup	R. Posthuma
	Naschitti	Mr. Marinus Harberts
	Rehoboth	Pastor: Edward Cooke
		Field Pastor: (vacant)
		Evangelist: Mr. John Tso
		Educ. Supt.: Mr. Bernard Koops
		Teachers: Wilma Bambacht
		Brenda Bystervelt
		Kenneth Dobbs
		Paul Hekman
		Roland Kamps
		Mary Kuik
		Renzina Stob
		Rena Vander Woude
		Business Mgr.: Mr. Clarence Start
		Industrial Assistants:
		Messrs. Theodore Tibboel
		Julius Den Bleyker
		Engineers: Messrs. Arthur Bosscher
		Edward Berkompas
		Matrons: Misses Julia Ensink
		Dora Hofstra

	Houseparents:
	Mr. and Mrs. Thomas Helmus
	Cooks and Kitchen: Mr. Wm. Hoekstra;
	Misses Clara Kollis, Bessie Van Boven,
	Josie Holtgeerts
	Laundry: Bessie Tjoelker
	Office: Marilyn Swierenga
	Nurses: Theresa Van Houw
	Joann De Kryger
	Aletta Rus
	Hattie Veurink
	Technician: Marie Hoekstra
San Antone	Mr. Alfred Becenti
Shiprock	Floris Vander Stoep
	Miss Rita Van Engen
	Mr. Sampson Yazzie
Toadlena	(vacant)
	Miss Lucy Harvey
Tohatchi	Gordon Stuit
Tohlakai	Mr. Richard Kruis
Zuni	Evangelist: Mr. Rex Natewa
	Principal: Mr. Robert Jipping
	Teachers: Albertha Kuiper
	Eunice Post
	Wilma Van Dam
	Wanda Van Klömpenberg

The following are employed on our Indian field, although not under the direct (contract) appointment of our board:

NEW MEXICO:

Crown Point	Mr. John Charles
	Mr. Jack Toledo
Farmington	Mr. Clarence Tsosie
	Mr. Howard Begay
Naschitti	Mr. Ben Henry
Rehoboth	Assistant: Mr. John Talley
	Industrial Assistant: Mr. Tullie James
	Laundry: Annie Skeets
	Office: Violet Henry
	Aides and Maids: Lolita Benally
	Alice Hamilton
	Betty Kollis
	Alice Lee
	Amy Rose Pinto
San Antone	Mr. Levia Largo
Shiprock	Grace Bitsie
Toadlena	Mr. Sidney Nez
	Joan Redhouse
Tohatchi	Mr. Frank Curley
Tohlakai	Mr. John George
Two Wells	Mr. Melvin Chavez
	Mr. John Lee (Skeets Chapel)
White Horse Lake	Mr. Charles Gray

UTAH Brigham City	(vacant)
	Mr. Gary Klompenhower
	Lena Benally
Salt Lake City	Mr. Frank Bakker

VII. INNER CITY MISSION

	Date Opened	No. of fam. 12/31/63
A. Manhattan Chr. Ref. Church Mission Department	1955	34
Rev. Gordon Negen - Mission director		
Mr. Anthony Van Zanten		
Mr. James Allen		
Mr. Bernard Greenfield		
Mrs. Elcase Feimster		
Miss Mary Male - Long Term Volunteer		
B. Detroit, Michigan. — —Rev. Harold Botts	1964	

VIII. CHINESE MISSION

A. Queens, New York	Paul Szto	1956	13
B. Chicago, Illinois	Paul Han	1954	12

IX. JEWISH MISSION

Rev. J. Rozendal	— Missionary to the Jews
Rev. G. Koedoot	— Nathanael Institute, Rogers Park area
Miss Edith Vander Meulen	— Nathanael Institute, Rogers Park area

X. SERVICEMEN'S MINISTRY

Norfolk, Virginia	J. Rickers
	Miss Bess Grasman
Anchorage, Alaska	W. Heynen
Fairbanks, Alaska	R. Wezeman

XI. CANADIAN FIELDS

Charlottetown, P.E.I.	(1960	
New Glasgow, N.S.	(M. Dornbush		
Cochrane, Ontario	B. Kok	1949	21
Stony Plain, Alberta	Edgar O. Holkeboer	1962	47
Frederickton, N.B.	D. Lieverdink	1960	20
Peace River District, Alberta	(D. C. Bouma	1961	26
	(Mr. Robert Koornneef		
Prince George, B.C.	G. Polman	1957	19
Vernon, B.C.	J. Roorda	1954	16
Bellevue, Alberta	(vacant	1951	22
High River, Alberta	D. Kwantes	1951	19
Quebec, Montreal	Mr. Hendrik De Bruyn (intern)		

XII. SUMMARY OF STATISTICS

	Adult Baptisms	Infant Baptisms	Conf. of Faith	Re- Affirmations
Regular Urban	25	159	89	36
Canada	2	46	11	0
Jewish	0	0	0	0
Chinese	0	3	0	5
Indian (Off reservation)	5	8	4	0
Spanish (Miami)	16	7	0	0
Inner City (Manhattan)	3	4	5	0
Spanish (Grand Rapids)	4	6	10	0
	<u>55</u>	<u>233</u>	<u>119</u>	<u>41</u>

XIII. FIELDS

A. Graduated into Calling Church status:

	No. of Families	Year Opened	Year Organized	Calling
Inkster, Michigan	27	1956	1962	1963
Walnut Creek, California	24	1958	1962	1963

B. Now calling for:

South Salt Lake City, Utah
Bellevue, Alberta, Canada

C. Projected list:

For 1964 East Phoenix, Arizona
West Portland, Oregon
Poughkeepsie, New York
Binghamton, New York
Baltimore, Maryland
Cedar Rapids, Iowa
Washington, Pennsylvania
East Tucson, Arizona

For 1965 Kansas City, Missouri
Livermore, California
Pinewood/Minneapolis, Minnesota
Houston, Texas
Santa Cruz, California
North Glenn, Denver
Jacksonville, Florida
Gardane Grove, California

For 1966 Dallas, Texas
Boston, Massachusetts
Green Bay, Wisconsin
Wichita, Kansas
Tampa, Florida
Riviera Beach, Florida
Yakima, Washington

For 1967 Corona, California
Fort Myers, Florida
Windsor, Ontario
Dawson Creek, B.C.
Penticton, B.C.
San Antonio, Texas
Santa Barbara, California
Window Rock, Arizona
Farmington, New Mexico

For 1968 Syracuse, New York
Chester, New Jersey
Utica, New York
Fort Smith, Arkansas
Little Rock, Arkansas
Anderson, South Carolina
East Seattle, Washington

XIV. SPONSORING CHURCHES

Missionaries	Field	Calling and/or Supporting Churches
Aardsma, Dirk.....	Calvary, Minneapolis, Minn.	C 1st Minneapolis, Minn.
		S Calvary, Minn.
*Allen, James.....	Manhattan, N.Y.	S Prospect Park, Holland, Mich.
		S Central Ave., Holland, Mich.

*Designate layworkers

Missionaries	Field	Calling and/or Supporting Churches
		S McBain, Mich.
		S II Fremont, Mich.
*Baas, LeRoy W.	San Francisco, Cal. -	S Bethel, Bellflower, Cal.
	Indian	S Burton Heights, Gr. Rap., Mich.
*Baas, Marvin	Riverside, Cal. -	
	Indian	S Redland I, Cal.
		S Parkersburg, Iowa
*Bakker, Frank	Salt Lake City -	
	Ogden, Utah	S Pella I, Iowa
		S Pella, Calvary, Iowa
		S Pella II, Iowa
*Bambacht, Wilma	Rehoboth, N.M.	Central Ave., SE, Holland, Mich.
Batts, Jerome	Jackson, Mich.	S Jackson, Mich.
Boerfyn, Gerrit	Fort Collins, Colo.	C Fairview, Denver, Colo.
Boeskool, Roy	El Paso, Texas	S Grace, Kalamazoo, Mich.
Bonnema, James	Hartford, Conn.	C/S Fairlawn, Whitinsville, Mass.
Boonstra, John S.	Cuban Refugees,	
	Grand Rapids, Mich.	C/S Fuller Ave., Grand Rapids, Mich.
Botts, Harold	Detroit, Mich.	S Ninth St., Holland, Mich.
		C Dearborn, Mich.
		S Pine Creek, Mich.
		S Hamilton S.S., Mich.
		S Allendale II, Mich.
Bouma, Dick C.	Peace River District,	
	Alberta, Canada	S LaGlace, Alberta, Canada
		C I Edmonton, Alberta, Canada
Brockhuizen, R.	St. Petersburg, Fla.	C Brandon, Fla.
Bronkema, R. W.	Orlando, Fla.	C/S 12th Ave., Jenison, Mich.
Brouwer, Theodore	Dayton, Ohio	C Parkview Heights, Cincinnati, O.
*Brummel, Corwin	Teec Nos Pos, Ariz.	Zeeland I, Mich.
Bruxvoort, Brandt	Spanish Mission,	
	Miami, Fla.	C Miami C.R.C., Miami, Fla.
Bultman, Fred	East Islip, N.Y.	C West Sayville, N.Y.
		S II Fremont, Mich.
Cooke, Edward G.	Rehoboth, N.M.	S Rehoboth, N.M.
De Jong, Frank	Fresno, Cal.	C/S Artesia I, Cal.
*Den Bleyker, Julius	Rehoboth, N.M.	S Graafschap, Mich.
De Rooy, Henry M.	Quincy, Wash.	C/S II Lynden, Wash.
Dornbush, Menzo	Charlottetown, P.E.I.,	
	Canada, and	
	New Glasgow, N.S.,	
	Canada	C Bethel, Brockville, Ont., Canada
Dykema, Earl	Crown Point, N.M.	C/S Lagrave, Grand Rapids, Mich.
*Ensink, Julia	Rehoboth, N.M.	S Zutphen, Mich.
*Feimster, Mrs. Elease	Manhattan, N.Y.	
Gebben, Wendell	Mason City, Iowa	C/S Kanawha, Iowa
*Grasman, Bess	Norfolk, Va.	
*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, Mich.
		C/S Phoenix I, Arizona
Han, Paul	Chinese Mission,	S Chicago Chinese, Illinois
	Chicago, Ill.	C/S Evergreen Park, Chicago, Ill.
*Harberts, Marinus A.	Naschitti, N.M.	S Fuller Ave., Grand Rapids, Mich.
*Hernandez, Vicente	Spanish Mission,	
	Miami, Fla.	

*Designate layworkers

Missionaries	Field	Calling and/or Supporting Churches
Heynen, William.....	Anchorage, Alaska.....	C/S Bethel, Edgerton, Minn. S Anchorage, Alaska
*Hoekstra, Marie.....	Rehoboth, N.M.....	S Overisel S.S., Overisel, Mich.
*Hofstra, Dora.....	Rehoboth, N.M.....	S Seymour S.S., Gr. Rapids, Mich.
Holkeboer, Earl S.....	Toledo, Ohio.....	C Willard, Ohio S Coopersville, Mich.
Holkeboer, Edgar O.....	Stony Plain, Alta., Canada.....	C Maranatha-Edmonton, Alta., Can. S Stony Plain, Alta., Canada
Hollebeek, John.....	Scottsdale, Phoenix, Ariz.....	C I Phoenix, Ariz.
*Holtgeerts, Josie.....	New Mexico.....	S Graafschap, Mich.
Houseward, John.....	Terre Haute, Ind.....	C/S Immanuel, Hudsonville, Mich.
Hubers, Gerald.....	Riverside, Cal.....	C/S Ontario, Cal. S Riverside, Cal.
Huizenga, Bartel.....	Albuquerque, N.M.....	C/S Luctor, Kansas S Oak Park, Chicago, Ill.
Huyser, William.....	Madison, Wis.....	C Kenosha, Wis. S Madison, Wis.
*Jipping, Robert.....	Zuni, N.M.....	S Prosper, Mich. S Walker, Mich.
*Kamps, Roland.....	Rehoboth, N.M.....	S Drenthe, Mich.
Karsten, Henry.....	Akron, Ohio.....	C Maple Heights, Ohio S I Byron Center, Mich.
Koedoot, Gerrit.....	Chicago, Jewish Mission.....	C/S Des Plaines, Ill.
*Koops, Bernard.....	Rehoboth, N.M.....	S De Motte, Ind.
*Koornneef, Robert.....	Pearce River area, Alberta, Canada.....	
Kok, Bernard.....	Cochrane, Ont., Can.....	S Cochrane, Ont., Canada
*Kruis, Richard.....	Tohlakai, N.M.....	S Jamestown, Mich.
*Kuik, Mary.....	Rehoboth, N.M.....	S I Waupun, Wis.
Kwantes, Dick.....	High River, Alta., Canada.....	C Granum, Alberta, Canada
Lagerwey, Peter.....	Grand Forks, N.D.....	C Crookston, Minn. S Luverne, Minn.
Lau, George J.....	Los Angeles, Cal. - Chinese.....	C Los Angeles, Cal.
Lieverdink, Dirk.....	Fredericton, N.B., Canada.....	C Kingston, Ont., Canada S Fredericton, N.B., Canada
Mulder, Bernard W.....	Poughkeepsie, N.Y.....	C/S Goshen, N.Y.
Negen, Gordon.....	Manhattan, N.Y.....	C/S Borculo, Mich. S II Paterson, N.J. S I Byron Center, Mich.
Niemeyer, Bernard.....	Salem, Ore.....	C/S II Orange City, Iowa S Grandville Ave., Gr. Rap., Mich.
Nyenhuis, Clarence.....	Spanish Mission, Miami, Fla.....	C Miami C.R.C., Fla. S LaGrave, Grand Rapids, Mich. S Burton Heights, Gr. Rap., Mich. S Kelloggsville, Mich. S Sunday School of Fulton, Ill. S Irving Park, N.J. S Baldwin, Wis. S Bemis, S.D. S Bethel, Lansing, Ill.
Palma, Robert.....	Iowa City, Iowa.....	C/S Sully, Iowa S Peoria, Iowa

*Designate layworkers

Missionaries	Field	Calling and/or Supporting Churches
Polman, G. H.	Prince George, B.C., Canada	C New Westminster, B.C., Canada S Prince George, B.C., Canada
*Post, Eunice	Zuni, N.M.	S Neland Ave., Gr. Rapids, Mich.
Posthuma, Roger	Gallup, N.M.	S II Kalamazoo, Mich.
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, Mich. S Bethany, Bellflower, Cal.
Redhouse, Paul	Red Rock, Ariz.	S Roseland IV, Ill. S Wheaton, Ill.
Redhouse, Scott	Valley Church, Albuquerque, N.M.	C/S Dispatch, Kansas S Maple Ave., Holland, Mich. S Bethany, Bellflower, Cal. S North Blendon, Mich. S Hospers, Iowa S S.S. Beverly, Gr. Rapids, Mich.
*Redhouse, Joan	Toadlena, N.M.	
Rickers, John C.	Norfolk, Va.	C/S I Paterson, N.J. S Norfolk, Va.
Roorda, John	Vernon, B.C., Canada	S I Vancouver, B.C., Canada
Rozendal, John	Chicago, Ill. - Jewish	C Warren Park, Chicago, Ill.
Ruis, Robert	Spanish Migrant Program	C Pease, Minn. S Classis California South
*Rus, Aletta	Rehoboth, N.M.	S Nickerk, Mich.
Schripsema, Herman	Farmington, N.M.	C/S Oakdale Park, Gr. Rapids, Mich.
Schuring, John	Boca Raton, Fla.	C Fort Lauderdale, Fla.
Spaan, Howard	Portland, Ore.	C/S Everett, Wash.
*Stob, Renzina	Rehoboth, N.M.	S Sunday School, Alger Park, Grand Rapids, Mich.
Stuit, Gordon	Tohatchi, N.M.	S Sherman St., Gr. Rapids, Mich. S III Kalamazoo, Mich.
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 S Irving Park, N.J.
Tadema, Rits	Tacoma, Wash.	C I Lynden, Wash. S Grandville Ave., Gr. Rap., Mich.
Van Andel, Adrian	South St. Paul, Minn.	C Minneapolis, Minn. S South Grove, Minneapolis, Minn. S Classis Minnesota North
*Van Boven, Bessie	Rehoboth, N.M.	S Hull, N.D.
Van Bruggen, J.	Phoenix, Ariz. - Indian	S Ninth St., Holland, Mich. S 16th St., Holland, Mich.
*Van Dam, Wilma	Zuni, N.M.	S Oakland, Mich.
Vanden Hoek, Julius	Boulder, Colo.	C III Denver, Colo.
Vander Ark, Jay C.	Hayward, Cal.	C Alameda, Cal.
*Designate layworkers		

Missionaries	Field	Calling and/or Supporting Churches
Vander Brug, Duane.	Richton Park, Chicago, Ill.	C/S I South Holland, Ill.
Vander Jagt, Samuel.	Sacramento, Cal.	C/S Immanuel, Ripon, Cal.
*Vander Meulen, Edith.	Chicago, Jewish Mission	
Vander Stoep, Floris.	Shiprock, N.M.	S Classis Zeeland
*Vander Woude, Rena.	Rehoboth, N.M.	S III Roseland, Ill.
Van Harn, Roger.	Indian Harbour Beach, Fla.	C/S Bethany, Muskegon, Mich. S Rusk, Mich.
*Van Houw, Theresa.	Rehoboth, N.M.	S 16th St., Holland, Mich.
*Van Zanten, Anthony.	Manhattan, N.Y.	S Bauer, Mich.
Veenstra, A. Paul.	Chula Vista, Cal.	C San Diego, Cal. S Milwood, Kalamazoo, Mich. S Leighton, Iowa S Everson, Wash. S Bethany, Holland, Mich. S Bellingham, Wash.
Vermaat, Peter.	Bellingham, Wash.	
*Veurink, Hattie.	Rehoboth, N.M.	S Pease, Minn.
Wezeman, Richard.	Fairbanks, Alaska	C/S I Edgerton, Minn.
Wisse, Donald.	Ogden, Utah	C/S IV Roseland, Chicago, Ill. S I Hull, Iowa
Yang, Peter.	Los Angeles, Cal. - Chinese	C/S Arcadia, Cal.
*Yazzie, Sampson.	Shiprock, N.M.	S Millbrook, Grand Rapids, Mich.
Zandstra, Jack.	Itinerant Missionary	C/S III Zeeland, Mich.
VACANT:	Chicago, Ill. - Indian... Rehoboth Field Pastor, N.M.	S Drenthe, Mich.
	South Salt Lake City, Utah	C/S III Denver, Colo. S Sanborn, Iowa
UNSPECIFIED:		Rock Valley I, Iowa

*Designate layworkers

XV. 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 1965 to carry on their local evangelism project. After due examination of the materials submitted, the Board of Home Missions recommends that Synod approve this request.

B. *Ames, Iowa.* Classis Northcentral Iowa endorses the request of the two Wellsburg Christian Reformed Church for financial aid to the extent of \$3,000. for 1965 to carry on their local evangelism project. After due examination of the materials submitted, the Board of Home Missions recommends that Synod approve this request.

C. *Fort Wayne, Indiana.* Classis Kalamazoo has endorsed the request of the Christian Reformed Churches with the classis for financial aid to the extent of \$3,000. for 1965 to carry on their local evangelism project.

After due examination of the materials submitted, the Board of Home Missions recommends that Synod approve this request.

D. *Hamilton, Ontario.* Classis Hamilton has endorsed the request of the First Hamilton Christian Reformed Church for financial aid to the extent of \$1,500. for 1965 to carry on their local evangelism project. After due examination of the materials submitted, the Board of Home Missions recommends that Synod approve this request.

E. *Highland, Michigan.* Classis Cadillac has endorsed the request of the Highland Christian Reformed Church for financial aid to the extent of \$2,250. for 1965 to carry on their local evangelism project. After due examination of the materials submitted, the Board of Home Missions recommends that Synod approve this request.

F. *Madison Ave., Paterson, N.J.* Classis Hackensack has endorsed the request of the Madison Ave. Christian Reformed Church for financial aid to the extent of \$3,500. for 1965 to carry on their local evangelism project. After due examination of the materials submitted, the Board of Home Missions recommends that Synod approve this request.

G. *Mt. Vernon, Washington.* Classis Pacific Northwest has endorsed the request of the Mt. Vernon Christian Reformed Church for financial aid to the extent of \$2,000. for 1965 to carry on their local evangelism project. After due examination of the materials submitted, the Board of Home Missions recommends that Synod approve this request.

H. *Oak Harbor, Washington.* Classis Pacific Northwest has endorsed the request of the Oak Harbor Christian Reformed Church for financial aid to the extent of \$2,750. for 1965 to carry on their local evangelism project. After due examination of the materials submitted, the Board of Home Missions recommends that Synod approve this request.

I. *Racine, Wisconsin.* Classis Wisconsin has endorsed the request of the Racine Christian Reformed Church for financial aid to the extent of \$2,000. for 1965 to carry on their local evangelism project. After due examination of the materials submitted, the Board of Home Missions recommends that Synod approve this request.

J. *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 1965 to carry on its project at Rapid City, South Dakota. After due examination of the materials submitted, the Board of Home Missions recommends that Synod approve this request.

K. *Minneapolis, Minnesota.* Classis Minnesota North has endorsed the request of the First Minneapolis Christian Reformed Church for financial assistance to the extent of \$2,000. for 1965, to carry on its evangelism project at Pinewood, Minneapolis. After due examination of the materials submitted, the Board of Home Missions recommends that Synod approve this request.

L. *Manhattan, Montana.* Classis Rocky Mountain has endorsed the request of the First Manhattan Christian Reformed Church for financial

aid to the extent of \$3,000. for 1965 to carry on their evangelism program at Gallatin Gateway, Montana. After due examination of the materials submitted, the Board of Home Missions recommends that Synod approve this request.

M. Green Bay, Wisconsin. Classis Wisconsin has endorsed the request of the Wisconsin Christian Reformed Churches for financial aid to the extent of \$4,000. for 1965, to carry on their evangelism program at Green Bay, Wisconsin. After due examination of the materials submitted, the Board of Home Missions recommends that Synod approve this request.

N. Westwood, Kalamazoo, Michigan. Classis Kalamazoo has endorsed the request of the Westwood Christian Reformed Churches for financial aid to the extent of \$2,000. for 1965, to carry on its evangelism project at Faith Chapel. After due examination of the materials submitted, the Board of Home Missions recommends that Synod approve this request.

XVI. DISPERSED AND NON-RESIDENT MEMBERS

In 1963 the Board of Home Missions put into operation a plan which was designed to make a more effective follow-up in the case of those who moved to a place where there is no Christian Reformed Church. The plan was made up of five parts.

1) A form letter was constructed to solicit some basic information from the dispersed person or family.

2) In the event the response of the dispersed person or family was favorable, the person or family would be sent a basic library of the Reformed Faith, which included, among other things, instruction manuals on the Heidelberg Catechism.

3) The dispersed family or person would also be supplied a series of complete "Pamphlet Services." This is a complete worship service in pamphlet form which would provide the basis for a group worship service.

4) Eventually the dispersed family or person could become the center for the distribution of distinctively Reformed literature. Also they could serve as contact person for the Back To God Hour in consultation with the Back To God Hour office.

5) Visits to dispersed persons is envisioned.

The Board of Home Missions is happy to report that in several communities dispersed persons have volunteered to be rallying points for people of Reformed persuasion and outposts for the eventual establishment of a Christian Reformed Church.

The list of "Contact Persons" is to be found on page 353 of the 1964 *Yearbook*. It lists families in Jacksonville, Florida; Prince Rupert, B.C.; Alpena, Michigan. Princeton, New Jersey; Allentown, Pennsylvania; and Houston, Texas.

This is but the beginning of a program which will eventually answer more adequately to the mobile section of our Church population as well as contribute to the establishment of new churches.

The following statistical chart will indicate something of the challenge which the movement of members places before the Board of Home Missions. There is every indication that more people will be on the move in 1964 than ever before. The amazing increase in the number of cases handled between 1962-1963 gives us reason for concern.

United States	1960	1961	1962	1963
— families reported	38	37	31	49
— individuals reported	41	40	43	37
Consisting of —				
— confessing members	63	69	60	115
— baptized members	48	70	47	88
— undesignated	47	19	19	10
Total souls reported	158	158	126	213
Canada				
— families reported	0	2	16	6
— individuals reported	0	9	9	9
Consisting of —				
— confessing members	0	6	3	15
— baptized members	0	12	2	24
— undesignated	0	4	36	2
Total souls reported	0	22	41	41
Total = U.S. & Canada	158	180	167	254

XVII. YOUTH IN MILITARY SERVICE

There is something which is baffling. How can a church which sent thousands of its sons into the service of their country from 1941 to 1952 — how can such a church fall short of its objections in taking care of a mere 1,300 servicemen presently in the Armed Forces? It certainly is not because we do not understand the problems of the servicemen. Nor is it because we do not care. Neither is it due to the lack of resources, because no one at home is yet reduced to eating "K" rations. There must be another reason why the only ecclesiastical agency charged with the care of the servicemen finds the Soldiers Fund in the "red" each year. It must be because we are preoccupied with other things.

There seems to be much to support that observation. Prayer for servicemen seems unnecessary — unless one from our church is in Viet Nam. What we fail to realize is that casualties are being inflicted upon us from within where formerly they were inflicted from the outside. Peacetime is taking its toll of men. The moral decay has a way of shattering a body more effectively than a hand grenade.

The Board of Home Missions registers its plea again this year for the inclusion of the Soldiers Fund in the list of Denominational Causes recommended for one or more offerings.

It is fitting that we pay tribute to the personnel of the Chaplains Committee and the Young Calvinist Federation for their efforts with us in the annual Reformed Faith Retreat in Berchtesgaden, Germany. These retreats have been held regularly since 1954. They are a priceless blessing

and a season of refreshment of the soul to all who have attended over the years. Special tribute goes out to Mr. and Mrs. John Steensma in Seoul, Korea. These dedicated people have opened their home to servicemen and have functioned as parents, counsellors, and friends to hundreds who have come to them. Their home is outstanding, partly because it stands like an oasis in the midst of a moral desert. "When the need was greatest, they walked the extra miles in loving service."

To the home missionaries at Anchorage, Alaska (Rev. Heynen); at Fairbanks, Alaska (Rev. Wezeman); at Tacoma, Washington (Rev. Tadema); at Norfolk, Virginia (Rev. Rickers); at Chula Vista, California (Rev. Veenstra); at El Paso, Texas (Rev. Boeskool) and many other places, a hearty "thank you." In addition to their full schedule of church activities they have provided a "home away from home" to the young people from all over the denomination.

To all the Christian Reformed churches we extend a special invitation to help us make this year a successful year by participating in the Soldiers work with your prayers and with your offerings.

XVIII. MATTERS FOR SYNODICAL ACTION

1. *Representation at Synod.* The Christian Reformed Board of Home Missions respectfully requests that its president, executive secretary and treasurer be granted the privilege of the floor when home mission matters are discussed.

2. *The Soldiers Fund.* The Board of Home Missions requests Synod's approval for one or more offerings from all our churches for the Soldiers Fund. (cf. Section XVII.)

3. *Grant-In-Aid.* The Board of Home Missions respectfully requests that Synod approve the following matters pertaining to the Grant-in-Aid program.

a. That the schedule of recommendations as presented in section XV be approved.

b. That the purpose of a Grant-in-Aid program shall be to assist the individual church, churches or classes in the work of evangelism under their supervision. This shall be done by subsidizing the salary support of the worker(s) when it has been shown that the cause is clearly beyond local financial resources. Projects to be eligible for a Grant-in-Aid must have potential for development and must envision the establishment of a church or the serving of the mother church through evangelism.

c. That the Grant-in-Aid program be administered under the department of evangelism within the home missions organization.

d. That the Grant-in-Aid program be regulated by the following provisions:

(1) That initial applications be submitted by November first of each calendar year.

(2) That initial applications be accompanied by the following documents:

Statement of the nature of the work.

Survey and evaluation of the work and the area of work.

Estimate of the length of time subsidy will be required.

Financial statement of the sponsoring body and related facts.

Classical approval.

(3) Applications for continuing subsidy (Grant-in-Aid) shall be submitted by January 10 of each calendar year for assistance during the following year. (cf. Acts of Synod 1963, p. 391, B 4). Such applications are to include a statement of classical approval and the financial statement of both the project and the sponsoring body.

(4) Grant-in-Aid projects shall

(a) be promoted according to the best methods and principles of Home Missions,

(b) be required to submit quarterly progress and financial reports.

(5) That the Grant-in-Aid program be handled as a specific budget item needing the approval of Synod only as to the total amount of all grants.

Grounds:

1. This relieves Synod of a needless burden.

2. This is in line with present procedures.

3. This gives us flexibility in administering the grants.

4. Nominations

a. Member-at-Large — Western U.S.A.

*Mr. Harold Camping (Alameda)

Dr. Eugene Koning (Belloflower)

Mr. John Vande Beek (Hanford)

Mr. Ed Roelofs (Cedar Falls, Ia)

Member-at-Large — Central U.S.A.

†Mr. J. Van Eerden (Grand Rapids)

Mr. Russel Fredricks (Holland)

Mr. Ted Monsma (Grand Rapids)

Mr. R. G. De Jonge (Grand Rapids)

Member-at-Large — Central U.S.A.

*Mr. Harold Soper (Detroit)

Mr. Melvin Medema (Grand Rapids)

Dr. Roy Davis (Grand Rapids)

Dr. Robert Plekker (Hudsonville)

Member-at-Large — Central U.S.A.

*Mr. Raymond Stapert (Kalamazoo)

Mr. John Simerink (Grand Rapids)

*Mr. J. H. Spalink (Grand Rapids)

Mr. L. Lycenga (Grand Haven)

Member-at-Large — Central U.S.A.

(to serve as alternate for

Mr. L. Vandertill)

Mr. Rhine Pettinga

Mr. Louis Hekman

(Holland)

(Holland)

Note: *denotes incumbent; †denotes former alternate

b. Nomination for Minister of Evangelism —

Rev. Wesley Smedes and Rev. William Heynen

5. *Administrative Reorganization Plan*

Preface to Administrative Reorganization Plan

It is a matter of utmost importance that we establish at the outset the motives which bring us here to consider the problems of administration of the home mission enterprise of the Christian Reformed Church. There must be some compelling reason which drives us to this consideration. It is always easier to let things be as they are, to follow the course set down long ago. Readjustments are disturbing and these should not be undertaken without good reason.

To state the case negatively, this proposed modification of our administrative posture is not undertaken for purposes of carving out a new little kingdom for some person with grandiose ideas of domination or the acquisition of power. No names are inserted into the schematic diagram of organization. The organizational charts are an alignment of duties and responsibilities in multilateral relationships. It is the hope and prayer of your secretary that each of us will have the grace to look at this proposition, asking the question, "Will this enable us as agents of Synod and of our God to accomplish His work in a more efficient way?"

There is the positive statement of motive which compels us to consider seriously this proposal. The best interest of the church and its mission to the U.S.A. and Canada are at the heart of the matter. Humans are expendable. God's grand design and mission mandate are the goals for which we lose ourselves. This task pervades every part of our vision and permeates every area of our concern. We will have to hold tenaciously to first things lest we be tempted to pivot our judgment on things which are of human flesh and allied with our inner nature. May God in His infinite grace enable us to keep an eye single to His glory and His purpose.

Historical Background of This Proposal

Your secretary has been your agent for three and one half years. During the course of these years the mission effort which you direct has been my full time concern. More than a year and a half ago there were signs which indicated our handling of the Lord's work had some inherent weaknesses. The experiences in El Paso shook us and brought us to our knees. To this was added a growing responsibility both in the number of fields, the diversity of the fields and the increase in mission personnel.

The Board of Home Missions responded to an earlier crisis by adding Mr. David Bosscher to the administrative staff. (Art. 38, January 12, 1961). In Art. 14, January 29-31, 1963 the board took up a motion to add another assistant to the executive secretary.

At this juncture the secretary suggested that perhaps we should not add persons to the administrative staff without a sound administrative structure which recognized the best principles of organization and administration. This was done in the full recognition of the demands of these twentieth century times as over against the small and limited operation of decades ago. In response to this suggestion a consultation was held with

many people in executive and administrative positions. Out of this and other conferences came the proposal for a long range planning committee which would develop and recommend to the board a structure which would set the pattern on sound principle and establish the lines of direction so that expansion could take place within these lines without the necessity of frequent overhaul.

In general, the need for the reorganization of our administrative set-up was precipitated by a number of things.

(1) The increase in the mission operation of the Church in the home area has been phenomenal. In 1946 there were 9 home missionaries and 4 service pastors. In 1953 there were 12 missionaries in the U.S.A., 20 in Canada and 3 in Jewish missions. In 1960 there were a total of 42 home missionaries. In December of 1963 there were about 90. In January of 1964 there were 160 (Indian Field addition).

(2) There is today a greater variety of work within the home mission task than ever before. One phase of our work is especially illustrative—the Inner City challenge. Then there is the special needs of the Off Reservation Indian, and a new program for Jewish evangelism. Changes in our society, our cities are coming thick and fast. No generation has ever been faced with so many revolutions in American life.

(3) There has been a 26% turnover in board personnel for each year since 1960. We desperately need a stronger organizational structure to compensate for the frequent loss of veteran board members.

(4) If we neglect this opportunity to pull together and organize as a team, we will witness the disintegration of our evangelism effort. This can only lead to an action of Synod whereby an Inter Agency Control Committee will be set up to bring about (by force) the kind of co-operation and coordination which we failed to give voluntarily.

After much individual effort on the part of the committee members the plan was put together. It represents an effort to be true to the Word of God and to the Church Order. It further represents an effort which has gleaned valuable information from eleven denominations. It is constructed with the advice of several professors of administration (ecclesiastical, business, public, private). It is formulated with the concurrence of more than a score of Christian Reformed businessmen who have long and distinguished careers in their administrative positions. This plan is presented on page 207.

a. That we adopt the proposal of having an ordained man as *Field Secretary* under the executive secretary, according to the arrangement proposed.

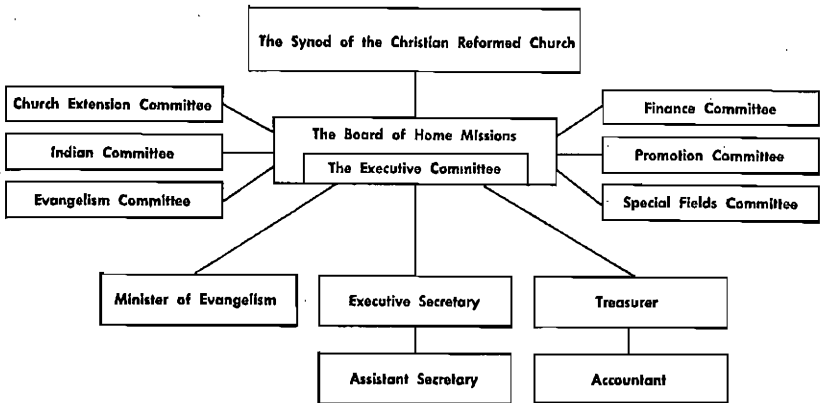
b. That we adopt the proposal of having a *Minister of Evangelism* under the executive secretary, according to the arrangement proposed.

c. That we adopt the proposal of having an *Assistant Field Secretary*, according to the arrangement proposed.

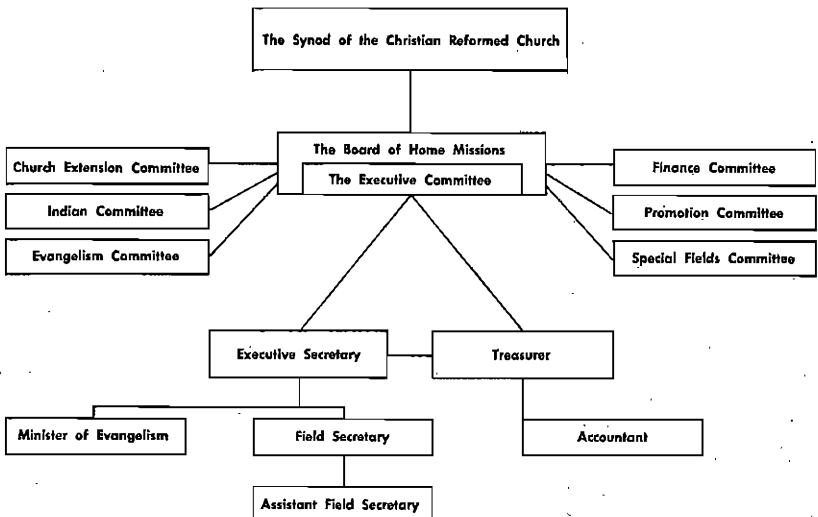
d. That we adopt the proposal that the executive secretary and any other *full-time employees* of the board have no voting rights on the board.

e. The Board of Home Missions respectfully requests that Synod approve the following changes in the *Home Mission Order* to conform to the pattern presented above.

PRESENT ORGANIZATIONAL STRUCTURE



PROPOSED ORGANIZATIONAL STRUCTURE



6. *Revision of the Home Mission Order*

Article 5, Section 1

"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. The executive secretary shall labor under the supervision of the board and its executive committee, of which he shall be an advisory member as well as of its sub-committees."

Section 2

Duties regarding the board. The executive secretary shall be responsible for the execution of the policies and the decision of the Board of Home Missions. He shall provide the leadership and the direction for the attainment of the overall objectives of the Board of Home Missions.

Section 3

Responsibilities: The executive secretary shall serve the board in the following ways, for which he shall be provided with the necessary personnel and equipment:

a. Develop and maintain an organization which will most effectively achieve the goals and objectives of the Board of Home Missions.

b. Stimulate imaginative and creative thinking by department heads and create a favorable climate for a cooperative effort.

c. Establish and maintain a high spiritual plane and a bond of confidence with the missionaries so as to obtain their most effective performance.

d. Develop sound relations between the board and the churches of the denomination through visits and writing.

e. Represent the board to other ecclesiastical agencies and recommend policies and procedures regarding participation in inter-agency projects.

f. Be responsible for all records and correspondence accumulated in the execution of the missionary mandate of the board.

g. Arrange for and present all business and documents requiring the attention of the board and its committees, preparing an agenda for the board and for the executive committee meetings.

h. Submit to the board all reports required by Synod, attending the meetings of Synod and its advisory committees as the representative of the board and as advisory on Home Mission matters.

i. Encourage the membership of the churches to become personally involved in the mission of the church, by visits and writing. He shall be diligent in encouraging the congregations to become calling and supporting churches for home missionaries. He shall visit congregations and classes for the purposes of promotion and consultation.

j. In consultation with department heads, he shall recommend policies to the board and/or its executive committee.

k. The executive secretary shall appoint a temporary staff chairman in the absence of the executive secretary.

l. He shall be responsible for the evaluation and training of staff personnel, and shall recommend salary changes.

m. He shall be responsible for such matters as editing the Home Mission page of *The Banner*, the *Home Mission Newsletter*, and the *Prayer Guide*; recording the minutes of the board meetings and the meetings of its executive committee; pulpit supplies, speaking tours.

Section 4

The executive secretary shall submit monthly reports of his work to the board and its executive committee.

Article 6 Section 1 Minister of Evangelism

The Minister of Evangelism shall be appointed by the board with the approval of Synod, for an initial term of two years. Upon the completion of this term he shall be eligible for reappointment for additional four-year terms. The Minister of Evangelism shall labor under the supervision of the board and/or its executive committee of which he shall be an advisory member. He shall be responsible to the board and/or its executive committee through the executive secretary.

Section 2

The Minister of Evangelism shall have the following responsibilities:

a. He shall prepare plans and materials for the development and promotion of personal witnessing and congregational evangelism as the board and/or its executive committee shall direct or approve.

b. He shall assist congregations in training their membership in more effective witnessing and evangelism by helping to plan and to conduct special classes for this purpose on a local or area-wide level, as the board and/or its executive committee shall direct or approve.

c. The Minister of Evangelism shall be available for counseling to churches and their evangelism committees regarding methods of evangelism and materials and their use in the execution of the missionary mandate. This service shall be available to classes as well as to congregations.

d. The Minister of Evangelism shall be available as a speaker for preaching missions, inspirational meetings, special services, and other evangelism projects, to the extent that his prior duties will allow and as the board and/or its executive committee shall direct or approve.

e. The Minister of Evangelism shall be responsible for such publications as *The Way*, the *Evangelism Newsletter*, and such other literature, tracts, and materials for evangelism as the board and/or executive committee shall direct or approve.

f. He shall be responsible for the administration of the S.W.I.M. program, the Teacher Volunteer Program, and the Long Term Volunteer Program.

Section 3.

The Minister of Evangelism shall submit monthly report of his work to the board and its executive committee.

Article 7 — *Itinerant Missionary*

This article is to be eliminated.

Article 7 — *Treasurer*

Section 1

The treasurer shall be elected by Synod for an initial term of two years. Upon the completion of this term he shall be eligible for reappointment to additional four-year terms. He shall labor under the supervision of the Board of Home Missions and/or its executive committee of which he shall be an advisory member, and in cooperation with the executive secretary. He shall be responsible to the board and/or its executive committee.

Section 2

Statement of Function. The treasurer shall develop and recommend ways and means of obtaining and handling the necessary funds to permit the effective execution of the missionary program and to provide the board with projections of income and expense so as to facilitate long-range planning.

Section 3

Responsibilities:

- a. The treasurer shall provide for adequate accounting of all receipts and disbursements.
- b. Develop and recommend financial policies, plans and objectives.
- c. Represent the board in financial matters involving other denominational agencies.
- d. Prepare the annual budget.
- e. Analyse monthly budget performance reports.
- f. Furnish information and materials to the board and/or its executive committee, and its sub-committees.
- g. Negotiate all purchases, and arrange for moving of new personnel or the transfer of veteran missionaries.
- h. Arrange and present the agenda for the finance committee meeting.
- i. Procure necessary insurance in all forms and to provide for necessary protection, auditing, bonding, etc.
- j. Be responsible for office management, hire, supervise office personnel.
- k. Supervise finances of all mission fields through receipts of quarterly reports from the fields.
- l. Maintain records of payments of churches and church groups.
- m. Evaluate real estate purchases in consultation with department heads re site selection and the best possible mission location.
- n. Be responsible for all permanent projects, such as church signs, bulletin covers, stocks of literature and materials.

Section 4

The treasurer shall submit monthly reports of his work to the board and its executive committee.

Article 8 *Field Secretary*

Section 1

The field secretary shall be appointed by the board with the approval of Synod for an initial term of two years and subsequently for successive four-year terms. He shall labor under the supervision of the Board of Home Missions and/or its executive committee of which he shall be an advisory member and be responsible to the board through the executive secretary.

Section 2

Responsibilities:

- a. The field secretary shall exercise oversight on behalf of the board over missionaries in all mission stations of the board.
- b. Be responsible for the surveying and projecting of new fields.
- c. Be responsible for orienting new missionaries to their field of labor.
- d. Maintain contact and correspondence with the missionaries and their respective classical home missions committees.
- e. Be responsible for maintaining a file and follow-up on "Dispersed Persons."
- f. Be responsible for receipt and editing of all missionary reports.
- g. Be responsible for recruitment and selection of missionaries, in consultation with department heads and executive secretary.

Section 3

The field secretary shall submit monthly reports of his work to the board and its executive committee.

Article 9 *Assistant Field Secretary*

Section 1

The assistant field secretary shall be appointed by the board for an initial term of two years and subsequently for successive four-year terms. He shall labor under the supervision of the Board of Home Missions and/or its executive committee and be responsible to the board through the field secretary and executive secretary.

Section 2

The task of the assistant field secretary shall be that of the Indian Mission program. This responsibility shall include the following:

- a. Supervise and coordinate the work among the Indians on and off the reservation.
- b. Provide leadership for educational mission in the several stations.

c. Serve as liaison between the board, Indian general conference, missionaries and government officials.

d. Develop special literature and provide direction to the Indian Mission program.

e. Handle all correspondence with the Indian general conference, missionaries and fields.

Section 3

The assistant field secretary shall submit monthly reports of his work to the board and its executive committee.

ADDENDA

A. The executive committee will note that the proposed article 7 takes the place of the article 9, page 11 of the printed Home Mission Order.

B. Article 8, page 10-11 of the printed Home Mission Order will become the new article 10.

C. Article 10, page 12 of the printed Home Mission Order will become the new article 11.

D. Article 7, page 9 of the printed Home Mission Order "Itinerant Missionary" is to be omitted.

7. Rehoboth Hospital

The Board of Home Missions is impressed with the proposal of Dr. M. Vanden Bosch who has made himself available for at least a five-year period to form a non-profit corporation to provide medical services at the Rehoboth site. The Board of Home Missions has charged the executive committee to investigate the feasibility of this proposition and has granted the executive committee power to act.

The Board of Home Missions respectfully requests the concurrence of Synod in this project.

Grounds:

a. Without a doctor or doctors the present hospital can not remain open.

b. There is a continuing need for a hospital — both for Indians and for white people.

c. This project has received the hearty endorsement of Classis Rocky Mountain.

8. Calvin Campus Use

This is to inform Synod that the response of the various denominational agencies regarding the purchase and use of various parts of the Franklin Street Campus was not of such substance as to warrant continued pursuit of this matter. The Board of Home Missions respectfully requests that Synod discharge the board of this responsibility.

XIX. FINANCIAL REPORT 1963

To the Board Members,
Christian Reformed Board of Home Missions,
Grand Rapids, Michigan

January 30, 1964

We have examined the statement of fund balance of

**CHRISTIAN REFORMED BOARD OF HOME MISSIONS
GRAND RAPIDS, MICHIGAN**

As of December 31, 1963

and the related statement of changes in fund equity 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 statement of fund balance and statement of changes in fund equity present fairly the financial position of the Christian Reformed Board of Home Missions at December 31, 1963 and the results of its transactions for the year then ended, on a basis consistent with that of the preceding year.

Robert N. Den Braber & Company
Certified Public Accountants

**Statement of Fund Balance
December 31, 1963 and 1962**

ASSETS

	December 31	
	1963	1962
Cash in Banks		
Demand deposits:		
Union Bank and Trust Company	\$ 4,246.06	\$ 24,889.69
Old Kent Bank and Trust Company	10,000.00	6,423.33
Bank of Montreal	28,913.40	35,712.32
	<u>\$ 43,159.46</u>	<u>\$ 67,025.34</u>
Savings deposits:		
Union Bank and Trust Company	\$ 28,704.17	\$ 125,000.00
Old Kent Bank and Trust Company	5,437.50	50,000.00
Bank of Montreal	31,061.26	30,000.00
Edmonton Savings and Credit Union	25,107.81	
Tri-City Savings and Loan Association	25,000.00	25,000.00
Mutual Home Savings and Loan Association	23,882.95	
	<u>\$ 139,193.69</u>	<u>\$ 230,000.00</u>
Total cash in banks	\$ 182,353.15	\$ 297,025.34
Accounts and Notes Receivable		
Advances	\$ 1,038.05	\$ 2,333.69
Notes receivable - Denver	15,000.00	17,500.00
Notes and contracts receivable	25,953.90	46,772.20
Notes receivable - U.S. Churches	1,064,183.87	435,164.82
Notes receivable - Canadian Churches	14,438.64	6,524.96
Total accounts and notes receivable	\$1,120,614.46	\$ 508,295.67

Property

Real estate - United States	\$2,679,327.62	\$2,774,140.45
Real estate - Canada	348,796.13	245,742.81
Office furniture	3,029.95	3,029.95
Total property	\$3,031,153.70	\$3,022,913.21

Other assets

United States Treasury Bonds - Face value	\$ 12,000.00	\$ 17,000.00
Bonds - Washington D.C. Chr. Ref. Church	900.00	1,400.00
Common Stock - Hannover Insurance Company ..	2,500.00	
Stock - Edmonton Savings and Credit Union	5.00	
Prepaid insurance	1,448.71	
Total other assets	\$ 16,853.71	\$ 18,400.00
	\$4,350,975.02	\$3,846,634.22

Liabilities and Fund Equity

	December 31	
Notes Payable	1963	1962
Denver, Colorado	\$ 15,000.00	\$ 20,000.00
Fresno, California	12,500.00	
Miami, Florida	34,154.08	
Ogden, Utah	14,753.80	
Scottsdale, Arizona	40,000.00	
Other	3,000.00	4,000.00
Total notes payable	\$ 119,407.88	\$ 24,000.00
Withheld taxes payable		939.53
Reserves		
Missionary training	\$ 25,382.95	\$ 15,351.95
Mexican chapels	1,526.00	1,326.00
Indian student training	1,000.00	
Navaho and Zuni Indians	1,425.70	
Girls Home - Gallup, New Mexico	220.00	
Cuban - Indian children	2,593.75	
Total reserves	\$ 32,148.40	\$ 16,677.95
Fund equity		
Balance at beginning of year	\$3,805,016.74	\$3,324,082.90
Increase for the year	394,402.00	480,933.84
Balance at end of year	\$4,199,418.74	\$3,805,016.74
	\$4,350,975.02	\$3,846,634.22

Statement of Changes in Fund Equity

	1963	1962
Balance — Beginning of Year	\$3,805,016.74	\$3,324,082.90
Additions:		
Quota — Evangelism and church extension	\$ 948,340.98	\$ 925,762.80
Quota — Jewish missions	1,628.45	5,065.92

Gifts — Soldiers fund	15,701.64	12,216.01
Gifts — General	95,492.15	*180,876.72
Gifts — Jewish missions	2,179.79	590.09
Salary imbursements:		
Missionaries	135,882.76	93,282.46
Canadian ministers	41,834.92	40,656.43
Interest income	12,132.49	7,723.03
Other income	1,686.12	5.36
	<u>\$1,254,879.30</u>	<u>\$1,266,178.82</u>
Total available	\$5,059,896.04	\$4,590,261.72
Deductions:		
(as detailed in next schedule)	860,477.30	785,244.98
Balance — end of year	<u>\$4,199,418.74</u>	<u>\$3,805,016.74</u>

*Includes \$66,829.30 for Cuban Relief in 1962.

SCHEDULE OF DEDUCTIONS

Years ended December 31, 1963 and 1962

Deductions:	1963	1962
Missionary salaries	\$247,579.25	\$223,790.53
Missionary expenses	129,142.88	130,589.36
Administrative salaries	35,250.68	19,468.09
Administrative expenses	38,536.82	20,086.31
Canadian ministers	41,352.42	40,656.43
Special services	16,829.45	23,393.89
Seminarians	32,424.29	32,242.99
Interest and Canadian exchange	2,992.56	1,640.09
Moving expenses	15,317.09	7,229.42
Gifts disbursed	48,253.72	86,099.97
Mission scholarships	1,000.00	1,349.00
Social security tax	3,491.32	1,642.76
Evangelism subsidies	26,500.00	21,800.00
Evangelism salaries	8,441.00	9,009.96
Evangelism expenses	13,487.49	3,503.22
Jewish missions — salaries	15,889.96	15,669.96
Jewish missions — expenses	7,289.32	6,387.10
Soldiers fund — salaries	8,041.60	5,250.00
Soldiers fund — expenses	4,107.83	11,783.00
Harlem — salaries	23,537.42	22,314.26
Harlem — expenses	21,906.67	20,799.87
Indian missions — salaries	22,120.17	14,874.53
Indian missions — expenses	17,978.07	7,410.13
Mexican migrant — salaries	10,956.50	Note B
Mexican migrant — expenses	6,457.41	Note B
Spanish missions — salaries	23,848.04	21,736.90
Spanish missions — expenses	15,153.87	22,264.53
Chinese missions — salaries	13,650.00	10,770.00
Chinese missions — expenses	8,941.47	3,482.68
Total deductions	<u>\$860,447.30</u>	<u>\$785,244.98</u>

Note B — Mexican migrants salaries and expenses were included with Spanish missions in 1962.

REPORT NO. 31
CHURCH ORDER REVISION

ESTEEMED BRETHREN:

The Synod of 1963 decided to defer the adoption of the Revised Church Order until the Synod of 1965. The present draft of the proposed Revised Church Order was submitted for study and consideration to all the consistories. The churches were given until March 1 of this present year to submit their reactions to the Church Order Revision Committee.

The committee received a number of suggestions and criticisms and will, in harmony with last Synod's instructions, endeavor to have its final draft on the tables of all consistories by October 1, 1964.

For reasons indicated above we have no regular progress report for the Synod of 1964. However, early this year Classis Hudson notified your committee that it was forwarding the following overture to the Synod of 1964:

"We overture Synod to appoint a committee to study the nature and limits of ecclesiastical authority and especially of the authority of the major assemblies, said study to be completed before the adoption of any revised church order.

Grounds:

1. So important a document as a new church order should be adopted only when the church has attained to a clearer mind on the concept of the nature and limits of ecclesiastical authority which underlie the document.

2. In this ecumenically-conscious age, we need greater clarity on this problem which is potentially so significant in ecumenical relations.

3. Important theological issues, such as the authority of Christ and the sufficiency of the Scriptures, are involved, and they deserve more careful study and application to this problem."

Classis Hudson sent us a copy of this overture, so the Stated Clerk of Classis informed your committee, in order that we might have opportunity to review it. We judge that Synod may appreciate having our reaction to the overture and we hereby inform Synod that we would advise your honorable body not to accede to the overture of Classis Hudson.

We base our advice especially upon the following considerations:

Classis Hudson seems to assume that the important church governmental matters to which they refer have never yet received due attention on the part of the Reformed churches and its scholars. This assumption we would maintain, is erroneous. Calvin and his contemporaries already came to grips with these problems, as they set forth certain biblical conceptions over against the erroneous conceptions of the Church of Rome. Moreover, our Belgic Confession, although in the nature of the

case it does not engage in a theological discussion regarding the church, yet it has something very definite to say regarding the church and its government. See Articles 27 and 32. And our present Church Order, officially ratified by the great Synod of Dort, 1618-19, also has something very definite to say regarding the very matters referred to by Classis Hudson. Confer Articles 30, 31 and 36.

Neither should it be overlooked that Reformed scholarship has not been silent regarding the issues mentioned by Classis Hudson. Men like Voetius, Rutgers, A. Kuyper, H. H. Kuyper, Bavinck, Bouwman, and our own Heyns have all written on the subjects of the church and its government, frequently dealing at length with the very matters the overture of Classis Hudson mentions.

Have the brethren consulted these authorities?

Besides the works of the men just mentioned, the more popular *Korte Verklaring van de Kerkenordening* of Joh. Jansen, and the *Church Order Commentary* by Van Dellen and Monsma also discuss and indicate the Reformed position on the authority of the major assemblies in relation to the minor assemblies.

We also fear that the committee which advised Classis Hudson to send the present overture to Synod labored under the same misapprehension as did the committee for conferences with the Orthodox Presbyterian Church. (See Report No. 23, page 274, *Acts of Synod*, 1963) And Classis Hackensack reflected the same difficulty in its overture to the Synod of 1963 when it suggested that the Synod of 1963 should appoint a study committee whose task it would be to draw up a statement of principles which could serve as a basis for the formulation of certain articles in our proposed revised church order.

To which misapprehension do we refer?

To the assumption that there is a distinct difference between us of the Reformed churches and the O. P. Church and other Presbyterian church bodies.

The assumption seems to be that we include many matters in our Church Order which are not directly based on the Word of God, whereas the Presbyterians refrain from doing so in their *Form of Government* and *Book of Discipline*.

It seems that the committee which advised Classis Hudson regarding this matter is inclined to share this assumption. At least this committee makes the following statement in its report: "It is common knowledge that right within the Reformed and Presbyterian family of churches . . . There are denominations which hold conceptions of the nature and limits of ecclesiastical authority which not only differ from ours but which appeal to Scripture and Reformed principle as justification for this difference."

But is there actually this difference? We are fully persuaded that this difference does not exist.

We readily grant that there are many provisions in our Church Order which are not directly based on injunctions found in the Bible. They have been included in the interest of good order and for the maintenance and promotion of the spiritual welfare of the churches. And none of these provisions have been superimposed on the churches! They were all included by the decision of the churches themselves, met in synodical session. They are simply rules of good order in the Church of God, adopted by mutual agreement, to which all, we may say, have given their approval. (See Art. 86 *Church Order*.) These provisions concern matters such as these: The frequency of the celebration of the Lord's Supper (Art. 63); supervision by the elders when the Lord's Supper is to be administered (Art. 64); the proclamation of Special days of prayer by the classes (Art. 66); preaching according to the summary of God's revelation in the Heidelberg Catechism (Art. 68) and like matters.

And in answer to the committee's question: "Are major assemblies able to bind the minor assemblies in matters on which the Scriptures are silent?" We would say that there is here no binding in the legal, civil-state sense of the word. The State decrees its laws with superior, compelling, sometimes with dictatorial authority. The church adopts rules of order. The churches do this freely, willingly, mutually, in the interest of good order according to the Word of God or as the welfare of the churches seems to demand.

For which reason also the draft of our proposed Revised Church Order has been submitted to all the churches, and when a draft is finally adopted, it will be by the churches themselves gathered in synod. And even so, revisions are always possible when these are needed. See Art. 86 of our present Church Order.

But now it is assumed that the Presbyterians do not maintain such rules of agreement. Is this correct? Our reply is negative. The Presbyterians also maintain certain rules of order, not based directly on the Bible. Confer, for example, *The Form of Government* of the O. P. Church, page 7. There the stipulation is found regarding a session (consistory, we would say) that "two elders, if there be so many, with the pastor shall be necessary to constitute a quorum." Page 9 carries this provision: "Every session shall keep a fair record of its proceedings, which record shall be, at least once in every year, submitted to the inspection of the presbytery."

And in the O. P. *Book of Discipline*, page 41, we read: "No charge shall be admitted by the judicatory if it is filed more than two years after the commission of the alleged offense, unless it appears that unavoidable impediments have prevented an earlier filing of the charge." And on page 46: "Ordinarily all citations shall be served personally, but in case this is not possible, citations shall be sent by registered mail to the last known address of the person cited."

We do not object to such rules of order, although we prefer to have far less of such stipulations than the Presbyterian brethren maintain. But our point right now is this: The Presbyterian churches maintain

certain rules of order as well as we do. In fact, they have many more of such rules than we do.

These facts have evidently escaped our brethren on the eastern seaboard.

We would also call attention to a difference of approach between us and the Presbyterians.

Our Belgic Confession contains certain church governmental commitments. Six articles, as mentioned previously, are devoted to the doctrine of the Church, and three of these concern the government of the Church. The Church Order, however, has no confessional statements regarding the Biblical doctrine of the Church and its government. The Reformed churches conceived of their Church Order as a regulatory set of church governmental rules, and that only. For the Reformed the *creeds* are non-regulatory but confessional, and the *church orders* are non-confessional, but regulatory.

The Westminster Confession of the Presbyterian churches devotes one of its 35 chapters to the doctrine of the Church, and only the last paragraph of the chapter touches on the matter of church government. It confesses the headship of Christ over against Rome.

On the other hand, the first few sections of the *Form of Government* of the Presbyterians are more confessional in character than regulatory. This is emphatically true for the opening section, entitled *Preliminary Principles*. But the next few sections, Section II to VIII, are also confessional in character. From Section IX on the *Form of Government* is comparable in character to our Church Order. In these sections the Presbyterian rules of order are set forth, after the same pattern which the Reformed *Church Order of Dort* follows.

Now because our Presbyterian brethren understandably think highly of their confessional opening section of their *Form of Government*, it should not surprise us that they look upon the failure of our *Church Order* to give a comparable statement with disappointment and disapproval. But it should be remembered that the Reformed churches have said some of the same things found in the *Form of Government*, in their *Belgic Confession*, and that therefore a repetition of some of these fundamentals in the Church Order would, to say the least, be unnecessary.

Bearing the above facts in mind may help us in our conversations with our Presbyterian brethren.

And we hope that these facts may also reassure Synod as to the correctness of the course which previous synods have thus far pursued in their endeavors towards a revision of our venerable and worthy *Church Order of Dort*.

Let us maintain the old Church Order as to all its fundamental principles. We would assure Synod that the revision committee has no desire to depart from the Reformed Church polity principles basic to and reflected in the present Church Order. We would also add this thought:

Theological study and discussion regarding the Church and church government is always in place and necessary. Let there be free and thorough theological research and discussion! At our schools and by means of conferences and various publications. Then when creedal statements are needed or church orders must be formulated or revised, let the churches profit by all this; but committees appointed by Synod need not first formulate official or semi-official principiant commitments for Synod to adopt, before the formulation of creedal statements, or church orders can be undertaken.

Wishing Synod God's choicest blessings, we are,

Fraternally,

J. H. Kromminga, President

M. Monsma, Secretary

R. J. Bos

R. J. Danhof

I. Van Dellen

L. Oostendorp

REPORT NO. 32
SPONSORSHIP OF FOREIGN STUDENTS

ESTEEMED BRETHREN:

Since the report to the Synod of 1963 the Committee for the Sponsorship of Foreign Students has continued its support of a few foreign students at Calvin Theological Seminary. The receipts from the churches have been normal, as the accompanying financial statements shows.

The support of Mr. Peter Van Dam of New Zealand has continued. He is presently a middler student at Calvin Seminary. During the current academic year Mr. Paul Myung has received a grant in order to pursue a program of non-credit graduate study.

The disbursements for the current year are the lowest in the history of the committee. However, this results from the fact that for a period of time we have had very few applicants. For the coming year we have already made three awards. One of the recipients is Daniel Anaka, an ordained minister in the Church of Christ among the Tiv, a sister church. We also have a number of applications which are being processed. Through the delegates at the Reformed Ecumenical Synod we were able to make some significant contacts and we anticipate that these will bring more applicants.

It has come to our attention that there are cases of special need which are not covered by our rules; e.g., Cuban refugees, American Indians, American Negroes. Presently such persons are not eligible for support since they are members of the Christian Reformed Church. However, since they, as representatives of a particular race and/or culture, are desirous of bringing the Gospel to their own people, your committee feels that their sponsorship would fall within the general intent of this program of sponsorship of students. We therefore request permission to give consideration to a limited number of such applicants, when surplus funds are available, as at the present time.

Your committee is grateful for the fine support given by the churches to this cause and in view of increased disbursements kindly requests that Synod continue to place this cause upon the list of causes recommended for one or more offerings annually.

Respectfully submitted,
Harold Dekker, Chairman
Bastiaan Van Elderen, Secretary
Henry De Wit, Treasurer
Marvin C. Baarman
Melvin Berghuis
John Bratt
Alvin Huibregtse
Henry J. Ryskamp

Sponsorship of Foreign Students

Financial Report

March 4, 1963 to February 29, 1964

Cash Balance, March 4, 1963	\$ 8,311.06
Receipts from Churches during the Year	6,856.34

DISBURSEMENTS:

Peter Van Dam	\$1,100.00	
Paul Myung	500.00	
Itsuro Hijiya	150.00	
Insurance for Grantees	123.00	1,873.00

Cash Balance, February 29, 1964.....	\$13,294.40
For information only —	

History of Annual Receipts

March 1 to February 28

1956-57	\$ 5,124.00
1957-58	6,409.03
1958-59	6,733.21
1959-60	1,983.11
1960-61	6,438.86
1961-62	7,773.82
1962-63	7,378.27
1963-64	6,856.34

Total to Date	\$48,696.64
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REPORT NO. 33

FUND FOR NEEDY CHURCHES

ESTEEMED BRETHREN:

This report is respectfully submitted for your information and consideration and also, where required, action.

I. MEMBERSHIP AND ORGANIZATION

Mr. Henry P. Ottenhoff, Berwyn, Illinois, president
Mr. Maurice Vander Velde, Oak Park, Illinois, vice-president
Rev. Ralph Wildschut, Lansing, Illinois, secretary
Mr. E. J. Beezhold, Palos Heights, Illinois, treasurer
Rev. Fred Van Houten, Cicero, Illinois

II. ADMINISTRATION

The committee examined 134 applications for 1964, approving grants to all but 3. Eight churches became self-supporting; 11 churches applied for subsidy for the first time in the course of 1963 and for 1964.

Accompanying this report are: (Schedule A) a statement of payments for salary subsidy, child allowance, mileage allowance, and moving expense; (Schedule B) a statement of cash receipts and disbursements; and (Schedule C) a statement of receipts from classes.

III. RECOMMENDATIONS:

1. We recommend that salaries to be paid to ministers serving churches receiving aid from the Fund for Needy Churches in 1965 be not less than \$4,400.

2. We recommend that the per family contribution toward the minister's salary in congregations receiving aid from the F.N.C. be *not less than*:

\$70 per family in the United States,
and
\$65 per family in Canada.

3. We recommend that child allowance of \$200 be granted for every child up to 19 years of age, but excluding those through high school having gainful employment.

4. We recommend that mileage allowances be granted according to the following schedule:

- a. No allowance from the F.N.C. for the first 5,000 miles on the field;
- b. In the U.S.A., 7c per mile for not more than 3,500 miles;

c. In Ontario and Quebec, 7c per mile for not more than 5,000 miles;
 d. In the Western and the Maritime Provinces of Canada, 7c per mile for not more than 6,500 miles.

5. We recommend that the per family quota for 1965 be \$5.00.

6. Since the term of Mr. M. Vander Velde expires this year, we recommend that Synod accept and approve the following nomination for filling the vacancy that will occur:

Mr. Abraham Sluis and Mr. George Vander Werken.

7. We recommend that the secretary of the F.N.C. committee, Rev. Ralph Wildschut, be consulted on matters pertaining to the F.N.C. and that he be given the privilege of the floor.

Respectfully submitted,

The Fund for Needy Churches Committee,
 Ralph Wildschut, secretary

FUND FOR NEEDY CHURCHES, INC.

Schedule A

Subsidy Payments for Year Ended January 31, 1964

Classis	Total	Salary Subsidy	Child Allowance	Mileage	Moving
Alberta North					
Barrhead-Westlock ..\$	2,380.00	\$ 2,380.00	\$	\$	\$
Edmonton, Ottewell	1,442.24	500.00	600.00		342.24
Edson	2,600.00	2,000.00	600.00		
Rocky Mountain House	1,508.00		1,508.00		
Alberta South					
Brooks	1,640.60	1,140.60	500.00		
Burdett	2,850.00	2,300.00	550.00		
Calgary, Emmanuel	1,168.79		918.31	250.48	
Medicine Hat	2,700.00	1,300.00	1,400.00		
Regina	2,772.82	2,231.38	541.44		
Saskatoon	2,470.00	1,470.00	1,000.00		
Taber-Vauxhall	480.00			480.00	
British Columbia					
Burnaby	3,285.00	2,185.00	1,100.00		
Duncan	1,416.92	625.00	400.00	391.92	
Port Alberni	250.00	250.00			
Surrey	2,105.50	1,665.50	200.00	240.00	
Terrace	3,445.00	2,745.00	700.00		
Cadillac					
Atwood	385.40	343.75	41.65		
California South					
Bellflower, Grace	1,400.00	600.00	800.00		
Redlands, Highland Ave.	1,600.00	600.00	1,000.00		
Central California					
Escalon	995.00	750.00		245.00	
Palo Alto	2,037.31	1,050.00	300.00	98.00	589.31
San Jose	1,150.00	350.00	800.00		

Classis	Total	Salary Subsidy	Child Allowance	Mileage	Moving
Chatham					
Blenheim	816.61	580.83	216.67	19.11	
Blyth	991.32	620.00		377.32	
Dresden	250.00	250.00			
Exeter	900.00	300.00	600.00		
Forest	2,625.00	1,750.00	525.00	350.00	
Ingersoll	1,700.00	1,100.00	600.00		
Leamington	1,248.50	1,190.00	200.00		
Wallaceburg	890.00	690.00	200.00		
Chicago South					
Crown Point	3,610.00	3,000.00	400.00	210.00	
Indianapolis	4,184.23	2,607.50	890.00		686.73
Eastern Ontario					
Cobourg	1,550.00	800.00	400.00	350.00	
Cornwall	1,470.73	1,133.33	141.65		195.75
Halifax, N.S.	3,432.20	3,095.00	150.00	187.50	
Kemptville, Ont.	700.00	700.00			
Lindsay	205.00	205.00			
Navan	3,195.00	2,445.00	400.00	350.00	
Pembroke	2,139.00	1,050.00	650.00	350.00	
Peterborough	400.00		400.00		
Renfrew	2,130.00	1,730.00	400.00		
Truro	2,777.30	1,825.00	541.50	410.80	
Grand Rapids East					
Caledonia	3,172.00	1,867.00	600.00	245.00	460.00
Grand Rapids, Grace	4,175.00	3,375.00	800.00		
Grand Rapids South					
Grand Rapids, Ideal Park	2,145.00	1,400.00	500.00	245.00	
Wayland	500.00	500.00			
Grand Rapids West					
Cedar Springs, Pioneer	1,750.49	1,592.50		157.99	
Hackensack					
Bradenton	1,510.00	1,060.00	450.00		
Broomall	3,395.00	1,950.00	1,200.00	245.00	
Englewood	2,900.00	2,900.00			
Fort Lauderdale	1,495.00	950.00	300.00	245.00	
Franklin Lakes	1,627.16	1,044.75	233.33		349.00
Lodi	232.05	89.05	143.00		
Miami	2,395.00	1,750.00	400.00	245.00	
Pompton Plains	1,580.43	1,100.00	400.00	80.43	
Terra Ceia	2,350.00	1,750.00	600.00		
Wanamassa	4,370.00	3,325.00	800.00	245.00	
Hamilton					
Dunnville	533.75	158.75	375.00		
Galt	1,280.00	1,080.00	200.00		
Grimsby	969.80	715.00		254.80	
Hamilton, Immanuel	963.33	430.00	533.33		
Listowel-Lucknow ...	890.00		190.00	700.00	
Simcoe	2,442.30	950.00	1,150.00	342.30	
Stratford	4,480.00	3,755.00	550.00	157.00	
Welland Junction	1,277.40	846.00	200.00		231.40
York	735.00	735.00			

Classis	Total	Salary Subsidy	Child Allowance	Mileage	Moving
Holland					
Holland, Calvary	700.00	583.33	116.67		
Hudson					
Framingham	2,660.00	1,898.07	300.00		461.93
Hoboken	2,168.11	1,929.17	83.33	75.61	80.00
North Haledon	1,416.66	583.33	833.33		
Paramus	3,805.00	2,760.00	800.00	245.00	
Kalamazoo					
Kalamazoo, Knollwood	1,850.00	1,050.00	800.00		
Kalamazoo, Southern Heights	1,780.00	980.00	800.00		
South Bend	3,320.00	2,520.00	800.00		
Lake Erie					
Cleveland, Maple Heights	3,135.00	1,890.00	1,000.00	245.00	
Columbus, Olentangy	2,610.00	2,210.00	400.00		
Roseville	1,740.00	1,470.00	200.00	70.00	
Saginaw	2,438.09	1,916.65	400.00		121.44
Minnesota					
Bejou	3,920.00	3,075.00	600.00	245.00	
Brandon	450.00		450.00		
Brooten	116.67		116.67		
Clara City	3,323.87	2,800.00	180.00		343.87
Crookston	735.00	735.00			
Emo	2,130.00	1,730.00	400.00		
Hancock	2,900.00	1,900.00	1,000.00		
Kenora	875.00	875.00			
Ogilvie	400.00		400.00		
Port Arthur	3,363.29	2,055.00	1,000.00		248.29
Willmar	1,036.66	770.00	266.66		
Winnipeg, Kildonan	1,040.00	820.00	220.00		
Winnipeg, Transcona	376.66		376.66		
Minnesota South					
Bemis	300.00	300.00			
Estelline	2,380.60	2,000.00	200.00	180.60	
Mountain Lake	2,100.00	1,500.00	600.00		
Tyler	3,400.00	2,600.00	800.00		
Muskegon					
Muskegon, Bluffton	1,720.00	1,720.00			
Muskegon, Grace	2,550.00	1,750.00	800.00		
Muskegon, Hope	1,541.22	1,125.00	116.67	210.00	89.55
North Central Iowa					
Ackley	1,200.00		1,200.00		
Allison, Bethel	3,900.00	2,500.00	1,400.00		
Britt	3,545.00	2,300.00	1,000.00	245.00	
Iowa Falls	1,400.00	1,000.00	400.00		
Waterloo, Cedar Bend	3,500.00	2,900.00	600.00		
Orange City					
Bigelow	3,190.00	2,590.00	600.00		
Hartley	2,870.00	2,870.00			
Le Mars	2,035.50	2,035.50			
Sioux City	2,550.00	2,140.00	200.00	210.00	

Classis	Total	Salary Subsidy	Child Allowance	Mileage	Moving
Pacific					
Seattle, Calvary	3,205.00	1,960.00	1,000.00	245.00	
Zillah	943.64	600.00	200.00	143.64	
Pella					
Cedar	1,900.00	1,700.00	200.00		
Des Moines	1,890.00	1,590.00	300.00		
Tracy	2,750.00	2,100.00	650.00		
Rocky Mountain					
Alamosa	2,000.00	1,200.00	800.00		
Colorado Springs	3,340.00	2,940.00	400.00		
Denver, Fairview	2,650.00	2,100.00	550.00		
Denver, Trinity	1,737.00	1,120.00	400.00	217.00	
Gallup	3,295.00	3,095.00	200.00		
Salt Lake City	2,295.00	1,050.00	1,000.00	245.00	
Tucson	1,280.00	480.00	800.00		
Sioux Center					
Hills	1,717.00	600.00	1,000.00		117.00
Holland Center	3,145.00	2,000.00	900.00	245.00	
Hull, Hope	2,400.00	1,200.00	1,200.00		
Purewater	900.00	750.00	150.00		
Toronto					
Collingswood	947.50	897.50	50.00		
Alliston	2,600.00	2,250.00		350.00	
Orillia	1,030.00	720.00	310.00		
Wisconsin					
Birnamwood	2,300.00	2,000.00	300.00		
Milwaukee	900.00	300.00	600.00		
Vesper	700.00	500.00	200.00		
Zeeland					
Zeeland, Haven	550.00	350.00	200.00		
	<u>\$254,849.29</u>	<u>\$177,616.63</u>	<u>\$62,105.69</u>	<u>\$11,791.91</u>	<u>\$3,335.06</u>

Schedule B

Statement of Cash Receipts and Disbursements

For the Year ended January 31, 1964

Fund balance, February 1, 1963 \$102,566.92

Receipts

Quota payments from classical treasurers \$253,483.67
 Protestant Reformed Churches ("De Wolf" section) 3,569.83
 Dividends on savings account 1,062.50
 Contribution from individual 11.00
 Interest on savings account 411.29
 Interest on U.S. Treasury bills 145.70

Total receipts 258,683.99

Total funds to be accounted for \$361,250.91

Disbursements

Salary subsidy payments \$177,616.63
 Child allowance payments 62,105.69
 Moving 3,335.06

Mileage	11,791.91
Canadian exchange	2,720.74
Stationery and supplies	290.16
Fidelity bond premium	135.00
Audit expense	75.00
Honorariums	600.00
Committee expense	26.85
Secretarial	252.00
Miscellaneous expense	2.00
Postage	107.30
Office equipment	188.00
Total disbursements	259,246.34

Cash accounts:

Merchandise National Bank, Chicago, Ill.	\$ 66,388.78
First National Bank, Evergreen Park, Ill.	10,615.79
Tri-City Saving & Loan Association, Oak Park, Ill.	25,000.00
	<u>\$102,004.57</u>

Schedule C

Receipts from Classes — February 1, 1963 to January 31, 1964

Classis	1963 Families	Required Quota	Received Quota	Full Quota Percent of
Alberta North	1,424	\$ 7,120	\$ 4,908.00	68.9
Alberta South	859	4,295	3,136.00	73.0
British Columbia	1,325	4,295	3,136.00	73.0
Cadillac	650	3,250	3,227.75	99.3
California South	2,132	10,660	10,402.28	97.6
Central California	735	3,675	3,753.27	102.1
Chatham	1,882	9,410	4,598.06	48.8
Chicago North	2,014	10,070	10,202.20	101.3
Chicago South	3,162	15,810	15,905.84	100.6
Eastern Ontario	1,951	9,755	8,591.44	88.0
Grand Rapids East	3,603	18,015	17,522.03	97.2
Grand Rapids South	2,623	13,115	13,120.00	100.0
Grand Rapids West	1,987	9,935	9,927.01	99.8
Grandville	2,483	12,415	9,133.75	73.5
Hackensack	1,522	7,610	7,333.05	96.3
Hamilton	2,270	11,350	5,652.50	49.8
Holland	2,892	14,460	14,571.00	100.7
Hudson	1,904	9,520	9,515.00	100.0
Kalamazoo	1,667	8,335	8,308.47	99.6
Lake Erie	987	4,935	4,833.90	97.9
Minnesota North	1,612	8,060	6,618.28	82.1
Minnesota South	830	4,150	4,059.79	98.8
Muskegon	1,959	9,795	9,871.25	100.8
North Central Iowa	806	4,030	3,950.00	98.0
Orange City	1,257	6,285	6,285.00	100.0
Pacific	2,004	10,020	9,701.07	96.8
Pella	1,386	6,930	6,947.30	100.2
Rocky Mountain	1,139	5,695	5,415.18	95.1
Sioux Center	1,827	9,135	8,813.72	96.4
Toronto	1,744	8,720	4,116.35	47.2
Wisconsin	1,199	5,995	5,730.00	95.5
Zeeland	2,452	12,260	12,454.38	101.5
	<u>56,287</u>	<u>\$281,435</u>	<u>\$253,483.67</u>	<u>90.0%</u>

REPORT NO. 34

CHRISTIAN SEAMEN'S & IMMIGRANTS' HOME

ESTEEMED BRETHREN:

At the meeting of Classis Hudson held on January 28, 1964 this committee gave a report with some recommendations. Classis approved these recommendations and gave instructions to turn our funds over to the classical treasurer.

A letter from the Stated Clerk of Classis Hudson informs us that all these recommendations have been forwarded to Synod. It is therefore not necessary to repeat them here.

When reporting to classis in January we could not report our work completed. Since then the sale of the Hoboken property was consummated and our work is finished except for the transfer of funds upon Synod's approval.

A treasurer's report as of December 31, 1963 is attached. We also have a supplemental report as of March 1, 1964 showing a cash balance of \$9,400.56 following the sale of the property, of which \$9,000 will be invested in Saving Certificates. The balance of \$400.56 will suffice for all foreseeable needs until we have your final instructions. We will have a total of \$22,700 in Savings Certificates. This will yield a sum of \$908 per annum, enough to cover Mrs. Fisher's pension, if approved.

With the sale of the Seamen's Home all of our assets have been disposed of and turned into cash. Our work is completed except for the final turning over of these funds upon Synod's instructions.

Almost fifty years have passed since our Church instituted this work of Christian mercy to immigrants, many of whom were brethren in the Lord. In later years when immigration tapered off more emphasis was given to work with the seamen. Changing conditions and finally the moving of the Holland American Line to New York City clearly indicated that we had outlived our usefulness in this phase of kingdom work. Synod 1957 approved our action to work in this direction. At that time it was thought two years would elapse before final closing. Many delays brought us to September 1, 1962 for the cessation of the work. Since that time the board has been in the process of liquidation. This then, will be our final report to Synod.

The present board members have deemed it a privilege to serve the Church we love.

Respectfully submitted,

Adrian M. Visbeen, Sec'y

Financial Report for the Year of 1963

January 1, 1963 — December 31, 1963

Balance — January 1, 1963 \$ 2,561.52

Receipts from:

Churches	\$ 526.64	
Individuals	165.64	
Interest on Bank Certificates	613.00	
Deposit on property	1,000.00	
Bank Certificate — Redeemed	4,000.00	
Loan	200.00	
Miscellaneous	26.05	
Insurance claim payment	583.60	\$7,114.93

Disbursements to:

Salaries	\$2,604.44	
Telephone	127.24	
Light, heat, and water	740.46	
Pension	1,125.00	
Taxes and Insurance	581.80	
Donations returned	1,638.32	
Miscellaneous & maintenance	722.57	\$7,539.83

Balance on hand December 31, 1963 \$2,136.62

NOTE: On deposit at Prospect Park Bank —
Bank Certificates \$13,700.00

Financial Report — February, 1964

Balance on hand February 1, 1964 \$1,721.93

Receipts from:

Sale of property	\$4,000.00	
Sale of property	5,000.00	
Martin Vander Pot	2.09	\$9,002.09

Disbursements to:

Martin Vander Pot — salary	\$ 216.85	
Lena Fisher — pension	75.00	
N. J. Taxes	18.58	
Internal revenue	48.94	
Commission on property sale	500.00	
Expenses — M. Vander Pot	9.95	
Fuel	43.80	
Public service	14.50	
Telephone	9.39	
Closing services	94.60	
M. Vander Pot — salary	216.85	
Lena Fisher — pension	75.00	\$1,323.46

Balance on hand February 28, 1964 \$9,400.56

REPORT NO. 35

SUNDAY SCHOOL COMMITTEE

ESTEEMED BRETHREN:

Your Sunday School Committee herewith presents its annual report to the Synod:

1. Summary of publications for 1963

The average number of papers published in 1963 is as follows:

<i>Bible Stories</i>	19,620	copies weekly
<i>Bible Light</i>	21,627	copies weekly
<i>Bible Guide</i>	19,355	copies weekly
<i>Bible Truth</i>	24,882	copies weekly
<i>Bible Crusader</i>	9,888	copies weekly
<i>The Key</i>	11,075	copies semi-quarterly

Average total weekly papers for the year 1963 95,372

Average total weekly papers for the year 1962 96,244

Decrease..... 872

Average total copies of *The Key* for the year 1963 11,075

Average total copies of *The Key* for the year 1962 11,194

Decrease..... 119

During the year 1963 the amount of Pre-school material sold was as follows:

	Little Ones' Bible Stories	Little Ones' Bible Activities	Little Ones' Bible Pictures	Teacher Manuals
Course I	9,117	8,718	209	212
Course II	5,485	4,875		102
Totals sold	14,602	13,593	209	314

Samples:

Course I	128	126
Course II	10	9
Totals	14,740	13,728

We supply the following amounts to churches and missions of other denominations: (approximate quantities)

<i>Bible Stories</i>	1,245	copies weekly
<i>Bible Light</i>	1,990	copies weekly
<i>Bible Guide</i>	2,125	copies weekly
<i>Bible Truth</i>	2,400	copies weekly
<i>Bible Crusader</i>	925	copies weekly
<i>The Key</i>	2,345	copies semi-quarterly

2. *The six-year plan*

The end of 1964 will mark the completion of the first 3-year cycle of the 6-year plan for our Sunday school lesson material. This means that our Sunday school classes will have studied approximately one half of the 155 Old Testament and one half of the 157 New Testament historical events and stories since January 1, 1962. The remainder of the Bible stories will be included in our second 3-year cycle.

Although the committee has received some criticism about the 6-year program, it feels that this plan has been more favorably received than the 5-year plan or the 1-year plan. The Sunday School Committee is again including the 6-year program in the Agenda as information. (See p. 233)

3. *Summary of the activities of the Sunday School Committee:*

a. The committee is happy to report that it has been successful in maintaining a complete staff of writers for our material. Presently 18 individuals are writing for the Sunday school publications. The committee has encouraged the writers to use modern and common terms in their writing vocabulary with up-to-date material with evangelical emphasis.

b. In addition to the outlining of lesson plans and procuring writers, some time was spent in evaluating the constructive criticisms and suggestions regarding our material, and an effort is constantly being made to improve the publications through these suggestions. Cancellations are followed up by a communication to determine the reason for discontinuance of our Sunday school materials.

c. In December of 1963, the Sunday School Committee met with several superintendents to discuss the promotion and improvements of the Sunday school in our denomination. Three study committees were appointed and each committee is responsible for one of the following areas:

(1) Drawing up a tabulation of Scripture passages suitable for Sunday school material.

(2) Selection of a list of suitable Bible texts for memory work.

(3) Finding better means for promotional work.

A report will be given upon completion of this work.

d. A writers' workshop was held on April 10, 1964, to provide an opportunity for the writers and the Sunday School Committee members to discuss various ways to improve our material. The workshop was also used to discuss with the writers the various comments sent in by Sunday school organizations.

e. The committee had hoped that it would be publishing an adult paper at this time. Due to the problems involved in beginning a new publication, it is impossible to offer the new paper before September 1964.

4. *Recommendations*

a. That our editor-in-chief, Rev. John H. Schaal; and our chairman, Dr. John Van Bruggen, be permitted to represent the committee at Synod.

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) JOSHUA, GOD'S OBEDIENT LEADER (Joshua 1-24)	GOD BLESSES and PUNISHES (Judges, Ruth, I Samuel) JESUS MANIFESTS DIVINE POWER (Gospels)	JESUS TEACHES by WORD and DEED (Matthew, Luke, John) The COMING of JESUS GLORIOUSLY ANNOUNCED (Gospels)
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1964

JESUS, TRIUMPHANT SAVIOR (Gospels)	GOD'S TRIUMPHANT DEALINGS with O.T. KINGS (I 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)
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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)
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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 CONTENTS for the FAITH (Acts 15-28)	SAMSON, SAMUEL, and DAVID STRIVE for the LORD (Judges 13 - II Samuel 9)
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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)
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- b. That the detailed lesson plan for 1965 be adopted.
- c. That Synod take cognizance of the fact that Miss Marian Schoolland has been writing for the Sunday school material for 25 consecutive years.

d. Elections:

Mrs. Hattie Guichelaar (incumbent) — Mrs. Helen De Jonge
Mr. Henry Hoekstra (incumbent) — Mr. Stanley Siebersma

Respectfully submitted,

John Van Bruggen, Chairman
Wilmur Schipper, Secretary
Hattie Guichelaar
Henry Hoekstra
Richard Rienstra
Marian Schoolland
William Vander Hoven

1965

FIRST QUARTER

Theme: God, Creator and Ruler

Unit I — God, sovereign Creator

- Jan. 3 Unit title: God, sovereign Creator
Lesson title: "How Great Thou Art!"
Lesson theme: Creation a manifestation of God's greatness
Lesson Scripture: Genesis 1-2:23
Supplementary references: Hebrews 11:3; Psalm 19; Job 26:7
Nehemiah 9:6
Lesson story: God created heaven and earth
Printed text: Genesis 1:1, 2:1-8

- Jan. 10 Unit title: God, sovereign Creator
Lesson title: "Merciful and gracious"
Lesson theme: The fall of man and the mercy of God
Supplementary references: Deuteronomy 4:39-40; Psalm 103;
Romans 2:4, 5:19
Lesson story: Man fell into sin
Printed text: Genesis 3:8-15

Unit II — God Concerned with Man's Activities

- Jan. 17 Unit title: God concerned with man's activities
Lesson title: "Thou art mindful of him?"
Lesson theme: Man is significant in God's sight
Lesson Scripture: Genesis 4:1-15, 25, 26; 5:21-23
Supplementary references: Genesis 1:26; Psalm 73 23-25; Psalm 78:39
Lesson story: Cain and Abel, Seth, Enoch — Men of early history
Printed text: Genesis 4:3-8; 5:21-24

- Jan. 24 Unit title: God concerned with man's activities
Lesson title: "Has God forgotten to be gracious?"
Lesson theme: God wants us to trust Him
Lesson Scripture: Job 1; 19:25-27; 42
Supplementary references: Psalm 31:12-17; Isaiah 45:9; Romans 8:28
Lesson story: Job — an upright man
Printed text: Job 1:13-19
- Jan. 31 Unit title: God concerned with man's activities
Lesson title: "The wrath of God is revealed . . ."
Lesson theme: Though sinners are destroyed, God provides salvation for the faithful
Lesson Scripture: Genesis 6:5-7:24
Supplementary references: Psalm 37:37-40; Hebrews 11:7; II Peter 3:10-13
Lesson story: Overwhelmed by a flood
Printed text: Genesis 7:6-14
- Feb. 7 Unit title: God concerned with man's activities
Lesson title: "How ye ought to please God"
Lesson theme: God makes gracious promises and instructs
Lesson Scripture: Genesis 8:1-22; 9:1-17
Supplementary references: Psalm 34:1-9; I Thessalonians 4:1; Hebrews 13:16
Lesson story: Noah's sacrifice and God's promise
Printed text: Genesis 9:8-16

Unit III — God guiding Abraham's life

- Feb. 14 Unit title: God guiding Abraham's life
Lesson title: "Even as Abraham believed . . ."
Lesson theme: God uses man to carry out His plans
Lesson Scripture: Genesis 11:31-12:8
Supplementary references: II Corinthians 6:17; Acts 16:10; I Thessalonians 2:12
Lesson story: God calls Abram
Printed text: Genesis 12:1-8
- Feb. 21 Unit title: God guiding Abraham's life
Lesson title: "The unsearchable riches of Christ"
Lesson theme: Spiritual riches are far more precious than material possessions
Lesson Scripture: Genesis 13
Supplementary references: Proverbs 13:7; Ephesians 3:14; 18; I Timothy 6:6-8
Lesson story: Abram and Lot go separate ways
Printed text: Genesis 13:7-15
- Feb. 28 Unit title: God guiding Abraham's life
Lesson title: "Pray for one another"
Lesson theme: God condescends to listen to the prayer of His people
Lesson Scripture: Genesis 18
Supplementary references: II Chronicles 7:14; James 5:16-18
Lesson story: Abraham entertains heavenly visitors
Printed text: Genesis 18:22-29, 33

(Mission)

Mar. 7 Unit title: God guiding Abraham's life
 Lesson title: "God remembered Abraham . . ."
 Lesson theme: We are messengers of salvation
 Lesson Scripture: Genesis 19:1-30
 Supplementary references: I Corinthians 3:12-15; II Corinthians 5:18-20
 Lesson story: Lot rescued from Sodom
 Printed text: Genesis 19:12-17

Mar. 14 Unit title: God guiding Abraham's life
 Lesson title: "I will hear their cry"
 Lesson theme: The sovereign Lord is also merciful
 Lesson Scripture: Genesis 21:1-21 (Genesis 16)
 Supplementary references: Psalm 34:8; Galatians 4:22-24
 Lesson story: God's way with two brothers
 Printed text: Genesis 21:14-20

Unit IV — God guiding Abraham's descendants

Mar. 21 Unit title: God guiding Abraham's descendants
 Lesson title: "In all thy ways acknowledge Him"
 Lesson theme: God directs the paths of all who seek to do His will
 Lesson Scripture: Genesis 23, 24
 Supplementary references: Psalm 23:1-2, 48:14; Proverbs 3:5-6
 Lesson story: Eliezer asks God's guidance
 Printed text: Genesis 24:10-15

Mar. 28 Unit title: God guiding Abraham's descendants
 Lesson title: "I sought the Lord . . ."
 Lesson theme: The Lord blesses those who seek Him
 Lesson Scripture: Genesis 25:19-34, 27:1-41
 Supplementary references: Proverbs 19:21; Galatians 6:8;
 Romans 9:11-13
 Lesson story: Jacob seeks the blessing of his father
 Printed text: Genesis 27:1-14

SECOND QUARTER

Theme: God Shepherd His People

Unit I — God's Grace revealed

Apr. 4 Unit title: God's grace revealed
 Lesson title: "I will sing . . .!"
 Lesson theme: The love of God exceeds our comprehension
 Lesson Scripture: Genesis 28-29:20
 Supplementary references: Psalm 9:10, 103:10-11; Jeremiah 31:3
 Lesson story: Jacob finds happiness
 Printed text: Genesis 29:1-10

Apr. 11 Unit title: God's grace revealed
 Lesson title: "He is our peace"
 Lesson theme: Jesus died that we might be reconciled to God
 Lesson Scripture: Matthew 27:11-37, 45-51; Mark 15:33-38
 Supplementary references: Romans 5:12; I Corinthians 15:1-3;
 Ephesians 2:13-16
 Lesson story: Jesus dies; the veil is rent
 Printed text: Matthew 27:29-31, 45-51

(Easter)

- Apr. 18 Unit title: God's grace revealed
Lesson title: "He is risen!"
Lesson theme: We worship a risen Savior
Lesson Scripture: Matthew 27:62-28:10; Mark 16:1-8
Supplementary references: Luke 24:1-9; Acts 2:36; I Peter 1:3
Lesson story: Jesus breaks the bands of death
Printed text: Matthew 27:62-28:10

Unit II—God directs in Jacob's life

- Apr. 25 Unit title: God directs in Jacob's life
Lesson title: "Turn ye, turn ye . . ."
Lesson theme: When we turn again to God, He is gracious
Lesson Scripture: Genesis 35:1-20
Supplementary references: Genesis 28:20-22, 33:17-20; Ezekiel 33:10-11
Lesson story: Jacob remembers his vow
Printed text: Genesis 35:1-7, 9-11
- May 2 God directs in Jacob's life
Lesson title: "Peace be to thy house"
Lesson theme: Where God is forgotten, love does not flourish
Lesson Scripture: Genesis 37
Supplementary references: Deuteronomy 6:6,7; Proverbs 20:11;
Ephesians 6:1-4; I John 4:20, 21
Lesson story: Jacob grieved by his son's behavior
Printed text: Genesis 37:13-20
- May 9 Unit title: God directs in Jacob's life
Lesson title: "The Lord was with him"
Lesson theme: God does not forsake His faithful children
Lesson Scripture: Genesis 39, 40
Supplementary references: Genesis 28:15; Isaiah 41:10; Hebrews 13:6;
I Peter 4:19
Lesson story: Joseph faithful as a slave
Printed text: Genesis 39:20-40:4
- May 16 Unit title: God directs in Jacob's life
Lesson title: "God moves in mysterious ways"
Lesson theme: God upholds his own
Lesson Scripture: Genesis 41
Supplementary references: I Samuel 2:7; Psalm 91; Acts 2:32, 33;
Revelation 3:21
Lesson story: Joseph becomes prime minister
Printed text: Genesis 41:33-43
- May 23 Unit title: God directs in Jacob's life
Lesson title: "Your sin will find you out"
Lesson theme: Trouble often leads to repentance
Lesson Scripture: Genesis 42:1-45:15
Supplementary references: Numbers 32:23; John 3:19, 20;
Hebrews 12:11
Lesson story: Joseph's brothers come to Egypt
Printed text: Genesis 42:7-17

(Children will need to be made aware of the break in the lessons
(Ascension) occasioned by commemoration of special days.)

- May 30 Lesson title: "It is expedient for you . . ."
Lesson theme: Jesus returns to glory, where He intercedes for us
Lesson Scripture: Acts 1:1-14; Mark 16:19; Luke 24:50-53
Supplementary references: John 16:5-11; Romans 8:34;
Hebrews 2:5-9, 7:25; I Peter 3:22
Lesson story: Jesus ascends to heaven
Printed text: Acts 1:4-11

(Mission) (Pentecost Lesson)

- June 6 Lesson title: "He shall guide you . . ."
Lesson theme: Jesus sent the Holy Spirit to stay with us
Lesson Scripture: Acts 1:13, 14; 2:1-42
Supplementary references: John 10:16, 16:7-18; Acts 1:8
Lesson story: The Holy Spirit is sent from heaven
Printed text: Acts 2:1-8, 12
- June 13 Unit title: God directs in Jacob's life
Lesson title: "Man proposes but God disposes"
Lesson theme: God is very good to His children
Lesson Scripture: Genesis 45:16-46:7, 46:26-47:12
Supplementary references: Genesis 32:10-12; Isaiah 55:6-9;
Micah 7:18-20; John 3:16
Lesson story: Jacob comforted by God
Printed text: Genesis 46:29-47:2
- June 20 Unit title: God directs in Jacob's life
Lesson title: "Faith is the victory . . ."
Lesson theme: Faith triumphs when a child of God dies
Lesson Scripture: Genesis 48:1-49:1, 49:28-33
Supplementary references: Deuteronomy 7:9; Psalm 23:4; Romans 14:8;
Philippians 1:21; Hebrews 11:21
Lesson story: Jacob dies in faith
Printed text: Genesis 48:6-16, 21
- June 27 Unit title: God directs in Jacob's life
Lesson title: "Forgiving one another"
Lesson theme: God inclines our hearts to forgive one another
Lesson Scripture: Genesis 50
Supplementary references: Ephesians 4:42; Colossians 3:13
Lesson story: Jacob's sons live together in peace
Printed text: Genesis 50:15-21

THIRD QUARTER

Theme: The Son of God Came to Minister

Unit I—The Coming of God's Son announced

- July 4 Unit title: The coming of God's Son announced
Lesson title: "He shall go before him"
Lesson theme: God's promises are fulfilled in due time
Lesson Scripture: Luke 1:1-23
Supplementary references: II Chronicles 8:14; Malachi 4:5, 6;
II Peter 3:9
Lesson story: An angel appears to Zacharias
Printed text: Luke 1:11-20

- July 11** Unit title: The coming of God's Son announced
 Lesson title: "A light to shine in the darkness"
 Lesson theme: A father rejoices because of God's wonderful plan for his child
 Lesson Scripture: Isaiah 9:2; Luke 1:57-79
 Supplementary references: Proverbs 23:24; II Corinthians 4:6; John 8:12
 Lesson story: The birth of John the Baptist
 Printed text: Luke 1:57-68
- July 18** Unit title: The coming of God's Son announced
 Lesson title: "Unto us a child is born"
 Lesson theme: God's goodness causes great rejoicing
 Lesson Scripture: Luke 2:1-20
 Supplementary references: Isaiah 9:6; I Peter 1:8; Philippians 4:4
 Lesson story: Angels appear to shepherds
 Printed text: Luke 2:8-20 (or 13-20)
- July 25** Unit title: The coming of God's Son announced
 Lesson title: "Thy will be done"
 Lesson theme: Even Jesus obeyed God
 Lesson Scripture: Luke 2:40-52
 Supplementary references: Deuteronomy 5:29; Psalm 40:7, 8; Matthew 7:21
 Lesson story: Jesus as a boy
 Printed text: Luke 2:40-51
- Aug. 1** Unit title: The coming of God's Son announced
 Lesson title: "Repent ye!"
 Lesson theme: There is none greater than Jesus
 Lesson Scripture: Luke 3:1-18; John 1:6-42
 Supplementary references: Matthew 3; Luke 11:31; Philippians 2:9-11
 Lesson story: Jesus pointed out as the Lamb of God
 Printed text: Luke 3:10-16

Unit II—Jesus' ministry of teaching and healing

(Mission)

- Aug. 8** Unit title: Jesus' ministry of teaching and healing
 Lesson title: "Living water"
 Lesson theme: Jesus came to seek and to save the lost
 Lesson Scripture: John 4:1-43
 Supplementary references: Isaiah 55:11; Luke 5:30-32; John 7:37, 38
 Lesson story: Jesus talks with a woman at a well
 Printed text: John 4:9-15
- Aug. 15** Unit title: Jesus' ministry of teaching and healing
 Lesson title: "All things are possible . . ."
 Lesson theme: Jesus' miracles of healing inspire faith
 Lesson Scripture: John 4:43-54
 Supplementary references: John 3:16; 20:31
 Lesson story: Jesus heals a nobleman's son
 Printed text: John 4:46-53
- Aug. 22** Unit title: Jesus' ministry of teaching and healing
 Lesson title: "Is not this Joseph's son?"
 Lesson theme: Jesus' great claims are beyond our comprehension
 Supplementary references: John 1:11; 10:37, 38; I Timothy 3:16
 Lesson story: Jesus rejected at Nazareth
 Printed text: Luke 4:20-30

- Aug. 29 Unit title: Jesus' ministry of teaching and healing
 Lesson title: Jesus' ministry of teaching and healing
 Lesson title: "With healing in its wings"
 Lesson theme: Jesus teaches and heals all who come to Him
 Lesson Scripture: Mark 1:16-34; Luke 4:33-42
 Supplementary references: Psalm 103:3; Isaiah 53:5; Malachia 4:2;
 Matthew 11:23
 Lesson story: Capernaum is highly privileged
 Printed text: Mark 1:21-28 (or 21-31)
- Sept. 5 Unit title: Jesus' ministry of teaching and healing
 Lesson title: "Blessed is he who is not offended"
 Lesson theme: Faith, though at times beset by doubts, has a firm foundation
 Lesson Scripture: Matthew 14:3-5; 11:2-6; Luke 3:19, 20; 7:11-23
 Supplementary references: Matthew 4:12; Mark 6:17-20
 Lesson story: The Baptist asks a question
 Printed text: Luke 7:11-21 (or 11-19)
- Sept. 12 Unit title: Jesus' ministry of teachings and healing
 Lesson title: "Take heed how ye hear"
 Lesson theme: Hearts in which the Word takes root must bear fruit
 Lesson Scripture: Mark 4:1-20; Luke 8:4-18
 Supplementary references: Matthew 13:1-23; Colossians 1:9-12
 Lesson story: Parable about a sower
 Printed text: Mark 4:1-10
- Sept. 19 Unit title: Jesus' ministry of teaching and healing
 Lesson title: "Who touched Me?"
 Lesson theme: Jesus asks public testimony of those who "touch" Him
 Lesson Scripture: Matthew 9:20-22; Mark 5:25-34; Luke 8:43-48
 Supplementary references: Matthew 10:32; Romans 10:9; Acts 1:8
 Lesson story: Healed by touching Jesus' garment
 Printed text: Mark 5:25-34
- Sept. 26 Unit title: Jesus' ministry of teaching and healing
 Lesson title: "Too hard for the Lord?"
 Lesson theme: We are never beyond Jesus' help
 Lesson Scripture: Matthew 9:18-26; Mark 5:21-34
 Supplementary references: Genesis 18:14; Matthew 28:18;
 II Corinthians 3:5; Apostles' Creed, Art. 1
 Lesson story: Jairus' daughter restored to life
 Printed text: Mark 5:22-24; 35-41

FOURTH QUARTER

Theme: The Son of God Came to Minister

- Oct. 3 Unit title: Jesus' ministry of teaching and healing
 Lesson title: "Out of the heart of men . . ."
 Lesson theme: A good mother is a great blessing
 Lesson Scripture: Matthew 14:3-14; Mark 6:17-29, 7:21-23
 Supplementary references: I Samuel 1:27, 28; Mark 7:24-30;
 II Timothy 1:5
 Lesson story: The death of John the Baptist
 Printed text: Mark 6:21-28

Oct. 10 Unit title: Jesus' ministry of teaching and healing
Lesson title: "The light of the world is Jesus"
Lesson theme: Jesus enables us to see things temporal and things eternal
Lesson Scripture: John 9
Supplementary references: John 1:4; John 8:12
Lesson story: A blind man receives sight
Printed text: John 9:1-11

Oct. 17 Unit title: Jesus' ministry of teaching and healing
Lesson title: "Seek, and ye shall find"
Lesson theme: God gives good gifts in answer to prayer
Lesson Scripture: Luke 11:1-13
Supplementary references: John 14:13, 14; I John 3:20-22; James 4:3
Lesson story: Parable of a midnight call
Printed text: Luke 11:5-13

(Mission)

Oct. 24 Unit title: Jesus' ministry of teaching and healing
Lesson title: "First things first"
Lesson theme: Jesus' invitation is not to be taken lightly
Lesson Scripture: Luke 14:12-24
Supplementary references: Matthew 6:33; Hebrews 2:3, 12:25
Lesson story: Parable of the Great Supper
Printed text: Luke 14:16-24

Oct. 31 Unit title: Jesus ministry of teaching and healing
Lesson title: "He loved them unto the end"
Lesson theme: Jesus gave a lesson in humility and love
Lesson Scripture: John 13:3-17; 34; 35
Supplementary references: Micah 6:8; Luke 22:26; Galatians 6:9, 10
Lesson story: The Master does the work of a servant
Printed text: John 13:3-9, 34, 35

Unit III — Jesus' ministry of suffering

Nov. 7 Unit title: Jesus' ministry of suffering
Lesson title: "My Father, if it be possible . . ."
Lesson theme: Jesus bore the great load of our sin
Lesson Scripture: Matthew 26:30, 36-45; Mark 14:32-42; Luke 22:39-46;
John 18:1, 12, 13
Supplementary references: Psalm 32:10; Isaiah 53:3-6;
Lamentations 1:12; Romans 6:23
Lesson story: Jesus prays in Gethsemane
Printed text: Mark 14:32-40

Nov. 14 Unit title: Jesus' ministry of suffering
Lesson title: Jesus or Barabbas?
Lesson theme: The challenge to choose comes to us all
Lesson Scripture: Matthew 27:1-26; Mark 15:1-15; Luke 23:13-24
Supplementary references: Deuteronomy 30:19; Joshua 24:15
Lesson story: Choosing between Jesus and Barabbas
Printed text: Matthew 27:11-20

- Nov. 21 Unit title: Jesus' ministry of suffering
 Lesson title: "Remember me . . ."
 Lesson theme: Jesus' death opens heaven's door
 Lesson Scripture: Matthew 27:39-44; Luke 23:32-43
 Supplementary references: John 3:16; Revelation 7:9
 Lesson story: The thieves crucified with Jesus
 Printed text: Luke 23:33-43

- Nov. 28 Unit title: Jesus' ministry of suffering
 Lesson title: "There hath not failed one word . . ."
 Lesson theme: God's Book explains the mystery of Jesus' suffering
 Lesson Scripture: Luke 24:1-9, 13-25, 44-48
 Supplementary references: Isaiah 53:4-12; Hebrews 9:22
 Lesson story: Jesus appears on the road to Emmaus
 Printed text: Luke 24:15-26

Unit IV — Immanuel—God with us

- Dec. 5 Unit title: Immanuel—God with us
 Lesson title: "My soul doth magnify the Lord"
 Lesson theme: The message of Christmas is joy to the whole world
 Lesson Scripture: Luke 1:26-35; 46-55
 Supplementary references: Genesis 12:1-3; Luke 2:10; John 3:16
 Lesson story: The angel brings good news to Mary
 Printed text: Luke 1:26-35
- Dec. 12 Immanuel—God with us
 Lesson title: "The World became flesh"
 Lesson theme: The coming of Jesus is a great mystery.
 Lesson Scripture: Luke 2:1-20; John 1:1-3, 14
 Supplementary references: John 17:5; Philippians 2:6, 7; Hebrews 3:3
 Lesson story: The Son of God becomes a baby.
 Printed text: John 1:1-3; Luke 2:7-14
 (Note: see July 18)
- Dec. 19 Unit title: Immanuel—God with us
 Lesson title: "Mine eyes have seen thy salvation"
 Lesson theme: We give praise and thanks to God for Jesus
 Lesson Scripture: Luke 2:22-39
 Supplementary references: Exodus 13:2, 12; II Corinthians 9:15;
 Revelation 7:9-15
 Lesson story: Simeon and Anna praise God
 Printed text: Luke 2:25-33
- Dec. 26 Unit title: Immanuel—God with us
 Lesson title: "Abide in Me"
 Lesson theme: If we would live for Jesus, we must abide in Him
 Lesson Scripture: John 15:1-17; Isaiah 5:1-7
 Supplementary references: II Corinthians 5:15; Galatians 5:22, 23;
 I John 2:6, 3:6
 Lesson story: Parable of the vine
 Printed text: John 15:5-15

REPORT NO. 36
PUBLICATION COMMITTEE

ESTEEMED BRETHREN:

The Publication Committee of the Christian Reformed Church, with thankfulness to God for His blessings on our activities the past year, taken pleasure in presenting its annual report and desires to bring the following matters to your attention.

I. COMMITTEE MEMBERSHIP

A. The business committee is as follows:

Mr. Ray Van Kuiken
Mr. John C. Vredevoogd
Mr. Lee Wierenga
Mr. Roy Jurgens, Jr.
Mr. Ted J. Hoekstra

B. The editorial committee counts the following:

Rev. Clarence Boomsma
Rev. Richard Rienstra
Rev. John Schuurmann
Rev. Henry De Mots

The above committees met regularly at least once each month during the course of the year. The combined committees held their sessions the first Thursday of each month and elected the following officers in September 1963.

C. Officers of the publication committee

President — Rev. Clarence Boomsma
Secretary — Rev. Richard Rienstra
Vice-president and assistant secretary — Rev. John Schuurmann
Treasurer — Mr. John C. Vredevoogd

D. Expiration of term of office

The membership of three members of the committee expires this year. All three of them have served for a period of six years and must, according to the synodical ruling on tenure of office, retire at this time. These men are Mr. John C. Vredevoogd, Mr. Lee Wierenga, and Rev. John Schuurmann. We take this opportunity to thank them for their valuable services and faithful labors in two consecutive terms of office. Their knowledge, experience and good judgment will be missed.

II. EDITORIAL MATTERS

A. We are pleased to report that the editors of our church papers have again this year been able to perform all the duties relating to their 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, in his position as editor-in-chief of *De Wachter*. The Lord granted wisdom, health and strength for their many labors.

B. The term of both of our editors expire at this time, each having been appointed for a 2-year term in 1962.

C. *Death of our Wachter editor.* While this report was being prepared the sad news reached us that our esteemed editor, Rev. Emo Van Halsema passed away on March 9, 1964, after having suffered a stroke four days previous. The Lord called him home in the midst of his labors, which he always performed with great zeal and devotion. His tremendous energy and enthusiasm which had continued unabated beyond the usual retirement age came to an end at the age of 73. The committee feels that the church has sustained a heavy loss in the death of its respected, capable and winsome editor. He had been associated with *De Wachter* as a writer for its pages for 29 years. During the last 14 years of his life he served as its editor-in-chief. From 1956 to 1961 he served in the dual capacity as editor of *De Wachter* and instructor of Dutch language at Calvin College. For 27 successive years he never missed sending copy in on time as an editor. This is a unique record and an indication of his capacity for systematic work as well as devotion to his God-given task.

Appropriate resolutions of sympathy were taken and sent to the bereaved family. In the midst of our mutual sorrow we express gratitude to God for his valuable service to the church. His facile pen has been laid down but his writings and his noble Christian influence have left an indelible impact.

D. *Temporary appointment of De Wachter editor.* Rev. William Haverkamp who ably filled in for Rev. E. Van Halsema in 1961, while the editor took a trip to the Netherlands, has been appointed to take over the editorship until September, 1964. The committee presents Rev. John Gritter for nomination for this office. Should Synod decide to add additional names for nomination, the committee would desire to be heard before election.

E. *The editorship of The Banner.* We call Synod's attention to the following decision of Synod in 1947, page 36 of the Acts: "The term of the editor-in-chief of *The Banner* be set first for two years and then at six years. Thereafter consideration of reappointment every six years." The present editor if reappointed is entitled to a six-year term according to this decision. The committee through an oversight failed to bring this decision to the Synod's attention at the time of the editor's previous appointments. Should Synod choose not to reappoint the present editor, your committee presents a nomination from which Synod may appoint an editor for a two-year term.

III. BUSINESS ACTIVITIES

Due to rising cost of material, labor, postage, etc., it was necessary for us to increase the subscription price of *The Banner* from \$4 to \$4.50 per year. This amounts to one-cent per copy. The last previous price increase was in 1954—ten years ago.

This occasions our comparison of figures over a span of ten years, the year 1953 vs. 1963.

	1953	1963
Total income	\$295,415	\$603,573
Net income	20,014	20,572

It is interesting to note that although the amount of income has more than doubled, the net income figures are almost identical. This indicates that we are operating on a very moderate margin of 3.4% net income over costs.

Currently *The Banner* subscription list totals 42,900; *De Wachter* 4,350.

We are grateful we may be of service to the Back-to-God Hour, Back-to-God Tract Committee, Calvin College and Seminary, both the Home and Foreign Mission Boards, the Sunday School Committee, the Stated Clerk and Synod, as well as the newly-formed committees, namely, *The World Relief Committee* and the *Committee on Education*.

Our purpose is to be a service organization for our denomination. We seek to produce Christian literature in an attractive format, high quality, at economical prices. Mr. Peter Meeuwsen, business manager, administers the policies and affairs of the business as determined by the publication committee. Mrs. T. Prince is in charge of our subscription department; Miss J. Westveer, our bookkeeper, supervises the other departments in our office. Mr. Wayne De Jonge is our staff artist. We are a growing organization and our operation is becoming more complex. Therefore, we found it advisable to appoint James Timmerman as the plant superintendent. His assistants as foremen are: Hessel Vredeveld, composing room; Peter Dykema, letterpress printing. Roger Groenendyk, offset printing, and Pieter Beintema, bindery. These men possess a combined 85 years of publishing experience. We acknowledge with thanks the cooperation we receive from our personnel and the part that each one contributes to the successful operation of the Christian Reformed Publishing House.

The annual financial report presented herewith will reflect in greater detail the scope of business activity in 1963. (See pages 246 and 247)

IV. MATTERS REQUIRING ACTION BY SYNOD

1. Election of committee members.
 - a. For a three-year term (one to be elected)
 - Rev. Siebert Kramer
 - Rev. Thomas Yff

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

Mr. Jack J. Dekker

Mr. Ted C. Smith

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

Mr. Joe T. Daverman

Mr. Adrian Vanden Bout

2. The reappointment of Rev. John Vander Ploeg for a six-year term as editor of The Banner.

3. In the event that the incumbent is not reappointed, the following nomination for a two-year appointment, as editor of The Banner is presented:

Rev. Arthur De Kruyter

Rev. William Haverkamp

Dr. Gordon Spykman

4. Election of De Wachter editor.

5. Request that the secretary represent the committee if further information is desired.

Humbly submitted,

Rev. Richard Rienstra

BALANCE SHEET

The Publication Committee of the Christian Reformed Church, Inc.

Grand Rapids, Michigan

December 31, 1963

ASSETS

Current

Cash on deposit	\$ 51,444
Accounts receivable	37,725
Inventories	72,604
Prepaid expense	12,352

Total current \$174,125

Other

New equipment fund investments	\$ 50,323
Supplies inventory and meter deposit	7,289

\$ 57,612

Fixed

	Cost	Allowance for depreciation	Net
Land and building	\$536,961	\$ 74,795	\$462,166
Machinery & equipment	346,323	150,772	195,551
Land and building — rental	13,372	2,965	10,407
	<u>\$896,656</u>	<u>\$228,532</u>	<u>\$668,124</u>

\$899,861

LIABILITIES

Current

Mortgage payable	\$ 7,592
Accounts payable	16,011
Accrued expenses	13,431

\$ 37,034

Deferred income

Unearned subscriptions	\$117,726	
Rent	300	\$118,026
Reserve for pension		\$ 10,368
		\$165,428

CAPITAL

Operations — Balance Dec. 31, 1963	\$621,922	
Contributed — Balance Dec. 31, 1963		
Buildings	\$110,483	
Furnishings	2,028	112,511
		\$734,433
		\$899,861

STATEMENT OF INCOME

The Publication Committee of the Christian Reformed Church, Inc.
Grand Rapids, Michigan

Year ended December 31, 1963

Income **\$603,573**

Subscriptions and sales

Costs

Merchandise for resale

\$ 52,708

Material

177,564

Labor

96,041

Manufacturing expense

83,840

Contributors

16,552

Mailing costs

38,850

\$465,555

\$138,018

General and administrative

Direct (clerical-editorial-managerial)

\$ 84,842

Indirect (depreciation-insurance-office

supplies-postage-utilities)

38,153

\$122,995

Operating income **\$ 15,023**

Other income — net **5,549**

Net income **\$ 20,572**

We have examined the balance sheet of the Publication Committee of the Christian Reformed Church, Inc., Grand Rapids, Michigan, as of December 31, 1963, 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 Publication Committee of the Christian Reformed Church, Inc. at December 31, 1963, and the results of its operations for the year ended, in conformity with generally accepted accounting principles applied on a basis consistent with that of the preceding year.

KAUFFMAN HUNGERFORD & CO.
Certified Public Accountants

OVERTURES

No. 1 — Christian Seamen's and Immigrants' Home

Classis Hudson in session January 28, 1964, made the following decisions upon recommendation of the Board of the Christian Seamen's and Immigrants' Home:

1. Since Mr. Fisher, who was receiving a pension of \$100 per month, has died, and since the economic well-being of Mrs. Fisher is dependent upon the continuation of a pension, that Mrs. Fisher receive a pension of \$75 per month for the rest of her natural life.
2. That upon the completion of the sale of the Hoboken property steps be taken to terminate the Board of the Christian Seamen's and Immigrants' Home.
3. That all funds be turned over to the Classical Treasurer of Classis Hudson, and that he disburse funds relative to Mrs. Fisher.
4. That the present funds be invested in savings certificates.
5. That upon the decease of Mrs. Fisher the invested funds be designated by Synod for a denomination-wide cause or causes, preferably missions, because said funds were derived from a denomination-wide source, and were to some extent of a mission nature.

Financial Status

Cash Balance as of December 31, 1963 — \$2,136.62; bank certificate \$13,700.00. The sum of 9,000 is still to be received from the sale of the Seamen's Home, less the sale commission and legal expenses.

Classis Hudson,
J. P. Smith, S.C.

No. 2 — Invitation to Synod to meet in Northwest Iowa, in 1965

Classis Orange City overtures the Synod of the Christian Reformed Church to request the Synod to meet in our area in 1965.

Grounds:

1. There is a precedent for such a meeting, since Synod met in Orange City in 1922.
2. Our area is conveniently located relative to other parts of the denomination.
3. The campus and office staff of Dordt College provide the necessary facilities and services. (These include housing, dining hall, library, office staff, etc.)
4. Our area would benefit from the presence of Synod and Synod would benefit from direct contact with another part of the Church.
5. The benefits to the Church as a whole would offset the additional expense which may or may not be involved. (In the case of at least fourteen (14) classes the expenses would be considerably less.)

Classis Orange City,
K. R. Slager, S.C.

No. 3 — Revision of the Forms for Baptism

Classis Grand Rapids South respectfully overtures Synod to appoint a committee to revise the forms for baptism.

Grounds:

1. The first prayer contains material of an exegetical-homiletical character that is not clearly understood and may more properly be in the explanatory section than in the prayer.

2. The closing prayer includes a sweeping statement that can be said to be in apparent conflict with the previous prayer, and seems to be based on a conception of baptismal regeneration not officially adopted by the church.

3. There are a number of weaknesses of a more formal nature. The accompanying document cites a number of examples.

4. Our liturgical forms ought to state clearly what our doctrine of baptism is and should be not so phrased as to raise questions which need constantly to be allayed by explanations.

5. Examples of weak and faulty expression in the Form of Baptism:

a. In the first prayer life is described as "nothing but a constant death." If we mean (cf. Borduin *ad hoc*) that our life must involve constant dying to sin, we should say that. Otherwise we give the impression of morbid asceticism.

b. "The principal parts of the doctrine of Holy Baptism . . ." is inept. It is a translation of the Dutch "stukken" which is also awkward. Why not, "The doctrine concerning Holy Baptism teaches that . . ."

c. "We, with our children, are conceived and born in sin" is faulty rhetoric. What we mean is that our children are conceived and born in sin as we are.

d. "Are children of wrath" creates the impression that we are born of wrath. Don't we mean that we are born under condemnation, or under the wrathful judgment of God.

e. "Except" we are born again is archaic. It should be "unless."

f. "This the dipping in or sprinkling with water teaches us . . ." Why mention two ways of applying the water. Don't we teach that the water signifies this, not the manner in which it is applied?

g. In the third paragraph, "since in all covenants there are contained two parts" . . . in Dutch "Ovêrmits in alle verbonden twee delen begrepen zijn." Why not say that any covenant includes both promise and responsibility?

h. "Admonished of and obliged unto" is awkward. Why not, "Baptism admonishes us to assume our obligation."

i. "Indubitable" is a heavy translation of "ontwifelbaar." "Baptism is a seal and gives us a sure testimony" would be easier and clear.

j. Toward the close of the fourth paragraph, "Since, then, baptism has come in the place of circumcision," creates the impression that this has been proved and is now stated as a conclusion. In fact, it is an additional argument for infant baptism. The entire section beginning with "Therefore God formerly commanded . . ." should be recast into a better logical order. The committee is prepared to suggest such a recasting.

k. There are a number of needless "doubles." "Grow and increase . . . thank and praise, sealed and confirmed" etc. This is chancel language but rhetorically reprehensible.

1. "Manfully fight" is a poor translation of "vromelijk" and causes embarrassment when a baby girl is baptized.

Classis Grand Rapids South,
C. Vanden Heuvel, S.C.

No. 4 — Synodical News Releases

Classis Grand Rapids South overtures Synod to adopt the policy of having official news releases prepared for release to the secular news media concerning its actions and decisions.

Grounds:

1. A considerable number of our Christian Reformed people, as well as the general public are dependent upon, and influenced by the reports of news media in the Grand Rapids area and these have not always been as accurate or objective as we have desired.

2. It is the common practice of ecclesiastical bodies to prepare their own news releases in order to insure adequate and more sympathetic news coverage.

Classis Grand Rapids South,
C. Vanden Heuvel, S.C.

No. 5 — Positions of Ministers

Classis Grand Rapids South overtures Synod:

I. Synod declare that the only positions to which an ordained minister in the Christian Reformed Church may be called for indefinite tenure shall be:

1. Ministry in an established congregation.
2. Missionary service in a denominationally approved field.
3. Professors of Theology in our denominational seminary.

II. Synod shall set the limit of time which a minister may serve in any position other than those named in (I) above.

III. Synod shall also determine how this ruling shall affect ministers already serving in positions other than those named in (I) above.

Grounds:

1. Persons entering the ministry of the Word properly profess a sacred calling to this office. This is clearly indicated in the Form for Ordination. This calling does not apply to positions where the primary work of the ministry becomes secondary.

2. Men who leave the ministry for other callings deprive themselves of the blessings of pastoral experience.

3. This ruling should check the increasing tendency toward the creation of new positions to be filled by ministers of the gospel.

Classis Grand Rapids South,
C. Vanden Heuvel, S.C.

No. 6 — Forms for the Lord's Supper

Classis Grand Rapids West overtures Synod to postpone the final adoption of the latest revised forms for the Lord's Supper as set forth in 1963 (Acts 1963, p. 62, and Supplement No. 18, pp. 233-247) until the churches have had sufficient opportunity to use them and to present reactions to the study committee.

Grounds:

1. The revised forms have appeared only in the Acts of 1963 and have not been made available for use in booklet form by the congregations.

2. The revisions submitted to the Synod of 1963 are "significant" and of such major proportion as to warrant further time for study and evaluation by the churches.

3. The fact that Synod approved the continuance of the Study Committee on Revision of Liturgical Forms for "one year" could be interpreted to mean that final approval is to be sought at the Synod of 1964, without any further time allowed for reactions to be sent to the study committee.

Classis Grand Rapids West,

Arthur E. Pontier, S.C.

No. 7 — Rules Governing Denominational Publications

Classis Hudson presents the following:

Introduction and Historical Background

The Synod of 1930 adopted a set of rules governing our official denominational publications. (See Acts 1930, pp. 14, 15, 285, 286.) These rules have since been modified by various subsequent Synods and appear in fairly up-to-date form in Schaver's *Polity of the Churches*, Vol. II, pp. 264-268.

Article 7, section (7) of these rules has reference to the publishing of charges against a member of our church and presents four statements intended to guard against the misuse of our official publications in this area. However, a close inspection reveals that these statements are not effective rules. Three of these statements (1, 2, and 4) are merely exhortations as to how one ought to deal with a Christian brother. The remaining statement (3) declares: "however, to keep out of the columns of our denominational papers all charges preferred against a member of our churches would not be desirable." Thus, in effect, we have no rule actually guarding against the misuse of our publications in this area.

While we do not wholly take exception to rule 3 quoted above, we believe that at least the editorial columns of our denominational papers should not be used for that purpose.

Analysis: There are at least three good reasons why the editorial columns of our official church papers ought not to be used for preferring charges against a member of our denomination.

(1) It is neither necessary nor proper that the editorial columns be used to prefer charges against members of the church. There are proper ecclesiastical procedures whereby an erring member can be corrected should it truly become a problem, but an editorial attack in an official church paper is not among these proper procedures. The proper ecclesiastical procedures have in common the requirement that charges be officially registered with official ecclesiastical bodies

and that they be officially adjudicated — so that in the public mind doubt and suspicion are not unnecessarily generated and can also be swiftly dissipated when judgment is rendered. In the name of both sound Reformed polity and simple justice we ought not to allow a “trial by editorial” to by-pass these proper procedures.

(2) Respect for Article 84 of the Church Order requires this limitation of editorial power. Article 84 declares that “no church shall in any way lord it over other churches, no minister over other ministers, no elder or deacon over other elders or deacons.” The point of this article is not merely that great power should not be abused — it is rather that too much power should not be invested in our church or in one man. But this principle is violated if all the leverage of the editorial page of an official church paper may be used to attack a member of the church. The place an official church paper occupies among our people is such that the person being attacked has no way of obtaining a truly equal and fair contest. Whether he ignores the attack or defends himself, indeed, whether he is right or wrong, his reputation among the people suffers damage from which recovery is difficult. If we respect Article 84 we should not permit the editorial page of an official church paper to be used in an attack on a member of the church.

(3) Our official church papers, especially *The Banner*, have much to do with the public image of our denomination, significantly affecting the way people think of us. Moreover, our public image is not an inconsequential matter — an unfavorable public image can powerfully hinder the effectiveness of our outreach. In view of this fact, an official church paper does not well represent us if it prominently displays editorial attacks on a member of the denomination. People both within and outside our membership accept these editorials as representing the denomination, and as a result tend to picture us as a people who expend most of our energy fighting among ourselves. As a denomination we do not want this kind of public image and should not permit the editorial columns of our official publications to contribute toward it.

Classis Hudson overtures Synod to revise the publication rules by declaring that the editorial columns of our official church papers are not to be used for preferring charges against a member of the denomination.

Grounds:

1. There are proper ecclesiastical procedures to deal with an erring member, but “trial by editorial” is not among them.
2. Respect for Article 84 of the Church Order requires this limitation of editorial power.
3. The use of the editorial columns of our official church papers for such purposes is harmful to the public image of our denomination.

Classis Hudson,
J. P. Smith, S.C.

No. 8 — Worship Services on December 31 and January 1

Problem Stated: The Framingham Church shares a problem with an apparently increasing number of other congregations regarding the *number* of worship services required to celebrate the change of the year. The current Church Order (Article

67), as well as the proposed Church Order (Article 54b), is ambiguous in that it merely states "the Churches shall observe, in addition to the Sunday, also . . . Old and New Year's Day." It does not state Old Year's Day and New Year's Day, nor Old Year's and New Year's Days. However, the common interpretation of Article 67, as well as the synodical pronouncement upon it (Acts of Synod 1926, p. 97), indicate that *two* separate worship services, one for Old Year's Day, another for New Year's Day, are *required* procedure for *all* churches.

Classis Hudson overtures Synod to restate the position of the Church Order Article 67 (or the proposed revision of the Church Order Article 54b) regarding the number of worship services to be held in the celebration of the Old Year and the New Year, leaving the decision of one or two such worship services with the authority of the local consistory.

Grounds:

1. Scripture does not directly prescribe worship services for the occasion of Old Year's and New Year's Days.

Such events of redemption as compose what is referred to as the Church Year (Christ's birth, death, resurrection, ascension, and mission through Pentecost) merit, by implication, special days of worship; but even these are regarded in a different category than worship on Sunday. The Synod of Dordt hesitated to observe even these special days because, according to J. L. Schaver, it was "not thought to be required by Reformed principles" (*Polity of the Churches*, Vol. 2, p. 164f.).

All will certainly agree that these above mentioned events of the Church Year, while less significant than Sunday for worship, are in a more important category than a Day of Prayer, Thanksgiving Day, or Old and New Year's Day as occasions for worship. In fact, it was not until 1914, that these days were included in our Church Order as special days of worship, and then only because they were being *generally* observed by the churches. Synod, too, has acknowledged this similar thought regarding the minor role that Old and New Year's Day plays as an occasion for worship: "the observance of New Year's Day with proper religious exercises cannot be considered equally important as divine worship on Sunday" (Acts 1926, p. 97.).

Therefore, while we do not dispute the appropriateness of worship on the occasion of the change of the year, we do dispute the elevating of this Scripturally unimportant event to the level of Sunday worship, by binding all churches to worship *twice* on this occasion even though Scripture, the Synod of Dordt, and our Synod until 1914 (and underscored in 1926) all point to its relative unimportance.

2. The principle of local autonomy would dictate that each consistory is best able to determine for its own congregation whether one or more services of worship are feasible under the circumstances for the celebration of the Old and New Year's Day.

Some consistories might feel that circumstances and customs of their particular congregation would warrant two services of worship on Old and New Year's Days. Other consistories might feel that because of circumstances two services of worship on this occasion are impractical, and they might propose a "Watchnight Service" or one service on either of the two days. As Synod 1926 also indicated: "the Consistory is better acquainted with local conditions than the Classis and can better judge as to the desirability of having worship on such days" (i.e. as Old and New Year's Days.).

3. Since the purpose of the Church Order is to "promote the lawful order of the Church" (C.O. Article 86), and to indicate greater respect for the "precepts and examples of God's Word" (*Church Order Commentary*, p. 346), we fail to see how the number of religious exercises to observe the changing of the year accomplishes either one. Hence, to remove this unnecessary binding element from the Church Order can only serve to improve it in the fulfilling of its purposes.

Classis Hudson,

J. P. Smith, S.C.

No. 9—Proposed Revised Church Order and Ecclesiastical Authority

Classis Hudson presents the following:

DISCUSSION OF THE PROBLEM

Underlying any church order are certain concepts of the nature and limits of ecclesiastical authority. These concepts may be explicit or merely implicit, well-defined or quite unexamined, but they are there. Some such concepts unquestionably underlie the Proposed Revised Church Order as well as our existing church order.

It appears to us that this is the time for us as a denomination to examine and define our concepts in this area. The proposed revision of the church order provides a special reason for a study of the nature of ecclesiastical authority. It is essential that when we adopt so important a document we know what we are doing and we are aware of its underlying principles as well as its details. The need for a study is reinforced by the fact that the proposed revision seems to have implicit in it a concept of denominational authority that differs somewhat from the one implicit in the existing church order. Witness the enlargement of the church order from 86 to 101 articles and the elevation to church order status of various matters not previously weighted with this authority.

However, there are also other solid reasons for studying the nature of ecclesiastical authority. For one there is the fact that we are living in an ecumenically conscious age when the nature of the church is being subjected to new inquiry and evaluation by others all around us. It is an age when we must at least attain to a greater self-awareness of what we maintain on the nature of the church, so that when in the future we are confronted by the need for making choices in this area of ecumenicity we may make our choices on the basis of an intelligent and responsible grasp of the issues. While the whole matter of the nature of the church cries out for our attention in these days, there is special relevance to this matter of the nature of ecclesiastical authority. It is common knowledge that right within the Reformed and Presbyterian family of churches, all of whom claim the same basic church governmental system as we do, there are denominations which hold conceptions of the nature and limits of ecclesiastical authority which not only differ from our own but which appeal to Scripture and Reformed principle as justification for this difference. In this ecumenically conscious age we cannot responsibly refuse to examine such an issue.

Moreover, there are theological issues at stake which are badly in need of clarification. Theologically we maintain that it is Christ who governs His church, and that He does this through His Word and Spirit and through the office bearers of the church. But we ought to spell out the practical implications of this doctrine,

particularly since others who do spell them out arrive at conclusions which we do not seem to share. If we maintain that all authority in the church roots in Christ, may binding ecclesiastical authority be exercised in areas in which Christ has not seen fit to bind the churches with His Word? If so, how do we justify it?

Are major assemblies able to bind the minor assemblies in matters on which the Scriptures are silent? Our proposed Revised Church Order, in provisions which are couched in authoritative language, would impose upon the minor assemblies and congregations numerous matters in which it is very doubtful that Biblical authority can be brought to bear, and some others on which Biblical authority very plainly does not exist. To some extent this was already a problem in our present church order, a problem with which we ought to come to terms before we adopt any more matters of this kind.

Our great Reformed forefather, John Calvin, insists that ecclesiastical officers have *no legislative power*, and that their task is simply to apply the revealed will of God who is the sole legislator. He declares:

"I deny that they are appointed as legislators over believers, with power to prescribe a rule of life according to their own pleasure, or to constrain the people committed to them to submit to their decrees. By this observation I mean, that they have no authority to enjoin upon the observance of the church anything that they have invented themselves, independently of the Word of God." (Institutes IV, X, VI)

However, does not the proposed Revised Church Order, by attempting to bind the minor assemblies and congregations in matters in which Christ has left them free, assume a *legislative power* for the major assembly adopting the church order?

It may readily be granted that an assembly may, in the name of doing things "decently and in good order," adopt many rules of procedure for administering *its own business* without getting involved in this problem. It may also be granted that a major assembly has a right to *recommend* what it regards as sound procedures to the minor assemblies in areas beyond the direct authority of Scripture. However, does a major assembly have a right to bind a minor assembly with extra-Scriptural rules *in the business of the minor assembly*? If so, who gives them the authority to do this?

We believe that answers to these questions and a clearer stand in this whole area of problem must be forthcoming before any revision of the church order is adopted.

Classis Hudson overtures Synod to appoint a committee to study the nature and limits of ecclesiastical authority and especially of the authority of the major assemblies, said study to be completed before the adoption of any revised church order.

Grounds:

1. So important a document as a new church order should be adopted only when the church has attained to a clearer mind on the concepts of the nature and limits of ecclesiastical authority which underlie the document.

2. In this ecumenically-conscious age, we need greater clarity on this problem which is potentially so significant in ecumenical relations.

3. Important theological issues, such as the authority of Christ and the sufficiency of the Scriptures, are involved, and they deserve more careful study and application to this problem.

Classis Hudson,
J. P. Smith, S.C.

No. 10 — Children Allowances in Subsidized Churches

The consistory of the Christian Reformed Church of Rocky Mountain House overtures Synod to establish a fund for equal distribution of the burden of the churches to pay childrens allowances to the ministers with children.

Grounds:

1. Some churches cannot pay the minimum salary set by Synod, because they have ministers with big families.
2. The fund for needy churches does not provide for this special need.
3. At present there is a discrimination with some churches as to the calling of ministers with a big family.

Consistory Christian Reformed Church
Rocky Mountain House, Alta.

Ben F. Bouman, Clerk

No. 11 — Correspondence with Liberated Churches

The consistory of the Christian Reformed Church of Rocky Mountain House overtures Synod to enter into correspondence with the Gereformeerde Kerken (onderhoudende art. 31 D.K.O.) in the Netherlands.

Grounds:

1. These churches subscribe to our confessions.
2. So a stumblingblock is taken away for the union with the Canadian Reformed Churches.

Consistory Christian Reformed Church
Rocky Mountain House, Alta.

Ben F. Bouman, Clerk

No. 12 — Invitation to Synod to Meet in Northwest Iowa

Classis Sioux Center requests Synod to meet in our area in 1965.

Grounds:

1. There is a precedent for such a meeting, since Synod met in Orange City in 1922.
2. Our area is conveniently situated relative to other parts of the denomination.
3. The campus and office staff of Dordt College provide the necessary facilities and services (these include housing, dining hall, library, office staff, etc.).
4. The area would benefit from the presence of Synod and Synod would benefit from direct contact with another part of the church.

5. The benefits to the church as a whole would overshadow the additional expenses which may or not may be involved. (In the case of at least fourteen classes, the expenses would be considerably less.)

Classis Sioux Center,
J. H. Elenbaas, S.C.

No. 13 — Correspondence Relationship with Liberated Church, C.O. Art. 31

Classis Sioux Center overtures Synod to examine its ecumenical and correspondent relationship with the Gereformeerde Kerken onderhoudende Art. 31 C.O., and the Canadian and American Reformed Churches, with a view to the possibility of establishing a closer relationship with said groups.

Grounds:

1. The present position seems based upon decisions made only by the synodical committee without Synod itself examining and investigating the reasons for the committee's decisions.

2. Such a study is beyond the scope of the lower assemblies because the necessary archives and correspondence is unavailable to them.

Note: The Canadian and American Reformed Churches referred to above are the Canadian and American counterparts to the Gereformeerde Kerken Art. 31 C.O.

Classis Sioux Center,
J. H. Elenbaas, S.C.

No. 14 — Church and Film

On January 9, 1963, Classis Eastern Ontario received a request from one of its churches to give its judgment and advice concerning a consistorial decision to show films before the congregation which can be seen in theatres and on television with the intent and purpose to educate the viewers in a balanced Christian judgment.

As a result our classis appointed a study committee with the mandate to study the entire Church and Film issue. One year later, on January 8, 1964, our classis discussed the report submitted by the committee. However, because we felt that this is a matter which concerns all our churches, and because of the confusion which appears to exist about the exact stand which our synod took in 1928 and 1951, we decided not to take any action on our own as a classis, but to submit the committee's report to synod as the background and basis for the general and specific overtures we present to the Synod of 1964.

Because we felt the necessity of knowing the honest facts about this subject, a questionnaire was conducted in 1963 among the Young People of our classis. The results of this inquiry we hereby present to the attention of Synod:

Participation.

A total number of 615 Young People participated, ranging in age from 13—27. Of them 308 are living in rural areas, 179 in cities, and 128 in towns and villages; 73 Young People participating were already confessing members of our churches. Without exception those 615 Young People answered the 22 questions before them during a catechism or Young People class to be finished in 20 minutes, very seriously and honestly; the participants had been requested not to reveal their name on their questionnaires so that nothing would restrain them from revealing the honest facts.

Results:

— Attending the movie theatre more or less regularly: 70.7%

more than once a week:	0.2%	
once a week	: 10.8%	
once a month	: 32.4%	of those attending.
once or twice yearly	: 56.6%	

— Reasons given for movie attendance:

to relax and get some entertainment	72.5%
to learn something about people and things	12.9%
to help me understand the world I live in	10.2%
to get away from home	4.4%

— Age at which movie attendance usually starts: between 14 and 16.

— Attitude of parents: only 531 participants answered this question; of them:

44.6% state that parents allow attendance without qualifications.
13.2% state that they are only allowed to see good movies.
3.0% state that they do not know their parents' stand.
39.2% state that their parents do not allow them to attend.
(19.5% of the attending Young People do so against the will of their parents)

Of the 435 Young People attending (the 70.7%):

30.3% state that their parents go along to the movies occasionally.
34.3% state that they discuss with parents the movies they saw.
35.4% attend without parents and without discussing movies with them.

— Favorite kinds of movies: (of all the kinds indicated)

Comedies	31.6%	Nature films	7.5%
War-time films	16.9%	Thrillers, detectives	7.2%
Western	10.4%	Science fiction	4.4%
Historicals	9.5%	Love stories with sex	2.7%
Musicals	7.6%	Love stories, but emphatically without sex appeal	2.2%

— Favorite movies mentioned by name:

Ben Hur	by 156	Jerry Lewis	by 6
El Cid	by 36	Mutiny on the Bounty	by 5
The Ten Commandments	by 21	G.I. Blues	by 5
Parents' Trap	by 21	A Man Called Peter	by 5

Gone With The Wind.....by	19	The Robe	by 5
To Kill a Mockingbirdby	16	Pa and Ma Kettel	by 5
Guns of Navarone	by 15	Hatari	by 4
Blue Hawaii	by 12	Bar Abbas	by 4
Oklahoma	by 10	Shaggy Dog	by 4
Old Yeller	by 10	Sink the Bismarck	by 4
Girls, Girls, Girls		The Titanic	by 4
(Elvis Presley)	by 9	Bridge over the River Kwai by	4
The Castaway	by 9	South Pacific	by 4
Son of Flubber	by 9	Escape from East Berlinby	3
Exodus	by 8	How the West Was Wonby	3
West Side Story	by 7	Summer Holiday	by 3
The Three Stooges	by 7	To Hell and Back	by 3
The Swiss Family Robinson by	7	The Absent Minded Prof... by	3
Anne Frank's Diary	by 6	April Love	by 3

(68 did not answer this question though they are in habit of attending)

— Reasons for not attending movie theatre: (of the 29.3% who do not go)

33.9% unable to attend. (parents do not allow it/no transportation)

33.9% unwilling to go. ("We don't belong there")

26.1% not interested at all.

6.1% no reason given.

— Knowledge about Synod's decisions with regard to movie attendance:

Synod warned against it	51.7%	
Synod advised us to see good movies	8.3%	
Synod has forbidden us to attend	8.3%	of the 615 total.
Synod said nothing about it	1.3%	
No answer (unknown)	30.4%	

— Reactions to church's warnings against movie attendance:

244 rather indifferent about warnings:

199 of them: "No reaction" or simply no answer to the question.

14 of them: "Well, it's their job to warn us."

11 of them: "No hard feelings" or "We don't mind."

9 of them: "I don't listen to them."

7 of them: "It's always interesting to hear someone else's opinion."

4 of them: "They are fighting a losing battle."

158 "They are right in warning us against movies."

90 "Warnings justified in general; but the seeing of good movies should not be condemned."

81 "We resent it."

46 of them: "Ministers and elders never went themselves; they don't know what they are warning us against."

21 of them: "It's up to ourselves to decide."

10 of them: "We disagree; movie attendance is not wrong."

4 of them: "My parents tell me that it is alright for me to go."

42 "They never warned me at all."

— Work done in church and Kingdom besides catechism, youth clubs and Y.P.S.:

Vacation Bible School teacher/assistant	23
Sunday School help	21
Tract & Bible distribution-canvassing	10
Choir member	9
Cadet Counselor/Youthclub leader	7
Member CLAC and/or ARSS	6
Ushers	3
Organists	3
Members of committee for evangelism	3
Christian band	2
Youth for Christ	2
Typing church bulletin	1
Library administration	1
Y.P.S. league officer	2

93 young people, or 15%.

An emphatic "None!" 25

"No opportunity" 3

— Young People Societies' meetings:

- 435 state they enjoy going there.
 17 enjoy it sometimes, not always.
 77 do not enjoy the meetings.
 86 too young or unwilling to attend.

— Reading of books, etc.: 89.3% do read; 10.7% do not read.

On the question "What kind of reading materials do you use?" the following results:

Fiction	160	Technical literature	30
Mystery/detectives	76	Nature, animals, etc.	20
History	57	War stories	18
Love/romance	51	Comicals	13
Biography	48	Magazines	6
Christian literature	47	Sports	6
Non-fiction	46	Music	5
Novels	41	Sexy books	2
Adventure	32	Crime	1
Westerns	30	All kinds, or no answer	96

— TELEVISION :

- 349 state that there is a T.V. set in their home (56.7%)
 266 state that there is no T.V. set in their home (43.3%)
 (70 of them state that they do watch T.V. programs quite regularly elsewhere)

— Where T.V. set is placed in the homes:

Kitchen	7%	Recreation room	4%
Dining room	5%	Bedroom	4%
Living room	80%		

— Parental control over programs to be seen:

"Yes, there is" 180 (51.6%)
 "No, there is not" 169 (48.4%)

— Watching T.V. on Sundays:

81.4% of those who have T.V.: yes. (10% of them stated: sometimes)
 18.6% of those who have T.V.: no.
 26.3% of those who have no T.V. set in their own home watch elsewhere on Sundays.

— Parents' attitude towards Television:

23.7% not enthusiastic, but like some programs.
 21.8% unfavorable; do not have it.
 21.1% enthusiastic ("They enjoy it")
 6.3% unfavorable, but have it.
 6.3% favorable, but do not have it (yet).
 20.8% no answer, or "I don't know."

— Favorite T.V. programs as mentioned by Young People:

Beverly Hillbillies	by 142	Danny Thomas	by 19
Bonanza	by 128	Thriller	by 18
Dr. Kildare	by 118	Going My Way	by 18
Sports	by 115	Car 54, Where Are You?	by 18
Dr. Ben Casey	by 94	The Eleventh Hour	by 17
Late/great movies	by 80	The Rifle Man	by 17
Lucy Shows	by 68	Dick Van Dyk	by 16
The Nurses	by 45	Rawhide	by 14
The Untouchables	by 44	Loretta Young Show	by 13
Andy Griffith Show	by 43	Surfside 6	by 13
Gunsmoke	by 41	Garry Moore	by 13
Red Skelton	by 39	Walt Disney	by 13
Father Knows Best	by 39	Country Hoedown	by 13
My Three Sons	by 36	Biography	by 13
Route 66	by 33	Mc Hale's Navy	by 12
Perry Mason	by 33	Dennis the Menace	by 12
The Defenders	by 32	Flintstones	by 12
77 Sunset Strip	by 30	To Tell the Truth	by 12
Cartoons	by 30	Lassie	by 11
Hazel	by 28	Dick Powell	by 11
Ed Sullivan Show	by 27	Adventures in Paradise	by 11
News	by 26	Andy Williams	by 10
Hawayan Eye	by 24	True	by 10
Alfred Hitchcock	by 24	Password	by 10
Donna Reid	by 23	The Three Stooges	by 9
Twilight Zone	by 23	Mitch Miller	by 9
Empire	by 21	Virginian	by 8
Combat	by 20	The Twentieth Century	by 8
Candid Camera	by 20	etc., etc.	
The Gallant Men	by 19		

It must be recognized from the start that the question of the church's stand on "the film" is only one of those many specific questions with which we are, or should

be, confronted: Church and dance, card-playing, music, sports, books and magazines, festivities such as wedding-parties, circus, fairs, etc. First of all we must have a correct answer to the general question of the church's relation to the world, before we can hope to reach a satisfactory solution to the specific problem before us once again: Church and Film.

What, then, is the attitude which God's Word instructs the church of Jesus Christ to take towards the world in which we live? A text like I John 2:15 immediately comes to mind: "Love not the world, neither the things that are in the world," or the warning in James 1:27 that pure religion is "to keep oneself unspotted from the world." In these, and many other words of Scripture, Christians are being instructed to adopt a repelling, defensive, unqualifiedly negative attitude toward the world.

But also other passages come to mind: "God so loved the world that He gave His only begotten Son" (John 3:16), and then, in our Lord's Highpriestly prayer: "As thou hast sent Me into the world, even so have I sent them into the world" (John 17:18) to "destroy the works of the devil" (I John 3:8), to be the salt of the earth, the light of the world (Matt. 5:13, 14). In these, and many other passages from Scripture, Christians are being told to take an aggressive and unqualifiedly positive attitude toward the world.

"The whole world is in the power of the evil one" (I John 5:19). This is the reason for a Christian's negative attitude toward the world in which he lives. He must flee and abstain and protest and condemn wherever the kingdom of Satan manifests itself; and there is no area of human life and culture of which the great whore in Revelation 17 and 18 has not said: "It is mine!"

However, Christ has bound the strong man and the Kingdom of God has come (Matt. 12:29, 28); to Christ "all power has been given in heaven and on earth" (Matt. 28:18), and therefore in the power of His Spirit Christ has sent His disciples into all the world to penetrate into all areas of human life and culture. In all those areas they are to exercise that small but all-comprehensive beginning of obedience unto Him by whom it pleased the Father to reconcile all things unto Himself, whether they be things in earth, or things in heaven (Col. 1:20).

Therefore we must come to the conclusion that the church militant, in fulfilling her task of proclaiming the Kingdom of God through Christ, should at all times take a defensive stand wherever that Kingdom is being attacked or not recognized. However, a negative, defensive attitude is only then fully effective and justified when it is part and parcel of the church's aggressive labor of love for the coming of Christ's Kingdom and the destruction of the works of the devil in all areas of human life and culture. In our negative attitude toward the world in sin we must constantly be on our guard that we do not leave our first love (Rev. 2:1-7), the love of Him who did not come into the world to condemn it, but that the world (kosmos) through Him might be saved (John 3:17).

Thus we conclude that the implications of our membership in the Kingdom of God, which through Jesus Christ has come and through His Word and Spirit is still coming, should constitute our guiding principle as we seek to determine which stand the church should take toward film and cinema.

However, we must be on our guard for an application of this general principle which would be too simplistic and naive. It would be unwise and unrealistic to say: Christ's Kingdom must be established in all areas of culture, and therefore it is the duty of the church here and now to enter into every conceivable area of human activity to bring it into subjection to the norms of the Kingdom.

Prof. Dr. K. Schilder in his *Christus en Cultuur* (Franeker, 1948) has served the Calvinistic community well with the necessary reminder that the church of Jesus

Christ on earth is still the church militant, and that the army of Christian soldiers which actually begins to fulfil the cultural mandate through Christ is very small, indeed. An army which attacks on too many different fronts cannot hope to win, especially when its man power is limited. Therefore, it has the responsibility to concentrate its war effort on the strategically most important fronts, while it must of necessity abstain from penetration into less important territory. Though we must always remain on our guard that we do not shun any battle which should be fought simply because we lack insight or faith in the fact that Jesus Christ is Lord over all of life, nevertheless, we do not have to consider it our duty to use this world to the full in obedience to the cultural mandate. "For the present distress" (I Cor. 7), in this war-time situation, Christians may have to abstain from several areas of culture and forego their enjoyment. Therefore, a church which takes a negative stand toward cinema and warns against or forbids its enjoyment cannot immediately be accused of neglect. The question must first be answered whether or not the film was or is strategically important enough, so important that it would be justified to activate Christians to divert some of their time and money and talents from other battle fields in God's Kingdom: missions, Christian education, etc.

Certainly, we must seriously reckon with this principle of strategic importance and preference in our study of the church and film issue.

Then there is a third general principle which should guide us in determining the church's attitude toward film and cinema: that of the usefulness in the Kingdom of God of cultural achievements by the unregenerate. Scripture teaches clearly that due to God's restraint of evil and the general favor He shows to all men, the building may still be acceptable and useful, though the builder is not: Jubal, the son of Lamech's Adah, "was the father of all such as handle the harp and organ" (Gen. 4:21); products which God's people have been exhorted to use to the glory of God (cf. Ps. 150); Tubal-cain, the son of Lamech's Zillah, was "an instructor of every artificer in brass and iron" (Gen. 4:22), products which have been used for the construction of the ark, the tabernacle, the temple, and countless other Kingdom projects; Moses' education in all the wisdom of the Egyptians has contributed greatly to his ability to lead the people of God (Acts 7:22, 25); king Solomon could use Hiram of Tyre for the construction of God's temple, because "he was filled with wisdom, and understanding, and cunning to work all works in brass" (I Kings 7:14); apostles were led by the Spirit of inspiration to make very effective use of their knowledge of Grecian and Roman games, sports and amusements to illustrate the nature of the Christian life (cf. I Cor. 9:25; Phil. 3:13, 14; IITim. 2:5; Hebr. 12:1).

Thus we must add to the principle of the norm of Christ's Kingdom in all of life and that of the necessary strategy to be exercised by the church militant, this third consideration that the church in serving her King does not necessarily have to reject as useless and worthless all the products and skills of unregenerate, unbelieving film producers, nor accept as necessarily useful and worthwhile the products of believers (I Cor. 3:11-15), and that in some cases she may even have the duty to accept and use with thanksgiving the good things which God in His common favor toward all men has enabled unbelievers to produce.

Furthermore, the church must also be well aware of her responsibilities toward the weak in faith, when it seeks to determine her stand on film and cinema. Only then will our stand be correct and complete if it does not constitute in its effects a stumbling block to the spiritually immature (cf. I Cor. 8).

Now we have, then, drawn some of the most relevant biblical guidelines, we must try to determine what our church's attitude toward film, cinema and movie attendance should be.

Of course, we do not have to start from scratch. Our Synod of 1928 already took a stand, later on clarified and amplified by the Synod of 1951. A short study and evaluation of the contents of those declarations is now in order, since we have in them the official stand of our denomination on the church and film issue.

In 1926 our synod received several requests to utter a strong warning against worldliness, especially in the field of amusements, and as one request put it "to take a definite stand against the evils of card-playing, theatre attendance and dancing." The question was also raised at that time whether habitual indulgence in those amusements should be considered to be a disciplinary matter. A study committee was appointed, and on the basis of its report the Synod of 1928 adopted seven resolutions.

The first one articulated four principles which should guide the Christian in his relation to the world in general, and to amusements in particular: the honor of God, the welfare of man, the spiritual separation from the world, and Christian liberty.

The remaining six resolutions urgently warn in general against several practises found in our circles that cannot stand the test of those principles, and in particular they warn against the familiar trio: card-playing, theatre attendance, and dancing.

All our people were urged "to keep our religious life vital and powerful through daily prayer, the earnest searching of the Scriptures and through engagement in practical Christian works." (Res. III)

All our leaders were exhorted to warn against the prevailing spirit and forms of worldliness and to re-emphasize our Reformed principles in these matters. (Res. IV)

In nominations for positions of responsibility careful attention should be paid to one's conduct in the matter of amusements. (Res. V)

Consistories were urged to deal in the spirit of love, yet also very firmly with all cases of misdemeanor and offensive conduct in the matter of amusements, and to apply discipline as a last resort if repeated admonitions were left unheeded. (Res. VI)

Consistories were instructed to inquire of those who are to be examined before making public profession of faith as to their stand and conduct in the matter of worldly amusements, and not to permit their public profession if they are not minded to lead the life of Christian separation and consecration. (Res. VII)

Thus the Synod of 1928 expressed its genuine concern about a rising tide of worldliness, especially in the field of amusements. It took a firmly negative stand also against movie theatre attendance, and in its instruction to consistories to apply discipline if necessary, Synod made it perfectly clear that in its opinion no member of our church was supposed to seek such form of amusement.

Some applauded synod's firm stand; others found it too negative, and served notice that the declarations left room for more than one interpretation. And indeed, several questions had remained unanswered as to synod's precise stand: Is movie attendance always and under all circumstances sinful? Should those members be disciplined who persist in visiting the theatre only now and then? What precisely did synod mean with "misdemeanor and offensive conduct"?

Those questions remained, and in the course of years synod's stand proved to be insufficient to stop or even slow down movie attendance within our church. This fact was brought to synod's attention several times in the years following 1928.

In 1949 it received a request to deal with the matter of worldly amusements anew, and to this same synod not less than four overtures from classes and churches

were presented, requesting it to clarify, reaffirm, and if necessary enlarge upon the decisions of 1928. A committee was appointed which received the mandate to clarify and amplify the decisions of 1928 without changing them essentially. Thus, it must be noted, the Synod of 1949 had already decided to retain a firmly and exclusively negative stand with respect to movie attendance, since that was the essence of the 1928 declarations.

The committee appeared to have difficulties with this limited mandate. In 1950 it asked for another year to fulfil its assignments, and in 1951 it came with a majority and a minority report.

The Synod of 1951 then decided to clarify the stand of 1928 as follows:

- the decisions of 1928 must be looked upon as a declaration of war against worldliness, especially in the field of amusements.
- the Synod of 1928 did not pass judgment as to whether or not theatre attendance is always sinful in itself, though it did urgently warn against it.
- the Synod of 1928 did not prescribe a hard and fast rule as to how those who seek permission to make public profession of faith should be examined.

To amplify the decisions of 1928, the Synod of 1951 declared that what the Synod of 1928 had said was not mere advice; it was a solemn and binding pronouncement. The condemnation of worldliness in general, and in the field of amusements in particular, was re-iterated and re-emphasized, and the leaders, consistories, and all our people were strongly urged to observe, apply, and honor the foregoing declarations.

In our opinion the decision of the Synod of 1949 to limit the mandate of the committee it appointed was an unfortunate one. An unrestricted mandate to study the matter anew might well have resulted in a much more satisfactory decision of synod. Things had not remained the same since 1928 in church, world, and film industry. As a result the unanimity with which 1928 had spoken so decisively was missing in 1951, and the clarifications of 1951 have left us with a rather vague and ambiguous stand on the question of the permissibility of movie attendance. We noted confusion about this question even among the ministers and elders of our classis. Though the Synod of 1951 satisfied the desire of those who wanted to retain the firm stand of 1928 against movie attendance in its amplifications, it gave occasion in its clarifications for those who were inclined to a weaker negative, or even a positive stand, to find wishes fulfilled.

One wonders, for example, about the exact meaning and value of the "clarification" that "the Synod of 1928 did not pass judgment as to whether or not movie attendance is always sinful in itself." Leaving aside the exegetical question as to the historical correctness of this statement, at least this much should be said about it: the Synod of 1951 refrained from a clear, unambiguous answer to the question whether movie attendance can be condoned or not. For, what did it mean when it allowed for "movie attendance in itself" as not necessarily being sinful? Why did it leave the interpretation of this statement up to the inclinations of the membership? Is it, may be, in part due to this ambiguity that 51.7% of our Young People stated that they believe synod only warned against movie attendance, while only 8.3% was of the opinion that synod has definitely forbidden it? The same percentage (8.3%) even expressed as their belief that synod has advised them to see good movies.

Moreover, the "clarification" that Synod of 1928 did not prescribe a hard and fast rule as to how those who seek to profess their faith publicly should be examined, leaves little of the instruction the Synod of 1928 gave to the consistories in resolution VII.

Furthermore, the problem of the consistories as to how they should interpret the phrase "misdemeanor and offensive conduct," which was according to the Synod of 1928 a censurable sin, was not answered with a clarification in 1951.

Such then is the situation today: the Synod of 1928 spoke a unanimous, strong and vigorous No! against movie attendance, because in that time according to synod it meant nothing else but indulgence in worldly amusements. Note what Dr. J. H. Kromminga once wrote about this decision and its application:

"This decision was a defensive move, and not without value. But much of its application was wooden and unimaginative. At the very time that the church was mistakenly supposing that it had the problem solved, the regulations were becoming dead letters. And in the meantime a precious opportunity was lost which the very decision on worldly amusements suggested; the opportunity to indoctrinate the members of the church on the subjects of the Christian's calling in life, the Christian's standard of values, the true interpretation of Christian liberty, and the dedication of one's whole life to God. The experience in this respect does not bode well for the success of the church in aggressive contact against a world which it understands so little."

(*In the Mirror*, 1957, p. 59)

Moreover, it must be noted that the Synod of 1928 did not urge the citizens of Christ's Kingdom to penetrate actively into the field of film production, which was at that time in its early, formative years. However, it is not for us to judge whether or not this neglect at that time arose out of considerations of the principle of strategic importance and preference which the church militant must sometimes apply, as shown earlier in this report.

Under the pressure of changing circumstances, however, the Synod of 1951 took off many of the sharp edges, and left us confused as to the exact stand of our church in the matter of movie attendance. This confusion, which has paralyzed the desire of many to educate our people in a responsible use of the movie theatre and T.V. set, is very deplorable in view of the results of the questionnaire. These results reveal that 70.7% of our Young People attend the movie theatre more or less regularly, that 57.8% of them have their parents' approval for this, while 30.3% of them even state that their parents accompany them to the movies. Moreover, 56.7% of the Young People state that their homes are furnished with a T.V. set on which movies can be watched daily. Facts like these make it mandatory for synod to speak again on this matter. Our church chose to speak officially against movie attendance, which in 1951 remained "a solemn and binding pronouncement;" it may not remain silent now facts such as these are coming more and more into the open.

There is yet another reason why we must speak again on this matter. Many things have changed since 1928. We have tried to elaborate on some of those changed circumstances in the following pages in order to illustrate the necessity of improving on the insufficient, confusing, and incomplete stand on movie attendance and cinema to which we are now committed. We will mention: 1. The changes in society and their relation to film and cinema; 2. The changes in the film industry; 3. The consequences of the arrival of television in our homes.

1. *Modern society and the film.* (In this analysis use has been made of the report on the film and theatre problem issued by the General Synod of the Gereformeerde Kerken in the Netherlands, Assen, 1957)

When we seek an explanation for the fact that film and cinema, and more recently the T.V., have played an increasingly important role in our modern society,

we may not be satisfied with the simple answer that new techniques and inventions have accounted for this. There must have been a certain growing need within our society which prompted the invention and development of those new techniques. This need could be described as follows:

- industrialization and mechanization have changed, and continue to alter, the conditions under which people live and work. These developments have left little room for adventure, personal initiative, and imagination. Thus a need was created which the film and T.V. industry have tried to satisfy by making it possible for people to share in the free, exciting, and adventurous life of others.
- the same development of industrialization and mechanization is providing people with an ever increasing amount of spare time. Film and T.V. are well suited to satisfy the resulting need for more entertainment.
- through mass education and modern means of communication the interests of people are no longer limited to their own homestead or village community. Film and T.V. proved to be very suitable means to satisfy those broadening interests.
- through migration and urbanization to many the old forms of society have been dissolved, and people have begun to look for new forms of social life. Also here the film has played a large part in fulfilling this need.

Because of these, and other developments, the film began to occupy an ever more important place in modern society. This is not surprising since the film has the following peculiar characteristics:

- the film is visual and therefore very easily understood.
- the film is penetrating; voice, music, and picture combine to make a deep impression on the spectator.
- the film can easily show all fields and situations of human life and culture; it introduces the spectator into the lives of the rich and the poor, takes him along to far away countries and historical events of the past, etc.
- especially in the play-film one is able to express human thoughts and ideas very suggestively; thus it can communicate a certain message, a certain world-and-life view very effectively.
- the film requires little or no activity on the part of the viewer; it provides an easy and passive way to relax and learn; this in contrast with sports, reading, etc.
- a film can be shown at any time and place at low admission prices.

Characteristics such as these have made the film into one of the most effective means of mass entertainment and education. The church should be well aware of the tremendous influence the film exerts on the mind, either for good or evil. Neither must we fail to realize that the changes in society which created an ever growing demand for the film have also affected our people.

2. Changes in the film industry.

When the question arises as to who makes the movies, the answer which is usually given is: Hollywood. Moreover the history of the movie is generally being looked upon as a story of worldliness and moral corruption. Though there is much truth in these common conceptions, the following facts must be observed:

- before the arrival of the T.V., Hollywood did occasionally put out a movie which can be marked as a contribution to culture and good entertainment. A few examples: *Lost Boundaries*, *Mr. Deeds Goes to Town*, *Gold Rush*, *Gone With the Wind*.

- before the arrival of the T.V. other countries produced movies, too. Britain, Germany, and France must be mentioned in particular. These countries produced quite a number of good, and sometimes even superior films. Some examples: *The Tale of Two Cities*, *Good Bye Mr. Chips*, *Henry V*, *Hamlet*, *Great Expectations*, *Nicholas Nickleby*, *Beethoven*, *Die Unvollendete*, *Die Nachtwache*, *Jeanne d'Arc*, *Les Trois Mousquetaires*, *La Grande Illusion*.
- the arrival of the T.V. changed movie attendance in theatres quite drastically. The attendance figures showed a sharp decline, and many theatres, especially in the suburbs of the large cities had to close down.

Hollywood is trying to fight this decline in attendance with the so called "blockbusters" (lengthy spectacle films). Examples: *Ben Hur*, *Exodus*, *Spartacus*, *El Cid*, *Mutiny on the Bounty*, *Cleopatra*, *How the West Was Won*, *Lawrence of Arabia*, *The Ten Commandments*, *David and Bethsheba*, *The Robe*, *Quo Vadis*. These "blockbusters" are generally speaking depicting brute force, crude violence, and prostitution-at-a-distance. The so-called "Biblical" movies are a gross insult against the character and message of the Holy Scriptures. With these "blockbusters" Hollywood tries to get the masses, the crowd, back into the theatres, because especially the mass-audience is staying home to watch T.V.

However, there are still two groups of people who continue to frequent the movie theatres in spite of the arrival of the T.V. They are the teenagers and the better educated people.

- teenagers like to go out and be away from home. The arrival of T.V. in the homes did not change this. To satisfy this teen-age category Hollywood still produces many so called "sex and sand films" (love stories and westerns). Most of those films are trash. Many of them, but then interrupted by commercials, are also shown on T.V.
- But Hollywood also tries to satisfy the demands of the better educated, and it has proved to be very gentle and generous to this kind of public. It now produces quite a number of movies which are better than ever, sometimes even of superior quality. Examples: *The Bridge Over the River Kwai* (problem of right of resistance in a prisoner of war camp), *The Longest Day* (the price paid for our freedom in World War II), *Advise and Consent* (weaknesses and strength of democratic government), *To Kill a Mockingbird* (race discrimination), *PT 109* (World War II), *A Man Called Peter* (witness for Christ in political circles and public life), *Question 7* (struggle of Christian youth under East Germany's communist regime), *Anne Frank's Diary* (anti-semitism and World War II), *Walt Disney films*, and such amusement films as *In Eighty Days Around the World*, *The Absent-Minded Professor*, etc.

The ever growing competition of foreign films is also contributing to the rise of those "better type films." These foreign films, produced in Europe and Asia, and still generally speaking superior to the North American products, are more and more being shown in the theatres here. Easy and fast transport, increasing international contact and exchange facilitate the presentation of these films. Theatres in the cities show the "better type films" regularly. However, we must face the fact that such films are seldom being shown in villages, because the rural theatres, in order to stay in business, are usually showing the "sex and sand films," since they are largely dependent on teen-age attendance.

3. The Arrival of Television.

The results of the questionnaire have shown that at least 56.7% of our Young People have a T.V. set in their homes. Thus the film is penetrating into the very

cornerstone of church and society: the home and family. Each day play films are being offered, usually of inferior or cheap quality, in the living rooms of at least 1,000 of our 1,951 families in Classis Eastern Ontario. In approximately 450 of those families little or no parent control is being exercised over what our Young People want to see. Also on the Lord's Day the television set is turned on by 81.4% of the Young People who have a T.V. set in their homes, and 26.3% of those who do not have T.V. in their own home watch it on Sundays away from their own family. Many youngsters of 13-15 years old voluntarily wrote down the names of more than 10 favorite T.V. programs.

These are very disturbing facts. When we think of the 7.8% of our Young People who frequent the movie theatre once a week, the hearts of many of us are filled with concern for their spiritual and moral well-being. But how many of our Young People (and adults!) watch a playfilm in the privacy of their own home more than once a week?

And now some final considerations and conclusions.

From all these facts and developments mentioned above it should be abundantly clear that the church must speak a much more emphatic, specific, and thus a more effective No! against all that is unacceptable in this; and that it must also begin to recognize the need for, and actual existence of, movies which are acceptable and which can contribute to a better orientated citizenship in Christ's Kingdom.

The changes in society have created an ever growing demand for the film and T.V., also on the part of Christians. Are we simply continue to sit back and see how others who deny Christ's Lordship satisfy this demand? A growing amount of spare time, easier means of transportation, and many other factors have accounted for a rapid increase in movie attendance and T.V. watching also in our circles, it may be assumed. This increase does not necessarily indicate a rapid growth of worldliness in the hearts of our people, as some are inclined to think. We have noted with gratitude to our Covenant God that our Young People, generally speaking, have exhibited good Christian judgment in their choice of movies. This, it must be humbly confessed, in spite of the lack of positive guidance from their spiritual leaders and overseers. Contrary to common belief our Young People who attend the theatres do not seem to be interested in sexy, immoral love story films. It seems that the advertisements which are filled with sex appeal, sometimes even to announce a perfectly decent film, are missing the mark as far as our Young People are concerned, because the results of the questionnaire has shown that only 2.7% favor this kind of movies. The following statement by a young man of 18 years old may well be typical of many of our Young People; we quote *verbatim* what he wrote down on the back of his questionnaire sheet:

"I think ministers and elders believe we go simply to see sex and horror movies and to get away from church association; this is not so at all. I believe a movie can be taken simply in the light of entertainment. I realize that I have seen *some* unchristian movies, but I can honestly say that they have not affected my love for God. On the contrary, I have learned to despise such shows and to keep a better watch on my own activities. I know that not many ministers believe this, but I do not believe that I am cheating myself. My parents are not against movies, but they do 'keep track' of my choice."

This quotation proves that it is indeed possible to be in the world, and yet not of the world, also for our Young People. However, this must not blind us to many other and disturbing facts which have come to light through the questionnaire. More than ever before we must warn against the subtle, suggestive, deeply penetrating ways in which humanistic or immoral film producers are able to undermine the spiritual welfare of young and old.

However, a simple No! to movie attendance and T.V. watching will not do. (Cf. the questionnaire on some of the reactions of our Young People to the church's warnings) We must point out to our (young) people much more specifically and concretely and honestly why we say no! when we say no! May we not teach our young people as concretely and almost visibly as God Himself did in Proverbs 7, for instance, why they must despise and flee from the immorality glorified on many a movie theatre or television screen? If we show our Young People and their parents how and why certain films and T.V. programs can have a detrimental effect on a healthy spiritual life, how and why a Christian may not allow himself to be amused and entertained by certain kinds of movies, then our warnings will be much more effective.

Moreover, we must help our people develop a balanced Christian judgment as to which films can best satisfy legitimate needs and be seen with thanksgiving to God.

And then, citizens of Christ's Kingdom should more clearly recognize the tremendous challenge which confronts them in the field of cinema. Cinema is now for the first time being recognized as an international art. An article on this subject in *Time Magazine* (Sept. 20, 1963) concludes: "The world is on its way to a great cinema culture. The art of the future has become the art of the present." The film is, as we have seen, occupying an ever more strategic position in our modern world, and it has been widely recognized as the most effective means of communication. We should not simply leave the fulfilment of this cultural mandate and this mighty means of communication in the hands of those who do not recognize Christ as the Lord over all of life. To quote some more from the above mentioned article in *Time Magazine*:

"The way lies open. The new equipment (to produce movies) is absurdly inexpensive to own and to operate. A standard motion picture camera, for instance, costs \$25,000; but an Arriflex now costs only \$3,500. Eleven standard studio lamps cost \$2,100; eight of the new portable lamps do the same job and cost only \$566. The way lies open to a free exploration of the full possibilities of cinema as an art. The possibilities are clearly immense. No other art can so powerfully exploit the dimensions of time and space. No other art has so many ways of involving a human being. It involves his eyes, ears, mind, heart, appetites all at once. It is drama, music, poetry, novel, painting at the same time. It is the whole of art in one art, and it demands the whole of man in every man. A tremendous power, a great magic has been given to the men of the new cinema. What will they do with it?"

The question is often raised, whether we do not give occasion to the spiritually young and immature to stumble, if we, besides taking a firmly negative stand against so much that should be condemned, also take a more positive stand toward acceptable products of the film industry. Would this not cause to violate their conscience and to indulge indiscriminately in those objectionable products as well which still constitute the large majority of movies shown, especially in the rural areas? This question certainly deserves synod's careful attention and consideration. Should we not be afraid that the spiritually immature will react as if now all the fences are down? Such fears might well be justified. A conclusive judgment in this kind of questions is very difficult to achieve.

However, we as a classis have felt that the recommendations we will present, together with this report, certainly provide no ground whatsoever for the assumption that now it will be alright to frequent the movie theatre often and indiscriminately. Moreover, it must be noted that only 10% of our young people stay away from the movie theatre at the moment for conscientious reasons ("We don't belong there.") 10% because parents do not allow it or because a movie theatre is out of reach, and almost 10% because they are not interested at all. Leaving

the last category out of the picture now, and those who cannot go because of lack of transportation, we find that there are but about 16% of our young people who stay away from the movie theatre because they or their parents feel they do not belong there. It might be argued on the basis of I Corinthians 8 that on account of those 16% we should continue our negative stand also against acceptable products of the film industry, if we indeed are committed to this stand officially.

Our classis, however, has argued that with the attendance figures what they are (70.7% attending, about 33% at least once a month), and with the appearance of T.V. sets in our homes, it is more realistic to assume that most of the weak in faith are attending the theatres and watching films on television. In order to help and strengthen them we may no longer shirk the responsibility to educate our people in a balanced Christian judgment, warning more concretely, judging existing film products more honestly.

In the hope that the above report may help synod in its deliberations, Classis Eastern Ontario now humbly submits to you the following overtures:

In general:

Synod declare that the church of Jesus Christ has the prerogative and the duty to proclaim the Kingdom of God through Jesus Christ both negatively and positively with respect to the film; negatively, to warn against, protest, and condemn all movie products, or aspects of them, which glorify and promote a way of thinking, feeling, and living in violation of the rule of Christ;

Grounds:

- 1) This is in accordance with Scripture (I John 2:15; James 1:27, etc.) and with the Synodical decisions of 1928 and 1951.
- 2) The majority of films shown in theatres and on T.V. are entirely or partly unacceptable for a Christian, and can be detrimental to his moral and spiritual well-being.
- 3) A sharply increasing number of our people is watching films in the theatres or on the television set at home.

positively; to accept with gratitude to God all movie products which from a moral and cultural point of view are acceptable for a Christian and can contribute to a better orientated citizenship in Christ's Kingdom;

Grounds:

- 1) This is in accordance with Scripture, which teaches that cultural achievements can be acceptable and useful in the Kingdom of God from whatever source they come.
- 2) Such achievements do now actually exist.
- 3) Changes in society have created an ever growing need for good entertainment such as the film is able to provide.

and, positively, to challenge Christians to begin with the fulfilment of their cultural mandate in the production of films.

Grounds:

- 1) There is no area of life of which Christ has not said: It is Mine.
- 2) In our modern society the film occupies a strategically very important position. (cf. changes in society creating a need for the film; also: penetration of the film into the homes through T.V.).

- 3) New developments in the production of films have created an open way, financially and otherwise.

More specifically:

- I. Synod urge the office bearers of our churches to impress upon our people in preaching, catechism instruction, home visitations, etc., the negative and positive implications of their citizenship in the Kingdom of Heaven with respect to the films shown in theatres and on T.V.
- II. Synod urge our office bearers to acquaint themselves with the kind of films and T.V. programs which many of our (young) people are watching.

Grounds:

- 1) This is their duty as good shepherds of the flock.
 - 2) Our warnings will not be very effective as long as our (young) people suspect that we do not really know what we are talking about.
- III. Synod urge our people to use all possible means within their powers to obtain and provide critical reviews of current movies and T.V. programs for our (young) people to help them in making a balanced Christian judgment.
 - IV. Synod urge our churches to stimulate Christians toward an organized effort, negatively, to protest to the agencies concerned against the production, manner of advertizing, and showing of films and T.V. programs which glorify and promote immoral ways of thinking, feeling, and living; and, positively, to promote the production and showing of films and T.V. programs which are acceptable from a moral and cultural point of view, and which can contribute to a better orientated citizenship in Christ's Kingdom.
 - V. Synod take steps to have the Art Department of Calvin College prepare and present courses in the art of cinema and T.V. production, preferably, if possible, in consultation and cooperation with other colleges and institutions of Reformed persuasion.

Humbly submitted,

Classis Eastern Ontario,
H. Wittenbosch, S.C.

No. 15 — Objection to Designating Lord's Days for Specific Causes

Classis Hackensack requests synod to advise denominational boards and committees to refrain from designating the Lord's Day by a specific name, such as CRWRC Sunday.

Grounds:

1. This tends to detract from the fact that it is the Lord's Day and a day for worship since it directs one's attention to a cause or an institution rather than to worship. (See points 3 & 6 of the Synod of 1881 re: Sabbath observance.)
2. The designation of Sunday as a special day by a board or committee accompanied with the request for an offering disrupts the initiative taken and the freedom of local congregations in scheduling offerings as annually prescribed by synod.

3. When local churches cannot comply with the wishes of a board or a committee it grieves members who are particularly interested in the cause designated.

Classis Hackensack,
John E. Meeter, S.C.

No. 16 — National Day of Prayer

Classis Hackensack overtures synod to state whether the decision anent the observance of the Day of Prayer for Peace, heretofore proclaimed by the President of the United States during the month of October, is "binding" upon the churches or "advisory" to the churches.

Grounds:

1. Historically, the church has been hesitant to hold as binding upon the churches the observance of special days other than the Lord's Day.

2. Since there is no way of knowing months in advance whether the President will proclaim this day of prayer, it seems that synod, in its sessions during the month of June, would act improperly in declaring that this day must be observed.

3. Some confusion has been experienced by the churches due to lack of sufficient advance notification of the date set for observance of this occasion for special worship services.

Classis Hackensack,
John E. Meeter, S.C.

No. 17 — The Revised Church Order

1. Classis Hackensack reiterates to the Synod of 1964 its dissatisfaction with the revised formulation of the Church Order.

Ground: This proposed church order transcends the bounds of proper authority, pertinent to the realm of the church, through the inclusion of many details which properly belong to the area of by-laws.

2. Classis Hackensack overtures the Synod of 1964 to appoint a committee to study and to delineate the nature and the limitations of the authority of the broader assemblies before adopting a revised church order.

Grounds:

This present revision of the church order fails to state clearly which actions and decisions of the broader assemblies are "binding" and which are "advisory."

2. This delineation of the nature and limitations of authority would be in keeping with the mandate of the Synod of 1951 which directs that the church order revision "must be undertaken in full harmony with the Reformed principles of church government" (Acts 1951, pp. 15, 16).

Classis Hackensack,
John E. Meeter, S.C.

No. 18 — Revision of Ruling Regarding Investment of Funds

Classis Alberta North overtures the Synod of 1964 to revise the rules governing the investment of reserve, trust, and endowment funds held by our denominational agencies and boards to allow investment of such funds also in Canadian government supervision and control.

Grounds:

1. According to synodical rule (Acts, 1940, p. 36) treasurers of all general church funds must give credit *at face value* for all Canadian checks received from Canadian churches and ministers, provided that the exchange rate shall not exceed 25%. Exchange losses, if any, are to be borne by these funds themselves. The 1963 Agenda report of the Ministers' Pension Fund shows an exchange loss on Canadian currency of \$1,544.88 for 1962. We have information from correspondence with the treasurer of the Pension Fund (as also stated in the 1963 Agenda report) that attempts have been made to find another denominational fund which spends more in Canada than it receives from Canada, so that Canadian dollars received by the Pension Fund could be traded for U.S. dollars to avoid exchange loss, but so far they have not been successful. If the synodical rules were revised as we suggest, thus permitting the investment of denominational funds also in Canadian government securities, and in Canadian trust funds which are directly government supervised and controlled, a good percentage of this exchange loss could be prevented. The Alberta North Christian Reformed Extension Fund, though more classical-regional than denominational in nature, does certainly meet these qualifications and thus could serve as a depository and investment location for the savings and reserve moneys of the Pension Fund.

2. Money received from Canadian quotas paid to the Pension Fund could then be placed in reserve *in Canada* for payment to a gradually increasing number of pensioners that will be living in Canada in the future. Presently, most of the 45 immigrant Christian Reformed pastors (those who have previously served churches in the Netherlands) have become Canadian citizens, and therefore will most likely remain in Canada after emeritation. In this way, future exchange losses to the Pension Fund on Canadian quotas could also be prevented.

3. In a time of prosperity such as the present, a sound financial policy for the Minister's Pension and Relief Fund operation we believe requires an increase in the investments made by the fund in order to correct the present extremely low percentage of interest income from investments—less than 2½% in 1962. The need for such an increase becomes all the more evident and acute in relation to the Canadian situation, with respect to the prospect of a sharply increasing number of retiring ministers in the foreseeable future. By keeping a certain percentage of the quotas and minister's payments received by the Pension Fund from Canada in Canada, and for the purpose mentioned above investing them also in Canada, no losses for exchange would have to be borne by the fund. In view of the approximately \$50,000 received in 1962 by the Pension Fund from Canadian churches and their ministers, this could well mean a saving of over \$4,000 to the fund.

4. The financial needs for capital expansion of our Canadian churches and Christian schools in the foreseeable future will be considerable; some \$500,000 for the next 5 years in Northern Alberta alone! A revision of the synodical rules as we suggest would allow investment of a certain percentage of the reserve, trust, and endowment moneys now being held (in the United States alone) by the various denominational agencies and boards also in such directly Canadian government supervised and controlled trust funds as the Alberta North Christian Reformed Extension Fund (see attached brochure on this fund.) These reserve

moneys, contributed to also by our Canadian churches and ministers, could be used very profitably then by our Canadian Christian Reformed churches and Christian schools for capital expansion purposes. Because of the relative newness and youth of our Canadian Christian Reformed churches and Christian schools as far as the Canadian financial scene is concerned, it is almost impossible for our churches and schools to borrow large amounts of capital for long term financing for expansion purposes from the established lending institutions here in Canada.

Humbly submitted,

Classis Alberta North of the
Christian Reformed Church

J. W. Van Weelden, S. C.

Classis appends the following *general information*:

A. The present synodical rules governing the investment of all reserve, trust, and endowment funds, of denominational agencies allow their investment only in U.S. government securities. (Acts 1936, p. 81; Acts 1937, p. 18.)

B. With respect to the Minister's Pension and Relief Administration, the 1963 synodical agenda states that a total of \$172,000 (aside from commercial and savings accounts) was being held in reserve in a portfolio of investments in U.S. government securities. In savings accounts, \$75,500 is being held in a fluid investment of depository receipts paying $3\frac{1}{2}\%$ interest; and another \$30,000 is being held in Certificates of Deposit, both accounts in the U.S. A savings account in the amount of \$10,000 is also being held in the Bank of Montreal, Stratford, Ontario, Canada. Total savings accounts deposits amounted to \$115,500 (Agenda 1963, p. 70).

C. The Agenda report (1963) also stated that a commercial account had been opened by the Pension Fund administration in the same Canadian Bank referred to above. This account contained, at the time of the report, \$57,357.04. Through correspondence with the treasurer of the Pension Fund it was recently learned that the Pension Fund administration has decided to bring this money back to the U.S. for deposit. According to the prevailing rate of exchange on Canadian currency for the last year or so, (approximately 7-8%), this action will involve a loss of some \$4,000 to the Pension Fund.

D. On page 68 of the 1963 Agenda, there is a list of quota payments made by all classes to the Pension Fund. This report shows that some \$40,000 was contributed in 1962 to this fund by Canadian churches alone (not including the payments made by Canadian ministers). Presently there are only 3 or 4 of the 184 pensioners receiving moneys from the Pension and Relief Fund who are living in Canada.

E. The operation report of the Minister's Pension & Relief Fund as it appears on page 68 of the 1963 Agenda shows that only some \$10,175.78 was received as interest income from investments and reserves. The total amount of disbursements for 1962 was \$445,275.83. This means that less than $2\frac{1}{2}\%$ of disbursements was covered by interest income from investments.

Done in session January 22nd, 1964.

No. 19 — The Church Help Fund, Inc.

The following study is an attempt to trace the development of the agency of the Christian Reformed Church known as the Church Help Fund, Inc. The particular

purpose for making this study is to try to trace and understand the relationship of the Church Help Fund, Inc. (hereafter known as CHF) to the work of home missions in the Christian Reformed Church (hereafter known as CRC). The study is warranted because of the ever imminent danger of permitting all or a major part of Church extension and evangelism to go by default to the single denominational agency known as the Home Mission Board (HMB).

This report is by no means intended to cast unfavorable reflections upon the HMB or the dedicated staff that labors under its leadership. On the contrary this agency has had a profound influence in furthering the work of Church extension and evangelism. For this the church at large must be deeply grateful, and all churches owing their conception and birth to the HMB will owe a special debt of gratitude. The danger rather is that churches will find it increasingly easier to request the HMB to do what they themselves should be doing on the local scene.

While the HMB is doing a very necessary and important work, it must always be born in mind that ideally mission work should be the responsibility of the local church. Only when this is impossible or not feasible should a broader assembly engage itself. As early as 1910 Synod advocated the importance of each church being involved with mission work in a direct way (Schaver 11, p. 196c). This principle was clearly re-iterated in the Synod of 1951 (Acts, p. 24-B-3). Likewise the Home Mission Order adopted by Synod 1959 takes cognizance of this same principle (Cf. Home Mission Order, Art. 3, sec. 6). The new Church Order (proposed) also incorporates this principle in Articles 77-80. Note especially Art. 80, "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.*" Surely a strong case can be made to say that this principle fairly represents the mind of the CRC regarding Home Missions.

The purpose of this study is to show that while we have held this principle of performing the work of home missions as much as possible under local jurisdiction, in practice we have subverted the principle by synodical action. Specifically, one agency that could do much to give needed assistance, viz, CHF, has been hamstrung by some adverse action by Synod. These considerations offer the motivation for this particular study. In order to make this report complete and orderly, the following headings will be used:

- I. A History of the Development of the Church Help Committee.
- II. An Analysis of the "Thinking" of the CHF Committee and of Synod.
- III. Observations and Evaluations of Past Actions and of Present Policy.
- IV. Suggested Directions for Restructuring the CHF.

I. A HISTORY OF THE DEVELOPMENT OF THE CHURCH HELP COMMITTEE

The first six decades of the CHF's existence can be described very briefly. Schaver (Vol. II, p. 154, 155) tells us that the first synodically recorded instance of assistance given to a church to help finance building was in 1872. Ten years later churches were asked to take up an offering for this purpose. Again ten years later, 1892, a special fund was formed and a committee was appointed to administer it. In 1894 the first set of rules were drafted and adopted by Synod. Provision was made to govern this fund by three committee members, and the churches were exhorted to take up one collection a year for the maintenance of this fund. The fund existed for "struggling churches" (Acts 1926, art. 73, p. 87).

In 1930 Synod made a provision that churches paying back sooner than the 20 year stipulation would receive a reduction of their debt (Acts 1930, p. 114).

This was intended primarily to encourage quicker repayment. In 1941 and again in 1944 the CHF committee requested Synod to alter this position since it virtually offered a bonus to the more financially capable churches in the form of a reduced indebtedness while struggling churches were required to repay the entire loan (Acts 1941, p. 50; Acts 1944, p. 46). Synod in 1944 concurred in the reasoning of the CHF committee and dropped the privileged consideration for speedy repayment.

Prior to 1945 the resources of the CHF came by way of annual offerings or a nominal quota of 50c or 75c per family per year. At the Synod of 1946 the quota was raised and continued upward for a number of years. Added to this was the Canadian Emergency Fund, which was operated alongside the regular quota. The Canadian Emergency Fund was financed by two successive drives for this purpose, one requested by the Synod of 1949 (Acts, pp. 82, 83) and a second proposed by the Synod of 1951 (Acts, p. 67). This together with a rapidly increasing quota increased considerably the assets of the CHF. In 1954 Synod merged the two funds (Canadian Emergency and Church Help) into one fund (Acts, p. 20). Relatively high quotas remained in effect until the year 1958. In 1958 the quota dropped after having been at a high of \$5.50 per family per year. In 1959 the quota was eliminated. It is without doubt that the emergency condition was a prominent factor in the tremendous growth of the assets of the CHF, from \$132,222.28 in 1940 to \$2,210,700.00 in 1963.

At the end of 1962, 278 churches had loans from the CHF totaling \$2,139,110. It is worthy of note that the committee requested that Synod in 1963 reinstate a quota of \$1.50 per family. This request was made because not all applications for assistance could be filled.

II. AN ANALYSIS OF THE "THINKING" OF THE CHURCH HELP COMMITTEE AND SYNOD

The foregoing historical sketch was given merely to bring pertinent facts concerning the CHF into focus. However, a real analysis of the development of this agency would demand that the "Thinking" that prevailed within the committee and in Synod be studied. This is admittedly a difficult assignment, since it involves a careful scrutiny of reports and Acts of Synod, and even then one has to admit that all of the thinking of the committee or of Synod is not reflected in reports or Acts. Yet this should not discourage us from making an attempt.

While there probably have been statements regarding the relationship between the CHF committee and Home Missions prior to 1930, this report confines itself to a study of expressions made since 1930. In 1939 Synod by adopting an overture from Classis Holland, tacitly approved mission support by the CHF. Classis Holland overtured Synod to strengthen the CHF by insisting upon prompt repayment of loans made by the CHF. One of the grounds given was, "In some instances the work of Home Missions is hampered by lack of proper buildings in needy churches located on mission fields." Because Synod adopted the overture, it must have deemed the grounds to be valid, including the one quoted above (Acts 1939, p. 40, art. 63). In 1940 the CHF committee expressed regret that churches failed to heed the admonition of Synod in 1939, viz. urging prompt repayment. In their report they said, "Our Home Mission enterprise stands closely allied and its success depends to a certain extent upon the aid this fund can give" (Acts 1940, p. 247). This last statement leaves no doubt about the thinking of the CHF committee.

In all fairness to the report it should be said that a study of the Acts of Synod seems to indicate a different understanding of the term "Missions" than that which prevails today. "Home Missions" twenty or more years ago seemed to mean one

of three things, viz. (1) gathering in the dispersed, (2) extending the church, i.e. establishing new congregations to relieve overcrowded older ones, and (3) creating quasi churches, i.e. chapels and Sunday schools. Yet this does not alter the fact that even though "Home Missions" may have been interpreted differently, both Synod and the committee agreed that the CHF had a responsibility toward home missions.

In 1949 a practical matter was studied at Synod—a matter which has some bearing upon this relationship of CHF to HMB. Synod in 1944 and 1947 declared that when a "Mission station" became a church "with a reasonable degree of permanency" then the funds used for capital expenditure should be repaid the HMB with a loan from the CHF. Synod in 1948 appointed a committee to study these decisions and a report was made in 1949. The study committee urged that loans made by the HMB be retained by that board. They could not support the prevailing arrangement of robbing Peter to pay Paul (Acts of Synod, 1944, p. 45; 1947, p. 62; 1948, p. 71; 1949, pp 170ff and p. 34). This same study committee advised Synod to raise funds for capital needs. This was denied in 1949 but was subsequently granted.

It is admittedly dangerous to read too much into this action, yet one inference appears to be safe. The CHF committee was not adverse to mission work in 1949, but was adverse to the fiscal confusion created by synodical action. All that the study committee requested and all that Synod did was to mark off the lines of fiscal responsibility for the HMB and the CHF. Nothing was said to indicate the CHF no longer had a responsibility toward missions. It was only stated that the CHF had no financial responsibility toward home missions conducted by the HMB. Not even the churches born out of HM labor are excluded for help at a later date.

In 1959 Classis Rocky Mountain sought a clarification of this purpose of the CHF i.e. to assist mission churches. They overtured Synod as follows: "Classis Rocky Mountain respectfully overtures Synod to amend Art. 2 of the Rules for Church Help Fund to include in addition to assistance offered weak congregations those congregations engaged in the purchase of properties in the erection of church buildings in the field of home evangelism.

Grounds:

1. This would fall in the province of this fund.
2. No funds are presently made available to those congregations who have been led by our God into the work of local evangelism.
3. Churches who receive "special grants" for such purpose from Synod must wait from one to two years before aid is received, during which time Synod meets to decide on the request, and the appropriation is made in the budget the following year. This may greatly hinder the evangelistic program of those churches which need immediate help in obtaining the properties for their program.
4. While such churches may be able to carry their own financial burdens alone, they may find it difficult to branch out into the fields of evangelism without some additional aid. Whereas the local church should regard it as her responsibility to maintain the work begun, she should, nevertheless, be aided in obtaining the needed properties for such as land and buildings when the need is urgent.
5. This would stimulate local giving and interest in those churches committed to a home evangelism project without subjecting them to high interest rates. (See Acts of Synod 1957, p. 79, Art. 10, ground b).
6. This would encourage the local churches to initiate and maintain the burden of their own mission work. Synod has repeatedly urged this." (Acts 1951, p. 24, Art. 61 II B-3)

A few comments are in order. Classis Rocky Mountain evidently felt that the CHF ought to be used for Home Missions (Cf. ground 1 above). Classis Rocky Mountain also recognized the ideal practice of Home Missions, viz. that it should be done as much as possible by local churches (Cf. grounds 5 and 6). There appears to be nothing in the grounds that would be contrary to previous policy or practice of the CHF.

A committee was appointed to study this overture and reported in 1960. The report reads as follows:

Budget Committee

"Recommendation: Your advisory Budget Committee concurs with the decision made by the Church Help Fund Committee and the Standing Special Advisory Committee of Synod that this overture be rejected.

"Grounds:

"1. The CHF cannot carry additional demands upon it, unless augmented by annual quotas. Revolving funds available are thought to be just sufficient to make loans to churches in real need, and insufficient to assist otherwise financially able churches in mission endeavors.

"2. The waiting period of one to two years constitutes no handicap provided there is proper planning. Local churches very seldom decide on a mission program, then rush in at once to buy land and buildings. Actually a waiting period is often desirable to guard against unsound conclusions, due to hasty actions. Local mission programs are usually begun in neighboring schools, local halls, or even in private homes. Accordingly, where proper planning is in evidence, the waiting period is of little consequence.

"3. Synod should, in general, discourage 'interest free' loans for local mission work. Upon analysis, the annual interest savings per family is very nominal, and the local congregation should be able to carry it easily."

This action was adopted by Synod.

Even a passing glance at this action taken in 1960 shows a change of policy on the part of Synod and of the CHF committee. In 1940 they were committed to assist mission projects, but in 1960 they requested Synod to discourage involvement of the CHF in this area of work. The reasons given for this change of policy are not particularly sound and are based almost exclusively on financial considerations. Basically the grounds state that the CHF committee cannot grant help because of insufficient funds. Honesty does also compel us to judge that this was hardly an adequate answer to the overture of Classis Rocky Mountain. Because there is a basic change in policy and because financial considerations motivated this change, it would be well to make some observations and evaluations of present practices by CHF committee.

III. OBSERVATIONS AND EVALUATIONS

It is impossible to determine what all the guidelines are for the CHF committee, unless one would have access to the records and be able to consult with the committee. However, even on the basis of information available from the Acts of Synod there is reason to question the interpretation of "weak and needy churches" by the CHF committee.

At the end of 1962 the Christian Reformed Church was constituted of 585 organized congregations. Of the 585 congregations no less than 278 congregations had loans from the Church Help Fund. This constitutes 46% of all churches within the denomination. This in itself is, however, a rather meaningless statistic

—since all these churches could conceivably be weak and needy. Other pertinent information must also be given. An analysis of all loans outstanding at the end of 1962 shows the following: Of the churches receiving aid, 29 are between 75 and 99 families, 47 have between 100 and 149 families, 12 have between 150 and 199 families, and 12 have 200 or more families, with one having 297 families. This means that 100 churches with 75 or more families have loans from the CHF. Or it means that 71 churches of 100 or more families have loans. Those 71 churches having over 100 families have loans totaling \$468,479.54 (Acts of Synod 1963) (Yearbook 1963).

It is true that of these 100 churches having 75 or more families, 45 are Canadian. Special circumstances no doubt dictated consideration of these churches for loans.

This raises some disturbing questions that may not be dismissed quickly or lightly. Are all the churches presently receiving help truly weak and needy? Is a church of more than 200 families weak and needy? Or a church of 150 families, or even 100, or 75?

There is an evident need for a re-study of the terms "weak and needy." Present practice seems to indicate that funds are loaned indiscriminately to any and all who ask with the approbation of classis. The evidence seems to indicate some fiscal irresponsibility, and for this reason the cause of Home Missions is made to suffer.

IV. SUGGESTED RESTRUCTURING

It is dangerous to sit at a distance and to "run someone else's business." There are inherent dangers in attempting to offer suggestions for removing some of these apparent inconsistencies. Yet study and action must begin somewhere, or we will have a situation that can only tend to deteriorate. It is out of this motivation that the following suggested changes are offered. They are intended to form a starting point for discussion for a possible restructuring of the policies and principles of CHF.

1) It would seem to be prudent to place limits on the size of the churches that may receive help from the CHF. For example, there is considerable doubt about a church numbering 75 or more families being needy. Such a rule should not close the door to unique needs. Churches larger than the stipulated size should have recourse to Synod to make their needs known. This would discourage all but the truly needy from seeking help from the CHF. This rule could be made very workable by simply stating that all churches under a given size can go via their classis directly to the CHF. But larger churches should be requested to direct their appeal to Synod.

2) Another factor that has undoubtedly created problems is the fact that some churches begin with a small nucleus, and therefore are weak and needy, but grow very rapidly so that often they number as much as 150 or more families within five years. It might therefore be wise to investigate the possibility of imposing an interest rate on churches as they grow larger. For example 2% on loans to churches from 75-99 families, 4% on loans to churches from 100-124 families, and 6% on loans to churches from 125 or more families. Such an interest rate would increase the incentive to repay quickly.

3) Changing times and increasing costs make it advisable to allow for more flexible loans. For example a church might be helped far more by receiving \$40,000 for 10 years rather than \$20,000 for 20 years. Or again a church in some cases might be helped considerably if a five year moratorium could be granted. This would allow a church to reduce other loans to manageable size.

4) Loans should then also be allowed for mission work. It should be required that if such groups are unorganized, a parent church or classis shall undertake moral and legal responsibility for the loan. Loans should not be made indiscriminately, but only to groups seeking to become self-sustaining churches. Dependent missions and institutional missions properly belong in another category.

5) Churches born out of the labors of the HMB should not be discriminated against. On occasion such churches after leaving the shelter of the HMB encounter needs for changes, remodeling etc. Many such churches are definitely small and needy. They may have an interest free loan from the HMB but they often have a mountainous debt.

6) Quotas should be re-instated if necessary to effect these changes.

In view of the fore-going report Classis Kalamazoo respectfully overtures Synod:

1. To reaffirm the original intentions of the Church Help Fund, namely to help "weak and needy" churches in their building programs.

Ground: The attached report casts considerable doubt upon the claim that only "weak and needy" churches are being helped.

2. To affirm that one of the purposes of this fund is to aid "Mission Churches" in their building programs.

Ground: This was once one of the clearly expressed purposes of this fund (Acts 1940, p. 247).

3. To define more carefully a set of rules to govern the use of this fund of the Church Help Fund Committee.

Ground: This would aid all parties concerned, namely consistory, classis, the Church Help Fund and Synod to administer this fund more effectively.

4. To take positive steps to hurry repayment of present loans to churches no longer weak and needy by requesting churches larger than a stipulated size to show reason to the Church Help Fund Committee why they should be excused from making immediate repayment or an accelerated repayment.

Ground: Churches have signed a statement say, "We shall consider it our first obligation to repay the loan as soon as possible . . ." Many of the larger churches should be encouraged to repay the loan quickly in compliance with this signed statement.

Classis Kalamazoo,

Harold L. De Weerd, S.C.

No. 20 — Proposed Changes in Sunday School Materials

Classis Minnesota North respectfully overtures the Synod of 1964 to make the following two changes in our denominational Sunday school materials:

I. To change from a unified system of study for all grades to a diversified system of study.

Grounds:

1. Different passages of Scripture in each week's lesson are needed to teach the whole counsel of God to our children as they grow in maturity and age. (Passages which teach the fuller historical and doctrinal content of the Bible are often not suitable for instruction in the younger age groups.)

2. This will enable our Sunday School Committee to work out in a more complete way graded pedagogical aids for the teacher.

3. This will avoid a common criticism made of the existing materials, namely, duplication of memory texts and recurring emphases in lesson outlines.

4. The vast majority of publishers of Sunday school materials have found this system to be the most satisfactory.

5. Some of our churches use other materials because of discontent with the unified system.

II. To change the format of lessons from individual papers to a workbook. (In the pre-school and primary grades — a workbook to be used in class and a paper to be taken home.)

Grounds:

1. This allows for greater continuity and review of materials in class instruction.

2. It stimulates interest for parents and pupils as they can view the overall instruction being given. This is especially important for evangelism, the chief purpose of the Sunday school.

3. Workbooks allow for the inclusion of more background materials such as the customs of the people of Bible times, history of the surrounding nations, maps, etc.

4. Workbooks allow for the inclusion of more applicatory materials such as the working out of scriptural principles in church history, examination of modern life in the light of the Scriptures, and direct personal application.

5. Here, too, the vast majority of publishers of Sunday school literature have found this form of teaching to be most pedagogically sound.

Classis Minnesota North,

J. Peter Vosteen, S.C.

No. 21 — Object to Proposed Plan of the Board of Home Missions

Classis British Columbia overtures Synod 1964 to reject the proposed new organizational plan of the Christian Reformed Board of Home Missions and to recommend positive steps toward decentralization of authority.

Grounds:

1. This plan, proposed in the interest of efficiency, would result in an hierarchical structure that violates the fundamental principles of Reformed Church Polity.

2. This plan conflicts with Articles 17 and 84 of the *Church Order* as well as Article 31 of the Belgic Confession which states:

"As for the ministers of God's Word, they have equally all the same power and authority wheresoever they are, as they are all ministers of Christ, the only universal Bishop, and the only Head of the Church."

Classis British Columbia,

Cecil W. Tuininga, S.C.

No. 22 — Object to Report on Warfare

Classis British Columbia overtures Synod 1964 to *reject* the report of the Committee on Warfare and to appoint a different study committee to draw up a report re war in this atomic age.

Grounds:

1. The report does not succeed in setting forth a Biblical exposition regarding a nuclear war.
2. The report does not present a clear exposition but contains contradictory statements (cf. articles 13 and 14).
3. The report does not give expression to the Biblical view of eschatology.

Classis British Columbia,

Cecil W. Tuininga, S.C.

No. 23 — Chair of Practical Theology in Seminary

Classis British Columbia, deeply concerned with the fact:

1. That the vacancy in the chair of Practical Theology will not be occupied this year, and

2. That the instruction of our students in Practical Theology therefore will continue to suffer from a fragmentary way of teaching,
overtures Synod:

1. Not to continue lectureships in this department.
2. To make an exception to the rules of the procedure for making Seminary appointments and to nominate for the chair of Practical Theology Dr. P. Y. De Jong and Rev. G. Gritter in order to elect from this duo an assistant professor in Practical Theology at the Synod of 1964.

Grounds:

a. The welfare of the Seminary, and consequently of the Church, demands that the vacancy in the chair of Practical Theology be filled as soon as possible.

b. The welfare of the Seminary and Church should not be permitted to suffer from the failure of the Faculty and consequently of the Board of Trustees to make a nomination for this chair.

c. The welfare of the Seminary and the Church makes it imperative for Synod to take the exceptional measure of making a nomination from overtures of minor assemblies in order to elect an assistant professor for this field without a nomination by the Board of Trustees.

d. Because the qualifications of the men mentioned above are known to the church, lectureships to try possible candidates are in this case not necessary.

Classis British Columbia,

Cecil W. Tuininga, S.C.

No. 24 — Recreation Permitted by Calvin Students

The consistory of the Christian Reformed Church of North Blendon, Michigan in studying the letter of President Spoelhof dated January 3, 1964, which became

the main part of the report made to Classis Zeeland at its January 15, 1964 session by its member of the Board of Trustees of Calvin College and Seminary, took special note of the following:

President Spoelhof, in reviewing the behavior of students as causing one of the "chief adverse reactions" to the recent campaign, writes (p. 4): "We have approved these folk games [to which 'the name 'square dancing' can also be applied'] because we are persuaded that this is allowable, wholesome Christian recreation."

On the basis of this private judgment he has "permitted a mixer-type program in which are included 'folk games'" — although "this program is not advertized as a 'square dance'" — and has "informed the board and the executive committee that such programs are being held." To this there seems to have been at least tacit approval given.

The consistory overtures Synod, concerning this square dancing at Calvin College, to either: (1) disapprove the decision "that this is allowable, wholesome Christian recreation;" or, if not disapprove, then (2) to disapprove the decision to permit such activity at Calvin College; or, (3) by silence or public statement to uphold these decisions of the administration at Calvin.

Grounds:

1. Such a decision, which does not affect the moral judgments of Calvin students alone but those of the whole church, should not be the burden of one individual or a few, but should reflect the mind of the whole church under the sanctifying influence of the Holy Spirit.

2. This activity now permitted at Calvin, together with other rumored trends toward worldliness in such realms as theater attendance, card playing and drinking among students attending Calvin College and Seminary, is considered contrary to the decisions of Synod (see the report of the Committee on Worldly Amusements of 1926, chapter 7, par. 3) by some who might be caused to sin against conscience unless the Church shed clearer light on the problem.

3. Because Scripture suggests that not all things lawful are expedient, alternative number (2) is possible.

For the information of Synod we add that it is the unanimous opinion of this consistory that this decision of the administration of Calvin should be overruled. This "gem (Calvin College)" which we "hold in our hands" must remain pure and unspotted from the world in life as well as doctrine if it is to "merit respect and great appreciation."

The consistory of the North Blendon
Christian Reformed Church,

John M. Moes, President

John Ter Horst, Clerk

Done in Consistory, February 3, 1964.

PRINTED APPEAL

1963 Decision re Increase in Pension Allowances

Classis Alberta North appeals to Synod to reconsider its 1963 overture re Increase in Pension Allowances (Overture No. 7, Acts 1963, p. 434).

Grounds:

The grounds adopted by the Synod of 1963 for rejecting the overture are no answer to the problem Classis Alberta North is concerned about (see Acts 1963, p. 32):

1. The yearly increase of about \$1.00 per week of the pensions is inadequate to meet the present need.

2. The Relief Fund may be used only "if special circumstances warrant it" (Art. VIII, B of The Rules) and applications must be renewed every year. Classis Alberta North did not request more relief but higher pensions under normal circumstances.

3. The main concern of Classis deals with the widows (and their children) of ministers that have passed away at an early age, as has happened several times in the past few years. If these widows have to rent a house, half of their pension is spent on this burden alone. Every church has to answer the question "Are the poor adequately cared for?" (Art. 41), but our denomination cannot answer the question, "Are the ministers' widows adequately cared for" in the affirmative.

4. Our sister churches in the Netherlands include the value of free manse in the computation of the salaries and then grant 60% of the salary to an emeritus minister and 50% to a widow. Our church certainly is not in an inferior position to deal adequately with these needs.

Wishing Synod the Lord's guidance and blessings in all matters,

Your brethren in Christ,
Classis Alberta North of the
Christian Reformed Church,
J. W. Van Weelden, S.C.

DELEGATES TO THE SYNOD OF 1964

PRIMI DELEGATES

ALTERNATES

Classis Alberta North

Ministers.....Rev. B. Nederlof
 Rev. J. W. Uitvlugt
 Elders.....Mr. J. VanderVelde
 Mr. Wm. Blake

Ministers.....Rev. J. Binnema
 Rev. H. Hollander
 Elders.....Mr. G. Abma
 Mr. L. J. Hofstede

Classis Alberta South

Ministers.....Rev. C. Schemper
 Rev. M.D. Geleyncse
 Elders.....Mr. T. De Boer
 Mr. S. Vanden Berg

Ministers.....Rev. B. Boelens
 Rev. J. W. Jongsma
 Elders.....Mr. A. Kamphuis
 Mr. S. Nieuwenhuis

Classis British Columbia

Ministers.....Rev. C.W. Tuininga
 Rev. S. Viss
 Elders.....Mr. J. Stadt
 Mr. M. Piersma

Ministers.....Rev. T. Heyboer
 Rev. J. Van Dyk
 Elders.....Mr. P. Houweling
 Mr. J. Schaart

Classis Cadillac

Ministers.....Rev. M. Bolt
 Rev. F. Kaemingk
 Elders.....Mr. G. Koster
 Mr. H. Tacoma

Ministers.....Rev. A. Mulder
 Rev. C. Van Essen
 Elders.....Mr. P. Timmer
 Mr. J. Vander Wal

Classis California South

Ministers.....Rev. T. Hofman
 Rev. K. E. De Waal
 Malefyt
 Elders.....Mr. H. Bode
 Mr. S. Jorritsma

Ministers.....Rev. K. Rietema
 Rev. H. Radius
 Elders.....Mr. B. Menninga
 Mr. T. Ekkens

Classis Central California

Ministers.....Rev. J. Stulp
 Rev. H. Van Deelen
 Elders.....Mr. P. Van Dyken
 Dr. D. Paauw

Ministers.....Rev. J. C. Vander Ark
 Rev. B. Den Ouden
 Elders.....Mr. H. Plooy
 Mr. B. Prins

Classis Chatham

Ministers.....Rev. J. G. Groen
 Rev. L. Slofstra
 Elders.....Mr. S. Byma
 Mr. P. Nienhuis

Ministers.....Rev. H. J. Kwantes
 Rev. W. Feenstra
 Elders.....Mr. J. Joosse, Sr.
 Mr. C. Van Gorp

Classis Chicago North

Ministers.....Rev. F. W. Van Houten
 Rev. E. Bradford
 Elders.....Mr. M. P. Kuipers
 Dr. J. Rietdyk

Ministers.....Rev. J. De Vries
 Rev. S. Vroon
 Elders.....Mr. B. Van Houten
 Mr. G. Van Kampen

PRIMI DELEGATES

ALTERNATES

Classis Chicago South

Ministers.....Rev. M. R. Doornbos
 Rev. B. Van Someren
 Elders.....Mr. M. Ozinga, Jr.
 Dr. R. Vander Vennen

Ministers.....Rev. E. Haan
 Rev. J. Pott
 Elders.....Mr. J. Van Til
 Mr. J. Gritter

Classis Eastern Ontario

Ministers.....Rev. N. B. Knoppers
 Dr. S. Woudstra
 Elders.....Mr. M. Van Dyk
 Mr. W. Dykstra

Ministers.....Rev. J. C. Verbrugge
 Rev. J. G. Kunst
 Elders.....Mr. G. Zylstra
 (general alternate)

Classis Grand Rapids East

Ministers.....Rev. W. Vander Hoven
 Rev. C. Boomsma
 Elders.....Mr. P. Meeuwssen
 Mr. E. R. Post

Ministers.....Rev. C. Steenstra
 Rev. L. Veltkamp
 Elders.....Mr. H. Washington
 Mr. J. Kok

Classis Grand Rapids South

Ministers.....Rev. S. Kramer
 Dr. P. Y. De Jong
 Elders.....Mr. P. M. Lamberts
 Mr. J. Borst

Ministers.....Rev. J. Vander Laan
 Rev. W. Buursma
 Elders.....Dr. W. C. Beets
 Mr. R. De Groot

Classis Grand Rapids West

Ministers.....Rev. N. Veltman
 Rev. R. S. De Haan
 Elders.....Mr. J. Hofstra
 Mr. Howerzyl

Ministers.....Rev. N. Punt
 Rev. J. Hofman, Jr.
 Elders.....Mr. L. De Korne
 Mr. D. Riemersma

Classis Grandville

Ministers.....Dr. E. J. Masselink
 Rev. E. J. Knott
 Elders.....Mr. D. Leestma
 Mr. H. Gelderloos

Ministers.....Rev. F. R. De Boer
 Rev. H. Vander Kam
 Elders.....Mr. N. Yff
 Mr. J. Steigenga

Classis Hackensack

Ministers.....Rev. W. M. Van Dyk
 Rev. A. E. Rozendal
 Elders.....Mr. L. H. De Vries
 Mr. J. Klaassen

Ministers.....Rev. W. Van Antwerpen
 Rev. J. T. Malestein
 Elders.....Mr. N. Gréydanus
 Dr. W. Jonker

Classis Hamilton

Ministers.....Rev. A. Persenaire
 Rev. A. W. Schaafsma
 Elders.....Mr. J. Van Staalduinen
 Mr. P. Hamstra

Ministers.....Rev. D. C. Los
 Rev. G. J. Hoytema
 Elders.....Mr. G. Otten
 Mr. S. Koning

Classis Holland

Ministers.....Rev. J. Bergsma
 Rev. L. Van Drunen
 Elders.....Mr. J. De Vries
 Mr. J. L. Keuning

Ministers.....Rev. S. Van Drunen
 Rev. T. Van Kooten
 Elders.....Mr. W. Karsten
 Mr. G. Vreeman

PRIMI DELEGATES

ALTERNATES

Classis Hudson

Ministers.....Rev. R. J. Frens
 Rev. J. Hasper
 Elders.....Mr. A. R. Van Dyken
 Mr. P. Roukema

Ministers.....Rev. C. Terpstra
 Rev. J. T. Holwerda
 Elders.....Mr. A. Snope
 Mr. G. Riemersma

Classis Kalamazoo

Ministers.....Rev. H. Visscher
 Dr. R. O. De Groot
 Elders.....Mr. K. Kuipers
 Mr. P. Holkeboer

Ministers.....Rev. W. Hofman
 Rev. A. Bultman
 Elders.....Mr. A. Bulthuis
 Mr. H. Dyksterhouse

Classis Lake Erie

Ministers.....Rev. G. Vanderhill
 Rev. S. Draayer
 Elders.....Mr. S. Dykstra
 Mr. H. Wiers

Ministers.....Rev. D. Muir
 Rev. A. Hoksbergen
 Elders.....Mr. B. Apol
 Mr. B. Van Zoest

Classis Minnesota North

Ministers.....Rev. A. Van Eck
 Rev. H. Van Dyken
 Elders.....Mr. A. Ledeboer
 Mr. P. Bakker

Ministers.....Rev. P. Vis
 Rev. W. Vander Beek
 Elders.....Mr. F. Van Someren
 Mr. D. Jongsma

Classis Minnesota South

Ministers.....Rev. C. O. Buus
 Rev. A. D. Menninga
 Elders.....Mr. D. Fikse
 Mr. E. De Vries

Ministers.....Rev. E. Walhout
 Rev. A. Besteman
 Elders.....Mr. J. Walburg
 Mr. D. Teeselink

Classis Muskegon

Ministers.....Rev. H. Bouma, Jr.
 Rev. M. Vanderwerp
 Elders.....Mr. E. Walcott
 Mr. C. Van Coevering

Ministers.....Rev. H. Vander Ark
 Rev. G. B. Dokter
 Elders.....Mr. B. Frens
 Mr. B. Hoeker

Classis Northcentral Iowa

Ministers.....Rev. C. Tocset
 Rev. I. Meuzelaar
 Elders.....Mr. C. Den Ouden
 Mr. R. Vander Ploeg

Ministers.....Rev. L. C. Bergsma
 Rev. C. Persenaire
 Elders.....Mr. H. Beninga
 Mr. A. Verbrugge

Classis Orange City

Ministers.....Rev. J. B. Hulst
 Rev. P. Vander Weide
 Elders.....Mr. J. Geels
 Mr. C. Van Peurseem

Ministers.....Rev. S. T. Cammenga
 Rev. A. Hannink
 Elders.....Mr. C. Runia
 Mr. J. Boer

Classis Pacific Northwest

Ministers.....Rev. A. Cammenga
 Rev. W. De Jong
 Elders.....Mr. G. Kamps
 Mr. T. De Koekkoek

Ministers.....Rev. B. Byma
 Rev. A. Zylstra
 Elders.....Mr. N. Vander Vate
 Mr. L. Heeringa

PRIMI DELEGATES

ALTERNATES

Classis Pella

Ministers.....Rev. B. A. Van Someren
 Rev. D. Van Beek
 Elders.....Mr. G. Vermeer
 Mr. G. Rooy

Ministers.....Rev. W. De Vries
 Rev. J. Versluys
 Elders.....Mr. J. Stuursma
 Mr. B. P. Groenendyk

Classis Rocky Mountain

Ministers.....Dr. A. C. De Jong
 Rev. A. E. Mulder
 Elders.....Mr. J. Hasper
 Mr. F. Volkema

Ministers.....Rev. D. Vander Wall
 Rev. D. Wisse
 Elders.....Mr. H. Hubers
 Mr. J. Zoetewey

Classis Sioux Center

Ministers.....Rev. G. J. Rozenboom
 Rev. D. T. Van Oyen
 Elders.....Mr. N. Vander Ark
 Mr. W. Broek

Ministers.....Rev. J. J. Byker
 Rev. J. T. Ebbers
 Elders.....Mr. J. Leistra
 Mr. T. Van Holland

Classis Toronto

Ministers.....Rev. J. Kuntz
 Rev. H. R. De Bolster
 Elders.....Mr. J. P. Quartel
 Mr. J. Rupke

Ministers.....Rev. J. Geuzebroek
 Rev. J. Joosse
 Elders.....Mr. W. Snel
 Mr. K. Sinkgraven

Classis Wisconsin

Ministers.....Rev. C. Nieuwenhuis
 Rev. H. Exoo
 Elders.....Mr. J. Ribbens
 Mr. G. Eisenga

Ministers.....Rev. S. Voortman
 Rev. G. J. VanderZiel
 Elders.....Mr. W. Goris
 Mr. H. Redeker

Classis Zeeland

Ministers.....Rev. J. Gritter
 Rev. H. Arnold
 Elders.....Mr. Edw. Wezeman
 Mr. T. Lucas

Ministers.....Rev. L. J. Hofman
 Rev. A. W. Hoogstrate
 Elders.....Mr. H. Verhulst
 Mr. J. Monsma

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1. Mr. Lloyd Buchanan of Washington, D.C.
2. Mr. Jacob Dahm of Pella, Iowa
3. Mr. John Fynaart of Eddyville, Iowa
4. Rev. C. Holtrop of Muskegon, Michigan
5. Mr. and Mrs. K. Van Dyke of Edgerton, Minnesota

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