ACTS of

SYNOD 1964

of the Christian Reformed Church

CHRISTIAN REFORMED PUBLISHING HOUSE
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ACTS OF SYNOD 1964

June 10 to June 19, 1964

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

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ACTS OF SYNOD

of the

CHRISTIAN REFORMED CHURCH

Grand Rapids, Michigan

WEDNESDAY MORNING, JUNE 10, 1964

First Session

ARTICLE 1

Rev. William Vander Hoven, pastor of the Fuller Avenue Christian Reformed Church, Grand Rapids, Michigan, the convening church, calls the assembly to order. After the singing of Psalter Hymnal No. 176 (old edition), and the reading of Revelation 1:9-20, he leads in prayer.

ARTICLE 2

The convener of Synod welcomes the delegates, advisers, editors, etc., and addresses the assembly as follows:

Delegates to the Synod of the Christian Reformed Church for the year 1964, Faculty Advisers from our Calvin College and Seminary, Fraternal Delegates, and Friends: Greetings in our Lord and Savior, Jesus Christ, to whom be glory forever.

In whose name is such an assembly as this convened?

In a sense it could be said we are called together in the name of the Council of the Fuller Avenue Church, inasmuch as ours has been the charge and honor of issuing the call to Synod for this year.

But further, the entire congregation of Fuller Avenue has been acting in this call. I wish you could all know with what interest and prayers our church has approached this hour. And so there is a sense in which we are called together in the name of the whole congregation.

And yet, far above council and congregation, we are convened in the name of the Triune God. "The mighty one, God, the Lord, hath spoken, and called the earth from the rising of the sun unto the going down thereof . . . . gather my saints together unto me" (Psalm 50:1, 5). And it is in the name of our great God that I now welcome you to the fellowship and labors, the prayers and progress, that shall be the Synod of 1964.

We stand this morning in a tradition of Synods that have always convened with a strong God-consciousness and a deep sense of urgency. This has been the greatness of the Christian Reformed Church. We are but little amongst the large denominations of our time. But though little, we are not small. A Church's dimensions are not set by her numbers but by her faith. A Church is as large as her conception of Christ. A Church is as powerful as her ability to use God's Word. A Church is as significant for her times as she hungers for the endowments of God's Spirit. If a church is weak, or bigoted, or cold, it is because that church has lost her sense of the urgency of the calling of God.

Then the Christian Reformed Church should be magnificent. Then there should be a relevance about this Synod that speaks convincingly to our times. Christ is our Redeemer. Christ is our message. Christ is our loving Taskmaster. There can be nothing trivial about a Synod convened in God's name, working imaginatively in Christ.

Into our hands God has entrusted the Agenda of His own precious Church. But more than the Agenda is ours; we hold also His Word. The Agenda must through prayer, discussion, and voting, slowly be forged into the Acts. This can be done only under the guidance of the Word.

The *Agenda* we have, and the *Word,* and also we have *the Christ!*

And while we appreciate one another to the full, and thank God for a company of brethren such as this ("each counting other better than self"), it remains for Christ to hold the preeminence. Whoever we may have been at home, here at the tables of Synod that has suddenly ceased to be of importance. The one name that matters now is the name above every name: Jesus' name. The one objective now is to serve Him, dying unto self. The one thing that matters now is that we may be able, at the end of these sessions, to bid each other farewell in love and gratitude, with the knowledge that God's will has been done to the best of our ability.

But who is equal to all this? If I could leave one text before you this morning with the hope it may become the working motto of this Synod, it would be the God-glorifying testimony of Paul in II Corinthians 3:5: "Not that we are sufficient of ourselves, to account anything as from ourselves, but our sufficiency is of God."

Brethren, God bless us all.

Wm. Vander Hoven

ARTICLE 3

Reading the classical credential to Synod, and requesting the stated clerk to call the roll, the following delegates respond:

Classis Alberta North

Ministers.....Rev. B. Nederlof
Rev. J. W. Uitvlugt

Elders .....Mr. J. VanderVelde
Mr. Wm. Blake

Classis Alberta South

Ministers.....Rev. C. Schemper
Rev. J. W. Jongsma

Elders .....Mr. T. De Boer
Mr. S. Vanden Berg

Classis British Columbia

Ministers.....Rev. C.W. Tuininga
Rev. S. Viss

Elders .....Mr. J. Stadt
Mr. M. Piersma

Classis Cadillac

Ministers.....Rev. M. Bolt
Rev. F. Kaemingk

Elders .....Mr. G. Koster
Mr. P. Timmer

Classis California South

Ministers.....Rev. T. Hofman
Rev. K. E. De Waal Malefyt

Elders .....Mr. H. Bode
Mr. S. Jorritsma

Classis Central California

Ministers.....Rev. J. Stulp
Rev. H. Van Deelen

Elders .....Mr. P. Van Dyken
Dr. D. Paauw

Classis Chatham

Ministers.....Rev. H. J. Kwantes
Rev. W. Feenstra

Elders .....Mr. R. Byma
Mr. P. Nienhuis

Classis Chicago North

Ministers.....Rev. F. W. Van Houten
Rev. E. Bradford

Elders .....Mr. M. P. Kuipers
Dr. J. Rietdyk

Classis Chicago South

Ministers.....Rev. M. R. Doornbos
Rev. B. Van Someren

Elders .....Mr. M. Ozinga, Jr.
Dr. R. Vander Vennen

Classis Eastern Ontario

Ministers.....Rev. N. B. Knoppers
Dr. S. Woudstra

Elders .....Mr. E. Couperus
Mr. M. Van Dyk

Classis Grand Rapids East

Ministers.....Rev. W. Vander Hoven
Rev. C. Boomsma

Elders .....Mr. P. Meeuwsen
Mr. E. R. Post

Classis Grand Rapids South

Ministers.....Rev. S. Kramer
Dr. P. Y. De Jong

Elders .....Mr. P. M. Lamberts
Mr. J. Borst

Classis Grand Rapids West

Ministers.....Rev. N. Veltman
Rev. R. S. De Haan

Elders .....Mr. L. De Korne
Mr. E. Howerzyl

Classis Grandville

Ministers.....Rev. F. R. De Boer
Rev. E. J. Knott

Elders .....Mr. D. Leestma
Mr. H. Gelderloos

Classis Hackensack

Ministers.....Rev. W. M. Van Dyk
Rev. A. E. Rozendal

Elders .....Mr. L. H. De Vries
Mr. J. Klaassen

Classis Hamilton

Ministers.....Rev. A. Persenaire
Rev. A. W. Schaafsma

Elders .....Mr. J. Van Staalduinen
Mr. P. Hamstra

Classis Holland

Ministers.....Rev. J. Bergsma
Rev. L. Van Drunen

Elders .....Mr. J. De Vries
Mr. J. L. Keuning

Classis Hudson

Ministers.....Rev. R. J. Frens
Rev. J. Hasper

Elders .....Dr. A.R. Van Dyken
Mr. P. Roukema

Classis Kalamazoo

Ministers.....Rev. W. Hofman
Dr. R. O. De Groot

Elders .....Mr. K. Kuipers
Mr. P. Holkeboer

Classis Lake Erie

Ministers.....Rev. G. Vanderhill
Rev. S. Draayer

Elders .....Mr. S. Dykstra
Mr. H. Wiers

Classis Minnesota North

Ministers.....Rev. A. Van Eek
Rev. H. Van Dyken

Elders.....Mr. A. Ledeboer
Mr. P. Bakker

Classis Minnesota South

Ministers.....Rev. C. O. Buus
Rev. A. Besteman

Elders.....Mr. D. Fikse
Mr. E. De Vries

Classis Muskegon

Ministers.....Rev. H. Bouma, Jr.
Rev. M. Vanderwerp

Elders.....Mr. E. Walcott
Mr. C. Van Coevering

Classis Northcentral Iowa

Ministers.....Rev. C. Toeset
Rev. I. Meuzelaar

Elders.....Mr. H. Beninga
Mr. R. Vander Ploeg

Classis Orange City

Ministers.....Rev. J. B. Hulst
Rev. P. Vander Weide

Elders.....Mr. J. Geels
Mr. C. Van Peursem

Classis Pacific Northwest

Ministers.....Rev. A. Cammenga
Rev. W. De Jong

Elders.....Mr. G. Kamps
Mr. T. De Koekkoek

Classis Pella

Ministers.....Rev. B. A. Van Someren
Rev. D. Van Beek

Elders.....Mr. G. Vermeer
Mr. G. Rooy

Classis Rocky Mountain

Ministers.....Dr. A. C. De Jong
Rev. A. E. Mulder

Elders.....Mr. J. Hasper
Mr. F. Volkema

Classis Sioux Center

Ministers.....Rev. G. J. Rozenboom
Rev. D. T. Van Oyen

Elders.....Mr. N. Vander Ark
Mr. W. Broek

Classis Toronto

Ministers.....Rev. J. Kuntz
Rev. H. R. De Bolster

Elders.....Mr. J. P. Quartel
Mr. J. Rupke

Classis Wisconsin

Ministers.....Rev. C. Niewenhuis
Rev. H. Exoo

Elders.....Mr. J. Ribbens
Mr. G. Eisenga

Classis Zeeland

Ministers.....Rev. J. Gritter
Rev. H. Arnold

Elders.....Mr. E. Wezeman
Mr. T. Lucas

ARTICLE 4

Rev. Vander Hoven declares Synod constituted and Synod elects by ballot the following officers:

President: Dr. P. Y. De Jong of Grand Rapids, Michigan
Vice-president: Rev. John Gritter of Jamestown, Michigan
First Clerk: Rev. Richard J. Frens of Rochester, N.Y.
Second Clerk: Rev. Bastiaan Nederlof of Edmonton, Alta., Canada

ARTICLE 5

The convener, Rev. W. Vander Hoven, presents the elected officers to Synod.

President De Jong thanks the convener and the Fuller Avenue congregation for convening Synod and conducting the synodical prayer service. He thanks the delegates for the confidence shown to the officers in electing them, and solicits the cooperation of all members during the ensuing days, expressing trust in God for His guidance throughout our sessions.

ARTICLE 6

The assembly standing, the president of Synod reads the *Public Declaration of Agreement with the Three Forms of Unity,* to which the delegates respond with a solemn "Amen."

ARTICLE 7

Synod adopts the following time schedule: morning sessions, 8:30–11:45; afternoon sessions, 1:30–5:45; evening sessions, 7:30–9:30; coffee breaks, 10:00 a.m. and 3:30 p.m.

ARTICLE 8

The president appoints a *Program Committee,* consisting of one delegate from each classis, including the officers of Synod. (See Article 17)

ARTICLE 9

The president addresses a word of welcome to the members of the Calvin Seminary faculty, the president of Calvin College, Dr. P. G. Kunst of De Gereformeerde Kerken, Netherlands, and to representatives of the news media, etc.

ARTICLE 10

The president informs Synod to reconvene at 3:45 p.m., and this session is concluded with prayer by Rev. J. Gritter.

WEDNESDAY AFTERNOON, JUNE 10

Second Session

ARTICLE 11

The second clerk, Rev. B. Nederlof leads in prayer to open this session.

ARTICLE 12

Rev. John Schuurmann, secretary of the Board of Trustees of Calvin College and Seminary, presents the list of names of those recommended by the board as candidates for the ministry in the Christian Reformed Church. After Rev. J. Hasper leads in prayer the delegates cast their ballots, resulting in the following being declared candidates for said ministry:

Peter J. Boodt, Guy Corvers, James De Vries, Jurrien Dykstra, Charles Fennema, Morris Greidanus, Vernon Geurkink, Richard Hertel, Jerry Hoytema, John Klomps, Dick Pierik, Herman Salomons, Peter Tong,

John Van Til, Harlan Vanden Einde, Julius Vigh, Jr., Hans Weerstra, Andrew Zwart.

ARTICLE 13

Synod declares these candidates to be eligible for call on or after July 8, 1964.

ARTICLE 14

Rev. C. Boomsma introduces Rev. P. G. Kunst, fraternal delegate of De Gereformeerde Kerken in the Netherlands. Rev. Kunst addresses Synod and Dr. A. C. De Jong responds on behalf of Synod.

ARTICLE 15

Dr. R. J. Danhof presents the report of the *Synodical Committee*. (See Supplement No. 43-A.) —*Approved*

ARTICLE 16

Dr. R. J. Danhof present his report as Stated Clerk. (See Supplement No. 43-B.) —*Approved*

ARTICLE 17

The clerk of Synod presents the report of the *Program Committee:*

COMMITTEE No. 1 — *Church Order I*

Rev. A. Persenaire, chairman; Rev. J. Hasper, reporter. Revs. J. W. Uitvlugt, P. Vander Weide, J. W. Jongsma. Elders J. Klaassen, M. Piersma, G. Koster, R. Byma, A. Ledeboer. Faculty advisers, Prof. M. Monsma, Prof. R. Stob.

COMMITTEE No. 2 — *Church Order II*

Rev. A. E. Rozendal, chairman; Rev. H. Arnold, reporter. Revs. E. Knott, W. Feenstra, J. Stulp, B. A. Van Someren. Elders J. De Vries, B. Vanden Berg, P. Timmer, E. Couperus, P. Roukema. Faculty advisers: Prof. M. Monsma, Prof. R. Stob, Prof. A. Hoekema.

COMMITTEE No. 3 — *Home Missions*

Dr. R. O. De Groot, chairman; Rev. J. B. Hulst, reporter. Revs. H. Van Deelen, C. Nieuwenhuis, D. Van Oyen. Elders L. De Korne, K. Kuipers, Dr. J. Rietdyk, W. Blake, P. Hamstra. Faculty adviser: Prof. F. Klooster.

COMMITTEE No. 4 — *Foreign Missions*

Rev. C. Schemper, chairman; Rev. G. Vanderhill, reporter. Revs. F. R. De Boer, A. Besteman, L. Van Drunen. Elders G. Vermeer, Dr. D. Paauw, J. Stadt, F. Volkema, T. Lucas. Faculty adviser: Prof. H. Dekker.

COMMITTEE No. 5 — *Educational Matters*

Rev. A. W. Schaafsma, chairman; Rev. T. Hofman, reporter. Dr. S. Woudstra, Revs. J. Bergsma, C. Toeset, D. Van Beek. Elders J. P. Quartel, P. Holkeboer, E. R. Post, J. Ribbens, Dr. R. Vander Vennen. Faculty advisers: Dr. W. Spoelhof, Dr. J. Kromminga.

COMMITTEE No. 6 — *Publication Matters*

Rev. M. Bolt, chairman; Rev. W. Vander Hoven, reporter. Revs. J. Kuntz, N. Veltman, A. Cammenga. Elders G. Eisenga, J. Hasper, H. J. Gelderloos, J. Borst, S. Dykstra. Faculty adviser: Dr. M. Wyngaarden.

COMMITTEE No. 7 — *Moral Problems*

Rev. C. Boomsma, chairman; Rev. W. Van Dyk, reporter. Revs. F. Kaemingk, H. Bouma, S. Viss, K. De Waal Malefyt. Elders P. Van Dyken, J. Geels, D. Leestma, G. Kamps, E. Wezeman, Dr. A. R. Van Dyken. Faculty adviser: Prof. R. B. Kuiper.

COMMITTEE No. 8 — *Varia*

Rev. G. Rozenboom, chairman; Rev. F. Van Houten, reporter. Revs. C. Tuininga, M. Vanderwerp, I. Meuzelaar. Elders J. Vander Velde, T. De Boer, H. Bode, P. Bakker, E. De Vries. Faculty adviser: Prof. M. Woudstra.

COMMITTEE No. 9 — *Appeals*

Rev. N. Knoppers, chairman; Rev. H. Exoo, reporter. Revs. H. Van Dyken, S. Kramer, S. Draayer. Elders P. Nienhuis, M. P. Kuipers, N. Vander Ark, P. Meeuwsen, T. De Koekkoek. Faculty adviser: Prof. J. Stek.

COMMITTEE No. 10 — *Budget Matters*

Mr. M. Ozinga, Jr., chairman; Mr. P. Lamberts, reporter. Revs. R. De Haan, H. J. Kwantes. Elders J. Van Staalduinen, C. Van Coevering, C. Van Peursem, J. Rupke, J. Keuning, H. Wiers. Advisers: Members of the Standing Advisory Budget Committee.

COMMITTEE No. 11 — *Revision of Church Order*

Rev. B. Van Someren, chairman; Rev. W. Hofman, reporter. Revs. H. De Bolster, A. Van Eek, A. E. Mulder. Elders S. Jorritsma, M. Van Dyk, W. Broek, D. Fikse, H. Beninga. Faculty adviser: Prof. Henry Stob.

COMMITTEE No. 12 — *Doctrinal Matters*

Dr. A. C. De Jong, chairman; Rev. O. Buus, reporter. Revs. E. Bradford, W. De Jong, M. Doornbos. Elders E. Howerzyl, E. Walcott, L. H. De Vries, R. Vander Ploeg, G. Rooy.

—*Approved*

ARTICLE 18

The president announces the appointment of the following committees:

Reception Committee: Rev. C. Boomsma and Rev. M. R. Doornbos
Religious news service: Rev. M. R. Doornbos
Obituary Committee: Rev. M. Bolt and Rev. A. W. Schaafsma
(See Art. 95.)

ARTICLE 19

This session is closed with prayer by Rev. R. J. Frens.

THURSDAY MORNING, JUNE 11

Third Session

ARTICLE 20

The duties of the new day are met with the singing of Psalter Hymnal No. 236, the reading of Psalm 111, and prayer by Rev. C. Schemper.

ARTICLE 21

The roll call reveals that all members are present.

ARTICLE 22

The minutes of yesterday's sessions are read and approved.

ARTICLE 23

The stated clerk reads correspondence with authorities in Washington in which assurance is given that in the future announcement regarding a National Day of Prayer will be made at least four weeks previous to the set date in order to forecome misunderstanding and confusion such as was experienced last year due to the late announcement.

ARTICLE 24

The report of the transportation secretary, Mr. A. H. Andriese, is read by the stated clerk and approved.

ARTICLE 25

The stated clerk reads a fraternal communication from the stated clerk of the Orthodox Presbyterian Church expressing gratitude for the excellent preparations made for the recent Reformed Ecumenical Synod.

ARTICLE 26

A letter is read from Professor Bastiaan Van Elderen regretting his inability to be present at Synod due to his teaching and research work in Jordan and other areas in the Near East, also communicating some of his interesting discoveries and experiences there.

Synod's interest in his work there will be relayed to him in a letter from the stated clerk.

ARTICLE 27

The stated clerk reads reports of two fraternal delegates: (a) of Professor C. Kromminga to the Gereformeerde Kerken in the Netherlands, and (b) of Professor F. Klooster to the Synod of the Evangelical Presbyterian Church.

ARTICLE 28

Elder J. Stadt closes the session with prayer as Synod adjourns until 1:30 p.m.

THURSDAY AFTERNOON, JUNE 11

Fourth Session

ARTICLE 29

The session begins with the singing of Psalter Hymnal No. 335, after which Rev. F. Kaemingk leads in prayer.

ARTICLE 30

The president announces the committee to prepare the ballots for the elections to be held. Rev. A. Cammenga and Mr. H. J. Gelderloos are appointed. (See Art. 140 for report.)

ARTICLE 31

Synod decides to continue the practice initiated last year not to pass special motions of thanks to various individuals for various services rendered to Synod, lest unintentional discrimination be made.

ARTICLE 32

Rev. T. E. Hofman reports for the advisory committee on *Educational Matters* re appeal of Seminarian Mr. Arie Leegwater whose request for candidacy for the ministry in the Christian Reformed Church was denied by the Board of Trustees. Instead, the board recommended that the brother seek the advantage of a year's "internship."

The advisory committee recommends that Synod sustain the action of the Board of Trustees and encourage the brother to follow the advice to pursue a year of internship.

Ground: The committee has reviewed his case and has found that the board acted responsibly and wisely in this matter. —*Adopted*

ARTICLE 33

The committee on *Church Order* No. 1, Rev. J. Hasper reporting, submits the following:

I. REPORTS OF THE SYNODICAL EXAMINERS

A. *Reports on the classical examination of candidates*

Classes	Candidates	Examiners
Alberta South	D. Kwantes	B. Nederlof, Alberta North
	P. De Bruyne	Raymond H. Haan, Minnesota North
		John Griffioen, Pacific Northwest
Cadillac	F. Steen	Edward Masselink, Grandville
	G. Sheeres	George Holwerda, Grand Rapids West
	A. Vander Griend	John C. Medendorp, Muskegon
California South	Peter Yang	E. Tanis, Central California
		John Griffioen, Pacific Northwest
		Bartel N. Huizenga, Rocky Mountain
Chatham	Jacob Hielema	
	Peter Breedveld	J. C. Derksen, Hamilton
	Raymond Sikkema	J. M. Hofman, Lake Erie
	Adrian Van Geest	P. M. Jonker, Toronto
Eastern Ontario	J. Faber	J. C. Derksen, Hamilton
		C. Flietstra, Chatham
		P. M. Jonker, Toronto
Grand Rapids East	Larry Vande Creek	L. Oostendorp, Zeeland
	James Kok	George Holwerda, Grand Rapids West
		John Medendorp, Muskegon
Grand Rapids East	Donald Postema	Wm. Haverkamp, Kalamazoo
		George Holwerda, Grand Rapids West
		John Medendorp, Muskegon
Grand Rapids West	Edward Tamminga	William Van Rees, Grand Rapids East
		Siebert Kramer, Grand Rapids South
		Edward Masselink, Grandville
Hackensack	Warren Boer	R. Kooistra, Eastern Ontario
	Sidney De Waal	Chas. Terpstra, Hudson
	Elton Piersma	J. M. Hofman, Lake Erie
Hamilton	Peter Mantel	J. C. Verbrugge, Eastern Ontario
		Wm. Flietstra, Chatham
		P. M. Jonker, Toronto

Classes	Candidates	Examiners
Holland	Wesley Timmer	J. D. Eppinga, Grand Rapids South F. M. Huizinga, Zeeland Edward Masselink, Grandville
Lake Erie	J. Batts G. Dahnke D. Stravers F. Walhof	Wm. Van Rees, Grand Rapids East Wm. Haverkamp, Kalamazoo C. Flietstra, Chatham
Minnesota North	Clarence Bisschop Wm. Kooienga Robert Ruis	Ring Star, Minnesota South J. H. Rubingh, Orange City Henry Petersen, Sioux Center
Muskegon	John Vander Lugt	George Holwerda, Grand Rapids West Louis F. Baker, Cadillac Jacob Hoogstra, Holland
Northcentral Iowa	Robert Holwerda Clyde Van Winkle	C. R. Veenstra, Orange City John A. De Kruyter, Pella John Byker, Sioux Center
Orange City	Chris Spoor John Wiegers	Ring Star, Minnesota South Henry Petersen, Sioux Center Bernard Visscher, Northcentral Iowa
Toronto	E. Gritter R. Praamsma	C. Flietstra, Chatham J. C. Derksen, Hamilton J. C. Verbrugge, Eastern Ontario
Wisconsin	Carroll Keegstra	G. Stob, Chicago North B. Van Someren, Chicago South John C. Medendorp, Muskegon
Zeeland	Menno Jorritsma	J. D. Eppinga, Grand Rapids South H. Vander Kam, Grandville J. T. Hoogstra, Holland

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

II. PROCEDURE OF CANDIDATES EXAMINATION IN CLASSIS CHATHAM

A. *Material:* Report of synodical examiners C. Derksen, J. Hofman, P. M. Jonker.

B. *Explanation:* The report of the examiners concerning the examination of Candidates P. Breedveld, Jacob Hielema, Raymond Sikkema, Adrian Van Geest indicates that classis was divided into two sections for the purpose of examining these four candidates.

C. *Recommendations:*

1. That Synod note this irregularity in the examination procedures.

2. That Synod express its disapproval of this procedure. —*Adopted*

III. COLLOQUIUM DOCTUM EXAMINATION

A. *Materials:*

1. Report of synodical examiners Revs. Edward Masselink, George Holwerda, and William Van Rees of the Colloquium Doctum of Rev. Jerome Julien in Classis Grand Rapids South.

2. Minutes of the meetings of the synodical deputies re the calling of Rev. Jerome Julien to the Franklin Street Christian Reformed Church of Grand Rapids, Michigan.

3. Report of the synodical examiners Revs. J. T. Hoogstra, L. Oostendorp, J. D. Eppinga re a Colloquium Doctum in Classis Kalamazoo.

B. *Recommendations:*

1. That Synod approve the recommendations of the synodical deputies re the admission of Rev. Jerome Julien into the ministry of the Christian Reformed Church. —*Adopted*

2. That Synod approve the decision of the synodical deputies re the calling of Rev. Jerome Julien by the Franklin Street Christian Reformed Church of Grand Rapids, Michigan. —*Adopted*

3. That Synod approve the recommendation of the synodical deputies not to admit to the ministry of the Christian Reformed Church a minister from another denomination examined by Classis Kalamazoo.

Ground: The synodical deputies were not satisfied with the results of the Colloquium Doctum. —*Adopted*

IV. APPROVAL OF THE STATUS OF MINISTERS IN EXTRAORDINARY SERVICES

1. Dr. Paul G. Schrotenboer was approved for the position of General Secretary of the Reformed Ecumenical Synod by the examiners Revs. C. Flietstra (Chatham), R. Kooistra (Eastern Ontario), P. M. Jonker (Toronto) at a meeting of Classis Hamilton.

2. Rev. Rolf Veenstra was approved for the position of teacher of mission subjects at the Reformed Bible Institute by synodical examiners Revs. William Van Rees (Grand Rapids East), J. D. Eppinga (Grand Rapids South), and Edward Masselink (Grandville) at a meeting of Classis Grand Rapids West.

3. Dr. Simon Kistemaker was approved for the position of teacher of Bible and languages at Dordt College by the synodical examiners Revs. C. R. Veenstra (Orange City), C. O. Buus (Minnesota South), and B. E. Visscher (Northcentral Iowa) at a meeting of Classis Sioux Center.

4. Rev. L. Oostendorp was approved for the position to teach Reformed Doctrine at the Reformed Bible Institute by the synodical examiners Revs. William Haverkamp (Kalamazoo), George Holwerda (Grand Rapids West), and John C. Medendorp (Muskegon) at a meeting of Classis Grand Rapids East.

5. Synodical examiners Revs. Wm. Haverkamp (Kalamazoo), H. Hoekstra (Hackensack), and John Hofman (Lake Erie) concurred with the decision of Classis Hudson in session January 28, 1964 to approve the call of Rev. Dr. James Daane by the Washington, D.C. church to be loaned to the periodical *Christianity Today* as editorial associate.

Ground: In this call the stipulations set forth in the Acts of Synod 1961, are met.

Recommendation: That Synod approve these actions of the synodical examiners.

Ground: Your committee is satisfied that all the synodical requirements for the maintenance of ministerial status have been met in each case. —*Adopted*

V. ADMISSION OF CANDIDATES ACCORDING TO ARTICLE 8 OF THE CHURCH ORDER

1. The synodical examiners Revs. R. Kooistra (Eastern Ontario), J. C. Derksen (Hamilton), and L. Mulder (Chatham) advised Classis Toronto not to accede to the request of Mr. Kamminga, a member of the Acton, Ontario, Christian Reformed Church, to be admitted into the ministry under Article 8 of the Church Order.

2. The synodical examiners Revs. Oliver Breen (Chicago North), G. J. Vander Ziel (Wisconsin), and J. C. Medendorp (Muskegon) advised Classis Chicago South to admit Mr. Paul H. Redhouse to the ministry of the Word and Sacraments in the Christian Reformed Church under Article 8 of the Church Order.

Recommendation: Synod approve these actions of the synodical examiners. —*Adopted*

VI. STATUS OF REV. J. E. BRINK

Recommendation: That Synod take note that Classis Minnesota North has carried out the advice of the 1963 Synod to reinstate Rev. J. E. Brink into the ministry and his subsequent emeritation. (cf. Acts 1963, Art. 53, p. 37-38). —*Adopted*

(Report of advisory committee Church Order No. 1 continued in Article 39).

ARTICLE 34

The advisory committee on *Foreign Missions,* Rev. G. Vanderhill reporting, submits the following: *Report of Board on Foreign Missions*

I. REPRESENTATION AT SYNOD

A. *Material:* Agenda Report No. 9, Section 1, F. (See Supplement No. 9, Section 1, F.)

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

II. ELECTION OF MEMBERS-AT-LARGE

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

B. *Recommendation:* Synod approve the following nominations for Members-at-Large with one man to be elected from each duo:

Local area: Dr. G. A. Mulder and Mr. C. Schrader.

Canada: Mr. J. Colenbrander and Mr. C. H. Lambrechts. (See Art. 140) —*Adopted*

III. COMMITTEE OF PENSIONS FOR UNORDAINED WORKERS

A. *Materials:* Agenda Report No. 9, Section 1, D. (See Supplement No. 9, Section 1, D.)

B. *Recommendation:* Synod approve the reappointment for two years to the Unordained Employees Benefit Plan, Mr. S. De Young, Mr. J. T. Daverman, and Judge W. Waalkes. —*Adopted*

IV. JOB CLASSIFICATION AND SALARY SCALE

A. *Material:* Agenda Report No. 9 Section 2, C. (See Supplement No. 9, Section 2, C).

B. *Recommendation:* Synod instruct the standing advisory budget committee to study and recommend a job classification and salary scale for our denominational agencies, which request such information, so that the advisory budget committee can give specific advice on these matters to our denominational agencies. —*Rejected*

V. JAPAN: REQUEST FOR TENTH ORDAINED MAN

A. *Material:* Agenda Report No. 9, Section 3, A. (See Supplement No. 9, Section 3, A).

B. *Recommendation:* Synod approve a tenth ordained man for Japan in 1965.

Grounds:

1. The Japan conference has requested another ordained man and the board has approved this request.

2. The work in Japan is progressing and expanding under divine blessing. —*Adopted*

VI. MEXICO: INDEPENDENT PRESBYTERIAN CHURCH OF MEXICO

A. *Material:* Agenda Report No. 9, Section 4, D. (See Supplement No. 9, Section 4, D).

(Cf. Acts of Synod, 1963, Art. 99, B, s, p. 73)

B. *History:* Classis Alberta South overtured Synod of 1963 to investigate the origin of the Independent Presbyterian Church. There was also a question as to whether said church is guilty of schism. This matter was intensified by our sending missionary teachers to its seminary. Consequently, Synod instructed the Board of Foreign Missions "to investigate the origin, history and character of the Independent Presbyterian Church and report to the Synod of 1964."

C. *Recommendation:* Synod declare that the Board of Foreign Missions in its report has fulfilled its mandate to prepare a statement concerning this church and that this be considered as the final answer to Classis Alberta South. (See Supplement No. 9) —*Adopted*

VII. MEXICO: ADDITIONAL MISSIONARIES

A. *Material*: Agenda Report No. 9, Section 4, D. (See Supplement No. 9, Section 4, D).

B. *Recommendations:*

1. Synod approve a third missionary to Mexico to serve as a full-time field director.

Grounds:

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

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

—*Adopted*

2. Synod approve a fourth missionary to Mexico to serve as a seminary professor.

Grounds:

a. The need of a strong native ministry.

b. The present seminary faculty work load is too great.

c. The expected seminary enrollment expansion. —*Adopted*

VIII. MEXICO: LITERATURE DISTRIBUTION CENTER

A. *Material:* Agenda Report No. 9, Section 4, D. (See Supplement No. 9, Section 4, D).

B. *Recommendation:* Synod authorize the Board of Foreign Missions to open a literature distribution center in Mexico City.

Grounds:

a. The distribution of Christian literature is a fruitful avenue of mission endeavor in Mexico.

b. The increasing amount of good literature available.

c. The need of a center of operations for literature display and distribution. —*Adopted*

(Report on Foreign Missions continued in Article 42)

ARTICLE 35

The session is concluded with prayer by Elder S. Jorritsma.

FRIDAY MORNING, JUNE 12

Fifth Session

ARTICLE 36

The session is begun with singing Psalter Hymnal No. 365, the reading of Psalm 139 and prayer offered by Rev. H. Van Deelen.

ARTICLE 37

The clerk calls the roll. All members are present.

ARTICLE 38

The minutes of the Thursday sessions are read and approved.

ARTICLE 39

Synod decides to meet in executive session to consider the report of the committee on *Church Order* No. 1, cf. Art. 33, Rev. J. Hasper reporter, which presents the following:

REPORT OF SYNODICAL EXAMINERS ON THE STATUS OF REV. B. T. HAAN

A. *Materials:*

1. Reports of the synodical examiners Revs. Henry Petersen (Sioux Center), Raymond Haan (Minnesota North), Bernard Visscher (Northcentral Iowa).

2. Report of the synodical examiners Revs. B. Visscher (Northcentral Iowa), F. Netz (Minnesota North), J. Byker (Sioux Center).

3. Letter to Synod dated May 21, 1964 from Classis Pella.

B. *Explanation:* Classis Pella in dealing with Rev. B. T. Haan in regards to a personal ethical problem proceeded to do the following:

a. On November 21, 1963, classis dealt with a transgression of the ninth commandment. The facts did not warrant the suspension of Rev. B. T. Haan from the ministry. In this the synodical examiners concurred with the judgment of the classis.

b. On January 23, 1964 the synodical examiners concurred with the decision of Classis Pella in terminating the ministerial relationship of Rev. B. T. Haan with the Second Christian Reformed Church of Pella, Iowa, and suspending him from the ministry.

c. On May 14, 1964, the synodical examiners of classis concurred with the decisions of classis in the following.

1. The suspension of Rev. Haan was lifted.

2. Emeritation was granted in order to undergo psychotherapeutic treatment for a neurotic behavior disorder.

3. Permission was granted Rev. Haan to engage in secular work.

4. Rev. Haan was restricted from ministerial duties.

5. The ministerial credentials of Rev. Haan are to remain in the Pella II church.

C. *Recommendation:* That Synod approve the action of its deputies in these matters. —*Adopted*

(Report of advisory committee Church Order No. 1, continued in Article 45).

ARTICLE 40

Synod decides to adjourn until 1:30 this afternoon. Elder R. Byma offers the closing prayer.

FRIDAY AFTERNOON, JUNE 12

Sixth Session

ARTICLE 41

Synod begins this session with prayer by Rev. E. Bradford, after Psalter Hymnal No. 208 is sung.

ARTICLE 42

The advisory committee on *Foreign Missions,* cf. art. 34, Rev. G. Vanderhill reporter, submits the following:

I. SPONSORSHIP OF FOREIGN STUDENTS

A. *Material:* Agenda Report No. 32. (See Supplement No. 32).

B. *Recommendations:*

1. Synod approve the work of the committee. —*Adopted*

2. Synod does not grant the committee permission to give consideration to a limited number of applicants from the Cuban refugees, American Indians and American Negroes who are members of the Christian Reformed Church.

Grounds:

a) The mandate of the committee precludes applicants who aim at the Christian Reformed ministry.

b) The surplus funds should be reserved for applicants in the proper category.

c) The students who aim at the Christian Reformed ministry and who need financial assistance should use the regular channels available.

—*Adopted*

II. STATEMENT OF COOPERATION WITH THE INDEPENDENT PRESBYTERIAN CHURCH OF MEXICO

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

B. *Recommendation:* Synod endorse the statement of cooperation with the Independent Presbyterian Church of Mexico with the following minor editorial changes:

Point No. 3 — delete the initial word "that" and add "shall" before the word "remains" with a dropping of the letter "s" on "remains."

Point No. 4 — delete the initial word "that."

Grounds:

a) 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.

b) This has been approved by the Independent Presbyterian Church, our board and our missionaries.

c) This gives due recognition to the indigenous policy respecting the sovereignty of the native church.

d) This preserves jurisdiction over our missionaries. —*Adopted*

III. UNORDAINED EMPLOYEES BENEFIT PLAN

A. *Material:* Agenda Report No. 9, Section 2, A. (See Supplement No. 9, Section 2, A)

B. *Recommendation:* Synod approve the revision of the Unordained Employees Benefit Plan with the following editorial changes under No. 2.

Contributions —

1. *Employees:*

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

b) 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.

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. —*Adopted*

2. *Board and other participating agencies*

a) The percentage of salaries required to operate the plan shall be determined annually by the committee of pensions. This amount will be recommended to the board and shall apply in like manner to all other participating agencies.

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. —*Adopted*

IV. TRUSTS, WILLS, ESTATES, AND GIFT ANNUITIES

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

B. *Recommendation:* Synod appoint a special study committee to consider the desirability of our denominational boards soliciting trusts, wills, estates, and annuities and said committee to make recommendations in regard to the investment and administration of such funds.

Grounds:

1) The Board of Foreign Missions feels the need for such a study.

2) Present synodical restrictions affect all denominational boards.

3) Other agencies outside of our denomination are approaching our people and realizing a sizable income from these sources. (See Art. 159) —*Adopted*

(Report of advisory committee, Foreign Missions continued in Art. 72)

ARTICLE 43

The advisory committee, *Revision of Church Order,* Rev. W. Hofman reporting, submits the following:

I. ECUMENICITY AND INTER-CHURCH CORRESPONDENCE COMMITTEE

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

B. *Explanation:* Reformed Ecumenical Synod. $15,000 was contributed by churches and individuals to a special fund for travel expenses for delegates of financially weak member churches of the Reformed Ecumenical Synod. There is a balance in this fund of a little over $6,000.

C. *Recommendation:* Synod authorize that this balance be kept in reserve for the use of the church in its further ecumenical effort.

Ground: There will be continuing expense by the Reformed Ecumenical study committees and possibly for the holding of a regional Reformed Ecumenical Synod. —*Adopted*

II. MEMBERSHIP OF THE ECUMENICITY AND INTER-CHURCH CORRESPONDENCE COMMITTEE

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

B. *Recommendations:*

1. Synod accept the resignation of Rev. G. Hoeksema. —*Adopted*

2. No appointment be made to replace brother Hoeksema on the committee.

Ground: The committee has five members which is deemed adequate. —*Adopted*

III. ECUMENICITY AND INTER-CHURCH CORRESPONDENCE

A. *Relationship with Gereformeerde Kerken in Nederland Onderhoudende Artikel 31, D.K.O.*

1. *Materials:* Agenda Report No. 3, B. Overtures Nos. 11, 13, 30, 41. (See Supplement No. 3, B)

2. *Recommendation:* Synod instruct the committee on Ecumenicity and Inter-Church Correspondence to enter into communication with the Gereformeerde Kerken in Nederland, Onderhoudende Artikel 31, D.K.O. with a view to advising Synod as to a proper and desirable relationship with these churches.

Grounds:

a. Several classes have overtured Synod to approach these churches.

b. These churches subscribe to the Reformed Confessions. —*Adopted*

B. *Relationship with the Canadian Reformed Churches*

1. *Materials:* Agenda Report No. 3, B. Overtures 13, 30, and 41. (See Supplement No. 3, B).

2. *Analysis:* The Canadian Reformed Churches have several congregations in Canada and one in Grand Rapids, Michigan (called the American Reformed Church). The membership of these churches is drawn primarily from the Gereformeerde Kerken in Nederland, Onderhoudende Artikel 31, D.K.O. The Canadian Reformed Churches addressed a letter to our Synod of 1963 in which they express a desire for

contact. This letter was referred to our standing committee on Ecumenicity and Inter-Church Correspondence, whose report and recommendation is found in Agenda Report No. 3. Our recommendation differs from the recommendation of the above-named committee. (See Supplement No. 3)

3. *Recommendations:*

a. Synod appoint a special contact committee to communicate with the Canadian Reformed Churches with a view to establishing a closer relationship with these churches.

Grounds:

1) We subscribe to the same Reformed Confessions yet are now living as distinct and separate communions.

2) Several classes have overtured Synod to approach these churches.

3) A request for communication has been received from these churches.

b. Synod declare that the recommendations under III, A and B be our answer to Overtures Nos. 11, 13, 30 and 41. (See Art. 159) —*Adopted*

(Report of advisory committee on Revision of Church Order is continued in Art. 123)

ARTICLE 44

Rev. H. Arnold, reporting for advisory committee, *Church Order,* No. 2, submits the following:

I. REVISION OF RULES FOR CHURCH VISITING

A. *Material:* Agenda Report No. 24. (See Supplement No. 24)

B. *Summary:* The Synod of 1963 appointed a study committee to propose a revised set of rules for church visiting (cf. Acts 1963, Art. 71, p. 55). Since the matter of church visiting is regulated by the Church Order and since our present Church Order is under revision, the study committee wishes the judgment of Synod as to whether it should continue to proceed with the execution of its mandate or wait until the revised Church Order is adopted?

C. *Recommendation:* In answer to the specific question of Report No. 24, your advisory committee recommends that the committee on revision of rules for church visiting proceed with making its revision.

Ground: It is not expected that the revised Church Order will make any basic changes of articles relating to the work of the church visitors. —*Adopted*

II. POSITION OF MINISTERS IN EXTRAORDINARY SERVICES

A. *Material:* Overture No. 5

B. *Summary:* Classis Grand Rapids South asks Synod to limit the privilege of an ordained man being called with indefinite tenure except for certain specified positions in the church. It also asks Synod to limit the time a minister may serve in positions other than those specified in

the overture. Further, it asks Synod to determine how this ruling shall affect ministers already serving in positions other than those specified in the overture.

C. *Recommendations:*

1. That Synod do not accede to this overture.

Grounds:

a) Calls for definite tenure are contrary to the spirit of Reformed Church Polity as expressed in Articles 4, 5, and 12 of the present Church Order.

b) The Synod of 1961 has judged that ministers may serve in other than the three categories mentioned in the overture (cf. Acts 1956, 1961, Art. 83, IV, D, 3, p. 58), and Classis Grand Rapids South has not shown that this decision of Synod is contrary to the Word of God and the Church Order (See Art. 31). —*Adopted*

2. Synod declare this to be its answer to Overture No. 5. —*Adopted*

(Report of advisory committee Church Order No. 2 continued in Art. 94).

ARTICLE 45

Rev. J. Hasper, reporting for advisory committee *Church Order,* No. 1, cf. Arts. 33, 39, submits the following:

I. MINISTERS' PENSION AND RELIEF ADMINISTRATION

A. *Materials:*

1. Agenda Reports Nos. 18, 18-A. (See Supplements Nos. 18, 18-A)

2. Printed Appeal of Classis Alberta North. (See Printed Appeal No. 1)

3. Correspondence from the stated clerks of Classes Chicago North, Grand Rapids East, and Hamilton.

B. *Recommendations:*

1. Synod grant permission of the floor to Rev. D. Drost to represent the Ministers' Pension and Relief Committee. —*Adopted*

2. Synod approve the nomination of Mr. Aldon Walters and Mr. Melvin Sharda to replace Dr. M. Martinus who has completed two three-year terms as a regular member of the board. (See Art. 140) —*Adopted*

3. Synod approve the honorable emeritation of the following:

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

b. Rev. J. M. Dykstra, by Classis Chicago South in session January 21, 1964. *Grounds:* 1) length of service - 38 years, plus; 2) retirement age. Effective date: March 31, 1964.

c. Rev. John Ehlers, by Classis Hamilton in session January 22, 1964.

Grounds: Retirement age. Effective date: May 1, 1964.

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

e. Rev. Adam Persenaire by Classis Hamilton in session May 20, 1964. *Grounds:* He has served our denomination for 35 years and has reached the retirement age. Effective date: August 1, 1964.

f. Rev. Dr. Ralph Stob, by Classis Grand Rapids East in session May 21, 1964. *Grounds:* He has reached the mandatory retirement age for Calvin College and Seminary Professors. Effective date: September 1, 1964.

g. Rev. John Weidenaar, by Classis Grand Rapids East, in session May 21, 1964. *Grounds:* He has reached retirement age. Effective date: May 30, 1964.

h. Rev. C. Huissen, by Classis Grandville, in session May 21, 1964. *Grounds:* Retirement age and 39 years of service in the ministry. Effective date: July 1, 1964.

i. Rev. Martin Monsma by special request of the consistory of the East Paris Christian Reformed Church on June 8, 1964, endorsed by the classical committee of Classis Grand Rapids East. *Ground:* He has reached the mandatory retirement age for Calvin College and Seminary Professors. Effective date: September 1, 1964.

j. Rev. John Rozendal, by Classis Chicago North, in session May 20, 1964. *Ground:* He has completed 37 years of service and has reached retirement age. Effective date: December 31, 1964.

—*Adopted*

4. Synod does not accede to the appeal of Classis Alberta North to reconsider its 1963 overture re increase of pension allowances. (Cf. Overture No. 7, Acts, 1963, p. 434.) (See Printed Appeal No. 1.)

Ground: The Ministers' Pension and Relief Administration is of the opinion that the pension benefits are adequate. —*Adopted*

II. CHURCH HELP COMMITTEE

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

B. *Recommendations:*

1. Synod recognize Rev. G. Rozenboom as representative of the church help committee. —*Adopted*

2. Synod continue the synodical committee appointment of Rev. P. Vander Weide as a member of the church help committee to replace Rev. C. R. Veenstra. (See Art. 159 and Supplement No. 43, A.)

—*Adopted*

III. OBJECTION TO DESIGNATING THE LORD'S DAY FOR SPECIFIC CAUSES

A. *Material:* Overture No. 15.

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 to 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.

B. *Recommendations:*

1. Synod adopt the overture of Classis Hackensack together with Ground 1 only. —*Adopted*

2. Synod declare this to be its answer to Overture No. 15. —*Adopted*

(The advisory committee report, Church Order No. 1, continued in Art. 73.)

ARTICLE 46

The advisory committee on *Varia,* Rev. F. Van Houten reporting, submits the following:

I. AMERICAN BIBLE SOCIETY

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

B. *Recommendations:*

1. Synod take note of the expanding work of the American Bible Society in its world wide program of Bible distribution. —*Adopted*

2. Synod continue its cooperation with and support of the American Bible Society. —*Adopted*

II. CANADIAN BIBLE SOCIETY

No report was received for the Agenda.

Since Rev. A. Venema has departed from the area this vacancy in representation is directed to the attention of the committee on appointments. (See Art. 159). —*Adopted*

III. LORD'S DAY ALLIANCE IN THE UNITED STATES

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

B. *Recommendations:*

1. Synod urge the churches to make use of the Lord's Day Alliance literature and assistance to aid the churches in their calling to advance

the honoring of the Lord's Day. (The address is: Lord's Day Alliance, 156 – 5th Ave., New York 10, N.Y.) —*Adopted*

2. Synod request our representative to urge the Lord's Day Alliance to stress the Scriptural nature of the Lord's Day. (See Art. 159). —*Adopted*

IV. LORD'S DAY ALLIANCE IN CANADA

A. *Material:* Agenda Report No. 23 (See Supplement No. 23.)

B. *Recommendations:*

1. Synod urge the churches to study the literature of the Lord's Day Alliance in Canada and to use with discretion the materials that are offered. —*Adopted*

2. Synod request our representative to urge the Lord's Day Alliance to stress the Scriptural nature of the Lord's Day. —*Adopted*

3. Synod urge the churches to consult the Lord's Day Alliance for aid in case of a Sunday problem. (Secretary is: Rev. A. S. McGrath, Room 606, 40 Park Rd., Toronto 5, Canada.) —*Adopted*

4. That since Rev. H. A. Venema has moved from the Toronto area this vacancy be directed to the attention of the committee on appointments. (See Art. 159)

V. CANADIAN IMMIGRATION

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

B. *Recommendations:*

1. The immigration committee for Canada be continued through classical representation, a representative of the Home Missions board, and a central office. —*Adopted*

2. Permission be granted to approach the churches in Canada for financial assistance in case of emergency. —*Adopted*

3. The secretary of the committee be continued in 1965 on a part-time basis. —*Adopted*

VI. PENSION FOR THE SECRETARY OF THE CANADIAN IMMIGRATION COMMITTEE

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

B. *Recommendations:*

1. The secretary of the Canadian immigration committee be given a yearly allowance commensurate with the years of service 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. The Christian Reformed Church is under some moral obligation to the secretary to provide him with some form of allowance during the remaining years of his life. —*Adopted*

2. That this allowance be set at $900 annually. In case his present wife survives him that she receive $720 annually. (See Art. 148).
—*Adopted*

3. The immigration committee be authorized to set the date of the retirement of the immigration secretary. —*Adopted*

(Report continued in Art. 108.)

ARTICLE 47

The advisory committee on *Educational Matters,* Rev. T. Hofman reporting, cf. Art. 22, submits the following:

I. EMERITATION SEMINARY PROFESSORS

A. *Material:* Agenda Report 14-A, II, B, 1. (See Supplement No. 14-A, II, B. 1)

B. *Recommendations:*

1. Synod approve the action of the Board of Trustees in conferring upon Reverend Mr. Martin Monsma the title of Professor of Practical Theology, emeritus. —*Adopted*

2. Synod approve the action of the Board of Trustees in conferring upon Reverend Dr. Ralph Stob the title of Professor of New Testament, emeritus. —*Adopted*

II. EMERITATION COLLEGE PROFESSORS

A. *Material:* Agenda Report 14-A, II. C. 2. (See Supplement No. 14-A, II, C. 2.)

B. *Recommendations:*

1. That Synod approve the action of the Board of Trustees in conferring upon Dr. Henry Ryskamp the title of Dean of the College, emeritus, and Professor of Economics and Sociology, emeritus. —*Adopted*

2. That Synod approve the action of the Board of Trustees in conferring upon Miss Helen Van Laar the title of Assistant Professor of Education, emeritus. —*Adopted*

3. That Synod approve the action of the Board of Trustees in conferring upon Reverend Mr. John Weidenaar the title of Associate Professor of Bible, emeritus. —*Adopted*

III. PROFESSORIAL 25TH ANNIVERSARIES

A. *Materials:* Agenda Report No. 14-A, I, B, 2, d and I, C, 2, c (See Supplement No. 14-A.)

B. *Recommendations:*

1. That Synod note the board's recognition of the occasion of Dr. Henry Stob's 25th anniversary as a teacher at Calvin College and Seminary and that Synod join the board in offering sincere congratulations and best wishes. —*Adopted*

2. That Synod note the board's recognition of the occasion of Dr. John De Vries' 25th anniversary as a teacher at Calvin College and that Synod join the board in offering heartfelt congratulations and best wishes.

—*Adopted*

IV. TESTIMONIAL DINNER

Recommendation: Synod arrange for a testimonial dinner to honor Professor Martin Monsma, Professor Ralph Stob, Professor Henry Ryskamp, Professor Helen Van Laar, and Professor John Weidenaar for their faithful services, and to honor Professor Henry Stob and Professor John De Vries who have completed 25 years of service.—*Adopted*

V. REQUEST FOR SERVICES OF DR. JOHN KROMMINGA

A. *Material:* Agenda Report 14-A, II. B. 3. (See Supplement No. 14-A, II, B, 3, and Supplement No. 44.)

B. *Recommendation:* That Synod approve the decision of the Board of Trustees to grant the request of the Presbyterian General Theological Seminary at Seoul, Korea, that Dr. John Kromminga teach there for one semester (September to December, 1964) and that the expenses of Dr. and Mrs. Kromminga be met by the Board of Trustees of Calvin College and Seminary.

Grounds:

1. The invitation presents an opportunity for strengthening the Reformed witness in Korea.

2. It provides an opportunity for broadening the ecumenical and missionary perspective of the seminary and its personnel.

3. It provides the opportunity to Dr. Kromminga to include visits to mission fields in Ceylon (from which he has a request) and Japan.

—*Adopted*

(Report of advisory committee on *Educational Matters* continued in Art. 55.)

ARTICLE 48

Elder E. Couperus leads in closing prayer as Synod adjourns.

SATURDAY MORNING, JUNE 13

Seventh Session

ARTICLE 49

The session is opened with singing Psalter Hymnal 449:2, 3, the reading of Eph. 2:11-22, and prayer by Rev. E. J. Knott.

ARTICLE 50

The roll call reveals that seven members are absent, among them the first clerk, Rev. R. J. Frens, due to sudden illness. Rev. F. R. De Boer is appointed to assist the second clerk. Rev. N. Veltman is replaced by

Rev. N. Punt. The brother expresses his agreement with the Public Declaration of Agreement.

ARTICLE 51

The minutes of yesterday's sessions are read and approved.

ARTICLE 52

The president welcomes Dr. A. A. Hoekema as faculty adviser.

ARTICLE 53

The president announces the personnel of the *Committee on Appointments:* Rev. N. Veltman, chairman, Rev. F. R. De Boer, reporter, Revs. J. Hasper, H. Van Deelen, C. Tuininga and the elders P. Hamstra, J. L. Keuning, F. Volkema, and the vice-president as adviser. (See Art. 159 for report.) (See also Art. 78.)

ARTICLE 54

The advisory committee on *Educational Matters,* Rev. T. E. Hofman reporting, cf. Arts. 32, 47, submits the following:

SEMINARY REAPPOINTMENTS, APPOINTMENTS AND NOMINATIONS

A. *Materials:* Agenda Report No. 14, II, A, 1, 2, 3. Agenda Report No. 14-A, II, B, 2. Overtures Nos. 23, 26, 33, 36, and 43. (See Supplements Nos. 14, 14-A.)

B. *Recommendations:*

1. That synod reappoint Rev. Dr. Anthony A. Hoekema as Professor of Systematic Theology with indefinite tenure. —*Adopted*

The president of synod speaks words of congratulation to Dr. A. A. Hoekema. Dr. Hoekema responds with fitting words, requesting the intercession of the church in behalf of the seminary and its professors.

2. Synod approve the action of the Board of Trustees 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. —*Adopted*

3. Synod reappoint Mr. Henry Zwaanstra as lecturer in Church History for the year 1964-65. —*Adopted*

4. Synod approve the action of the Board of Trustees in submitting a nomination for the department of Practical Theology at this time even though this procedure is irregular in so far as the nomination was not published in the church papers and in the synodical agenda to give the church ample time for consideration of the nomination.

Grounds:

a. The board at its February, 1964 meeting was unable to obtain nominees for the lectureship program.

b. The increasing enrollment in the seminary, at a record high of 118 undergraduate students this year and the anticipated enrollment of 150 next year, underscores the need for ample teaching services and a stable faculty. —*Adopted*

(Report continued in Art. 55.)

ARTICLE 55

The vice-president assumes the duties of the chair while, in executive session, synod deals with the following recommendations of the advisory committee on *Educational matters:*

1. Synod approve the board nomination for the department of Practical Theology: Rev. Dr. P. Y. De Jong, Rev. Bastiaan Nederlof, Rev. John Vriend. —*Adopted*

2. That voting from this nomination be delayed until Tuesday morning to give the delegates opportunity to consider the information given on the nominees. —*Rejected*

ARTICLE 56

Rev. G. Rozenboom leads in prayer before the delegates cast their ballots. Dr. P. Y. De Jong is elected on the first ballot.

Synod declares that the decisions taken in Article 55 dispose of the matters raised in overtures Nos. 23, 26, 33, 36, and 43, and this constitutes the answer of Synod to said overtures.

After the return of the president and the second clerk the vice-president announces the results of the election for the department of Practical Theology, congratulates Dr. De Jong and wishes him God's blessing. In response, Dr. De Jong addresses Synod as follows:

ESTEEMED BRETHREN,

By your decision of Saturday morning, electing me to teach in the department of Practical Theology at Calvin Seminary, you have both deeply humbled and greatly honored me. May I assure you that this appointment will be carefully and prayerfully considered during the coming days, since I realize to some degree at least what is involved in this.

Because of its significance not only for myself but for the church of our Lord Jesus Christ, I would appreciate receiving the needed time to consult with the president of the seminary, one or more representatives of the Board of Trustees and not the least with my own consistory to whom I am bound presently. Synod, I trust, will therefore allow me the time to reach a fully responsible decision in this matter.

Above all I feel deeply the need of the guidance of our God. May I urge all of you to join me in prayer, in order that the will of the God whose we are and whom we serve may become abundantly clear and the decision which is reached may be to his praise.

Yours in his service,

Peter Y. De Jong

(Advisory committee report on *Educational Matters* continued in Art. 125.)

ARTICLE 57

The vice-president announces the appointment of the following committee on arrangements for the testimonial dinner: Dr. R. O. De Groot, chairman, Rev. L. Van Drunen, elders P. Meeuwsen and E. R. Post. (See under Art. 110.)

ARTICLE 58

The advisory committee on *Publication Matters,* Rev. W. Vander Hoven reporting, submits the following:

I. THE WORLD HOME BIBLE LEAGUE

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

B. *Recommendations:*

1. Synod take grateful note of the work done by the World Home Bible League, and by its representative to the league, Rev. C. Schemper. —*Adopted*

2. Synod continue its participation in the World Home Bible League, again appointing a representative to the league. (See Art. 159.) —*Adopted*

II. FAITH, PRAYER AND TRACT LEAGUE

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

B. *Recommendations:*

1. Synod note with gratitude the program of the Faith, Prayer and Tract League, particularly its effective outreach into foreign nations. —*Adopted*

2. Synod express its gratitude to Mr. John Keuning, its representative to the league, for the faithful service he has rendered in this capacity. (See Art. 159.) —*Adopted*

III. THE YOUNG CALVINIST FEDERATION

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

B. *Recommendations:*

1. Synod acknowledge with appreciation the work done by the director, Rev. J. Lont, and the staff working with him, encouraging them in their efforts on behalf of the youth of our denomination. —*Adopted*

2. Synod declare its thankfulness for the continuing recovery of the executive secretary of the Young Calvinist Federation, Mr. John Hofstra. —*Adopted*

IV. BIBLE TRANSLATION

A. *Materials:* Agenda Report No. 12, Overture No. 31. (See Supplement No. 12.)

B. *History:* Synod adopted in 1958 an overture presented in 1956, urging Synod's cooperation with other conservative churches in producing a faithful translation of the Bible in current American diction.

In 1960 the committee's tenure was extended five years, to allow time for correspondence and the establishing of contacts with a wide selection of evangelical groups and scholars.

The committee's attention to date has centered in three areas:

1. In the light of the availability of several translations of the Bible now at hand, with due attention being paid to the degree of scholarship reflected in them, is there real need for a new translation?

2. Should a need be found, is so large an undertaking feasible at this time by such scholars as could be convened for this purpose?

3. If such a program is judged possible, how shall it be organized and promoted? (The committee envisions the assembling of a large convention of interested groups and scholars to discuss this latter point at such a time as this would seem warranted.)

The import of Overture No. 31 of Classis Central California is, in brief, that Synod now discontinue the Bible translation committee.

C. *Recommendation:* Synod do not accede to the Overture.

Grounds:

1. The overture is ill-timed. The proper time for reassessing the work of the committee would be next year, when the committee will present to Synod an evaluation of its five year work.

2. The grounds adduced for the overture do not give adequate reason for cancelling the committee's assignment. —*Adopted*

(Report of advisory committee on *Publication Matters* continued in Art. 70.)

ARTICLE 59

Elder E. Howerzyl leads in closing prayer and Synod adjourns until Monday, June 15, 10 a.m.

MONDAY MORNING, JUNE 15

Eighth Session

ARTICLE 60

This session of Synod is opened by singing of Psalter Hymnal 176: 1, 2, 3. Scripture reading from Eph. 4:1-16 and prayer by Rev. A. E. Rozendal. In his prayer he especially remembers the delegates Rev. J. Kuntz and Mr. P. Nienhuis who, together with Rev. J. Rook, were injured in a car accident on their way to Synod.

ARTICLE 61

The roll call reveals that seven delegates are absent. Mr. W. Karsten, alternate delegate of Classis Holland, takes the place of Mr. J. De Vries. He expresses his agreement with the doctrinal standards.

ARTICLE 62

The minutes of Saturday's session are read and approved.

ARTICLE 63

A motion to interpret the *Rules for Synodical Procedure* in this way "that the Stated Clerk attend all executive sessions of Synod as adviser by virtue of his office" is adopted.

ARTICLE 64

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

Recommendation: Synod grant the privilege of the floor to Rev. H. Vander Kam (president of the board), Rev. M. Baarman (executive secretary), and Mr. Vander Vlies (treasurer), when Home Missions matters are under consideration. —*Adopted*

I. REHOBOTH HOSPITAL

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

The Agenda report reads as follows:

"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:*

"1. Without a doctor or doctors the present hospital cannot remain open.

"2. There is a continuing need for a hospital—both for Indians and white people.

"3. This project has received the hearty endorsement of Classis Rocky Mountain."

B. *Recommendations:*

a. Synod recognize Dr. M. Vanden Bosch and grant to him the privilege of the floor that he may present a brief and concise introduction to this matter. —*Adopted*

b. That Synod —

1. Authorize the Board of Home Missions to transfer the administration of the Rehoboth Hospital to the Luke Society Incorporated. (The Articles of Incorporation are available).

Grounds:

a. There is a continuing need for the services of the hospital on the field and this appears to be the only means whereby its continuance can be guaranteed.

b. This arrangement would provide adequate personnel and facilities.

c. This arrangement would terminate our present relationship to the hospital, which is neither ecclesiastically nor medically desirable.

d. This arrangement has been endorsed by the Board of Home Missions, Indian General Conference, and Classis Rocky Mountain.

—*Adopted*

Information:

a. The Luke Society is a new, non-profit corporation, established according to the following statement of purpose:

"The objects and purposes for which the corporation is organized are as follows: To conduct, promote, engage in, assist, contribute to the support of and carry on the following medical, charitable and educational functions and activities: owning, administering and operating general and special hospitals, nursing homes, clinics, dispensaries, nurseries, orphanages and other similar or related facilities of every kind and description and providing medical and hospital care generally; and establishing and maintaining medical, dental, paramedical, nursing and other similar or related educational institutions, including research and information dissemination programs, of every kind and description; and surveying and servicing the medical and related resources of the Christian Reformed Church and assisting the mission boards thereof in obtaining the services of medical and related personnel at such places as the same are needed."

b. The membership of the Luke Society is limited to doctors and dentists of the Christian Reformed Church.

2. Authorize the Board of Home Missions to lease the present hospital to the Luke Society. —*Adopted*

3. Authorize the Board of Home Missions to continue to support the normal medical program, until such time as the hospital becomes self-sustaining, with the clear understanding that this expenditure will be sufficiently, though gradually, decreased in the future.

Ground:

While this will involve the eventual granting of a temporary subsidy to the Luke Society, such an arrangement is necessary to maintain our medical program on the field. —*Adopted*

4. Authorize the Board of Home Missions to enter into a contractual agreement with the Luke Society whereby

a. The Luke Society receives title to 40 acres of Rehoboth land.

b. The Board of Home Missions of the Christian Reformed Church reserves the right to

—serve the spiritual welfare of the patients in the hospital;

—receive preferential treatment for the mission personnel and the Indian students.

c. It is understood that, in case of the dissolution of the Luke Society, the 40 acres of land and its improvements shall be returned to the Board of Home Missions of the Christian Reformed Church. —*Adopted*

5. Declare that, during contractual negotiations between the Board of Home Missions and the Luke Society, the hospital administration be

allowed to admit "paying patients" regardless of their race, color, or creed. —*Adopted*

C. Synod authorize the Board of Home Missions to appoint Dr. Vanden Bosch as Medical Director of the Rehoboth Hospital. —*Adopted*

(Report of advisory committee on *Home Missions Matters* continued in Art. 71.)

ARTICLE 65

Elder J. Van Staalduinen closes the session with prayer.

MONDAY AFTERNOON, JUNE 15

Ninth Session

ARTICLE 66

The afternoon session is opened in singing of Psalter Hymnal No. 147: 2, 3, 4 and prayer by Rev. J. Bergsma.

ARTICLE 67

The president welcomes Rev. Dr. P. G. Schrotenboer, General Secretary of the Reformed Ecumenical Synod.

ARTICLE 68

Correspondence is read of Rev. R. M. Hartwell, reporting his representation of our church at the Assembly of the Orthodox Presbyterian Church, and of Dr. C. Kromminga, who served as our fraternal delegate at the synod of the Gereformeerde Kerken in the Netherlands.

ARTICLE 69

Rev. C. Boomsma introduces Dr. Paul Myung of the Presbyterian Church (Hapdong group) in Korea. Dr. Myung addresses Synod and Dr. F. Klooster responds. See Supplement No. 44.

ARTICLE 70

The advisory committee on *Publication Matters,* Rev. W. Vander Hoven reporting, cf. Art. 58, presents the following recommendations:

I. THE SUNDAY SCHOOL COMMITTEE REPORT

A. *Materials:* Agenda Report No. 35, Overture No. 20. (See Supplement No. 35.)

B. *Orientation:*

The Sunday School Committee is a standing synodical committee whose mandate is the proposing of Sunday School Lesson series, and supervising the writing and publication of such materials subject to Synod's approval. Synod in 1962 adopted the "six-year plan" (*Acts,* 1962, p. 44), whereby the entire Bible would be studied in two three-year nonrepetitive cycles. These lessons are "unified" in that the same general topic is studied by the entire Sunday School on a given Sunday, but with the material organized and graduated to the levels of the various classes.

Synod, having adopted the general six-year plan, is asked each year to approve a detailed lesson plan for the ensuing year. The Sunday School committee presents its 1965 schedule for approval this year.

Classis Minnesota North submits for Synod's consideration an overture advocating two changes in the present procedure. First, it asks for a "diversified" lesson plan, whereby on any given Sunday there would be several different topics for the various classes. Second, it asks for workbook type materials for the Sunday Schools.

Synod's advisory committee is informed by the Sunday School committee that it gives continuing attention to reactions from those using our materials.

These reactions include: questions concerning diversification of material, changes in format, quality of art work, and features in the various papers.

Already the committee has introduced some diversification into its program. Neither the *Little Ones' Bible Stories* nor the new adult paper, *Bible Studies,* follow the six-year unified plan.

C. *Recommendations:*

1. With reference to Agenda Report No. 35. (See Supplement No. 35.)

a. Synod permit the Rev. John Schaal and Dr. John Van Bruggen to represent the Sunday School committee at Synod. —*Adopted*

b. Synod adopt the proposed detailed lesson plan for 1965.

Ground:

Even in the event Synod adopts Overture No. 20, it would not be feasible at this date to make major departures from the six-year plan in time for the 1965 season. —*Adopted*

c. Synod take grateful cognizance of 25 years of faithful service on the part of Miss Marian Schooland, one of our Sunday School lesson writers. —*Adopted*

d. Synod fill the expired terms of committee members by elections from the nominations submitted by the committee. (*Mrs. Hattie Guichelaar, Mrs. Helen De Jonge) (*Mr. Henry Hoekstra, Mr. Stanley Siebesma) (See Art. 140.) —*Adopted*

2. With reference to Overture No. 20:

a. Synod continue for the present its six-year plan.

Grounds:

(1) The plan is adaptable for use at various age levels.

(a) The lessons are presented in six graded papers under different topics adjusted to the departments in the Sunday School.

(b) The *Key* contains supplementary suggestions for the teachers with reference to different age levels.

(2) The six-year plan offers a comprehensive study of the whole of Scripture.

(3) There is general appreciation of the present plan and materials by the vast majority of our churches.

(4) There are specific advantages in a unified lesson plan.

(a) Sunday School teachers' meetings are greatly faciliated.

(b) Unified material lends itself to family devotions with preparation for Sunday School in mind. —*Adopted*

b. Synod refer Overture No. 20 to the Sunday School committee for study and advice.

Grounds:

1. Such a study lies within the province of the committee.

2. Your advisory committee does not feel able to give proper consideration to the matter of a diversified plan as over against a unified plan of study materials in the short time we have at this Synod.

—*Adopted*

c. Synod declare this to be its answer to Classis Minnesota North.

—*Adopted*

II. THE BACK TO GOD TRACT COMMITTEE

A. *Material:* Agenda Report No. 27. (See Supplement No. 27.)

B. *Recommendations:*

1. Synod approve the work of the committee for the past year.

—*Adopted*

2. Synod approve the nomination presented by the commitee. (The Rev. Gerald Postma, The Rev. Chas. Steenstra.) (See Art. 140.)

—*Adopted*

III. SERMONS FOR READING SERVICES

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

B. *Elucidation:*

In addition to the standing committee of Synod for the soliciting and publishing of sermons through "The Living Word," there is a three man team working unofficially in the Toronto area, in conjunction with the synodically appointed committee in the States.

Forty-five sermons are published by the committee, fifteen are solicited from ministers in the United States in the English language, and an additional fifteen are solicited from Canadian ministers in the English language, and an additional fifteen from Canadian ministers in the Holland language.

These sermons are mimeographed by the Credo Publishing Co. of Rexdale, Ont. At this time the term of Rev. Enno Haan, secretary of Synod's committee, expires. Having served two three-year terms, he is not eligible for re-election at this time. The committee informs us that since one of its members, Dr. A. C. De Jong, has moved to Denver, it is agreeable to the third committee member, Rev. R. Wildschut, that Synod now appoint two men from the Denver area to work with Dr. De Jong.

C. *Recommendations:*

1. Synod approve the publication of the usual number of sermons for the year June 1965—May 1966. —*Adopted*

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

3. Synod appoint a committee from the Toronto area to serve as its committee for sermons for reading services. (See Art. 159)

Grounds:

1. Three men in that area are already doing the work of a committee of Synod without committee status.

2. This area is convenient to the location of the Credo publishing company. —*Adopted*

Report on *Publication Matters* continued in Art. 124.

ARTICLE 71

The advisory committee on *Home Missions matters,* Rev. J. B. Hulst reporting, cf. Art. 64, submits the following:

I. *Materials:*

A. Agenda Reports Nos. 30, 30-A. (See Supplements Nos. 30, 30-A.)
B. Overtures Nos. 10, 21, 28, 39.

II. *Information*

Your advisory committee wishes to call Synod's attention to the following:

A. *Departures from the Staff.* (See Supplement No. 30 II, B, 3.)

1. Miss Joan Redhouse is not in reality a "departure" from the Home Missions staff, since the Board of Home Missions now supervises the Indian Mission work.

2. Rev. C. Kuipers is no longer working in Brigham City, Utah, having retired after 36 years of faithful service.

B. *Regular Urban Mission U.S.A.* (See Supplement, No. 30, IV.)

1. Four churches should be removed from this list because they have become calling churches:

a. Bellingham, Washington
b. Madison, Wisconsin
c. Phoenix, Arizona (Orangewood)
d. St. Petersburg, Florida

2. Three new fields have been opened:

a. Binghamton, New York—Rev. P. Vermaat
b. Washington, Pennsylvania
c. Cedar Rapids, Iowa—Rev. A. Haan

C. *Spanish Mission, U.S.A.* (See Supplement No. 30, V, A.)

Miss Carol Boersma has been added to the staff in Miami, Florida.

D. *Indian Mission* (See Supplement, No. 30, VI.)

Rev. A. Mulder is now located in Brigham City, Utah

E. *Summary of Statistics* (See Supplement No. 30, XII.)

These statistics should be noted with gratitude to our God.

F. *Dispersed and Non-Resident Members* (Supplement No. 30, XVI.)

In view of the Church's concern re its dispersed membership, your committee thought it important to call Synod's attention to the fact that the Board of Home Missions is endeavoring to deal with this difficult problem.

III. *Recommendation:*

A. Synod receive and vote upon the following nominations for members-at-large and their alternates:

Member-at-Large — Western U.S.A.	Alternates
*Mr. Harold Camping (Alameda)	Mr. John Vande Beek (Hanford)
Dr. Eugene Koning (Bellflower)	Mr. Ed Roelofs (Cedar Falls, Iowa)
Member-at-Large — Central U.S.A.	
§Mr. J. Van Eerden (Grand Rapids)	Mr. Ted Monsma (Grand Rapids)
Mr. Russel Fredricks (Holland)	Mr. R. G. De Jonge (Grand Rapids)
Member-at-Large — Central U.S.A.	
*Mr. Harold Soper (Detroit)	Dr. Roy Davis (Grand Rapids)
Mr. Melvin Medema (Grand Rapids)	Dr. Robert Plekker (Hudsonville)
Member-at-Large — Central U.S.A.	
*Mr. Raymond Stapert (Kalamazoo)	*Mr. J. H. Spalink (Grand Rapids)
Mr. John Simerink (Grand Rapids)	Mr. L. Lycenga (Grand Haven)
Member-at-Large — Eastern U.S.A.	
*Mr. Peter Damsma	Mr. John Wynbeek
Mr. Cornelius Greydanus	Mr. Bert De Leeuw

(* denotes incumbent — § denotes former alternate) —*Approved*
(See Art. 140 on elections)

B. Synod approve the following Grants-in-Aid. (See Supplement No. 30, XV.)

1. *Edmonton, Alberta* - $2,000 in 1965

Grounds:

a. Although amounts granted in previous years have been gradually reduced — it is to be hoped that such reduction will continue — the same amount should be given this year as was given in 1964 because of the heavy financial burden which the Edmonton churches are presently bearing.

b. This request has been endorsed by Classis Alberta North and the Board of Home Missions.

2. *First Wellsburg Church for Ames, Iowa* - $3,000 in 1965

Grounds:

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

b. This request has been endorsed by Classis Northcentral Iowa and the Board of Home Missions.

3. *Classis Kalamazoo for Fort Wayne, Indiana* - $3,000 in 1965

(The $3,000 granted last year was not withdrawn from the fund because a worker could not be obtained.)

Grounds:

a. This is a project which has been undertaken by a classis already doing much to finance evangelistic projects within its borders.

b. This request has been endorsed by the Board of Home Missions.

4. *First Hamilton, Ontario, Canada for local evangelism project* - $1,500 in 1965

Grounds:

a. While the amount of aid is not reduced, First Hamilton is paying $500 more.

b. This request has been endorsed by Classis Hamilton and the Board of Home Missions.

5. *Highland, Michigan, for local evangelism project* - $2,250 in 1965.

Grounds:

a. There is good reason to expect eventual organization.

b. This request has been endorsed by Classis Cadillac and the Board of Home Missions.

6. *Madison Avenue, Paterson, New Jersey - for local evangelism project* - $3,500 in 1965

Grounds:

a. This is a small congregation already doing much (approximately $6,000) to finance this project.

b. While formerly working part-time, the lay-worker is now working full-time, thus bringing about an increase in the cost of the project.

c. This request has been endorsed by Classis Hackensack and the Board of Home Missions.

7. *Mount Vernon, Washington, for local evangelism project* - $2,000 in 1965

Grounds:

a. According to information received as a result of board investigation, this work is being carried on in an area of significant evangelistic potential.

b. This request has been endorsed by Classis Pacific Northwest and the Board of Home Missions.

8. *Ook Harbor, Washington, for local evangelism project,* $4,000 in 1965

Grounds:

a. The Oak Harbor Church has undertaken the relocation of its evangelism project into the City of Anacordes, Washington, and thereby incurred an obligation of $25,000 for the purchase of a church building.

b. This move is in the best interests of good community witness and has greatly increased the potential of this project.

c. This request has been endorsed by the Home Missions Committee of Classis Pacific Northwest and the Board of Home Missions after official investigation of the field.

9. *Racine, Wisconsin, for local evangelism project* - $2,000 in 1965

Grounds:

a. There seems to be some promise for growth.

b. The Board of Home Missions will study this field during the coming year and endeavor to make further judgment concerning the future of this project.

c. This request has been endorsed by Classis Wisconsin and the Board of Home Missions.

10. *South Dakota Churches for Rapid City, South Dakota* - $3,000 in 1965

Grounds:

a. Four churches have placed $20 per family in their budgets for the support of this project.

b. The project has excellent potential.

c. This request has been endorsed by Classis Sioux Center and the Board of Home Missions.

11. *First Minneapolis, Minnesota, for project at Pinewood* - $2,000 in 1965

Grounds:

a. First Minneapolis is endeavoring to maintain this field until it can be officially adopted by the Board of Home Missions some time in 1965.

b. There is tremendous potential in this area.

c. This request has been endorsed by Classis Minnesota North and the Board of Home Missions.

12. *First Manhattan, Montana, for program at Gallatin Gateway* - $3,000 in 1965

Grounds:

a. First Manhattan is involved in a heavy capital expenditure for this project.

b. This request has been endorsed by Classis Pacific Northwest and the Board of Home Missions.

13. *Classis Wisconsin for program in Green Bay, Wisconsin* - $4,000 in 1965

Grounds:

a. This is a new field with great potential.

b. There is a sizeable nucleus which was served by a seminarian in the summer of 1963 and is being similarly served this summer.

c. This request has been endorsed by the Board of Home Missions.

14. *Westwood, Kalamazoo, Michigan for project at Faith Chapel* - $2,000 in 1965

Grounds:

a. The growth of this project has necessitated increased capital expenditures.

b. This request has been endorsed by Classis Kalamazoo and the Board of Home Missions.

15. *Grace Church, Indian Harbour Beach, Florida, for Malabar* - $3,000 in 1965

Grounds:

a. The Grace Church is a very young church and thus small and financially weak.

b. This project is located in an area with great potential for growth in population.

c. This request has been endorsed by Classis Hackensack and the Board of Home Missions.

—*Adopted*

C. *The Soldiers' Fund.* (See Supplement No. 30.)

1. Synod approve the request of the Board of Home Missions for one or more offerings from all of our churches for the Soldiers' Fund.

—*Adopted*

2. Synod urge the churches to increase their financial support of this fund.

Ground: This fund operates under a continual deficit. —*Adopted*

IV. ADMINISTRATIVE REORGANIZATION PLAN AND REVISION OF THE HOME MISSION ORDER

Articles 5, 6, 7, 9. (See Supplement No. 30, XVIII, 5.)

Since the advice of the advisory committee of Synod differs from the recommendations of the Board of Home Missions, Rev. M. Baarman receives the opportunity to present these recommendations. (See Supplement No. 30, XVIII, 5.)

Synod decides to table the matter till a later session. (See Art. 81.)

ARTICLE 72

The advisory committee on *Foreign Missions,* Rev. G. Vanderhill reporting, cf. Arts. 34, 42, submits the following:

I. THE BACK TO GOD HOUR

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

B. *Recommendations:*

1. Synod 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. We are thankful that our Lord has blessed the Reformed witness through the means of this denominational broadcast.

—*Adopted*

2. Synod grant the privilege of the floor to both Rev. Peter Eldersveld and Dr. Joel Nederhood when radio committee matters are discussed.

—*Adopted*

3. Synod approve the following nominations for committee membership:

To replace Rev. J. Smith: Messrs. Paul Heerema and Abram Vermeulen

To replace Mr. Jerry De Nooyer: Revs. W. Vander Hoven and L. Veltkamp

To replace Mr. R. L. Hoekstra: Messrs. Dick Evenhouse and Martin Ozinga, Jr.

Rev. H. Van Wyk's first term expires. Nominations: Revs. E. Bradford and H. Van Wyk*. (See Art. 140 on elections) —*Approved*

4. *Foreign Broadcasting:* That Synod permit The Back to God Hour to explore the possibilities of producing other foreign language broadcasts similar to Rev. Madany's as well qualified men become available. (Explanation: Synod should note that the words "to explore the possibilities of producing" involve such things as, evaluation of available personnel, possible production of pilot-series, placement of pilot-series and evaluation of initial response to broadcasts. Synod should also recognize that before such a program would become a permanent part of our broadcast ministry a special synodical decision will be required.)

Grounds:

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

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

c. At its annual meeting, the Foreign Mission Board 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." —*Adopted*

5. *Foreign Broadcasting:* That Synod give The Back to God Hour the responsibility for placement of the Spanish broadcasts.

(Explanation: Fifty-two fifteen-minute programs are available and, up to now, the radio committee has not been free to place them as opportunities have appeared. Initiative for placement of said programs should reside with the radio committee.)

*indicates incumbent

Grounds:

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

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

—*Adopted*

II. THE BACK TO GOD HOUR CONSTITUTION AND BY-LAWS

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

B. *Recommendations:*

1. That Synod adopt the following draft as the Constitution of The Back to God Hour with the following corrections:

The first line should read — "a not-for-profit corporation in the State of Illinois."

The second sentence should read: "...the following Rules of Order..."

Ground: the Constitution has been enlarged and defined with legal counsel with a view to delineating the relation of the Back to God Hour committee to Synod. —*Adopted*

2. Synod declares that this answers Classis Chatham's overture to the Synod of 1963.

ARTICLE 73

The advisory committee on *Church Order Matters,* No. 1, Rev. J. Hasper reporting, cf. Arts. 33, 39, 45, submits the following:

I. OBSERVANCE OF THE NATIONAL DAY OF PRAYER

A. *Materials:*

1. Overture No. 16.

2. Acts of Synod 1958, p. 27.

B. *Recommendations:*

1. Synod direct the attention of Classis Hackensack to the decision of the Synod of 1958 which reads as follows:

"Synod designate the national days of prayer, which are or may be proclaimed by the respective governments which God in His providence has placed over us, as special days of prayer to be observed by our churches in the United States and Canada a day respectively.

"Grounds:

"These are days of national significance. Our churches must be open to our congregations and our fellow-countrymen on such occasions, when God in His providence leads those in civil authority to call our citizenry to pray. We must pray for and with our country." —*Adopted*

2. Synod declares that this is its answer to Overture No. 16.

—*Adopted*

II. THE CHURCH HELP FUND INC.

A. *Materials:*

Overture No. 19.

Agenda Report No. 5-A. (See Supplement No. 5-A.)

B. *Analysis of the problem*

Classis Kalamazoo in Overture No. 19 presents a lengthy and penetrating analysis of the functioning and structure of the Church Help committee. It is to be commended for revealing such an interest in the general welfare of the churches and taking time for a study of this matter.

The burden of the argument is, very simply, that the functioning of the CHC indicates some "fiscal irresponsibility" in the loaning of funds. It is alleged that this is particularly evident in its failure to grant loans to mission churches while granting loans to large, well established congregations.

Agenda Report No. 5-A (see Supplement No. 5-A) consists of a reply to Overture No. 19. In this report the CHC notes both a significant omission and an inaccuracy in the overture's review of the "History and Development of the CHC." It further observes that in the section covering an "Analysis of the Thinking of the CHC," the overture fails to note that a regular quota is allotted to the CRBHM for aid to mission churches and that the "Grant in Aid Program" also gives assistance to churches to meet the needs in local mission projects. As far as "Observations and Evaluation" is concerned the committee voices its objections to the fact that the overture charges the CHC with "fiscal irresponsibility" in its practice of giving loans. This judgment is based upon a set of inadequate statistics. It is further pointed out that the overture reveals that Classis Kalamazoo did not possess many of the important statistics. Finally in reference to the suggested changes and reconstruction proposed by Classis Kalamazoo the CHC points out that Synod in 1962 did adopt a new set of rules, and that mission churches are being helped as soon as they are organized. It is also made plain that CHC does deal with each appeal sympathetically and responsibly.

Your advisory committee having analyzed both of these reports side by side and having interviewed Rev. G. Rozenboom wishes to express its regrets that Classis Kalamazoo felt constrained to express itself in such strong terms of indictment as are found in this overture. None the less it does feel that there is much in the overture that is worthy of further study and scrutiny. Therefore we make the following recommendations:

C. *Recommendations:*

1. Synod request the Church Help committee to continue its study of the items suggested for restructuring and the recommendations of Overture No. 19 and give its own recommendation to the Synod of 1965.

Ground: The answer in Supplement No. 5-A of the Church Help committee already indicates interest in and/or agreement with several of these articles and recommendations. —*Adopted*

2. Synod declare this to be its answer to Overture No. 19. —*Adopted*

III. CHRISTIAN REFORMED WORLD RELIEF COMMITTEE

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

B. *Recommendations:*

1. Synod give the privilege of the floor to the president and executive director of the CRWRC when matters pertaining to the work of this committee are discussed. —*Adopted*

2. Synod approve the proposed fields of the CRWRC for 1965 to be:

a. Cuban refugee and resettlement work

b. Korean medical and relief programs. —*Adopted*

3. Synod not accede to the request of the CRWRC for the designation of either Sunday, November 22, 1964, or Sunday, November 21, 1965 to be observed by our churches as CRWRC Sunday.

Ground: Synod has adopted Overture No. 15 which advises that all denominational boards refrain from designating Lord's Days by a specific name. (See Art. 45, III) —*Adopted*

IV. CHURCH HELP COMMITTEE

1. Synod declare that the Montreal Church not be asked to repay to the Church Help Fund the love gifts received from many of our churches in response to the special solicitation authorized by the Synod of 1961.

Grounds:

a. Montreal was treated by the Synod of 1961 as a case of special need in view of the great challenge of evangelism which faced this small church.

b. Consequently, the rules of the Church Help Fund prior to 1962 do not apply to the Montreal case. (cf. Art. 5, By-Laws of the Church Help committee, Volume II, Schaver - *Polity of the Churches,* p. 257).

2. Synod declare this as its answer to Overture No. 29. —*Adopted*

(Report of advisory committee on Church Order, No. 1 continued in Art. 79.) —*Adopted*

Note: In the consideration of Art. 73, IV, Rev. N. B. Knoppers expresses the gratitude of the Montreal Church for the generous help of over $29,000 given by many churches.

ARTICLE 74

Elder P. Roukema leads in closing prayer as Synod adjourns.

TUESDAY MORNING, JUNE 16

Tenth Session

ARTICLE 75

Rev. W. Hofman opens this session with prayer, after Psalter Hymnal No. 128 is sung and Job 28:12 to the end of the chapter is read.

ARTICLE 76

The roll call reveals all delegates present with the exception of Rev. J. Kuntz, who hopefully will be released from the hospital soon. Elder P. Nienhuis, who was also involved in the same car accident, is able to be with us again, for which the president expresses our common gratitude.

ARTICLE 77

The minutes of Monday's sessions are read and approved.

ARTICLE 78

The president announces that Rev. A. Rozendal is added to the Committee on Appointments. (See Art. 53.)

ARTICLE 79

The advisory committee *Church Order,* No. 1, Rev. J. Hasper reporting, cf. Arts. 33, 39, 45, 73, submits the following:

EXTENSION OF THE MINISTERIAL STATUS OF REV. R. SUTTON

A. *Explanation:* Synod of 1963 approved the work of its deputies in concurring with Classis Holland in the decision that "the ministerial status of Mr. Sutton shall cease unless he has received and accepted a call in the Christian Reformed Church before the May meeting of Classis Holland in 1964." On May 13, 1964, the consistory of the Broomall Christian Reformed Church requested of Classis Hackensack permission to call Rev. R. Sutton to be loaned for teaching in a seminary in Japan. Inasmuch as this seminary was not related to our mission work and still within the area of our Japan Mission field, Classis Hackensack decided to postpone decision until more information could be gathered from the Christian Reformed Board of Foreign Missions and from Classis Holland. Classis Hackensack then proceeded to request Classis Holland to extend the time of maintaining ministerial status beyond the May meeting of Classis Holland which was held May 14. Classis Holland acceded to this request and the synodical deputies Revs. Wm. Haverkamp (Kalamazoo), George Holwerda (Grand Rapids West), and Edward Masselink (Grandville) concurred in this decision. It should be noted that although synodical examiners were present at the meeting of Classis Hackensack, no advice was requested of the examiners. In view of these events your committee presents the following recommendation.

B. *Recommendation:* Synod approve the work of the synodical examiners present at the meeting of Classis Holland. —*Adopted*

(The advisory committee report on Church Order No. 1, continued in Art. 132.)

ARTICLE 80

Elder R. De Groot is present to replace Mr. P. M. Lamberts for Classis Grand Rapids South. He expresses his agreement with the Forms of Unity.

ARTICLE 81

The matter tabled in Article 71 is now taken from the table, which places the recommendations of the *Home Mission Board re reorganization* before Synod. (See Supplement No. 30.)

1. Synod adopt the proposal of having an ordained man as *Field Secretary* under the executive secretary, according to the arrangement proposed. —*Adopted*

2. Synod adopt the proposal of having a *Minister of Evangelism* under the executive secretary, according to the arrangement proposed. —*Adopted*

3. Synod adopt the proposal of having an *Assistant Field Secretary,* according to the arrangement proposed. —*Adopted*

4. Synod decides that the *treasurer* be coordinated under the executive secretary, according to the arrangement proposed for the Field Secretary and the Minister of Evangelism. —*Adopted*

5. 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. —*Adopted*

6. 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. Synod refers this question to the advisory committee on Home Mission matters for advice. (See Art. 143.)

7. Synod declare the above to be its answer to Overtures Nos. 21, 28, 39. —*Adopted*

ARTICLE 82

Rev. J. B. Hulst reporting, cf. Arts. 64, 71, 81, presents the following material of the advisory committee on *Home Missions:*

I. CHAPLAIN COMMITTEE

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

B. *Recommendations:*

1. Synod grant the privilege of the floor to the chairman of the chaplain committee Rev. M. Goote. —*Adopted*

2. Synod refer the introduction of active duty chaplains present during Synod to the reception committee. —*Adopted*

3. Synod continue Rev. Harold Dekker as its representative to the general commission on chaplains and armed forces personnel; and that Synod appoint Rev. James Lont, Young Calvinist Federation director as the second representative of the Christian Reformed Church to the general commission. —*Adopted*

Ground: Each denomination has been invited to appoint two representatives to this commission, one for chaplain matters and another for services to military personnel and dependents. (See Art. 159.) —*Adopted*

4. Synod authorize the chaplain committee to grant subsidy to Christian Reformed ministers in recognized clinical training and institutional

residency programs when proper application is made, recognized standards are met, and actual need exists.

Grounds:

a. This authority is desired in order to place recruitment and training for institutional chaplaincy on a sounder basis.

b. This policy would be parallel to the 1962 authorization given by Synod for the payment of subsidy to military chaplains whose salaries fall below minimum F.N.C. standards. —*Adopted*

5. Synod receive and approve the following nominations:

a. To replace Rev. G. B. Dokter —

Rev. Harold Dekker; Rev. C. M. Schoolland

b. To replace Mr. Louis Vandertill —

David Bosscher (Sherman St. Church, Grand Rapids); Herman Steenstra (Lee St. Church, Grand Rapids) (See Art. 140) —*Adopted*

6. That the chaplain committee be asked to study the matter of how the chaplain committee may be more useful in assisting the cause of the Canadian armed forces. —*Adopted*

II. OVERTURE No. 10

Synod refer this overture back to the Rocky Mountain House consistory, advising them to present this problem to Classis Alberta North for consideration.

Ground: Before such a matter is presented to Synod it should receive classical consideration. —*Adopted*

III. FUND FOR NEEDY CHURCHES

A. *Material:* Agenda Report No. 33. (See Supplement No. 33.)

B. *Recommendations:*

1. Synod grant the privilege of the floor to Rev. Ralph Wildschut and Rev. F. Van Houten, should they desire to speak concerning F.N.C. matters. —*Adopted*

2. Synod declare 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. —*Adopted*

3. Synod declare 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. —*Adopted*

4. Synod declare that child allowance of $200 be granted for every child up to 19 years of age, excluding those through high school having gainful employment. —*Adopted*

5. Synod declare that mileage allowances be granted according to the following schedule:

a. No allowance from the F.N.C. for the first 5000 miles on the field.

b. In the U.S.A., 8c per mile for not more than 3,500 miles. In Ontario and Quebec, 8c per mile for not more than 5,000 miles. In the Western and the Maritime Provinces of Canada, 8c per mile for not more than 6,500 miles.

Your committee is recommending 8c per mile instead of 7c per mile as recommended by the F.N.C. committee.

Ground: Basic salary for ministers of subsidized churches is $400 lower than the basic salaries of our home missionaries, and this increase will give some assistance to these brethren. —*Adopted*

6. Synod receive and act upon the following nomination:

To replace Mr. M. Vander Velde —

Mr. Abraham Sluis; Mr. George Vander Werken (See Art. 140).

—*Approved*

(Report of advisory committee on Home Missions continued in Art. 143.)

ARTICLE 83

Elder H. Wiers closes this session with thanksgiving.

TUESDAY AFTERNOON, JUNE 16

Eleventh Session

ARTICLE 84

The session is opened with the singing of Psalter Hymnal No. 386 and prayer by Rev. A. Besteman.

ARTICLE 85

Fraternal delegate from the *Evangelical Presbyterian Church,* Rev. R. Bragdon (whose alternate Rev. L. LaVerne Donaldson is also present) is introduced by Rev. M. Doornbos. The brother addresses Synod, and the response is made by Rev. E. Bradford.

ARTICLE 86

The advisory committee on *Doctrinal Matters,* Rev. C. O. Buus reporting, presents the following:

I. DOCTRINAL EXPRESSIONS OF PROFESSOR H. DEKKER

A. *Materials:*

Agenda Report No. 14. (See Supplement No. 14); Agenda Report No. 14-A I, B, 2, b. (See Supplement No. 14-A, I, B, 2, b.); Overtures Nos. 37, 38, 45; Letter from the Delavan, Wisconsin consistory.

B. *History:* In December 1962 an article written by Professor H. Dekker, entitled, "God So Loved — All Men" appeared in the December issue of the "Reformed Journal." This article evoked considerable interest and reaction in the membership of our churches. Articles commenting on these views have appeared in other periodicals. Material has

also appeared in our denominational periodicals, on the editorial pages as well as in the department entitled "Voices."

A year ago Synod received and gave consideration to an overture from Classis Orange City in regard to this matter. (Acts 1963, Art. 131, p. 89ff.)

During the course of the past year various evidences of concern regarding Professor Dekker's expressions have continued to manifest themselves. Notable among these for our present consideration as Synod are the actions of Classes Wisconsin and Orange City.

The deliberations of Classis Wisconsin have developed to the place where classis has addressed to the Board of Trustees of Calvin College and Seminary a communication of concern in which they request the board to make an inquiry of Professor Dekker concerning his doctrinal views.

The actions of Classis Orange City in this matter appear to have been concluded in their April 1964 session. A previous session had appointed a study committee to bring a report in regard to Professor Dekker's doctrinal expressions. In the April session a recommendation of a minority report was adopted. This report recommended, "That classis do not overture Synod until it has fully evaluated the position of Professor Dekker making a definite judgment on his views with ground to support its position." A further motion, "That classis hold in abeyance for the time being further ecclesiastical action," was tabled. The study committee was then dismissed and thanked for their labors. Following this action the delegates of the Hospers, Iowa consistory registered their negative vote in regard to this decision. In its meeting of May 19, 1964, the Hospers consistory prepared a document concerning the views of Professor Dekker. This document they forwarded to the Board of Trustees with request for an answer. In the same April session of Classis Orange City the minister delegate of the consistory of the First Christian Reformed Church of Orange City also registered his negative vote in regard to classis' decision. Subsequent to this the consistory of First Orange City drew up and forwarded to this Synod Overture No. 45.

The Board of Trustees of Calvin College and Seminary initiated action expressing its concern in their February 1964 meeting. They appointed a committee that was to draw up a set of questions which would be used as the basis for a doctrinal discussion with Professor Dekker in its May meeting. By the time of the May meeting the board had received the communications of both the Hospers consistory and Classis Wisconsin. With the material of these communications before them and their own committee's questions as guidelines they conducted a doctrinal discussion with Professor Dekker. The board's reaction to that discussion is recorded in Agenda Report 14-A, I, B, 2, b. (See Supplement No. 14-A, I, B, 2, b.)

C. *Evaluation:* After long and deliberate study of the material and history of this matter, it is the opinion of your advisory committee that this issue has come to a juncture where it must be given a hearing and consideration by our synodical body.

Consultations with Professor Dekker by individuals, consistories, and classes have failed to quiet the feelings of grave concern and the evident unrest which exists as a reaction to some of his statements. When Professor Dekker makes statements as, for example, "The doctrine of limited atonement as commonly understood and observed in the Christian Reformed Church impairs the principle of the universal love of God and tends to inhibit missionary spirit and activity," (Reformed Journal, Dec., 1962) it is understandable that individuals, church councils and classes will be asking . . . "is Synod, the body which can deal with the affairs which are common to all the churches, going to do something which will channel this issue in a manner which will allay the existent unrest and direct it to a proper and profitable conclusion?"

It is the conviction of your committee that the attention of many is fixed upon this Synod and what it will do with this matter which is presented to it. We cannot find sufficient reason or excuse to by-pass a consideration of this item on our agenda.

We are aware that there are technical shortcomings in some of the ecclesiastical actions which have been undertaken and also that there may be a measure of prematurity in the alarm of some of the voices that are being raised, but we feel that in spite of this the substance of the matter should be placed before Synod and be given its earnest consideration.

Because of concern for the truths which are involved for the sake of the church's unity, clarity and witness and for the good of all who are personally involved we present the following recommendations.

D. *Recommendations:*

1. That Synod declare that Overture No. 37 of the consistory of Racine, Wisconsin is not legally before the Synod.

Ground: The matters contained in the overture are still in process of consideration in a minor ecclesiastical assembly, and thus the overture is contrary to Rule V, B in the Rules for Synodical Procedure which reads,

"Overtures or communications of individual or consistories which have been carried as far as possible in the minor assemblies." —*Adopted*

2. That Synod declare that Overture No. 38 of the consistory of Delavan, Wisconsin is not legally before the Synod.

Ground: The matters contained in the overture are still in process of consideration in a minor ecclesiastical assembly, and thus the overture is contrary to Rule V, B in the Rules for Synodical Procedure which reads,

"Overtures or communications of individual or consistories which have been carried as far as possible in the minor assemblies." —*Adopted*

3. That Synod declare that Overture No. 45 of the consistory of the First Christian Reformed Church of Orange City, Iowa is legally before us.

Grounds:

a. There is no action in re this matter pending in Classis Orange City and this allows this consistory the liberty to employ its right to overture Synod in a matter with which it is deeply concerned.

b. The materials referred to in the overture are of great moment and have caused unrest and deep concern to the churches at large.

Witness:

(1) The matters referred to have been considered at the Synod of 1963.

(2) The presence of the overtures with which we have dealt in D, 1 and 2 above.

(3) The actions of the Board of Trustees and their discussion with Professor Dekker in which they dealt with the matters contained in this overture and the report they have rendered to Synod in Agenda Report 14-A, I, B, 2, b, which states, "After the discussion the board concluded that there are issues worthy of further inquiry and it trusts that future exchanges of research and opinion on these issues will be profitable to the church." (See Supplement No. 14-A.)

(4) The matters have been vigorously discussed in various periodicals during the past year and a half. —*Adopted*

4. That Synod conduct a doctrinal conversation with Professor Dekker relative to statements to which he has given public utterance.

Grounds:

a. This is the most efficient and expedient procedure by which Synod can determine which course of action to pursue in dealing with this problem.

b. The Board of Trustees having received information substantially the same as referred to in the First Orange City overture, conducted in a satisfactory manner a conversation similar to the one which we suggest.

c. This action may allay some of the unrest which is found in our churches relative to this matter.

d. This action could be profitable for Professor Dekker and his effective service as a servant of Jesus Christ.

e. This action will intelligently involve the entire Synod in the doctrinal problems involved and will help in formulating a specific mandate for a possible study committee.

5. That the doctrinal conversation be conducted in the following manner:

a. All questions which shall be placed before Professor Dekker shall be asked by the president of the Synod.

b. The questions to be used shall be submitted in advance to him giving him time for reflection. The exact amount of time shall be determined by the committee in consultation with Professor Dekker and the officers of Synod.

c. The questions to be used in the conversation shall follow the basic lines which are drawn in the questions used by the Board of Trustees. These questions are as follows:

(1) What, in your opinion, is the interpretation of the doctrine of limited atonement commonly held in the Christian Reformed Church and what do you specifically disagree with in it?

(2) How has the commonly held view of limited atonement inhibited missionary zeal and activity in our church?

(3) How do you guard yourself from the charge of universalism when you say, "God loves all men redemptively"?

(4) What basic problems do you think you are escaping when you make a distinction between redemptive and redeeming?

(5) Is love, in your opinion, the highest attribute of God?

(6) How would you answer the criticism that the construction of the Canons of Dort is such that it leaves the ultimate question of the will of God in redemption in the area of His good pleasure rather than His love?

(7) Does not Scripture state various reasons for God's redemptive purpose, such as His righteousness, His glory, etc.?

(8) Isn't there a danger of one-sidedness when you stress that there is but one quality of love in the nature of God?

d. Members of this assembly shall be invited to submit to your advisory committee unsigned written questions pertinent to the issues involved. These questions shall be considered and possibly used in formulating the final set of questions to be employed in this conversation. This final set of questions shall be drawn up in consultation with the officers of Synod.

6. That Synod augment your existing advisory committee by the addition of the officers of Synod with the mandate to evaluate the responses of the doctrinal conversation and serve this Synod with further advice relative this matter.

Grounds:

a. The existing advisory committee, although deeply engaged in this matter and informed on many of its implications, would nevertheless be greatly assisted in making its evaluation and analysis by the officers of Synod who possess an obvious maturity in ecclesiastical matters.

b. After evaluation and analysis has been given to the responses of the conversation, this will be the appropriate time to offer a recommendation for the final disposition of this matter. (See Art. 93.)

(Report continued in Art. 93.)

ARTICLE 87

Rev. J. Geuzebroek replaces Rev. J. Kuntz, expressing his agreement with the Form of Unity. Rev. Kuntz expects to be released from the hospital tomorrow but will not be able to attend the sessions of Synod. Synod is grateful for his favorable condition.

ARTICLE 88

This session is concluded with prayer led by Elder D. Fikse.

TUESDAY EVENING, JUNE 16

Twelfth Session

ARTICLE 89

The session is begun with prayer by Rev. H. Van Dyken after Synod sings Psalter Hymnal No. 261.

ARTICLE 90

Rev. E. Knott for Classis Grandville is replaced by Rev. H. Vander Kam, who expresses his agreement with the Forms of Unity.

ARTICLE 91

Synod decides to appoint a committee to screen the information to be released to the secular news media: Rev. C. Schemper and elder J. Borst are appointed.

ARTICLE 92

Rev. P. Schrotenboer, general secretary of the Reformed Ecumenical Synod, addresses Synod on behalf of the organization which he represents. Rev. A. Persenaire responds.

ARTICLE 93

Synod now reverts to the material of advisory committee on *Doctrinal Matters.* (See Art. 86.) At this time the advisory committee requests re-committal of points 4, 5 and 6, cf. Art. 86, in order that it may submit revised recommendations in the light of the discussion which had taken place. (See Article 122.) —*Synod so decides*

ARTICLE 94

The advisory committee *Church Order,* No. 2, Rev. H. Arnold reporter, cf. Art. 44, submits the following:

REVISED FORMS FOR THE LORD'S SUPPER

A. *Material:* Agenda Report No. 13

B. *Recommendations:*

1. That Synod also authorize the forms No. 1 and 2 presented by the study committee in the Agenda. (See Supplement No. 13.)

Grounds:

a. For years many churches have expressed a desire for some type of revision of the Form for the Lord's Supper.

b. These forms represent the fruit of many years of serious study by the committee and have been before the churches for a sufficient period of time to allow them to express their reaction.

c. While there are some changes in the revised forms, no objections against them have been substantiated by Scripture or our Confessions.

—*Adopted*

2. That Synod declare that the present form for the Lord's Supper as found in the Psalter Hymnal be retained as an authorized form.

Ground: A large number of our churches have expressed a desire to retain the use of the old form. —*Adopted*

3. That Synod remind the churches that the authorized use of the previously revised forms for the Lord's Supper expires at this time. —*Adopted*

4. That Synod charge the publication committee to make these newly authorized forms available to the churches. —*Adopted*

5. That Synod instruct the committee on Liturgical Form Revision to transmit to the publication committee the forms adopted and therewith consider its mandate fulfilled. —*Adopted*

6. That Synod declare this to be its answer to Overture No. 6. —*Adopted*

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

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

B. *Summary:* The Synod of 1962 had two overtures from classes regarding this matter (cf. Acts, 1962, pp. 488, 495). Synod of 1962 appointed a study committee whose report is now before this Synod. Your advisory committee agrees with much of the reasoning of this report. However, it does not choose to adopt the recommendations of the study committee as presented.

C. *Recommendations:*

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

2. Synod declare that only those ministers who have been officially delegated by organized churches shall be seated as members of a classical session. All other ministers of those churches shall have the right to attend classis with advisory voice. The classis may also extend the privilege of the floor to any other Christian Reformed minister.

Ground: This is in accord with articles 41 and 42 of the present Church Order. —*Adopted*

3. Synod declare that any of the ministers who are officially connected with those organized churches of a classis may be chosen as delegates to Synod or used for functions and/or committee work at the discretion of the classis.

Ground: This is in harmony with articles 17 and 50 of the Church Order. —*Adopted*

4. Synod declare this to be its answer to Overtures Nos. 16 and 29 presented to the 1962 Synod. —*Adopted*

III. CREDENTIALS OF MINISTERS SERVING IN EXTRAORDINARY SERVICES

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

B. *Summary:* Synod of 1963 appointed 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." (cf. Acts, 1963, Art. 86, B, p. 67.) The study committee report refers to several decisions of previous synods and then offers its recommendations. These recommendations are largely based on previous synodical decisions. Your advisory committee agrees with the recommendations of the study committee, except for minor changes in formulation.

C. *Recommendations:*

1. He shall be called by a local church lying within the geographical district of the classis where the service is to be performed. A measure of flexibility shall be allowed where two or more classes border each other and the minister's place of residence differs from that of the place where the service is to be performed. The geographical provision may also 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.)

Ground: This will generally facilitate the duty of consistories to supervise the doctrine and life of ministers according to Article 23 of the Church Order. —*Adopted*

2. No call to any extraordinary ministerial charge shall be issued unless the classis has previously approved the calling of a minister for the position contemplated with the concurring advice of the synodical deputies as provided for in the Church Order. No classis shall approve of any such call unless it is persuaded that the intended task is spiritual in character and directly related to the ministerial calling. When the minister involved is appointed by Synod, or approved by Synod, that body shall be responsible for such approval. (Acts, 1961, Art. 83, IV, D, 3, c, p. 58.) —*Adopted*

3. In the case of all appointments made or approved 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. —*Adopted*

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. —*Adopted*

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.) —*Adopted*

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.) —*Adopted*

IV. LITURGICAL FORM REVISION

A. *Materials:*

1. Agenda Report No. 13. (See Supplement No. 13.)

2. Overtures Nos. 3, 6 and 34

3. Letter of Mr. J. Fynaardt

B. *Summary:* The report of the study committee for revision of the Form for the Lord's Supper reminds Synod that the proposed forms which were before the 1963 Synod are now before it for consideration. The study committee report also contains a study and recommendations regarding Overture No. 29 of the Synod of 1963 which was committed to it by that Synod with a mandate to report in 1964. The study committee advises Synod not to accede to the overture of Classis Grand Rapids East. Instead the study committee recommends that Synod appoint "a liturgical committee *ad hoc*" with a rather broad mandate which would bring all our liturgical literature under review and engage in a rather extensive and lengthy study of our liturgical usages and practices. Your advisory committee agrees with the study committee's recommendation not to accede to the Overture No. 29 of 1963, which had asked for a standing liturgical committee. However, your advisory committee does not believe that such a "liturgical committee *ad hoc*" as recommended by the study committee is warranted at present. Your advisory committee, therefore, will offer recommendations which are designed to meet some of the overtures presently before us on revision of forms and, at the same time, stimulate discussion on liturgical matters.

C. *Recommendations re Liturgical Study and the Forms for Baptism*

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

2. That Synod do not accede to the overture of Classis Grand Rapids East cf. Acts, 1963, Overture No. 29, p. 460) to institute a standing liturgical commission with the mandate contemplated.

Ground: Revision of liturgical forms, however long in process, can hardly be viewed as a *continuing* task. —*Adopted*

3. That Synod at this time do not appoint a liturgical committee with a broad mandate as recommended by the study committee in its report. (See Supplement No. 13, B, 2, a and b.)

Ground:

a. Previous synods have given guidance in some of these matters with regard to liturgical principles.

b. There does not seem to be a sufficiently strong or broad interest on the part of our churches to warrant such an undertaking.

c. The church is currently engaged in two major revision projects.

4. That Synod appoint a committee to examine the criticisms of the forms for baptism contained in the grounds of Overtures Nos. 3 and 34 with a view to advising a forthcoming synod as to whether these criticisms warrant revision of the forms for baptism.

Grounds:

a. Overture No. 34 requests such a committee to consider the possibility of revising the form for infant baptism.

b. Overture No. 3 presents more material than Synod can responsibly act upon at this time.

Since recommendations 3 and 4 of the advisory committee conflict with the recommendations of the study committee for liturgical revision, the secretary, professor John Stek, now presents the study committee's recommendations pertaining to this matter that:

1. Synod appoint a liturgical committee 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. —*Adopted*

2. This committee be constituted of 7 members. (See Art. 159.) —*Adopted*

3. The committee be instructed to report to Synod the progress of its work at least every two years. —*Adopted*

(Report of advisory committee Church Order, No. 2, continued in Art. 100.)

ARTICLE 95

Rev. M. Bolt reports as follows for the *obituary committee,* cf. Art. 18:

It is altogether fitting and proper that Synod pause for a few moments in the midst of busy activities to reflect upon the fact that our Sovereign God, since the adjournment of the Synod of 1963 has removed six ministers of the Word of God. These servants of the Lord served our church in various capacities and with the talents wherewith God had endowed them. They have departed from the labors of the Church Militant to the heavenly scene of the Church Triumphant. Though we mourn we do so in gratitude to God for what He has given us in them. Let us then in solemn gratitude remember them.

Rev. Peter D. Van Vliet was called to his eternal reward four days after the adjournment of the Synod of 1963. The date was June 25. His was the privilege and blessing of serving his Master for a period of forty years in the active ministry. He served the Christian Reformed congregations at Ellsworth, Grand Haven II, Lucas, First Englewood, Chicago, and South Olive, Michigan. We remember him as a faithful and humble minister, a comforter of the sick and bereaved, a father to the lonely, and a sympathetic friend to all with whom he lived.

Dr. H. Henry Meeter was removed from the earthly scene on July 9, 1963. He had reached the age of 77 years. Dr. Meeter served for a period of nine years

as pastor and minister of the Neland Avenue Christian Reformed Church of Grand Rapids. In 1926 he left that charge to accept a position as Professor of Bible at Calvin College. God had endowed this servant with gifts to teach, to preach, and to write. We remember him for these contributions to the church, for his genuine Christian character, and for his brotherly love expressed in many ways.

The entire denomination was deeply shocked on the eighth day of December of the past year when the sad news reached its constituency that the youthful and highly esteemed pastor, the **Reverend Vincent Vanderwerp**, of our Haven Christian Reformed Church of Zeeland, Michigan, had passed away. His first charge was at Saginaw, Michigan. He had been in his second pastorate for only a half year when the Lord called him to his eternal home. In looking upon this sad loss we are not to ask the question why the Lord removed this promising young servant from this life at the tender age of twenty-seven years. We bow before the all wise and good will of God who never makes mistakes. We keep this lovable young servant of God in memory with the reminder to work while it is day. To his bereaved young wife and children, his parents, the father of whom is a delegate to our present Synod, we express our sympathy in a very special way.

Since the turn of the year the first of our ministers to depart and be with his Lord in the heavenly mansions above was the **Rev. Emo F. J. Van Halsema.** He was taken from this life on March 9, 1964. Many and varied were the services which he was privileged to render our denomination during his fruitful span of life. He served the congregations of East Paris, Fuller Avenue, Grand Rapids, Northside Passaic, New Jersey, and First Hudsonville, Michigan. Since 1955 he served in the combined capacity as editor of De Wachter and lecturer at Calvin College until 1961. In that year he was emeritated but continued to serve as editor of our Holland church weekly until the day of his death. We thank God for his devoted and consecrated labors as minister, pastor, editor, lecturer, besides serving on denominational boards and many other ways including the presidency of past synods.

Dr. John Masselink entered into eternal rest on March 21, 1964. He served the congregations of Ridott and Fulton, both in Illinois. Thereupon the churches of Second Muskegon, Third Kalamazoo, First Grand Haven all in Michigan came under his pastoral care. The last of his pastorates was Second Orange City, Iowa. He was emeritated in 1958. God granted him the blessing of serving in the ministry of the Word and Sacraments for forty years. He will be remembered for his love to expound the Word and his readiness and faithfulness to be spent in the service of Christ whose he was and whom he served.

A little more than a month before our Synod met word was received of the passing of **Rev. John De Jong** on May 5, 1964, at the age of 79 years. During his ministry of 38 years he served the congregations of Zillah, Washington, Ripon, California, Vancouver, B.C., Manhattan, Montana. Thereupon he served as missionary to Alberta, Canada, Iron Springs, Alberta, and Brandon, Manitoba. Like the preceding, his ministry was characterized by faithfulness. What he did he did unto the Lord. He will be remembered for his faithful ministry performed in humility, for his being a champion of Christian education, and for his keen and deep interest in the field of missions.

In the light of these losses your obituary committee advises Synod to pass the following resolutions:

1—Synod humbly thanks the Lord for the services rendered by these His devoted servants and bows before the Wisdom that deemed it best to terminate their sojourn on earth when He did;

2—Synod further expresses its sincere and heartfelt sympathy to all the bereaved and commends them to the God of all comfort and consolation;

3—Synod decides that these obituaries shall be spread upon the minutes of this Synod and that copies thereof be sent to the bereaved families.

4. Synod indicate its endorsement of the sentiments expressed in the historical data of the report and its adoption of the recommendations proposed, by arising and standing a few moments in solemn silence.

—*Adopted*

ARTICLE 96

Elder E. Walcott offers the closing prayer as Synod adjourns for the day.

WEDNESDAY MORNING, JUNE 17

Thirteenth Session

ARTICLE 97

The morning session is begun with the singing of No. 203, reading II Timothy 2:1-18, and Rev. H. R. De Bolster leading in prayer.

ARTICLE 98

The clerk calls the roll. All members are present. Mr. P. M. Lamberts has returned and now replaces his alternate.

ARTICLE 99

The minutes of yesterday's sessions are read and approved.

ARTICLE 100

Rev. Arnold presents material for advisory committee *Church Order,* No. 2, on *Liturgical Form Revision,* cf. Art. 94, and recommends that:

1. Synod encourage the Calvin seminary faculty, editors of our church papers, ministers and laymen to write and seek to stimulate discussion on liturgical matters in the light of Reformed principles. —*Adopted*

2. The material of Overtures Nos. 3 and 34 be referred to the liturgical committee for study. (See Art. 159.) —*Adopted*

3. Synod declare this to be its answer to Overtures Nos. 3 and 34.

—*Adopted*

(The advisory committee report on Church Order, No. 2, continued in Art. 109.)

ARTICLE 101

The advisory committee on *Appeals,* Rev. H. Exoo reporting, submits the following:

I. MR. AND MRS. DICK ROLFFS

A. *Material:* Letter from Mr. and Mrs. Dick Rolffs.

B. *Analysis:* This letter states reaction of above couple to the decision taken by the Synod of 1963, Acts of Synod, 1963, p. 37.

C. *Recommendation:* Synod acknowledge the receipt of this letter.
—*Adopted*

II. MR. H. J. BLACQUIERE

A. *Materials:*

1. Letter from H. J. Blacquiere which contains —

a. A protest against deceased and living leaders of our church.

b. An offer of a plaque with a prescribed inscription to be placed in our seminary building.

B. *Recommendation:* Synod does not accept this protest as legally before it since the protestant is not a member of the Christian Reformed Church. —*Adopted*

III. REV. C. HOLTROP

A. *Materials:*

1. Protest of Rev. C. Holtrop to the Synod of 1963, Acts of Synod, 1963, p. 36.

2. Reply of Classis Muskegon to protest of Rev. C. Holtrop.

3. Reply of Rev. C. Holtrop to Classis Muskegon's answer to his protest.

B. *Analysis:* Classis Muskegon at its meeting of January 9, 1963, gave favorable advice to the Bethany, Muskegon church re a middle-aged couple of Baptist background, who sought admission into our Christian Reformed Church. This couple is amenable to our confessions. They do not share the Arminian, Dispensational viewpoint. They do have difficulty accepting our proof for infant baptism. They affirm that they find the only true communion for their souls in our church.

Rev. C. Holtrop protests the favorable advice given Bethany, Muskegon church on the ground that this is not in accord with Article 61 of the Church Order. Further, Article 34 of our Belgic Confession, Q. 74 of our Heidelberg Catechism and our Form for Infant Baptism emphasize the important place which infant baptism has in our Reformed faith.

C. *Recommendation:* Synod does not sustain the protest of Rev. C. Holtrop against Classis Muskegon.

Grounds:

1. Article 61 of the Church Order does not deny the right and duty of a consistory to evaluate each case of admittance according to the special circumstances of the persons requesting such admittance.

2. In this case the couple agrees wholeheartedly with the Reformed religion, except on the point of direct biblical evidence for the doctrine of infant baptism, and is willing to be further instructed in the Reformed doctrine of baptism.

3. This couple also promised not to propagate any views conflicting with the doctrinal position of the church. —*Adopted*

IV. MR. LLOYD BUCHANAN

A. *Materials:*

1. Protest of Mr. Lloyd Buchanan to Classis Hudson.

2. Letter of J. P. Smith, stated clerk of Classis Hudson, to the stated clerk of Synod.

3. Reply of L. Buchanan to Classis Hudson.

4. Letter of L. Buchanan to stated clerk of Synod.

5. Letter of L. Buchanan to Washington, D.C., consistory.

6. Letter of Washington, D.C., consistory to stated clerk of Synod.

B. *Analysis:* The Christian Reformed Church of Washington, D.C., extended a call to loan Dr. James Daane to be an associate editor of "Christianity Today." Mr. L. Buchanan protests this action to Classis Hudson. Classis Hudson, with the advice of the synodical examiners unanimously approved the call, which is in harmony with the Acts of Synod, 1961, p. 58.

C. *Recommendation:* Synod does not accept this protest as legally before it since the appellant is no longer a member of the Christian Reformed Church. —*Adopted*

(Report of advisory committee on Appeals continued in Art. 102.)

ARTICLE 102

Considering the report presented by the advisory committee on *Appeals,* Synod meets in *executive session.*

APPEAL OF REV. J. ROOK

1. *Materials:*

Protest of Rev. J. Rook with 17 inclosures.

Report of synodical examiners.

2. *Historical survey*

This protest arises out of the severance of Rev. J. Rook from his congregation, Bellflower, Rehoboth.

a. The church visitors assisted consistory and congregation.

b. On January 15, 1964, the Rehoboth consistory requested advice from classis regarding a problem in their congregation. Classis advised the consistory to come to the next classis with an overture asking severance of pastor from the congregation.

c. On February 26, 1964, classis decides to sever relationship between Rev. Rook and Rehoboth congregation. Rev. Rook is declared not eligible for a call under present circumstances.

d. On May 20, 1964, the consistory overtures classis to annul its decision regarding severance, and to reinstall Rev. J. Rook as its minister. Of the 11 office bearers, 5 registered a protest against the consistory's overture. Classis does not accede to the overture.

e. Rev. Rook (1) protests and (2) appeals to Synod.

1) Protest is against the decision of classis because it did not give Rev. Rook a hearing at the time it advised the consistory to overture for severance of relationship.

2) Appeal is for restoration of pastoral-congregational relationship.

3. *Recommendations*

a. Synod sustain Rev. Rook in his protest. (cf. e above, point 1)

Ground: Classis failed to give Rev. Rook a hearing at a crucial point. Classis should have heard Rev. Rook in view of the nature of the advice given to Rehoboth consistory, and later used as a ground for severance. —*Adopted*

b. Synod does not accede to the appeal of Rev. Rook for restoration of pastor-congregation relationship at Rehoboth congregation. (cf. e above, point 2)

Grounds:

1. Classis' failure to hear Rev. Rook does not of itself provide necessity for restoration of relationship between pastor and congregation.

2. Restoration of pastor-congregation relationship would not take into account the reasons for and events subsequent to the severance of relationship. —*Adopted*

c. Synod earnestly urges Classis California South to explore, at the earliest possible date, other avenues to solve the problems involved. —*Adopted*

d. Synod advises Classis California South to seek a solution in the direction of the emeritation of Rev. Rook.

Grounds:

1. This, it seems, will provide the proper atmosphere for a possible solution to Rev. Rook's particular problem.

2. This will relieve the congregation of financial obligation as it calls, and, hopefully, installs another pastor. —*Adopted*

e. Synod instructs the synodical examiners to assist the classis in bringing the above mentioned matters to a solution. —*Adopted*

(Report of the advisory committee, Appeals, continued in Art. 131.)

ARTICLE 103

The meeting is closed with prayer by elder C. Van Peursem.

WEDNESDAY AFTERNOON, JUNE 17

Fourteenth Session

ARTICLE 104

Rev. I. Meuzelaar opens this session with prayer after Synod sings Psalter Hymnal No. 393.

ARTICLE 105

Rev. H. Evenhouse, secretary of Foreign Missions, introduces a number of missionaries laboring in the foreign field. Miss Winnebelle Grit-

ter (Taiwan) and Mr. Essenberg (Japan) being present, each speak to Synod regarding their work.

ARTICLE 106

Rev. M. Baarman, secretary for Home Missions, introduces several workers from the Home Mission field, two of whom, Rev. C. Nyenhuis, working with Cuban refugees in Miami, and Rev. P. Vermaat, Binghamton, N.Y., address Synod briefly regarding their respective fields.

ARTICLE 107

Rev. George Knight III, fraternal delegate of the Orthodox Presbyterian Church, is introduced by Mr. J. Borst. He addresses Synod and Rev. H. Bouma, Jr., responds.

ARTICLE 108

The advisory committee on *Varia,* Rev. F. Van Houten reporter, cf. Art. 46, submits the following:

I. POSSIBLE MERGER OF THE CHRISTIAN REFORMED RESETTLEMENT SERVICE COMMITTEE AND THE CHRISTIAN REFORMED WORLD RELIEF COMMITTEE

A. *Materials:* Agenda Reports Nos. 38 and 39. (See Supplement Nos. 38, 39.)

B. *Evaluation:* The sub-committee regards the proposal of a merger of the two committees as an impossibility. The formal organizational dissimilarity does not allow for merger. The CRRSC is a synodically-appointed committee in distinction from the CRWRC which is a synodical board.

C. *Recommendations:*

1. That the CRRSC be reduced in personnel and its work be limited to the sponsorship of the immigration of individual and family units of like faith.

Ground: This is the recommendation of the joint committee of CRRSC and CRWRC. —*Adopted*

2. That the CRRSC be composed of three persons plus the stated clerk who will serve *ex officio.* —*Adopted*

3. That the following names recommended by the CRRSC be referred to the committee on appointments:

a. Rev. Wm. Haverkamp for a term of three years

b. Dr. Howard Rienstra for a term of two years

c. Dr. Wesley R. De Young for a term of one year

d. Stated clerk to serve *ex officio* (See Art. 159.) —*Adopted*

4. That the work of relief, rehabilitation, and resettlement of refugees, formerly performed by the CRRSC be transferred to the CRWRC.

Grounds:

a. The CRWRC came into existence for exactly this type of work.

b. The CRWRC is currently administering this type of program.
—*Adopted*

5. That a sum of $25,000 be kept in reserve in banks to provide money for contingency requirements in the work of sponsoring individual and family unit immigration; this account to be administered by the CRRSC.

Ground: There is a moral requirement of the government to maintain a reasonable monetary reserve commensurate with the volume of work and to meet the responsibilities of this committee. —*Adopted*

6. That the remaining $25,000 of the reserve fund be transferred to the CRWRC for relief, rehabilitation, and resettlement of refugees.

Ground: This is consistent with the purposes for which this money was originally raised. —*Adopted*

Note: The CRRSC has concurred in the endorsement of the RES re the formation of an International Reformed Agency for Migration. (IRAM). (See Art. 126)

II. INVITATION TO SYNOD TO MEET IN NORTHWEST IOWA IN 1965

A. *Materials:* Overtures Nos. 2, 12.

B. *Evaluation:* The history of the location of Christian Reformed synodical assemblies is as follows:

The first 12 Synods met at Chicago

The next 12 Synods met at Grand Rapids

The next 14 Synods met at various places, most of them in Western Michigan, but 2 in Chicago and 1 in Orange City.

Since 1930 Synod has met consistently in Grand Rapids (Cf. Schaver, II, pp. 131, 132).

This was a very natural development, possibly due to such factors as the location of the stated clerk's office, Calvin College and Seminary with its facilities, and also the denominational building with its board offices. However, this does not preclude the possibility of Synod meeting elsewhere. Necessary archives could be transported. The Calvin College and Seminary personnel together with the denominational board representatives could travel to the assembly. For many years Synod examined the candidates for the Gospel ministry but this is no longer done by Synod.

Something should be said about the additional cost involved for Synod to meet in Northwest Iowa in 1965. Of our 32 classes 19 are nearer to Grand Rapids while 13 are nearer to Northwest Iowa. The increased cost to Synod in delegate travel would be about $1,400. In addition, about 35 persons — including the seminary professors, college president, board and committee members — would have to travel to Iowa. This would amount to about $1,600. This means a total increase of about $3,000, a 15% increase over the cost of last year's Synod. However, your committee is convinced that the benefits to our churches would more than warrant this increased expenditure.

C. *Recommendation:* Synod meet at Dordt College in Sioux Center, Iowa in 1965.

Grounds:

1. The churches would receive real benefit from such a Synod. Our classes rotate their places of assembly for this purpose. Other denominations hold their broadest assemblies in various parts of the country.

2. The churches of the Classes Orange City and Sioux Center desire this. Each of the two classes has extended an invitation.

3. The facilities at Dordt College are adequate for such a Synod. The capacity of the dormitory is 160. Dining accommodations are also sufficient.

4. Northwest Iowa is located rather conveniently and is somewhat at the geographical center of our greater church area.

5. The increased expense is not prohibitive. The benefit to the churches and the good will of our people are higher values. —*Adopted*

(The report of the advisory committee, Varia, is continued in Art. 126.)

ARTICLE 109

The advisory committee on *Church Order,* No. 2, Rev. H. Arnold reporting, cf. Arts. 44, 94, 100, presents the following:

REPORT OF THE DELEGATES TO THE REFORMED ECUMENICAL SYNOD, 1963

A. *Materials:*

1. Agenda Report No. 28. (See Supplement No. 28.)
2. Acts of the Reformed Ecumenical Synod, 1963
3. Overture No. 35
4. Letter from Dr. P. G. Schrotenboer

(Note: All "Reports" referred to below are the reports of the advisory or study committees of the Ref. Ecumenical Synod. Supplement references are to the report of our delegates to the Ecumenical Synod, and references to the Acts of the Reformed Ecumenical Synod of 1963 will be designated "Ecumenical Acts.")

B. *The Organization and Functions of the RES*

1. *Report on a permanent secretariat.* (Supplement No. 28, Ecumenical Acts, pp. 18, 19).

a. The Ecumenical Synod decided to undertake the appointment of a permanent secretariat and allotted the sum of $5,000 per annum to defray the expense of this secretariat.

b. *Recommendations:*

(1) Synod ratify the appointment of a permanent secretariat. —*Adopted*

(2) Synod ratify the amount of money allotted in order to defray the expense of this secretariat. —*Adopted*

2. *Regional Conferences of RES,* Ecumenical Acts, pp. 53, 196. See Supplement No. 28.

a. The Ecumenical Synod adopted the following:

(1) Synod encourage the constituent members of 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) 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 RES, to participate in these regional conferences provided this is deemed practicable and proper by the member churches within the area concerned.

b. *Recommendations:*

(1) Synod ratify these recommendations. —*Adopted*

(2) Synod refer the letter of Dr. P. Schrotenboer, listed under materials, to the committee for Ecumenicity and Inter-church correspondence. —*Adopted*

3. *Committees of the RES* (Supplement No. 28; Ecumenical Acts, p. 19)

a. *The Ecumenical 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) (See Supplement No. 10).

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.

b. *Recommendation:* Synod ratify these regulations governing committees of the RES, noting that point 5, may involve expense. —*Adopted*

4. *The Interim Committee of the RES* (Supplement No. 28, Ecumenical Acts, p. 25)

a. The Ecumenical 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) 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.

b. *Recommendation:* Synod ratify the decisions of the RES anent the interim committee of the RES. —*Adopted*

5. *The Appointment of the General Secretary* (Supplement No. 28, Ecumenical Acts, p. 62)

a. The Ecumenical Synod elected one of our ministers, Dr. Paul G. Schrotenboer to the position of general secretary.

b. *Recommendation:* Synod ratify this action. —*Adopted*

C. *World Relief* (Supplement No. 28, Ecumenical Acts, pp. 32, 33, 34, 35, 59, 60)

1. The subject of world relief was brought to the attention of RES by two member churches. The Ecumenical Synod listened to Dr. E. Y. Postma's address on world relief and adopted the following:

a. 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 diaconate organizations in the field of relief and rehabilitation and which is to operate in very close relationship with the envisaged International Reformed Agency on Migration and the RES's standing Committee on Missions.

b. 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.

c. That Synod urges all member churches that do not yet have a diaconate 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.

2. *Recommendations:*

a. Synod ratify these decisions on world relief. —*Adopted*

b. Synod authorize the Christian Reformed World Relief Committee to carry out this request. —*Adopted*

D. *Ecumenicity* (Supplement No. 28)

Belgic Confession (Ecumenical Acts, pp. 20, 21, 42, 43)

a. 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 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.

b. *Recommendation:* That Synod receive this report as information and request the general secretary of the RES to inform a following Christian Reformed Synod of the reactions to these recommendations of the other member churches maintaining the Belgic Confession. —*Adopted*

(Report continued in Art. 115)

ARTICLE 110

The session is closed with prayer by Elder G. Kamps.

TESTIMONIAL DINNER

Wednesday evening, June 17, 1964

In view of the retirement of two members from the Seminary faculty and three members from the College faculty, and Synod desiring to honor there retirees, the regular evening session of Synod was canceled and a testimonial dinner held instead. The honored guests were Dr. Ralph Stob, Rev. M. Monsma, Dr. H. J. Ryskamp, Rev. J. Weidenaar and Miss Dr. Helen Van Laar. Also on the honor list as special guests were Dr. Henry Stob and Dr. John De Vries who have now completed 25 years of teaching in College and Seminary.

Elder E. R. Post served as master of ceremonies and Dr. R. O. De Groot reviewed the services rendered by each of the honored guests, and expressed the sincere appreciation of Synod and of our Christian Reformed constituency for their valued services. The occasion was concluded with thanksgiving and prayer by Rev. L. Van Drunen.

THURSDAY MORNING, JUNE 18

Fifteenth Session

ARTICLE 111

The day's work is begun with the singing of Psalter Hymnal No. 415, the reading of Psalm 122:6-9, and prayer led by Rev. A. E. Mulder.

ARTICLE 112

The roll call shows Elder Edward Wezeman of Classis Zeeland is replaced by Elder J. Monsma, and Elder J. L. Keuning is replaced by Elder G. Vreeman.

ARTICLE 113

The clerk reads a letter from Dr. P. Y. De Jong informing Synod that he accepts the call of Synod to the chair of Practical Theology in our Seminary. The vice-president assures Dr. De Jong of Synod's pleasure caused by his acceptance and of our prayers in his behalf.

Fathers and brethren,

Last Saturday in the name of the Christian Reformed Church you chose me to serve our church as professor in the department of Practical Theology at Calvin Seminary. By the distinction thus conferred on me I am both honored and humbled, realizing most of all that this was done after seeking God's will in prayer. You may be assured that since then I, too, have been in prayer asking for the guidance of the Holy Spirit.

During these days I have consulted especially with President Kromminga and my consistory. For their sympathetic understanding and help I am deeply grateful.

Although severing the ties which bind me to my present charge is painful, I believe that it is God's will for me to accept this appointment. This I do pledging myself unreservedly to serve according to God's Word, requesting your prayers for myself and our Seminary, and relying for strength of body and mind on the Savior who gathers, defends and preserves a church for himself by his Word and Spirit. May His blessing rest on this decision.

Your fellow-servant in Christ Jesus,

Peter Y. De Jong

ARTICLE 114

The minutes of yesterday's proceedings are read and approved.

ARTICLE 115

Synod resumes consideration of the material presented by *Church Order* advisory committee No. 2, cf. Arts. 44, 94, 100, 109, Rev. H. Arnold reporting:

I. RACIAL PROBLEMS

A. *Materials:*

(Supplement No. 28, Ecumenical Acts, pp. 37-40, 60, 61, 225, 226)

1. The attention of the RES was directed to racial issues by a letter received from the Dutch Reformed Church of Ceylon which asked ad-

vice 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 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

a. 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.

b. 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.

c. 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.

d. 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.

e. 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.

f. 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.

g. 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.

B. *Recommendations:*

a. Synod, being deeply concerned to apply the biblical principles of love and righteousness for all men of all races and all nations, accepts as information the resolutions on race adopted by the RES, appoints a study committee to evaluate these resolutions and to serve a future Synod of the Christian Reformed Church with advice to be forwarded to the next Reformed Ecumenical Synod, and commends them to our churches for study. (See Art. 159.) —*Adopted*

b. Synod ask the churches to take particular note of the statement "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." —*Adopted*

c. Synod ratify the appointment of a study committee to serve the next RES with further advice on racial problems. —*Adopted*

II. CHRISTIAN ORGANIZATIONS

A. *Materials:*

(Supplement No. 28, Ecumenical Acts, pp. 55-58, 227, 228.)

1. The Ecumenical Synod adopted the following preamble and resolutions after concerning itself with the subject of Christian organizations.

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:

a. 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.

b. 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:

(1) 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.

(2) 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.

c. 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 whatever and whenever it is possible.

Grounds:

(1) 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).

(2) 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.

d. 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:

(1) 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.

(2) 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.

e. 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).

f. 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.

g. 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).

B. *Recommendation:* Synod refer this matter to a study committee. (See Art. 159.) —*Adopted*

III. GREATER UNITY OF REFORMED CHURCHES

A. *Materials:*

(Ecumenical Acts, 171, 172)

The Ecumenical Synod adopted the following:

(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 now coming to expression in mutual understanding and cooperation in many spheres, should come to expression in union 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.

B. *Recommendations:*

(1) Synod ratify points (1) and (2) above. —*Adopted*

(2) Synod comply with the request of point (3) above, by referring this matter to its Committee on Ecumenicity and Inter-Church Correspondence. —*Adopted*

IV. ECUMENICITY AND PLURIFORMITY

A. *Materials:*

(Ecumenical Acts, pp. 44-49)

a. The Ecumenical Synod considered the matter of the central problems involved in ecumenicity, including that of the merits of membership in the World Council of Churches. Thereafter, 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.

b. The Ecumenical Synod also appointed a study committee to study the complex matter of the Scriptural doctrine of the Church, its nature and ecumenical calling. (The precise mandate may be found in Agenda, p. 173) (See Supplement No. 28, VI, D.)

B. *Recommendations:*

(1) Synod adopt the declarations of the RES under point "a" above. —*Adopted*

(2) Synod ratify the appointing of this study committee. —*Adopted*

V. EVANGELISM

A. *Materials:*

(Ecumenical Acts, pp. 23, 26, 27, 32, 35, 64)

1. The Ecumenical Synod adopted the following resolution with respect to the matter of evangelism.

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" (I 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.

2. The Ecumenical Synod, in response to a request from the Christian Reformed Church that the RES consider holding a congress on Reformed evangelism, decided to refer this matter to its standing committee on missions for consideration and possible action in consultation with the interim committee.

B. *Recommendations:*

1. Synod approve the resolution on the church and the world.

—*Adopted*

2. Synod take note of the decision of the RES with regard to the request for a congress on Reformed evangelism and await developments.

—*Adopted*

VI. MISSIONS

A. *Materials:*

(Ecumenical Acts, pp. 30, 31, 44, 59)

1. The Ecumenical Synod decided to establish a standing committee on missions. (Ecumenical Acts, p. 30.)

2. The Ecumenical Synod also adopted the following in regard to the standing committee on missions:

a. That each member church of the RES be invited to appoint a correspondent for continuing contact between the committee on missions and that church.

b. 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.

c. Mission secretary:

(1) Initially the committee shall employ an initially part-time missions secretary who shall be well-versed in missionary matters to implement its functions.

(2) Initially this secretary shall be the same person as the RES general secretary.

(3) Synod empower the interim committee jointly with the committee on missions, to appoint this secretary.

(4) The secretary shall be directly responsible to the committee on missions.

d. *Funds* — Monies for the committee's work shall be provided by the constituent churches through the offices of the RES.

B. *Recommendations:*

a. Synod ratify these decisions on missions. —*Adopted*

b. Synod take note that Rev. H. Evenhouse has been appointed by the RES to its standing committee on missions. —*Adopted*

c. Synod suggest to the committee on appointments the name of Rev. H. Evenhouse as a correspondent for the CRC to the standing committee on missions of the RES. (See Art. 159.) —*Adopted*

VII. LITERATURE

A. *Materials:*

(Ecumenical Acts, pp. 25, 26)

The Ecumenical Synod adopted four recommendations in regard to the work of literature and publicity. (Supplement No. 28, IX.)

B. *Recommendations:*

1. Synod ratify points 1. and 2. —*Adopted*

2. Synod take note of the appointment of Dr. J. T. Hoogstra to this committee. —*Adopted*

3. Synod withhold action on point 4.

Ground: Request is not specific enough. —*Adopted*

VIII. WARFARE

A. *Materials:*

(Ecumenical Acts, p. 22)

The Ecumenical Synod took cognizance of the fact that the Christian Reformed Church did not accept the pronouncements on the Problems of Warfare made at the meeting of the RES at Potchefstroom in 1958. The RES decided to inform the Christian Reformed Church that a further communication is awaited in regard to this matter.

B. *Recommendation:* Synod forward to the RES a statement on warfare when adopted. (See also Art. 120.) —*Adopted*

IX. POLYGAMY

A. *Materials:*

(Ecumenical Acts, pp. 22, 23, 28, 29)

The Ecumenical Synod referred a report of the Gereformeerde Kerken in the Netherlands pertaining to polygamy on the mission field to a study committee which will serve the next RES with advice. The Synod also requested that those churches which wrestle with the problem of polygamy should submit their views to this study committee for its consideration.

B. *Recommendation:* That Synod ratify these actions and call the attention of our mission board to this matter. —*Adopted*

X. ESCHATOLOGY

A. *Materials:*

(Ecumenical Acts, pp. 34-36)

The Ecumenical Synod, after struggling with the problem of eschatology presented in a report by a study committee, adopted the following recommendations:

That Synod, recognizing the difficulties and handicaps under which the committee functioned, express its appreciation for this report.

a. 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.

b. 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:

(1) Consider, evaluate and criticize current discussions of eschatology in the light of the Scripture data.

(2) Present to the next Reformed Ecumenical Synod a supplementary report on eschatology and

(3) Formulate a concise summary of the main affirmations of Reformed eschatology.

B. *Recommendation:* Synod ratify the actions taken in the above recommendations of the RES. —*Adopted*

(*Note:* The report on eschatology has been published in booklet form and is available from the Christian Reformed Publishing House).

XI. INSPIRATION

A. *Material:* Supplement No. 28. XII.

(Ecumenical Acts, pp. 52, 53)

B. *Recommendation:* Synod receive this RES action as information. —*Adopted*

XII. FINANCES

A. *Material:* Supplement No. 28, XIII

(Ecumenical Acts, pp. 54, 61, 62)

B. *Recommendation:* Synod ratify the 20% apportionment of finances assigned to the Christian Reformed Church by the RES. —*Adopted*

XIII. WOMEN AND OFFICE

A. *Materials:*

(Ecumenical Acts, pp. 28, 64)

Since a previous study committee failed to submit a report on this

matter, the Ecumenical Synod appointed a new study committee with a reformulated mandate. (See Supplement No. 28, XIV.)

B. *Recommendation:* Synod ratify these actions. —*Adopted*

XIV. ENDORSEMENT OF RECOMMENDATIONS UNDER VI. C. OF RES REPORT

A. *Material:* Overture No. 35 (See Supplement No. 28, VI, C.)

B. *Recommendations:*

1. That Synod refer the matter of Overture No. 35 to the committee on Ecumenicity and Inter-Church Correspondence. —*Adopted*

2. That Synod declare this to be its answer to Overture No. 35 of Classis Central California. —*Adopted*

ARTICLE 116

The advisory committee on *Moral Problems,* Rev. W. Van Dyk reporting, presents the following:

CHURCH AND FILMS

A. *Materials:*

1. Overture No. 14

2. Overture No. 32

B. *Analysis:* Classis Eastern Ontario presents an extensive study of the relationship of the church to films. It concludes its study by overturing Synod negatively to warn against the evil in the film industry; positively to appreciate and encourage the production of good films; and specifically to urge upon office-bearers, the church public, and Christian organizations the responsibility to be alert to the problems and possibilities of the film. Classis Alberta South goes on record as opposing this overture of Classis Eastern Ontario.

C. *Recommendations:*

Synod appoint a study committee to evaluate the overture from Classis Eastern Ontario on church and film and Classis Alberta South's opposition to this overture, and advise Synod on the question of the church and films, and report to the Synod of 1965. —*Adopted*

Grounds:

1. These materials demand careful study and evaluation.

2. A responsible evaluation of these materials also demands a careful study of the reports and decisions of Synod in 1928 and 1951 on worldly amusements and the relevance of their principles to Christian behavior today. (See Art. 159.) —*Adopted*

(Advisory committee on Moral Problems continued in Art. 120).

ARTICLE 117

Elder G. Rooy concludes the morning session with prayer.

THURSDAY AFTERNOON, JUNE 18
Sixteenth Session

ARTICLE 118

The afternoon session is opened with prayer by Rev. D. T. Van Oyen after the singing of Psalter Hymnal No. 379.

ARTICLE 119

The following *nominations* are approved:

1. *Publication committee:*

Rev. Siebert Kramer and Rev. Thomas Yff
Mr. Jack Dekker, Mr. Ted C. Smith
Mr. Joe Daverman, Mr. Adrian Vanden Bout

2. *Board of Trustees of Calvin College and Seminary*

a. Eastern District — *Peter Berkhout and Arthur Frieling
For alternate — A. Robert Van Dyken and nominee not elected as regular delegate.

b. Central District — Richard Prince and Henry Triezenberg
For alternate — James Bere and nominee not elected as regular delegate.

*Henry Kreulen and John Vander Ark
For alternate — John Pool and nominee not elected as regular delegate.

*Richard Hoekstra and Stewart Geelhoed
For alternate — Frank Pettinga and nominee not elected as regular delegate.

3. *Committee on Education*

Dr. Henrietta Ten Harmsel
Miss Dorothy Westra
*Rev. Harold Dekker
Rev. Milton Doornbos
*Rev. Wm. Haverkamp
Rev. Lawrence Veltkamp

Asterisks indicate present incumbents. (See Art. 140 for election results).

ARTICLE 120

The advisory committee on *Moral Problems,* cf. Art. 116, presents the following majority and minority reports, Rev. W. M. Van Dyk reading the former and Rev. S. Viss the latter.

MAJORITY REPORT

STATEMENT ON WARFARE

A. *Materials:*

1. Agenda Reports Nos. 26, 26-A. (See Supplements Nos. 26, 26-A.)
2. Overture No. 22
3. Letter from Mr. Norman Vander Veen (Modesto, California)

B. *History:*

1. 1958: The Ecumenical Synod of the Reformed Churches drafted a Statement on the Problem of Modern Warfare.

2. 1959: Synod appointed a committee to study the use we might make of the 1958 Statement.

3. 1960: The study committee recommended that no further use be made of the 1958 statement, since the Declaration on War by the Christian Reformed Church in 1939 was acceptable. Synod did not adopt this recommendation but appointed a new committee to study the church's attitude toward war. This committee found the 1958 statement unacceptable, and judged that the 1939 declaration was not fully applicable to the atomic age. This committee drafted a new statement which was presented to the Synod of 1963.

4. 1963: Synod decided to refer the 1963 statement to the churches for study, to enlarge the committee, to request the committee to evaluate the reactions of the church, and to report to the Synod of 1964.

5. 1964: We now have before us the revised statement proposed by the enlarged study committee.

C. *Evaluation:*

The advisory committee approached the statement on Warfare with varied reactions. In the course of committee meetings, the majority of the committee was increasingly convinced that the statement was not a series of related thoughts grouped under common headings; but a logical development of the inevitable moral judgment that a Christian must make in a nuclear age. The purpose of the proposed statement is not to exegete particular texts or teach the Christian view of the Last Things. This was not the study committee's mandate. Furthermore, the proposed statement offers excuse neither for war nor for surrender without resistance or retaliation. Nor does the proposed statement render the Declaration of 1939 obsolete. This statement, complementing the 1939 declaration, is the church's moral witness which directs the reader to Biblical attitudes and activities in relationship to war and in the context of this nuclear age. Three members of the advisory committee did not feel able to concur in the evaluation and recommendations of the majority, and therefore they are submitting a Minority Report.

D. *Recommendations:*

1. That Synod thank the study committee for its work in preparing the proposed Statement on Warfare. —*Adopted*

2. That Synod recognize Dr. Henry Stob as the representative of the study committee. —*Adopted*

3. That Synod adopt the following statement on warfare: —*Tabled*

STATEMENT ON WARFARE

Preface

The following statement is a complement to the declaration on war adopted by the Synod of the Christian Reformed Church in 1939. The 1939 declaration studied the implications of Romans 13 in the context of the question of pacifism. The particular focus of the present statement is not placed on pacifism, military policy, the probability of nuclear war, or Christian eschatology. Its focus lies on the moral impossibility of a war of indiscriminate destruction, and the moral responsibility of multilateral disarmament of nuclear weapons under strict international surveillance.

The majority of the advisory committee presented Supplement No. 26, D, to Synod for adoption as their Statement on Warfare.

MINORITY REPORT

Minority opinion of the advisory committee presented the following:

I. STATEMENT ON WARFARE

Preface

We seriously question whether *the church* should issue a statement on warfare. Warfare, with its accompanying weaponry, strategy, classified information, etc., is an area in which we have limited knowledge. Since there are so many unknown factors when war is threatened, or in progress, we are not in a position to say what weapons ought to be used nor to what extent.

We call attention to the history of this statement on warfare. See Supplement No. 26-A. We summarize: The RES statement (attached for information) was given to a study committee to determine its acceptability. Recommendation of the committee: Good report but 1939 statement sufficient. A new committee was appointed for further study. A new statement was presented to the Synod of 1963. This was referred to the churches for study and evaluation. Reactions to same were negative. The report submitted to this Synod is the revised report taking into consideration said reactions.

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

B. We present the following objections to the study committee's proposed statement on warfare: (See Supplement No. 26)

1. It tends to inculcate into the minds and hearts of the citizens of a country a loyalty short of complete loyalty.

2. It sponsors a form of pacifism. We must be subject to the government. There is, of course, a limit beyond which we cannot go (Acts 5:29). If a government becomes a demonic secular authority, a Christian may be justified in disobeying. However, article 9 of the proposed statement

on warfare sponsors the notion that resorting to all-out war with modern instruments of war is *in itself* impermissible. We fail to find a scriptural basis for this position.

3. The church is trespassing the sovereign sphere of the government. It is stated that a war which involves the general use of thermo-nuclear weapons is christianly impermissible. Therefore, it is telling the government that it cannot use these weapons in its defense when such use is employed by an attacking force.

4. Paragraphs 14, 15 and 16 embody commendable sentiments. But these expressions on disarmament exceed the mandate of Synod for a statement on warfare. See A. 4 of Supplement No. 26.

5. The proposed statement on warfare lacks emphasis on scriptural principles.

a. For example, see paragraphs 3, 7 and 8. The State is authorized by God "to . . . remove the *causa belli*" (causes of war). This is a worthy purpose. It could be applied to the removal of men like Hitler and Mussolini. It could be applied to the destruction of Japan's military potential. However, we should be reminded of the *real* cause of war, namely, the state and condition of the human race due to sin. We must reckon with the fact that in spite of all efforts to curb war, which are noble indeed, wars will increase in awesomeness and in extent as history moves on to its ultimate climax. We should emphasize with greater zeal God's answer to the cause of war.

b. We believe there is too much emphasis on the effectiveness of "existing agencies and institutions, national and international." Certainly, we should cooperate with these agencies whenever their decisions or actions permit. However, since the agencies which are in the limelight today do not have a scriptural basis we must be aware of their limitation, and understand that the solution of the problem of war will never arise out of these agencies."

C. *Recommendation:*

That Synod not adopt this statement on warfare. See the foregoing for grounds.

ARTICLE 121

After the minority report was read, *recommendation 3* of the majority report, as amended, "That Synod recommend for guidance the following Statement on Warfare" was moved and supported. (See Supplement No. 26.) —*Synod rejected the motion*

1. Regarding the Statement on Warfare, Synod *decides* to refer it to the churches for study. (See Supplement No. 26) —*Adopted*

2. Synod declares this to constitute its answer to Overture No. 22. —*Adopted*

ARTICLE 122

The advisory committee on *Doctrinal Matters,* Rev. C. O. Buus reporting, cf. Arts. 86, 93, submits the following revised sections of their recommendations:

1. That Synod appoint a committee to study in the light of Scripture and the Creeds the doctrine of limited atonement as it relates to the love of God, the doctrinal expressions of Professor H. Dekker beginning with and relative to his article entitled "God So Loves . . . All Men" and other related questions which may arise in the course of their study, paying specific attention to:

a. Whether the nature of the atonement and the decree of election allow for the validity of making a qualitative distinction between the general love of God and His special love for the elect.

b. Whether there is Scriptural evidence that the universal love of God includes any intent to bring about the salvation of the non-elect or to perform any redemptive act on their behalf.

c. Whether the nature of the atonement as satisfaction reveals the universal love of God.

d. Whether the teachings of the Canons of Dort warrant the use of such concepts as universal atonement and limited redemption.

e. Whether the efficacy of the atonement is determined by the good pleasure of God in distinction or abstraction from the love of God.

f. Whether, "the doctrine of limited atonement as commonly understood and observed in the Christian Reformed Church impairs the principle of the universal love of God and tends to inhibit missionary spirit and activity."

g. Whether it is consistent with the genius of the New Testament evangelism to say to each and every man, "Christ died for you," and whether this statement is productive of confusion and misunderstanding in this generation of universalism and Arminianism.

Grounds:

(1) A mandate to study these matters will allay much of the unrest which prevails in the churches.

(2) Such a study will help clarify the Reformed witness to our generation.

(3) This study may assist Professor Dekker in carrying forward his own work of carefully examining the various matters which he has raised.

(4) This carries forward the spirit of the report of the Board of Trustees which reads, "After the discussion the board concluded that there are issues worthy of further inquiry and it trusts that future exchanges of research and opinion on these issues will be profitable to the church."

(5) A study of this nature is requested in Overture No. 45.

—*Adopted*

2. The committee be composed of seven members and that they be mandated to consult frequently with Professor Dekker in order that a spirit and relationship of full and free exchange may exist between the professor and the committee. The committee shall also be authorized to seek the advice and counsel of the professors in the departments of Dogmatics and Exegesis at Calvin Seminary. (See Art. 159) —*Adopted*

3. The committee evaluate its findings and study and make every effort to bring a report to the Synod of 1965. —*Adopted*

4. Synod declare that this be its answer to Overture No. 45. —*Adopted*

ARTICLE 123

The advisory committee on *Revision of the Church Order*, Rev. W. Hofman reporting, cf. Art. 43, submits the following:

I. OBJECTION TO REPORT OF CHURCH ORDER REVISION COMMITTEE

A. *Materials:* Agenda Report No. 31 (See Supplement No. 31), Overtures Nos. 9, 46, I.

B. *Summary:*

Classis Hudson addressed Overture No. 9 to Synod. This overture was also sent as a matter of courtesy to the Church Order revision committee. Thereupon the Church Order revision committee entered into the material of this overture and included its reaction in its report to Synod. (See Supplement No. 31). The Ridgewood Christian Reformed Church takes exception to this procedure of the Church Order revision committee (Overture No. 46, I).

C. *Recommendation:*

1. Synod declare that the Church Order revision committee was out of order in replying to Classis Hudson's overture in the Agenda of Synod.

Grounds: This overture was addressed to Synod, and had not been referred to the committee for treatment. —*Adopted*

2. Synod declare this to be the answer to Overture No. 46, I. —*Adopted*

II. REVISION OF CHURCH ORDER AND RELATED MATTERS

A. *Materials:* Agenda Reports Nos. 3, 25, 31, 41. (See Supplements Nos. 3, 25, 31, 41), Overtures Nos. 9, 17, and 46, II and III.

B. *Analysis:*

The Synod of 1963 deferred the adoption of the Revised Church Order until the Synod of 1965. In accordance with this decision, the Church Order revision committee is preparing a final draft for issuance to the consistories after October 1, 1964, with a view to consideration of this final draft at the Synod of 1965.

Classis Hudson and Classis Hackensack overture this Synod to postpone this action of the committee, pending a thorough study of the nature and limitations of ecclesiastical authority (see Overtures Nos. 9, 17). The committee for Closer Relationships with the Orthodox Presbyterian Church expressed the desire that the Church Order revision committee meet with the committee of the Orthodox Presbyterian Church now working on their Form of Government, in order to discuss certain matters of church polity prior to the adoption of a Revised Church Order (See Supplement No. 25).

C. *Recommendations:*

1. Synod instruct the Church Order revision committee to meet with the committee of the Orthodox Presbyterian Church which is presently working on the revision of their Form of Government. This meeting (these meetings) shall be for the purpose of mutual discussion and consultation regarding the nature and scope of ecclesiastical authority and related areas of misunderstanding or disagreement.

Grounds:

a. Such a discussion should lead to a better understanding and to an advance in our ecumenical relationship.

b. Synod of 1947 expressed, and Synod of 1961 reiterated that correspondence include:

(1) "Bringing to each other's attention our spiritual and ecclesiastical problems together with an attempt at their Scriptural solution; and bring each other help upon request thereof."

(2) "Consulting each other regarding the eventual revision of our respective ecclesiastical standards."

c. Both Churches are engaged in the process of revision and adoption of a new Church Order.

d. Our committee for Closer Relations with the O.P.C. recommends this course of action, and has been assured by the joint committee of the O.P.C. that such a proposal will meet with their favor. (See Art. 159) —*Adopted*

2. Synod instruct the Church Order revision committee to report its findings to the Synod of 1965.

Grounds:

This would enable Synod to consider whether these findings have bearing on the adoption of the Revised Church Order in 1965. —*Adopted*

3. Synod declare the above to be the answer to Overtures Nos. 9, 17, and 46, II and III. —*Adopted*

III. WORSHIP SERVICES ON DECEMBER 31 AND JANUARY 1

A. *Material:* Overture No. 8

"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."

B. *Recommendations:*

Synod refer this overture to the Church Order revision committee.

Grounds:

1. This is the proper course of action.

2. The Church Order revision committee has advised us that an appropriate change in this article is contemplated. —*Adopted*

IV. EUREKA CLASSIS REFORMED CHURCH U.S.A.

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

B. *Recommendations:*

1. Rev. C. Boomsma be designated to speak for the committee on Ecumenicity and Inter-Church Correspondence. —*Adopted*

2. Synod invite Eureka Classis Reformed Church U.S.A. to become a "correspondence" church.

Grounds:

a. This church is Reformed.

b. This is the recommendation of our committee on Ecumenicity and Inter-Church Correspondence. —*Adopted*

V. KOREA

A. *Materials:* Agenda Reports Nos. 3, 3-A. (See Supplements Nos. 3, 3-A.)

B. *Summary:* The ecclesiastical situation in Korea is extremely tangled. The "Hapdong" Church is Reformed. Many of its leaders were trained at Westminster and Calvin Seminaries. This Church was represented at Synod by Dr. Paul Myung. (See Supplement No. 44)

C. *Recommendations:*

1. Synod recognize the "Hapdong" Presbyterian Church of Korea as a "correspondence" Church.

Grounds:

a. This Church is Reformed in creed and practice.

b. This Church requests such recognition. —*Adopted*

2. Synod instruct its committee on Ecumenicity and Inter-Church Correspondence, in consultation with the Board of Foreign Missions, to investigate and exploit ways and means to give moral and financial support to the "Hapdong" Church.

Grounds:

a. This Church endeavors to maintain an orthodox Reformed witness in Korea which we ought to encourage.

b. This Church is seriously in need of our help, and is asking for help. —*Adopted*

3. Synod instruct its committee on Ecumenicity and Inter-Church Correspondence to consider what ought to be our relation to the "Korypau" Church in Korea.

Ground: This group is composed of people who were part of a former church with which we had correspondence. —*Adopted*

VI. THE EVANGELICAL PRESBYTERIAN CHURCH

A. *Material:* Agenda Report No. 3 (See Supplement No. 3) and letter from Prof. Dr. R. Laird Harris, chairman of committee on Fraternal Relations of the Evangelical Presbyterian Church.

B. *Recommendation:* Synod recognize the Evangelical Presbyterian Church as a "correspondence" Church.

Grounds:

1. This Church has accepted such an invitation extended to it by our standing committee on Ecumenicity and Inter-Church Correspondence.

2. This Church is Reformed. —*Adopted*

VII. FREE (OLD) CHRISTIAN REFORMED CHURCH

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

B. *Recommendation:* Synod take note of the attempt to confer with the Free (Old) Christian Reformed Church, and encourage our committee on Ecumenicity and Inter-Church Correspondence to pursue this effort. —*Adopted*

ARTICLE 124

The advisory committee on *Publication Matters,* Rev. W. Vander Hoven reporting, cf. Arts. 58, 70, submits the following:

I. SYNODICAL NEWS RELEASES

A. *Material:* Overture No. 4

B. *Recommendation:* Synod adopt the overture on the grounds adduced. —*Adopted*

II. PUBLICATION OF SYNODICAL MATTERS IN THE CHURCH PAPERS

A. *Material:* Overture No. 25

B. *Comment:* Overture No. 25 proposes that the entire issue of both *The Banner* and *De Wachter* immediately following the adjournment of Synod be devoted to reporting Synod's activities. While your advisory committee favors prompt reporting of Synod's actions it cannot recommend the overture as it stands. The committee therefore presents the following:

C. *Recommendations:*

1. Synod do not accede to Overture No. 25.

Grounds:

a. The editorial and mechanical difficulties involved render such an edition of our papers virtually impossible.

b. These papers are by their very nature papers of diversified features which should not be interrupted. —*Adopted*

2. Synod request the publication committee to make provisions for accelerating the reporting of Synod's actions so that the reports may be completed by the third issue of *The Banner* following the adjournment of Synod; this to be implemented according to the discretion of the publication committee.

Grounds:

a. The actions of Synod are of vital interest to the denomination and should be reported as promptly as possible.

b. Early reporting will both prevent circulation of incorrect reports, and highlight the importance of Synod's work for the denomination.

Note: The overture mentions also *De Wachter,* whereas this recommendation is limited to *The Banner* only. It is expected that the policy for *De Wachter* would remain unchanged. Not only would the cost of introducing this acceleration of reporting in *De Wachter* be unwarranted, but also many of our *Wachter* subscribers are also *Banner* readers.

—***Adopted***

3. Synod declare this to be its answer to Overture No. 25. —*Adopted*

III. PUBLICATION COMMITTEE MATTERS

A. *Materials:* Agenda Report No. 36 (See Supplement No. 36), Overtures Nos. 7, 25, 27, 40, 42.

B. *Items for Synod's consideration:*

1. *Overture No. 42.* This overture calls for "serious consideration to be given to the appointment of a managing editor and to the establishment of an editorial staff made up of five or more members, chosen by the publication committee and approved by Synod . . . ."

2. *Recommendation:* Synod refer this overture with its ground to the publication committee for study and advice.

Grounds:

a. In reviewing the many tasks the editor-in-chief of *The Banner* is expected to perform, your advisory committee concluded that some reorganization of the editor's office may well be necessary.

b. Such a study lies within the province of this committee.

c. It would not be proper for Synod to act upon a matter involving the major restructuring of this committee's work without affording the committee an opportunity for study and recommendations. —*Adopted*

IV. RULE GOVERNING DENOMINATIONAL PUBLICATIONS

A. *Material:* Overture No. 7

B. *Summary:* Classis Hudson overtures Synod to amend the rules for publications by declaring that "the editorial columns of our Church papers are not to be used for preferring charges against a member of the denomination."

The argumentation developed in the body of the overture pursues three lines. The first has reference to procedure, the overture pointing out that there are proper ecclesiastical methods of dealing with erring members other than through the (unofficial) editorial columns of our Church papers. The second argument rests upon article 84 of the Church Order, and seeks to safeguard the equalities in the Church offices and make impossible the hurting of reputations by one who occupies a strategic

position. The third line developed in the overture concerns the public image of the Christian Reformed Church which may suffer if its Church papers contain attacks launched by the editors against members of the denomination.

These three items are then, in condensed form, presented as grounds for the overture.

C. *Recommendation:* Synod reject the overture.

Grounds:

1. The present rules governing denominational publications are, in fact, both adequate and practicable.

(Reference is made to article 7, paragraph 7, of the *rules for Publication committee and church publications.*

These we summarize as follows:

a. Serious objections against the conduct or teaching of a member, when not publicly known, shall be dealt with according to Christ's rule in Matthew 18.

b. When the conduct or teachings objected to are publicly known, a personal, brotherly interview is required before anything may be alleged in printed form.

c. To keep out of our denominational papers all charges preferred against a member of our Churches might not be desirable.

d. In such controversies personalities, of course, should be avoided as much as is consistent with a fair presentation of the whole truth - - not the person involved but the vindication of the truth should be foremost.)

2. The overture presents no documented evidence that these rules are inadequate. —*Adopted*

(The advisory committee report, Publication Matters, continued in Art. 134).

ARTICLE 125

The advisory committee on *Educational Matters,* Rev. T. Hofman reporting, cf. Arts. 17, 32, 47, 54, 55, 56, submits the following:

I. COLLEGE PERSONNEL, APPOINTMENTS AND REAPPOINTMENTS

A. *Materials:* Agenda Reports Nos. 14, 14-A (See Supplements Nos. 14, 14-A)

B. *Recommendations:*

1. Synod approve the following reappointments to Calvin College:

a. Melvin Berghuis, Ph.D., Director of Student Academic Services, with *indefinite tenure.** (This administrative office is renamed in the newly adopted administration reorganization.)

b. Roelof Bijkerk, Ph.D., as *Associate Professor* of Psychology for two years.

c. Edgar Boeve, M.S.D., as Assistant Professor of Education (Art) with *indefinite tenure.*

d. Ervina Boeve, A.M., as Director of Drama for two years.

e. Herbert Brinks, A.M., as Instructor in History for two years.

f. Herman Broene, Ph.D., as *Professor* of Chemistry with *indefinite tenure.*

g. Winifred Byker, A.M., as Assistant in Physical Education for one year.

h. Peter De Boer, A.M., as *Assistant Professor* of Education for two years.

i. Willis De Boer, Th.D., as *Associate Professor* of Bible for four years.

j. Roger Griffioen, Ph.D., as *Associate Professor* of Physics for four years.

k. Henry Holstege, A.M., as Assistant Professor of Sociology for two years.

l. Bernard Kreuzer, A.M., as *Assistant Professor* of Modern Languages (German) for two years.

m. Donald Oppewal, Ph.D., as *Associate Professor* of Education for four years.

n. Peter Oppewal, Ph.D., as *Professor* of English with *indefinite tenure.*

o. Arthur Otten, A.M., as Assistant Professor of Modern Languages (French) for four years.

p. Bernard Pekelder, Th.B., as College Chaplain for four years.

q. Tunis Prins, Ph.D., as Professor of Philosophy with *indefinite tenure.*

r. H. Evan Runner, Ph.D., as Professor of Philosophy with *indefinite tenure.*

s. Carl Sinke, Ph.D., *Professor* of Mathematics with *indefinite tenure.*

t. John Vanden Berg, Ph.D., as Dean of the Faculty for two years. (This administrative office is renamed in the newly adopted administration reorganization.)

u. Gertrude Vander Ark, A.M., as Assistant Professor of Education for two years.

v. Ernest Van Vugt, A.M., as Assistant Professor of Classical Languages (Latin) with *indefinite tenure.*

w. Anthony Donald Vroon, A.B., as Assistant in Physical Education for one year.

x. Mary Ann Walters, A.M., as Assistant in English for two years.

y. Johan Westra, A.M., as Assistant Professor of History and Political Science for two years.

z. John Zegers, A.M., as *Assistant Professor* of Modern Languages (French) for two years.

aa. Doris Zuidema, A.M., as *Instructor* in Physical Education for two years.

(Italics indicate a raise in rank or indefinite tenure.) —*Approved*

2. Synod approve the following appointments to Calvin College:

a. John H. Baker, A.M., Assistant Professor of Mathematics for two years.

b. Albertus D. Bratt, Ph.D., Assistant Professor of Biology for two years.

c. James H. De Borst, A.M., Assistant Professor of History and Political Science for two years, effective September 1, 1965.

d. Peter Allen De Vos, A.M., Instructor in Philosophy for two years, effective September 1, 1965.

e. Robert L. De Vries, A.M., Assistant in Political Science for one year (terminal appointment).

f. Gerrit D. Groen, A.B., Assistant in History for one year.

g. Dennis Hoekstra, B.D., Ed.D., Assistant Professor of Education for two years.

h. David E. Holwerda, Th.D., Assistant Professor of Bible for two years.

i. Richard E. Houskamp, A.M., Provisional appointment to the Sociology Department.

j. Gertrude Ann Huisman, A.M., Visiting Instructor in Music for one year.

k. Robert A. Jensen, M.F.A., Instructor in Education (Art) for two years.

l. Derk Johan Krajenbrink, A.M., Assistant in Modern Languages (German) for one year (terminal appointment).

m. Louis Kuipers, M.B.A., (C.P.A.), Assistant Professor of Economics for two years.

n. Elaine M. Peterson, A.B., Assistant in Modern Languages (Spanish) for one year.

o. James Reynierse, Ph.D., Instructor in Psychology for two years. (He has been granted a leave of absence for 1964-65).

p. Rodger Reid Rice, Ph.D., Instructor in Sociology for two years.

q. Arie Staal, A.M., Assistant in English for one year (terminal appointment).

r. Leonard Sweetman, Jr., Th.B., Assistant Professor of Bible for two years.

s. Bernard Van't Hul, A.M., Instructor in English for two years.

t. Howard J. Van Till, Ph.D., Visiting Lecturer in Physics (for second semester, 1964-65).

u. Lois Ann Westra, A.B., Assistant in Modern Languages for one year.

v. Donald R. Wilson, A.M., Assistant Professor of Sociology for two years.

—*Adopted*

3. Synod decides that Calvin Christian Reformed Church is to be the calling church for Rev. L. Sweetman. The synodical committee is to designate the calling church for Dr. David E. Holwerda.

II. COMMITTEE ON EDUCATION

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

B. *Recommendations:*

1. The secretary, Dr. Gordon Spykman, be granted speaking privileges on matters pertaining to the committee on education, and that Mr. Bert Woldring, the treasurer, be granted the same privilege on matters of finance. —*Adopted*

2. Rev. William Vander Haak be reappointed as editor for the committee on education for a term of four years. —*Adopted*

3. Synod take note of the cooperation between the various educational agencies in the denomination as reported by the committee on education in the area of the coordination of our educational program, and that Synod go on record as encouraging its agencies to continue such cooperation. —*Adopted*

(Report of advisory committee on Educational Matters continued in Art. 130.) (See also Arts. 140, 159)

ARTICLE 126

The advisory committee on *Varia,* Rev. F. Van Houten reporting, cf. Arts. 46, 108, presents the following:

INTERNATIONAL REFORMED AGENCY FOR MIGRATION (IRAM)

A. *Materials:*

1. Agenda Report No. 28, II. (See Supplement No. 28, II)

2. Agenda Report No. 39. (See Supplement No. 39)

3. Ecumenical Acts, 1963, pp. 16-18, 21, 22.

B. *Analysis:* Synod has already taken note of the following: "The CRRSC has concurred in the endorsement of the RES re the formation of an International Reformed Agency for Migration." (IRAM)

A conference on international migration was held in Grand Rapids during the days immediately preceding the RES 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 RES 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, RES Synod decided to "view with favor the formation of an International Reformed Agency for Migration." (IRAM)

C. *Recommendation:* Synod ratify this decision. —*Adopted*

(The advisory committee report, Varia, continued in Art. 133.)

ARTICLE 127

This session is closed with prayer by Elder J. Ribbens.

THURSDAY EVENING, JUNE 18

Seventeenth Session

ARTICLE 128

Rev. C. Tuininga opens the evening session after Psalter Hymnal No. 277 is sung.

ARTICLE 129

Due to the content of the material Synod goes into an executive session.

ARTICLE 130

The advisory committee on *Educational Matters,* Rev. T. Hofman reporting, cf. Arts. 17, 32, 47, 54-56, 125, presents the following:

SERVICES OF PROFESSOR DR. M. WOUDSTRA

A. *Material:* Agenda Report No. 14-A, I, B, 2, a. (See Supplement No. 14-A, I, B, 2, a.)

B. *Elucidation:* Your advisory committee has taken special note of the decision of the Board of Trustees in regard to the services of Dr. M. Woudstra, as reported to the Synod as information. The nature of this matter and the existence of various opinions on it within the Church prompt us to address ourselves to the action taken by the board. The advisory committee has received additional information from the secretary of the board and the president of Calvin Seminary.

C. *Recommendation:* Your advisory committee, having heard a sufficiently detailed report from the secretary of the Board of Trustees and from the president of Calvin Seminary, and having taken special note of the humble Christian attitude on the part of Dr. M. Woudstra as it was set forth in the reports given to your committee, recommends that Synod endorse the action of the Board of Trustees in reactivating the services of Dr. Woudstra. —*Adopted*

(The report of advisory committee, Educational Matters, continued in Art. 142.)

ARTICLE 131

The advisory committee on *Appeals,* Rev. H. Exoo reporting, cf. Arts. 101, 102, submits the following:

I. THE RELATIONSHIP BETWEEN REV. ROOK AND REHOBOTH, BELLFLOWER CONGREGATION (Classis California South) (See Art. 102)

A. *Materials:*

a. Report of synodical examiners to Synod - date: 2-26-64

b. Report of synodical examiners to Synod - date: 3-23-64

Synodical examiners: Revs. J. Griffioen (Pacific Northwest), B. N. Huizenga (Rocky Mountain), E. Tanis (Central California)

c. Classical file of Classis California South.

B. *Explanation:*

a. In their first letter, the synodical examiners declare that they found no valid reasons for not concurring with the majority vote to sever the relations between Rev. J. Rook and Rehoboth, Bellflower church.

b. In their second letter, the synodical examiners state the facts which led to the severance.

c. *Recommendation:*

Upon examination of the documents we note with regret that the report of the synodical examiners does not indicate that they registered disapproval of the fact that Classis California South did not give Rev. J. Rook a hearing at the classical meeting of January 15, 1964.

We also notice that there are a few discrepancies between the report of the synodical examiners and the classical documents.

In point 3 of their document, synodical examiners say "that Rev. Rook has up to the time of the meeting of classis (2-25-64) taken no active steps that his wife submit to the care she needs." This statement is not completely accurate. Cf. file 2 of classical documents.

In point 5 of their document, synodical examiners say that "for the time being the Rev. Rook is allowed by classis to accept preaching engagements." Minutes of classis (2-25-64) say that "the Rev. Rook be allowed the privilege of conducting worship services in congregations *other than Rehoboth.*"

With these reservations, we recommend that Synod approve the reports given by the synodical examiners. —*Adopted*

II. APPEAL OF MR. AND MRS. M. TIBBOEL

A. *Materials:*

1. Appeal of Mr. and Mrs. M. Tibboel, dated June 3, 1964 and six inclosures.

2. Classical file of Classis Pella.

B. *Recommendation:* Synod declare that the appeal of Mr. and Mrs. M. Tibboel is not properly before Synod.

Grounds:

1. This appeal (dated June 3, 1964) was submitted to Synod too late for Classis Pella or the classical committee to prepare for Synod a history and analysis of all matters involved.

2. The main substance of this appeal is the complaint, that classis having concluded its actions in the case of Rev. B. T. Haan has not given full information to the congregation of Second Pella. However, the *final* report of Classis Pella to the congregation of Second Pella was made by

its committee *after* the last meeting of classis. Therefore this complaint should have been brought to Classis Pella before appeal was made to Synod. —*Adopted*

Note: The delegates of Classis Pella abstained from voting in this matter.

(Report of advisory committee, Appeals, continued in Art. 139.)

ARTICLE 132

The advisory committee *Church Order* No. 1, Rev. J. W. Uitvlugt reporting, cf. Arts. 33, 39, 45, 73, 79, submits the following:

STATUS OF REV. B. J. BOERKOEL (See also Supplement No. 18-A)

Synod approve the emeritation of Rev. B. J. Boerkoel by Classis Wisconsin in session September 24, 1963. Effective date, December 1, 1963.

Ground: His physical and mental state warrant this action.

—*Approved*

ARTICLE 133

The advisory committee on *Varia*, Rev. F. Van Houten reporting, cf. Arts. 46, 108, 126, presents the following:

APPEAL OF MR. AND MRS. K. VAN DYKE

A. *Materials:*

1. Letter of appeal to Synod, dated March 10, 1964
2. Letter of appeal to Synod, dated May 12, 1964
3. Acts of Synod 1963; Art. 142, page 105

B. *Analysis:* Mr. and Mrs. K. Van Dyke addressed an appeal to the Synod of 1963 from the action of their consistory and classis. Synod of 1963 did not sustain the appellants because in their documents they failed to substantiate their charges. Synod urged the appellants to be reconciled to the consistory and classis. This reconciliation has not been effected. Since last Synod the appellants have been excommunicated. Mr. and Mrs. K. Van Dyke now appeal from the decision of Synod of 1963.

C. *Recommendations:*

1. Synod does not sustain Mr. and Mrs. K. Van Dyke in their appeal from the decision of Synod of 1963.

Grounds:

a. Although formally some new material was submitted, in substance there is nothing new that affects the case.

b. The appellants have not manifested the proper spiritual attitude for reconciliation with the consistory and classis. —*Adopted*

2. In view of the fact that Mr. and Mrs. K. Van Dyke have been excommunicated, Synod urge them to repent and confess so that they may be readmitted to the church of Jesus Christ. —*Adopted*

(The advisory committee report, Varia, continued in Art. 141.)

ARTICLE 134

The advisory committee *Publication Matters,* Rev. W. Vander Hoven reporting, cf. Arts. 58, 70, 124, submits the following:

I. THE ELECTION OF AN EDITOR-IN-CHIEF FOR THE BANNER

A. *Material:* Agenda Report No. 36, E. (See Supplement No. 36, E, and IV, 2)

B. *Recommendation:* Synod re-appoint Rev. John Vander Ploeg as editor-in-chief of The Banner for a six-year term.

Ground: This length of term of office would be in conformity to the terms set by the Synod of 1947. (Acts, 1947, p. 36.)

C. Rev. John Vander Ploeg is elected by ballot.

II. ELECTION OF AN EDITOR FOR DE WACHTER

A. *Materials:*

Agenda Report No. 36, D. (See Supplement No. 36, D.)

Overtures Nos. 27 and 40.

B. *Recommendations:*

1. With reference to Overtures Nos. 27 and 40: Synod add the name of Rev. Klaas Hart to the nomination for editor for De Wachter.

—*Adopted*

2. Synod approve the nominations by the publication committee of Rev. John Gritter and Rev. W. Haverkamp.

(Note: Synod is reminded: "Should Synod decide to add additional names for nomination the committee would desire to be heard before election"). —*Adopted*

C. Rev. Klaas Hart is elected by ballot.

ARTICLE 135

The evening session is concluded with prayer by Elder W. Blake.

FRIDAY MORNING, JUNE 19

Eighteenth Session

ARTICLE 136

Synod is opened with prayer by Rev. K. De Waal Malefyt, after the singing of Psalter Hymnal No. 282 and reading of Psalm 126.

ARTICLE 137

The clerk calls the roll. Elder J. Keuning replaces his alternate for Classis Holland.

ARTICLE 138

The minutes of the Thursday sessions are read and approved.

ARTICLE 139

The advisory committee on *Appeals,* Rev. H. Exoo reporting, cf. Arts. 101, 102, 131, submits the following material:

APPEAL OF WIERSMA BROTHERS

A. *Materials:*

The 1962 appeal of the Wiersma brothers

The 1963 clarification and appeal of Wiersma brothers

Appeal of the Wiersma brothers from the decision of Classis Chicago South and 12 inclosures.

B. *Recommendation:* In view of the fact that the offer of the $1500 from the AFL was admittedly (Cf. Newsletter of consistory, March 1, 1959, p. 1, paragraph 7) received at the time that the building committee of the consistory was conferring with AFL representatives in regard to possible work stoppage by AFL affiliates, if a sub-contract with a CLA affiliate be honored, it appears to Synod that the gift should not have been accepted.

However, Synod judges that there are many factors in the case which at this distance of time cannot properly be weighed. Therefore it urges the appellants, having publicly and on moral grounds, registered their protest to this action (accepting the gift of $1,500) to let the matter rest with God, who alone knows all things, and to whom all His servants shall give account: those who are called upon to act in responsible positions, as well as those who feel constrained to protest their actions. —*Adopted*

Note: Mr. P. Bakker has his negative vote recorded. The following members protest the action of Synod:

PROTEST

The undersigned protests the decision of this Synod re the Wiersma appeal.

Grounds:

1. From the summary of the history of the case, given by the advisory committee, it became apparent that the consistory accepted the $1,500 referred to in the Appeal, *at the time* when the A.F.L. council threatened a work stoppage, and in order that the church might be partially reimbursed for the financial loss, which it would sustain, if the contract with the Wiersma brothers were broken.

2. If this Synod, even at this late date, still feels constrained to say "it appears to Synod that the gift should not have been accepted," then Synod should also be willing to advise the consistory as yet to return this money.

(Rev.) A. Persenaire

The undersigned protests the decision of Synod re the Wiersma case. When it appears to Synod that the gift from the A.F.L. should not have been accepted Synod should judge that the gift should have been returned.

(Rev.) A. W. Schaafsma

Esteemed Brethren,

With regret I have to protest against the action Synod took in their session on June 1964 in respect of the case of the Wiersma Bros. re the consistory of the

Cottage Grove Chr. Ref. Church. In my opinion no justice is done to the appeal of these brothers by this Synod. They asked for an answer and do not receive this in the recommendation. The names are mentioned of 2 labor unions, A.F.L. and C.L.A., more proof that this involved our Christian viewpoint, but also our Christian action. Our viewpoint is mentioned in the accepted recommendation, but not our, and especially that consistory's action. Wholeheartedly they should have been behind these brothers' action, but instead of this, they severed the contract with them and were willing to accept money of this A.F.L. labor union. And if taken in good faith this amount of money, why was it not returned when this was brought to this named consistory's attention? Again, brethren, I must protest! These brethren have brought it before different Synods, and no action was taken. They ask us, and it is our duty to act different than to say: "Yes, you are right, but it is past and now forget about it."

Yours truly,
M. Piersma

The undersigned protests the decision of Synod in re Wiersma brothers, taken June 19, 1964.

Ground: It is is admitted that the consistory should not have accepted the $1,500, hence the words, "it appears to Synod that the gift should not have been accepted," I believe should be, "the Synod judges that the gift should not have been accepted."

Furthermore, since the gift of $1,500 should not have been accepted in the first place, and since it is possible to rectify this mistake, I believe the $1,500 should be returned to the AFL.

(Rev.) Simon Viss
Classis British Columbia

ARTICLE 140

The *ballot* sheet is distributed and explained. The balloting indicates the following results:

1. *Ministers Pension and Relief Administration*

Mr. Aldon Walters is elected as a regular member. Revs. M. Vanderwerp and W. Hofman are elected as alternate members.

2. *Committee on Education*

Miss Henrietta Ten Harmsel, Rev. Milton Doornbos and Rev. Wm. Haverkamp are elected.

3. *Back to God Tract Committee*

Rev. Gerald Postma is elected.

4. *Publication Committee*

Rev. S. Kramer, Mr. Jack J. Dekker, and Mr. Joe T. Daverman are elected.

5. *Sunday School Committee*

Mr. Henry Hoekstra and Mrs. Hattie Guichelaar are elected.

6. *Home Missions Board* — Members-at-Large

Delegates	*Alternates*
(1) Western U.S.A.	
Mr. H. Camping	Mr. John Vande Beek
(2) Central U.S.A.	
Mr. J. Van Eerden	Mr. Ted Monsma
Mr. Harold Soper	Dr. R. Plekker
Mr. R. Stapert	Mr. J. H. Spalink
(3) Eastern U.S.A.	
Mr. P. Damsma	Mr. J. Wynbeek

7. *Board of Trustees of Calvin College and Seminary*

Delegates	*Alternates*
Eastern District	
Dr. P. G. Berkhout	R. Van Dyken
Central District	
H. Triezenberg	James Berè
Dr. H. Kreulen	John Vander Ark
R. Hoekstra	Stewart Geelhoed

8. *Fund for Needy Churches*

Mr. Abraham Sluis is elected.

9. *Chaplain Committee*

Rev. C. M. Schoolland — Mr. Herman Steenstra

10. *Back to God Hour*

Eastern District
Mr. Paul Heerema
Michigan District
Rev. W. Vander Hoven
Chicago District
Mr. M. Ozinga, Jr.
Rev. E. Bradford

11. *Board of Foreign Missions*

Member-at-Large
Dr. G. A. Mulder
Mr. J. Colenbrander

ARTICLE 141

The advisory committee, *Varia*, Rev. F. Van Houten reporting, cf. Arts. 46, 108, 126, 133, submits the following:

APPEAL OF MR. JACOB DAHM

A. *Materials:*

1. Letter of Mr. Jacob Dahm to Synod, dated March 2, 1964

2. Acts of Synod, 1963; Art. 73, p. 57; Art. 118, p. 81

B. *Recommendation:* Synod answer the appeal of Mr. Jacob Dahm with the following communication:

Dear brother Dahm,

The Synod of 1964 has given consideration to your appeal from the decision of the 1963 Synod. It notes that you no longer wish Synod to rescind the decision of 1962 relative to financing present area colleges. It notes further, however, that you are dissatisfied with the action of 1963 Synod in not sustaining your appeal from the decision of the First Pella consistory and Classis Pella, since Synod 1963 submitted no grounds to you for its action.

Synod regrets that the 1963 Synod did not spell out its decision to you in greater detail. However, it must be obvious that Synod of 1964 cannot properly supply grounds for the action taken by the previous Synod. It can only suggest that since the 1963 Synod had the grounds of Classis Pella and the consistory of First Pella before it in its discussion of this matter, Synod must have judged that these grounds were of sufficient weight, not to sustain your appeal.

Synod urges you to abide by the decision rendered by the Synod of 1963.

—*Adopted*

ARTICLE 142

The advisory committee on *Educational Matters,* Rev. T. Hofman reporter, cf. Arts. 17, 32, 54-56, 125, 135, presents the following:

RECREATION PERMITTED CALVIN STUDENTS

A. *Materials:*

1. Overture No. 24

2. Agenda Report No. 14-A, I, C, 3, a. (See Supplement No. 14-A, I, C, 3, a.)

B. *Recommendations:*

1. Synod express its disapproval of the way in which this matter was brought to the attention of Synod.

Grounds:

a. The consistory did not confer with the president of Calvin College, nor did it bring the matter to the attention of the Board of Trustees, nor did it seek the help of classis.

b. By placing its overture on the agenda of Synod without prior consultation with responsible bodies, the consistory has unnecessarily placed Calvin College in a very unfavorable light. —*Adopted*

2. That with respect to the "mixer-type program" of student recreation at Calvin College, Synod do not accede to the overture "to disapprove the decision 'that this is allowable, wholesome Christian recre-

ation' . . . . or . . . . to disapprove the decision to permit such activity at Calvin College."

Ground: The administrative decision permitting this activity was thoroughly considered. The activity involved competent supervision, and it was known to the Board of Trustees. —*Adopted*

3. Synod express its disapproval of the statement in ground 2 of the overture of North Blendon.

Ground: No consistory should base its overture on unsubstantiated rumors. —*Adopted*

4. That this constitute Synod's answer to Overture No. 24.

—*Adopted*

(Advisory report on Educational Matters continued in Art. 153.)

ARTICLE 143

Rev. J. B. Hulst, reporting for the advisory committee on *Home Missions,* cf. Arts. 64, 71, 81, 82, submits the following:

I. HOME MISSIONS ADMINISTRATION REORGANIZATION PLAN

A. *Material:* See Supplement No. 30

Synod referred the following to your committee for recommendation: "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."

B. *Recommendations:*

1. Synod revise Article 6, Section 1 to read: "The Minister of Evangelism shall be elected by Synod for an initial term of two years . . . "

—*Adopted*

2. That Synod revise Article 8, Section 1 to read: "The field secretary shall be elected by Synod for an initial period of two years . . . "

—*Adopted*

3. That the Board of Home Missions and its personnel work for one year according to the proposed revision of Articles 5, 6, 7, 8, 9 of the Mission Order, as qualified by related decisions made by the Synod of 1964.

Grounds:

a. There is no time, at this Synod, to adequately study and formulate the revisions of the Mission Order, satisfactorily incorporating the decisions which Synod has made.

b. One year of operation, according to newly adopted plan will serve to test the adequacy of the proposed revisions. —*Adopted*

4. That the Board of Home Missions present to Synod of 1965 a completed revision of Articles 5, 6, 7, 8, 9 of the Home Mission Order of the Christian Reformed Church for final approval. —*Adopted*

II. GRANT-IN-AID PROGRAM. See Supplement No. 30, XVIII d. (5)

1. That Synod do not approve of "d5" or its grounds:

"(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 grants."

Ground:

This procedure would be out of harmony with Article 3, Section 6, b, 2, of the Home Mission Order of the Christian Reformed Church.

—*Adopted*

2. Synod note that the following regulations constitute the present procedure of the Home Missions Board in the implementation of Article 3, Section 6, b, 2 of the Home Mission Order of the Christian Reformed Church:

a. 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.

b. 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, B4). 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.

c. The Grant-in-Aid program be administered under the department of Evangelism within the home missions organization. (See Art. 148, V).

—*Adopted*

3. Synod declare that these rules of procedure are in harmony with the Home Mission Order of the Christian Reformed Church. —*Adopted*

(Continued in Art. 144).

ARTICLE 144

The advisory committee on *Home Missions,* Rev. J. B. Hulst reporting, cf. Arts. 64, 71, 81, 82, 143, submits the following:

THE MINISTER OF EVANGELISM

That Synod receive and act upon the following nomination for Minister of Evangelism:

Rev. W. Heynen, Anchorage, Alaska

Rev. W. S. Smedes, East Muskegon, Michigan.

—*Adopted*

After the assembly is led in prayer by Rev. J. W. Jongsma, the ballot tabulation indicates that Rev. Smedes is elected.

(Home Mission matters continued in Art. 149).

ARTICLE 145

Elder M. Ozinga concludes the morning session with prayer.

FRIDAY AFTERNOON, JUNE 19

Twentieth Session

ARTICLE 146

Opening prayer is offered by Rev. C. Boomsma after the singing of Psalter Hymnal No. 196.

ARTICLE 147

The officers grant permission to Professor H. Dekker to briefly address Synod. He addresses Synod as follows:

Mr. Chairman and Brethren of Synod:

I wish first to express my gratitude for the love and brotherly concern which have been manifested toward me during your consideration of the overtures which pertain to my writings. I also express to you my satisfaction, in view of all the various factors involved, with the decisions you have taken.

This is a day when world population is growing three to four times faster than the number of Christians, when the Church is a shrinking minority and historic non-Christian religions and modern cults are increasing more rapidly than the world Church. This is also a day when great issues such as race, poverty, nuclear armament and world Communism press upon us. And in this day the Christian Reformed Church loses more members than it wins and denominational gains through evangelism average a mere 1.2 per congregation per year, including baptized children in families received. Such is our record in spite of the millions of dollars and the billions of hours we invest each year in our mission to the United States and Canada.

Surely in a day like this, if ever, we must do our utmost in theological study and discussion so that our missionary motivation may be Biblically correct and

strong, that our gospel message may be presented properly and effectively in our world, that any misconceptions we may have concerning the principles of missions may be removed, and that our Reformed confessions become accurately relevant to our mission—in sum so that the Scriptures may be faithfully set forth in all their bearing on our witness to the world.

That is why I have written as I have regarding missions and the love of God. I sincerely believe that in so doing I have been doing what the Church has called me to do in the service of her mission to today's world.

I wish to assure you that I have written as I did only because I seek to be obedient to the Scriptures, to defend and to teach the confessions and to serve the cause of the gospel. In a word, it is because I love the Reformed faith. Really, I ask you, why else would a man persist in writing on an issue like this in the face of the criticism and harrassment which have arisen? Indeed, some of this criticism has been responsible and intelligent, but not a little of it has been misinformed, misdirected and seemingly suspicious of disloyalty to that very Reformed faith. If it were not for devotion to the gospel and loyalty to the Reformed faith, I would have stopped writing about this matter long ago.

There are many things I am inclined to say to you, but I forbear. Allow me to make just a few additional remarks.

Much has been said about unrest in the Church as a reason for synodical action. Some of this is difficult for me to believe. Some baffles me. What is difficult to believe is that there is as much unrest as supposed, sufficient to warrant synodical action. Surely the Board of Trustees, representing all the Classes, did not sense such unrest. What baffles me is that there are those who now deplore a certain unrest in the Church, who at other times are inclined to deplore doctrinal indifference. Do they really think that they can have vital doctrinal interest without some unrest, or that they can have doctrinal complacency without doctrinal indifference?

I also wish to say something about the questioning of common doctrinal conceptions in the Church. Some seem to think that to do this is objectionable. I have indeed questioned a common doctrinal conception. However, let it be clear to all that I have not questioned any teaching of the confessions. To the contrary, three Classes and at least one Consistory have explicitly rejected or set aside charges that my writings are in conflict with the confessions.

In the Middle Ages there was a common conception in the Church that missions should be carried on by force of arms. Even the saintly Bernard of Clairvaux preached such missions. But then men such as Francis of Assissi and Raymond Lull arose to correct this misconception by a faithful witness to the Scriptures.

In Reformation times there was a common conception in the Church that the Great Commission was given only to the apostles and was no longer addressed to the Church. But then there were those such as Saravia and Von Welz pointing out that any who do not accept the commission should not claim its promise, "Lo, I am with you alway, even unto the end of the world." A common misconception had to be removed. No one today believes it.

In the 18th century there was a common conception in the Church, especially among Calvinists, that the conversion of the heathen should be left largely to God. For instance, a venerable Calvinist minister once said to William Carey when he pleaded in a ministers' meeting for the sending of missionaries to the heathen, "Sit down, young man! If God is going to convert the heathen, He doesn't need you or me." So Carey wrote his famous *Enquiry into the Use of Means for the Conversion of the Heathen* and the misconception was gradually taken away.

In the Christian Reformed Church twenty-five years ago there was a common conception that churches and missions are quite different. Now we generally recognize that the mission is essentially a church and the church should be a mission. Twenty-five years ago we had a common conception that only special, professional people are called to be missionaries. Now we generally agree that in a sense every believer is called to be a missionary. Twenty-five years ago there was a common conception in the Christian Reformed Church that it is wrong to say, "God loves you" and "Christ died for you" to an unbeliever. Today that common conception is still with us. It has not been changed. Why not? Because it is a correct conception? Possibly, but I do not believe it. I believe that this conception remains because the subject of the grace of God in relation to all men has been under a taboo among us since the controversies surrounding the Synod of 1924. Thus this common conception has not been thoroughly examined. I am convinced that in the light of Scripture and the confessions this becomes another misconception which should be removed.

There is so much to do in the Reformed study of missions. Little has been done in past generations. So let us be patient and tolerant with one another in our study of this subject. Moreover, let us remember that the history of missions is full of mistaken notions which have hindered the performance of the missionary task. From this standpoint one may welcome the appointment of a synodical committee to study an aspect of the doctrine of missions. However, for myself, I am persuaded that it would be better for the study of these matters to go forward quite spontaneously and freely, in the way of the discussion we have already had. This, it seems to me, would be in closer accord with the resolution of the Board of Trustees, which has now been used as a ground for appointing a study committee.

I assure you that I will continue to study and write in the spirit of the Board's resolution when it says "that there are issues worthy of further inquiry . . . and that future exchanges of research and opinion on these issues will be profitable to the Church." I pledge also that I will cooperate with the study committee to be appointed. Moreover, I expect to remain in consultation with the members of the Seminary Faculty. In this connection it should be noted that the Faculty has already had some informal discussions regarding this subject.

Be assured, then, that I aim to continue my study and writing in obedience to the Scriptures, in loyalty to the confessions, in response to the Spirit, in cooperation with Synod's committee, and in devotion to the gospel and the Church.

May God bless us in these things together.

(For study committee see Art. 159).

ARTICLE 148

The advisory committee on *Budget Matters,* Mr. P. M. Lamberts reporting, submits the following:

I. RECOGNITION:

The committee requests that members of the standing advisory budget committee be granted the privilege of the floor. —*Adopted*

II. CANADIAN IMMIGRATION

A. *Materials:* Agenda Reports Nos. 1, 22, 42. (See Supplements Nos. 1, 22, 42)

B. *Recommendations:*

1. Synod grant no quota for the Canadian immigration fund during 1965.

Grounds:

a. There is an adequate balance in the fund.

b. The immigration committee for Canada is not requesting a quota.

c. This recommendation has the approval of the standing advisory budget committee. —*Adopted*

2. That the pension synod has approved for Mr. J. Vander Vliet be paid from the Canadian immigration fund. (See Art. 46.)

Grounds:

a. This is the most appropriate fund for this disbursement.

b. This fund carries an adequate balance.

c. This fund is also on the recommended list for offerings in churches in Canada. —*Adopted*

III. MINISTERS PENSION AND RELIEF ADMINISTRATION

A. *Materials:* Agenda Reports Nos. 18, 42. (See Supplements Nos. 18, 42.)

B. *Recommendations:*

1. Synod grant a quota of $6.50 for this cause.

Grounds:

a. This is requested by the ministers pension and relief administration.

b. This is the recommendation of the standing advisory budget committee. —*Adopted*

IV. FUND FOR NEEDY CHURCHES

A. *Materials:* Agenda Reports Nos. 33, 42. (See Supplements Nos. 33, 42.)

B. *Recommendations:*

1. Synod grant this cause a quota of $5.00 for 1965.

Grounds:

a. This is the amount needed to continue operating the program for 1965.

b. This amount is approved by the standing advisory budget committee. —*Adopted*

V. HOME MISSIONS

A. *Materials:*

1. Board of Home Missions proposed 1965 budget
2. Agenda Reports Nos. 30, 42. (See Supplements Nos. 30, 42.)
3. Financial statement for year ending 12-31-63.
4. Letter from Board of Home Missions.

B. *Recommendations:*

1. Synod approve a quota of $29.00 for 1965 for Home Missions.

Grounds:

a. This will provide sufficient funds to finance the program.

b. This is the recommendation of the standing advisory budget committee. —*Adopted*

2. Synod encourage congregations and classes to endeavor to finance local evangelistic undertakings rather than applying for Grants-in-Aid.

Grounds:

a. Requests for the grants have increased annually, such requests amounting to approximately $35,000 for 1965.

b. This is also recommended by the standing advisory budget committee. —*Adopted*

VI. BACK TO GOD HOUR

A. *Materials:* Agenda Reports Nos. 10, 42. (See Supplements Nos. 10, 42).

B. *Recommendation:*

Synod grant the Back-to-God Hour a quota of $8.25 for 1965, with the provision that $8,000 annually be paid off on the mortgages payable.

Grounds:

a. This is the amount requested by the Back-to-God Hour committee.

b. This is approved by the standing advisory budget committee. —*Adopted*

VII. CALVIN COLLEGE AND SEMINARY

A. *Materials:*

1. Proposed budget for 1964-1965.
2. Appendix to proposed budget for 1964-1965.
3. Agenda Report No. 42. (See Supplement No. 42.)
4. Financial reports and statistics of previous years.

B. *Recommendations:*

1. Synod adopt a quota of $20.75 for 1965 allocated on an area basis varying from $27.25 to $11.50 as follows:

Area No. 1—comprises Classes Grand Rapids East, Grand Rapids South, Grand Rapids West, and Grandville.....$27.25

Area No. 2—comprises Classes Cadillac, Holland, Kalamazoo, Lake Erie, Muskegon and Zeeland..... 22.25

Area No. 3—comprises Classes Chicago North, Chicago South, and Wisconsin 18.75

Area No. 4—comprises Classes Minnesota North, Minnesota South, Northcentral Iowa, Orange City, Pella and Sioux Center..... 11.50

Area No. 5—comprises Classes Hackensack and Hudson..... 24.75

Area No. 6—comprises Classes Pacific Northwest, California South, Central California, and Rocky Mountain..... 17.75

Area No. 7—comprises Classes Alberta North, Alberta South, British Columbia, Chatham, Eastern Ontario, Hamilton and Toronto..... 13.00

Grounds:

a. This amount is needed to finance the operation of Calvin College and Seminary for the year 1965.

b. This amount is recommended by the standing advisory budget committee. —*Adopted*

2. Synod urge increased quota participation by Canadian churches.

Ground:

a. Actual receipts from Canadian churches have decreased with the reduction in 1964 quotas.

NOTE: Synod's attention is called to the following paragraphs from the Appendix to the proposed budget for Calvin College and Seminary for 1965:

"A disturbing development of the 'new' quota system is the effect it has had on the Canadian quota receipts. At the time Synod adopted this variable system, the Canadian representatives spoke confidently concerning Canada's ability and willingness to meet its 'fair' share of the total quota. The results have been disappointing, on the basis of the first year's experience, 1963. Page 10 of this appendix shows the amount of quota raised in the various Canadian classes for 1962 (the last year of the 'old' system) and for 1963. Not only did the Canadian classes fail to meet their new and 'fair' quota obligation, but Calvin received a lesser dollar amount from Canada in 1963 than was received in 1962. This is just the reverse of that which was supposed to happen. And it should be remembered that this 'fair' quota is established on the basis of college enrollment only. If seminary enrollment were taken into account as well, the 'fair' quota for Canada would be considerably higher.

"There are four approaches that can be taken in connection with this problem: 1) continue to subsidize the Canadian churches and students through higher quotas for the U.S. churches without objection, 2) call Synod's attention to the problem once again and hope that Synod will strongly urge the Canadian brethren to do something about it, 3) raise the quota for the Canadian churches to something like $26 per family so that if they continue to pay about 50 percent of their quota Calvin would receive her $13, or 4) charge the Canadian students a tuition rate proportionately higher to make up for the deficit. On the basis of a total shortage of $51,714 for 1963 and an enrollment of 224 students from Canada in the college, the deficit per student is $230." —*Adopted*

VIII. FOREIGN MISSIONS

A. *Materials:*

1. Agenda Reports Nos. 9, 42. (See Supplements Nos. 9, 42.)
2. Financial report for year ending 12-31-63.
3. Proposed budget for 1965.

B. *Explanatory background:*

1. Since the Indian Mission has been transferred from the Board of Foreign Missions to the Board of Home Missions, the budget of the former has been reduced by $7.00 from the 1964 figure. In addition, an outright grant of $56,000 was made by the Board of Foreign Missions to take care of immediate needs. The standing advisory budget committee has recommended a $3.00 budget to cover additional needs, including those of the Mexican field.

However, since the Synod of 1964 has already approved expenditures above those anticipated by the standing advisory budget committee, your advisory committee feels that this $3.00 will not meet the needs of the Foreign Mission program.

2. Agenda Report No. 42 lists $1.80 as "pending" in the standing advisory budget committee's recommendation. This notation is included because at the time the report was drawn up, there was some doubt as to the necessity of spending an additional $93,000 in relocation of the Egota (Japan) field. The difficulty—due primarily to lack of sufficient information—has since been cleared up in conversation with the standing advisory budget committee. (See Supplement No. 42.)

C. *Recommendation:*

Synod grant a quota of $19.50 for Foreign Missions for 1965.

Ground:

This amount should meet the needs to finance the Foreign Mission program. —*Adopted*

IX. SYNODICAL EXPENSE FUND

A. *Materials:*

1. Agenda Report No. 42. (See Supplement No. 42.)

2. Synodical Treasurer's report for year ending 12-31-63. (See Supplement No. 40.)

B. *Recommendation:*

Synod grant a quota of .75 for this fund for 1965.

Grounds:

1. This is the amount requested.

2. This is the recommendation of the standing advisory budget committee. —*Adopted*

X. COMMITTEE ON EDUCATION

A. *Materials:*

1. Agenda Report No. 29. (See Supplement No. 29.)

2. Agenda Report No. 42. (See Supplement No. 42.)

B. *Recommendation:*

Synod approve a quota of .50 for the committee on education for 1965.

Grounds:

1. This amount has been requested by the committee on education.
2. This is the quota recommended by the standing advisory budget committee. —*Adopted*

XI. CAUSES RECOMMENDED FOR FINANCIAL SUPPORT

Note: These causes have been examined and approved by the standing advisory budget committee.

A. *Denominational Causes for One or More Offerings*

1. Back-to-God Radio for foreign broadcasts.
2. Back-to-God Radio for above-quota needs for domestic broadcasts.
3. Back-to-God tract committee.
4. Board of Foreign Missions for above-quota needs.
5. Board of Home Missions for above-quota needs.
6. Centennial Seminary Building (for removal of deficit only).
7. Christian Reformed world relief committee.
8. Soldiers' Fund sponsored by the Home Missions Board.

Note: Sponsorship of foreign students preparing for the gospel ministry enrolled in Calvin College or Seminary. (No offering recommended for 1965.)

Note: Chaplain Fund requests no offerings for 1965.

—*Adopted*

B. *Denominational Related Youth Causes Recommended for One or More Offerings*

1. Young Calvinist Federation of North America
2. Young Calvinist Servicemen's Fund
3. Calvinettes (Division of Young Calvinist Federation)
4. Calvinist Cadet Corps

—*Adopted*

XII. NON-DENOMINATIONAL CAUSES RECOMMENDED FOR FINANCIAL SUPPORT

A. *Benevolent Causes*

1. Bethany Christian Home
2. Bethesda Hospital
3. Christian School Employees Relief Fund
4. Elim Christian School
5. Goffle Hill Christian Sanatorium
6. Pine Rest Christian Association (includes also Children's Retreat)

—*Adopted*

B. *Educational Causes*

1. Christian Schools Educational Foundation (N.U.C.S.)
2. Dordt College

3. National Union of Christian Schools (General Fund)
4. Reformed Bible Institute
5. Trinity College
6. Westminster Seminary

—*Adopted*

C. *Evangelistic Causes*

1. Faith, Prayer and Tract League
2. T.E.L.L. (The Evangelical Literature League)

—*Adopted*

D. *Miscellaneous Causes*

1. American Bible Society (U.S. churches only)
2. American Calvinistic Fellowship
3. Canadian Bible Society (Canadian churches only)
4. Christian Labour Association in Canada (Canadian churches only)
5. Gideons (for Bible distribution only)
6. Inter-Varsity Christian Fellowship
7. Lord's Day Alliance in Canada (Canadian churches only)
8. Lord's Day Alliance in the United States (U.S. churches only)
9. World Home Bible League
10. Canadian Immigration Committee (Canadian churches only)

—*Adopted*

(*Budget Matters* continued in Art. 158.)

ARTICLE 149

The advisory committee on *Home Missions,* Rev. J. B. Hulst reporting, cf. Arts. 64, 71, 81, 82, 143, 144, submits the following:

Your advisory committee recommends that synod receive and act upon the following Home Mission board nomination for *field secretary:*

1. Rev. G. Vanderhill, Dearborn, Michigan
2. Dr. S. Van Dyken, Lafayette, Indiana

To this nomination of the board your advisory committee would add the names of:

1. Rev. Wm. Heynen, Anchorage, Alaska
2. Rev. Nelson Vander Zee, Home Missionary for the east coast

—*Adopted*

From the above nomination of four candidates the Rev. Nelson Vander Zee is elected by ballot.

ARTICLE 150

The following letter is read to Synod:

Dear Brethren:

The reappointment to serve for another six years as editor-in-chief of The Banner is deeply appreciated, and I wish hereby to notify you of my acceptance. It is my

fervent prayer that I may prove to be worthy of this further trust and qualified by the Lord for this important work for his church. Your intercession on my behalf and for God's richest blessing on The Banner is urgently requested.

Commending you to our Lord for his richest blessing in your further labors for him, I am

Sincerely,
John Vander Ploeg

ARTICLE 151

The following communication of President J. H. Kromminga is presented to synod:

"I should like opportunity to present the following matter before Synod adjourns, or to have it presented by the officers.

"Early in the sessions of Synod, the attention of Synod was called to the advice of the Board of Trustees to two applicants for candidacy, that they seek work for one year as stated supply under arrangements worked out for them by the Seminary Faculty. It now appears that arrangements for one of them can be worked out with a midwestern congregation, in which the board's requirements, including competent supervision, can be met. One problem which has not been faced, however, is the problem of moving expenses. It appears to be hardly fair to ask a small congregation to pay for the student's moving expenses from Grand Rapids for one terminal year of work as stated supply. Arrangements with this or any other congregation will be difficult to make unless some provision is made for this problem.

"I should therefore like to request Synod to authorize payment of moving expenses for the two unsuccessful applicants for candidacy from the synodical expense fund. Such payment, of course, is contingent upon their acceptance of the stipulations set by the Board of Trustees and the arrangements made by the Seminary Faculty."

Respectfully submitted,
J. H. Kromminga

Synod instructs the synodical committee to pay the moving expenses of these two seminarians from such denominational fund as seems most suitable to them.

ARTICLE 152

The *Advisory Committee,* Rev. W. Hofman reporting for a committee of three to whom two letters were assigned submit the following:

I. LETTER FROM PROTESTANT REFORMED CHURCHES

A. *Material:* Letter No. 1

B. *Summary:* At the final Synod of the Protestant Reformed Churches (De Wolf section) before the reunion with the Christian Reformed Church, an administrative committee was appointed, authorized to administer and settle all remaining assets and responsibilities for the churches which by reunion were to become part of the Christian Reformed denomination.

This committee requested the advice of Synod of 1962 regarding a proposition made to it by the Protestant Reformed Churches (Hoeksema section). This latter group suggested the following:

1. That the administrative committee shall turn over to the Protestant Reformed Churches (Hoeksema section) "all minutes, supplements, archives, and surplus 'Acts of Synod' ordinarily held by the Synodical Stated Clerk, together with the minutes and archives of our former 'General Classis,' covering the period prior to March 10, 1954." Likewise "all the minutes and archives of Classis West covering the period to and including the classical session of September, 1953."

2. That the Protestant Reformed Churches (Hoeksema section) shall relinquish all claims to certain funds—in the amount of $35,000, more or less—collected by the undivided Protestant Reformed Churches prior to 1954, and now held by the administrative committee.

Synod of 1963 expressed "that Synod advise the administrative committee to accept the proposal from the Protestant Reformed Churches (Hoeksema section)." This advice was conveyed to the administrative committee. At a meeting of this committee of January 23, 1964, which was at the close of its term of appointment, the administrative committee took the following action:

A motion is made to inform the contact committee that we have refrained from transferring the archives to the Protestant Reformed Churches and cannot find the freedom to do so.

Grounds:

a. The present Protestant Reformed Churches have no moral or legal right or claim to these archives.

b. These archives now belong to and are the possession of the Christian Reformed Church as acquired in the reunion of the Churches involved.

c. There is a continuing evidence of lack of good faith and Christian good will on the part of the present Protestant Reformed Churches which is clearly displayed in the continuing litigation and threat of same.

—*This motion is supported and passed.*

The present letter of the Protestant Reformed Churches is an appeal from this in which they state: "By means of this letter we are asking you to return to us the archives of the Protestant Reformed Churches . . ."

C. *Recommendations:*

1. That synod give these archives to the Protestant Reformed Churches provided that:

a. It is clearly expressed that this in no way be understood to imply that these Churches have a moral or legal right to these archives.

b. That this action in no way imply that these Churches are the legal continuation of the Protestant Reformed Churches.

c. That the details of the final arrangements contain binding stipulations to preclude further litigation on a synodical level.

Ground:

The Churches now existing under the name Protestant Reformed Churches are the group to whom these archives, etc. will be of most practical interest, and therefore, Christian good-will would dictate the transfer of these archives to that group. —*Adopted*

2. That photostatic or microfilmed reproductions of the written (non-printed) records be made before they are passed on to the Protestant Reformed Churches. —*Adopted*

3. That this matter be placed in the hands of the committee for contact with the Protestant Reformed Churches re historical archives for final disposition, in conjunction with members of the former administrative committee of the Protestant Reformed Churches who are now members with us. (See Art. 159.) —*Adopted*

II. LETTER FROM THE PROTESTANT REFORMED CHURCHES

A. *Material:* Letter No. 2

B. *Recommendation:*

1. Synod abide by its decision of 1963, Acts 1963, page 63. —*Adopted*

2. Synod instruct the Committee on Ecumenicity and Inter-Church Correspondence to consider inviting these Protestant Reformed Churches to send observers to participate in the proposed regional conferences. —*Adopted*

ARTICLE 153

The advisory committee on *Educational Matters,* Rev. T. Hofman reporting, cf. Arts. 17, 22, 47, 54-56, 125, 130, 142, submits the following:

I. APPEAL SPIERENBURG-MEYER VS. CLASSIS TORONTO

A. *Materials:*

1. Communication from Mr. H. Spierenburg and Mr. A. Meyer
2. Communication from the Second Christian Reformed Church of Toronto
3. File of Classis Toronto containing seven pieces of correspondence relative to the appeals of Mr. Spierenburg and Mr. Meyer to Classis Toronto
4. Minutes of Classis Toronto, January and May meetings
5. Communication of Classis Toronto to Mr. Meyer
6. Communication of Classis Toronto to Mr. Spierenburg and Mr. Meyer
7. Communication of Toronto II to Classis Toronto
8. Two bulletins of Second Toronto Church
9. Pastoral letter of consistory of Toronto II to congregation
10. Classis Toronto mandate to church visitors for Toronto II
11. Constitution of Hotel and Restaurant Employees Union, and the Collective Agreement between the "Company" and the "Union"
12. Statement of the Union re membership of Mr. Spierenburg
13. Statement of Mr. Vander Boom to the consistory

B. *History of the case:*

Mr. H. Spierenburg, a member of the Second Christian Reformed Church of Toronto, was placed on nomination for elder by the consistory. He is a man of

60 years of age and is a member of the Christian Labour Association of Canada. The nomination was announced publicly on September 8 and 15, 1963, with the request that objections to the nomination were to be in the hands of the consistory by September 16. There were no objections registered to the nomination of Mr. Spierenburg. Voting from the nomination on September 22 resulted in the choice of Mr. Spierenburg by a large majority.

On September 23, the minister of the church learned from one of the members that Mr. Spierenburg was subject to "the compulsory check-off" by the "neutral" union having jurisdiction at the place of his employment. This fact was not known by the consistory. This was reported to the consistory the same day. A consistorial visit to Mr. Spierenburg confirmed the information. Consistory met again on September 27, decided to visit him again to consult with him with respect to his position in the matter, and decided to investigate the union in question.

On September 30 the consistory decided not to appoint Mr. Spierenburg as elder on the grounds "that he is a member of a labor union which is objectionable in the light of Scripture and the decisions of Synod re this matter. The consistory views this membership as incompatible with the eldership." This was announced to the congregation by way of the church bulletin and by way of a personal visit to Mr. Spierenburg.

After two visits from the consistory which did not resolve Mr. Spierenburg's objection to the action of the consistory, Mr. Spierenburg protested the action of consistory on October 28 by letter to which he received written reply. Consistory also received a protest letter from Mr. A. Meyer, a member of the church and a former elder. Consistory replied to each of the protestants and maintained its position and its decision. On November 11, consistory sent out a pastoral letter to each confessing member of the congregation in which the consistory's action is explained and its judgment defended. Mr. Meyer informed the consistory he would appeal to Classis Toronto. At the January 6 meeting of the elders, "protest and appeal" communications were received from Mr. Spierenburg and from Mr. Meyer.

At the meeting of Classis Toronto on January 9, the matter was referred to the church visitors who met with the consistory and the appellants on March 24. The problem was not resolved.

At the May 14 meeting of classis, the church visitors advised classis not to sustain the appeals of Spierenburg and Meyer. Classis concurred on the grounds that ". . . the consistory . . . was within its authority in its action" and "This is in harmony with the decision taken by classis in January 1963 in not sustaining the appeal against the consistory of Rehoboth Church in a similar situation." Investigation reveals that the decision of January 1963 upheld the consistory of "Rehoboth" in its decision to allow a member also subject to the "compulsory check-off" to *be* appointed as an elder over the objections of a member of the church.

On June 1, Mr. Spierenburg and Mr. Meyer submitted a joint "appeal" to Synod in which there is also an accusation of a weighty nature against the consistory.

C. *Analysis and Evaluation*

1. Technically speaking, the communication of Spierenburg and Meyer does not satisfy all the requirements of a clear protest and appeal; it clearly poses a problem. The Toronto II consistory in its communication to Synod does suggest that the letter of Spierenburg and Meyer is not an appeal but it does not request that the communication be denied legal status before Synod.

2. The climate of opinion on the question of the compatibility of consistory membership and membership in a "neutral" union appears to be charged with great feeling and deep emotion in Classis Toronto. It involves not only regular

dues-paying membership in these unions but also so-called "membership" by virtue of the compulsory check-off of an amount of wages equal to that paid for membership in the union for services performed by the union.

3. In the churches of Classis Toronto there seems to be no consistency with respect to permitting persons to serve in the consistory who are related to a union by way of the "compulsory check-off" system. Classis appears to have consistently maintained that in each case the decision is up to the consistory involved.

In the case of Mr. Spierenburg Classis Toronto addressed itself solely to the question of the authority of the consistory concerned. On this basis, and by citing precedent, classis decided that matters such as were raised by Spierenburg and Meyer fall entirely within the adjudicational jurisdiction of the consistory of Toronto II. For this reason classis did not consider any other specific matters brought to the attention of classis by Spierenburg and by Meyer even though they came with specific requests to deal with these matters.

4. Mr. Spierenburg and Mr. Meyer do not question the authority of the consistory, nor do they question the right of the consistory to deny consistory membership to an active member of a "neutral" union. In his appeal to classis, Spierenburg does ask classis specifically that it lay down certain rules relative to the question of "membership" in "neutral" unions so that a more uniform policy may be assured in all the churches of classis. Mr. Meyer in his appeal to Classis Toronto makes the specific request that classis advise the consistory of Toronto II to reconsider its decision and to appoint Mr. Spierenburg as elder. Classis did not accede to these requests on the technical ground that the decision to appoint or not to appoint to office lies within the jurisdiction of the local consistory.

5. The main issues which are involved in the original case are, it seems, two in number.

a. The judgment made by the consistory that the union in question is of "objectionable" character. Mr. Meyer and Mr. Spierenburg clearly imply that they have not been given adequate reasons by the consistory to support its judgment, and that the consistory is not supported by the synodical decisions with respect to membership in "neutral" unions. Synod has not been furnished with a material basis for the judgment of the consistory that this is an "objectionable" union. The appellants charge the consistory with having dealt only in generalities.

b. The second issue is: Does affiliation with a union by way of the "compulsory check-off" system constitute membership in the union? Mr. Spierenburg asserts that he is not a member and presents a letter from the Union secretary to support his point. The appeals of Spierenburg and Meyer and the communication from the consistory make it plain that the consistory of Toronto II is of the opposite opinion. Mr. Spierenburg is a member of the C.L.A.C. and supports the principles of that organization.

D. *Recommendations:*

1. Synod declare that the communication of Mr. Spierenburg and Mr. Meyer is an appeal which is legally before Synod.

Ground: The appellants have met the essential requirements for appeal to Synod. —*Adopted*

2. That Synod advise Classis Toronto to address itself to the facts in the case brought by the appellants.

Grounds:

a. When Synod assigned to the local consistory the task of evaluation of particular unions, Synod did not absolve classis from the responsibility of reviewing such evaluation in disputed cases.

b. By restricting itself to a formal judgment, Classis Toronto left unanswered the essential aspects of the appeal. —*Adopted*

3. Synod advise Classis Toronto to question the propriety of churches in its fellowship construing the "compulsory check-off system of union dues" as constituting membership in a union when cases involving this matter come to it for adjudication.

Grounds:

a. The appellant, Mr. Spierenburg, declares that he is not a member of the union in the case, and the union declares that it does not consider him a member of the union.

b. The consistory of Second Toronto does consider this as membership.

c. Neither Classis Toronto nor the consistory of Second Toronto has demonstrated that this does indeed constitute union membership when they had occasion to face the question. —*Action withheld by Synod*

4. Synod advise Classis Toronto, and particularly the consistory of Second Toronto to deal with much discretion and understanding with those who are compelled by circumstances to join or make financial contributions to "neutral" unions.

Grounds:

a. The pastoral calling of the church demands this.

b. This could forestall much discontent and friction in the congregation and classis. —*Adopted*

5. Synod declare that this constitutes its answer to the appeal of Spierenburg and Meyer. —*Adopted*

II. LONG RANGE PLANNING AND BUILDING CONSTRUCTION MATTERS

A. *Materials:* Agenda Reports Nos. 14, 14-A. (See Supplements Nos. 14, 14-A).

B. *Recommendations:*

1. Synod take note of the Board of Trustees' approval that the target date for the completion of the Auditorium-Music-Speech Building be changed from September 1, 1965 to September 1, 1966. —*Adopted*

2. Synod take note of the fact that the Board of Trustees 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. —*Adopted*

3. Synod authorize the Board of Trustees to proceed with planning and construction of the Auditorium-Music-Speech Building at the higher cost estimate.

Grounds:

a. The increase stems from two factors: 1) the inclusion in this unit of more classroom area than it had stated originally, and 2) a greater awareness of the acoustical and sound isolation problems and the related cost of proper solutions for these problems.

b. The Auditorium-Music-Speech Building is now designed to house certain classrooms that were initially scheduled for other classroom build-

ings. Hence a portion of the increase is really a transferral of cost rather than a long-term increase. —*Adopted*

4. Synod approve the following:

a. The entire Auditorium-Music-Speech Building be completed by September, 1966, and that another Residence Hall, to house 240 students and expanded dining hall facilities, be scheduled for completion at this same time. Bids will be taken in such a way that the second floor of the AMS building can remain unfinished should information available at next February's Board meeting seem to warrant that. In that case, construction of the residence hall would probably also be deferred. The two are related.

Grounds:

1) This will enable the College Administration to make the "sophomore" transfer to Knollcrest campus as of September, 1966. There are several reasons why this is important.

(a) Beginning already in September, 1965, all sophomore students will be required to take their physical education classes on the Knollcrest campus. This will add considerably to the present inter-campus transportation problem and will be time-consuming for the students. This problem would be greatly alleviated in 1966 if the Knollcrest campus were "home base" for all sophomore students. Not many of the junior and senior students are involved in Physical Education classes.

(b) The Dean of Men and the Dean of Women are eager to house the sophomore students in the kind of housing that is now available for the freshmen. The addition of a 240-student unit in September, 1966, would be sufficient to accommodate all out-of-town freshmen and sophomores for a few years, according to our current enrollment projections. The Knollcrest dining hall would have to be expanded too, but not the kitchen. This is in keeping with the original plans for the dining hall unit.

(c) In addition to providing at long last adequate facilities for the music, drama, and speech departments, a fully completed AMS building would provide enough general purpose classrooms (later to be used as special purpose rooms) to satify the classroom needs of the freshmen and sophomores for a few years. We can no longer expect the Seminary Administration to help us out with the use of some of their facilities. Their enrollment is growing at such a pace as to require full utilization of their complex for their own purposes. The needs of the Science Department students are not met with the completion of this building. However, the problem of transporting the science students to the Franklin campus would be much less than transporting the sophomores to the Knollcrest campus for music and physical education needs.

(d) A two-class mixture at Knollcrest is preferred to a one-class situation.

2) By going ahead with this phase as soon as possible, the college would be in a better position to make a rapid shift to the new campus, should the Franklin campus be sold.

3) By going ahead with the campus AMS building at this time, we will be keeping faith with the denomination, many of whom gave particularly because of their interest in the AMS project.

4) Based on present financial projections, a copy of which will be available, the program hereby recommended could be financed without cumbersome indebtedness. —*Adopted*

b. That James Haveman be appointed as the associate architect for the third residence hall and for the enlargement of the Knollcrest Dining Hall. —*Adopted*

c. That authorization be granted to employ the services of Perkins and Will and other members of the Architectural Board to proceed with the programming phase for the Science Building. —*Adopted*

d. That authorization be granted the executive committee of the Board of Trustees upon request of the Long-Range Planning Committee to employ architects for programming such campus buildings as the Long-Range planning committee deems necessary to meet the demands which could result from campus sale negotiations. —*Adopted*

ARTICLE 154

The president of synod reads a letter of condolence drawn up by the clerk to Dr. A. R. Van Dyken, elder delegate from Classis Hudson, whose father-in-law passed away during Synod's sessions. Synod decides to forward it to Dr. Van Dyken and family as synod's expression of sympathy.

ARTICLE 155

Elder J. Geels closes this session with prayer.

FRIDAY EVENING, JUNE 19

Twenty-first Session

ARTICLE 156

The evening session is opened with singing of Psalter Hymnal No. 293 after which Rev. A. Cammenga leads in prayer.

ARTICLE 157

Rev. J. Vander Laan replaces Rev. S. Kramer for Classis Grand Rapids South, and Rev. H. Vander Ark replaces Rev. H. Bouma, Jr., for Classis Muskegon.

ARTICLE 158

The advisory *Budget committee,* Elder Peter Lamberts reporting, cf. Art. 148, submits the following:

I. REFORMED ECUMENICAL SYNOD

A. *Materials:*

1. Agenda Report No. 28 (See Supplement No. 28).
2. Auditor's Report, year ending 12-31-63

B. *Recommendation:*

That no quota be granted for this cause in 1965.

Ground:

There is an adequate balance in the fund. —*Adopted*

II. ADDITION TO DENOMINATIONAL BUILDING

A. *Materials:*

1. Agenda Reports Nos. 36, 36-A. (See Supplements Nos. 36, 36-A)
2. Agenda Report No. 42. (See Supplement No. 42).

B. *Informational background:*

With the expansion of activity in several denominational agencies, especially Home Missions, the committee on education office and the CRWRC, there has been a corresponding need for working space. At present, the denominational building is crowded. The CRWRC, in fact, is renting offices in another location.

The publication committee is involved in this situation since the denominational building is officially the property of this committee although it is used by a number of other boards and committees. This is a "convenience" situation and conforms to sound business practice.

The request that an addition to the above building (estimated cost, $125,000) be approved, came in too late to be studied by the standing advisory budget committee. Further, the question naturally arises whether it is wise to invest money in one building when other denominationally owned buildings (Calvin campus) may soon be available.

However, even Calvin's facilities are crowded and, according to the administration, no space will be available here until mid-1966. Also, if other denominational agencies were to use such space, some remodeling would be required, calling for some expenditure. It is obvious that such a move could jeopardize the sale of the entire campus, if such opportunity should arise.

Your advisory committee points out that both from the standpoint of time and cost it is advisable to expand the denominational building. Further, it should be recognized that centralizing as many agencies as possible in one location, is an economical move.

C. *Recommendation:*

That synod grant the publication committee, in consultation with the standing advisory budget committee, the authority to construct the requested building addition and to make necessary arrangements for financing.

Grounds:

1. The urgent need for additional space is recognized.

2. Synod and its committees do not have sufficient time to make a complete study and recommendation.

3. There is no immediate need for a quota as there are sufficient funds available to cover repayment costs for the first year. —*Adopted*

III. CALVIN CAMPUS SALE

A. *Material:*

Agenda Report No. 4. (See Supplement No. 4.)

B. *Recommendation:*

Synod accede to the committee's request that the committee and its work be continued. (See Art. 159) —*Adopted*

IV. CHRISTIAN SEAMEN'S AND IMMIGRANTS' HOME

A. *Materials:*

1. Agenda Report No. 34. (See Supplement No. 34).
2. Overture No. 1.

B. *Recommendations:* Synod refers the matter to the standing advisory budget committee for report to synod of 1965.

Ground: Synod lacks the necessary information. —Adopted

V. REVISION OF RULES REGARDING INVESTMENT OF FUNDS

A. *Materials:*

1. Overture No. 18.
2. Agenda Report No. 42. (See Supplement No. 42).

B. *Recommendations:*

1. That the request of Classis Alberta North be referred to the standing advisory budget committee for study and recommendation to the 1965 Synod.

Grounds:

a. This is a matter that requires sound financial advice.

b. This is not sufficiently urgent to require immediate action.

c. This is recommended by the standing advisory budget committee. —*Adopted*

2. That Synod declare this to be its answer to Overture No. 18. —*Adopted*

VI. REMUNERATION OF SYNODICAL OFFICERS

Synod approve the following remunerations:

1. First clerk of Synod	$100.00
2. Second clerk of Synod	50.00
3. Transportation secretary	50.00
4. Arrangement committee for Synod	100.00
5. Synodical treasurer	500.00

—*Adopted*

VII. REQUEST FOR AID FROM BETHEL CHRISTIAN REFORMED CHURCH, TUCSON, ARIZONA

A. *Materials:*

1. Overture No. 44

2. Agenda Report No. 43. (See Supplement No. 43-A).

B. *Recommendation:*

1. Synod acknowledge this request from the Tucson Bethel Christian Reformed Church. —*Adopted*

2. That Synod call to the attention of the churches the urgent need of this Christian School.

Grounds:

a. The financial need is obviously too great for the financial means of its constituents.

b. This cause is too local in interest to be considered for the denominationally approved list of offerings. —*Synod withholds action*

3. That Synod declare this to be its answer to Overture No. 44. —*Adopted*

IX. STANDING ADVISORY BUDGET COMMITTEE

A. *Recommendations:*

1. Synod acknowledge the valuable work performed by this committee through the year. —*Adopted*

2. Synod request this committee continue to study the requests of all causes seeking financial support; also that this committee meet with the advisory budget committee of Synod to discuss recommendations on the first Wednesday evening after the convening of Synod each year.

Ground: This will be inestimably helpful to the advisory budget committee. —*Adopted*

ARTICLE 159

The advisory committee on *Appointments,* Rev. F. R. De Boer reporting, submits the following:

I. That henceforth stateds clerks of classes shall send to the Stated Clerk of Synod complete and up-to-date lists of all delegates and their alternates already serving on the Board of Trustees of Calvin College, Board of Home Missions, Board of Foreign Missions, Synodical Examiners, Christian Reformed World Relief Committee, or delegates and their alternates requiring the approval of Synod to begin membership on said boards or committees. —*Adopted*

II. That Synod approve the following nominees of the classes as delegates to the *Board of Trustees of Calvin College and Seminary:*

Classis	*Delegates*	*Alternates*
Alberta North	Rev. B. Nederlof	Rev. L. Tamminga
Alberta South	Rev. B. Boelens	
British Columbia		Rev. T. Heyboer
Cadillac	Rev. F. Kaemingk	Rev. M. Bolt
Central California	Rev. G. Kok	Rev. E. Tanis
California South	Rev. P. Van Tuinen	Rev. H. Radius
Chatham	Rev. G. Bouma	
Chicago North	Rev. O. Breen	Rev. G. Stob
Chicago South	Rev. William Verwolf	Rev. M. Ouwinga
Eastern Ontario	Rev. J. Van Harmelen	Rev. J. C. Verbrugge
Grand Rapids East	Rev. H. De Mots	Rev. J. Guichelaar
Grand Rapids South	Rev. A. Brink	Rev. S. Kramer
Grand Rapids West	Rev. R. Rienstra	Rev. M. Zylstra
Grandville	Rev. C. Greenfield	Rev. H. De Wolf
Hackensack	Rev. L. Bouma	Rev. D. J. Oostenink
Hamilton	Rev. G. J. Hoytema	Dr. P. G. Schrotenboer
Holland	Dr. J. T. Hoogstra	Rev. J. Herbert Brink
Hudson	Rev. J. Hasper	Rev. R. J. Frens
Kalamazoo	Rev. P. G. Holwerda	Rev. E. Dykstra
Lake Erie	Rev. J. Hofman	Rev. A. Hoksbergen
Minnesota North	Rev. R. Evenhuis	Rev. H. Van Dyken
Minnesota South	Rev. J. Leugs	Rev. E. Walhout
Muskegon	Rev. M. Vanderwerp	
Northcentral Iowa	Rev. B. Visscher	Rev. P. Vruwink
Orange City	Rev. L. C. Bossenbroek	Rev. J. H. Rubingh
Pacific Northwest	Rev. J. Griffioen	Rev. J. Geels
Pella	Rev. W. De Vries	
Rocky Mountain	Rev. R. Vermeer	
Sioux Center	Rev. P. De Boer	
Toronto	Rev. P. M. Jonker	Rev. J. Joosse
Wisconsin	Rev. J. H. Olthoff	Rev. S. Voortman
Zeeland	Rev. J. Gritter	Rev. E. H. Oostendorp
	Members-at-Large	
Eastern District	Dr. P. Berkhout	Mr. A. Frieling
Central District	Mr. H. Triezenberg	Mr. J. Beré
	Mr. R. Hoekstra	Mr. S. Geelhoed
	Dr. H. Kreulen	Mr. J. Vander Ark
	Mr. R. Goldsword	Dr. B. Velzen
	Dr. D. De Vries	Dr. R. Paxton
	Dr. P. Cooper	Dr. T. Vandenberg
Midwest District	Dr. B. De Boer	Mr. A. Geurkink
Far West District	Dr. H. De Jong	Dr. J. Hoekzema

—*Adopted*

III. That Synod approve the following members of the classes as delegates to the *Board of Foreign Missions:*

Classis	*Delegates*	*Alternates*
Alberta North	Rev. H. Bajema	Rev. N. Beute
Alberta South	Rev. C. Padmos	Rev. L. Schalkwijk
British Columbia	Rev. R. Popma	Rev. C. Tuininga
Cadillac	Rev. F. Einfeld	Rev. C. Van Essen
Central California	Rev. H. Petroelje	Rev. L. Voskuil
California South	Rev. O. De Groot	Rev. Wm. Van Peursem
Chatham	Rev. W. Feenstra	Rev. H. Vander Plaat
Chicago North	Rev. F. Van Houten	Rev. T. Van Eerden
Chicago South	Rev. M. Doornbos	Rev. E. Haan
Eastern Ontario	Rev. K. Hart	Rev. N. Knoppers
Grand Rapids East	Rev. A. Verburg	
Grand Rapids South	Dr. P. Y. De Jong	Mr. J. Borst

Classis	*Delegates*	*Alternates*
Grand Rapids West	Rev. P. Ouwinga	Rev. N. Punt
Grandville	Rev. J. Meppelink	Rev. A. Jongsma
Hackensack	Rev. W. M. Van Dyk	Rev. A. Rienstra
Hamilton	Rev. H. Kroeze	Rev. A. W. Schaafsma
Holland	Rev. D. Negen	Rev. D. Houseman
Hudson	Rev. J. G. Van Ryn	Rev. R. Hartwell
Kalamazoo	Rev. G. Yff	Rev. R. De Groot
Lake Erie	Rev. G. B. Ebbers	Rev. D. Muir
Minnesota North	Rev. A. G. Van Eek	Rev. A. Roon
Minnesota South	Rev. C. O. Buus	
Muskegon	Rev. A. Poel	Rev. J. Gunnink
Northcentral Iowa	Rev. J. Bultman	Rev. P. Honderd
Orange City	Rev. A. Hannink	Rev. C. Veenstra
Pacific Northwest	Rev. J. A. Hoeksema	Rev. J. Fondse
Pella	Rev. Wm. Dryfhout	Rev. B. A. Van Someren
Rocky Mountain	Rev. H. Baak	Rev. A. E. Mulder
Sioux Center	Rev. G. J. Rozenboom	Rev. C. Vander Plate
Toronto	Rev. J. Kuntz	Rev. H. De Moor
Wisconsin	Rev. C. Niewenhuis	Rev. C. Vander Ark
Zeeland	Rev. J. Blankespoor	Rev. L. Hofman

Members-at-Large

Mr. S. De Young
Mr. John Colenbrander ..... Dr. E. Y. Postma
Mr. Harold J. Gelderloos (Gen'l Alternate)
Dr. G. Arthur Mulder

—*Adopted*

IV. That Synod approve the following nominees of the classes as delegates to the *Board of Home Missions:*

Classis	*Delegates*	*Alternates*
Alberta North	Rev. W. Boelkins	
Alberta South	Mr. Jack Havinga	Mr. D. Timmermans
British Columbia	Rev. J. Postman	Rev. R. Groeneboer
Cadillac	Rev. G. Vanderlip	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. G. Haan
Chicago South	Dr. Seymour Van Dyken	Rev. R. Wildschut
Eastern Ontario	Rev. G. Ringnalda	Rev. R. 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. S. MacLeod
Hamilton	Rev. D. C. Los	Rev. L. Doezema
Holland	Rev. W. P. Brink	Rev. George Gritter
Hudson	Rev. R. Opperwall	Rev. Charles Terpstra
Kalamazoo	Rev. W. Hofman	
Lake Erie	Rev. George Vander Hill	Rev. H. Sprik
Minnesota North	Rev. F. L. Netz	Rev. N. Roorda
Minnesota South	Rev. A. Besteman	
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. J. Versluys	Rev. B. Blankers
Rocky Mountain	Rev. Eugene Los	
Sioux Center	Rev. John T. Ebbers	

Classis	*Delegates*	*Alternates*
Toronto	Rev. F. Guillaume	Rev. E. Gritter
Wisconsin	Rev. T. Vanden Heuvel	Rev. S. Voortman
Zeeland	Rev. Rens Hooker	Rev. A. Hoogstrate
	Members-at-Large	
	Mr. D. Farenhorst	Mr. P. Turkstra
	Mr. H. Camping	Mr. John Vande Beek
	Mr. L. Vandertill	
	Mr. Harold Soper	Dr. Robert Plekker
	Mr. J. Van Eerden	Mr. Ted Monsma
	Mr. Raymond Stapert	Mr. J. H. Spalink
	Mr. G. Monsma	
	Mr. P. Damsma	Mr. John Wynbeek

—*Adopted*

V. That Synod approve the following nominees of the classes as *Synodical Examiners:*

Classis	*Delegates*	*Alternates*
Alberta North	Rev. H. Bajema	Rev. L. Tamminga
Alberta South	Rev. C. Schemper	
British Columbia	Rev. T. Heyboer	Rev. A. H. Venema
Cadillac	Rev. L. Baker	Rev. F. Einfeld
Central California	Rev. E. Tanis	Rev. G. Kok
California South	Rev. K. De Waal Malefyt	Rev. H. Sonnema
Chatham	Rev. C. W. Flietstra	Rev. L. Mulder
Chicago North	Rev. O. Breen	Rev. T. Van Eerden
Chicago South	Rev. B. Van Someren	Dr. J. Nederhood
Eastern Ontario		Rev. J. C. Verbrugge
Grand Rapids East	Rev. W. Van Rees	Rev. W. Vander Hoven
Grand Rapids South	Dr. P. Y. De Jong	Rev. S. Kramer
Grand Rapids West	Rev. G. Holwerda	Dr. W. Hendriksen
Grandville	Dr. E. Masselink	Rev. H. Vander Kam
Hackensack	Rev. H. Hoekstra	Rev. W. Van Antwerpen
Hamilton	Rev. J. C. Derksen	Dr. P. G. Schrotenboer
Holland	Dr. J. T. Hoogstra	Rev. T. C. Van Kooten
Hudson	Rev. R. J. Frens	Rev. C. Terpstra
Kalamazoo	Rev. W. Haverkamp	Rev. P. G. Holwerda
Lake Erie	Rev. J. Hekman	Rev. J. Hofman
Minnesota North	Rev. F. L. Netz	Rev. R. Evenhuis
Minnesota South	Rev. R. Star	Rev. C. O. Buus
Muskegon	Rev. J. C. Medendorp	Rev. J. H. Steenwyk
Northcentral Iowa	Rev. B. Visscher	Rev. I. Meuzelaar
Orange City	Rev. C. R. Veenstra	Rev. J. H. Rubingh
Pacific Northwest	Rev. J. Griffioen	Rev. J. Geels
Pella	Rev. B. A. Van Someren	Rev. W. De Vries
Rocky Mountain	Rev. B. Huizenga	Rev. T. Verseput
Sioux Center	Rev. J. Matheis	Rev. C. Vander Plate
Toronto	Rev. P. M. Jonker	Rev. F. Guillaume
Wisconsin	Rev. C. Vander Ark	Rev. H. Exoo
Zeeland	Rev. F. M. Huizenga	Rev. R. Haan

—*Adopted*

VI. That Synod approve the membership of the *Christian Reformed World Relief Committee Classical Delegates:*

Classis	*Delegates*	*Alternates*
Alberta North	Dr. W. Vanden Born	H. De Bree
Alberta South	D. Vander Molen	M. Van Gaalen
British Columbia	J. De Jong	H. Waslander

Classis	*Delegates*	*Alternates*
Cadillac	W. Vander Ark	
Central California	J. Smink	J. Brower
California South	W. De Groot	A. De Young
Chatham	T. Sypkes	J. Vande Vies
Chicago North	A. Hoving	H. Buurma
Chicago South	H. Jager	T. Clausing
Eastern Ontario	P. Feddema	J. Vander Windt
Grand Rapids East	J. Penning	R. Prince
Grand Rapids South	Dr. G. Fryling	E. Van Beek
Grand Rapids West	Dr. E. Van Dyken	A. De Vries
Grandville	H. Zondervan	R. De Graaf
Hackensack	P. Borduin	D. E. Van Heemst
Hamilton	P. Zwart	J. Kamps
Holland	J. Bareman	K. Beelen
Hudson	S. Greydanus	W. Tanis
Kalamazoo	J. Meulendyk	H. Van Hamersveld
Lake Erie	E. Breuker	H. Danhof
Minnesota North	C. Apol	J. Kreps
Minnesota South	L. Tinklenberg	H. Schaap
Muskegon	Dr. K. Van Hemert	R. Vredevelt
Northcentral Iowa	H. Hiemstra	J. Eekhoff
Orange City	I. Visser	F. Hubers
Pacific Northwest	J. Anema	E. Kaemingh
Pella	G. Rus	M. Hoeksema
Rocky Mountain	R. Paauw	R. L. Ver Schure
Sioux Center	H. Kiel	G. Kroese
Toronto	W. Ubbens	J. Gehrels
Wisconsin	P. Montsma	J. Mulder
Zeeland	H. Boss	R. Mast

Members-at-Large

Medical	Dr. E. Y. Postma	Dr. M. Sharda
Business man	S. Tamminga	H. Bloem
Sociologist	Dr. D. De Haan	Dr. H. Ryskamp
Attorney	C. Van Valkenburg	Judge W. Waalkes
Accountant	D. J. Boes	P. Timmer
Minister	Rev. J. Mulder	Rev. W. Vander Hoven

—*Adopted*

VII. That Synod approve the following appointments:

A. *Standing Committees*

1. **Synodical Committee:** Rev. J. K. Van Baalen, Rev. J. C. Verbrugge, Dr. W. Rutgers, and the Stated Clerk (ex officio). (Term expires 1966)

2. **Stated Clerk:** Dr. R. J. Danhof (term expires August 31, 1968); Alternate, Rev. H. Vander Kam.

3. **Synodical Treasurer:** Mr. Lester Ippel (term expires 1966); Alternate, Mr. C. De Vries.

4. **Representatives General Commission on Chaplains and Armed Forces Personnel:** Prof. H. Dekker, Rev. James Lont; Alternate, Rev. M. Goote.

5. **Canadian Bible Society:** Dr. R. Kooistra; Alternate, Rev. H. De Bolster.

6. **Ecumenicity and Inter-Church Correspondence:** Dr. J. T. Hoogstra, Rev. A. Brink, Dr. D. L. Van Halsema, Rev. C. Boomsma, and the Stated Clerk (ex-officio).

7. **Denominational Historical Committee:** Dr. J. H. Kromminga, Dr. E. Y. Monsma, Dr. H. Ippel, Dr. L. Oostendorp.

8. **Transportation Secretary:** Mr. A. H. Andriese.

9. **Arrangements and Reports for Synod:** Mr. L. Ippel, Mr. G. Kamp, and Mr. N. Boersma.

10. **Representative Lord's Day Alliance of U.S.:** Rev. H. Hoekstra; Alternate, Rev. J. P. Smith.

11. **Representative National Christian Association:** Rev. A. De Kruyter; Alternate, Rev. O. Breen.

12. **Young Calvinist Federation of America:** Rev. E. C. Marlink, Miss Hester Monsma; Alternates, Rev. M. Goote and Mrs. R. Tiemersma.

13. **Canadian Immigration Committee:** Rev. P. J. Hoekstra, Rev. G. Bouma, Rev. R. Groeneboer, Messrs. J. Kampjes, M. Mol, H. J. Ten Hove, J. Vander Vliet and N. Veldhuisen.

14. **Standing Advisory Budget Committee:** Messrs. W. H. Boer, F. Dieleman, C. De Vries, J. H. Fles, G. Kamp, A. Vanden Bout.

15. **Representatives Lord's Day Alliance of Canada:** Rev. J. Hanenburg; Alternate, Rev. F. Guillaume.

16. **Representative Faith, Prayer and Tract League:** Mr. J. Keuning.

17. **Christian Reformed Resettlement Service Committee:** Rev. W. Haverkamp, Dr. H. Rienstra, Dr. W. De Young, and Dr. R. J. Danhof (corresponding sec'y).

18. **Church Help Committee:** Revs. G. Rozenboom, J. Vande Lune, and P. Vander Weide; Messrs. M. Wiersma, E. Duistermars; Alternate, Mr. G. Post.

19. **Representative American Bible Society:** Rev. W. Van Antwerpen; Alternate, Rev. J. Van Ryn.

20. **Convening Church for 1965 Synod:** First Christian Reformed Church of Orange City, Iowa.

21. **Sunday School Committee:** Dr. J. Van Bruggen, Miss M. Schoolland, Mrs. J. Guichelaar, Mr. W. Schipper, Rev. W. Vander Hoven, Rev. R. Rienstra, Mr. H. Hoekstra.

22. **Committee for Sponsorship of Foreign Students:** Academic Dean and Dean of Students of Calvin Seminary, Registrar of Calvin College, Professor H. De Wit, Dr. John Bratt, Mr. A. Huibregtse, representing the Foreign Missions Board, and Rev. M. Baarman, representing the Home Missions Board.

23. **Back to God Hour Committee:** Revs. Dr. A. C. De Jong, L. Tamminga, W. Van Peursem, W. Vander Hoven, E. Bradford; Messrs. L. Beré, J. Jonker, D. Ribbens, J. Veltkamp, P. Heerema, M. Ozinga, Jr., and D. Van Leeuwen.

24. **Back to God Tract Committee:** Revs. G. Postma, A. Hoogstrate, J. Eppinga, A. Jongsma, D. J. Negen; Messrs. P. Vander Meer, Jack Brower, A. Bytwork, R. Broene, and G. Malda.

25. **Chaplain Committee:** Revs. M. Goote, C. M. Schoolland, D. L. Van Halsema, Ralph Heynen; Messrs. H. Steenstra, J. Berkhof, and H. Faber.

26. **Ministers' Pension and Relief Administration:** Revs. F. M. Huizenga, D. J. Drost, M. Arnoys; Messrs. W. Bonnema, Nelson Gritter, A. Walters; Alternates, W. De Hoog, K. Bergsma, A. Bel, M. Langeland, Dr. J. Harkema, J. Petersen; Rev. M. Vanderwerp, Rev. W. Hofman.

27. **Committee on Education:** Dr. A. A. Hoekema, Dr. G. Spykman, Miss Dr. H. Ten Harmsel, Rev. Milton Doornbos, Rev. A. De Kruyter, Rev. W. Haverkamp, Dr. M. Snapper, Mr. S. Dykstra, and Mr. B. Woldring.

28. **Liaison Man for World Home Bible League:** Rev. C. Schemper; Alternate, Rev. J. H. De Kruyter.

29. **Publication Committee:** Revs. C. Boomsma, Richard Rienstra, S. Kramer, Henry De Mots; Messrs. Ray Van Kuiken, J. Dekker, J. Daverman, Roy Jurgens, Jr., and T. J. Hoekstra.

30. **Fund for Needy Churches:** Mr. Henry P. Ottenhoff, Mr. A. Sluis, Mr. E. J. Beezhold, Rev. R. Wildschut, Rev. F. Van Houten.

31. **Denominational Seal:** Revs. W. Kok, E. B. Pekelder, Dr. J. H. Kromminga.
—*Adopted*

B. *Study Committees*

1. **Church Order Revision:** Dr. J. H. Kromminga, Prof. M. Monsma, Dr. R. J. Danhof, Rev. R. J. Bos, Dr. L. Oostendorp.

2. **Bible Translation:** Seminary Faculty - Old and New Testament Departments.

3. **Sermons for Reading Services:** Revs. F. Guillaume, J. Joosse, H. De Bolster, J. C. Verbrugge.

4. **Committee on Sale of Calvin Campus:** Messrs. J. F. Mellema, J. De Nooyer, M. Muller, L. Van Ess, R. Evenhouse. Advisory Members: Dr. W. Spoelhof, Prof. H. De Wit and Mr. S. Youngsma.

5. **Liturgical Committee:** Prof. J. H. Stek, Prof. C. Kromminga, Dr. L. Smedes, Rev. J. Vriend, Dr. R. Faber, Mr. C. Zylstra, and Dr. C. Seerveld.

6. **Doctrinal Committee:** Dr. J. Bratt, Rev. A. Persenaire, Dr. A. C. De Jong, Rev. G. Gritter, Rev. J. C. Medendorp, Mr. J. De Jager, and Mr. J. Borst.

7. **Revision of Forms for Ordination:** Dr. A. C. De Jong, Dr. G. Stob and Rev. Jay De Vries.

8. **Annuities and Trusts:** Messrs. F. Baker, B. Ottenhoff, and M. Vander Velde.

9. **Committee on Films:** Revs. H. Van Deelen, T. Hofman, W. Van Peursem, Mr. S. Ellens, and Dr. D. Paauw.

10. **Contact Committee with Canadian Reformed Churches:** Revs. J. C. Verbrugge, N. B. Knoppers, P. M. Jonker, and Mr. D. Fahrenhorst.

11. **Committee to study place and training of lay workers in evangelism:** Revs. J. Guichelaar, J. Vander Laan, J. Schaal, M. Baarman, Mr. H. Hoekstra, and Mr. D. Bosscher.

12. **Committee on RES Resolutions on Race:** Revs. C. O. Buus, J. B. Hulst, and Mr. N. Vander Ark.

13. **Committee on RES Resolutions on Christian Organizations:** Revs. E. Oostendorp, J. Gritter, A. De Jager, Dr. R. Kooistra; Messrs. P. Lamberts, W. Post, and C. Van Valkenburg.

14. **Correspondent of Christian Reformed Church to RES Standing Committee on Missions:** Rev. H. Evenhouse.

15. **Committee on Closer Relationship with the O.P.C.:** Revs. J. T. Holwerda, J. Hasper, L. Dykstra, A. E. Rozendal, and Mr. P. Damsma.

16. **Committee on Place of Deacons at Major Ecclesiastical Assemblies:** Rev. N. J. Monsma, Dr. M. Hugen, Dr. P. Y. De Jong, Rev. J. Geuzebroek, Mr. J. De Jager, Mr. H. Baker (to report to the Synod of 1965).

17. **Committee for Contact with Protestant Reformed Churches re Historical Archives:** Revs. J. Weidenaar, M. Monsma; Messrs. J. La Grand, C. Van Valkenburg and B. Sevensma.

18. **Revision of Rules for Church Visiting:** Revs. W. Reinsma, T. Heyboer, R. W. Popma, B. Den Herder. —*Adopted*

C. *Fraternal Delegates:* to be appointed by the synodical committee.
—*Adopted*

D. Appointments inadvertently omitted or yet to be made are referred to the synodical committee. —*Adopted*

ARTICLE 160

The concept minutes of Friday sessions are read and approved.

ARTICLE 161

The work of Synod having been completed, the president addresses Synod as follows:

Fathers and brethren,

Shortly the sessions of the Synod of 1964 will belong to history. As we prepare to leave for the homes and callings to which the God of all grace has assigned us, it is well to reflect upon what has been happening.

We have been here in an official capacity. God has through the church which he loves and has purchased with his blood given to each of us the mandate which we have attempted to discharge. In deep humility we acknowledge that all our labors still bear the marks of sin. And yet in so far as we have consciously sought his grace in Christ Jesus and submitted ourselves to the guidance of his word and Holy Spirit, our work will be a blessing to the churches which we love and serve. Therefore we leave not with a feeling of frustration, but rather with our heads high and our hearts at rest in the person and work of our Lord Jesus Christ to whom alone belong all crown rights especially in his congregation.

Much has been before us for discussion, deliberation and decision. Soon the Acts of this Synod will be published for church and world to read. To review these multifarious labors would be impossible, but nonetheless as president of this assembly I would call to mind a few of them. With joy we might approve the decision to declare some eighteen young men eligible for call to the ministry of the Word and Sacraments. The cause of Christian education, especially as carried on through Calvin College and Seminary, has been repeatedly before us. Much attention has been paid to the inner life of the church. To this concern the decisions relative to church government, liturgy, doctrinal matters, moral problems, and the many appeals can abundantly testify. In our discussions we were conscious of our calling to speak relevantly and responsibly to the pressing issues which confront Christ's church in a changing and often confusing world. In all this we have sought to uphold the historic positions to which the Christian Reformed Church is committed. Yet let no one think that this Synod has been conservative in the narrow, exclusive, parochial sense of that word. In a very real sense Synod has manifested a large measure of healthy progressivism. New outreaches in the departments of Home and Foreign Missions have been enthusiastically approved. New approaches met with your approval in re-structuring the administration of Home Missions and in appointing committees on Liturgy and Church and Film. As a Synod we have been deeply conscious of our ecumenical responsibilities. We have spoken on matters laid before us by the Reformed Ecumenical Synod. We have endorsed as "correspondent churches" several denominations with which we had only limited contacts earlier. We have urged even greater activity on the part of our Committee on Ecumenicity and Inter-Church Correspondence. New avenues for increased Christian service on the part of our membership beckon in the decision relative to the transfer of our Rehoboth Mission Hospital. A large budget has been approved which, we trust, will with God's indispensable blessing be cheerfully raised by those whose representatives we are in synodical session.

There will, my brethren, be no universal approbation of our decisions on the part of the Christian Reformed membership. This unanimity was not found on the synodical floor either. Also here we do well to call to mind the words of the apostle. "For now we see through a glass darkly; but then face to face: now I know in part." Yet all this may not disturb or dismay us. The record of this Synod, much more completely than we shall ever be able to publish it, is already written down by our ever-faithful covenant God and Father to whom all things are fully known. And in the confidence of child-like faith and trust we leave it with him who will continue "to work in us both to will and to work according to his good pleasure."

The spirit manifested throughout these sessions was of a consistently high Christian order. You sought to act with due deliberation and dedication to the cause of Christ Jesus. For this I publicly express my sincere thanks, since it has made my assignment pleasant and profitable. My deep appreciation is extended especially to our vice-president, whose kind counsel and help so often aided me, and to our very competent clerks. Nor would any of us forget the assistance rendered by our official advisers. I know that Synod joins me in expressing appreciation for the invaluable assistance given by our Stated Clerk, as well as by Mr. G. Kamps, Mr. Lester Ippel and the secretaries without whose long labors we could not have functioned as we did.

We have assembled and worked here, my brethren, as followers of that pattern of doctrine and life which the Bible so beautifully describes as "the Way." And as we now depart to go our several ways, accompanied always by him who is the living Way, may we go back to the churches which commissioned us with good hope, in deep dependence on our God, and with unswerving loyalty to the Scriptures to which all of us have pledged anew our allegiance.

This has been for us a refreshing pause on the way which leads to eternal life and the full joy of our Lord.

With the word which he has laid upon the hearts of his people let me bid you farewell for a season. "For we have here no abiding city, but we seek after a city which is to come. Through him, then, let us offer up a sacrifice of praise to God continually, that is, the fruit of lips which make confession to his name."

God bless you one and all.

Peter Y. De Jong

ARTICLE 162

The vice-president thanks Dr. De Jong in the name of Synod for his leadership during the busy sessions of the past days, and wishes him God's blessing in his new assignments at Calvin Seminary.

Mr. President:

When this Synod on June 10, 1964 elected you its president, this came to you as a surprise, according to your own statement. This statement witnesses to your modesty. However, the surprise was evidence of good judgment on the part of the members of the Synod. As the sessions wore on we were increasingly impressed with your knowledge of church affairs and your talents of leadership. With clear direction and firmness, balanced with kindness and great patience, you led us forward to the goal ahead. We all agree that this was "a good Synod." We thank you for all you did to make it so. Above all we thank our God who enabled you and us together to make this contribution to the upbuilding of his church.

As before long you shall enter upon your labors in our beloved seminary may God richly bless you with understanding and power, to your joy, to the strengthening of the cause of our God and the glory of his name.

John Gritter

ARTICLE 163

Dr. De Jong now speaks a word of appreciation to Rev. John Gritter for his many years of service to the church in various capacities, Rev. Gritter being minded now to ask for his retirement after 40 years of ministry in the denomination.

ARTICLE 164

The 1964 sessions of Synod are concluded with prayer by the president, after which the delegates join in singing the doxology, Old Hundredth.

DR. P. Y. DE JONG, President
REV. JOHN GRITTER, Vice President
REV. RICHARD J. FRENS, First Clerk
REV. BASTIAAN NEDERLOF, Second Clerk

Attested a true copy.

Dr. R. J. Danhof *Stated Clerk*

Denominational Building
2850 Kalamazoo Ave., SE
Grand Rapids, Michigan 49508

SUPPLEMENTS

SUPPLEMENT NO. 1

(Articles 46, 148)

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*

SUPPLEMENT NO. 2
(Articles 46, 148, 159)

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

SUPPLEMENT NO. 3
(Articles 43, 123, 159)

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. Schrotenboer 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 supplementory 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

SUPPLEMENT NO. 3-A
(Article 123)

ECUMENICITY AND INTER-CHURCH CORRESPONDENCE

ESTEEMED BRETHREN:

Three matters were of necessity left uncompleted in our report as it appears in the Agenda Report No. 3.

Eureka Classis Reformed Church U.S.A.

History and character of the classis:

Most of these people are of German-Russian descent. In the late 18th and early 19th centuries, Germans were invited to Russia by Czarina Catherine the Great and Czar Alexander I. Later czars removed special considerations shown these German immigrants who then migrated to America, settling in North and South Dakota especially. When the German Evangelical and German Reformed churches merged in 1940, the Eureka classis and a few congregations besides demurred and in 1945 the Eureka classis declared itself the proper Reformed Church of the U.S.A. and was so incorporated. The classis consists of twelve congregations, most of them small. There are thirteen ministers and one missionary, laboring in Korea.

The little church is loyally Reformed, centering its life and doctrine entirely around the Heidelberg Catechism. There is a strong sense of unity and there has been consistent resistance to every overture to merge with another denomination. There has been a good deal of fraternal relationship, exchange of pulpits, etc., with Christian Reformed churches. Several of the churches use our Sunday school literature, some help support Bethesda, Dordt College, Back to God Hour. They are interested in receiving from us good Reformed sermons for reading services. We sensed no desire on their part for more than close fraternal relations and mutual help.

As a result of the report of the two members of our committee who visited the Eureka classis, the committee feels that our correspondence with this church and other like-minded churches should be made more effective.

1. We recommend that corresponding delegates to and from the general assemblies, and wherever possible regional assemblies, should be exchanged as a regular item of annual concern.

2. Official publications should be exchanged. (This is already being done.)

3. We should encourage cooperation in areas of benevolence, education, radio-television, evangelism and the like.

4. We, because of our greater strength, should offer assistance to these Reformed churches, educationally, by means of literature, by opening

our college and seminary to prospective students. Our committee stands ready to serve Synod in these matters.

Regional Reformed Ecumenical Synod

Your committee wishes to express itself as favoring the idea of holding a regional Reformed Ecumenical Synod.

Korea

Rev. Clarence Boomsma, a member of our committee, has returned recently from Korea and has a great deal to report concerning the complex problems involving the Korean Presbyterian churches. Your committee has not had the opportunity to digest properly what he has to report.

We recommend that in this year consideration be given to what can be done by us to help the Korean Presbyterian churches. To that end we recommend that Rev. Boomsma be asked to report at length to a joint meeting of the Ecumenicity Committee and the Board of Foreign Missions (or its executive committee).

Grounds:

1. The need is not only that of ecumenic relations but also of spiritual and financial assistance, which falls in the category of missionary work.

2. One Korean Presbyterian church is seriously in need of our help and is asking for help.

3. There is a sincere endeavor to maintain an orthodox Reformed witness in Korea and we ought to encourage that endeavor.

Respectfully submitted,

Committee on Ecumenicity and
Inter-Church Correspondence

SUPPLEMENT NO. 4
(Articles 158, 159)

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

SUPPLEMENT NO. 5
(Articles 45, 159)

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	
		$193,218.70
Total		$264,808.70

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	
			$198,381.73
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			$ 66,426.97

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	$2,219,747.50

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 Dec. 31, 1962	New Loans	Repay	Loans Outstanding 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	
		$198,381.73
Cash on hand December 31, 1963		66,426.97
TOTAL		$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

SUPPLEMENT NO. 5-A
(Article 73)

CHURCH HELP COMMITTEE REPLY TO OVERTURE NO. 19

ESTEEMED BRETHREN:

The Church Help Committee feels constrained to reply to Overture No. 19 (Agenda p. 275 ff), since Classis Kalamazoo casts serious reflections upon the work of the committee, and a restructuring of the Church Help Fund, Inc. is recommended.

The Church Help Committee makes the following observations:

I. As to "A History and Development of the Church Help Committee" two rather significant items should be added:

(1) That the Synod of 1962 adopted a new set of by-laws for the Church Help Committee.

(2) Upon recommendation of the church committee, Synod approved short term loans, 5-10-15 years.

The last statement under I is inaccurate. The Church Help Committee requested a $1.50 quota specifically on the ground that we might grant more loans to mission churches.

II. Relative to "An analysis of the 'thinking' of the Church Help Fund Committee and of Synod," we do not deny that availability of funds has been a contributing factor in the number of mission churches that have been granted loans. However during the existence of the Church Help Fund, the Overture scarcely gives any consideration to two important historical developments in mission, viz.

(1) That a regular quota is allotted to the Home Mission Board for erecting church buildings, up to $50,000 for each field.

(2) "Grants-in-Aid" are also given to congregations to assist them in local mission work.

The Church Help Committee favors the granting of loans also to the emerging mission church when it comes to organization. Many such churches have loans. As our report in the Agenda indicates, only last January the Church Help Committee met with a committee from the Board of Home Missions to thoroughly discuss this matter. If Synod had acceded to the request for a $1.50 quota in 1963, we could do considerably more for the mission church.

III. In regard to "Observations and Evaluations," the Church Help Committee voices objection to the presentation of the overture, and to its conclusion that, "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 . . ." It is grossly unfair for a classis to judge the work of the Church Help Committee on that basis of the *present size* of the congregations which have

loans. Along with other pertinent factors, the size of the congregation *at the time the loan was granted,* is the only fair basis for evaluating the Church Help committee's labors. A Grand Rapids church, given a loan when it was 28 families, has now grown to 160 families. For this the Church Help Committee is now criticized?

Please compare the following statistics with those presented in the overture, p. 280. Of the churches having Church Help Fund loans at the end of 1963, the number of *families when the loan was granted* was as follows:

9 churches were 100–145 (none higher). Eight of these were in Canada. Some of these loans were made with the Canadian Emergency Fund. Several are short-term loans as low as $3,000.

20 churches were 75–99 families (eight of these from 75–80). About half of these were in Canada.

70 churches were 50-74 families. About half of these were in Canada.

Thus, 187 loans were granted to churches under 50 families, and just under 100 to congregations that were over the 50 family size. And more than half of these were Canadian churches where desperate needs existed. In the last two years, only three churches larger than 63 families were granted aid (all in Canada, and one at the behest of Synod), although there were applications and requests from many much larger congregations.

The Church Help Committee may have been unduly soft-hearted and perhaps even soft-hearted in a few isolated instances, under the pressure of visits, phone conversations and sometimes scathing letters. But we deny the charge of "fiscal irresponsibility" and loaning funds "indiscriminately to any and all who ask with the approbation of classis."

IV. As to the recommendations of the overture, we comment briefly.

1. This was reaffirmed very strongly at the Synod of 1963. (*Acts,* p. 42). The Church Help Committee has, to the best of its ability, been carrying out this provision of our rules. Each case is judged very carefully on its own merits.

2. It is the Church Help Committee's policy now to aid also mission churches when they have become organized. In the last two years, eleven mission churches (not church extension) have received loans. Other requests have been declined because of lack of funds. A quota will be needed to do proportionately more for the mission churches. At the May 11 meeting of our committee, actual bank balance was $2,682.09.

3. As late as 1962, Synod approved a new set of By-laws for the Church Help Fund. Synod would make the work of the Church Help Committee easier, if no church larger than 75 families might apply. However there are emergencies and exceptional cases for which some provision must be made. If very detailed rules are adopted, there will scarcely be need for a Church Help Committee—only a treasurer. But mere rules are cold and heartless, and will not fit many situations.

4. Accelerated repayment of loans has generated much discussion, caused Synod to devise and abandon plans in the past, and brought forth

many synodical admonitions—a very strong one only last year. It remains a real problem, and it is the exceptional church that gives heed to Synod's entreaties. The Church Help Committee has at times discussed charging interest for the church which has grown large. The Church Help Fund could use the additional money, but we also foresee serious complications. For example, the church that grows at a phenomenal rate often has dire financial problems precisely because of its rapid growth. Our present situation has come about largely because until recently all loans were for a 20-year period. The short-term loan should obviate this situation for the future, in large measure.

For the Church Help Committee
Humbly submitted,
G. J.Rozenboom, *Sec'y*

SUPPLEMENT NO. 6
(Article 94)

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

SUPPLEMENT NO. 7
(Articles 46, 148, 159)

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

SUPPLEMENT NO. 8
(Article 72)

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

SUPPLEMENT NO. 9
(Articles 34, 42, 148, 159)

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. Schalkwijk
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. Ebbers	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 Niewenhuis	Rev. Gerrit J. Vander Ziel
Zeeland	Rev. Fred M. Huizenga	Rev. Lubbertus Oostendorp
Member-at-large	Mr. John Colenbrander	
Member-at-large	Mr. Sidney De Young	
Member-at-large	Mr. Harold J. Gelderloos	
Member-at-large	Dr. G. Arthur Mulder	Dr. Edward Y. Postma

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	Lagrave 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.
	Gustevo 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. Birnamwood, 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. Leodolff	
	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 Staalduinen	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	Lagrave Ave., Grand Rapids
	Dr. Henry N. Smit	Hamilton, Mich.
	Miss Jean Van Beek	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
	Miss Bena Kok	Calvin, Oak Lawn, Ill. Fremont II, Mich.
	Miss Mae 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.
	Miss Evelyn Vredevoogd	Godwin Heights, Grand Rapids
Turan	Rev. George Spee	Montello Park, Holland, Mich.
		Kelloggsville, Grand Rapids
	Miss Frances Vander Zwaag	Rehoboth, 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, Manahttan, 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 1½% 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 1½% 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 attributal 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 inbalance 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 3½ 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 2½ times that of the State of Texas and population wise it is about 3½ 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 cooperate 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 aproaches 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
Fixed Assets		
Land buildings, furniture and equipment	$2,553,968.98	
Reserve for depreciation	823,395.46	1,730,573.52
Total Assets		$2,330,596.28

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
Other Liabilities		
Memorial fund		5,961.20
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

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

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	$28,837.53	$171,870.62	$85,392.43
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	$28,837.53	$171,870.62	$85,392.43
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	$1,454.53	$124,519.15	$85,392.43
Deductions	1,317.00	4,868.56	—
Fund balance - December 31, 1963	$ 137.53	$119,650.59	$85,392.43

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

SUPPLEMENT NO. 9-A
(Articles 34, 42, 148, 159)

CHRISTIAN REFORMED BOARD OF FOREIGN MISSIONS

ESTEEMED BRETHREN:

The Board of Foreign Missions gratefully takes this opportunity of submitting this supplementary report to the Synod of 1964. We ask Synod to give consideration to the following matters which have come up subsequent to the board meeting in February.

A. *Our Mexico Budget Problem*

We regret that we must burden you with the complications and complexities of budget that relates to our foreign mission enterprise. But this, too, is the concern of Synod and we trust we shall be able to present our problem clearly so that it may be understood and cared for properly.

It was impossible for our board at its February sessions to assess fully what the total needs of Mexico would be and, therefore, it is now necessary to give you further essential information.

In its operation in Mexico, the Board of Home Missions did not provide for this work in its budget for 1964. All was on the basis of special gifts. Consequently, no quota provision was turned over to our board, as was the case in the transfer of the Indian Field. Our quota for 1964 was $22.50 per family. From this amount $7 per family was transferred to the Board of Home Missions to operate the Indian Field, leaving us a quota of $15.50 to operate all our foreign fields. In addition, a sum of $56,000, derived from 1963 quotas, salary support and special gifts, was transferred to the Board of Home Missions to cover operating costs on the Indian Field for the first quarter of 1964. The work of the Board of Foreign Missions in Mexico was on a very restricted plan—only two ordained men serving as teachers in the Juan Calvino Seminary. Our needs in this regard could be somewhat anticipated and were placed in our budget for 1965. Now we face the growing needs, the demands of an expanding field, all of which means that our special gifts must take a radical increase if we are to cover all the demands without assistance of the regular quota.

In facing this situation we must reckon with the fact that already our board operated its total work with a sizable amount of "special gifts" in our anticipated receipts. This means that quite apart from any needs in Mexico we already were venturing forward in the faith that we could operate our entire program with the synodically-approved quota supplying less than 50% and special gifts and salary support making up more than 50%.

However, with the additional urgent needs for Mexico, and without a special quota increase to meet this specific burden, we face the obligation to carry forward with strength in Mexico but without assurances of fi-

nancial provision. Two possibilities are open. Either the Synod can declare that we be given an added quota consideration for Mexico, or Synod can authorize us to make special appeal for special gifts over and above that which we already are asking and planning.

Obviously, the first suggestion is easier for our board. It may also be the correct way for a church to operate its mission program. The second possibility means that we must strongly intensify our promotion efforts to secure added revenue, which we believe is already approaching its maximum.

We should like to call the attention of Synod to a quota arrangement which is difficult for us to understand. The Board of Foreign Missions has been forced to operate with a quota of approximately 50% of its entire cost while other denominational boards receive a quota which covers a much larger percentage of their entire cost. This means the Board of Foreign Missions has been forced to secure over half of its support for operation from special gifts and salary support. We are grateful for the loyal support of our churches but if all the needs of Mexico are to be added to the special gifts category, the ratio of quota supply to special gifts will be still more out of proportion.

We shall be very grateful if Synod will do three things:

1. Authorize our board to go forward in our work in Mexico. The field is rich with opportunity and strategically open to us.

2. Allow a special quota for Mexico so that a fair quota amount will be available for meeting the increased needs in Mexico for 1965.

3. Authorize a special appeal in behalf of the work in Mexico so that the field can be properly sustained in 1964.

B. *Member-at-large.* (Cf. Agenda 1964, Section One, B, p. 39)

As stated in our Agenda, the terms of Mr. J. Colenbrander and Dr. G. A. Mulder expire at the time of this Synod. They have completed one three-year term and are eligible to serve another three-year term. The following nominations are offered, and we request Synod to elect one man from each duo.

Local area: Dr. G. A. Mulder	Canada: Mr. J. Colenbrander
Mr. C. Schrader	Mr. C. H. Lambrechts

C. *Trusts, Wills, Estates, and Gift Annuities*

Annuities, trusts, wills, estates, bequests and gifts represent a potential source of substantial revenue from our constituency. Other agencies outside of our denomination are approaching our people and realizing a sizeable portion of income which could be benefiting our institutions, boards, and agencies. Our board suggests that a comprehensive study be made regarding this avenue of revenue and requests that the Synod direct its Standing Budget Committee to institute such a study. We would suggest that this committee shall:

1. Consider the desirability of our denominational boards' and agencies' actively soliciting for revenues from annuities, trusts, wills, estates, bequests and gifts.

2. Make recommendations in regard to the investment and administration of such funds.

Respectfully submitted,

Christian Reformed Board of Foreign Missions

SUPPLEMENT NO. 10
(Articles 72, 148, 159)

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 Meeuwsen, 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 thanskgiving 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 apprecation 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. Wiegers, 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 Peursem, H. C. Van Wyk; and Messrs. L. Beré, J. De Nooyer, R. L. Hoekstra, J. Jonker, D. Ribbens, J. VanderVliet, and J. Veltkamp.

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 Pittsburg, 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 Pittsburg.

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 programing 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. Veltkamp

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	
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
	$750,700.00

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
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

SUPPLEMENT NO. 11
(Article 94)

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

SUPPLEMENT NO. 12
(Articles 58, 159)

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

SUPPLEMENT NO. 13
(Articles 94, 159)

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 Gereformerde 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.

FORMS FOR THE CELEBRATION OF THE LORD'S SUPPER

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 commemorate, etc.). However, to do so to our comfort we must first examine ourselves as the apostle has admonished.

Let each of us, therefore, consider his sin and guilt, against which the wrath of God is so great that He has punished it in His beloved Son with the bitter and shameful death of the cross; and let him examine whether his heart accordingly is filled with that *godly sorrow* which *worketh repentance unto salvation.*

Let each of us also search his heart to see whether he truly believes in Jesus Christ as his only Savior, and accepts the gracious promise of God that for the sake of the passion and death of Christ all his sins are now forgiven him and he is clothed with the perfect righteousness of the Son of God.

Finally, let each of us examine his conscience to see whether he resolves in all sincerity and gratitude to serve Jesus Christ as Lord, and in all things to live by His commandment: *Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind... and ... thy neighbor as thyself.*

As we thus examine ourselves let us be assured that God will certainly receive in grace and welcome to the table of His Son all those who walk 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 in 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: *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.

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*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.

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 partaking of this supper 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 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 our sin, the cause of our eternal death, 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 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 sins, believe in Jesus Christ as their Savior, and desire to do His will. 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 Savior 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 lack this confidence 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 us, 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 evr 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 this sacrament our souls may truly be fed with the crucified body and shed blood of our Lord Jesus Christ. Grant 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 Savior 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 these 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.

(As he breaks 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).

(At 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.

(As he takes 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).

(At 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 Savior 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

SUPPLEMENT NO. 14

(Articles 53, 86, 93, 122, 125, 153, 159)

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 seize 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 Asistant 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 aforenamed 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	— *History of Missions*
Prof. Anthony Hoekema	— *The Doctrine of Sanctification*
Prof. Fred Klooster	— *Heidelberg Catechism*

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

The following elective courses are being taught the second semester:

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

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 semested 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 Wolthuis, *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 Physcal 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 Oppewall, 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

SUPPLEMENT NO. 14-A

(Articles 47, 53, 86, 93, 122, 125, 129, 130, 142, 147, 153)

THE BOARD OF TRUSTEES OF CALVIN COLLEGE AND SEMINARY

ESTEEMED BRETHREN:

On behalf of the Board of Trustees of Calvin College and Seminary the following supplementary report is submitted. The spring meeting of the board was held May 26-29, and requires the appearance of a supplementary report. This report will follow the outline of the previous report.

I. INFORMATION

A. *Board of Trustees*

1. Meeting

The spring meeting of the Board of Trustees began on Tuesday morning and adjourned at midnight on Friday. The president of the college and the president of the seminary submitted reports which were acted upon and the work of the executive committee with its recommendations was considered. The reports of several committees were acted upon. A great deal of time was spent in examining and interviewing students desiring to enter the seminary, students seeking licensure to exhort, and seminary graduates who aspire to be candidates for the ministry.

2. Executive committee

Since Synod must elect three lay members from the Central District and one lay member from the Eastern District it was deemed advisable to choose only the minister members of the executive committee to take office September 1, 1964. The following seven ministers were elected by ballot to serve on the executive committee: Henry De Mots, John M. Hofman, Peter Holwerda, Jacob Hoogstra, John Medendorp, Richard Rienstra and William Verwolf.

The executive committee was authorized to elect the five lay members at its first meeting after the Synod of 1964.

B. *Seminary*

1. Students

a. Twenty-one seminary students graduated with the B. D. degree and two with the Th. M. degree on May 25, 1964. Forty-six seminarians were licensed to conduct religious services in the Christian Reformed Church and ten graduates of the seminary received extension of licensure to exhort. Upon considering the recommendations of the seminary faculty, and after interviews with the applicants, the Board of Trustees unqualifiedly admitted twenty-eight students to the seminary, and also admitted eighteen, contingent upon removing academic deficiencies. Two students who have completed their theological training eleswhere were

admitted to a two-year program of study leading to the Christian Reformed ministry.

b. Graduation. On May 25, 1964, the graduation exercises of the seminary were held in the Plymouth Heights Church with Dr. Frank Gaebelein, co-editor of *Christianity Today*, as speaker.

c. Diamond Jubilee Scholarship. The Diamond Jubilee Scholarship was awarded jointly to Mr. Sidney Greidanus and Mr. Jack Westerhof, graduates of our seminary on May 25, 1964.

d. Sermons of Students. The board decided to approve the decision of the faculty to ask the Board of Trustees for copies of the sermons submitted by applicants for candidacy and to ask the various classes for copies of the sermons submitted by candidates being considered for admission to the ministry, these sermons to be placed in the respective student files.

e. Internships. The board approved one-year internships for four middler students.

2. Faculty

a. It was reported by the executive committee at the February meeting of the board that Dr. Marten Woudstra had personal difficulties which involved him in an ethical problem and which required remedial treatment. At that time the board decided to relieve him of his duties for the remainder of the semester. At the May meeting the board received favorable reports on the results of its actions. On the basis of these reports the board decided to reactivate Dr. Woudstra's services and to inform Synod.

b. The board informs Synod that it has had a discussion with Professor Dekker concerning certain points which he has raised in his recent articles relating to the love of God and Limited Atonement. After the discussion the board concluded that there are issues worthy of further inquiry and it trusts that future exchanges of research and opinion on these issues will be profitable to the church. The board expresses its gratitude for Professor Dekker's interest in the principles, motivation and activity of missions, and its confidence that Professor Dekker will continue to have the love and welfare of the church at heart.

c. Retirement of Professors Martin Monsma and Ralph Stob. Professor Monsma joined the staff of the seminary in 1953, and Professor Stob has been teaching on the Calvin campus since 1917, a longer period of time than any college or seminary professor now active. Both are retiring from active professorship this year. The board honored them with a testimonial dinner during the May meeting.

d. Dr. Henry Stob - 25th anniversary as a teacher at Calvin College and Seminary. The board, through appropriate action, recognized the occasion of Dr. Henry Stob's 25th anniversary as a teacher at Calvin College and Seminary and requests Synod to join us in offering our sincere congratulations and best wishes.

e. Professors Andrew J. Bandstra and Carl Kromminga have completed their dissertation work at the Free University and on June 19 are to receive their doctoral degrees.

f. Professor John H. Stek has been granted a provisional leave of absence for the next academic year to pursue his doctrinal studies.

g. Administrative Reorganization. The board approved the administrative reorganization in which the faculty shall delegate certain administrative responsibilities to the academic dean, the dean of students, and the director of field education in accordance with their respective rules. These faculty officers shall perform their work under the direction of the faculty and in cooperation and consultation with the seminary president. They shall carry a full teaching load or as nearly a full teaching load as possible.

These administrative officers shall administer policies set by the faculty itself or by the Board of Trustees or the Synod for the faculty. They shall work in close conjunction with the appropriate faculty committees and shall submit to these committees for decision questions which are not covered by established policy. They shall render written reports of their work to the faculty near the close of each semester, and other reports as required.

The president of the seminary together with the other faculty administrative officers shall comprise an administrative council which shall meet regularly to coordinate and effectuate the orderly, harmonius and efficient administration of Calvin Theological Seminary.

The board concurred in the recommendation of the faculty that Professor Harold Dekker be appointed as academic dean, Professor Anthony Hoekema as dean of students, and Professor Carl Kromminga as director of field education.

C. *College*

1. Students

a. Graduation. A graduating class of 540 students received their appropriate degrees of certificates from Calvin College at the end of the semester. Commencement exercises were held in the Civic Auditorium, Grand Rapids, Michigan, on June 5, 1964, with Dr. James Forrester, president of Gordon College and Gordon Divinity School, delivering the commencement address.

b. Scholarships Awarded. The following scholarships were awarded:

(1) The Dewey and Hattie Battjes Foundation Scholarship to Calvin Seminary to Richard E. Sytsma.

(2) The Dr. Harry Kok Memorial Scholarship to Richard Kreuzer.

(3) The Board of Trustees Scholarship to Paul L. Bremer.

2. Faculty

a. Professor Lester De Koster received his Ph. D. degree in Library Science from the University of Michigan in May, and Professor Melvin Berghuis received his Ph. D. degree in Speech from Michigan State University in June. The Board of Trustees, in view of this fact, promoted them to the rank of professor since they already are appointed to indefinite tenure by the board and Synod.

b. Retirements. Dr. Henry J. Ryskamp, Miss Helen Van Laar and Rev. John Weidenaar are retiring from active service. At a testimonial dinner the board, through appropriate action, recognized with gratitude their services to the college.

c. John De Vries - Recognition. The board, through appropriate action, recognized the occasion of Dr. John De Vries' 25th anniversary as a teacher at Calvin College and requests the Synod to join us in offering our heartfelt congratulations and best wishes.

d. Reorganization of Administrative Structure. Since the reorganization of the administrative structure as proposed by the college administration will bring about greater effectiveness, a larger delegation of administrative responsibility, and provide a framework within which can occur a natural, healthy response to our needs as these develop and as the college staff and student body increase in numbers, the Board of Trustees gave approval to the proposed organization.

e. Calvin Institute for Psychology. Dr. Spoelhof informed the board that the establishment of a Calvin Institute for Psychology is under study. The plan, proposed by Doctor Roelof Bijkerk, envisages the establishment of a psychological institute as a quasi-independent agency under the aegis of Calvin College, with the Christian Schools, the National Union, and Pine Rest Christian Association cooperating. This would be a service agency, working in the area of clinical diagnosis and therapy for problem cases surfacing in the local schools and needing clinical treatment beyond the ability of the schools to supply.

College interest in the agency is not, primarily, in the service aspect but in the opportunity which would thus be provided for attracting and holding teaching personnel in the department. It would also establish, for these professional psychologists, a climate in which research and practice could still be cultivated.

It is planned to begin in a very small way, with a minimal investment in staff and equipment, expecting that soon the agency would be self-supporting.

The board approved the recommendation of the advisory committee that the board endorse the proposed establishment of a Calvin Institute for Psychology and authorize its development through setting the plan in motion.

3. Overture to Synod by the North Blendon consistory.

The consistory of the North Blendon Church overtured Synod "concerning square dancing at Calvin College, to either: (1) disapprove the decision 'that this is allowable, wholesome 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."

The Board of Trustees of Calvin College and Seminary, while appreciating the concern of the North Blendon consistory for the spiritual wholesomeness of our college requests Synod not to act on this "overture."

Grounds:

a. We believe that this matter is not properly before Synod. The consistory has not conferred with the president of the college on its objections, has not brought the matter to the board nor sought the help of classis. These are the logical steps which should have been taken. This has also the bad feature that, by rushing into the synodical agenda with this overture, the consistory has brought disturbance in the church as a whole on a matter which, after all, may be of very local concern.

b. The consistory states, as its unanimous opinion, that the decision to allow square dancing at Calvin College should be overruled and that said decision is contrary to the decisions of Synod, but gives no evidence that the decision is indeed contrary to the Scriptures and to Synod's decisions re worldliness, and is necessarily harmful to those who participate in it, and is not "allowable, wholesome Christian recreation," as president Spoelhof called it.

c. The board vigorously objects to the expression in Ground 2: "together with other rumored trends toward worldliness . . ." No consistory should expect the Synod to act on rumors. Moreover, in the context the impression is given that such trends toward worldliness are there with the permission of the administration and the board. This is definitely not so, as proper inquiry would have shown.

D. *Property and Finance*

1. Canadian Quota Participation.

The board decided that the Canadian curators be instructed to apprise their churches of the problem of uncomplete payment of the Calvin quota and to urge full payment, and calls Synod's attention to this procedure.

2. The board calls the attention of Synod to the following item in the Long-Range Planning Committee report:

Just recently we received a communication from the chief of the business administration section of the Department of Health, Education and Welfare of the Federal Government which states in part: "In our surveys of higher education construction, we find that the current costs per gross square foot of most buildings range from $20 to $25. The building identified above (residence halls) which you reported as being completed during 1962-63 costs about one-half of the national average and we would like to know what 'corners were cut' to achieve this very favorable rate."

II. RECOMMENDATIONS

A. *Nominations for the Board of Trustees*

The Board of Trustees at its spring meeting made the following suggsted nominations for lay members and their alternates who must be elected for vacancies occurring this year:

Eastern District — Peter Berkhout and Arthur Frieling (Dr. Peter Berkhout has served one term); for alternate delegate - A. Robert Van Dyken.

Central District — Richard Prince and Henry Triezenberg (Mr. R. Tolsma has served for six years) ; for alternated delegate - James Bere.

Henry Kreulen and John Vander Ark (Dr. Henry Kreulen has served one term) ; for alternate delegate - John Pool.

Richard Hoekstra and Stewart Geelhoed (Mr. Hoekstra has served one term) ; for alternate delegate - Frank Pettinga.

The board requests that the nominee who is not elected as regular delegate be added to the nomination for alternate.

B. *Seminary*

1. The board conferred upon Martin Monsma and Ralph Stob the titles, respectively, of Professor of Practical Theology, emeritus, and Professor of New Testament, emeritus, and requests Synod to approve this action and to recognize in some suitable manner their services.

2. Appointment for Practical Theology.

The board decided to submit at this time a nomination for a regular appointment for the department of Practical Theology. This procedure is irregular in so far as the nomination was not published in the church papers and in the synodical agenda to give the church ample time for consideration of the nomination.

The board recommends that Synod approve this action.

Grounds:

a. The board at its February, 1964, meeting was unable to obtain nominees for the lectureship program.

b. The increasing enrollment in the seminary at a record high of 118 undergraduate students this year and the anticipated enrollment of 150 next year underscores the need for ample teaching services and a stable faculty.

The board presents as its nominees for this position:

Rev. Dr. Peter Y. De Jong
Rev. Bastiaan Nederlof
Rev. John Vriend

3. Request of the Presbyterian General Assembly Theological Seminary at Seoul, Korea.

The Presbyterian General Assembly Theological Seminary at Seoul, Korea, requested that Dr. John Kromminga teach there one semester (September to December, 1964).

The board decided that the request of the seminary be granted and that the expenses of Dr. and Mrs. John Kromminga be met by Calvin Seminary, subject to the approval of Synod.

Grounds:

a. The invitation presents an opportunity for strengthening the Reformed witness of this church in Korea.

b. It provides an opportunity for broadening the ecumenical and missionary perspective of the seminary and its personnel.

c. It provides the opportunity to Dr. Kromminga to include visits to mission fields in Ceylon (from which he has a request) and Japan.

C. *College*

1. Appointments. The board submits the following appointments for approval:

a. John H. Baker, A.M., as Assistant Professor of Mathematics for two years.

b. Peter A. De Vos, A.M., as Instructor in Philosophy for two years, effective September, 1965.

c. Robert L. De Vries, A.M., as Assistant in Political Science for one year (terminal appointment).

d. Gerrit D. Groen, A.B., as Assistant in History for one year.

e. Dennis Hoekstra, B.D., Ed.D., as Assistant Professor of Education for two years.

f. Gertrude A. Huisman, A.M., as Visiting Instructor in Music for one year.

g. Robert A. Jensen, M.F.A., as Instructor in Art for two years.

h. Louis Kuipers, M.B.A., (C.P.A.), as Assistant Professor of Economics for two years.

i. Elaine M. Peterson, A.B., as Assistant in Modern Languages (Spanish) for one year.

j. James Reynierse, Ph.D., as Instructor in Psychology for two years.

k. Rodger R. Rice, Ph.D., as Instructor in Sociology for two years.

l. Arie Staal, A.M., as Assistant in English for one year (terminal appointment).

m. Bernard Van't Hul, A.M., as Instructor in English for two years.

n. Lois A. Westra, A.M., as Assistant in Modern Languages (French) for one year.

2. The board conferred upon Dr. Henry J. Ryskamp the title of Dean of the College, emeritus, and Professor of Economics and Sociology, emeritus, upon Miss Helen Van Laar the title of Assistant Professor of Education, emeritus, and upon Rev. John Weidenaar the title of Associate Professor of Bible, emeritus, and requests Synod to approve this action and to recognize in some suitable manner their services.

D. *Property and Finance*

1. Budget. The board seeks approval of the following budget items:

a. That the salary base of the teaching staff be raised $100, i.e., from $5,300 to $5,400.

b. That the total expense budget for the year 1964–65 be $2,249,450.

c. That the tuition rates per semester be as follows:

Non-Christian Reformed students	$400	from	$390 for 1964
Chr. Ref. students from Grand Rapids	$315		$305
Chr. Ref. students within 300 miles	$265		$255
Chr. Ref. students within 1000 miles	$230		$220
Chr. Ref. students over 1000 miles	$190		$180

d. That the quotas be as follows:

		1964 (for comparison)
Area No. 1	$27.25	$24.75
Area No. 2	22.25	19.00
Area No. 3	18.75	16.50
Area No. 4	11.50	11.00
Area No. 5	24.75	21.00
Area No. 6	17.75	16.00
Area No. 7	13.00	11.00

e. That the revenue budget for the year 1964-'65 be $2,239,450, which represents a deficit of $10,000.

2. The board requests synodical approval for the following:

a. That the entire Auditorium-Music-Speech building be completed by September, 1966, and that another residence hall, to house 240 students, be scheduled for completion at this same time. Bids will be taken in such a way that the second floor of the AMS building can remain unfinished should information available at next February's board meeting seem to warrant that. In that case, construction of the residence hall would probably also be deferred. The two are related.

Grounds:

1) This will enable the college administration to make the "sophomore" transfer to the Knollcrest campus as of September, 1966. There are several reasons why this is important.

(a) Beginning already in September, 1965, all sophomore students will be required to take their physical education classes on the Knollcrest campus. This will add considerably to the present inter-campus transportation problem and will be time-consuming for the students. This problem would be greatly alleviated in 1966 if the Knollcrest campus were "home base" for all sophomore students. Not many of the junior and senior students are involved in physical education classes.

(b) The dean of men and the dean of women are eager to house the sophomore students in the kind of housing that is now available for the freshmen. The addition of a 240-student unit in September, 1966, would be sufficient to accommodate all out-of-town freshmen and sophomores for a few years, according to our current enrollment projections. The Knollcrest dining hall would have to be expanded too, but not the kitchen. This is in keeping with the original plans for the dining hall unit.

(c) In addition to providing at long last adequate facilities for the music, drama, and speech departments, a fully completed AMS building would provide enough general purpose classrooms (later to be used as special purpose rooms) to satisfy the classroom needs of the freshmen and sophomores for a few years. We can no longer expect the seminary administration to help us out with the use of some of their facilities. Their enrollment is growing at such a pace as to require full utilization of their complex for their own purposes. The needs of the science department students are not met with the completion of this building. However, the problem of transporting the science students to the Franklin campus would be much less than transporting the sophomores to the Knollcrest campus for music and physical education needs.

(d) A two-class mixture at Knollcrest is preferred to a one-class situation.

2) By going ahead with this phase as soon as possible, the college would be in a better position to make a rapid shift to the new campus, should the Franklin campus be sold.

3) By going ahead with the complete AMS building at this time, we will be keeping faith with the denomination, many of whom gave particularly because of their interest in the AMS project.

4) Based on present financial projections, a copy of which will be available, the program hereby recommended could be financed without cumberstone indebtedness.

b. That James Haveman be appointed as the associate architect for the third residence hall and for the enlargement of the Knollcrest dining hall.

c. That authorization be granted to employ the services of Perkins and Will and other members of the architectural board to proceed with the programming phase for the science building.

d. That authorization be granted the executive committee of the Board of Trustees upon request of the Long-Range planning committee to employ architects for programming such campus buildings as the Long-Range planning committee deems necessary to meet the demands which could result from Campus sale negotiations.

Humbly submitted,

The Board of Trustees of
Calvin College and Seminary

J. F. Schuurmann, Secretary

CALVIN COLLEGE AND SEMINARY
PROPOSED BUDGET

Fiscal Year Ending August 31, 1965

Revenue

	Budget 1963-1964	Percent of Total Income	Proposed Budget 1964-1965	Percent of Total Income
Tuition and fees — College (A)	$1,215,000	57.1	$1,235,000	55.2
Tuition and fees — Seminary	7,000	0.3	9,000	0.4
Quota (B)	776,000	36.5	862,000	38.5
Endowment income	3,000	0.1	3,000	0.1
Michigan Colleges Foundation	40,000	1.9	40,000	1.8
Other income (K)	88,000	4.1	90,000	4.0
Totals	$2,129,000	100.0%	$2,239,000	100.0%

Expenses

		Percent of Total Expense		Percent of Total Expense
General administration (C)	$ 94,860	4.5	$ 95,805	4.3
Student services (D)	145,130	6.8	152,545	6.8
Staff benefits (E)	155,700	7.3	160,500	7.1
General institutional expenses (F)	224,250	10.5	192,300	8.5
Instructional (G)	1,021,420	48.0	1,130,575	50.3
Library (H)	132,360	6.2	132,800	5.9
Physical plant (I)	216,700	10.2	251,500	11.2
Seminary (J)	137,250	6.5	133,425	5.9
Totals	$2,127,670	100.0%	$2,249,450	100.0%
Budgeted Surplus (Deficit)	$ 1,330		$ (10,450)	
General Fund Reserve 8-31-63	167,433			
Projected General Reserve 9-31-64	$ 168,763			

COMPARATIVE STATEMENT OF RECEIPTS FROM DENOMINATIONAL QUOTAS BY CLASSIS — FOR THE CALENDAR YEARS 1962 AND 1963

Variable Quota for 1963

Quota for 1962 — $15.50 for operations, $1.50 for Capital Funds

United States Classes	1963				1962	
Receipts	Quota	%	Per Family Quota	Receipts	% of Quota Received	Receipts	% of Quota Received
Cadillac	$ 11,366		$ 11,375	100	$17.50	$ 11,173	100
California South	30,289		30,914	97	14.50	(46,574	98
Central California	10,917		10,657	102	14.50	(	
Chicago North	28,399		29,203	97	14.50	32,987	98
Chicago South	46,139		46,849	98	14.50	52,683	101
Grand Rapids East	75,345		77,465	97	21.50	59,233	99
Grand Rapids South	56,416		56,395	100	21.50	43,435	100
Grand Rapids West	42,778		42,721	100	21.50	33,396	99
Grandville	53,652		53,385	101	21.50	40,376	99
Hackensack	26,745		26,635	100	17.50	23,763	93
Holland	50,845		50,610	101	17.50	49,037	101
Hudson	32,496		33,320	98	17.50	31,685	98
Kalamazoo	29,188		29,173	100	17.50	28,092	101
Lake Erie	16,409		17,273	95	17.50	14,983	91
Minnesota North	12,763		17,732	72	11.00	18,916	73
Minnesota South	8,793		9,130	96	11.00	13,737	97
Muskegon	34,539		34,283	101	17.50	32,700	97
Northcentral Iowa	8,444		8,866	95	11.00	12,814	93
Orange City	13,827		13,827	100	11.00	21,279	99
Pacific Northwest	31,383		29,058	108	14.50	32,786	98
Pella	15,366		15,246	101	11.00	23,354	99
Rocky Mountain	15,646		16,516	95	14.50	16,381	91
Sioux Center	20,775		20,097	103	11.00	29,508	95
Wisconsin	16,634		17,386	96	14.50	21,352	100
Zeeland	43,597		42,910	102	17.50	41,860	100
Total U.S. Classes	$732,751		$741,026	98.9%		$732,104	97.5%
(Shortage)	($ 8,275)			(1.1%)		($ 18,650)	2.5%
Canadian Classes							
Alberta North	$ 10,148		$ 14,240	72	$10.00	$ 14,534	61
Alberta South	6,861		8,590	80	10.00	9,377	64
British Columbia	8,427		13,250	64	10.00	8,756	41
Chatham	9,748		18,820	52	10.00	10,025	32
Eastern Ontario	9,962		19,510	51	10.00	10,852	33
Hamilton	9,772		22,700	43	10.00	13,113	35
Toronto	7,918		17,440	45	10.00	10,800	38
Total Can. Classes	$ 62,836		$114,550	54.8%		$ 77,457	40.8%
(Shortage)	($ 51,714)			(45.2%)		($112,212)	59.2%
Total denomination	$795,587		$855,576	93.0%		$809,561	86.1%
(Shortage)	($ 59,989)			(7.0%)		($130,862)	13.9%

CALVIN COLLEGE AND SEMINARY BALANCE SHEET

August 31, 1963

Assets

I. Current Fund Assets			
Cash		$ 2,000.00	
Commercial account, Old Kent Bank		80,176.81	
Commercial account, Toronto-Dominion Bank		12,880.20	
Revenue fund account, Union Bank		56,568.32	
Securities – Temporary investments		306,659.40	
Accounts receivable		19,579.67	
Loans receivable			
Calvin loan fund	$ 11,394.50		
Seminary loan fund	3,550.00		
Gov't loan fund – College	248,666.52		
Gov't loan fund – Seminary	14,722.74	278,333.76	
Bookstore inventory		31,443.71	
Due from other funds		23,006.75	
Total current fund assets			$ 810,648.62
II. Endowment Fund Assets			
Commercial account, Union Bank		$ 1,145.83	
Escrow account, Union Bank		1,141.41	
Investments			
General endowment	$ 297,492.03		
Ford basic endowment	353,409.99		
Ford accomplishment endow.	200,042.63	850,944.65	
Total endowment fund assets			$ 853,231.89
III. Plant Fund Assets			
A. **Unexpended plant funds**			
Commercial account, Union Bank		$ 22,737.74	
Savings deposit receipts		175,000.00	
B. **Invested in plant**			
Buildings & grounds (Franklin)	$2,555,285.31		
Buildings & grounds (Knollcrest)	4,372,601.05		
Furniture & equipment – Educ.	690,339.81		
Furniture & Equipment – Aux.	380,092.98		
Total invested in plant		$7,998,319.15	
Total plant fund assets			$8,196,056.89
TOTAL ASSETS			$9,859,937.40

Funds and Reserves

I. Current Funds, Liabilities, Reserves

Current unexpected funds		$ 106,054.03	
Scholarship and prize funds		7,785.57	
Loan funds			
Student loan funds	$ 18,566.05		
Seminary loan fund	9,000.00		
Gov't loan fund – College	256,080.81		
Gov't loan fund – Seminary	15,095.51	298,742.37	
Deposit accounts		20,188.76	
Student organizations		31,004.73	
Revenue fund – Residence halls		56,568.32	
Reserves		290,304.84	
Total current funds and reserves			$ 810,648.62

II. Endowment Funds

Restricted endowments	$ 547,760.02	
Non-restricted endowments	204,866.13	
Gain on sale of investments	100,605.74	
Total endowment funds		$ 853,231.89

III. Plant Funds Received

Listed according to source:

Fund-raising campaigns	$3,299,200.85	
Gifts received as memorials	745,770.86	
Other gifts – not related to campaigns	941,921.34	
Bonds, H.H.F.A.	1,600,000.00	
General operating funds – Furn. and Fixtures	645,295.59	
Auxiliary enterprises	242,870.07	
Denominational quotas – for residence halls	494,237.92	
Student fees – for student center	88,435.00	
Other sources, interest, etc.	115,318.51	
Loan from general fund	23,006.75	
Total plant funds		$8,196,056.89
TOTAL FUNDS AND RESERVES		$9,859,937.40

SUPPLEMENT NO. 15
(Article 148)

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:		Disbursements:	
Balance, Jan. 1, 1963	$6,129.78	Support to churches	$ 776.97
Canadian churches	140.24	Bank charges	.95
Interest	167.79	Currency exchange	13.36
		Administration	8.50
		Balance, Dec. 12, 1963	5,638.03
	$6,437.81		$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

SUPPLEMENT NO. 16
(Articles 58, 148, 159)

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 wilingness 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 Orrisa. 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 Iranean 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 availbale 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

SUPPLEMENT NO. 17
(Articles 58, 148, 159)

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 ursurped 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
		$87,742.10
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	
		$83,599.89
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..

SUPPLEMENT NO. 18
(Articles 45, 148, 159)

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
	$371,256.78	$55,711.55	$426,968.33
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	$191,778.05	3,690.18	195,468.23

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
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
Total Assets	$371,786.44	$55,181.89	$426,968.33

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
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
Net gain (loss)	$ 21,972.77	(1,385.75)	$ 19,687.02

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 emeritations should average to the middle of the year. We have consistantly 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 alloted 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	1962 quota not paid	1962 quota paid in '63	Balance due on'63 quota	1962 quotas	1963 quotas paid	1963 quotas 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	+.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

SUPPLEMENT NO. 18-A
(Articles 45, 132, 148, 159)

MINISTERS' PENSION AND RELIEF ADMINISTRATION

ESTEEMED BRETHREN:

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

Part I
Personnel and Organization

The board wishes to present the following nominees to Synod in the place of those given in the printed Agenda. They recommend as nominees for Dr. M. Martinus who has completed two three-year terms as a regular member of the board: Mr. Aldon Walters (La Grave Ave.) and Mr. Peter Marcusse (Faith, Holland). One to be chosen.

Part II
Information and Pensionaires

Rev. Vincent Vanderwerp passed away on December 9, 1963. He leaves his widow and three dependent children who have been added to the pension rolls. Clarence Bode, son of Rev. Wm. Bode deceased, has been added to the pension rolls as an orphan.

Since the publication of the printed Agenda Rev. J. De Jong passed on to his eternal reward on May 5, 1964. He was on the pension roll at the time of his death.

Rev. Adam Persenaire has requested honorable emeritation of Classis Hamilton. *Grounds:* 1. He has served the Christian Reformed Church for 35 years; 2. He has reached the retirement age. Effective date: August 1, 1964.

The following is the action of Classis Wisconsin relative to and approving the emeritation of Rev. Benjamin J. Boerkoel.

I. Classis Wisconsin in special session September 3, 1963 made the following decisions:

a. That according to the advice of the synodical deputies

"Classis instruct Rev. B. J. Boerkoel to seek emeritation through his consistory, with the stipulation that he will obtain medical help at Pine Rest.

Ground: His physical condition and mental state warrant this procedure.

b. "That classis assume the expenses for the care of Rev. Benjamin J. Boerkoel at Pine Rest until the January meeting of classis."

II. Classis Wisconsin in regular session September 24, 1963 made the following decisions:

"That Rev. Benjamin J. Boerkoel be granted emeritation according to the instruction and stipulation set forth at the special meeting of classis held on September 3.

1. Rev. Boerkoel's physician advises that action to this general effect be taken.

2. This is in concurrence with the advice of the synodical deputies.

3. Requests for said emeritation have been submitted by both Rev. Boerkoel and the council of Second Randolph.

The effective date of his emeritation was December 1, 1963 when his name was added to our pension rolls.

Humbly submitted,
D. J. Drost, *Sec'y*

SUPPLEMENT NO. 19
(Articles 58, 159)

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 theY.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

SUPPLEMENT NO. 20
(Articles 73, 148, 159)

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 Vredeveld
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 Shaarda
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. Rauel 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 activites.

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	
		$208,886.12	
Interest Income		2,157.13	
Total Receipts			211,053.25
Total Available			$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
— Food
— Shoes
— Clothing
— Medical Equipment
— 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

I. General Fund	1963 Budget	1963 Actual	1964 Revised Budget	1965 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 repentant girls, misc.	1,400.00	1,400.00
$13,700.00		$26,700.00	$26,700.00
$ 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)		
$ 6,000.00		$13,600.00	$ 6,400.00
$ 6,000.00	Gospel hospital	3,000.00	
	Dr. Lim		
	Child & Maternal health program		$12,031.00
$25,700.00	Total	$43,300.00	$45,131.00

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
	$ 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
	$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

SUPPLEMENT NO. 21
(Articles 70, 159)

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 annnual 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	$17.14
Balance on hand, March 1, 1964		$ 5.48

Humbly submitted,
Enno L. Haan, Secretary of committee

SUPPLEMENT NO. 22
(Articles 46, 148, 159)

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 froms 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	
			$6,077.82
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	
			$5,782.71
Excess of Income over Expenses			$ 295.11

Bank reconciliation

Bank balance, January 1, 1963	$ 4,147.45
Add: Receipts	6,077.82
	$10,225.27
Less: Disbursements	5,782.71
	$ 4,442.56
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
	$5,367.56
Less: Outstanding cheques	925.00
	$4,442.56

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

SUPPLEMENT NO. 23

(Articles 46, 148, 159)

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 orientated 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

SUPPLEMENT NO. 24
(Articles 44, 159)

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

SUPPLEMENT NO. 25
(Articles 123, 159)

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

SUPPLEMENT NO. 26
(Articles 120, 121)

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 thermonuclear weapons and missiles a destructive power too frightful to contemplate with equanimity and too sinister to tolerate for any length of

time. It judges, indeed, that the general and unlimited employment of these weapons in the course of a war is morally reprehensible and christianly impossible. Considering the extreme difficulty, if not the impossibility, of limiting their use if war should break out, the Church enjoins upon the nations of the world their duty to 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 cooperation 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

SUPPLEMENT NO. 26-A
(Articles 120, 121)

PROBLEM OF WAR

We, the undersigned, having devoted serious and prayerful thought and discussion to the examination of the Proposed Statement on Warfare to the Synod of 1964, find it to be a just and reasonable formulation of Christian principle addressed to a critical problem of our time. We believe it to be consistent with Scripture and the creeds, and that it is in keeping with the best in our theologico-philosophical heritage and democratic traditions. We urge its adoption by the Synod of the Chritsian Reformed Church, and recommend it to all Christians as an adequate and responsible articulation of the ethics of war in the nuclear age, and as a guide to political thought and action.

We suggest that the Statement would be strengthened by the following modifications: 1) That paragraph 8 of the revised Statement be amended to reincorporate the omitted clause from paragraph 9 of the original Statement which asserts that a just war must secure or envision a peace which "enables the Church to make its witness to the Gospel." 2) That paragraph 13 of the revised Statement be amended in such a way as to clarify and elaborate its advocacy of international disarmament, and dispel any misapprehension that unilateral disarmament is therein being urged.

David A. Huisman
E. William Oldenburg
Jean Oldenburg
Alex Klooster
Emily Brink
Elizabeth Van Tol
(Rev.) Donald Postema
Lambert Vander Kooi
Chris Overvoorde
Greta Overvoorde
Hannah Lenters
B. Vander Lugt
Robert L. De Vries
Helaine Vander Ploeg
Theodore Mc Nitt
Gerhard Ritsema
Duard Warsen
(Rev.) Alvin Hoksbergen
Tom Bulthuis
(Rev.) Hugh A. Koops

SUPPLEMENT NO. 27
(Articles 70, 148, 159)

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. Dykhouse 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
		$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
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

SUPPLEMENT NO. 28

(Articles 109, 115, 126, 158)

REPORT OF THE DELEGATES TO THE REFORMED ECUMENICAL SYNOD, 1963

7th 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 (Potchefstroom) 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 eligiblity 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 I 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, now coming to expression in mutual understanding and cooperation in many spheres, should come to expression in union, 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 oppreciation 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 Echatology 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 $2,200 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 ecumenicty be increasingly strengthened through the Reformed Ecumenical Synod.

Respectfully submitted,

Fred H. Klooster
Paul G. Schrotenboer
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 pluriformity.

(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."

SUPPLEMENT NO. 29
(Articles 125, 148, 159)

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 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 questionaire 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 seres 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 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)	2,000.000	
		$19,972.00
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	
		19,474.80
Assets		
Accounts receivable	$ 102.29	
Inventory	51.00	
Cash on hand	343.91	
	497.00	497.20
		$19,972.00

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	$26,250.00

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

SUPPLEMENT NO. 30

(Articles 64, 71, 81, 143, 144, 148, 149, 159)

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 surprizes 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 surprizing 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 tranferred 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. Groeneboer
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. Doezema
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. Ebbers	
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. Hoeksema, 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)P. Yang	1963	14
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, Ilinois	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. JohnTso
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 Klompenberg

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. Elease 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
	55	233	119	41

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. - Indian	S Bethel, Bellflower, Cal.
		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
Broekhuizen, R.	St. Petersburg, Fla.	C Brandeton, Fla.
Bronkema, R. W.	Orlando, Fla.	C/S 12th Ave., Jenison, Mich.
Brouwer, Theodore	Dayton, Ohio	C Parkview Heights, Cinicinnati, 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, Chicago, Ill.	S Chicago Chinese, Illinois
		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 Niekerk, 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 S	Bethany, Muskegon, Mich. 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
Vermaat, Peter	Bellingham, Wash.	C	Everson, Wash.
		S	Bethany, Holland, Mich.
		S	Bellingham, Wash.
*Veurink, Hattie	Rehoboth, N.M.	S	Pease, Minn.
Wezeman, Richard	Fairbanks, Alaska	C/S	I Edgerton, Minn.
Wissé, 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 Misions 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 addtion 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 repectfully 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)	Mr. John Vande Beek	(Hanford)
Dr. Eugene Koning	(Belloflower)	Mr. Ed Roelofs	(Cedar Falls, Ia

Member-at-Large — Central U.S.A.

†Mr. J. Van Eerden	(Grand Rapids)	Mr. Ted Monsma	(Grand Rapids)
Mr. Russel Fredricks	(Holland)	Mr. R. G. De Jonge	(Grand Rapids)

Member-at-Large — Central U.S.A.

*Mr. Harold Soper	(Detroit)	Dr. Roy Davis	(Grand Rapids)
Mr. Melvin Medema	(Grand Rapids)	Dr. Robert Plekker	(Hudsonville)

Member-at-Large — Central U.S.A.

*Mr. Raymond Stapert	(Kalamazoo)	*Mr. J. H. Spalink	(Grand Rapids)
Mr. John Simerink	(Grand Rapids)	Mr. L. Lycenga	(Grand Haven)

Member-at-Large — Central U.S.A.

(to serve as alternate for		Mr. Rhine Pettinga	(Holland)
Mr. L. Vandertill)		Mr. Louis Hekman	(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 phenominal. 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 cooperation 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.

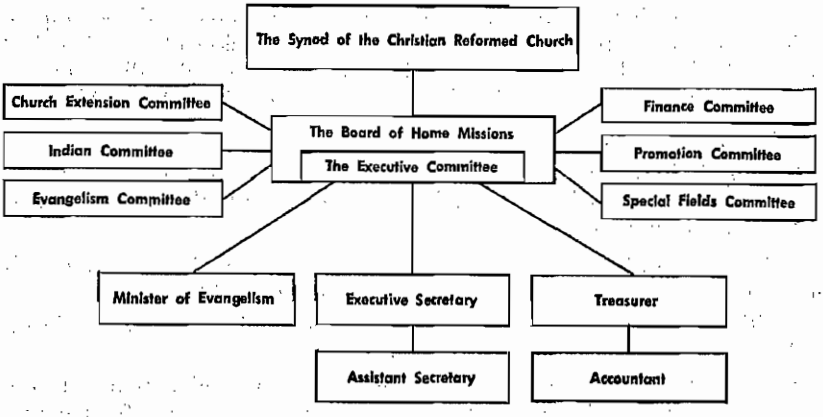
b. That we adopt the proposal of having a *Minister of Evangelism* under the executive secretary, according to the arrangement proposed.

c. That we adopt the proposal of having an *Assistant Field Secretary,* according to the arrangement proposed.

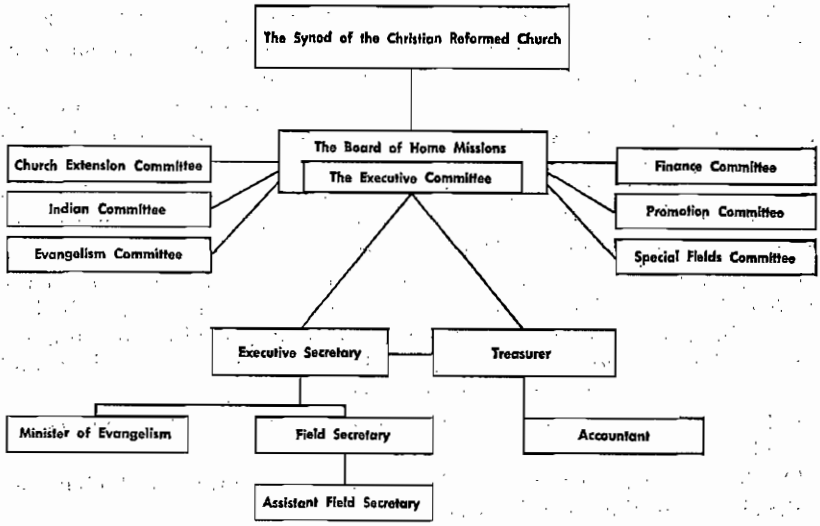
d. That we adopt the proposal that the executive secretary and any other *full-time employees* of the board have no voting rights on the board.

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 TO SYNOD 1964



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 concurrance 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, January 30, 1964

Christian Reformed Board of Home Missions,
Grand Rapids, Michigan

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	December 31 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
	$ 43,159.46	$ 67,025.34
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	
	$ 139,193.69	$ 230,000.00
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
	$1,254,879.30	$1,266,178.82
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	$4,199,418.74	$3,805,016.74

*Includes $66,829.30 for Cuban Relief in 1962.

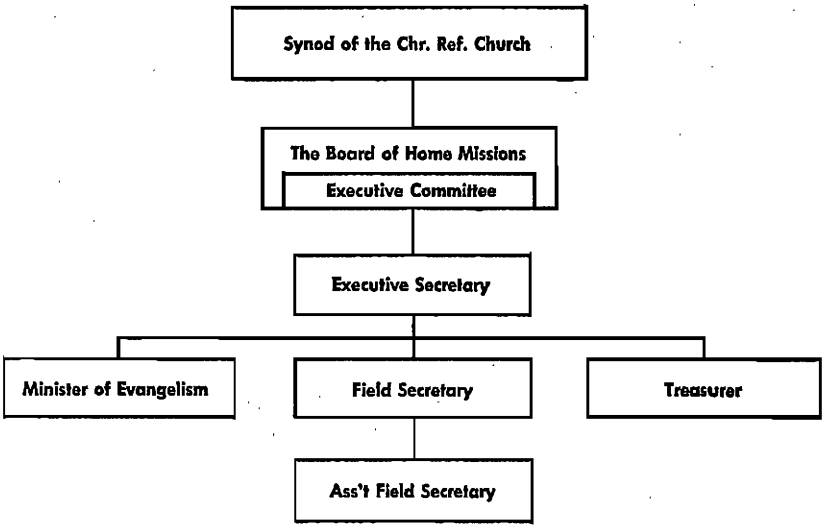
SCHEDULE OF DEDUCTIONS

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	$860,447.30	$785,244.98

Note B — Mexican migrants salaries and expenses were included with Spanish missions in 1962.

ORGANIZATIONAL STRUCTURE APPROVED BY SYNOD 1964



SUPPLEMENT NO. 30-A

(Articles 71, 148, 149, 159)

CHRISTIAN REFORMED BOARD OF HOME MISSIONS

1. The Board of Home Missions requests synodical approval for the appointment of Rev. George D. Vanderhill for the position of Field Secretary.

2. Grace Christian Reformed Church, Indian Harbour Beach, Florida.

Classis Hackensack and the Florida Conference have endorsed the request of the Grace Christian Reformed Church for financial aid to the extent of $3,000 for 1965 to carry on their local evangelism project in Malabar, Florida. After examining all the materials, the Board of Home Missions recommends that Synod approve this request.

3. The Board of Home Missions recommends that the Grant-in-Aid for Oak Harbor, Washington be increased from $2,750 to $4,000 for the year 1965.

Grounds:

a. The Oak Harbor church has undertaken the relocation of its evangelism project into the City of Anacordes, Washington and thereby incurred an obligation of $25,000 for the purchase of a church building.

b. This move is in the best interests of good community witness and has greatly increased the potential of this project.

c. This has the approval of the Classical Home Missions Committee.

4. Herewith the Board of Home Missions presents the budget for the year 1965.

SUMMARY OF PROPOSED BUDGET FOR 1965

Receipts	
Denominational quota	$1,421,000*
Salary reimbursements	250,000
Gifts	200,000
Real Estate payments	60,000
Rehoboth Hospital and Mission	35,000
Miscellaneous income	15,000
	$1,981,000
Disbursements	
Administration	$ 78,000
Regular outreach - U.S. and Canada	999,105
Evangelism	25,000
Indian Missions - Reservation	566,390
Indian Missions - Off Reservation	95,500
Chinese Mission - U.S.	67,500
Jewish Mission	18,500
Harlem Mission	46,950
Cuban Mission - U.S.	35,500
Mexican Migrant Mission - U.S.	22,000
Soldiers' Fund	26,555
	$1,981,000

*Quota receipts based on a quota of $29.00 per family.
Synod approved a 1964 denominational quota of $28.50 per family.
An itemized breakdown of the budget will be presented to the members of the Standing and Advisory Budget committees.

5. Response to the objection of Classis British Columbia. (see Overture No. 21)

The Board of Home Missions respectfully declares that the objection of Classis British Columbia does not apply to the proposed reorganization plan.

Grounds:

a. The position of executive secretary is the focal point of the objection. The position of executive secretary is limited to carrying out the word and decision of the board and/or its executive committee. At no point in the structure is the executive secretary given authority to "intrude," "dominate," "lord it over," or exercise "tyranny" over any other minister. He can only speak what the board has spoken. There is no inherent authority, he is only a conveyor of authority which the Synod has placed in the Board of Home Missions.

b. Precedent exists for this proposed organizational structure. The Board of Home Missions is the only major denominational agency which is *not* operating on the proposed basis. The Foreign Mission Board is structured this way. The Christian Reformed World Relief Committee is structured this way. Calvin College and Seminary is set up according to this pattern.

c. Synod has previously stated that the desirable arrangement is to have one person responsible for the execution of the decisions of the board. Acts of Synod 1963, Article 148, IV, D, pages 114-115. Also Report to Synod, Acts 1959, Part VII, page 199, A, 5, c.

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

SUPPLEMENT NO. 31
(Articles 123, 159)

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 mentionel 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 statments 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 discusion! At our schools and by means of conferences and various publications. Then when creedal statments 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

SUPPLEMENT NO. 32
(Articles 42, 148, 159)

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

SUPPLEMENT NO. 33
(Articles 82, 148, 159)

FUND FOR NEEDY CHURCHES

ESTEEMED BRETHREN:

This report is repectfully 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. ADMINISTATION

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 congregrations 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					
Collingwood	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		
	$254,849.29	$177,616.63	$62,105.69	$11,791.91	$3,335.06

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
	$102,004.57

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
	56,287	$281,435	$253,483.67	90.0%

SUPPLEMENT NO. 34
(Articles 158, 159)

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 consumated 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 forseeable 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

SUPPLEMENT NO. 35
(Articles 70, 159)

SUNDAY SCHOOL COMMITTEE

ESTEEMED BRETHREN:

Your Sunday School Committee herewith presents its annual report to the Synod:

1. *Summary of pulications for 1963*

The average number of papers published in 1963 is as follows:

Bible Stories	19,620	copies weekly
Bible Light	21,627	copies weekly
Bible Guide	19,355	copies weekly
Bible Truth	24,882	copies weekly
Bible Crusader	9,888	copies weekly
The Key	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)

Bible Stories	1,245	copies weekly
Bible Light	1,990	copies weekly
Bible Guide	2,125	copies weekly
Bible Truth	2,400	copies weekly
Bible Crusader	925	copies weekly
The Key	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

1st Quarter	2nd Quarter	3rd Quarter	4th Quarter
1962			
EARLY MINISTRY of JESUS (Gospels)	GOD'S LOVE and MAN'S RESPONSE (Gospels, Acts)	GOD, CREATOR and PROVIDER (Genesis 1-9)	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)
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)
1965			
GOD CREATES and RULES (Genesis 1-25)	GOD LEADS and TRIES HIS PEOPLE (Genesis 27 - Exodus 12)	GOD ANNOUNCES the COMING of HIS SON GOD'S SON BEGINS HIS MINISTRY (Gospels)	GOD'S SON REVEALS the DIVINE PLAN (Gospels)
1966			
ISRAEL EXPERIENCES TRIALS and BLESSINGS (Exodus 17 - Joshua 18)	JESUS TEACHES about the KINGDOM (Matthew, Luke) CHRISTIANS WITNESS for THEIR LORD (Acts 8-14)	PAUL CONTENDS for the FAITH (Acts 15-28)	SAMSON, SAMUEL, and DAVID STRIVE for the LORD (Judges 13 - II Samuel 9)
1967			
SOLOMON'S KINGDOM FLOURISHES (Kings and Chronicles) JESUS' KINGDOM TRIUMPHS (Gospels)	THE EARLY CHURCH GROWS (Acts 4-18, Epistles) JOHN RECEIVES SPECIAL REVELATION Revelation 1, 21	GOD WITNESSES against EVIL in ISRAEL (I Kings 12 - II Chronicles 34)	GOD'S PEOPLE EXILED and BROUGHT BACK (Jeremiah, Daniel, Esther, Nehemiah)

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
"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 Shepherds 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 occasioned by commemoration of special days.)

(Ascension)

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
Supplementory 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 wine
Printed text: John 15:5-15

SUPPLEMENT NO. 36
(Articles 124, 156, 158, 159)

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	
	$896,656	$228,532		$668,124
				$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 Chirstian 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

SUPPLEMENT NO. 36-A
(Articles 124, 158, 159)

PUBLICATION COMMITTEE

ESTEEMED BRETHREN:

In our report to the Synod of 1963 we informed Synod that additional office space was needed in the denominational section of our denominational building. At present we are over-crowded. Two temporary offices have been made in the board room which decreases the usefulness of it and the office of the education committee is in the former kitchenette. Yet, more space is needed. In view of the need for more room from the agencies now using the building, your committee asked Mr. James K. Haveman, architect, to determine our requirements for the next ten years.

As a result of this study your committee learned that the educational committee estimated it would need 2,000 square feet of space for three offices, shipping room facilities, and storage space. The Foreign Missions board requires approximately 700 square feet for four additional offices. The Home Missions board estimated they would need 1,100 square feet in the proposed new addition. The Christian Reformed world relief committee has also desired space in the past which was not available to them because of our crowded conditions. They estimate that, were it possible for them to come in, they would need approximately 1,000 square feet of office space. These estimated needs total 4,800 square feet. In addition, allowances must be made for wall areas, corridors, utility rooms, toilets, stairs, etc., for which a rough estimate of 2,400 square feet must be added. Therefore, a total of 7,500 square feet is needed in the proposed addition. The architect's rough estimate is that to build this addition to our present building will cost approximately $125,000.

In order to erect the new addition for the use of our denominational agencies our committee proposes that Synod authorize a quota of 65c per family for four years. Such income should pay for the capital outlay in four years. The interest, meanwhile, on the mortgage which will be necessary can be borne by the agencies who will use the new space. It should be understood that this request for financial appropriation is in no way a request from the Christian Reformed Publishing House which is self-supporting. The publication committee acts simply as the agent of Synod in managing the denominational portion of our combined establishment.

In summary, therefore, we recommend:

1. That Synod authorize the publication committee to erect an addition to the denominational section of our building as outlined in the report.

2. That the committee be authorized to obtain a mortgage for the financing of such an addition.

3. That Synod authorize a quota of 65c per family for four years to liquidate the capital outlay for the erection of this addition.

Respectfully submitted,
Publication Committee,
Rev. Richard Rienstra, *Sec'y*

SUPPLEMENT NO. 37
(Articles 82, 148, 159)

CHAPLAIN COMMITTEE

ESTEEMED BRETHREN:

The work of military and institutional Christian Reformed chaplains continues to be a vital ministry. Once again Chaplain Committee can report to Synod that the scope of this work has grown to an extent greater than in any previous peace-time year.

Chaplain Committee meetings were held once every month or six weeks. The main tasks of the committee are chaplain recruitment, endorsement, consultation, and administration. An attempt is being made to visit each chaplain in the United States at least once a year.

In many ways Chaplain Committee has worked along with the Board of Home Missions, Young Calvinist Federation, and Back to God Tract Committee, to serve our chaplains and military personnel.

I. MILITARY CHAPLAINCY

Christian Reformed ministers on active duty as United States military chaplains in March 1964 were (parentheses give year of entrance upon active duty as chaplain):

Air Force

1. Bode, Harold (Capt. 1962), Box 584, 4616 AB Sq. (ADC), Sioux City Air Base, Iowa.

2. Guikema, Henry (Capt. 1962), Office of Base Chaplain, 507th Air Base Group (ADC), USAF, Kincheloe, A.F.B., Michigan.

3. Kok, Louis (Capt. 1962), Office of the Base Chaplain, 410th Combat Support (CH), K.I. Sawyer A.F.B., Michigan.

Army

1. Friend, Jan (1st. Lt. 1962) Hq. Co. & Band Support Command, 5th Infantry Div. (M), Fort Carson, Colorado.

2. Hemple, Bruce (Capt. 1959) Hq. 516th Signal Group, APO 164, New York, New York.

3. Hoogland, John (Capt. 1959) Hq. 4th tng. Regt., Ft. Dix, New Jersey.

4. Ouwinga, Harvey (Capt. 1962) H. Hq. Co., 2nd Bde., 7th Inf. Div., APO 7, San Francisco, California.

Navy

1. Dahm, Arlo (Lt. 1958) Bn. Chaplain's Office, Helicopter Tng. Squadron No. 6, ALF Ellyson, Pensacola, Florida.

This total of nine active duty military chaplains is the same as one year ago. The possibility of another opening for our denomination in the Army chaplaincy is being explored. As of March 1964, 15 other

ministers held reserve commissions as U.S. military chaplains and 2 were members of the Civil Air Patrol chaplaincy. Active duty chaplains whose salaries were below the Fund for Needy Churches minimum scale received supplements as authorized by the 1962 Synod.

Chaplain (Capt.) Bruce Hemple in Germany coordinated plans for the August 1963 Reformed Faith Retreat at Berchtesgaden, Germany. Chaplain (Capt.) Harvey Ouwinga reported for duty in Korea in January 1964. Chaplain (Capt.) Henry Guikema is being sent to Soesterberg in the Netherlands, effective June 1964, for a three-year assignment (the only U.S. military chaplain in that country).

Rev. Harold Dekker, synodical appointee to the General Commission on Chaplains and Armed Forces Personnel, served Chaplain Committee with advice throughout the year.

II. INSTITUTIONAL CHAPLAINCY

The following Christian Reformed ministers were serving as institutional chaplains in March 1964:

1. Heynen, Ralph, Pine Rest Christian Hospital, Grand Rapids, Mich.
2. Holtrop, Elton, Veteran's Administration Hospital, Battle Creek, Mich.
3. Jansma, Theodore, Christian Sanatorium, Wyckoff, N.J.
4. Kok, James, Gowanda State Hospital, Gowanda, N.Y.
5. Swierenga, William, Michigan Veterans Facility, Grand Rapids, Mich.
6. Vande Creek, Larry, Topeka State Hospital, Topeka, Kansas
7. Vanden Bosch, Thomas, (Chaplain in Training) Pine Rest Christian Hospital, Grand Rapids, Mich.
8. Vande Riet, Gerrit, Bethesda Hospital, Denver, Colo.
9. Vander Kooi, George, Kalamazoo State Hospital, Kalamazoo, Mich.
10. Koning, Anthony, Mayo Brothers Clinic, Rochester, Minn. (part-time).
11. Werkema, Sidney, Evangelical Ministers Union (Hospital Chaplain), Grand Rapids, Mich. (part-time).

Throughout the year, Chaplain Committee studied anew the entire field of institutional chaplaincy, giving special attention to matters of recruitment, endorsement, consultation, and scholarship assistance for ministers who undertake the necessary clinical training.

A "pilot project" was undertaken in conjunction with Pine Rest Christian Hospital, which appointed Rev. Thomas Vanden Bosch to a one-year residency in clinical training. Because of crucial need, Chaplain Committee has granted financial aid to help cover his training expenses to supplement a stipend provided by the hospital. A like grant was made in case of need to Rev. Larry Vande Creek, at Topeka State Hospital in

Kansas, to supplement the grant made available to him by that hospital. Synod is asked to authorize Chaplain Committee to grant such subsidy to ministers in recognized clinical training and residency programs, when proper application is made, recognized standards are met, and Chaplain Committee is satisfied as to need. This authority is desired in order to place recruitment and training for institutional chaplaincy on a sounder basis and would be parallel to the 1962 authorization given by Synod for the payment of subsidy to military chaplains whose salaries fall below minimum F.N.C. standards.

III. SPIRITUAL AND FINANCIAL SUPPORT

Chaplain Committee has received abundant evidence this past year of the keen interest, generous help, and prayerful support given to the chaplains by our people and congregations. To stimulate such support, Chaplain Committee has published quarterly military chaplain address lists in *The Banner*.

For the first time since World War II, Chaplain Committee in 1962-1963 was authorized to receive offerings from the churches. The generous response of our people makes it unnecessary for Chaplain Committee to request any financial help this year.

IV. RECOMMENDATIONS

A. *Representation at Synod:* We request that the chairman and the secretary be permitted to speak at Synod on behalf of the Chaplain Committee.

B. *Presentation of chaplains:* We request the privilege of introducing active duty chaplains present during Synod.

C. *Representation on general commission:* Each denomination is invited to appoint two representatives to the general commission on chaplains and armed forces personnel, one for chaplain matters and another for services to military personnel and dependents (e.g., literature). We request that Rev. Harold Dekker be continued as the first representative. We also request that Synod appoint Rev. James Lont, Young Calvinist Federation director, as the second Christian Reformed representative to general commission.

D. *Subsidy for institutional chaplains:* We request authorization to grant subsidy to Christian Reformed ministers in recognized clinical training and institutional residency programs, when proper application to the committee is made, recognized standards are met, and actual need exists.

E. *Nominations:* To replace Rev. G. B. Dokter, who has accepted a missionary call to Argentina.

Rev. Harold Dekker, Calvin Seminary, Grand Rapids, Michigan.

Rev. Cornelius M. Schoolland, Grand Rapids, Michigan.

V. FINANCIAL REPORT

The treasurer's annual statement and an auditor's report are attached.

Respectfully submitted,

Marinus Goote, *chairman*
John Berkhof
G. Bernard Dokter
Harry Faber, *treas.*
Ralph Heynen
Louis Vandertill
Dick L. Van Halsema, *sec'y*

Financial Statement

March 1, 1963 to February 29, 1964

Balance, March 1, 1963			
Old Kent Bank Checking Account		$3,218.77	
Washington D.C. Church Bond		1,000.00	
Old Kent Bank Savings Certificates		5,000.00	
Total balance, March 1, 1963			$ 9,218.77
Receipts:			
Contributions and gifts		$8,276.93	
Interest on Washington D.C. Church Bond		30.00	
Interest from the Old Kent Bank			
Savings account	$111.28		
Savings certificates	220.00	331.28	
Total receipts			8,638.21
			$17,856.98
Disbursements:			
Bank expenses		$ 8.80	
Traveling expenses		290.87	
Literature		171.69	
Salary supplement		1,443.38	
General Commission dues		330.00	
Training expense		596.00	
Clerical expense		10.00	
Postage		73.33	
Wacht geld		450.00	
Miscellaneous expenses		152.31	
Total disbursements			3,526.38
Balance, February 29, 1964			$14,330.60

Summary of Balance
February 29, 1964

Old Kent Bank Checking Account		$ 2,219.32
Old Kent Bank Savings Account No. 5947		6,111.28
Old Kent Bank Savings Certificates		
No. 255 dated 12-24-62	$4,000.00	
No. 314 dated 5-20-63	1,000.00	
No. 316 dated 5-20-63	1,000.00	6,000.00
Total		$14,330.60

February 29, 1964 Harry Faber, treas.

February 29, 1964

To the Chaplain Committee of the
Christian Reformed Church
Brethren:

I have audited the books of your treasurer, Harry Faber for the period March 1, 1963–February 29, 1964.

Receipts and disbursements have been verified with the records of the Old Kent Bank. Monies received have been properly deposited and checks issued checked against the record.

As of February 29, 1964 the following assets are on hand:

Cash Old Kent Bank & Trust Co.	$ 2,219.32
Old Kent Savings Account	6,111.28
Old Kent Savings Certificates	6,000.00
Total assets	$14,330.60

Walter Kok

1801 Morningside Dr. S.E.
Grand Rapids, Mich.

SUPPLEMENT NO. 38
(Article 108)

POSSIBLE MERGER OF CHRISTIAN REFORMED RESETTLEMENT SERVICE COMMITTEE AND CHRISTIAN REFORMED WORLD RELIEF COMMITTEE

I. Synodical Mandate

The Synod of 1963 decided: "That Synod request the Christian Reformed World Relief Committee and the Christian Reformed Resettlement Service Committee to consult together to ascertain the wisdom of a merger of the two committees and, if such merger is feasible, to recommend to the Synod of 1964 a plan for its execution.

Ground: The work of the CRWRC is very closely related to some of the work of the Resettlement Committee." (Acts, 1963, p. 73)

II. Response to the Mandate

These two committees held a joint meeting for the discussion of the problem on November 29, 1963. For the consideration of the legal status of the problem and for the drafting of a proposal the question was referred to a sub-committee of W. De Young, and H. Rienstra of the CRRSC and of C. Van Valkenburg and E. Postma of the CRWRC. This sub-committee met on January 17 and drafted the outline of the following report.

III. History of the CRRSC

In 1954 the work of the committee was described as "The sponsorship procurement program for Holland immigrants into the United States." In that year its mandate was broadened to include a program of co-sponsorship. This meant that now the committee was authorized to take joint responsibility with a family or consistory in the sponsorship of a Dutch immigrant family. This program continues to the present. In 1957 the name of the committee was changed from the Calvinist Resettlement Service to the Christian Reformed Resettlement Service Committee. Late in 1956 the committee became involved in the resettlement of Hungarian refugees; those who fled Hungary after the revolution of November, 1956.

In 1958 the committee's mandate was enlarged to allow for the relocation of Hollanders in the U.S. in areas where no Christian Reformed church was available. The work was now again restricted to sponsorship of Dutch immigrants, but this was expanded in 1959 with the resettling work of Dutch nationals from Indonesia under the Walter-Pastore Act. This work was substantially the same type of sponsorship as for regular Dutch immigrants. In 1959 also the committee contributed to the salaries of three Hungarian pastors in Austria for the period of three years, and to the construction of a church for Hungarians in one area of Austria. Finally in 1962 the committee provided the legal basis for the resettle-

ment of Cuban refugees jointly with the Home Missions board. This work has already been transferred to the CRWRC.

The legal status and recognition of this committee too has a brief history. It was first recognized by the Federal government under the Refugee Relief Program which expired on December 31, 1956. Consequently during the Hungarian work it was discovered that the committee was not accredited nor registered with the Federal government and was thus dependent on other church agencies (Church World Service) for participation in the Hungarian work. Some time after March 1958 the committee registered and was received by the Advisory Committee on Voluntary Foreign Aid — a part of the International Cooperation Administration. (The I.C.A. was primarily concerned with relief and rehabilitation work according to its own mandate.) However, as of March 12, 1964 the name of the committee was not listed with the Advisory Committee on Voluntary Foreign Aid, and hence is not accredited there. No definite evidence of accreditation of the committee by the Immigration and Naturalization Service is available at this time. (April 1964)

Either under the Refugee Relief Act of 1953, or more likely, under the similar Act of 2 September, 1958, as amended, there was a requirement that the committee maintain a contingency fund for the financial support of the work. This fund has been set at $50,000. These acts, have, however, expired, and there is no longer any legally required reserve for the work of resettlement. For the sponsorship of immigrants all that is required is certification to the consular officer to whom the alien applies that the sponsoring corporation is financially responsible and is able to guarantee continuing care of the immigrant. Each consular officer must make an independent decision; there is no over-all accrediting agency for this purpose. Hence the requirement of a financial reserve *is moral rather than legal.*

IV. HISTORY OF THE CRWRC

Shortly after the Second World War the synodical committee appealed for funds for the relief of the effects of the war in the Netherlands. $311,363 were collected over a two-year period and disbursed for clothing, bedding, etc., in the Netherlands. Here lie the roots of the CRWRC. The flood in the Netherlands in 1953 elicited a similar response. The Korean War aftermath saw the Grand Rapids Deacons Conference act as agent for collecting over $200,000 in ten years, plus 28 tons of clothing. The Deacon's Conference upon the request of the synodical committee also organized the relief response to the tornado that struck Hudsonville, Michigan in 1956. Again in 1959 a denominational appeal resulted in the collection of $110,000 for the relief of the victims of Typhoon Vera in Japan.

The Synod of 1960 recommended the study of possible organization of a denominational world relief body. This was endorsed in 1961 and formally organized in February 1962. The Synod of 1962 assigned three major projects to the CRWRC:

a. The Korean field to be shared with the Board of Foreign Missions.

b. The Good Samaritan Medical Center in Miami, Florida from the Board of Home Missions.

c. The work of Cuban resettlement from the same board.

More recently still the CRWRC has been involved in relief work in Guam, in the establishment of a clothing center in Chicago, and in typhoon relief in Korea and Taiwan. Its recognition and accreditation by the Federal government will soon be requested.

V. EVALUATION

The question of merger.

The sub-committee regards the proposal of a merger of the two committees as an impossibility. The formal organizational dissimilarity does not allow for merger.

a. The CRRSC is a synodically appointed committee in contra distinction to the CRWRC which is a synodical board following the ecclesiastical pattern of consistory, classis and synod.

VI. RECOMMENDATIONS

A. The sponsorship of the immigration of individual and family units of like faith be assigned to a synodical committee for immigration of four members including the Stated Clerk *ex officio.*

Grounds:

1. The Stated Clerk has been functioning for many years in the field of individual and family immigration and should continue to do so; his office and contacts are uniquely situated and suited for this work.

2. The volume of the work is such that a smaller committee would be adequate to perform it.

3. The name of the committee is appropriate to the work as described.

B. The work of relief rehabilitation and refugee resettlement be transferred to the CRWRC.

Grounds:

1. The CRRSC carried on this work in the years previous to the organization of the CRWRC.

2. The CRWRC came into existence for exactly this type of work.

3. The CRWRC is currently administering this type of program.

C. A sum of $25,000 be kept in reserve in banks to provide money for contingency requirements in the work of sponsoring individual and family unit immigration; this account is to be administered by the committee for the designated purpose.

Grounds:

There is a moral requirement to maintain a reasonable monetary reserve commensurate with the volume of work and to meet the alien status responsibilities of this committee on immigration.

D. The remaining $25,000 of the reserve fund be transferred to the CRWRC for relief, rehabilitation and refugee resettlement.

Grounds:

This is consistent with the purposes for which this money was originally raised.

Humbly submitted,

For the Christian Reformed
World Relief Committee
Dr. Eugene Van Dyken, Sec'y

For the Christian Reformed
Resettlement Service Committee
Dr. Howard Rienstra, Sec'y

SUPPLEMENT NO. 39
(Articles 108, 126, 159)

CHRISTIAN REFORMED RESETTLEMENT SERVICE COMMITTEE

ESTEEMED BRETHREN:

The Synod of 1963 mandated our committee to consider the possibilities of merger with the Christian Reformed World Relief Committee. The results of meetings of the two committees are presented in Agenda Report No. 38. If the recommendations of our joint committees meets the approval of Synod the division of labor assigned to the Christian Reformed Resettlement Service Committee will be as indicated in Agenda Report No. 38.

From June 30, 1963 to April 22, 1964 twenty-nine affidavits were prepared to admit 83 persons as immigrants for entry into the United States. Ten of these persons came from New Zealand and will make their home in Fort Lauderdale and affiliate with our church in that city. Six persons were sponsored for permanent entry from Canada and the remainder came from the Netherlands, and were distributed among our churches in 12 different states. Among these immigrants is one family, Mr. and Mrs. A. De Berdt and their child who came to us from Velp, the Netherlands. Mr. De Berdt is an ex Roman Catholic priest and is now enrolled as a student in our Calvin Seminary. He is a brother of Rev. M. De Berdt, our missionary in Japan, who also prior to his coming to this country severed his relations as a priest with the Roman Catholic Church. In the previous year 74 persons received an affidavit and visa permits compared to 83 this past year.

The committee recommends that the membership of the committee be composed of the following persons:

1. Rev. W. Haverkamp for a term of three years.
2. Dr. Howard Rienstra for a term of two years.
3. Dr. Wesley R. De Young for a term of one year.
4. Stated Clerk to serve ex officio.

No offerings are required by our committee for the discharge of our mandates.

The decision of the Synod of 1962 to furnish an annual audited financial report and a fidelity bond have been complied with, and both have been forwarded to the Standing Advisory Budget Committee for survey and approval.

On the basis of the report submitted by the Reformed Ecumenical Synod held in Potchefstroom, our Synod of 1959 adopted six resolutions, (see Acts, 1959, pages 79, 80.) These resolutions read as follows:

1. Every church, in the emigration—as well as in the immigration—countries, appoint deputees or a synodical committee to pay special attention to all migration matters.

2. The committees of the churches in the emigration-countries make it a point to advise their departing members most carefully about the most desirable church affiliation in the country of their destination. They look to it that the emigrant leaves with a proper attestation, and that the church in the receiving country is duly informed about the arrival of such members.

3. The committees of the churches in the immigration countries do all they can to help the new immigrants that come to their country, spiritually and socially. They look to it that a report is sent to the church of the home country when an immigrant has arrived and has been properly received in the church.

4. All committees should cooperate as closely as possible. In order to be properly informed it is essential that these committees receive every year the yearbooks of all cooperating churches.

5. Synod stresses the necessity that Reformed churches in countries receiving immigrants have a responsibility toward immigrants without any church affiliations.

6. The churches shall inform the other member churches of the names and addresses of the appointed deputies on committees."

On August 6, the day before the opening of the Reformed Ecumenical Synod in Grand Rapids, 1963, a conference on migration was held to implement and discuss the decisions adopted by the Reformed Ecumenical Synod of Potchefstroom. For a number of years it was felt that a permanent organization should be established among Reformed groups to obtain adequate representation and proper recognition in governmental and non-governmental organizations concerned with the problems of immigration. The following report was presented to the Reformed Ecumenical Synod held last year August for the establishment of the *International Reformed Agency for Migration:*

"Whereas, millions of refugees and voluntary migrants have been and need to be resettled and,

Whereas, there are many voluntary agencies now in existence which are concerned with the problems of these movements and,

Whereas, the various Reformed groups do not have adequate representation in governmental and non-governmental organizations concerned with these matters of immigration, therefore be it resolved:

1. That a permanent organization be formed to deal with migration, resettlement and the movement of refugees.

2. That the name of the new organization shall be "International Reformed Agency for Migration." (I.R.A.M.)

3. That the basis shall be the infallible Scriptures as the authoritative rule for faith and practice as interpreted by the various Reformed Confessions.

4. That the purpose of the organization shall be:

a. To assure close and permanent contact between the various Reformed agencies concerned with matters of migration.

b. To secure adequate representation in the governmental and non-governmental bodies dealing with these problems.

c. To stimulate consultation between the various member agencies in dealing with the spiritual, social and economic problems of the migrants.

5. That the organization shall be constituted as follows:

a. A general board comprising representatives of all the member agencies.

b. An executive committee designated by the general board.

c. A permanent secretariat.

6. That the organization shall function in the following manner:

a. General board meetings shall be held periodically.

b. A general conference shall be held whenever feasible.

c. A bulletin shall be published for information on and discussion of migration problems.

7. That the means for financing the organization shall be determined by the general board in collaboration with the member agencies.

8. That this conference elect a temporary committee of three to distribute the minutes of this meeting to all agencies that may be concerned with these matters and considered willing to subscribe to the basis, and further, to take all necessary steps to set up the organization."

The Reformed Ecumenical Synod of 1963 adopted the following recommendations:

1. "That Synod declare that, inasmuch as this report has grown out of a matter proposed by the RES of Potchefstroom (Acts, 1958, p. 21) the material is properly before it.

2. "That Synod view with favor the formation of an 'International Reformed Agency for Migration' (IRAM), *Acts* of RES, 1963, p. 22. See also pages 165, 166, of *Agenda* of 1964 of the Synod of the Christian Reformed Church for endorsement of the International Reformed Agency for Migration, proposed by the delegates of our Church to the 1963 RES. We concur in this endorsement.

Humbly submitted,

For the Christian Reformed
Resettlement Committee,
R. J. Danhof, *Corr. Sec'y*

SUPPLEMENT NO. 40

(Articles 148, 159)

REPORT OF THE SYNODICAL TREASURER

STATEMENT OF RECEIPTS AND DISBURSEMENTS

January 1, 1963—December 31, 1963

SYNODICAL EXPENSE ACCOUNT

Balance, January 1, 1963			$ 6,653.14
Receipts:			
Quota for synodical expenses		$78,449.17	
Sale of printed materials:			
Heidelberg Catechism Anniversary Booklet	$12,055.86		
Forms for Lord's Supper	548.90		
Acts of Synod	225.50		
Agenda of Synod	22.00		
Infallibility booklet	95.30	12,947.56	
Receipts from other causes:			
Offerings for Montreal Chr. Ref. Ch.	$ 8,008.26		
Offerings for seminary bldg. deficit	19,890.68		
Other causes	6,250.92	34,149.86	
Total receipts			$125,546.59
			$132,199.73
Disbursements:			
Synodical meetings expenditures		$18,487.48	
Synodical officers		10,208.36	
Synodical examiners expenses		2,924.65	
Stated Clerk's office expenses (rent, telephone, etc.)		931.47	
Synodical treasurer, bond, auditing, supplies, etc.		367.65	
Synodical committees expenses (Schedule A)		1,882.40	
Committee on Education		16,500.00	
Insurance for synodical travel		330.00	
Miscellaneous expenses		98.19	
Printing Agendas for Synod		5,463.52	
Printing Acts of Synod		7,985.54	
Printing of Seminary Tracts for recruitment		965.19	
Total synodical operational expenses		$66,144.45	
Printing of Heidelberg Catechism Anniversary Book		6,894.39	
Disbursements to other causes:			
Montreal Chr. Ref. Church	$ 8,008.26		
Calvin Seminary bldg. deficit offerings	19,874.74		
Other causes	6,250.92	$34,133.92	
Total disbursements			$107,172.76
Balance, December 31, 1963			$ 25,026.97

Notes:

Above balance:	Old Kent Bank	$ 9,305.90
	Toronto Dominion	$15,721.07*
(*Discounted by 8%, this amounts to		$14,463.38)
Amount due Calvin Sem. bldg. fund		$ 15.94

(Schedule A)

SYNODICAL COMMITTEES EXPENSES

Bible translation	$ 21.75
Transportation secretary	50.00
O.P.C. ecumenicity committee	39.15
Indian mission transfer	959.12
Ecumenicity and Church correspondence	106.75
Use of ordained men	51.22
Calling ministers from other denominations	7.50
Sermons for reading services	15.00
Church Order Revision	127.63
Standing Adv. budget	44.50
Liturgical forms	17.40
Missionary, chaplains at major ecclesiastical assemblies	37.25
Fraternal delegate to O.P. Synod	99.70
Delegates to Reformed Ecumenical Synod	102.33
Delegates to Young Calvinist convention	148.00
Totals	$1,882.40

REFORMED ECUMENICAL SYNOD FUND ACCOUNT

Balance, January 1, 1963		$15,012.50
Receipts:		
From quotas	$14,187.28	
From sale of Agendas	17.50	14,204.78
		$29,217.28
Disbursements:		
RES meeting expenses and supplies	$ 7,682.98	
Preparing and printing RES Agendas	2,746.19	
Preparing and printing RES Acts	2,056.11	
Secretary	500.00	12,985.28†
Balance, December 31, 1963		$16,232.00

Old Kent Bank $14,322.84
Toronto Dominion Bank 1,909.16*
*(Discounted by 8% — $1,756.43)

FUND FOR FINANCIALLY WEAK MEMBER CHURCHES OF THE REFORMED ECUMENICAL SYNOD

Balance, January 1, 1963	$ 1,003.92
Receipts, gifts from churches and individuals	14,638.60
	$15,642.52
Disbursements, travel for delegates to the RES	9,292.30
Balance, December 31, 1963	$ 6,349.22‡

Old Kent Bank $5,405.44
Toronto Dominion Bank 943.78*
*(Discounted by 8% — $868.28)

Notes:

†No quota will be required for the Reformed Ecumenical Synod

‡The Committee on Ecumenicity and Inter Church Correspondence is presenting a recommendation for the use of the balance in this fund. See printed Agenda 1964 page 9.

PROPOSED BUDGET FOR THE SYNODICAL EXPENSE FUND

January 1 1965 to December 31, 1965

Synodical meeting	$20,000.00
Synodical officers	11,000.00
Synodical examiners	4,000.00
Stated Clerk office rent, supply	1,000.00
Synodical study committees, excluding Committee on Education	3,000.00
Insurance for travel	350.00
Synod treasurer bond, auditing, etc.	375.00
Committee on Education	26,250.00*
Printing of Agendas for Synod	5,500.00
Printing of Acts of Synod	8,500.00
Printing of other materials	1,000.00
Miscellaneous expenses	250.00
Total	$81,225.00

Observations:

The quota for 1963 of $1.50 resulted in receipts of about $78,500. We anticipate that receipts for 1964 may reach about $80,000. We have estimated that expenses, including about $19,000 for the Committee on Education, will amount to $73,000 leaving a balance for 1964 of about $7,000.

***Note: Committee on Education is expected to present detailed budget.**

A quota of $1.25 per family for 1965 would appear to be adequate according to the following projection:

Balance, December 31, 1963	$25,000.00
Estimated balance for 1964	7,000.00
Total balance available, 12/31/1964	$32,000.00
Quota receipts for 1965 at $1.25	65,000.00
Balance estimated at	$97,000.00
Budget for 1964 (see above)	81,225.00
Balance, 12/31/1965 estimated	$15,775.00

Humbly submitted,
Lester Ippel,
Synodical Treasurer

SUPPLEMENT NO. 41
(Article 123)

REPLY TO AGENDA REPORT NO. 31
(Church Order Revision)

Synod Christian Reformed Church
Grand Rapids, Michigan

ESTEEMED BRETHREN:

Having reviewed the comments in the Agenda (p. 216ff), dealing in part with our report to Synod, we feel that a few words of explanation are necessary. Unfortunately in the report of the Committee on the Revision of the Church Order our report, dealing with closer relations with the Orthodox Presbyterian Church, is fused with an overture from Classis Hudson. Although we are in strong agreement with the overture of Classis Hudson, and although we believe that the revision committee has not addressed itself fully to the thinking of said overture, yet, we at this time are not directing our remarks to the request of Classis Hudson, but to some serious failures on the part of the revision committee to understand the position set forth in our report.

In the report of the revision committee of the Church Order (Agenda p. 217), it is explicitly stated that there is no difference between the O P.C. and the C.R.C. in the matter of the principles of church polity especially in the principle of the nature and limits of ecclesiastical authority. We stand amazed at such a statement and wonder how the revision committee could ever make such a statement. For several years we, as a study committee of the C.R.C., have met with leading representatives of the O.P.C. among whom were several professors of Westminster Seminary. We have discussed this matter of church polity at great length. It has been stressed by both our committee and their committee that there are great differences between us in the area of church polity. As a matter of fact, the difference is so great that there is no possibility for closer relationships until this problem is satisfactorily resolved.

Continuing on page 218 of the Agenda, the revision committee tries to give the impression that the position of the O.P.C. and the C.R.C. is basically the same. After several readings of their comments we are more convinced than ever that the revision committee does not understand the basic position of the Presbyterian Church in distinction from our own. In their report several illustrations from the Presbyterian *Form of Government* deal with "procedural" matters (comparable to some rules of order) and not with matters of "substance" regulating the life of the church in matters of content beyond the Word of God. It is one thing to make a rule stating how many elders make a quorum. It is quite another matter e.g. to bind the churches beyond the Word of God prescribing certain days of worship in addition to the **Lord's Day.**

The point being made is that there is a basic difference existing re the authority of the major assemblies. The cry (Agenda, p. 218) that "good

order and decency" require binding decisions beyond the Scriptures even in matters of "faith and practice" ought not to obscure such elementary principles of Scripture dealing with the freedom of the individual conscience in Christ, the sole headship of Christ over His Church, and the sufficiency of Scriptures. These principles need to be faced seriously in dealing with the matter of the authority of the articles of the Church Order and the decisions of Synod.

On page 218 of the Agenda comments are also made that synodical decisions, and for that matter articles of the Church Order, are not provisions "superimposed upon the churches" but are rules "adopted by mutual agreement." A realistic appraisal of our modus operandi, however, raises a few questions in one's mind. Our Synod is made up of approximately 130 delegates. At times a decision is reached by a majority vote of one, two, or three votes. This means then that a decision is made binding (and at times decisions beyond Scripture) upon several hundred thousand members by a small number of delegates. And such decisions can be made in one session of Synod. The decisions are not referred back to the classes for ratification by two-thirds majority vote thus extending the base of vote and thereby giving a more accurate mind of the church. And yet such decisions are called mutual agreement and common consent. The alarming factor is that Syond is not limited by Scripture in matters even of faith and practice but may go beyond Scripture so long as it does not go contrary to Scripture. To such a procedure as this our Presbyterian brethren object and ask for further discussion and study.

In addition to the above material there is another matter, closely related, which leaves us as a committee, greatly perplexed. It is the report of the Standing Synodical Committee on Ecumenicity and Inter-Church Correspondence dealing with our report of 1963. This material is found on page 10 of the Agenda.

In 1963 Synod referred to the Committee on Ecumenicity the second proposal of our report on Closer Relations with the O.P.C. viz. "that Synod reconsider the authority which is now ascribed to our major assemblies." In a letter dated January 8, 1964, our committee requested the Standing Committee on Ecumenicity to encourage the *Synod* to instruct the Revision Committee of the Church Order to meet with a similar committee of the O.P.C. working at present on a revision of their *Form of Government.* Such a proposal we thought would be in line with our past synodical decisions and would also be a practical carrying out of the mandate given by Synod last year to the Committee on Ecumenicity.

To our complete amazement and surprise we read on page 10 of the Agenda: "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."

We never did ask the committee on ecumenicity to *instruct* the revision committee of the Church Order to do anything. We asked the ecumen-

icity committee to *recommend to Synod* that Synod instruct the revision committee to meet with the O.P.C. revision committee. We believed that such a procedure would be in keeping with past decisions of Synod. Cf. present Agenda pp. 153-154 for further detail regarding past synodical decisions.

There seems something very strange why no reason was given not to bring such a request to Synod but instead it was undertaken to "consult the revision committee for their reaction."

However, what is indeed far stranger is the reply of the revision committee to the standing ecumenical committee to which reply the ecumenicity committee seemingly concurred. (See Agenda p. 10.) This reply leaves our committee on closer relations with the O.P.C. dumbfounded. The Church Order revision committee feels that it should proceed with their work "without the pressures or interruption of having to consider the feelings of brethren of other churches in this matter." (Agenda p. 10.) We stand amazed! Such sentiments are a complete reversal of the spirit and decisions of past Synods. Again for further elaboration consult Agenda pp. 153-154.

What strikes our attention is the lack of concern for ecumenical discipline in this situation. It seems to be saying that we do not need other churches nor ought we to listen to the voice of the Holy Spirit as it comes through these churches. The report of the revision committee and the report of the standing ecumenicity committee seem to say that the C.R.C. can live unto itself and that the C.R.C. has all the answers. Such lack of concern violates the spirit of Scripture and the synodical decisions of 1944 and 1946 which stand in the best of Reformed tradition.

It is true that the standing ecumenicity committee does recommend in a brief paragraph that Synod look further into the differences between the C.R.C. and the O.P.C. But this recommendation is in the same paragraph with the recommendation to proceed with the adoption of the proposed revision of the Church Order. How to reconcile these contradictory recommendations is difficult for us to understand. On the one hand it is said that we should resolve the differences with the O.P.C. On the other hand it urges the adoption of a revised Church Order which will only increase and strengthen the differences.

Again it might be pointed out that the revision committee in its report lists a number of Reformed writers and then asks the question of us: "Have the brethren consulted these authorities?" Apart from the propriety of such a question, the fact remains that there have been and there are differences of thought with respect to matters of church polity. Calvin in his *Institutes* differs with some of the writers mentioned in the report. But even so, this is not directly to the point before us. How, it might be asked, does one arrive at the position of the C.R.C. by consulting these writers of the past?

In addition it must be stated that calling attention to the fact that the Church Order is regulatory and not confessional is quite irrelevant. Many have claimed that there is a clash between the Confession and the Church

Order. It is precisely here that the study must be undertaken before the church can proceed to any adoption of a revision. Only by way of such intensive study would the church be acting responsibly.

And only through such responsible action would the C.R.C. demonstrate that it also takes its ecumenical obligations seriously. Trusting that the Synod will be led not to take the path of least resistance but the path of growth and development in the Kingdom of Christ, we submit the above material for your consideration.

Respectfully submitted,

Committee for Closer Relations
with the Orthodox Presbyterian Church

Rev. Robert Prins
Rev. Edson T. Lewis, Jr.

SUPPLEMENT NO. 42

(Articles 148, 158, 159)

REPORT OF STANDING ADVISORY BUDGET COMMITTEE

Denominational Quotas and Causes as recommended by Special Advisory Budget Committee

I. DENOMINATIONAL CAUSES

A. Denominational quotas	1963	1964	PER FAMILY QUOTA Requested for 1965	PER FAMILY QUOTA Recommended for 1965
1. Back to God Hour	$ 8.25	$ 8.25	$ 8.25	$ 8.25
2. Calvin College and Seminary	17.00	18.65	20.75	20.75*
3. Canadian Immigration Fund	.10	—	—	—
4. Fund for Needy Churches	5.00	5.00	5.00	5.00
5. Home Missions	19.00	28.50	29.00	29.00
6. Indian and Foreign Missions	20.00	15.50	18.50	16.70
			Pending	1.80
7. Ministers' Pension and Relief Administration	6.65	6.50	6.50	6.50
8. Synodical Expense Fund	1.50	1.50	.75	.75
Comm. on Education			.50	.50
9. Ecumenical Synod Expenses	.20	.20	—	—
Quota per family	$77.70	$84.10	$89.25	$89.25

*Allocated on an area basis (varying from $27.25 to $11.50 per area)

Note: (See page 54, and XXV of page 104 of the *Acts of Synod* of 1962).

The Synod of 1962 adopted a *Regional or Area Quota System for Calvin College and Seminary.* The following decision was also adopted by the Synod of 1962: "That Synod declare that those areas which benefit from the quota reduction should employ the monies saved to finance their present area colleges."

CALVIN COLLEGE AND SEMINARY

Area Quota

Area No. 1–comprises Classes Grand Rapids East, Grand Rapids South, Grand Rapids West, and Grandville $27.25

Area No. 2–comprises Classes Cadillac, Holland, Kalamazoo, Lake Erie, Muskegon, and Zeeland $22.25

Area No. 3–comprises Classes Chicago North, Chicago South, and Wisconsin $18.75

Area No. 4–comprises Classes Minnesota North, Minnesota South, Northcentral Iowa, Orange City, Pella, and Sioux Center $11.50

Area No. 5–comprises Classes Hackensack and Hudson $24.75

Area No. 6–comprises Classes Pacific, California South, Central California, and Rocky Mountain $17.75

Area No. 7–comprises Classes Alberta North, Alberta South, British Columbia, Chatham, Eastern Ontario, Hamilton, and Toronto $13.00

B. *Denominational Causes for One or More Offerings:*

1. Back to God Radio for above-quota needs for foreign broadcasts
2. Back to God Radio for above-quota needs for domestic broadcasts
3. Centennial Seminary Building (for removal of deficit only)
4. Chaplain Fund (no offerings requested for 1965)
5. Board of Foreign Missions for above-quota needs
6. Board of Home Missions for above-quota needs
7. Christian Reformed World Relief Committee
8. Soldiers' Fund sponsored by the Home Missions Board
9. Sponsorship of Foreign Students preparing for the gospel ministry enrolled in Calvin College or Seminary (no offering recommended for 1965)
10. Synodical Tract Committee

C. *Denominational Related Youth Causes recommended for One or More Offerings:*

1. Young Calvinist Federation of North America
2. Young Calvinist Servicemen's Fund
3. Calvinettes (affiliated with Young Calvinist Federation)
4. Calvinist Cadet Corps

II. NON-DENOMINATIONAL CAUSES RECOMMENDED FOR FINANCIAL SUPPORT

A. *Benevolent causes*

1. Bethany Christian Home
2. Bethesda Hospital
3. Christian School Employees Relief Fund
4. Elim Christian School
5. Goffle Hill Christian Sanatorium
6. Pine Rest Christian Association (includes also Children's Retreat)

B. *Educational causes*

1. Dordt College
2. National Union of Christian Schools (General Fund)
2. Christian Schools Educational Foundation (N.U.C.S.)
4. Reformed Bible Institute
5. Trinity College
6. Westminster Seminary

C. *Evangelistic causes*

1. Faith, Prayer, and Tract League
2. T.E.L.L. (The Evangelical Literature League)

D. *Miscellaneous causes*

1. American Bible Society (U.S. churches only)
2. American Calvinistic Fellowship

3. Canadian Bible Society (Canadian churches only)
4. Canadian Christian Labor Association (Canadian churches only)
5. Gideons (for Bible distribution only)
6. Lord's Day Alliance in Canada (Canadian churches only)
7. Lord's Day Alliance in the United States (U.S. churches only)
8. World Home Bible League
9. Intervarsity Christian Fellowship
10. Canadian Immigration Society (Canadian churches only)

Foreign Mission Budget

Year 1965

The quota requested by the Foreign Mission board is $18.50, for 50,000 families or $925,000. This represents an increase of $3.00 or 19.4% over the $15.50 quota for 1964 ($22.50 less $7.00 assigned to Home Missions for Indian Mission field). The 1963 comparable quota was $13.00.

Although field operating expenses vary little from those requested in the 1964 budget, field expansion increases over 1964 amount to $127,000, a total of $140,000 being requested for sending out 7 missionaries (@ $20,000 each). Details can be found in budget submitted.

Capital expenditures requested amount to $231,000, an increase of $75,000 over the 1964 budget, and $49,000 more than the 1963 actual capital expenditures. See budget for details.

Synod's attention is called to the fact that the board liquidated its properties in Egota, Japan, receiving therefore the sum of $113,000, presently on deposit in a Tokyo bank, and included in its cash on hand as shown on its balance sheet. The item does not appear as a "receipt" for the year 1963, though included in the cash balance and offset on the liability side by an equal amount. The liquidated properties, along with other missionary posts, are to be "relocated" elsewhere at a price approximating an estimated $206,000, the excess of $93,000 being requested as a capital expenditure for 1965.

In view of the additional $93,000 requested for this move, it is your committee's opinion that Synod should be more fully informed on this matter than appears to be the case at present. One small paragraph only is devoted to it in the board's report to Synod, reading as follows:

"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."

If these funds are to be used to build new homes in a "less expensive" area, and for "relocation" of other missionaries' posts (presumably to be liquidated first), is an *additional* $93,000 called for?

Pending the board satisfying Synod on this particular issue (on which the standing advisory budget committee is not adequately informed, and on which, therefore, it is not passing judgment), we are submitting the $1.80 quota involved as a separate item.

We have the following "minor" reservation regarding "administration." For "administration" the board requests $141,700, an increase of $9,900 over the year 1963, at which time the board also had supervision over the Indian Mission field. By eliminating from the actual 1963 expenses the times of "Payroll taxes, pension and insurances" directly pertaining to the Indian Mission field, $12,200 can be

deducted, leaving 1963 actual expenses at $119,600 (as against $141,700 comparably requested for 1965). It is the contention of your committee that the elimination of the Indian Mission field from the foreign board's supervision should result in at least certain savings in administrative expenses in the categories of office help, postage, travel, supplies, telephone and telegraph, missionary preparation, etc., which savings can be used as offsets to increased expenses in 1965. We are also of the opinion that the $27,200 requested for "promotion," an increase of $10,000 over the year 1963, seems excessive. With the Indian Mission field removed from the board's administration, why should there be an increase of $22,100 in 1965 over 1963 in administrative expense? The amount involved here, however, is probably below $10,000 and therefore relatively immaterial.

In requesting a quota of $18.50, board spokesmen claim that all proposed expenses and expenditures have been very carefully screened, and insist that the budget as proposed is a necessity in every respect. They further state that any field expansion and capital expenditures requested, if for any reason not used in 1965, will be set aside in a cash reserve account, to be used in a subsequent year for identical purpose. Such "unused" moneys, if any, will therefore not be budgeted again, but will be set aside for the purpose requested, and if for any reason they cannot be so used, such reserve(s) will be available as a "decrease" from future budgets.

Recommendation

In view of the above, we recommend:

1. The adoption of a budget quota of $16.70, covering the entire budget with the exception of the $93,000 requested for the Egota relocation.

2. That the $93,000 Egota relocation capital expenditures or $1.80 per family be adopted only after Synod has satisfied itself that the entire amount is required.

The Standing Advisory Budget Committee

Board of Foreign Missions

Agenda Report No. 9-A

Mexico Budget Problem — As regards this request, your committee desires to point out to Synod that if the board's request regarding an $18.50 quota is adopted by Synod, the resulting $3.00 quota increase will mean 19.4% additional over the year 1964. This represents the largest quota increase in dollar volume and perhaps also percentage-wise, ever granted any quota cause in the history of the Christian Reformed Church.

Your committee is of the opinion that this should suffice for one year. If additional funds are needed, they should be raised "above quota," or else certain project(s) postponed.

Recommendation:

We recommend that the board be granted the right to collect "above-quota" funds for this cause (a "right" which it seems to us they do not even need to apply for as they already have that "right.")

Grounds:

1. The board has not defined its needs. No specific amount has been requested, nor have proposed additional expenditures been detailed.

2. The board, even without the additional request for Mexico, is requesting the biggest quota increase for at least the past ten years. If a further increase is required, perhaps certain projects should be temporarily postponed or cut down.

The Standing Advisory Budget Committee

Home Missions Budget

Year 1965

The board is requesting an increase of 50c in its quota, from $28.50 to $29.00.

Anticipated 1965 disbursements amount to $1,481,000, as against $821,000 in 1963 to which must be added the approximate 1963 expenses for the Indian Mission field — $500,000 for a total of $1,321,000. The projected increase of 1965 over 1963 is therefore approximately $160,000. Of this amount some $30,000 is destined for the Indian Mission field and $130,000 for General Home Missions.

1963 capital expenditures of $589,000 are projected at $500,000 for 1965.

Grand total of all 1965 disbursements is estimated at $1,981,000.

The board intends to raise $1,421,000 of the above amount by means of a quota of $29.00 per family. Based on 50,000 families employed in the computation of the Foreign board's budget, at $28.50 quota would amount to $1,425.000.

As to salary support, this amounted to $178,000 for 1963, which along with $77,000 furnished in 1963 for the Indian Mission field, should enable the board to attain the $250,000 projected for 1965 without any trouble.

Whether the board can raise the $200,000 for "above-quota" remains to be seen, but in view of Home Missions' constantly widening sphere of influence, it should cause not too great a burden.

We recommend a quota of $28.50 for Home Missions (based on 50,000 paying families).

Synod's attention is called to the increasing requests for grants-in-aid, which for 1965 amounts to $35,000. We recommend to Synod that it discourage classes and congregations from asking for this type of aid, and to endeavor at all times to finance such local undertakings, if not on the congregational, then certainly on the classical level, without outside help.

The Standing Advisory Budget Committee

Report of Standing Advisory Budget Committee

on

Overture 18, Agenda 1964, Pages 274 and 275

ESTEEMED BRETHREN:

Since this is a rather lengthy and complicated overture and deals with several various important financial matters, it is our opinion that Synod appoint a committee of financial experts, or the standing advisory budget committee, to further study and report on this matter.

Grounds:

1. The Ministers' pension fund seems to be the only quota cause mentioned in this overture having some difficulty with Canadian exchange, and it receives more in quota funds from Canada than it pays out. Presently there are only three or four pensioners in Canada. This problem has been taken up and studied with the Ministers' pension fund board before but should be reviewed again.

2. The Canadian classes, as mentioned in the overture, is also concerned with in investment program for our surplus funds. It has long been the opinion of the standing advisory budget committee that since our quota causes may have a temporary surplus of funds they should be invested in government securities, bank certificates or building and loan accounts where the funds are under a federal deposit insurance program, whether this be in U.S. or Canada. This would make

the surplus funds available for use without prior notice. Our treasurers could then receive a 4% yield on many of their funds.

3. Also mentioned in the overture is the possibility of investing some of our denominational funds in the Edmonton Christian Reformed savings and credit union and the Alberta North Christian Reformed extension fund. Although these agencies may have a Canadian government charter and some supervision we question whether our funds would be readily available and whether they would be insured by the Canadian government. Therefore your standing advisory budget committee cannot at this time recommend these agencies without further study and investigation.

4. In paragraph 4 of the overture it is suggested that our surplus quota funds be invested in capital expenditures for Canadian church and Christian school buildings. This would freeze any surplus funds for too long a period. Our quota causes all operate on a very close budget and their monies must be readily available. Several of our quota agencies never receive 100% of the quota and would be in trouble. The standing advisory budget committee cannot recommend long term investments of these funds; our agencies are usually short of funds and often request higher quotas.

Respectfully submitted,
The Standing Advisory Budget Committee

Committee on Education

We recommend to Synod that we establish a quota of $.50 per family for the committee on education, for the year 1965.

Grounds:

1. This committee is now incorporated, and its finances should no longer be handled through the synodical treasurer.

2. This will bring the work of the committee more clearly to the attention of the churches.

3. The handling of these funds by the synodical treasurer was an emergency measure for the years 1963 and 1964 only.

4. The quota for the synodical treasurer will be decreased accordingly.

Note: In our committee's opinion, the name "committee on education" is rather confusing to the constituency. It is vague; the terminology ought to show exactly what phases of education are included in the committee's mandate.

The Standing Advisory Budget Committee

The Back to God Hour

The board of the Back to God Hour is requesting a quota of $8.25, unchanged from 1964.

This cause ended its year 1963 with a bank balance of $20,000, an increase of $12,000 over the 1962 closing balance. At the same time it succeeded in liquidating its outstanding loan of $10,000 to Pullman Bank and Trust Company. Accordingly its actual "cash gain" over 1962 in effect amounted to some $22,000 ($12,000 cash and $10,000 paid off).

The board still owes some $42,314 on long-term mortgages, which it is paying off at the rate of some $2,600 per year plus interest.

Some years ago it was stipulated that $.50 of the board's quota be applied to these mortgages, but due to financial pressures this could not be complied with.

We now recommend to Synod of 1964 that the **$8.25 quota be granted, but** with the express stipulation that $8,000 annually be paid off on the mortgages payable, so that within a five-year period the mortgages be liquidated.

Based on the board's 1963 performance as regards income and expense, this $8,000 requirement should occasion no hardships whatsoever.

The Standing Advisory Budget Committee

Under the heading of *Denominational Quotas,* please take note of the following:

Item 5 — Home Missions — Year 1964, should read: $21.50 + $7.00 (Indian Missions)

Item 6 — Foreign Missions — Year 1964, should read: $22.50 — $7.00 (Indian Missions)

The transfer of this amount of $7.00 was agreed upon after consultation of the foreign and the home mission boards with the standing advisory budget committee.

SUPPLEMENT NO. 43
(Articles 15, 16, 158, 159)

REPORTS OF THE SYNODICAL COMMITTEE AND OF THE STATED CLERK

ESTEEMED BRETHREN:

A. *Report of the Synodical Committee*

1. The Standing Advisory Budget Committee lost a very valuable member in the sudden death of Mr. George Wieland. Mr. Wieland served our Church in various capacities for many years. Upon request of the Standing Advisory Budget Committee Mr. Adrian Vanden Bout was appointed and we are happy to state that he accepted this appointment.

2. Rev. R. W. Eckardt, stated clerk of the Orthodox Presbyterian Church requested the appointment of a fraternal delegate to attend their General Assembly meetings at Silver Spring, Maryland, beginning April 28, 1964. Rev. Richard M. Hartwell, pastor of our Washington, D.C. congregation, was appointed to serve as fraternal delegate.

3. Two vacancies occurred on the Back to God Hour Radio Committee. Mr. J. Vander Vliet of Ontario resigning because of ill health, and Rev. E. Bazuin accepted a call to serve the congregation of Munster, Indiana. Your committee appointed Dr. A. Vander Maas of St. Catherines and Dr. A. C. De Jong to fill the one year unexpired terms of their predecessors.

4. The synodical committee approved the appointment of Rev. Peter G. Holwerda as a member of the Board of Trustees of Calvin College and Seminary to represent Classis Kalamazoo as a replacement for Rev. T. Yff who had accepted a call to the Kelloggsville Christian Reformed Church.

5. Classis Eastern Ontario requested approval of their appointment of Mr. P. Feddema to serve as a delegate on the Christian Reformed World Relief Committee, and Mr. J. Vander Windt as the alternate delegate for the same committee. The request was approved.

6. Your committee approved the appointment of Rev. G. J. Rozenboom as a delegate to the Board of Foreign Missions, and Rev. C. Vander Plate to serve as alternate, to represent Classis Sioux Center. The same classis also requested approval of Rev. J. T. Ebbers to serve as delegate for the Board of Home Missions.

7. The Back to God Tract Committee suffered a serious loss in the sudden passing of Mr. David Wynbeek, and Mr. Richard Broene was appointed to fill the vacancy and Mr. Alvin Lobbes was appointed as the alternate for Mr. Broene. Mr. Gerben Malda was appointed with Mr. Willis Timmer as the alternate appointee to replace Rev. Henry De Rooy who moved to Quincy, Washington.

8. Rev. Carl Kromminga accepted the appointment tendered to him to serve as the fraternal delegate to the Synod of the Gereformeerde Kerken in the Netherlands. Professor Kromminga spent a good part of the past school year in the Netherlands to write his doctoral thesis, and his services as fraternal delegate were without any financial expense to our Church.

9. The Synod of 1963 failed to appoint a study committee to consider the important problem of the delegation of deacons to major ecclesiastical assemblies. Mindful of the decision adopted by the Synod of 1963 to also appoint and utilize the services of emeritated pastors the following brethren were appointed: Rev. Herman Moes, chairman, Dr. Melvin Hugen, secretary, Rev. N. J. Monsma, Dr. P. Y. De Jong, and elders Mr. Jacob De Jager and Mr. Herman Baker. A report from this committee is anticipated at the Synod of 1965.

10. During one of the sessions of the Synod of 1963 Dr. D. L. Van Halsema informed Synod that he had accepted a call to the Central Avenue Church of Holland, Michigan. Consequently the office of the Minister of Evangelism became vacant on September 1, 1963.

On August 1, 1963 the executive committee of the Board of Home Missions requested the synodical committee "to give approval for a provisional appointment of a Minister of Evangelism until the Synod of 1964." The ground for this request was that the executive committee of the Board of Home Missions was unable to discharge their proposal to the Synod of 1963, "to fill the vacancy from the staff, by dividing the work among various board and office personnel, and that this arrangement was to be only on a temporary basis." Your committee approved a provisional appointment until this Synod of one of the home missionaries or a member of the board, with the understanding that the Synod of 1964 should, if possible, make a permanent appointment. Rev. Wesley Smedes, member of the board served the Home Mission board on a part-time basis to promote the ministry of evangelism.

11. From a number of sources the attention of your committee was called to an action of the board of the Tucson Christian School to appeal for financial aid from all churches of our denomination. Their letter stated, "We have been given the approval of classis to appeal to the churches of our denomination." Correspondence with both the stated clerk and the classical committee of Classis Rocky Mountain confirmed the fact that said classis had given the board of the Tucson Christian School the privilege to solicit funds from the entire denomination. Your committee called the attention of the classical committee and of the board of the Tucson Christian School that this procedure was erroneous, and that a classis cannot decide what churches outside of the domain of its own classis should and must do. Also attention was called to a number of decisions adopted by a number of synods that solicitations for financial aid must first meet the obligations of the adopted regulations. Also attention was called to the decision of the Synod of 1961 regarding a similar action of the Athens, Ontario Christian school board and the Christian School Service organization who without ap-

proval of Synod solicited financial aid from all churches of the denomination.

In a letter dated April 13, 1964 the classical committee of Classis Rocky Mountain concurred in the decisions of the synodical committee and informed the board of the Tucson Christian School how the erroneous action of the classis could be rectified. The consistory of the Tucson Christian Reformed Church has now presented an overture for the consideration of this Synod. (See Overture No. 44.)

12. The Evangelical Presbyterian Church requested that a fraternal delegate be sent to attend their Synod meeting at Harvey Cedars Bible Conference Grounds Harvey Cedars, New Jersey. Because Dr. Fred H. Klooster had planned to attend a conference in Montreal, Canada he was kindly requested by the synodical committee to also serve as fraternal delegate.

13. The terms of the members of the synodical committee expire at this Synod.

Humbly submitted,

Rev. G. Hoeksema, Pres.
Rev. J. K. Van Baalen
Rev. J. C. Verbrugge
Dr. R. J. Danhof, Sec'y, and member ex officio

B. *Report of the Stated Clerk*

1. Rev. George W. Knight, III, has been appointed by the General Assembly of the Orthodox Presbyterian Church to serve as a fraternal delegate to our Synod.

2. Dr. P. G. Kunst of Amsterdam will be in our midst as the fraternal delegate of our sister church, De Gereformeerde Kerken in Nederland.

3. For the first time in our denominational history we will welcome two fraternal delegates from the Evangelical Presbyterian Church. Rev. George Bragdon, assistant secretary of Missions, and Dr. S. Donaldson of Newark, Delaware, will be our guests.

4. Dr. Paul S. Myung will attend our Synod as a fraternal delegate appointed by the General Assembly of the Presbyterian Church in Korea. Dr. Myung has been in our city since the meetings of the Reformed Ecumenical Synod held last year August and attended our Seminary.

5. The students of our Rehoboth Mission School (high school) have gratefully dedicated their school annual to our church as a denomination which has supported this school for the past sixty years. The copy of "The Yaaniichii" will be available for your perusal.

6. Again the past year all consistories were alerted by letter of important decisions of the Synod of 1963 and attention was called to matters calling for special study.

7. Dr. Peter Y. De Jong informed me by letter that he was unable to accept the lectureship appointment tendered to him by the last Synod.

8. Standing and study committee personnel were informed of their appointments soon after the Synod of 1963 adjourned.

9. All appellants who filed an appeal with the Synod of 1963 received a reply of Synod's decision.

10. A complete Index of all decisions and reports found in the Acts of the Synods of the Christian Reformed Church has been completed. It is my intention to have this Index prepared and made available in printed form for all ministers and consistories at a very reasonable cost through the agency of our Publishing House. I believe an Index will be of real value to consistories and other interested parties and will prove to be a real time saver.

11. The term of the stated clerk expires August 31, 1964.

Humbly submitted,

R. J. Danhof, Stated Clerk

SUPPLEMENT NO. 44
(Articles 47, 69, 123)

AN ADDRESS BY PAUL S. MYUNG OF KOREA

Mr. President and beloved members of the Synod:

I am happy to paticipate with you in your Synod and I am also grateful to have this privilege of delivering a message.

The Presbyterian Church in Korea (Hap-Dong) and our general assembly send you hearty greetings and warm regards.

Although our church was not officially related to you, your church helped us in many ways. First, you helped us by means of your seminary. Since 1939 several of our students were trained in Calvin Seminary, receiving financial support from your church. I was one of the students. I know most of these Calvin graduates in Korea. They give excellent leadership in Korea, due to their Reformed training. Secondly, through your medical and relief work you have helped many Koreans who were ill and destitute. This ministry of mercy, or witness of deed, will be very effective for the future witness of the Word by the preaching missionaries.

Third — your committee on ecumenicity sent Rev. C. Boomsma to Korea to study the Korean church situation. He worked very hard during his four-week stay in Korea. He met and talked with many Korean believers and missionaries from different denominations. He visited seven large cities and he preached more than thirty times. When he lead a special meeting in our seminary, through his lectures on Jeremiah, our students received rich blessings. At that time, our students were divided into ten groups carrying out a program of evangelism. As a result 180 Koreans made the decision for Christ and a new church was established in Kasan-Dong, Youngdung Po, Seoul.

Fourth — our seminary faculty made a request to invite Dr. John Kromminga to be our visiting professor. Recently the Board of Trustees of the seminary took action in favor of our request and two days ago your Synod unanimously approved the recommendation of the board. We are very grateful for your generosity and kindness in many ways.

* * * *

I would like to report something about our church. In 1951 Koryu-Pah church split. After the W.C.C. ecumenical group split from us Koryu-Pah church merged with us in 1960. We are sorry to say that last year one part of the former Koryu-Pah church split again. At the same time, we would like to say that Boroo-Pah church which was split from Koryu-Pah before our merger with Kroyu-Pah, merged with us last year. Now 250 former Koryu-Pah churches remain with us, so that we have now approximately 1,600 churches. We trust and pray that we will be reunited with our Koryu brothers, because we do have the same faith.

I wish to assure you that the church I represent is the original Presbyterian Church in Korea, endeavoring and suffering to preserve and propagate the pure Reformed faith of our fathers.

We have four graduates from Westminster Seminary and three graduates from Calvin Seminary as full-time teachers or part-time lecturers in our seminary. Dr. Yun Sun Park, who was president of the former Koryu Seminary during the last ten years, is now the president of our seminary.

We are making an earnest effort to be true to the Westminster standards — the Westminster Confession of Faith, Larger and Shorter Catechisms. These are

our doctrinal standards. We also use the Westminster Form of Government, Book of Discipline and Directory of Worship.

* * * *

As a messenger of our general assembly, I have also a few things to request of you. First, we wish to be recognized as a correspondence church. Your committee on ecumenicity took action to recommend our church as a correspondence church. Your approval of this recommendation will be very much appreciated.

Last year our general assembly took action to request of you missionaries to our church. I presented this request to the Board of Foreign Missions. Apparently this is not possible in the near future. We will wait patiently until such time as these missionaries can be sent. Although we have a considerable number of churches, the situation in the younger churches is totally different from the older churches. The cooperation between missionaries and indigenous workers is very necessary in many ways.

When the W.C.C. ecumenical group split from us, we lost the seminary buildings and charter. Although our seminary has a long historical background, it is now in the stage of rebuilding. At present we have only a small building for classrooms, and no chapel or library. We have purchased a new seminary site and last year we planned a "Five Year Building Program." $375,000 is needed within five years to accomplish this project. We would like to raise part of this sum in America. We prayerfully look to your church and other churches for generous donations for our five-year project.

Fourth, our general assembly will be held in the third week of the coming September. Our moderator requests that you send a fraternal delegate. We expect Dr. Kromminga will arrive in Korea in early September. I would like to request of you to appoint him as the fraternal delegate. I am sure that the presence and message of Dr. Kromminga will greatly encourage the members of our general assembly, and all of the churches.

We hope and trust that the fraternal tie between our two churches will continue. The time is evil for the Churches of the Reformed faith. It is important that churches of the same faith heartily help and cooperate with each other.

God be with you and bless you richly until the day our Lord returns, as He has promised.

Paul S. Myung

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 the purpose of mission work in Hoboken through the agency of the Christian Reformed Board of Home Missions.

Financial Status

The Seamen's and Immigrants' Home property has now been disposed and converted into cash. The sum of $22,700 has been invested in Savings Certificates, which will yield $908 interest per year. There is at present a cash balance of $400.56. Should Synod approve of the pension for Mrs. Fisher beyond September, 1964, the interest noted above will cover the pension requirement.

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 "Overmits 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 "ontwijfelbaar." "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 embarassment 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 celebation 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%	of those attending.
once a week	: 10.8%	
once a month	: 32.4%	
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%	Loves 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

(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:

Gone With The Wind	by	19	Pa and Ma Kettel	by	5
To Kill a Mockingbird	by	16	The Robe	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 (Elvis Presley)	by	9	The Titanic	by	4
The Castaway	by	9	Bridge over the River Kwai	by	4
Son of Flubber	by	9	South Pacific	by	4
Exodus	by	8	Escape from East Berlin	by	3
West Side Story	by	7	How the West Was Won	by	3
The Three Stooges	by	7	Summer Holiday	by	3
The Swiss Family Robinson	by	7	To Hell and Back	by	3
Anne Frank's Diary	by	6	The Absent Minded Prof...	by	3
			April Love	by	3

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 permissability 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, unamiguous 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 Nickerby, Beethoven, Die Unvollendete, Die Nachtwache, Jeanne d'Arc, Les Troi 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* (Spet. 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 ë 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 depositary 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 depositary receipts paying 3½% 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 2½% 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 maintainance 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 conceiveably 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 definately 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.

No. 25 — Publication of Synod Matters

Classis Kalamazoo overtures Synod to request the Publication Committee to use the entire issue of *The Banner* and *De Wachter* immediately after Synod for the report on Synod's activities.

Grounds:

1. These matters are of vital interest to the entire denomination, and such immediate reporting would properly highlight the importance of Synod's work.

2. Such immediate news in the official church paper would help prevent the spread of distorted reports via the grapevine.

3. Particularly if there is to be reporting for the benefit of consistories prior to the printed Acts of Synod at all, it should be done earlier than the present method taking from 6 to 8 weeks for piecemeal information.

4. Such an issue would serve for reference for the people to whom the Acts are not available, much like the special mission and Calvin College issues.

Classis Kalamazoo,
Harold L. De Weerd, S.C.

No. 26 — Chair of Practical Theology

Classis Toronto, in session May 14, 1964, took the following action which it would bring to the attention of the forthcoming Synod of 1964:

Classis Toronto endorses the Overture of Classis British Columbia (Overture No. 23, Agenda, 1964, p. 283) re the Chair of Practical Theology in the Seminary.

Classis Toronto,
J. W. Van Stempvoort, S.C.

No. 27 — Editor for De Wachter

Classis Eastern Ontario, having taken note of the fact that it has pleased the Lord to take to Himself Rev. Emo F. J. Van Halsema, who has served the church for a good many years as co-editor of De Wachter, and for the past 15 years as editor, overtures Synod to now appoint Rev. Klaas Hart, of Peterborough, Ontario, as the successor to the late Rev. E. F. J. Van Halsema since classis believes that the appointment of Rev. K. Hart to this position will prove to be a blessing for the entire denomination.

Grounds:

1. Rev. K. Hart has proven himself to be an able writer in De Wachter in the past.

2. Rev. K. Hart is conversant with the affairs and issues of the church. He was a member of the Back to God Hour committee and is serving as a delegate to the Board of Foreign Missions.

3. Rev. K. Hart is well acquainted with the Dutch language as it is written today.

Classis Eastern Ontario,
H. Wittenbosch, S. C.

No. 28 — Organizational Structure of the Board of Home Missions

Classis Eastern Ontario respectfully overtures the Synod of 1964 to postpone the decision on the proposed organizational plan of the Christian Reformed Board of Home Missions and to appoint a committee to study the organizational structure of the Board of Home Missions so as to come to a structure of our Home Missions Board which is truly Reformed in character as well as efficient in its operation.

Grounds:

1. The work of the Minister of the Word should remain spiritual in character, and not clerical.

2. The proposed organizational plan of the Board of Home Missions may tend to foster hierarchy in the work of Home Missions.

3. The proposed organizational plan of the Board of Home Missions is another step in the direction of undesirable centralization in the work of Home Missions.

Classis Eastern Ontario,
H. Wittenbosch, S. C.

No. 29 — Offerings for Montreal Congregation and Church Help Fund

Classis Wisconsin overtures Synod not to apply Rule 8 of the Church Help Fund in the instance of the Montreal Christian Reformed Church.

Grounds:

1. This is a small congregation in a large metropolitan center.
2. These gifts given by many churches were understood to be gifts of love.

Classis Wisconsin,
Rev. S. M. Voortman, S. C.

No. 30 — Endorsement of Overture No. 13

(Correspondence with Liberated Churches)

Classis Alberta North in session May 12 13, decided to endorse the overture of Classis Sioux Center regarding correspondence with the Gereformeerde Kerken onderhoudende Artikel 31, and the Canadian and American Reformed Churches. Confer Overture No. 13 in the printed Agenda of Synod.

Classis Alberta North,
J. W. Van Weelden, S. C.

No. 31 — Discontinue Bible Translation Committee

Classis Central California overtures Synod to discontinue the Bible Translation Committee with appreciation to the members thereof for the work done.

Grounds:

1. We do have a good translation (ASV).
2. New translations are costly.
3. Having many versions makes memorizing difficult and confusing.
4. The membership of the church does not feel the need for another translation.

Classis Central California,
Rev. Jack Stulp, S. C.

No. 32 — Reject Overture No. 14 "Church and Film"

Classis Alberta South goes on record as opposing Overture No. 14, "Church and Film."

Grounds:

1. Acceptance of it will adversely affect the image of our church among other denominations.

2. The church as a denomination should not *officially* give any credence to the film industry in its present state.

3. It is contrary to the positions taken at previous Synods.

4. The statements of the Synod of 1951 are broad enough and leave room for the use of personal freedom.

Classis Alberta South,
Rev. J. W. Jongsma, S. C.

No. 33 — Reject Overture No. 23 "Chair of Practical Theology"

Classis Alberta South goes on record as opposing Overture No. 23, "Chair of Practical Theology in Seminary."

Grounds:

1. The Board of Trustees is in a better position to judge than a classis.
2. It is debatable whether or not the Seminary suffers under a lectureship.
3. It would set a precedent for other cases.

Classis Alberta South,
Rev. J. W. Jongsma, S. C.

No. 34 — Form for Infant Baptism

Classis Lake Erie overtures Synod to appoint a liturgical study committee to consider a possible revision of, or the preparation of a new form for infant baptism.

Grounds:

1. *Doctrinal:*

a. The present form makes no reference to the biblical institution of the sacrament of baptism which empowers the church of Jesus Christ to baptize.

b. The present form does not set forth clearly the covenantal basis for infant baptism.

c. The present form makes no mention of the congregation's responsibility concerning the spiritual nurture of the child baptized.

2. *Liturgical:*

a. The present form has an over-emphasis on didactic elements.

b. The present form uses Scriptural passages for a didactic purpose rather than a liturgical purpose.

c. In the present form there is insufficient response from both the parents and the congregation.

d. The cumbersome sentence structure of the present form does not lend itself to verbal communication in a worship service.

Classis Lake Erie,
Rev. Sidney Draayer, S. C.

No. 35 — Endorsement of Recommendations under VI.C. of R.E.S. Report

Classis Central California wishes to go on record as heartily endorsing the recommendations under VI.C, of the report on the Reformed Ecumenical Synod.

Classis specifically overtures Synod to apply this principle to the Reformed Church in America so that the Christian Reformed Church and the Reformed Church in America may officially be drawn into closer fellowship with one another.

Grounds:

1. Besides having a common *credo,* we have a common cultural and spiritual heritage. These cultural and spiritual ties have continued since our people live close together in America.

2. We should also recognize that the Reformed Church in America is one of the largest *bona fide* Reformed churches in America. (Note: We might also add that the way to true unity is found first of all in the Bible, second in common creeds, and third in common spiritual heritage. Thus it would appear that the way to true unity is going back to heal the old splits as the Holy Spirit through time and circumstances gives us time to look at them afresh.")

Classis Central California,
Rev. Jack Stulp, S. C.

No. 36 — Appointment for the Chair of Practical Theology in Seminary

Classis Chicago South respectfully overtures the Synod of 1964:

That it suspend the rules of procedure that apply when making appointments to the Seminary Faculty in order that Synod may elect a person to the Department of Practical Theology. Classis presents the nomination of:
Dr. P. Y. De Jong and Rev. George Gritter.

Grounds:

1. Under the rules adopted by the Synod of 1958, the faculty of the seminary has not been able to present to the Board of Trustees of Calvin College and Seminary nominations for the Chair of Practical Theology. Even though it has been known that a vacancy would exist in this department; and even though it has been urged by the Church to fill this vacancy, yet the faculty and the board have not been able to present any nominations.

2. Since the Seminary is responsible to and under the control of the Synod, Synod may rightly perform functions it has given over to the board and may change or suspend the rules which apply.

3. The quality of instruction in our Seminary has always been of good caliber. Instruction in this important field will suffer if a permanent appointment is not made by Synod this year.

4. The brethren whose names are herein offered meet the requirements for the vacancy. Both have tested their theoretical knowledge on the sounding board of practical experience. Both are known for their ability as ministers of the Word; for their competent scholarship and for their personal integrity.

Classis Chicago South,
Rev. I. Couwenhoven, S. C.

No. 37 — Theological Position re God's Love

We have been following the discussion revolving around Professor Dekker's articles pertaining to the love of God and the nature and the extent of the atonement with growing interest and concern.

Favorable mention should be made of the zeal for missions reflected in these articles and of the fact that they focus attention on the mission mandate of the

church. Professor Dekker properly challenges us to re-examine our mission motives, methods, and results.

We wish to make crystal clear also that we understand full well that Professor Dekker is not espousing "universal salvation."

However, we do wish to register serious objection to the following:

1. Professor Dekker's avowed identification of God's love for the elect with His love for the non-elect. In the December 1962 issue of *The Reformed Journal,* page 6, Professor Dekker strongly disagrees with those who "posit a qualitative difference between God's love for all men and His love for the elect." In the February 1963 issue of *The Reformed Journal,* page 15, he writes, "The difference . . . between common love and special love, is not in the respective quality or essence of these, but rather in the effect produced." Thus Professor Dekker says there is no basic essential difference and allows only for a quantitative difference which is tantamount to essential identification.

2. Professor Dekker's particular presentation of the death of Christ as for all. In *The Reformed Journal,* December 1962, page 6, in an article entitled, "God So Loved — All Men!", Professor Dekker contests what he regards as the commonly understood definition of the doctrine of limited atonement in our denomination. In this article he implies that the commonly held view is that the very heart of this doctrine is that in the intention, purpose, design and secret plan of God, Christ died to save only the elect and that thus the death of Christ has peculiar, particular, special, saving, unique and even exclusive reference to the elect. He admits also that the commonly held view allows for the fact that the death of Christ has incidental reference to all men in that it is sufficient for all, some general fruits of the death of Christ, such as the blessings of common grace, accrue to all and "the *bona fide* offer of salvation is made to all that hear the gospel." Professor Dekker correctly regards the late Professor Berkhof as an exponent of this position, quotes him to prove it, and lists the texts Berkhof cites to support it.

It is with this position and the texts Berkhof cites for its support that Dekker disagrees. Thus he contends that the atonement, by the death of Christ, is less limited; thus more inclusive with reference to the non-elect than the incidental reference Calvinists commonly ascribe to it.

3. Professor Dekker's emphasis on Biblical universalism which is, we believe, at the expense of Biblical particularism. Surely in the current ecclesiastical and theological climate, in which Arminianism and Universalism are rampant, it is especially Biblical particularism which needs delineation and defense.

4. Professor Dekker's interpretation of certain texts. It is our opinion that his interpretation of a considerable number of texts differs radically from the main stream of interpretation by Reformed scholars.

Thus the consistory of the Racine Christian Reformed Church overtures Synod of 1964:

I. That Synod deal with the matter of Professor Dekker's writings, give him opportunity to present clear Scriptural and creedal corroboration for his views regarding the love of God and the nature and extent of the atonement, and decide and declare whether in Synod's opinion his views are compatible with the Scriptures and our creeds.

Grounds:

a. These views of long standing, having been before our denomination since December 1962. Ample time has been given for clarification which in our studied opinion has not been set forth. In his commendable zeal for missions he is still building on the premise of love and atonement without essential and radical differentiation.

b. Discussions and writings indicate that these views are being controverted by many and that disturbances, doubts, and suspicions do continue to exist.

c. Committees and classes have not been successful in reaching agreement with him. The pastor of our consistory has served on one such committee appointed by Classis Wisconsin.

d. Professor Dekker's position as professor in our seminary places this in the category of "matters . . . such as pertain to the churches of the major assembly in common." (Art. 30, *Church Order)*

e. The "Form of Subscription" specifically allows for this procedure.

II. That Synod, if it concurs with (I) above, implement it by having Professor Dekker explicitly explain by exegesis and exposition of his exegesis, how his view of love without differentiation (qualitative distinction) can be harmonized with the following texts:

a. John 13:1—giving special attention to the question, "Is the 'love' of this text qualitatively distinct or does the quality of endlessness also apply to the non-elect?"

b. John 3:16, 17—with special consideration of the word "world" and the question, "If the word 'world' means 'person for person' in vs. 16, then does it also mean 'person for person' in 17b, i.e. 'But that the *world* (person for person) should be saved through Him'?" (For Dekker's interpretation cf. *The Reformed Journal,* February 1963, page 14, column 2)

c. Luke 6:32—with special reference to the "love" (agape) which sinners have for those who love them and the questions, "Is this *agape* here ascribed to sinners the same quality as the *agape* elsewhere ascribed to God?" and "Can he then insist that there is not 'in Biblical language or concept a qualitative difference within love as *agape'?*" (For Dekker's statement cf. *The Reformed Journal,* December 1962, page 5, column 1)

d. Ephesians 5:25-27—giving special attention to the fact that husbands are here enjoined to be imitators of Christ's love for His church in their love for their wives, while the "analogy of Scripture" very plainly requires that husbands love their wives with a unique, peculiar and special love and the question, "Doesn't the sense of Paul's analogy break down unless this love for the church is qualitatively distinct?"

e. Genesis 3:15—noticing that God in the beginning put enmity between the seed of the woman, who is Christ (Gal. 3:16) and the seed of the devil, referring to unbelievers (John 8:44); that believers are the good seed in God's field, the world (Matthew 13:24), and branches of Christ, the vine (John 15:5); and then considering the question "Can Christ have the same love for those with whom He is at enmity as for those who are the 'good seed' and 'the branches'?"

f. Romans 9:13—considering whether God's love for Esau, Judas, Pharaoh, and those who commit the unpardonable sin can really be of the same quality as His love for Jacob and those who like him are objects of God's electing love.

III. That Synod, in the event that it acts favorably on (I) above, further implement it by asking Professor Dekker for a further corroboration of his implied contention that the suffering and death of Christ as referred to in the following passages does not have special, unique, peculiar, even exclusive reference to a limited number, namely, His elect. (See *The Reformed Journal,* December 1962, page 6)

a. John 10:11, 15—noting especially the exclusiveness of the word "sheep" as supported by the "analogy of Scripture" which clearly distinguishes sheep from unbelievers, vs. 26, and "goats," Matthew 25:32, and says of the lost, i.e., unbelievers and goats, in Matthew 7:23, "I never knew you."

b. Romans 8:32-25—taking special note of the fact that the "all" for whom Christ was given up are called "the elect," will be given "all things," are exempt from charges being brought against them and condemnation and cannot be separated from the "love of Christ."

c. Ephesians 5:25-27—noticing that Christ having cleansed His church by the washing of water, gave Himself up for her (died for her) with the express intent, purpose, and certainty that He would sanctify her and present her to Himself in splendor, without spot or wrinkle, holy and without blemish.

d. Matthew 1:21 and Acts 20:28—noticing the "very definite limitation" in these texts.

IV. That Synod, again contingent upon adoption of (I) above, further implement it by having Professor Dekker clarify his exegisis of the following texts:

a. II Corinthians 5:14-19—with special emphasis on the words "all men" and the question, "Did all (person for person) die with Christ?" (cf. Professor Dekker's article "The Constraint of Christ's Love," *The Reformed Journal,* December 1963)

b. Titus 2:11—with special regard to the words "all men" and whether or not this means each and every man. (cf. *The Reformed Journal,* December 1962, page 7, column 1)

Humbly submitted,

The Consistory of the Racine Christian Reformed Church

S. M. Voortman, president

John G. Friesema, Clerk

No. 38 — Theological Position re God's Love

We humbly request Synod to observe that:

1. The articles of Professor Dekker in the *Reformed Journal,* December 1962, and subsequent issues are foreign to the historic Reformed interpretation of the love of God as taught in Scripture.

2. The thrust of Professor Dekker's articles are an incipient threat to, and bring into grave jeopardy one of the central doctrines of the Reformed faith regarding the Gospel of Sovereign grace as taught in Scripture in such passages as Matthew 1:21, John 10:11, John 10:15, 27, John 13:1, John 17:6, Acts 13:48, Romans 8:28-30, Romans 9:11-18, Ephesians 1:4-7, Ephesians 2:1-10, Ephesians 5:25ff.

3. The specific phrase, "If the church is unwilling to say in any sense that Christ died for all men and refuses to say to the unbelievers, 'God loves you,' and 'died for you,' it places the infinite love of God under an illegitimate restriction," is particularly a loose statement and challenges the Reformed presentation of the Gospel.

ADDENDA:

I. Exegetical observations:

1. In Ephesians 1:4-5 it is pellucid plain that predestination is grounded in God's love, in fact, driven by it. If, indeed, that is not the sense of the passage, there is little hope of finding meaning in any form of predication about anything.

2. *Ephesians 2:1-10* and *Ephesians 5:25ff*

In these passages the specific reference is to Christ's love. It is clearly a love of election — applying only to Christ's church as evident in the words "Christ loved His church." The design of the passages is such that the sequences of thought compel the conclusion that Christ loved the church in order to sanctify

and perfect it. Any other construction upon these words of Scripture must be a gross misrepresentation of the specific predication of the Scriptures. It cannot be that the love of Christ in these passages had broader perspective than the design it was intended to accomplish.

3. Professor Dekker asks, "Where in Biblical language or concept is there a qualitative difference within love as 'AGAPE'?" It is clear in Scripture that God loves His own with a very *special* and *peculiar* love, while "AGAPE" is ascribed in Luke 6:32 even to the unregenerate. In John 13:1, "Jesus . . having loved His own, loved them to the end." It is noteworthy that here "AGAPE" is used with specific qualitative distinction.

4. Romans 9:11-13—is graphically and brilliantly exegeted by Dr. Gerhardus Vos in the O.T.B.T., pages 59-61 — set forth below. This is especially in contrast to Professor Dekker's exegesis.

5. The interpretation of Scripture on the intent of the atonement as set forth by Professor-emeritus R. B. Kuiper in his "For Whom Did Christ Die?", and in Dr. B. B. Warfield's sermon on John 3:16 in his volume, "The Savior of the World," and reprinted in his "Biblical and Theological Studies" are not only *apparently* superior, but in complete harmony with the Reformed interpretation of God's Word. Professor Dekker makes no attempt to show the error of these classics, while he denies them overtly, and dangerously obscures the exegesis of Scripture.

In the interpretation of *"world" in John 3:16, Dekker makes this distributive,* i.e., *"each and every man, person for person." The following verse teaches, "God sent not His Son to condemn the world, but that world through Him might be saved."* "World" here, too, must mean "person for person," that it intends to read, according to Dekker, "God sent not His Son to condemn each and every man, but that each and every man might be saved." We do not, and are extremely careful not to say that Dekker says, "each and every man shall be saved." What Dekker does want to say, and teach our future ministers to say, is that Christ died for all men, each and every man. By this maneuver of thought, Professor Dekker tends to separate the doctrine of the atonement in the Canons of Dort from the doctrine of election therein contained.

6. The references to texts of the minority report to the Synod of 1963 (See Acts of 1963, page 91C) evinces an amazing credulity on the part of its authors, and an astounding use of Scripture to support Professor Dekker's position. Notice Romans 5:18, I Corinthians 15:22, John 1:29, I John 2:2 — These glorious texts are clearly to prove "God's love for all men." However, if they establish what their authors intend to establish — "that God loves *all* men," they prove too much, for then *all,* without exception are saved.

The clear interpretation of the texts — Romans 5:18 and I Corinthians 15:22 — is clearly expounded by the principle of *representation.* All *represented* by Adam are lost. All *represented* by Christ are saved. The very genius of Scripture, the Analogia Scripturae, demands that exegesis. The emphasis cannot be on "all" but on *"as* in Adam" and *"so* in Christ."

II. Professor Dekker wants no "special love of God for the elect." He repeatedly contends "love is love," and "there are not two loves in God." We take note of the fact that no Reformed scholar has ever contended that there were two loves in God. But to derive from that that "God's love cannot be confined to any special group," and that "the doctrine of limited atonement as commonly understood in the Christian Reformed Church impairs the principle of the universal love of God" is unworthy of Reformed exegesis and hermeneutics.

In this matter it is important to set forth the obscurity of Dekker's thinking. He contends "love and grace mean the same thing for our purposes." That is well

said. But in his December 1962 article, page 7, col. 1, he says, "It, (the Synod of Dort) dealt rather with the design of the atonement in its specific connection with the efficacious application of *saving grace.*" The confusion is immediately apparent when Professor Dekker refers to "saving grace" to establish his argument to deny that there is such a thing as "saving grace." In reference to the *"saving grace"* does not Dekker bind himself to say by implication that there is a grace that does not save?

III. Professor Dekker insists on preaching the Gospel to *all* men. That is the clear mandate of Christ. In fact we advance this — and proclaim the Gospel of God's love to all men. Here, however, we must part company with Professor Dekker. We, too, believe that God's love must be preached, but what love is it that is the preachment, the heart of the Gospel? Is the Gospel of God's love, God's general love by which He causes rain to fall on the just and the unjust, — or is the Gospel then the message of *absolute Sovereign grace to sinners.* That indeed is the only Gospel, and *Sovereign grace* is its essential element. We never mean to preach the general love of God as the love that saves. When Reformed ministers preach the Gospel, they are not bringing a Gospel of common grace, but of the grace of God unto salvation. For that reason neither Jesus nor the apostles ever preached "God loves you," "Christ died for you" — but in this manner, that God loves sinners, all sinners like you; repent and believe the Gospel. We do not find it necessary to explain the mystery of God's love. Neither do we deny that many Scriptures emphasize God's electing love. We are bound to present the Gospel in the same manner as its Founder and His apostles. Professor Dekker adds nothing to that presentation not only, but he most seriously jeopardizes the Gospel's very heart — *Sovereign grace.*

IV. We call attention to specific statements of accepted Reformed theology:

1. Kuyper in his "Work of the Holy Spirit," pages 289-290, says: "Nor will they be counted as children of the Reformed household of faith until, without any subterfurge, they confess definitely that preparatory grace does not operate at all, except upon persons who will surely come to life, and who will never be lost again. To suppose that this grace can work in a man without saving him to the *uttermost* is to break with the doctrine of Scripture and to turn the back upon *a vital feature of the Reformed churches.* We do not deny that many persons are lost in whom many excellent powers have wrought. The apostle teaches this very clearly in Hebrews 6: 'They may have tasted of the heavenly gift.' But between God's work upon them and that in His *elect* is a great gulf. The workings in these non-elect have *nothing* in common with saving grace; hence preparatory grace, as well as saving grace, is altogether out of the question. Surely there is preparatory grace, but only for the elect who will certainly come to life, and who being once quickened will remain so."

2. Bavinck in "Our Reasonable Faith," pages 361-362, says: "However much we must hold to this absolute universality of the preaching of the gospel and of the offer of grace, we are not to infer from it that therefore the benefits of Christ were achieved and destined for every individual person. This is conclusively denied already by the fact that in the days of the Old Testament God let the heathen go in their own ways and chose only the people of Israel as His own. It is denied also by the fact that in the fulness of time, notwithstanding the universality in principle of the gospel preaching, He limited the promises of His grace throughout the centuries to a small portion of mankind.

"The general statements which are found here and there in Scripture, cannot be taken in an absolute sense by anyone but must be taken in a relative sense by all. They were all written under the deep impression of the distinction between the dispensation of the Old and of the New Testaments. We can hardly imagine it any longer, but the apostles who grew up in the particularism of Judaism, felt

profoundly the tremendous change which Christ introduced into the relationship of nations. They speak of it constantly as of a great mystery which has remained mysterious throughout the centuries, but has now been revealed to His holy apostles and prophets through the Spirit. They held it a mystery that the heathen should be fellow-heirs of the same body and that they should share in the promise of Christ. The middle wall of partition is broken. The blood of the cross has made peace. In Christ there is neither Jew nor Greek, neither Barbarian nor Scythian. All limitation of nation and tongue, of descent and color, of age and family, of time and place has fallen away. All that matters in Christ is a new creature. The church is gathered out of every race and tongue and nation and people.

"But the moment Scripture enters into the question for whom Christ achieved His benefits, to whom He grants them and applies them, and who as a matter of fact therefore share in them, *it always relates His work to the church.* Just as in the Old Testament there was a special people whom God chose to be His heir, so this thought of a special people of God continues to live on in the New Testament. True, the New Testament people are no longer limited to the fleshly descendants of Abraham. Now, on the contrary, it is made up of Jews and Gentiles, and out of all nations and groups of people. But this church of the New Testament is now properly the gathering of the people of God (Matt. 16:18 and 18:20), it is the New Testament Israel (II Cor. 6:16 and Gal. 6:16), the true seed of Abraham (Rom. 9:8 and Gal. 4:29). For this people Christ poured out His blood and achieved salvation. He came to save His people (Matt. 1:21), and to give His life for His sheep (John 10:11), to gather all the children of God into one (John 11:52), to grant life to all those given Him by the Father and raise them at the last day (John 6:39 and 17:2), to purchase the church of God by His blood, and to sanctify and cleanse it with the washing of water by His word (Acts 20:28 and Eph. 5:25-26). As high priest Christ prays not for the world, but for those whom the Father has given Him and who by the word of the apostles will believe on Him (John 17:9 and 20)."

3. G. Vos in his "Old Testament Biblical Theology," pages 59-61, explains: "Special relevation elements in the history of Jacob-Israel . The main principle embodied here is that of subjective transformation of life, with a renewed stress on the productive activity of the divine factor. This must be kept in mind in order to read the history aright. Of the three patriarchs' Jacob's is least represented as an ideal character. Its reprehensible features are rather brought out. This is done in order to show that divine grace is not the reward for, but the source of noble traits. Grace conquering over human sin and transforming human nature is the keynote of revelation here.

"In order to prove this, first of all the principle of election is placed in the foreground, and that not in its racial, transitory, *but in its permanent, individual significance.* That this should be done here, and not earlier, we might expect apriori. Election is a principle entering specifically into the application of redemption; therefore it should appear in the last member of the patriarchal triad. *Election is intended to bring out grace as grace.* With regard to the objective part of the work of redemption there is scarcely any need of stressing this. That man himself has made no contribution towards accomplishing the atonement is obvious in itself. But no sooner does the redeeming work enter into the subjectivity of man than the obviousness ceases, although the reality of the principle is not, of course, in the least abated. The semblance easily results, that in receiving and working out the subjective benefits of grace for his transformation the individual man has to some extent been the decisive factor. And to affirm this, to however small a degree, were to subtract in the same proportion from the monergism of the divine grace and from the glory of God. Hence at this point by an explicit declaration the principle is rendered forever secure, a principle which

the finest psychological observation could never have raised above every possibility of doubt. This also explains why the declaration comes in at the very beginning of this third part of the patriarchal history, even back of the birth of Jacob and Esau. For, from the subsequent lives of these two it would have been no less difficult than from the lives of ordinary saints to prove that all goodness is exclusively the fruit of divine grace. For although Jacob revealed in comparison with Esau some ethically ignoble qualities, yet in spiritual appreciation of the promise he proved himself the superior of the two. In order to guard against all misunderstandings arising from this the principle was settled at a point where no such considerations, pro or con, could possibly enter. Back of the birth of the two brothers, even at the risk of exposing the divine sovereignty to the charge of arbitrariness, the matter was decided. It may be thought that there had been in patriarchal history an earlier occasion, viz., in connection with the birth of Isaac and Ishmael, for inculcating the lesson involved. No doubt, election entered as a determining factor on that occasion likewise, but the point to observe is, that there the circumstances were so shaped as to stake everything on the issue of supernaturalism in producing the seed of the promise. The contrast is between the younger woman, able to bear by nature, and the older woman as good as dead. For making it an exhibition of the moral aspect of election, the fact that Sara was the free woman and Hagar the slave-woman would have stood in the way, whilst for bringing out the factor of omnipotence this contrast was negligible. On the other hand, here in the case of Esau and Jacob everything is carefully arranged so as to *eliminate from the outset all factors tending to obscure the moral issue of the absolute sovereignty of God.* The two children are born of the same mother, and moreover, at the same birth, and to exclude every thought of natural preference, the younger is preferred to the elder. Nothing remained conceivable to account for the differentiation but the sovereign choice of God. The statement about the elder serving the younger has its proximate reference to the racial relations between the Israelites and Edomites. But that its import was not exhausted by this, appears, apart from the general typical bearing of O.T. history, from the use made by Paul of the event to establish this principle of individual election, Rom. 9:11-13. It will be observed that Paul here adds an explanation of the end which the disclosure of this purpose served in the plan of God. The phrase, 'the elective purpose of God,' is explained in the following words: 'not of works but of Him that calleth.' This is equivalent to: 'not of works but of grace,' the idea of 'calling' being with Paul an exponent of divine monergism. *Revelation of the doctrine of election therefore, serves the revelation of the doctrine of grace.* (i.e. grace or love cannot be separated from election – ours). God calls attention to His sovereign discrimination between man and man, to place the proper emphasis upon the truth, that His grace alone is the source of all spiritual good to be found in man. Election, consequently, is not according to Scripture a blind unreadable fate; it serves to the extent indicated an intelligible purpose. In this respect it differs from the fate of the pagans, which hangs, an impersonal mystery even above the gods. The observation thus made, is, of course, not capable of solving all the enigmas of the doctrine of election. There may be many other grounds of election, unknown and unknowable to us. But this one reason we *do* know, (Sovereign grace – ours) and in knowing it we at the same time know that, whatever other reasons exist, they can have nothing to do with any meritorious ethical condition of the objects of God's choice."

4. The articles of Rev. Peter De Jong on the views of Dr. Wm. Cunningham on "Calvinistic Universalism" in the *Torch and Trumpet* of April 1964 is of relevant importance.

5. Our Acts of Synod, 1959, page 111, states: *"The doctrine of irresistible grace would indeed be jeopardized, if we held that the grace shown the elect is*

the same as that shown to creatures in general. We would then be guilty of the error of the Arminians who teach that all men enjoy the same grace.

It should be kept in mind, that the occasion for the adoption of the first point lay in the fact that the ministers whose views were brought to the attention of Synod contended that God shows favor only to the elect and not to anyone else. We believe with you that God's saving grace is irresistible and is bestowed only on the elect."

N.B. All underscorings are ours.

Article IV above refers to statements of accepted Reformed theology which are added to make these statements immediately available to all delegates to Synod.

V. There are those who contend "we don't all agree on textual interpretation" and "we must allow freedom of exegesis." We are wholly aware of, and in agreement with this principle. However, in the present discussion it appears to us that the strained interpretation of important texts by Professor Dekker *endangers* the presentation of the Gospel of Sovereign grace.

We especially call Synod's attention to the fact that we do not contend that Professor Dekker denies the teaching of limited atonement. Neither have we charged the brother with overt heresy. We have simply stated our objection to his prevailing emphasis, which emphasis jeopardizes the doctrine of absolute sovereign grace.

We also call Synod's attention to the dangerous confusion that is involved in the usage of "redeeming love" as presumably distinct from "redemptive love."

The Consistory of
Delavan Christian Refromed Church,
Clifford Vander Ark, President
Harold Swets, Clerk

No. 39 — Proposed Organizational Structure of the Board of Home Missions

Classis Holland overtures Synod not to adopt the organizational proposal "b" (page 206, Agenda 1964) but to instruct the Home Missions Board to maintain the department of evangelism as now constituted.

Grounds:

1. The Synod of 1959 instructed the Board of Home Missions to appoint a Minister of Evangelism as an associate of (not a subordinate to) an executive secretary. No cogent grounds are presented by the board for a change.

2. The minister of evangelism has a sphere of work clearly distinct from that of the executive secretary — assisting congregations in their local evangelization work. The proposed reorganization damages this clear distinction.

3. The need for an increasing strong evangelism department has grown steadily. This need can best be met by maintaining the present arrangement; not by making the executive secretary responsible for this additional task.

Classis Holland,
H. Blystra, S. C.

No. 40 — Nomination for Editor of "De Wachter"

Classis Chatham overtures Synod that the name of Rev. Klaas Hart be placed on the nomination for Editor of "De Wachter."

Grounds:

1. Rev. Hart has during the time he served as editor of one page of "De Wachter" demonstrated that he possesses the qualifications necessary for the position of editor-in-chief.

2. Through his work Rev. Hart has given real leadership to the readers.

3. Rev. Hart's literary contributions have been very well received by our people.

Classis Chatham,
H. J. Kwantes, S. C.

No. 41 — Reject Recommendation of Agenda Report No. 3

(Re Ecumenicity and Inter-Church Correspondence)

I. Classis Chatham overtures Synod not to accept the recommendation of the Committee on Ecumenicity and Inter-Church Correspondence: "Synod reply to the Canadian Reformed Church that if it, or the American Reformed Church or De Gereformeerde Kerken Onderhoudende K.I. 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." (See Report No. 3, Agenda, page 12)

Grounds:

1. Although the foregoing report states repeatedly that the Christian Reformed Church does not want to take sides in the issue between the two churches in the Netherlands, the recommendation advises Synod to do just the opposite, by asking from the churches concerned that they must first "acknowledge now that they are a distinct denomination."

2. Former Synods have taken sides in this conflict between the two churches (the report speaks repeatedly about: a *new* church; it is assumed that Dr. K. Schilder and Rev. Van Dyk were rightly deposed), without giving a proper hearing to one of the churches concerned.

II. Classis Chatham further overtures Synod to take steps which will under the blessing of the King of the Church lead to correspondence with all the above named churches.

Classis Chatham,
H. J. Kwantes, S. C.

No. 42 — Publication of The Banner

Classis California South overtures Synod that, in view of the expiration of the present appointment of Rev. John Vander Ploeg as Editor of The Banner, Synod give serious consideration to the appointment of a managing editor and to the establishment of an editorial staff made up of five or more members, chosen by the Publication Committee and approved by Synod, which staff shall be representative of the broad geographic area of the church, it being understood that such an editorial staff would meet and confer at stated intervals to plan and expedite the labors involved.

Ground: A broadly based consensus of editorial viewpoint and opinion would provide the churches with much-needed leadership in the large variety of problems that face us in these troubled times.

Classis California South,
Peter W. Brouwer, S. C.

No. 43 — Chair of Practical Theology

Classis Grandville endorses the overture of Classis British Columbia concerning the Chair of Practical Theology in Calvin Seminary. (See Overture No. 23)

Classis Grandville,
Floyd R. De Boer, S. C.

No. 44 — Request for Financial Aid for Tucson Christian School

The consistory of the Bethel Christian Reformed Church, Tucson, Arizona, overtures Synod to seriously consider the urgent financial need of the Tucson Christian School with a view to endorsing assistance from the churches.

Grounds:

1. The board reports a $5,400 deficit for the 1964-'65 school year with the proposed enrollment of 30 pupils.

2. The church membership of approximately 40 families is challenged heavily in the exercise of Christian stewardship to raise $14,000 church budget for 1964 plus participation in an annual debt retirement program. The present debt is $72,000.

3. Presently the consistory schedules monthly offerings for the school plus an annual fund raising drive within our membership.

Respectfully submitted,
G. W. Van Den Berg, President
John Hillegard, Clerk

No. 45 — First Orange City Consistory Request for Study Committee re Articles of Prof. H. Dekker

In *The Reformed Journal,* December, 1962 Prof. Harold Dekker, of Calvin Seminary, wrote an article entitled "God So Loves — All Men!" In this article Prof. Dekker states: "The doctrine of limited atonement as commonly understood and observed in the Christian Reformed Church impairs the principle of the universal love of God and tends to inhibit missionary spirit and activity." In this and subsequent articles Prof. Dekker has given expression to a position, contrary to that commonly held by the Christian Reformed Church, in which he contends:

1) That the salvation which the atonement provides is available to all men.

2) That unbelievers are included in the number of those whom God loves with a redemptive love.

3) That we may declare to unbelievers, "Christ died for you" and "God loves you."

While we definitely hold to the "commonly understood" view, it is the conviction of this consistory that, if the position of the Christian Reformed Church relative to the doctrine of limited atonement is erroneous and a hindrance to missionary spirit and activity, this error should be corrected immediately. On the other hand, if the position of Prof. Dekker is out of harmony with Scripture and the Creeds, the Christian Reformed Church should so declare. To allow the present situation to continue is to allow confusion which will disrupt the unity of the Church and weaken the Church's doctrinal position.

Therefore, the consistory of the First Christian Reformed Church of Orange City, Iowa overtures Synod to appoint a committee to study, in the light of Scrip-

ture and the Creeds, the doctrine of limited atonement as it relates to the love of God, giving special attention to the issues raised by Prof. Dekker in *The Reformed Journal;* and to subsequently declare its position relative to this matter.

Grounds:

1) If the position commonly held by the Christian Reformed Church is erroneous, this error should be corrected.

2) If Prof. Dekker's position is faulty it should be altered.

3) The present variation of opinion and position in the Church is productive of a confusion which will disrupt the unity of the Church and weaken the Church's doctrinal position.

Constsitory,
First Christian Reformed Church,
Orange City, Iowa
J. B. Hulst, Pres.
John Van Bemmel, Clerk

No. 46 — Object to Report of Church Order Revision Committee

Inasmuch as the Agenda for the Synod of 1964 reached us after the spring meeting of Classis Hudson, making it impossible for Classis Hudson to express itself on the treatment given one of its overtures (Overture No. 9 in the 1964 Agenda by the Church Order Revision Committee in its report to Synod (See Agenda Report No. 31, pp. 216 ff.) we are undertaking to send the following requests directly to Synod.

I. We ask Synod to declare that the Church Order Revision Committee was out of order in replying to Classis Hudson's overture *in the Agenda of Synod.*

Explanation: Here we have a classis addressing an overture to Synod and *right in the Agenda* of the Synod to which an overture is addressed there appears an attack on this overture. The reader who begins reading this Agenda at the beginning reads a heavily prejudicial "reply" before he has even read the overture.

Moreover, by what authority did they do this? Warrant for this action cannot be found in any synodical mandate nor in the courtesy of Classis Hudson in giving them a copy of the overture . What we actually have here is a committee, without any valid mandate, trying to shout down a classis in the Agenda of Synod. Need it be said that this should never happen in a Reformed church government where authority is in the assemblies and there is no hierarchy?

II. We ask Synod not to accept the interpretation imposed on Classis Hudson's overture by the report of the Church Order Revision Committee.

Explanation: Instead of addressing itself to what the overture actually says, the report attempts to probe the overture for hidden assumptions and motives. However, it badly misjudged these matters and as a result spends most of its time wrestling with phantom opponents. For example, the name of the Orthodox Presbyterian Church is not even mentioned in the overture, and admiration for the O.P.C. position definitely did not inspire this overture. But the Church Order Revision Committee apparently believes that it must have, and devotes most of its "answer" to a discussion of the O.P.C. position instead of meeting Classis Hudson's overture.

Those present at the meetings of classis know that Classis Hudson's real motives are not hidden but were frankly stated in its grounds — grounds which the committee report has not met.

III. We ask Synod to adopt the overture of Classis Hudson asking for a study of the nature and limits of the authority of the major assemblies in spite of the Church Order Revision Committee's advice to the contrary.

Explanation: While the Church Order Revision Committee has attempted to provide an answer to this problem of the nature of the authority of the major assemblies (see their Agenda report page 218) it has failed to meet the pivotal issue. Instead, the report obscures the problem by their use of pleasant-sounding but inaccurate terms, such as "by mutual agreement," "freely, willingly, mutually, in the interest of good order . . . ," and "the churches themselves gathered together in Synod." Their use of these terms confuses rather than meeting the problem.

If a major assembly binds a minor assembly with extra-Biblical requirements regarding the very business of the minor assembly, it is misleading to call this "a mutual agreement" or to say that it is "adopted by the churches themselves gathered in Synod."

Actually the *churches* are not gathered at Synod — *representatives* are gathered. And the presence of representatives from the minor assemblies does not entitle the Synod to invade the sphere of the minor assembly with extra-Biblical requirements. These representatives are sent to do the proper work of the major assembly —not to authorize an invasion of the sphere of the minor assembly.

These representatives can "by mutual agreement" bind *themselves* at Synod with whatever rules they believe are needed to see that all things are done decently and in good order *in the business of Synod*. But when they invade the business of the minor assembly with these requirements, it is not "mutual agreement" but *imposition* — whatever pleasant-sounding words may be used to describe it. It is not "mutual agreement" since the majority of the minor assembly is simply not there to express itself.

We remind Synod that Classis Hudson's question remains: "Does a major assembly have the 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? The committee report has not answered this pivotal question.

We submit that the committee's "answer" to this problem is itself first-rate evidence that greater clarity and better definitian are needed befor ewe proceed to adopt a new church order.

Respectfully submitted,

Consistory of the Ridgewood
Christian Reformed Church

R. Opperwall, Pres.

L. A. Schaddelee, Clerk

PRINTED APPEAL

(See Article 45)

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.

QUOTAS AND RECOMMENDED CAUSES APPROVED FOR 1965

I. DENOMINATIONAL CAUSES

A. Denominational Quotas

	Per Family for 1965
1. Back to God Radio Hour	$ 8.25
2. Calvin College and Seminary	20.75
3. Committee on Education	.50
4. Home Missions	29.00
5. Foreign Missions	19.50
6. Fund for Needy Churches	5.00
7. Ministers' Pension and Relief Administration	6.50
8. Synodical Expense Fund	.75
Total	$90.25

The Synod of 1964 adopted the Regional or Area Quotas for Calvin College and Seminary.

Area No. 1—Classes Grand Rapids East, Grand Rapids South, Grand Rapids West, and Grandville	$27.25
Area No. 2—Classes Cadillac, Holland, Kalamazoo, Lake Erie, Muskegon, and Zeeland	$22.25
Area No. 3—Classes Chicago North, Chicago South and Wisconsin	$18.75
Area No. 4—Classes Minnesota North, Minnesota South, North-central Iowa, Orange City, Pella, and Sioux Center	$11.50
Area No. 5—Classes Hackensack and Hudson	$24.75
Area No. 6—Classes Pacific Northwest, California South, Central California, and Rocky Mountain	$17.75
Area No. 7—Classes Alberta North, Alberta South, British Columbia, Chatham, Eastern Ontario, Hamilton, and Toronto	$13.00

Areas which benefit from the quota reduction should employ the moneys saved to finance their present area colleges (Acts of Synod 1962, pages 54, 104, XXV).

B. Denominational Causes for One or More Offerings

1. Back to God Radio for Foreign Broadcasting
2. Back to God Radio for above quota needs for Domestic Broadcasts
3. Back to God Tract Committee
4. Board of Foreign Missions for above quota needs
5. Board of Home Missions for above quota needs
6. Centennial Seminary Building (for removal of deficit only)
7. Christian Reformed World Relief Committee
8. Soldiers' Fund sponsored by the Home Mission Board

Note: The Canadian Immigration Fund is no longer a quota cause, but the Synod of 1964 recommends this cause *to the churches in Canada for One or More Offerings in 1965.*

Note: *Chaplain Fund* requests no funds for 1965.
Sponsorship of Foreign Students Fund has sufficient funds to function during 1965.

C. Denominational Related Youth Causes for One or More Offerings

1. Young Calvinist Federation of North America
2. Young Calvinist Servicemen's Fund
3. Calvinettes (Division of Young Calvinist Federation)
4. Calvinist Cadet Corps

II. NON-DENOMINATIONAL CAUSES RECOMMENDED FOR FINANCIAL SUPPORT

A. Benevolent Causes

1. Bethany Christian Home
2. Bethesda Hospital
3. Christian School Employees Relief Fund
4. Elim Christian School
5. Goffle Hill Christian Sanatorium
6. Pine Rest Christian Association (includes Children's Retreat)

B. Educational Causes

1. Christian Schools Educational Foundation (N.U.C.S.)
2. Dordt College
3. National Union of Christian Schools (General Fund)
4. Reformed Bible Institute
5. Trinity College
6. Westminster Seminary

C. Evangelistic Causes

1. Faith, Prayer and Tract League
2. T.E.L.L. (The Evangelical Literature League)

D. Miscellaneous Causes

1. American Bible Society (U.S. churches only)
2. American Calvinistic Fellowship
3. Canadian Bible Society (Canadian churches only)
4. Christian Labour Association in Canada (Can. churches only)
5. Gideons (For Bible distribution only)
6. Inter-Varsity Christian Fellowship
7. Lord's Day Alliance in Canada (Canadian churches only)
8. Lord's Day Alliance in U.S. (U.S. churches only)
9. World Home Bible League

Note: *Christian Reformed Resettlement Service Committee* has sufficient funds on hand to operate during 1965.

R. J. Danhof, Stated Clerk

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