ACTS of

SYNOD 1965

of the

Christian Reformed Church

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

ACTS OF SYNOD 1965

June 9 to June 17, 1965

At Dordt College
Sioux Center, Iowa, U.S.A.

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

ACTS OF SYNOD 1965

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Ai Bach College
Sioux Center, Iowa, U.S.A.

Christian Reformed Publishing House
Grand Rapids, Michigan, U.S.A.

Synodical Prayer Service

First Christian Reformed Church
Orange City, Iowa

Tuesday, June 8, 1965, 8:00 P. M.

REV. JOHN B. HULST
Former Pastor of the convening church

ORDER OF WORSHIP

ORGAN PRELUDE: *"O Lamb of God, Most Stainless"* .....Bach

CHOIR: *"Glory to the King of Kings"*
"The Ninety and Nine"
"I Will Lay Me Down In Peace" .....Gadsby

CALL TO WORSHIP

SILENT PRAYER

ORGAN RESPONSE: *"Hear Our Prayer, O Lord"*

PSALTER HYMNAL No. 89

VOTUM AND SALUTATION

APOSTLES' CREED (in unison)

GLORIA PATRI (unannounced)

PSALTER HYMNAL No. 443

PRAYER

OFFERING: Back to God Hour Foreign Broadcast

OFFERTORY: *"Our Father, Thou in Heaven Above"* .....Schneider

PSALTER HYMNAL No. 240

SCRIPTURE: Revelation 3:7-13

TEXT: Revelation 3:11

SERMON: *"The King's Charge to a Mission-minded Church"*

PRAYER

PSALTER HYMNAL No. 469

DOXOLOGY

BENEDICTION

POSTLUDE: *"Now Thank We All Our God"* .....Bach

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ACTS OF SYNOD

of the

CHRISTIAN REFORMED CHURCH

WEDNESDAY MORNING, JUNE 9, 1965
First Session

ARTICLE 1

Rev. John B. Hulst, until recently pastor of the First Christian Reformed Church of Orange City, the convening church, calls the assembly to order. After the singing of Psalter Hymnal 391 and the reading of a selection from Galatians 2, he leads in prayer.

ARTICLE 2

Rev. J. B. Hulst introduces Mr. Maurice Te Paske, Mayor of Sioux Center, the host city, who extends a cordial welcome to the assembled delegates. (See Supplement No. 42)

ARTICLE 3

In behalf of the convening church the Rev. Hulst welcomes the delegates, the faculty advisors, board representatives, fraternal delegates, etc., and addresses the assembly as follows:

Delegates, Faculty Advisors, Board Representatives, Editors, Fraternal Delegates, Ladies and Gentlemen:

Some weeks ago a very interesting editorial appeared in The Grand Rapids Press. It spoke of the energetic and often heated debates which are carried on by representatives and senators in the Congress of the United States. Many people are critical of this spirit and this procedure. But this particular editor pointed out, and I believe rightly so, that vigorous debate and free expression of opinion are essential to the performance of the congressional task and to the preservation of our democracy.

Now I realize that there is much which distinguishes a major assembly of the church from the Congress of the United States. And yet it must be recognized that the real progress of the church demands — in addition to the guidance and the Spirit and submission to the Word of God — a free and honest discussion of the issues which confront the Church.

It is indeed true that what is said and done in these coming sessions must be characterized by love. Further, everything must be done decently and in good order. And let us all recognize that time is something too precious to waste. In addition to all this, let it not be forgotten that you have been called here to make meaningful and intelligent decisions. This demands expression of opinion, discussion and debate. Love does not require agreement concerning all things. Good order does not demand silence. The preciousness of time does not warrant haste. But the cause of truth does require, exposure, investigation and discussion of issues.

This fact finds Scriptural basis in the apostolic example before us. We do not wish to enter into the material of the discussion between Paul and Peter. But let it be noted that — while we have no reason to question Paul's love for Peter, Paul's concern for good order, or Paul's appreciation of the value of time — never-the-less Paul withstands Peter to the face and he does so publicly. Paul engages Peter in a debate. Paul takes time for the discussion of an issue and thus serves well the cause of truth.

Brethren, let us thank God that we do not belong to a denomination in which reports are presented, not for discussion, but for a rubber-stamp vote. Let us thank God that we yet have an arena for discussion and debate. In recognition of this fact I call upon you—not only ministers but also elders to fulfill the right and duty which is yours. If you have nothing to say, say nothing. If you have convictions, express them. You may not keep guilty silence.

There is much to be done. Let us proceed in the power of Christ's Spirit. May God bless us. May God guide us. May God speak through us.

ARTICLE 4

The president pro-tem reads the delegates credentials and requests the stated clerk to call the roll. The following delegates respond:

Classis Alberta North

Ministers.....Rev. W. C. Boelkins
Rev. J. H. Binnema

Elders.....Mr. J. R. Ebbers
Mr. J. Ellen

Classis Alberta South

Ministers.....Rev. J. Vriend
Rev. H. Bade

Elders.....Mr. A. Smit
Mr. D. De Jong

Classis British Columbia

Ministers.....Rev. A. Venema
Rev. J. Botting

Elders.....Mr. P. Howeling
Mr. Y. Spek

Classis Cadillac

Ministers.....Rev. A. Mulder
Rev. F. Steen

Elders.....Mr. J. Ellens
Mr. H. Heuker

Classis California South

Ministers.....Rev. J. Howerzyl
Rev. W. Van Peursem

Elders.....Mr. B. Mellema
Mr. B. Meninga

Classis Central California

Ministers.....Rev. F. De Jong
Rev. S. Vander Jagt

Elders.....Mr. G. Hollander
Mr. M. Hekman

Classis Chatham

Ministers.....Rev. A. De Jager
Rev. L. Mulder

Elders.....Mr. E. Ennema
Mr. P. Nienhuis

Classis Chicago North

Ministers.....Rev. J. De Vries
Rev. T. Van Eerden

Elders.....Mr. A. Hoving
Mr. H. Decker

Classis Chicago South

Ministers.....Rev. E. Haan
Dr. W. H. Rutgers

Elders.....Mr. D. Dykstra
Rev. B. Madany

Classis Eastern Ontario

Ministers.....Rev. J. C. Verbrugge
Rev. M. Dornbush

Elders.....Mr. A. E. M. Morbey
Mr. J. Hultink

Classis Grand Rapids East

Ministers.....Rev. L. Veltkamp
Rev. J. A. Mulder

Elders.....Mr. M. J. Schans
Mr. T. Ribbens

Classis Grand Rapids South

Ministers.....Rev. W. Buursma
Dr. E. Palmer

Elders.....Mr. G. Van Wesep
Mr. H. Hooyer

Classis Grand Rapids West

Ministers.....Rev. J. Hofman, Jr.
Rev. M. Zylstra

Elders.....Mr. C. Rickers
Mr. E. Howerzyl

Classis Grandville

Ministers.....Rev. H. De Wolf
Rev. C. Greenfield

Elders.....Mr. C. Hibma
Mr. P. Boonstra

Classis Hackensack

Ministers.....Rev. J. Ellens
Rev. E. Heerema

Elders.....Mr. N. S. Greydanus
Mr. C. R. Freytag

Classis Hamilton

Ministers.....Rev. A. W. Schaafsma
Dr. L. Praamsma

Elders.....Mr. M. Elgersma
Mr. M. Koole

Classis Holland

Ministers.....Rev. T. C. Van Kooten
Rev. G. Rientjes

Elders.....Mr. G. Vreeman
Mr. R. Holwerda

Classis Hudson

Ministers.....Rev. J. P. Smith
Rev. L. J. Dykstra

Elders.....Mr. A. Snope
Mr. F. Broeils

Classis Kalamazoo

Ministers.....Rev. W. Haverkamp
Rev. A. Bultman

Elders.....Mr. M. Hoekstra
Mr. M. Langeland

Classis Lake Erie

Ministers.....Rev. A. Hoksbergen
Rev. G. Ebbers

Elders.....Mr. J. Vanderzyden
Mr. B. J. Dykstra

Classis Minnesota North

Ministers.....Rev. J. P. Vosteen
Rev. W. Vander Beek

Elders.....Mr. F. Van Someren, Jr.
Mr. W. Terpstra

Classis Minnesota South

Ministers.....Rev. E. Walhout
Rev. H. Bajema

Elders.....Mr. E. Meyer
Mr. D. Fikse

Classis Muskegon

Ministers.....Rev. W. K. Stob
Rev. E. L. Shuart

Elders.....Dr. T. Vanden Berg
Mr. R. Dirkse

Classis Northcentral Iowa

Ministers.....Rev. P. Honderd
Rev. R. Holwerda

Elders.....Mr. G. Bakker
Mr. A. Cooper

Classis Orange City

Ministers.....Rev. A. Hannink
Rev. S. T. Cammenga

Elders.....Mr. J. Ekdom
Mr. C. Runia

Classis Pacific Northwest

Ministers.....Rev. J. Fondse
Rev. B. Byma

Elders.....Mr. H. Van Elderen
Mr. A. Bolt

Classis Pella

Ministers.....Rev. W. De Vries
Rev. J. Versluys

Elders.....Mr. G. Rooy
Mr. J. A. Vermeer

Classis Rocky Mountain

Ministers.....Rev. E. G. Cooke
Rev. D. Vander Wall

Elders.....Rev. A. Disselkoen
Mr. A. Bosscher

Classis Sioux Center

Ministers.....Rev. P. Huisman
Rev. H. D. Vander Well

Elders.....Mr. J. Poelstra
Mr. T. Van Zanten

Classis Toronto

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

Elders.....Mr. A. De Boer
Mr. E. J. Meijers

Classis Wisconsin

Ministers.....Rev. C. Niewenhuis
Rev. L. Stockmeier

Elders.....Mr. W. Daane
Mr. H. Redeker

Classis Zeeland

Ministers.....Rev. F. M. Huizenga
Rev. J. Blankespoor

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

ARTICLE 5

Rev. J. B. Hulst declares Synod constituted, and Synod elects by ballot the following officers:

President: Rev. William Haverkamp of Kalamazoo, Michigan
Vice-president: Rev. John Verbrugge of Bowmanville, Ontario
First Clerk: Rev. Lawrence Veltkamp of Grand Rapids, Michigan
Second Clerk: Rev. John Vriend of Lethbridge, Alberta

ARTICLE 6

Rev. J. B. Hulst presents the elected officers to Synod.

President Haverkamp expresses thanks to the convening church and to Rev. Hulst for his services in behalf of Synod. He expresses appreciation to Synod for the confidence placed in them, and requests the prayerful support and cooperation of the delegates.

ARTICLE 7

The president asks the delegates to arise and reads *the Public Declaration of Agreement with the Three Forms of Unity* to which the delegates respond, affirming their agreement by an audible Amen.

ARTICLE 8

The president welcomes the advisors, editors, and the presidents of Calvin Seminary and Calvin College.

ARTICLE 9

Synod adopts the following time schedule for its sessions: 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 10

A communication was read from the president of the Seminary indicating that all the professors would be present at Synod with the exception of Dr. Henry Stob who is excused because of his wife's illness. Because of the necessity of maintaining administrative personnel at the Seminary office Dr. Van Elderen would serve Synod during the first week while Professor Harold Dekker remained at the Seminary, and Professor H. Dekker would be present at Synod the second week.

ARTICLE 11

The president appoints the *Program Committee,* consisting of one delegate from each classis, including the officers of Synod. (See Art. 18)

ARTICLE 12

The president adjourns Synod and informs delegates to reconvene at 3:45 p.m. This session is closed with prayer by Rev. John C. Verbrugge.

WEDNESDAY AFTERNOON, JUNE 9

Second Session

ARTICLE 13

This session is opened with prayer by Rev. John Vriend.

ARTICLE 14

Mr. Richard Hoekstra, secretary of the Board of Trustees of Calvin College and Seminary, presents the list of names of those examined and recommended by the board as candidates for the ministry in the Christian Reformed Church. After the chair opens the floor to questions Rev. J. Mulder leads in prayer. The ballot was cast and the following young men are declared candidates for the ministry:

John H. Boer, August DeBerdt, Cornelius DeBree, Hendrik DeBruyn, Harold De Jong, Donald Den Dulk, Harry L. Downs, Henry Dykema, M. Bernard Fynaardt, Aren P. Geisterfer, John J. H. Hofland, William F. Holleman, John Huizenga, Harvey Kiekover, Marvin Konynenbelt, Arie Leegwater, William Masselink, William Renkema, Ronald L. Slater, Roger Timmerman, Cecil Van Dalfsen, Harry A. Van Dam, Mike Vander Pol, John Vander Stelt, Peter Van Drunen, John Van Hemert, Peter Van Katwijk, Anthony Van Zanten, Louis Vos, Henry Wildeboer, David Zandstra, Jerry Zandstra.

ARTICLE 15

Synod declares the above candidates to be eligible for call on or after July 8, 1965.

ARTICLE 16

Dr. R. J. Danhof presents the report of the *Synodical Committee.* Synod approves the actions of the *Synodical Committee.* (See Supplement No. 40)

ARTICLE 17

Dr. R. J. Danhof presents his report as Stated Clerk (See Supplement No. 40)

ARTICLE 18

The clerk of Synod presents the report of the *Program Committee*. (See Art. 11).

The following advisory committees are approved by Synod:

COMMITTEE No. 1 — *Educational Matters*

Rev. A. W. Schaafsma, chairman; Dr. E. Palmer, reporter. Revs. F. Steen, A. Hoksbergen, B. Byma. Elders: P. Howeling, M. Schans, G. Van Wesep, Rev. M. Madany, C. Rickers. Faculty Advisors: Dr. J. H. Kromminga, Dr. Wm. Spoelhof.

COMMITTEE No. 2 — *Church Order I*

Rev. J. P. Smith, chairman; Rev. T. Van Kooten, reporter. Revs. A. Mulder, F. De Jong, E. G. Cooke. Elders: M. Hekman, T. Ribbens, R. Holwerda, T. Van Zanten, W. Daane. Faculty Advisor: Dr. A. Hoekema.

COMMITTEE No. 3 — *Church Order II*

Rev. Wm. Van Peursem, chairman; Rev. C. Greenfield, reporter. Revs. J. Hofman, J. Geuzebroek, J. Fondse. Elders: H. Decker, J. Hultink, B. J. Dykstra, A. De Boer. Faculty Advisor: Dr. A. Hoekema.

COMMITTEE No. 4 — *Varia*

Dr. Wm. Rutgers, chairman; Rev. Wm. Stob, reporter. Revs. W. Vander Beek, J. Versluys. Elders: J. R. Ebbers, A. Smit, D. Fikse, H. Van Elderen, Rev. A. Disselkoen, A. Bosscher. Faculty Advisor: Dr. M. Woudstra.

COMMITTEE No. 5 — *Publication Matters*

Rev. H. De Wolf, chairman; Rev. A. Hannink, reporter. Revs. E. Shuart, W. De Vries. Elders: D. Dykstra, C. Hibma, A. Bolt, J. A. Vermeer, J. Doornbos. Faculty Advisor: Dr. M. Woudstra.

COMMITTEE No. 6 — *Home Missions*

Rev. P. Honderd, chairman; Rev. A. Venema, reporter. Revs. W. Boelkins, M. Zylstra, H. Bajema. Elders: H. Heuker, E. Ennema, C. R. Freytag, G. Vreeman. Faculty Advisor: Dr. F. Klooster.

COMMITTEE No. 7 — *Foreign Missions*

Rev. E. Heerema, chairman; Rev. F. M. Huizenga, reporter. Revs. J. Botting, S. Vander Jagt, L. Mulder. Elders: A. E. M. Morbey, M. Elgersma, M. Hoekstra, H. Redeker, M. Dyk. Faculty Advisor: Dr. F. Klooster.

COMMITTEE No. 8 — *Budget Matters*

Mr. N. S. Greydanus, chairman; Mr. A. Snope, reporter. Revs. H. Vander Well, L. Stockmeier. Elders: J. Ellen, D. De Jong, A. Cooper, A. Hoving, J. Vanderzyden. Faculty Advisors: Members of the standing budget committee.

COMMITTEE No. 9 — *Appeals — Boerkoel Case*

Rev. J. Mulder, chairman; Rev. L. J. Dykstra, reporter. Revs. G. Rientjes, G. Ebbers, J. Blankespoor. Elders: G. Hollander, H. Hooyer, Dr. T. Vanden Berg, G. Bakker, E. J. Meijers. Faculty Advisor: Dr. A. Bandstra.

COMMITTEE — No. 10 — *Regional Synods*

Rev. S. T. Cammenga, chairman; Rev. T. Van Eerden, reporter. Revs. J. Ellens, J. P. Vosteen, J. H. Binnema. Elders: P. Boonstra, M. Langeland, R. Dirkse, J. Ekdom, Y. Spek. Advisors: Prof. H. Dekker, Dr. B. Van Elderen.

COMMITTEE No. 11 — *Appeals — Sutton Case*

Rev. H. R. De Bolster, chairman; Rev. Wm. Buursma, reporter. Revs. A. Bultman, C. Niewenhuis, E. Walhout. Elders: B. Mennenga, E. Howerzyl, M. Koole, F. Broeils, J. Van Someren. Advisor: Dr. C. Kromminga.

COMMITTEE No. 12 — *Church Order Revision*

Dr. L. Praamsma, chairman; Rev. J. Howerzyl, reporter. Revs. J. De Vries, D. Vander Wall, P. Huisman. Elders: J. Ellens, C. Runia, G. Rooy, J. Poelstra. Advisor: Dr. P. Y. De Jong.

COMMITTEE No. 13 — *Protests and Appeals*

Rev. E. Haan, chairman; Rev. A. De Jager, reporter. Revs. H. Bade, M. Dornbush, R. Holwerda. Elders: B. Mellema, P. Nienhuis, W. Terpstra, E. Meyer. Advisor: Dr. A. Bandstra.

ARTICLE 19

The president appoints the following committees:

Reception Committee: Rev. A. Hoksbergen and Rev. J. Ellens.

Obituary Committee: Rev. Peter Honderd and Rev. M. Dornbush. (See Art. 139)

Religious News Service: Rev. William Van Peursem.

ARTICLE 20

This session is closed with prayer by Rev. L. Veltkamp.

THURSDAY MORNING, JUNE 10

Third Session

ARTICLE 21

The opening devotions are conducted by Dr. W. H. Rutgers who invites the delegates to sing Psalter Hymnal No. 408: 1, 3 and invokes the blessing of God on this session.

ARTICLE 22

The roll call reveals that all delegates are present with the exception of the two elder delegates from Classis Holland. (See Art. 26)

ARTICLE 23

The minutes of the Wednesday sessions of Synod are read and approved.

ARTICLE 24

The president orders the adjournment of Synod until 3:45 P.M. so that the various committees may continue their work. Elder P. Howeling closes with prayer.

THURSDAY AFTERNOON, JUNE 10

Sixth Session

ARTICLE 25

The afternoon session is opened with prayer by Rev. J. H. Binnema.

ARTICLE 26

Notice is given that the two elder delegates from Classis Holland, cf. Art. 22, Messrs. R. Holwerda and G. Vreeman, have arrived. The president requests both to rise and affirm their agreement with the three Forms of Unity.

ARTICLE 27

The advisory committee on the *Church Order Revision,* Rev. J. Howerzyl reporting, recommends:

1. That Synod decide not to draw up a statement of principles which would serve as a basis for the formulation of Reformed Church Polity.

Ground: This request is a misinterpretation of, and contrary to, the original mandate given the Revision Committee on this matter.

a. The mandate to the Revision Committee reads: "a. The Revision of the Church Order must be undertaken in full harmony with the Reformed Principles of Church Government." (Acts 1951, p. 15, Art. I, C, 4.)

b. This mandate was further delineated in 1952 as follows: "II, B, 2, a. That the proposed revision shall seek to retain the venerable Church Order of Dordt (1618-'19) as to its general order and number of articles. Grounds: (1) The present church order manifests a basic unity of conviction and purpose, and a radical departure would almost necessarily involve the church in ignoring something of the basic presuppositions on which the Church Order rests. . . . b. That the proposed revision shall present an improvement of the *wording* of the present redaction, which in several instances is obsolete or not clear. However, all needless changes shall be studiously avoided. c. That in so far as situations of sufficient importance have arisen in the life of the churches which are not covered by the rules of the present Church Order, *the proposed revision may include additions to certain relevant articles, as long as these are in accordance with the Scriptures, our Reformed principles and present established ecclesiastical practice. . . .*" Italics indicate clearly that Synod never intended the formulation of such a statement of principles as suggested in the overtures. —*Adopted*

2. That Synod express: That in light of the fact that the Synod of 1963 decided to postpone adoption of the Church Order as revised, it was proper for Synod to refer also the Hackensack and Hudson objections to its Study Committee. It appears regretable, however, that no explicit answer to these overtures was later given. —*Adopted*

3. That Synod express: That this serves as Synod's answer to the listed overtures in as far as they concern themselves with the matter of a statement of principles. —*Adopted*

4. That Synod adopt the following rules of procedure regarding further suggestions for change in the proposed Church Order:

a. That all suggestions by members of Synod, for deletions, revisions and changes be given to the committee in writing.

b. That a deadline of 12:00 noon on Friday be set for all such suggested changes.

c. That Synod allow no new suggestions of this kind after this deadline except those pertaining to such matters as are treated in the Overtures or such as are brought to the floor of Synod by the Advisory Committee. —*Adopted*

(Report of Advisory C.O. Revision committee continued in Art. 85.)

ARTICLE 28

The advisory committee on *Home Missions,* Rev. A. H. Venema reporting, recommends:

1. That Synod grant the privilege of the floor to the president, executive secretary and treasurer when matters pertaining to home missions are discussed.

2. That Synod approve the following Grants-in-Aid for the year 1966:

a. Renewal of previous requests:

1)	Ames, Iowa	$2,500.00
2)	Edmonton, Alberta	$1,500.00*
3)	Fort Wayne, Indiana	$3,000.00
4)	Highland, Michigan (Marion)	$2,250.00
5)	Madison Avenue, Paterson, N.J.	$4,000.00
6)	Mt. Vernon, Washington	$2,000.00
7)	Oak Harbor, Washington	$4,000.00
8)	Rapid City, South Dakota	$3,000.00
9)	Racine, Wisconsin	$2,000.00
10)	Manhattan, Montana (Gateway)	$3,000.00
11)	Westwood, Kalamazoo, Michigan	$2,000.00
	Total	$29,250.00

*Terminal grant —*Adopted*

b. New requests:

1)	Columbus, Ohio	$ 4,000.00
2)	Big Rapids, Michigan	$ 6,000.00
3)	Beaver Dam, Wisconsin	$ 1,000.00
4)	Eastern Ontario (Seaway)	$ 4,000.00
	Complete total of Grants	$44,250.00

Grounds:

a. These requests have received the approval of the respective Classes.

b. The requirements as set forth in the Acts of Synod 1964, Art. 143 II, p. 107 have been fulfilled.

c. These Grants-in-Aid have been recommended by the Board of Home Missions. —*Adopted*

3. That Synod endorse the following general plan for an Evangelism Institute, as proposed and outlined by the Board of Home Missions.

Grounds:

a. Such an Evangelism Institute would be an effective means to promote evangelism.

b. Such an Evangelism Institute has been requested. —*Adopted*

GENERAL PLAN

1) Structure:

a. This would be a one week training course offered annually or semi-annually, depending upon the demand. The number of days the Institute would be held and the time of the Institute would be such to enable ministers to fit this into already busy schedules.

b. The Institute would give training to 25 or, at the most, 30 ministers in each session.

c. The Institute would be held on the Seminary campus, or at such places as would be deemed best by the Home Missions Board.

d. Invitations would be sent to both the ministers and consistories. Consistories would be encouraged to underwrite the expenses of the Institute for the ministers.

2) Administration:

a. The program would be administered by a joint committee, in which Calvin College and Seminary and the Board of Home Missions are equally represented.

b. The program would be handled either entirely or in part by the members of the Calvin College and Seminary faculties and other Christian Reformed personnel. When participants have an understanding of the Christian Reformed Church, study can be more intensive and relevant. On occasion "outside" speakers will be invited to participate.

3) Format:

a. There would be two morning sessions, two afternoon sessions and one evening session.

b In each session there would be adequate time for questions and discussions.

4) Subject matter:

The subject matter would be varied, e.g.

a. Biblical exposition on "The Evangelist" — the individual person, particularly the minister himself, as a "soul-winner."

b. The church structure in evangelism as set forth in Scripture.

c. Evangelistic preaching.

d. Mobilizing the church for evangelism—getting the church member to be a witness where he is.

e. Problems related to evangelism.

f. Current thought on evangelism.

g. Various books would be assigned and discussed. Books would be chosen and distributed in advance of the Institute.

5) Cost: The cost would be approximately $50 per person, including room, meals, books and all classes. The consistories would be asked to pay this fee for the minister —*Adopted*

4. That Synod approve and vote upon the following nominations:

a. To succeed Mr. D. Farenhorst, member-at-large, Eastern Canada

Member:

Mr. J. Janssens, Sr., Sarnia, Ontario
Mr. P. Turkstra, Hamilton, Ontario
(Mr. P. Turkstra is elected by ballot)

Alternate:

Mr. M. Van Wyk, Kingston, Ontario
Mr. J. Vander Vliet, Trenton, Ontario
(Mr. M. Van Wyk is elected by ballot) —*Approved*

b. To succeed Mr. L. Vandertill, member-at-large, Central U.S.A.

Member:

Mr. John Simerink
Mr. M. Van Dellen
(Mr. J. Simerink is elected by ballot)

Alternate:

Mr. M. Medema
Dr. Roy Davis
(Mr. M. Medema is elected by ballot) —*Approved*

5. That Synod appoint Mr. Gerald J. Borst as Treasurer-Business Manager for a term of two years. —*Adopted*

(Advisory Committee Report on Home Missions, continued in Art. 68)

ARTICLE 29

The advisory committee on *Foreign Missions,* Rev. F. M. Huizenga reporting, recommends: (See Supplement No. 34)

a. That Synod approve the request that Rev. D. J. Negen, president of the Board, Mr. S. De Young, treasurer of the Board, and the executive secretary Rev. H. J. Evenhouse, be permitted to represent the Board at Synod on all matters relating to foreign missions. —*Approved*

b. That Synod approve the decision of the Board of Foreign Missions, which was prompted by a request to this effect from our Japan missionaries, to commemorate the coming 20th anniversary of the Reformed Church of Japan by establishing a revolving fund of 3,300,000 yen (U.S. $9,167). This money is to be taken from the Egota funds, earmarked for use by the Eastern Presbytery of the Reformed Church of Japan for the purpose of evangelism and church extension. —*Adopted*

c. That Synod permit the organization of a Presbyterian and Reformed Missions Council in Taiwan and approve the proposed constitution for this body.

The constitution is as follows:

1. *Name:* The Presbyterian and Reformed Missions Council on Taiwan.

2. *Purpose:* To bring Reformed missionaries together for:

a. Spiritual fellowship.

b. Consultation regarding problems and possible solutions.

c. Coordination of missionary work on the field and policies to be pursued in the national churches to the end that National Reformed Churches may be established.

d. Forming of a one united Reformed denomination.

3. *Creedal basis:*

The Westminster Confession of Faith
The Larger Catechism
The Shorter Catechism
The Belgic Confession
The Heidelberg Catechism
The Canons of Dort

Each member must subscribe to those of the above standards to which his church subscribes.

4. *Officers:* The following officers shall be elected: president, vice-president, secretary, treasurer.

Duties: Their duties shall consist of those normally involved in these offices. Term of office: One year, subject to re-election. No more than one officer may be elected from any one mission.

Manner of election: A majority vote at the final meeting of the year of the full council. They will assume office at the first meeting of the year.

Executive committee: The executive committee will be composed of the officers of the council and one member-at-large from each mission not represented by an officer.

5. *Membership:*

A. *Charter membership:*

The Orthodox Presbyterian Mission
The Christian Reformed Mission
The World Presbyterian Mission
The Reformed Churches of New Zealand

B. *Admission of new members:*

Other missions which accept this constitution and apply for admission will be received into the council upon the unanimous vote of the members.

6. *Voting:* Each missionary will have one vote. Wives will have no voting privilege. Other lay missionaries of member missions will be allowed to vote, if they are allowed to vote in their own mission meetings.

7. *Autonomy of Missions.* Membership in the Presbyterian and Reformed Missions Council shall not dissolve the Field Conferences of member missions nor abrogate the right of each member mission to direct its own program of work, except insofar as any member mission agrees to adjust its program in order to cooperate for the common good.

8. *Authority of Council Decisions:* A decision of the council becomes binding if:

a. It has been approved by a majority of those voting in the council; *and*

b. It has been approved by a majority of those voting in each of the member missions of the council; *and*

c. It has been approved by the Home Board of each member mission.

9. *Meetings:* Meetings of the full council will be held quarterly. (February or March, May or June, August or September, November or December). Committees will meet as often as necessary.

10. *Proposed Activities:*

a. Establishment of churches:

1) Cooperation in the establishment of individual churches.

2) Cooperation in the establishment of the Reformed Church of Taiwan.

b. Theological education: The establishment of one jointly operated theological school for all language and tribal groups on the island.

c. Production of literature: Translation and publication.

d. Conferences: Bible and young people's conferences.

e. Committees: There will be a standing committee for each area of cooperation. Committees dealing with theological and church matters will be composed of only ordained men. Individuals who are not eligible as members of the council may be invited to serve as advisors to one or more of its committees.

11. *Method of Amendment:* A two-thirds vote of the members present and the approval of the home mission board is required for amendment. The proposed amendment must be presented to the member missions at least one month before the meeting at which the amendment will be acted upon.

12. *Adoption:* This Constitution shall become effective upon adoption by the member missions and approval by their home boards.

—*Adopted*

D. That Synod approve the following formula of agreement as a supplement to the formula adopted in February 1962 by joint action of the Argentina Reformed Church and the Christian Reformed Church:

"*Operational Relationship.* The following specific operational relationships between the Christian Reformed Church missionaries and the executive committee of Missions of the Argentine Reformed Church and the National Missionary Committee of the Argentine Reformed Church, wherein our missionaries have a representative seat, were adopted.

"1. All our missionary operations duly respect the autonomy of the national Argentine Reformed Church.

"2. Our board recognizes our North American missionaries as organized into an Argentine General Conference (of North American missionaries of the Christian Reformed Church) and as such be engaged in the activities suitable to its organization.

"3. Decisions, desires, and proposals that involve the mission program of our Argentine General Conference shall be submitted for consideration to the executive committee of Missions of the Argentine Reformed Church and the National Missionary Committee of Argentine Reformed Church before being referred to the Christian Reformed Board of Foreign Missions.

"4. The Argentine General Conference shall present its proposals before September 15 of each year to the appropriate committee of the Argentine Reformed Church, with the understanding that when its proposal(s) are discussed later, a representative from the Argentine General Conference will be invited to attend the meetings.

"5. The executive committee and/or the National Missionary Committee of the Argentine Reformed Church will be able to make suggestions and inform the A.G.C. of their wishes, which (when there is a difference of opinion) will be sent to the Christian Reformed Board of Foreign Missions.

"6. Our Christian Reformed Board of Foreign Missions requests the executive committee of the Argentine Reformed Church to exercise "interested-observations" of work of our North American missionaries.

"7. Everyone shall endeavor to correct all possible differences in accord with the autonomy of the local congregation in Argentina."

This expression of agreement has been sent to the missionaries in Argentina and to the Reformed Church of Argentina, and it is the hope of our board that it will serve to pave the way for healthy cooperative effort between our board and the Reformed Church in Argentina in further missionary service.

—*Adopted*

E. That Synod approve the following decisions of the Board:

"1) That the Board cooperate with the Argentine Reformed Church by supplying a man to assist in Reformed theological training." (Presently it is expected that it will be done in conjunction with an established union seminary in Buenos Aires.)

"2) That Rev. W. T. De Vries be appointed to such a teaching position in Reformed theology in Buenos Aires; and that our Board make arrangements with him for preparation to serve in this position."

"3) That a seventh missionary be called to the Argentine field."

—*Adopted*

(Foreign Mission Matters continued in Art. 45.)

ARTICLE 30

The advisory committee on *Regional Synods,* Rev. T. Van Eerden reporting, presents:

A. *Material:*

IMMIGRATION COMMITTEE FOR CANADA

B. *Recommendations:*

1. That the Immigration Committee be continued on the same basis as before, namely, by Classical representation.

2. That Synod allow the Committee again to approach Canadian Churches for financial assistance for the work in 1966, should this help be needed.

3. That the matter of the pension for the Secretary of said committee be referred to the Budget committee of 1965 Synod. (See Art. 153)

4. That Synod declare that the above to be an answer to Agenda Report No. 27. (See Supplement No. 27) —*Adopted*

ARTICLE 31

The advisory committee on *Regional Synods,* Rev. T. Van Eerden reporting, presents:

A. *Material:*

CHRISTIAN REFORMED RESETTLEMENT SERVICE COMMITTEE (See Supplement 32)

B. *Recommendations:*

1. That Synod continue the present committee.

2. That Synod approve the name of Dr. W. R. De Young to serve for a term of 3 years. —*Adopted*

ARTICLE 32

The advisory committee on *Regional Synods,* Rev. T. Van Eerden reporting, presents the matter of Regional Synods. Final action was suspended due to the adjournment hour. (See Art. 37)

(Advisory Committee report continued in Art. 37)

ARTICLE 33

Elder J. Ellens closes this session with prayer.

FRIDAY MORNING, JUNE 11

Fourth Session

ARTICLE 34

This session is opened with the singing of Psalter Hymnal No. 240: 1, 2, 3, and prayer by Rev. J. Howerzyl.

ARTICLE 35

The clerk calls the roll and all delegates are present with the exception of Elder H. Heuker of Cadillac who is absent because of illness.

ARTICLE 36

The minutes of the Thursday sessions are read and approved.

ARTICLE 37

The advisory committee on *Regional Synods,* cf. Arts. 30, 32, Rev. T. Van Eerden, reporting, recommends:

That Synod do not accede to the overtures from Classis Chatham, and other Ontario classes, requesting four classes "to be permitted to convene in a Regional Synod."

Ground: Our existing Church Order does not provide for Regional Synods.

Synod Recommitted (See for decision Art. 123)

ARTICLE 38

The advisory committee on *Church Order I,* Rev. T. Van Kooten reporting, recommends:

That Synod accede to overture No. 13 by adopting the following rule:

That Synod holds its executive sessions in the morning as much as possible.

Ground: This will be a convenience for visitors to Synod since they will generally be able to anticipate when executive sessions will be scheduled. —*Adopted*

ARTICLE 39

The advisory committee, *Church Order I,* presents the following, Rev. T. Van Kooten reporting:

Transfer of a Congregation to Another Classis:

A. *Material:* Overture 17.

B. *Recommendation:* That Synod approve the transfer of the Princeton Christian Reformed Church from Classis Grand Rapids South to Grand Rapids East.

Ground: The church location of Princeton now is within the geographical area of Classis Grand Rapids East. —*Adopted*

ARTICLE 40

The advisory committee *Church Order I,* Rev. Van Kooten reporting, presents the following:

A. *Material:* Communication No. 1 (See Communication 1). Summary: The Seminary requests that only half of their number be expected to be present at the sessions of Synod as advisors.

B. *Recommendation:* That all the Faculty members shall be available for advice at all times, only one-half of the Seminary Professors need to be present at the regular sessions of a synod. —*Rejected*

Conclusion: The rule governing the attendance at Synod of Seminary professors remains unchanged.

ARTICLE 41

The advisory committee on *Church Order I,* presents the following concerning the *Church and the Film Arts.*

A. *Material:* Agenda report No. 8, "The Church and Film Arts." The committee reports that it is conducting a survey which it deems necessary to carry out the mandate given to it by the Synod of 1964. The committee has not completed its work, and requests that the mandate given it by the Synod of 1964 be continued. (See Supplement No. 8)

B. *Recommendations:*

1. That Synod grant the request of the study committee to continue the mandate given to it by the Synod of 1964, and request the committee to report to the Synod of 1966. —*Adopted*

2. That Synod grant the request of the study committee that the Rev. B. Nederlof be added to the committee. —*Adopted*

ARTICLE 42

The advisory committee *Church Order I,* reports the following concerning the *Contact Committee with the Canadian Reformed Churches:*

A. *Material:* Agenda Report No. 35. The committee reports that it has communicated with representatives of the Canadian Reformed Churches. It is now awaiting a reply to a letter sent to the 1965 General Synod of the Canadian Reformed Churches. (See Supplement 35).

B. *Recommendation:* That Synod continue the committee with the mandate to carry out the work assigned to it by the Synod of 1964. (cf. Acts, 1964, page 23, 3, a. "Synod appoint a special contact committee with the Canadian Reformed Churches with a view to establishing a closer relationship with them.") —*Adopted*

ARTICLE 43

The advisory committee, *Church Order I,* reports the following concerning the *Ministers Pension and Relief Administration:*

A. *Materials:* Agenda Report Nos. 15, 15-A. (See Supplement Nos. 15, 15-A)

B. *Recommendations:*

That Synod approve the honorable emeritation of the following:

1. Rev. Raymond Haan by Classis Zeeland in session January 13, 1965. Ground: Ill health. Effective date: Dec. 1, 1964.

2. Rev. John Griffioen by the Classical Committee of Classis Pacific Northwest on January 19, 1965. *Ground:* Ill health and near retirement age. Effective date: May 1, 1965.

3. Rev. Conrad R. Veenstra by Classis Orange City in session January 30, 1965. *Grounds:* Retirement age: Effective date: April 30, 1965.

4. Rev. Herman J. Schripsema by Classis Grand Rapids East in session January 21, 1965. *Grounds:* Ill health. Effective date: February 28, 1965.

5. Rev. Karel E. De Waal Malefyt by Classis California South. Grounds: Retirement age. Effective date: February 1, 1965.

6. Rev. John Gritter by Classis Zeeland in session Sept. 15, 1964. *Ground:* Age 70. Effective date: Nov. 1, 1964.

7. Rev. John Kenbeek by Classis Zeeland in session Sept. 15, 1964. *Ground:* Retirement age. Effective date: Nov. 20, 1964.

8. Rev. Bernardus Van Someren by Classis Chicago South in session May 18, 1965. *Grounds:* Retirement age and 40 years of active service. Effective date: October 1, 1965.

9. Dr. William Hendriksen by Classis Grand Rapids West in session May 18, 1965. *Ground:* Retirement age. Effective date: November 18, 1965.

10. Rev. John L. Bult by Classis Zeeland in session May 19, 1965. *Ground:* Retirement age. Effective date: August 1, 1965.

11. Dr. Jacob T. Hoogstra by Classis Holland in session May 20, 1965. *Ground:* Retirement age. Effective date: July 1, 1965. —Adopted

12. The following communication was received by the Ministers Pension and Relief Administration, but was received too late to be processed by them.

"This is to inform you that Classis Chicago North in session at Morrison, Illinois, on May 19 granted honorable emeritation, for medical reasons, to the Rev. Harold L. De Weerd at the request of his consistory of Winfield, Illinois, acting at his request."

Your committee recommends that Synod approve the emeritation of the Rev. Harold L. De Weerd. Effective immediately. —*Adopted*

(Church Order I report continued in Art. 83.)

ARTICLE 44

The advisory committee on *Budget Matters,* Mr. A. Snope reporting, presents the following:

WAGE REIMBURSEMENT FOR ELDER DELEGATES TO SYNOD

A. *Material:* Overture No. 18.

Your committee has considered the proposal of Classis Rocky Mountain to establish a Synodical plan for the reimbursement of elder delegates to Synod who feel they need compensation for loss of wages.

B. *Recommendations:*

1. That Synod do not accede to this request.

Grounds:

a. Many classes have established plans of their own for handling this problem.

b. The handling of this problem at the classical level is preferable because individual needs can be more readily determined and evaluated there. —*Adopted*

2. That Synod encourage classes to set up plans where they do not presently exist.

Ground: No potential elder delegate should be denied for economic reasons the privilege of serving his classis at Synod. —*Adopted*

(Budget Matters continued in Art. 126.)

ARTICLE 45

The advisory committee on *Foreign Missions,* cf. Art. 29, Rev. F. M. Huizenga reporting, submits the following:

I. BRAZIL

A. *Materials:*

1. Christian Reformed Board of Foreign Missions Report No. 34, Sec. Four, III, B.

The Board outlines somewhat in detail the proposed terminal services of Rev. Muller in Brazil. (See Supplement No. 34, Sec. 4, III, B)

2. Agenda report No. 34-A, 4. (See Supplement No. 34-A, 4)

Here is contained a warm expression of appreciation by the Reformed Church of Brazil for the many years of service of Rev. W. V. and Mrs. Muller in Brazil.

B. *Recommendations:*

1. That Synod grant the Board of Foreign Missions freedom to arrange at its discretion the terminal services of Rev. Muller.

2. That Synod approve the decision of the Board not to replace Rev. Muller as a missionary on loan to the Reformed Church of Brazil at the expiration of his present term of service in February, 1966.

3. That Synod authorize the Board to investigate the possibilities of other mission work in Brazil, having careful regard to the rights and wishes of the Reformed Church of Brazil. —*Adopted*

II. MEXICO

A. *Materials:* Agenda Report No. 34, See Four, IV. (See Supplement No. 34)

B. *Recommendations:*

1. That in view of the expanding needs on the field and at the seminary in Mexico City, Synod give permission to the Board to call a fifth ordained missionary for Mexico with competence to teach in the Seminary.

2. That the Board be permitted to engage two women to assist in the work of teaching on the Bible School-level and in certain aspects of the work relating particularly to women and children. —*Adopted*

III. GUAM

A. *Materials:* Agenda Report No. 34, Sec. Five, B (See Supplement No. 34)

B. *Recommendations:*

1. That inasmuch as the three-year exploratory period of work on the island of Guam will come to a close in mid-1965, Synod decide that the work on Guam be continued.

Grounds:

a. The services, personal contacts, and radio work have provided a small but significant beginning.

b. A considerable amount of good Christian literature is being purchased at the bookstore. (Since the new bookstore was opened in September, 1964, the sales have averaged approximately $80.00 per day.)

c. There is very little sound Protestant witness on the island.

—*Adopted*

2. That an ordained man be called for service on Guam.

Grounds:

a. Provision for the administration of the sacraments there needs to be made.

b. The work on the island is more than one man is able to care for.

—*Adopted*

IV. CEYLON

A. *Materials:*

1. Agenda Report No. 34, Sec. 5, C (Supplement No. 34, Sec. 5, C)
2. Agenda Report No. 34-A. (Supplement No. 34-A)

B. *Summary:* The Board has decided to withdraw progressively from Ceylon because:

1. It believes that there are now sufficient national pastors to meet the present needs of the existing churches, and within the foreseeable future there will be students graduating from the newly established seminary who can supplement this supply.

2. The extremely difficult, spiraling tax burden on our missionaries makes the cost of their services well-nigh prohibitive to our church.

C. *Recommendations:*

1. Synod concur with the Board that the service of Rev. Clarence Van Ens as missionary to Ceylon be terminated at the close of his present term (extended to October, 1965, so as to make possible the completion of a seminary term of teaching). —*Adopted*

2. That Rev. John Van Ens remain in Ceylon until the completion of his current term. —*Adopted*

3. That the offer of the Ceylon General Consistory to contribute at least 790 rupees per month toward the salary be accepted.

Grounds:

a. Progress of the church in Ceylon with its ordained men and theological students warrants a gradual withdrawal from the field.

b. This will encourage the nationals to take increased responsibility and leadership.

c. This will allow time for the theological students to finish their course of study. —*Adopted*

ARTICLE 46

The Executive Secretary of Home Missions, Rev. M. Baarman, introduces Rev. N. Vander Zee, Field Secretary, and Rev. W. Smedes, Minister of Evangelism, who are granted the privilege of addressing Synod.

ARTICLE 47

Synod adjourns and Elder Mr. M. Hekman leads in closing prayer.

FRIDAY AFTERNOON, JUNE 11
Fifth Session

ARTICLE 48

Rev. L. Mulder conducts the opening devotions asking the delegates to sing Psalter Hymnal No. 479:1, 2, 3 and offers prayer.

ARTICLE 49

The advisory committee on *Church Order II*, Rev. C. Greenfield reporting, presents the following:

I. ECUMENICITY AND INTER-CHURCH CORRESPONDENCE

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

B. Action taken on matters referred to the committee by the Synod of 1964:

1. *G.K.O. K.O. Art. 31*

The committee has written to the stated clerk of the "Gereformeerde Kerken Onderhoudende K.O. Art. 31" seeking closer contact with that denomination. To date no reply has been received.

2. *Regional conference recommended by Reformed Ecumenical Synod*

a. In harmony with its mandate the committee met with committees of the Orthodox Presbyterian Church and of the Reformed Presbyterian Church of America (Covenantal) to make preliminary arrangements for a regional North American R.E.S. conference to be held in the summer of 1966.

b. *Recommendations:*

1) That Synod agree to participate in the proposed North American R.E.S. conference in the summer of 1966.

2) Synod authorize the expenditure of $500 from the funds held for use by the committee, for preliminary expenses.

3) Synod make available the facilities of Calvin College and Seminary for the conference.

4) Synod authorize the Committee on Ecumenicity and Inter-Church Correspondence to continue working with the joint committee to complete arrangements for the conference.

Grounds:

a) This is in accordance with the recommendation of the Reformed Ecumenical Synod (R.E.S., Acts 1963, Art. 106) approved by our Synod (Acts 1964, Art. 109, p. 69).

b) This is in harmony with the long-range intent of Synod in the field of ecumenical endeavor as enunciated in 1944-'47 —*Approved*

3. *Reformed Church in America*

The committee's letter to the Reformed Church of America requesting renewed effort to establish closer contact with it has received favorable response and was referred to the Permanent Committee on Inter-Church Relations of the R.C.A. —*Received as Information*

4. *Free (Old) Christian Reformed Churches*

The committee has made a beginning in seeking closer contact with the Free (Old) Christian Reformed Churches and plans to continue in this. —*Received as Information*

5. *Korean Presbyterian Seminary*

a. *History:* Synod instructed the 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. (Acts 1964, p. 91). The committee has had the recommendations of Rev. C. Boomsma and Dr. J. Kromminga who have made first hand investigation of the "Hapdong" Presbyterian Church and its seminary at Seoul.

b. *Recommendation:*

Synod authorizes giving assistance to the "Hapdong" Presbyterian Church for the construction of its seminary building in the amount of

$30,000. (Rev. C. Boomsma informed the Advisory Committee that the "Hapdong" Church has pledged itself to raise $30,000 also.)

Grounds:

1) This is in harmony with the decision of Synod of 1964 (Acts, 1964, p. 91)

2) The seminary is in desperate need of more adequate facilities.

3) The "Hapdong" church is a loyal Christian group committed to the Reformed faith, but it is poor and has no foreign sources of financial assistance except our church and one small Presbyterian church.

4) Assistance in building this seminary, as well as the broader program of professorial exchanges, student scholarships, sending of missionaries, relief work through the CRWRC, serve for the strengthening of the Reformed faith in Korea. The seminary especially helps to build the national churches and is an effective method of extending the church.

—*Adopted*

c. *Membership of the Committee*

1. Rev. Clarence Boomsma has served the committee for three years and is eligible for re-appointment for a term of three years.

Synod re-appoints Rev. Boomsma for a term of three years. —*Adopted*

2. Dr. Dick L. Van Halsema and Rev. Arnold Brink have served on the committee for the six-year limit set by Synod.

Synod appoint Dr. John Kromminga and Rev. Lawrence Veltkamp for three-year terms. —*Adopted*

II. REVISION OF FORM FOR INFANT BAPTISM

A. *Material:* Overture No. 5

Classis Alberta South requests Synod's liturgical committee to undertake the revision of the form for infant baptism or the preparation of a new form within the next two years.

B. *Recommendation:* Synod do not adopt this overture.

Grounds:

1. The Synod of last year in response to overtures requesting revision of the form for infant baptism (Overtures 3 and 34, Acts 1964) appointed its liturgical committee 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. (Acts 1964, p. 60)

2. Classis Alberta South has not demonstrated the need for haste.

—*Adopted*

III. REQUEST TO ORGANIZE NEW CLASSIS

A. *Material:* Overture No. 15. An overture of Classis Hackensack requesting that a new classis be organized in Florida.

B. *Recommendation:* That Synod approve this request that a new classis be organized in Florida consisting of the following churches: Bradenton, Fort Lauderdale, Lake Worth, Miami, Miami Good Samaritan, St. Petersburg, Orlando, Indian Harbour Beach (Eau Gallie), and one unorganized group, Boca Raton.

Grounds:

1. The location of these churches form a natural area for such a classis. (Cf. Art. 41, C.O.) Such a classis would deal more meaningfully with the distinct problems faced by the churches in this area, and would enable the members to attend the public meetings of classis.

2. The consistent growth of the churches, both in size and number, and the expanding population of Florida, plus the unique challenges confronting these churches call for a Florida classis.

3. The expenses for supporting a Florida classis would be carried by the Florida churches, and over all expenses for the denomination would be less than at present with the Florida churches a part of Classis Hackensack. —*Adopted*

IV. TIME OF BAPTISM OF ADOPTED CHILDREN

A. *Material:* Overture No. 21. An overture of Classis Cadillac requesting Synod to reconsider its decision of 1949 which reads as follows:

"Synod declares that no adopted child should be baptized until the probation period is over and the adoption made final.

"*Grounds:*

"1. Adoption results only when the final step has been taken.

"2. Parents must be sure the child is theirs before they can assume the baptismal vows." (Cf. Acts, 1949, p. 20.)

B. *Recommendation:*

Synod do not approve this overture of Classis Cadillac.

Grounds:

1. The grounds of the 1949 decision are still valid.

2. Classis has not demonstrated any wide-spread dissatisfaction or hardship because of our present rule. —*Adopted*

(Advisory Committee Church Order II Report continued in Art. 77.)

ARTICLE 50

The advisory committee on *Varia,* Rev. W. Stob reporting, presents the following:

I. CHAPLAIN COMMITTEE

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

B. *Recommendations:*

1. Synod grant permission to the chairman or the secretary to speak on behalf of the Chaplain Committee.

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

3. Synod appoint a member of the Canadian churches to serve as an additional member on the Synodical Chaplain Committee.

Grounds:

a. Such action would at least partially fulfill the mandate of the Synod of 1964 to the Chaplain Committee "to be more useful in assisting the cause of the Canadian armed forces."

b. Such action would help to coordinate the work of the Chaplain Committee with the special needs of Canada in mind. —*Adopted*

4. Synod receive and approve the following nominations:

a. As Canadian representative on the Chaplain Committee: Revs. Arthur J. Stienstra of Exeter, Ont., and Simon Terpstra of Listowel, Ontario.

Rev. A. De Jager is appointed as Canadian representative.

b. To replace Mr. Harry Faber who completed his term of service: Mr. Robert Lyzenga, C.P.A. of Alger Park Christian Reformed Church, and Mr. Kenneth Verburg of Grand Valley College, South Grandville Christian Reformed Church.

Mr. Robert Lyzenga is elected.

c. To replace Dr. D. Van Halsema: Rev. D. Bergsma of East Muskegon Christian Reformed Church, and Rev. Nelson Vander Zee, Field Secretary of the Home Missions Board.

Rev. Derke Bergsma is elected.

II. LORD'S DAY ALLIANCE OF CANADA

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

B. *Recommendation:* Synod note with gratitude the work of the Lord's Day Alliance of Canada in promoting the sanctity of our worship day. (See Art. 159) —*Adopted*

III. FAITH, PRAYER AND TRACT LEAGUE

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

B. *Recommendation:* Synod take grateful recognition of the wide and effective ministry of the Faith, Prayer and Tract League exercised through the printed page. (See Art. 159) —*Adopted*

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

A. *Materials:* Agenda Report No. 20 (See Supplement No. 20); Letter from Rev. H. Hoekstra, Synodical representative to Lord's Day Alliance.

B. *Recommendations:*

1. Synod gratefully acknowledge the fact that Rev. Marian G. Bradwell of the Covenant Presbyterian Church of Albany, Georgia, has been appointed as Executive Director of the Lord's Day Alliance in the U.S.

2. Synod alert our congregations to several program tapes produced by the Alliance stressing the importance of Lord's Day observance and church attendance.

3. Synod alert our Seminary faculty and students to scholarships being made available by the Alliance for research papers on the subject, "The Lord's Day—Its Biblical Background and Observance." (See Art. 159) —*Adopted*

V. CANADIAN BIBLE SOCIETY

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

B. *Recommendation:* Synod note with gratitude the expanding and worthwhile ministry of the Canadian Bible Society in spreading the Word throughout Canada. (See Art. 159) —*Adopted*

VI. THE AMERICAN BIBLE SOCIETY

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

B. *Recommendations:*

1. Synod, in recognition of the 150th Anniversary of the American Bible Society, adopt the following resolution:

Whereas the year 1966 marks the 150th Anniversary of the founding of the American Bible Society and

Whereas the American Bible Society and its affiliated organizations in the United Bible Societies is a source for distribution of the Holy Scriptures in the languages of the people for the world mission of the Christian Reformed Church,

Be it resolved that the Synod of the Christian Reformed Church herewith extends its congratulations to the American Bible Society on their 150th Anniversary, with gratitude to God, and

Be it further resolved that the churches be encouraged to observe the 150th Anniversary advance of the American Bible Society in 1966, and emphasize the need for wider reading and sharing of the Holy Scriptures.

2. Synod welcome a representative of the American Bible Society to its next meeting in 1966 to give the Anniversary Advance special emphasis.

3. Synod encourage the editors of our church papers to mark the anniversary occasion with appropriate emphasis. (See Art. 159)

—*Adopted*

VII. THE EVANGELICAL LITERATURE LEAGUE, INC.

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

B. *Recommendations:*

1. Synod gratefully recognize the expanding ministry of T.E.L.L. as it spreads the gospel in the Spanish language.

2. Synod accede to the request of T.E.L.L. by authorizing the appointment of a Synodical representative to participate in their board meetings. (See Art. 159, VI) —*Adopted*

(Advisory Committee report, *Varia,* continued in Art. 63.)

ARTICLE 51

The advisory committee on *Regional Synods,* cf. Arts. 30, 32, Rev. T. Van Eerden reporting, submits the following:

ARTICLE 19 OF THE PROPOSED CHURCH ORDER:

A. *Materials:*

1. Overture No. 16. From a group of Emeriti Ministers to transfer their Ministerial Credentials from the church last served to a church in the area in which the retired minister now lives. The overture has endorsement of the Consistory of Seymour Church of Grand Rapids.

2. Addendum to Overture No. 16. Classis Grand Rapids East endorsed the overture.

3. Overture No. 39 from Classis Chatham, Ontario re procedure.

B. *Recommendations:*

1. Even though overture No. 16 came to Synod in a rather irregular manner, viz. from a group of Emeriti ministers and not directly from a

Consistory through Classis, we nonetheless recommend that Synod declare said overture valid.

Grounds:

a. The above overture is endorsed by the Consistory of the Seymour Christian Reformed Church of Grand Rapids, Michigan, and Classis Grand Rapids East endorsed said overture on May 20, 1965.

b. The nature of said overture warrants action by our present Synod.

2. That Synod appoint a committee to study the official connection of the Minister Emeritus with the last church he served and the church of which he is a member. (See Art. 159)

Grounds:

The issues in this overture are too complex to treat them at this present Synod, viz.,

a. Changes in this article may involve changes in other articles in the Church Order;

b. Problems involved in a call extended by a local church in relation to retirement from same should be studied;

c. Problems and obligations involved in the retiring minister's relationship to the Consistory last served and said Consistory's relation toward him must be studied, etc. —*Adopted*

3. That Synod declare the above to be an answer to Overtures 16 and 39. —*Adopted*

(Report of advisory committee continued in Art. 123)

ARTICLE 52

Elder Mr. A. Hoving closes this session with a prayer of thanksgiving.

SATURDAY MORNING, JUNE 12

Seventh Session

ARTICLE 53

Rev. W. Buursma conducts the morning devotions. Synod sings Psalter Hymnal No. 323:1-4. The Scripture is read from Romans 12 and prayer is offered.

ARTICLE 54

The roll call reveals all present except Elder Mr. H. Heuker who is still ill. Elder Mr. E. J. Meijers of Classis Toronto is requested to arise and affirm his agreement with the Forms of Unity.

ARTICLE 55

The minutes of the Friday sessions are read and approved.

ARTICLE 56

The president announces the members to serve on the *Committee on Appointments:* Rev. J. C. Verbrugge, Chairman; Rev. A. Bultman, Reporter, Revs. F. De Jong, A. Hannink, B. Byma, A. De Jager; and Elders S. Greydanus, T. Rooy, J. Ellen and Dr. T. Vanden Berg. (See Art. 159 for report.)

The president appoints Rev. H. De Wolf and Rev. W. Boelkins to serve as the committee on Balloting.

ARTICLE 57

The president announces that Prof. Dr. F. H. Klooster must absent himself from Synod in order to address the opening session of the Covenanter Reformed Presbyterian Church Synod. Synod requests Dr. Klooster to convey the fraternal greetings from our Church.

ARTICLE 58

Rev. J. Ellens of the Reception Committee introduces two of our active Chaplains, Rev. Harold Bode and Rev. Jan Friend, who address Synod concerning their Chaplain work. Rev. E. Heerema responds for Synod. Rev. Ellens is asked by the chair to offer prayer in behalf of our chaplains and their ministry.

ARTICLE 59

Two communications are read by the clerks. Professor J. H. Stek explains his absence from Synod due to doctoral studies. The other communication is from Rev. Chull Do Whang, Moderator of the Koryu Presbyterian Church in Korea.

1. The Stated Clerk reads the report of the Transportation secretary, Mr. A. H. Andriese. This is received as information with thanks.

2. The Stated Clerk reads the report of Rev. L. Stockmeier, appointed as the fraternal delegate to represent us at the Eureka Classis, Reformed Church in the United States. The report is ordered filed and received as information.

3. The report of Rev. G. Van Groningen as fraternal delegate to the Synod of the Reformed Churches of Australia is read and received as information.

4. The Stated Clerk reads a communication received from the stated clerk of Classis Chicago North that Rev. A. H. De Kruyter resigned from the Ministry of the Christian Reformed Church, April 7, 1965, and as pastor of the congregation of Western Springs to accept a call to the Christ Church of Oak Brook, Illinois (Independent). This communication is received as information.

5. The Doctrinal Committee informs Synod that they cannot report to this Synod. Received as information.

ARTICLE 60

Rev. F. M. Huizenga introduces Rev. Harold De Groot, missionary from Nigeria who addresses Synod about the great blessings on the Nigerian field and also presents the greetings from the churches there. Rev. J. Blankespoor responds.

ARTICLE 61

Rev. M. Baarman presents Rev. F. De Jong, veteran home missionary, who briefly addresses Synod. Rev. A. Hoksbergen responds.

ARTICLE 62

The advisory committee on *Protests and Appeals,* Rev A. De Jager reporting, presents the following:

I. PROTEST OF MR. AND MRS. DICK ROLFFS

A. *Material:* A letter of protest against certain actions of the Consistory of the Christian Reformed Church of Sully, Iowa, and the manner in which respective Synods since 1961 dealt with their appeals.

B. *Recommendation:* This protest of Mr. and Mrs. D. Rolffs be received as information.

Grounds:

1. They have presented no new material to Synod.
2. They have ceased to be members of the Christian Reformed Church.

—*Adopted*

II. APPEAL OF MR. J. DE ZOETE OF WINNIPEG, MAN.

A. *Materials:*

1. Letter of protest of Mr. De Zoete to Classis Minnesota North, dated September 1964.
2. Letter of reply of Classis Minnesota North to Mr. De Zoete, dated September 29, 1964.
3. Letter of protest of Mr. De Zoete to Classis Minnesota North dated February 9, 1965.
4. Letter of protest of Mr. De Zoete to same Classis dated February 24, 1965.
5. Letter of reply of same classis to Mr. De Zoete, dated March 5, 1965.
6. Letter of appeal of Mr. De Zoete to Synod 1965, dated April 5, 1965.
7. Additional letter of Mr. De Zoete to Synod 1965, dated May 17, 1965.
8. Letter of reply of Classis Minnesota North to Mr. De Zoete, dated May 3, 1965.

B. *Analysis of the case:*

Mr. De Zoete asked his consistory to have his membership papers transferred to a neighboring church.

The consistory refused to do so.

Mr. De Zoete protested this action of the consistory to Classis Minnesota North.

Classis ruled his protest out of order because he failed to present a copy of his letter of protest to his consistory in due time for its adjudication.

Mr. De Zoete appeals to Synod against the actions of Consistory and Classis.

C. *Recommendations:*

1. Synod do not sustain this appeal.

Ground: The appellant did not follow the prescribed rules of Classis Minnesota North in presenting his appeal to that classis.

2. In view of recommendation 1, Synod declare that it cannot enter into the protest against the decision of the consistory of the 1st Christian Reformed Church of Winnipeg. —*Adopted*

III. APPEAL OF MR. G. P. HOGEVEEN OF WINNIPEG, MAN.

A. *Materials:*

1. A letter of Mr. Hogeveen to Synod appealing the decision of Classis Minnesota North to rule his letters of protest against certain actions of his consistory out of order.
2. The correspondence between Mr. Hogeveen and Classis Minnesota in this matter.

B. *Recommendation:* Synod declare that it cannot enter into the material of this communication.

Ground: Mr. Hogeveen did not abide by the rules of Classis Minnesota North when he presented his case to that classis. —*Adopted*

IV. PROTEST OF MR. H. J. BLACQUIERE, GRAND RAPIDS, MICH.

A. *Material:* Letters containing certain accusations against Calvin College and its President.

B. *Recommendation:* Synod do not enter into the material of this letter.

Ground: Mr. Blacquiere did not follow the proper procedure in that he did not present his protest to the Calvin Board of Trustees. —*Adopted*

V. PROTEST OF MR. A. KOENE OF BLENHEIM, ONT.

A. *Materials:*

1. A letter of Mr. Koene containing charges against a former minister of the Christian Reformed Church of Blenheim, Ont.

2. A letter from the consistory of Blenheim.

B. *Recommendation:* Synod answer the brother that it cannot deal with his protest.

Ground: It is impossible to determine what the specific charges are. —*Adopted*

VI. COMMUNICATION OF MR. R. TERPSTRA OF WALLACEBURG, ONT.

A. *Material:* A circular letter of Mr. Terpstra in which he gives his view on the spiritual condition of a Christian Reformed congregation of which he was a member and makes charges unsubstantiated.

B. *Recommendation:* Synod receive this letter as information only.

Ground: This is a circular letter which does not contain a specific protest or appeal to Synod.

(Advisory Committee report, Protests and Appeals, continued in Art. 78)

ARTICLE 63

The advisory committee on *Varia,* cf. Art. 50, Rev. W. Stob reporting, presents the following:

I. AGENDA DEADLINE

A. *Material:* Overture No. 2.

B. *Recommendations:*

1. Synod do not accede to the overture of Classis Alberta North.

Grounds:

a. Synod cannot shorten the deadline for agenda materials since the time is already insufficient in many cases for thorough committee study and reporting.

b. A review of present Classical meeting dates reveals a great variety; and shifting the present deadline for agenda materials and agenda printing and distribution would disrupt to a considerable extent patterns already established in most classes.

2. Synod consider this response to be our reply to Overture No. 2. —*Adopted*

II. OBSERVANCE OF RULES FOR SYNODICAL PROCEDURE

A. *Materials:* Overture No. 3.

B. *Recommendations:*

1. Synod do not accede to the overture of Classis Eastern Ontario.

Grounds:

a. Classis Eastern Ontario does not produce conclusive proof that the present rule V - F is being violated.

b. We wish to encourage active response from our various Classes and do not wish to take steps which would unduly stifle participation and reaction from various segments of our denomination.

2. Synod consider this to be our reply to Overture No. 3. —*Adopted*

(Report of Advisory Committee, *Varia,* continued in Art. 75)

ARTICLE 64

The advisory committee on *Educational Matters,* Dr. E. Palmer reporting, presents the following:

NOMINATIONS FOR THE CHAIR OF CHURCH HISTORY

1. *Material:* Agenda Report No. 4; II, A, 3 (See Supplement No. 4, II, A, 3)

2. *Recommendation:* That Synod approve the Board nomination for the appointment of an assistant professor to the Chair of Church History, namely:

Rev. John H. Primus, Th.D.
Rev. Gordon J. Spykman, Th.D.
Rev Seymour Van Dyken, Th.D.
Mr. Henry Zwaanstra, B.D. (doctorandus) (See Art. 92 for Election)

—*Synod approves the nomination*

(Advisory Committee, *Educational Matters,* continued in Art. 67)

ARTICLE 65

The morning session is adjourned and Elder Mr. C. Rickers closes with prayer.

SATURDAY AFTERNOON, JUNE 12
Eighth Session

ARTICLE 66

Opening devotions are conducted by Rev. H. De Wolf. He invites Synod to sing Psalter Hymnal No. 83:1-4 and invokes God's blessing in prayer.

ARTICLE 67

The advisory committee on *Educational Matters,* continues its report, cf. Art. 64, Dr. E. Palmer reporting, presents the following:

I. CALVIN SEMINARY MATTERS

A. *Reappointment of Professor Bastiaan Van Elderen*

1. *Material:* Agenda Report No. 4; II, A, 1. (See Supplement No. 4, II, A, 1)

2. *Recommendation:* That Synod reappoint Professor Bastiaan Van Elderen as Professor of New Testament with indefinite tenure.

Note: Reappointment to indefinite tenure is by Ballot.

—*Elected by Ballot*

B. *Reappointment of Professor John Stek*

1. *Material:* Agenda Report No. 4; II, A, 2. (See Supplement No. 4, II, A, 2)

2. *Recommendation:* That Synod reappoint Professor John H. Stek as Associate Professor of Old Testament for a period of four years.

—*Approved*

C. *Position of Teaching Speech at Calvin Seminary*

1. *Materials:*

a. Agenda Report No. 4; II, A, 4 (See Supplement No. 4, II, A, 4)

b. Agenda Report No. 4-A; II, B (See Supplement No. 4-A, II, B)

c. Overtures 28 and 35.

2. *The Board's Proposal*

"a. That the Board of Trustees establish a full-time position of teaching speech at Calvin Seminary, with the following stipulations:

"1) That this position be located in the Department of Practical Theology.

"2) That it be understood that this position does not in itself require faculty status.

"b. That the Board of Trustees, recognizing his unique and outstanding qualifications for this position, recommend to Synod the appointment of Dr. Melvin E. Berghuis.

"c. That in view of these qualifications, particularly his present faculty status at Calvin College, Dr. Berghuis be appointed with seminary faculty status, as an exception to the established rules which require that an appointee must have a 'theological training' and 'should ordinarily be an ordained man.' "

3. *Recommendations:*

a. That Synod take no action at this time on the Board's proposal.

Grounds:

1) Overtures and other communications received by the Synod have raised important questions (such as, proper procedure and the place of speech in the Seminary curriculum) which make further consideration advisable.

2) It is possible that another approach will be better designed to meet the needs of the Seminary. —*Adopted*

b. That Synod request that the Seminary faculty and Board of Trustees study the possibility of adding to the Department of Practical Theology a man who will be primarily engaged in teaching the art of effective communication. —*Adopted*

c. That Synod refer Overtures 28 and 35 and other communications received by the Synod on this matter to the Board of Trustees and the Seminary faculty for consideration in their study. —*Adopted*

II. CALVIN COLLEGE MATTERS

Campus Sale Committee

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

2. *Recommendations:*

a. That Synod authorize the Campus Sale Committee to continue to seek out and cultivate prospective purchasers for the Franklin Street campus under the provisions and stipulations laid down by successive Synods. —*Adopted*

b. That Synod continue the committee with the present personnel for the year 1965-'66, since the members are thoroughly familiar with all

the details involved in the sale of the Franklin Street campus. (See Art. 159) —*Adopted*

III. REAPPOINTMENTS

A. *Material:* Agenda Report No. 4; II, B (See Supplement No. 4, II, B)

B. *Recommendation:* That Synod approve the following reappointments to Calvin College:

1. Wallace H. Bratt, A.M., as *Assistant Professor of Modern Languages* (German) for two years.*
2. Donald Byker, A.M., as *Instructor in Speech* for two years.
3. Alan Gebben, M.Sc., as *Associate Professor of Biology* for two years, contingent upon his receiving a Ph.D. degree; otherwise the rank will be Assistant Professor.
4. Gerrit D. Groen, A.B., as Assistant in History for one year.
5. John Hamersma, S.M.D., as *Professor of Music* with *indefinite tenure.*
6. George Harris, A.M., as *Assistant Professor of Classical Languages* for two years.
7. William C. Hendricks, M.Ed., as Supervisor of Student Teaching for two years.
8. Winifred Holkeboer, A.M., as Assistant Professor of English with *indefinite tenure.*
9. Gertrude A. Huisman, A.M., as *Instructor in Music* for two years.
10. Corrine E. Kass, Ph.D., as *Associate Professor of Education* for four years.
11. Beverly Klooster, M.S., as Instructor in Biology for two years.
12. D. Joe Krajenbrink, A.M., as Assistant Instructor in Modern Languages (German) for one year.
13. Kenneth W. Kuiper, Ed.D., as *Associate Professor of English* for four years.
14. Larry R. Nyhoff, M.S., as Instructor in Mathematics for two years.
15. Clifton J. Orlebeke, Ph.D., as *Professor of Philosophy* with *indefinite tenure.*
16. Thomas J. Ozinga, A.M., as Instructor in Speech for two years.
17. Elaine M. Peterson, A.B., as Assistant in Modern Languages (Spanish) for two years.
18. Alvin C. Plantinga, Ph.D., as *Professor of Philosophy* for four years.
19. John H. Primus, Th.D., as *Associate Professor of Religion and Theology* for six years.
20. Donald E. Pruis, M.B.A., (C.P.A.), as Assistant Professor of Economics and Business Administration for two years.
21. M. Howard Rienstra, Ph.D., as *Professor of History* with *indefinite tenure.*
22. Theodore A. Rottman, Ph.D., as Associate Professor of Sociology for two years.
23. Lewis B. Smedes, Th.D., as *Professor of Religion and Theology* with *indefinite tenure.*

*Italics indicate a raise in rank or indefinite tenure.

24. David Tuuk, A.M., as Instructor in Physical Education with *indefinite tenure.*
25. Marten Vande Guchte, M.Ed., as Assistant Professor of Speech for two years.
26. Gordon L. Van Harn, Ph.D., as *Associate Professor of Biology* for four years.
27. Edwin J. Van Kley, Ph.D., as *Associate Professor of History* for four years.
28. David Vila, A.M., as Assistant Professor of Modern Languages (Spanish) for two years.
29. A. Donald Vroon, A.M., as *Instructor in Physical Education* for two years.
30. Mary Ann Walters, A.M., as *Instructor in English* for two years.
31. Lois Ann Westra, A.M., as *Instructor in Modern Languages* (French) for two years.
32. Richard F. Wevers, Ph.D., as *Associate Professor of Classical Languages* for four years.
33. Nicholas P. Wolterstorff, Ph.D., as *Professor of Philosophy* with *indefinite tenure.*
34. Marvin A. Zuidema, A.M., *Assistant Professor of Physical Education* for two years.

—*Adopted*

IV. APPOINTMENTS

A. *Materials:*

1. Agenda Report No. 4, II, B. (See Supplement No. 4, II, B)
2. Agenda Report No. 4-A. (See Supplement No. 4-A)

B. *Recommendation:* That Synod approve the following appointments to Calvin College:

1. Betty Blankespoor, A.M., as Assistant Instructor in English for one year.
2. Robert Bolt, Ph.D., as Assistant Professor of History for two years.
3. Paul Boonstra, M.A., M.S., as Assistant Professor of Mathematics for two years (terminal appointment).
4. Margaret De Boer, A.M., as Assistant Instructor in Biology for two years.
5. Vernon J. Ehlers, Ph.D., to the Department of Physics, rank and tenure deferred to the Executive Committee (appointment effective September, 1966).
6. Joseph Hamilton, Ed.M., as Assistant Instructor in Education for one year (terminal appointment).
7. Grace Harris, M.A., as Assistant Instructor in English for one year.
8. Cornelius P. Hegewald, M.A., as Instructor in Modern Languages (German) for two years.
9. Harmon Hook, M.A., as Assistant Professor in English for two years contingent upon his receiving a Ph.D. degree (appointment effective in September, 1966); otherwise the appointment will be as Instructor in English.

10. George M. Marsden, B.D., A.M., as Visiting Assistant Professor of History for two years, contingent upon receipt of the Ph.D. degree; otherwise the appointment will be as Visiting Instructor in History.
11. Alfred J. Reynolds, (.M. (Ph.D in 1965), as Assistant Professor in Psychology for two years, contingent upon receipt of the Ph.D. degree; otherwise the appointment will be as Instructor in Psychology.
12. Hanna Rosenboom, A.M., as Visiting Lecturer in Modern Languages (German) for one year.
13. Robert Swierenga, Ph.D., as Assistant Professor of History for two years.
14. Karen Timmer, M.S., as Assistant Instructor in Physical Education for one year.
15. Peter Vande Guchte, M.B.A., as College Registrar, with faculty status, for two years.
16. Mrs. James Brashler, A.M., as Assistant Instructor in German for one year.
17. David Van Houten, A.M., as Assistant Instructor in English for one year.
18. Hermine Van Nuis, A.B., as Assistant in English for one year (terminal appointment).
19. Arnold Veldkamp, M.A., as Instructor in Mathematics for three years (terminal appointment).
20. Louis A. Vos, Th.D., to the Department of Religion and Theology, rank and tenure deferred to the Executive Committee.
21. G. Roderick Youngs, Ed.D., as Assistant Professor of Education for two years.
22. Mildred Zylstra, A.M.L.S., as Instructor in English for two years.

—*Adopted*

V. RETIREMENTS FROM THE FACULTY

A. *Material:* Agenda Report No. 4-A; I, C, 2, a, and II, C, 2. (See Supplement No. 4-A)

B. *Recommendations:*

1. That Synod confirm the action of the Board in conferring upon Dr. Edwin Y. Monsma the title of Professor of Biology, Emeritus;
2. That Synod confirm the action of the Board in conferring upon Professor Harry Wassink the title of Professor of Engineering, Emeritus;
3. That Synod confirm the action of the Board in conferring upon Dr. Cornelius Jaarsma the title of Professor of Education, Emeritus;
4. That Synod confirm the action of the Board in conferring upon Miss Josephine Baker the title of Librarian, Emeritus. —*Adopted*
5. That Synod instruct the stated clerk to express the appreciation and commendation of the Synod for the years of service and the contribution of each of the above to Calvin College and Seminary and to the Church, and to invite the Emeriti to a testimonial dinner in their honor the next time that Synod meets in Grand Rapids. —*Adopted*

(Advisory committee, Educational Matters, report continued in Art. 82)

ARTICLE 68

The advisory committee on *Home Missions,* cf. Art. 28, Rev. A. H. Venema reporting, presents the following:

HOME MISSION MATTERS

A. *Inner City Work*

1. *Materials:*

a. Agenda Report No. 33, XX, F. (See Supplement No. 33 XX, F)

b. Agenda Report No. 33-B. (See Supplement No. 33-B)

2. *Recommendation:* That Synod submit the policy statement of the Home Mission Board re THE INNER CITY work to the churches for study with a view to possible adoption by Synod 1966.

Grounds:

a. This type of work merits a policy statement approved by Synod.

b. The "Inner City Work" is a matter of common concern for all the churches. (See Supplement No. 33-B) —*Adopted*

B. *Pension for the family of the late Mr. M. Vander Vlies*

1. *Material:* Agenda Report No. 33, XX, G, 1 and 2) (See Supplement 33, XX, G, 1, 2)

2. *Recommendations:*

a. That Synod authorize the Committee on Pensions (Unordained Employees Benefit Plan) to make such exceptional arrangements as they can to provide for the widow and children of Mr. M. Vander Vlies. —*Adopted*

b. That Synod authorize the Board of Home Missions to make up any deficiency between such benefits and an equitable provision for their needs.

Grounds:

a) The present plan makes no provision for such an exceptional arrangement of benefits.

b) The family is in need of additional support. —*Adopted*

C. *Unordained Employees Benefit Plan*

1. *Materials:*

a. Rules of U.E.B.P. (Acts of Synod 1964, pp. 184, 185)

b. Agenda Report No. 33, XX, G, 3 and 4. (See Supplement No. 33)

2. *Recommendations:*

a. That Synod instruct the Committee on Pensions administering the U.E.B.P. to make room for equitable representation on the Committee.

Ground: The Board of Home Missions is not represented on this committee.

b. That Synod appoint a study committee to investigate the inequities which currently exist in the pension program for unordained workers and report to Synod 1966 with recommended improvements.

Grounds:

1) The security granted to unordained workers is woefully inadequate.

2) The recent death of Mr. M. Vander Vlies has pointed out a long list of weaknesses in the program. —*Adopted*

(Report of advisory committee, Home Missions, continued in Art. 76.)

ARTICLE 69

Synod adjourns and Elder Mr. C. R. Freytag closes with prayer.

MONDAY MORNING, JUNE 14
Ninth Session

ARTICLE 70

The session is opened with the singing of Psalter Hymnal No. 184:1, 2, 3. Rev. A. W. Schaafsma reads the Scripture from Isaiah 40:25-31 and leads in prayer for the blessing of God.

ARTICLE 71

The president extends a welcome to Prof. Dr. J. T. Bakker of Kampen Theological Seminary, fraternal delegate from our sister churches in the Netherlands, and to Dr. J. Daane representing *Christianity Today.*

ARTICLE 72

The roll call is taken and all delegates are present.

ARTICLE 73

The minutes of the Saturday sessions are read and approved.

ARTICLE 74

The advisory committee on *Publication Matters,* Rev. A. Hannink reporting, presents the following:

I. THE YOUNG CALVINIST FEDERATION

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

B. *Recommendation:* Synod acknowledge with gratitude the important work being done by the Young Calvinist Federation for the moral and spiritual welfare of our youth in these critical times.

Synod continue Synodical representatives. (See Art. 159.)

—*Adopted*

II. THE BACK TO GOD TRACT COMMITTEE

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

B. *Recommendations:*

1. Synod approve the work of the Back to God Tract Committee for the past year. —*Adopted*

2. Synod approve for election the nominations presented by the Back to God Tract Committee: —*Synod Approved*

Group I	Rev. A. Hoogstrate
	Rev. P. Vermaire
	Rev. A. Hoogstrate is elected
Group II	Mr. Richard Hoekstra
	Mr. Fred Vander Ploeg
	Mr. Richard Hoekstra is elected
Group III	Mr. Nathan Baylor
	Mr. Peter Doot
	Mr. N. Baylor is elected

—*Adopted*

III. SERMONS FOR READING SERVICES COMMITTEE

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

B. *Recommendations:*

1. Synod approve the publication of sermons through "The Living Word" for the year of June, 1966 through May 31, 1967.

2. Synod commend these sermons to the churches for their use and urge more of our churches to subscribe to "The Living Word" in order that it may continue to be published at a reasonable price.

3. Synod continue the Commitee on Sermons for Reading Services as presently constituted. (See Art. 159.) —*Adopted*

IV. PUBLICATION COMMITTEE

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

B. *Recommendations:*

1. Synod grant the privilege of the floor to Rev. C. Boomsma when publication matters are being considered. —*Approved*

2. Synod, in this golden anniversary year of *The Banner,* gratefully acknowledge God's abundant blessing bestowed upon us through our church paper during the past fifty years. May *The Banner* continue to serve our denomination and others in the years ahead. —*Adopted*

3. Synod approve the action of the Publication Committee in appointing Rev. William Haverkamp as Editor of *De Wachter* until September 1965.

Note: The action became necessary when the appointee of Synod 1964 declined the appointment. —*Adopted*

4. Synod appoint Rev. William Haverkamp as Editor of *De Wachter* for a term of two years, beginning in September 1965. (See Art. 111) —*Adopted*

5. Synod approve for election from the following nominations:

Presented by the Publication Commitee and Advisory Committee of Synod.

Group I For a three year term (one to be elected)
Rev. Henry De Mots
Rev. Edward J. Masselink
Rev. G. Van Oyen—added by Synod
Rev. H. De Mots is elected

Group II For a three year term (one to be elected)
Rev. William Buursma
Rev. Thomas Yff
Rev. W. M. Van Dyk—added by Synod
Rev. W. Buursma is elected

Group III For a three year term (one to be elected)
Mr. Gordon Buter
Mr. Fred Hollebeek
Mr. Gordon Buter is elected

Advisory Committee report, Publication Matters, continued in Art. 81.

ARTICLE 75

The advisory committee on *Varia,* Rev. W. Stob reporting, cf. Arts. 50, 63, presents the following:

I. PROPOSED NATIONAL ELECTIONS ON SUNDAY IN U.S.

A. *Materials:* Overtures Nos. 33, 34, 36, 48. Letter from the Consistory of the Luctor Christian Reformed Church, Prairie View, Kansas.

B. *Recommendations:*

1. Synod adopt the following resolution:

WHEREAS it has come to the attention of the Synod of the Christian Reformed Church that Senate Bill No. 1211 (which if passed would change the National Day of Election to Sunday, beginning on the first Sunday in November of 1968) has been placed before the United States Congress for deliberation and decision, and,

WHEREAS it is our firm conviction that passage of the bill would invite widespread desecration of the Lord's Day, the worship day of millions of Americans, and

WHEREAS many conscientious Christians will be forced into a serious conflict in fulfilling their civic and religious duties,

BE IT THEREFORE RESOLVED that the Synod of the Christian Reformed Church meeting in session at Sioux Center, Iowa, June, 1965, express itself as being firmly opposed to the United States Senate Bill No. 1211 and,

BE IT FURTHER RESOLVED that Synod encourage the members of the Christian Reformed Church in the United States to express sincere disapproval to their respective government representatives and urge the defeat of the above mentioned bill. *Adopted*

2. Synod send copies of this resolution to every United States Senator.

3. Synod send copies of this resolution to all Consistories in the United States and urge immediate action.

Synod regard the above as an answer to Overtures Nos. 33, 34, 36, 48 and the letter from the Consistory of the Luctor Christian Reformed Church in Prairie View, Kansas. —*Adopted*

II. APPOINTING THE COMMITTEE ON APPOINTMENTS

A. *Materials:* Overture No. 24.

B. *Recommendations:*

1. Synod adopt point 1 of the overture of Classis California South on the following grounds:

a. This will enable the Committee on Appointments to begin its important work as soon as possible.

b. The amount and the importance of the work given this commitee warrants the attention of the members of the committee during the entire Synodical meeting. —*Adopted*

2. Synod urge the Committee on Appointments to report throughout the sessions of Synod on the following grounds:

a. Such action will prevent reporting the names of appointees at the closing sessions of Synod when so often delegates are weary and eager to leave.

b. Such action will allow deliberative reflection on the appointments. —*Adopted*

3. Synod judge that point II of the California overture is already adequately cared for by rule VI, A, 4, b, (4) of *Rules for Synodical Procedure.*

"That the Committee on Appointments prepare a ballot for nominations for Synod on which space is reserved for nominations from the floor." *(Acts of Synod,* 1952, Art. 190) —*Adopted*

4. Synod declare the above to be its answer to Overture No. 24. —*Adopted*

(Advisory Committee report, *Varia,* continued in Art. 156.)

ARTICLE 76

The advisory committee on *Home Missions,* cf. Arts. 28, 68, Rev. A. Venema reporting, submits the following:

I. CAMPUS MINISTRY POLICY STATEMENT

A. *Materials:* Agenda reports No. 33, XX, H, and No. 33-C. (See Supplements No. 33, XX, H, and No. 33-C.)

B. *Recommendation:*

That Synod submit the Campus Ministry Policy Statement to the churches for study with a view to possible adoption by Synod 1966.

Grounds:

a. This unique type of work merits a policy statement approved by Synod.

b. Campus ministry is a matter of common concern for all the churches. (See Supplement No. 33-C.) —*Adopted*

III. REVISION OF THE HOME MISSION ORDER

1. *Materials:*

a. Acts of Synod 1964, Article 143, I, B, 3 & 4, page 106.

b. Agenda Report No. 33, XX, I. (See Supplement 33, XX, I.)

2. *Recommendations:*

a. That Synod approve the recommended revision of the Home Mission Order:

1) Article 5 (The executive secretary for Home Missions) without change.

2) Article 6 (Minister of Evangelism) with the editorial change that "SWIM" become "Summer Workshop in Missions" in Section 2, f.

3) Article 7 (Treasurer) without change.

4) Article 8 (Field Secretary) without change.

5) Article 9 (Assistant Field Secretary) without change.

Grounds:

1) These revisions fulfill the mandate of Synod 1964, Art. 143, I, B, 3 & 4, page 106 of the Acts, 1964.

2) The adopted plan of reorganization by the Synod of 1964 has worked well in practice during the past year. —*Adopted*

b) That Synod take note of the material of the ADDENDA, A, B, C, D. (See Supplement 33.) —*Adopted*

III. REHOBOTH HOSPITAL

1. *Material:*

a. Agenda Report No. 33-A, II and III. (See Supplement No. 33-A, II, III.)

b. Letter of the Luke Society, Inc., dated May 31, 1965.

2. *Recommendations:*

a. That Synod gratefully acknowledge what the Luke Society, Inc. has accomplished in respect to Rehoboth Hospital. —*Adopted*

b. That Synod approve and vote from the nomination of the Luke Society to serve as the representative of Synod on the Board of Directors of the Luke Society.

Dr. P. Northouse (Grand Rapids, Michigan)
Dr. J. Yff (Zeeland, Michigan)
Dr. L. De Wind (Downey, California)

Dr. P. Northouse is elected. *Adopted*

IV. LAND SALE ON THE INDIAN FIELD

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

B. *Recommendation:* That Synod permit the Board of Home Missions to use funds that become available from land sale on the Indian field for future capital expenditures on the Indian field. (Acts of Synod, 1959, page 54.)

Grounds:

a. There is an urgent need for replacing 70-year old buildings which should have been condemned long ago.

b. There is an urgent need for worship facilities at Window Rock, Arizona, the capital of the Navajo Tribe. —*Adopted*

V. INCORPORATION OF SYNOD

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

B. *Recommendation:* That Synod incorporate itself or its Synodical Committee to serve as a depository for devolution of church assets in the event of dissolution.

Ground: The legal requirements of many states regarding the corporate status of churches and the Board of Home Missions are becoming increasingly restrictive. The Board of Home Missions is being asked to show in its incorporation papers some indication as to where its assets will go in the case of dissolution of the corporation. *Adopted*

VI. CHURCH HELP FUND, INC.

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

B. *Recommendations:*

1. That Synod consult Mr. Marion Wiersma, treasurer of the committee, on matters pertaining to the Church Help Fund and that he be given the privilege of the floor. *Approved*

2. That Synod appoint the Rev. C. R. Veenstra as a regular member of the Church Help Committee, to replace Rev. J. G. Vande Lune whose six-year term expires in June 1965. (See Art. 159.)

3. That Synod concur with the judgment of the Church Help Fund committee, that at the present time, the rules and by-laws of the Church Help Fund remain unchanged.

Grounds:

a. The present rules and by-laws for the Church Help Committee, approved by Synod as recently as 1962, are of sufficient scope and clarity for the efficient operation of the committee, and will safeguard the revolving nature of the fund.

b. Proper application of the present rules, particularly the provision for "short-term" loans, should in due time virtually eliminate the problem of the large church continuing to hold a sizeable loan from the Church Help Fund.

4. That Synod declare this to be its answer to the Overture 19 of the 1964 Synod. *Adopted*

VII. BACK TO GOD HOUR

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

B. *Recommendations:*

1. That Synod give the privilege of the floor to both Revs. P. Eldersveld and J. Nederhoed when radio matters are discussed.

2. That Synod approve and vote from the following nominations:

Synod approves the nominations

a. Chicago District (vacancy of Mr. L. Berè)
   Rev. L. Bazuin
   Rev. J. Bylsma
   Rev. L. Bazuin is elected

b. Western Canada District (replacement for Rev. L. Tamminga)
   Rev. J. Botting
   Rev. A. H. Venema
   Rev. J. Botting is elected

c. Rocky Mountain District
   Dr. A. C. De Jong
   Rev. K. Rietema
   Dr. A. C. De Jong is elected

d. Eastern Canada District
   Mr. Stewart Tigchelaar
   Mr. J. Van Staalduinen
   Mr. Stewart Tigchelaar is elected

e. Wisconsin District
   Mr. C. Schaap
   Mr. B. Velzen
   Mr. C. Schaap is elected

3. *Spanish Broadcast* (Agenda Report No. 10, II, B, 2, and IX, C). (See Supplement No. 10.)

a. *Background:*

The Radio Committee has been involved in the development of a Spanish language broadcast since 1961 when this mandate was given by Synod (cf. Acts 1961, Art. 82, 5). The 52 taped programs are being played time and time again over various stations in Ecuador and over

the new station on Bonaire. The response indicates that the broadcasts are filling a vacuum in the Latin American countries and would warrant an increase in the quota if necessary.

b. *Recommendation:*

That Synod grant permission to the Back to God Hour Committee to institute a broadcasting ministry in the Spanish language similar to the present broadcasting ministry in the Arabic language. (This involves the calling of a minister, a literature program, follow-up correspondence, etc., all of which is outlined in the pattern of the present Arabic ministry.)

Grounds:

1) The Back to God Hour has explored the possibilities of developing such a ministry by producing a pilot series, by a placement of the pilot series, and by an evaluation of the initial responses to the broadcasts. This has been done in accordance with the *Acts of Synod,* 1964, Article 72, 4.

2) The enthusiastic response to the Spanish broadcast has indicated its effectiveness and has demonstrated that the Back to God Hour is now able to move directly into the development of a Spanish language ministry.

3) The situation, both religious and political in South America highlights the great need for such a broadcast.

(Advisory Committee report, Home Missions, continued in Art. 127.)

ARTICLE 77

The advisory committee on *Church Order II,* cf. Art. 49, the Rev. C. Greenfield reporting, submits the following:

I. BIBLE TRANSLATION

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

Classis Central California re-submits an overture sent to the Synod of 1964, "To discontinue the Bible Translation Committee with appreciation to the members thereof for the work done."

B. *Representation at Synod*

Recommendation: Synod grant the request that Prof. M. Woudstra be permitted to speak for the Bible Translation.

C. *Areas Requiring Action by Synod*

1. *The extension of the mandate of the Committee*

Recommendation: Synod approve an extension of the present mandate of the Committee on Bible Translation for one more year, with the understanding that the commitee present a definite recommendation next year either for discontinuing the committee or for a change of mandate.

—*Approved*

2. *The approval of the idea of calling a Bible Translation Conference.*

Recommendation: Since the Synod of 1958 (*Acts,* p. 105) approved a request to explore with other groups the possibility of drawing up tentative plans for a Bible Translation Conference, Synod now approve the existing plans for such a conference. —*Adopted*

3. *Suggested financial involvement*

Recommendation: The Synod of 1963 (*Acts*, p. 54) agreed that the committee's anticipated expenses for travel, lodging, etc. be paid from the synodical expense fund. Synod now approve in addition to this as its share in financing the proposed conference expenses up to $250.

—*Adopted*

D. *Overture of Classis Central California*

1. Overture No. 31 requests Synod to discontinue the Bible Translation Committee.

2. *Recommendation:* Synod do not accede to this overture.

Ground: It is unwise to discontinue the committee at this time while it is still studying the necessity and the feasibility of making a new Bible translation and has set up a conference with other evangelical scholars.

—*Adopted*

II. REPORTS OF SYNODICAL EXAMINERS

A. *Reports on the classical examination of candidates*

Classes	Candidates	Examiners
Alberta South	M. Greydanus	J. Griffioen, Pacific North West T. Heyboer, British Columbia L. Tamminga, Alberta North
British Columbia	Dick Pierik	C. M. Schemper, Alberta South J. Griffioen, British Columbia L. Tamminga, Alberta North
Cadillac	Vernon Geurkink	W. Van Rees, Grand Rapids East S. Kramer, Grand Rapids South J. Steenwyk, Muskegon
California South	Julius Vigh	E. Tanis, Central California B. Huizenga, Rocky Mountain John Geels, Pacific North West
Chatham	Peter Boodt	J. Derksen, Hamilton J. Hekman, Lake Erie P. Jonker, Toronto
Eastern Ontario	Jerry Dykstra Jerry Hoytema John Klomps	R. J. Frens, Hudson J. Derksen, Hamilton P. Jonker, Toronto
Grand Rapids East	Peter Tong	F. Einfeld, Cadillac J. Steenwyk, Muskegon G. Holwerda, Grand Rapids West
Grand Rapids West	Andrew Zwart	W. Vander Hoven, Grand Rapids East E. Masselink, Grandville J. Steenwyk, Muskegon
Holland	Hans Weerstra	W. Haverkamp, Kalamazoo F. M. Huizenga, Zeeland H. Vander Kam, Grandville
Minnesota North	Charles Fennema	C. Vander Plate, Sioux Center J. Rubingh, Orange City B. Visscher, Northcentral Iowa
Minnesota South	Gysbertus Corvers	J. Matheis, Sioux Center I. Meuzelaar, Northcentral Iowa C. Veenstra, Orange City
Muskegon	John Van Til	G. Holwerda, Grand Rapids West T. Van Kooten, Holland F. Einfeld, Cadillac
Northcentral Iowa	Herman Salomons	B. Van Someren, Pella J. Matheis, Sioux Center C. Veenstra, Orange City

Classes	Candidates	Examiners
Pella	Harlan Vande Einde	J. Rubingh, Orange City B. Visscher, Northcentral Iowa O. Breen, Chicago North
Wisconsin	Richard Hertel	B. Van Someren, Chicago South O. Breen, Chicago North J. Steenwyk, Muskegon
Zeeland	James De Vries	H. Vander Kam, Grandville S. Kramer, Grand Rapids South J. Hoogstra, Holland

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

B. *Examination of Mr. Sampson Yazzie — C.O. Art. 8*

Mr. Sampson Yazzie was examined for candidacy for the gospel ministry according to Article 8 of the Church Order by Classis Rocky Mountain. The synodical examiners, the Revs. J. Rubingh of Classis Orange City, Bernard A. Van Someren of Classis Pella, and Bernard E. Visscher of Classis Northcentral Iowa approved the action of examining Mr. Yazzie and recommended that he be admitted to candidacy for the gospel ministry in the Christian Reformed Church.

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

C. *Request of Rev. Tom Beech*

Classis Rocky Mountain did not accede to the request of Rev. Tom Beech of the Orthodox Presbyterian Church for an examination to be declared eligible for a call to the gospel ministry in the Christian Reformed Church on the ground that no specific need had been established. The following synodical examiners concurred in the judgment of the Classis: the Revs. John H. Rubingh of Classis Orange City, Bernard A. Van Someren of Classis Pella, and Bernard Visscher of Northcentral Iowa.

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

D. *Approval of ministers serving in extraordinary positions*

1. Rev. Herman Minnema was approved as Bible Teacher with retention of ministerial status by Classis Kalamazoo, in Kalamazoo Christian High School by the synodical examiners, the Revs. Wm. Van Rees of Grand Rapids East, Tenis Van Kooten of Holland, and John Hofman of Lake Erie.

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

2. The following synodical examiners: Revs. George Holwerda of Grand Rapids West, Siebert Kramer of Grand Rapids South, and Dr. Edward Masselink of Grandville met with Classis Grand Rapids East and approved the calling of an ordained man to teach Bible at Grand Rapids Christian High School, judging this task to be spiritual in character and directly related to the ministry of the Word.

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

E. *Deposition of Rev. Jacob Rook*

1. *Materials:*

Report of synodical examiners

Letter from stated clerk of Classis California South

Minutes of Classis California South, Sept. 22, 23, 1964 (Aticles 9, 11, 12, 25, 31, 32)

2. *Information:*

The synodical examiners, the Revs. E. Tanis of Central California, B. N. Huizenga of Rocky Mountain, and John Geels of Pacific Northwest gave advice re the status of Rev. J. Rook and approved the action of Classis California South in deposing Rev. J. Rook from the ministry of the Word and Sacraments in the Christian Reformed Church, on the grounds:

"a. His filing for divorce on non-Biblical grounds.

"b. His violating the principles of church membership and his ordination vows in the Church by tendering his resignation.

"c. The holiness, righteousness, and spiritual well-being of Christ's Church demands this action." —*Adopted*

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

(Advisory committee report Church Order II, continued in Art. 100)

ARTICLE 78

The advisory committee on *Protests and Appeals,* cf. Art. 62, Rev. A. De Jager reporting, presents the following to Synod:

APPEAL OF MR. AND MRS. J. SCHEERES OF IMLAY CITY, MICH.

A. *Materials:*

1. Letter of appeal of Mr. and Mrs. Scheeres.
2. Letter of Consistory of Imlay City Chr. Ref. Church.
3. The file of the Stated Clerk of Classis Lake Erie containing past decisions and records.

B. *Analysis of the case:*

Mr. and Mrs. Scheeres appeal from the decision of Synod 1963: "Synod do not sustain the protest of Mr. and Mrs. J. Scheeres against the Imlay city consistory" (Acts of Synod '63, Art. 101, B, 1).

They especially protest the failure of the consistory of Imlay City to reinstate them as members of the local church after Synod 1963 had decided to "sustain Mr. and Mrs. J. Scheeres in their protest against being dropped from the membership rolls" (Acts of Synod 1963, Art. 101, B, 2).

C. *Recommendations:*

1. Synod do not enter into the matter of conflict between the appellants and the consistory of Imlay City.

Ground: It is apparent from a document of the consistory subsequent to the letter of appeal that, "There is *now* no valid reason not to reinstate these erring members."

2. Synod advise the Consistory to act without undue delay to receive Mr. and Mrs. Scheeres back into the membership of their church.

—*Adopted*

(Advisory committee report, Protests and Appeals, continued in Art. 113)

ARTICLE 79

This session is adjourned and Elder Mr. R. Holwerda closes with prayer.

MONDAY AFTERNOON, JUNE 14
Tenth Session

ARTICLE 80

The devotions are conducted by Rev. A. Hoksbergen. He invites the delegates to sing Psalter Hymnal No. 195:1-4 and leads in prayer.

ARTICLE 81

The advisory committee on *Publication Matters,* cf. Art. 74, Rev. A. Hannink reporting, presents the following:

I. APPEAL OF CONSISTORY, ROSELAND I, CHICAGO

A. *Materials:*

1. Last will and testament of Mr. Dick Van Eck
2. Letter, Back to God Hour Committee to Diaconate, Roseland I Christian Reformed Church, dated April 16, 1963
3. Letter, Diaconate 1st Roseland to BGH, dated April 30, 1963
4. Letter, BGH to Consistory, Roseland I, dated May 22, 1964
5. Letter, Consistory, Roseland I to BGH, dated June 18, 1964
6. Letter, BGH to Consistory, Roseland I, dated Oct. 28, 1964
7. Letter, Consistory, Roseland I to BGH, dated Jan. 20, 1965
8. Letter, BGH to Consistory, Roseland I, dated Feb. 5, 1965
9. Letter, BGH to Diaconate, Roseland I, dated Feb. 15, 1965
10. Letter, Consistory, Roseland I to BGH, dated March 5, 1965
11. Letter, BGH to Consistory, Roseland I, dated May 6, 1965
12. Letter, Consistory, Roseland I to BGH, dated June 7, 1965
13. Letter, Consistory, Roseland I to Christian Reformed Synod 1965, dated June 7, 1965
14. Letter, Consistory, Roseland I to Dr. R. J. Danhof, Stated Clerk, dated June 7, 1965

B. *The Matter of Procedure:*

Roseland I appeals to Synod on a matter on which it and the Back to God Hour cannot agree. It is necessary first of all to decide whether this appeal is legally before Synod. There is the consideration that matters should be carried as far as possible in the minor assemblies (Synodical Rule V-B). This matter was not dealt with as far as possible in the minor assemblies. Classis Chicago South gave some advice, but did not make a decision. Furthermore, an appeal of a Consistory must first be adjudicated by Classis so that the appeal to Synod will be an appeal from the decision of Classis (Rule V-C). But Roseland I is not appealing from a decision of Classis. Classis only gave Roseland I some advice for which it asked, but a final conclusion was not made on the ground that the issue involved a denominational agency.

As a denominational agency the Back to God Hour may come directly to Synod, but Consistories must appeal from decisions of Classis. Roseland I should have appealed to Classis for a definite decision and Classis Chicago South should have rendered a formal judgment. Then the matter may have been finished in the minor assemblies. Finally, the Back to God Hour Committee was not notified of intention to appeal in sufficient time for it to make a reply.

C. *Recommendation:* Synod declare that this appeal is not properly before Synod.

Ground: The Back to God Hour Committee was not notified sufficiently in time. —*Adopted*

(Advisory committee report, Publication Matters, continued in Art. 101)

ARTICLE 82

The advisory committee on *Educational Matters,* cf. Art. 67, Dr. E. Palmer reporting, presents the following:

I. NOMINATIONS FOR THE BOARD OF TRUSTEES

A. *Material:* Agenda Report No. 4-A; II, A. (See Supplement No. 4-A; II, A.)

B. *Recommendations:* That Synod approve the following nominations of lay members and their alternatives to the Board of Trustees of Calvin College and Seminary. —*Synod approves*

a) *Central District*—Dr. Wesley De Young and Dr. Robert Paxton (Dr. D. De Vries has served two terms); for alternate delegate—P. Nienhuis and nominee not elected as regular delegate.

Dr. W. De Young is elected; Mr. P. Nienhuis as alternate.

Peter Cooper and Fred Baker (Dr. P. Cooper has served one term); for alternate delegate Dr. T. Vanden Berg and nominee not elected as regular delegate.

Dr. P. Cooper is elected; Dr. T. Vanden Berg is elected as alternate.

2) *Mid West District*—Henry De Groot and Abe Geurkink (Dr. B. De Boer has served for six years); for alternate delegate—John Verkade and nominee not elected as regular delegate.

Mr. Henry De Groot is elected; Mr. A. Geurkink as alternate.

II. CAMPUS DEVELOPMENT

A. *Materials:*

1. Agenda Report No. 4; I, D, 1-3. (See Supplement No. 4, I, D, 1-3)
2. Agenda Report No. 4; II, C. (See Supplement No. 4, II, C)
3. Agenda Report No. 4-A; II, D, 2. (See Supplement No. 4-A, II, D, 2)

B. *Recommendations:*

1. That Synod ratify the decision of the Board of Trustees to construct the Auditorium-Music-Speech Building, even though the cost of this unit will be about $1,700,000, or $200,000 more than the figure presented to the Synod of 1964. —*Adopted*

2. That Synod approve the action of the Board of Trustees in engaging architects to design an additional residence hall and that Synod

authorize the Board to proceed with the construction of the residence halls for completion by Sept. 1, 1966.

That Synod authorize the Board to contract for a loan of $1,500,000 from the Housing and Home Finance Agency.

That Synod authorize the Board of Trustees to grant a mortgage on the two proposed residence halls as security for the $1,500,000 Housing and Home Finance Agency loan which will finance the major portion of the cost of these halls and that the Board of Trustees also be authorized to pledge the net income from these halls and from the dining halls in the proposed Commons Building to liquidate the 50-year Housing and Home Finance Agency loan. —*Adopted*

c. That Synod approve the action of the Board in engaging architects to design the Commons Building.

That Synod authorize the Board of Trustees to proceed with the construction of a Commons Building, to include dining halls, at an estimated cost, with furnishings, of about $1,000,000. —*Adopted*

d. That Synod authorize the Board of Trustees to enter into such short-term financing as becomes necessary during the construction of the Auditorium-Music-Speech Building, the two residence halls, the Commons, and certain general campus improvements related to these building projects. —*Adopted*

e. That Synod authorize the Board of Trustees to proceed with the planning and construction of the first unit of a Knollcrest Science complex, this first unit to cost an estimated $1,000,000, construction to begin in the spring of 1966. —*Adopted*

That Synod also authorize the Board of Trustees to finance this unit through the use of the Ford Endowment Funds and through a matching grant from the Higher Education Facilities Administration, with the expectation that the application for such a grant will be acted upon favorably by that Administration. If monies cannot be attained through the HEFA, the Board shall seek other methods of financing in addition to the Ford Endowment Funds. —*Adopted*

f. That the Board of Trustees be authorized to exercise an option on 70 acres of land immediately east of the Knollcrest campus at a price of approximately $300,000, with the understanding that most of the proceeds for this purchase will be obtained through the ultimate sale of some of the land the College and Seminary owns south of Burton Street. —*Adopted*

g. That the Board of Trustees be authorized to sell a portion of the land which the College and Seminary owns south of Burton Street, such sale not to include the property fronting along Burton Street to a depth of 600 feet with the possible exception of a narrow strip for a right-of-way for access from Burton Street to the back portion of this property. —*Adopted*

III. SPONSORSHIP OF FOREIGN STUDENTS

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

B. *Recommendation:* That Synod approve the suggested changes of the composition of the Committee for the Sponsorship of Foreign Stu-

dents so that henceforth it will be constituted as follows: the academic dean of the Seminary (chairman), the dean of students of the Seminary, the business manager of College and Seminary, the dean of students of Calvin College, the registrar of the Seminary, the field secretary of Home Missions, and the assistant secretary of Foreign Missions. (See Art. 159) —*Adopted*

IV. COMMITTEE ON EDUCATION

A. *Materials:*

1. Agenda Report No. 23. (See Supplement No. 23)
2. Overture No. 38.

B. *Recommendations:*

1. That Synod recognize Rev. William Haverkamp as spokesman for the Committee on Education. —*Approved*

2. That Synod approve the following nominations to fill three vacancies on the Committee on Education:

—*Synod approves the nominations*

a) Prof. Harold Dekker
Rev. Jacob Eppinga
Prof. H. Dekker is elected.

b) Dr. Marion Snapper
Mr. James Hoekenga
Dr. M. Snapper is elected.

c) Dr. Gordon Spykman
Dr. David Holwerda
Dr. G. Spykman is elected. —*Adopted*

3. That Synod adopt Overture No. 38 on the grounds presented by Classis Hamilton. This overture reads as follows:

Classis Hamilton overtures Synod to request the Committee on Education to consider:

1. To re-introduce the Heidelberg Catechism in full in the curriculum of our Catechetical instruction.

2. To study the feasibility of adopting a new translation of the Heidelberg Catechism for educational purposes, such as is published by the North American Area of the World Alliance of Reformed and Presbyterian Churches as the 400th Anniversary of the Heidelberg Catechism.

Grounds:

a) The Catechism is the Confession of the Church to the Church.

b) The study of the Heidelberg Catechism itself in our Catechism classes would be a great help to keep this Confession alive in the hearts and minds of our people.

c) A new translation of the Heidelberg Catechism in the language of today would facilitate its understanding.

d) The uniform practice of Catechism preaching in our Churches will benefit greatly from the introduction of the teaching of the Catechism itself in all our Churches. —*Adopted*

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

ARTICLE 83

The advisory committee on *Church Order I,* cf. Arts. 38, 41, 42, 43, Rev. A. Mulder reporting, presents the following:

I. THE CHRISTIAN REFORMED WORLD RELIEF COMMITTEE

A. *Representation at Synod*

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

2. *Recommendation:* That Synod grant the privilege of the floor to the Christian Reformed World Relief Committee president, ministerial board member, and executive director. (H. Zondervan, Rev. J. A. Mulder, L. Van Ess)

B. *Fields of work*

1. *Cuban Refugee Aid* (See Supplement No. 21)

a. *Material:* Agenda Report No. 21. In this paragraph the Christian Reformed World Relief Committee records a successful year of labor for the Good Samaritan Medical Center and the Good Samaritan Food and Clothing Center. The work of resettlement was found to be still necessary.

b. *Recommendation:* That Synod grant the Christian Reformed World Relief Committee request to continue the Cuban Refugee Aid Program for 1966. —*Adopted*

2. *Korean Aid* (See Supplement No. 21)

a. *Material:* Agenda Report No. 21. In this section of their report the committee informs us that much suffering has been alleviated in this impoverished country. This was accomplished chiefly by rehabilitation, and by the provision of medical care and child care. Three new members were added to the personnel, and two others are being sought (a social worker and an agriculturist).

b. *Recommendation:* That Synod accede to the request of the Christian Reformed World Relief Committee for approval of its Korean Aid Program for the year 1966.

3. *Administration of the Korean Field* (See Supplement No. 21-A)

a. *Material:* Agenda Report No. 21-A. In this portion of the report the Christian Reformed World Relief Committee is asking Synod to give them sole jurisdiction over this field, since the work in their judgment is at the present time essentially one of Christian mercy. They would rather not share this task with the Christian Reformed Board of Foreign Missions. They claim that, "dual control which permits missionaries performing identical Christian services to be responsible to different boards may well become an impediment to an effective Christian witness . . . ."

b. *Recommendations:*

1) That Synod do not accede to their request at this time.

Grounds:

a) Sufficient effort has not been put forth to work out a plan of cooperation as decided upon by the Synod of 1963. See Acts, 1963, p. 53, II, C, 4: "that the Korean work be carried out on the basis of the plan of cooperation drawn up between the executive committee of the Christian Reformed Board of Foreign Missions and the Christian Reformed World Relief Committee so that, although the work retains some con-

nection with the Christian Reformed Board of Foreign Missions, its regular administration is allotted to the Christian Reformed World Relief Committee. That this working arrangement be followed for the present and that it be reviewed when more missionary activity or more missionaries become involved in it."

b) Synod did not intend by its decision of 1962 to affirm that the Christian Reformed Board of Foreign Missions and the Christian Reformed World Relief Committee should continue to function separately, but merely to approve the steps already taken. Acts, 1962, p. 105, art. 141, I, B, 3, b: "that Synod approve . . . the steps taken in transferring the Korean Material Relief work to the newly organized Christian Reformed World Relief Committee."

It would appear that the Christian Reformed World Relief Committee has misinterpreted this decision of Synod when it says: "Since June, 1962, when Synod instructed that steps be taken in *"transferring"* the Korean Material Relief work, etc." Agenda Report No. 21-A (See Supplement No. 21-A) —*Adopted*

2) That Synod instruct the Christian Reformed Board of Foreign Missions and the Christian Reformed World Relief Committee jointly to set up rules and procedures for the guidance of the two Boards so that there will be a proper exercise of responsibility and a clear delineation of duties.

Grounds:

a) This was the planned course of action of both committees as indicated in the Christian Reformed Board of Foreign Missions report. See Agenda, p. 215: ". . . with the increase of staff on the part of the Christian Reformed World Relief Committee in Korea and the decision of the Christian Reformed Board of Foreign Missions to send an ordained missionary to Korea the question of interrelations between the work of our board and that of the Christian Reformed World Relief Committee becomes more pressing and discussions are under way between the two boards to come to clear and mutually agreeable forms of cooperation so that there shall be the proper exercise of responsibility and clear delineation of duty." (See Supplement No. 34, Sec. 2, B.)

b) This instruction is in accord with the decision of the Synod of 1963 quoted under 1) a) above. —*Adopted*

4. *Hong Kong—Rennies Mill Student Aid Program* (See Supplement No. 21)

a. *Material:* Agenda Report No. 21. This name designates a school for the relief and rehabilitation of refugee children. Youths fifteen years and older are taught trades at this institution. The Christian Reformed World Relief Committee requests Synod to participate in the cost of the construction of a new dormitory to the extent of $25,000, to provide for the care of approximately 25 boys at a cost of $17 per month, and to authorize negotiations for the placement of a professionally trained staff worker.

b. *Recommendation:* That Synod do not accede to this request.

Grounds:

1) The operation of this institution does not demand our support since a number of denominations and agencies already provide adequate funds for the operation of this school.

2) There are many unexplored opportunities for relief work in places where our Mission Boards are presently operating. —*Adopted*

C. *Relation of the CRWRC to Synod* (See Supplement No. 21.)

1. *Material:* Synod's attention is called to the fact that CRWRC is considering applicants for the position of Agriculturist and is hoping to engage a social worker. (Agenda, pp. 121, 122.) These appear to be permanent new positions involving new types of activity. (It is recognized that emergencies may require immediate though temporary increase of personnel.)

2. *Recommendation:* That Synod instruct the CRWRC to obtain Synodical approval whenever it contemplates additional permanent positions or the creation of positions involving new types of activity.
—*Adopted*

Ground: This is the procedure followed by other denominational boards or agencies. —*Adopted*

D. *Approval of Appointments* (See Supplement No. 21.)

1. *Material:* Agenda Report No. 21. The CRWRC is requesting Synod to reappoint its director with indefinite tenure.

2. *Recommendation:*

a. That Synod reappoint Mr. Louis Van Ess as executive director of the CRWRC for a term of 4 years.

Ground: The Synod of 1963 appointed Mr. Van Ess for a two-year term. Reappointing him now for a 4-year term would be in keeping with the policy followed by other denominational boards or agencies.
—*Adopted*

b. That Synod approve the re-appointment presented by the CRWRC.

Board members

Minister—Rev. J. Mulder—for 2 years
Sociologist—D. S. De Haan—for 2 years
Accountant—D. J. Boes—for 3 years
Business man—S. W. Tamminga—for 3 years
Attorney—C. Van Valkenburg—for 4 years
Medical doctor—E. Y. Postma—for 4 years

Alternate board members

All for regular three-year terms

Minister—Rev. W. Vander Hoven
Sociologist—H. J. Ryskamp
Accountant—Peter Timmer
Business man—H. J. Bloem
Attorney—Judge W. Waalkes
Medical doctor—M. Sharda

—*Adopted*

c. That Synod instruct the CRWRC henceforth to present nominations to Synod. —*Adopted*

E. *Approval of Constitutional Change* (See Supplement No. 21.)

1. *Material:* Agenda Report No. 21. There it is noted that the Synod of 1964 decided, "that the work of relief, rehabilitation, and resettlement of refugees, formerly performed by the CRRSC be transferred to the CRWRC." (Acts, p. 66.) The CRWRC now requests that the proper change be made in the Constitution, designating this work as the proper task of the CRWRC.

2. *Recommendation:*

That Synod add the following to article IV F. of the Constitution:

To engage in the work of relief, rehabilitation and resettlement of refugees.

Ground: This makes explicit in the Constitution the work assigned to the CRWRC by the Synod of 1964. —*Adopted*

ARTICLE 84

Rev. T. Van Eerden expresses deep appreciation to the churches of the denomination for their generous response to the great need of the Fulton Christian Reformed Church during their recent trial and loss in the flood catastrophe. A special word of appreciation was expressed for the speedy and generous aid that the CRWRC provided during this difficult experience.

ARTICLE 85

The advisory committee on *Church Order Revision,* cf. Art. 27, the Rev. J. Howerzyl reporting, presents the following:

A. *Materials regarding content of the Proposed Church Order:*

1. *Agenda Reports:*
   5. Report of the Church Order Revision Committee on its meeting with the Committee from the Orthodox Presbyterian Church (See Supplement No. 5.)
   6. Report of the Church Order Revision Committee. (See Supplement No. 6.)
2. *Overtures:*
   6. Orange City regarding Article 37b.
   7. Classis Alberta North regarding Article 52b.
   8. Classis Kalamazoo regarding deletion of Article 93.
   9. Classis Wisconsin regarding heading of Part I, Section B.
   10. Classis Toronto regarding Articles 42, 53c, 93, 94b, 95b, 96b.
   14. Second Christian Reformed Church of Toronto—Objections to Article 28b.
   19. Grandville Avenue Church regarding Article 70b.
   20. Classis British Columbia regarding Article 28a and 42.
   25. Forest Christian Reformed Church regarding Article 28 a and b.
   27. West End Christian Reformed Church of Edmonton regarding Article 28.
   27A. Classis Alberta North endorsement of Overture 27.

29. Classis Muskegon regarding deletion of Article 18.
41. Classis Hackensack regarding reference to Synodical Regulations in the various articles of the Church Order.
42. Classis Hackensack regarding publication of the Church Order.
43. Classis Hackensack regarding Article 28a.
44. Classis Hackensack regarding Article 42.
45. Classis Hackensack regarding Article 52c.
46. Classis Hackensack regarding Article 26a.
47. Calvin Christian Reformed Church, St. Petersburg, Florida, regarding Articles 36b, 37, 26, 36, 54a, and 55a in relation to 11a.

C. *Other Materials:*

1. Agenda Report of the Board of Home Missions points IV and V regarding Articles 43, 12, and 39. (See Supplement 33-A.)

2. Printed Appeal No. 3—Protest from Classis Hudson. (See Printed Appeal No. 3.)

B. *Recommendations:*

1. That Synod:

a. Eliminate the word "and" at the beginning of line 3.

b. That Synod adopt Article I as follows:

INTRODUCTION

Article 1

a. The Christian Reformed Church, confessing its complete subjection to the Word of God and the Reformed creeds as a true interpretation of this Word, acknowledging Christ as the only Head of His Church, and desiring to honor the apostolic injunction that in the churches all things are to be done decently and in order (I Cor. 14:40), regulates its ecclesiastical organization and activities in the following articles.

b. The main subjects treated in this Church Order are: The Offices of the Church, The Assemblies of the Church, The Task of the Church, and The Admonition and Discipline of the Church. —*Adopted*

2. That Synod adopt Article 2 as follows:

I. THE OFFICES OF THE CHURCH
A. GENERAL PROVISIONS

Article 2

The offices instituted by Christ in His Church are those of the minister of the Word, the elder, and the deacon. These offices differ from each other only in mandate and task, not in dignity and honor. —*Adopted*

3. That Synod adopt Article 3 as follows:

Article 3

Confessing male members of the church who meet the Biblical requirements for office-bearers are eligible for office. Only those who have been officially called and ordained or installed shall hold and exercise office in the church. —*Adopted*

4. That Synod adopt Article 4 as follows:

Article 4

a. In calling to an office, the consistory shall present to the congregation a nomination of at least twice the number to be elected. In special circumstances the consistory may submit a nomination which totals less than twice the number to be elected, giving reasons for this departure from the rule.

b. Prior to making nominations the consistory may give the congregation an opportunity to direct attention to suitable persons.

c. The election by the congregation shall take place under the supervision of the consistory after prayer and in accordance with the regulations established by the consistory. The right to vote shall be limited to confessing members in good standing.

d. After having called the elected persons to their respective offices and having announced their names, the consistory shall proceed to ordain or install them if no valid impediment has arisen. The ordination or installation shall take place in the public worship services with the use of the prescribed ecclesiastical forms. —*Adopted*

5. That Synod adopt Article 5 as follows:

Article 5

All office-bearers, on occasions stipulated by consistorial, classical, and synodical regulations, shall signify their agreement with the doctrine of the church by signing the Form of Subscription. —*Adopted*

6. a. That Synod do not accede to Overture no. 9 from Classis Wisconsin to change the heading I, B, "The Ministers of the Word," to: "The Ministry of the Word and Sacraments."

Grounds:

1. Although a case can be made for the correctness of the proposed revision of Classis Wisconsin, nevertheless the term "the ministers of the Word" is commonly accepted among us as including the administration of the sacraments.

2. That this addition would involve a burdensome addition to many of the individual articles of the Church Order. —*Adopted*

b. That Synod adopt Article 6 as follows:

B. THE MINISTERS OF THE WORD

Article 6

a. The completion of a satisfactory theological training shall be required for admission to the ministry of the Word.

b. Graduates of the theological seminary of the Christian Reformed Church who have been declared candidates for the ministry of the Word by the churches shall be eligible for call.

c. Those who have been trained elsewhere shall not be eligible for call unless they have met the requirements stipulated in the synodical regulations and have been declared by the churches to be candidates for the ministry of the Word. —*Adopted*

7. a. That Synod delete the word "native," in Article 7a.

b. That Synod adopt Article 7 as follows:

Article 7

a. Those who have not received the prescribed theological training but who give evidence that they are singularly gifted as to godliness, humility, spiritual discretion, wisdom, and the ability to preach the Word, may, by way of exception, be admitted to the ministry of the Word, especially when the need is urgent.

b. The classis, in the presence of the synodical deputies, shall examine these men concerning the required exceptional gifts. With the concurring advice of the synodical deputies, classis shall proceed as circumstances may warrant and in accordance with synodical regulations.

—*Adopted*

8. That Synod:

a. Change "in" to "of" in line 1 and "from" to "of" in line 3 of this Article.

b. That Synod change "is" to "are" in point b.

c. That Synod adopt Article 8 as follows:

Article 8

a. Ministers of the Christian Reformed Church and ministers of sister Churches are eligible for call, with due observance of the relevant rules.

b. Ministers of other denominations desiring to become ministers in the Christian Reformed Church shall be declared eligible for a call by a classis only after a thorough examination of their theological training, ministerial record, knowledge of and soundness in the Reformed faith, and their exemplariness of life. The presence and concurring advice of the synodical deputies are required.

c. Ministers of other denominations who have not been declared eligible for a call shall not be called unless all synodical requirements have been met. —*Adopted*

(Advisory Committee on Church Order Revision continued in Art. 94.)

ARTICLE 86

Elder Mr. M. Langeland closes this session of Synod with prayer.

TUESDAY MORNING, JUNE 15

Eleventh Session

ARTICLE 87

This session opens with the singing of Psalter Hymnal No. 391:1-4. Rev. L. J. Dykstra read the Scripture from Ephesians 4:24 and leads in prayer invoking God's guidance in the important ballot that is to be cast as well as in all the deliberations that would engage Synod.

ARTICLE 88

The roll call indicates that all members are present.

ARTICLE 89

The minutes of the Monday sessions are read and approved.

ARTICLE 90

The president extends a welcome to Professor Mr. Paul Woolley who is present as the fraternal delegate of the Orthodox Presbyterian Church.

ARTICLE 91

Dr. F. Klooster conveys greetings from the Reformed Presbyterian Church of North America (Covenanter) at whose Synod he has just delivered an address.

Dear Brethren in Christ:

The Synod of the Reformed Presbyterian Church of North America convened in its annual meeting at Geneva College, Beaver Falls, Pa. sends greeting to the Synod of The Christian Reformed Church. We assure you that we are standing with you in the defence of the Reformed faith and in the propagation of the whole counsel of God in faith and life. May God lead and bless you in your Synod meeting and in your growth and service of our Lord and Savior Jesus Christ.

Fraternally yours,
G. M. Robb, Moderator

ARTICLE 92

Synod proceeds to ballot for the election of a professor in Church History at Calvin Seminary. Dr. E. Palmer, reporter of the advisory committee on Educational Matters, reads the nominations to Synod. The result of the ballot reveals that Mr. Henry Zwaanstra is elected. (See Art. 64 for Nominations)

ARTICLE 93

Rev. E. Heerema introduces Prof. Mr. Paul Woolley, Professor of Church History at Westminster Seminary who is present at our Synod as fraternal delegate from the Orthodox Presbyterian Church. He addresses Synod and Rev. L. Mulder responds.

ARTICLE 94

The advisory committee on *Church Order Revision,* cf. Arts. 27, 85, Rev. J. Howerzyl reporting, presents the following:

9. That Synod adopt Article 9 as follows:

Article 9

In nominating and calling a minister the consistory shall seek the approval of the counselor who acts in behalf of classis to see that the ecclesiastical regulations have been observed. The consistory and counselor shall sign the letter of call and the counselor shall render an account of his labors to classis. —*Adopted*

10. That Synod adopt Article 10 as follows:

Article 10

a. The ordination of a candidate for the ministry of the Word requires the approval of the classis of the calling church and of the synodical deputies. The classis, in the presence of the deputies, shall examine him concerning his doctrine and life in accordance with synodical regulations. The ordination shall be accompanied by the laying on of hands by the officiating minister.

b. The installation of a minister shall require the approval of the classis of the calling church or of its interim committee, to which the minister

shall have previously presented good ecclesiastical testimonials of doctrine and life which have been given him by his former consistory and classis. —*Adopted*

11. That Synod adopt Article 11 as follows:

Article 11

a. The task of the minister is to preach the Word, administer the sacraments, conduct public worship services, and catechize the youth in order that the church may be built and unbelievers won for Christ. Although all ministers share this common task, each shall discharge it in accordance with his particular calling, whether he is a minister in a local congregation or a missionary at home or abroad.

b. The minister, with the elders, shall have supervision over the congregation and his fellow office-bearers, exercising admonition and discipline and seeing to it that everything is done decently and in order. He shall, with the elders, exercise pastoral care over the congregation, and engage in and promote the work of evangelism. —*Adopted*

12. That Synod adopt Article 12 as follows:

Article 12

A minister who enters upon the work of home or foreign missions shall be called in the regular manner by a local church, which acts in cooperation with the appropriate committees of classis or synod. Although the duties of a missionary may be regulated through such cooperation, the supervision of his doctrine and life rests with the calling church. —*Adopted*

13. That Synod adopt Article 13 as follows:

Article 13

A minister who is charged with an extraordinary ministerial task shall remain subject to the calling church, which shall supervise his doctrine and life. His duties, however, may be regulated by the consistory in cooperation with other agencies. He may be engaged in such a task only after the classis of the calling church, with the concurring advice of the synodical deputies, has judged it to be spiritual in character and directly related to the ministerial calling. —*Adopted*

14. That Synod adopt Article 14 as follows:

Article 14

a. A minister of the Word shall not leave the congregation with which he is connected for another church without the consent of the consistory.

b. A minister of the Word, once lawfully called, may not forsake his office. He may, however, be released from office to enter upon a nonministerial vocation for such weighty reasons as shall receive the approval of the classis with the concurring advice of the synodical deputies. —*Adopted*

15. That Synod adopt Article 15 as follows:

Article 15

Each church shall through its consistory provide for the proper support of its minister(s). —*Adopted*

16. That Synod adopt Article 16 as follows:

Article 16

A minister who for weighty reasons desires a temporary release from service to the congregation must have the approval of his consistory, which shall continue to have supervision over him. —*Adopted*

17. That Synod adopt Article 17 as follows:

Article 17

a. A minister who is neither eligible for retirement nor worthy of discipline may because of an intolerable situation existing between him and his church, be released from active ministerial service in his congregation. The consistory shall give such a release only with the approval of the classis with the concurring advice of the synodical deputies and in accordance with synodical regulations.

b. The consistory shall provide for the support of a released minister in such a way and for such a time as shall receive the approval of classis.

c. Eventually, if no call is forthcoming, he may at the discretion of classis and the synod be completely released from his ministerial office. —*Adopted*

18. a. Proposed Article 18 reads as follows:

Article 18

A minister who is neither eligible for retirement nor worthy of discipline, but who has clearly shown that he lacks the essential qualifications for the ministry of the Word, may be *discharged* by the consistory from his ministerial office, but only upon the approval of classes with the concurring advice of the synodical deputies. Such a decision shall not be considered final until confirmed by synod. Until that time the church he served last shall provide for the support of him and his dependents in a way approved by classis.

b. That Synod delete Article 18 on the grounds offered in Overture No. 29 from Classis Muskegon.

Grounds:

1. The article conflicts with the Form for Ordination of Ministers which allows dismissal from the ministry for two reasons: namely, errors in doctrine or sins in life.

2. This article will give power to a local consistory to seek dismissal of a minister for subjective reasons.

3. The Church Order presently in force, as well as the proposed Church Order, has enough, indeed, more than enough safeguards over the office of the sacred ministry in articles 6 through 17 and 19 of the proposed Church Order., as well as articles 4 through 20 and 79 of the present Church Order.

4. The phrase "essential qualifications for the ministry" is not adequately defined. —*Adopted*

19. Article 19 is given to another committee.

That Synod postpone consideration of Article 19 at this time.

Article 19

a. A minister who has reached retirement age, or who because of physical or mental disability is incapable of performing the duties of his office, is eligible for retirement. Retirement shall take place with the approval of the consistory and classis and in accordance with synodical regulations.

b. A retired minister shall retain the honor and title of a minister of the Word and his official connection with the church which he served last, and this church shall be responsible for providing honorably for his support and that of his dependents according to synodical regulations.

c. Should the reasons for his retirement no longer exist, the minister emeritus shall request the consistory and classis which recommended him for retirement to declare him eligible for call. —*Adopted*

20. That Synod adopt Article 20 as follows:

Article 20

The churches shall maintain a theological seminary at which men are trained for the ministry of the Word. The seminary shall be governed by Synod through a board of trustees appointed by Synod and responsible to it. —*Adopted*

21. That Synod adopt Article 21 as follows:

Article 21

The task of the ministers of the Word who are appointed as professors of theology is to train the seminary students for the ministry of the Word, expound the Word of God, and vindicate sound doctrine against heresies and errors. —*Adopted*

22. That Synod adopt Article 22 as follows:

Article 22

The churches shall encourage young men to seek to become ministers of the Word and shall grant financial aid to those who are in need of it. Every classis shall maintain a student fund. —*Adopted*

23. That Synod adopt Article 23 as follows:

Article 23

Students who have received licensure according to synodical regulations shall be permitted to exhort in the public worship services. —*Adopted*

24. a. That Synod change the word "any" to "the."

b. That Synod adopt Article 24 as follows:

C. THE ELDERS AND DEACONS

Article 24

The elders and deacons shall serve for a limited time as designated by the consistory. As a rule a specified number of them shall retire from office each year. The retiring office-bearers shall be succeeded by others unless the circumstances and the profit of the church make immediate eligibility for re-election advisable. Elders and deacons who are thus re-elected shall be reinstalled. —*Adopted*

25. That Synod adopt Article 25 as follows:

Article 25

The elders, with the minister(s), shall have supervision over the congregation and their fellow office-bearers, exercising admonition and discipline and seeing to it that everything is done decently and in order. They shall, with the minister(s), exercise pastoral care over the congregation, and engage in and promote the work of evangelism.

—*Adopted*

26. a. That Synod delete the words: "material or social" on the basis of Overture No. 46 from Classis Hackensack and Overture No. 47 from Calvin Christian Reformed Church, St. Petersburg, Florida. —*Adopted*

b. That Synod adopt Article 26 as follows:

Article 26

a. The task of the deacons is to administer Christian mercy toward those who are in need, first of all toward those of the household of faith, but also toward the needy in general. In executing this task they shall diligently collect, administer, and distribute monies and other gifts, and shall serve the distressed with counsel and assistance.

b. They shall enable the needy under their care to make use of Christian institutions of mercy.

c. They shall confer and co-operate with diaconates of neighboring churches when this is desirable for the proper performance of their task.

d. They may also seek mutual understandings with other agencies in their community which are caring for the needy, so that the gifts may be distributed properly. —*Adopted*

27. That Synod adopt Article 27 as follows:

II. THE ASSEMBLIES OF THE CHURCH
A. GENERAL PROVISIONS

Article 27

The Assemblies of the Church are: the consistory, the classis, and the synod.

28. a. That Synod substitute the words "the church" for "it" in the line "entrusted to it by Christ." as suggested in Overture No. 43 from Classis Hackensack. —*Adopted*

Grounds:

1. It makes for clearer understanding.
2. It removes some of the objections raised against this article in various documents.

b. That Synod adopt Article 28 as follows:

Article 28

a. Each assembly exercises, in keeping with its own character and domain, the ecclesiastical authority entrusted to the church by Christ; the authority of consistories being original, that of major assemblies being delegated. —*Adopted*

b. The classis has the same authority over the consistory as the Synod has over the classis. —*Adopted*

29. That Synod adopt Article 29 as follows:

Article 29

a. These assemblies shall transact ecclesiastical matters only, and shall deal with them in an ecclesiastical manner.

b. A major assembly shall deal only with those matters which concern its churches in common or which could not be finished in the minor assemblies.

c. Matters referred by minor assemblies to major assemblies shall be presented in harmony with the rules for classical and synodical procedure.

—*Adopted*

(The advisory committee on *Church Order Revision* continues its report in Art. 98.)

ARTICLE 95

Elder Mr. W. Terpstra concludes this session with prayer.

TUESDAY AFTERNOON, JUNE 15

Twelfth Session

ARTICLE 96

Rev. E. Shuart conducts the opening devotions. Synod sings Psalter Hymnal No. 426.

ARTICLE 97

The second clerk, informs Synod that he has contacted Mr. H. Zwaanstra re his appointment to the chair of Church History and that he will send a communication to Synod this week. (See Arts. 64, 92.)

ARTICLE 98

The advisory committee on *Church Order Revision,* cf Arts. 27, 85, 94, continues its report with Rev. J. Howerzyl presenting the following:

30. That Synod adopt Article 30 as follows:

Article 30

Decisions of ecclesiastical assemblies shall be reached only upon due consideration. The decisions of the assemblies shall be considered settled and binding, unless it is proved that they conflict with the Word of God or the Church Order. —*Adopted*

31. That Synod adopt Article 31 as follows:

Article 31

Assemblies and church members may appeal to the assembly next in order if they believe that injustice has been done or a decision conflicts with the Word of God or the Church Order. Appellants shall observe all ecclesiastical regulations regarding the manner and time of appeal.

32. That Synod adopt Article 32 as follows:

Article 32

A request for revision of a decision shall be submitted to the assembly which made the decision. Such a request shall be honored only if sufficient and new grounds for reconsideration are presented. —*Adopted*

Recommendation:

Additional recommendation on Article 33, d: This article now reads as follows:

Each assembly shall provide for the safeguarding of its property through proper incorporation according to rules approved by Synod. Your committee advises Synod to place a period after the word "incorporation" and delete all that follows.

Grounds:

1. Overture No. 41 from Classis Hackensack.

2. This part of the proposed article is unworkable because of the diverse laws concerning incorporation in various States and Provinces.

—*Adopted*

33. That Synod adopt Article 33 as follows:

Article 33

a. The sessions of all assemblies shall begin and end with prayer.

b. In every assembly there shall be a president whose duty it shall be to state and explain the business to be transacted, and to see to it that the stipulations of the Church Order are followed and that everyone observes due order and decorum in speaking. There shall also be a clerk whose task it shall be to keep an accurate record of the proceedings. In major assemblies the above named offices shall cease when the assembly adjourns.

c. Each assembly shall make proper provision for receiving communications, preparing agenda and acts, keeping files and archives, and conducting the financial transactions of the assembly.

d. Each assembly shall provide for the safeguarding of its property through proper incorporation. —*Adopted*

34. That Synod adopt Article 34 as follows:

Article 34

a. The assemblies may delegate to committees the execution of their decisions or the preparation of reports for future consideration. They shall give every committee a well-defined mandate, and shall require of them regular and complete reports of their work.

b. Each classis shall appoint a classical interim committee, and Synod shall appoint a synodical interim committee, to act for them in matters which cannot wait action by the assemblies themselves. Such committees shall be given well-defined mandates and shall submit all their actions to the next meeting of the assembly for approval. —*Adopted*

35. That Synod adopt Article 35 as follows:

Article 35

The major assemblies are composed of office-bearers who are delegated by the constituent minor assemblies. The minor assemblies shall provide their delegates with proper credentials which authorize them to deliberate and vote on matters brought before the major assemblies. A delegate shall not vote on any matter in which he himself or his church is particularly involved. —*Adopted*

36. That Synod adopt Article 36 as follows:

B. THE CONSISTORY

Article 36

a. In every church there shall be a consistory composed of the office-bearers. The consistory is responsible for the general government of the church.

b. Where the number of elders is at least four, a distinction may be made between the general consistory, to which all office-bearers belong, and the restricted consistory, in which the deacons do not participate.

c. When such a distinction is made, the supervision and discipline of the congregation shall be vested in the restricted consistory. The work of Christian mercy shall be the task of the deacons, who shall render account of their work to the general consistory. All other matters belong to the general consistory. —*Adopted*

37. a. That Synod omit the comma after "or" in line a-3.

b. That Synod substitute the following for part b: b. The consistory shall exercise mutual censure, which concerns the performance of the official duties of the office-bearers, at least four times per year.

Grounds:

1. This is essentially the proposal of Overture No. 6 from Orange City with its grounds.

2. No compelling reason is given by Orange City for the change from the historic four to three times per year.

c. That Synod adopt Article 37 as follows:

Article 37

a. The consistory shall meet at least once a month, at a time and place announced to the congregation. The meeting shall be presided over by the minister, or in the absence of the minister by one of the elders.

b. The consistory, at least four times per year, shall exercise mutual censure, which concerns the performance of the official duties of the office-bearers. —*Adopted*

38. That Synod adopt Article 38 as follows:

Article 38

The consistory, besides seeking the cooperation of the congregation in the election of office-bearers, shall also invite its judgment about other major matters, except those which pertain to the supervision and discipline of the congregation. For this purpose the consistory shall call a meeting at least annually of all members entitled to vote. Such a meeting shall be conducted by the consistory, and only those matters which it presents shall be considered. Although full consideration shall be given to the judgment expressed by the congregation, the authority for making and carrying out final decisions remains with the consistory as the governing body of the church. —*Adopted*

39. That Synod adopt Article 39 as follows:

Article 39

a. Groups of believers among whom no consistory can as yet be constituted shall be under the care of a neighboring consistory, designated by classis.

b. When a consistory is being constituted for the first time the approval of classis is required. —*Adopted*

40. That Synod adopt Article 40 as follows:

C. THE CLASSIS

Article 40

A classis shall consist of a group of neighboring churches. The organizing of a new classis and the redistricting of classes require the approval of Synod. —*Adopted*

41. That Synod adopt Article 41 as follows:

Article 41

a. The consistory of each church shall delegate a minister and an elder to the classis. If a church is without a minister, or the minister is prevented from attending, two elders shall be delegated. Office-bearers who are not delegated may also attend classis and may be given an advisory voice.

b. The classis shall meet at least every four months, unless great distances render this impractical, at such a time and place as was determined by the previous classical meeting.

c. The ministers shall either preside in rotation, or one shall be chosen to preside; however, the same minister shall not be chosen twice in succession. —*Adopted*

42. a. That Synod decide to substitute the essence of our present Article 41 b for the proposed procedure of Article 42, according to Overture No. 10 from Classis Toronto and Overture No. 44 of Classis Hackensack.

Grounds:

1. This removes the overlapping with Article 43.
2. This renders specific the general suggestions of the proposed Article 42.
3. This keeps in as far as possible the language of the old church order.

b. That Synod adopt Article 42 as follows:

Article 42

In order properly to assist the churches, the president, on behalf of classis, shall among other things present the following questions to the delegates of each church:

1. Are the Consistory meetings regularly held in your church; and are they held according to the needs of the congregation?
2. Is church discipline faithfully exercised?
3. Are the needy adequately cared for?
4. Does the Consistory diligently promote the cause of Christian day schools?

5. Have you submitted to the Secretary for Home Missions the names and addresses of all baptized and communicant members who have, since the last meeting of Classis, moved to where no Christian Reformed churches are found? —*Adopted*

43. That Synod adopt Article 43 as follows:

Article 43

a. The classis shall appoint at least one committee composed of two of the more experienced and competent ministers to visit all its churches once a year.

b. The church visitors shall ascertain whether the office-bearers faithfully perform their duties, adhere to sound doctrine, observe the provisions of the Church Order, and properly promote the edification of the congregation and the extension of God's kingdom. They shall fraternally admonish those who have been negligent, and help all with advice and assistance.

c. The churches are free to call on the church visitors whenever serious problems arise.

d. The church visitors shall render to classis a written report of their work. —*Adopted*

44. That Synod adopt Article 44 as follows:

Article 44

The classis may grant the right to exhort within its bounds to men who are gifted, well-informed, consecrated, and able to edify the churches. When the urgent need for their services has been established, the classis shall examine such men and license them as exhorters for a limited period of time. —*Adopted*

45. That Synod adopt Article 45 as follows:

Article 45

A classis may take counsel or joint action with its neighboring classis or classes in matters of mutual concern. —*Adopted*

46. That Synod adopt Article 46 as follows:

D. THE SYNOD

Article 46

The synod is the assembly representing the churches of all the classes. Each classis shall delegate two ministers and two elders to the synod. —*Adopted*

47. That Synod adopt Article 47 as follows:

Article 47

a. Synod shall meet annually, at a time and place determined by the previous Synod. Each Synod shall designate a church to convene the following Synod.

b. The convening church, with the approval of the synodical interim committee, may call a special session of Synod, but only in very extraordinary circumstances and with the observance of synodical regulations.

c. The officers of Synod shall be elected and shall function in accordance with the Rules for Synodical Procedure. —*Adopted*

48. That Synod adopt Article 48 as follows:

Article 48

The task of Synod includes the adoption of the creeds, of the church order, of the liturgical forms, of the psalter hymnal, and of the principles and elements of the order of worship, as well as the designation of the Bible versions to be used in the worship services. No substantial alterations shall be effected by Synod in these matters unless the churches have had prior opportunity to consider the advisability of the proposed changes. —*Adopted*

(Report on *Church Order Revision* continued in Art. 105.)

ARTICLE 99

Rev. Bade introduces Prof. Dr. J. T. Bakker, delegate from our sister churches in the Netherlands who conveys the greetings from these churches to Synod. Rev. W. Buursma responds for Synod. (See Supplement No. 43.)

ARTICLE 100

The advisory committee on *Church Order II*, cf. Acts 48, 77, Rev. C. Greenfield reporting, presents the following:

THE PLACE AND TRAINING OF LAYWORKERS IN EVANGELISM

A. *Materials:*

1. Agenda Report No. 22. (See Supplement No. 22.)

2. Overture No. 32. The request of Classis Eastern Ontario to ensure that our women evangelists are included in any future regulation of the training and place of evangelists in our churches.

3. A communication, No. 3, in which Dr. Dick L. Van Halsema requests Synod not to adopt the recommendations of the study committee but to continue the study. He presents six areas for further study.

B. *Summary of the Study Committee's Report*

1. Background. The committee's mandate was concisely stated in Synod's decision of 1963, "appoint a study committee, including representatives from the Board of Home Missions, to study the place and training of layworkers in evangelism." (Acts, Art. 45, p. 28.)

That such a study was very necessary became apparent from the general concensus of many individuals contacted who are connected with the work of evangelism, the confusion and disparity that exists in dealing with layworkers—the place they have in evangelism, the titles given them, and also their economic status and security.

2. Definition. There is the evangelism activity of every believer, Acts 8:4, and there is the auxiliary activity performed by women lay workers, I Corinthians 14:34. The concern of this study is the full time male workers in evangelism.

3. Possible Answers. The study committee rejects as an answer the status quo in re the layworker, also it rejects ordination, ordained evangelists, limited ordination, and elders for evangelism. It adopts as its answer the concept, "licensed evangelist."

C. *Observations of the Advisory Committee*

1. Our committee sincerely appreciates the study committee's serious concern with the problems of the layworker in evangelism, and the way it addresses itself to these problems. The report rightly emphasizes the importance of the layworker in evangelism. It seeks to do justice to the teachings of Scripture as they have bearing on the possible answers to the problem, e.g. the ordination of the evangelist and a continuing office of evangelist.

2. The advisory committee does have some reservations and difficulties with the report, because of which it feels that the problem of the place and training of layworkers in evangelism should be returned to the committee for further study.

a. There is continued concern with the term "licensed evangelist." Does this imply a kind of special office for the evangelist? Wherein does the office of the evangelist really differ from that of every believer? What does the commission to this position of licensed evangelist imply? Might it not be regarded as a quasi-ordination? If one is licensed to "proclaim the good news as representatives of the church" (committee recommendation No. 6), could he be denied the privilege of administering the sacraments? What about the prescribed training for the layworker to be licensed? Should not the training include a course in church polity?

b. Then there is a question raised by the overture of Eastern Ontario: The training and place of women evangelists in our churches. It appears that the consideration of this matter is in harmony with the mandate given to the committee by the Synod of 1963, "to study the place and training of layworkers in evangelism." Since the standing committee does not want the term "licensed evangelist" to denote an ecclesiastical office, should perhaps women then also be included as those to be licensed? Might not the exclusion of women here give the impression that the function of licensed evangelist is something like an ecclesiastical office?

D. *Recommendation:*

1. Synod grant Rev. Jack Vander Laan, the secretary of the committee, the privilege of the floor when this report is being considered.

—*Granted*

2. Synod gratefully acknowledge the work of the study committee and take cognizance of the sincere attempt for a solution to the pressing problem of the place and training of the full time layworker.

—*Adopted*

3. Synod recommit the matter of the place and training of layworkers to the committee for further study, to report to the Synod of 1966.

Grounds:

a. Re the designation "licensed evangelist" further clarification and validation is necessary, because the ground given under the committee's recommendation for this (No. 2), do not apply to the term licensed evangelist but only to the term evangelist. Moreover the term licensed evangelist is ambiguous in our denominational language and usage.

—*Adopted*

b. Re the four-step plan set forth in the committee's recommendation No. 3, this too needs further validation and explanation because the com-

mittee has not demonstrated that the examination by a Synodical committee and a classis, and the commissioning by a church are ecclesiastically defensible. Moreover the committee has not made clear the precise status of the full time layworker within our ecclesiastical frame-work.

—*Adopted*

4. Synod refer to the committee for consideration in its study the overture of Classis Eastern Ontario and the communication of Dr. D. L. Van Halsema. (See Art. 159 for Committee Personnel.) —*Adopted*

(Advisory Report, *Church Order II,* continued in Art. 124.)

ARTICLE 101

The advisory committee on *Publication Matters,* cf. 78, 77, 100, Rev. A. Hannink reporting, presents the following:

I. SUNDAY SCHOOL COMMITTEE

A. *Materials:* Agenda Report Nos. 36, 36-A. (See Supplement Nos. 36, 36-A.) Overture No. 22, p. 265.

B. *Recommendation:* Synod grant the privilege of the floor to Rev. John Schaal when Sunday School matters are being considered.

C. *Overture No. 22*

1. *Orientation*

Classis Minnesota North overtures Synod with respect to three matters: (1) the place and purpose of the Sunday School, (2) diversified versus unified system of teaching, and (3) the use of workbooks. This overture is a follow-up of their Overture No. 20 to Synod 1964 which was referred to the Sunday School Committee for study and advice *(Acts 1964,* p. 38). The Sunday School Committee tendered their advice directly to Classis Minnesota North in a letter dated August 12, 1964 (p. 265, Agenda). Overture No. 22 is the response of Classis Minnesota North to this letter. Agenda Report No. 36 A is the Sunday School Committee's response to Overture No. 22

2. *The place and purpose of the Sunday School*

Recommendations:

a. Synod reaffirm its decisions of 1918 and 1951 concerning the place and purpose of the Sunday School. These decisions read: "Only as a means of evangelization can the Sunday School have an independent place of its own among us" *(Acts 1918,* Art. 52, pp. 150, 151), and "Catechesis is uniquely the official ecclesiastical pedagogy of the covenant youth" and "the Sunday School is in principle an agency for official ecclesiastical evangelistic pedagogy with additional utility as a voluntary association for covenantal pedagogy supplementary to the home and under the supervision of the consistory, to be employed as the local circumstances of each congregation may dictate (e.g. for additional training where there are no Christian schools, for the stimulation of love for and interest in missions, etc.)" *(Acts 1951,* Art. 108, p. 57).

Grounds:

1. The shift of emphasis from evangelistic pedagogy to covenantal pedagogy according to the Sunday School Committee's own statements

(See Overture No. 22, p. 266, par. 2a; Agenda Report No. 36 A, points 1 and 2).

2. The urgent need of our home missionaries for Sunday School papers which will more effectively serve the purpose of evangelism. —*Adopted*

b. Synod instruct the Sunday School Committee increasingly to implement this principle, recognizing also that the Sunday School does serve our covenant youth, and to report the results of its efforts in this respect to the Synod of 1966. —*Adopted*

3. *Diversified Versus Unified System of Teaching*

Recommendation: Synod continue the unified lesson system with the provision that the plan and content of the lessons adequately serve the primary evangelistic purpose of the Sunday School.

Grounds:

a. The present semi-graded system of unified lessons sufficiently incorporates into it the advantages of the diversified system.

b. The unified lesson plan offers other specific advantages worthy of retention, such as better teacher's meetings, and more family participation in the lesson. —*Adopted*

4. *The Use of Workbooks*

Recommendations:

a. Synod accept Paragraph 3b of Agenda Report No. 36 A as the fulfilment of the Sunday School Committee's mandate of Synod 1965 to study Overture No. 3 of Classis Hackensack concerning the use of workbooks.

b. Synod note the intention of the Sunday School Committee to provide more workbooks.

c. Synod instruct the Sunday School Committee to be particularly mindful of the needs of evangelism in developing more workbooks. —*Adopted*

D. *Recommendations on Agenda Report No. 36*

1. Synod take appreciative note of the new format in which the Sunday School papers have been printed since April 1965. —*Adopted*

2. Synod adopt the proposed detailed lesson plan for 1966. —*Adopted*

3. Synod approve for election by Synod the nominations presented by the Sunday School Committee: —*Synod approves the nominations*

Group I Mrs. Marian Ippel
Mrs. Marianne Radius
Mrs. M. Ippel is elected

Group II Mr. William Hendricks
Dr. Dennis Hoekstra
Dr. D. Hoekstra is elected

ARTICLE 102

Synod proceeds to ballot for various committees. (Results are incorporated in the articles where nominations are presented.)

ARTICLE 103

Elder Mr. D. Fikse closes this session with prayer.

TUESDAY EVENING, JUNE 15

Thirteenth Session

ARTICLE 104

This session is opened with the singing of Psalter Hymnal No. 443. Rev. P. Honderd leads in prayer.

ARTICLE 105

The advisory commmittee on *Church Order Revision*, cf. Arts. 27, 85, 94, 98, Rev. J. Howerzyl reporting, presents the following:

49. That Synod adopt Article 49 as follows:

Article 49

a. Upon the nomination of the classes, Synod shall appoint ministers, one from each classis, to serve as synodical deputies for a term designated by Synod.

b. When the cooperation of the synodical deputies is required as stipulated in the Church Order, the presence of at least three deputies from the nearest classes shall be prescribed.

c. Besides the duties elsewhere stipulated, the deputies shall, upon request, extend help to the classes in the event of difficulties in order that proper unity, order, and sound doctrine may be maintained.

d. The synodical deputies shall submit a complete report of their actions to the next synod. —*Adopted*

50. That Synod adopt Article 50 as follows:

Article 50

a. Synod shall appoint a committee to correspond with other Reformed Churches so that the Christian Reformed Church may exercise Christian fellowship with other denominations and may promote the unity of the Church of Jesus Christ.

b. Synod shall decide which denominations are to be received into ecclesiastical fellowship, and shall establish the rules which govern these relationships. —*Adopted*

51. That Synod adopt Article 51 as follows:

Article 51

a. Synod shall send delegates to Reformed ecumenical synods in which the Christian Reformed Church cooperates with other denominations which confess and maintain the Reformed faith.

b. Synod may present to such gatherings matters on which it seeks the judgment of the Reformed Churches throughout the world.

c. Decisions of Reformed ecumenical synods shall be binding upon the Christian Reformed Church only when they have been ratified by its Synod. —*Adopted*

Grounds:

1. This satisfies Overture No. 45 of Classis Hackensack.
2. This safeguards the right of any church assembly to call such special services for the church or churches within its domain.

b. That Synod adopt Article 52 as follows:

III. THE TASK AND ACTIVITIES OF THE CHURCH
A. WORSHIP SERVICES

Article 52

a. The congregation shall assemble for worship at least twice on the Lord's day to hear God's Word, to receive the sacraments, to engage in praise and prayer, and to present gifts of gratitude.

b. Worship services shall be held in observance of Christmas, Good Friday, Easter, Ascension Day, and Pentecost, and ordinarily on Old and New Year's Day, and annual days of prayer and thanksgiving.

c. Special worship services may be proclaimed in times of great stress or blessing for church, nation, or world. *Adopted*

53. That Synod adopt Article 53 as follows:

Article 53

a. The consistory shall regulate the worship services.

b. The consistory shall see to it that the synodically-approved Bible versions, liturgical forms, and songs are used, and that the principles and elements of the order of worship approved by Synod are observed.

c. The consistory shall see to it that if choirs or others sing in the worship services, they observe the synodical regulations governing the content of the hymns and anthems sung.

1. That Synod inform the Committee in Liturgy that their mandate and study would not be unduly restricted since any review of the use of choirs and "special music" in public worship, if adopted by a Synod, could become part of the Synodical Regulations referred to in the article above. —*Adopted*

2. That Synod express that the matter of Congregational singing expressed in Overture No. 10, part B, from Classis Toronto, is sufficiently safeguarded by Article 53. —*Adopted*

54. That Synod adopt Article 54 as follows:

Article 54

a. The ministers of the Word shall conduct the worship services.

b. Persons licensed to exhort and anyone appointed by the consistory to read a sermon may conduct worship services. They shall, however, refrain from all official acts of the ministry.

c. Only sermons approved by the consistory shall be read in the worship services. —*Adopted*

55. That Synod adopt Article 55 as follows:

Article 55

a. In the worship services the minister of the Word shall officially explain and apply Holy Scripture.

b. At one of the services each Lord's day, the minister shall ordinarily preach the Word as summarized in the Heidelberg Catechism, following its sequence. —*Adopted*

56. That Synod adopt Article 56 as follows:

Article 56

The sacraments shall be administered upon the authority of the consistory, in the public worship service, by the minister of the Word, with the use of the prescribed forms. —*Adopted*

57. a. That Synod delete the letter "a." at the beginning of the article. This should have been deleted when part b. was deleted by the Revision Committee.

b. That Synod adopt Article 57 as follows:

Article 57

The covenant of God shall be sealed to children of believers by holy baptism. The consistory shall see to it that baptism is requested and administered as soon as feasible. —*Adopted*

58. That Synod adopt Article 58 as follows:

Article 58

Adults who have not been baptized shall receive holy baptism upon public profession of faith. The Form for the Baptism of Adults shall be used for such public professions. —*Adopted*

59. That Synod adopt Article 59 as follows:

Article 59

The baptism of one who comes from another Christian denomination shall be held valid if it has been administered in the name of the Triune God, by someone authorized by that denomination. —*Adopted*

60. That Synod adopt Article 60 as follows:

Article 60

a. Members by baptism shall be admitted to the Lord's Supper upon a public profession of Christ according to the Reformed creeds, with the use of the prescribed form. Before the profession of faith the consistory shall examine them concerning their motives, doctrine, and conduct. The names of those who are to be admitted to the Lord's Supper shall be announced to the congregation for approval at least one Sunday before the public profession of faith.

b. Confessing members coming from other Christian Reformed congregations shall be admitted to communicant membership upon the presentation of certificates of membership attesting their soundness in doctrine and life. The same rule shall apply to those coming from other denominations with which the Christian Reformed Church maintains full ecclesiastical fellowship.

c. Persons coming from denominations other than those mentioned above shall be admitted to communicant membership only after the consistory has examined them concerning doctrine and conduct. The consistory shall determine in each case whether public profession of faith shall be required. Their names shall be announced to the congregation for approval. —*Adopted*

61. a. That Synod insert the word "ordinarily" before the word "be" in Article 61 c.

Ground: More frequent celebrations of the Lord's Supper would seem to warrant some flexibility. (See also point B of the Liturgical Committee letter.)

b. That Synod adopt Article 61 as follows:

Article 61

a. The Lord's Supper shall be administered at least once every three months.

b. The consistory shall provide for such administrations as it shall judge most conducive to edification. However, the ceremonies as prescribed in God's Word shall not be changed.

c. The Lord's Supper shall ordinarily be preceded by a preparatory sermon and followed by an applicatory sermon. —*Adopted*

62. That Synod adopt Article 62 as follows:

Article 62

a. The public prayers in the worship services shall include adoration, confession, thanksgiving, supplication, and intercession for all Christendom and all men.

b. In the ministry of prayer the approved liturgical prayers may be used. —*Adopted*

63. That Synod adopt Article 63 as follows:

Article 63

In the worship services Christian alms shall be received regularly. —*Adopted*

64. That Synod adopt Article 64 as follows:

B. CATECHETICAL INSTRUCTION

Article 64

Each church shall instruct its youth — and others who are interested — in the teaching of the Scriptures as formulated in the creeds of the church, in order to prepare them to profess their faith publicly and to assume their Christiain responsibilities in the church and in the world. —*Adopted*

65. That Synod adopt Article 65 as follows:

Article 65

a. Catechetical instruction shall be supervised by the consistory.

b. The instruction shall be given by the minister of the Word with the help, if necessary, of the elders and others appointed by the consistory.

c. The Heidelberg Catechism and its Compendium shall be the basis of instruction. Selection of additional instructional helps shall be made by the minister in consultation with the consistory. —*Adopted*

66. That Synod adopt Article 66 as follows:

C. PASTORAL CARE

Article 66

Pastoral care shall be exercised over all the members of the congregation. The minister of the Word and the elders shall conduct annual

home visitation, and faithfully visit the sick, the distressed, the shut-ins, and the erring. They shall encourage the members to live by faith, comfort them in adversity, and warn them against errors in doctrine and life.

—*Adopted*

67. That Synod adopt Article 67 as follows:

Article 67

a. Confessing members who remove to another Christian Reformed Church are entitled to a certificate, issued by the consistory, concerning their doctrine and life. When such certificates of membership are requested, they shall ordinarily be mailed to the church of their new residence.

b. Members by baptism who remove to another Christian Reformed Church shall upon proper request be granted a certificate of baptism, to which such notations as are necessary shall be attached. Such certificates shall as a rule be mailed to the church of their new residence.

c. Ecclesiastical certificates shall be signed by the president and clerk of the consistory. —*Adopted*

68. That Synod adopt Article 68 as follows:

Article 68

Members who move to localities where there is no Christian Reformed Church may, upon their request, either retain membership in the church of their former residence, or have their certificates sent to the nearest Christian Reformed Church. —*Adopted*

69. That Synod adopt Article 69 as follows:

Article 69

Each church shall keep a complete record of all births, deaths, baptisms, professions of faith, receptions and dismissals of members, and excommunications and other terminations of membership. —*Adopted*

70. That Synod do not accede to Overture No. 19 by the Grand Rapids Grandville Avenue Church.

Ground: The contention of the overture that marriages are exclusively family affairs ignores the need of regulation by the State and the concern of the Christian Church for those entering this Christian state.

—*Adopted*

b. That Synod adopt Article 70 as follows:

Article 70

a. Consistories shall instruct and admonish those under their spiritual care to marry only in the Lord.

b. Christian marriages should be solemnized with appropriate admonitions, promises, and prayers, as provided for in the official Form. Marriages may be solemnized either in a worship service, or in private gatherings of relatives and friends.

c. Ministers shall not solemnize marriages which would be in conflict with the Word of God. —*Adopted*

71. That Synod adopt Article 71 as follows:

Article 71

Funerals are not ecclesiastical but family affairs, and should be conducted accordingly. *Adopted*

72. That Synod adopt Article 72 as follows:

Article 72

The consistory shall diligently encourage the members of the congregation to establish and maintain good Christian schools, and shall urge parents to have their children instructed in these schools according to the demands of the covenant. —*Adopted*

73. That Synod adopt Article 73 as follows:

Article 73

The consistory shall promote societies within the congregation for the study of God's Word and shall serve especially the youth organizations with counsel and assistance. All such societies are under the supervision of the consistory. —*Adopted*

(Church Order Revision continued in Art. 134.)

ARTICLE 106

Elder Mr. C. Runia closes this session with prayer.

WEDNESDAY MORNING, JUNE 16

Fourteenth Session

ARTICLE 107

Rev. B. Byma leads Synod in its devotions. He asks Synod to sing Psalter Hymnal No. 484, reads the Scripture from I John 4:1-11 and offers prayer.

ARTICLE 108

The roll call reveals all delegates present.

ARTICLE 109

The minutes of the Tuesday sessions are read and approved.

ARTICLE 110

The chair extends a welcome to Rev. Robert Grossman who is present as fraternal delegate from the Reformed Church U.S.A., and to Dr. Harold Mare, Professor in New Testament at the Covenant Theological Seminary, who is present as fraternal delegate from the Reformed Presbyterian Church Evangelical Synod.

ARTICLE 111

A communication from the president, Rev. W. Haverkamp, is read in which he acknowledges with gratitude, and accepts his reappointment as Editor-in-Chief of De Wachter. The letter is as follows:

Esteemed Brethren:

Permit me to thank you for the confidence which you have shown in appointing me as Editor in Chief of De Wachter. I have been greatly encouraged by appreciative reader response during the past year.

I hereby accept the appointment. May the Lord grant His blessing on this decision. Pray that De Wachter may be a blessing to its readers and that it may advance the highest interests of the denominaion we love.

Respecfully yours,
Wm. Haverkamp

ARTICLE 112

The president orders executive session in order to take up the report on Protests and Appeals.

ARTICLE 113

The advisory committee on *Protests and Appeals,* cf. Arts. 62, 78, Rev. A. De Jager reporting, presents the following:

I. APPEAL OF MR. AND MRS. K. VAN DYKE OF LEOTA, MINN.

A. *Material:*

1. Letter of appeal to Synod, dated June 2, 1965, from Grand Rapids, Michigan, where Mr. and Mrs. Van Dyke now reside.
2. Letter of consistory of Leota, Minnesota, to Stated Clerk, dated June 8, 1965.
3. Letter of appellants to consistory of Leota, Minnesota, dated June 10, 1964.
4. Reply of consistory to appellants, dated July 17, 1964.

B. *Analysis:*

1. Synod of 1964 urged Mr. and Mrs. K. Van Dyke to repent and confess so that they might be "readmitted to the Church of Jesus Christ" (Acts 1964, Art. 133, C, 2).
2. Although the appellants have made some minor admissions of guilt to the consistory of Leota, Minn., they maintain that the consistory has failed to convince them that they have erred in doctrine and in life.
3. The consistory claims that the appellants have not manifested true repentance, but have continued in their sin of placing false charges.

C. *Recommendation:* Synod declare that it has nothing to add to or to subtract from the decision of Synod 1964 concerning Mr. and Mrs. Van Dyke.

Ground: The appellants fail to show evidence of true repentance and confession of guilt. —*Adopted*

II. PROTEST OF REV. B. T. HAAN

A. *Materials:*

1. Letter of protest of Rev. B. T. Haan dated June 6, 1965.
2. Transcribed minutes of Classis Pella in continued session, May 13, 1965.
3. Letter of communication addressed to Synod from Mr. L. D. Van Wyk.

B. *History Re the Matter* (on file)

C. *Recommendations:*

1. That Synod do not sustain Rev. B. T. Haan in his objection to Classis Pella's action, in the absence of Synodical examiners, to rescind article 1751, adopted at the Nov. 21, 1963, session of classis which reads,

"Classis deems that Rev. B. T. Haan's sins against the ninth commandment do not warrant his suspension from the ministry."

Grounds:

a. This action of classis could be taken without the advice of Synodical examiners since Art. 79 of the Church Order demands their presence only when dissolution of ties, or deposition from office are to be considered, and Classis Pella had neither of these in view, nor in mind, since it had recently given him emeritation.

ARTICLE 114

The advisory committee on the *Sutton Matter,* Rev. W. Buursma reporting, presents the following:

TRINITY CHAPEL VS. CLASSIS HACKENSACK RE REQUEST TO CALL REV. ROBERT SUTTON

A. *Materials:*

1. Printed Appeal 2. (See Printed Appeals 2)
2. Printed Appeals 5. Reply of Classis Hackensack (See Printed Appeals 5)
3. Report of the Synodical Deputies to Classis Holland dated January 26, 1965.
4. Transcript of Minutes of Classis Holland, Sept. 17, 1964, re the ministerial status of Rev. Sutton.
5. Communications from Trinity Chapel labeled Exhibit "," B, C, D, and E, (on file).
6. Copy of letter from Missionary Richard Sytsma on behalf of Japan General Conference to Rev. Henry Evenhouse dated May 10, 1965.
7. Communication to Synod from the Executive Committee of the Foreign Mission Board dated June 10, 1965.
8. Extracts from relevant minutes of Classis Hackensack and copies of reports to Classis Hackensack.
9. Supplements from Classical reports and letters relevant to the Trinity appeal.
10. Revised Japan Mandate 1959
11. Pertinent minutes from the Japan General Conference, the Recruiting Committee FMB, The Executive Committee FMB and the General Board Meeting of the FMB.
12. Copy of report to Classis Holland from special investigating committee dated November 1, 1961.
13. Copy of letter from the Rev. Henry Evenhouse to the Rev. Robert Sutton dated May 1, 1963.
14. Copy of letter from Rev. Robert Sutton to the Rev. Henry Evenhouse dated June 12, 1963.

Note: Your advisory committee met with certain delegates from Classes Hackensack and Holland, The Executive Secretary of the Board of Foreign Missions, the Rev. Elton Piersma, Dr. P. Y. De Jong, and the Rev. Wm. Haverkamp, Synodical Examiner from Classis Kalamazoo.

B. ANALYSIS

The Rev. Mr. Robert Sutton served the Board of Foreign Missions from Sept., 1952, until February, 1961. His resignation came about because of the refusal of the Japan General Conference to welcome him back to Japan after furlough. The motivation given by the General Conference was: "Because of the continuing strong criticism on the part of Rev. Sutton, in public and private statements of settled policy matters . . . " (JMM 1182 Part D). Nevertheless the Board of Foreign Missions was prepared to return him to the field. Efforts by the Prospect Park, Holland consistory and the Board of Foreign Missions to persuade him to reconsider the resignation failed.

Classis Holland declared Mr. Sutton eligible for a call on Dec. 5, 1961. On September 17, 1964, Classis terminated the ministerial status of the Rev. Mr. Sutton since no call to a Christian Reformed Church had been accepted.

In the spring of 1963, Trinity Chapel was approached by the Rev. Sutton and asked to call him for work at the Japan Theological Seminary. (cf. Agenda 1965, page 277). In May of 1964 Trinity Chapel requested Classis Hackensack to give approval to this call. Classis Hackensack deferred action until September and consulted Classis Holland and the Board of Foreign Missions. In the meantime Classis Holland rescinded the decision to terminate the ministerial status of the Rev. Sutton because of the pending action of Classis Hackensack.

In Sepember 1964 Classis Hackensack did not approve the request of Trinity Chapel for issuance of the call. Trinity Chapel contended that Article 6 as interpreted in *Acts* 1961 and 1964 (p. 58) is the only relevant article. The classis judged that the reaction of the Board of Foreign Missions must be given due consideration. The Board informed Classis: "1. It was decided to inform Classis Hackensack that we advise strongly against calling the Rev. Sutton to serve in any capacity in Japan outside of the administration of the Board of Foreign Missions."

The Mission Order of the Christian Reformed Church states:

"That order and unity may be maintained in the mission work of the Church, certain rules and regulations must be observed. The rules and regulations governing the work of the Indian and Foreign Missions of the Christian Reformed Church is given in the following paragraph.

"Art. 1

"Pursuant to Article 51 of the Church Order, and proceeding upon the principle that Synod shall, as far as possible, control all our mission work which demands denominational cooperation, SYNOD—

"Section 1. Determines the fields in which mission work is to be carried on, and makes final decisions regarding the expansion or retrenchment of the work."

There is no official record that Rev. Sutton now desires to serve under the jurisdiction of the Board of Foreign Missions, even though the Board has frequently urged him to resubmit his application for service.

C. *Recommendations:*

1. That Synod do not sustain the appeal of Trinity Chapel against the action of Classis Hackensack in denying the request for approval to call Rev. Robert Sutton according to Article 6 of the Church Order.

Grounds:

a. Although Classis is required to determine whether the contemplated work is "spiritual in character and directly related to the ministry of the Word" (Cf. Acts of Synod 1961, p. 58 and Acts of Synod 1964, p. 58), Classis is also required in this case to give advice as specified in Article 5 of the Church Order.

b. Because Article 51 of the Church Order and the Foreign Mission Order of the Christian Reformed Church specify that "The Missionary Work of the Church is regulated by General Synod in a Mission Order" and that "Synod shall, as far as possible, control all our mission work which demands denominational cooperatin, . . .", Classis had the duty to determine whether Rev. Sutton's return to Japan apart from the jurisdiction of the Christian Reformed Board of Foreign Missions would interfere with or disturb the work in Japan to which our Church is committed and which it supports. —*Adopted*

2. That Synod declares this to be its answer to the Appeal of Trinity Chapel. —*Adopted*

ARTICLE 115

Synod proceeds to balloting for various committees. The nominations for the Chaplain Committee are approved.

Group I — Rev. A. De Jager (elected)
Rev. L. Mulder
Group II — Rev. D. Bergsma (elected)
Rev. N. Vander Zee
Group III — Mr. Robert Lyzenga (elected)
Mr. R. Verburg
(One of each group to be elected)

ARTICLE 116

Closing prayer is offered by Elder Mr. G. Rooy.

WEDNESDAY AFTERNOON, JUNE 16
Fifteenth Session

ARTICLE 117

Rev. E. Cooke asks Synod to sing Psalter Hymnal No. 166 and offers prayer.

ARTICLE 118

The president extends a welcome to Chaplain Paul Vruwink who is present at Synod.

ARTICLE 119

Rev. Jack Matheis who is present in the place of Rev. P. Huisman is requested to arise and affirm his agreement with the Form of Subscription. Rev. P. Huisman returns later in this session.

ARTICLE 120

The president extends a welcome to Dr. Chung Hong, who is present as fraternal delegate from the Hapdong Presbyterian Church, Korea, and to Dr. Peter Eldersveld of the Back to God Hour.

ARTICLE 121

The advisory committee, *Church Order I*, cf. Arts. 38, 41, 42, 43, 83, 84, Rev. T. Van Kooten reporting, presents the following:

I. MINISTER'S PENSION AND RELIEF ADMINISTRATION

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

The following nominations were submitted by the M. P. R. Administration. The first two nominations are to replace persons who are not eligible for re-election.

1. Minister delegate (elect one)
   Rev. William Van Rees
   Rev. Arthur Ver Burg
   Rev. W. Van Rees is elected.
2. Layman delegate (elect one)
   Mr. Harry Meyer (Baldwin, Jenison)
   Mr. Gerald H. Triezenberg (Trinity, Jenison)
   Mr. H. Meyer is elected.

3. Minister delegate (elect one)

Rev. Marinus Arnoys (incumbent)
Rev. Thomas Yff
Rev. M. Arnoys is elected.

B. *Recommendation:* That Synod approve the above nominations. —*Adopted*

II. PROPOSED RULES FOR CHURCH VISITING

A. *Materials:*

Agenda Report No. 18 and Overture No. 37. The agenda report presents a list of "Proposed Revised Rules for Church Visiting." Overture No. 37 suggests a change in question 14, a, as proposed in the Agenda Report. (See Supplement No. 18)

B. *Comment:* After having devoted a few hours to the study of the "Proposed Rules for Church Visiting," your advisory committee found that every article it dealt with needed revision, and that some articles needed to be completely rewritten. Your committee has come to the conclusion that it is not able, during the limited time available, to present to Synod an acceptable text of these rules.

C. *Recommendations:*

1. That Synod appoint a new study committee to draw up an acceptable text of the "Proposed Rules for Church Visiting." —*Adopted*

(Note: It is suggested that the new committee include in its membership some experts in English.)

2. That Synod refer to the above named committee Supplement No. 18, and Overture No. 37. (See Art. 159) —*Adopted*

ARTICLE 122

Synod at the request of the president votes to express its thanks to the study committee on Church Visiting Rules.

ARTICLE 123

The advisory committee on *Regional Synods,* cf. Arts. 30, 32, 37, Rev. T. Van Eerden reporting, presents the following:

I. REGIONAL SYNODS

A. *Materials:*

1. Overture No. 26 and Addenda.
2. Printed Appeals Nos. 1 and 4 (See Printed Appeals 1, 4)
3. Personal appeal from Rev. Mr. L. Mulder.

1. That Synod appoint a committee which shall study ways and means by which the Christian Reformed Churches in Canada may most effectively deal with matters that are peculiar to them as a body of churches in Canada. *Observation:* There are also matters peculiar to the churches in the United States. This committee shall be composed of persons both from Canada and the United States. (See Art. 159)

Grounds:

a. There is a new situation in the Christian Reformed Church, since it has become an international denomination having about one fourth

of its congregations in Canada. The implications of that situation should be studied.

b. The matters involved concern the entire denomination. —*Adopted*

2. That this be considered the answer of Synod to Overture No. 26. —*Adopted*

ARTICLE 124

The advisory committee, *Church Order II,* cf. Arts. 48, 77, 100, 101, Rev. C. Greenfield reporting, presents the following:

APPEAL OF THE QUEENS CHRISTIAN REFORMED CHURCH OF JAMAICA, NEW YORK

1. *Materials:*

Report of synodical examiners.

Appeal of Queens Christian Reformed Church, Jamaica, New York

a. Background:

Rev. Kent Kelley, a minister in the (Southern) Presbyterian Church in the United States, living in Savannah, Georgia, having becoming dissatisfied with his own church and having become interested in the Christian Reformed Church, sought by way of Classis Hackensack to become a minister in our church.

In January, 1965, classis gave him permission "to occupy the pulpits of our churches as occasions may arise and to labor among believers in Savannah, Georgia, interested in affiliating with us." Classis also decided that "the Classical Committee as soon as is appropriate and possible to arrange for a Colloquium Doctum with Rev. Kelley."

At its May 19, 1965, meeting classis was ready to hold a Colloquium Doctum with Rev. Kelley but the synodical examiners did not agree to it. The examiners were Rev. John C. Verbrugge (Eastern Ontario), Rev. Richard Frens (Hudson), and Rev. Peter Jonker (Toronto).

b. The advice of the synodical examiners:

The examiners advised classis against the adoption of this motion: "Classis declare that it is convinced that there is a need in the Christian Reformed Church which the applicant is qualified to fulfill," on the ground: "At the present time there is no field in Savannah, Georgia, adopted by any Christian Reformed Church body for which the applicant can be considered."

In their report to synod, the examiners further state, "Classis adopted the motion quoted in our advice, contrary to our advice, but in subsequent action did not follow the course that was open, namely, to appeal to synod. In view of our advice, no 'Colloquium Doctum' could be held with Rev. Kent Kelley in connection with his request. This does not mean that the request is denied with finality. It surely can be dealt with at a later date, and it is possible that it will come up in the fall of this year."

c. The appeal of the Queens Church

This appeal is a rather lengthy letter including a history of classis' dealing with Rev. Kelley.

1) One part of the appeal is a protest against an alleged violation of a classical rule concerning a motion to lay on the table, namely, "that classis consider the request of Rev. Kelley in the light of the synodical decision of 1963." The consistory asks synod to "review the decisions of the classis concerning Rev. Kelley and instruct classis to observe its own rules carefully and the regulations of synod carefully."

The consistory makes this appeal even though Classis has not closed the case but decided "that the classical committee be appointed to work with the Bradenton consistory to explore the entire Savannah matter and report at the Sepember meeting of classis."

2) The other main part of the appeal is directed against the advice of the synodical examiners, claiming that the examiners have misinterpreted the synodical

rules of 1963 for calling and admitting ministers from other denominations (*Acts*, p. 29ff.), in making the "need" too specific.

3. *Recommendations:*

a. Synod declare that the protest against the tabled motion of the classical meeting is not rightfully before it because the classis has not had opportunity to consider the appeal. The Procedure Rules of Synod (V-B) state that overtures and communications of individuals or consistories are legally before Synod when they have been carried as far as possible in the minor assemblies. —*Adopted*

b. Synod approve the work of the synodical examiners.

Ground: Classis had not sufficiently proven the specific need in Savannah, Georgia, for proceeding with the Colloquium Doctum for Rev. Kelley (cf. Acts 1963, p. 23, 3 where it is stated that 'a classis and synodical deputies, considering such a request, must be convinced that there is in the Christian Reformed Church a need which the applicant is qualified to fulfill.") —*Adopted*

Report of advisory committee, Church Order II, continued in Art. 128)

ARTICLE 125

The advisory committee, *Educational Matters,* cf. Arts. 64, 67, 82, Dr. E. Palmer reporting, presents the following:

SUNDAY WORSHIP NEEDS OF STUDENTS ON KNOLLCREST CAMPUS

That Synod, recognizing its denominational responsibility to provide for the spiritual care of the young people it invites to its own college, instruct the Board of Trustees to submit to the Synod of 1966 a plan to provide for the Sunday worship needs of students residing on the Knollcrest Campus, which plan shall take due cognizance of:

1. The principles of Reformed church worship and polity; and
2. The peculiar circumstances and needs of the resident students.

—*Adopted*

ARTICLE 126

The advisory committee, *Budget Matters,* cf. Art. 44, Mr. Andrew Snope reporting, presents the following:

I. EQUALIZATION OF QUOTAS

A. *Materials:* Overture No. 1 and Endorsement by Classis Minnesota South.

B. *Recommendations:*

1. Synod accede to the overture of Classis Hudson to appoint a denomination-wide representative committee of qualified men to engage in a comprehensive study of the whole problem of quotas and quota equalization, with the mandate:

a. To solicit any required data from congregations, classes and other sources;

b. To consult other denominations regarding their practices and procedures in this field; and

c. To compile and analyze the results of their study and report to the Synod of 1967.

Grounds:

a. Overtures on this problem were presented to Synod in 1949, 1954, and 1962 and will probably increase as our Synodical quotas mount. Synod 1963 declared that "the question of 'quota inequities' is a perennial one, and so long as the present system is in effect the problem will remain." (Acts 1963, p. 407)

b. Sooner or later Synod must satisfy our churches that

1) Our present "per family" system is the most equitable, or

2) It must offer alternative formulae for their consideration.

c. Although Synod 1962 did ask the Standing Advisory Budget Committee to study an overture relating to this matter, it received only a *specific* mandate to study a *specific* overture. It was not authorized to make the comprehensive study in depth which the subject warrants.

d. Any solution on the classical level would shift the burden and would only substitute new inequities between classes for the present alleged inequities between churches. —*Adopted*

2. Synod appoint a study committee comprised of eight qualified men from the following areas:

2 members of the Standing Advisory Budget Committee from the Grand Rapids area
1 representative from Western Canada
1 representative from Eastern Canada
1 representative from the Pacific Coast area
1 representative from the Iowa-Minnesota-Dakota area
1 representative from the Chicago area
1 representative from the Eastern area
(See Art. 159 for committee of study) —*Adopted*

II. IMMIGRATION COMMITTEE FOR CANADA

A. *Materials:*

1. Agenda Report No. 27, VII, 3. (See Supplement No. 27, VII, 3.)
2. Financial Report for the year ended 12-31-64.
3. Standing Advisory Committee report. (See Supplement No. 39.)

B. *Comments:*

1. This material deals with the request "that Synod reconsider last year's decision re the source of the pension of its secretary."

2. It must be noted that the recommendation approved by Synod has not been carried out (Acts 1964, Art. 46, VI, 3), which reads "The Immigration Committee be authorized to set the date of the retirement of the immigration secretary."

C. *Recommendations:*

1. That Synod instruct the Immigration Committee to notify the Synodical Committee at the time the secretary-treasurer of the Immigration Committee for Canada ceases to perform his present official duties.

Ground: The tentative date of his retirement is not known at this time. —*Adopted*

2. That the Synodical Committee be authorized to pay this pension from the Synodical Fund, upon receipt of the advice in Recommendation 1 above.

Grounds:

a. The amount of the pension has been established by the Synod of 1964. (Art. 46, VI, 2).

b. Although Synod 1964 authorized the payment of this pension from the Immigration Fund, the Immigration Committee reports that their present fund will be depleted in 1965. —*Adopted*

(Budget Matters continued in Art. 153)

ARTICLE 127

The advisory committee on *Home Missions,* cf., Rev. A. Venema reporting, presents the following:

FUND FOR NEEDY CHURCHES

A. *Material:* Agenda Report No. 28. (See Supplement No. 28.)

B. *Recommendations:*

1. That Synod declare that salaries to be paid to ministers serving churches receiving aid from the F.N.C. in 1966 be *not less than* $4,600.

Grounds:

a. There has been a continued increase in the cost of living.

b. The average salary of the ministers in the C. R. C. has increased yearly, whereas the minimum salary for churches receiving aid from the F. N.C. has not been increased since 1963, effective in 1964. —*Adopted*

2. That Synod declare that the per family contribution toward the minister's salary in congregations receiving aid from the F. N. C. in 1966 be *not less than* (and if at all possible, *more than)*

a. $73 per family in the United States;

b. $68 per family in Canada.

Ground: This $3 increase per family contribution will partially offset the increase in the minimum salary. —*Adopted*

3. That Synod declare 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. That Synod declare that mileage allowance, *exclusive of* the first 5,000 miles *on the field,* be granted according to the following schedule in 1966:

a. In the U.S.A., 8c per mile for not more than 3,500 miles;

b. In Ontario and Quebec, 8c per mile for not more than 5,000 miles;

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

5. That Synod urge *all* the congregations to do their utmost in contributing the *full amount* of the F. N. C. quota, in order that all may share in this denominational ministry of mercy, remitting quota payments quarterly if at all possible. —*Adopted*

6. That Synod authorize the F. N. C. Committee to designate one of its members as a liaison with the Board of Home Missions or its Executive

Committee, in implementation of Synod's decision contained in Art. 66, II, B, 3, p. 50, Acts of Synod 1963. —*Adopted*

ARTICLE 128

The advisory committee on *Church Order II,* cf. Arts. 48, 77, 100, 101, 124, Rev. C. Greenfield reporting, presents the following:

OVERTURE OF NEERLANDIA, ALBERTA, CHRISTIAN REFORMED CHURCH

A. *Material:* Overture No. 23

The consistory of the Neerlandia Christian Reformed Church requests that Synod address the Gereformeerde Kerken in the Netherlands in regard to their "statement . . . pertaining to membership in the World Council of Churches," and that Synod "express its concern for the direction in which the Gereformeerde Kerken are apparently inclined to go."

B. *Recommendation:* Synod do not accede to this overture.

Synod has received no official notification from the Gereformeerde Kerken about their statement pertaining to membership in the WCC, and therefore cannot make a proper judgment about it.

C. That Synod declare this to be its answer to Overture No. 23. —*Adopted*

(Report of Church Order II continued in Art. 161)

ARTICLE 129

Rev. A. Bultman introduces Dr. Harold Mare, Professor of New Testament at Covenant Theological Seminary as the fraternal delegate from the Reformed Presbyterian Church (Evangelical Synod) who conveys greeting to our Synod. Professor Van Elderen responds.

ARTICLE 130

Dr. J. Kromminga presents Dr. Chung Hong to Synod. Dr. Hong is the fraternal delegate from the Hapdong Presbyterian Church, Korea. Dr. Hong addresses Synod briefly, and Rev. Frank De Jong responds.

ARTICLE 131

Dr. W. H. Rutgers introduces Rev. Robert Grossman as the fraternal delegate from the Reformed Church in the United States, who conveys the greetings of that body to our Synod. Rev. L. Stockmeier responds.

ARTICLE 132

Elder Mr. J. Poelstra closes this session with prayer.

WEDNESDAY EVENING, JUNE 16

Sixteenth Session

ARTICLE 133

Rev. H. R. De Bolster is in charge of the devotions of this session. Synod sings Psalter Hymnal No. 479: 1, 2, 5.

ARTICLE 134

The advisory committee on *Revision of the Church Order,* cf. Arts. 27, 85, 94, 98, 105, Rev. J. Howerzyl reporting, presents the following:

D. MISSIONS

Article 74

a. In obedience to Christ's great commission, the churches must bring the gospel to all men at home and abroad, in order to lead them into fellowship with Christ and His Church.

b. In fulfilling this mandate, each consistory shall stimulate the members of the congregation to be witnesses for Christ in word and deed, and to support the work of home and foreign missions by their interest, prayers, and gifts. —*Adopted*

75. That Synod adopt Article 75 as follows:

Article 75

a. Each church shall bring the gospel to unbelievers in its own community. This task shall be sponsored and governed by the consistory.

b. This task may be executed, when conditions warrant, in cooperation with one or more neighboring churches. —*Adopted*

76. That Synod adopt Article 76 as follows:

Article 76

The classis shall, whenever necessary, assist the churches in their local evangelistic programs. The classes themselves may perform this work of evangelism when it is beyond the scope and resources of the local churches. To administer these tasks each classis shall have a classical home missions committee. —*Adopted*

77. That Synod adopt Article 77 as follows:

Article 77

a. Synod shall encourage and assist congregations and classes in their work of evangelism, and shall also carry on such home mission activities as are beyond the scope and resources of minor assemblies.

b. To administer these activities Synod shall appoint a denominational home missions committee, whose work shall be controlled by synodical regulations. —*Adopted*

78. a. That Synod add a comma after the word "committee" in part b, and that the letter "s" be added to the word "regulation" at the end of part "b."

b. That Synod adopt Article 78 as follows:

Article 78

a. Synod shall determine the field in which the joint foreign mission work of the churches is to be carried on, regulate the manner in which this task is to be performed, provide for its cooperative support, and encourage the congregations to call and support missionaries.

—*Adopted*

b. To administer these activities Synod shall appoint a denominational foreign missions committee, whose work shall be controlled by synodical regulations. —*Adopted*

79. That Synod adopt Article 79 as follows:

IV. THE ADMONITION AND DISCIPLINE OF THE CHURCH

A. GENERAL PROVISIONS

Article 79

a. The admonition and discipline of the church are spiritual in character and therefore require the use of spiritual means.

b. The exercise of admonition and discipline by the consistory does not preclude the responsibility of the believers to watch over and to admonish one another in love. —*Adopted*

80. That Synod adopt Article 80 as follows:

Article 80

The purpose of the admonition and discipline of the church is to maintain the honor of God, to restore the sinner, and to remove offense from the Church of Christ. —*Adopted*

81. That Synod adopt Article 81 as follows:

Article 81

All members of the congregation are subject in both doctrine and life to the admonition and discipline of the church. —*Adopted*

82. That Synod adopt Article 82 as follows:

Article 82

Commission of sins which give public offense or which are brought to the attention of the consistory according to the rule of Matthew 18:15-17 shall make one liable to the discipline of the church. —*Adopted*

83. That Synod adopt Article 83 as follows:

Article 83

Disciplinary measures shall be applied only after an adequate investigation has been made and the member involved has had ample opportunity to present his case. —*Adopted*

84. a. That Synod insert "s" after admonition in Article 84, a.

b. That Synod adopt Article 84 as follows:

B. THE ADMONITION AND DISCIPLINE OF MEMBERS

Article 84

a. Members by baptism who wilfully neglect to make public profession of faith, or are delinquent in doctrine or life, and do not heed the admonitions of the consistory shall be dealt with in accordance with the regulations of Synod and, if they persist in their sin, shall be excluded from the Church of Christ.

b. Members by baptism who have been excluded from the church and who later repent of their sin shall be received again into the church only upon public profession of faith. —*Adopted*

85. a. That Synod insert "s" after admonition in Article 85.

b. That Synod adopt Article 85 as follows:

Article 85

Confessing members who have offended in doctrine or in life and who have responded favorably to the admonitions of the consistory shall be

reconciled to the church upon sufficient evidence of repentance. The method of reconciliation is to be determined by the consistory.

—Adopted

86. That Synod adopt Article 86 as follows:

Article 86

Confessing members who have offended in doctrine or in life and who obstinately reject the admonitions of the consistory shall be barred from partaking of the Lord's Supper, responding to the baptismal questions, and exercising any other rights of membership. *—Adopted*

87. That Synod adopt Article 87 as follows:

Article 87

a. Confessing members who have been barred from the Lord's Supper and who after repeated admonitions show no signs of repentance shall be excommunicated from the Church of Christ. The Form for Excommunication shall be used for this purpose.

b. The consistory, before excommunicating anyone, shall make three announcements in which the nature of the offense and the obstinacy of the sinner are explained and the congregation is urged to pray for him and to admonish him. In the first announcement the name of the sinner shall not be mentioned. In the second, with the approval of the classis, his name shall be mentioned. In the third, the congregation shall be informed that unless the sinner repents he will be excommunicated on a specified date. *—Adopted*

88. That Synod adopt Article 88 as follows:

Article 88

When anyone who has been excommunicated desires to become reconciled to the church, the consistory, having satisfied itself as to the sincerity of his repentance, shall announce these developments to the congregation. If no valid objections are presented, he shall be restored to the fellowship of the Church of Christ. The Form for Readmission shall be used for this purpose. *—Adopted*

89. That Synod adopt Article 89 as follows:

C. THE ADMONITION AND DISCIPLINE OF OFFICE-BEARERS

Article 89

a. Ministers, elders, and deacons, besides being subject to general discipline, are also subject to special discipline, which consists of suspension and deposition from office.

b. General discipline shall not be applied to an office-bearer unless he has first been suspended from office. *—Adopted*

90. That Synod adopt Article 90 as follows:

Article 90

a. Special discipline shall be applied to office-bearers if they violate the Form of Subscription, are guilty of neglect or abuse of office, or in any way seriously deviate from sound doctrine and godly conduct.

b. The appropriate assembly shall determine whether, in a given instance, deposition from office shall take place immediately, without previous suspension. —*Adopted*

91. a. That Synod delete the comma and the word "with" in 91, c, and insert "and."

b. That Synod adopt Article 91 as follows:

Article 91

a. The suspension of a minister of the gospel shall be imposed by the consistory of his church with the concurring judgment of the consistory of the nearest church in the same classis.

b. If the neighboring consistory fails to concur in the position of the consistory of the minister involved, the latter consistory shall either alter its original judgment or present the case to classis.

c. The deposition of a minister shall not be effected without the approval of classis, together with the concurring advice of the synodical deputies. —*Adopted*

92. That Synod adopt Article 92 as follows:

Article 92

a. The suspension or deposition of an elder or deacon shall be imposed by the consistory with the concurring judgment of the consistory of the nearest church in the same classis.

b. If the neighboring consistory fails to concur in the position of the consistory of the elder or deacon involved, the latter consistory shall either alter its original judgment or present the case to classis. —*Adopted*

93. a. Article 93 reads as follows:

Article 93

In exceptional circumstances a major assembly may suspend or depose office-bearers even when action leading to suspension or deposition has not been initiated by the consistory. These circumstances shall be considered to exist when a part of either the consistory or the congregation appeals to the major assembly for assistance and cooperation because of misgovernment by the consistory, such as serious neglect of duty, or the toleration or promotion of false doctrines. Notification of such an appeal shall be given to the consistory.

b. That Synod *delete* Article 93.

Ground: Article 93 deals with "exceptional circumstances." Synod ought not bind the regular ecclesiastical order of the church by rules about the exceptional and abnormal that may occur. —*Adopted*

94. a. That Synod add the words "for disposition" after the words "calling church" in 94, b, and delete all after the period.

Grounds:

1. The last sentence is ambiguous since it might be interpreted to mean that in cases such as these only Classis and not the Consisitory has a function in the deposing of such a minister.

2. The Article is redundant since the steps for deposition are spelled out in previous articles.

b. That Synod adopt Article 94 as follows:

Article 94

a. A minister of the Word whose membership resides with a congregation other than his calling church is subject to the admonition and discipline of the consistories of both churches. Either consistory may initiate disciplinary action, but neither shall act without conferring with the other.

b. If the consistories disagree, the case shall be submitted to the classis of the calling church for disposition. —*Adopted*

95. That Synod adopt Article 95 as follows:

Article 95

a. The suspension of an office-bearer shall be lifted only upon sufficient evidence of repentance.

b. The lifting of suspension is the prerogative of the assembly which imposed suspension. —*Adopted*

96. a. That Synod delete the words "which deposed him" and insert instead "in which he was deposed," in Article 96, b.

Ground: This brings Article 96 in harmony with Article 91, c.

b. That Synod adopt Article 96 as follows:

Article 96

a. A deposed office-bearer shall not be restored unless he gives sufficient evidence of genuine repentance. It must further be evident that, should he be restored to office, he could then serve without being hindered in his work by the handicap of his past sin and that his restoration would be to the glory of God and for the true welfare of the church.

b. The judgment as to whether a deposed minister shall subsequently be declared eligible for call shall be made by the classis in which he was deposed, together with the concurring advice of the synodical deputies. —*Adopted*

97. That Synod adopt Article 97 as follows:

CONCLUSION

Article 97

No church shall in any way lord it over another church, and no office-bearer shall lord it over another office-bearer. —*Adopted*

98. That Synod adopt Article 98 as follows:

Article 98

This Church Order, having been adopted by common consent, shall be faithfully observed, and any revision therefore shall be made only by Synod. —*Adopted*

C. *Concluding Recommendations:*

1. That Synod declare: That Synod, having adopted the several articles individually, declares that this document is the Church Order of the Christian Reformed Church, and will go into effect October 1, 1965.

2. That Synod declare: That Synod, by the adoption of the several articles individually and the Church Order as a whole, has answered the various overtures.

3. That Synod instruct its clerks to correct the numbering of the various articles with a view to any or all deletions that Synod may have made. —*Adopted*

4. That the Church Order Revision Committee be thanked for its long and arduous work. —*Adopted*

D. Rev. J. H. Ellens requests that his protest be recorded with regard to Articles 27, 30, 42, 56, and 70, as numbered in the report of the advisory committee on the Revised Church Order.

The president reads a protest submitted by Rev. J. Ellens against the decisions of Synod re certain articles in the new Church Order approved at this session. The protest follows:

Having registered my negative vote in the adoption of articles 27, 30, 42, 56, and 70 in the Revision of the Church Order, and having reserved the right of protest, I hereby affirm that it is my conviction that:

a. In article 27 Synod adopted a formulation prejudicial to the future development of Particular Synods in the Christian Reformed Church by reason of the deletion of the words "(Particular Synods.)."

b. In article 30 Synod adopted a formulation which is damaging to the autonomy of the local congregation in that it places the burden of the proof, in case of consistory appeal to a decision of Synod, upon the consistory rather than upon the higher assembly. The preferred reading would be attained by replacing the last sentence with "The decisions of the assemblies shall be considered settled and binding, *provided they are in harmony with* the Word of God and the Church Order." (italics mine)

c. In article 42:4 the Synod takes an inadequate position on Christian Education by using the term "Christian day schools." The general need in our church for a radical improvement of and concern for the educational ministry of the *church* in addition to the educational ministry of the school is not adequately emphasized. The preferred reading is "Christian Education."

d. In article 56 Synod accepts a formulation which strongly prejudices the church order against the effective ministry of the sacraments to the ill who are prevented from public worship.

e. In article 70:b Synod takes an action unwarranted by Scripture in providing for the imposition of the solemnization of marriage into the liturgical process of public worship.

Jay H. Ellens

ARTICLE 135

After the complete Church Order has been adopted the president comments on the significance of this historic occasion. He expresses thanks to the members of the Church Order Revision Committee who have served long and diligently at this important assignment. Special acknowledgement is made to Rev. Idzerd Van Dellen who served until failing health required release from further service. Appreciation is expressed also to Rev. J. Howerzyl, reporter of the synodical advisory committee, for the presentation of the material. Finally, in praise to God Synod is asked to rise and sing the Doxology.

ARTICLE 136

Additional recommendations are presented by the advisory committee Church Order Revision, re the new Church Order as follows:

1. *Regarding Article 31:* That Synod amend Article 31 by inserting the words: "that injustice has been done or" after the word "believe."

Grounds:

a. This element of the article was dropped without stated reason in the 1965 edition when the article was divided by the Revision Committee.

b. The suggested wording would cover a slightly broader but proper element which should be retained.

c. This element is present in our present church order. —*Adopted*

2. *Regarding Overture 12:* That Synod adopt Overture 12 from Lake Erie that the Church Order be included in future editions of the Psalter Hymnal on the grounds given. —*Adopted*

3. That Synod decide that the Stated Clerk be instructed to arrange for the publication of the Church Order in booklet form as soon as possible. —*Adopted*

4. That Synod decide that to this booklet be appended a supplement in which the articles of the present church order be cross-referenced with respect to the old church order so that our present commentaries could still be easily used, as is requested in Overture No. 11 from Classis Minnesota South. —*Adopted*

5. That Synod decide that this supplement contain also those Synodical regulations which are specifically indicated in several articles of the Church Order. —*Adopted*

6. That Synod request the present Revision Committee to prepare this supplement. —*Adopted*

ARTICLE 137

The advisory committee on *Protests and Appeals,* cf. Arts. 62, 78, 113, Rev. A. De Jager reporting, presents the following:

APPEAL OF WIERSMA BROTHERS OF SOUTH HOLLAND, ILL.

A. *Materials:*

1. Letter of appeal to Synod 1965.
2. Appeals to previous Synods in file of Stated Clerk.
3. Decision of previous Synods of 1962, 1963, 1964.

B. *Analysis:*

1. The Acts of Synod 1962, 1963 and 1964 contain summaries and analyses of the case.

2. Six years ago the Consistory of Cottage Grove Christian Reformed Church of South Holland, Ill., accepted a donation of $1500 from the A.F.L. Some members of that church protested this action of the Consistory. The Consistory, however, stated that it had accepted this gift for the following reasons:

a. The union had given no reason for thinking that they had not dealt with the Consistory in good faith.

b. To return the money would have given the impression that the Consistory suspected that the money was given without honorable motives, or with strings attached.

c. The Consistory judged: If it seems evil to some in the church to accept the money, it would seem evil to the union if the church would refuse the money.

3. The Wiersma brothers now protest the failure of Synod 1964 to rule that the Consistory of Cottage Grove either return this donation to the A.F.L. or set forth concrete reasons why this donation should not be returned.

C. *Recommendation:* Synod sustain the Wiersma brothers in this appeal and urge the Consistory of Cottage Grove Christian Reformed Church to return the donation of $1500 to the A.F.L.

Grounds:

1. The Consistory was motivated by fear of offending the union, while it was insensitive to the convictions of some of its own church members.

2. The Consistory has given offense by accepting this donation in their local situation where a conflict had arisen between the A.F.L. and the Christian Labor Association.

3. Synod of 1964 (Acts 1964, Art. 139, B) declared: "it appears to Synod that the gift should not have been accepted." —*Adopted*

Note: The Revs. Wm. Buursma and J. H. Ellens request that their negative votes be recorded, and reserved the right of protest.

(Protest of Rev. Buursma is recorded in Art. 157)

ARTICLE 138

Synod proceeds to ballot for various committee appointments. Elections recorded when nominations were approved.

ARTICLE 139

The report of the *Obituary Committee* is presented by Rev. P. Honderd and the several resolutions incorporated in it are approved. After the report is read the body of delegates sing Psalter Hymnal No. 442 verses 1 and 2.

We are often astonished at the way God in His providence calls His servants home. Some are called while they are still in the prime of their ministry, others in their harvest years, while others are called at a ripe age after a period of retirement. It is good for us to pause in our work and be reminded of the uncertainty of life. Let us now humble ourselves before the providence of God as we take note of six of our ministers, one Seminary professor, and two professors of Calvin College who have passed into their eternal reward.

Again during this past year we were shocked when on July 24, 1964, the Lord removed by death the *Rev. Seymour Van Drunen* at the age of 40. He was born on December 9, 1923. For only four years was he permitted to serve the Lord in the active ministry in Hamilton, Michigan. The sudden termination of his life was due to drowning. We remember him especially for his work with the young people, his serving as President of the Young Calvinist League, and his being very active in promoting the Summer Workshop in Missions Program. His ministry, though very short, was a full and spiritually rich ministry.

The death of *Rev. Rens H. Hooker* was also unexpected when on October 9, 1964, he died of a heart attack at the age of 65. He was born on April 23, 1899. He was privileged to serve the Lord in the active ministry for 34 years. He served six congregations. They were Des Plaines, Ill.; Second Denver, Colo.; Bethany, South Holland, Ill.; Cornwall, Ontario, Canada; Rusk, Michigan; and Zutphen, Michigan. He was a faithful servant who is especially remembered for his pastoral devotion and counsel. He made diligent use of the talents entrusted to him and served the church with faithfulness. His death came as a shock to many who knew and loved him dearly.

The *Rev. Hiram K. Beute* died February 10, 1965, after an extended illness. He was born on March 23, 1878, and reached the age of 86 years. He was per-

mitted to spend 27 years in the active ministry. He served the congregations of Plainfield, Haderwyk, Ellsworth, and Grant—all in Michigan. In all his labors he was very precise and thorough. He carried out his tasks with dispatch. We remember him best as kind, unassuming and considerate. He made use of the gifts God gave him to the best of his ability. With appreciation we can look back upon his work for the Lord.

The *Rev. James Putt* died March 23, 1965, after an illness that lasted more than one and a half years. He served four congregations; they were Jamestown, Michigan; 4th Chicago, Illinois; Fulton, Illinois, and Ontario, California. He spent 38 years in the active ministry. Here again we find that God uses men of diverse characteristics to carry out His work in various fields. Dr. Putt was used to guide three of the congregations through building programs, and also aid in establishing the church of Chino, California. Thus besides building up the congregations in the faith and loyalty to the Lord under his dedicated ministry the Lord used his gifts in other capacities related to the extension of His kingdom.

The *Rev. Jacob Mulder* was born March 27, 1884, and died on March 18, 1965. He reached the ripe age of 80 years. Forty of these years were spent in the active ministry. He served nine congregations; namely West Side Cleveland, Ohio; Luctor, Kansas; Sheldon, Iowa; Everett, Washington; Monarch and Granum, Alt., Canada; Estelline, S.D.; Holland, Minn.; and Cedar, Iowa. He manifested a strong love for the gospel and his greatest joy was to proclaim God's Word. His messages were always exegetical and firmly based on Christian Doctrine and relevant to life. He was able to use both the Dutch and American languages with ease. We thank God for the contribution he was able to make for the extension of God's kingdom.

Dr. Jacob H. Bruinooge was born August 23, 1894, and died on April 1, 1965. He served two congregations, East Muskegon and Zeeland III, in his 34 years of ministry but he served with distinction. His work in the pulpit was the product of good exegesis and timely application of the Word to contemporary life. He was very appreciative of the blessings God gave upon his ministry. We think of him as a man who prepared himself thoroughly for the ministry of the Word and made use of the talents God gave him in a faithful dedicated ministry.

Dr. Ralph Stob was born in Chicago, Illinois, April 1, 1894. He passed away April 5, 1965. Dr. Stob was Professor of Classical Languages at Calvin College from 1917-33 and also from 1939-53, and President of Calvin College from 1933-39. He was appointed to the New Testament Department of Calvin Seminary in 1953 and was ordained the next year. Dr. Stob has made an outstanding contribution to our church in the various capacities in which he served. He was known as a thorough scholar and was impatient with slovenly work. We thank God for the services Dr. Stob rendered Calvin College and Seminary, over a span of 47 years.

Dr. John P. Van Haitsma was born on April 1, 1884, and died on April 6, 1965. He reached the age of 81 years. Dr. Van Haitsma had a long and distinguished career at Calvin College. He was an effective teacher and widely recognized as an excellent scholar. He was a man of great faith and possessed a solid Christian commitment. He inspired others to travel the difficult graduate-study road in the field of Biology.

Dr. Lambert Flokstra was born on March 18, 1897. He reached the age of 68 years. Dr. Flokstra served on important faculty committees. For several years he was the Faculty Secretary, and the Chairman of the Department of Education for six years. More recently he was Calvin's representative on the Three Year Masters Degree Program. He was a man to whom his associates assigned much responsibility. In all things he was a faithful and diligent worker in God's kingdom.

Your obituary committee advises Synod to adopt the following resolutions:

1. That Synod gratefully acknowledge the services rendered by these departed brethren to the church militant and to the kingdom of God on earth.

2. That Synod express sincere Christian sympathy to all the bereaved commending them to God's loving care.

3. That Synod decide that these obituaries be spread upon the minutes and that copies be sent to the nearest of kin by the Stated Clerk. *Adoped*

Let us now in recognition of these brethren, whom the Lord has taken to be with Him, arise and sing Psalter Hymnal number 442, the first two stanzas.

For all the saints who from their labors rest,
Who Thee by faith before the world confessed,
Thy Name, O Jesus, be forever blest:
Alleluia, Alleluia.

Thou wast their Rock, their Fortress and their Might;
Thou, Lord, their Captain in the well-fought fight.
Thou, in the darkness drear, their one true Light:
Alleluia, Alleluia.

Humbly submitted,
Rev. Peter Honderd
Rev. Menzo Dornbush

ARTICLE 140

This session is closed with prayer of thanksgiving by Elder Mr. W. Daane.

THURSDAY MORNING, JUNE 17
Seventeenth Session

ARTICLE 141

The devotions are conducted by Rev. J. Blankespoor. After singing of Psalter Hymnal No. 172:5, 6, Scripture is read from II Timothy 2, and prayer is offered.

ARTICLE 142

The roll is called and all delegates are present with exception of Elder Mr. M. Schans, who returned to his home.

ARTICLE 143

The minutes of the Wednesday sessions are read and approved.

ARTICLE 144

Synod approves the appointment of a study committee re Regional Synods in Canada, and that said committee have wide-spread representation. (See Art. 159)

ARTICLE 145

The advisory committee on the *Boerkoel Matter,* Rev. L. J. Dykstra reporting, presents the following:

A. *Materials:*
1. Reports of Synodical Examiners
2. Appeal of Consistory of Second Randolph
3. Appeal of Consistory of Bethel, Waupun
4. Appeal of Consistory of Delavan
5. Appeal of Consistory of Racine
6. Appeal of Rev. C. Nieuwenhuis
7. Appeal of Mr. A. Huizenga
8. Appeal of Minority members of Classis Investigation Committee

B. *History of the Case* (On file in office of Stated Clerk)

C. The advisory committee appointed by Synod to deal with this case presented a majority report signed by eight members and a minority report signed by two members.

D. The Majority Report submitted the following recommendations:

a. That Synod do not concur in the decisions of Classis to terminate emeritation. (Three grounds submitted are on file)

b. That Synod do not sustain the appeal of the consistory of Randolph II to instruct Classis Wisconsin to depose Rev. B. J. Boerkoel. (Grounds on file)

c. That Synod instruct Classis to make him a stated supply while retaining his emeritation for a period of two years under the supervision of Classis, and decide at the conclusion of this period whether he is qualified for the regular ministry, or whether he should be dismissed from office. In the event that actions worthy of deposition should occur during this period, this would not preclude the possibility of suspension and deposition before the end of this period of probation. (Grounds on file)

Synod discusses Majority Report, Recommendation a. After lengthy discussion point a is tabled.

E. The Minority report subscribes to the accepted materials and history of the case, but presents its own analysis of the case and interpretation of psychiatric reports. The minority report presents its Recommendation A, which is moved, supported and discussed at length.

Before a ballot is cast the president requests Professor M. Monsma to invoke the guidance of God in this momentous matter.

The ballot reveals that the recommendation of the minority report is adopted: "That Synod sustain the request of the consistory of Second Randolph to Classis Wisconsin, May 12, 1964, for the "deposition of Rev. B. J. Boerkoel," with its accompanying four grounds. (Grounds on file.)

The second recommendation of the minority report is also adopted by Synod.

Point B: That this be Synod's answer to Second Randolph consistory, Bethel, Waupun consistory, Delavan consistory, Racine consistory, Rev. C. Nieuwenhuis, Mr. A. Huizenga, and the Minority committee on Investigation of Classis Wisconsin.

F. The advisory committee, Rev. L. J. Dykstra as the reporter, presents the following regarding the advice of the Synodical Examiners in the Boerkoel case:

A. *Material:* Report of Synodical Examiners of Classis Chicago North and Classis Chicago South.

B. *Recommendation:* That Synod do not approve of the advice given by the Synodical Examiners to the January, 1965 meeting of Classis Wisconsin in the Randolph II–Boerkoel case.

Ground: The decision of Synod to sustain the appeal of Randolph II.

—*Adopted*

G. Rev. John A. Mulder, chairman of the advisory committee of the Boerkoel matter, informs Synod that he desires to register his negative vote and reserves the right to file a protest. (See Art. 151)

ARTICLE 146

The president reads three communications sent to Synod:

1. A communication from Professor B. Van Elderen conveying his thanks for and acceptance of his reappointment as Professor of New Testament at Calvin Seminary with indefinite tenure. His communication follows:

Synod of the Christian Reformed Church
In session, June, 1965
Sioux Center, Iowa

Gentlemen:

I take this opportunity to respond to the action of your body on Saturday, June 12, 1965, in which you reappointed me with the rank of Professor of New Testament with indefinite tenure. I deeply appreciate the honor conferred and the confidence implied by your decision. I accept this appointment.

I have enjoyed immensely the past six years of teaching at Calvin Theological Seminary. I count this opportunity to teach an exciting challenge, a blessed trust, and a tremendous responsibility. The training of young men for the ministry in a church with a biblically-oriented and Christ-centered Gospel and a rich theological heritage has become an awesome task in the second half of the twentieth century.

I appreciate greatly the interest, cooperation and vision of the President of Calvin Seminary and the Board of Trustees in my research projects. It is my hope and prayer that my teaching and research may contribute to a deeper understanding of God's Word, the advancement of Christ's Kingdom, and the honor and praise of God's name.

We at Calvin Theological Seminary need and covet your interest and prayers as together we seek to fulfil the mandate given by Christ to proclaim the Good News of salvation to the glory of the Father.

Yours in Christ,
Bastiaan Van Elderen

2. A communication from Rev. Robert Grossman thanking Synod for the privilege granted him.

3. A communication from Mr. Henry Zwaanstra expressing his appreciation for the appointment given him and his acceptance of it. The communication is as follows:

To the Synod of the Christian Reformed Church:

I am pleased to accept the appointment to the department of Church History at the Seminary and am gratified at the opportunity for service which you have made available to me. I request your continued prayers for the church, the Seminary, my colleagues, and myself.

Sincerely,
Henry Zwaanstra

ARTICLE 147

The following recommendations with reference to the appointment of Mr. Henry Zwaanstra are approved by Synod:

1. That Synod declare that Mr. Henry Zwaanstra is eligible for the office of the gospel ministry (cf. Acts of Synod, 1959, Art. 30, p. 10).

Grounds: (if needed)

a. He has completed the regular course of theological instruction at Calvin Seminary.

b. Both Seminary Faculty and Board of Trustees have interviewed him at length and found him sound in doctrine.

2. That Synod refer the matter of his calling church to the Synodical Committee with power to act (cf. Acts of Synod, 1963, p. 44).

3. That Synod request his calling church, in consultation with the Synodical Committee, to proceed to his ordination after examination by classis.

ARTICLE 148

This session is closed with prayer by Elder Mr. R. Dirkse.

THURSDAY AFTERNOON, JUNE 17
Eighteenth Session

ARTICLE 149

Rev. M. Madany conducts the opening devotions. After singing No. 398:1-4 of the Psalter Hymnal, Psalm 67 is read and prayer for God's blessing is offered.

ARTICLE 150

Rev. R. Venema is present in the place of Rev. G. Rientjes. He is asked to rise and affirm his agreement with the Forms of Subscription.

ARTICLE 151

The president reads a protest submitted by Rev. John Mulder against the decision of Synod re the deposition of Rev. B. J. Boerkoel.

Having recorded my negative vote to the decision of Synod to advise Classis Wisconsin to proceed to the deposition of Rev. B. J. Boerkoel and having reserved my right to protest, I hereby declare that, after having studied all the material presented to the Advisory Committee of which I had been appointed chairman, I am persuaded Synod acted too hastily in advising deposition of the brother, and should have granted him a probationary period according to the recommendation of the majority report of the Advisory Committee.

J. A. Mulder

ARTICLE 152

Synod decides to instruct the Minister's Pension Board to make arrangements for the support of Rev. B. J. Boerkoel for six months from the date on which Classis and Consistory take action on his deposition. (See Art. 145)

ARTICLE 153

The advisory committee on *Budget Matters,* cf. Arts 44, 126, Mr. A. Snope reporting, presents the following report. Mr. W. H. Boer, chairman of the Standing Advisory Budget Committee is given the privilege of the floor.

A. *Materials:*

1. Report of the Back to God Hour (Supplement No. 10)
2. Report of Calvin College and Seminary (Supplement No. 4, 4-A)
3. Report of Fund for Needy Churches (Supplement No. 28)
4. Report of Board of Home Missions (Supplement No. 33)
5. Report of Board of Foreign Missions (Supplement No. 34, 34-A)

6. Report of Ministers' Pension and Relief Administration (Supplement No. 15)

7. Report of Publication Committee re Denominational Building Addition (Agenda Report No. 38 and Acts of Synod 1964, Article 158) See Supplement No. 38)

8. Reports of Standing Advisory Budget Committee (See Supplement No. 39)

B. *Recommendations:*

That Synod approve the following:

QUOTAS AND RECOMENDED CAUSES APPROVED FOR 1966

I. DENOMINATIONAL CAUSES

A. Denominational Quotas	Per Family for 1966
1. Back to God Radio Hour	$ 9.25
2. Calvin College and Seminary	20.75*
3. Committee on Education	.75
4. Home Missions	32.00
5. Foreign Missions	19.50
6. Fund for Needy Churches	5.00
7. Ministers' Pension and Relief Administration	7.00
8. Synodical Expense Fund	1.00
9. Denominational Building Addition	1.00
Total	$96.25

In agreement with the decision of the Synod of 1962 the Synod of 1965 adopted the following Regional or Area Quotas for Calvin College and Seminary.

Area No. 1–Classes Grand Rapids East, Grand Rapids South, Grand Rapids West, and Grandville	$27.50
Area No. 2–Classes Cadillac, Holland, Kalamazoo, Lake Erie, Muskegon, and Zeeland	$22.00
Area No. 3–Classes Chicago North, Chicago South, and Wisconsin	$18.25
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	25.00
Area No. 6–Classes Pacific Northwest, California South, Central California, and Rocky Mountain	$18.50
Area No. 7–Classes Alberta North, Alberta South, British Columbia, Chatham, Eastern Ontario, Hamilton, and Toronto	$12.75

Areas which benefit from a quota reduction should employ the moneys saved to finance their present area colleges (Acts of Synod 1962, pages 54, 104; XXV) —*Adopted*

B. **Denominational Causes for One or More Offerings**

1. Back to God Radio (for above quota needs)
2. Back to God Tract Committee
3. Board of Home Missions for above quota needs
4. Board of Foreign Missions for above quota needs
5. Centennial Seminary building for removal of deficit
6. Christian Reformed World Relief Committee
7. Soldiers' Fund sponsored by Home Missions Board
8. Immigration for Canada (Canadian churches only)

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 Association
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
7. Hapdong (Korea) Seminary Building (not to exceed $30,000)

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 Labor Association in Canada (Canadian churches only)
5. Gideons (for Bible distribution only)
6. Lord's Day Alliance in Canada (Canadian churches only)
7. Lord's Day Alliance in the U.S. (U.S. churches only)
8. Inter-Varsity Christian Fellowship
9. World Home Bible League

—*Adopted*

B. OBSERVATIONS

The advisory Budget committee calls the attention of Synod to the following:

1. *Back to God Hour* (See Supplement No. 10)

In the case of the Back to God Hour there is an increase in the quota from $8.25 to $9.25. The additional amount is required to finance the initiation of a Spanish broadcast and to maintain existing foreign broadcasts.

Grounds:

a. Synod has approved this project. (See Art. 76)

b. The foreign broadcast ministry of the Back to God Hour has developed to the point where it should now receive the base support from the quota.

c. The Back to God Hour report (Agenda Report No. 10, IX, C, p. 79) indicates the great opportunity and urgency of entering a broad Spanish ministry in the strategic areas of South America.

d. This Spanish ministry cannot be financed on the present $8.25 quota without serious curtailing the domestic and foreign broadcast that is presently maintained.

e. In spite of the continued rising cost of broadcasting, the Back to God Hour quota has not increased since 1963. —*Adopted*

2. *Board of Home Missions Quota* (See Supplements Nos. 33, 33-A)

The Standing Budget Committee recommended an increase in the quota of $2.50, but Synod has allowed the request of the Board of Home Missions of $3.00 per family increase in the quota. Total is $32.00. —*Adopted*

3. *Calvin College and Seminary* (See Supplements Nos. 4, 4-A)

There is no increase in the basic quota, but there are a few changes in the Area or Regional quota. These area differences are based and computed on the formula adopted by a previous Synod. —*Adopted*

4. *Ministers' Pension and Relief Administration.* (See Supplement No. 15)

The quota for this fund is raised from $6.50 to $7.00 to meet the rising number of pensionaries receiving pensions from this fund. (See Supplement No. 15.) —*Adopted*

5. *Committee on Education* (See Supplement No. 23)

To meet the needs of this fund a quota increase from 50c to 75c per family to meet the cost of operating this cause. —*Adopted*

6. *Synodical Expense Fund* (See Supplements Nos. 39, 41)

To meet the expenditures that have been approved by this Synod of 1965 which must be paid from this fund the quota has been increased from 75c to $1.00. —*Adopted*

7. *Denominational Building Addition* (See Supplement No. 38)

The addition to the present Denominational Building was approved by the Synod of 1964, but the financing of the project is now presented to be paid over a span of three years. The quota a $1.00 per year per family for a period of three years will liquidate the cost of this project. —*Adopted*

C. SYNODICAL EXPENSE FUND

1. *Material:* Agenda Report No. 41, Synodical Treasurer's Report for 1964 (See Supplement No. 41)

2. *Recommendation:* That Synod approve combining the "Synodical Expense Fund" and the "Christian Reformed Fund for Reformed Ecumenical Synods."

Grounds:

This is recommended by the Synodical Treasurer and the Standing Advisory Budget Committee. —*Adopted*

D. HAPDONG SEMINARY CONTRIBUTION

1. *Material:* Agenda Report of the Committee on Ecumenicity and Inter-Church Correspondence (See Supplement No. 37)

2. *Recommendations:*

a. That Synod delegate the responsibility for raising the contribution of $30,000 to the Hapdong Seminary in Korea to the Committee on Ecumenicity and Inter-Church Correspondence, but with administrative responsibility for handling the funds delegated to the Foreign Mission Board.

Grounds:

1) The Committee on Ecumenicity and Inter-Church Correspondence initiated this project and receive Synod's approval for it.

2) It should prove more effective to have *this* Committee solicit offerings for this special project than to have the Foreign Mission Board add it to their already large above-quota requirements.

b. That moneys received for this cause shall not be turned over to the Hapdong Seminary until they have raised a matching amount of $30,000.

Ground: This arrangement is based upon the original understanding between the Committee on Ecumenicity and Inter-Church Correspondence and the Hapdong Presbyterian Church. —*Adopted*

E. CANADIAN RELIEF FUND

1. *Material:* Agenda Report of the Canadian Relief Fund (See Supplement No. 2)

2. *Recommendation:* That Synod accede to the request of the Canadian Relief Fund that it be kept in operation for at least another year.

Ground: The fund is still receiving requests for assistance from needy diaconates in Canada. —*Adopted*

F. INVESTMENT OF DENOMINATIONAL FUNDS

1. *Materials:*

Acts of Synod 1964, p. 126 and 434; Agenda Report of Standing Budget Committee (See Supplement No. 39)

2. *Recommendation:* That Synod adopt the following regulations with respect to the deposit and investment of denominational funds:

a. Funds shall be deposited in the following list of depositories:

1) Banks insured under the Federal Deposit Insurance Corporation or member of the Federal Reserve System:

Checking Accounts; Saving Accounts; Savings Certificates; Savings Receipts

2) Savings and Loan Associations insured under a Federal Insured Regulation:

Savings Accounts; Savings Certificates

Restrict accounts to $10,000 under the insured program.

Note: Since Canada does not have Savings and Loan Associations and has different banking laws and regulations than the United States of America, we would recommend that our Boards and Treasurers use only the major banks regulated by the Canadian government as depositories for denominational funds.

b. If large balances accumulate, they should be deposited in several banks rather than kept in one institution.

c. Investments shall be restricted to the following types of securities:

United States Government and Canadian Government Securities:

Treasury Bonds; Treasury Notes; Treasury Bills

Grounds:

1) These are the recommendations of the Standing Advisory Budget Committee in which we concur.

2) Long term investments and large surpluses should be discouraged unless authorized by Synod for a specific project or purpose.

3) Offerings and quotas are received from average income families, often at great sacrifice, and safety of funds is most important. —*Adopted*

G. REMUNERATION OF SYNODICAL OFFICERS

Synod approve the following remunerations:

First clerk of Synod	$100.00
Second clerk of Synod	$ 50.00
Transportation Secretary	$ 50.00
Arrangement Committee	$100.00
Synodical Treasurer	$700.00

—*Adopted*

H. STANDING ADVISORY BUDGET COMMITTEE

1. Synod acknowledge the valuable work performed by this committee throughout the year.

2. Synod request this committee to continue in 1966 to study the requests of all causes seeking financial support.

3. Synod request this Committee to meet with the Advisory Budget Committee of Synod as soon as possible after Synod 1966 convenes in order to review its recommendations for 1967. —*Adopted*

4. Synod request this Committee to study the feasibility of inaugurating centralized control over all denominational funds and to engage outside counsel for this study if necessary.

Grounds:

a. Our boards are handling millions of dollars which are raised at great sacrifice by our churches.

b. Funds which are temporarily idle in one fund might be shifted for use in another fund.

c. Short term investments might be possible on an over-all basis.

d. Synod should have the confidence that its funds are being handled in the most efficient and economical manner. —*Adopted*

ARTICLE 154

Rev. M. Baarman presents Mr. G. Borst, the new treasurer of the Home Missions Board. He expresses his gratitude to Synod for the appointment given him and his sincere hope and prayer that he may be of service for the church.

ARTICLE 155

Synod approves the recommendations embodied in the First Overture in the 1964 Acts of Synod re the Christian Seamen's and Immigrants' Home, presented by Classis Hudson. The Overture follows:

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.

—*Adopted*

ARTICLE 156

The advisory committee on *Varia,* cf. Arts. 50, 63, 75, Rev. W. K. Stob reporting, presents the following:

I. THE REVISION OF FORMS FOR ORDINATION (OR INSTALLATION)

A. *Materials:*

1. Agenda Report No. 3 (See Supplement No. 3)

2. Communication No. 2 - From the Liturgical Committee (See Communication No. 2)

B. *Recommendations:*

1. Synod declare that it be understood that the words "excluding the laying on of hands" should be added to point B on page 14 of the report in the Agenda.

(Note: Mention is made of this omission by Synod's Standing Liturgical Committee in Communication No. 2 and the Committee for the Revision of Forms for Ordination has reported to us that this was an inadvertent omission.) —*Adopted*

2. Synod declare that the wording "and that he serve in the measure of such calling and opportunity as may come to him" (Agenda p. 14 - last line and p. 15 - first line) to which the Standing Liturgical Committee takes some exception, is as adequate as can be used in the circumstances described. —*Adopted*

3. Synod authorize the continuance of the Committee on Revision of Forms for Ordination (or Installation). (See Art. 159) —*Adopted*

4. Synod refer all of these forms (Form for the Ordination(or: Installation) of Ministers of the Word, together with adaptations for the exercise of this office by: Pastor in an established church, Foreign Missionary, Home Missionary; Forms for the Ordination, or Installation, of Ministers of the Word called to serve in the extraordinary ministerial task of teacher in the Theological Seminary and the suggested Form for use in the commissioning of ministers who enter upon extraordinary tasks with the consent and approval of the church) to the churches for study and comment.

Grounds:

a. These forms are of such significance that reflection and reaction on the part of the church is desirable.

b. Our advisory committee has raised several questions which we would like to refer to the "Form for Ordination Committee" and to the church. —*Adopted*

5. Synod instruct the committee to consider the incorporation of the substance of the following changes into the proposed forms:

a. On page 6 of agenda report, Mark 16:50 should read Mark 16:15.

b. On page 7 insert after the words, "This preaching must be addressed to all men" the following—"both in the church and in the world."

c. On page 7, to the sentence reading, "The preaching of the Gospel must also be addressed to the gathered congregation for the nurturing of Christian faith and life" add the following, *"and for protecting them against all error."*

d. On page 7 add the following after the quotation of II Timothy 4: 1, 2—*"and he charged Titus that a minister must hold to the faithful word which is according to the teaching, that he may be able both to exhort in the sound doctrine, and to convict the gainsayers."* (Titus 1:9)

e. On page 7, the last paragraph, substitute for the present wording "guarding them in the faith once for all delivered to the saints" the following wording—"exhorting them that they should earnestly contend for the faith which was once delivered unto the saints."

f. On page 8 alter the second question to read—"Do you believe the Holy Scriptures, *the Old and New Testaments,* to be the very Word of God *and the complete doctrine of salvation;* and do you reject every doctrine in conflict with them?"

g. On page 10 in the form for Foreign Missionary, the first paragraph, make the following alterations —"She brings to all lands the witness that Jesus is the Son of God, that the glory of the nations belongs to Him and that His grace, love and redemption are *offered to them in the way of repentance and faith."* —*Adopted*

6. Synod *provisionally approve* all of these forms, except the last mentioned under B-4, to be used in the church for a period of four years:

Grounds:

a. The Synod of 1963 has already approved "the following basic plan for the construction and use of the forms for the ordination (or: installation) of Ministers of the Word." Acts of Synod 1963, p. 78.

b. The Synod of 1963 has already declared "that the churches be permitted to use the basic form together with the adaptations provided for the ordination (or: installation) of foreign and home missionaries" Acts of Synod 1963, p. 79.

c. That Synod of 1963 has likewise declared "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 the task with the use of an appropriate form prepared by the calling church." Acts of Synod 1963, p. 79. —*Adopted*

7. The Synod refer the form for the commissioning of ministers in extraordinary positions back to the Study Committee. (See Art. 159) —*Adopted*

8. Synod make provision for suitable printing and distribution of these forms to all consistories. —*Adopted*

(Report of advisory committee, Varia, continued in Art. 158)

ARTICLE 157

The president reads a protest by Rev. W. Buursma against the decision of Synod in the case of the Wiersma appeal against the Cottage Grove Christian Reformed Church of South Holland, Illinois. The protest is as follows:

The undersigned protests the decision of this Synod re the Wiersma appeal. (See Art. 137 for decision of Synod)

Grounds:

1. This Synod violated proper procedure in making a decision on a case without the presentation of new materials.

2. Synod accepted as grounds (Ground 1) a statement which is unfair to a consistory in that it makes a judgment upon the motivation of a consistory.

3. Synod refused to hear the classis' "new materials" which the delegates from Chicago South offered to present in defense of the Cottage Grove Consistory.

4. Synod did not show proper regard for the decision of 1964 "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, . . ." Acts 1964, Art. 139). No evidence was presented which would justify ignoring this advice.

W. Buursma

ARTICLE 158

The advisory committee Varia, cf. Arts. 50, 63, 75, 156, Rev. W. Stob, reporting, presents the following:

INVITATION FOR THE SYNOD OF 1966

A. *Material:* Overture No. 4

B. *Recommendations:*

1. Synod accept the invitation of Classis Pella to hold the meetings of Synod, 1966, in Pella, Iowa.

Grounds:

a. The 100th anniversary of the organization of the First Christian Reformed Church of Pella is of unusually great historical significance to our denomination.

b. The facilities of Central College in Pella are adequate and available.

c. The denomination as a whole and the inviting churches in particular can receive real benefit by accepting *this* invitation at *this* time.

d. Pella is so located as to be readily accessible by rail, bus, road, and airlines.

e. The increase in expense is not prohibitive. The benefit to the churches and the good will of our people are higher values. —*Adopted*

2. Synod declare this to be its answer to Overture No. 4. —*Adopted*

ARTICLE 159

The Committee on *Appointments,* Rev. A. Bultman reporting, presents the following:

I. That Synod approve the following nominees of the classes as delegates to the *Board of Trustees of Calvin College and Seminary:*

Classis	Delegate	Alternate
Alberta North	Rev. J. W. Van Weelden	
Alberta South	Rev. H. Bade	Rev. M. Greidanus
British Columbia	Rev. T. Heyboer	Rev. A. Venema
Cadillac	Rev. M. Bolt	
California South	Rev. H. Radius	Rev. B. Nederlof
Central California	Rev. G. Kok	Rev. E. Tanis
Chatham	Rev. G. Bouma	Rev. A. De Jager
Chicago North	Rev. O. Breen	Dr. G. Stob
Chicago South	Rev. W. Verwolf	Rev. M. Ouwinga
Eastern Ontario	Rev. J. Van Harmelen	Rev. J. C. Verbrugge
Grand Rapids East	Rev. H. De Mots	
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. Schrotenboer
Holland	Dr. J. T. Hoogstra	Rev. J. H. Brink
Hudson	Rev. J. Hasper	Rev. R. Frens
Kalamazoo	Rev. P. Holwerda	Rev. E. Dykstra
Lake Erie	Rev. J. Hofman	Rev. A. Hoksbergen
Minnesota North	Rev. R. Evenhuis	Rev. J. Vosteen
Minnesota South	Rev. J. Leugs	Rev. E. Walhout
Muskegon	Rev. M. Vanderwerp	Rev. E. Shuart
Northcentral Iowa	Rev. B. Visscher	Rev. M. Stegink
Orange City	Rev. J. H. Rubingh	Rev. P. Vander Weide
Pacific Northwest	Rev. J. Geels	Rev. A. Cammenga
Pella	Rev. W. H. De Vries	Rev. D. Van Beek
Rocky Mountain	Rev. R. B. Vermeer	
Sioux Center	Rev. P. De Boer	Rev. J. Kruis
Toronto	Rev. P. M. Jonker	Rev. J. Joosse

Classis	Delegate	Alternate
Wisconsin	Rev. J. Olthoff	Rev. S. Voortman
Zeeland	Rev. E. Oostendorp	Rev. M. R. Doornbos
	Members-at-Large	
Eastern District	Dr. P. Berkhout	Dr. R. Van Dyken
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. W. De Young	Mr. P. Nienhuis
	Dr. P. Cooper	Dr. T. Vandenberg
Midwest District	Mr. H. De Groot	Mr. A. Geurkink
Far West District	Dr. H. De Jong	Dr. J. Hoekzema

—*Approved*

II. That Synod approve the following members of the classes as delegates to the *Board of Foreign Missions:*

Classis	Delegate	Alternate
Alberta North	Rev. N. Beute	
Alberta South	Rev. L. T. Schalkwyk	Rev. D. Kwantes
British Columbia	Rev. C. Tuininga	Rev. P. De Jong
Cadillac	Rev. A. J. Vander Griend	Rev. V. F. Geurkink
California South	Rev. O. De Groot	Rev. W. Van Peursem
Central California	Rev. H. Petroelje	Rev. L. Voskuil
Chatham	Rev. C. W. Flietstra	Rev. H. Vander Plaat
Chicago North	Rev. F. Van Houten	Rev. T. Van Eerden
Chicago South	Rev. M. R. Doornbos	Rev. E. L. Haan
Eastern Ontario	Rev. N. B. Knoppers	Rev. R. W. Popma
Grand Rapids East	Rev. H. Erffmeyer	Rev. R. Buining
Grand Rapids South	Dr. W. C. Beets	Rev. E. F. Visser
Grand Rapids West	Rev. P. Ouwinga	Rev. E. J. Tamminga
Grandville	Rev. J. L. Meppelink	Rev. A. H. Jongsma
Hackensack	Rev. A. Rienstra	Rev. C. Nyenhuis
Hamilton	Rev. H. W. Kroeze	Rev. A. W. Schaafsma
Holland	Rev. D. J. Negen	Rev. D. Houseman
Hudson	Rev. J. G. Van Ryn	Rev. R. M. Hartwell
Kalamazoo	Rev. G. Yff	Rev. R. De Groot
Lake Erie	Rev. G. B. Ebbers	Rev. D. Muir
Minnesota North	Rev. A. Van Eek	Rev. A. Roon
Minnesota South	Rev. C. O. Buus	Rev. M. Keuning
Muskegon	Rev. J. Gunnink	Rev. C. Vanden Heuvel
Northcentral Iowa	Rev. J. Bultman	Rev. B. Honderd
Orange City	Rev. A. Hannink	Rev. J. C. Wiegers
Pacific Northwest	Rev. J. A. Hoeksema	Rev. J. Fondse
Pella	Rev. W. Dryfhout	Rev. B. Van Someren
Rocky Mountain	Rev. E. G. Cooke	
Sioux Center	Rev. G. J. Rozenboom	
Toronto	Rev. H. De Moor	Rev. G. Nonnekes
Wisconsin	Rev. C. W. Niewenhuis	Rev. C. Vander Ark
Zeeland	Rev. J. Blankespoor	
	Members-at-Large	
	Mr. J. Colenbrander	
	Mr. S. De Young	
	Mr. H. J. Gelderloos	
	Dr. G. Arthur Mulder	Dr. E. Y. Postma (General Alternate) Member-at-Large

—*Approved*

III. That Synod approve the following nominees of the classes as delegates to the *Board of Home Missions:*

Classis	Delegate	Alternate
Alberta North	Rev. W. Boelkins	Rev. W. Dubois
Alberta South	Mr. Jack Havinga	Mr. D. Timmermans
British Columbia	Rev. R. Groeneboer	Rev. B. Den Herder
Cadillac	Rev. G. Vanderlip	
California South	Rev. B. Den Ouden	Rev. H. Van Deelen
Central California	Rev. T. Hofman	Rev. O. Duistermars
Chatham	Rev. H. Kwantes	Rev. H. Numan
Chicago North	Rev. E. Marlink	Rev. J. De Vries
Chicago South	Rev. R. Wildschut	Rev. H. Baas
Eastern Ontario	Rev. G. Ringnalda	Rev. H. Uittenbosch
Grand Rapids East	Rev. J. Mulder	Rev. L. Veltkamp
Grand Rapids South	Rev. W. Buursma	Rev. J. Vander Laan
Grand Rapids West	Rev. N. Veltman	Rev. P. Vermaire
Grandville	Rev. E. Knott	Rev. H. Bultje
Hackensack	Rev. F. MacLeod	Rev. W. Boer
Hamilton	Rev. D. C. Los	Rev. L. Doezema
Holland	Rev. R. Venema	
Hudson	Rev. R. Opperwall	Rev. C. Terpstra
Kalamazoo	Rev. A. Bultman	
Lake Erie	Rev. G. Vanderhill	Rev. W. Gritter
Minnesota North	Rev. P. Vis	
Minnesota South	Rev. H. Bajema	Rev. A. Van Schouwen
Muskegon	Rev. E. Boer	Rev. Wm. Brink
Northcentral Iowa	Rev. R. Holwerda	Rev. C. Persenaire
Orange City	Rev. S. T. Cammenga	Rev. C. Spoor
Pacific Northwest	Rev. B. Byma	Rev. J. Maas
Pella	Rev. J. Versluys	Rev. J. Kok
Rocky Mountain	Rev. E. Los	Rev. T. Verseput
Sioux Center	Rev. J. Ebbers	Rev. J. Huizenga
Toronto	Rev. E. Gritter	
Wisconsin	Rev. T. Vanden Heuvel	Rev. S. Voortman
Zeeland	Rev. A. Hoogstrate	Rev. H. Van Wyk, Sr.

Members-at-Large

Mr. J. Van Eerden	Mr. T. Monsma
Mr. J. Simerink	Mr. M. Medema
Mr. P. Turkstra	Mr. M. Van Wyk
Mr. G. Monsma	Mr. M. Kwantes
Mr. P. Damsma	Mr. J. Wynbeek
Mr. H. Camping	Mr. J. Vande Beek
Mr. H. Soper	Dr. R. Plekker
Mr. R. Stapert	Mr. J. Spalink

—*Approved*

IV. That Synod approve the following nominees of the classes as *Synodical Examiners:*

Classis	Delegate	Alternate
Alberta North	Rev. H. A. Venema	
Alberta South	Rev. J. Vriend	Rev. L. Schalkwijk
British Columbia	Rev. A. Venema	Rev. J. Zwaanstra
Cadillac	Rev. M. Bolt	
California South	Rev. H. Sonnema	Rev. P. Van Tuinen
Central California	Rev. E. Tanis	Rev. F. De Jong
Chatham	Rev. C. W. Flietstra	Rev. L. Mulder
Chicago North	Rev. S. Vroon	Rev. T. Van Eerden
Chicago South	Rev. B. Van Someren	Dr. W. H. Rutgers

Classis	Delegate	Alternate
Eastern Ontario	Rev. J. C. Verbrugge	
Grand Rapids East	Rev. W. Van Rees	Rev. W. Vander Hoven
Grand Rapids South	Rev. S. Kramer	Rev. J. Eppinga
Grand Rapids West	Rev. G. Holwerda	Rev. R. Rienstra
Grandville	Dr. E. Masselink	Rev. J. Mendendorp
Hackensack	Rev. H. Hoekstra	Rev. W. Van Antwerpen
Hamilton	Rev. J. C. Derksen	Rev. A. Kuyvenhoven
Holland	Dr. J. T. Hoogstra	Rev. T. Van Kooten
Hudson	Rev. R. Frens	Rev. C. Terpstra
Kalamazoo	Rev. W. Haverkamp	Dr. R. De Groot
Lake Erie	Rev. J. Hekman	Rev. J. Hofman
Minnesota North	Rev. R. Star	Rev. C. O. Buus
Minnesota South	Rev. H. Van Dyken	Rev. R. Evenhuis
Muskegon	Rev. M. Vanderwerp	Rev. H. Vander Ark
Northcentral Iowa	Rev. B. Visscher	Rev. P. Honderd
Orange City	Rev. J. H. Rubingh	Rev. P. Vander Weide
Pacific Northwest	Rev. J. Geels	Rev. A. Cammenga
Pella	Rev. B. A. Van Someren	Rev. W. H. De Vries
Rocky Mountain	Rev. T. Verseput	
Sioux Center	Rev. J. Matheis	Rev. R. De Ridder
Toronto	Rev. P. M. Jonker	Rev. H. De Moor
Wisconsin	Rev. C. Vander Ark	Rev. H. Exoo
Zeeland	Rev. F. Huizenga	Rev. A. Hoogstrate

—*Approved*

V. That Synod approve the membership of the *Christian Reformed World Relief Committee:*

Classis	Delegate	Alternate
Alberta North	W. Vanden Born	H. De Bree
Alberta South	D. Vander Molen	J. Kooy
British Columbia	J. De Jong	H. Waslander
Cadillac	W. Vander Ark	E. Meyering
California South	W. De Groot	A. De Young
Central California	J. Smink	J. Brower
Chatham	A. Bisschop, Jr.	W. Kuindersma
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	F. Kass	G. Rietberg, D.D.S.
Grand Rapids West	E. Van Dyken, D.D.S.	A. De Vries
Grandville	H. Zondervan	H. Lankheet
Hackensack	P. Borduin	D. 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	M. Aeikens	A. Zondervan
Minnesota South	L. Tinklenberg	H. Schaap
Muskegon	K. Van Hemert, D.D.S.	R. Vredeveld
Northcentral Iowa	H. Hiemstra	J. Eekhoff
Orange City	F. Hubers	D. W. Van Gelder
Pacific Northwest	J. Anema	J. Braaksma
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	J. Mulder	M. Ter Hoor

Classis	Delegate	Alternate
Zeeland	H. Boss	R. Mast

Members-at-Large

Medical	E. Y. Postma, M.D.	M. Sharda, M.D.
Business Man	S. Tamminga	H. Bloem
Sociologist	D. De Haan	H. Ryskamp
Attorney	C. Van Valkenburg	Judge W. Waalkes
Accountant	D. J. Boes	P. Timmer
Minister	Rev. J. Mulder	Rev. W. Vander Hoven

—*Approved*

VI. That Synod approve the following appointments:

A. *Standing Committees:*

1. **Synodical Committee:** Rev. J. C. Verbrugge, Dr. W. H. Rutgers, Rev. F. De Jong, 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. C. Boomsma, Dr. J. Kromminga, Rev. L. Veltkamp, 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, M. G. Kamp.

10. **Representative Lord's Day Alliance of U.S.:** Rev. H. Hoekstra; Alternate, Rev. J. P. Smith.

11. **Representative National Christian Association:** Rev. Oliver Breen; Alternate, Rev. Enno Haan.

12. **Young Calvinist Federation of America:** Rev. E. C. Marlink and Miss Hester Monsma; Alternates, Rev. M. Goote and Mrs. R. Tiemersma.

13. **Canadian Immigration Committee:** Rev. P. J. Hoekstra, Rev. G. Bouma, Rev. J. C. Derksen, Rev. R. Groeneboer, Mr. M. Mol, Rev. W. Smedes, Mr. H. J. Ten Hove, Mr. J. Vander Vliet, Mr. N. Veldhuizen.

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:** Dr. R. Kooistra; Alternate, Rev. L. Slofstra.

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 secretary).

18. **Church Help Committee:** Rev. P. Vander Weide, Rev. G. Rozenboom, Rev. C. Veenstra, Mr. M. Wiersma, Mr. E. Duistermars; Alternate, Mr. G. Post.

19. **Representative American Bible Society:** Rev. W. Van Antwerpen; Alternate, Rev. J. Van Ryn.

20. **Convening Church for 1966 Synod:** First Christian Reformed Church of Pella, Iowa.

21. **Sunday School Committee:** Rev. W. Vander Hoven, Mr. W. Schipper, Mrs. H. Guichelaar, Dr. Dennis Hoekstra, Mr. Henry Hoekstra, Mrs. M. Ippel, Rev. R. Rienstra.

22. **Committee for Sponsorship of Foreign Students:** Academic Dean of the Seminary, Dean of Students of the Seminary, Seminary Registrar, Business Manager of Calvin College and Seminary, Dean of Students of Calvin College, Field Secretary of Home Missions, and the Assistant Secretary of Foreign Missions.

23. **Back to God Hour Committee:** Revs. Dr. A. C. De Jong, L. Bazuin, J. Botting, E. Bradford, W. Huyser, W. Vander Hoven, W. Van Peursem; Messrs. P. Heerema, M. Ozinga, Jr., Dr. D. Ribbens, C. Schaap, S. Tigchelaar, J. Veltkamp.

24. **Back to God Tract Committee:** Revs. G. Postma, A. Hoogstrate, J. Eppinga, A. Jongsma, D. J. Negen; Messrs. N. Baylor, R. Broene, A. Bytwork, R. Hoekstra, and G. Malda.

25. **Chaplain Committee:** Revs. M. Goote, Derke P. Bergsma, A. De Jager, R. Heynen, C. M. Schoolland; Messrs. J. Berkhof, R. Lyzenga, and H. Steenstra.

26. **Ministers' Pension and Relief Administration:** Revs. F. M. Huizenga, W. Van Rees, M. Arnoys; Messrs. N. Gritter, H. Meyer, W. De Hoog, A. Walters; Alternates, Revs. W. Hofman and M. Vanderwerp; Messrs. K. Bergsma, A. Bel, J. Harkema, W. Langeland, and J. Petersen.

27. **Committee on Education:** Revs. Dr. A. Hoekema, H. Dekker, Milton Doornbos, W. Haverkamp, Dr. G. Spykman; Messrs. B. M. Scholten, Dr. M. Snapper, Dr. S. Dykstra, and Mr. B. Woldring.

28. **Liaison Man for World Home Bible League:** Rev. J. H. De Kruyter; Alternate, Rev. J. Quartel.

29. **Publication Committee:** Revs. C. Boomsma, W. Buursma, H. De Mots, S. Kramer; Messrs. G. Buter, J. Daverman, J. Dekker, T. J. Hoekstra, and R. Jurgens.

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.

32. **Sermons for Reading Services:** Revs. H. R. De Bolster, J. Joosse, J. C. Verbrugge, and L. Slofstra.

33. **Correspondent of Christian Reformed Church to R.E.S. Standing Committee on Missions:** Rev. H. Evenhouse.

34. **Representative of Synod on the Board of Directors of the Luke Society:** Dr. P. Northouse.

35. **Representative on The Evangelical Literature League:** Mr. D. Bosscher.

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. **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.

4. **Liturgical Committee:** Prof. J. H. Stek, Prof. C. Kromminga, Rev. J. Schuurman, Dr. L. Smedes, Rev. J. Vriend, Dr. C. Seerveld, Dr. N. Wolterstorff, and Rev. A. Hoksbergen.

5. **Doctrinal Committee:** Dr. J. H. Bratt, Rev. A. Persenaire, Dr. A. C. De Jong, Rev. G. Gritter, Rev. J. C. Medendorp, Mr. J. De Jager, and Mr. J. Borst.

6. **Revision of Forms for Ordination:** Dr. A. C. De Jong, Dr. G. Stob, and Rev. Jay De Vries.

7. **Annuities and Trusts:** Messrs. F. Baker, A. Hoving, and B. Ottenhoff.

8. **Committee on Films:** Revs. H. Van Deelen, T. Hofman, B. Nederlof, W. Van Peursem, Mr. S. Ellens, and Dr. D. Paauw.

9. **Contact Committee with Canadian Reformed Churches:** Revs. J. C. Verbrugge, N. B. Knoppers, P. M. Jonker, and Mr. D. Fahrenhorst.

10. **Committee to study place and training of lay workers in evangelism:** Revs. J. Guichelaar, J. Vander Laan, J. H. Schaal, M. Baarman, Mr. H. Hoekstra, Mr. D. Bosscher, and Dr. D. L. Van Halsema.

11. **Committee on R.E.S. Resolutions on Race:** Revs. C. O. Buus, J. B. Hulst, and Mr. N. Vander Ark.

12. **Committee on Closer Relationship with the O.P.C.:** Revs. J. T. Holwerda, J. Hasper, L. Dykstra, A. E. Rozendal, and Mr. P. Damsma.

13. **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, and Mr. H. Baker (to report to the Synod of 1966).

14. **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.

15. **Revision of Rules for Church Visiting:** Rev. W. Witte, Dr. C. De Graaf, Rev. G. Postma, and Mr. H. Bratt.

16. **Committee to Study Quota Equalization:** Messrs. F. Dieleman, G. Kamp, J. Olthuis, P. De Gelder, P. Hoekenga, C. Wiersma, L. Beré, Sr., and Q. Remein.

17. **Committee to Study the Matter of Ministerial Credentials of Emeriti Ministers:** Revs. N. Veltman, H. De Wolf, and J. Gritter.

18. **Committee on Specific Problems of the Canadian Churches:** Revs. T. Van Kooten, A. Venema, J. De Kruyter, J. T. Holwerda, L. Mulder, and Dr. L. Praamsma.

—*Adopted*

C. That Synod appoint Rev. W. Haverkamp as fraternal delegate to the Synod of the Gereformeerde Kerken in the Netherlands, and that other fraternal delegates be appointed by the Synodical Committee.

—*Adopted*

D. That appointments inadvertently omitted or yet to be made are referred to the Synodical Committee. —*Adopted*

ARTICLE 160

Resolutions of thanks drawn up by Rev. A. Hoksbergen and Rev. W. Buursma present the following:

Your committee recommends that:

The following resolutions be incorporated in the 1965 *Acts of Synod* and that the stated clerk forward a copy of the resolutions to the parties concerned.

1. The Synod of the Christian Reformed Church meeting at Dordt College in the City of Sioux Center, Iowa, from June 8 to June 17, 1965, resolves to express its sincere gratitude to the Board of Trustees of Dordt College for the use of the excellent facilities of the college and to the members of the college staff who so well cared for the physical comfort of the members of Synod.

2. The Synod of the Christian Reformed Church meeting at Dordt College in the City of Sioux Center, Iowa, from June 8 to June 17, 1965, resolves to express its heartfelt thanks to the Mayor of Sioux Center, Iowa, the Honorable Mr. and Mrs. Maurice A. Te Paske, for the "Iowa Beef Steak Fry" which he gave at his home on Tuesday evening, June 15, 1965, for all the delegates and personnel of Synod.

3. The Synod of the Christian Reformed Church meeting at Dordt College in the City of Sioux Center, Iowa, from June 8 to June 17, 1965,

resolves to inform the residents of the City of Sioux Center, Iowa, and vicinity through the City Council that the delegates and personnel of Synod are deeply grateful for the warm reception, genuine welcome and overwhelming hospitality which were given the Synod by the entire community.

4. The Synod of the Christian Reformed Church meeting at Dordt College in the City of Sioux Center, Iowa, from June 8 to June 17, 1965, resolves to express its sincere gratitude for the warm reception extended Synod by the Orange City community through its Chamber of Commerce which invited all the members of Synod to a banquet and program on the evening of June 12, 1965. —*Adopted*

ARTICLE 161

The advisory committee on *Church Order II,* cf. Arts. 48, 77, 100, 101, 124, 128, Rev. C. Greenfield reporting, presents the following:

CHRISTIAN ORGANIZATIONS

A. *Materials:*

Agenda Report No. 7. (See Supplement No. 7); Overture No. 30.

The overture is from Central California and requests Synod not to adopt the resolutions of the Reformed Ecumenical Synod on Christian Organizations as its own, but rather accept these resolutions for the study and guidance of our members.

B. *History and Mandate of the Study Committee*

1. In response to an overture from the Gereformeerde Kerken in the Netherlands presented to the Fourth Reformed Ecumenical Synod of 1958, the RES appointed an international committee with instructions to make a thorough investigation concerning the Biblical principles involved and regarding the application of these principles in practice. The recommendations of this committee were adopted by the RES in 1963, with some changes (Acts of our Synod, 1964, p. 321). These resolutions were presented to the Synod of 1964 for adoption. Synod appointed a study committee (Acts 1964, p. 76) which now makes its report.

2. This committee of Synod had the mandate to advise Synod whether it should adopt the resolutions of the RES on Christian Organizations. In pursuance of its mandate the committee faced three possibilities: simply adopt the resolutions in the form presented to us; reject them in toto, giving reasons for doing so; suggest revisions, which then would have to go to the next meeting of the RES and would involve a long delay.

C. *The Resolutions of the RES on Christian Organizations:*

III. 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 and/or 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). (Acts 1964, pp. 326-28.)

D. *Observations of the study committee*

1. Although these resolutions mention social and political organizations in each one of them, yet the main body of the report deals only with labor organizations. Some attention is given to the Christian organization of employers. It had been better if the report had also contained a section on Christian political parties.

2. Our attention was drawn by the word "separate" in the preamble as also in the resolutions. We are of the opinion that this word might better be omitted. The resolutions rightly stress that the emphasis must not be separation. The opposition is between Christian and non-Christian or secular. What is separate is not therefore also Christian. Only in the secular organization.

3. The organization of the material leaves something to be desired as to clearness and directness. Any reader can verify this for himself. For instance, under point 4 both the main statement and the grounds begin with "since." And most of the material found in the main statement should have been placed in the grounds. And point 6 is so wordy and

involved, containing three points in one, that one must read and reread it carefully to get the sense of it.

4. An unfelicitous expression is found in point 2 which says that it is "not possible" for Synod to say that Christians must always organize on a separate basis in the social and political fields. It surely is "possible" for Synod to say this, but saying it Synod would not be expressing the teaching on the Bible. The advisory committee at the RES in 1958 said that "is not at all imperative." That would have been simpler and clearer.

E. *Recommendations:*

1. Synod receive these resolutions as furnishing important guidelines for Christian thought and action in our day.

Grounds:

a. They reflect in their main thrust the teaching of the Word of God as it bears on Christian organizations.

b. They are in harmony with the historic stand of the Christian Reformed Church in these matters.

2. Synod instruct the Publication Committee to publish these resolutions in tract or pamphlet form.

Ground: This would make the resolutions readily available to our people for study and discussion. —*Adopted*

3. Synod declare that by adopting the above recommendations it has provided its answer to the overture 30 of Classis Central California. —*Adopted*

4. Synod discharges the study committee with thanks. —*Adopted*

II. LETTER FROM BOECHOUT, BELGIUM

A. *Material:* A copy of a letter sent by the Gereformeerde Kerk of Boechout, Belgium, to the Gereformeerde Kerken in the Netherlands, given to Synod as information, dealing with the matter of membership in the World Council of Churches.

B. *Recommendation:* Synod receive this letter as information and refer it to the Committee on Ecumenicity and Inter-Church Correspondence. —*Adopted*

ARTICLE 162

This session is closed with prayer by Elder B. Menninga.

THURSDAY EVENING, JUNE 17

Nineteenth Session

ARTICLE 163

This session is opened in singing Psalter Hymnal No. 209:4, 5, 6. Rev. J. P. Vosteen invokes God's blessing on this final session of Synod.

ARTICLE 164

Synod authorizes its officers to approve the minutes of the final session. —*Adopted*

ARTICLE 165

President William Haverkamp concludes the last session of this Synod with the following address:

ESTEEMED BRETHREN:

The Synod of 1965, which in editorials in De Wachter was called "The Coming Synod of Dordt" is about to adjourn.

This Synod was the first one to be held outside of Michigan for many years. No doubt many of us wondered: How will this go? But I am confident that I am voicing the thoughts of all the delegates when I say that the accommodations on the campus of Dordt College, the work of the committee on arrangements, and the warm hospitality of the cities of Sioux Center and Orange City as well as their churches are deserving of the highest praise.

The responsible task of the President was lightened in no small measure by your splendid cooperation. Especially do I wish to thank our Vice President, Rev. J. C. Verbrugge for his excellent assistance. He assisted me in every possible way. We are all indebted to the First and Second Clerk for their meticulous work, which assures us of an accurate record of the proceedings of this Synod. The judgment and foresight of our Stated Clerk, Dr. R. J. Danhof, gave us a wise division of labor among the committees of Synod. The committee on arrangements provided us with excellent reports. Mr. Kamps again enriched our devotional service with his organ accompaniment. To them and all others who have contributed to the success of this Synod I express most hearty appreciation.

At this Synod we were again reminded how unexpectedly servants of the Lord can be taken out of the sphere of activities in the Church of the Lord through illness. Little did we think that our devoted Secretary of the Board of Foreign Missions, Rev. Henry Evenhouse, would have to be hospitalized in Sioux Center, Iowa. How thankful we are to the Lord that He has answered prayer and our dear brother is on the way to recovery. We are thankful too that one of the Elder delegates, Mr. H. Heuker, could leave the hospital and return to the sessions of Synod so soon. We are thankful that, favored with excellent weather, the delegates could engage in their arduous work without becoming unduly weary.

With gratitude to our God I can say that our meetings were marked by an excellent brotherly spirit. While there was difference of opinion on certain matters coming before the Synod, there was always mutual regard and appreciation.

As to the accomplishments of this Synod, I would single out the adoption of the Revision of the Church Order as deserving of first place. This revision has had a long history. Many Synods since 1951 dealt with this subject. And now, at long last, the adoption has become an accomplished fact. How happy the members of the committee for revision must be! In patience and with dedication they dealt with the criticisms and suggestions that came from time to time. In name of the Synod and the entire Church I express profound gratiude for all their work.

Many of the items on the agenda were what we commonly call routine. And yet these too are indispensable in the work of the Church of God on earth.

Delicate and painful cases involving officebearers in our denomination required our attention. With due deliberation and in prayerful spirit these cases were considered. The interests of the individuals concerned, as well as the welfare of the Church and the honor of the Lord received their proper due in these difficult deliberations.

And now we look to our Lord, the King of the Church, with the prayer that He may own our work and bless it to the highest welfare of His Church and the honor of His blessed Name.

Our work is frought with weakness and shortcoming. But the wonder of God's grace is that He will use the efforts of His redeemed people unto the coming of His kingdom.

Dear brethren, yours and mine has been a wonderful privilege. We have labored for the Lord and His Church. We have had the joy of fellowship together. Soon

our ways shall part. May the Lord grant us His protecting care on the way. May we leave this campus of Dordt College in the joyous assurance that our labor is not vain in the Lord.

Out of a nomination of unusually competent men we elected an associate professor for the department of Church History in Calvin Seminary, Mr. Henry Zwaanstra. We rejoice that this brother has accepted this appointment.

William Haverkamp

ARTICLE 166

Vice president John Verbrugge thanks the President in the name of Synod for his competent chairmanship in the following words:

Rev. Haverkamp,

I want to express the great appreciation of Synod for the excellent leadership which you have given to the "Synod of Dordt—1965." It is historic, not only because of the name, but also because of the fact that you might preside over the adoption of the Revised Church Order.

You have been efficient. You have kept the Synod moving. You were also able to inject a spirit into the assembly which made working a pleasant duty.

You have deserved the token of community friendship which was presented to you last Saturday night—the pair of wooden shoes which will find a cherished place among your souvenirs.

We as fellow-officers have been happy to be teamed up with you. I am confident that this expression of our gratitude as Synod to you for your chairmanship can be recorded in the Acts.

"by Common Consent"*
John C. Verbrugge

*Terms used by president to expedite the work of Synod.

ARTICLE 167

The president closes with thanks to God. Synod rises to sing the Doxology.

REV. WILLIAM HAVERKAMP, President
REV. JOHN C. VERBRUGGE, Vice President
REV. LAWRENCE VELTKAMP, First Clerk
REV. JOHN VRIEND, Second Clerk

Attested a true copy.

Stated Clerk

Denominational Building
2850 Kalamazoo Ave., SE
Grand Rapids, Michigan 49508

SUPPLEMENTS

SUPPLEMENT NO. 1

(Article 159)

REPORT ON RELATIONS WITH ORTHODOX PRESBYTERIAN CHURCH

ESTEEMED BRETHREN:

In as much as your committee was newly appointed this past year, it was necessary to meet early in the year to orient ourselves to our mandate and procedure. After a meeting early in the fall, we arranged a meeting with the committee appointed by the OPC for this purpose and met with them in Morristown, N.J. on November 27, 1964.

Your committee first wishes to confirm the judgment of the previous committee relative to our differences in Church polity. It was discovered early in our discussion that there is a marked difference between our denominations relative to the authority of the Church Order and the purpose and function of our broader assemblies. In as much as this major difference of Church Polity was placed in the hands of the committees on revision of the church order for our two denominations respectively, we agreed to cease discussion relative to this matter and proceed to investigate a positive program for the growth in mutual understanding between the two denominations. After prolonged discussion, we agreed that some specific things might be accomplished and thus each are making proposals to our major assemblies in our yearly reports.

Your committee makes the following recommendations to Synod so as to continue this program of developing understanding and closer relationships between our bodies.

1. That Synod approve the work of this committee for the year 1964 and permit it to continue its program for another year.

2. That Synod encourage the various organizations in our church circles to extend invitations to the membership of the OPC to attend conferences and conventions and meetings of instruction and inspiration. (e.g. the Men's Federation, Elders Conferences, Youth Conventions and Youth Retreats, etc.)

3. That Synod request the Home Missions Board to consider the feasibility of publishing a directory of our churches in convenient booklet form, similar to that published by the OPC and that this be made available for distribution in our own and also in the OPC church as requested.

4. That Synod provide for funds that the directory of Churches and Chapels of the OPC might also be made available for general distribution in our churches.

Humbly submitted,

Jacob Hasper, *Secretary*
A. Rozendal
J. T. Holwerda
L. Dykstra
P. Damsma

SUPPLEMENT NO. 2

(Article 153)

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 two churches in Chatham, Ontario.

During the past year there has not been much activity. The receipts were low, $192.16, but the disbursements rose a little $1004.

Even though most of the Canadian churches seem to have become independent, we still received some requests during the past year, and are still working with some diaconates.

We feel that the fund should be kept in operation for at least another year any way.

We wish to thank the one church that supported us during the past year.

FINANCIAL STATEMENT

Receipts		Disbursements	
Balance, Jan. 1, 1964	$5,638.03	Relief to Canadian churches	$1,000.00
Canadian churches	27.00	Administration	4.00
Interest	165.16	Balance, Dec. 31, 1964	4,826.19
	$5,830.19		$5,830.19

The annual audit was made by two elders, one from each church on January 19, 1965.

Respectfully submitted,

Art Bisschop, Jr., *Secretary-Treasurer*
203 Sheldon Ave., Chatham, Ontario

SUPPLEMENT NO. 3

(Articles 156, 159)

REVISIONS OF FORMS FOR ORDINATION (or: INSTALLATION)

To the Synod of the Christian Reformed Church,
Convened June 1965, Sioux Center, Iowa

ESTEEMED BRETHREN:

Your committee, appointed to prepare a revision of Forms for the Ordination (or: Installation) of Ministers, Missionaries, Professors of Theology, and those engaged in special services (Acts 1961, p. 39, XII) submitted a preliminary report to the Synod of 1963 (Acts 1963, pp. 400-405).

The Synod of 1963 approved the basic plan for the construction and use of the Forms for the Ordination (or: Installation) of Ministers of the Word proposed by the committee, and instructed the committee to submit to the Synod of 1965 a final and finished draft of the basic form, together with the needful adaptations for the ordination (or: installation) of those called to various ministerial functions (Acts 1963, Art. 115, pp. 78, 79).

In presenting this final report, we beg leave to make the following observations:

1. It is believed that the basic form with its adaptations for various ministerial functions, together with the recommendation to provide for the commissioning of those ministers who enter upon extraordinary tasks, meets the concerns expressed in the decision of the Synod of 1961, and those that came to expression in the overture of Classis Grand Rapids South which led to this decision (Cf. Acts 1961, p. 39, XII; pp. 515, 516).

2. It is judged that the present form for the ordination of Professors of Theology should be altered and used as a commissioning form for one entering upon the extraordinary ministerial task of teaching in our Theological Seminary. If one so appointed has not been previously ordained as a Minister of the Word, he should be so ordained by the use of the basic form for the Ordination of Ministers of the Word, the commissioning form for Teachers of Theology then being employed as the adaptation suitable to that function.

Ground: It appears that the Christian Reformed Church no longer considers "Professor of Theology" one of the sacred offices stipulated in the Word of God, but a particular function in the Church of Christ (Cf. Acts 1953, Art. 91, I, C, 2a, p. 64; and the contemplated elimination from the Revised Church Order of the special office of Professor of Theology as a fourth office in the church). The present form for Professors of Theology is therefore no longer suitable for ordination of

men to sacred office in the church, and ought to be used only in connection with the basic form for ordination to the Ministry, or as a commissioning form for induction into this extraordinary ministerial task.

3. For the sake of uniformity in style and content, your committee felt constrained to revise and where necessary add the exhortations and prayers which occur at the end of the installation forms.

* * *

Our report and its recommendations will further be given in these parts:

I. Proposed revision of the basic form for the ordination (or: installation) of Ministers of the Word, together with adaptations for the exercise of this office by: Pastor in an established church, Foreign Missionary, Home Missionary.

II. Recommendation with reference to the ordination or installation of ministers who are to serve as teachers in theology, with proposed revision of the existing form.

III. Recommendation of form for use in the commissioning of ministers who enter upon extraordinary tasks with the consent and approval of the church.

IV. Summary of committee recommendations for action by Synod.

I. Recommended Form for the Ordination (or: Installation) of Ministers of the Word, with adaptations for Pastor in an established congregation, Foreign Missionary, and Home Missionary.

Form for the Ordination (or: Installation) of Ministers of the Word

Congregation of Jesus Christ: We have before made known to you the name of our brother ..... here present, who is now to be ordained to the Ministry of the Word (or: installed in the ministry to which he has been called). No one has appeared to allege anything against his person or teaching. We shall therefore proceed, in the name of the Lord, to his ordination (installation).

The Holy Scriptures teach us that God, our Heavenly Father, purposes to gather His Church out of the corrupt race of men to life eternal, and to give to His Church such teaching and care that she may grow in faith and love and service. God, by a particular grace, uses men for service to these ends, appointing them to the preaching of the Gospel, and to a manifold ministry for the building up of the body of Christ. Our Lord Jesus charged His disciples to "preach the Gospel to the whole creation" (Mark 16:50), and to "make disciples of all the nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, teaching them to observe all things whatsoever I commanded you" (Matthew 28:19, 20). The Apostle Paul declares that the Lord Jesus Christ has given "some to be apostles; and some prophets; and some evangelists; and some pastors and teachers: for the perfecting

of the saints, unto the work of ministering, unto the building up of the body of Christ" (Ephesians 4:11, 12).

Let us now hear what the Scriptures say concerning the office of the Minister of the Word:

The Minister of the Word is called by the command of God to preach the Gospel of His Kingdom. This preaching has the two-fold object of calling sinners to reconciliation with God through Jesus Christ, and nurturing believers in the faith and life of the Kingdom of God. Christ charged the Apostles, and through them all Ministers of the Word: "Preach the Gospel to the whole creation" (Mark 16:15). Ministers are called "ambassadors on behalf of Christ," as though God were entreating by them: "Be ye reconciled to God" (2 Cor. 5:20). This preaching must be addressed to all men. The preaching of the Gospel must also be addressed to the gathered congregation for the nurturing of Christian faith and life. Paul charged Timothy "in the sight of God, and of Christ Jesus," to "preach the word; be urgent in season, out of season; reprove, rebuke, exhort, with all longsuffering and teaching" (2 Timothy 4:1, 2).

The Minister of the Word is called to administer the Sacraments which the Lord has instituted as signs and seals of His grace. Christ gave this charge to the Apostles, and through them to all Ministers of the Word, when He said: "Baptize them into the name of the Father and of the Son and of the Holy Spirit" (Matthew 28:19); and when by Himself and the Apostle Paul He said of the Lord's Supper: "This do in remembrance of me" (Luke 22:19; I Corinthians 11:23-25).

The Minister of the Word is called to the service of prayer for the whole congregation. In speaking of their calling, the Apostles say: "We will continue steadfastly in prayer, and in the ministry of the Word" (Acts 6:4). So, too, it is the calling of all God's ministers to lead the people of God in "supplications, prayers, intercessions, thanksgivings . . . for all men, for kings and for all that are in high places" (I Timothy 2:1, 2).

The Minister of the Word is called, together with the elders, to shepherd the people of God in the Christian life, giving guidance and counsel in all things needful, guarding them in the faith once for all delivered to the saints, and keeping the church of God in good order and discipline. They are pastors, appointed to shepherd the Church of Christ which He purchased with His own blood, in keeping with the Lord's command: "Feed my sheep!" "Feed my lambs!" They are, together with the elders, bishops who exercise the oversight of God's house for the right and fruitful ordering of the faith and life and worship of the people of God. The keys of the Kingdom are entrusted to them. What they bind on earth shall be bound in heaven, and what they loose on earth shall be loosed in heaven (Matthew 16:19).

(The officiating minister shall now read paragraph (1), (2), or (3), depending on whether this is the ordination, or installation, of the Pastor of an established congregation, a Foreign Missionary, or a Home Missionary):

(1) *For the Pastor in an established congregation*

We now purpose to ordain (install) a Minister of the Word in this congregation. We rejoice that in His faithful love the Lord Jesus has provided a Minister to serve as Pastor and Teacher to this people, and also as their leader in the missionary calling of this church. We receive this undershepherd of our Lord from the hand and heart of the Shepherd and Bishop of our souls. We are grateful that our Savior has committed preaching, teaching, and pastoral care to the office of the ministry, and that He will continue to use sinful men for such high and holy purposes until the day of His return.

No one is equal to this holy ministry in his own strength. We set our hope on Jesus Christ, our Lord, who has said: "Lo, I am with you always, even unto the end of the world" (Matthew 28:20).

Now, in order that it may appear that you, N..... are minded to accept this office, you are requested to stand, and in the presence of God and His Church give your answer to the following questions:

Do you believe that in the calling of this congregation you are called by God Himself to this holy ministry?

Do you believe the Holy Scriptures to be the very Word of God, the source of all preaching, and the only rule of faith; and do you reject every doctrine in conflict with them?

Do you promise to discharge your office faithfully, to conduct yourself worthily of this calling, and to submit yourself to the government and discipline of the church?

Answer: I do so believe and promise, God helping me.

The officiating minister shall then say (in the case of ordination with the ceremony of the laying on of hands, other ministers present participating):

God, our Heavenly Father, who has called you to this holy office, enlighten you with His Spirit, strengthen you with His hand, and so govern you in your ministry that you may be engaged in it faithfully and fruitfully, to the glory of His Name and the coming of the Kingdom of His Son Jesus Christ. Amen.

The officiating minister (and/or others designated) shall then exhort the ordained minister and the congregation in the following manner:

Beloved brother and fellow-servant in Christ, take heed to yourself and to all the flock in which the Holy Spirit has made you a bishop, to feed the church of the Lord which He purchased with His own blood. Love Christ and feed His sheep, exercising the oversight not of constraint, but willingly; nor yet for filthy lucre, but of a ready mind; neither as lording it over the charge allotted to you but making yourself an example to the flock. Be an example to those who believe, in word, in manner of life, in love, in faith, in purity. Give heed to reading, to exhortation, to teaching. Do not neglect the gift that is in you. Take heed to your teaching. Be patient in all trials. Be a good soldier of Jesus Christ, for in doing this you will save yourself and those who hear you.

And when the chief Shepherd shall be manifested, you shall receive the crown of glory that does not fade away.

And you, beloved Christians, receive this your minister in the Lord with all joy, and hold him in honor. Remember that through him God Himself speaks to you and entreats you. Receive the Word which he, according to the Scripture, shall preach to you, not as the word of men, but, as it is in truth, the Word of God. Let the feet of those who preach the gospel of peace, and bring good tidings of good, be beautiful and pleasant to you. Obey those who have the rule over you, and submit to them. They watch in behalf of your souls as those who shall give account. May they do this with joy, and not with grief, for this would be unprofitable for you. If you do these things, the God of peace shall enter your houses. You who receive this man in the name of a prophet, shall receive a prophet's reward, and through faith in Jesus Christ the inheritance of eternal life.

No man is of himself sufficient for these things. Let us call upon the Name of God:

Merciful Father, we thank Thee that it pleases Thee by the ministry of men to gather Thy Church out of the lost human race to life eternal. We acknowledge the gift of this Thy servant, sent to this people as a messenger of Thy peace.

Send now Thy Holy Spirit upon him. Enlighten his mind to know the truth of Thy Word. Give him utterance to make known with boldness the mystery of the Gospel. Endow him with wisdom to care for and guide the people over whom he is placed. Through his ministry preserve Thy church in peace, and grant her increase in number and in virtue. Give to thy servant courage to fulfill his calling against every difficulty, and power through Thy Spirit to be steadfast to the end.

Grant that this people may receive him as having been sent by Thee. May they receive his teaching and exhortation with all reverence, and believing in Christ through His Word become partakers of eternal life.

Grant this, O Heavenly Father, for the sake of Thy dear Son, in whose name we pray:

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, forever, Amen.

(2) *For a Foreign Missionary*

We now purpose to ordain (install) N..... as a Foreign Missionary, for service in..... It is the task of these Ministers to bring the Gospel to the non-Christian world, so that all peoples may come to the knowledge of salvation and to the service of the Lord, and the Church of Jesus Christ be established in all the earth. Jesus Christ has said: "This Gospel of the Kingdom shall be preached in the whole world for a testimony unto all the nations; and then shall the end come" (Matthew 24:14). In the person of her missionaries the Church reaches into the lives of those who are yet without God and without hope. She brings to all lands the witness that Jesus is the Son of God, that the glory of the nations belongs to Him, and that His grace, love, and redemption are given for them also. In this work of missions the Church may lift up her eyes to the Lord's coming, and look with longing to the day when the earth shall be full of the knowledge of the Lord.

No one is equal to this holy ministry in his own strength. We set our hope on Jesus Christ, our Lord, who has said: "Lo, I am with you always, even unto the end of the world" (Matthew 28:20).

Now, in order that it may appear that you, N..... are minded to accept this office, you are requested to stand, and in the presence of God and His Church give your answer to the following questions:

Do you believe that in the calling of this congregation you are called by God Himself to this holy ministry?

Do you believe the Holy Scriptures to be the very Word of God, the source of all preaching, and the only rule of faith; and do you reject every doctrine in conflict with them?

Do you promise to discharge your office faithfully, to conduct yourself worthily of this calling, and to submit yourself to the government and discipline of the church?

Answer: I do so believe and promise, God helping me.

The officiating minister shall then say (in the case of ordination with the ceremony of the laying on of hands, other ministers present participating):

Go, then, beloved brother, and bring the Gospel to those to whom you are sent. Make disciples of them, and baptize them into the name of the Father, and of the Son, and of the Holy Spirit. God, our Heavenly Father, who has called you to this holy ministry, enlighten you with His Spirit, strengthen you with His hand, and so govern you in your ministry that you may be engaged in it faithfully and fruitfully, to the glory of His Name, and the coming of the Kingdom of His Son Jesus Christ.

And you, beloved congregation, be in continuing fellowship with this missionary whom you send forth in the name of Christ. Sustain him with your fervent prayers. Support him with your gifts. Strengthen his hand and heart in every need. As Christ received you, be ready to receive those who are brought into the body of Christ through his ministry, that there may be one flock, one shepherd.

No man is of himself sufficient for these things. Let us call upon the Name of God:

Merciful Father, we thank Thee that it pleases Thee by the ministry of men to gather Thy Church out of the lost human race to life eternal. We acknowledge the gift of this Thy servant, now being sent by this people in Thy Name to be a messenger to others of the good tidings of Thy peace.

Send now Thy Holy Spirit upon him. Enlighten his mind to know the truth of Thy Word. Give him utterance to make known with boldness the mystery of the Gospel. Endow him with wisdom to care for and guide the people over whom he is placed. Through his ministry build up Thy Holy Church, and grant her increase in number and in virtue. Give to Thy servant courage to fulfill his calling against every difficulty, and power through Thy Spirit to be steadfast to the end.

Let those to whom he comes see in him the ambassador of Christ, entreating them to be reconciled to God. May they receive his teaching and exhortation with all reverence, and believing in Christ through his Word become partakers of eternal life.

Grant this, O Heavenly Father, for the sake of Thy dear Son, in whose name we pray:

"Our Father . . . .

(3) *For a Home Missionary*

We now purpose to ordain (install) N..... as a Home Missionary for service in..... The calling of these Ministers is in particular the preaching of the Gospel, the spiritual care, and the instruction of those who, though exposed to the witness of the Church and the Gospel, have been alienated or are yet estranged from the Lord and His Church. In the parable of the Great Supper the Lord Jesus Christ has spoken about the lord who sent his servants out into the streets and lanes of the city, into the highways and hedges, to invite all men to his feast. Even so our Lord calls us to bring men into the house of the King through the ministry of His love, in order that His house may be filled. The Gospel of the Kingdom shall be preached for a testimony to our own nation as well as to all nations of the world. Thus men are called to walk in the way of God's commands and promises. And in this ministry we look to the day of the coming of our Lord Jesus Christ, when the earth shall be full of the knowledge of the Lord.

No one is equal to this holy ministry in his own strength. We set our hope on Jesus Christ, our Lord, who has said: "Lo, I am with you always, even unto the end of the world" (Matthew 28:20).

Now, in order that it may appear that you, N..... are minded to accept this office, you are requested to stand, and in the presence of God and His Church give your answer to the following questions:

Do you believe that in the call of this congregation you are called by God Himself to this holy ministry?

Do you believe the Holy Scriptures to be the very Word of God, the source of all preaching and the only rule of faith, and do you reject every doctrine in conflict with them?

Do you promise to discharge your office faithfully, to conduct yourself worthily of this calling, and to submit yourself to the government and discipline of the church?

Answer: I do so believe and promise, God helping me.

The officiating minister shall then say (in the case of ordination with the ceremony of the laying on of hands, other ministers present participating):

Go, then, beloved brother, and bring the Gospel to those to whom you are sent. Call the unbelieving to faith, the faithless to obedience, and invite men in the name of the Lord into the house of your King. May God, our Heavenly Father, enlighten you with His Spirit, strengthen you with His hand, and so govern you in your ministry that you may fulfill it faithfully and fruitfully, to the glory of His Name, and the coming of the Kingdom of His Son Jesus Christ.

And you, beloved congregation, be in continuing fellowship with this missionary whom you send forth in the name of Christ. Sustain him with your fervent prayers. Support him with your gifts. Strengthen his hand and heart in every need. As Christ received you, be ready to receive those who are brought into the body of Christ through his ministry, that there may be one flock, one shepherd.

No man is of himself sufficient for these things. Let us call upon the Name of God:

Merciful Father, we thank Thee that it pleases Thee by the ministry of men to gather Thy Church out of the lost human race to life eternal. We acknowledge the gift of this Thy servant, now being sent by this people in Thy Name to be a messenger to others of the good tidings of Thy peace.

Send now Thy Holy Spirit upon him. Enlighten his mind to know the truth of Thy Word. Give him utterance to make known with boldness the mystery of the Gospel. Endow him with wisdom to care for and guide the people over whom he is placed. Through his ministry build up Thy Holy Church, and grant her increase in number and in virtue. Give to Thy servant courage to fulfill his calling against every difficulty, and power through Thy Spirit to be steadfast to the end.

Let those to whom he comes see in him the ambassador of Christ, entreating them to be reconciled to God. May they receive his teaching and exhortation with all reverence, and believing in Christ through his Word become partakers of eternal life.

Grant this, O Heavenly Father, for the sake of Thy dear Son, in whose name we pray:

"Our Father . . . .

* * *

II. It is recommended that for the Installation of ministers who are appointed to serve as teachers in the Theological Seminary of the

Christian Reformed Church, either of the following forms be employed, as may be appropriate.

A. Form for the *Ordination* of a Minister of the Word called to serve as teacher in the Theological Seminary:

1. The entire basic form for the ordination of Ministers of the Word (as above) shall first be read.

2. Thereupon the following shall be read:

For the Teacher of Theology

We now purpose to ordain a Minister of the Word and commission him to the particular task of teaching in the Theological Seminary of the Christian Reformed Church. We are mindful of the need for the training of men who as Ministers of the Word shall preach the Gospel of salvation to the people of God in the Church of Christ and to men outside of the Church of Christ.

The first messengers of peace in the days of the New Testament were taught directly by our Lord Jesus Christ, and were by Him personally trained and sent. After the outpouring of the Holy Spirit He gave diversities of extraordinary gifts and knowledge of the mysteries, for the salvation of sinners and the edifying of the saints. But since those extraordinary methods lasted only as long as the Lord judged them to be necessary for the founding of His Church among the nations, the necessity was soon recognized of training men for the holy ministry under the ordinary dispensation of the Spirit by the regular methods of education. Thus Paul wrote to his fellow-minister, Timothy: "The things which thou hast heard from me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also" (2 Timothy 2:2).

For the most effective discharge of this task in our day, the church has established a theological school, and appoints Ministers of the Word who will serve the cause of the Gospel by teaching and training those who are to become Ministers of the Word in Christ's Church. Our brother N..... has been called to serve in this important task.

No one is equal to this holy ministry in his own strength. We set our hope on Jesus Christ our Lord, who has said: "Lo, I am with you always, even unto the end of the world" (Matthew 28:20).

Now, in order that it may appear that you, N..... are minded to accept this office and fulfill this task, you are requested to stand and in the presence of God and His Church give your answer to the following questions:

Do you believe that in the call of this congregation you are called by God Himself to this holy ministry?

Do you believe the Holy Scriptures to be the very Word of God, the source of all preaching and the only rule of faith, and do you reject every doctrine in conflict with them?

Do you promise to discharge your office faithfully, to conduct yourself worthily of this calling, and to submit yourself to the government and discipline of the church?

Answer: I do so believe and promise, God helping me.

The officiating minister shall then say, with the laying on of hands, other ministers participating:

God, our Heavenly Father, enlighten you with His Spirit, strengthen you with His hand, and so govern you in your calling that you may discharge it faithfully and fruitfully, to the glory of His Name, and the coming of the Kingdom of His Son Jesus Christ. Amen.

(The service is then concluded with appropriate prayer)

B. For the *commissioning* of Ministers of the Word to serve as teachers of theology, the following form shall be read:

Congregation of Jesus Christ: The Rev..... has been appointed by the Synod of the Christian Reformed Church and called by this congregation for the particular task of teaching in the Theological Seminary of the Christian Reformed Church. We are mindful of the need for the training of men (reading here the above form through the questions, concluding exhortation, and prayer).

III. It is recommended that when ministers enter upon extraordinary tasks, with the consent and approval of the Church, they be commissioned in an appropriate service with the use of an appropriate form.

A. *Grounds*:

1. It is fitting that when ministers, in their office, enter upon a given task, they should be inducted into this task by the church in which they hold and with which they share that office. This is surely to be preferred to the present practice of ministers entering upon these extraordinary tasks without ceremony, and therefore without adequate recognition of the church-related character of the person and his task.

2. The basic form for the ordination (or installation) of the Minister of the Word obviously does not describe the particular character of the extraordinary ministerial tasks upon which many ministers enter, and therefore ought not be used for such occasions.

B. The following is suggested as a possible form for use on such occasions:

Congregation of Jesus Christ: The Rev..... has been called by this church for the particular task of serving as..... .....(here designate the task, as e.g., Bible Teacher at.....; Editor of.....; Stated Clerk of.....; Secretary of.....; President of.....; etc.) (*Note*: Any further description of the task as is deemed by the calling church necessary or fitting may here be added).

It is recognized that this is a task which is spiritual in character, directly related to the Ministry of the Word, and one which is to be discharged as a service for the Church of our Lord Jesus Christ.

It is required that one so appointed be mindful of his ordination to the Ministry of the Church in the preaching of the Word, the administration of the Sacraments, the service of prayers, and the ministry of the care and discipline of the Church of God; and that he so serve in

the measure of such calling and opportunity as may come to him. It is further required that one so appointed serve in his particular task as a Minister of the Word of God, and in loyalty and service to the church by which he is called.

No one is equal to this holy ministry in his own strength. We set our hope on Jesus Christ, our Lord, who has said: "Lo, I am with you always, even unto the end of the world" (Matthew 28:20).

Now, in order that it may appear that you, N..... are minded to accept this office, you are requested to stand, and in the presence of God and His Church give your answer to the following questions:

Do you believe that in the call of this congregation you are called by God Himself to this holy ministry?

Do you believe the Holy Scriptures to be the very Word of God, the source of all preaching and the only rule of faith, and do you reject every doctrine in conflict with them?

Do you promise to discharge your office faithfully, to conduct yourself worthily of this calling, and to submit yourself to the government and discipline of the church?

Answer: I do so believe and promise, God helping me.

The officiating minister shall then say:

God, our Heavenly Father, enlighten you with His Spirit, strengthen you with His hand, and so govern you in your calling that you may discharge it faithfully and fruitfully, to the glory of His Name, and the coming of the Kingdom of His Son Jesus Christ. Amen.

(The service is then concluded with appropriate prayer).

* * *

IV. *Summary of Recommendations for action by Synod*:

A. That Synod adopt for use by our churches the following Forms:

1. The revised basic form for the ordination (or: installation) of Ministers of the Word, together with adaptations for the exercise of this office by: Pastor in an established church, Foreign Missionary, Home Missionary (Cf. I, above).

2. The recommended Forms for the Ordination, or Installation, of Ministers of the Word called to serve in the extraordinary ministerial task of teacher in the Theological Seminary. (f. II, above).

3. The recommended form for use in the commissioning of ministers who enter upon extraordinary tasks with the consent and approval of the church. (f. III, above).

B. That provisions be made for suitable printing and distribution of these forms.

C. That the reporter of this committee, Dr. George Stob, be permitted to represent the committee before Synod and its advisory committee.

Note: Since the Synod of 1964 appointed a Liturgical Committee, with a broad mandate, which might appear to have some relation to the work of this committee appointed for the revision of Forms for Ordination of Ministers, your committee is sending a copy of this report to this liturgical committee for its information and, if it so decides, comment.

Respectfully submitted,

Alexander C. De Jong
George Stob
Jay De Vries

SUPPLEMENT NO. 4

(Articles 64, 67, 82, 153,159)

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 to the Synod of 1965. 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. Henry De Mots
First Vice-President, Dr. J. T. Hoogstra
Second Vice-President, Rev. Peter Van Tuinen
Secretary, Mr. Richard C. Hoekstra
Assistant Secretary, Mr. Robert Goldsword

3. *Meeting.* The winter session of the board was held February 9–12, 1965, 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 committees of the board.

4. *Executive Committee.* Twelve members, seven ministers and five laymen, function as the executive committee which meets once a month to administer the work of the college and seminary between board sessions. These are elected by the Board of Trustees in May.

5. *Class Visits.* Members of the Board of Trustees living in Michigan, Illinois, Wisconsin, and Ontario have been faithful in visiting classes. In view of the growth in the size of the faculty, the board has begun to give class visiting assignments to its members living at greater distances at their requests.

6. Letters were sent to consistories of churches involved, calling their attention to decisions of the Synod of 1964 regarding Ministerial Status, especially as it pertains to ordained men on the faculty. Some question arose as to the need of a formal call, especially for those who have been on the staff for some time. The board was informed by one consistory that inasmuch as an oral call had been given, they saw no reason for further action.

B. *Seminary*

1. *Faculty*

a. The Seminary Faculty consists of the following personnel:

Professors Anthony A. Hoekema, Fred H. Klooster, Carl C. Kromminga, John Kromminga, Henry Stob, and Marten Woudstra; Associate

Professors Harold Dekker and Bastiaan Van Elderen; and Assistant Professors Andrew J. Bandstra, Peter Y. De Jong, and John H. Stek.

Teaching services are rendered by Mr. Henry Zwaanstra on a full-time basis, and Miss Ann Janssen, Dr. Dennis Hoekstra, Rev. Leonard Verduin, and Rev. Derke P. Bergsma on a part-time basis.

Professor Harold Dekker serves as academic dean, Professor Anthony Hoekema as dean of students, Professor Carl Kromminga as director of field education, and Professor Henry Stob as secretary of the faculty.

b. Dr. Anthony Hoekema was granted a leave of absence for the academic year 1965-66 so that he can pursue his studies on Calvin's view of the covenant.

During the February session of the board it was also announced by President John Kromminga that Dr. Hoekema had been informed that he was the recipient of a faculty fellowship in the amount of $4,000 from the American Association of Theological Schools.

c. Professor Andrew Bandstra and Professor Carl Kromminga have been awarded the degree of Doctor of Theology from the Free University of Amsterdam.

d. Professor Carl Kromminga and Professor Anthony Hoekema presented their inaugural addresses on February 10, 1965, at Calvin Seminary.

Because their inaugural exercises took place during the time the board was meeting in regular session, it was the privilege of the board to attend. The title of Dr. Kromminga's inaugural address was "The Liturgy of Life" and that of Dr. Hoekema "Karl Barth's Doctrine of Sanctification." Academic representatives from other institutions were present and many greetings and felicitations were received.

e. Installation services for Dr. Andrew Bandstra and Dr. P. Y. De Jong were conducted on Sunday, November 22, 1964, sponsored by the consistories of the Neland Avenue and Alger Park Christian Reformed Churches, and held in the Alger Park sanctuary.

f. Upon recommendation of the Seminary Faculty and with the approval of the synodical committee, the Board of Trustees conferred upon Dr. Carl Kromminga the rank of Professor of Practical Theology.

g. Under terms of a leave of absence previously granted him by the board, Professor John Stek has undertaken doctoral studies at the University of Chicago.

h. Mr. Henry Venema was engaged as registrar for the Seminary for the academic year 1965-66 on a part-time basis.

i. Seminary Faculty members have made several visits to outlying areas of the denomination in response to requests for more contact between the school and the denomination. Dr. Anthony Hoekema has visited the province of Alberta and the city of Denver, and Dr. Bastiaan Van Elderen has visited the Christian Reformed churches of the Classes of California South and Central California. Dr. John Kromminga spent approximately three months teaching at the Presbyterian Seminary at Seoul, Korea, and lecturing in various places. Dr. Kromminga described

his visit as being "highly profitable," and as an experience "which can be a most profitable investment in fresh zeal and wider horizons."

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

k. The publication of a theological journal by the Seminary Faculty was approved by the Board of Trustees.

2. *Curriculum*

a. All required courses have been taught in the seminary.

b. Besides the required undergraduate courses, the following elective and graduate courses were taught during the first semester:

Old Testament Typology by Professor Stek
Pauline Eschatology, by Professor Bandstra
Reading in Hellenistic Greek, by Professor Van Elderen
The Canons of Dordt, by Professor Hoekema
The Theology of the Laity, by Professor C. Kromminga

c. A program of reading of great books and writing of research papers has been adopted by the seminary whereby seminary students are required to read a list of selected Great Books and then are assigned papers to be combined into writing four major papers during the seminarians career at Calvin Seminary.

3. *Students*

a. The enrollment in the seminary for the first semester was 170, including 42 seniors, 48 middlers, 56 juniors, 12 graduate students, and 12 unclassified students.

b. Sixteen men were granted licensure to exhort until June, 1965.

c. Upon recommendation of the Seminary Faculty the status of 31 seminary students was changed.

C. *College*

1. *Faculty and Administration*

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

b. *College Faculty Advanced Degrees and Honors*

1) Dr. Melvin Berghuis received his Ph.D. degree from Michigan State University. His dissertation is titled "A Rhetorical Study of the Preaching of the Rev. Peter Eldersveld on the 'Back to God Hour' Radio Broadcast."

2) Dr. Edwin Van Kley received his Ph.D. degree in History from the University of Chicago. His dissertation is titled "China in the Eyes of the Dutch, 1592-1685."

3) Dr. Lester De Koster received his Ph.D. degree in Library Science from the University of Michigan. He wrote a dissertation on "Living Themes in the Thought of John Calvin: A Biographical Study."

4) Professor Gertrude Vander Ark received the degree, Specialist in Education (Ed. S.) from the University of Michigan. The title of her

research study is "A Study of Undergraduate Elementary Teacher Education in Michigan Teacher Education Institutions."

5) Dr. Henrietta Ten Harmsel's book *Jane Austen's Use of Literary Conventions* was published by Mouton and Company, a European book publisher.

6) Dr. Corrine Kass was appointed by the Michigan Department of Public Instruction to serve on the Committee on Curriculum Research of the Michigan Cooperative Curriculum Program. Dr. Kass has rendered many important services to city and county education systems as a consultant in speech in special education this year. She is recognized as one of the outstanding leaders in the special education profession.

7) Professor Harold Geerdes and the Calvin College Orchestra appeared on the program of the 1965 Mid-Western Conference of the Michigan School Band and Orchestra Association in Ann Arbor, Michigan, on January 16, 1965.

8) Dr. Peter Oppewal was elected by the voters of the state of Michigan to a seat on the Michigan State Board of Education for a term of six years. This non-salaried service position is especially important and strategic in view of the State Board's new role in the thorough reconstruction of the operation of the higher educational system of Michigan provided for by the new state constitution.

9) Dr. Nicholas Wolterstorff taught a graduate course in metaphysics at the University of Chicago during the Fall quarter. In addition, he has completed an article on Calvin and Calvinism for the new "Encyclopedia of Philosophy."

10) Dr. Evan Runner is author of *The Heart of the Matter,* a publication of his Unionville conference lectures for 1964.

11) Both Dr. John De Vries and Dr. Carl Sinke served the National Science Foundation this year as members of advisory panels for evaluation of 1965-66 academic year institute proposals.

12) Dr. John De Beer was a participant in, and member of, the Planning Committee of the Midwest Conference of International Fullbright Scholars and American Scholars. Calvin was one of only two colleges to send representatives to this conference made up predominantly by University representatives.

13) Dr. Enno Wolthuis co-authored with senior student David L. Vander Jagt a research monograph which was published in *The Journal of Organic Chemistry.*

14) Mr. William Hendricks last year received the Valley Forge Classroom Teacher's Medal, awarded by the Freedom Foundation of Valley Forge, largely in recognition of the publication of his civics text *Under God.*

15) Dr. Herman Broene received a grant for study at the Oak Ridge Institute of Nuclear Studies for the summer of 1964.

16) Mr. James Hoekenga has been appointed to the office of Coordinator of Alumni Affairs and College Information in the Administrative Structure of the College.

c. Leaves of absence were granted to seven college faculty members.

2. *Students*

a. Enrollment statistics for the first semester showed a total enrollment of 2,651 students.

b. There are 235 students from Canada enrolled this year. They form 8.87% of our student body, which is an increase of Canadian students of 4.9%. Students from eight other foreign countries are enrolled at the college.

c. This year 209 students have indicated that they are preparing for entrance into the seminary. This is 7.9% of the total enrollment which is a smaller percentage of the total than we have had in the last 20 years. Last year 9.4% of the student body was enrolled in the pre-seminary course. The substantial difference is created by the fact that in June, 1964, the largest pre-seminary class in Calvin's history graduated from the college (61) while the entering pre-seminary class of September, 1964, was relatively a much smaller one (44 students). The decrease should only become a matter of concern if decreases continue.

d. New studies in enrollment projections indicate a rapid increase in enrollment at Calvin College. As a result the board took note of the fact that the Long-Range Planning Committee had informed the Architectural Board which is responsible for developing the master plan for Knollcrest Campus, to gear its future planning to include the projected student enrollment for 1974 of approximately 5,000 students.

e. The office of the College Chaplain is constantly conscious of the religious needs of the college student, especially those from out-of-town. Local churches have responded admirably to the special needs imposed by the overcrowding of churches by students during the college year. The organized aspect of student religious life is co-ordinated by the Student Religious Council which sponsors, among other activities, the "Mission Emphasis Week" which this fall brought Dr. Harry Boer to the campus. There are many Bible Study groups meeting in the college dorms and apartments, plus rooms for private devotions which have been completed in the residence halls.

3. *Curriculum and Academic*

a. A new course in physical geography which is really a basic course in earth science has been approved for inclusion in the curriculum.

b. In the psychology department a new course which is a one semester journal seminar course in a survey of the three major issues in contemporary psychology, was approved for inclusion in the curriculum of the college.

c. Under study in the area of curriculum in the college is a Bible major program, a change in pre-seminary entrance requirements, and a total curriculum study which could produce dramatic results.

d. Many dramatic results are also being seen in the area of student scholarship and scholarship programs. One experiment in successful group living is designated "Project V." Through this project students in special areas of the residence halls, certain all-freshman courses in the

curriculum, and six faculty members were brought together in a plan to investigate ways to transmit the ideals and values which we all know are inherent and essential to a Christian liberal arts education.

e. A few of the many other areas in which progress and service may be seen:

1) An Institute of Psychology is being formed.

2) An Elementary School Economics Programming Conference was conducted.

3) Televised Teaching Observation is being used.

4) Calvin College has received a grant of $32,450 from the National Science Foundation to conduct Summer Institutes in Mathematics and Biology for Elementary School Personnel.

f. A new project has been instituted on the campus entitled "Project K.I.D.S." (Kindle Intellectual Desire in Schools). This is a voluntary program in which Calvin students work with pupils of elementary school age and spend four hours a week in one of three Grand Rapids schools. The Calvin students offer assistance in the classroom, provide tutoring services, and give assistance in recreational and music programs. In this and other ways, Calvin students are working with children who are potential drop-outs in areas where the incidence of school drop-outs is very great.

4. *Varia*

a. During the past year several members of the faculty were hospitalized for surgery and serious illnesses. They include Professors Johan Westra, Marvin Zuidema, Peter Oppewal, Martin Karsten, Cornelius Jaarsma, and Wallace Bratt.

b. Mrs. John P. Van Haitsma, wife of Emeritus Professor Van Haitsma, passed away on November 1, 1964, after a long illness.

c. Former President Johannes Broene suffered a coronary during the summer which delayed needed surgery for a while.

d. Mrs. Harry G. Dekker, wife of the former registrar of the college, submitted to major surgery for the amputation of a leg. She is making a gallant recovery.

e. Professor H. J. Van Andel has suffered a stroke, and is presently hospitalized at Pine Rest Christian Hospital.

D. *Property and Finance*

1. The Physical Education Building is scheduled for completion by late spring or early summer.

2. The board was faced with a difficult decision regarding the Auditorium-Music-Speech building. This building is a critical one from many aspects. Without it, it is nearly impossible to provide for classroom needs in the next few years. It is sorely needed for chapel services on the Knollcrest Campus. Inherently, it is a complicated structure designed to fill multiple needs for classrooms, auditorium, music facilities and speech requirements in one package. Weighing the need, the alternatives, the characteristics of the building, and the overall financial outlook, the board

decided to proceed with construction at an approximate cost of $1,700,000 plus fees and possible necessary additions should they become necessary during construction.

3. As previously stated in this report, enrollment projections indicate the need for planning on the basis of 5,000 students in 1974. The Long-Range Planning Committee and the Board of Architects have been alerted to this projection. Taking this information into account, the board is asking for authority to either plan, design, or construct an additional wing of residence halls, Commons Building, and Science Building. Specific recommendations are presented at the end of this report.

4. Calvin College and Seminary can be thankful to God for another year of abundant giving. Needs during this period of rapid growth require appealing to many people and organizations with a variety of plans for giving. The board is therefore suggesting the institution of the following plans for giving:

a. Gift annuities
b. Living trusts
c. Deposit agreements
d. Life insurance

Specific recommendations will be made as required. The board realizes that Synod has at least one of these plans under study.

5. A house and piece of property at the southeast corner of the Knollcrest Campus have been purchased. The home is to be occupied by the president of the seminary.

II. RECOMMENDATIONS

A. *Seminary*

1. The board recommends that Professor Bastiaan Van Elderen be reappointed Professor of New Testament with indefinite tenure.

2. The board recommends that Professor John Stek be reappointed Associate Professor of Old Testament Theology for a period of four years.

3. The board presents the following nomination to Synod from which to make an appointment to the Chair of Church History:

Rev. John H. Primus, Th.D.
Rev. Gordon J. Spykman, Th.D.
Rev. Seymour Van Dyken, Th.D.
Mr. Henry Zwaanstra, B.D. (doctorandus)

4. The Board of Trustees presents the following recommendations to Synod regarding the establishment of a full-time position of teaching speech at Calvin Seminary, and for the appointment of Dr. Melvin E. Berghuis to that position with seminary faculty status:

a. That the Board of Trustees establish a full-time position for the teaching of Speech at Calvin Seminary, with the following stipulations:

1) That this position be located in the Department of Practical Theology.

2) That it be understood that this position does not in itself require faculty status.

b. That the Board of Trustees, recognizing his unique and outstanding qualifications for this position, recommend to Synod the appointment of Dr. Melvin E. Berghuis.

c. That in view of these qualifications, particularly his present faculty status at Calvin College, Dr. Berghuis be appointed with seminary faculty status, as an exception to the established rules which require that an appointee must have a "theological training" and "should ordinarily be an ordained man."

B. *College. Appointments and Reappointments*

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

1. Wallace H. Bratt, A.M., was reappointed as Assistant Professor of Modern Languages (German) for two years.

2. Donald Byker, A.B., was reappointed as Instructor in Speech for two years, contingent upon receipt of the A.M. degree; otherwise the appointment is for Assistant in Speech.

3. Alan Gebben, A.M., was reappointed as Assistant Professor of Biology for two years (Associate Professor of Biology upon receipt of Ph.D.).

4. Gerrit D. Groen, A.B., was reappointed as Assistant in History for one year.

5. John Hamersma, S.M.D., was reappointed as Professor of Music with indefinite tenure

6. George Harris, A.M., was reappointed as Assistant Professor of Classical Languages for two years.

7. William C. Hendricks, M.Ed., was reappointed as Supervisor of Student Teaching for two years.

8. Winifred Holkeboer, A.M., was reappointed as Assistant Professor of English with indefinite tenure.

9. Gertrude Ann Huisman, A.M., was reappointed as Instructor in Music for two years.

10. Corrine Kass, Ph.D., was reappointed as Associate Professor of Education for four years.

11. Beverly Klooster, M.S., was reappointed as Instructor in Biology for two years.

12. D. Joe Krajenbrink, A.M., was reappointed as Assistant in Modern Languages (German) for one year.

13. Kenneth Kuiper, Ed.D., was reappointed as Associate Professor of English for four years.

14. George M. Marsden, B.D., A.M., was appointed as Visiting Instructor in History for two years (Visiting Assistant Professor of History upon receipt of Ph.D.).

15. Larry R. Nyhoff, M.S., was reappointed as Instructor in Mathematics for two years.

16. Clifton Orlebeke, Ph.D., was reappointed as Professor of Philosophy with indefinite tenure.

17. Thomas Ozinga, A.M., was reappointed as Instructor in Speech for two years.

18. Elaine M. Peterson, A.B., was reappointed as Assistant in Modern Languages (Spanish) for two years.

19. Alvin Plantinga, Ph.D., was reappointed as Professor of Philosophy for four years.

20. John H. Primus, Th.D., was reappointed as Associate Professor of Bible for six years.

21. Donald Pruis, A.M., was reappointed as Assistant Professor of Economics and Business Administration for two years.

22. M. Howard Rienstra, Ph.D., was reappointed as Professor of History with indefinite tenure.

23. Theodore Rottman, A.M., was reappointed as Assistant Professor of Sociology for two years.

24. Lewis B. Smedes, Th.D., was reappointed as Professor of Bible with indefinite tenure.

25. Robert Swierenga, A.M., was appointed Instructor in History for two years (Assistant Professor upon receipt of Ph.D.).

26. David Tuuk, A.M., was reappointed as Instructor in Physical Education with indefinite tenure.

27. Peter Vande Guchte, M.B.A., was appointed as College Registrar with Faculty Status for two years.

28. Marten Vande Guchte, M.Ed., was reappointed as Assistant Professor of Speech for two years.

29. Gordon L. Van Harn, Ph.D., was reappointed as Associate Professor of Biology for four years.

30. David Van Houten, A.M., was appointed as Assistant in English for one year.

31. Edwin J. Van Kley, Ph.D., was reappointed as Associate Professor of History for four years.

32. Lenore Vanden Bout, A.B., was appointed as Assistant in German for one year.

33. David Vila, B.D., A.M., was reappointed as Assistant Professor of Modern Languages (Spanish) for two years.

34. A. Donald Vroon, A.B., was reappointed as Instructor in Physical Education for two years contingent upon receipt of the A.M. degree.

35. Mary Ann Walters, A.M., was reappointed as Instructor in Eng- for two years.

36. Lois Ann Westra, A.M., was reappointed as Instructor in Modern Languages (French) for two years.

37. Richard Wevers, Ph.D., was reappointed as Associate Professor of Classical Languages for four years.

38. Nicholas Wolterstorff, Ph.D., was reappointed as Professor of Philosophy with indefinite tenure.

39. G. Roderick Youngs, Ed.D., was appointed as Assistant Professor of Education for two years.

40. Marvin Zuidema, A.M., was reappointed as Assistant Professor of Physical Education for two years.

C. *Property and Finance*

1. The board requests authority to engage architects to design, and construct the first phase of the Commons Building by September 1, 1966.

2. The board requests authority to engage architects to design and to construct another residence hall in addition to the one previously authorized, for completion by September 1, 1966. In addition, authority to contract for a loan of $1,500,000 from the Housing and Home Finance Agency is requested.

3. The board requests authority to engage architects and to begin programming the Science Building, the first phase of which is hoped can be completed by September 1, 1967.

Respectfully submitted by,

The Board of Trustees of
Calvin College and Seminary
Richard C. Hoekstra, *Sec'y*

SUPPLEMENT NO. 4-A

(Articles 67, 82, 153, 159)

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 25-29, 1965, 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 6:10 p.m. on Friday, after which a reception was held for those accepted for recommendation to Synod as candidates. 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 two lay members from the Central District and one lay member from the Mid West District it was deemed advisable to choose only the minister members of the Executive Committee to take office September 1, 1965. The following seven ministers were elected by ballot to serve on the Executive Committee: Henry De Mots, John M. Hofman, Jacob Hoogstra, Richard Rienstra, William Verwolf, Elco Oostendorp and Charles Greenfield.

The Executive Committee was authorized to elect the five lay members at its first meeting after the Synod of 1965.

B. *Seminary*

1. Students

a. Forty-one seminary students graduated with the B.D. degree on May 29, 1965. Fifty-five seminarians were licensed to conduct religious services in the Christian Reformed Church and twenty-five 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 ten students to the seminary, and also admitted twenty-six, contingent upon removing academic deficiencies. Two students who have completed their theologi-

cal training elsewhere were admitted to programs of study leading to the Christian Reformed ministry.

b. Graduation. On May 29, 1965, the graduation exercises of the seminary were held in the Calvin Christian Reformed Church with Dr. Herman Ridder, President of Western Theological Seminary in Holland, Michigan, as speaker.

c. Diamond Jubilee Scholarship. The Diamond Jubilee Scholarship was awarded to Mr. Jerald D. Gort, graduate of our Seminary on May 29, 1965.

2. Faculty

a. On April 5, 1965, Dr. Ralph Stob, Professor of New Testament, Emeritus, was taken in death. The Board of Trustees took due notice of his passing. He had taught many years in the College, had been its President during the 1930's, and had later been appointed to the Faculty of Calvin Seminary.

3. Due to the anticipated absence of Professor Anthony Hoekema from the campus, the Faculty elected Professor Andrew Bandstra as Dean of Students for a two year period.

c. Professor Bastiaan Van Elderen has been elected by the Seminary Faculty as Academic Dean for the period of one year, due to the involvement of Professor Harold Dekker, in a graduate study program and an anticipated trip to the Nigerian Mission Field.

d. The Seminary Faculty has been very active in writing, speaking and visiting many of our churches in distant areas. We can again be thankful to our Heavenly Father for sending us men with great devotion and ability to represent our Church and Seminary in many places.

e. As recommended by the Seminary Faculty, admission requirements for those wishing to be accepted as Degree Candidates in the Seminary were changed, subject to review after a four year trial period. Basically the requirements are a major of at least 24 hours credit in one of 17 different fields, two minors of at least 12 hours, and various specified minimum requirements.

f. Several communications were received regarding the formation of a position of teaching speech at Calvin Seminary, and the appointment of Dr. Melvin Berghuis to that position. The Board decided to refer these letters directly to Synod for its information when this matter is considered.

C. *College*

1. Students

a. Graduation. A graduating class of 510 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 4, 1965, with Dr. Stuart B. Babbage, distinguished theological professor and author from Australia, delivering the commencement address.

b. Scholarships Awarded. The following scholarships were awarded:

1) The Dewey and Hattie Battjes Foundation Scholarship to Calvin Seminary to Paul Vander Lee

2) The Dr. Harry Kok Memorial Scholarship to Richard Woltersom.

3) The Board of Trustees Scholarship to Arlo Compaan.

c. Sunday Worship Needs of Students.

The problem of providing for Sunday worship needs for a growing number of students on Knollcrest campus (600-700 by 1966) has been studied by a combined committee of the Faculty and the Board. Several recommendations are submitted in this report for approval and authorization by Synod. The full report of the committee will be available to Synod for its information.

2. Faculty

a. Dr. Edwin Y. Monsma, Professor Harry Wassink, and Dr. Cornelius Jaarsma are retiring from the active teaching staff of the College. In addition, Miss Josephine Baker, for 33 years a member of the Library Staff of the College and Seminary, retired in September, 1964. The Board took note of their service and held a dinner in their honor.

b. The College Faculty has been very active, both in and out of the classroom, distinguishing itself in many areas, with presentation of papers, documents, and lectures. We are grateful to God for the services of these dedicated people with outstanding abilities to educate our young people in the College of our Church.

c. During the past few months our hearts were saddened by the passing of Emeritus Professor John Van Haitsma and Professor Lambert Flokstra who was on the active teaching staff and had recently applied for retirement. The Board took note of these deaths with appropriate notices and letters of sympathy. It also decided to be represented at their funerals by a member of the Board. This will be done for all such occasions in the future. In addition, the College and Seminary administrations were requested to promptly inform all Trustees when deaths occur to staff members.

D. *Property and Finance*

Calvin College is currently involved in a larger program of building construction than ever before in its history, and conceivably larger than it will face in the next few decades. Influencing factors are not much different from those faced by colleges and universities across the nation. More and more young people are conscious of the need of a college education. The impact of post-war births is being felt now at the freshman and sophomore levels. In addition, the necessity of integrating the Franklin and Knollcrest students is very important for many reasons. Synod will be asked to approve several major building projects at this session. Background material and supporting financial analyses will be available as required. We especially covet the prayers and cooperation of our people at this time.

II. RECOMMENDATIONS

A. *Nominations for the Board of Trustees*

The Board of Trustees at its spring meeting made the following suggested nominations for lay members and their alternates who must be elected for vacancies occurring this year:

Central District—Wesley De Young and Robert Paxton (Dr. D. De Vries has served two terms); for alternate delegate—P. Nienhuis.

Peter Cooper and Fred Baker (Dr. P. Cooper has served one term); for alternate delegate—Tuenis Vanden Berg.

Mid West District—Henry De Groot and Abe Geurkink (Dr. B. De Boer has served for six years); for alternate delegate—John Verkade.

The Board request that the nominee who is not elected as regular delegate be added to the nomination for alternate.

B. *Seminary*

The Board suggests that Synod receive for information several communications received by the Board regarding the formation of a position of teaching speech at Calvin Semnary, and the appointment of Dr. Melvin Berghuis to that position.

C. *College*

1. Appointments. The Board submits the following appointments for approval:

a. Paul Boonstra, M.A., M.S., as Assistant Professor of Mathematics for two years (terminal appointment).

b. Cornelius Hegewald, M.A., as Instructor in Modern Languages (German) for two years.

c. Harmon Hook, M.A., as Instructor in English for two years, effective in September, 1966.

d. Alfred John Reynolds, A.M., as Instructor in Psychology for two years.

e. Arnold Veltkamp, M. Ed., as Instructor in Mathematics for three years (terminal appointment).

f. Vernon J. Ehlers, Ph.D., to the Department of Physics, rank and tenure deferred to the Executive Committee.

g. Louis A. Vos, Th.D., to the Department of Religion and Theology, rank and tenure deferred to the Executive Committee.

h. Robert Bolt., Ph.D., as Assistant Professor of History for two years.

i. Hanna Rosenboom, A.M., as Visiting Lecturer in German for one year.

j. Karen Timmer, A.M., as Assistant Instructor in Physical Education for one year.

k. Joseph Hamilton, A.M., as Assistant Instructor in Education for one year (terminal appointment).

l. Betty Blankespoor, A.B., as Assistant Instructor in English for one year.

m. Mildred Zylstra, A.M.L.S., as Instructor in English for two years.

n. Hermine Van Nuis, A.B., as Assistant in English for one year (terminal appointment).

o. Margaret De Boer, A.B., as Assistant Instructor in Biology for two years.

p. Grace Harris, M.A., as Assistant Instructor in English for one year.

q. One additional appointment to the Department of Religion and Theology should such appointment be necessitated by the election of a present member of the College Faculty to the Seminary Faculty. In this case President Spoelhof is authorized to present the name of the person selected by the Board of Trustees.

2. The Board conferred upon Dr. Edwin Y. Monsma the title of Professor of Biology, Emeritus; upon Professor Harry Wassink the title of Professor of Engineering, Emeritus; and upon Dr. Cornelius Jaarsma the title of Professor of Education, Emeritus. The Board also honored Miss Josephine Baker, referring upon her the title of Librarian, Emeritus.

The Board hereby requests Synod to aprove this action and to recognize in some suitable manner their services.

3. The Board presents the following recommendation regarding student worship on the Knollcrest Campus for approval by Synod:

a. That Synod authorize the Board of Trustees to inaugurate worship services for students remaining on Knollcrest Campus week ends, on an experimental basis for two years.

Grounds:

1) Students on campus week ends are still under the jurisdiction of Calvin College and as we have made provision for daily living, we should now provide for Sunday worship to satisfy their spiritual needs.

2) All evidence points in the direction that they cannot do this individually nor can it be left to any local consistory(ies) or classis(es).

3) The honor and reputation of Calvin College and of our denomination is intimately bound up with what takes place on Knollcrest Campus week ends as well as during the week.

4) We thereby cooperate with the home churches which support and help maintain the College but are not in a position to carry out spiritual care to the full extent as a church does when the member is at home.

b. That Synod authorize and instruct the Board of Trustees to appoint a committee composed of faculty members who are ministers of the gospel or elders in the area churches to exercise immediate jurisdiction for the institution and supervision of such services.

c. That Synod adopt the rule that all students on Knollcrest Campus whose membership or student certificates are not lodged with an area church shall be registered with this committee.

d. That Synod instruct the Board of Trustees to continue its study of this very important problem and to report to the next Synod as to the plan with which it hopes to proceed as of September 1, 1966.

D. *Property and Finance*

1. Regarding the Proposed Operating Budget for the fiscal year 1965-66 the Board of Trustees seeks approval for the following:

a. That the salary base of the teaching staff be raised $100, i.e., from $5,400 to $5,500.

b. That the 4% pension contribution required of those under the faculty pension plan be waived and that these contributions be made by the College beginning with the fiscal years 1965-66. In the case of the ministers on the staff of Calvin College and Seminary, that the 3½% pension contribution normally paid by the individual to the Ministers' Pension Fund be paid by Calvin College and Seminary.

c. That all other proposed expenditures, as detailed in the Proposed Operating Budget for 1965-66 be approved, making for a total expense budget of $2,610,950.

d. That the tuition rates per semester be as follows:

	Proposed for 1965-66	In Effect for 1964-65
Non-Christian Reformed students	$415	$400
Chr. Ref. students from Grand Rapids	330	315
Chr. Ref. students within 300 miles	280	265
Chr. Ref. students within 1000 miles	245	230
Chr. Ref. students over 1000 miles	205	190

e. That the quotas for 1966 for Calvin College and Seminary be as follows:

	Proposed for 1966	In Effect for 1965
Area 1	$27.50	$27.25
Area 2	22.00	22.25
Area 3	18.25	18.75
Area 4	11.50	11.50
Area 5	25.00	24.75
Area 6	18.50	17.75
Area 7	12.75	13.00

f. That the total estimated revenue budget of $2,592,000 be approved, resulting in a budgeted deficit of $18,950 for 1965-66.

2. Regarding Knollcrest Campus Development, the Board of Trustees requests the following:

a. That Synod ratify the decision of the Board of Trustees to contruct the Auditorium-Music-Speech Building, even though the cost of this unit will be about $1,700,000, or $200,000 more than the figure presented to the Synod of 1964.

b. That Synod authorize the Board of Trustees to grant a mortgage on the two proposed residence halls as security for the $1,500,000 Housing and Home Finance Agency loan which will finance the major portion of the cost of these halls and that the Board of Trustees also be authorized to pledge the net income from these halls and from the dining halls in the proposed Commons Building to liquidate the 50-year Housing and Home Finance Agency loan.

c. That Synod ratify the decision of the Board of Trustees to proceed with the construction of a Commons Building, to include dining halls, at an estimated cost, with furnishings, of about $1,000,000.

d. That Synod authorize the Board of Trustees to enter into such short term financing as becomes necessary during the construction of the Auditorium-Music-Speech Building, the two residence halls, the Commons, and certain general campus improvements related to these building projects.

e. That Synod authorize the Board of Trustees to construct the first unit of a Knollcrest Science complex, this first unit to cost an estimated $1,000,000, construction to begin in the spring of 1966. That Synod also authorize the Board of Trustees to finance this unit through the use of the Ford Endowment Funds and through a matching grant from the Higher Education Facilities Administration, provided the application for such a grant is acted upon favorably by that Administration.

f. That the Board of Trustees be authorized to exercise an option on 70 acres of land immediately east of the Knollcrest campus at a price of approximately $300,000, with the understanding that most of the proceeds for this purchase will be obtained through the ultimate sale of some of the land the College and Seminary owns south of Burton Street.

g. That the Board of Trustees be authorized to sell a portion of the land which the College and Seminary owns south of Burton Street, such sale not to include the property fronting along Burton Street to a depth of 600 feet with the possible exception of a narrow strip for a right-of-way for access from Burton Street to the "back" portion of this property.

Humbly submitted,

THE BOARD OF TRUSTEES OF
CALVIN COLLEGE AND SEMINARY
Richard C. Hoekstra, Secretary

CALVIN COLLEGE AND SEMINARY

PROPOSED BUDGET

1965-1966

	Budget 1965-1966	% of Total Income	Budget 1964-1965	% of Total Income
Revenue				
Tuition and Fees — College (A)	$1,485,000	57.3	$1,318,000	56.4
Tuition and Fees — Seminary	10,000	0.4	9,000	4.4
Quota (B)	944,000	36.4	862,000	36.8
Endowment Income	3,000	0.1	3,000	0.2
Michigan Colleges Foundation	45,000	1.8	45,000	2.0
Other Income	105,000	4.0	99,000	4.2
Totals	$2,592,000	100.0	$2,336,000	100.0
Expenses				
General Administration (C)	$ 100,700	3.9	$ 99,490	4.3
Student Services (D)	183,320	6.8	161,825	6.9
Staff Benefits (E)	236,600	9.1	167,800	7.2
General Institutional Expenses (F)	202,580	7.8	209,720	9.0
Instructional (G)	1,320,000	50.6	1,175,925	50.4
Library (H)	148,750	5.7	140,250	6.0
Physical Plant (I)	271,400	10.4	238,000	10.2
Seminary (J)	147,600	5.7	140,650	6.0
Totals	$2,610,950	100.0	$2,333,660	100.0
Budgeted Surplus (Deficit)	$ (18,950)		$ 2,340	
General Fund Reserve — 9/1/64			190,057	
Anticipated Reserve at 8/31/65			$ 192,397	

COMPARATIVE STATEMENT OF RECEIPTS FROM DENOMINATIONAL QUOTA BY CLASSES — FOR THE CALENDAR YEARS 1964 and 1963

United States Classes

	1964				1963	
	Receipts	Quota	%	Per Quota Family		% of Quota Received
Cadillac	$ 12,007	$ 11,989	100	$19.00	$ 11,366	100
California South	33,293	35,360	94	16.00	30,289	97
Central California	12,838	12,848	100	16.00	10,917	102
Chicago North	32,433	33,429	97	16.50	28,399	97
Chicago South	52,771	52,982	99	16.50	46,139	98
Gr. Rapids East	88,907	89,075	100	24.75	75,345	97
Gr. Rapids South	65,142	66,305	98	24.75	56,416	100
Gr. Rapids West	49,104	49,129	100	24.75	42,778	100
Grandville	62,098	63,756	98	24.75	53,652	101
Hackensack	31,433	32,550	97	21.00	26,745	100
Holland	55,841	55,366	101	19.00	50,845	101
Hudson	40,027	40,425	99	21.00	32,496	98
Kalamazoo	31,625	31,882	99	19.00	29,188	100
Lake Erie	18,484	19,551	93	19.00	16,409	95
Minnesota North	13,297	17,930	74	11.00	12,763	72
Minnesota South	8,558	9,218	93	11.00	8,793	96
Muskegon	36,556	37,392	98	19.00	34,539	101
Northcentral Iowa	8,100	8,932	91	11.00	8,444	95
Orange City	13,762	13,838	100	11.00	13,827	100
Pacific Northwest	34,445	32,400	106	16.00	31,383	108
Pella	15,705	15,433	102	11.00	15,366	101
Rocky Mountain	16,782	19,088	88	16.00	15,646	95
Sioux Center	19,739	20,262	97	11.00	20,775	103
Wisconsin	19,095	19,998	96	16.50	16,634	96
Zeeland	48,247	48,222	100	19.00	43,597	102
Total U.S. Classes	$820,289	$837,360	98%		$732,751	98.9%
(Shortage)	($ 17,071)		(2%)		($ 8,275)	1.1%
Canadian Classes						
Alberta North	$ 9,675	$ 15,928	61	$11.00	$ 10,148	72
Alberta South	6,539	9,515	69	11.00	6,861	80
British Columbia	8,471	15,312	55	11.00	8,427	64
Chatham	12,220	21,252	58	11.00	9,748	52
Eastern Ontario	11,270	22,022	51	11.00	9,962	51
Hamilton	10,795	25,905	42	11.00	9,772	43
Toronto	8,446	19,778	43	11.00	7,918	45
Total Canadian Classes	$ 67,416	$129,712	52%		$ 62,836	54.8%
(Shortage)	($ 62,296)		(48%)		(51,714)	45.2%
Total Denom.	$887,705	$967,072	92%		$795,587	93.0%
(Shortage)	($ 79,367)		(8%)		($ 59,989)	7.0%

CALVIN COLLEGE AND SEMINARY BALANCE SHEET

August 31, 1964

ASSETS

I. Current Fund Assets

Cash		$ 2,000.00	
Commercial account, Old Kent Bank		59,355.07	
Commercial account, Toronto-Dominion Bank		18,562.53	
Revenue fund account, Union Bank		25,643.40	
Revenue fund account, Residence Halls		53,612.47	
Securities — Temporary investments		513,020.77	
Accounts receivable		24,231.03	
Loans receivable			
Calvin Loan Fund	$ 8,484.95		
Seminary Loan Fund	7,399.55		
Gov't Loan Fund — College	331,535.36		
Gov't Loan Fund — Seminary	17,166.23	364,586.09	
Bookstore inventory		34,909.27	
Total Current Fund Assets			$1,095,920.63

II. Endowment Fund Assets

Commercial account, Union Bank		$ 430.09	
Escrow account, Union Bank		(12,227.85)	
Investments			
General Endowment	$311,991.48		
Ford Basic Endowment	357,767.27		
Ford Accomplishment Endowment	204,987.39	874,746.14	
Total Endowment Fund Assets			$ 862,948.38

III. Plant Fund Assets

A. **Unexpended Plant Funds**			
Commercial account, Union Bank		$ 47,512.23	
Savings deposit receipts		13,632.47	
Temporary Investments		433,910.50	
B. **Invested in Plant**			
Buildings and Grounds			
(Franklin)	$2,555,285.31		
(Knollcrest)	5,005,029.29		
Furniture and Equipment			
— Educ.	737,503.13		
— Aux.	379,729.09		
Total Invested in Plant		$8,677,546.82	
Total Plant Fund Assets			$ 9,172,602.02
Total Assets			$11,131,471.03

FUNDS AND RESERVES

I. Current Funds, Liabilities, Reserves

Current Unexpended Funds		$ 154,154.91	
Scholarship and prize funds		5,442.99	
Loan Funds			
Student Loan Funds	$ 18,591.05		
Seminary Loan Fund	9,650.00		
Gov't Loan Fund — College	385,219.94		
Gov't Loan Fund — Seminary	19,021.20	432,482.19	
Deposit Accounts		32,543.92	
Student Organizations		38,220.97	
Revenue Fund — Residence Halls		79,255.87	
Reserves		353,819.78	
Total Current Funds and Reserves			$1,095,920.63

II. Endowment Funds

Restricted Endowments	$ 548,027.65	
Non-restricted Endowments	205,872.90	
Gain on sale of investments	109,047.83	
Total Endowment Funds		$ 862,948.38

III. Plant Funds Received

Listed According to Source:		
Fund-Raising Campaigns	$3,907,306.54	
Gifts received as Memorials	771,677.32	
Other gifts — not related to campaigns	977,196.47	
Bonds, H.H.F.A.	1,580,000.00	
General operating funds — Furn. and Fixtures	718,177.10	
Auxiliary Enterprises	249,289.53	
Denominational quotas — for residence halls	566,361.18	
Student fees — for student center	112,685.00	
Other sources, interest, etc.	128,908.88	
Land Contract	161,000.00	
Total Plant Funds		$ 9,172,602.02
Total Funds and Reserves		$11,131,471.03

SUPPLEMENT NO. 5

(Article 85)

REPORT OF THE CHURCH ORDER REVISION COMMITTEE REGARDING ITS MEETING WITH THE ORTHODOX PRESBYTERIAN REVISION COMMITTEE

ESTEEMED BRETHREN:

In response to certain overtures Synod of 1964 adopted the following 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.

2. Synod instruct the Church Order Revision Committee to report its findings to the Synod of 1965. (For this mandate and its grounds see *Acts of Synod*, 1964, Art. 123, p. 90.)

In response to this mandate your Church Order Revision Committee contacted the revision committee of the Orthodox Presbyterian Church soon after the Synod of 1964 had adjourned, seeking to arrange a meeting with the brethren of the Orthodox Presbyterian Church. However, the Orthodox Presbyterian Committee found it impossible to meet with us until January 5 and 6, 1965. At that time we met with Prof. John Murray, Prof. Edmund Clowney, and Rev. John P. Galbraith.

An illuminating and helpful conference was held, concentrating especially on the question of the nature and scope of ecclesiastical authority as reflected in our Church Order and their Book of Government, but ranging over related subjects as well.

As a Christian Reformed committee we enjoyed this contact and discussion with the Orthodox Presbyterian committee, and the brethren of their committee were emphatic in their expressions of appreciation for the conference.

As Church Order Revision Committee we would summarize our findings as follows:

1. There are several differences between the Christian Reformed Church and the Orthodox Presbyterian Church as to form of government. Some of these are rather important. But there are none which constitute barriers to union negotiations between the two denominations.

Article 30 of our proposed revision of the Church Order occasions some difficulty by appearing to suggest that a major assembly may autonomously make binding decisions beyond or apart from the Word of God. An amendment of this article, to read "... unless it be proved that they are without warrant in the Word of God or that they conflict with the Church Order" would do much to close the gap between this article and

the Orthodox Presbyterian Confession of Faith, Chapter XXXI, section II, which reads: "It belongeth to synods and councils, ministerially to determine controversies of faith, and cases of conscience; to set down rules and direction is for the better ordering of the public worship of God, and government of His Church; to receive complaints in cases of maladministration, and authoritatively to determine the same: which decrees and determinations, if consonant with the Word of God, are to be received with reverence and submission not only for their agreement with the Word, but also for the power whereby they are made, as being an ordinance of God appointed thereunto in His Word."

2. When our present proposed revision is compared with the current Church Order, no clear trend is discernible either toward or away from the position of the Orthodox Presbyterian Church. Our revision, for example, veers away from the Orthodox Presbyterian position in specifying that the authority of major assemblies is delegated; it veers toward their position in softening the language of the article requiring worship services on holidays and days of prayer.

3. In the light of the discussion we judge that there is no obstacle to the adoption of the revised Church Order by the Synod of 1965. Although real and substantial differences exist between the respective Church Orders of the Christian Reformed Church and the Orthodox Presbyterian Church, there is a decided advantage in having an up-to-date statement of the position of the Christian Reformed Church as a basis for union negotiations. In this judgment, the Orthodox Presbyterian committee concurs.

4. We call Synod's attention to the fact that this Orthodox Presbyterian committee is, and has been for many years, in the process of formulating a proposed revision of the Form of Government. In some important particulars this revision proposes changes that conform more closely to our Church Order. In some cases it is possible that divergencies will be made more explicit.

The substance of these findings were read and discussed with the Orthodox Presbyterian committee, and received their unanimous approval.

Humbly submitted,

Dr. J. H. Kromminga, *chairman*
Prof. M. Monsma, *sec'y*
Rev. R. J. Bos
Dr. R. J. Danhof
Dr. L. Oostendorp

SUPPLEMENT NO. 6

(Articles 27, 85, 105, 159)

CHURCH ORDER REVISION COMMITTEE

ESTEEMED BRETHREN:

The Church Order Revision Committee presented an improved reading of the proposed revised Church Order to the Synod of 1963. The revision committee specifically petitioned the synod to adopt this draft as the official Church Order of the Christian Reformed Church. It should be remembered that previous synods had already adopted the proposed revised Church Order tentatively.

After much consideration and discussion the Synod of 1963 decided to "defer the adoption of the proposed revised Church Order until the Synod of 1965." This decision was taken upon the following grounds:

a. The number and weight of the questions raised in various overtures makes a clear-cut decision unlikely at this time.

b. The appearance of the final draft of the proposed revision gave insufficient time for due consideration by the churches.

Synod of 1963 also decided, (1) that the "present draft" of the proposed revised Church Order should be submitted to the consistories for study and consideration by way of the *Acts of Synod,* 1963; (2) that the reaction of the churches should be submitted to the revision committee not later than March 1, 1964; (3) that the Church Order Revision Committee should be instructed to prepare a final draft of the revised Church Order, and should distribute this final draft to the consistories by October 1, 1964.

—cf. *Acts of Synod,* 1963, page 111

A number of overtures, etc., were also referred to the Church Order Revision Committee for its consideration.

—cf. *Acts of Synod,* 1963, page 112

Your revision committee is happy to say that all the provisions of our 1963 mandate have been met, and we would report first of all, that in harmony with the decisions of the Synod of 1963, the draft submitted by us to the Synod of 1963 was printed in full in the *Acts* of 1963. Secondly, that we received a goodly number of communications — 16 in all — after the Synod of 1963 and before the terminal date set by Synod, March 1, 1964, or soon thereafter. These communications came either from classes, consistories or individuals, and contained a number of criticisms and many helpful suggestions.

After your revision committee had carefully reviewed its draft of 1963 in the light of the material presented to us by and at the Synod of 1963, and in the light of the criticisms and suggestions contained in the letters just mentioned, it made a number of changes in its draft, and then sent

its final reading of the proposed revised Church Order to all the consistories — a copy for each consistory member — during September, 1964, as Synod of 1963 had instructed your committee to do.

Subsequently we received a few reactions to this our final draft. Your committee will be happy to pass these on to the advisory committee which Synod of 1965 will appoint regarding the proposed revised Church Order.

It will be noticed that in its review work your revision committee not only made a number of changes in the 1963 version of our draft, but that we also felt persuaded to omit a number of articles altogether.

Of these changes and omissions we now proceed to report.

Article 1. (Also Art. 1 in the 1965 reading.)

Article 1 as it reads in the draft of the revised Church Order to be presented to the Synod of 1965 specifically acknowledges the subjection of the churches to the Word of God and the creeds, and to Christ as the only head of His church.

There were those who felt that our former redaction of Article 1 was objectionable because it failed to make this acknowledgment. To meet these brethren the committee revised Article 1 as it will now appear before the Synod of 1965.

Article 9. (Also Art. 9 in the 1965 reading.)

It was feared on the part of some that the 1963 reading of Article 38 had hierarchical overtones, or that it might some day receive a hierarchical interpretation. Upon due consideration your revision committee felt that by amending Article 9 as it now reads in the draft being presented to Synod 1965, Article 38 could be dropped. This would meet the fears mentioned above.

Article 11b. (Also Art. 11 in the 1965 reading.)

Here the revision committee changed the term "fellow officers," into "fellow office-bearers."

Article 14. (Also Article 14 in the 1965 reading.)

It was called to your committee's attention that the provision of Article 10 of the Church Order of Dort, which specifies that no minister shall "leave the congregation with which he is connected, to accept a call elsewhere, without the consent of the consistory," was not retained in the proposed revised Church Order. This provision has now been incorporated by your revision committee in Article 14 as section *a.*

Article 15 in the proposed Church Order draft of 1963, read as follows: "A minister shall not be permitted to conduct worship services in the locality of a Christian Reformed church other than his own without the consent of the consistory of that church."

This proposed article, although expressing a principle also found in Article 15 of the Church Order of Dort became the occasion for the rise of many misgivings, and much opposition to the 1963 draft of the proposed revised Church Order.

Your committee feels that the retention of this article in the Church Order is not of such weight that it should continue to be a point of argumentation and undesirable delay. Your revision committee has, therefore, at this time dropped it from the present reading.

Article 19. (Article 18 in the 1965 reading.)

This article contained the sentence "Such a decision shall not be considered final until confirmed by Synod itself." Your committee now proposes to drop the last word of this sentence, inasmuch as it is superfluous.

Article 28. (Article 27 in the 1965 reading.)

The present proposed wording of Article 27, "The assemblies of the Church are: the consistory, the classis, and the synod," replaces the wording as found in the 1963 draft, which read, "The Church is governed by its assemblies: the consistory, the classis, and the synod."

In making this change the committee has gone back to the pattern followed in Article 29 of the Church Order of Dort, and this change will remove certain difficulties which some entertained.

Article 29. (Article 28 in the 1965 reading.)

Article 29 also met with certain objections on the part of some. Article 29a read: "Each assembly exercises, in keeping with its own character and domain, the ecclesiastical authority entrusted to it by Christ." The objectors reasoned that inasmuch as Christ entrusts His authority to the office-bearers of the local churches, and inasmuch as the ecclesiastical authority of the classes and synods is derived authority, it is inadvisable to say that the authority exercised at major assemblies is entrusted to these assemblies by Christ. To meet this scruple your committee has added the statement, "... the authority of consistories being original, that of major assemblies being delegated."

Section b remained unchanged.

Article 31a. (Article 30 in the 1965 reading.)

One of the best known articles in the Church Order of Dort is, of course, Article 31, and the words, "... and whatever may be agreed upon by a majority vote shall be considered settled and binding, unless it be proved to conflict with the Word of God or with the articles of the Church Order ..." are familiar to us all.

Now the revision committee's 1963 rendering of Article 31a reads as follows: "Decisions of ecclesiastical assemblies shall be reached only upon due consideration, and whenever possible by common consent; if unanimity on an issue cannot be reached the minority shall abide by the judgment of the majority. The decisions of the assemblies shall be considered settled and binding, provided they are in harmony with the Word of God and the Church Order."

Although this suggested reading reflects a good Reformed church polity principle, this principle was not specifically expressed in the Church Order heretofore and the advisability of doing so now was questioned

by some. Moreover, many preferred, understandably, the familiar words, "unless it be proved to conflict . . ." above the phraseology suggested by the revision committee. After due consideration the revision committee settled on the reading now appearing in our draft, which simply reads, "Decisions of ecclesiastical assemblies shall be reached only upon due consideration. The decisions of the assemblies shall be considered settled and binding unless it is proved that they conflict with the Word of God or the Church Order."

Article 31b and c. (Article 31 in the 1965 reading.)

Article 31b and c as suggested in 1963 has been simplified to read, "Assemblies and church members may appeal to the assembly next in order if they believe that a decision conflicts with the Word of God or the Church Order. Appellants shall observe all ecclesiastical regulations regarding the manner and time of appeal."

Your revision committee has dropped the divisional indications *b.* and *c.* and now presents the simple statement as quoted above as Article 31.

Article 35. (Article 35 in the 1965 reading.)

The conclusion of Article 35 in our 1963 reading is as follows: "A delegate shall not vote on any matter in which he himself, his church, or his delegating assembly is particularly involved." It was judged that this provision was needlessly too inclusive. The statement in our 1965 draft simply reads: "A delegate shall not vote on any matter in which he himself or his church is particularly involved."

Article 42. (Article 41 in the 1965 reading.)

Article 42b provided that, "Each classis shall designate a church to convene the following classis." The provision does not occur in the 1965 reading. The committee agreed that inasmuch as our classes are uniformly called together by direct decision of the classes themselves through their stated clerks, it was more realistic to eliminate the provision referred to.

Article 34.

This proposed article in the draft of 1963 has been dropped by the revision committee. In essence it specified that the classis should deal with all matters properly presented to it; that the classis should exercise supervisory care over the churches, and should give advice and assistance to the churches.

The wording and provisions of this proposed article, according to some, had hierarchical overtones, or might at least be interpreted in favor of hierarchical tendencies. Your committee felt the force of some of these objections, and at this time advises Synod to follow the pattern set by the Church Order of Dort. It cannot be said that we really need an article of this kind in the Church Order.

Article 44. (Article 42 in the 1965 reading.)

Article 44 has been slightly altered by the revision committee. The opening statement read, "In order properly to supervise and assist the churches . . . ." In our present draft it reads, "In order properly to assist the churches . . . ." That is to say, the words "supervise and," have been dropped, inasmuch as to the mind of some the inclusion of this term might be interpreted in a hierarchical sense.

Article 45. (Article 43 in the 1965 reading.)

In section *a.* of Article 45 the revision committee inserted the word "its" between "all" and "churches" for clarity's sake, so that the concluding words of section *a.* now read, "to visit all its churches once a year."

Article 54. (Article 52 in the 1965 reading.)

Article 54b in the 1963 draft read as follows: "Worship services shall be held in observance of Christmas, Good Friday, Easter, Ascension Day, and Pentecost, as well as Old and New Year's Day, and annual days of prayer and thanksgiving."

This provision would seek to regulate the commemoration of special events in the history of redemption, and the holding of special services at certain special occasions.

The subject surrounding the keeping of "feast days" and the holding of worship services on these days has always been a subject of frequent debate in the Reformed churches. It is not surprising that your committee encountered a number of objections and suggestions regarding the matter of Article 54b. Upon due consideration we were persuaded that the revised Church Order should provide that, "worship services shall be held in observance of Christmas, Good Friday, Easter, Ascension Day, and Pentecost, and ordinarily on Old and New Year's Day, and annual days of prayer and thanksgiving." We therefore inserted the word "ordinarily" at the proper place. This reading will encourage all of our churches to hold special services on the days indicated, but it also expresses the thought that in matters such as these our consistories are at liberty to take special difficulties or circumstances into consideration.

Article 62. (Article 60 in the 1965 reading.)

A twofold change has been incorporated in the reading of this article. Point "d" of the 1963 reading has become the concluding statement of Point "a," which concluding statement reads, "The names of those who are to be admitted to the Lord's Supper shall be announced to the congregation for approval at least one Sunday before the public profession of faith."

And to Point "c" we added the following provision, "Their names shall be announced to the congregation for approval."

Article 65. (Article 63 in the 1965 reading.)

The 1963 reading of Article 65 follows: "In the worship services Christian alms and other gifts of gratitude shall be received regularly."

The reading which the revision committee now presents simply states: "In the worship services Christian alms shall be received regularly." It was felt that the point which this article should make is not so much that gifts of gratitude shall have a place in the worship services — of which fact the churches are all fully persuaded — but that the words of Christ, "The poor have ye always with you" (Matt. 26:11), and certain biblical injunctions and examples regarding the poor and their care, must ever receive our due attention.

Article 70. (Article 68 in the 1965 reading.)

The difference in the reading of this article as your committee now presents it to Synod of 1965, and the reading of 1963 is this, that the concluding statement attached to the reading of 1963, and which read, "The consistory shall notify the Christian Reformed Board of Home Missions concerning these members," has been dropped. We were persuaded that this ruling regarding members who move to localities where no Christian Reformed Church is found, is a practical synodical provision, and does not, strictly speaking, belong to the category of things properly included in a Church Order.

Article 76.

This article concerned the pastoral care which consistories should extend to members temporarily living beyond the bounds of their congregation, such as servicemen and those institutionalized. The article also provided for the appointment of chaplaincy committees.

The revision committee came to the conclusion that this article concerns in part a self-evident matter, and in part a matter which the synodical assemblies of our churches have heretofore looked after satisfactorily without any Church Order ruling. We, therefore, deemed that this article was not needed in the Church Order, and decided to drop it.

Article 81. (Article 78 in the 1965 reading.)

Article 81a reads in part, "Synod shall determine the fields in which foreign mission work is to be carried on, . . ." In the 1965 reading, this has been changed to read, "Synod shall determine the fields in which the joint foreign mission work of the churches is to be carried on . . ."

Article 86. (Article 83 in the 1965 reading.)

In this article the expression "the accused" has been changed to read "the member involved." The revision committee agreed that Christian love and hope should cause us to use the more charitable term.

Article 88. (Article 85 in the 1965 reading.)

The change which your revision committee is presenting to synod regarding this article is that we simplified the second section of this article. This second section in the 1963 draft read as follows: "When in a given instance the consistory cannot agree whether this shall take place in the presence of the congregation in a worship service it shall seek advice from the consistory of the nearest church in the same classis."

We now suggest the following provision: "The method of reconciliation is to be determined by the consistory."

Your committee felt that the specific question to which this ruling had reference is no more weighty than many other questions concerning which the consistory rules without consulting a neighboring consistory.

This change was also suggested by the advisory committee of the synod of 1963.

Article 94. (Article 91 in the 1965 reading.)

Article 94b read, "If a neighboring consistory fails to concur in the position of the consistory . . . ." This statement was changed to read, "If the neighboring consistory fails to concur in the position of the consistory . . . ." The definite article is being used instead of the indefinite article because the reference here is to a specific consistory.

Article 94c read: "The deposition of ministers shall be effected by the classis, with the concurring advice of the synodical deputies," was changed to read: "The deposition of a minister shall not be effected without the approval of classis, with the concurring advice of the synodical deputies."

This change was made inasmuch as deposition from office is primarily and essentially the prerogative of the consistory.

* * * *

This concludes our account concerning changes made in the 1963 draft of the proposed revised Church Order.

Your revision committee has sought to avoid the sacrifice of any Reformed church polity principle. And at the same time wherever we could we also sought to meet those who had difficulties or scruples regarding any of the proposed provisions contained in our draft of 1963. We have done this in fairness to those who entertained these objections and difficulties, and in the hope that Synod of 1965 may see its way clear to adopt the revised Church Order with confidence and joy.

We remind synod of the fact that the proposed Revised Church Order has been adopted tentatively by previous synods, and that it is therefore the task of Synod of 1965 to adopt the exact contents and reading of the revised Church Order. This responsibility, as noted before, was assigned by the Synod of 1963 to the Synod of 1965.

For the revision committee's article-by-article account and explanatory statement of our tentatively adopted draft the delegates are referred to the *Acts* of previous synods, namely as follows:

—Chapter I, *Acts of Synod,* 1960, pp. 134-146

—Chapter II and III, *Acts of Synod,* 1961, pp. 443-453

—Chapter IV, *Acts of Synod,* 1962, pp. 407-412

The complete text of the proposed revised Church Order which your revision committee hereby presents to the Synod of 1965 for its adoption now follows.

CHURCH ORDER OF THE CHRISTIAN REFORMED CHURCH
(United States and Canada)

INTRODUCTION

Article 1

a. The Christian Reformed Church, confessing its complete subjection to the Word of God and the Reformed creeds as a true interpretation of this Word, and acknowledging Christ as the only Head of His Church, and desiring to honor the apostolic injunction that in the churches all things are to be done decently and in order (I Cor. 14:40), regulates its ecclesiastical organization and activities in the following articles.

b. The main subjects treated in this Church Order are: The Offices of the Church, The Assemblies of the Church, The Task of the Church, and The Admonition and Discipline of the Church.

I. THE OFFICES OF THE CHURCH

A. GENERAL PROVISIONS

Article 2

The offices instituted by Christ in His Church are those of the minister of the Word, the elder, and the deacon. These offices differ from each other only in mandate and task, not in dignity and honor.

Article 3

Confessing male members of the church who meet the Biblical requirements for office-bearers are eligible for office. Only those who have been officially called and ordained or installed shall hold and exercise office in the church.

Article 4

a. In calling to an office, the consistory shall present to the congregation a nomination of at least twice the number to be elected. In special circumstances the consistory may submit a nomination which totals less than twice the number to be elected, giving reasons for this departure from the rule.

b. Prior to making nominations the consistory may give the congregation an opportunity to direct attention to suitable persons.

c. The election by the congregation shall take place under the supervision of the consistory after prayer and in accordance with the regulations established by the consistory. The right to vote shall be limited to confessing members in good standing.

d. After having called the elected persons to their respective offices and having announced their names, the consistory shall proceed to ordain or install them if no valid impediment has arisen. The ordination or installation shall

take place in the public worship services with the use of the prescribed ecclesiastical forms.

Article 5

All office-bearers, on occasions stipulated by consistorial, classical, and synodical regulations, shall signify their agreement with the doctrine of the church by signing the Form of Subscription.

B. THE MINISTERS OF THE WORD

Article 6

a. The completion of a satisfactory theological training shall be required for admission to the ministry of the Word.

b. Graduates of the theological seminary of the Christian Reformed Church who have been declared candidates for the ministry of the Word by the churches shall be eligible for call.

c. Those who have been trained elsewhere shall not be eligible for call unless they have met the requirements stipulated in the synodical regulations and have been declared by the churches to be candidates for the ministry of the Word.

Article 7

a. Those who have not received the prescribed theological training but who give evidence that they are singularly gifted as to godliness, humility, spiritual discretion, wisdom, and the native ability to preach the Word, may, by way of exception, be admitted to the ministry of the Word, especially when the need is urgent.

b. The classis, in the presence of the synodical deputies, shall examine these men concerning the required exceptional gifts. With the concurring advice of the synodical deputies, classis shall proceed as circumstances may warrant and in accordance with synodical regulations.

Article 8

a. Ministers in the Christian Reformed Church and ministers of sister Churches are eligible for call, with due observance of the relevant rules.

b. Ministers from other denominations desiring to become ministers in the Christian Reformed Church shall be declared eligible for a call by a classis only after a thorough examination of their theological training, ministerial record, knowledge of and soundness in the Reformed faith and their exemplariness of life. The presence and concurring advice of the synodical deputies is required.

c. Ministers of other denominations who have not been declared eligible for a call shall not be called unless all synodical requirements have been met.

Article 9

In nominating and calling a minister the consistory shall seek the approval of the counselor who acts in behalf of classis to see that the ecclesiastical regulations have been observed. The consistory and counselor shall sign the letter of call and the counselor shall render an account of his labors to classis.

Article 10

a. The ordination of a candidate for the ministry of the Word requires the approval of the classis of the calling church and of the synodical deputies. The classis, in the presence of the deputies, shall examine him concerning his doctrine and life in accordance with synodical regulations. The ordination shall be accompanied by the laying on of hands by the officiating minister.

b. The installation of a minister shall require the approval of the classis of the calling church or of its interim committee, to which the minister shall have previously presented good ecclesiastical testimonials of doctrine and life which have been given him by his former consistory and classis.

Article 11

a. The task of the minister is to preach the Word, administer the sacraments, conduct public worship services, and catechize the youth in order that the church may be built and unbelievers won for Christ. Although all ministers share this common task, each shall discharge it in accordance with his particular calling, whether he is a minister in a local congregation or a missionary at home or abroad.

b. The minister, with the elders, shall have supervision over the congregation and his fellow office-bearers, exercising admonition and discipline and seeing to it that everything is done decently and in order. He shall, with the elders, exercise pastoral care over the congregation, and engage in and promote the work of evangelism.

Article 12

A minister who enters upon the work of home or foreign missions shall be called in the regular manner by a local church, which acts in co-operation with the appropriate committees of classis or synod. Although the duties of a missionary may be regulated through such co-operation, the supervision of his doctrine and life rests with the calling church.

Article 13

A minister who is charged with an extraordinary ministerial task shall remain subject to the calling church, which shall supervise his doctrine and life. His duties, however, may be regulated by the consistory in co-operation with other agencies. He may be engaged in such a task only after the classis of the calling church, with the concurring advice of the synodical deputies, has

judged it to be spiritual in character and directly related to the ministerial calling.

Article 14

a. A minister of the Word shall not leave the congregation with which he is connected for another church without the consent of the consistory.

b. A minister of the Word, once lawfully called, may not forsake his office. He may, however, be released from office to enter upon a non-ministerial vocation for such weighty reasons as shall receive the approval of the classis with the concurring advice of the synodical deputies.

Article 15

Each church shall through its consistory provide for the proper support of its minister(s).

Article 16

A minister who for weighty reasons desires a temporary release from service to the congregation must have the approval of his consistory, which shall continue to have supervision over him.

Article 17

a. A minister who is neither eligible for retirement nor worthy of discipline may because of an intolerable situation existing between him and his church, be released from active ministerial service in his congregation. The consistory shall give such a release only with the approval of the classis with the concurring advice of the synodical deputies and in accordance with synodical regulations.

b. The consistory shall provide for the support of a released minister in such a way and for such a time as shall receive the approval of classis.

c. Eventually, if no call is forthcoming, he may at the discretion of classis and the synod be completely released from his ministerial office.

Article 18

A minister who is neither eligible for retirement nor worthy of discipline, but who has clearly shown that he lacks the essential qualifications for the ministry of the Word, may be discharged by the consistory from his ministerial office, but only upon the approval of classis with the concurring advice of the synodical deputies. Such a decision shall not be considered final until confirmed by synod. Until that time the church he served last shall provide for the support of him and his dependents in a way approved by classis.

Article 19

a. A minister who has reached retirement age, or who because of physical or mental disability is incapable of performing the duties of his office, is eligible

for retirement. Retirement shall take place with the approval of the consistory and classis and in accordance with synodical regulations.

b. A retired minister shall retain the honor and title of a minister of the Word and his official connection with the church which he served last, and this church shall be responsible for providing honorably for his support and that of his dependents according to synodical regulations.

c. Should the reasons for his retirement no longer exist, the minister emeritus shall request the consistory and classis which recommended him for retirement to declare him eligible for call.

Article 20

The churches shall maintain a theological seminary at which men are trained for the ministry of the Word. The seminary shall be governed by synod through a board of trustees appointed by synod and responsible to it.

Article 21

The task of the ministers of the Word who are appointed as professors of theology is to train the seminary students for the ministry of the Word, expound the Word of God, and vindicate sound doctrine against heresies and errors.

Article 22

The churches shall encourage young men to seek to become ministers of the Word and shall grant financial aid to those who are in need of it. Every classis shall maintain a student fund.

Article 23

Students who have received licensure according to synodical regulations shall be permitted to exhort in the public worship services.

C. THE ELDERS AND DEACONS

Article 24

The elders and deacons shall serve for a limited time as designated by the consistory. As a rule a specified number of them shall retire from office each year. The retiring office-bearers shall be succeeded by others unless the circumstances and the profit of any church make immediate eligibility for re-election advisable. Elders and deacons who are thus re-elected shall be re-installed.

Article 25

The elders, with the minister(s), shall have supervision over the congregation and their fellow office-bearers, exercising admonition and discipline and seeing

to it that everything is done decently and in order. They shall, with the minister(s), exercise pastoral care over the congregation, and engage in and promote the work of evangelism.

Article 26

a. The task of the deacons is to administer Christian mercy toward those who are in material or social need, first of all toward those of the household of faith, but also toward the needy in general. In executing this task they shall diligently collect, administer, and distribute monies and other gifts, and shall serve the distressed with counsel and assistance.

b. They shall enable the needy under their care to make use of Christian institutions of mercy.

c. They shall confer and co-operate with diaconates of neighboring churches when this is desirable for the proper performance of their task.

d. They may also seek mutual understandings with other agencies in their community which are caring for the needy, so that the gifts may be distributed properly.

II. THE ASSEMBLIES OF THE CHURCH

A. GENERAL PROVISIONS

Article 27

The assemblies of the Church are: the consistory, the classis, and the synod.

Article 28

a. Each assembly exercises, in keeping with its own character and domain, the ecclesiastical authority entrusted to it by Christ; the authority of consistories being original, that of major assemblies being delegated.

b. The classis has the same authority over the consistory as the synod has over the classis.

Article 29

a. These assemblies shall transact ecclesiastical matters only, and shall deal with them in an ecclesiastical manner.

b. A major assembly shall deal only with those matters which concern its churches in common or which could not be finished in the minor assemblies.

c. Matters referred by minor assemblies to major assemblies shall be presented in harmony with the rules for classical and synodical procedure.

Article 30

Decisions of ecclesiastical assemblies shall be reached only upon due consideration. The decisions of the assemblies shall be considered settled and binding, unless it is proved that they conflict with the Word of God or the Church Order.

Article 31

Assemblies and church members may appeal to the assembly next in order if they believe that a decision conflicts with the Word of God or the Church Order. Appellants shall observe all ecclesiastical regulations regarding the manner and time of appeal.

Article 32

A request for revision of a decision shall be submitted to the assembly which made the decision. Such a request shall be honored only if sufficient and new grounds for reconsideration are presented.

Article 33

a. The sessions of all assemblies shall begin and end with prayer.

b. In every assembly there shall be a president whose duty it shall be to state and explain the business to be transacted, and to see to it that the stipulations of the Church Order are followed and that everyone observes due order and decorum in speaking. There shall also be a clerk whose task it shall be to keep an accurate record of the proceedings. In major assemblies the above named offices shall cease when the assembly adjourns.

c. Each assembly shall make proper provision for receiving communications, preparing agenda and acts, keeping files and archives, and conducting the financial transactions of the assembly.

d. Each assembly shall provide for the safeguarding of its property through proper incorporation according to rules approved by synod.

Article 34

a. The assemblies may delegate to committees the execution of their decisions or the preparation of reports for future consideration. They shall give every committee a well-defined mandate, and shall require of them regular and complete reports of their work.

b. Each classis shall appoint a classical interim committee, and synod shall appoint a synodical interim committee, to act for them in matters which cannot wait action by the assemblies themselves. Such committees shall be given well-defined mandates and shall submit all their actions to the next meeting of the assembly for approval.

Article 35

The major assemblies are composed of office-bearers who are delegated by the constituent minor assemblies. The minor assemblies shall provide their delegates with proper credentials which authorize them to deliberate and vote on matters brought before the major assemblies. A delegate shall not vote on any matter in which he himself or his church is particularly involved.

B. THE CONSISTORY

Article 36

a. In every church there shall be a consistory composed of the office-bearers. The consistory is responsible for the general government of the church.

b. Where the number of elders is at least four, a distinction may be made between the general consistory, to which all office-bearers belong, and the restricted consistory, in which the deacons do not participate.

c. When such a distinction is made, the supervision and discipline of the congregation shall be vested in the restricted consistory. The work of Christian mercy shall be the task of the deacons, who shall render account of their work to the general consistory. All other matters belong to the general consistory.

Article 37

a. The consistory shall meet at least once a month, at a time and place announced to the congregation. The meeting shall be presided over by the minister, or, in the absence of the minister by one of the elders.

b. At the consistory meeting before the Lord's Supper the office-bearers shall exercise mutual censure, especially concerning the performance of their official duties.

Article 38

The consistory, besides seeking the cooperation of the congregation in the election of office-bearers, shall also invite its judgment about other major matters, except those which pertain to the supervision and discipline of the congregation. For this purpose the consistory shall call a meeting at least annually of all members entitled to vote. Such a meeting shall be conducted by the consistory, and only those matters which it presents shall be considered. Although full consideration shall be given to the judgment expressed by the congregation, the authority for making and carrying out final decisions remains with the consistory as the governing body of the church.

Article 39

a. Groups of believers among whom no consistory can as yet be constituted shall be under the care of a neighboring consistory, designated by classis.

b. When a consistory is being constituted for the first time the approval of classis is required.

C. THE CLASSIS

Article 40

A classis shall consist of a group of neighboring churches. The organizing of a new classis and the redistricting of classes require the approval of synod.

Article 41

a. The consistory of each church shall delegate a minister and an elder to the classis. If a church is without a minister, or the minister is prevented from attending, two elders shall be delegated. Office-bearers who are not delegated may also attend classis and may be given an advisory voice.

b. The classis shall meet at least every four months, unless great distances render this impractical, at such a time and place as was determined by the previous classical meeting.

c. The ministers shall either preside in rotation, or one shall be chosen to preside; however, the same minister shall not be chosen twice in succession.

Article 42

In order properly to assist the churches, the president, on behalf of classis, shall at least once a year interview the delegates of each church especially concerning church government and discipline, the ministry of mercy, missions, Christian education, and such matters as synod and classis may consider of special importance. Admonitions, encouragements, and advice shall be given according to need.

Article 43

a. The classis shall appoint at least one committee composed of two of the more experienced and competent ministers to visit all its churches once a year

b. The church visitors shall ascertain whether the office-bearers faithfully perform their duties, adhere to sound doctrine, observe the provisions of the Church Order, and properly promote the edification of the congregation and the extension of God's kingdom. They shall fraternally admonish those who have been negligent, and help all with advice and assistance.

c. The churches are free to call on the church visitors whenever serious problems arise.

d. The church visitors shall render to classis a written report of their work.

Article 44

The classis may grant the right to exhort within its bounds to men who are gifted, well-informed, consecrated, and able to edify the churches. When the urgent need for their services has been established, the classis shall examine such men and license them as exhorters for a limited period of time.

Article 45

A classis may take counsel or joint action with its neighboring classis or classes in matters of mutual concern.

D. THE SYNOD

Article 46

The synod is the assembly representing the churches of all the classes. Each classis shall delegate two ministers and two elders to the synod.

Article 47

a. Synod shall meet annually, at a time and place determined by the previous synod. Each synod shall designate a church to convene the following synod.

b. The convening church, with the approval of the synodical interim committee, may call a special session of synod, but only in very extraordinary circumstances and with the observance of synodical regulations.

c. The officers of synod shall be elected and shall function in accordance with the Rules for Synodical Procedure.

Article 48

The task of synod includes the adoption of the creeds, of the church order, of the liturgical forms, of the psalter hymnal, and of the principles and elements of the order of worship, as well as the designation of the Bible versions to be used in the worship services.

No substantial alterations shall be effected by synod in these matters unless the churches have had prior opportunity to consider the advisability of the proposed changes.

Article 49

a. Upon the nomination of the classes, synod shall appoint ministers, one from each classis to serve as synodical deputies for a term designated by synod.

b. When the cooperation of the synodical deputies is required as stipulated in the Church Order, the presence of at least three deputies from the nearest classes shall be prescribed.

c. Besides the duties elsewhere stipulated, the deputies shall, upon request, extend help to the classes in the event of difficulties in order that proper unity, order, and sound doctrine may be maintained.

d. The synodical deputies shall submit a complete report of their actions to the next synod.

Article 50

a. Synod shall appoint a committee to correspond with other Reformed Churches so that the Christian Reformed Church may exercise Christian fellowship with other denominations and may promote the unity of the Church of Jesus Christ.

b. Synod shall decide which denominations are to be received into ecclesiastical fellowship, and shall establish the rules which govern these relationships.

Article 51

a. Synod shall send delegates to Reformed ecumenical synods in which the Christian Reformed Church cooperates with other denominations which confess and maintain the Reformed faith.

b. Synod may present to such gatherings matters on which it seeks the judgment of the Reformed Churches all over the world.

c. Decisions of Reformed ecumenical synods shall be binding upon the Christian Reformed Church only when they have been ratified by its synod.

III. THE TASK AND ACTIVITIES OF THE CHURCH

A. WORSHIP SERVICES

Article 52

a. The congregation shall assemble for worship at least twice on the Lord's day to hear God's Word, to receive the sacraments, to engage in praise and prayer, and to present gifts of gratitude.

b. Worship services shall be held in observance of Christmas, Good Friday, Easter, Ascension Day, and Pentecost, and ordinarily on Old and New Year's Day, and annual days of prayer and thanksgiving.

c. Special worship services may be proclaimed by synod or its interim committee in times of great stress or blessing for church, nation, or world.

Article 53

a. The consistory shall regulate the worship services.

b. The consistory shall see to it that the synodically-approved Bible versions, liturgical forms, and songs are used, and that the principles and elements of the order of worship approved by synod are observed.

c. The consistory shall see to it that if choirs or others sing in the worship services, they observe the synodical regulations governing the content of the hymns and anthems sung.

Article 54

a. The ministers of the Word shall conduct the worship services.

b. Persons licensed to exhort and anyone appointed by the consistory to read a sermon may conduct worship services. They shall, however, refrain from all official acts of the ministry.

c. Only sermons approved by the consistory shall be read in the worship services.

Article 55

a. In the worship services the minister of the Word shall officially explain and apply Holy Scripture.

b. At one of the services each Lord's day, the minister shall ordinarily preach the Word as summarized in the Heidelberg Catechism, following its sequence.

Article 56

The sacraments shall be administered upon the authority of the consistory, in the public worship service, by the minister of the Word, with the use of the prescribed forms.

Article 57

a. The covenant of God shall be sealed to children of believers by holy baptism. The consistory shall see to it that baptism is requested and administered as soon as feasible.

Article 58

Adults who have not been baptized shall receive holy baptism upon public profession of faith. The Form for the Baptism of Adults shall be used for such public professions.

Article 59

The baptism of one who comes from another Christian denomination shall be held valid if it has been administered in the name of the Triune God, by someone authorized by that denomination.

Article 60

a. Members by baptism shall be admitted to the Lord's Supper upon a public profession of Christ according to the Reformed creeds, with the use of the prescribed form. Before the profession of faith the consistory shall examine them concerning their motives, doctrine, and conduct. The names of those who are to be admitted to the Lord's Supper shall be announced to the congregation for approval at least one Sunday before the public profession of faith.

b. Confessing members coming from other Christian Reformed congregations shall be admitted to communicant membership upon the presentation of certificates of membership attesting their soundness in doctrine and life. The same rule shall apply to those coming from other denominations with which the Christian Reformed Church maintains full ecclesiastical fellowship.

c. Persons coming from denominations other than those mentioned above shall be admitted to communicant membership only after the consistory has examined them concerning doctrine and conduct. The consistory shall determine in each case whether or not public confession of faith shall be required. Their names shall be announced to the congregation for approval.

Article 61

a. The Lord's Supper shall be administered at least once every three months.

b. The consistory shall provide for such administrations as it shall judge most conducive to edification. However, the ceremonies as prescribed in God's Word shall not be changed.

c. The Lord's Supper shall be preceded by a preparatory sermon and followed by an applicatory sermon.

Article 62

a. The public prayers in the worship services shall include adoration, confession, thanksgiving, supplication, and intercession for all Christendom and all men.

b. In the ministry of prayer the approved liturgical prayers may be used.

Article 63

In the worship services Christian alms shall be received regularly.

B. CATECHETICAL INSTRUCTION

Article 64

Each church shall instruct its youth—and others who are interested—in the teaching of the Scriptures as formulated in the creeds of the church, in order to prepare them to profess their faith publicly and to assume their Christian responsibilities in the church and in the world.

Article 65

a. Catechetical instruction shall be supervised by the consistory.

b. The instruction shall be given by the minister of the Word with the help, if necessary, of the elders and others appointed by the consistory.

c. The Heidelberg Catechism and its Compendium shall be the basis of instruction. Selection of additional instructional helps shall be made by the minister in consultation with the consistory.

C. PASTORAL CARE

Article 66

Pastoral care shall be exercised over all the members of the congregation. The minister of the Word and the elders shall conduct annual home visitation, and faithfully visit the sick, the distressed, the shut-ins, and the erring. They shall encourage the members to live by faith, comfort them in adversity, and warn them against errors in doctrine and life.

Article 67

a. Confessing members who remove to another Christian Reformed church are entitled to a certificate, issued by the consistory, concerning their doctrine

and life. When such certificates of membership are requested, they shall ordinarily be mailed to the church of their new residence.

b. Members by baptism who remove to another Christian Reformed church shall upon proper request be granted a certificate of baptism, to which such notations as are necessary shall be attached. Such certificates shall as a rule be mailed to the church of their new residence.

c. Ecclesiastical certificates shall be signed by the president and clerk of the consistory.

Article 68

Members who move to localities where there is no Christian Reformed church may, upon their request, either retain their membership in the church of their former residence, or have their certificates sent to the nearest Christian Reformed church.

Article 69

Each church shall keep a complete record of all births, deaths, baptisms, professions of faith, receptions and dismissals of members, and excommunications and other terminations of membership.

Article 70

a. Consistories shall instruct and admonish those under their spiritual care to marry only in the Lord.

b. Christian marriages should be solemnized with appropriate admonitions, promises, and prayers, as provided for in the official Form. Marriages may be solemnized either in a worship service, or in private gatherings of relatives and friends.

c. Ministers shall not solemnize marriages which would be in conflict with the Word of God.

Article 71

Funerals are not ecclesiastical but family affairs, and should be conducted accordingly.

Article 72

The consistory shall diligently encourage the members of the congregation to establish and maintain good Christian schools, and shall urge parents to have their children instructed in these schools according to the demands of the covenant.

Article 73

The consistory shall promote societies within the congregation for the study of God's Word and shall serve especially the youth organizations with counsel and assistance. All such societies are under the supervision of the consistory.

D. MISSIONS

Article 74

a. In obedience to Christ's great commission (Matthew 28:19, 20), the churches must bring the gospel to all men at home and abroad, in order to lead them into fellowship with Christ and His Church.

b. In fulfilling this mandate, each consistory shall stimulate the members of the congregation to be witnesses for Christ in word and deed, and to support the work of home and foreign missions by their interest, prayers, and gifts.

Article 75

a. Each church shall bring the gospel to unbelievers in its own community. This task shall be sponsored and governed by the consistory.

b. This task may be executed, when conditions warrant, in cooperation with one or more neighboring churches.

Article 76

The classes shall, whenever necessary, assist the churches in their local evangelistic programs. The classes themselves may perform this work of evangelism when it is beyond the scope and resources of the local churches. To administer these tasks each classis shall have a classical home missions committee.

Article 77

a. Synod shall encourage and assist congregations and classes in their work of evangelism, and shall also carry on such home mission activities as are beyond the scope and resources of minor assemblies.

b. To administer these activities synod shall appoint a denominational home missions committee, whose work shall be controlled by synodical regulations.

Article 78

a. Synod shall determine the field in which the joint foreign mission work of the churches is to be carried on, regulate the manner in which this task is to be performed, provide for its cooperative support, and encourage the congregations to call and support missionaries.

b. To administer these activities synod shall appoint a denominational foreign missions committee whose work shall be controlled by synodical regulation.

IV. THE ADMONITION AND DISCIPLINE OF THE CHURCH

A. GENERAL PROVISIONS

Article 79

a. The admonition and discipline of the church are spiritual in character and therefore require the use of spiritual means.

b. The exercise of admonition and discipline by the consistory does not preclude the responsibility of the believers to watch over and to admonish one another in love.

Article 80

The purpose of the admonition and discipline of the church is to maintain the honor of God, to restore the sinner, and to remove offense from the Church of Christ.

Article 81

All members of the congregation are subject in both doctrine and life to the admonition and discipline of the church.

Article 82

Commission of sins which give public offense or which are brought to the attention of the consistory according to the rule of Matthew 18:15-17 shall make one liable to the discipline of the church.

Article 83

Disciplinary measures shall be applied only after an adequate investigation has been made and the member involved has had ample opportunity to present his case.

B. THE ADMONITION AND DISCIPLINE OF MEMBERS

Article 84

a. Members by baptism who wilfully neglect to make public profession of faith, or are delinquent in doctrine or life, and do not heed the admonition of the consistory shall be dealt with in accordance with the regulations of synod and, if they persist in their sin, shall be excluded from the Church of Christ.

b. Members by baptism who have been excluded from the church and who later repent of their sin shall be received again into the church only upon public profession of faith.

Article 85

Confessing members who have offended in doctrine or in life and who have responded favorably to the admonition of the consistory shall be reconciled to the church upon sufficient evidence of repentance. The method of reconciliation is to be determined by the consistory.

Article 86

Confessing members who have offended in doctrine or in life and who obstinately reject the admonitions of the consistory shall be barred from partaking

of the Lord's Supper, responding to the baptismal questions, and exercising any other rights of membership.

Article 87

a. Confessing members who have been barred from the Lord's Supper and who after repeated admonitions show no signs of repentance shall be excommunicated from the Church of Christ. The Form for Excommunication shall be used for this purpose.

b. The consistory, before excommunicating anyone, shall make three announcements in which the nature of the offense and the obstinancy of the sinner are explained and the congregation is urged to pray for him and to admonish him. In the first announcement the name of the sinner shall not be mentioned. In the second, with the approval of the classis, his name shall be mentioned. In the third the congregation shall be informed that unless the sinner repents he will be excommunicated on a specified date.

Article 88

When anyone who has been excommunicated desires to become reconciled to the church, the consistory, having satisfied itself as to the sincerity of his repentance, shall announce these developments to the congregation. If no valid objections are presented, he shall be restored to the fellowship of the Church of Christ. The Form for Readmission shall be used for this purpose.

C. THE ADMONITION AND DISCIPLINE OF OFFICE-BEARERS

Article 89

a. Ministers, elders, and deacons, besides being subject to general discipline, are also subject to special discipline, which consists of suspension and deposition from office.

b. General discipline shall not be applied to an office-bearer unless he has first been suspended from office.

Article 90

a. Special discipline shall be applied to office-bearers if they violate the Form of Subscription, are guilty of neglect or abuse of office, or in any way seriously deviate from sound doctrine and godly conduct.

b. The appropriate assembly shall determine whether, in a given instance, deposition from office shall take place immediately, without previous suspension.

Article 91

a. The suspension of a minister of the gospel shall be imposed by the consistory of his church with the concurring judgment of the consistory of the nearest church in the same classis.

b. If the neighboring consistory fails to concur in the position of the consistory of the minister involved, the latter consistory shall either alter its original judgment or present the case to classis.

c. The deposition of a minister shall not be effected without the approval of classis, with the concurring advice of the synodical deputies.

Article 92

a. The suspension or deposition of an elder or deacon shall be imposed by the consistory with the concurring judgment of the consistory of the nearest church in the same classis.

b. If the neighboring consistory fails to concur in the position of the consistory of the elder or deacon involved, the latter consistory shall either alter its original judgment or present the case to classis.

Article 93

In exceptional circumstances a major assembly may suspend or depose office-bearers even when action leading to suspension or deposition has not been initiated by the consistory. These circumstances shall be considered to exist when a part of either the consistory or the congregation appeals to the major assembly for assistance and cooperation because of misgovernment by the consistory, such as serious neglect of duty, or the toleration or promotion of false doctrine. Notification of such an appeal shall be given to the consistory.

Article 94

a. A minister of the Word whose membership resides with a congregation other than his calling church is subject to the admonition and discipline of the consistories of both churches. Either consistory may initiate disciplinary action, but neither shall act without conferring with the other.

b. If the consistories disagree, the case shall be submitted to the classis of the calling church. Only this classis has the authority to depose such a minister, with the concurring advice of the synodical deputies.

Article 95

a. The suspension of an office-bearer shall be lifted only upon sufficient evidence of repentance.

b. The lifting of suspension is the prerogative of the assembly which imposed suspension.

Article 96

a. A deposed office-bearer shall not be restored unless he gives sufficient evidence of genuine repentance. It must further be evident that, should he be restored to office, he could then serve without being hindered in his work by

the handicap of his past sin and that his restoration would be to the glory of God and for the true welfare of the church.

b. The judgment as to whether a deposed minister shall subsequently be declared eligible for call shall be made by the classis which deposed him, together with the concurring advice of the synodical deputies.

CONCLUSION

Article 97

No church shall in any way lord it over another church, and no office-bearer shall lord it over another office-bearer.

Article 98

This Church Order, having been adopted by common consent, shall be faithfully observed, and any revision thereof shall be made only by synod.

Prayerfully and humbly submitted,

The Revision Committee

Dr. J. H. Kromminga, *chairman*
Prof. M. Monsma, *sec'y*
Rev. R. J. Bos
Dr. R. J. Danhof
Dr. L. Oostendorp

SUPPLEMENT NO. 7

(Article 101, 161)

CHRISTIAN ORGANIZATIONS

ESTEEMED BRETHREN:

Under the subject given above we bring the following before you.

I. HISTORY

The Gereformeerde Kerken of the Netherlands presented to the Fourth Reformed Ecumenical Synod of 1958 met at Potchefstroom, South Africa, an overture re separate Christian Organizations. They had in mind members of the Reformed Churches in the Netherlands emigrating to different countries and finding themselves in circumstances quite different from what they were used to as regards social organizations. They did not in the least mean to convey the idea that all organizations must fall in line with those in the Netherlands; they considered it fit to investigate this matter now, and that from the viewpoint of principles involved.

In response to this overture the Fourth RES appointed a committee, of which the late Dr. G. Brillenburgh Wurth was the convener, to advise the Synod as to procedure in this matter. This committee reported as follows: "Conscious of both the scope and profundity of the problems appertaining to separate social and political organizations, your committee recommends that the Ecumenical Synod appoint an international study committee, instructing them to make a thorough investigation concerning the Biblical principles involved and regarding the application of these principles in practice, and to report to the following Ecumenical Synod."

The committee also recommended the adoption of the following guidelines: "That . . . it is not at all imperative for Christians, and especially for emigrants, who in their homeland were separately organized but now live under new and different circumstances, always to establish such organizations;" and "That the obligation to organize in this manner lies interwoven with the prevailing state of society as a whole and/or local circumstances. In the event that the antithesis between the Kingdom of Light and that of darkness in any society or section of it is already evident or in case the Christian is hampered by the so-called neutrality of Positivism, then he, for the sake of the maintenance of the foundations of a Christian society as such and its development, is called to organize separately. This should, however, always take place in a clear realization of the fact that isolation is never an end in itself, but should be designed to serve God and one's neighbor."

The RES of 1958 adopted these recommendations and appointed an international committee with the suggested mandate (see Acts of the RES 1963, pp. 93-4).

The international committee reported in 1963. Its long, valuable report is made up of four parts:

A. History and background of separate Christian organizations in the Netherlands and decisions of the Gereformeerde Kerken pertaining to

them. This was prepared by Mr. Bauke Roolvink assisted by three brethren thoroughly familiar with these matters. Mr. George Kamp of Calvin College translated this from the Dutch into English.

B. Background and development of political and social organizations in North America, with special emphasis on the United States, including also a history and summary of decisions of the Christian Reformed Church relative to separate organizations, written by Dr. John Vanden Berg of Calvin College.

C. Biblical principles involved in the question of separate organizations, presented by Dr. John Murray, professor of systematic theology at Westminster Seminary.

D. Conclusions and recommendations of the committee. (See Acts of the RES, 1963, pp. 94-155.)

This report of the international committee was presented to the RES of 1963, which met at Calvin College. The RES did not adopt the conclusions and recommendations of the committee but upon recommendation of its advisory committee and as a result of debate on the floor introduced some changes (See our Acts of 1964, p. 326). The resolutions resulting from this came before Synod in 1964 with a recommendation from our delegates to RES that Synod adopt them (Acts, 1964, p. 328). Synod's advisory committee recommended that "Synod refer this matter to a study committee." Synod so decided (Acts 1964, p. 76 under B) and appointed the committee now reporting to you. (p. 133, 13)

II. Our Mandate

We are to study this matter, namely, whether Synod should adopt the tendered resolutions of the RES on Christian organizations. As a denomination we are a member of the RES. Its resolutions do not become our own until we ratify them. That is what we are asked to do. Three possibilities are open. We can simply adopt these resolutions in the form presented to us. Or we can reject them in toto, but for that we should have to present good grounds. Or we can suggest revisions which we consider necessary, but then the revised resolutions would have to go to the next meeting of the RES and that would involve a long delay. What is our advice? Before stating it let us first present said resolutions.

III. 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 and/or 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). (Acts 1964, pp. 326-28.)

IV. OBSERVATIONS

After a study of these resolutions we do have some observations.

A. Although these resolutions mention social and political organizations in each one of them, yet the main body of the report deals only with labor organizations. Some attention is given to the Christian organization of employers. It had been better if the report had also contained a section on Christian political parties.

B. Our attention was drawn by the word "separate" in the preamble as also in the resolutions. We are of the opinion that this word might better be omitted. The resolutions rightly stress that the emphasis must not be separation. The opposition is between Christian and non-Christian or secular. What is separate is not therefore also Christian. Only in the secular society the Christian organization will necessarily be a separate organization.

C. The organization of the material leaves something to be desired as to clearness and directness. Any reader can verify this for himself. For instance, under point D both the main statement and the grounds begin with "since." And most of the material found in the main state-

ment should have been placed in the grounds. And point F is so wordy and involved, containing three points in one, that one must read and reread it carefully to get the sense of it.

D. An unfelicitous expression is found in point B which says that it is "not possible" for Synod to say that Christians must always organize on a separate basis in the social and political fields. It surely is "possible" for Synod to say this, but saying it Synod would not be expressing the teaching on the Bible. The advisory committee at the RES in 1958 said that "is not at all imperative." That would have been simpler and clearer.

E. These observations, to which others might be added, pertain to the formulation and language of the resolutions in question. These in our opinion are important. But they do not mean to suggest that therefore we advise rejection of the resolutions. See below.

F. At the end of our discussion we came to a matter which is not strictly part of our mandate and yet to us seemed important. If Synod adopts these resolutions what will happen to them? They will go into the Acts. Will our people in general, for whom these resolutions are of great importance, read them? study them? discuss them? Not likely if no more is done than to include them in the Acts. Most of them will know nothing about these unless more is done. We have a recommendation on that too.

V. RECOMMENDATIONS

A. That the Synod of 1965 adopt these resolutions as its own.

Grounds:

1. They reflect in their main thrust the teaching of the Word of God as it bears on Christian organizations.
2. They are in harmony with the historic stand of the Christian Reformed Church in these matters.
3. They furnish important guide lines for Christian thought and action in our day.
4. Constituent churches of the RES should adopt its resolutions unless they can be shown to be contrary to the Word of God and our Reformed confessions. These resolutions were virtually unanimously adopted by the RES of 1963.

B. Though this may be going beyond our mandate, yet because we feel that this is very important, we recommend that Synod appoint a committee to prepare a popular edition of much excellent material in this report, as well as the resolutions which came out of it, and that this be sent to all consistory members of the Church, and that Synod urge all the ministers to call attention to this publication in sermons and by other means, that the churches use them in catechism classes and societies, and that they be included in the instruction given in our Christian school system.

Grounds:

1. The matter of membership in labor organization is a vitally important issue with which our people are wrestling, and only some such

popularization of this material as we recommend would really help our members to solve these problems in the light of Christian principles.

2. Few have access to the Acts containing the Resolutions.

3. Those who do read them should have also the report on which they are based.

4. Publication of these resolutions in the church papers would not have much value without the report from which they developed.

Respectfully submitted,

E. H. Oostendorp, *Chairman*
J. Gritter, *Sec'y*
A. De Jager
R. Kooistra
P. Lamberts
W. Post
C. Van Valkenburg

SUPPLEMENT NO. 8

(Articles 41, 159)

THE CHURCH AND THE FILM ARTS

ESTEEMED BRETHREN:

Your committee was appointed "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." (Acts of Synod, 1964, Article 116.)

Our evaluation of this overture led us to conclude that we face a highly complex problem, involving the correctness and the value of the decisions of the Synods of 1928 and 1951 with respect to worldliness, the application of these principles to the field of television, and the present practice of the membership of the church.

In view of the survey conducted by Classis Eastern Ontario, your committee felt it necessary to pursue the matter of practice in the areas of movie attendance and viewing of television by further survey with a view to evaluating the validity of the findings of the classis and to determine practices throughout the denomination. The purpose of this survey is to determine the dimension of the problem and to provide evidence for a judgment of whether or not the present stand of the church is an adequate basis for meeting the inroads of modern secularism into the life of the church and for carrying out our cultural mandate as a Christian community.

The committee is not yet in a position to fulfill its mandate and requests an extension of its mandate to the meeting of the Synod of 1966.

The committee also requests the addition of Rev. B. Nederlof to the membership of the committee. Rev. Nederlof has recently been installed as the pastor of a Southern California church. We feel this will strengthen the committee, since he is well qualified and was an officer of the Synod that appointed this committee, and it will broaden the committee since he has served in Canada for the past 11 years. This would also strengthen the committee against possible loss in personnel through relocation.

Rev. William Van Peursem, chosen as a delegate to the Synod of 1965 from Classis California South, will be able to represent the committee at Synod.

Respectfully submitted,

Henry Van Deelen, *Chairman*
Tymen E. Hofman, *Reporter*
William Van Peursem
Stuart Ellens
Donald Pauw

SUPPLEMENT NO. 9

(Articles 76, 153, 159)

CHURCH HELP FUND, INC.

ESTEEMED BRETHREN:

The Church Help Committee herewith presents its report for the year 1964. Regular meetings were held to perform the task of helping weak and needy churches in their building programs.

Rev. C. R. Veenstra, having served the committee for six years (most of the time as chairman) bade us farewell. His place was taken by Rev. Peter Vander Weide, who now serves as chairman. A vote of thanks is due Rev. C. R. Veenstra for his faithful and willing service.

During the year 1964 many inquiries were again received regarding a possible loan from churches ranging in size from 15 families to well over a hundred families. After giving careful consideration to each application and other pertinent information received, loans were promised to 25 congregations, totaling $261,000. Although we were forced to operate with some deficit toward the end of the year, our difficulties were not too serious. We were able to pay monies promptly to all churches requesting the same, but only because some churches did not build immediately and hence did not as yet request their loans. We are grateful that some churches paid off their loans before the due date, and others made payments greater than required. We regret that some churches failed to meet their obligations. This makes it difficult to keep the revolving nature of this fund.

The following figures present a brief account of the financial condition of the Church Help Fund, as of December 31, 1964:

Total receipts from repaid loans	$ 189,236.77
New loans paid during 1964	180,500.00
Total loans outstanding	2,083,240.77
Cash on hand	126,182.06
Loans promised, but not called for	130,500.00
Deficit	4,317.94

Your committee requests that Mr. Marion Wiersma, treasurer of the committee, be consulted on matters pertaining to the Church Help Fund, and be given the privilege of the floor.

We further recommend that Rev. C. R. Veenstra (now emeritated) be appointed as a regular member of the Church Help Committee, to replace Rev. J. G. Vande Lune whose six-year term expires in June 1965.

The Church Help Committee has given further study to Overture 19 (Acts 1964, pp. 470-6) and the committee's reply to said Overture (Acts 1964, pp. 162-4) as mandated by the 1964 Synod. After careful consideration of the items suggested or recommended, the Church Help Committee hereby declares as its opinion: (1) That the present rules and by-laws for the Church Help Committee, *approved by Synod as recently*

as 1962, are of sufficient scope and clarity for the efficient operation of the committee, and will safeguard the revolving nature of the fund. (2) That proper application of the present rules, particularly the provision for "short-term" loans, should in due time virtually eliminate the problem of the large church continuing to hold a sizeable loan from the Church Help Fund.

Of the loans made this year, two are for five years, and eight more for a ten-year period. In one instance, a loan was made for a 15-year period, in which 5% of the loan will be repaid annually for the first five years (when the church is small). The last 10 years payment will be at a 7½% rate, when the church will hopefully be stronger and more able to repay. This kind of flexibility, made possible by the "short-term" loan provision, will eliminate many of the problems that were present under the old rules, where all loans were for 20 years.

We request that Synod concur with us in this judgment, that at the present time, the rules and by-laws of the Church Help Fund remain unchanged.

Humbly submitted,

P. Vander Weide, *Chairman*
G. J. Rozenboom, *Sec'y*
M. Wiersma, *Treas.*
E. Duistermars
J. Vande Lune

FINANCIAL STATEMENT

Special Advisory Budget Committee
Church Help Committee, Inc.
The Christian Reformed Church

I have examined the records of the Church Help Fund of the Christian Reformed Church, Orange City, Iowa, as of December 31, 1964, 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, 1964, was certified to by H. V. Rowenhorst, Executive 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 President. Rate of interest 4%.

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, Treas-

urer, effective March 9, 1960, a continuous bond, $150,000 premium paid on January 17, 1964, for year ended January 19, 1965.

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, 1964, and the results of its operations for the year then ended. In conformity with generally accepted accounting principles applied on a basis consistent with that of the preceding year.

Respectfully submitted,
Cora M. Hilger
Iowa License No. 58

Church Help Fund

Statement of Assets — Analysis in Bank

Schedule A

Northwestern State Bank, Orange City, Iowa			
— General Checking Account —			
Balance on hand 12-31-63			$ 66,426.97
Receipts:			
Loan repayments		$189,236.77	
Savings a/c — Northwestern State Bank		102,000.00	
Canadian exchange		891.22	
Interest — Northwestern State Bank		3,120.00	
Gifts		105.00	
			295,352.99
Total			$361,779.96
Disbursements:			
New loans		$180,500.00	
Northwestern State Bank — Savings a/c		100,000.00	
Northwestern State Bank — Time Certificate		50,000.00	
U.S.-Canadian exchange		1,160.09	
Administration expense		1,937.81	
			333,597.90
Cash on hand			$ 28,182.06
Bank balance 12-31-64	$39,529.04		
Add Deposite late	8,740.52		
		48,269.56	
Less outstanding checks No. 939	87.50		
No. 941	20,000.00		
		20,087.50	
			$ 28,182.06

Statement of Assets — December 31, 1964

Northwestern State Bank			
Checking account	$28,182.06		
Savings account	48,000.00		
Time Deposit	50,000.00		
		126,182.06	
Loans as per schedule		$2,083.240.77	
Total assets			$2,209.422.83

Schedule B

Analysis — Loans Outstanding

Church	Balance 12-31-63	New Loans	Repay	Balance 12-31-64
1. Abbotsford, B.C.	$ 7,368.75	$	$ 606.25	$ 6,762.50
2. Ackley, Ia.	800.00		200.00	600.00
3. Acton, Ont.	11,281.25			11,281.25
4. Ada, Mich.	6,750.00		1,500.00	5,250.00
5. Agassiz, B.C.	9,500.00		500.00	9,000.00
6. Alameda, Cal.	2,800.00		650.00	2,150.00
7. Alamosa, Colo.	1,750.00		700.00	1,050.00
8. Allison, Ia. - Bethel	2,001.00		170.00	1,831.00
9. Alliston, Ont.	9,500.00		500.00	9,000.00
10. Ann Arbor, Mich.	11,800.00		700.00	11,100.00
11. Arcadia, Cal.	4,000.00		620.00	3,380.00
12. Athens, Ont.	9,687.50		687.50	9,000.00
13. Aylmer, Ont.	2,875.00		375.00	2,500.00
14. Barrhead-Westlock, Alta.	10,000.00		550.00	9,450.00
15. Barrie, Ont.	9,125.00		687.50	8,437.50
16. Battle Creek, Mich.	2,750.00		2,250.00	500.00
17. Bauer, Mich.	5,000.00		500.00	4,500.00
18. Bejou, Minn.	2,245.00		440.00	1,805.00
19. Belleville, Ont.	12,000.00		750.00	11,250.00
20. Bellevue, Alta.	1,800.00		600.00	1,200.00
21. Bemis, So. Dak.	1,100.00		400.00	700.00
22. Bigelow, Minn.	4,225.00		325.00	3,900.00
23. Blenheim, Ont.	15,500.00		1,500.00	14,000.00
24. Bloomfield, Ont.	9,000.00			9,000.00
25. Blyth, Ont.	5,000.00			5,000.00
26, Bowmanville, Ont.	7,950.00		600.00	7,350.00
27. Bowness-Montgomery, Alta.	15,750.00		1,750.00	14,000.00
28. Bozeman, Mont.	4,100.00		650.00	3,450.00
29. Brampton, Ont.	7,500.00		700.00	6,800.00
30. Brandon, Man.	10,288.75		706.25	9,582.50
31. Bradenton, Fla.		10,000.00		10,000.00
32. Brantford, Ont.	7,062.40		937.50	6,124.90
33. Britt, Ia.	6,300.00		500.00	5,800.00
34. Brockville, Ont. - Bethel	4,500.00		375.00	4,125.00
35. Brooks, Alta.	8,000.00		800.00	7,200.00
36. Brooten, Minn.	2,800.00		1,400.00	1,400.00
37. Burdett, Alta.	9,000.00		250.00	8,750.00
38. Burlington, Ont.	11,375.00		625.00	10,750.00
39. Burnaby, B.C.	14,250.00		750.00	13,500.00
40. Byron Center Mich. - 2nd	7,500.00		500.00	7,000.00
41. Cadillac, Mich.	2,000.00		2,000.00	
42. Caledonia, Mich.	5,000.00		500.00	4,500.00
43. Calgary, Alta. - 1st	7,800.00		600.00	7,200.00
44. Calgary, Alta. - Emmanuel	29,400.00			29,400.00
45. Cascade, Mich.	8,750.00		1,000.00	7,750.00
46. Cedar, Ia.	1,875.00		250.00	1,625.00
47. Cedar Springs, Mich.	4,750.00		250.00	4,500.00
48. Chatham, Ont.	6,662.70		1,350.00	5,312.70
49. Chilliwack, B.C.	10,693.71	5,000.00	712.50	14,981.21
50. Chino, Cal.	1,500.00	5,000.00	712.50	14,981.21
51. Cincinnati, Ohio	1,200.00			1,200.00
52. Clara City, Minn.	4,975.00		725.00	4,250.00
53. Clarkson, Ont.	8,737.50		1,312.50	7,425.00
54. Clinton, Ont.	7,793.75		543.75	7,250.00
55. Cobourg, Ont.	13,000.00		750.00	12,250.00
56. Cochrane, Ont.	8,119.30		781.25	7,338.05
57. Collingwood, Ont.	11,000.00		400.00	10,600.00

Church	Balance 12-31-63	New Loans	Repay	Balance 12-31-64
58. Columbus, O. - Olentangy	3,750.00		250.00	3,500.00
59. Conrad, Mont.	2,209.15		833.85	1,375.30
60. Cornwall, Ont.	7,937.50		625.00	7,312.50
61. Crookston, Minn.	425.00		425.00	
62. Crown Point, Ind.	9,000.00	10,000.00	500.00	18,500.00
63. Cutlerville, Mich. - East	6,000.00		500.00	5,500.00
64. Dearborn, Mich.	5,865.00		2,230.00	3,635.00
65. Decatur, Mich.	6,374.38		439.86	5,934.52
66. Delavan, Wis.	1,075.00		1,075.00	
67. Denver, Colo. - Fairview	3,150.00	10,000.00	175.00	12,975.00
68. Denver, Colo. - Hillcrest	13,500.00		1,500.00	12,000.00
69. Denver, Colo. - Third	5,000.00		500.00	4,500.00
70. Denver, Colo. - Trinity	8,850.00		800.00	8,050.00
71. Drayton, Ont.	7,800.00			7,800.00
72. Dresden, Ont.	7,750.00		625.00	7,125.00
73. Duncan, B.C.	11,456.25		743.75	10,712.50
74. Dundas, Ont. - Calvin	15,000.00		2,000.00	13,000.00
75. Dunnville, Ont.	15,000.00		250.00	14,750.00
76. Edmonton, Alta. - 2nd	6,600.00		600.00	6,000.00
77. Edmonton, Alta. - 3rd	5,300.00		2,400.00	2,900.00
78. Edmonton, Alta. - Maranatha	7,937.50		625.00	7,312.50
79. Edmonton, Alta. - Ottewell	4,750.00	10,000.00	250.00	14,500.00
80. Edmonton, Alta. - West End	12,739.07			12,739.07
81. Edson, Alta.	13,597.40		1,330.00	12,267.40
82. Emo, Ont.	8,000.00		550.00	7,450.00
83. Escalon, Cal.	13,125.00		500.00	12,625.00
84. Escondido, Cal.	5,250.00			5,250.00
85. Essex, Ont.	11,145.00		1,345.00	9,800.00
86. Estelline, So. Dak.	4,200.00		250.00	3,950.00
87. Everson, Wash.	1,200.00			1,200.00
88. Exeter, Ont.	13,000.00		750.00	12,250.00
89. Forest, Ont.	12,375.00			12,375.00
90. Fort Lauderdale, Fla.	7,500.00		500.00	7,000.00
91. Fort William, Ont.	7,337.50		750.00	6,587.50
92. Framingham, Mass.	9,500.00		1,000.00	8,500.00
93. Fremont, Mich. - Trinity	6,000.00		500.00	5,500.00
94. Fruitland, Ont.	6,356.25		506.25	5,850.00
95. Fruitport, Mich.	11,000.00		750.00	10,250.00
96. Fulton, Ill. - Bethel	1,500.00		1,500.00	
97. Galt, Ont.	15,000.00		500.00	14,500.00
98. Gary, Ind.	12,350.00		750.00	11,600.00
99. Georgetown, Ont.	13,500.00		750.00	12,750.00
100. Goshen, Ind.	13,500.00		1,166.66	12,333.34
101. Goshen, N.Y.	2,500.00		2,500.00	
102. Grand Rapids, Mich. - Arcadia	13,333.34		916.66	12,416.68
103. Grand Rapids, Mich. - Calvary	11,500.00		1,500.00	10,000.00
104. Grand Rapids, Mich. - Grace	5,000.00		250.00	4,750.00
105. Grand Rapids, Mich. - Ideal Park	10,000.00			10,000.00
106. Grand Rapids, Mich. - Immanuel	750.00		250.00	500.00
107. Grand Rapids, Mich. - Millbrook	5,500.00		500.00	5,000.00

Church	Balance 12-31-63	New Loans	Repay	Balance 12-31-64
108. Grand Rapids, Mich. - Plymouth Heights	1,125.00		375.00	750.00
109. Grand Rapids, Mich. - Riverside	9,400.00		700.00	8,700.00
110. Grand Rapids, Mich. - Roger Heights	8,000.00		500.00	7,500.00
111. Grand Rapids, Mich. - 36th St.	5,500.00		500.00	5,000.00
112. Grandville, Mich. - Hanley	5,000.00		500.00	4,500.00
113. Grandville, Mich. - Ivanrest		5,000.00		5,000.00
114. Grandville, Mich. - South	6,000.00		500.00	5,500.00
115. Granum, Alta.	4,275.00		500.00	3,775.00
116. Grimsby, Ont.	15,000.00		750.00	14,250.00
117. Guelph, Ont.	13,005.00		1,000.00	12,005.00
118. Halifax, Nova Scotia	4,750.00		250.00	4,500.00
119. Hamilton, Ont. - Immanuel	15,250.00		250.00	15,000.00
120. Hamilton, Ont. - Mt. Hamilton	8,450.00		600.00	7,850.00
121. Hammond, Ind.	13,050.00		725.00	12,325.00
122. Hancock, Minn.	9,125.00		500.00	8,625.00
123. Haney, B.C.	6,862.50		637.50	6,225.00
124. Hartley, Ia.	13,525.00		1,075.00	12,450.00
125. Hawarden, Ia.	251.65		251.65	
126. High River, Alta.	12,000.00		1,700.00	10,300.00
127. Hills, Minn.	4,000.00		1,000.00	3,000.00
128. Hoboken, N.J.	2,900.00		500.00	2,400.00
129. Holland, Mich. - Calvary	10,000.00		500.00	9,500.00
130. Holland, Mich. - Calvin	7,000.00		500.00	6,500.00
131. Holland, Mich. - Maranatha	8,000.00		1,000.00	7,000.00
132. Holland, Mich. - Park Church	5,500.00		500.00	5,000.00
133. Holland, Minn.	890.00		150.00	740.00
134. Hollandale, Minn.	9,000.00		500.00	8,500.00
135. Holland Center, S.D.	4,931.02		481.02	4,450.00
136. Holland Marsh, Ont.	7,188.44		500.00	6,688.44
137. Houston, B.C.	3,500.00		1,000.00	2,500.00
138. Hull, Ia. - Hope		5,000.00		5,000.00
139. Ingersoll, Ont.	14,240.00		1,250.00	12,990.00
140. Iron Springs, Alta.	7,667.50		1,000.00	6,667.50
141. Jackson, Mich.	4,500.00		250.00	4,250.00
142. Jarvis, Ont.	5,150.00		600.00	4,550.00
143. Jenison, Mich. - Baldwin St.	10,000.00		9,000.00	1,000.00
144. Jenison, Mich. - Trinity	3,500.00		250.00	3,250.00
145. Kalamazoo, Mich. - Knollwood	2,400.00	20,000.00	200.00	22,200.00
146. Kalamazoo, Mich. - Prairie Edge	11,500.00		750.00	10,750.00
147. Kalamazoo, Mich. - Westwood	5,000.00		500.00	4,500.00
148. Kemptville, Ont.	2,800.00		500.00	2,300.00
149. Kenora, Ont.	4,250.00		4,250.00	
150. Kentville, Nova Scotia	15,000.00			15,000.00
151. Kingston, Ont.	7,250.00		750.00	6,500.00

Church	Balance 12-31-63	New Loans	Repay	Balance 12-31-64
152. Kitchener, Ont.	7,906.25		656.25	7,250.00
153. LaCombe, Alta. - 1st	2,575.00		700.00	1,875.00
154. Lacombe, Alta. - Bethel	12,250.00		750.00	11,500.00
155. Ladner, B.C.	10,375.00			10,375.00
156. Langley, B.C.	8,635.00		687.50	7,947.50
157. Leamington, Ont.	150.00			150.00
158. Le Mars, Ia.	5,500.00		500.00	5,000.00
159. Lethbridge, Alta.	7,800.00		700.00	7,100.00
160. Lindsay, Ont.	13,900.50		512.50	13,388.00
161. Listowel, Ont.	14,500.00		500.00	14,000.00
162. London, Ont.	4,925.00		387.50	4,537.50
163. Lucknow, Ont.	8,550.00	5,000.00	450.00	13,100.00
164. Luverne, Minn.	6,625.00		1,250.00	5,375.00
165. McBain, Mich. - Calvin		10,000.00	1,000.00	9,000.00
166. Maple Heights, Ohio	8,000.00		1,000.00	7,000.00
167. Medicine Hat, Alta.	12,750.00		750.00	12,000.00
168. Miami, Fla.	7,000.00			7,000.00
169. Midland Park, N.J. - Irving Park	6,500.00		500.00	6,000.00
170. Milwaukee, Wis.	4,000.00		250.00	3,750.00
171. Minneapolis, Minn.	3,233.83		1,350.00	1,883.83
172. Minneapolis, Minn. - Calvary	4,750.00			4,750.00
173. Momence, Ill.		15,000.00		15,000.00
174. Monroe, Wash.	3,600.00		450.00	3,150.00
175. Montreal, Quebec*	30,000.00			30,000.00
176. Morrison, Ill.	1,750.00		250.00	1,500.00
177. Mountain Lake, Minn.	1,975.00		168.25	1,807.25
178. Mount Vernon, Wash.	7,500.00		500.00	7,000.00
179. Muskegon, Mich. - Bluffton	4,800.00		350.00	4,450.00
180. Muskegon, Mich. - Grace	12,500.00		402.92	12,097.08
181. Navan, Ont.	8,800.00		573.33	8,226.67
182. Neerlandia, Alta.	3,250.00		500.00	2,750.00
183. New Liskeard, Ont.	12,200.00		1,125.00	11,075.00
184. Newmarket, Ont.	15,000.00		250.00	14,750.00
185. New Richmond, Mich.	4,000.00			4,000.00
186. Newton, N.J.	3,625.00		625.00	3,000.00
187. New Westminster, B.C.	8,137.50		600.00	7,537.50
188. Niagara Falls - Rehoboth, Ont.	13,250.00		750.00	12,500.00
189. North Haledon, N.J.	14,100.00		1,200.00	12,900.00
190. Oak Forest, Ill. - Hope	15,000.00		1,500.00	13,500.00
191. Ogilvie, Minn.	10,400.00		1,000.00	9,400.00
192. Ontario, Cal.	5,500.00		500.00	5,000.00
193. Orangeville, Ont.	11,485.00		500.00	10,985.00
194. Orillia, Ont.	14,750.00		750.00	14,000.00
195. Oshawa, Ont. - Hebron	12,562.50	5,000.00	750.00	16,812.50
196. Oskaloosa, Ia. - Bethel	5,850.00		550.00	5,300.00
197. Ottawa, Ont.	10,125.00			10,125.00
198. Owen Sound, Ont.	3,737.50		637.50	3,100.00
199. Palos Heights, Ill.	8,600.00		700.00	7,900.00
200. Paramus, N.J.	4,500.00		250.00	4,250.00
201. Parchment, Mich.	8,000.00		500.00	7,500.00
202. Peers, Alta.	12,312.50		500.00	11,812.50
203. Pella, Ia. - Calvary	3,500.00		250.00	3,250.00
204. Pembroke, Ont. - Zion	9,187.50			9,187.50
205. Peterborough, Ont.	14,050.00		800.00	13,250.00

Church	Balance 12-31-63	New Loans	Repay	Balance 12-31-64
206. Phoenix, Ariz.	2,000.00		1,000.00	1,000.00
207. Pine Creek, Mich.	1,700.00		800.00	900.00
208. Pipestone, Minn.	5,500.00		500.00	5,000.00
209. Plainfield, Mich.	5,525.00	5,000.00	425.00	10,100.00
210. Port Alberni, B.C.	4,200.00		300.00	3,900.00
211. Port Arthur, Ont.	15,000.00			15,000.00
212. Portland, Mich.	3,000.00		500.00	2,500.00
213. Randolph, Wis. - 2nd	3,000.00		750.00	2,250.00
214. Raymond, Minn.	1,320.00		375.00	945.00
215. Red Deer, Alta.	7,500.00		375.00	7,125.00
216. Redands, Cal. - Highland Ave.	10,575.00		1,675.00	8,900.00
217. Regina, Sask.	15,000.00		455.00	14,545.00
218. Renfrew, Ont.	12,750.00		750.00	12,000.00
219. Renville, Minn. - Emden	9,000.00		1,000.00	8,000.00
220. Richmond, B.C.	9,500.00		500.00	9,000.00
221. Rock Rapids, Ia.	5,295.00		750.00	4,545.00
222. Rock Valley, Ia. - Calvin	500.00		500.00	
223. Rocky Mountain House, Alta.	7,125.00		637.50	6,487.50
224. Roseville, Mich. - Immanuel	6,750.00		750.00	6,000.00
225. Saginaw, Mich.	5,869.80		2,090.06	3,779.74
226. San Diego, Cal.	11,700.00			11,700.00
227. San Jose, Cal.	1,530.00		1,530.00	
228. Sarnia, Ont. - 1st	7,250.00		1,250.00	6,000.00
229. Sarnia, Ont. - 2nd	8,000.00		650.00	7,350.00
230. Saskatoon, Sask. - Bethel	12,250.00		750.00	11,500.00
231. Seattle, Wash. - 1st	8,025.00		775.00	7,250.00
232. Seattle, Wash. - Calvary	11,000.00		750.00	10,250.00
233. Sheboygan, Wis. - Calvin	11,250.00		750.00	10,500.00
234. Sibley, Ia.	2,290.00		400.00	1,890.00
235. Simcoe, Ont.	12,000.00		1,200.00	10,800.00
236. Sioux City, Ia.	12,300.00		900.00	11,400.00
237. Smithers, B.C.	11,995.00		1,105.00	10,890.00
238. South Bend, Ind.	1,701.75		175.00	1,526.75
239. Springdale, Ont.	11,000.00		1,000.00	10,000.00
240. St. Catharines, Ont.	6,825.00		637.50	6,187.50
241. Stratford, Ont.	10,000.00			10,000.00
242. Strathroy, Ont.	6,200.00			6,200.00
243. St. Thomas, Ont.	11,075.00		762.50	10,312.50
244. Sun, Valley, Cal. - Bethel	8,750.00		750.00	8,000.00
245. Surrey, B.C.	4,750.00	10,000.00	250.00	14,500.00
246. Sussex, N.J.	4,600.00		875.00	3,725.00
247. Taber, Alta.	7,659.35	7,500.00	718.76	14,440.59
248. Telkwa, B.C.	5,625.00	5,000.00	375.00	10,250.00
249. Terrace, B.C.	9,875.00		625.00	9,250.00
250. Terra Ceia, N.C.	4,295.00		595.00	3,700.00
251. Toronto, Ont. - 1st	4,700.00		450.00	4,250.00
252. Toronto, Ont. - 2nd (Weston)	13,500.00		1,500.00	12,000.00
253. Toronto, Ont. - Rehoboth	3,337.50		162.50	3,175.00
254. Toronto, Ont. - Willowdale		8,000.00		8,000.00
255. Tracy, Ia.	3,500.00		250.00	3,250.00
256. Transcona, Man.	4,000.00		250.00	3,750.00
257. Trenton, Ont. - Ebenezer	6,975.00		600.00	6,375.00
258. Truro, Nova Scotia	9,000.00		500.00	8,500.00

Church	Balance 12-31-63	New Loans	Repay	Balance 12-31-64
259. Tucson, Ariz. - Bethel	21,250.00		1,250.00	20,000.00
260. Tyler, Minn.	360.00		45.00	315.00
261. Vancouver, B.C. - 1st	3,500.00		1,000.00	2,500.00
262. Vancouver, B.C. - Bethel	8,437.50		562.50	7,875.00
263. Vauxhall, Alta.	4,250.00		400.00	3,850.00
264. Victoria, B.C.	10,500.00		600.00	9,900.00
265. Vogel Center, Mich.	5,000.00		500.00	4,500.00
266. Wallaceburg, Ont.	11,125.00		762.50	10,362.50
267. Washington, D.C.	272.50		272.50	
268. Wayland, Mich.	7,500.00		500.00	7,000.00
269. Welland Junction, Ont.	14,500.00		750.00	13,750.00
270. Wellandport, Ont.	7,500.00		625.00	6,875.00
271. Western Springs, Ill.	4,125.00		750.00	3,375.00
272. Wheaton, Ill.	4,000.00		500.00	3,500.00
273. Williamsburg, Ont.	9,375.00		625.00	8,750.00
274. Willmar, Minn.	9,000.00		500.00	8,500.00
275. Winfield, Ill.		20,000.00		20,000.00
276. Winnipeg, Man.	5,200.00		650.00	4,550.00
277. Winnipeg, Man. - Kildonan		15,000.00		15,000.00
278. Woodstock, Ont.	5,599.50		800.00	4,799.50
279. Wyoming, Ont.	8,050.00		662.50	7,387.50
280. York, Ont.	9,500.00		500.00	9,000.00
281. Zeeland, Mich. - Bethel	3,000.00		500.00	2,500.00
282. Zillah, Wash.	2,175.00		600.00	1,575.00
TOTALS	$2,091,977.54	$180,500.00	$189,236.77	$2,083,240.77

* Montreal-Quebec — Denominational solicitation need not be repaid to the Church Help Fund as per decision of Synod, 1964.

SUMMARY

Balance on hand, December 31, 1963		$ 66,426.97
RECEIPTS:		
Loan Repayment - Schedule B	$189,236.77	
U.S. - Canadian Exchange - Schedule A	891.22	
Savings a/c - Northwestern State Bank	102,000.00	
Interest - Northwestern State Bank	3,120.00	
Gifts	105.00	
		295,352.99
TOTAL		$361.779.96
DISBURSEMENTS:		
New Loans - Schedule B	180.500.00	
Northwestern State Bank - Savings - Schedule A	100,000.00	
Northwestern State Bank - Time Certificate - Schedule A	50,000.00	
U.S. - Canadian Exchange - Schedule A	1,160.09	
Administration Expense - Schedule C	1,937.81	
		333,597.90
Cash on hand, December 31, 1964		28,182.06
TOTAL		$361,779.96

ADMINISTRATION EXPENSE - SCHEDULE C

Total Administrative Expense ..... $ 1,937.81

(Itemized Accounts Available)

SUPPLEMENT NO. 10

(Articles 76, 153, 159)

THE BACK TO GOD HOUR

ESTEEMED BRETHREN:

I. INTRODUCTION

During 1964, the Radio Committee again went out into the market places of the world to bargain for an increasingly valuable commodity, broadcast time. Once again, important segments of the broadcasting industry were willing to cooperate with our denomination so that we might use radio to bring our witness to a waiting world. The significance of this activity can hardly be overestimated. In terms of our broadcast ministry, our relatively small denomination is deeply involved in one of the distinctive characteristics of our age: mass communications. The communications industry today is in a state of flux, but the potential for the future seems unlimited. We trust that this report of the Radio Committee's activities for 1964 will give all of us many reasons for thanksgiving. Further, we hope that this report will be sufficiently complete to enable Synod to evaluate your committee's work in 1964 with a view to assessing our ongoing broadcasting responsibilities.

II. RADIO BROADCASTING

The broadcast ministry of the Christian Reformed Church during 1964 consisted primarily of two major programs: The Back to God Hour in the English language, and Saatu-L-Islah in the Arabic language. Both of these ministries included considerable support literature and continual correspondence with listeners on our continent and overseas. In addition, the Spanish ministry was strengthened as the 52 Spanish-language programs were put to wider and wider use.

A. *English Language Broadcasting*

1. *The Domestic Network* — During 1964, your committee conducted an intensive study of the relative value of network contracts as compared to a more selective placing of the broadcast on specific spot stations. The comparison was made in terms of cost per response. Since most of our listeners indicate the station over which they hear the broadcast, it is possible to make these comparisons with a high degree of accuracy. This study indicated that our network contracts still furnish us with an audience at a very low cost. As a result of this study it was possible to negotiate with the networks so that certain stations of questionable value could be eliminiated. Their willingness to discuss this with us and take necessary action marks a high point in our relationship with the major networks in the United States.

At this time 277 stations carry the English broadcast in either the 30-minute or the 25-minute format. Of these, 60 are with the Mutual Broadcasting System, 71 are with NBC, 7 are with the Yankee Network, 18 are with the Intermountain Network, and 121 are on direct contract

basis. At the present time 16 stations are carrying The Back to God Hour on a free time basis. Though it is difficult to assign an accurate dollar value to this free time, it is worth approximately $20,000 a year.

During 1964, we were especially pleased to obtain exceptionally fine coverage in the Los Angeles area after having trouble in that area for many months. Right now, our KHJ coverage in Los Angeles constitutes one of the strong points in our Back to God Hour network. This acquisition, however, along with a major change for the better in Cincinnati, Ohio, has resulted in greater strains on our financial resources. Nevertheless, your committee judges that our denomination must not decline to use these significant broadcast opportunities when they are made available to us.

Because of the acquisition of better, relatively higher cost stations during the year 1964, the overall cost of English broadcasting increased $34,185. 47. This increase in broadcast expenditure accounts for all but $2,941.02 of the gross increase in disbursements for 1964. This means that gifts designated for broadcasting are being used precisely for that purpose.

The high quality of many of the stations on our Back to God Hour network should be a cause for thanksgiving among us. Experience has shown that broadcast dollars bring the biggest return when placed with radio stations that are well-established, well-managed, and recognized as leaders by the broadcasting industry. Many such stations have carried The Back to God Hour for years and today there is evidence that other top stations are interested in the broadcast. This interest is probably caused by an increasing discrimination among broadcasters with respect to available religious programs. This interest reflects favorably upon the faithful support of our denomination, for this support has enabled The Back to God Hour to grow in stature within the broadcasting industry throughout the years. Today the faithfulness of our fathers is resulting in a rich dividend of new opportunities which call us to new heights of dedication.

It would be a mistake to assume that the opportunities which confront us now will continue without change in the future. The entire broadcasting industry is subjected to a wide variety of stresses. Frequently we encounter serious difficulties when individual stations reassess their broadcasting policy and shift our program from one time slot to another or drop it without notification. In Canada, the attitudes of the broadcasting industry are gradually hardening with respect to religious broadcasts. In the United States, important policy questions are being raised by Federal Communications Commissioner Lee Loevinger. He challenges the FCC's established policy of considering religious broadcasting in the public interest. Because of such developments, the Radio Committee executes our denomination's broadcast mandate with a deep sense of urgency.

2. *Foreign English Broadcasting* — Response from many countries in the world indicates that The Back to God Hour broadcast which we hear in our homes is received with great appreciation in places quite different from our country. The world-wide outreach is maintained by several

important short wave stations. Trans World Radio carries the broadcast to England, continental Europe, and Scandinavia. From the Andes Mountains, HCJB in Quito, Ecuador, carries The Back to God Hour into New Zealand and Australia. DZAS, Manila, 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 the short wave network, regular wave broadcasts are maintained in Panama, Formosa, Puerto Rico, Guam, Korea, Ecuador, and Costa Rica. During 1964 a new radio station directed by Trans World Radio and operating from Bonaire, an island off the northern coast of Venezuela, carried The Back to God Hour over vast areas of northern South America to Cuba, Puerto Rico, Jamaica, and other islands in the West Indian group.

It is very impressive to learn from the responses to the English broadcast overseas that the English program is useful in the lives of so many different kinds of people. Rev. Bassam Madany, the Arabic minister of The Back to God Hour, clears the messages for overseas transmission. Generally, the messages are similar to the broadcasts which we hear in the United States, and the response from overseas indicates that the problems which confront people in our country are practically universal today. The dominance of the west during the colonial period has served to put the stamp of western culture upon much of our world. In many cases, the problems we find in our lives are simply heightened in areas where the traditions of the past clash with the new ideas of our industrial age.

Another important element in our foreign English broadcast is the cooperation between The Back to God Hour and the Reformed churches in Australia. The Australian churches are carrying on an extensive home mission activity by means of The Back to God Hour broadcast. Your office in Chicago subsidizes the Australian operation in the amount of $4,500 a year. In this connection, we would strongly urge all those who have a specific interest in Australia to contribute in order that the work in Australia may continue without hindrance. The Australian Reformed people are confronted with many new responsibilities as they seek to represent the Reformed faith in their country. Reports received from Australia indicate that the response to The Back to God Hour is heartening and regular.

During 1964 we also cooperated with the Reformed churches in New Zealand in order that a program designed especially for the New Zealand churches might be beamed into their country. This program is offered in cooperation with the Reformed churches of Australia and is beamed from Manila using the facilities of the Far East Broadcasting Company. During 1965 we expect to assess carefully the results of this experiment.

B. *Foreign Language Broadcasting*

1. *The Arabic Broadcast* — During the year 1964, one of the most significant trends noticed in the response to the Arabic ministry was the increase in letters from Mohammedan countries. One hundred eighty letters were received from North Africa, of which 170 were from Morocco which is almost entirely dominated by this false religion. In this

way we see how by means of radio our denomination is able to penetrate areas which would otherwise be absolutely inaccessible to us.

The Arabic broadcasts consist of a 30-minute broadcast each Sunday and a 15-minute broadcast Monday through Saturday. They 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. By means of the powerful short wave transmitters of ELWA, this broadcast covers an area of 4500 miles long and 1500 miles wide. During the year 1964, the mailing list for the Arabic ministry has grown to 3100 people.

The Arabic radio ministry continues to function as a pattern for future foreign language broadcasts of The Back to God Hour. We can only begin to measure its effectiveness in terms of the response received in the Chicago office. It is almost impossible to tell what is really occurring in those areas where the broadcast is heard regularly.

We commend our Arabic ministry to the churches for their special prayers and concern. A great part of the operation is dependent upon our mailing office maintained by the Sudan Interior Mission in Khartoum, the Sudan. Since Khartoum lies on the main line over which arms are being smuggled regularly into the Congo, this area is particularly vulnerable to the unrest which presently characterizes the interior of the continent. We are thankful that the disturbances in the Sudan in 1964 did not keep us from receiving Arabic mail on a regular basis. At the same time, we must recognize that the mail response has dropped off in some degree and this may be caused by the fact that some of the mail is not presently getting to us. Our Arabic ministry is dependent in a special way upon the political conditions which exist within Africa.

2. *Spanish Broadcast* — The Spanish broadcasts of The Back to God Hour have been used on a more extensive basis during 1964, and we have witnessed the beginnings of a regular Spanish language ministry. The 52 programs which are presently available are being played time and time again over various stations in Ecuador and over the new station on Bonaire. Though the ministry is being carried on without the benefit of a full time Spanish language pastor, the letters received are being read with great care and, whenever necessary, personal replies have been sent. Gradually, a mailing list of Spanish speaking people is being built up and literature is being sent to them.

The response to the Spanish language broadcast, La Hora De La Reforma, indicates that the broadcasts are filling a vacuum in the Latin American countries in which they are being heard. The response to the broadcast quickened when, in August, we began to use the immense power of the Bonaire station. Individuals from Colombia, Chile, and other South American countries, have sent letters in surprising numbers to The Back to God Hour mailing office maintained in Miami. In many cases, these letters are coming from individuals who recognize that there is something unique and distinctive about The Back to God Hour messages, something which they do not hear in connection with the regular Protestant ministries maintained in their countries. For those who have had an opportunity to work directly with the Spanish mail, the response

to the Spanish broadcast thus far has been far above our expectations. The response indicates that the time is certainly ripe to move forward with this work.

The Radio Committee is very grateful to Rev. John Boonstra for the services which he has willingly provided in order that the Spanish ministry might continue. His patient handling of the mail response has enabled us to make a beginning in ministering to the spiritual needs of those who have written. Above all, his careful translation work and competent handling of the broadcasting media has contributed greatly to the acceptability and usefulness of the broadcasts throughout South America.

III. RESPONSE TO THE RADIO MINISTRY

Response is very important in any broadcasting enterprise since it enables the broadcaster to assess the relative effectiveness of his material and the value of various stations which are being employed. During the year 1964, 56,490 letters were received at our office, most of them direct responses to radio messages.

Contacts throughout the denomination reveal that many assume that the denominational broadcast is received primarily by people who are similar to those who make up Christian Reformed churches. Work with the mail response on a day-to-day basis reveals that a broad spectrum of our American and Canadian life is represented among the listeners of The Back to God Hour. Both rich and poor, educated and uneducated, churched and unchurched listen to the broadcast. Regardless of social position, educational background, or church affiliation, God uses the radio messages to speak to these people, in many cases decisively. The mail response gives us, as a denomination, every reason for humble gratitude to God as we recognize that the Word of God simply will not return void if it is proclaimed with fidelity and boldness. The problem of mass communications today, especially the problem of communicating the Christian religion, is one which is very complex and difficult. Nevertheless, we may gratefully acknowledge that The Back to God Hour, in spite of its imperfections, is being used by God to communicate His gracious message.

IV. LITERATURE

One of the major elements in The Back to God Hour ministry continues to be the literature ministry. During 1964, 2,600,000 radio messages were mailed to our listeners. Of these, many were also sent overseas. The radio messages are often used as tracts and are occasionally reprinted in one form or another in various magazines and sometimes in newspapers.

The Family Altar was a very effective arm of the broadcast ministry during the year 1964. In assessing the effectiveness of this devotional guide, we must remember that only 5-7% of *The Family Altars* are used in Christian Reformed homes. This means that most of the 1,900,000 sent out during 1964 were sent to homes in which there is very little of family devotional life. We know that *The Family Altar* is also an ef-

fective ministry overseas. New converts on mission fields use it as well as mature Christians as they seek to understand the meaning of the Scriptures.

We want to express our appreciation to those who wrote *Family Altars* during 1964. We are happy that so many of them have given with great diligence of their time and energies to this work. Certainly a ministry which enjoys such a widespread effectiveness is worthy of the best efforts of our denomination. We also want to express our appreciation to Mr. Peter Meeuwsen who, as business manager of our publishing house, is deeply involved in the monthly publication of our English language literature.

During 1964 we also saw the completion of a new booklet by Rev. Madany called *The Epistle to Hebrews.* This literature venture which involves the cooperation of Rev. Madany, his sister who lives in Lebanon, and a printer in South Holland, Illinois, is now being sent out to Arabic speaking listeners. We may be thankful that over 8000 of these listeners have this book on Hebrews in their hands. Besides this, Rev. Madany also has other booklets which he sends out on a regular basis: *Family Worship, Obedience of Faith, Witness of Faith,* and a book on the *Epistle to the Romans.*

V. FINANCES

The treasurer's report for 1964 and the proposed budget for 1966 are included with this report.

VI. PERSONNEL AND ADMINISTRATION

A. *The Radio Ministers*

The radio ministers of The Back to God Hour are: Dr. Peter H. Eldersveld, Dr. Joel H. Nederhood, and Rev. Bassam Madany. During 1964 which was our anniversary year, our radio ministers spent a great deal of time traveling throughout the country, bringing the cause of The Back to God Hour to our churches.

Dr. Eldersveld continues as the radio speaker and producer of the English broadcast. Because of Dr. Eldersveld's many years on the air, he is frequently invited to speak in other denominational gatherings of one kind or another. In this way, the witness of our church is extended by Dr. Eldersveld's ministry at conferences and other types of religious meetings.

The associate radio minister, Dr. Joel H. Nederhood, served as the summer speaker during the year 1964. In addition to this, he is deeply involved in the various administrative elements of The Back to God Hour operation. Near the end of 1964 an arrangement was worked out with the Home Mission Board whereby Dr. Nederhood was given permission to live in Washington, Pennsylvania, for an extended period of time. In this way, though he continues to discharge his responsibilities with The Back to God Hour, he is also able to serve the needs of the Washington, Pennsylvania, home mission field.

Rev. Bassam Madany's work has been discussed in various connections throughout this report. It should be remembered that every element of the Arabic ministry is dependent upon his initiative and activity. In addition to his work with the Arabic broadcast, he also serves as general adviser in connection with the development of other foreign language broadcasts. His extensive experience in overseas situations and his remarkable knowledge of contemporary missions makes his advice and direction exceptionally valuable. During the summer of 1964, Rev. Madany also participated as one of the faculty members at the Calvin College Institute of Missions.

The committee wishes to express its appreciation to the radio ministers for their devotion to the radio ministry of our denomination.

B. *The Radio Choir*

Prof. James De Jonge was the director of the Radio Choir during the year 1964 and, under his leadership, this choir gave great inspiration to many of our listeners. We appreciate his work and also the work of the young people who give with such devotion of their time.

C. *The Office Staff*

The day to day efficiency of The Back to God Hour operation is dependent entirely upon the efforts of our office personnel. The Radio Committee wishes to express its appreciation to Mr. Donald Dykstra, who as office manager is responsible for the 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, H. Tameling, and W. Bandstra.

D. *The Back to God Hour Committee*

The members of The Back to God Hour Committee are: Revs. E. Bradford, A. C. De Jong, W. Huyser, L. Tamminga, W. Vander Hoven, W. Van Peursem; and Messrs. L. Bere', P. Heerema, J. Jonker, M. Ozinga, Jr., D. Ribbens, and J. Veltkamp.

This year it was necessary for the committee to accept the resignation of Mr. D. Van Leeuwen because of conflicting responsibilities.

E. *The Building*

During the year 1964, we completed the installation of a recording studio at our South Michigan Avenue office. For a long time we have felt the need of this kind of equipment and we are very thankful that it is now possible to announce that the studio is completed. The broadcasting equipment installed in our recording studio is of the highest quality available.

VII. FOLLOW-UP MINISTRY

During the year 1964, as mentioned above, arrangements were completed with the Home Mission Board so that the associate radio minister could work directly with the Home Mission Board in the home mission

field at Washington, Pennsylvania. At the present time, this work is being carried on on a cooperative basis. This has been done because it was felt that the individuals in Washington, Pennsylvania, sustained a peculiar relationship to The Back to God Hour. Our report to last year's Synod indicated that the Washington, Pennsylvania, field was formed by Back to God Hour listeners and readers of *The Family Altar*. We have no Christian Reformed nucleus in Washington, Pennsylvania, and working there gives The Back to God Hour an opportunity to gain even wider understanding of the American world which we seek to reach by means of the broadcast.

The follow-up ministry of The Back to God Hour continues to be carried on by many field workers who receive the letters from our office. Reports returned to our office tell of individuals who have been blessed by visits of our ministers or by visits of lay members of our congregations. In some instances those visited develop close ties with our local churches. When the Christian Reformed mission work was begun in Binghamton, New York, some time ago, Back to God Hour families were among the first families to attend worship services there. In Utica, New York, the Eastern Home Mission Board is now contemplating the formation of a regular mission activity. This was prompted by a response sent by a listener to The Back to God Hour and returned to the Eastern Home Mission Board for follow-up work. Other fields report that Back to God Hour listeners attend worship services and sometimes become members.

VIII. TWENTY-FIFTH ANNIVERSARY

During the 25th anniversary year, The Back to God Hour staff and the committee had many opportunities to reflect on the history of broadcasting within our denomination. As we look back over 25 years of progress, we have every reason to be thankful for the way God has led our church. At the same time, we must recognize that the challenges which confront us today are considerably greater than those which confronted the individuals who possessed the initial vision which gave birth to The Back to God Hour.

Now that the anniversary year itself is past, we are left with the inescapable conviction that we are entering a new era in which mass communications media must be exploited as never before. In connection with the 25-year long history of The Back to God Hour, we have learned a great deal. At the same time, we recognize that there is a great deal more to be learned and to be done. We as a church must give ourselves with highest dedication to the great tasks which confront us, also in the use of mass communications.

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. *Nominations*

The committee brings the following nominations for committee membership:

1. To replace Mr. Bere': Revs. L. Bazuin and J. Bylsma.

2. Rev. L. Tamminga's first term expires. Nominations: Revs. L. Tamminga (incumbent) and M. De Vries.

3. Dr A. C. De Jong's first term expires. Nominations: Dr. A. C. De Jong (incumbent) and Rev. K. Rietema.

4. For the eastern Canada area: Messrs. Stewart Tigchelaar and J. Van Staalduinen.

5. We are preparing a nomination for the Wisconsin area which at this point is not yet complete, but will be presented to Synod by way of a supplementary report.

C. *Foreign Broadcasting*

In our report we have noted the exceptionally high quality response to the 52 Spanish tapes which we now have available. The Radio Committee has been involved in the development of a Spanish language broadcast since 1961 when we were given this mandate by Synod *(Acts of Synod,* Article 82, 5). After working on this matter since that time, it is now felt that we must request Synod to give us permission to develop a Spanish ministry similar to the Arabic ministry.

The committee therefore requests Synod for permission to institute a broadcasting ministry in the Spanish language similar to the present broadcasting ministry in the Arabic language. This involves the calling of a minister, a literature program, follow-up correspondence, etc., all of which is outlined in the pattern of our present Arabic ministry.

Grounds:

1. The Back to God Hour has explored the possibilities of developing such a ministry by producing a pilot series, by a placement of the pilot series, and by an evaluation of the initial responses to the broadcasts. This has been done in accordance with the *Acts of Synod,* 1964, Article 72, 4.

2. The enthusiastic response to the Spanish broadcast has indicated its effectiveness and has demonstrated that The Back to God Hour is now able to move directly into the development of a Spanish language ministry.

3. The situation, both religious and political in South America highlights the great need for such a broadcast.

D. *Budget*

The committee requests that the proposed budget for 1966 and the quota of $9.25 be adopted. This is an increase of $1.00 per family.

Grounds:

1. The foreign broadcast ministry of The Back to God Hour has developed to the point where it should now receive the base support from the quota.

2. This report indicates the great urgency of going into a broad Spanish ministry (Article IX-C). The quota increase is needed in order

to initiate the Spanish program as well as to maintain our other foreign broadcasts.

E. *Above Quota Needs*

The committee requests that Synod recommend The Back to God Hour for one *or more* offerings for above quota needs.

Respectfully submitted,

The Back to God Hour Committee

Mr. L. Bere', *President*
Rev. W. Van Peursem, *Vice-president*
Dr. A. C. De Jong, *Secretary*
Mr. M. Ozinga, Jr., *Treasurer*
Rev. E. Bradford
Mr. P. Heerema
Rev. W. Huyser
Mr. J. Jonker
Dr. D. Ribbens
Rev. L. Tamminga
Rev. W. Vander Hoven
Mr. J. Veltkamp

THE BACK TO GOD HOUR

Financial Report — January 1, 1964 to December 31, 1964

Receipts:

Synodical quotas		$403,900.82
Churches		56,058.40
Organizations		7,238.78
Individual gifts		168,350.24
Literature		472.86
Foreign		22,925.02
Arabic		13,315.85
Station sponsorship		10,535.81
Rallies		10,426.46
Legacies		22,171.41
Income from funds held in trust		267.10
		$715,662.75

Disbursements:

Broadcasting:		
Mutual, Yankee & IMN	$ 90,508.99	
NBC	106,267.84	
Spot stations	268,567.07	
	465,343.90	
Less discounts earned	23,726.12	441,617.78
Recording		17,168.12
Foreign		26,698.50
Television		308.12
Arabic		12,686.42
Salaries		50,751.32
Committee Expense		2,355.03
Administration and promotion:		
Maintenance		1,283.19
Building fund		4,750.00
Supplies		5,187.02
Equipment		10,381.08
Utilities		5,149.51
Travel		3,317.34

Family Altar:		
Printing	45,410.40	
Postage	13,945.64	
Writers	1,000.00	
Sermons:		
Printing	20,796.50	
Postage	10,903.40	
Radio Bulletin:		
Printing	2,729.55	
Postage	1,959.38	
Other printing	8,115.29	
Choir:		
Salaries	3,547.50	
Music and equipment	439.18	
Tours	3,459.93	
Parsonages:		
Maintenance	3,009.89	
Payments	4,728.00	
Publicity	8,815.66	
Literature	338.26	
Insurance	1,643.28	
Social Security expense	1,256.36	
Auto allowances	1,600.00	
Interest	412.50	
Audit	624.32	
Canadian and Foreign exchange	4,025.85	
Bank adjustment	.10	
Canadian mailing address	300.00	
Gratuities	811.25	
Miscellaneous	41.06	
Improvements	9,471.01	
Total disbursements		$731,037.74
Balance - December 31, 1963	$20,061.52	
Disbursements over Receipts	15,374.99	
Balance - December 31, 1964	$ 4,686.53	

Martin Ozinga, Jr., Treasurer

THE BACK TO GOD HOUR BUILDING FUND

Financial Report - 1964

Receipts:

Balance, January 1, 1964		$ 110.13
General fund	$ 4,750.00	
Christian Reformed World Relief Committee	2,700.00	
Garage rent - Van Eck property	600.00	
Contribution - Kedvale Ave. CRC	300.00	
Miscellaneous	50.97	
		8,400.97
Total receipts		$ 8,511.10

Disbursements:

Janitor's salary	$ 1,156.08	
Care of Sam Van Eck	4,405.07	

Maintenance	1,439.20	
Coal	1,077.88	
Insurance	226.77	
Scavenger service	132.00	
Miscellaneous	57.86	
Total disbursements		8,494.86
Balance, December 31, 1964		$ 16.24

THE BACK TO GOD HOUR — TENTATIVE BUDGET — 1966

Estimated receipts

Synodical quotas (57,000 families @ $9.25)	$527,250.00
Churches - Special offerings	50,000.00
Organizations	8,000.00
Individual gifts	170,000.00
Station sponsorship	10,000.00
Rallies	2,500.00
Foreign - Designated	26,000.00
	$793.750.00

Disbursements

Broadcasting (net figures):	
Mutual, Yankee & IMN	$ 91,000.00
NBC	111,000.00
Spot stations	273,000.00
Recording	19,000.00
Foreign	52,900.00
Salaries	67,500.00
Committee expense	4,000.00
Administration and Promotion:	
Maintenance	1,750.00
Improvements	4,000.00
Building fund	5,000.00
Supplies	6,500.00
Equipment	3,000.00
Utilities	6,000.00
Travel	7,700.00
Family Altar:	
Printing	51,000.00
Postage	14,000.00
Writers	1,200.00
Sermons:	
Printing	24,000.00
Postage	13,000.00
Radio Bulletin:	
Printing	3,500.00
Postage	2,400.00
Other Printing	4,500.00
Choir:	
Salaries (director, engr., org., anncr.)	4,000.00
Music and Equipment	500.00
Tours	4,000.00
Ministers' Housing	10,300.00
Publicity	4,000.00
Insurance	2,000.00
Social Security expense	1,750.00
Audit	650.00
Gratuities	600.00
	$793.750.00

SUPPLEMENT NO. 11

(Articles 74, 159)

REPORT ON YOUNG CALVINIST FEDERATION BY SYNOD REPRESENTATIVES

To the Synod of the Christian Reformed Church
Sioux Center, Iowa

ESTEEMED BRETHREN:

As your representatives to the Young Calvinist Federation of North America we herewith submit our annual report for your consideration.

The past year has again been one of activity and growth, for which we are very grateful. The number of societies and clubs in our organization has now passed the one thousand mark, the membership now totaling 1,009 clubs and societies, an increase of 97 over last year. Of the above-mentioned total 399 are Calvinette clubs and 610 are youth groups. A trend which began several years ago has not been reversed, namely that of the disappearance of young men's and young women's groups and the formation of young people's group instead. Today only 87 of the 610 societies are classified as either young men's or young women's groups. Another trend of which we are aware is the increase in the number of young adult groups. Since the tendency has been for the high school graduate to drop out of society life — a tendency which we deplore — we are happy that in many areas an organization especially for the college and working young person is provided. Our Federation and director are eager to be of assistance in any way we can to these groups. We consider them a vital part of our organization.

However, your representatives are well aware that physical growth is of no avail unless it is also accompanied by spiritual growth. We would assure you that in every plan discussed and in every activity engaged, foremost in the minds of the board members is always the thought, "How can we help our girls and our young people to grow spiritually . . . how can we help them to live lives of complete dedication to their God and King?"

The board mentioned above is composed of thirty members — two each from fifteen districts scattered throughout the United States and Canada plus six board-members-at-large and your Synodical representatives. To this number should be added three members in advisory capacity: Rev. James Lont, the Federation Director; Mr. John Hofstra, Executive Secretary; Mrs. Lawrence Vredevoogd, the Calvinette Director, and Mrs. Norman Ozinga, the Calvinette Executive Committee president. This group meets once a year at convention time and is aided in its work by sub-committees, most of whom meet monthly: Executive Committee of the YCF Board, Program Committee, Publications Committee, Finance Committee, and the Servicemen's Committee.

This last named committee is our most recently formed group. There is regular liaison between it and the representatives from the Chaplain's

Committee and the Home Missions Committee. During the past year Rev. Lont was asked to serve on the Advisory Board of *Link*, the official publication of the General Commission on Chaplains and Armed Forces Personnel. We are happy that we as a board could concur with this request and that Rev. Lont is now serving in this capacity. The Federation continues to supply each serviceman with a free subscription to the *Young Calvinist* and with a copy of *Spires*, a monthly devotional guide written expressly for servicemen. It also helps establish Servicemen's Clubs, and aids in making contacts between servicemen of our denomination stationed near each other. Letters of thanks from servicemen and peace corps men and women, as well as from parents, chaplains, and ministers testify to the effectiveness of this ministry.

We are also happy w e can report that other activities are being carried on as they have been in the past. The 1964 convention held in Paterson, New Jersey, hosted a record number of registrants — 1,428, and plans are now underway for an equally inspiring and enthusiastic convention in Niagara Falls, Ontario, in August of 1965. Our Federation and Leagues have again served as the recruiting agency for the Home Missions Board for the SWIM program and plans are that 350 young people (chosen out of many more that volunteered) representing thirty-six Leagues will be actively engaged in sixty-six "Summer Workshop in Missions" fields this summer. The *Young Calvinist* magazine continues to be published regularly, supplying Bible outlines for societies as well as other timely articles geared especially for our young people. Available for leaders of our youth and society presidents for the first time this past year was a folio containing lesson helps for each Bible outline found in the *Young Calvinist* as well as much other pertinent information. This too was much appreciated and another folio for 1965-66 will be distributed this summer.

Rev. Lont continues to try to keep up with his herculean task of remaining constantly in touch with our thousands of young people and girls who are Federation members by means of a monthly newsletter, by traveling to all sections of the United States and Canada as much as his schedule will permit, by personally answering many letters he receives, and by speaking for leaders' conferences, summer Bible camps, young people's groups, and schools. This of course entails much travel and time away from home, and we are grateful to God for an energetic and capable director who is willing to do this for the cause of our youth.

This report would not be complete without recognition of the Calvinette division of our Federation, ably guided by the Calvinette Executive Committee. Mrs. L. Vredevoogd continues to serve very capably as its director in a part-time capacity. The growth mentioned earlier in this report also applies to our Calvinettes; of the 97 groups gained during the past year, 54 of these were Calvinette clubs. The enthusiasm with which the program is received by both counselors and girls is evidence enough of its effectiveness. The *Young Calvinist* continues to contain a pull-out section which is adapted especially for Calvinettes and contains Bible outlines written for them, as well as other items of interest. The first time in its history the Calvinette Executive Committee is planning

a nation-wide Leaders' Seminar to be held in the fall of 1965. It is expected that approximately fifty of our Calvinette counselors and leaders from all sections of the United States and Canada will be attending.

In our report a year ago mention was made of the fact that the YCF Board was currently studying the organizational structure of our present Federation and also the possible unification of our Federation and the Calvinist Cadet Corps. We are happy to report that these studies and consultations are continuing and that efforts toward uniting our organizations are still being made. We know that this is also in accord with mandates expressed by Synods in the past. (Acts 1943, p. 23; 1945, p. 94; 1951, p. 20, and 1955, p. 9.)

To accomplish the services mentioned in this report naturally involves a great financial outlay; the Board approved a budget of $154,000 for the current fiscal year. Most of this money is raised through dues from both Calvinettes and the young people, and through our annual *Young Calvinist* campaign. But a third source of income which is very vital for us in the offerings received by churches of our denomination. Offerings last year totaled $22,418.37 of which $6,643.14 was designated for the Servicemen's Fund and $3,160.70 for the Calvinettes. This fine response enabled us to decrease the deficit under which we have been struggling for several years so that the deficit figure now stands at $7,608.13. We are eager to wipe this figure out entirely. Your representatives therefore respectfully request that Synod again recommend to our churches for one or more offerings each of the three areas of service: the servicemen's program, the Calvinette program, and the Young Calvinist program for our young people, as has been done in the past. A financial report of the Federation is submitted annually to the Standing Advisory Budget Committee of Synod and is available to the churches upon request.

Respectfully submitted,

Earl Marlink
Hester Monsma

SUPPLEMENT NO. 12

(Articles 67, 159)

REPORT OF THE CALVIN COLLEGE CAMPUS SALE COMMITTEE

ESTEEMED BRETHREN:

The Campus Sale Committee was instituted by the Synod of 1959, with the mandate to function with the Board of Trustees in negotiating the terms and sale of the Calvin campus.

The present Campus Sale Committee is constituted as follows: 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; and advisory members William Spoelhof, Henry De Wit, and Sydney T. Youngsma of Calvin College.

Most of the activity in campus sale matters during the past year dealt with conversations with administrators of a local institution which submitted a tentative offer for the Franklin Street campus. Copies of the correspondence involved in these negotiations are filed in our official minute book as well as in the records of the president of Calvin College. The following conditions made it impossible to sell the property to this prospect at this time:

A. Academic problems involved in sharing or giving immediate occupancy.

B. Economic value of our property.

C. Specific arrangements of splitting the property.

During the past year we continued to explore the possible sale of the campus to an official or allied agency of our church. Several confrontations with officials of these agencies indicate that no group is sufficiently interested to come forward with a bona fide offer at the present time.

The Campus Sale Committee has discussed at length the sale of the property for professional or commercial use but we are agreed that such possibilities should be delayed for the present in view of our own occupancy needs.

No effort has been made to advertise widely the availability of the Calvin campus. The past few years have been crucial years in providing the plant needs of Calvin. As we meet our educational space needs at the Knollcrest campus and relieve the pressure of our space requirements on the Franklin campus, the Campus Sale Committee will be in a much better position to dispose of the Franklin property.

The Campus Sale Committee recommends that:

1. We continue to seek out and cultivate prospective purchasers for our Franklin Street campus under the provisions and stipulations laid down by successive Synods.

2. The Synod of 1965 continue the committee with the present personnel for the year 1965-66, since the members are thoroughly familiar with all the details involved in the sale of the Franklin Street campus.

Respectfully submitted,

Julius Franklin Mellema
Jerry De Nooyer
Marvin Muller
Louis Van Ess
Richard Evenhouse
William Spoelhof
Henry De Wit
Sydney T. Youngsma, *Sec'y*

SUPPLEMENT NO. 13

(Articles 82, 153,159)

SPONSORSHIP OF FOREIGN STUDENTS

ESTEEMED BRETHREN:

The committee for the Sponsorship of Foreign Students has continued to provide support for a number of foreign students at Calvin Theological Seminary. As can be seen from the list, most of these are from Korea, one is from New Zealand, and one from Nigeria.

The students presently being supported by the committee are the following: (1) Daniel Anakaa, from Nigeria, a graduate of the Theological College of Northern Nigeria, who is an unclassified undergraduate student on a two-year program; (2) Young Karl Choi, from Korea, a graduate student majoring in New Testament; (3) Ki Tai Han, also from Korea, who is working on a Master's dissertation in New Testament; (4) Kidal Kim, from Korea, a graduate student specializing in Church History; (5) Jin Tae Lee, from Korea, an unclassified student taking selected graduate courses; (6) Kook Yung Lee, from Korea, a Th.M. candidate in Systematic Theology; (7) Tae-Eui Park, from Korea, an unclassified undergraduate student; (8) Peter Van Dam, from New Zealand, now in his third year of under-graduate study, who hopes to receive his B.D. degree this June.

As can be readily seen, our disbursements this past year were more than twice as great as those of the previous year. It should also be reported that we already have an unusually large number of applications for support in 1965-66. For these reasons we request Synod once again to place our committee on the list of recommended denominational causes (the Synod of 1964 removed our committee from this list). We call Synod's attention to the fact that the work done through this committee is a very important phase of mission work. The young men trained at our school will go back to their own people to serve there, we trust, for many years. These are opportunities which the Lord gives us to strengthen the work of His kingdom in foreign lands; let us not fail to make the best of them.

It may be of interest to Synod to know that your committee has recently changed its policy in supporting foreign students. From now on, instead of simply giving these students money, and allowing them to find their own housing and board, the committee will find housing for these students, preferably with American students, and will pay their rent. In this way the foreign students will better be able to learn the English language than if they live by themselves or with others of the same nationality. The committee will also urge each foreign student supported by it to take his meals at one of the college dining facilities, and will pay for these meals. Your committee feels that this policy will ensure more wholesome eating habits for these men than is now often the case when many of them cook their own meals. The committee will also give each

foreign student a modest allowance for incidental expenses, including books.

Your committee recommends the following changes in its personnel: (1) We recommend that Synod appoint, instead of the Registrar of Callege, the Calvin College Dean of Men. *Reason:* from now on rooms to be occupied by our grantees will be assigned and supervised by the College Dean of Men. Hence it is important that he be on our committee. (2) We recommend that Synod appoint, instead of the additional college representative, the Seminary Registrar. *Reason:* at the present time all our grantees are seminary students. Hence there is less need for having another member from the college staff on the committee, and greater need for having on the committee an additional person from the seminary staff. Since the seminary registrar deals with student admissions and student records, he would be a very desirable addition to our committee. (3) The executive secretary of Home Missions, Rev. Marvin Baarman, has not been able to meet with us this past year because of the press of his other duties; hence the field secretary, Rev. Nelson Vander Zee, has been meeting with us in his stead. In view of this fact, we recommend that Synod appoint the field secretary of Home Missions as a member of this committee for the coming year.

If the foregoing recommendations are approved by Synod, the committee for the Sponsorship of Foreign Students for the coming year should be constituted as follows: the academic dean of the Seminary (chairman), the dean of students of the Seminary, the business manager of College and Seminary, the dean of students of Calvin College, the registrar of the Seminary, the field secretary of Home Missions, and the assistant secretary of Foreign Missions.

Respectfully submitted,

Harold Dekker, academic dean of the Seminary, *Chairman*
Anthony Hoekema, dean of students of the Seminary, *Sec'y*
Henry De Wit, *Treas.*
Melvin Berghuis, registrar of Calvin College
John Bratt, Calvin College
Marvin Baarman, Home Mission Board
Alvin Huibregtse, Foreign Mission Board

Financial Report

March 1, 1964 to February 28, 1965

Cash balance — March 1, 1964		$13,294.40
Receipts from churches during the year		8,140.86
		$21,435.26
Disbursements:		
Peter Van Dam	$1,200.00	
Tae-eui Park	750.00	
Young Karl Choi	600.00	
Kook Yung Lee	500.00	
Daniel Anakaa	425.00	
Kidal Kim	425.00	

Paul Myung	400.00	
Ki-tai Han	225.00	
Jin Tae Lee	25.00	
Inter-Varsity Conference Enrollments	190.00	
Health Insurance Premiums	182.00	
Medical Payment	15.12	4,937.12
Cash balance — February 28, 1965		$16,498.14

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
1964–65	8,140.86
Total	$56,837.50

SUPPLEMENT NO. 14

(Articles 50, 159)

CHAPLAIN COMMITTEE

ESTEEMED BRETHREN:

The opportunities for service of military and institutional Christian Reformed chaplains are ever expanding. Reports coming in from these chaplains indicate that also in this field our denomination is not only filling a great need but is contributing vitally to the Kingdom service. Again your Chaplain Committee can report a steadily growing field and increasing activity.

Chaplain Committee meets each month. Our main tasks are: Chaplain recruitment, endorsement, consultation, and administration. We are attempting to keep as close a contact as possible with each chaplain in the field, whether that field be foreign or at home.

Upon various occasions, we worked in close cooperation with the Board of Home Missions, the Young Calvinist Federation, and the Back to God Tract Committee in seeking to be of highest service to our chaplains and the servicemen both in Canada and the United States. Your committee has also sought to implement the mandate of Synod to assist the cause of the Canadian Armed Forces and the chaplaincy problem there. An initial meeting has been held with a representative of the Eastern Canada Inter-Classical Conference Chaplain Committee to further this effort.

I. MILITARY CHAPLAINCY

Christian Reformed ministers on active duty as United States military chaplains in March 1965 were the following:

Air Force

1. Bode, Harold (Capt.), Box 584, 4644 Support Sq. (ADC), Sioux City Air Base, Iowa. (Chaplain Bode will be leaving some time this summer for active duty in the Philippine Islands.)

Army

1. Friend, Jan (Capt.) 12309379 H. Co. & Band Support Command, 5th Inf. Div. (M), Fort Carson, Colorado.
2. Hemple, Bruce (Capt.) Hq. 516th Signal Grp., APO 164, New York, New York.
3. Hoogland, John (Capt.) Hq. 4th Tng. Regt., Ft. Dix, New Jersey.
4. Ouwinga, Harvey (Capt.) Office of the Chaplain, 2nd Armored Div., Fort Hood, Texas 76546
5. Vruwink, Paul (Capt. 02295459, Office of the Chaplain, Hq., 1st TRE, Fort Leonard Wood, Missouri.

Navy

1. Dahm, Arlo (Lt.) Hq., Marine Aircraft Grp. 15, 3d Marine Aircraft Wing, Air FMF Pac, Marine Corps Air Stations, El Toro (Santa Anna) California 92709

2. Swierenga, Raymond (Lt.) Chaplains Office, Helicopter Tng. Sq. No. 6, ALF Ellyson, Pensacola, Florida.

This totals ten active duty military chaplains, two more than last year. At present, there is one more opening for us in the Navy. Your committee is seeking and preparing to fill these posts as they open to us. As of March 1965, fourteen of our ministers held reserve commissions as United States military chaplains and two were members of the Civil Air Patrol chaplaincy. Active duty chaplains whose salaries were below the Fund for Needy Churches minimum scale received supplement as authorized by the 1962 Synod.

Chaplain (Capt.) Bruce C. Hemple in Germany coordinated plans for the 1964 Reformed Faith Retreat at Berchtesgaden, Germany, and is also serving in that capacity for the retreat prepared for this coming summer, with Chaplain H. Guikema, as alternate.

Chaplain Henry Guikema is stationed in the Netherlands with the United States Air Force at Camp New Amsterdam. He is the only foreign chaplain serving in this country as far as we know.

Chaplain (Capt.) Harvey A. Ouwinga returned in February from a tour of duty in Korea and has been transferred to Fort Hood, Texas, where he is serving on indefinite extended active duty. His reports indicate a very fruitful ministry during his tour in Korea.

Chaplain (Capt.) Paul Vruwink has re-entered the chaplaincy service with indefinite tenure. He is stationed at Fort Leonard Wood, Missouri.

Rev. Harold Dekker, synodical appointee to the General Commission on Chaplains and Armed Forces Personnel, served Chaplain Committee with advice throughout the year. Rev. James Lont, Young Calvinist Federation director whom Synod of 1964 appointed as second representative of the Christian Reformed Church to the General Commission on Chaplains and Armed Forces Personnel, has proved a very valuable link with the Young Calvinist Federation on behalf of our servicemen and also as a member of the advisory editorial committee of the magazine for servicemen, "LINK."

II. INSTITUTIONAL CHAPLAINCY

The following Christian Reformed ministers served as Institutional chaplains during the past year.

1. Heynen, Ralph, Pine Rest Christian Hospital, Grand Rapids, Mich.
2. Jansma, Theodore, Christian Sanatorium, Wyckoff, New Jersey
3. Kaemingk, Frank, Bethesda Hospital, Denver, Colorado
4. Kok, James, Gowanda State Hospital, Gowanda, New York
5. Swierenga, William, Michigan Veterans Facility, Grand Rapids, Mich.
6. Vande Creek, Larry, in training at Topeka State Hospital, Topeka, Kansas, and at Columbia Seminary, Decatur, Georgia
7. Vanden Bosch, Thomas, Pine Rest Hospital
8. Vander Kooi, George, Kalamazoo State Hospital, Kalamazoo, Mich.

9. Holtrop, Elton, Veteran's Administration Hospital, Battle Creek, Mich.
10. Koning, Anthony, Mayo Clinic, Rochester, Minnesota (part-time)
11. Werkema, Sidney, Evangelical Ministers Union (Hospital Chaplain), Grand Rapids, Mich. (part-time)

Much of the time of the Chaplain Committee has been devoted during this past year to the study of the field of Institutional Chaplaincy. In addition to matters of recruitment, endorsement, and consultations, we have labored with the implementation and administration of the newly set up program of residency clinical training in cooperation with Pine Rest.

Rev. Thomas Vanden Bosch has completed his clinical training course but continues to serve at Pine Rest Hospital. He will enter an institution as chaplain in June or July of this year.

Rev. James Kok has accepted a call from Iowa City Christian Reformed Church.

Rev. Larry Vande Creek, having completed his training, has declared himself available for a call to one of our churches.

Rev. Frank Kaemingk has accepted the call as chaplain of Bethesda Hospital at Denver, replacing Rev. Garrett Vande Riet who left Bethesda to serve the congregation at Baldwin, Wisconsin.

III. SPIRITUAL AND FINANCIAL SUPPORT

The Chaplain Committee has received abundant evidence this year of the keen interest in and generous and prayerful support of their work on the part of our people and consistories. In view of this, the Chaplain Committee again is not requesting to be placed on the list of causes recommended for offerings this year. To keep our people in close touch with our military chaplains, a list of their addresses is placed in *The Banner* quarterly.

IV. RECOMMENDATIONS

A. Representations at Synod: We request that the chairman or 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. In partial fulfillment of the mandate of Synod of 1964 to our committee, to seek "to be more useful in assisting the cause of the Canadian armed forces," we request that Synod, for the purpose of coordinating our program with these Canadian needs in mind, appoint a member of the Canadian churches to serve as an additional member on the Synodical Chaplain Committee.

To implement this, should Synod approve this request, we propose the following duo as presented to us by Eastern Canada Inter-Classical Con-

ference Chaplain Committee, Revs. Arthur J. Stienstra of Exeter, Ontario, and Simon Terpstra of Listowel, Ontario.

D. *Nominations:*

a) To replace Mr. Harry Faber, whose six-year term expires: (12 years of service)

Mr. Robert Lyzenga, C.P.A. — Alger Park Chr. Ref. Church.
Mr. Kenneth Verburg — Grand Valley College — South Grandville Chr. Ref. Church

b) To replace Dr. D. Van Halsema, whose six-year term expires:

Rev. Derke Bergsma — East Muskegon Chr. Ref. Church.
Rev. Nelson Vander Zee — Field Secretary of the Home Missions Board.

V. FINANCIAL REPORT

The treasurer's annual statement and an auditor's report are attached.

Respectfully submitted,

Marinus Goote, *Chairman*
John Berkhof
Harry Faber, *Treas.*
Ralph Heynen
Herman Steenstra
Dick L. Van Halsema
Cornelius M. Schoolland, *Sec'y*

Financial Statement
March 1, 1964 to February 28, 1965

Balance March 1, 1964			
Old Kent Bank Checking Account		$2,219.32	
Old Kent Bank Savings Account		6,111.28	
Old Kent Bank Savings Certificates		6,000.00	
Total Balance March 1, 1964			$14,330.60
Receipts:			
Contributions and Gifts		$2,345.87	
Interest earned —			
Savings Certificates	$ 89.77		
Savings Account	167.31	257.08	2,602.95
Total Receipts			$16,933.55
Disbursements:			
Bank (Thrifty-check) Expense		$ 8.25	
Traveling Expense		1,348.20	
Literature		164.91	
Salary Support		654.28	
General Commission Dues		550.00	
Training Expense		2,437.00	
Clerical Expense		83.76	
Postage		26.14	
Wachtgeld		375.00	
Miscellaneous Expenses		132.86	
Total Disbursements			$ 5,780.40

RECONCILIATION OF BANK STATEMENT

Bank balance per statement, Sept. 2, 1965		$907.21	
Plus deposit not shown on statement		26.95	
		$934.16	
Less: uncancelled checks:			
No. 349	$ 6.00		
No. 350	3.60		
No. 354	250.00	259.60	
Net balance per books		$674.56	
Net Balance, February 28, 1965			$11,153.15

SUMMARY OF BALANCE

Old Kent Bank Checking Account	$ 674.56
Old Kent Bank Savings Account	4,478.59
Notes receivable:	
Loan to Committee on Education	6,000.00
Total Balance	$11,153.15

Audited and found correct,
Walter Kok

SUPPLEMENT NO. 15

(Articles 43, 121, 153, 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. Huizenga, pres.; Mr. Walter De Hoog, vice-pres.; Rev. D. J. Drost, sec'y; Mr. Wendell Bonnema, treas.; Mr. Nelson Gritter, vice-treas.; Rev. M. Arnoys, vice-sec'y; and Mr. Aldon Walters.

The alternate members of the board are: Messrs. K. Bergsma, A. Bel, M. Langeland, Dr. J. Harkema, J. Petersen; Revs. M. Vanderwerp and W. Hofman.

Rev. Donald J. Drost and Mr. Wendell Bonnema have completed six years as members of the board and according to synodical ruling they are not subject to re-election. We present the following nominees for their replacement:

As Minister delegate (elect one):

1. Rev. William Van Rees; 2. Rev. Arthur Ver Burg

As Layman delegate (elect one):

1. Mr. Harry Meyer (Baldwin, Jenison); 2. Mr. Gerald H. Triezenberg (Trinity, Jenison)

Rev. Marinus Arnoys has filled out the unexpired term of Rev. Fred Handlogten and he is now eligible for election as a regular member of the committee. Our nominees are as follows: (elect one)

1. Rev. Marinus Arnoys (incumbent); 2. Rev. Thomas Yff.

The president, Rev. Fred M. Huizenga, has been designated to represent the board at Synod should further information be desired.

Part II

Information and Pensionaires

The Synod of 1964 approved the honorable emeritation of the following who were added to the pension rolls: Rev. Albert Jabaay, Rev. John M. Dykstra, Rev. John Ehlers, Rev. Cornelius Kuipers, Rev. Adam Persenaire, Dr. Ralph Stob, Rev. John Weidenaar, Rev. Christian Huissen, Rev. Martin Monsma, Rev. John Rozendal. Rev. B. T. Haan and Rev. B. J. Boerkoel, whose emeritation was approved for special reasons, were also added to the pension rolls.

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

1. Rev. Raymond Haan by Classis Zeeland in session January 13, 1965. *Ground:* Ill health. Effective date: Dec. 1, 1964.

2. Rev. John Griffioen by the Classical Committee of Classis Pacific Northwest on January 19, 1965. *Ground:* Ill health and near retirement age. Effective date: May 1, 1965.

3. Rev. Conrad R. Veenstra by Classis Orange City in session January 30, 1965. *Grounds:* Beyond retirement age. Effective date: April 30, 1965.

4. Rev. Herman J. Schripsema by Classis Grand Rapids East in session January 21, 1965. *Grounds:* Ill health. Effective date: Feb. 28, 1965.

5. Rev. Karel E. De Waal Malefyt by Classis California South. *Grounds*: Retirement age. Effective date: Feb. 1, 1965.

6. Rev. John Gritter by Classis Zeeland in session Sept. 15, 1964. *Ground:* age 70. Effective date: Nov. 1, 1964.

7. Rev. John Kenbeek by Classis Zeeland in session Sept. 15, 1964. *Ground:* Retirement age. Effective date: Nov. 20, 1964.

The pensioner Rev. Hiram K. Beute passed away since Synod met in 1964. Rev. Seymour Van Drunen and Rev. Rens Hooker passed away while in the active ministry. Their widows and dependent children were placed on the pension rolls. The widows Mrs. Alice De Bruyn and Mrs. Gertrude Heeres passed away.

The following have been on the pension rolls this past year:

	Ministers	Widows	Orphans	Total
Roll Feb. 1, 1964	96	86	1	**183**
Added	13	5	1	19
	109	91	2	202
Died	3	3	0	6
Roll Jan. 31, 1965	106	88	2	196

The average salary for 1965 on the basis of 628 ministers reporting is $6,313.57. 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 $3,160 for the year 1965. The pension of a widow, which is 40% of the average salary, computed to the nearest multiple of 10 is $2,530 for the year 1965.

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 1966 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 and its budget for 1966. In view of the information presented in the following paragraphs they request a quota of $7 per family for 1966.

Financial Report

Statement of Fund Condition:

Reflecting Operation for Period February 1, 1964—January 31, 1965

	Pension	Relief	Total
Balance Feb. 1, 1964	$372,505.71	$56,708.10	$429,213.81
Net decrease (per statement below)	24,379.42	432.16	24,811.58
Balance Jan. 31, 1965	$348,126.29	$56,275.94	$404,402.23
Fund balances consist of:			
Commercial accounts	$ 33,385.63	$ 7,570.06	$ 40,955.69
Savings deposit receipts	120,000.00		120,000.00
Certificates of deposit	50,000.00		50,000.00
Savings accounts	20,327.98		20,327.98
Mortgage (Foreign Mission Board)	5,412.68	2,705.88	8,118.56
Government securities	119,000.00	46,000.00	165,000.00
Totals	$348,126.29	$56,275.94	$404,402.23

Schedule of Operation — 1964

Receipts:			
Quota payments	$352,869.34		$352,869.34
Ministers contributions	137,857.81		137,857.81
Interest	7,418.57	1,195.59	8,614.16
Donations	812.67	406.33	1,219.00
Total receipts	$498,958.39	$ 1,601.92	$500,560.31
Disbursements:			
Canadian exchange and Bank charges	$ 6,734.66		$ 6,734.66
Payments to ministers	300,724.73	805.83	301,530.56
Payments to widows and orphans	208,404.80	1,228.25	209,633.05
Secretaries salary	500.00		500.00
Treasurers salary	500.00		500.00
Clerical and office expense	1,882.34		1,882.34
Travel expense	119.45		119.45
Miscellaneous expense	660.98		660.98
Moving expense	3,810.85		3,810.85
Total disbursements	$523,337.81	$ 2,034.08	$525,371.89
Net decrease	$ 24,379.42	$ 432.16	$ 24,811.58

Note: There is an amount of interest accrued on savings accounts, certificates of deposit and on the Investment in Fed. Nat'l. Mortgage Ass'n. Notes which is not reflected in above report. These will be determined and incorporated in the annual audited report to Synod. (estimate $3,000)

1966 Budget

1964 Operation of Fund Compared to Budget (compiled in 1963)

	1964 Budget	Actual	Gain	Loss	Budget 1966	
Receipts:						
Quotas	$355,062.50	352,869.34		2,193.16	394,345.00	(1)
Ministers	135,950.00	137,857.81	1,907.81		229,250.00	(2)
Interest and donations	12,000.00	8,231.24		3,768.76	10,000.00	
Total receipts	$503,012.50	$498,958.39	$1,907.81	$ 5,961.92	$633,595.00	
Disbursements:						
To ministers	$289,787.50	300,724.73		10,937.23	376,050.00	(3)
To widows	205,540.00	208,404.80		2,864.80	241,040.00	(4)
Administration	6,000.00	3,662.77	2,337.23		4,000.00	
Moving		3,810.85		3,810.85	6,000.00	
Canadian exchange		6,734.66		6,734.66	7,000.00	
Total disbursements	$501,327.50	$523,337.81	$2,337.23	$24,347.54	$633,090.00	
Anticipated gain	$ 1,685.00				505.00	
Actual decrease		$ 24,379.42	$4,245.04	$30,309.46		

1964 Budget Based on 57,500 families — Actual 57,736.

Two factors primarily caused the decrease in fund balance: (1) comparatively large increase in emeriti (Ministers: Roster anticipated 95 vs actual of 106) and (2) The premium anticipated on Canadian funds actually reverted to a loss.

(1) Estimated 59,300 families (based on 1% increase over 1965) @ 7.00—less 5% not paid.

(2) 660 ministers at average salary of $6,550 @ 3½%
(average salary 63= 5,970.00; 64= 6,074.18; 65= 6,313.57)

(3) 1964 resulted in a net gain of 10 ministers whereas it was estimated we would gain only 1. We budgeted for 97 and paid 106, budget being compiled in spring of 1963. We may have an additional gain in 1965. We budgeted for 98 and have 106 as of February 1, 1965. Anticipated for 1966 115 @ 50% of average salary of 6,550 = 3,270 = $376,050.00.

(4) 1964 resulted in net gain of 2 widows making a roster of 88 as of February 1, 1965. We anticipated 86 as of this date. We may have an additional 4 as of February 1, 1966, or a total of 92 @ 40% of average salary of 6,550 = $241,040.

Part V

Matters Requiring Synodical Attention

1. The election of three regular members to the committee: Two ministers and one layman.
2. Approval of requested emeritations.
3. The adoption of the quota of $7 per family for 1966 (cf. Part. IV).

Humbly submitted,

D. J. Drost, *Sec'y*

SUPPLEMENT NO. 15-A

(Articles 43, 153, 159)

MINISTERS' PENSION AND RELIEF ADMINISTRATION

ESTEEMED BRETHREN:

The Board of Trustees of the Ministers' Pension and Relief Administration submits the following matters to your honorable body.

Subsequent to the appearance of the printed Agenda Report the following pensioners passed away:

Rev. Jacob Mulder, Rev. James Putt, Dr. Jacob H. Bruinooge, and Professor Dr. Ralph Stob. Their widows are continued on the pension rolls.

We have received the following additional requests for emeritation:

8. Rev. Bernardus Van Someren by Classis Chicago South in session May 18, 1965. *Grounds:* Retirement age and 40 years of active service. Effective date: October 1, 1965.

9. Dr. William Hendriksen by Classis Grand Rapids West in session May 18, 1965. *Ground:* Retirement age. Effective date: November 18, 1965.

10. Rev. John L. Bult by Classis Zeeland in session May 19, 1965. *Ground:* Retirement age. Effective date: August 1, 1965.

11. Dr. Jacob T. Hoogstra by Classis Holland in session May 20, 1965. *Ground:* Retirement age. Effective date: July 1, 1965.

12. Rev. Harold De Weerd by Classis Chicago North. *Ground:* Ill health. Effective: immediately.

The approval of these requests for emeritations is requested.

Humbly submitted,

Rev. Donald J. Drost, Sec'y

SUPPLEMENT NO. 16

(Articles 50, 153, 159)

THE LORD'S DAY ALLIANCE OF CANADA

To the Synod of the
Christian Reformed Church
To convene June 9, 1965
at Sioux Center, Iowa.

ESTEEMED BRETHREN:

Your representative to the Lord's Day Alliance of Canada has the honor herewith to report to your assembly. Since this was my first such contact with the Alliance my report will be sketchy and brief. The Alliance is with its national as well as provincial organization a sizeable affair that requires more than casual contact in order to get into its complex structures and activities.

On January 27, I attended the annual meeting convened jointly by the dominion board and the provincial branch. The meeting was held in the Ladies' Club room of the Bloor St. United Church in the heart of Toronto. Dr. R. Kooistra of our First Toronto CRC was also present as well as Mr. G. Vandezande of the CLAC, which organization enjoys associate membership in the Alliance.

As heretofore, the Christian Reformed representative has the honor of serving on the board of the provincial branch as well as on the executive committee of this branch. He also serves as Ontario branch representative on the dominion board.

At the general meeting, after the proper devotions, the 24 members present were each in turn asked to introduce himself to the meeting. Main items on the agenda were the reports, first that of the general secretary, Rev. A. S. McGrath, followed by that of the national treasurer. Copy of this latter report is submitted herewith. Oral reports were rendered by area representatives and by the publicity committee, a valuable arm for the out-reach of the Alliance. Thousands of attractive and challenging pamphlets and folders are being circulated and distributed annually.

The Canadian Lord's Day Alliance is well organized and functions smoothly under the leadership of capable and dedicated men. The most important functionary is, of course, the general secretary, a full-time employee. In two years this valuable official will have reached retirement age, and the board will have to find a replacement. No easy task!

The Alliance is engaged in a great work. It seems almost to be waging a losing battle, trying to hold back a rising tide of secularism, which encroaches ruthlessly upon the Lord's Day. It has to defend and often interpret the Lord's Day Act which is becoming increasingly suspect with politicians and jurists, and the butt-end of shoddy jokes and sneers of the profit minded commercial interests and sports promoters.

Add to this that much of the Church and the religious community, that should vigorously uphold the institution of the Lord's Day, are with

their liberal leanings permitting, if not actually aiding and abetting the forces of greed and pleasure that undermine the Lord's Day, to do their destructive work. The Sunday seems to be more and more an anachronism. Never was man in greater need of such a day, yet never was the day so ruthlessly defamed and desecrated.

As our world changes, the Alliance too is compelled to re-assess its course and re-think its strategies. Here lurks a danger: that the defence of the Lord's Day will be directed to man's good and pleasure rather than to the honor of the God of revelation.

I'm impressed that the Lord's Day Alliance of Canada stands committed to the defence of the Lord's Day as a divine institution. But there is always the danger of taking the roads of least resistance and that seem to promise quickest returns.

Here our denomination and its representative can render a real service to the Alliance. Let our churches support the work with their prayers and gifts. Let them call in the help of the Alliance; use and distribute its literature; seek its advice when needed.

Your representative respectfully requests that the Lord's Day Alliance of Canada be again recommended to our Canadian churches for moral and financial assistance.

What we do is in behalf of our Sundays of which Voltaire said, "If you want to destroy Christianity, destroy its Sunday." Let the greedy, pleasure-seeking world not rob us of The Day.

May the Lord through His Holy Spirit guide and bless the Synod of 1965 in all its deliberations and decisions.

Respectfully submitted,

John Hanenburg

Comparative Financial Statement
For the Year Ending November 30, 1963 and November 30, 1964

Assets

	1963	1964
Cash on hand	$ 40.97	$ 47.62
Cash in Bank	3,180.11	5,727.03
Savings account, Montreal Trust	14,424.70	17,116.10
Investments, per schedule		
Legacies account	8,100.00	8,100.00
General account	20,000.00	20,000.00
Accrued interest	341.49	336.78
Inventory of supplies on hand		
Literature	307.06	717.24
Stationery and postage	517.87	730.79
Office furniture and equipment	543.08	953.57
	$47,455.28	$53,729.13

Liabilities

Accounts payable	$ 51.75	$ 31.85
Legacies account as per contra	8,100.00	8,100.00
General account	39,303.53	45,597.28
	$47,455.28	$53,729.13

Receipts

	1963		1964	
Contributions				
Ontario	$21,688.14		21,991.39	
Quebec	525.64		456.00	
Nova Scotia	1,074.04		1,058.68	
New Brunswick	1,015.45		1,182.95	
Prince Edward Island	142.00		160.15	
Newfoundland	1.00		5.15	
Manitoba	1,607.24		1,745.96	
Saskatchewan	676.50		504.15	
Alberta	2,177.21		2,100.19	
British Columbia	2,416.57		1,958.84	
U.S.A.	71.62	$31,395.41	53.76	$31,217.22
Bond interest		879.50		879.50
Bank interest		355.18		998.57
Legacies		2,266.52		1,757.68
		$34,896.61		$34,852.97

Disbursements

	1963		1964	
Salaries:				
Secretary	$ 6,000.00		$ 7,500.00	
Canvassers	2,109.13		1,707.56	
Office staff	8,363.90	$17,073.03	9,392.05	$18,599.61
Travelling expenses:				
Secretary	698.05		1,163.89	
Canvassers	857.11	1,555.16	846.81	2,010.70
General operating expenses:				
Auditing	100.00		100.00	
Bank charges and exchange	16.39		17.82	
Executive and annual meeting	1,052.50		469.55	
Express	2.90			
Fund raising and publicity	190.10		422.51	
Insurance	24.00		39.00	
Legal expenses			498.55	
Literature and printing	669.40		1,103.23	
Office expenses	538.07		520.57	
Office supplies	490.93		1,302.38	
Ontario Hospital Insurance	106.20		138.40	
Pensions	1,180.39		1,021.21	
Postage	506.01		967.56	
Rent and lighting	1,945.71		1,949.42	
Repair	24.49		8.54	
Telephone and Telegraph	318.12	$ 7,165.21	316.24	$ 8,874.98
Total disbursements		$25,793.40		$29,485.29
Excess of receipts over disbursements		9,103.21		5,367.68
		$34,896.61		$34,852.97

In our opinion, based on our examination, the accompaying statements present fairly the cash receipts and disbursements of the Alliance for the year ended November 30, 1964 and the financial position at that date.

Toronto, Ontario
December 22, 1964

Deloitte, Plender, Haskins & Sells
Auditors

SUPPLEMENT NO. 17

(Articles 50, 153, 159)

FAITH, PRAYER AND TRACT LEAGUE

ESTEEMED BRETHREN:

This annual report of the Faith, Prayer and Tract League can be brief and factual. The Lord has greatly blessed the efforts of the League during the past year. A record number of tracts, totaling in excess of 10,000,000 tracts, were sold last year. This was in addition to tracts which were sent out without charge. We feel that this is an indication of increased interest among Christian people to be a witness for their Lord.

The scope of League activity is continually broadening. Tract distribution in India, as well as now in Spain, offers new fields of increased challenge. Requests from other foreign countries are also being explored.

I have made earlier references to the economy of League operations. This is still true today. All costs and expenses are kept at a minimum. League headquarters are adequate, but not at all elaborate.

Board membership, too, is changing. Mr. Henry Niekerk of Denver, Colorado, is the newest member. These new members are taking the place of the charter board members whose services are ending by either death or retirement.

As your synodical representative, I heartily recommend that our churches continue to give the League their moral and financial support.

John Keuning

Financial Report

Balance on hand, January 1, 1964		$ 4,142.21
Receipts:		
Sale of tracts	$81,022.32	
Donations	16,623.56	
Membership fees	1,102.00	
		$ 98,747.88
		$102,890.09
Disbursements:		
Printing	$52,184.32	
Wages	15,242.72	
Postage	15,655.54	
Supplies	4,897.87	
Advertising	3,048.14	
Bank charges	542.40	
Artist fees	625.00	
Rent	900.00	
Social Security Tax expense	166.68	
Michigan Sales Tax	94.17	
India branch expense	4,279.77	
Miscellaneous expense	1,207.00	
		$ 98,843.61
Balance on hand, December 31, 1964		$ 4,046.48

Tracts sold, 1964	10,446,777
Tracts donated, 1964	4,050,864
Total sent out, 1964	14,497,641
Total sent out, 1963	13,236,477
Tracts printed, 1964	15,395.000

To the Faith, Prayer, and Tract League
Grand Rapids, Michigan

Gentlemen:

We have examined the books and records of your treasurer. Mr. John S. Brondsema, and have compiled an Operating Statement on the cash basis for the year 1964.

The attached statement of cash receipts and disbursements which is compiled from the books does, in my opinion, reflect fairly the cash transactions of your League.

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

SUPPLEMENT NO. 18

(Articles 121, 159)

PROPOSED RULES FOR CHURCH VISITING

ESTEEMED BRETHREN:

The committee appointed "to propose a revised set of rules for church visiting" (Acts, 1963, Art. 71, p. 55), presents the following report for your consideration.

We would note first that, as indicated in last year's report to Synod, we are of the opinion that our mandate 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 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, (Acts, 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.

In keeping with this interpretation of our mandate, which was implicitly approved by Synod, 1964, your committee presents the following

PROPOSED REVISED RULES FOR CHURCH VISITING

Church visiting, in order to take place in good order and in accordance with the Church Order, calls for the observance of the following particulars:

(1) "The Classis shall appoint at least one committee composed of two of the more experienced and competent ministers to visit all its churches once a year" (Revised Church Order, Art. 43a).

(2) At least one week prior to their coming the visitors shall notify the consistory of the day and hour of their visit. The visitors shall so arrange their schedule of work to allow ample time for each visit (Acts, 1947, p. 42).

(3) On the intervening Sunday the approaching visit shall be publicly announced to the congregation.

(4) All members of the consistory are required to be present. Anyone absent for valid reasons shall acquaint the meeting with the reasons for his absence. If one-half of the members are absent the meeting shall not be held.

(5) The consistory shall be duly prepared to give official answer to the questions presented in the "Guide for the Examination."

(6) The visitors, at the beginning of their meeting, shall remind the members of the consistory that only such matters as were previously decided upon and only such grievance against one another as was previously

discussed within the consistory and could not be removed shall be brought to their attention (Acts, 1947, p. 41, c.).

(7) The consistory shall see to it that the consistorial, financial and membership records of the church are brought to the meeting for inspection by the visitors.

(8) While the president of the consistory functions as chairman of the meeting, one of the visitors shall function as president and the others as clerk of the visiting committee (Acts, 1958, Art. 152, p. 93).

(9) If abnormal conditions in a church make it desirable or necessary, the visitors, by mutual agreement with the consistory, shall repeat their call as soon and as often as necessary.

(10) The visitors shall, with all necessary discretion, prepare a report of their findings and doings, and present the same to the next classis. Such reports shall be retained in the archives of classis for future reference.

GUIDE FOR THE EXAMINATION

Questions to the whole consistory

(1) a. Do you have preaching services at least twice on each Lord's Day?

b. Is one of the preaching services invariably devoted to the exposition and application of a Scripture passage, the choice of which is left free to the minister?

c. Is the other preaching service regularly devoted to the exposition and application of the Heidelberg Catechism (barring such legitimate exceptions as the Lord's Supper or some special day)?

d. Are the Lord's Days of the Catechism treated in their proper sequence, with no part omitted?

e. Is the Lord's Day which is to be considered read to the congregation before the sermon is preached? (Acts, 1950, pp. 62, 441)

(2) a. When reading services are required does the consistory see to it that only sermons which are Reformed in character are used?

b. When guest ministers are invited to preach does the consistory see to it that only persons of Reformed persuasion and who are properly licensed are employed?

c. When the services of unordained men are sought to conduct public worship does the consistory see to it that only persons properly licensed to exhort are invited?

(3) Is the Lord's Supper celebrated at least four times a year, and is it preceded by a preparatory sermon and followed by an applicatory sermon?

(4) a. Does the consistory properly guard the sanctity of the Lord's table by admitting only those who give evidence of true faith and godliness?

b. Does the consistory observe the principles of Reformed church polity relative to "open" and "close" communion?

(5) How does the consistory regulate and supervise the holding of catechetical classes and the materials used (Revised Church Order, Art. 64, 65)?

(6) Are the members of the consistory elected according to the stipulations of the Church Order?

(7) Are the Formulas of Unity signed by all the members of the consistory — ministers, elders and deacons?

(8) Does the consistory meet according to the needs of the church and/or at least once a month?

(9) Does the consistory exert itself to become thoroughly familiar with the Church Order and the Acts of Synod?

(10) Are all matters calling for the attention of the consistory dealt with according to the Church Order?

(11) Are the minutes of the consistory properly and accurately recorded and kept?

(12) Do the members of the consistory at stated times, agreed upon by the consistory, and at least four times a year, exercise Christian censure among themselves?

(13) What does the consistory do to exercise church discipline in accordance with the Word of God and the Church Order?

(14) a. How does the consistory determine whether there are members who belong to secret societies or to other organizations of questionable nature?

b. If the consistory should discover that there are such members, is it minded to apply Christian discipline in a diligent manner upon such as refuse to break with these organizations?

(15) What does the consistory do officially to make sure that the office-bearers discharge their task of regularly visiting the families, the sick and the poor?

(16) a. What is the consistory's evaluation of the spiritual condition of the church?

b. Does the consistory officially promote and preserve peace, unity and love among the members?

(17) Is the consistory satisfied that the youth, upon reaching maturity, profess Christ as their Savior and Lord and seek admission to the Lord's table? If not, what does the consistory do to change this situation?

(18) What does the consistory do diligently to carry out Christ's mandate to evangelize the community, the nation and the world (Acts, 1959, p. 36)?

(19) Does the consistory make thorough investigation, so as to satisfy itself, that persons coming from denominations with whom we do not have full ecclesiastical fellowship agree with our doctrine and lead a godly life before admitting them to communicant fellowship (Revised Church Order, Art. 60c)?

(20) What does the consistory do to keep in contact with members who have moved away but have not requested transfer of membership?

(21) Can the consistory show that the contributions prescribed by Synod and Classis are taken according to the adopted regulations? Do you meet the synodical and classical quotas?

(22) What provision does the consistory have and/or make for:

a. The safe-keeping of funds and legal papers?

b. A proper system of books and method of recording, so that no occasion for distrust or difficulty can arise in the event of a change of office-bearers?

c. The proper incorporation of the church?

d. Complete and satisfactory archives of the church?

(23) a. Does the consistory diligently encourage the members of the congregation to establish and maintain good Christian schools?

b. What means does the consistory use to learn whether parents avail themselves of the opportunity of Christian school education for their children?

c. How does the consistory deal with those parents who do not avail themselves of the opportunity of sending their children to the Christian school?

Questions to the elders and deacons

(1) a. Does the minister faithfully discharge his office in administering the Word and the Sacraments?

b. Does he in the discharge of his office adhere closely to the Word, the Formulas of Unity and the Church Order?

(2) Are the Forms of the Church correctly used and honored in the discharge of his ministry?

(3) Does he conduct public worship in an edifying manner?

(4) a. Does he catechize *regularly?*

b. Does he diligently instruct the children and youth of the church in the doctrine of salvation? (Cf. Form for the Ordination of Ministers)

c. Is he faithful in comforting the sick and the sorrowing with the Word of God? In visiting the distressed and erring?

d. Does he assist the elders in the annual home visitation?

(5) Does he reveal initiative and give leadership in the work of evangelism?

(6) a. Does his work as a teacher and preacher give evidence of diligent study?

b. Is his preaching, also of the Catechism, revelant to the needs of today?

(7) a. Does he devote himself as exclusively as possible to the discharge of his official duties?

b. Does he receive adequate time for spiritual and physical refreshment?

(8) Does he receive a sufficient income proportionate to the needs of a well-ordered family?

(9) Does he set an example of godliness in his personal life, in his home life and in his relations with his fellowmen?

Questions to the minister or ministers

(1) Do the elders faithfully attend the meetings of the church and of the consistory?

(2) a. Do they periodically visit the catechism classes to observe the attendance and the instruction?

b. Are they, when the minister so requires, able and willing to assist him in catechizing?

(3) Are they diligent in administering Christian discipline?

(4) Do they promote and maintain decency, order and good will in the life of the church?

(5) Do they, according to their ability, visit, comfort and instruct the members of the church?

(6) a. Do they, by word and example, promote societies within the congregation for the study of God's Word (Revised Church Order, Art. 73)?

b. In what manner do they exercise supervision over such societies (Revised Church Order, Art. 73)?

c. How do they serve the youth organizations with counsel and assistance (Revised Church Order, Art. 73)?

(7) Do they set an example of godliness in their personal life, in their home life and in their relations with their fellowmen? (Cf. Form for Installation)

Questions to the minister or ministers and elders

(1) Do the deacons faithfully attend the meetings of the church and of the consistory, and also, if such are held, of the deacons?

(2) Are they faithful and diligent in the ingathering of the offerings which God's people in gratitude make to their Lord?

(3) a. Are the collections counted by the deacons jointly or, where there are very few deacons, in the presence of the pastor or one or more of the elders (Acts, 1928, Art. 132, p. 132)?

b. Do they keep a double record of receipts and disbursements?

(4) In cases of need do they carefully investigate the actual situation and jointly decide on the extent and nature of help to be proferred?

(5) Do they wisely and cheerfully distribute the gifts according to need, beginning with the local church?

(6) Do they serve the distressed of the congregation with counsel and assistance in order to prevent their poverty? (Cf. Revised Church Order, Art. 26: Form for the Installation of Elders and Deacons)

(7) How do they seek to fulfil the spiritual aspect of the ministry of mercy? (Cf. Form for the Installation of Elders and Deacons)

(8) a. Do they from time to time consult with the minister and the elders with a view to the faithful discharge of their duties?

b. Do they periodically render an account of their work to the general consistory? (Revised Church Order, Art. 36c)

(9) Do they set an example of godliness in their personal life, in their home life and in their relations with their fellowmen?

* * * *

The committee recommends the adoption of the above revised set of rules for church visiting. The chairman has been requested to represent the committee should Synod desire further information.

Humbly submitted,

Wm. K. Reinsma, *Chairman*
T. Heyboer, *Sec'y*
B. Den Herder

P.S. Rev. R. W. Popma resigned from the committee when he moved from our area.

For the committee,

Cordially yours,

T. Heyboer

SUPPLEMENT NO. 19

(Articles 74, 153, 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. Jack Brouwer and Mr. Peter Vander Meer are completing their years of service. According to the synodical rules concerning tenure of office they are not eligible for re-election. We recognize the services of these brethren with gratitude.

Rev. A. Hoogstrate has also contributed much to the cause of the tract ministry. He is eligible for re-election for a three-year term.

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

The various avenues of distribution have again been pursued, not to exclude some free distribution. Summer Workshop in Missions received 154,160 tracts without charge. The Wayside Chapel groups, through a new working arrangement with the Christian Reformed Laymen's League in Grand Rapids, received 6,000 free tracts. Furthermore, we are on record for the provision of a stipulated amount of free materials for our denominational agencies, the Board of Home Missions, the Board of Foreign Missions, the Christian Reformed World Relief Committee. An outlet of Spanish tracts is now available through the Literature Distribution Center in Mexico City. The total *free* distribution number for 1964 is 174,340.

Spanish tract sales for the year totaled 22,602. It is interesting to note that we again gave permission to the S.I.M. in Nigeria to reprint a tract translated into the Amharic language. Since tracts in a language other than English or Spanish do not go through our office we do not record the same as sales or as free distribution. The total distribution for 1964, as recorded, was 1,087,945.

New tracts added to the line in 1964 total 21, with the following titles:

No. 234 "Don't Feed Me That Religious Stuff"

No. 235 "Patriotism"

No. 236 "Spiritual Athletes"
No. 237 "Worthy Partakers"
No. 238 "Real Mothers"
No. 239 "No Excuse"
No. 240 "Christmas Rush"
No. 241 "Happy Birthday"
No. 242 "It Was Good For Me"
No. 243 "Shelter"
No. 244 "The Cost of Christmas"
No. 245 "Are You Happy, Dad?"
No. 246 "In the Presence of God"
No. 247 "Family Devotions"
No. 248 "After Surgery"
No. 249 "Conversion"
No. 250 "Confessing Christ"
No. 251 "Come Along to Sunday School"
No. 252 "Could You Really Afford That?"
No. 253 "What's Sunday For?"
No. 254 "Your Marriage — A Problem?"

Subsequent to the close of the year there have been more tracts added to the line including two which are 16-page materials refuting the error of the cults. They are titled: "The Bible and the Book of Mormon" and "The Bible and Jehovah's Witnesses."

Your attention is called to No. 249 "Conversion" which is a new 16-page doctrinal tract.

Tracts geared particularly to the university community are in process.

III. FINANCES

Since these tracts are actually published at a loss, your committee is grateful for support from various sources, and acknowledges the need of continued financial help. The treasurer's report is attached.

IV. MATTERS WHICH REQUIRE SYNODICAL ACTION:

A. Your committee requests Synod to recommend this cause to the churches for one or more offerings.

B. Three committee members are to be elected (one from each group):

Group I Rev. A. Hoogstrate (eligible for re-election)
Rev. P. Vermaire

Group II Mr. Richard Hoekstra
Mr. Fred Vander Ploeg

Group III Mr. Nathan Baylor
Mr. Peter Doot

Respectfully submitted,

Back to God Tract Committee
D. J. Negen, *Sec'y*

Statement of Receipts and Disbursements
Year ending December 31, 1964

Cash in checking account, Old Kent Bank and Trust Co.		
January 1, 1964		$ 6,372.52
Receipts: for year 1964:		
Church donations	$11,442.76	
Individual and society donations	295.82	
Sale of tracts	6,928.14	
Total receipts		18,666.72
		$25,039.24
Disbursements for year 1964:		
Writing of tracts	$ 310.00	
Printing tracts	9,924.95	
Clerical and distribution	6,144.74	
Art work	620.00	
Engravings	931.92	
Purchase of tract holders	351.47	
Purchase of tract rack	100.00	
Postage	1,037.84	
Advertising	397.61	
Travel expense	311.78	
Canadian discount	24.44	
Treasurers' bond	25.00	
Telephone	1.50	
Secretary and treasurer honorarium 1963 and 1964	600.00	
Total disbursements		20,781.25
		4,257.99
Less: Transferred to savings account		3,000.00
Balance in checking account, December 31, 1964		$ 1,257.99
Savings account, Old Kent Bank and Trust Co.,		
Balance, January 1, 1964	$5,410.03	
Add: transferred during 1964	3,000.00	
Interest earned	221.40	
Savings account balance, December 31, 1964		8,631.43
Total funds on hand, December 31, 1964		$ 9,889.42

SUPPLEMENT NO. 20

(Articles 50, 153, 159)

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

ESTEEMED BRETHREN:

As your representative on the Alliance I have attended all but one of the meetings since making my last report. These meetings have alerted me to the challenge that faces the Alliance and has made me more appreciative of the work the Alliance has done in the past and the need for greater effort in the present and in the future.

The eleventh hour on Sunday morning has been described as the most segregated. It is. It is becoming more so. Men are separating themselves in ever greater numbers from the worship of God and in disobedience are using the Sabbath as each thinks is right in his own eyes. The Alliance asks men to join the great freedom march which seeks true integration. Man must be reconciled to God before he is going to be reconciled to his fellow men. This is the great task of the church. The Lord's Day must be preserved so that this work may go on. Without a Day set aside for this purpose, the task of the Church becomes nigh impossible. The Christian Reformed Church by God's grace has historically been an active participant in the cause of preserving the Lord's Day. Now, when the real battle for preserving the day is being waged within the organized churches, it may very well be that we have come to the Kingdom for such a time as this. We must take the lead. We must march with others. They are looking to us. Other men are lone voices crying in the wilderness of their denominations. They need our help, and we need them. We must do all in our power to halt the forces of segregation. The trend to change the Lord's Day from a holy day to a holiday must be met by wielding the sword of the Spirit and defending our constitutional rights wherever the enemy may be engaged. To this cause the Alliance is dedicated.

The most pressing need of the Alliance is to obtain a full time executive director. Two names were submitted to the Board of Managers. They were not inclined, however, to tender the appointment to them. The board is interested in getting the right man. I would call Synod's attention to an article in *The Lord's Day Leader* (Vol. L., 3rd Quarter, No. 3) entitled "The Alliance Scope" written by Melvin M. Forney. This article sets forth the objectives of the Alliance and outlines the task of the executive director. A careful perusal of this article would lead to a better understanding of the posture the Alliance has taken in meeting the needs of our day. It also indicates that the Alliance is stressing "the Scriptural nature of the Lord's Day" as requested by the Synod of 1964. Since I am serving on the special nominating committee to secure an executive director, I would appreciate receiving recommendations for this position and am willing to supply more information about it.

THE ALLIANCE SCOPE

By Dr. Melvin M. Forney

There are some organizations whose requirements for executive leadership, in a sense, spell out the scope of the organization itself. The Lord's Day Alliance of the United States is one of these organizations.

The special committee of the Alliance, charged with the task of securing an executive director, discovered that they required an individual who must be an administrator, an educator, an editor, a financier, a fund raiser, a preacher, a theologian, a promoter, a legislative engineer and a diplomat.

More so now, than at any previous time, the Lord's Day Alliance of the United States must keep before it as a north star of guidance its objective, which is set forth in the Constitution and By Laws as follows:

"The object of the Lord's Day Alliance of the United States shall be the preservation and extension of the first day of the week as a time set apart for rest, worship, religious education and the service of God. It seeks to defend and maintain the American Sunday as recognized in the Constitution of the United States, Article 1, Section 7, Par. 2, as a day of rest for the President and impliedly for the people. It seeks to unite the citizenship of the various states of the nation and its possessions in abolishment of all unnecessary Sunday work and the securing of a weekly rest day for all."

With these objectives, on recommendation of the special committee, the Board of Managers of the Alliance adopted the following requirements for its executive director. These requirements set forth something of the scope of the work that lies before this organization, which has been serving the churches and the nation for over seventy-five years.

The *executive* must lead the Alliance in a program of education that will include the public, the churches, the pastors and lay leaders in both knowledge and will power, to understand the program for keeping the Lord's Day for the worship of God as revealed in Jesus Christ, for Christian education, for family worship and for freedom from all unnecessary labor and commerce.

The *director* shall also be responsible for sound and efficient administration to organize the work at our national office and in the various fifty states, and for the denominations which are supporting or hope to support in the future the Lord's Day Alliance. He shall be guided to gradual growth in various geographical areas, as there is realization of the need for our help and opportunity, both from the resources of the Lord's Day Alliance and the desire of local situations to make it effective.

He shall also be responsible in the furtherance of his major Lord's Day Alliance duties for the creation, implementation, organization and promotion of whatever legislative acts or actions may be desirable or necessary on a national, state or other level, which would be commensurate with the charter, by-laws, and regulations of the Lord's Day Alliance.

He is also required to build, with the committed practical help of the Board of Managers, an active and creative program of financing through increased annual contributions by denominations, churches, individuals and agencies, as well as by special individual gifts through bequests, wills, insurance trusts, living trusts, foundations or other similar means.

The *executive* should also be a dynamic, outreaching, tireless and inspiring leader. He should call upon all board members and skilled leaders, speakers and writers, in the participating denominations or beyond, for introducing approved articles, television and radio programs, movies, film strips and any other approved

means of communication in educating the church and its families in the vital importance of keeping the plan of God for His day.

The committee of the Alliance has before it the task of finding such a qualified individual. During the interim all of the program of the Alliance will be in operation under the direction of the Rev. Samuel A. Jeanes, who has been elected by the board to serve as interim director. Mr. Jeanes has served the Lord's Day Alliance of New Jersey since 1951 and will continue this responsibility, as well as the pastorate of the First Baptist church of Merchantville, New Jersey.

During these difficult days for our Alliance, we would request the support of all our friends. Pray that God will lead our committee to the proper person to carry on this important work. The man must be called of God to do this special work. He not alone must fight the enemies of the Lord's Day, but he must resist the efforts of some who oppose the observance of the Christian Sabbath. His heart can be broken by the indifference of Christian people toward the Lord's Day.

The *new executive director,* when he is found, will need your backing. Encourage him with your gifts and prayers. Let him know you are supporting him and endeavoring to enlist new friends for the work.

As one who held this position for eight years, let me tell you just how much the encouragement from the friends of our work really means. Your letters approving our program made the work worthwhile.

Realizing that the director of the Alliance has a real difficult job, let us make it easier for him when he is elected to the post by assuring him of our continued support.

Dr. Melvin M. Forney is pastor of the Roxborough Baptist Church in Philadelphia, Pennsylvania.

Rev. Samuel A. Jeanes has been serving as interim director. He has done an enormous amount of work on a part time basis, and we are most grateful for what he has done. He has initiated a radio ministry which is being heard on 15 radio stations. It consists of two weekly programs which are taped and offered to stations on a public-service basis. One program called *Inspiration in Word and Music* is 14½ minutes in length. This program stresses the observance of the Lord's Day and urges church attendance. A second program called *Faith Builders* consists of four short messages with musical background, 3 minutes each in length with the same emphasis. If our churches in their own areas would encourage local stations to audition these tapes, the usefulness of the Alliance would be greatly increased. Material to assist churches in approaching local radio stations can be obtained by writing the Lord's Day Alliance of the United States, 71 West 23rd Street, New York, N.Y. 10010.

In addition to the radio ministry more advertising is being done in denominational periodicals. The *Lord's Day Leader* is now being placed in approximately two hundred theological seminaries. Many other publications are reprinting articles which have appeared in the *Leader.*

A scholarship for second-year ministerial students has also been started. This was made possible through a generous gift of a friend of the Alliance. Awards in the amounts of 300, 200 and 100 dollars will be given annually to ministerial students for research papers on the subject, "The Lord's Day, its Biblical Background and Observance." There has been a gratifying interest shown in this program. The members of the board

feel that we must have an educational program aimed at our churches, denominations and seminaries. The scholarship program is one step in that direction.

The Alliance would be in serious financial trouble if it were not for the income from the Thomas Estate. The income from the churches has decreased. This is true from the Christian Reformed Church too. This must be reversed. We need additional funds to expand the work. We must have an active executive director. We could use a field secretary. We must use every means available in getting the message before the peoples of our land. In the words of our interim director, "We have a message that both the church and world needs. The Lord's Day Alliance is not a one-string cause. The Lord's Day and the whole Church of Christ are vitally related. Without the Day, the Church could continue as a social club . . . and the Day without the Church might continue as a holiday. But unless this Day is used by the Church for rest and worship and the service of God, the Church will lose its power. And if the Church loses its power, the Day will soon lose its sanctity. Thus we must work to preserve it. We must protect what legislation we have . . . not to compel worship as those who are not our friends might charge . . . but to protect people from unnecessary work seven days a week. One of our chief tools is education and we must use it well. All of the people must be taught the benefits of the Sabbath."

I would call Synod's attention to three matters.

1. The need for greater financial support.
2. Urge the use of tapes which are available for radio programing.
3. Submit recommendations for the office of executive director.

Respectfully submitted,

Rev. H. Hoekstra

SUPPLEMENT NO. 21

(Articles 83, 153, 159)

CHRISTIAN REFORMED WORLD RELIEF COMMITTEE

ESTEEMED BRETHREN:

I. OUR TASK

The Board of the Christian Reformed World Relief Committee is grateful for the opportunity of serving as our denominational agency in its assigned task: "To receive and administer the offerings and contributions of the church for our work of relief and rehabilitation of the needy of the world." (CRWRC Constitution Art. IV) Our congregations and individuals contributed generously, relief and emergency aid was provided, and increasing attention was devoted to rehabilitating the needy of the world.

II. ORGANIZATION

A. *Board Personnel.* Each classis is represented by a deacon or former deacon and six members at large, representing various professional capacities. The following board members served in our program during 1964:

Classis	Delegate	Alternate
Alberta North	William Vanden Born	H. De Bree
Alberta South	Dick Vander Molen	
British Columbia	John De Jong	Harold Waslander
Cadillac	Willard Vander Ark	
California Central	John Smink	John Brower
California South	William De Groot	Arthur De Young
Chatham	Arthur Bisschop, Jr.	J. Vande Vies
Chicago North	Abel Hoving	Herman Buurma
Chicago South	Henry Jager	George Jousma
Eastern Ontario	Peter Feddema	Jack Vander Windt
Grand Rapids East	John Penning	Robert Prince
Grand Rapids South	Gordon Fryling	Elmer Van Beek
Grand Rapids West	Eugene Van Dyken, D.D.S.	Andrew De Vries
Grandville	Harold H. Zondervan	Harold Lankheet
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	Matt Aeikens
Minnesota South	Leroy B. Tinklenberg	Harold Schaap
Muskegon	Kenneth Van Hemert, D.D.S.	Dick Vredevelt
Northcentral Iowa	Herman H. Hiemstra	John Eekhoff
Orange City	Ivan Visser	Forrest D. Hubers
Pacific	Jay A. Anema	John Braaksma
Pella	Germent Rus	Max Hoeksema
Rocky Mountain	Robert S. Paauw	Robert L. VerSchure
Sioux Center	Howard Kiel	Gerald Kroese
Toronto	William Ubbens	J. Geherls
Wisconsin	Peter Montsma	John W. Mulder
Zeeland	Harold Boss	Rufus Mast

Members at Large

Medical	Edward Y. Postma, M.D.	Martin Sharda, M.D.
Business Man	Sam Tamminga	Harry Bloem
Sociologist	Dale De Haan	Henry J. Ryskamp
Attorney	Cornelius Van Valkenburg	Judge W. Waalkes
Accountant	Donald J. Boes	Peter Timmer
Minister	Rev. John Mulder	Rev. Wm. Vander Hoven

B. *Officers of the Board are*

President, Harold Zondervan
Vice-president, Sam Tamminga
Secretary, Eugene Van Dyken, D.D.S.
Treasurer, Donald Boes
Assistant secretary-treasurer, John Penning

III. OUR OUTREACH IN 1964

Expressed in terms of dollars spent, the 1964 expenditures for emergency and disaster needs were less than expended in 1963. On the other hand greater amounts were expended in "continuing" or "programmed" relief. This is the result of fewer natural disasters occurring in 1964 in the areas within CRWRC's outreach and also by increasing emphasis on rehabilitative aid. The total value of aid distributed (cash expenditures, donated goods, and used clothing) amounted to $465,880 compared with $332,172 in 1963..

A. *Disaster and Emergency Aid*

1. *Japan — Niigata Earthquake* — Devastation and human suffering was alleviated through an immediate cash grant of $3,000 forwarded in June to one of our missionaries and was followed by an additional $715 for purchasing blankets. A shipment of 3,000 pair of new shoes and 24,000 pounds of used clothing was distributed by our missionaries and representatives of Japan Church World Service. The total value of cash and goods provided amounted to $44,912.87.

2. *Alaska Earthquake* — The earthquake which rocked Alaska and the western coasts of Canada and the United States on Good Friday provided a need that CRWRC met by forwarding cash grants to our diaconates in Alaska and Port Alberni, British Columbia, amounting to $945.

3. *Philippines* — A typhoon followed by floods last fall struck the Palupandan area where our denomination carries on missionary endeavor. Shipments of Multi-Purpose Food, new blankets and clothing from our Chicago Clothing Center were rushed to the stricken area. Value of food and clothing was nearly $2,000.

4. *Korea* — Food shortage and a serious flash flood in Imchori, a mountain village, were the occasion of sending 45,000 pounds of Bulgur Wheat and 3,750 pounds of Multi-Purpose Food for a value of $5,600. Another non-budgeted need was met by a special shipment of canned Baby Food from Canada for a total of $6,376 in emergency and special aid to Korea. The cost for these emergency needs were made possible by special funds raised by the Eastern Canadian Churches in an "Opera-

tion Manna" solicitation that raised nearly $24,000. Clothing shipments and special packs amounted to more than 21,000 pounds.

5. *Haiti and Israel* — Shipments of clothing to Haiti begun in the fall of 1963 were completed in early 1964. Three hundred blankets were shipped to a hospital that also benefits from the Arabic Back to God Hour sermon tapes.

B. *Programmed Aid*

1. *Cuban Refugee Aid* — This continued to be our greatest field of activity. The Good Samaritan Medical Center at 1894 S.W. 8th St., Miami, Florida rendered a total of 14,133 patient treatments during the year. The high level of care required is necessitated by the continuance of chronic illnesses by older refugees and by younger members of broken families both of which find it nearly impossible to become self-supporting. Our staff continues to work under the supervision of Dr. Jay Vanden Bosch, a practising physician of our Miami Christian Reformed Church. CRWRC is grateful to him for his generous support and interest. The following comprise our staff:

Dr. M. Santana, Director	Dr. A. Ruano, Pharmacist
Dr. M. Ampudia	Mrs. Y. Izquierdo, Nurse's Aid
Dr. M. Sentmanant	Mrs. S. Menacha, Receptionist

The Good Samaritan Food and Clothing Center at 703 S.W. 17th Ave., also completed another successful year under the direction of Mr. John Yff who was assisted by Mr. Raul Sanches and Roberto Palma in the distribution of 9,411 parcels of groceries to an average of 451 families during the year. Several thousand items of clothing, shoes and blankets were also distributed as a manifestation of Christ's concern that the needy be clothed and the hungry be fed in His name.

Resettlement of refugees was also a concern in meeting the needs of the refugees during 1964. Like all other denominational centers we also experienced a sharp decline in families eligible for resettlement with the result that in September our formal resettlement work was closed out. Vicente Izquierdo's services were terminated at that time. During his nearly two years of service he was helpful in the resettlement of many of the 121 families, numbering 396 persons, given a warm welcome by many congregations in our denomination. We recognize his diligent and devoted efforts and thank him for them. Families eligible and interested in resettlement will continue to be referred to our congregations expressing an interest.

During the year there was close contact with our Home Mission efforts. We shared their joy in the organization of the Good Samaritan Christian Reformed Church of Miami — the first Spanish-speaking congregation. Periodic conferences with the Board of Home Missions made possible close and careful planning and direction of the total program of Christian concern. Twice Rev. Baarman and CRWRC's director met with Rev. Nyenhuis and other members of the staff in Miami to make sure that our work was properly coordinated and directed. Such studies led to the conclusion that a better way of ascertaining the extent of continued need

for food and clothing could best be done through an American social worker trained in approved techniques of interviewing and evaluation.

Assistance in detailing the specifics of such a task by a Grand Rapids deacon, serving as a professional social worker, led to the employment of Miss Martheen Baas to fill this need. She is a graduate of Calvin College. Her experience includes teaching and U.S. Peace Corps service. She began her work in February. Early indications point to the worthwhile results in utilizing professional techniques in an effort to competently analyze areas of need and how best to meet them.

Our board requests Synod's approval of the Cuban refugee aid as a continuing field of work for 1966.

2. *Korean Aid* — Much suffering was again alleviated in this impoverished country. There was abundant occasion to feed, give drink, provide a home and care for the sick. A many faceted program of Christian care was carried on by Dr. Peter Boelens and his staff.

A vigorous mobile medical program in Seoul slum areas and villages and islands provides care to people who otherwise would not be able to obtain medical care. Locally trained paramedical workers, nurses, and advanced medical students assist in general clinical work, immunization of infants, and child care. An agreement with a Seoul hospital provides medical care when required. Large quantities of whole milk powder (25,900 pounds) were distributed to children's hospitals and to individual families.

Dr. Sook Kyung Lim, a Korean woman doctor who received fifteen months training in Public Health at the University of Michigan under a CRWRC scholarship, returned to Korea in January and has begun a three-year term of service in our child health program in Seoul hospitals. We are grateful for her services.

The addition of Dr. D. J. Mulder with his wife to the staff as a fully trained doctor is bound to provide much needed help for Dr. Boelens. Dr. Mulder fills the vacancy caused by Dr. Ten Have's withdrawal from the field two years ago. He is a graduate of the Free University of Amsterdam Medical School. Early reports indicate that he is performing a useful service at the Municipal Infants' Home in Seoul. We are happy and thankful for this opportunity of increasing our outreach of Christian mercy.

Rehabilitative work in our Korean program has also been blessed. Training girls and young women in sewing and other useful skills continues. The farm training program is progressing. A barn and silo were built to accommodate the cows that were shipped from California. Some ten Korean boys are now being taught the many details of good farming. One of our board members, Mr. Peter Feddema from Bowmanville, Ontario, Canada, volunteered to direct the training program for a four-month period from March through July. His generous offer comes at a time when it is most helpful in spring planting and animal care.

Our board is presently considering applications from trained agriculturists, for a full missionary term of service and hopes to have a qualified

candidate on the field before Mr. Feddema completes his temporary services. This will insure an orderly transition of the work.

Child care is also a major concern in our program of Christian mercy. It is estimated that there are between 50- and 60,000 homeless children — made up of orphaned and abandoned children. Most of them are cared for in orphanages. An increasing number are being put out for adoption by Korean families. This latter approach is shared by our program. To accomplish this, healthy children are cared for in a foster home until Christian Korean homes are sought out by our staff of native workers. Our Christian Adoption Program of Korea (CAPOK) solicits funds for child support from many church societies and individuals, making possible monthly grants to deserving families who are unable to assume the cost of taking another child into their homes. This program requires more than financial support. It is very dependent on competent supervision and direction, a function which can only be provided by a professionally trained social worker. We hope to engage such a trained social worker during the course of the next few months.

3. *Recognition of Korean Aid Program by U.S. Department of State.* — An understandable fact is the U.S. Government's interest in the activities of U.S. organizations engaged in the distribution of material aid to foreign countries. The U.S. Government encourages such action and seeks to provide privileges to those agencies which meet certain standards. This in no way implies control but on the other hand indicates a measure of approval. In November CRWRC was happy and thankful to learn that its Korean program of "relief medical, social service and agricultural program," was registered for eligibility to receive ocean-free shipment and the participation in certain government programs of distribution of surplus foods. This recognition speaks well of the way that Dr. Boelens and his staff have carried on their work of the ministry of Christian mercy to a people with almost unlimited needs.

Recognition is granted to an agency for specific country programs. Now that CRWRC has been granted recognition for its first specific program we are hopeful that other areas now being ministered to by our denominational mission program may be eligible for CRWRC's work and eventual recognition by the U.S. government.

The outreach of Christian mercy has extended beyond the scope of its 1962 activities, when CRWRC first entered the field. The medical program has been augmented, a program of child care has been initiated, and programs of rehabilitation have been undertaken. An inspection trip during October by board member Abel Hoving, who contributed the costs of his trip, and our director proved to be informative and rewarding. The visit established the need of professional personnel for the agricultural and child care work. Programs of other denominational agencies were also observed.

Synod's decision that steps be taken in *transferring* the Korean Material Relief work to the newly organized CRWRC (Art. 141 - I B, 3-b, Acts 1962) is under consideration by CRWRC and the Foreign Mission Board. We will apprise Synod of the progress of such efforts through a supplementary report at the time of Synod.

CRWRC requests that Synod approve its Korean Aid program for the year 1966.

IV. ADMINISTRATION

A. *Office*

A gradually expanding program is directed by our office. The increase in the material-aid aspects of our work necessitated the search for help in this area. Our board was happy to engage Mr. William Penninga, who recently retired from 20 years of active service in the U.S. Army as a Lieutenant Colonel. Following his retirement he worked for the United States Red Cross and was then led to accept an appointment from our board as Director of Material Resources. He began his work in August and has already made significant contributions to the effectiveness of our outreach of Christian mercy.

B. *Clothing Center Activities*

1. *Chicago Clothing Center* — Again this agency served a key need in our program of material aid. Clothing is collected through drives conducted by our deacons throughout the denomination. Mr. Art Schaap efficiently provides the direction for the sorting, baling and shipping. A word of thanks is in order to the Chicago deacons and women's and young peoples' groups for their generous help in the Clothing Center. The Chicagoland Deacon's Conference also provides financial and administrative aid in center operations. Last year 137,482 pounds of clothing was processed. Shipments were made to the Miami Cuban Refugee Center, Korea, Japan, Philippines, Israel, Algiers and Jordan. Shipments for 1965 are projected for Korea and Miami.

2. *Other Clothing Collection Centers* — Realizing that future emergencies and needs can be more effectively met by a clothing center on the west coast, arrangements were completed whereby the Church of the Brethren Clothing Center in Modesto, California would receive and process for shipment clothing at a nominal cost. A shipment will soon go forward to Korea and another to Hong Kong from this center.

More recently similar arrangements were completed for our Toronto area. This center will eliminate tedious border entry details formerly experienced by shipping from Canada into the U.S. This center will also make possible shipment of such clothing directly from ports as Hamilton or Toronto, Ontario.

The addresses of the CRWRC Clothing Centers are:

Christian Reformed World Relief Comm., Chicago Clothing Center
50 East 109th st., Chicago, Illinois 60628

Christian Reformed World Relief Comm.
919 Emerald st., Modesto, California 95351

Christian Reformed World Relief Comm.
100 Simcoe st., Toronto 1, Ontario

C. *Diaconal participation*

CRWRC may be described as the diaconate of the denomination. When thought of in this manner it must be remembered that it was the

intention that CRWRC work closely with and through our congregational diaconate and area conferences. Such contact and liaison is maintained through visits, bi-monthly Deacons Newsletter and special correspondence. First efforts are in behalf of developing and strengthening area deacons conferences. Both CRWRC and our several diaconates are indebted to the helpful interest by many of our ministers in developing a consciousness in our deacons of need beyond that of the congregational level.

We are happy to report that some measure of conference activity exists in every one of our classes. Understandably, some conferences are more active than others. Factors such as size, number and proximity of our church diaconates are major determinants in the degree of activity.

Conferences have participated in CRWRC activity through the support of projects as purchase or underwriting of: a Land-Rover car for Korea, whole milk powder, farm equipment, seed for Korea, canned foods for the Cuban Refugee Program and special benevolent needs met by CRWRC. Such participation gives the conferences a closer relationship to the work.

CRWRC is studying possible changes in conference organization in an effort to bring closer working arrangements with CRWRC. Contact with the synodical study committee on the "Place of *deacons* at major ecclesiastical assemblies" will also be sought in an effort to share and contribute thoughts on possible ways of achieving greater diaconal involvement.

V. FINANCES

A. *Sources of income*

CRWRC was well remembered by our denomination during the year. Our income is principally received through offerings by our congregations. During 1964, 472 congregations held one or more offerings for a total of $173,033 compared with 456 churches in 1963 that collected $116,137. CRWRC is grateful for this support. It receives no quota funds and makes no request to Synod for such for the year 1966. CRWRC is the most extensive denominational endeavor that operates without quota support. It is of some concern, however, that 21% of our congregations have not remembered with an offering to their denomination's world wide outreach of Christian mercy.

There were 12 classes in which only two or less congregations did not hold offerings. This is an encouraging sign. On the other hand there were eight classes in which as many as seven or more churches held *no* offering for CRWRC. A reflection on the offering pattern indicates that these areas, in which diaconal conference activity is most active are the classes in which CRWRC is best remembered through offerings.

We hope that our congregations may develop an increased appreciation that we possess a message of hope and promise which speaks loudly and clearly through our work of Christian mercy.

We request that Synod heartily approve our cause for one or more offerings during 1966.

Our receipts and disbursements are reflected by the following report.

Condensed Statement of Cash Receipts and Disbursements
Year ended December 31, 1964

Balance — January 1, 1964			$ 82,752.73
Receipts:			
Contributions:			
General		$155,709.59	
Korean relief		44,686.21	
Cuban relief		23,199.94	
		$223,595.74	
Interest income		2,790.11	
Total receipts			$226,385.85
Total available			$309,138.58
Disbursements			
Relief programs:			
Korean relief — programmed relief	$44,677.35		
Korean relief — Special projects and emergencies	18,036.08		
Cuban relief	85,495.80		
Haiti	904.52		
Japan	6,015.87		
Alaska	944.86		
Philippines	1,421.89		
Israel	384.00	$157,880.37	
Operation of Clothing Centers		12,822.99	
Administrative and general		36,826.73	
Total disbursements			207,530.09
Balance — December 31, 1964			$101,608.49

February 2, 1965

Christian Reformed World Relief Committee,

Grand Rapids, Michigan

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, 1964. 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 condensed statement of cash receipts and disbursements presents fairly the recorded cash transactions of the Christian Reformed World Relief Committee for the year ended December 31, 1964 on a basis consistent with that of the preceding year.

Den Braber, Helmholdt & Lyzenga
Certified Public Accountants

Contributions other than cash in the amount of $187,000, consisting of food, clothing, drugs, shoes, transportation service, and equipment, and used clothing of $121,000, thereby increasing our total value of aid distributed to $465,872.

B. *Plans for meeting tomorrow's needs*

Anticipating a continuance of funds through the generous support of our churches, individuals and other groups we respectfully submit the following budget of contemplated expenditures for the year 1965 and 1966.

Proposed Budgets

I. General Fund	1965 budget	1966 budget
Salaries	$20,000.00	$22,500.00
Hosp. Ins. & Med. care	950.00	1,000.00
Retirement allow.	1,200.00	1,500.00
Office rental	1,800.00	3,000.00
Board meeting expense	4,000.00	4,000.00
Promotion — bulletin covers	1,500.00	1,500.00
Promotion — General Newsletters	1,600.00	1,600.00
Promotion — other	850.00	850.00
Deacons Newsletters	2,400.00	2,400.00
Instructional manuals	1,000.00	1,000.00
Telephone	900.00	1,200.00
Auto expense and travel	2,000.00	3,000.00
Liability insurance	500.00	600.00
Office equipment	750.00	1,000.00
Postage & supplies	2,500.00	3,000.00
Misc. & contingency	500.00	500.00
Legal & professional & dues	750.00	800.00
Total	$43,200.00	$49,450.00

II. Clothing centers		
Salaries	$ 7,200.00	$ 7,500.00
Hosp. Ins. & benefits	150.00	150.00
Retirement allowance	350.00	400.00
Rent	3,000.00	3,000.00
Utilities	350.00	350.00
Miscellaneous	250.00	300.00
Supplies	2,000.00	2,000.00
Telephone	300.00	300.00
Equipment	1,000.00	1,000.00
Insurance	200.00	200.00
Promotional expense	500.00	500.00
Auto & travel	100.00	100.00
Outside center fees	1,500.00	1,500.00
	$16,900.00	$17,300.00

III. Programmed aid	1965 budget	1966 budget
Salaries	$ 10,000.00	$ 20,000.00
Retirement allowance	600.00	1,200.00
Travel & outfitting costs	2,500.00	3,000.00
Training costs	1,500.00	1,000.00
Medicines and drugs	7,000.00	9,000.00
Powdered milk and MPF	12,000.00	13,000.00
Pusan Gospel Hospital	2,000.00	1,000.00
Farm expenses	4,000.00	2,000.00
Medical equipment	1,500.00	1,500.00
Farm truck	3,000.00	
Postage & supplies	300.00	400.00

Telephone	275.00	350.00
Promotion expenses	800.00	1,000.00
Insurance	200.00	200.00
Field expenses	21,100.00	28,300.00
	$ 66,775.00	$ 81,950.00
Emergency relief		
Food, clothing and blankets	$ 10,000.00	$ 10,000.00
Costs covered by special contributions		
Special equipment	$ 6,000.00	$ 9,000.00
	$ 82,775.00	$100,950.00
IV. Hong Kong		
Programmed aid — Rennies Mill Hostel Project		
Grant for new building	$ 15,000.00	$ 10,000.00
Hostel child support		5,000.00
	$ 15,000.00	$ 15,000.00
V. Cuban relief	1965 budget	1966 budget
Salaries	$ 30,000.00	$ 28,000.00
Hospital ins. & med. costs	3,500.00	3,000.00
Staff rental allowance	2,400.00	3,000.00
Retirement allowance	600.00	575.00
Auto costs & allowance	3,500.00	3,000.00
Food purchases	18,000.00	12,000.00
Clothing purchases	1,000.00	1,000.00
Medicines and drugs	12,000.00	8,000.00
Printing and supplies	1,000.00	750.00
Equipment	500.00	500.00
Miscellaneous	500.00	500.00
Outside service & special aid	3,000.00	4,000.00
Contingency	500.00	500.00
General insurance	150.00	150.00
Building rental	3,000.00	2,000.00
Utilities & telephone	2,000.00	2,000.00
Building maintenance	300.00	300.00
Promotion expense	750.00	750.00
	$ 82,700.00	$ 70,025.00

Summary	1965	1966
I. General	$ 43,200.00	$ 49,450.00
II. Clothing Centers	16,900.00	17,300.00
III. Cuban Refugee Aid	82,700.00	70,025.00
IV. Hong Kong	15,000.00	15,000.00
V. Korean Relief	82,775.00	100,950.00
VI. General Emergency	10,000.00	10,000.00
	$250,575.00	$262,725.00

Explanations for the on-going programs were included in foregoing descriptions of our programs.

1. *Hong Kong — Rennies Mill Student Aid Programs*

Whenever poverty is mentioned, Hong Kong is apt to flash across one's mind. Many of our constituents and leaders have asked, "Are you doing anything in Hong Kong?" In the absence of a mission program by our denomination we inquired into the work of other evangelical and orthodox churches. Preliminary inquiries in our behalf of Rev. Richard Sytsma, missionary to Japan, in the fall of 1963 and by Rev. Clarence Boomsma in the spring of 1964 brought a common observation of the fine work of Christian mercy carried on by the deacons of the Gereformeerde Kerken of the Netherlands. These preliminary reports coupled with the fact that the director of the Dutch Diaconal Program would be in Hong Kong to study the project was considered by our board to be sufficient reason for our director to schedule a visit to Hong Kong for September. (See CRWRC Constitution Art. VI - A).

This visit proved beneficial in many ways. It disclosed that the present Rennies Mill Student Aid Program of caring for some one hundred boys and girls from the ages of 8 through 14 was planning expansion. This contemplated expansion consists of building a new hostel to care for older boys from the ages of 15 and older, serving apprenticeships in business, attending trade and vocational schools, or holding part time jobs. Working with boys in this age range gives abundant opportunity for counselling and for imparting a Christian witness.

The Gereformeerde Kerken were largely responsible for support of this program and since its beginning in 1957 have contributed the construction costs of dwellings for 52 of the children in addition to contributing the costs of support for an even greater number.

Our board request Synod's approval of participation in the cost of construction of the new dormitory, to be completed during 1966, to the extent of $25,000; the care of approximately 25 of the 100 boys at a monthly cost of approximately $17 per month; and the authorization to negotiate for the placement of a professionally trained staff worker (specific qualifications to be determined) on the staff — such a person to be recruited from our constituency and supported by our program.

Grounds:

a. Such participation meets an urgent need within the intent of our constitution (Art. V-B)

b. The participation by the Gereformeerde Kerken of the Netherlands is an expression of their regard for this work as an area of Christian concern.

c. Visits by Revs. C. Boomsma and R. Sytsma attest to the evangelical and biblical emphasis by the staff and Christian character of the program.

d. Participation in this program will provide an avenue for gaining experience for meeting similar needs in other areas.

e. Participation in this project will meet the desire of many of our members and church groups who are concerned by needs in Hong Kong.

2. *Immigration and Resettlement*

Reference to this work in our Cuban Refugee Aid program has already been mentioned. Synod's decision regarding transfer of relief, rehabili-

tation, and resettlement of refugees (Art. 108 I C - 4 Acts 1964) and the transfer of $25,000 from the Christian Reformed Resettlement Service Committee to CRWRC (Art. 108 I C - 6 Acts 1964) has been accomplished. CRWRC is alerting itself to and studying the extent of participation warranted in this new area.

It should be noted that CRWRC's constitution does not specifically mention resettlement as a specific field of endeavor. CRWRC therefore request Synod to add to Art. IV CRWRC's Constitution:

F — to engage in the work of relief, rehabilitation and resettlement of refugees.

Grounds:

a. This is consistent with the agreement arrived at between the Christian Reformed Resettlement Service Committee and the CRWRC and approved by Synod (Art. 108 - 1 C - 4 Acts 1964)

b. This work is commonly performed by other voluntary relief agencies.

VI. APPOINTMENTS AND REAPPOINTMENTS

A. *Executive director*

CRWRC request that its executive director be reappointed with indefinite tenure.

B. *Board members*

Inasmuch as CRWRC is approaching the close of its third year of service, the terms of the six board members-at-large will expire with this Synod. These men have contributed much to our program. The board is also mindful of the disadvantage of having the term of these members run concurrently. They are all eligible for reappointment under synodical practices. The board therefore request reappointment of the following without balloting for terms as follows:

Board members

Minister — Rev. J. Mulder — for 2 years
Sociologist — D. S. De Haan — for 2 years
Accountant — D. J. Boes — for 3 years
Business man — S. W. Tamminga — for 3 years
Attorney — C. Van Valkenburg — for 4 years
Medical doctor — E. Y. Postma — for 4 years

Alternate board members

All for regular three-year terms

Minister — Rev. W. Vander Hoven
Sociologist — H. J. Ryskamp
Accountant — Peter Timmer
Business man — H. J. Bloem
Attorney — Judge W. Waalkes
Medical doctor — M. Sharda

VII. SUMMARY OF RECOMMENDATIONS AND REQUEST

A. *Representation at Synod*

CRWRC request that its president, ministerial board member, and executive director be granted the privilege of the floor when matters pertaining to our work are discussed.

B. *Approval of Constitutional Change* (V-B-2)

C. *Approval of Fields of Work for* 1966

1. Cuban Refugee Aid Program (III - 1)
2. Korean Aid Program (III - 2)
3. Hong Kong — Rennies Mill Student Aid Program (V B-1)

D. *Approval of Appointments* (see VI above).

E. *Approval of Offerings*

Since CRWRC receive no quota support we request that it be placed on the list of "Denominational Causes Recommended for one or more Offerings."

F. *Permission to submit supplementary reports to Synod.*

Respectfully submitted,

Louis Van Ess, *Executive Director*

SUPPLEMENT NO. 21-A

(Articles 83, 153, 159)

CHRISTIAN REFORMED WORLD RELIEF COMMITTEE

ESTEEMED BRETHREN:

I. DOMESTIC DISASTERS

During the short span of two weeks several of our church communities were ravaged by disasters.

A. *Tornado Disasters in Michigan and Indiana*

On Palm Sunday April 11, a tornado struck areas of Indiana and Michigan with next to no warning. Our Goshen area experienced some property loss. More extensive property loss, however, was experienced in the West Michigan area (Grand Rapids and Burnips) where six lives including two members of our fellowship were taken.

Immediately following this disaster CRWRC and officers of the Grand Rapids Deacons' Conference conferred for the best possible plan of help. Appeals to deacons in the Grand Rapids Churches brought cleanup teams to the field. Homes for those who were rendered homeless were provided and costs of other necessities were met from CRWRC funds on hand. No appeal for special offerings was deemed necessary.

B. *Flood Losses in Western Illinois Area*

Less than two weeks after the tornado disaster in Michigan an even greater calamity befell our church community in Fulton, Illinois. The heavy spring rains swelled the Mississippi to near record highs. In anticipation of some flooding the community was offered typhoid injections —a precaution against disease from impure drinking water. Many were cautioned to be prepared for evacuation. However, the weekend of April 24 saw the breaking of the main dike. Flood waters rolled in without restraint, reaching a crest of 25 feet, some 8 feet over normal flood stage. Nearly two thirds of our 209 families were effected. The basement of the First Church and the parsonage were filled with water.

CRWRC immediately dispatched Mr. W. Penninga to the scene and shared the information with all our congregations by letter to our diaconates. It is too early to ascertain with any degree of certainty an estimate of the damage. As of this writing many congregations have either already held offerings or have scheduled an offering.

CRWRC made an immediate appropriaton of $7,000 to the two churches for urgent need. Mr. Penninga made a second trip to the area in which he met with representatives of the two churches and plans were made for assisting the people as they move back into their homes.

II. ADMINISTRATION OF KOREAN FIELD

The addition of qualified workers to the field (see Agenda report 21) and the encouraging prospect of adding a full term agriculturist and a

social worker makes it increasingly essential that an integrated plan of administering and supervising the work of concern for others' needs in the name of Christ be carried out. Since June 1962, when Synod instructed that steps be taken in *transferring* the Korean Material Relief work to the newly organized CRWRC (Art. 141-1B 3-6 Acts 1962) CRWRC's efforts in developing the outreach of Christian mercy have been abundantly blessed by the Lord. The question of effective administration and responsibility for the work arose already in 1963 when the Board of Foreign Missions judged that the administration properly belonged to it. (See page 327—Acts of 1963). CRWRC, feeling that Synod's intention of 1962 to transfer the administration of this work to CRWRC was meant to be hastened rather than be reversed, requested Synod of 1963 that "the total financing and administration of the medical work in Korea be assigned as a field of labor to CRWRC." (See Acts p. 260). Synod decided that the work in Korea "be carried out on the basis of the plan of cooperation drawn up between the Executive Committee of the Board of Foreign Missions and the CRWRC so that although the work retains some connection with the Foreign Mission Board its regular administration is alloted to the CRWRC."

In October of 1964 a field visit by one of our Board members and Director indicated that in their judgment the work is essentially Christian Mercy. This is not meant to discredit the witnessing aspects of the work, for all Christian service by its very nature presents occasions for Christian witnessing in both word and work. Realizing this, our Board requested the Board of Foreign Mission to relinquish interest in the work of Dr. Boelens and offered to discuss the matter with them. At its annual February 1965 meeting the Foreign Board denied this request on the ground that the "Doctors in Korea were sent out by Synod of 1961 as medical evangelists under the auspices of the Board of Foreign Missions." Historically, this is a fact since CRWRC was not operative in 1961 and therefor, antedated the decision of Synod in 1962. In the meantime CRWRC appointed Dr. D. J. Mulder, a 1964 graduate of the Free University of Amsterdam Medical School, to fill the vacancy caused two years ago when Dr. Ralph Ten Have, one of the original doctors sent to the field under the auspices of the Foreign Mission Board, returned to the States. Mindful of this CRWRC indicated their willingness and desire to discuss this with the Foreign Mission Board when both boards held their annual meetings in February.

Again in March, following the receipt of the Foreign Mission Board's decision not to acquiesce to CRWRC's request for full responsibility of the work of mercy as presently carried on, CRWRC requested in writing a meeting at an early date to discuss matters of mutual interest and concern in Korea. Our board is distressed by the reluctance on the part of the Foreign Mission Board to recognize the urgency of discussing the ongoing work on the field and recognize the nature of the Christian service performed.

CRWRC feels that having two separate boards responsible for the same task of Christian mercy is not a defensible practise from either the standpoint of good Christian stewardship or sound organization. A dual

control which permits missionaries performing identical Christian services to be responsible to different boards may well become an impediment to an effective Christian witness and hinder work in the field.

CRWRC therefor requests that Synod declare the essential nature of work presently carried on in Korea to be that of mercy and assign full responsibility of this work to CRWRC, thus reaffirming Synod's decision of 1962.

Grounds:

(a) Objective and impartial study of the work presently carried on will disclose the fact that it is a function of Christian mercy.

(b) Dual control of any field of endeavor does not make for effective day to day administration or sound future planning. (This in no way rules out the possibility [desirability] that the Foreign Mission Board undertake a plan of sending ordained men to the field.)

(c) This is consistent with Synod's action of 1962.

Respectfully submitted,

Louis Van Ess - Executive Director

SUPPLEMENT NO. 22

(Articles 100, 159)

THE PLACE AND TRAINING OF LAYWORKERS IN EVANGELISM

ESTEEMED BRETHREN:

Our mandate is concisely stated in the *Acts of Synod 1963*, article 45, paragraph 1, page 28, which records the decision "that Synod appoint a study committee, including representatives from the Board of Home Missions, to study the place and training of layworkers in evangelism." The Home Mission Board requested such a study from the Synod of 1963 for several reasons: "1. There has been no definitive statement on this matter to date. 2. There is no general policy concerning the standardization of employment or educational requirements. 3. The steady growth of evangelism work calls for a solution and necessary definition of the problems involved. 4. Fairness to layworkers laboring among us also calls for attention to these problems." Cf. *Acts of Synod 1963*, supplement no. 32-A, paragraph D, page 392.

Background

It became apparent to your committee as we first met that such a study was very necessary. In pursuance of this study we had conversations with present and former seminary professors, layworkers, and others closely connected with the work of evangelism. Letters were sent to the stated clerks of each classis and boards of evangelism for decisions taken relative to layworkers and for suggestions. Everyone contacted was agreed that clarification of this problem is necessary. This we have endeavored to do.

The Christian Reformed Church has not officially recognized an impressive phalanx in the church which has been doing the work of evangelism with enthusiasm and success. This task force has been allowed to work, but by and large it has been overlooked, even though it is performing the work assigned to the church as a whole. The church may not continue to do this. This is a mandate which must be fulfilled in the best possible fashion. All the resources and talents must be used as efficiently and fruitfully as possible.

That something must be done is apparent because of the confusion and disparity that exists in dealing with layworkers. There is confusion as to their place in evangelism. Some say they don't belong; others believe they should be given full rights and privileges as ministers of the gospel. There is confusion in the designation of layworkers. What are they to be called? Lay missionaries? Chapel workers? Evangelists? Lay pastors? There is confusion as to their economic status. What are they to be paid? Some have little or no job security. They can be released from their work at the whim of a board and not know where to find further work. They have no retirement benefits, no pension plan. Others are treated

very well financially and the church or board which employ them is very considerate in keeping them employed until other work can be found.

Clarification of the place of layworkers in evangelism and the training they should have is necessary for preservation of a good image of the church of Christ. Qualified people only should officially represent the church. Inferior workers must not officially perform the church's work, if this can be avoided. Training is necessary, and how much is needed should be clarified.

Not all denominations face the problem of the place and training of layworkers in evangelism. This is a problem that is uniquely faced by those denominations which have an interest in an educated clergy. Other churches avoid the problem we face with an easy ordination. They do not insist on an educated clergy. In some denominations there are men who are ordained to the gospel ministry who are not as well grounded theologically as many of our layworkers. One of the reasons we have concern for the place and training of layworkers is because we insist on an educated ministry.

Concern for evangelism in our church is not new, nor is concern for the training of layworkers. Individuals in the church have been interested in providing such training, but so has the church officially. Synod of 1932 encouraged, "local churches to provide through their ministers for training below the college level of lay evangelistic workers." Cf. *Acts of Synod 1932,* Article 25, paragraph D, page 21. In 1934 Synod decided to establish such a school with the understanding that this new school was to have free use of the facilities of Calvin. Cf. *Acts of Synod 1934,* article 96, paragraph IV, page 78. The school was opened in the fall of 1934. The first year approximately one hundred enrolled for the Sunday school courses and twenty-four for missionary training courses. In 1937 Synod decided to instruct the Board of Directors of this school to present a complete program and budget for a real missionary training and Bible school to the next Synod. Cf. *Acts of Synod 1937,* article 83, page 68. At the next Synod, however, the matter was dropped without any grounds being adduced officially, although the committee report stated that "for a complete school we lack both means and the men."

Synod dealt with the matter of evangelism in 1926, 1932, 1934, 1947, 1948, and at great length in 1954. At this latter Synod, a *Guide for Neighborhood Evangelization* was adopted which stated principles to be followed in pursuing the work of evangelism. This guide makes mention of the layworker too. Under B, 2, b we find, "In any community where there are more than one of our churches these churches may, when the situation demands it, carry on mission work jointly, including such endeavors as building a chapel, procuring an ordained missionary or *layworker.*" Under C, 4 we find "In view of the magnitude of the task and the need for direction, a full-time worker, ordained or *unordained,* should be employed as soon as possible." Synod has recognized the value of the layworker in evangelism.

Definition

Every believer has the obligation to witness to the grace of God in Christ. Although the words of Acts 1:8, "ye shall be my witnesses both in Jerusalem, and in all Judea and Samaria, and unto the uttermost part of the earth" were spoken by Christ to the apostles, it is not doubted that they have further application to believers of all time. Every believer has opportunities to do this, many of which are not grasped as they should be. Jesus urged a man to testify of the grace of God he experienced in Mark 5:19 when He said to the man from whom He had cast demons, "Go to thy house unto thy friends, and tell how great things the Lord hath done for thee, and how he had mercy on thee." Average believers in the church did this work according to Acts 8:4, "They therefore that were scattered abroad went about preaching the word" (euanggelizo). Consider also Acts 11:19-21. "They therefore that were scattered abroad upon the tribulation that arose about Stephen travelled as far as Phoenicia, and Cyprus, and Antioch, speaking the word to none save only to Jews. But there were some of them, men of Cyprus and Cyrene, who, when they were come to Antioch, spake unto the Greeks also, preaching the Lord Jesus. And the hand of the Lord was with them: and a great number that believed turned unto the Lord." Peter exhorts his readers to this work in I Peter 3:15, "sanctify in your hearts Christ as Lord; being ready always to give answer to every man that asketh you a reason concerning the hope that is in you." Scripture indicates every believer must witness.

We would at this point like to say just a word about the women who are busy in this work on a full-time basis. They too are doing valuable work in the kingdom and give themselves with dedication to their task. Their endeavors bear fruit by the rich grace of God. It is certainly to the advantage of the church of Christ that they serve in this work, but the interpretation of Scripture has been that women should serve in auxiliary positions. Cf. I Corinthians 14:34; I Timothy 2:12.

Our report concentrates on the full-time male workers in evangelism who are not ordained to the ministry of the Word and the Sacraments. Some of these work in chapels, others are assistants in churches, still others are working in our denominational mission fields, but all have evangelism as their full-time assignment. Souls have been saved and churches organized as a result of the Spirit's blessing on their work.

In the New Testament we have examples of men other than apostles doing the work of evangelism. *Ananias,* who is designated as "a certain disciple at Damascus" in Acts 9:10, was used by the Lord in connection with the conversion of the apostle Paul. "And Ananias departed, and entered into the house; and laying his hands on him said, Brother Saul, the Lord, even Jesus, who appeared unto thee in the way which thou camest, hath sent me, that thou mayest receive thy sight, and be filled with the Holy Spirit. And straightway there fell from his eyes as it were scales, and he received his sight; and he arose and was baptized." Acts 9:17, 18.

Another example is that of Barnabas, before he was separated by the Holy Spirit in Acts 13: for the work of foreign missions. Already in Acts 11:26 we read of him and Saul, "And it came to pass, that even for a whole year *they* were gathered together with the church, and taught much people." Lenski says of this passage, "Energetically and in a friendly fellowship they worked, successfully teaching a large multitude and bringing them into the church." Cf. *Interpretation of the Acts of the Apostles,* by R. C. H. Lenski, page 457.

More recently the church has made use of men who were called "exhorters." They were men with special gifts who, though not ordained to the ministry, declared the grace of God as it is revealed in the Scripture. At times when the churches experienced particular need for such men the Reformed churches in the Netherlands, for example, established rules regarding the appointment of layworkers, and they performed an invaluable service. They were men who, in the providence of God, had special gifts for exhortation, a thorough knowledge of the Bible and our Reformed confessions, and ability to compose and speak. Today men are doing this too, for their full-time occupation. Most of them are doing work that is akin to the work of the ministry without being ordained to the ministry of the Word and the Sacraments. They exhort; they engage in visiting and pastoral work as well as witness to the unbelieving. Today there is a great population growth; there is an increasing percentage of people who have no personal relationship to Christ and His church; there is a rampant tide of immorality. More individuals ought to be doing this kind of work. The need is urgent. When men are qualified by the Holy Spirit, have the gift of exhortation, are properly equipped spiritually and intellectually, and have the desire and opportunity to do this work, they ought to do it. The church of Christ will profit from individuals giving themselves to this work on a full-time basis. Such individuals must equip themselves as well as possible for this work of evangelizing.

We do not want this report to leave the impression that we would discourage young men from entering the ministry. We encourage men to enter the ministry of the Word and Sacraments, as well as others to be lay-workers in evangelism, believing that usually the best trained men will be the best possible representatives of the church. The 20th century demands a better educated ministry, not a less educated one than before. Future needs are going to be greater and we must use all the available resources, therefore, there is a need and place in the church and the kingdom at this strategic hour in history for full-time workers in evangelism.

What about those men who give themselves for full-time work in evangelism, declaring Jesus Christ as the only way of salvation? What should be their standing in the church? Right now there about 50 men serving in chapels sponsored by our churches. Most of them are performing a commendable work. The gospel is being brought and the Holy Spirit is using them to bring men, women, and children to Christ. Our Foreign Mission Board employs about 20 lay evangelists. Besides this, native

churches have several performing this work, who are supported by the native churches. Our Home Mission Board also has about 20 lay evangelists working for them. The position of these men in the church has not been defined. Some of them are only loosely connected to the church which supports and directs their work.

Possible Answers

A. *Status Quo?*

One answer some would like to give is that we should leave things as they are. They say we should not further define their position, and give them no recognition whatsoever. "We've been getting along this way, so let's not tamper with it." Your committee cannot agree with this attitude. There are problems which must be cleared away. There is a wide disparity in the qualifications of those who are engaged in this work and therefore some are not qualified to do the work they are supposed to do. Others are well qualified and their resources are not being used to the best advantage. Unfair treatment of the layworker has been a reality and ought to be eliminated.

B. *Ordination?*

Another answer would be to ordain all the men who are assistants in churches, chapel workers, or working in our denominational fields. This could be done by use of article eight of the Church Order. This cannot be the answer because it would undermine our goal of having an educated clergy. We certainly do not want to lower the educational standards of our ministers. In a time in which people generally are receiving more education our ministers must not be inferior educationally.

C. *Ordained evangelist?*

Some would answer that these men ought to be ordained as evangelists. They think this office ought to be revived again and that these men fit well into it. Your committee has carefully considered this, examining the passages of Scripture which mention the New Testament evangelists and the work they did (Acts 8:5; Acts 21:8; Ephesians 4:11; II Timothy 4:5). Scripture gives no clear warrant for a continuing *office* of evangelist. The beginning of the office of deacon is clearly set forth. Elders were appointed in the various churches established by Paul, and it is clear that a distinction is to be made between elders that rule and those "who labor in the word and in teaching." Cf. I Timothy 5:17 and Form for ordination of Elders and Deacons, page 105, line 10 ff.

If this answer were to be followed, the Belgic Confession would have to be changed, since it only speaks of ministers, elders, and deacons, saying nothing about evangelists having office in the church. The Church Order is also silent on evangelists as office-bearers in the church. In the history of the church the office disappeared. The *office* of evangelist is almost totally unheard of in all of the major denominations. Popular usage, however, has given widespread acceptance of the *term* "evangelist."

D. *Limited ordination?*

Another possible answer would be to give the layworkers in evangelism limited ordination. They could preach the Word and administer the sacraments in their specific field of work, but no where else. Certainly no scriptural grounds can be adduced for such a position. In the New Testament there is no record of any evangelist being confined to a certain church or locality, and limited in preaching and administering the sacraments to that area.

E. *Elders for evangelism?*

Your committee seriously considered another answer, that of having full-time layworkers in evangelism perform their work as elders in the church. There is much to be said for this approach. This would not mean that only one elder in a church would be concerned for, and active in, evangelism. But this would be the special province of this man. This would give the worker an official relationship to the church. He would be an elder for evangelism. The office of elder includes this work too. Scripture indicates that elders must be apt to teach. Specifically Titus 1:9 states that elders must "be able both to exhort in the sound doctrine, and to convict the gainsayers." They must be able to expose errors that are presented by the opponents of the church, if at all possible to bring them to acknowledge their error. To do this they must have a good grasp of the truth and be able to present it. For those who are in the church Paul states to Titus that elders ought to be able to encourage them by means of sound teaching.

Our Church Order also includes this work of evangelism in the work of the elder when it states in article twenty-three that "the office of the elders . . . is . . . to exhort others in respect to the Christian religion." Article twenty-five of the new proposed Church Order is even more explicit when it says "they shall . . . engage in and promote the work of evangelism." The Church Order stipulates that the elders have as their duty exhorting the unbelieving and ungodly to believe in Jesus Christ.

Although this could be the direction we might follow, there are drawbacks. For one thing, it could be confusing to designate these men as elders because of the use of this term by the Seventh Day Adventists and the Mormons. In the area of evangelism this confusion could seriously hamper our work. Tenure of office would be a problem. Ordinarily elders in our church serve for two or three years. An elder for evangelism who was working as an assistant, in a chapel, or in a denominational field would have to serve for an indefinite period. Besides this, the work of the elder is primarily that of ruling. This should remain so. An elder for evangelism should be one who also exercises supervision over the flock and his fellow office bearers. Another problem would be the relationship between this elder and the meetings held by the other elders and the full council. Distance could make it impossible for any direct contact.

In given situations it would be possible for such a worker to be an elder in the church, but your committee is convinced this would not work as a general practice.

Our Answer

A. *Licensed evangelist*

Let us remember that evangelism is the task of the church. This is officially the work of the church, even though individual believers have their responsibility to witness personally. The church as institution has been commissioned by Christ to do this work in Matthew 28:19 when Christ said, "Go ye therefore, and make disciples of all the nations, baptizing them into the name of the Father and of the Son and of the Holy Spirit." The church through evangelism is to bring men, women, and children into the fellowship of the church. In Acts 2:41 we have record of thousands being added to the church on Pentecost. In Acts 13:1-4 we see the church engaged in the work of evangelism—sending Paul and Barnabas to preach to others. In I Peter 2:9 Peter testifies, "but ye are an elect race, a royal priesthood, a holy nation, a people for God's own possession, that ye may show forth the excellencies of him who called you out of darkness into his marvellous light." It is clear that these believers were recognized, not as individuals, but as a unit, a church.

Therefore the work of evangelism, when it is more than a personal witness, should be officially connected to the church. In this way overlapping of effort will be better avoided. The prayers and gifts of the church can be offered in support of the work. The supervision of this work will be under the church, so that the work may be done efficiently and in a way to promote the glory of God and the proper image of the church of Christ.

We believe that unordained men engaging in the work of evangelism as their full-time task can be uniformly designated as evangelists. They do the work of an evangelist, which is to bring the good news of salvation in Christ, and can have this title even though it is not clear that the office continues. In the New Testament it appears that the term "evangelist" refers to a function and it would do that in our situation. This term fittingly describes the work these men are doing and would be suitable as a uniform designation.

In order that the church of Christ may guard its image, the men who are going to engage in the work of evangelism without being ordained should be licensed by the church, following an examination of their qualifications. This will give standing to those who receive licensure, and will provide a way for the church to prevent those who are not qualified from entering this work. With this procedure the church will have an important role in promoting the proclamation of the good news by the best possible representatives. These men therefore should be designated "licensed evangelists."

B. *Admission to the work*

In order to be designated a licensed evangelist, four steps should be followed: 1. Eligibility determined by a synodically approved committee; 2. Appointment by a church, board, or classis. 3. Examination by the classis in which the evangelist will work. 4. Commissioning by a local church. We will consider each of these steps in succession.

1. *Eligibility.* The church has a real concern in this, and therefore it should determine who its representatives shall be in the field of evangelism. To do this a committee appointed by Synod should examine those who desire to be evangelists. It would seem the part of wisdom to have representatives of the Boards of Foreign Missions, Home Missions, Calvin College and Seminary, and possibly the Reformed Bible Institute. Laymen as well as ministers could be members of this committee. We suggest three ministers and three laymen, with two members from the Home Mission Board, two from the Foreign Mission Board, one from the Board of Trustees of Calvin College and Seminary, and possibly one from the Board of the Reformed Bible Institute. This committee will examine in knowledge of Scripture, knowledge of doctrinal standards, personal commitment, missions, church history, ethics, methodology, and qualities for leadership. A message which is an exposition of Scripture should be written and delivered. An examination of this nature will reveal whether or not a person is soundly reformed and qualified to do the work of an evangelist. Those passing this examination would then be declared qualified and available to the whole denomination. This information would be brought to the church through the church papers.

2. *Appointment.* Churches, boards, and classes would know who is available and could contact them and choose the man suited for their needs.

3. *Examination by classis.* The classis in which the worker would be working would have the final examination. The local classis would determine the type of examination they would require. We refer Synod to the *Acts of Synod 1954,* article 101, Sec. V A, page 53 which speaks of examining layworkers "in the following matters: The Bible, the standards, subscription to the standards, personal piety, and attitude to the work in question." The classis would license the man to do the work of evangelism. This licensure would be valid for the entire denomination.

4. *Commissioning.* Each licensed evangelist would be connected to a church near the area in which he would work. This church would have a commissioning service at which the congregation would be present. The Board of Home Missions already has a suggested form for such commissioning of lay-workers.

What about those already doing the work of evangelism? Men presently in this work may be licensed after consultation with the proposed synodical committee. This consultation would be initiated by the layworker.

C. *Their task*

The duty of such a worker would be to proclaim the good news as a representative of the church, and to teach and nurture people to bring them to mature membership in the body of Christ. They could serve as full-time assistants in the church, working with the pastors in evangelism. They could work under the home and foreign mission boards, in unorganized churches, and in any other way in which they can serve the church in the cause of evangelism (e.g. chaplains in hospitals and prisons,

etc.). Contact will be maintained with the commissioning church by reports, and personal contact whenever possible and desirable.

Their work would include personal contact with those who are unchurched and unbelieving, to bring the testimony of the Word of God. They could exhort publicly the group that gathered for worship. They could open the Scripture to those gathered with the authority inherent in the Word of God. Since they would be recognized as licensed evangelists they could officiate at marriages, representing the state.

What about administration of the sacraments? The Reformation churches historically have limited this to the ordained ministry. In the Roman Catholic church, even before the Reformation, baptism was administered by the laity in "emergency situations." This has been forbidden in the Reformed churches. With regard to the Lord's Supper it has always been recognized that the minister alone should be in charge of the administration, assisted by elders in the distribution. Ordination has included both the ministry of the Word and of the Sacraments. They go together. If lay-workers are not ordained to the ministry, they do not have the authority to administer the sacraments. The church appoints the ministers to do this. Our sister churches do not allow this either, and in order that things may be done decently and in good order we should not introduce an innovation such as this.

D. *Support*

In Luke 10 Jesus sends out the seventy to help bring in the plenteous harvest. To these men who are to bring in the harvest He says, "the laborer is worthy of his hire." The people were to support them. We believe this is true today too. Those who give themselves to the work of evangelism are worthy of their hire. It may not be our aim to obtain them as cheaply as possible. We should provide them with wages which are adequate. They are worthy of it because of the work they perform in the Lord's kingdom. A minimum salary should be provided for such workers as well as some kind of pension arrangement. To that end we concur with the request of the Home Mission Board for a study committee on a pension for lay-workers. We also suggest including the matter of minimum salary in this study. Those who work for the church of Christ should not be shabbily treated by the brethren for whom they work.

Something should be provided relative to job security and relocation. When their work in one area is brought to completion, they should be given ample opportunity to begin in some other area, and in between locations they should not have to be out on the street. If they are qualified and willing, as we believe they are, their abilities should be used constantly.

E. *Training*

Synod has also commissioned us to study the matter of the training of lay-workers for evangelism. Ordinarily the man seeking full-time work in evangelism shall follow a prescribed course of training of high quality from an accredited institution. Exceptions should be allowed for those who are older, who have had a great deal of experience, and are able

in the use of Scripture because of diligent personal study of the Scripture for several years. In any case, the evangelist must be well prepared for his task.

Ordinarily the licensed evangelist should be trained in three general areas: Bible-theology, to give him the resources of a scripturally oriented heritage; Missionary-evangelism, to enable him to communicate the gospel to the needy world; and General education, to equip him to meet the 20th century world. The area of general education should include English grammar and literature, some form of biology-chemistry-mathematics survey courses. The whole area of liberal arts should be included, with such subjects as sociology, anthropology, psychology, history, and ethics. Some basic work in music might be included. The art of communication, including public speaking, would belong in this area.

We call Synod's attention to the desirability of specialization in fields of religious education, music, and communication.

In the Bible-theology area there could be courses in Bible survey and Bible history, Reformed doctrine, Calvinism, individual Bible book study (exegetical or English Bible type). Church history should be included, and practical courses, such as homiletics, radio training, and journalism.

The third general area, that of Missionary-evangelism, should include the history of missions, the theory of missions, and evangelism.

To all this there should be added a practical, experiential field type of training under the heading of Christian service. This would include vacation Bible school, teaching Bible in catechism and Sunday school, and methods courses, such as methods of teaching, and methods of managing missions.

Should Synod so desire, your committee would be willing to set up a complete curriculum, which we would deem advisable for licensed evangelists to follow. We also stand ready to serve Synod in any way to implement the plan suggested above.

Recommendations

Your committee respectfully requests that:

1. The secretary of the committee, Rev. Jack Vander Laan, be granted the privilege of the floor when this report is being considered.

2. Synod declare that male lay-workers in evangelism serving full-time as assistants in churches, working in chapels, and in our denominational fields be designated "licensed evangelists."

Grounds:

a. They are doing the work of evangelism and this term denotes their work. Cf. Acts 8:4.

b. The term evangelist has widespread usage and is applied to men doing this kind of work.

3. Synod approve the four-step plan for a man to become a licensed evangelist—eligibility, appointment, classical examination, and commissioning.

Grounds:

a. This will remove unfair disparity of practice.

b. This will give respectability to the place of the lay-worker.

c. The denomination will profit from uniformity in dealing with lay-workers.

d. Synod in 1926, 1932, and 1934 underscored the necessity of a close relationship between lay-workers and the church.

4. Synod establish a committee for determining eligibility by requesting the denominational mission boards each to provide two members to serve, and the Board of Trustees of Calvin College and Seminary, and possibly the Board of the Reformed Bible Institute to provide one member each to serve on this committee, and that there be three laymen and three ministers serving.

Grounds:

a. Men from these boards are interested in evangelism.

b. They are qualified to take care of this examination.

5. Synod request the church papers to publish the names of those who are declared eligible for the work of evangelism.

Grounds:

a. This is a matter of interest for the whole denomination.

b. This will aid in the placing of licensed evangelists.

6. Synod declare that licensed evangelists may proclaim the good news as representatives of the church, and teach and nurture people to bring them to mature membership in the body of Christ, but since they are not ordained to the ministry, the privilege of administering the sacraments is not their prerogative.

7. Synod appoint a committee to recommend minimum salary and a pension arrangement for lay-workers.

Ground: Little has been done in this area, and fairness to the lay-worker requires that adequate remuneration be provided.

8. Synod declare that ordinarily a man seeking to become a licensed evangelist follow a prescribed course of training of high quality from an accredited institution, and that this include the general areas mentioned in our report (Bible-theology; Missionary-evangelism; General education).

Respectfully submitted,

John Guichelaar, *chairman*
Jack Vander Laan, *Sec'y*
Marvin Baarman
David Bosscher
Henry Hoekstra
John Schaal

SUPPLEMENT NO. 53

(Articles 82, 153, 159)

COMMITTEE ON EDUCATION

ESTEEMED BRETHREN:

As Committee on Education we look in retrospect upon 1964 as another year of steady progress in the educational ministry of the church. Over the years your committee has been able to gain valuable experience in the preparation and publication of educational materials for catechetical instruction and VBS evangelism. But growing pains are still very much a part of our ongooing enterprise. Repeatedly we find that financial limitations keep us from accelerating our programs more rapidly and remind us that we must often rest content with modest advances. Still, it would reflect gross ingratitude on our part if we should fail to openly acknowledge the countless blessings of God upon our efforts and the encouragements and support of Synod in the pursuance of our mandate.

During the past year, as previously, your committee has met regularly on a monthly basis. Committee minutes suggest clearly that our attention has been focussed mainly upon matters of editorial policy and practice and on business transactions. As our volume of production grows the latter concerns loom increasingly larger. We are therefore deeply indebted to the business acumen represented on the committee. Through all our activities, however, there is the ongoing involvement in the editorial side of our task, programming the studies and supervising their production. The further composition of the committee, comprising ministers and educators, is designed to deal directly with these concerns.

The committee seizes this opportunity to record its sincere appreciation for the continued diligent services of its editor, Rev. W. Vander Haak. It is basically because of his dedicated labors that our work moves forward. As a committee in past months we shared anxious days with our editor during the prolonged and sometimes critical illness of Mrs. Vander Haak. With the family we are thankful that the Lord has been pleased to spare her life and grant her a measure of relief.

We regret to inform Synod that Dr. Henrietta Ten Harmsel, elected to membership in the committee by the Synod of 1964, felt constrained to decline this appointment. With the consent of the Synodical Committee this vacancy was filled by the appointment of Mr. Bernard M. Scholten.

Last year the Standing Advisory Budget Committee suggested that our committee adopt another name in order to avoid certain ambiguities and misunderstandings in the usage of this name. At present we have been unable to follow through on this suggestion. Nor have we made progress in our attempts to come upon a suitable trade name for our publications.

In pursuit of the synodical decision the committee has now become a legally incorporated non-profit organization and has completed all trans-

actions necessary thereto, including the holding of the mandatory annual meeting of the committee as board of directors.

In compliance with the expressed desire of the Synod of 1964, your committee has continued to cooperate with other closely related educational agencies in the hope of achieving greater coordination in the training of our covenant youth. These efforts are progressing through the work of sub-committees representing the various educational agencies, but there are no definite results to report at this time.

Considering the effectiveness of visual aids for teaching, your committee has investigated the possibility of producing a set of filmstrips to accompany the fifth grade catechism book. We have written to the ministers and churches of our denomination to determine the amount of interest in this project. The interest shown has been overwhelmingly favorable. In the light of this interest and since we have discovered a visual aids production company interested in producing these films for us, we are continuing to explore this possible project. We are grateful that the company which could handle the mechanical aspect of this project has agreed to produce these filmstrips without financial outlay on our part. It is our hope that such filmstrips can measurably increase the effectiveness of the catechism teaching program at this age level.

Your committee is presently conferring with the Building Committee of the Publications Committee in an attempt jointly to determine our committee's needs in the proposed addition to the denominational building. Our estimates given in 1964 have proved upon closer analysis to accurately reflect our foreseeable needs in terms of office space. We have been able to reach a mutually satisfactory agreement with the Publication House regarding our closely interrelated operations by which they will handle our mailing and distribution.

In view of our present financial status and existing inventory of VBS materials your committee has decided that it is best to use currently stocked materials for the 1965 season and to publish new materials for the 1966 season. We are seeking to meet the recognized needs of our churches in this evangelistic outreach by making such changes and additions as have been recommended and suggested by those who have used our materials. It is our set aim to produce quality VBS materials, suited to the situations in our churches, at reasonable prices in a highly competitive field of publications. Thus far we are gratified by the significant results already achieved and by the encouraging response of the churches.

In the area of catechism books, your committee is beginning to plan a curriculum of catechetical studies for grades 9-12, which would be designed as graded studies built upon the series of catechism books covering grades 3-8 already on the market or awaiting publication. We have planned a sequence of four books set up along the following lines:

Grades 9 and 10: Compendium studies (covering one half of the Compedium each year).

Grades 11 and 12: (a) Christian Life and (b) Compendium Review (a one year course on the Compendium).

The catechism book, *With All My Heart,* is now in its third printing and continues to enjoy a good reception in our churches. The catechism book, *Light Upon My Path,* is in first printing and is being used for the first time during the present catechism season. There has been a very favorable response to the use of this new book in the classroom. After having been classroom tested the grade 5 catechism book, *Teach Me Thy Way,* is now in the advanced stages of publication and will be ready for use in the churches during the coming catechism season. The grade 6 catechism book, *Steps in Faith,* is ready for publication, but due to lack of capital investment funds will not be published until next year. The committee has a document for the grade 7 catechism book, *That I May Know,* in its possession and this will be processed at a later date. The projected Grade 8 catechism book, *My Church,* is presently in the process of writing.

In cooperation with the two mission boards, your committee has sponsored and produced a Spanish translation of the catechism book, *With All My Heart.* This book is now available for use in our Spanish speaking mission fields and among Cuban refugees.

By means of this sketchy report we have sought to bring you up to date on the work of your committee.

At the time of your meeting the three year term of service of the following committee members expires: Rev. A. De Kruyter, Dr. M. Snapper, and Dr. G. Spykman. The latter two are eligible for reappointment. To fill these three posts we submit the following nominations:

Rev. Harold Dekker
Rev. Jacob Eppinga
Dr. Marion Snapper
Mr. James Hoekenga
Dr. Gordon Spykman
Dr. David Holwerda

Financial Report 1964

The Committee on Education presents the following audited financial report:

Committee on Education
of the Christian Reformed Church,
Grand Rapids, Michigan

We have examined the balance sheet of the Committee on Education of the Christian Reformed Church as of December 31, 1964. 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.

Since an examination was not performed at the beginning of the year, and because of the relationship of those beginning amounts to the increase in fund equity for the year, we are not expressing an opinion regarding the statements of Changes in Fund Equity.

In our opinion, the accompanying balance sheet presents fairly the financial position of the Committee on Education of the Christian Reformed Church at December 31, 1964, in conformity with generally accepted accounting principles.

Den Braber, Helmholdt & Lyzenga
Certified Public Accountants

Balance Sheet
As of December 31, 1964
Assets

Current		
Cash	$ 3,816.22	
Accounts receivable	1,056.98	
Inventory — books and V.B.S. material, at cost	42,179.35	
Total current		$47,052.55
Fixed		
Office equipment — at cost	$ 704.36	
Less allowance for depreciation	140.88	563.48
Total assets		$47,616.03

Liabilities and Fund Equity

Current		
Accounts payable	$ 7,369.86	
Note payable — Chaplain Committee — due June 4, 1965	6,000.00	
Accrued interest	140.00	
Total current		$13,509.86
Long-term		
Notes payable — Resettlement Committee:		
Due September 30, 1968	$ 2,000.00	
Due February 12, 1969	18,000.00	20,000.00
Total liabilities		$33,509.86
Fund Equity		
Balance — December 31, 1964		14,106.17
Total liabilities and fund equity		$47,616.03

Statement of Changes in Fund Equity
Year ended December 31, 1964
(Prepared from the Committee's record without an opinion)

Additions		
Sales	$21,683.20	
Synodical appropriation	19,488.00	$41,171.20
Deductions		
Cost of sales	$15,965.86	
Salaries and outside services	14,768.25	
Contract writers	3,850.00	
Office supplies and books	560.50	
Production materials	812.47	
Rent	582.00	
Telephone	139.65	
Insurance	266.50	
Depreciation	70.44	
Travel	492.35	
Miscellaneous	302.31	
Advertising and promotion	608.82	
Commissions	442.56	
Interest	140.00	39,001.71
Increase in fund equity		$ 2,169.49
Balance — January 1, 1964		11,936.68
Balance — December 31, 1964		$14,106.17

Summary of Proposed Budget for 1966

For the current fiscal year, 1965, the Synod of 1964 appropriated funds in the amount of $26,250 to be raised by a synodical quota of 50 cents per family. Against this background we herewith respectfully submit a projected budget covering foreseeable expenditures for the fiscal year 1966:

Salaries and payroll expenses	$14,380.00
Outside contracts (writers, artists, typists)	11,900.00
Rent, utilities and shipping	3,275.00
Equipment, supplies and committee expenses	3,500.00
Production costs (expected costs of production over sales — to be added to inventory)	9,000.00
	$42,055.00

An itemized breakdown of the budget will be presented to the members of the Standing Advisory Budget Committee.

In conclusion kindly note the following recommendations by your committee which await the action of the Synod of 1965:

1. That synod recognize Rev. William Haverkamp as spokesman for the Committee on Education.

2. That Synod elect three persons from the nomination as presented to fill the expired terms of service on the committee.

3. That Synod appropriate $42,055 for the continued operations of this committee. A budget request has been submitted to the Standing Advisory Budget Committee.

Respectfully submitted,

Committee on Education

Dr. A. Hoekema, *President*
Rev. W. Haverkamp, *Vice President*
Dr. G. Spykman, *Secretary*
Mr. B. Woldring, *Treasurer*
Rev. M. Doornbos
Dr. S. Dykstra
Mr. B. M. Scholten
Dr. M. Snapper

SUPPLEMENT NO. 24

(Articles 50, 153, 159)

CANADIAN BIBLE SOCIETY

ESTEEMED BRETHREN:

For the Canadian Bible Society, and for its 26 sister Societies in the world, the highlight of the past year was the launching of the great Scripture distribution program called "God's Word for a new age." Scripture distribution has been increasing annually but in recent years it has not kept pace with the growth in population or with the advances in literacy. The Canadian Bible Society has risen to the challenge of this campaign by undertaking increased distribution in Canada and by pledging increased financial support for the additional translation, production and distribution of the Scriptures that is needed in the world.

In the fall of 1963 an appeal was made for an additional $60,000 for "God's Word for a new age" and the response of the several Canadian denominations and people has made it possible to realize this objective.

Last year distribution in Canada reached nearly 410,000 which was a substantial increase over the previous year and brings the total of Scriptures distributed in Canada since Bible Society work first began to over twenty-six million. The Society provided the Scriptures in 78 languages from sea to sea. Six thousand copies of the Baffin Land Eskimo New Testament were printed.

In 1964 the Canadian Bible Society celebrated the 60th anniversary of its formation as a national Society. Over the years the task has remained the same, but the world in which we work today and the opportunities for Scripture distribution are strikingly different from the past. To celebrate this anniversary the Canadian Bible Society has pledged $600,000 of the $4,500,000 required by the Bible Societies of the world for their world-wide work in this year. It is the prayer of the Society that God may bless also this effort that more and more Scriptures may be distributed throughout the world.

In conclusion I would recommend that this organization be retained on the list of causes recommended for financial support.

Humbly submitted,

H. R. De Bolster

SUPPLEMENT NO. 25

(Articles 74, 159)

SERMONS FOR READING SERVICES

ESTEEMED BRETHREN:

The "Sermons for Reading Services Committee" appointed by Synod of 1964 hereby reports to you. It is known to you that last year's Synod appointed the former "Canadian Committee of Editors" as the official "Sermons for Reading Services Committee," replacing the previous committee for reasons offered, and upon recommendation by the latter. Permit us to express our gratitude for the confidence of the Synod of 1964, and we hope that our assignment has been accomplished in accord with the desire of that Synod.

At the time of our appointment the committee consisted of the Revs. F. Guillaume, chairman; J. Joosse, secretary; H. R. De Bolster and J. C. Verbrugge. At a meeting held June 30, 1964, the committee appointed Mr. C. C. Vanderiet, manager of the company publishing the Living Word sermons, as advisory member of the committee, Mr. Vanderiet agreed to serve as such and assists us with valuable advice. At the beginning of this year the Rev. Guillaume left Toronto to take up a new charge in Edmonton, Alberta. The brother served, first as one of the Canadian editors and then as member of this committee, with the ability and devotion for which he has become well known among us and for this we are very thankful. He felt, however, that due to the great distance now separating him from Toronto he had to resign and notified the Synodical Committee accordingly. Since that time the Rev. Verbrugge has assumed the chairmanship and we have requested the appointment of the Rev. L. Slofstra to fill the vacancy.

With regard to our task, we may report that subscribing churches could again be supplied regularly during the past year with "Living Word" sermons. At the time of this writing 219 churches subscribe, compared with 236 last year. This is a somewhat discouraging decline. We find this disturbing and urge the churches to consider the common responsibility in this matter. Only if subscriptions increase will it be possible to continue to provide our vacant churches with necessary sermons for reading at a reasonable price. We join the previous committee in reminding the non-vacant churches that these sermons can be profitably used for sick and shut-ins and many can be used for the work of evangelizing. Of the above-mentioned number 147 subscriptions are from Canadian churches, 69 from U.S. churches and 3 from churches in Australia and New Zealand. Several individual persons subscribe also. A letter emphasizing the need for subscriptions is being prepared by our chairman and will be sent to all non-subscribing churches.

Your committee presently solicits 20 English sermons from U.S. ministers, 10 English and 15 Dutch from Canadian ministers annually. These continue to be available in two series, 30 English or 30 English and 15

Dutch. Our publisher has informed us that the cost can remain unchanged for an other year.

In conclusion we express gratitude to all the ministers who supplied us with sermons in the past.

Permit us to recommend to you the following:

1. That Synod approve the publication of sermons through "The Living Word" for the year of June 1, 1966 through March 31, 1967.

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

3. That Synod continue the Committee on Sermons for Reading Services as presently constituted.

Humbly submitted,

Rev. J. C. Verbrugge
Rev. J. Joosse
Rev. H. R. De Bolster

SUPPLEMENT NO. 26

(Articles 50, 153, 159)

THE AMERICAN BIBLE SOCIETY

ESTEEMED BRETHREN:

The forty-sixth Advisory Council Meeting was attended by your representative Nov. 17, 18 in New York City. Representatives from 68 denominations attended, representing about 90 million persons of the Protestant and Orthodox Churches. This was the largest number attending since the founding of the Advisory Council.

The essential purpose of the American Bible Society remains fixed and crystal clear—to offer every individual an opportunity, repeated ones if necessary, to possess a copy of Holy Scripture in a language familiar to himself, thereby beholding the claims of our Lord Jesus Christ. Although the purpose is fixed, a growing, dynamic, and changing social milieu demands renewed efforts to discover effective, economical, and adequate methods of implementing the aim of the Society.

A record distribution of 17,836,895 Scripture items in 1963, an increase of 22.2 percent, in the United States attends to a modicum of success. In 1963 the Society also assisted Scripture distribution in 125 countries throughout the world. During that year its total distribution was 34,403,825 copies of Scripture in 444 languages, as over against 31,529,821 copies in 299 languages in 1962, an increase of 9.2 percent. Figures of the first nine months of 1964 indicate an increase of approximately 20 percent in distribution overseas. The work among the blind continues to be richly blessed. Last year more than 58,000 Scriptures were supplied in Braille and in records. The Bible Society is also providing help to persons engaged in the translation and revision of the Scriptures in more than 500 languages.

A budget of $6,348,000 was recommended for adoption. The records show that support from the churches has been slowly dropping since 1949 and the Council urges that the churches check this decreasing support and calls them once again to rally around this cause. During 1963 $9,749.81 was given by our churches and it is hoped that by 1966 this may be increased threefold.

150th Anniversary Advance

The Society was founded on May 8, 1816. For a century and a half it has faithfully served the churches and mission boards of the United States as their agency for the translation, publication, and distribution of the Scriptures without note or comment and without purpose of profit. The Society is planning such a celebration of its 150th anniversary next year which will not be just a postscript to the past but a prelude to the future. It is seeking to launch a program for the next fifty years which will present God's Word to the new age. The target of the

A.B.S. will be to increase total Scripture distribution by 1966 to 75 million copies annually.

In humble recognition of the 150th Anniversary of the American Bible Society, I would humbly recommend the following:

1. That the Synod of the Christian Reformed Church recognize this historic occasion by adopting the following resolution:

WHEREAS the year 1966 marks the 150th anniversary of the founding of the American Bible Society, and

WHEREAS the Advisory Council of the American Bible Society, representing more than 55 denominations, has requested that the churches of the United States designate 1966 as the "Year of the Bible" with special emphasis on the 150th Anniversary Advance of the American Bible Society and its work and mission of distributing the Bible to all nations and people, and

WHEREAS the American Bible Society and its affiliated organizations in the United Bible Societies is a source of the Holy Scriptures in the languages of the people, for the world mission of the Christian Reformed Church,

BE IT RESOLVED that the Christian Reformed Church herewith extends its congratulations to the American Bible Society on their 150th Anniversary, with gratitude to God, and

BE IT FURTHER RESOLVED that the churches be advised to observe the 150th Anniversary Advance of the American Bible Society in 1966 with special services, emphasizing the need for wider reading and sharing of the Holy Scriptures.

2. That Synod invite a representative of the American Bible Society to its next meeting of 1966 to give the Anniversary Advance special emphasis.

3. That Synod advise the churches to have a special offering during 1966 for the distribution of Scriptures through the American Bible Society, in observation of the 150th Anniversary.

4. That the editors of our church papers give space during 1966 for editorial and educational materials furnished by the Society during 1966.

5. That the American Bible Society be again placed on the list of causes recommended for financial support.

We believe that the Holy Spirit is at work in this gigantic undertaking. Something, something great will come out of it if we keep praying, thinking, and acting in obedience to our Lord and to the guidance of the Holy Spirit. As we listen together to the Word of God our churches are renewed and drawn together.

Humbly submitted,

Willard Van Antwerpen,
Synodical Representative

SUPPLEMENT NO. 27

(Articles 30, 126, 153, 159)

IMMIGRATION COMMITTEE FOR CANADA

ESTEEMED BRETHREN:

The Immigration Committee for Canada of the Christian Reformed Church herewith presents its Report together with its recommendations.

I. COMMITTEE MEMBERSHIP

Rev. H. Groeneboer—Classis British Columbia
Rev. P. J. Hoekstra—Classis Alberta South
Mr. H. J. Ten Hove—Classis Alberta North
Mr. N .Veldhuisen—Classis Minnesota North
Mr. M. Mol—Classis Toronto
Rev. J. C. Derksen—Classis Hamilton
Rev. G. Bouma—Classis Chatham
Mr. J. Vander Vliet—Classis Eastern Ontario
Rev. Wesley Smedes—Minister of Evangelism

II. COMMITTEE MEETINGS

The committee met on November 11, 1964, 22 months after the previous meeting.

III. SURVEY OF WORK

Spread out over all the months of the year 103 cases, 15 of which were families, required our attention. Sheets containing necessary data of the prospective immigrants were sent to the places of destination and churches were advised of the time of their subsequent arrival in Canada.

The secretary of the committee handled all the correspondence with the Young Farmers, a group of 65, who required placement and often replacement to other farms and other provinces. Thirty-five of them belonged to our sister churches in the Netherlands and were directed to Christian Reformed congregations in Canada. Since the repayment of loans out of earnings made in Canada is also done through our office as well as the financing of funds for their return trips it will be clear that a good deal of time was spent for this worthy cause.

A new movement, the Canada Youth Programme, had a small beginning in 1964. Although the number of the single boys and girls was not large (23) their placements in Canada in a wide variety of jobs has been a success.

Both movements of young people have a tendency to bring the two nations, Holland and Canada, closer together and pave the way for a larger movement of immigrants in due time.

During the year the Immigration Committee became a member of the International Reformed Agency for Migration (IRAM), which aims to

bring about close and permanent contacts between the voluntary agencies in the field of migration. On the international level much attention is usually paid to humanitarian, social and economic aspects and only little thought is given to the religious and spiritual needs of the people involved.

That this matter of migration is not obsolete is clear from the following figures: European migration exceeded 7 million since 1946 and the number of refugees after the 2nd world war amounted to 40 million.

In the councils of the nations, where the destinies of so many human beings are decided upon the voice of the church of Christ should not be silent.

IV. PRESENT SITUATION

Immigration from various countries to Canada increased with more than 20% during the year. It is now generally accepted that the lowest point was reached in 1963 and that a new cycle has started in the process of migration. Figures from the Netherlands also show an upward trend and came close to the 2000 mark in 1964. At the end of that year the total of Dutch immigrants, which went to Canada after the last war, stood at 149,317.

In Canada, due to a rapidly expanding economy, there has been and there still is a great demand for skilled labourers. Advertisements in national and regional papers daily fill many pages. Quite often expansion of factories, of hospitals and of research centres must be postponed or curtailed for lack of personnel.

For this reason the Canadian government has set out to purposely attract people from many countries and is also encouraging Dutch young people to spend some time in Canada. At the expense of the Canadian Embassy in the Hague meetings were held in nine large cities in Holland during a period of two weeks for the purpose of acquainting trained young men and women with conditions in Canada. The response has been overwhelming and a large number of them is expected to arrive in the spring of 1965. Those in the movement, who belong to our church, will be received by our contact men and introduced to our congregations. The task of our committee in this Canada Youth Programme is to assist in obtaining employment and to find Christian boarding places for them.

In view of the renewed interest in immigration the Dutch Minister of Social Affairs has officially stated that the expected increase in population of 1 million people in the coming 7 years will place the nation before tremendous problems, which will cause people to move to other countries. Already in 1964, 8,100 Netherlanders left their country to live and work elsewhere. This was an increase of 1,350 over 1963. When this could happen in a country with a favourable climate and a definite shortage of labourers, a country that imports workers from southern Europe, one begins to realize that it is not always persecution or unemployment which drive people out of their homeland. Lack of living space, lack of opportunity to develop one's full personality, rules and prescriptions often interfering with private life, all these things make people long for lands,

where space and opportunities abound, quite often unconsciously thereby obeying the demand of God to replenish the earth and to subdue it.

V. PLANNING FOR THE FUTURE

Considering the opportunities for being of service to our Canadian churches, and indirectly to our entire denomination, your committee desires to continue its activities in the field of immigration. At the present time there are 79 congregations in Canada with fewer than 75 families. Their growth from within is slow and assistance through immigration is therefore highly desirable in order to bring them to full development.

The committee wants to stay in business also for the sake of many young men and women, who are becoming more and more emigration minded and who, when going to Canada, so easily get lost for the church in this large country. Your committee therefore keeps in close touch with the Christian Emigration Central in Holland and informs the Canadian congregations about their coming weeks before they enter the country. As immigration increases the ties between this committee and the churches will automatically be strengthened again so that newcomers are welcomed into our midst and become partakers of the spiritual and material blessings we enjoy and join with us in the many activities in which we are engaged.

VI. FINANCES

Whereas the financial resources are not sufficient to cover normal expenses in 1965 the committee has turned to the Canadian churches for support and does not ask for a synodical quota for the year 1966. A financial statement will be added to this report.

VII. RECOMMENDATIONS

1. that the Immigration Committee be continued on the same basis as before, namely by classical representation;

2. that Synod allow the committee to again approach Canadian churches for financial assistance for the work in 1966 if this help should be needed;

3. that Synod reconsider last year's decision re the source of the pension of its secretary.

Grounds:

a. Since a pension is a postponed payment for services rendered in former times it is the considered opinion of the Immigration Committee that the body under whose supervision the work was performed (in casu the Synod of the Christian Reformed Church, and not a group of churches) is also responsible for this pension.

b. The Immigration Committee is appointed on a year to year basis. If Synod at any time should decide not to re-appoint this committee, then the pension of the secretary would be without a basis.

c. The present account of the Immigration Committee will be depleted in 1965.

d. It should be avoided that a pensioner depends on free-will offerings as suggested by last year's Synod. These offerings might and might not be taken by the churches.

The Immigration Committee humbly request on the basis of the foregoing grounds that the suggestion of the Study Committee (pages 137-139, Acts of Synod 1964) be followed, namely that this pension be paid out of the Synodical Expense Fund.

With sincere wishes for abundant blessings on all the work of Synod,

Humbly submitted,

P. J. Hoekstra, *President*
G. Bouma, *Vice President*
J. Vander Vliet, *Sec'y-Treas.*
R. Groeneboer,
M. Mol
H. J. Ten Hove
N. Veldhuisen

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, 1964. Our examination included a general review of the accounting procedures, and such tests of the books and records, and other supporting evidence as we considered necessary in the circumstances.

In our opinion, the accompanying Bank Reconciliation and the statement of receipts and expenses, fairly present the position of your committee as at December 31, 1964, and the result of its financial operations for the year then ended.

Respectfully submitted,
Van Leeuwen, Borth & Co.
Chartered Accountants

Toronto, Ontario

Statement of receipts and expenses for the year ended December 31, 1964

Receipts			
Quotas	$1,179.73		
Plus: U.S. exchange	73.27	$1,253.00	
Services rendered to the C.N.I.C.		500.00	
Other donations		81.00	
Rent film, Martin Luther		5.00	
Interest earned		110.56	$1,949.56
Expenses			
Wages		$2,750.00	
Traveling expenses		143.14	
Postage		31.03	
Telephone and Telegraph		95.43	
Meetings		433.47	
Office		6.69	
Yearly premium Security Bond		25.00	

Accounting	40.00	
Office rent	500.00	
Membership fees C.N.I.C.	25.00	
Yearbook Christian Reformed Church 1964	7.50	
Bank charges	1.00	4,058.26
Excess of expenses over income		$2,108.70

Bank reconciliation

Balance as per January 1, 1964	$4,442.56
Add: Receipts	1,949.56
	$6,392.12
Less: Disbursements	4,058.26
	$2,333.86
Plus: Outstanding cheques	75.35
Balance December 31, 1964	$2,409.21

Current account — Canadian Imperial Bank of Commerce	$ 846.81
Savings account — Dutch Canadian Credit Union (Trenton) - Limited	1,562.40
	$2,409.21

SUPPLEMENT NO. 28

(Articles 127, 153, 159)

FUND FOR NEEDY CHURCHES

ESTEEMED BRETHREN:

We are pleased to present the following report and recommendations for your information and consideration. We are thankful that we might have the opportunity, in behalf of the Christian Reformed Church and the compassionate Christ, to give financial assistance in varying amounts to a number of needy churches, 135 to be exact, nearly 22½% of our congregations.

I. MEMBERSHIP AND ORGANIZATION

Mr. Henry P. Ottenhoff, Berwyn, Illinois, President
Mr. Abraham Sluis, Chicago, Illinois, Vice-President
Rev. Ralph Wildschut, Lansing, Illinois, Secretary
Mr. E. J. Beezhold, Palos Heights, Illinois, Treasurer
Rev. Fred Van Houten, Cicero, Illinois, Assistant Secretary

II. ADMINISTRATION

The Committee examined and considered 136 applications for 1965, approving grants for all but 2. Churches becoming self-supporting or not renewing their applications for aid numbered 11, 2 of these reverting to a home mission status and 2 others merging. Churches applying for subsidy for the first time in the course of 1964 or for 1965 numbered 7, plus 2 which had been self-supporting for some time. Two requests are pending, awaiting decisions by the various parties involved.

Accompanying this report are:

Schedule A, a statement of payments for salary subsidy, child allowance, mileage allowance, and moving expense assistance.

Schedule B, a statement of cash receipts and disbursements, with report of Certified Public Accountant, Mr. John H. Evenhouse.

Schedule C, a statement of receipts from the classes showing quota requirements and quota receipts, with percentage of quota contributed.

III. RECOMMENDATIONS

1. We recommend that salaries to be paid ministers serving churches receiving aid from the F.N.C. in 1966 be *not less than* $4,400.

2. We recommend that the per family contribution toward the minister's salary in congregations receiving aid from the F.N.C. in 1966 be *not less than* (and, if at all possible, *more than*)

a. $70 per family in the United States;
b. $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 allowance, *exclusive of* the first 5,000 miles *on the field,* be granted according to the following schedule in 1966:

a. In the U.S.A., 8c per mile for not more than *3,500* miles;

b. In Ontario and Quebec, 8c per mile for not more than *5,000* miles;

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

5. We recommend that the per family quota for 1966 be $5.00; and we kindly request that Synod urge *all* the congregations to do their utmost in contributing the *full amount* of this quota, in order that all may share in this denominational ministry of mercy, remitting quota payments quarterly if at all possible.

6. We recommend that Synod accept, approve, and act upon the following nominations required by the expiration of three-year terms:

Mr. E. J. Beezhold*	Mr. George Vander Werken
Rev. R. Wildschut*	Rev. William Verwolf

Incumbents are indicated by an asterisk(*) and are eligible for election to another three-year term.

7. We recommend that the secretary of the F.N.C. Committee, the Rev. Ralph Wildschut, be consulted on matters pertaining to the F.N.C. when considered by Synod or Committees of Synod and that he be given the privilege of the floor; or, in the event that the secretary cannot attend, that another member of the F.N.C. Committee be heard and given the privilege of the floor.

8. We recommend that Synod authorize the F.N.C. Committee to designate one of its members as a liaison with the Board of Home Missions or its Executive Committee, in implementation of Synod's decision contained in Art. 66, II.-B-3, p. 50, *Acts of Synod* of 1963.

IV. General Information and Explanation

1. The receipts for the first 6 months of the calendar year are extremely low, but during this time two quarterly payments must be made to needy congregations. Quota payments both by churches and by classes are often deferred until the end of the year, creating an unduly large balance at the end of the fiscal year and giving the false impression that the Fund for Needy Churches has more money than necessary to meet the needs of applicants. By the third quarter of the calendar year the balance tends to be dangerously low.

2. The operating costs of the Fund for Needy Churches are very low, while aid in excess of a quarter million dollars is dispensed. Receipts from interest on fund balances are used for operating expenses, enabling the F.N.C. Committee to carry on its assigned task without cost to the denomination.

3. The Committee urges that great care be taken to prevent an excessive drain on the Fund for Needy Churches which might necessitate

an increase in the annual quota. Two special assistance cases were assigned to the F.N.C. Committee during 1964 as a result of a decision of Synod, recorded on page 117 of the *Acts of Synod* of 1964 (Art. 151). Your Committee has treated these requests for salary subsidy, allowances, and payment of moving expenses as being of an exceptional and emergency character and, therefore, does not regard these exceptional cases as precedents to make this a norm for regular practice, unless Synod by direct action so orders and then also makes provision to raise the additional money that is required by such action.

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, 1965

Classis	Total	Salary Subsidy	Child Allowance	Mileage	Moving
Alberta North					
Barrhead-Westlock	$ 2,189.50	$ 2,189.50	$	$	$
Edson	1,400.00	1,066.67	333.33		
Ottewell	1,466.80	660.00	600.00	206.80	
Rocky Mountain House	1,600.00	400.00	1,200.00		
Alberta South					
Burdett	3,348.00	2,500.00	600.00	248.00	
Medicine Hat	2,346.45	1,427.15	752.77		166.53
Regina	3,470.00	2,870.00	600.00		
Saskatoon	2,317.75	1,317.75	1,000.00		
Taber-Vauxhall	476.00			476.00	
British Columbia					
Agassiz-Chilliwack	1,576.75	498.75	950.00	128.00	
Burnaby	2,280.65	1,505.20	250.00		525.45
Duncan	835.00	435.00	400.00		
Houston	1,000.00	1,000.00			
Port Alberni	616.66	291.66	325.00		
Surrey	1,585.00	1,020.00	325.00	240.00	
Terrace	2,571.64	1,888.32	683.32		
Cadillac					
Atwood	1,750.00	1,550.00	200.00		
McBain	800.00		800.00		
California South					
Bellflower-Grace	2,229.00	1,429.00	800.00		
Central California					
Palo Alto	3,010.00	2,200.00	600.00	210.00	
San Jose-Moorpark	1,150.00	350.00	800.00		
Walnut Creek	3,924.61	2,208.75	475.00	245.00	995.86
Chatham					
Blenheim	1,155.48	800.00	216.67	138.81	
Blyth	3,305.00	2,060.00	1,000.00	245.00	
Dresden	1,217.85	1,008.66	150.00		59.19
Exter	2,344.25	1,185.00	1,000.00	159.25	
Forest	2,789.00	2,189.00	600.00		
Ingersoll	2,275.00	1,475.00	800.00		
Wallaceburg	1,216.66	850.00	366.66		
Chicago North					
Winfield	1,724.89	1,202.50	234.39		288.00
Chicago South					
Crown Point	2,625.00	2,325.00	300.00		
Gary-Beacon Light	347.50	347.50			
Hammond	456.07				456.07
Indianapolis-Devington	3,895.00	2,650.00	1,000.00	245.00	

Classis	Total	Salary Subsidy	Child Allowance	Mileage	Moving
Eastern Ontario					
Cobourg	1,200.02	666.66	300.00	233.36	
Cornwall	1,650.00	1,450.00	200.00		
Halifax	2,750.00	2,583.33	166.67		
Kemptville	700.00	700.00			
Kentville	854.61	500.00	100.00		254.61
Lindsay	526.67	410.00	116.67		
Navan	3,050.00	2,300.00	400.00	350.00	
Pembroke-Zion	1,600.00	950.00	300.00	350.00	
Renfrew	1,781.25	1,481.25	300.00		
Truro	2,790.00	1,750.00	600.00	440.00	
Grand Rapids East					
Caledonia	3,065.00	2,020.00	800.00	245.00	
Grace	4,440.00	3,500.00	800.00	140.00	
Grand Rapids South					
Ideal Park	1,145.00	500.00	400.00	245.00	
Wayland	500.00	500.00			
Grand Rapids West					
Cedar Springs Pioneer	1,035.45	786.11	166.66		82.68
Grandville					
Ivanrest	1,795.00	993.75	425.00		376.25
Hackensack					
Bradenton	735.52	500.00	100.00	135.52	
Broomall-Trinity	3,325.00	1,880.00	1,200.00	245.00	
Englewood	3,100.00	3,100.00			
Ft. Lauderdale	945.00	700.00		245.00	
Franklin Lakes	2,410.00	1,800.00	400.00	210.00	
Lodi	1,000.00	200.00	800.00		
Miami	3,155.00	2,510.00	400.00	245.00	
Pompton Plains	2,024.57	1,460.00	400.00	164.57	
St. Petersburg	1,800.00	1,266.67	533.33		
Terra Ceia	2,960.00	2,160.00	800.00		
Wanamasa	2,778.33	2,000.00	533.33	245.00	
Hamilton					
Dunville	1,855.00	305.00	1,200.00	350.00	
Galt-Maranatha	787.50	670.83	116.67		
Listowel	1,150.00		800.00	350.00	
Lucknow	1,403.59	566.00	79.80		757.79
Niagara Falls	1,384.95	434.95	600.00	350.00	
Simcoe	2,076.80	892.70	864.93	206.64	112.53
Stratford	3,162.70	2,450.00	600.00	112.70	
Welland-Junction	1,813.60	600.00	900.00	313.60	
York	1,913.00	1,605.00		308.00	
Holland					
Calvary	2,980.00	2,580.00	400.00		
Hudson					
Framingham	2,800.00	2,400.00	400.00		
Hoboken	2,686.67	2,420.00	266.67		
North Haledon	755.80	320.80	275.00		160.00
Paramus	3,202.50	2,257.50	700.00	245.00	
Kalamazoo					
Decatur	1,584.79	733.33	266.67		584.79
Knollwood	1,550.00	600.00	950.00		
South Bend	4,130.00	2,930.00	1,200.00		

Classis	Total	Salary Subsidy	Child Allowance	Mileage	Moving
Lake Erie					
Olentangy	2,154.17	1,787.50	366.67		
Cherry Hill	3,415.07	2,709.72	388.29		317.06
Maple Heights	3,245.00	2,000.00	1,000.00	245.00	
Roseville	1,836.60	1,470.00	200.00	166.60	
Saginaw	2,200.00	2,000.00	200.00		
Minnesota North					
Bejou	2,716.67	2,183.34	533.33		
Brandon	150.00		150.00		
Clara City	3,460.00	2,860.00	600.00		
Crookston	837.50	837.50			
Emo	2,375.85	1,800.00	575.85		
Hancock	3,000.00	2,000.00	1,000.00		
Ogilvie	600.00	200.00	400.00		
Port Arthur	1,817.86	1,068.75	375.00		374.11
Transcona	800.00		800.00		
Wilmar	900.00	500.00	400.00		
Minnesota South					
Bemis	600.00	600.00			
Estelline	2,645.00	2,200.00	200.00	245.00	
Mountain Lake	1,191.65	991.65	200.00		
Tyler	3,544.65	2,416.00	400.00		728.65
Muskegon					
Grace	2,400.00	1,600.00	800.00		
Hope	1,425.00	1,125.00	300.00		
North Central Iowa					
Ackley	990.00		990.00		
Allison Bethel	4,400.00	2,600.00	1,800.00		
Britt	3,745.00	2,100.00	1,400.00	245.00	
Iowa Falls	1,800.00	1,400.00	400.00		
Waterloo-Cedar Bend	4,050.00	3,350.00	700.00		
Orange City					
Bigelow	3,460.00	2,860.00	600.00		
Hartley	1,983.76	1,395.00			588.76
LeMars	2,853.00	2,720.00	133.00		
Sioux City	2,915.00	2,440.00	300.00	175.00	
Pacific Northwest					
Bellingham	1,454.09	940.00	200.00		314.09
Seattle-Calvary	2,943.12	1,710.00	1,079.12	154.00	
Pella					
Cedar	1,950.00	1,600.00	350.00		
Tracy	3,110.00	2,400.00	710.00		
Rocky Mountain					
Alamosa	2,200.00	1,400.00	800.00		
Colorado Springs	3,445.00	2,600.00	600.00	245.00	
Denver-Fairview	4,140.00	2,650.00	1,000.00	490.00	
Denver-Trinity	2,017.43	1,250.00	564.43	203.00	
Gallup	2,279.98	2,146.66	133.32		
Orangewood	3,333.34	1,750.00	583.34		1,000.00
Salt Lake City	2,345.00	1,100.00	1,000.00	245.00	
Tucson	1,680.00	680.00	1,000.00		

Classis	Total	Salary Subsidy	Child Allowance	Mileage	Moving
Sioux Center					
Hills	1,000.00		1,000.00		
Holland Center	783.30	500.00	283.30		
Hull-Hope	2,400.00	1,200.00	1,200.00		
Purewater-Lakeview	2,793.33	2,083.33	500.00	210.00	
Toronto					
Alliston	2,600.00	2,250.00		350.00	
Collingwood	2,750.00	2,450.00	300.00		
Orangeville	4,371.10	2,062.50	1,100.00	350.00	858.60
Orillia	1,708.19	750.00	600.00	358.19	
Wisconsin					
Birnamwood	2,400.00	2,000.00	400.00		
Madison	1,181.62	770.00	53.85		357.77
Milwaukee	237.50	137.50	100.00		
Vesper	325.00	225.00	100.00		
Zeeland					
Haven	201.50	201.50			
	$274,810.11	$187,405.24	$66,093.04	$11,953.04	$9,358.79

Schedule C

Receipts from Classis — February 1, 1964 to January 31, 1965

Classis	Families 1964	Quota Required	Quota Received	Percent of Full Quota
Alberta North	1,448	$ 7,240.00	$ 5,106.55	70.5
Alberta South	865	4,325.00	1,367.49	31.6
British Columbia	1,392	6,960.00	5,603.24	80.5
Cadillac	631	3,155.00	3,155.00	100.0
California South	2,210	11,050.00	10,368.75	93.8
Central California	803	4,015.00	4,000.36	99.6
Chatham	1,932	9,660.00	6,499.80	67.2
Chicago North	2,026	10,130.00	9,867.03	97.4
Chicago South	3,211	16,055.00	16,130.04	100.4
Eastern Ontario	2,002	10,010.00	6,402.16	63.9
Grand Rapids East	3,599	17,995.00	17,963.00	99.8
Grand Rapids South	2,679	13,395.00	13,160.00	98.2
Grand Rapids West	1,985	9,925.00	9,920.02	100.0
Grandville	2,576	12,880.00	15,908.75	123.5
Hackensack	1,550	7,750.00	7,794.75	100.5
Hamilton	2,355	11,775.00	7,117.34	60.4
Holland	2,914	14,570.00	14,571.25	100.0
Hudson	1,925	9,625.00	9,293.75	96.5
Kalamazoo	1,678	8,390.00	8,320.00	99.1
Lake Erie	1,029	5,145.00	4,864.27	94.5
Minnesota North	1,630	8,150.00	6,474.33	79.4
Minnesota South	838	4,190.00	3,970.71	94.7
Muskegon	1,968	9,840.00	9,585.00	97.4
North Central Iowa	812	4,060.00	3,740.00	92.1
Orange City	1,258	6,290.00	6,310.00	100.1
Pacific Northwest	2,025	10,125.00	10,280.39	101.5
Pella	1,403	7,015.00	6,982.42	99.5
Rocky Mountain	1,193	5,965.00	5,509.53	92.3
Sioux Center	1,842	9,210.00	9,532.43	103.5
Toronto	1,798	8,990.00	4,611.16	51.3
Wisconsin	1,212	6,060.00	6,060.00	100.0
Zeeland	2,538	12,690.00	12,689.88	100.0
	57,327	$286,635.00	$263,159.40	91.2%

Note 1: Had the quota payments from Classis Alberta South been received before the close of the fiscal year, the percentage of quota payments would be 78.9% instead of 31.6%.

Note 2: The quota payments for Classis Grandville include one payment for the previous fiscal year, therefore showing quota payment percentage of 123.5%, as against 73.5% the previous fiscal year.

Note 3: By opening an account in Canada, the F.N.C. Committee has saved nearly $2,000 in currency exchange.

February 15, 1965

To the Board of Directors
Fund for Needy Churches, Inc.

I have examined the accompanying statements of cash receipts and disbursements of the Fund for Needy Churches, Inc. for the year ended January 31, 1965. My 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 I considered necessary in the circumstances.

I have also examined Schedule Bond Number 12969, executed by the Firemen's Insurance Company of Newark, New Jersey, providing bond coverage in the amount of $25,000 on Mr. Egbert J. Beezhold, Treasurer of the Fund for Needy Churches, Inc. This bond, which was in force during the year 1964, was renewed on February 6, 1965 for a period of one year.

In my opinion, the accompanying statements present fairly the fund balances of the Fund for Needy Churches, Inc. on January 31, 1965, and its cash receipts and disbursements for the year then ended, in conformity with generally accepted accounting principles applied on a basis consistent with that of the preceding year.

John T. Evenhouse

FUND FOR NEEDY CHURCHES, INC.

United States Accounts

Statement of Cash Receipts and Disbursements
For the Year Ended January 31, 1965
(In U.S. Dollars)

United States Fund Balance, February 1, 1964		$102,004.57
RECEIPTS:		
Quota payments from classical treasurers	$231,976.33	
Interest on savings account	1,638.47	
Total receipts		233,614.80
Total funds to be accounted for		$335,619.37
DISBURSEMENTS:		
Salary subsidy payments	$166,811.01	
Child allowance payments	57,809.72	
Moving	7,167.77	
Mileage	6,116.32	
Canadian exchange	704.78	
Stationery and supplies	318.01	
Audit expense	75.00	
Honorariums	1,000.00	
Committee expense	406.37	
Secretarial expense	169.00	
Miscellaneous expense	15.95	
Postage	137.30	
Transfer to Canadian account	11,000.00	
Total disbursements		251,731.23
United States Fund Balance, January 31, 1965		$ 83,888.14

CASH ACCOUNTS:	
Merchandise National Bank	$ 48,586.45
Tri-City Savings & Loan Association	25,000.00
Palos Savings & Loan Association	10,301.69
	$ 83,888.14

FUND FOR NEEDY CHURCHES, INC.

Canadian Account

Statement of Cash Receipts and Disbursements
For the Year Ended January 31, 1965
(In Canadian Dollars)

RECEIPTS:		
Quota payments from classical treasurers		$ 31,265.28
Transfer from United State account (includes Canadian exchange gain of $797.50)		11,797.50
Total receipts		$ 43,062.78
DISBURSEMENTS:		
Salary subsidy payments	$ 20,535.90	
Child allowance payments	8,341.65	
Moving	2,191.02	
Mileage	5,836.72	
Total disbursements		36,905.29
Canadian Fund Balance, January 31, 1965		$ 6,157.49
Cash Account—Canadian Imperial Bank of Commerce		$ 6,157.49

SUPPLEMENT NO. 29

(Articles 50, 153, 159)

THE EVANGELICAL LITERATURE LEAGUE INC. (T.E.L.L.)

ESTEEMED BRETHREN:

The Evangelical Literature League was organized and incorporated in the year 1961 for the purpose of making the message of the Gospel known, by means of the printed page. Since 1961, T.E.L.L. has endeavored to provide literature in the Spanish language in many cases free of charge or heavily subsidized.

Since that time, some *two million* copies of Gospel tracts and 60,000 copies of a magazine for children have been mailed to Latin America. However, the most important aspect of T.E.L.L.'s work, as it related to the ministry of the Christian Reformed Church in Latin America, has been the production of books. Some 100,000 copies of different books have also been sent to Latin America.

T.E.L.L. has provided literature, particularly L. Berkhof's *Sumario de Doctrina Christina* to all the Christian Reformed missionaries and evangelists working with Spanish-speaking people. Some 1,500 copies of different books were recently sent to Mexico for the purpose of starting a Christian Reformed bookstore in that land, under the supervision of Rev. Roger Greenway. Literature has also been made available to Cuban families at the request of their sponsoring churches, and during the summer months, a considerable amount of literature has been made available to migrant workers.

Reformed believers may rejoice that many books until now available only in English editions, have been translated by T.E.L.L. and published in the Spanish language. Books by L. Berkhof, Thea Van Halsema, H. Meeter, J. K. Van Baalen, J. H. Bavinck and others are now available through T.E.L.L.

Distribution is still a problem in some areas, due to the fact that we do not have Reformed believers who will use these books, but we are greatly encouraged by the fact that a number of schools have included many of our titles in their lists of reading books. These schools in Latin America are preparing leaders for tomorrow.

In conclusion, may we request Synod to recommend T.E.L.L. to the churches for renewed moral and financial support. The task in Latin America is truly great and the danger from Communism increases day by day. A ministry that will reach millions with Reformed literature can provide an adequate answer to those who are spiritually hungry. The missionaries of the Christian Reformed Church and the native pastors have received much help through T.E.L.L.'s ministry. The work must continue and grow to the glory of God and the salvation of souls.

Respectfully submitted,
David Vila
Executive director

P.S. That the Christian Reformed Church may have complete knowledge of our undertaking we kindly request that Synod appoint a representative to meet with our board at its regular meetings.

To the Directors,
The Evangelical Literature League,
Grand Rapids, Michigan

We have examined the statement of cash receipts and disbursements of The Evangelical Literature League, Grand Rapids, Michigan, for the year ended August 31, 1964 by methods and to the extent we deemed appropriate. Our examination was made in accordance with generally accepted auditing standards applicable in the circumstances and included all procedures which we considered necessary, except that we were unable to independently verify the recorded receipts, the major portion of which are received by mail and for which an acknowledgement or personal letter is sent to the donor. All receipts recorded on the books have been properly deposited in the bank.

In our opinion, the accompanying statement of cash receipts and disbursements fairly presents the recorded cash received and disbursed during the year, and the cash balances on deposit at the beginning and end of the year ended August 31, 1964 in conformity with generally accepted cash basis accounting principles applied on a basis consistent with that of the preceding years.

Kauffman, Hungerford & Co
Certified Public Accountants

Statements of Cash Receipts and Disbursements
Year ended August 31, 1964

Receipts		
Gifts	$26,720.62	
Sale of books	5,437.26	
Loan — Old Kent Bank & Trust Company	5,000.00	
Repayment of advance to employee	400.00	
Other	265.56	
Total receipts		$37,823.44
Disbursements		
Salaries, wages and pay roll taxes	$ 8,111.43	
Books purchased	11,580.81	
Printing	7,525.44	
Postage	4,254.45	
Equipment purchases	1,691.66	
Loan repayment	1,670.00	
Rent and utilities	1,153.43	
Office supplies	878.17	
Advance to employee	400.00	
Professional	226.75	
Auto expense	217.05	
Mailing	135.58	
Translations	116.85	
Interest	57.75	
Miscellaneous	568.88	
Total disbursements		$38,588.25
Excess of disbursements over receipts		$ 764.81
Cash on deposit — September 1, 1963		1,159.86
Cash on hand and on deposit — August 31, 1964		$ 395.05

SUPPLEMENT NO. 30

(Articles 74, 159)

PUBLICATION COMMITTEE

ESTEEMED BRETHREN:

The Publication Committee of the Christian Reformed Church, entrusted with the supervision of all matters pertaining to the activities of the Christian Reformed Publishing House, with thankfulness to God for His blessings on the work of the past year, presents its annual report to your honorable body.

I. COMMITTEE MEMBERSHIP

A. The Business Committee is as follows:
Mr. Ray Van Kuiken
Mr. Ted Hoekstra
Mr. Roy Jurgens, Jr.
Mr. Jack Dekker
Mr. Joe T. Daverman

B. The Editorial Committee counts the following:
Rev. Clarence Boomsma
Rev. Richard Rienstra
Rev. Henry De Mots
Rev. Siebert Kramer

The above committee meet regularly at least once each month during the course of the year to carry out their respective activities. The combined committees held their sessions the first Thursday of each month and elected the following officers in September 1964.

C. Officers of the Publication Committee:
President—Rev. Clarence Boomsma
Secretary—Rev. Richard Rienstra
Vice-President and assistant secretary—Rev. Henry De Mots
Treasurer—Mr. Roy Jurgens, Jr.

D. Expiration of term of office:

The membership of three of the committee expires this year. Mr. Ray Van Kuiken and Rev. Richard Rienstra have both served for a period of six years and must, according to the synodical ruling on tenure of office, retire at this time. We take this opportunity to thank them for their services. Mr. Ray Van Kuiken functioned as both chairman and secretary of the business committee during his term of office, while Rev. Richard Rienstra served as secretary of the full committee during his six years of service. The term of Rev. Henry De Mots also expires, having served three years. He is eligible for another term of office.

II. EDITORIAL MATTERS

A. *The Banner* — We are happy to report that our editor, Rev. John Vander Ploeg, reappointed by our Synod of 1964 to serve for six years

was able to perform all the duties relating to his position. The Lord again equipped him with needed understanding and strength for his labors.

B. *Golden Anniversary* — February 26, 1965 marked the fiftieth anniversary of The Banner as the official organ of the Christian Reformed Church. A special issue on this date appropriately called attention to this historic event, with its special dress and special articles. We would ask Synod to take thankful note of the expansion and progress experienced under the blessing of God these fifty years. It is fitting to acknowledge God's goodness in permitting us to serve our denomination and others through our church paper and other publications. While we give thanks we resolve and pray that all our efforts to be of service through the printed page in the future may be more effective and God-glorifying.

C. *Synodical Overture,* page 93, Acts 1964. — 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." The above overture was referred to your committee by the Synod. We desire to report that we have given the overture some consideration but are not prepared at this time to present any definite conclusions. We hope to give Synod of 1966 the results of our study.

D. *De Wachter* — Rev. K. Hart appointed by the Synod as Editor of De Wachter appeared before our committee on July 2, 1964, and discussed the position with us. The committee had a lengthy discussion with him and according to the Rev. Hart, our committee explored every possibility to make Synod's appointment attractive and acceptable. However, he informed us that it was impossible for him to accept.

At a special meeting on August 5, 1964, the committee appointed the Rev. Wm. Haverkamp to serve as Editor for one year — Sept. 1964 to Sept. 1965. We request Synod to approve of our action and we recommend that Synod appoint him for a two year term; this new two year term to begin in September 1965.

We are happy to report that his work has been very satisfactory and we were very pleased that he was able to serve us with his past experience, as acting editor upon the death of our previous editor, Rev. E. Van Halsema.

III. BUSINESS ACTIVITIES

In accordance with Synod's instructions as found in Article 94 of the 1964 Acts of Synod, we have made the newly authorized Forms for the Celebration of the Lord's Supper available to the churches. As of March 1, 1965 we have received orders for 40,000 copies.

The latest printing of the Psalter Hymnal now includes all three authorized Forms for the Celebration of the Lord's Supper.

Continuing our modernization program, we have replaced fully depreciated letter press machinery with a new off-set press. This enables us

to convert the printing of all Sunday School papers from the letter press process to the off-set process of printing. In addition to this, the off-set equipment is used to print the two-color material for the Back to God Hour.

Subscriptions to our church papers declined during the past year. There was reduction of approximately 100 De Wachter subscriptions and 1,300 subscriptions to The Banner. Currently The Banner subscription list totals 41,600; De Wachter 4,250.

The response to the Golden Anniversary issue of The Banner has far exceeded our expectations. At this writing it is too early to determine how many new subscriptions to The Banner will be obtained through the promotional efforts accompanying the publication of the 50th Anniversary issue.

Since our property was annexed to the City of Grand Rapids, the installation of sidewalks was mandatory and sanitary sewer system desirable.

One of our composing room employees, Mr. John Oly, died the last week of December, 1964.

The annual financial report presented herewith will reflect in greater detail the scope of business activity in 1964.

Balance Sheet

The Publication Committee of the Christian Reformed Church, Inc.
Grand Rapids, Michigan
December 31, 1964

Assets

Current		
Cash on deposit	$44,725	
Accounts receivable	52,906	
Inventories	48,435	
Prepaid expense	12,175	
Total current		$158,241
Other		
New equipment fund investments	$50,000	
Real estate — rental property	9,983	
Inventory — supplies	6,405	
Deposits	2,080	
		$ 68,468
Property, plant and equipment		
Land, land improvements and building	$541,420	
Machinery and equipment	448,715	
	$990,135	
Less allowance for depreciation	255,064	$735,071
		$961,780

Liabilities

Current		
Accounts payable	$ 57,867	
Accrued expenses	15,184	$ 73,051

Deferred income			
Unearned subscriptions		$114,419	
Rent		300	$114,719
Reserve for pension			$ 8,035
			$195,805

Capital

Operations — Balance Dec. 31, 1964		$656,832	
Contributed — Balance Dec. 31, 1964			
Buildings	$107,874		
Furnishings	1,269	$109,143	$765,975
			$961,780

Statement of Income
Year ended December 31, 1964

Income		
Subscriptions and sales		$663,665
Costs		
Merchandise for resale	$ 70,036	
Material	182,156	
Labor	98,721	
Manufacturing expense	91,145	
Contributors	18,307	
Mailing costs	42,247	$ 502,612
		$161,053
General and Administrative		
Direct (clerical-editorial-managerial)	$ 88,476	
Indirect (depreciation-insurance-office supplies-postage-utilities	44,046	$132,522
Operating income		$ 28,531
Other income - net		$ 6,379
Net income		$ 34,910

Notes to Financial Statements
December 31, 1964

NOTE A — The corporation had paid $1,500 on a $19,925 purchase of machinery which had not been delivered at December 31, 1964.

NOTE B — The corporation has a retirement plan for its employees which provides for retirement at age 65. At the effective date of the plan, May 1, 1962, the past service costs were computed at $29,079 to be funded over a ten (10) year period. The charge to income during 1964 of $7,163 includes the one-tenth (1/10) of the past service costs. Three years' past service costs have been charged to income.

We have examined the balance sheet of the Publication Committee of the Christian Reformed Church, Inc., Grand Rapids, Michigan, as of December 31, 1964, and the related statement of income for the year then ended. Our examination was made in accordance with generally accepted auditing standards, and accordingly included such tests of the accounting records and such other auditing procedures as we considered necessary in the circumstances.

In our opinion, the accompanying balance sheet and statement of income present fairly the financial position of the Publication Committee of the Christian

Reformed Church, Inc. at December 31, 1964, 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

IV. Information regarding the addition to the Denominational Building will be presented to Synod in a Supplementary Report.

V. MATTERS REQUIRING ACTION BY SYNOD

1. Election of committee members
   a. For a three-year term (one to be elected)
      Rev. Henry De Mots
      Rev. Edward J. Masselink
   b. For a three-year term (one to be elected)
      Rev. William Buursma
      Rev. Thomas Yff
   c. For a three-year term (one to be elected)
      Mr. Gordon Buter
      Mr. Fred Hollebeek
2. Approval of our action in appointing Rev. Wm. Haverkamp as Editor of De Wachter
3. The appointment of Rev. William Haverkamp as editor for 2 years.
4. We kindly request that Rev. C. Boomsma represent our committee when publication matters are considered.

Respectfully submitted,

Rev. Richard Rienstra, *Secretary*

SUPPLEMENT NO. 31

(Articles 77, 159)

BIBLE TRANSLATION

ESTEEMED BRETHREN:

A. *A Brief History*

The Committee on Bible Translation has been functioning since 1956. In 1958, in the light of reports of the committee to Synod, the Synod adopted the measure to "instruct 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" *(Acts of Synod 1958,* p. 103).

In 1960 the Synod approved the recommendation to "extend the Study Committee's mandate for a five-year period to give the work a somewhat greater degree of permanency and continuity" (*Acts of Synod*, 1960, p. 10).

Since that time yearly progress reports were submitted to Synod. Especially central in these reports were materials pertaining to exploratory work done in conjunction with a committee representing the National Association of Evangelicals. It was in connection with this activity that Synod, in 1963, approved "that the committee's anticipated expenses for travel, lodging, etc. be paid from the synodical expense fund" *(Acts of Synod 1963,* p. 54).

In 1964 Classis Central California overtured Synod, in effect, to discontinue the Bible Translation Committee effective 1964. Synod did not accede to this overture. One of the grounds listed was the following: "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" *(Acts of Synod 1964,* p. 33, cf. p. 481).

B. *A Report on the Activities of this Past Year*

The report of this committee to Synod of 1964 included the following paragraph:

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. (*Acts of Synod 1964,* pp. 229, 230)

During the remainder of 1964 most of your committee's activities were centered on preparations for a second meeting with NAE representatives, which meeting was to lay plans for the more widely based Bible Translation Conference. The second meeting with NAE representatives was held on December 29, 1964, at Nyack, New York. At that meeting the following statement was approved as expressing the present attitude of the Joint Committee on Bible translation: "We are inclined to suggest a prompt and persistent effort in the next decade or two toward a better translation of the Scriptures than the various existing translations, whose merits we do appreciate" (Minutes, Nyack mtg.).

In line with previous decisions, it was decided also to carry forward the plans to initiate a Bible Translation Conference to consider the feasibility of launching a Bible translation effort. In connection with this planning, the following decisions were made: (1) The Joint Committee envisions the possibility that from the Bible Translation Conference there will arise initiative and action which will take the project beyond the need for further guidance by the Joint Committee. (2) The approval of some ten to fifteen co-sponsors for the projected meeting is to be solicited. (3) The number of invitees was set at approximately fifty. (4) A date toward the end of August, 1965, was adopted. (5) The projected meeting is to be held in the greater Chicago area if possible. (6) Further planning for the projected meeting is to be done by various committees in consultation with Dr. Woudstra, who was elected to serve as chairman during the interim.

Since the Nyack meeting, some of the plans have taken shape. The Bible Translation Conference is to be held at Trinity Christian College in Palos Heights, Illinois and the date has been set tentatively for August 26 and 27. Further information concerning the projected Conference will be available, if desired, at the time of Synod.

C. *Areas Requiring Action by Synod*

1. The Extension of the Mandate of the Committee.

Since the mandate of this committee was for a five year period, set in 1960, this year the mandate of your committee expires. Because the projected meeting of biblical scholars of evangelical persuasion is being planned for August of this year, it is requested that the present mandate of our committee be extended for one more year. It would seem likely that, at next year's Synod, recommendations will be forthcoming either for discontinuing the committee or for a change of mandate.

2. The Approval of the Idea of Calling a Bible Translation Conference.

In 1958, Synod's approval was given to a request to explore with other groups the possibility of drawing up tentative plans for a Bible Translation Conference. The committee suggests that, since now a specific conference is being projected, Synod should approve the action taken by your committee as delineated in the preceding section of the report.

3. Suggested Financial Involvement.

a. In accordance with the decision of 1963, your committee recommends that the expenses of your committee for participating in the projected August conference be provided by Synod.

b. The August conference is being sponsored mainly by your committee and the committee representing the NAE. The basic costs of board and room at Trinity Christian College have tentatively been set at $10 per person. If fifty persons attend, this basic cost would be approximately $500. Since the conference is being jointly sponsored, it is suggested that Synod assume responsibility for half of this amount, namely, $250.

4. Committee Membership.

Prof. R. Stob retired from active teaching in 1964. Your committee requests Synod that, if he so desires, his membership on this committee be continued beyond retirement date, in order to give the committee the opportunity to benefit from his experience and advice. This action was also taken in the case of Prof. Wyngaarden at the time of his retirement, cf. *Acts of Synod, 1961*, pp. 38, 219.

* * * *

Although still functioning as a member of this committee as circumstances allow, Prof. Wyngaarden has had no part in the drawing up of this report. Your committee requests that Prof. M. Woudstra be allowed to speak for the committee in the synodical discussion of the above report.

Respectfully submitted,

Marten Woudstra, *Chairman*
Bastiaan Van Elderen, *Corresponding Sec'y*
John Stek
Andrew Bandstra, *Reporter*

SUPPLEMENT NO. 32

(Articles 31, 159)

CHRISTIAN REFORMED RESETTLEMENT SERVICE COMMITTEE

ESTEEMED BRETHREN:

The Synod of 1964 decided that our committee should limit its activities ". . . . to the sponsorship of the immigration of individual and family units of like faith" (Acts, 1964, page 66).

In discharging the mandate of Synod your committee was able to place 54 individual and family units in 1964. One of these family units came from Brazil and one came from New Zealand. Twenty-four affidavits were required to sponsor the immigrants who desired to make the United States their permanent home. The family units and individuals sponsored are now members of the Christian Reformed Church.

The corresponding secretary of our committee was also instrumental in assisting two of our Canadian ministers to obtain permission to enter the United States, and begin their services as pastors of churches located in this country.

Your committee also discharged the decision of the Synod of 1964 and forwarded the sum of $25,000 to the Christian Reformed World Relief Committee (Acts, 1964, page 67).

The personnel of your committee is constituted as approved by the Synod of 1964:

a. Rev. W. Haverkamp
b. Dr. Howard Rienstra
c. Dr. Wesley R. De Young
d. Stated Clerk (ex officio) as corr. secretary.

Of the above personnel the term of Dr. W. De Young expires at this time, and we kindly request his reappointment for a term of three years. The Synod of 1964 appointed Dr. De Young for a term of one year, Dr. Rienstra for a term of two years and Rev. Haverkamp for a term of three years. (Acts, 1964, p. 66).

The Synod of 1964 also gave its endorsement to the formation of IRAM (International Reformed Agency for Migration) (Acts, 1964, pages 67, 97, 98). Your committee decided that membership in IRAM is required for proper pursuit of our mandate and keep us in touch with various Reformed Churches in the world and our common immigration resettlement problems. The purpose of IRAM is presented in the Acts of 1964, pages 420-422.

The question is oft asked what about immigration prospects from the Netherlands? In 1964 8,100 Netherlanders emigrated, an increase of 1,350 over 1963. There are still many Indonesians now living in the Netherlands, but unable to leave.

Senator Mr. Philip A. Hart of Michigan has introduced a bill in the 89th Congress to give special nonquota immigrant visas to approximately 10,000 Dutchmen, who were forced out of Indonesia since that country gained independence. The bill proposes to cover a three-year span in which these immigrants now residing in the Netherlands may be admitted under the provisions of the Immigration and Nationality Act. The bill of Senator Hart is not something new in the field of immigration. It is virtually a renewal of the former Walter-Pastore Act under which several thousand Dutch-Indonesian refugees were admitted into the United States. The Walter-Pastore Act was in operation for four years and in that period of time also our committee was able to sponsor a large number of Dutch-Indonesians of Reformed Church affiliation and obtain placement among our churches. The Walter-Pastore Act in operation was a real successful demonstration of providing a land of freedom to people who were deprived of their freedoms through no fault of their own.

Should the 89th Congress pass the proposed bill of Senator Hart we may anticipate a large number of requests from Dutch-Indonesians for Affidavits. To enable our committee to discharge its mandate we once again call upon our consistories to give their support to serve as co-sponsors.

We have again complied with the usual procedure to provide an annual financial report and fidelity bond, and both have been forwarded to the Standing Budget Committee for approval.

No offerings are required by our committee for the discharge of our mandates.

We kindly request Synod to again renew the mandate of the Synod of 1964, and to retain the present personnel of our committee.

Humbly submitted,

For the Christian Reformed Resettlement Service Committee,

R. J. Danhof, *Corr. Sec'y*

SUPPLEMENT NO. 33

(Articles 28, 68, 76, 153, 159)

CHRISTIAN REFORMED BOARD OF HOME MISSIONS

ESTEEMED BRETHREN:

I. INTRODUCTION:

It is with profound gratitude that the Board of Home Missions presents its report to the Synod of 1965. Our gratitude is first of all to God who granted a harvest of souls through the ministry of His servants on the urban frontiers of the United States and Canada. The Holy Spirit has performed His mighty work and we have seen the evidence as God, literally, "added to the church *daily* such as should be saved." God granted us men and resources for the performance of our mission and we are thankful.

Our thanks goes out to the churches for their loyal support of the work and their prayers on our behalf. Congregations and classes, Sunday schools and societies have helped to carry the task forward. Individuals have come forward with remarkable stewardship and sacrifice to aid in our common cause. We are grateful to God for response of His people to the needs of this mission to a continent.

The road ahead is lined with unprecidented opportunities. The challence of the future is greater than any which the Christian Reformed Church has ever faced. A close look at what is happening in the United States and Canada will reveal the roots of this challenge.

High on the list of significant factors in today's world is the changing character of the American city. The "inner city" is being abandoned precisely at a time when its people are more receptive to a relevant Christianity than ever before. Even though the ministry to the "inner city" is a costly one, it represents an area of concern which we can neglect only to our shame and hurt.

Other factors include the growing religious illiteracy, the increase of mobility for all people in the U.S.A. and Canada. Protestantism has largely lost its message and we have entered an era which has come to be known as the era of disestablishment. This is the day of religious pluralism and Christianity is becoming more and more a minority religion as the population explosion becomes a reality.

God has a contract with the nations. It is simple and direct. "The nation that forsakes God shall perish." If the U.S.A. and Canada are to survive the fate of all those empires which have gone before, we will have to *radically* augment our present ministry. It is a simple matter of doubling our efforts or these nations will not be a fit place for our children. It is no longer a question for debate. It is no longer an option to be taken at our convenience. It is a matter of survival!

To answer to the challenge which God has placed before us, the Board of Home Missions has adopted a policy statement on our responsibilities to the "Inner City." In addition, the board has committed itself to a

policy for "Campus Ministry" in an effort to address ourselves to that section of the American community which will be the leadership of the nation in the future. Furthermore we have to take on a larger number of new fields.

The Board of Home Missions has planned for expansion. It could do no less. God, in His good and wise providence has given to the Christian Reformed Church more than 50 doors of opportunity for an effective ministry to large urban areas in the United States and Canada. At our present rate for the opening of new fields the list extends into 1970. At this moment the Board of Home Missions could open 25 new fields which are ready to go and ripe for action. The board at its annual meeting selected ten new fields for opening in 1965. Before some of the delegates returned home, four new prospects were added to the list of places where our witness is needed and wanted.

What we need is a crash program and a much larger budget. We lack the courage to propose it. So we will ask for the minimum increase. We will try to live with this frustration. We will say to the people who seek our aid—wait until 1968, or longer. And what shall we say to God who presented to us these unsolicited opportunities?

II. PERSONNEL—1964

A. With heavy hearts we report that the man elected by the Synod of 1963 to fill the post of treasurer of the Board of Home Missions, died on December 16, 1964, in Denver, Colorado, while on an assignment for the board. Mr. Marvin Vander Vlies was 43 years old and had served the board for only 14 months. Yet in those 14 months he had made a valuable contribution to the program of Home Missions and had found a place of love and esteem in the hearts of board members, staff and missionaries. God took Mr. Vander Vlies home. God makes no mistakes, yet the hurt remains and our loss is great.

B. *Retirements:*

1. After many years of distinguished service to the church in the field of Jewish evangelism, Rev. J. Rozendal retired from the ministry. The Board of Home Missions extends to him a most sincere "thank-you" and prayers for his well-being.

2. After many years of faithful service on the Indian field in New Mexico Rev. H. Schripsema has been granted emeritation. To Rev. Schripsema our most sincere thanks and our prayers for his well-being.

C. *Departures from the staff:*

1. Rev. L. Sweetman left Champaign, Illinois to teach at Calvin College.

2. Rev. T. Brouwer left Dayton, Ohio to be minister at Prairie City.

3. Rev. Robert Palma left Iowa City to pursue graduate study at Edinburgh.

4. Rev. W. Huyser left Madison, Wisconsin, to serve the Westwood Kalamazoo Church.

5. Mr. LeRoy Baas left San Francisco to serve the Foreign Board in Nigeria.

6. Rev. Earl Dykema left Crown Point, New Mexico, to serve the church at Gary, Indiana.

7. Mr. Clarence Start left Rehoboth for employment at Central Christian High School.

8. Rev. B. Kok left Cochrane, Ontario, to serve the Christian Reformed Church at Dutton, Michigan.

9. Rev. D. Lieverdink left Fredericton, N.B. to serve the Christian Reformed Church at Lucknow, Ontario.

10. Rev. A. Haan left the service of the Board of Home Missions to serve the church at Albuquerque, New Mexico. A special word of thanks is due Rev. Haan, who in the course of ten years with the board, was instrumental in the establishment of three churches: Broomall, Pennsylvania; Colorado Springs, Colorado; and Orangewood (Phoenix), Arizona.

D. *Accretions to the staff:*

1. Rev. Wesley Smedes was installed as the Minister of Evangelism.

2. Rev. Nelson Vanderzee was installed as the Field Secretary.

3. Rev. John W. Dykstra was installed as missionary at Toadlena, New Mexico.

4. Rev. James Kok was installed as missionary at Iowa City, Iowa.

5. Mr. Jan Toebes is serving as Stated Supply at Bellevue, Alberta.

6. Mr. John Tensen is serving as Stated Supply at Penticton, B.C.

7. Rev. Boelo Boelens was installed as missionary at Champaign, Illinois.

8. Rev. Edson T. Lewis, Jr. was installed as missionary at Hoboken, New Jersey.

9. Mr. Alberto Romero was employed as an assistant at Hoboken, New Jersey.

10. Rev. Alfred E. Mulder was installed as missionary at Brigham City, Utah.

11. Hospital staff at Rehoboth—Dr. M. Vanden Bosch, M.D.; Nurses—Etta Bylsma; Sharon Harthoorn, and Gertrude Oranje.

12. Rehoboth School and Mission—House parents: Mr. and Mrs. Marvin Swartz; Matron, Miss Ethel Mokma; and teachers, Ann De Vries; Deborah Holtrop and Edward Vlietstra.

13. Mr. Edward Oppenhuizen was engaged as Business Manager at Rehoboth, New Mexico.

14. Zuni School—Thelma Vanden Bosch was added as a teacher.

15. Mr. Howard Bielema was appointed to the post of missionary at the American Indian Chapel in Chicago.

E. *Transfers:*

1. Rev. Peter Yang has been transferred from Los Angeles, Cal. to the new work among the Chinese in the San Francisco Bay area.

2. Rev. Bartel Huizenga has been transferred from the Albuquerque, New Mexico, field to serve the new field at Visalia, California.

3. Mr. Marvin Baas was transferred from the mission to Indian students at Riverside, California, to the post vacated by his brother, LeRoy, in San Francisco Friendship House.

4. Rev. Howard Spaan has been transferred from the Calvin Christian Reformed Church of Portland to the new field of Oak Ridge (West Portland), Oregon.

5. Rev. Peter Vermaat has been transferred from Bellingham, Washington, to the new field in Binghamton, New York.

F. *Long Term Volunteers:*

1. Miss Mary Male, Harlem, New York
2. Miss Erma Vos, Brigham City, Utah
3. Miss Elva Vos, Brigham City, Utah
4. Mr. and Mrs. Walter Baas, San Francisco, California
5. Miss Cathy Brouwer, Ogden, Utah
6. Miss Mary Ann Feyen, Salt Lake City, Utah
7. Mr. Ronald Grasmid, Grande Prairie, Alberta
8. Miss Kathy Heemstra, Manhattan, New York
9. Mr. and Mrs. Nicholas Jongert, Phoenix, Arizona
10. Miss Betty Jean Lamer, Hoboken, New Jersey
11. Mr. and Mrs. Cornelius Louis, Phoenix, Arizona
12. Miss Sharon Lubbers, East Islip, New York
13. Miss Johanna Oranje, Manhattan, New York
14. Miss Riena Timmer, Tacoma, Washington
15. Miss Winifred Vander Meulen, Ogden, Utah

G. *Interns:*

1. Mr. Kenneth Verhulst, Harlem, New York
2. Mr. Jan Van Veen, Montreal, Quebec, Canada

III. BOARD MEMBERS:

Classes	Members	Alternates
Alberta North	Rev. W. Boelkins	
Alberta South	Mr. Jack Havinga	Mr. D. Timmermans
British Columbia	Rev. Ralph Groeneboer	Rev. B. Den Herder
Cadillac	Rev. G. Vanderlip	Rev. C. Van Essen
Central California	Rev. B. Den Ouden	Rev. H. Van Deelen
California South	Rev. T. Hofman	
Chatham	Rev. H. Kwantes	Rev. H. Numan
Chicago North	Rev. E. Marlink	Rev. J. De Vries
Chicago South	Rev. R. Wildschut	Rev. H. Baas
Eastern Ontario	Rev. G. Ringnalda	Rev. H. Wittenbosch
Grand Rapids East	Rev. J. Mulder	Rev. L. Veltkamp
Grand Rapids South	Rev. W. Buursma	Rev. Jack Vander Laan
Grand Rapids West	Rev. N. Veltman	Rev. P. Vermaire
Grandville	Rev. E. Knott	Rev. H. Bultje
Hackensack	Rev. F. Mac Leod	Rev. R. Bruxvoort
Hamilton	Rev. D. C. Los	Rev. L. Doezema
Holland	Rev. R. Venema	
Hudson	Rev. R. Opperwall	Rev. C. Terpstra
Kalamazoo	Rev. W. Hofman	Rev. A. Bultman
Lake Erie	Rev. G. Vanderhill	
Minnesota North		Rev. N. Roorda
Minnesota South	Rev. H. Bajema	
Muskegon	Rev. E. Boer	Rev. Wm. Brink
Northcentral Iowa	Rev. C. Persenaire	Rev. C. Persenaire
Orange City	Rev. S. T. Cammenga	

Classes	Members	Alternates
Pacific	Rev. B. Byma	Rev. J. Maas
Pella	Rev. J. Versluys	
Rocky Mountain	Rev. E. Los	Rev. T. Verseput
Sioux Center	Rev. J. Ebbers	
Toronto	Rev. E. Gritter	
Wisconsin	Rev. T. Vanden Heuvel	Rev. S. Voortman
Zeeland	Rev. A. Hoogstrate	

Members-at-Large	Terms	Alternates	Terms
Mr. J. Van Eerden	1964-67	Mr. T. Monsma	1964-67
Mr. L. Vandertill	1962-65	Mr. J. Simerink	1964-67
Mr. D. Farenhorst	1962-65	Mr. P. Turkstra	1962-65
Mr. G. Monsma	1963-66	Mr. M. Kwantes	1963-66
Mr. P. Damsma	1963-66	Mr. J. Wynbeek	1964-67
Mr. H. Camping	1964-67	Mr. J. Vande Beek	1964-67
Mr. H. Soper	1964-67	Dr. R. Plekker	1964-67
Mr. R. Stapert	1964-67	Mr. J. Spalink	1964-67

Executive Committee:

Revs. E. Boer, W. Buursma, W. Hofman, A. W. Hoogstrate, E. Knott, H. Kwantes, E. Marlink, J. Mulder, G. Vanderhill, G. Vanderlip, N. Veltman, R. Venema, R. Wildschut and Messrs. D. Farenhorst, H. Soper, R. Stapert, L. Vandertill, and J. Van Eerden.

Executive secretary, Rev. M. C. Baarman; Field secretary, Rev. N. Vanderzee; Assistant field secretary, Mr. D. W. Bosscher; Minister of Evangelism, Rev. W. Smedes; Treasurer, vacant

Officers:

Rev. John A. Mulder, president
Rev. Nelson Veltman, vice president
Mr. Harold Soper, assistant treasurer

Sub Committees of the Executive Committee

1. Church Extension Committee: Revs. J. Mulder, N. Veltman, W. Buursma, and the field secretary.
2. Evangelism Committee: Revs. E. Boer, W. Buursma, E. Knott, Mr. L. Vandertill and the Minister of Evangelism.
3. Finance Committee: Rev. H. Kwantes, Messrs. H. Soper, R. Stapert, J. Van Eerden, J. Spalink, J. Simerink, and the treasurer.
4. Indian Committee: Revs. W. Brink, R. Venema, A. Hoogstrate, N. Veltman and Messrs. L. Vandertil and the assistant field secretary.
5. Personnel Committee: Executive secretary, field secretary, Minister of Evangelism, treasurer and assistant field secretary. (Mr. T. Monsma and Dr. R. Plekker, consultants).
6. Special Fields Committee: Revs. E. Marlink, W. Hofman, H. Wildschut, and Dr. R. Plekker.
7. Campus Ministry Committee: Revs. G. Vanderhill, W. Smedes, L. Veltkamp. (Also, as Study Committee: L. Sweetman, W. Stielstra, D. Postma, A. Hoksbergen, D. Huisman and B. Vander Lugt and G. Van Wylen.)

IV. REGULAR URBAN MISSION, U.S.A.

Field	Missionary	Date opened	No. of fam. 12/31/64
1. Akron, Ohio	H. Karsten	1963	7
2. Anchorage, Alaska	W. Heynen	1953	23
3. Binghamton, New York	P. Vermaat	1964	9
4. Boca Raton, Florida	J. Schuring	1963	7
5. Boulder, Colorado	J. J. Vanden Hoek	1960	20

Field	Missionary	Date opened	No. of fam. 12/31/64
6. Champaign, Illinois	B. Boelens	1956	14
7. Chula Vista, California	A. Paul Veenstra	1960	23
8. Dayton, Ohio	Vacant	1961	13
9. East Islip, New York	F. Bultman	1957	15
10. El Paso, Texas	R. Boeskool, Jr.	1960	4
11. Fairbanks, Alaska	R. Wezeman	1956	7
12. Fort Collins, Colorado	G. Boerfyn	1963	22
13. Fresno, California	F. DeJong	1963	24
14. Grand Forks, North Dakota	P. Lagerwey	1963	9
15. Hartford, Connecticut	J. Bonnema	1963	14
16. Hayward, California	J. C. Vander Ark	1959	18
17. Indian Harbour Beach, Florida	R. Van Harn	1959	19
18. Iowa City, Iowa	J. Kok	1960	21
19. Jackson, Michigan	J. Batts	1957	24
20. Los Angeles, Crenshaw	G. Lau	1963	14
21. Mason City, Iowa	W. Gebben	1960	10
22. Minneapolis, Calvary	D. Aardsma	1963	26
23. Ogden, Utah	D. Wisse	1958	16
24. Orlando, Florida	R Bronkema, Jr.	1959	15
25. Phoenix, Palm Lane (Scottsdale)	J. Hollebeek	1963	15
26. Portland, Oregon (West Portland)	H. Spaan	1964	4
27. Poughkeepsie, New York	B. Mulder	1963	12
28. Quincy, Washington	H. DeRooy	1963	18
29. Richton Park, Illinois	D. VanderBrug	1958	30
30. Riverside, California	G. Hubers	1960	28
31. Sacramento, California	S. VanderJagt	1959	29
32. Salem, Oregon	B. Niemeyer	1961	12
33. South St. Paul, Minnesota	A. Van Andel	1960	21
34. Salt Lake City, Immanuel	J. Zandstra*	1960	14
35. Tacoma, Washington	R. Tadema	1959	15
36. Terra Haute, Indiana	J. Houseward	1960	9
37. Toledo, Ohio	E. S. Holkeboer	1960	19

*Itinerant Missionary

V. SPANISH MISSION U.S.A.

A. Cuban Refugees

	Missionaries	Opened	No. of Fam.
Miami, Florida	C. Nyenhuis B. Bruxvoort Dr. V. Hernandez Miss J. Grotenhuis Miss C. Boersma	1961	22
Grand Rapids, Mich.	J. Boonstra (resettled Cuban refugees)		

B. Spanish Migrants

J. J. Pott (on loan to Foreign Board)
R. Ruis

VI. INDIAN MISSION

Arizona	Phoenix	J. Van Bruggen
	Red Rock	Paul Redhouse
	Teec Nos Pos	Mr. Corwin Brummel Mr. Howard Redhouse
California	Riverside	Vacant
	San Francisco	Mr. Marvin Baas
Illinois	Chicago	Mr. Howard Bielema

New Mexico

Albuquerque .....Scott Redhouse

Crown Point .....(Vacant)
Mr. Paul Belin
Mr. Jack Toledo

Farmington .....(Vacant)
Mr. Clarence Tsosie
Mr. Howard Begay

Fort Wingate .....R. Posthuma

Gallup .....(Vacant)
Stated Supply—Rev. C. Kuipers
Mr. John Charles

Naschitti .....Mr. M. Harberts
Mr. Ben Henry

Indian Village .....Mr. John Tso

Rehoboth .....Pastor—Edward Cooke
Field pastor—vacant
Evangelist—Mr. John Tso
Edu. supt.—Mr. G. Kamps
Teachers: Wilma Bambacht
Ann De Vries
Kenneth Dobbs
Paul Hekman
Deborah Holtrop
Mary Kuik
Renzina Stob
Rena Vander Woude
Edward Vlietstra
Business mgr.—Mr. Edwin Oppenhuizen
Industrial assistants:
Theodore Tibboel
Julius Den Bleyker
Tullie James
Engineers—Arthur Bosscher
Edward Berkompas
Matrons—Miss Julia Ensink
Miss Dora Hofstra
Miss Ethel Mokma
House parents—
Mr. and Mrs. M, Swartz
Cooks and kitchen helpers—
Mr. William Hoekstra
Miss Clara Kollis
Miss Bessie Van Boven
Miss Josie Holtgeerts
Laundry—Bessie Tjoelker
Office—Marilyn Swierenga
Violet Henry
Medical director—
M. P. Vanden Bosch, M.D.
Nurses—Theresa Van Houw
Aletta Rus
Hattie Veurink
Gertrude Oranje
Sharon Harthoorn
Etta Bylsma

New Mexico–Rehoboth (cont.)

Technician—Marie Hoekstra
Aides—Alice D. Hamilton
Betty Kollis
Amy Rose Pinto
Betty Benally
Mary Gray
Fern Orillie

San Antone ..... Mr. Alfred Becenti

Sanostee ..... Mr. Edward Henry

Shiprock ..... Rev. Floris Vander Stoep
Miss Rita Van Engen
Miss Grace Bitsie
Mr. Sampson Yazzie
Mr. Boyd Garnenez

Toadlena ..... Rev. John W. Dykstra
Mr. Sidney Nez
Lucy Harvey
Emma Jean Yazzie

Tohatchi ..... Rev. Gordon Stuit
Mr. Frank Curley

Tohlakai ..... Mr. Richard Kruis
Mr. John George

Two Wells ..... Mr. Melvin Chavez
Mr. John Lee

White Horse Lake ..... Mr. Charles Grey

Zuni ..... Evangelist: Mr. Rex Natewa
Industrial: Mr. Niel Natewa
Principal: Mr. Robert Jipping
Teachers: Miss Eunice Post
Miss Wilma Van Dam
Miss Thelma Vanden Bosch
Miss Wanda Van Klompenberg

Utah: Brigham City ..... Rev. A. E. Mulder
Mr. Gary Klompenhower
Miss Lena Benally

Salt Lake City and Ogden ..... Mr. Frank Bakker

VII. INNER CITY MISSION

	Opened	Families
A. Manhattan Chr. Ref. Church, Mission Department	1955	34

Rev. Gordon Negen, mission director
Mr. Kenneth Verhulst (intern)
Mr. James Allen
Mr. Bernard Greenfield
Mrs. Elease Feimster
Miss Mary Male (long-term volunteer)
Miss Kathy Hiemstra (assistant)

B. Detroit, Michigan 1964
Rev. Harold Botts

C. Hoboken, New Jersey
Rev. E. T. Lewis, Jr.
Mr. Alberto Romero
Miss Betty Lamer (long-term volunteer)

VIII. CHINESE MISSION

A. Queens, New York	Rev. Paul Szto	1956	13
B. Chicago, Illinois	Rev. Paul Han	1954	12
C. San Francisco, California	Rev. Peter Yang	1965	

IX. JEWISH MISSION

Nathaniel Institute, Rogers Park Chicago, Illinois	Rev. G. Koedoot Miss Edith Vander Meulen	

X. SERVICEMEN'S MINISTRY

Norfolk, Virginia	Rev. John Rickers Miss Bess Grasman	
Anchorage, Alaska	Rev. William Heynen	
Fairbanks, Alaska	Rev. Richard Wezeman	
Osan, Korea	Vacant	

XI. CANADIAN FIELDS

Charlottetown, P.E.I. and New Glasgow, N.S.	Rev. M. Dornbush	1960	
Cochrane, Ontario	vacant	1949	21
Stony Plain, Alberta	Rev. E. O. Holkeboer	1962	47
Fredericton, N.B.	vacant	1960	20
Peace River, Alberta	Rev. D. C. Bouma Mr. Robert Koorneef	1961	20
Prince George, B.C.	Rev. G. Polman	1957	19
Vernon, B.C.	Rev. J. Roorda	1954	16
Bellevue, Alberta	vacant	1951	22
High River, Alberta	Rev. D. Kwantes	1951	19
Montreal, Quebec	Mr. Jan Van Veen (intern)		

XII SUMMARY OF STATISTICS

	adult baptism	infant baptism	conf. of faith	re-aff. faith
Regular Urban	35	139	163	16
Canada	0	41	15	1
Jewish	0	0	0	0
Chinese	0	1	11	0
Indian	26	52	14	0
Spanish	9	7	53	0
Inner City	6	6	12	0
	76	246	269	17

XIII. FIELDS

A. Fields graduated into Calling Church Status

	Opened	Families
Albuquerque, New Mexico	1953	35
Bellingham, Washington	1960	39
Madison, Wisconsin	1957	23
Phoenix (Orangewood), Arizona	1962	22
Portland, Oregon (Calvin)	1959	30
St. Petersburg, Florida	1958	30

B. Vacant Fields

Dayton, Ohio
Minneapolis (Pinewood), Minn.
Washington, Pennsylvania
Gallup, New Mexico
Zuni, New Mexico
Farmington, New Mexico
Quad Cities - (Moline, Illinois)
Bellevue, Alberta
Cochrane, Ontario
Fredericton, New Brunswick

C. Fields Opened in 1964:

W. Portland, Oregon
Poughkeepsie, New York
Binghamton, New York
Washington, Pennsylvania
East Phoenix, Arizona
Detroit, Michigan
Hoboken, New Jersey
Dropped—Baltimore, Maryland
Cedar Rapids, Iowa
Quad Cities

D. Projected List

For 1965

Window Rock, Arizona
Visalia, California (opened)
Pinewood, Minneapolis (calling)
Webster, New York
Garden Grove, California
St. Louis, Missouri
Syracuse, New York
Chester, New Jersey
Livermore, California
Yakima, Washington
Windsor, Ontario
North Glenn, Denver, Colorado

For 1966

Houston, Texas
East Tucson, Arizona
Santa Cruz, California
Utica, New York
North Seattle, Washington
Flagstaff, Arizona
Kansas City, Missouri
Vancouver, British Columbia
Bakersfield, California
Savannah, Georgia

For 1967

Jacksonville, Florida
Dallas, Texas
Witchita, Kansas
San Antonio, Texas
Cedar Rapids, Iowa
Riviera Beach, Florida
Longview, California
Gainsville, Florida

For 1968

Princeton, New Jersey
Eugene, Oregon
Tampa, Florida
North Sacramento, California
Redding, California
Baltimore, Maryland
Corona, California
Fort Meyers, Florida
Santa Barbara, California

For 1969

Boston, Massachusetts
Dawson Creek, British Columbia
Farmington, New Mexico
Fort Smith, Arkansas
Little Rock, Arkansas
Anderson, South Carolina
East Seattle, Washington
Duluth, Minnesota

For 1970

Norwalk-Whittier, California
Winston Salem, North Carolina
Providence, Rhode Island
Fort Dodge, Kansas
Lincoln, Nebraska
Easton, Pennsylvania
Buffalo, New York

For 1971

Albany, New York
Houghton, Michigan
Mt. Pleasant, Michigan
Duluth, Minnesota
Bridgeport, Connecticut
Port Jervis, New York

XIV. CALLING AND/OR SUPPORTING CHURCHES

Classis Alberta North
LaGlace-Grande Prairie
Stony Plain-Duffield
Edmonton I, Alberta
Maranatha, Edmonton

Classis Alberta South
Granum

Classis British Columbia
New Westminster
Prince George
Vernon
Vancouver I

Classis Cadillac
Falmouth, Prosper
Lucas
Mc Bain

Classis California South
Arcadia
Artesia I
Crenshaw, Los Angeles
Escondido
Lakewood
Redlands I
Riverside
Classis California South
Bethel, Bellflower
San Diego
Bethany, Bellflower
Los Angeles
Ontario

Classis Central California
Alameda
Immanuel, Ripon
Ripon I

Classis Chicago North
Des Plaines
Fulton I
Oak Park
Wheaton

Classis Chicago South
Chicago, Chinese
Chicago, Roseland III
Chicago, Roseland IV
De Motte
Evergreen Park I
Munster, Indiana
South Holland, Bethany
Fulton, Illinois
First South Holland
Palos Heights, Illinois
Bethel, Lansing

Classis Eastern Ontario
Fredericton, New Brunswick
Lindsay
Brockville, Bethel, Ontario
Kingston, Ontario

Classis Grand Rapids East
G.R. Brookside
G.R. Fuller
G.R. Millbrook
G.R. Neland Avenue
G.R. Seymour
G.R. Sherman St.

Classis Grand Rapids South
Cutlerville, East
G.R. Alger Park
G.R. Burton Heights
G.R. Grandville Avenue
G.R. Kelloggsville
G.R. Lagrave Avenue

Classis Grand Rapids West
Coopersville
G.R. Walker

Classis Grandville
Bauer
Byron Center I
Byron Center II
Grandville, Hope
Grandville, South
G.R. Beverly
G.R. Lee St.
Jenison, Baldwin St.
Jenison, 12th Avenue

Classis Hackensack
East Islip, New York
Jamaica, New York, Chinese
West Sayville, New York
Miami, Florida
Fort Lauderdale, Florida

Classis Holland
Graafschap
Hamilton
Holland, Bethany
Holland, Central Avenue
Holland, 14th St.
Holland, Maple Avenue
Holland, Maranatha
Holland, Ninth St.
Holland, Prospect Park
Holland, 16th St.
Niekerk
Pine Creek
Montello Park

Classis Hudson

Midland Park, N.J., Irving Park
NewYork City, N.Y., Manhattan
Norfolk, Virginia
Paterson I, New Jersey
Paterson II, New Jersey
Paterson IV, New Jersey
Fairlawn, Whitinsville, Massachusetts
Goshen, New York

Classis Kalamazoo

Kalamazoo II
Kalamazoo III
Kalamazoo, Grace
Kalamazoo, Milwood

Classis Lake Erie

Detroit, Michigan
Jackson, Michigan
Toledo, Ohio
Dearborn, Michigan
Parkview Heights, Cincinnati, Ohio
Willard, Ohio
Maple Heights, Ohio

Classis Minnesota North

Baldwin, Wisconsin
Minneapolis, Calvary
Pease
So. St. Paul, So. Grove
Classis Minnesota North
Minneapolis I
Crookston

Classis Minnesota South

Bemis, South Dakota
Edgerton I
Edgerton, Bethel
Luverne
Classis Minnesota South

Classis Muskegon

Ferrysburg
Fremont I
Fremont II
Grand Haven II
Muskegon, Bethany

Classis Northcentral Iowa

Kanawha
Parkersburg

Classis Orange City

Hartley
Hospers
Orange City I
Orange City II
Sanborn, Iowa

Classis Pacific Northwest

Anchorage, Alaska
Everett, Washington
Quincy, Washington
Lynden II, Washington
Lynden I, Washington
Everson, Washington

Classis Pella

Leighton
Pella I
Pella II
Pella, Calvary
Peoria
Sully

Classis Rocky Mountain

Boulder, Colorado
Dispatch, Kansas
Fort Collins, Colorado
Luctor, Kansas
Ogden, Utah
Rehoboth, New Mexico
Salt Lake City, Immanuel, Utah
Scottsdale, Palm Lane, Arizona
Fairview, Denver
Phoenix I

Classis Sioux Center

Hull I, Iowa
Hull, North Dakota
Rock Valley, Iowa

Classis Toronto

Cochrane

Classis Wisconsin

Waupun I
Baldwin, Wisconsin

Classis Zeeland

Allendale II
Allendale I
Borculo
Drenthe
Hudsonville I
Hudsonville, Immanuel
Hudsonville, Messiah
Jamestown
North Blendon
Oakland
Overisel
Rusk
Zeeland I
Zeeland III
Zeeland, Bethel
Zutphen
Classis Zeeland

XV. GRANTS-IN-AID

The Board of Home Missions recommends the following Grants-in-Aid to the Synod of 1965 for approval. In each case the approval of the respective classis has been received and the requirements as set forth in the Acts of Synod, Art. 143 II, page 107, have been fulfilled. Each grant is for the year 1966.

A. *Renewal of previous requests:*

1. Ames, Iowa $2,500.00
2. Edmonton, Alberta $1,500.00*
3. Fort Wayne, Indiana $3,000.00
4. Highland, Michigan (Marion) $2,250.00
5. Madison Ave., Paterson, N.J. $4,000.00
6. Mt. Vernon, Washington $2,000.00
7. Oak Harbor, Washington $4,000.00
8. Rapid City, S. Dakota $3,000.00
9. Racine, Wisconsin $2,000.00
10. Manhattan, Montana (Gateway) $3,000.00
11. Westwood, Kalamazoo, Mich. $2,000.00

*Terminal grant

B. *New requests:*

1. Columbus, Ohio $4,000.00
2. Big Rapids, Michigan $6,000.00
3. Beaver Dam, Wisconsin $1,000.00
4. Eastern Ontario (Seaway) $4,000.00

XVI. DISPERSED AND NON-RESIDENT MEMBERS

A. This phase of the work of the Board of Home Missions continues to take on greater proportions and increased importance. The national picture in the U.S.A. and Canada gives evidence of a greater mobility in the population. The word received from the missionaries and the churches is "transiency." People employed by large corporations are subject to transfer to major urban areas in the U.S.A. and Canada.

B. This trend is irreversible. It reminds one of the hand of God which, after the death of Stephen, sent persecution and thus dispersed the Christians to the far corners of the world. They carried their Christian faith with them and became centers of evangelism wherever they went. It is hoped that today's Christians are no less willing to be agents of the gospel in this 20th century dispersion. As evidence of the fact that they are willing, the Board of Home Missions has published in the *Yearbook* a list of people who are willing to be gathering points for the Reformed Faith in cities where there is no Christian Reformed Church. Cf. *Yearbook*, page 362.

C. *Statistics for the last five years*

United States	1960	1961	1962	1963	1964
—families reported	38	37	31	49	47
—individuals reported	41	40	43	37	17

Consisting of —					
—confessing members	63	69	60	115	82
—baptized members	48	70	47	88	89
—undesignated	47	19	19	10	32
Total souls reported	158	158	126	213	203
Canada					
—families reported	0	2	16	6	3
—individuals reported	0	9	9	9	2
Consisting of —					
—confessing members	0	6	3	15	5
—baptized members	0	12	2	24	4
—undesignated	0	4	36	2	9
Total souls reported	0	22	41	41	18
Total U.S. & Canada	158	180	167	254	221

XVII. YOUTH IN THE MILITARY SERVICE

The defense of our country is a lonely assignment, usually performed in an outpost of freedom, far from home. The tension and the excitement of a hot war are gone, except for South Viet Nam. The restive spirit of youth rebells against the lonely vigil in Korea, Okinawa, Germany or the near East. Furthermore, the soldier and sailor today is much younger than those who were thrown into the conflict during the days of World War II.

The Board of Home Missions is faced with the inescapable necessity of enlarging our program for servicemen. The needs in several areas have become so great that they may not be ignored. Two outposts should be staffed immediately, Korea and Hawaii. There is ample evidence of need in both of these areas.

The Board of Home Missions again requests Synod to place the Soldiers Fund on the list of denominational causes recommended for one or more offerings.

Our profound gratitude goes out to the Young Calvinist Federation and the Chaplain Committee for their cooperation in this work. On the field we remember with immeasurable thanks the work of Mr. J. Steensma in Korea, Rev. Heynen in Anchorage, Alaska, Rev. R. Wezeman in Fairbanks, Alaska, Rev. R. Tadema in Tacoma, Washington, Rev. J. Rickers in Norfolk, Rev. A. Paul Veenstra in Chula Vista and Rev. Roy Boeskool in El Paso, Texas. In each case, the missionaries wife is a key figure in the hospitality program for servicemen. May the Lord bless these servants abundantly.

XVIII. EVANGELISM

Rev. Wesley Smedes has been actively promoting the work of evangelism since September of 1964. The above statement is undoubtedly a gross understatement. Rev. Smedes has been busy in the work seven days a week and many more than the normal 12 hours per day. The program of this department includes:

1. Evangelism rallys or preaching missions in various areas of the denomination.

2. Consultation with consistories, ministers, classical home mission committees regarding the program of evangelism.

3. Coordination of a growing volunteer program which includes the Summer Workshop in Missions, teacher volunteers and long term volunteers.

4. Editing *The Way,* evangelism newsletter and writing materials for training in the work of evangelism.

5. Investigation of grant-in-aid fields and the handling of their requests and reports.

XIX. INDIAN MISSION

The Board of Home Missions has exercised supervision over the Indian Mission program in New Mexico and Arizona for one year. The transition from the Foreign board to the Home board was accomplished with a minimum of difficulty. The cooperation received from the Foreign mission board was a key factor in the transition.

As has become evident to each delegate, the Indian mission stations have been incorporated into the regular pattern of Home mission fields. The relation of these fields to Classis Rocky Mountain has been strengthened. The link between the fields and the Board of Home Missions has been enhanced by the establishment of a department with a full-time secretary—Mr. David W. Bosscher, assistant field secretary.

Efforts are being made to more clearly define the membership of the Indian congregations, and to institute some typical home mission ideas in both outreach and in reporting procedures. The board will soon be dealing with matters of educational policy in the vast area of challenge presented by the hundreds of Indian students at government schools on and off the reservation. In all the planning and discussion one is impressed with the tremendous reputation which the Christian Reformed Church has on the reservation. At the same time one is even more impressed with the servants of the Lord who have given such outstanding service to the mission program for so many years. The Indian mission program has brought forth men and women of great devotion in every area, from laundry and kitchen to classroom and pulpit. May God in His abundant grace grant to the Indian mission staff His blessing and His Spirit.

Matters pertaining to the Rehoboth Hospital will be presented to Synod by way of the supplementary report. This is planned because developments will not be in completed form until May of 1965.

XX. MATTERS FOR SYNODICAL ACTION

A. *Representation at Synod:*

The Board of Home Missions respectfully requests that its president, executive secretary and treasurer be granted the privilege of the floor when matters pertaining to home missions are discussed.

B. The Board of Home Missions requests that Synod approve the Soldiers Fund for one or more offerings from all our churches.

C. The Board of Home Missions requests that Synod approve the schedule of grants-in-aid for evangelism as presented in section XV of its report to Synod.

D. The Board of Home Missions requests that Synod endorse the plan for an Evangelism Institute and recommend it to the churches, urging them to make it possible for their ministers to attend the Institute.

1. *Structure:*

a. This would be a one week training course offered annually or semi-annually, depending upon the demand. The number of days the Institute would be held and the time of the Institute would be such to enable ministers to fit this into already busy schedules.

b. The Institute would give training to 25 or, at the most, 30 ministers in each session.

c. The Institute would be held on the Seminary campus.

d. Invitations would be sent both the ministers and consistories. Consistories would be encouraged to underwrite the expenses of the Institute for the ministers.

2. *Administration:*

a. The program would be administered by a joint committee, equally represented by the Calvin College and Seminary and the Board of Home Missions.

b. The program would be handled either entirely or in large part by the members of the Calvin faculties and other Christian Reformed personnel. When participants have an understanding of the Christian Reformed Church, study can be more intensive and relevant. On occasion "outside" speakers will be invited to participate.

3. *Format:*

a. There would be two morning sessions, two afternoon sessions and one evening session.

b. In each session there would be adequate time for questions and discussion.

4. *Subject matter:*

The subject would be varied, e.g.

a. Biblical exposition on "The Evangelist"—the individual person, particularly the minister himself, as a "soul-winner."

b. The church structure in evangelism as set forth in Scripture.

c. Evangelistic preaching.

d. Mobilizing the church for evangelism—getting the church member to be a witness where he is.

e. Problems related to evangelism.

f. Current thought on evangelism.

g. Various books would be assigned and discussed. Books would be chosen and distributed in advance of the Institute.

5. Cost: The cost would be approximately $50 per person, including room, meals, books and all classes. The consistories would be asked to pay this fee for the minister.

E. *Nominations:*

1. To succeed Mr. D. Farenhorst, member-at-large, Central Canada

Functionary	*Alternate*
Mr. J. Janssens, Sr. (Sarnia, Ont.)	Mr. M. Van Wyk (Kingston, Ont.)
Mr. P. Turkstra**	Mr. J. Vander Vliet (Trenton, Ont.)

2. To succeed Mr. L. Vandertill, member-at-large, Central U.S.A.

Mr. John Simerink**	Mr. M. Medema
Mr. M. Van Dellen	Dr. Roy Davis

3. for Treasurer-Business Manager
Mr. Gerard J. Borst

F. The Board of Home Missions herewith submits its policy statement on "Inner City" with the request that this be received as information and published in the Acts of Synod.

"The Board of Home Missions is aware of the revolution which has produced that which is called the Inner City. The board is sensitive to the spiritual and physical needs of the people who are residents in this new sociological phenomenon. The board is concerned that the message of God's redeeming grace and the witness to Jesus Christ be presented in this context as well as in the growing suburbs of our large cities.

Therefore, the Board of Home Missions declares the following:

1. Where the Christian Reformed Church has a church in the Inner City, every effort shall be made by the Board of Home Missions to maintain the witness of the body of Christ in that area.

a. In such a case, every effort be put forth to modify and enlarge the ministry so to be able to cope with the situation.

b. That a highly qualified staff be engaged to handle effectively the problems of such a ministry.

c. Such a person or persons will work in cooperation with the consistory (where an organized congregation still exists) but will be directly responsible to the Board of Home Missions.

2. Regarding the Inner City areas where there is no Christian Reformed Church and no reformed witness, such an area be considered a legitimate concern of the Board of Home Missions. In such cases, a list of proposed "special fields" shall be maintained with a view to opening such fields as funds are available and in proportion to the list of regular fields undertaken by the Board of Home Missions.

3. The board recognize that these special fields (inner city) are costly and in all probability will need support for a long period of time. In spite of this we may not neglect this aspect of our commission.

**Presently serving as alternate board member.

4. Such Inner City work must be concentrated in the immediate area of the church or its station and must be performed as a spiritual service to all regardless of race or national origin.

B. The Board of Home Missions makes the following request regarding the family of the late Mr. M. Vander Vlies.

1. We request Synod to authorize the Committee of Pensions (unordained Employees Benefit Plan) to make such exceptional arrangements as they can provide for the widow and children of Mr. M. Vander Vlies.

2. The Board of Home Missions be authorized to make up any deficiency between such benefits and an equitable provision for their needs.

3. The Home Mission Board requests Synod to instruct the Committee on Pensions administering the Unordained Employees Benefit Plan to make room for equitable representation on the committee.

Ground: The Board of Home Missions is not represented on this committee.

4. The Board of Home Missions requests that Synod appoint a study committee to investigate the inequities which currently exist in the pension program for unordained workers and report to Synod with recommended improvements.

Grounds:

a. The security granted to unordained workers is woefully inadequate.

b. The recent death of Mr. M. Vander Vlies has pointed out a long list of weaknesses in the program.

H. The Board of Home Missions calls the attention of Synod to its Campus Ministry Policy statement, adopted at the annual board meeting in February 1965. This policy statement will be available to the delegates who request it and to the denomination at large. It is our response to our obligation to the increasing number of our sons and daughters who are pursuing graduate study at secular universities.

I. REVISION OF THE HOME MISSION ORDER

Article 5 — The executive secretary for Home Missions

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 function as staff chairman. In the event he is absent he shall appoint a temporary staff chairman to take his place.

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 and any other duties as the board and/or the executive committee may direct.

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 elected by 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 the 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 SWIM program, the Teacher Volunteer Program, and the Long Term Volunteer Program and such other duties as the board and/or executive committee may direct.

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. He shall be responsible to the board and/or its executive committee through the executive secretary.

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, and such other duties as the board and/or the executive committee may direct.

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 elected by Synod for an initial term of two years. Upon completion of this term he shall be eligible for reappointment for 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 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, and such other duties as the board and/or its executive committee may direct.

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, and such other duties as the board and/or the executive committee may direct.

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.

To the Board Members,
Christian Reformed Board of Home Missions,
Grand Rapids, Michigan

We have examined the statement of fund balance of the Christian Reformed Board of Home Missions, Grand Rapids, Michigan, as of December 31, 1964, 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, 1964, 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.

Den Braber, Helmholdt and Lyzenga
Certified Public Accountants

Statement of Fund Balance
December 31, 1964 and 1963
ASSETS

	December 31 1964	December 31 1963
Cash on Hand and in Banks		
Petty cash funds	$ 1,100.00	$
Demand deposits	59,446.73	43,159.46
Savings deposits	154,324.20	139,193.69
Total cash	$ 214,870.93	$ 182,353.15
Real Estate and Notes Receivable		
United States	$3,049,618.99	$2,911,205.18
Canada	353,731.35	363,234.77
Special fields and administrative	920,193.05	832,306.31
Total Real Estate and Notes Receivable	$4,323,543.39	$4,106,746.26
Real Estate and Equipment — Indian Field		
Land and buildings	$1,183,516.82	
Furniture and equipment	114,566.01	
Trucks and automobiles	53,985.05	
	$1,352,067.88	
Less allowance for depreciation	578,401.19	
Total Real Estate and Equipment — Indian Field	$ 773,666.69	

Other Assets

Accounts and short term notes receivable	$ 35,925.16	$ 16,038.05
Mortgages and contracts receivable	154,414.78	25,953.90
Inventories	11,750.53	
Prepaid insurance	869.23	1,448.71
Stocks and bonds	20,495.00	15,405.00
Furniture and fixtures — Grand Rapids	3,901.25	3,029.95
Total other assets	$ 227,355.95	$ 61,875.61
Total Assets	$5,539,436.96	$4,350,975.02

Liabilities and Fund Equity

Liabilities

Notes and mortgages payable	$ 112,584.26	$ 119,407.88
Withheld taxes and other payables	7,083.80	
Restricted funds payable	46,988.12	44,064.07
Total liabilities	$ 166,656.18	$ 163,471.95

Fund Equity

Balance at beginning of year	$4,187,503.07	$3,793,101.07
Transfer from Board of Foreign Missions	922,844.85	
Increase for the year	262,432.86	394,402.00
Balance at end of year	$5,372,780.78	$4,187,503.07
Total Liabilities and Fund Equity	$5,539,436.96	$4,350,975.02

Statement of Changes in Fund Equity

Years ended December 31, 1964 and 1963

Additions	1964 budget	1964 Actual	1963 Actual
Quota receipts	$1,368,000	$1,262,195.99	$ 949,969.43
Salary support	198,000	203,807.13	135,882.76
Above quota gifts	184,204	129,561.02	65,119.86
Indian field revenue	54,190	45,453.26	
Other income	15,000	12,137.11	14,301.11
Total additions	$1,819,394	$1,653,154.51	$1,165,273.16

Deductions

General Home Missions	$ 96,750	$ 99,203.42	$ 95,063.39
Administration	74,500	94,789.50	77,278.82
Evangelism	20,000	19,156.86	21,928.49
Regular outreach — USA	346,500	348,849.06)	
Regular outreach — Canada	69,000	75,469.93)	376,722.13
Chinese	26,600	29,923.21	22,591.47
Jewish	23,500	22,855.89	23,179.28
Spanish — Cuban	37,000	42,753.69	39,001.91
Mexican migrants	15,500	16,596.08	17,413.91
Harlem	45,050	47,665.09	45,444.09
Soldiers Fund	18,625	15,706.43	12,149.43

Off-Reservation Indian	62,870	58,104.03	40,098.24
Indian General	41,260	32,970.01	
Indian on field administrative and industrial	80,555	79,813.03	
Indian — Regular posts	184,214	169,010.75	
Indian — Rehoboth mission	103,510	99,739.27	
Indian — Rehoboth hospital	65,570	50,122.78	
Indian — Zuni	36,755	32,585.22	
Indian field depreciation		55,407.40	
Total deduction	$1,347,759	$1,390,721.65	$ 770,871.16
Increase for the year (Note)	$ 471,635	$ 262,432.86	$ 394,402.00

NOTE: The increase in equity was budgeted for additional investment in real estate.

Real Estate and Notes Receivable — United States

December 31, 1964

Calling Churches	Balance
Anaheim, California	$ 39,860.95
Bellingham, Washington	50,000.00
Bradenton, Florida	31,427.44
Colorado Springs, Colorado	62,083.27
Columbus, Ohio	67,358.00
Des Moines, Iowa	9,319.01
Ft. Lauderdale, Florida	57,437.41
Franklin Lakes, New Jersey	51,000.00
Indianapolis, Indiana	44,216.17
Inkster, Michigan	50,000.00
Iowa Falls, Iowa	3,235.00
Lakewood, California	56,339.90
Lake Worth, Florida	22,613.60
Le Mars, Iowa	4,250.00
Madison, Wisconsin	46,151.75
Miami, Florida	53,000.00
Milwaukee, Wisconsin	15,600.00
Monsey, New York	15,345.00
Palo Alto, California	57,711.12
Philadelphia, Pennsylvania	81,947.74
Phoenix, Arizona	100.00
Pompton Plains, New Jersey	23,750.00
St. Petersburg, Florida	67,773.57
Salt Lake City, Utah	44,058.41
San Jose, California	16,000.00
South Bend, Indiana	63,736.93
Tucson, Arizona	12,943.00
Tyler, Minnesota	8,026.44
Walnut Creek, California	50,000.00
Wanamassa, New Jersey	61,708.39
Washington, D.C.	22,500.00
Willmar, Minnesota	4,800.00
Total Calling Churches	$1,194,293.10

Real Estate and Notes Receivable — United States (continued)

December 31, 1964

Regular Fields	Balance
Akron, Ohio	$ 21,600.00
Albuquerque, New Mexico	105,209.38
Anchorage, Alaska	116,585.01
Binghamton, New York	30,880.00
Boca Raton, Florida	20,000.00
Boulder, Colorado	55,000.00
Cedar Rapids, Iowa	1,100.00
Champaign, Illinois	37,875.56
Chula Vista, California	50,000.00
Columbus, Ohio	16,193.72
Dayton, Ohio	50,000.00
East Islip, New York	51,005.30
El Paso, Texas	50,000.00
Fairbanks, Alaska	55,430.05
Fresno, California	71,628.59
Hartford, Connecticut	50,000.00
Hayward, California	50,000.00
Indian Harbour Beach, Florida	60,893.57
Iowa City, Iowa	50,000.00
Jackson, Michigan	41,062.18
Mason City, Iowa	55,276.00
Minneapolis, Minnesota	42,226.41
Norfolk, Virgina	73,798.65
Ogden, Utah	69,094.76
Orlando, Florida	58,154.55
Pinedale, New Mexico	830.00
Portland, Oregon	52,500.00
Quincy, Washington	1,500.00
Richton Park, Illinois	59,343.44
Riverside, California	50,000.00
Sacramento, California	50,000.00
Salem, Oregon	50,000.00
Scottsdale, Arizona	61,542.44
South Grove, Minnesota	51,516.82
South Salt Lake City, Utah	45,769.95
Tacoma, Washington	50,000.00
Terre Haute, Indiana	22,361.10
Toledo, Ohio	49,960.91
Tucson, Arizona	21,987.50
Washington, Pennsylvania	5,000.00
Total Regular Fields	$1,855,325.89

Summary of Real Estate and Notes Receivable — United States

Calling churches	$1,194,293.10
Regular fields	1,855,325.89
Total	$3,049,618.99

Real Estate and Notes Receivable — Canada

December 31, 1964

Calling Churches	Balance
Aylmer, Ontario	$ 5,074.96
Brockville, Ontario	10,938.85
Cobourg, Ontario	12,282.50
Emo, Ontario	195.00

Fort William, Ontario	218.19
Halifax, Nova Scotia	50,000.02
Jasper Place, Edmonton	4,260.50
Kemptville, Ontario	9,674.90
Langley Prairie, British Columbia	9,292.76
Picton, Ontario	3,922.58
Smithers, British Columbia	4,488.98
Stratford, Ontario	32,929.00
Truro, Nova Scotia	14,091.17
Total Calling Churches	$ 157,369.41

Regular Fields

Charlottetown, Prince Edward Island	$ 22,706.50
Fredericton, Ontario	49,993.81
Grande Prairie, Alberta	54,247.00
High River, Alberta	11,389.00
New Liskeard, Ontario	16,244.25
Prince George, British Columbia	21,972.17
Vernon, British Columbia	19,809.21
Total Regular Fields	$ 196,361.94

Summary of Real Estate and Notes Receivable — Canada

Calling churches	$ 157,369.41
Regular fields	196,361.94
Total	$ 353,731.35

Real Estate — Special Fields and Administrative

Special Fields	**Balance**
Albuquerque, New Mexico — Indian	$ 49,335.45
Chicago, Illinois — Nathanael Institute	95,969.31
Chicago, Illinois — Jewish	131,917.63
Chicago, Illinois — Chinese	53,544.25
Cutlerville, Michigan — Mexican Migrants	20,037.00
Detroit, Michigan — Inner City	21,107.65
Harlem, New York City	233,198.16
Los Angeles, California — Chinese	24,999.45
Miami, Florida — Spanish	86,874.71
Queens, New York — Chinese	56,562.83
Salt Lake City, Utah — Indian	18,248.88
San Francisco, California — Indian	42,595.30
Total Special Fields	$ 834,390.62

Staff Parsonages

Grand Rapids, Michigan	$ 27,000.00
Grand Rapids, Michigan	33,072.91
Grand Rapids, Michigan	25,729.52
Total Staff Parsonages	$ 85,802.43

Summary of Real Estate — Special Fields and Administrative

Special fields	$ 834,390.62
Staff parsonages	85,802.43
Total	$ 920,193.05

PROPOSED BUDGET FOR 1966 (last column)

	1964 Budget	1964 Actual	1965 Budget	1966 Budget
	1966 Proposed Budget			
Receipts				
Quota payments	$1,368,000	$1,262,196	$1,421,000	$1,570,000
Salary support	198,000	203,807	210,000	220,000
Above quota gifts	184,204	129,561	200,000	200,000
Indian field revenue	54,190	45,453	45,000	45,000
Real estate repayments	50,000	44,646	50,000	50,000
Other income	15,000	12,137	15,000	15,000
Total income	$1,869,394	$1,697,800	$1,941,000	$2,100,000
Disbursements:				
Operating:				
Administration	$ 94,500	$ 113,947	$ 113,000	$ 134,000
General Home Missions	96,750	99,203	110,000	124,000
Regular fields — U.S.	346,500	335,336	350,000	367,000
Regular fields — Canada	69,000	75,470	76,500	85,000
Special fields	229,145	247,117	265,400	267,000
Indian field	511,864	464,241	490,000	500,000
Total operating	$1,347,759	$1,335,314	$1,404,900	$1,477,000
Real Estate:				
Regular fields	$ 421,185	$ 191,019	$ 304,468	$ 325,470
Special fields	86,000	69,967	187,000	240,000
Indian field	9,450	45,054	43,632	56,530
Administration		29,993	1,000	1,000
Total real estate	$ 516,635	$ 336,033	$ 536,100	$ 623,000
Total disbursements	$1,864,394	$1,671,347	$1,941,000	$2,100,000

Detailed Schedules

	1964 Budget	1964 Actual	Approved 1965 Budget	Proposed 1966 Budget
Administration				
Personnel	8	9	9	9
Expense:				
Salaries	$ 42,000	$ 45,705	$ 52,000	$ 57,000
Travel	10,500	12,785	13,000	13,000
Meetings	10,000	19,564	10,000	26,000
Supplies and postage	15,250	16,675	18,000	18,000
Other expense	16,750	19,218	20,000	20,000
	$ 94,500	$113,947	$113,000	$134,000
General Home Missions				
Evangelism grants	$ 32,250	$ 24,250	$ 36,250	$ 48,250
Seminarians	35,000	34,082	35,000	37,000
Stated supplies	7,000	7,982	8,000	8,000
Moving expense	12,500	19,167	15,000	15,000
Promotion	8,000	8,248	10,000	10,000
Other expense	2,000	5,474	5,750	5,750
	$ 96,750	$ 99,203	$110,000	$124,000

Regular Outreach — U.S.				
Personnel	44	38	41	42
Expense:				
Salaries	$250,000	$229,536	$245,000	$260,000
Car expense	30,500	29,657	30,000	31,000
Rent	45,000	46,918	48,000	49,000
Other expense	21,000	29,225	27,000	27,000
	$346,500	$335,336	$350,000	$367,000
Regular Outreach — Canada				
Personnel	10	9	11	12
Expense:				
Salaries	$ 51,600	$ 53,726	$ 55,000	$ 62,000
Car expense	9,800	11,355	11,000	12,000
Rent	3,400	3,221	3,400	3,800
Other expense	4,200	7,168	7,100	7,200
	$ 69,000	$ 75,470	$ 76,500	$ 85,000

	1964 Budget	1964 Actual	Approved 1965 Budget	Proposed 1966 Budget
Special Fields				
Personnel:				
Chinese	4	4	4	4
Jewish	3	3	2	2
Cuban	6	6	6	6
Mexican migrant	2	2	2	2
Inner City	6	9	9	9
Soldiers Fund	2	2	3	3
Off-reservation Indian	9	10	11	11
	32	36	37	37
Expense:				
Chinese	$ 26,600	$ 29,923	$ 30,900	$ 31,000
Jewish	23,500	22,856	18,800	19,000
Cuban	37,000	42,853	45,600	46,000
Mexican migrant	15,500	16,696	17,300	17,500
Inner-City	45,050	60,983	68,000	68,500
Soldiers Fund	18,625	15,707	20,800	21,000
Off-reservation Indian	62,870	58,099	64,000	64,000
	$229,145	$247,117	$265,400	$267,000
Expense:				
Salaries	$147,415	$155,151	$171,700	$172,000
Car expense	22,065	20,832	22,000	22,000
Rent	13,686	17,501	17,700	18,500
Other expense	45,979	53,633	54,000	54,500
	$229,145	$247,117	$265,400	$267,000

Indian Field

Personnel:				
Administration and industrial	8	9	9	9
Rehoboth school	20	19	19	19
Rehoboth hospital	14	13	15	15
Zuni school	6	7	7	7
Regular posts	33	36	36	36
	81	84	86	86
Expense:				
Salaries	$345,209	$306,307	$354,715	$349,089
Car expense	19,240	18,824	19,470	19,190
Hospital supplies	11,700	12,592	14,850	21,500
School commissaries	20,200	18,970	20,300	19,800
Maintenance & repairs	22,550	26,291	24,100	29,000
Utilities	15,840	13,035	17,735	19,410
Other	77,125	68,222	73,105	69,903
	$511,864	$464,241	$524,275	$527,892
Anticipated underrun			34,275	27,892
	$511,864	$464,241	$490,000	$500,000

SUPPLEMENT NO. 33-A

(Articles 28, 76, 85, 153, 159)

CHRISTIAN REFORMED BOARD OF HOME MISSIONS

I. The Board of Home Missions requests Synod for a quota of $32.00 per family for 1966, based on the material presented in the printed Agenda, page 205.

II. It is with profound gratitude to God that the Board of Home Missions conveys to Synod the following information:

A. The Luke Society, Inc., at its first general meeting, held in Kalamazoo, Michigan, on May 26, 1965, has decided to take over the Rehoboth Hospital in response to the decision of the Synod of 1964 (Article 64, page 34 and ff).

B. Specifically the following:

1. The administration of Rehoboth Hospital will be transferred to the Luke Society on August 1, 1965. (Dr. M. Vanden Bosch has been the director of the Rehoboth Hospital under the Home Mission Board since October, 1964.)

2. The Board of Home Missions will draw up a legal document whereby the Luke Society will lease the present hospital facilities from the Board of Home Missions.

3. The Board of Home Missions is in the process of negotiating a scheduled reduction in the amount of money budgeted for the Rehoboth Hospital, according to the decision of the Synod of 1964 and 64, B, 3, page 35.

4. Similarly, negotiations are under way for the transfer of title to the Luke Society of 40 acres of Rehoboth land.

5. The decisions of the Synod of 1964 regarding the preferential treatment of mission personnel and Indian students, spiritual care of patients, and other matters have been agreed upon by the Luke Society Board of Directors.

III. The Board of Home Missions calls the attention of Synod to the nomination, to be presented under separate cover, for a doctor to serve as the representative of Synod on the Board of Directors of the Luke Society.

IV. Regarding the Church Order, the Board of Home Missions requests that Synod add to Article 41, V, of the Church Order a parenthetical phrase, viz ".... including servicemen, and students on College or University Campuses — other than Calvin, Dordt, Trinity, or other church related colleges as may be established within the denomination."

Grounds:

A. In order to effectively minister to students and servicemen there must be some ecclesiastical machinery which will provide names and addresses.

B. The loss of contact with our young people in these two categories has resulted in a tragic waste of opportunity to be of spiritual service to them.

C. Dependence upon voluntary submission of names and addresses has a long history of failure.

V. Regarding the proposed Church Order Revision (cf. Agenda, p. 38) the Board of Home Missions calls the attention of Synod to two instances wherein there is a discrepancy between the proposed Church Order and Home Mission adopted by the Synod of 1959.

A. It is suggested that Article 12 of the Proposed Church Order be revised to read ".... although the duties of the missionary will be regulated by said committees of Classis or Synod, the supervision of his doctrine and life rests with the calling church."

B. It is suggested that Article 39, Par. 1, (Page 43 Agenda) be revised to read, ".... except as provided for in the Home Mission Order, Article 8, Section 2 and Article 10, Section 3. (Acts of Synod 1957, Art. 170, page 100)

VI. The Board of Home Missions requests the permission of Synod to use funds that become available from land sale on the Indian fields for future capital expenditures on the Indian field. (Acts of Synod 1959, page 54)

Grounds:

A. There is an urgent need for replacing 70-year-old buildings which should have been condemned long ago.

B. There is an urgent need for worship facilities at Window Rock, Arizona, the capitol of the Navajo Tribe.

VII. The Board of Home Missions requests Synod to incorporate to serve as a depository for devolution of church assets in the event of dissolution.

Grounds: The legal requirements of many states regarding the corporate status of churches and the Board of Home Missions, is becoming increasingly restrictive. The Board of Home Missions is being asked to show in its incorporation papers some indication as to where its assets will go in the case of dissolution of the corporation.

SUPPLEMENT NO. 33-B
(Article 68)

HOME MISSION BOARD POLICY RE THE INNER CITY WORK

I. THE TREND

The city is a modern phenomena. In 1890 only 35% of the population were city dwellers. In 1940 56.5% of the population lived in the city. In 1950, 64% of the people lived in the city. By 1960, 70% of the population was to be found within the limits of the city. More than half of the population of the United States can be found in 168 metropolitan areas. In fact 16 large cities will account for roughly ⅓ of the total population of the United States. Similar statistics will explain the picture of population trends in Canada. The cities which rank with Montreal (2 million), Toronto and Edmonton has a disproportionately large share of Canada's population. The trend toward decentralization in the metropolitan areas accounts for the developments of hugh "Strip Cities." This is actually taking place on the East Coast and on the West Coast.

II. DEFINITION

The Inner City may be defined as the central core city of any metropolitan community which has a population of 100,000 or more. While no definition can be applied to all cities there are several characteristics which are commonly found in the "Inner City."

A. *Deterioration:* The Inner City is usually the oldest section of the city. Growth of the city has usually been on the periphery. Older buildings deteriorate, properties are not kept up as well as in previous years. Older single family homes have been converted into multiple family use. Use of property is less rigidly restricted and a general down grading of the property is in evidence.

B. *Economic down-grading:* Rental in the older section of the city is much less expensive. Home ownership in the Inner City is low in comparison with the suburbs. Most of those who inhabit the Inner City are renting. With a high percentage of rentals goes a high proportion of multi-family structures. With this comes economic underprivilege, educational underprivilege, thinness of culture, overcrowding, unskilled employment, unemployment and a wide variety of social skills.

C. *Transients Port of Entry:* Many of those who take up residence in the Inner City are non-whites. But be they white or non-white they are making their first stop in the Inner City. From here they will move out after they get their feet on the ground. Those who migrate into the City may be people from the farming areas or from the deep South. It is noteworthy that most of *those who come to the Inner City are Protestant* replacing the general Catholic population which moved out. The ethnic character of the Inner City is constantly being modified. Scotch-Irish, German Jewish, Negro, Spanish, all are involved.

D. *Dense population:* Where there are many multiple dwellings there is a dense population. The City of Chicago lists 17.2 thousand, per square mile. Hoboken, New Jersey, has the highest population per square mile in the U.S. (50,700).

E. Above average proportion of problem personalities. Welfare agencies have a large task to perform in the Inner City. Those coming into the Inner City are usually "uncommitted."

F. *Urban Renewal.* No matter how this urban redevelopment is accomplished, it will increase the challenge of the Inner City to the Church. If urban renewal includes government housing and new apartment buildings, the concentration of population will increase in the Inner City areas, and the diversity of the Inner City population will also increase. This is an area where no church has the complete answer.

POLICY STATEMENT

The Board of Home Missions is aware of the revolution which has produced that which is called the Inner City. The Board is sensitive to the spiritual and physical needs of the people who are residents in this new sociological phenomenon. The Board is concerned that the message of God's redeeming grace and the witness to Jesus Christ be presented in this context as well as in the growing suburbs of our large cities.

Therefore, the Board of Home Missions declares the following:

1. Where the Christian Reformed Church has a church in the Inner City, every effort shall be made by the Board of Home Missions to maintain the witness of the body of Christ in that area.

a. In such a case, every effort be put forth to modify and enlarge the ministry so to be able to cope with the situation.

b. That a highly qualified staff be engaged to handle effectively the problems of such a ministry.

c. Such a person or persons will work in cooperation with the consistory (where an organized congregation still exists) but will be directly responsible to the Board of Home Missions.

2. Regarding Inner City areas where there is no Christian Reformed Church and no reformed witness, such an area be considered a legitimate concern of the Board of Home Missions. In such a case, a list of proposed "special fields" shall be maintained with a view to opening such fields as funds are available and in proportion to the list of regular fields undertaken by the Board of Home Missions.

3. The Board recognize that these special fields (inner city) are costly and in all probability will need support for a long period of time. In spite of this we may not neglect this aspect of our commission.

4. Such Inner City work must be concentrated in the immediate area of the church or its station and must be performed as a spiritual service to all regardless of race or national origin.

SUPPLEMENT NO. 33-C
(Article 68)

CHRISTIAN REFORMED BOARD OF HOME MISSIONS CAMPUS MINISTRY STUDY COMMITTEE REPORT

The Campus Ministry Study Committee is concerned with the role of the Christian Reformed Church in the "world" of the college and university campus.

I. The Campus Opportunity

Your committee is convinced of the opportunity and urgent need for the Christian Reformed Church to be God's sent-one also to students in residence on such campuses.

A. There are presently many Christian Reformed students who do not have the benefit of an on-campus Reformed ministry directed specifically to their needs.

B. The church must recognize that students are preparing to assume roles of leadership and will have significant influence in the society of the future. Therefore, the campus ministry must strive to assist them in making a commitment to Jesus Christ and integrating this commitment into the whole structure of their lives so that their leadership will be discharged under the Lordship of Christ.

C. An on-campus location makes it possible to conduct a vital ministry, not only to Christian Reformed students but also to the entire university community. This opportunity has been neglected or bypassed in several cities where the local Christian Reformed congregation has located its buildings off and away from the campus, e.g. in Ames, Iowa, Boulder, Colorado, and Boca Raton, Florida. This move away from the campus has seriously hampered an effective ministry and outreach to the university community. Bishop F. R. Barry has aptly observed, "A terrible nemesis waits for any church which neglects its ministry to the universities.... At its peril will any church forget the student class" (quoted in James C. Baker, *The First Wesley Foundation,* p. 10).

D. A ministry on campus also affords the possibility of confronting potential leaders of other countries with the claims of the Gospel. In these students, "foreign mission fields" come to our door, learn our language, and seek our friendship. This presents a unique opportunity to do foreign mission work through students who will assume positions of leadership in their respective countries.

II. The Delineation of the Campus Ministry

Having indicated both the importance of the church as God's instrument on college and university campuses, and the opportunity for the Christian Reformed Churches there, we go on to delineate more specifically a campus ministry. We ask who the person on campus is, what his needs are, and how these needs can be best met. While it is true that the

Gospel is the Gospel, it would be quite erroneous to assume that all hearers of the Gospel are alike. Thus, it is incumbent upon the church to orient her ministry to the peculiarities of the constituency of the campus community.

A. *General characteristics*

Although great variety exists among the persons comprising the campus community, certain general characteristics emerge. They live in a hybrid situation or context: they live in an intensively *academic* context, and unusual *social* context, and in a particular *vocational* context.

1. In their academic context, the persons on campus are faced with the demand to subject their studies of the social, political, and natural world to disciplined *analysis*. Within this context it is expected that they will also subject themselves and their religious beliefs to a similar analysis.

2. In their social context, these persons confront a wide range of pressures in the campus community. Faculty members face a different kind of social pressure than do the students. The administrative personnel meet forces peculiar to their situation. Married students are confronted with different ethical and social problems than the single student faces. But each seems compelled to make a personal decision without the assistance or stabilizing influence of an already molded community.

3. In their vocational context, they face the critical problem of relating their religion to their vocation. This is especially apparent in the social and physical sciences where one's concept of man is crucial to his study.

B. *The student in particular*

Within this campus community, the student stands out as unique and singularly important, not only for the focus of the university or college, but also for the focus of the church's ministry to the campus.

1. In his academic context, he too is faced with the demand for critical examination of his studies, his world, his religious beliefs, and himself. He may come with fewer analytical tools and a less articulated religious faith than do others in the community, but this fact does not make him immune to the demand.

2. In his social context, the single student is unique among the campus constituency, and is faced with new personal problems which the church must understand if she expects to reach the whole student. He has problems of identity, when he feels no longer part of the group "back home" nor really part of the large campus body. Not living in a normal home situation, he experiences unique pressures exerted by peer groups. The pressures are constant ones, in the form of roommates, classmates, fellow fraternity and sorority members and the like. In this situation, the student is called upon to make lonely decisions. Problems of identity, loneliness, academic adaptability, personal ethics, the questioning of personal beliefs, these are only a few of the difficulties which the student faces at a time when he is particularly susceptable to their deleterious effects.

3. In his vocational context, the student faces the question of how he is to use his talents in his life's work. A critical problem he faces in

this decision is that of relating his religion to his vocational choice. This problem is notably severe for the student of the social and physical sciences, who must study (and later work) within his concept of man. More broadly, the student must also relate his religion to the aesthetic, recreational, political and social aspects of his life.

4. Since he is a unique and integral figure in the campus community, the student ought to be a primary focus of the church's ministry on campus, no matter what other directions the ministry takes to include the whole campus community. Thus the rest of this report will focus on the student, though the other needs of the campus community will certainly be recognized.

C. *The church's ministry*

The church's ministry in the hybrid context does not differ materially from her ministry in any other context; that is, it is a ministry of the Word and Sacraments to the whole person. However,

1. Because of the academic context in which the student lives, the articulation of the Gospel should take place in a climate of intellectual honesty in which both the individual and the church are stimulated to analyze and more effectively witness to, the faith. In this context, the church's aim should not be to compete with the university, but to integrate and give wholeness to the education of the student.

2. Because of the social context in which the student lives, the church's ministry must include an effective program providing:

a. A general foundation in personal and professional ethics which will inspire the student to strengthen his inner self;

b. Competent counseling which will aid the student in solving his personal problems;

c. Relief from group social pressures exerted by continuous fraternity, sorority, or dormitory life, by making social outlets available in the form of recreation rooms, library facilities, coffee hours, etc.

3. Because of the vocational as well as the academic context in which he lives, the program of the campus ministry should provide the student with ample opportunities for discussion with the minister, fellow students, and professionals. Here, the professional and graduate people become more clearly the church in its ministry to students. The purpose of these discussions is to assist the student in his choice of vocation and in integrating his commitment to Jesus in his chosen profession. Other areas of the student's life, e.g., social, political, aesthetic, and recreational, must also be subjected to a like analysis which can be aided by participation in retreats where problems in these areas are studied intensively.

D. *The student's response*

The church's ministry to the academic, social and vocational needs of the student *must* result in a response from the student. This response can and should be utilized by the church to make the ministry still more effective. Aside from the most desired response, namely, that he become a member of the Body of Christ—the church, the student's response should take some or all of the following forms:

1. A deep-seated loyalty and commitment to the purposes of the church's ministry and a willingness to participate in carrying out that ministry;

2. An assumption of a critical and creative role in formulating and implementing a program though which the church's ministry on campus is discharged;

3. A witnessing to the campus community in the course of his daily routine both in and out of the classroom.

E. *The place*

The church's ministry must also go to the student in the physical sense. *The church must be on campus.* A peculiar aspect of the student not mentioned before is that, generally, he is a pedestrian. Hence, the church's ministrymust be at least as accesible as the classroom, and preferably more accessible. This point can scarcely be over-emphasized since even the best thought-out and well implemented student program will be greatly reduced in effectiveness if it is not accesible to the majority of the campus community.

III. THE IMPLEMENTATION OF THE CAMPUS MINISTRY

A. *Where there is a local church*

In some university towns the local Christian Reformed Church is removed from the campus and has no ministry specifically directed to the campus community. It is the feeling of this committee that efforts should be made to engage in an active ministry at the earliest possible time. There are basically two possibilities for implementing a campus ministry: 1. The pastor of the local church may direct a certain portion of his time to a campus ministry; or, 2. The services of an additional pastor may be acquired to engage specifically in this work.

1. Guidelines which a pastor may follow if it is necessary for him to divide his ministry between the campus community and his regular congregational duties:

a. It should be remembered that the success of a student ministry depends to a great extent on the pastor's going to the student and working on the campus rather than expecting the student and the campus to come to him.

b. The pastor should affiliate with the official religious organization maintained by the university (e.g., the Association of Religious Counselors at the University of Michigan), and with other campus ministries.

c. Efforts should be made to become acquainted with and to be of service to the inter-denominational religious organizations on the campus, such as the Inter-Varsity Christian Fellowship or similar groups. (The Christian Reformed Church not only recognizes the Inter-Varsity Christian Fellowship as a worthy evangelical association of students but also recommends it for financial support.) Initial contact with such groups can often be made by inviting the groups to use the church facilities or even the home of the pastor for certain meetings.

d. Discussion groups, retreats and other activities directed especially to the needs of university students should be initiated. Emphasis should

be placed on making the program broad enough to arouse interest of non-Christian as well as Christian students.

e. The pastor could encourage the organization of Bible study groups conducted by the students in their living quarters. Such groups often extend invitations to the pastor to conduct discussions in the living unit on various religious topics. Many students can be reached in this way who would normally not attend church-sponsored programs.

f. The local church affords great potential for carrying on a ministry to foreign students. For example, foreign students can be entertained in homes of the congregation. Contacts with these students can usually be made at the foreign student office of the university.

g. A library-reading room could be set up in the church primarily for the use of students.

2. Guidelines where the services of an additional pastor are available for the campus ministry. There are basically three directions into which the work could go:

a. The work could be conducted using the facilities of the local church.

(1) The campus pastor should assume full responsibility for the work outlines in 1. a-g above.

(2) He should maintain regular office hours either on or near the campus if the local church is located too far from the campus to make it easily accessible for students who have no transportation.

(3) He could conduct special worship services for the students at various opportune times.

(4) He should represent student interests at consistory, classis and synod.

(5) He should maintain an intimate relationship with both the local church and the students whom he seeks to assist in assuming a meaningful role within the church.

(6) He should avail himself of opportunities to interact with the general student population to as great an extent as possible in order to assist students in assuming a meaningful role within the university community.

b. The campus pastor could conduct his ministry in separate facilities on or near the campus rather than using the facilities of the local church. The following are possibilities:

(1) A large house, in which the campus pastor himself lives and works;

(2) A building to be used only for student activities, office space and study facilities;

(3) Periodic, or regular worship services.

c. A third possibility is the establishment of a campus chapel which ministers especially to the transient student population. It should then be understood that the chapel is not intended to develop later into an organized church. Its ministry is directly related to the university student rather than to the community. Its calendar year of activities should

correspond to the calendar year of the university. Guidelines for a chapel ministry are the following:

(1) Regular worship services should be conducted each Sunday while the university is in session.

(2) It should be a complete ministry of Word and Sacraments.

(3) A chapel ministry should not engage in an extensive Sunday school program for children, nor conduct catechism classes for the youth of the church. This is the task of the organized church and student families with children should be encouraged to affiliate with the local church.

(4) The local church should encourage certain student families without school-age children to attend the chapel regularly in order to assist the campus pastor in his work.

(5) There should be a chapel committee formed from those who regularly attend the chapel to assist the campus pastor in carrying out the chapel program.

(6) The local church should be intimately related to and be responsible for the chapel work. Should this prove too great a burden for the local church to carry, a committee should be formed from the classis within which the chapel is located. This committee appointed by classis should include the campus pastor and at least one representative of the local church council.

(7) Membership papers of Christian Reformed students who attend the chapel shall be held by the campus pastor. He shall be responsible for the doctrine and life of such students (see Article 10 Section 3d of the Home Mission Order).

B. *Where there is no local church*

If a contingent of Christian Reformed students is in residence on a university campus but no local Christian Reformed Church exists, this committee urges that a campus pastor be called to carry out the ministry delineated in section II above. The completeness of the program will be dictated by the number of students in residence but in the *content* of the program the church should always minister to the academic, social and vocational needs of the student. We envision this ministry as taking place in several stages:

1. In the first stage, the campus pastor should arrange for discussion groups, Bible classes, counseling programs, social functions and retreats. This program could be implemented by using facilities made available by most universities to student religious groups or by using student housing. Such activities should if possible, take place on campus.

2. As the group enlarges (or if large enough at the outset) public worship shall be initiated. Again, university facilities will usually be available, but as the group grows, an effort should be made to erect a structure which will serve as a center for student activities. Such structures also serve as silent witnesses to the campus community; many students will drop in after study hours to pray or meditate, opening the way for attendance at public worship services. Social and recreational areas and a library further serve the student by allowing him to relax in an

informal atmosphere. This relaxation should help to relieve the social pressures exerted by peer groups and may serve to introduce new students to the church in a somewhat informal atmosphere.

3. Eventually some students will accept positions on the faculty, positions in university-sponsored research, or assume roles in local industry or in the community. Such persons and their families become less campus oriented and more community oriented. This shift of interest is usually accompanied by a shift from living near campus to living in the suburbs. Thus, as time goes on, the "campus ministry" is forced to take on a dual nature, with the needs of neither the student nor the families being fully met. A solution, when a sufficient number of families expresses interest, is to establish a community or "town church." In no event should the campus ministry cease.

4. The relationship of the community church to the campus ministry should be one of complementation, not of competition. This implies that the families in the church should make their homes available to host foreign students, or students who are far from their homes. However, the existence of both a campus ministry and a community church does not imply a dichotomy which puts all the students in one camp and all the families in another; rather, people should be strongly encouraged to worship where their spiritual lives will grow best.

SUPPLEMENT NO. 34

(Articles 29, 45, 83, 153, 159)

CHRISTIAN REFORMED BOARD OF FOREIGN MISSIONS

ESTEEMED BRETHREN:

The Christian Reformed Board of Foreign Missions is pleased once again to submit an annual report and to present its projections for the next year. We have every reason for thanksgiving as we consider the immeasurable goodness of God which enabled us to carry on our work without the extreme complications that have burdened many other mission organizations. Good health has generally been present, traveling mercies have been richly present, and doors of opportunity have continued open to the Gospel ministry in many lands. The agonizing trials of an election year in Nigeria brought sorrow to many Nigerians and called the church to urgent prayers, but the Lord gave deliverance, and the missionary work could go on. Some of our missionaries have experienced sorrow through the death of loved ones in the homeland but we may note with gladness that there has been no breaking of rank in our mission forces through death. However, we would mention the death of one of our faithful workers of past years, Mrs. Peter (Rena) Dekker, who passed away in Bellflower, California in September, 1964. She served on the Nigerian mission field with her husband for 14 years.

Probably the most familiar comment being made today with reference to missions is that it faces a rapidly changing world. On every hand the swift movement of events suggest that the test of missions lies in its competence to meet the fast changing scene. Procedures and methods of a past generation seem now to be seriously under question, and all missionary training today is being geared to prepare the new recruit for a world far different than that which his missionary predecessors faced a generation ago. In recognition of this our Board of Foreign Missions is planning to establish a program of missionary orientation that shall be attuned to the need.

On the other hand, it is good to observe that amid all these developments the mandate to preach the Word and to evangelize the nations remains unchanged. Above all, there remains the message which is in all its essential parts the same as from the beginning. We are reminded of the words of St. Paul who said that if any man preach another Gospel "let him be anathema." On this score we may well rejoice in the confidence that our church at home, the Board of Foreign Missions as administrative agent, and the missionaries on all our fields are united in one grand and unqualified commitment to the message as given in God's Holy Word, and as given articulation in the accepted creeds of our church.

We may suggest that four pillars of faith stand as the foundational undergirding of our work:

1. The Will of God is that the Gospel shall be preached to all nations.

2. The Church has been assigned to carry out the mandate to bring the Gospel to all nations.

3. The world that lies in darkness all about us needs the Gospel message today as much as it ever did.

4. The Christian Reformed Church today bears the burden of assignment to carry on the ministry of missions at home and abroad.

These basic considerations may seem very commonplace and familiar to all, but they constitute a reminder to ourselves of the high and responsible business that we have to conduct. It is the prayer of the Board of Foreign Missions that God's richest blessing may rest with Synod; that the decisions to be made may demonstrate that as a church we have our eyes open to the fields white to harvest; that we have our hearts open with burdened concern for the tragic needs of men; and, that our wills are yielded in obedience to Christ so that with strength we may go forward in missions, both at home and abroad.

Section One
Organization and Personnel

A. *Board*

The Board of Foreign Missions is comprised of thirty-six members, thirty-one of whom are ministers. Every classis of the Christian Reformed Church has a delegate serving on the board and four men serve as members-at-large, appointed to the position directly by Synod. In its administrative services the board has an office staff of eight men and women who carry on their work in the mission office in the denominational building.

The annual meeting of the board took place on February 9–11, 1965. All the sessions of this general board meeting were held in the facilities of the Brookside Christian Reformed Church. The executive committee of the board has met on the second Thursday of each month, excepting February when the full board was in session.

The officers of the board are as follows: Rev. Donald J. Negen, president; Dr. G. Arthur Mulder, vice-president; Mr. Sidney De Young, treasurer; Mr. Harold J. Gelderloos, assistant treasurer; Rev. John Meppelink, minute clerk; Rev. Henry J. Evenhouse, executive secretary; Mr. Alvin W. Huibregtse, assistant secretary.

B. In order to have full synodical endorsement for all classical appointments we ask Synod to approve the following:

Classis	Member	Alternate
Alberta North	Rev. Nicholas Beute	Rev. Jacob H. Binnema
Alberta South	Rev. Cornelius Padmos	Rev. Leonard T. Schalkwyk
British Columbia	Rev. Cecil Tuininga	Rev. Peter De Jong
Cadillac		
California Central	Rev. Harold Petroelje	Rev. Louis Voskuil
California South	Rev. Otto De Groot	Rev. William Van Peursem
Chatham	Rev. C. William Flietstra	Rev. Hilbert Vander Plaat
Chicago North	Rev. Fred Van Houten	Rev. Thomas Van Eerden
Chicago South	Rev. Marvin R. Doornbos	Rev. Enno L. Haan
Eastern Ontario	Rev. Nicholas B. Knoppers	Rev. Repko W. Popma

Classis	Member	Alternate
Grand Rapids East	Rev. Henry Erffmeyer	Rev. Rodger Buining
Grand Rapids South	Dr. W. Clarence Beets	Rev. Edward Visser
Grand Rapids West	Rev. Paul Ouwinga	Rev. Edward J. Tamminga
Grandville	Rev. John L. Meppelink	Rev. Allan H. Jongsma
Hackensack	Rev. Andrew Rienstra	Rev. Clarence Nyenhuis
Hamilton	Rev. Henry W. Kroeze	Rev. Arend W. Schaafsma
Holland	Rev. Donald J. Negen	Rev. Donald E. Houseman
Hudson	Rev. John D. Van Ryn	
Kalamazoo	Rev. George Yff	Dr. Renze O. De Groot
Lake Erie	Rev. George B. Ebbers	Rev. David Muir
Minnesota North	Rev. Arie G. Van Eek	Rev. Albert J. Roon
Minnesota South	Rev. C. Oliver Buus	Rev. Maynard Keuning
Muskegon	Rev. Jerrien Gunnink	Rev. Chris. Vanden Heuvel
Northcentral Iowa	Rev. James Bultman	Rev. Peter Honderd
Orange City	Rev. Alfred Hannink	
Pacific Northwest	Rev. John A. Hoeksema	Rev. John Fondse
Pella	Rev. William Dryfhout	Rev. Bernard Van Someren
Rocky Mountain	Rev. Henry Baak	Rev. Edward Cooke
Sioux Center	Rev. Gysbert J. Rozenboom	Rev. Clarence Vander Plate
Toronto	Rev. Jacob Kuntz	Rev. Henry De Moor
Wisconsin	Rev. Calvin W. Niewenhuis	Rev. Clifford Vander Ark
Zeeland	Rev. John Blankespoor	Rev. Leonard J. Hofman
Member-at-large	Mr. John Colenbrander	
Member-at-large	Mr. Harold J. Gelderloos	
Member-at-large	Mr. Sidney De Young	
Member-at-large	Dr. G. Arthur Mulder	Dr. Edward Y. Postma

Member-at-large. The first term of Mr. Sidney De Young closes at this session of Synod. He has served for three years with great profit to our board and the missionary cause. He is eligible for reelection for another term. We are pleased to offer the name also of Mr. Harry J. Bloem as the second nominee for the consideration of Synod to this position. Mr. Bloem is an experienced business man of the Grand Rapids area.

C. *Organization of the Executive Committee*

In order to carry on the vast amount of work relating to mission administration the executive committee has the following committees which report monthly to the executive committee and the board: Officers, Finance, Recruiting and Personnel, Promotion; and the following area committees: Far East, Latin America, Nigeria, South Asia.

D. *Field Personnel*

Argentina
Rev. Raymond Brinks
Rev. Thomas De Vries
Rev. Bernard Dokter
Rev. Angus MacLeod
Rev. Edward Meyer

Australia
Rev. Alan Arkema
Rev. John Morren
Mr. Jan Senneker
Rev. Gerard Van Groningen

Brazil
Rev. William Muller

Ceylon
Rev. Clarence Van Ens
Rev. John Van Ens

Cuba
Cuban Pastors

Guam
Mr. Jay Poel

Japan
Rev. Henry Bruinooge
Rev. Michiel De Berdt
Mr. Martin Essenberg
Rev. William La Fleur

Japan (continued)
Rev. Harvey Smit
Rev. Richard Sytsma
Rev. John Timmer
Rev. Edward Van Baak
Rev. Maas Vander Bilt

Korea
Dr. Peter Boelens

Mexico
Rev. Roger Greenway
Rev. Gerald Nyenhuis
Rev. Jerry Pott
Rev. Chester Schemper
Rev. Hans Weerstra
Mr. Gustavo de Leon
Mr. Efron Haro
Mr. Loranzo Ki
Mr. Robert Luna
Mr. Francisco Melendez
Mr. Jose Munoz
Mr. Mancillia Pablo
Miss Experanza Sanchez
Mr. Godofredo Varquez
Mr. Maximinio Villareal

New Zealand
Rev. Sidney Cooper

Nigeria
Rev. Ralph Baker
Miss Laura Beelen
Mr. Harold Bergsma
Mr. Albert Bierling
Miss Ella Boer
Dr. Harry Boer
Mr. Reanard Bouma
Mr. Norman Brouwer
Mr. Raymond Browneye
Mr. Gordon Buys
Miss Nancy Chapel
Mr. Ralph Cok
Miss Cloe Danford
Rev. Harold De Groot
Miss Jessie De Jong
Mr. Ellis Deters
Miss Neva De Vries
Mr. Ralph Dik
Miss Emily Duyst
Miss Margaret Dykstra
Mr. William Evenhouse
Miss Marjorie Franz
Miss Nancy Friend
Miss Geraldine Geleynse
Rev. W. D. Gerryts
Dr. Herman Gray
Dr. Paul Groen
Dr. Arie Haspels
Mr. Fred Hekstra*
Rev. Gilbert Holkeboer
Miss Angie Hoolsema

Nigeria (continued)
Rev. Peter Ipema
Mr. Charles Jansen
Dr. Richard Kanzler*
Miss Jenny Keegstra
Dr. Stuart Kingma
Miss Bena Kok
Dr. Suzanne Kok
Miss Margaret Kooiman
Mr. Robert Koops
Mr. Cornelius Korhorn
Mr. Johannes Kotze
Miss Carolyn Kredit
Mr. Gordon Kuik
Mr. Gordon Kuipers
Mr. William Lemcke
Miss Anna Lootsma
Miss Mae Mast
Rev. Timothy Monsma
Miss Rachel Moolman
Mr. Elzo Niemeyer
Miss Maxine Ohlmann
Mr. Harold Padding
Mr. Harvey Poel
Rev. Robert Recker
Rev. Eugene Rubingh
Mr. Herman Scholten
Dr. Henry Smit
Rev. and Mrs. Edgar Smith
Rev. George Spee
Dr. Edward Stehouwer
Miss Dorothy Sytsma
Rev. Gerard Terpstra
Miss M. A. Thirion
Miss Jean Van Beek
Miss Geraldine Vanden Berg
Rev. Harry Vanderaa
Mr. Gordon Van Der Bie
Miss Elsie Vanderbrug
Miss Ruth Vander Meulen
Mr. Dick Vander Steen
Miss Frances Vander Zwaag
Rev. Lester Van Essen
Miss Gertrude Van Haitsma
Miss Margaret Van Heukelum
Mr. Avert Vennette
Miss Martina Van Staalduinen
Mr. Warren Van Tongeren
Mr. Gerrit Van Vugt
Mr. Stanley Vermeer*
Mr. Henry Visser
Mr. Thomas Visser
Miss Anita Vissia
Miss Evelyn Vredevoogd
Dr. John Vroon
Mr. Peter Winkle

Philippine Islands
Mr. Vicente Apostol
Rev. Barry Blankers

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*short term

Taiwan
Miss Lillian Bode
Miss Winabelle Gritter
Rev. Isaac Jen

Taiwan (continued)
Rev. William Kosten
Rev. Peter Tong
(temporarily in U.S.A.)

CALLING AND/OR SUPPORTING CHURCHES BY CLASSES

Alberta South
Calgary I, Alta.
Granum, Alta.
Nobleford, Alta.

Cadillac
Cadillac, Mich.
Prosper, Falmouth, Mich.
Lucas Mich.
Rudyard, Mich., SS
Vogel Center, Mich.

California South
Artesia I, Cal.
Bellflower I, Cal.
Bellflower III, Cal.
Ontario, Cal.

Central California
Hanford, Cal.

Chatham
Chatham, Ont.
Sarnia I, Ont.
Rehoboth, Sarnia, Ont.

Chicago North
Ebenezer, Berwyn, Ill.
Cicero I, Ill.
Morrison, Ill., SS
Oak Lawn I, Ill.
Calvin, Oak Lawn, Ill.
Western Springs, Ill.

Chicago South
Roseland I, Ill.
Roseland II, Ill.
De Motte, Ind.
Evergreen Park, Ill.
Park Lane, Evergreen Park, Ill.
Highland II, Ind.
Bethel, Lansing, Ill.
Oak Glen, Lansing, Ill.
Munster, Ind.
South Holland I, Ill.
Bethany, South Holland, Ill.
Cottage Grove, South Holland, Ill.

Eastern Ontario
Rehoboth, Bowmanville, Ont.
Calvin, Ottawa, Ont.

Grand Rapids East
Dutton, Mich.
Boston Square, Grand Rapids
Brookside, Grand Rapids

Grand Rapids East (continued)
Calvin, Grand Rapids
East Paris, Grand Rapids
Faith, Grand Rapids
First, Grand Rapids
Fuller, Grand Rapids
Mayfair, Grand Rapids, SS
Millbrook, Grand Rapids
Neland Ave., Grand Rapids
Plymouth Heights, Grand Rapids
Seymour, Grand Rapids
Shawnee Park, Grand Rapids
Shawnee Park, Grand Rapids, SS
Sherman St., Grand Rapids
Sherman St., Grand Rapids, SS

Grand Rapids South
Cutlerville I, Mich.
Covenant, Cutlerville, Mich.
East, Cutlerville, Mich.
Alger Park, Grand Rapids
Bethel, Grand Rapids
Burton Heights, Grand Rapids
Burton Heights, Grand Rapids, SS
Godwin Heights, Grand Rapids
Grandville Ave., Grand Rapids
Kelloggsville, Grand Rapids
Lagrave Ave., Grand Rapids
Moline, Mich.

Grand Rapids West
Coopersville, Mich.
Alpine Ave., Grand Rapids
Arcadia, Grand Rapids
Beckwith Hills, Grand Rapids
Riverside, Grand Rapids
Westview, Grand Rapids
Lamont, Mich.

Grandville
Byron Center I, Mich.
Hope, Grandville, Mich.
South, Grandville, Mich.
Beverly, Grand Rapids
Lee St., Grand Rapids
Lee St., Grand Rapids, SS
Wyoming Park, Grand Rapids
Trinity, Jenison, Mich.
12th Ave., Jenison, Mich.

Hackensack
Richfield, Clifton, N.J.
Lodi, N.J.
Bethel, Paterson, N.J., SS
Pompton Plains, N.J., SS

Holland
East Saugatuck, Mich.
Graafschap, Mich.
Hamilton, Mich.
Harderwyk, Mich.
Bethany, Holland, Mich.
Central Ave., Holland, Mich.
Faith, Holland, Mich.
14th St., Holland, Mich.
Holland Heights, Holland, Mich.
Maple Ave., Holland, Mich.
Montello Park, Holland, Mich.
Ninth St., Holland, Mich.
Prospect Park, Holland, Mich.
Niekerk, Mich.
South Olive, Mich.

Hudson
Midland Park, N.J.
Irving Park, Midland Park, N.J.
Ridgewood, N.J.
Rochester, N.Y.
Pleasant St., Whitinsville, Mass.
Calvin, Wyckoff, N.J.

Kalamazoo
Battle Creek, Mich.
Kalamazoo I, Mich.
Kalamazoo III, Mich.
Prairie Edge, Kalamazoo, Mich.

Lake Erie
Ann Arbor, Mich.
Dearborn, Mich., SS
Detroit, Mich., SS
Lansing, Mich.

Minnesota North
Bunde, Minn.
Prinsburg, Minn.
Emden, Renville, Minn.

Minnesota South
Chandler, Minn.
Edgerton I, Minn.
Leota, Minn.
Volga, S.D.

Muskegon
Ferrysburg, Mich.
Fremont I, Mich., SS
Fremont II, Mich.
Trinity, Fremont, Mich., SS
Grand Haven I, Mich.
Grand Haven II, Mich.
Allen Ave., Muskegon, Mich.
Bethany, Muskegon, Mich.
East, Muskegon, Mich.
Green Ride, Muskegon, Mich., SS
New Era, Mich., SS
Spring Lake, Mich.

Northcentral Iowa
Kanawha, Iowa
Woden, Iowa

Orange City
Bigelow, Minn.
Ireton, Iowa
Ocheyedan, Iowa
Orange City I, Iowa
Orange City II, Iowa
Sheldon, Iowa
Worthington, Minn.

Pacific Northwest
Bozeman, Mont.
Everett, Wash.
Lynden III, Wash.
Bethel, Lynden, Wash.
Manhattan I, Mont.
Bethel, Manhattan, Mont.

Pella
Pella I, Iowa
Calvary, Pella, Iowa

Rocky Mountain
Denver I, Colo.
Denver II, Colo.
Trinity, Denver, Colo.

Sioux Center
Hull I, Iowa
Hope, Hull, Iowa
Lebanon, Iowa
Rock Valley I, Iowa
Calvin, Rock Valley, Iowa
Bethel, Sioux Center, Ia., SS

Wisconsin
Birnamwood, Wis.
Kenosha, Wis.
Milwaukee, Wis.
Calvin, Sheboygan, Wis., SS
Waupun, Wis.

Zeeland
Allendale I, Mich.
Allendale II, Mich.
Borculo, Mich.
Drenthe, Mich.
Hudsonville I, Mich.
Hillcrest, Hudsonville, Mich.
Immanuel, Hudsonville, Mich.
Overisel, Mich.
Zeeland I, Mich., SS
Zeeland III, Mich.
Bethel, Zeeland, Mich.
Zutphen, Mich.

The number of churches and organizations within the churches participating in the special missionary support program increases each year. This financial supporting group-missionary relationship has proven to be of abundant blessing to all involved. In 1964, over $352,000 was contributed in addition to the regular quota and special gifts for the salary and expenses of our field personnel.

E. *Representation at Synod*

The board respectfully requests that Rev. D. J. Negen, the chairman of the board; Mr. S. De Young, treasurer of the board; and the executive secretary, Rev. H. J. Evenhouse, be permitted to represent the board on all matters relating to foreign missions.

Section Two

General Matters

A. *Relationship to National Churches*

One of the most serious and significant developments in foreign missions has been the rising role of the national churches in their relation to the mission enterprise. In some cases the churches have risen from the mission itself. In other cases the churches are earlier in residence than the mission but have joined hands with the mission to carry on mission activity. In either case, the question of church-mission interrelations have become a matter of major concern, with the mission being identified as of foreign origin and foreign sponsorship, and the national church being identified as indigenous to the land. The rising nationalism and the growing awareness within the church of her rightful autonomy, has required of the mission a new approach, especially in the area of church-mission administration. This development has in some instances occasioned misunderstanding, and at times agony of spirit on the side of both mission and church, but it must be recognized that the very development of the church to the point that she can exercise her own affairs may well be considered the fruit of the Spirit and the very blessing of God on the work of missions. The test is whether the mission and the church can so meet their common problem as to genuinely promote the cause of Christ, and not have jealousy or rancor enter in to undermine the work that has been done.

After considerable discussion the board adopted the following:

1. The primary aim of the board is to do mission work under the administration of our board on fields of our choice with our own staff and support. (Adopted in BM 3192, A).

2. On all our fields we shall seek to develop and encourage a national church that is self-propagating, self-governing and self-supporting. This principle guards the full and equal status of the new national church as the manifestation of the body of Christ on that field.

3. The organized national church is autonomous. The mission or its personnel may act in an advisory capacity.

4. The Christian Reformed Church as represented by its board and mission is autonomous. The national church may act in an advisory capacity.

5. In areas where our missionaries and the representatives of the national church work closely together in executing the mission mandate the national church and the mission mutually shall determine the policies that govern the work and the manner in which they shall be applied.

In view of the fact that the mission situation in Nigeria and the two church bodies with which we are intimately associated are inextricably intertwined in mission activity (due to the common history of mission and church), it was decided that the Sudan committee of the board shall in consultation with the Nigeria Mission Conference consider:

1. The feasibility of substituting for the present general conference on the field in Nigeria a relatively small administrative committee that shall serve as the agency of the board on the field.

2. The feasibility of establishing a field council which shall give due recognition and representation to both the mission and the national church(es).

B. *Relationship to the Christian Reformed World Relief Committee*

The development of the Christian Reformed World Relief Committee activity has meant vital and worthy contact with our work in several areas. Storms which brought devastation to some parts of Japan and also to Guam became open doors for the Christian Reformed World Relief Committee for a witness of help and love. This ministry of help was deeply appreciated. At present the Christian Reformed World Relief Committee has extended its ministry into Korea and although Dr. P. Boelens is serving in Korea under our Board of Foreign Missions, the Christian Reformed World Relief Committee has been in charge of the work activities of Dr. Boelens with our board attending only to the matters of salary, housing and travel costs to and from Korea. However, with the increase of staff on the part of the Christian Reformed World Relief Committee in Korea and the decision of the Christian Reformed Board of Foreign Missions to send an ordained missionary to Korea the question of interrelations between the work of our board and that of the Christian Reformed World Relief Committee becomes more pressing and discussions are underway between the two boards to come to clear and mutually agreeable forms of cooperation so that there shall be the proper exercise of responsibility and clear delineation of duty. Committees of the two boards are seeking to set up rules and procedures for the guidance of the two boards and our supplementary report will probably have more details on this matter.

C. *Promotion*

The bimonthly publication, *Mission News,* continues to be well received. This is evidenced by the many letters indicating appreciation and interest in expanding the circulation. Over 22,000 copies are distributed.

Quarterlies, directing attention to the work on specific fields, have also gained an enthusiastic response.

The sight-sound programs have been in greater use this past society season than ever before. New slide presentations of the work on different fields have been prepared and made available to the churches. The addition of similar visual-aids is planned as the mission program progresses and expands.

In cooperation with the Board of Home Missions the *Prayer Guide* is printed and distributed. The monthly mailing now consists of 37,000 copies. Knowledge of active prayer supporters at home in the United States and Canada has been a source of strength and encouragement for our missionaries.

Although the financial statements for 1964, prepared by the business department, are presented in greater detail elsewhere in this report, we only note here that 48% of the total receipts consisted largely of special gifts, offerings, and special missionary support funds. We give thanks to God for such loyal and generous contribution.

Section Three

Far East

A. *Japan*

The challenge of Japan is ever before us. With less than one percent of the population being Christian, we have only eight ordained men engaged in the work of evangelism, plus a teacher serving as principal of the Christian Academy of Japan. We are putting forth efforts to secure two additional ordained men and another teacher in the Academy.

At the present time our Japan General Conference is discussing with the Eastern Presbytery of the Reformed Church of Japan, the prospect of the transfer of Kofu, Suwa and Saku groups to the care of the presbytery. This is evidence of the blessing of God upon the work that is being done, and we thank Him that these groups will very likely in the near future merge with the Reformed Church of Japan.

During the year Rev. William La Fleur completed language study and settled in Soka, his post for evangelistic work. His work will focus in the area of Matsubara Danchi, an area with a dense population yet without a Christian church in or near it.

Rev. Richard Sytsma has also been given authorization to establish a new post. The board has approved the recommendation of the conference that Rev. Sytsma begin a new work in the city of Tokiwadaira, in Chiba Prefecture. The selection of a new post for Rev. Sytsma is possible because the Tokorozawa group is ready for organization and transfer into the Eastern Presbytery, and the Kawagoe group will be supervised by one of the other missionaries who reside closer to this city than the location of the new post for Rev. Sytsma.

The year 1965 marks the twentieth anniversary of the Reformed Church of Japan. A special general assembly is to be held on April 28 and 29 to commemorate this event. New statements on the reason for

the existence of the Reformed Church of Japan and its polemic against shrine worship will be made at this assembly. In recognition of this anniversary our board, upon request of the Japan missionaries, made the following decision: "To commemorate the coming 20th anniversary of the Reformed Church of Japan we shall establish a revolving fund of Yen 3,300,000 (U.S. $9,167), to be taken from Egota funds earmarked for such a project, for the benefit of the Eastern Presbytery of the Reformed Church of Japan. From this fund churches of the Eastern Presbytery may borrow to carry on evangelism and expand the church." We ask the Synod to ratify this decision of the board.

B. *Korea*

The Synod of 1964 decided to "recognize the 'Hapdong' Presbyterian Church of Korea as a 'correspondence' Church," and also instructed "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."

The board was privileged to have the benefit of reports on Korea by Rev. C. Boomsma and Dr. J. Kromminga, both of whom had visited Korea and were in position to advise us of church developments and the mission opportunities and needs that are open to us. On the basis of their reports it was decided to send an ordained missionary to Korea, someone who can be a missionary but also be ready to teach in the seminary of the Hapdong Church. Efforts are now being made to call such a person and we hope that in our supplementary report we may be able to give more detailed information.

The need of adequate buildings for the seminary of the Hapdong Church was also placed before the board. After thoroughly discussing the pros and cons of such assistance it was decided to help this church build its seminary by giving financial aid to the extent of $30,000 provided they first raise a like amount for this building project, and provided the Synod grants a quota sufficient to cover this amount. It should be pointed out that this has not been included in the regular quota request for 1966.

C. *Taiwan*

Our mission staff is badly in need of reinforcements. Two additional ordained men have been approved by Synod, but thus far no one has accepted the call to give assistance to our four missionaries on that island. There is great need for assistance in Taiwan and we are saddened by the fact that we have been unable to secure the necessary personnel.

In 1964 mention was made of the organization of the Presbyterian and Reformed Missions Council on Taiwan. This council was made up of the following charter members: The Orthodox Presbyterian Mission, Christian Reformed Mission, World Presbyterian Mission and the Reformed Churches of New Zealand.

The constitution was approved by our board. However, our board proposed that an additional item should be included. This was to be inserted between items six and seven of the proposed constitution, with

the numbers of the items following this article being changed accordingly. The constitution is as follows:

1. *Name:* The Presbyterian and Reformed Missions Council on Taiwan.

2. *Purpose:* To bring Reformed missionaries together for:

a. Spiritual fellowship.

b. Consultation regarding problems and possible solutions.

b. Coordination of missionary work on the field and policies to be pursued in the national churches to the end that National Reformed Churches may be established.

d. Forming of a one united Reformed denomination.

3. *Creedal basis:*

The Westminster Confession of Faith
The Larger Catechism
The Shorter Catechism
The Belgic Confession
The Heidelberg Catechism
The Canons of Dort

Each member must subscribe to those of the above standards to which his church subscribes.

4. *Officers:* The following officers shall be elected: president, vice-president, secretary, treasurer.

Duties: Their duties shall consist of those normally involved in these offices. Term of office: One year, subject to re-election. No more than one officer may be elected from any one mission.

Manner of election: A majority vote at the final meeting of the year of the full council. They will assume office at the first meeting of the year.

Executive committee: The executive committee will be composed of the officers of the council and one member-at-large from each mission not represented by an officer.

5. *Membership:*

A. *Charter membership:*

The Orthodox Presbyterian Mission
The Christian Reformed Mission
The World Presbyterian Mission
The Reformed Churches of New Zealand

B. *Admission of new members*:

Other missions which accept this constitution and apply for admission will be received into the council upon the unanimous vote of the members.

6. *Voting:* Each missionary will have one vote. Wives will have no voting privilege. Other lay missionaries of member missions will be allowed to vote, if they are allowed to vote in their own mission meetings.

7. *Authority of Council Decisions:* A decision of the council becomes binding if:

a. It has been approved by a majority of those voting in the council; *and*

b. It has been approved by a majority of those voting in each of the member missions of the council; *and*

c. It has been approved by the Home Board of each member mission.

8. *Meetings:* Meetings of the full council will be held quarterly. (February or March, May or June, August of September, November or December). Committees will meet as often as necessary.

9. *Proposed Activities:*

a. Establishment of churches:

1) Cooperation in the establishment of individual churches.

2) Cooperation in the establishment of the Reformed Church of Taiwan.

b. Theological education: The establishment of one jointly operated theological school for all language and tribal groups on the island.

c. Production of literature: Translation and publication.

d. Conferences: Bible and young people's conferences.

e. Committees: There will be a standing committee for each area of cooperation. Committees dealing with theological and church matters will be composed of only ordained men. Individuals who are not eligible as members of the council may be invited to serve as advisors to one or more of its committees.

10. *Method of Amendment:* A two-thirds vote of the members present and the approval of the home mission board is required for amendment. The proposed amendment must be presented to the member missions at least one month before the meeting at which the amendment will be acted upon.

11. *Adoption:* This Constitution shall become effective upon adoption by the member missions and approval by their home boards.

The item proposed by our executive committee is as follows:

> "7. Autonomy of Missions. 'Membership in the Presbyterian and Reformed Missions Council shall not dissolve the Field Conferences of member missions nor abrogate the right of each member mission to direct its own program of work, except insofar as any member mission agrees to adjust its program in order to cooperate for the common good."

We ask to approve the organization of this Presbyterian and Reformed Council, and to approve the constitution as adopted by our board.

Section Four
Latin America

Argentina and Brazil continue to be significant areas of missionary concern for our church. For a five-week period in the fall of 1964 the presi-

dent and executive secretary of our board visited our missionaries in these countries in order to gain a clearer understanding of the work and an insight into the prospects for further missionary service. We shall quote extensively from the visiting committee report so as to supply Synod with a bird's eye view of the field activities.

I. PERSONNEL AND LOCATIONS

A. *Argentina*

1. *Buenos Aires*

Buenos Aires is a vast metropolitan area with a population exceeding four million. There is an established congregation of the Reformed Church located in this city and Rev. H. Van Halsema is the resident pastor. The committee on immigration of the Reformed Churches of the Netherlands have called Rev. H. Van Dyk to serve as their missionary in Buenos Aires to work exclusively with the Holland speaking people. Rev. Rudy Van Benthem is an ordained minister sent out by the Reformed Churches of the Netherlands to carry on an active missionary program in the city of Buenos Aires, and he conducts his work primarily in the Spanish language. These three young ministers are very active in their respective callings, working in close cooperation and in good cordial relations with our Christian Reformed brethren.

We have no resident Christian Reformed minister in Buenos Aires.

2. *Tres Arroyos*

In Tres Arroyos there is an established congregation of the Reformed Church of Argentina. Rev. J. Vander Velde is the resident pastor. Rev. Edward Meyer is the Christian Reformed missionary serving in this city. He has a chapel which serves as a center for his activities and he is conducting a vigorous missionary outreach among the Spanish speaking people in this city of about 40,000 population.

3. *Mar del Plata*

Mar del Plata, a city of approximately 200,000 people, in the summer time has an influx of more than a million who come in for their summer vacations. Here also there is an established congregation with Rev. Angus Mac Leod serving as the pastor. He carries on a missionary outreach among the Argentine people. Rev. G. Bernard Dokter has joined Rev. Mac Leod and is now primarily involved in language study. It is expected that he will take over the missionary work that centers in the La Juanita community. A chapel at La Juanita is under construction. Miss Ann Francken, an R.B.I. graduate, assists our missionaries. She is an Argentine national.

4. *Comodoro Rivadavia*

This city, with approximately 60,000 inhabitants, is located almost one thousand miles south of Mar del Plata. Although there is an established congregation here there is no resident pastor at the present time. A small nucleus of faithful Christian people eagerly awaits the arrival of a missionary from our church. Rev. Thomas De Vries, missionary in Sar-

miento, travels to Comodoro Rivadavia for special occasions as the need may arise. There is a good church building.

5. *Sarmiento*

Sarmiento is a village of some 4,000 people and is located about seventy miles from the coast line. Rev. Thomas De Vries serves this congregation and conducts the missionary witness throughout the entire community. He has seen the erection of church and parsonage through to completion.

6. *Tandil*

A congregation has been established at Tandil. Rev. Raymond Brinks is the resident pastor and missionary for the community. A fine church building has been erected and a good response is manifest to the missionary labors.

In each of the above mentioned places pastors and missionaries are busy seeking to win new converts to Christ and to build the congregations. It is evident that all the missionaries have large fields to serve and that the challenge for further work beckons them all for continually increasing effort. Rev. T. De Vries and Rev. A. Mac Leod serve as presidents of their respective consistories and thus are members of the classis when it meets. Rev. G. B. Dokter, Rev. R. Brinks, and Rev. E. Meyer are given advisory vote at classis. The work being done by our men is in immediate association with the independent denomination, the Reformed Church of Argentina.

B. *Brazil*

1. *Carambei, Castrolanda, Arapoti*

Rev. and Mrs. William V. Muller have been serving as missionaries in Brazil for our church for over thirty years. The Lord has favored them with wonderful blessings on their labors and as they now are in their final term of missionary service they continue to press forward with vigor, trusting that their labors will continue in the years to come to bear fruit to the glory of God. Mr. and Mrs. Muller have served successively in Carambei, Castrolanda, and Arapoti. In each of these places there is now an established congregation with a resident pastor. Each is an industrious and thriving community, economically well established in the land, spiritually awake to the missionary challenge that confronts it. At the present time Mr. and Mrs. Muller are serving as the leaders of the Instituto Christao, a school which was started about fifty years ago by the Presbyterian Church, but which has recently been taken over by the Reformed Churches of Brazil, with the intention that it shall be a center of training for the covenant youth and an instrument of missions to Brazilians. The Reformed churches have taken a fifty-year lease on the properties and Mr. Muller, serving as the director, is occupied in having the properties all renovated for use as a good educational center, and is establishing a staff and curriculum which will be of high caliber and of significance to the work of the church. This school is located just outside of Castro.

2. *Rio de Janeiro*

Rio de Janeiro is a place of missionary operation with which Rev. William Muller was formerly associated. That work has more recently been assigned to one of the pastors of the Reformed Church of Brazil.

3. *Sao Paulo*

Sao Paulo is a tremendous city which, it is said, is the fastest growing city in the world. It has a population exceeding four million. Here there is an established congregation of the Reformed Church of Brazil with Rev. J. J. Oranje as pastor.

4. *Campinas*

Mention should be made of Campinas because it has vital relations to the developing work in Brazil. In this city there are three institutions of which we make special mention: (1) "C.A.V.E.," Audio-visual center for the Protestant Churches of Brazil; (2) Language school for missionary workers who are studying the Portuguese tongue; (3) A seminary of the Presbyterian Church.

The following ministers are serving the established congregations in Brazil: Rev. J. J. Oranje in Sao Paulo; Rev. D. C. Van Lonkhuyzen in Castrolanda; Rev. L. Moesker in Arapoti; and Rev. W. C. Van Hattem in Carambei. There are also two other ministers serving in the Brazil Church community in special missionary labors. Rev. F. L. Schalkwijk is serving in the Castrolanda-Carambei area. He reaches out especially to the Brazilian people and serves also to awaken and organize mission activity within the established congregations. He does his work with the assistance of lay members of the two congregations mentioned. Rev. K. Kuiper is serving the Reformed Church of Brazil in Arapoti, but will soon be transferred to Sao Paulo to carry on a literature program for the missionary witness. Both Rev. Schalkwijk and Rev. Kuiper serve under the direction of the mission committee of the Brazil Reformed Church. Rev. William Muller is presently serving as its president.

II. MATTERS OF PARTICULAR CONCERN TO ARGENTINA

A. *Missionary for Comodoro Rivadavia.* Your committee visited Comodoro Rivadavia for a very short time while en route to Sarmiento. We learned that the small body of believers is zealously carrying on its church life and is very eager to have a resident pastor to carry on the work and to promote the cause of missions in that city. We were happy to observe the spirit of commitment present with those with whom we met and were impressed with the considerable missionary opportunity that awaits anyone entering into that area as a missionary-pastor. We would urge the board to put forth every effort to procure a missionary for Comodoro-Rivadavia as soon as possible, and we do so with the full persuasion that this city offers a great field of opportunity. A good building is available for the church and for the missionary labor.

B. *Formula of Agreement.* Foreign mission work conducted in fellowship with national churches calls for a formula of agreement so that par-

ticipating bodies shall understand one another well, and know the lines of procedure to be followed. It had become known to our Board of Foreign Missions that there was desire on the part of the Reformed Church of Argentina to have a clearer statement of missionary policy, especially as it related to cooperation between that church and ours.

The visiting committee of the board met with representatives of the Reformed Church of Argentina and with missionaries of the Christian Reformed Church to discuss this matter. Previous formulas of agreement were reviewed such as had been drawn up when Rev. Jerry Pott entered into a new assignment in 1955 as pastor of Mar del Plata, a similar formula of agreement as drawn up in 1957; and a later statement of agreement drawn up in 1962. In this last mentioned document the following statement appears: "The strategy of the mission work shall be defined by the Argentine churches in common agreement with the Mission Board."

Question had arisen as to implementation of this article of agreement. After consultation and study a proposed statement of agreement anent this particular article was drawn up. It was formulated by the mission committee of the Reformed Church of Argentina, and it was mutually agreed upon that it would stand as the basis of agreement until such a time as the Board of Foreign Missions of the Christian Reformed Church review it and the Synod of Argentina Reformed Church could also express itself on it.

At the board meeting in February this matter was once again reviewed and the board has adopted the following declaration as its proposal to the Synod of the Reformed Church:

"*Operational Relationship.* The following specific operational relationships between the Christian Reformed Church missionaries and the executive committee of Missions of the Argentine Reformed Church and the National Missionary Committee of the Argentine Reformed Church, wherein our missionaries have a representative seat, were adopted. (In addition to the developed Formula of Agreement adopted by the Argentine Reformed Church and the Christian Reformed Church, February, 1962).

"1. All our missionary operations duly respect the autonomy of the national Argentine Reformed Church.

"2. Our board recognizes our North American missionaries as organized into an Argentine General Conference (of North American missionaries of the Christian Reformed Church) and as such be engaged in the activities suitable to its organization.

"3. Decisions, desires, and proposals that involve the mission program of our Argentine General Conference shall be submitted for consideration to the executive committee of Missions of the Argentine Reformed Church and the National Missionary Committee of Argentine Reformed Church before being referred to the Christian Reformed Board of Foreign Missions.

"4. The Argentine General Conference shall present its proposals before September 15 of each year to the appropriate committee of the Ar-

gentine Reformed Church, with the understanding that when its proposal(s) are discussed later, a representative from the Argentine General Conference will be invited to attend the meetings.

"5. The executive committee and/or the National Missionary Committee of the Argentine Reformed Church will be able to make suggestions and inform the A.G.C. of their wishes, which (when there is a difference of opinion) will be sent to the Christian Reformed Board of Foreign Missions.

"6. Our Christian Reformed Board of Foreign Missions requests the executive committee of the Argentine Reformed Church to exercise "interested-observations" of work of our North American missionaries.

"7. Everyone shall endeavor to correct all possible differences in accord with the autonomy of the local congregation in Argentina."

This expression of agreement has been sent to the missionaries in Argentina and to the Reformed Church of Argentina, and it is the hope of our board that it will serve to pave the way for healthy cooperative effort between our board and the Reformed Church in Argentina in further missionary service.

C. *Additional Missionaries for Argentina.* Request for additional workers from the Christian Reformed Church has come to us from both the missionaries as well as the Reformed Church of Argentina. The committee report anent this matter reads as follows:

"At the present time we have five men serving as missionaries in Argentina. We have authorization from Synod to have six and are presently calling for a missionary to serve in Comodoro Rivadavia. In view of the fact that Rev. Angus Mac Leod had indicated that this will be his final term in Argentina, we have been asked to seek a replacement for him by the time he has completed his term so that there will be another already on the scene to carry on the work. Besides, we have been asked to make provision for someone to teach on the seminary level. The Reformed Church of the Netherlands is supplying a minister to do this and we have been asked to do the same. It is not yet definitely established just how the men assigned for theological teaching will carry on their work. Presently it is expected that it shall be done in conjunction with an established union seminary in Buenos Aires. The prospective students will receive their basic training at the established seminary and the men appointed by our mission and the Reformed Church of the Netherlands will supplement this training in matters of theology and church order in order to prepare the students for the ministry and missionary service in the Reformed Church.

"It is the opinion of your committee that our board endorse the proposal as given, and we would recommend that our board designate Rev. Thomas De Vries for such a teaching position, and that our board ask him during the period of his next furlough and for a longer period if necessary, to prepare himself particularly for the teaching position in theology. We think that a missionary should then be called to replace him in Sarmiento, and that the De Vries family should take up residence

in Buenos Aires so that Rev. De Vries can serve there as our appointed theological instructor.

"Total complement of missionaries for 1966 would be seven men. The specific assignments of the new missionaries will be determined according to the existing need, bearing in mind the ideal of having Argentine pastors serve in established churches as soon as feasible."

With reference to this the board decided as follows:

1. It was decided that the board will cooperate with the Argentine Reformed Church by supplying a man to assist in Reformed theological training.

2. That Rev. T. De Vries be appointed to such a teaching position in Reformed theology at Buenos Aires; and that our board make arrangements with him for preparation to serve in this position.

3. That a 7th missionary be called for the Argentine field.

We ask that Synod approve.

D. *Request for Assistants to the Missionaries.* From the visiting committee report we quote the following:

"All of our missionaries complain about the excessive amount of detail and the many lost opportunities that trouble them because of insufficient help. It is the suggestion of our missionaries that they be given the privilege of having as their assistants one or two ordained Bible workers so that they can both intensify the work they are now carrying on and extend their range of operation within the communities they are serving. Already our missionaries are receiving some budget provision for assistants, but a supplement to this budget for each of our men would enable them to engage Argentine help for the furtherance of their work. It is expected that they will employ only such as are acceptable to the Reformed Church of Argentina and have had the necessary spiritual training and Biblical background to be able to serve as evangelistic workers. General Conference, in conjunction with the Argentine Mission Committee, should be asked to determine the best channel of salary payment for such assistants."

With reference to this the board has decided to approve the request and we trust this will meet with synodical approbation.

III. MATTERS OF PARTICULAR CONCERN AS RELATING TO BRAZIL

A. The Synod will be interested in knowing the further report of the visiting committee concerning Brazil. The report says:

"Our journey to Brazil was a rewarding one. The fellowship with Rev. and Mrs. William V. Muller was most pleasant, as had been our experience with our missionaries in Argentina. It was evident that the missionaries appreciated the fact that the Board of Foreign Missions, and thereby also the Christian Reformed Church, had sent a committee to visit them on their scene of labor. During their thirty years of service in Brazil this was the third time they had enjoyed the privilege of having an official visit. It was a witness to them that the church at home was vitally interested in their work. We assured them that the church indeed was

deeply committed to the support of their work by way of prayers and gifts, and that the labors performed during the past three decades were deeply appreciated. It is also worthy of observation that both Rev. and Mrs. Muller have been the recipients of special honor from the Dutch government and the House of Orange.

"It must be borne in mind that the work of Rev. and Mrs. Muller was not a missionary service in the ordinary pattern of missions. Rev. Muller was sent to Brazil originally as a minister on loan to the Brazilian church (at that time and until 1961 a classis of the Gereformeerde Kerken of the Netherlands) to serve the congregation at Carambei. He was a pastor to an immigrant body of people who had come from the Netherlands and who wanted to remain true to the Reformed faith and perpetuate among themselves and in behalf of their children the Reformed heritage. This ministry developed into an expanding one which reached far beyond the area of Carambei and beyond the range of simple pastoral duties. As a registered nurse Mrs. Muller carried on extensive services to the sick and ailing. Rev. Muller served as a counselor to the immigrants in matters of government and business and enable them, through a vast multiplicity of labors, to establish themselves in their newly adopted land as progressive and worthy citizens of the country. Additional colonies were opened in Castrolanda and in Arapoti. All three of the churches, Carambei, Castrolanda, and Arapoti, now have resident pastors of their own who have come from the Netherlands and who serve their respective congregations with blessing. Christian education is provided for the children. Worthy of note is the genuine mission commitment with the churches for gospel outreach to the Brazilian neighbors.

"The three churches, spoken of usually as "the colonies," are joined in ecclesiastical fellowship with the Reformed church in Sao Paulo. A small unorganized group of Reformed believers also meets as pastoral services are available, usually once per week, in Rio de Janeiro. Most of these were formerly joined in fellowship with the Reformed Churches of Argentina, but have since 1961 been established as the Reformed Church of Brazil. As a Reformed denomination of Dutch origin it carries the marks of earnest dedication to the Reformed traditions, expressing this especially in its manifest desire to be a church relevant to its community. The mission committee of the small denomination is dedicated to the goal of making the Reformed message known as the truly Biblical message, as the one message adequate for the country in which God has placed them. By way of evangelism, radio, literature and through other means that may open up, this committee is laboring to make the Reformed faith a significant spiritual power in the land. Knowing the need, and with confidence in the worth of their message, the committee looks ahead in faith.

"It is a matter worthy of our special gratitude that our missionaries have been used mightily of the Lord to contribute significantly to the development of this Reformed Church life in Brazil. The outlook for extension of the Reformed impact is being carefully studied and in some instances being implemented. The Instituto Christao, located just outside the city of Castro and under the management of Rev. Muller, is a

training school for the youth, and is thought of as the probable ground work for an eventual college and seminary and, who knows, probably also a university. Vision and hope are not lacking. A Christian literature program is now being put into operation with Rev. K. Kuiper, who has studied the Portuguese language, in charge. An aggressive evangelism program is in force under the leadership of Rev. F. L. Schalkwijk, also a native of Holland, and now communicating the message in Portuguese.

"We can report that our impression is that the Lord has permitted his servants, Rev. and Mrs. W. Muller, and others who have been joined with them from Holland, to do a work in Brazil which we expect will bear fruit for generations to come, and be a significant force for spiritual good in the land.

"Since this is the closing term of service for Rev. and Mrs. Muller, the question rises as to our further activities in Brazil. We offer the following suggestions:

"1. That Rev. Muller be continued in his present assignment until June, 1965. Since efforts are being made to secure additional help at the Instituto Christao from the Netherlands, he can, hopefully, be replaced at that time.

"2. That we inform the Brazil Reformed Church that we praise God for their evident development and spiritual vigor, but that we consider it unwise for us as a North American denomination to be further directly associated with them in their local affairs as a church. With this in mind we inform the Brazil Reformed Church that we will not be replacing Rev. Muller when his present term comes to an end.

"3. That we ask Rev. Muller to take six months for investigation of mission opportunity and possibilities for the Christian Reformed Church in Brazil, and that he report his findings at the annual board meeting in February, 1966.

"4. That any plans for such missionary activity be anticipated with due regard for the already established churches in Brazil, so that as much as possible we avoid the stigma of separatism and avoid the loss of our own Reformed witness."

B. In view of the fact that Rev. and Mrs. William Muller are in their closing term of service in Brazil and the question as to continued missionary service in Brazil faces us, the board recommends to the Synod the following:

1. Rev. William Muller be continued in his present assignment of the Instituto Christao until June, 1965 (hopefully a replacement from the Netherlands will be available).

2. We inform the Brazil Reformed Church that we will not replace Rev. W. Muller when his present term comes to an end. (It is not necessary for a North American to be directly associated with the internal operations of the Brazil Reformed Church in its present stage of development.)

3. We ask Rev. William Muller to take 6 months (July, 1965—January, 1966) to investigate mission opportunities and possibilities in Brazil

for the Christian Reformed Church, and that he report his findings to the annual board meeting in February, 1966.

4. We inform Rev. W. Muller that any plans for eventual missionary activity should duly regard the already established churches in Brazil, so as to avoid as much as possible the stigma of separatism, and loss of our own Reformed witness.

IV. MEXICO

The work in Mexico has continued to make progress under the blessings of God. At the present time four missionaries work with the Independent Presbyterian Church and the Juan Calvino Seminary. These are the Revs. Roger Greenway, Gerard Nyenhuis, J. Jerry Pott, and Hans Weerstra. We are grateful that the Board of Home Missions has permitted Rev. Pott to remain with us for another year. Rev. Chester Schemper has accepted the call to Mexico and will begin his study of the Spanish language as soon as possible.

The enrollment at the Juan Calvino Seminary the present semester is twenty-five. The students and teachers are kept very busy with their studies and teaching load plus regular visits to the many areas where services are held each Sunday and where the people are asking for evangelists so they may be instructed in the Word of God.

During the past year a bookstore was opened in Mexico City. Miss Esperanza G. Sanchez, who resided in Chicago when a child but has been in Mexico City for many years, has given up a good position to take charge of this bookstore. There is an increasing interest in reading material, there is much good Christian literature printed in the Spanish language, and it is the earnest desire of the church in Mexico and our missionaries to make such literature available.

Since the Lord has so bountifully blessed our beginning in Mexico, the board in February decided to ask Synod for permission to appoint additional staff for the work in Mexico. We respectfully request that Synod grant permission to call an additional ordained man to serve on the faculty of the seminary, and also that two women teachers be appointed to assist. The teaching load at present is very heavy, and the addition of new classes during these formative years necessitates the addition of such personnel. (It should be noted that such expansion of staff is also subject to approval by the joint committee on the field.)

Section Five
South Asia

A. *Australia and New Zealand*

The situation in Australia and New Zealand is very much the same as it was in 1964. Rev. Gerard Van Groningen is a professor in the Reformed Theological Seminary of Geelong; Rev. J. Morren, Rev. A. Arkema, and Mr. J. Senneker are nearing the completion of their five-year term of service to the Reformed Church of Australia. Rev. S. Cooper will complete his five-year period of service in New Zealand during the summer months.

At the time this report is being written the executive secretary, Rev. H. J. Evenhouse, is in Australia and New Zealand and undoubtedly the supplementary report will contain recommendations as to the future of the work in these countries.

B. *Guam and Philippine Islands*

The three-year exploratory period on the island of Guam will come to a close in mid-1965. The board recommends to the Synod that we continue the work on Guam for the following reasons:

1. The services, personal contacts, and radio work have provided a small but significant beginning.

2. A considerable amount of good Christian literature is being purchased at the bookstore. (Since the new bookstore was opened in September, 1964, the sales have averaged approximately $80 per day.)

3. There is very little Christian witness on the island.

It was decided to call an ordained man for service on Guam and to add $20,000 to the 1966 Guam budget for the erection of a modest chapel. The present quonset hut is not adequate and very likely it will not be available to us in the near future.

Thankfully we can report that Rev. Barry Blankers has accepted the call to serve in the Philippines. At the time of this report it is not known when he and his family will move to the islands. The matter of language study is being investigated at this time.

C. *Ceylon*

Since 1948 Ceylon has been under continuing attention of the Christian Reformed Church. The Dutch Reformed Church on the island invited the Christian Reformed Church to provide ministerial assistance with a view to supplying the pulpits of the denomination and also of strengthening the Reformed witness in the land. Rev. J. O. Schuring was the first ordained minister of our church to carry on a Gospel ministry in Ceylon. He was followed by the Revs. Clarence and John Van Ens, Richard De Ridder and Roger Greenway. The Van Ens brothers have remained in service with the church in Ceylon until the present time.

The ministry of these several ministers has been, as we may believe and as the Dutch Reformed Church of Ceylon also acknowledge, a significant contribution to the life and strength of that church. Besides ministering to the church as pastors of local congregations they have also joined hands with the ordained men and dedicated laymen of the church to exercise a missionary witness that has been richly blessed. The Gospel goes out today in the English, Tamil and Sinhalese languages, and many have come to know the Lord. An extensive literature program has made its influence felt throughout much of the nation. Probably the most important development has been the establishment of the Reformed Seminary in Ceylon where five students are now preparing for the ministry.

It has been the privilege of our church to have several young men from Ceylon attend our schools in the United States, and then return to serve their church in Ceylon. Rev. A. G. Foenander studied at Calvin Seminary

during the years 1946-48; more recently Rev. Ananda Perera and Rev. Aubrey Van't Hoff graduated from Calvin College and Seminary; and Rev. Dunstan Thuring studied at Calvin College, the Reformed Bible Institute and Barrington College in Rhode Island. These brethren have been ordained to the ministry in the Dutch Reformed Church of Ceylon and contribute significantly to the life of that church.

Without reservation it may be stated that our cooperative effort with the Reformed Church of Ceylon has been a rich privilege. The original intention of this partnership was to assist the local congregations, and the effort also became a worthy missionary movement. During the past few years serious visa problems have arisen and many North American missionaries have been forced to leave the island. We are grateful that the visas for the brethren Clarence and John Van Ens have been renewed each year and they have been able to continue in Ceylon.

In reviewing the development of the work in Ceylon the Board of Foreign Missions took special note of two factors, with the result that a decision has been made to progressively withdraw from Ceylon. We believe there are resident pastors sufficient to meet the present needs for the extant pulpits, and within the foreseeable future there will be students graduating from the newly established seminary who can supplement this supply. In addition, the extremely difficult, spiraling tax burden on our missionaries makes the cost of their services well-nigh prohibitive to our church. The board, therefore, requests the Synod to confirm the following decision:

"The correspondence from our missionaries in Ceylon and the request of the General Consistory dealing with the decision to withdraw our Christian Reformed missionaries was reviewed by the advisory committee of the board. It was decided to terminate the service of Rev. Clarence Van Ens as missionary to Ceylon at the close of his present term; to have Rev. John Van Ens remain in Ceylon until the full completion of his current term; and to accept the offer of the Ceylon General Consistory to contribute at least 790 rupees per month toward the salary.

Grounds:

1. Progress of the church in Ceylon with its ordained men and theological students warrants gradual withdrawal from the field.

2. This will encourage the nationals to take increased responsibility and leadership.

3. This will allow time for the theological students to finish their course of study."

Section Six

Nigeria

January 1, 1965, marked the twenty-fifth anniversary of the opening of our missionary activities in Nigeria. Indeed, the Sudan United Mission had been there long before, many of our Christian Reformed people had entered into the work and many in the homeland had already become ardent supporters of the field. Dr. Henry Beets, Rev. John Beebe

and Rev. J. Hoogstra served as members of a committee to bring the missionary work in the Sudan to our people.

Miss Veenstra was the first missionary of our church to work with the Sudan United Mission in Nigeria, but soon others followed. When the Christian Reformed Church assumed responsibility for a segment of the field on January 1, 1940, Rev. and Mrs. Edgar H. Smith, Miss Jennie Stielstra and Miss Tena Huizenga were already stationed in the Lupwe area. The first missionary appointed by the Board of Missions was Miss Anita Vissia, a registered nurse. Today, twenty-five years later, there are 87 missionaries not counting wives and children, representing our church in Nigeria.

We may well give thanks to God for the many men and women who have given their lives to carry forward the Gospel witness in Africa. The work continues to progress and as we envision the future we firmly believe that the church of Jesus Christ will have an important influence on the development of Nigeria.

One of the very memorable events of 1964 was the completion of the Bible in the Tiv language. This work had been begun by the missionaries of the Dutch Reformed Church of South Africa many years before and was finally completed in 1964. An impressive dedication ceremony was held in the church at Mkar on November 4, and similar services were held in many churches throughout Tivland on the following Sunday, November 8.

The interest of the Tiv people is evidenced by the fact that about 5,000 were present for the ceremonies in Mkar, and that 10,000 copies of the Bible were sold the first month. The following paragraphs are taken from a short history of the development of the Tiv Bible as printed in the Tiv and English languages and distributed in the churches in Tivland:

"Translation of the Bible was begun early in the history of the mission. God led a missionary with great linguistic ability, Mr. A. S. Judd, from South Africa to join the Sudan United Mission. He immediately learned and began reducing the Tiv language into writing. It was from his pen that the first Tiv book was published in 1914. In that book the Tiv people read the first sacred words ever written on paper in their very own tongue.

"In 1916 the entire Gospel of Mark was placed in the hands of the people. Four years later Matthew was written. Both of these were translated by Rev. J. G. Strydom. By 1932, through the work of Dr. W. A. Malherbe and Rev. M. G. Bam, John, Acts, Luke and Titus had been added. A year later the translators began translating the remainder of the New Testament. It was not until 1942, however, (after 28 years) that the whole New Testament was printed under one cover.

"It has always been the holy desire of the pioneer missionaries to make available to the Tiv the completed Revelation of God. Hence, already in 1938 the first Old Testament Book was printed, the Book of Psalms. In that year the long, hard road from Genesis to Malachi was also begun in earnest. Rev. J. F. Orffer was the translator. Thirteen years later the

last verse of Malachi was translated. More than 1,600 pages had been penned. Outside of the war years the work had gone on almost without pause.

"Then all these pages had to be revised. Points of grammar and vocabulary had to be established beyond a doubt. Rev. W. M. Scott was added to the team as reviser. Each day the team began with prayer, knowing the great responsibility of translating God's living Word. Also added to the team were the Nigerian assistants Mr. Buter Agba and Mr. Shawon Ndur. Mr. Akiga also assisted the translators.

"Seeing that soon the whole Bible would be printed under one cover, work was also begun on a revision of the New Testament. Rev. W. D. Gerryts, who is with us today, was appointed to this position in 1956. Soon after that Rev. D. Vander Merwe was set aside to assist Rev. Gerryts.

"In this last decade the whole team put forth every effort to make this the best translation they knew how, by God's grace, to produce. Many versions of the Bible were consulted. Many translations covered the desks of the workmen. The original Hebrew and Greek were painstakingly consulted. Commentaries were studied. Concordances became worn with use. There were discouragements and frustrations. At times the search for a satisfactory translation of certain words and expressions seemed endless.

"After the complete revision, the manuscript, now grown to 2,800 pages had to be typed; not once, not twice, but three times and some of it even four. The red letter day in Tivland came on January 23, 1961, fifty years after the first pioneers began the work. After a special prayer service the complete manuscript was carefully sealed, registered and flown to England to be printed by the British and Foreign Bible Society. The great work was nearing completion. Each word and phrase had been checked and double checked. To prevent damage, theft, fire or loss each of the four manuscripts had been stored in different safes in different parts of the fields. Praise God for caring for the manuscripts.

"After the printers in London finished the proofs the whole Bible had to be returned to check for printer's errors. Only after correcting the second proofs could the Bible be printed.

"Now the Bible is in the hands of the Tiv. Nigeria has more than fifty million people and over 250 languages. Bibles have been written in Hausa, Ibo, Efik, Yoruba, Ijo (Brass) and Nupe. Now the seventh has arrived. To God alone be the praise."

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, 1964, as prepared by our auditor. A detailed account of all transactions will be presented to the budget committees of Synod.

March 11, 1965

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, 1964 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, 1964
Assets

Current Assets		
Cash on hand and in banks	$ 255,966.22	
Accounts and notes receivable	86,406.57	
Bonds and investments	19,826.25	
Prepayments	198,955.90	
Total current assets		$ 561,154.94
Fixed Assets		
Land, buildings, furniture and equipment	$1,332,064.84	
Reserves for depreciation	292,149.20	1,039,915.64
Total Assets		$1,601,070.58

Liabilities and Fund Balances

Current Liabilities		
Accounts payable and accruals	$ 40,821.25	
Notes and contracts payable	18,001.15	
Liabilities for unexpended balances	70,300.00	
Total current liabilities		$ 129,122.40
Other Liabilities		
Memorial fund		5,961.20
Fund Balances		
Operating fund	$ 426,071.34	
Plant fund	1,039,915.64	1,465,986.98
Total Liabilities and Fund Balances		$1,601,070.58

Statement of Revenue and Expenditures
Year ended December 31, 1964

Receipts

Classical quotas	$809,689.08	
Missionary support	352,109.06	
Gifts and offerings		
Designated gifts	125,342.77	
Non-designated gifts	48,501.58	
Missions	68,137.19	
Legacies	15,572.38	
Above quota offerings	50,740.48	
Field receipts	43,260.34	
Other revenue	12,320.82	
Sale of assets	24,195.36	
Total receipts		$1,549,869.06
Indian field working capital		56,200.00
Balance		$1,493,669.06

Expenditures

	Operating	Fixed Assets	Total	
Administrative and general	$ 111,548.03	$ 1,765.60	$113,313.63	
Promotion	19,716.35	1,974.45	21,690.80	
Australia	37,041.71	1,410.32	38,452.03	
Ceylon	25,923.66		25,923.66	
Cuba	18,419.20		18,419.20	
Guam	9,981.50	43,991.00	53,972.50	
Japan	125,789.66	44,416.70	170,206.36	
Korea	9,862.55		9,862.55	
Mexico	54,892.91	3,184.62	58,077.53	
New Zealand	14,775.45		14,775.45	
Nigeria	627,511.55	60,801.60	688,313.15	
Philippine Islands	2,430.00	800.00	3,230.00	
South America	61,969.01	9,308.13	71,277.14	
Taiwan	42,321.28		42,321.28	
Total expenditures	$1,162,182.86	$167,652.42		1,329,835.28
Excess of Current Revenues over Expenditures				$ 163,833.78

Statement of Annuity, Pension and Relief Funds
December 31, 1964
Balance Sheet

Assets

	Annuity Fund	Pension Fund	Relief Fund
Cash in bank	$ 3,542.98	$ 11,598.78	$11,886.80
Investments	25,000.00	169,000.00	76,000.00
Total assets	$28,542.98	$180,598.78	$87,886.80

Liabilities and Fund Balances

Annuities payable	$28,700.00	$	$
Employees equity		57,927.33	
Fund balance (deficit)	(157.02)	122,671.45	87,886.80
Total liabilities and fund balances	$28,542.98	$180,598.78	$87,886.80

Statement of Fund Balances

Fund balance — January 1, 1964	$ 137.53	$119,650.59	$85,392.43
Additions	1,102.45	9,542.23	2,494.37
Totals	$ 1,239.98	$129,192.82	$87,886.80
Deductions	1,397.00	6,521.37	
Fund balance (deficit) — Dec. 31, 1964	$ (157.02)	$122,671.45	$87,886.80

Statement of Revenues and Expenditures
For the year ended December 31, 1964

Revenues	$ 1,102.45	$ 18,397.07	$ 2,494.37
Expenditures	1,397.00	9,668.91	
Excess revenues over expenditures (Excess expenditures)	$ (294.55)	$ 8,728.16	$ 2,494.37

B. *Budget for 1966* — A complete list of budget requests for 1966 will be submitted to officers of Synod and to members of its advisory committee when Synod meets. A summary of these requests follows:

Budget 1966
Budget Expenditures

Administration		$ 69,600	
General		61,500	
Promotion		27,200	
Field operation			
Salaries	$701,800		
Field expenses	727,700		
Medical	25,100		
To and from field	174,800		
Total field operation		1,629,400	
Field expansion		158,500	
Capital expenditures		233,700	
Total budget expenditures			$2,179,900

Estimated Source of Funds

Quota receipts	$975,000	
Missionary support	400,000	
Gifts and offerings	321,400	
Field receipts	453,800	
Free surplus	29,700	
Total amount needed for 1966 budget		$2,179,900

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 cover approximately only 50% 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, B.
2. Election of member-at-large. Section One B.
3. Representation at Synod. Section One, E.
4. *Japan,* Anniversary of the Reformed Church of Japan. Section Three, A.
5. *Korea,* Assistance to the Hapdong Presbyterian Church. Section Three, B.
6. *Taiwan,* Organization of Presbyterian and Reformed Missions Council.
7. *Argentina,* Operational Relationships with the Reformed Church of Argentina, Section Four, II, B.
8. *Argentina,* Additional Missionaries for Argentina, Section Four, II, C.
9. *Brazil,* Missionary Activity in Brazil. Section Four, III, B.
10. *Mexico,* Additional Staff, Section Four, IV.
11. *Guam,* Continuation of the work on Guam, Section Five, B.
12. *Ceylon,* Gradual termination of the work, Section Five, C.
13. *Financial Matters,* Treasurer's report for 1964. Section 7, A.
14. *Financial Matters,* Budget requests for 1966. Section 7, B.
15. *Financial Matters,* Request for Special Offerings in 1966, Section 7, C.

Respectfully submitted,
Board of Foreign Missions
Henry J. Evenhouse, executive secretary

SUPPLEMENT NO. 34-A

(Articles 45, 83, 153, 159)

CHRISTIAN REFORMED BOARD OF FOREIGN MISSIONS

ESTEEMED BRETHREN:

We appreciate the privilege of submitting this supplement to our earlier report to Synod.

1. *Board Membership*

Several changes have occurred since the last meeting of our board and we present the following delegates as appointees to the Board of Foreign Missions of their respective classes. We ask that Synod endorse them and declare them synodically approved members of our board:

Classis	*Member*	*Alternate*
Alberta South	Rev. Leonard T. Schalkwyk	Rev. Dick Kwantes
Cadillac	Rev. Alvin J. Vander Griend	Rev. Vernon F. Geurkink
Orange City		Rev. John C. Wiegers

2. *Indonesia*

For more than two decades the Christian Reformed Church has been asked to send missionaries to Indonesia. The request came to us through correspondence from the mission representatives of the Gereformeerde Kerken in the Netherlands. Synodical approval has been given and during the course of the years calls have been issued but none have been accepted. During this period some of our Canadian churches have also established special funds for this project. The proposal was that we send two ordained ministers to serve in Sumatra.

Many factors enter in to explain why the proposals never got beyond the planning stage. Chiefly, the extreme political confusion and the indeterminate assignment proposed were hindering factors. When the board met in February the question again was considered as to whether the efforts to procure missionaries for Indonesia should be continued. It was finally decided to recommend to Synod that we discontinue the consideration of Indonesia as a field of foreign missionary service. The extremely adverse political climate between Indonesia and the Western countries, and the evident return of favorable relations between the Netherlands and Indonesia, as well as the urgent need for personnel and funds for our other fields, led the board to come to the conclusion that we should discontinue calling for Indonesia. We ask Synod to concur.

3. *Professor for Eglise de France*

Through the offices of Dr. Paul Schrotenboer, secretary of the Reformed Ecumenical Synod, contact was established between our board and the Reformed Church of France. The president of the Permanent Commission of the Reformed Church of France communicated with our board urgently asking us to partially support a professor to teach theology

in the seminary at Aix En Provence, France. The additional support would presumably be coming from the Reformed Churches in the Netherlands. In reply to this matter the board decided to refer the request to the Standing Synodical Committee on Ecumenicity and Inter-Church Correspondence, since this was more a matter of inter-church concern and not primarily a matter of foreign missions.

4. *Brazil*

Our printed agenda indicated that Rev. William Muller was to discontinue his administrative duties at the Instituto Christao as of June, 1965, and that he would then give his attention to a study of the further mission opportunities and challenges that might be considered by our Board of Foreign Missions. However, request has come from the Brazil Reformed Church asking that this date of terminal service at the Instituto Christao be changed so that Mr. Muller may continue to direct the school until replacement becomes available.

Both the Rev. Muller and the Reformed Church of Brazil have been advised that the given date was not meant to be inflexibly fixed, and that the welfare of the school was important to us also. Authorization was given to adapt the schedule of Mr. Muller's service at the Instituto Christao as deemed advisable on the field with the understanding that Mr. Muller yet be able within the compass of his present term to study the mission needs of Brazil so as to be in position to advise our board at its February 1966 session.

In this connection the Stated Clerk of the Reformed Church of Brazil adds a special word of appreciation for the help given them by the Christian Reformed Church. He writes: "You state that the Igreja Evangelica Reformada no longer needs to be directly assisted by a North American. Synod thanks you for this acknowledgment and is very grateful for all the Christian Reformed Church did in the benefit of our Church. For it is due to the help of the C.R.C. too—especial in the person of Rev. Muller —that our Church became what she is now: a self-governing free church and member of the Reformed Ecumenical Synod. Our Church looks back with gratitude on everything the C.R.C. did in behalf of the emigrated Dutch people in Brazil. We are glad that we now are in such a way self-supporting that we in the near future can do without direct assistance of your Church. At this moment, however, the direct assistance of Rev. Muller is necessary to fulfill the task our Church took upon her in taking over the Instituto Christao." Signed by Rev. W. C. Van Hattem, Stated Clerk.

5. *Ceylon*

Our earlier report on Ceylon appears in the printed agenda. Subsequent to the session of our full board meeting the Rev. Clarence Van Ens responded to the board decision on Ceylon asking that his term to serve in Ceylon be extended so that he might bring to conclusion some of the educational work he was conducting in the seminary in Ceylon. The Executive Committee yielded to this request at its April 8 session when it decided to acquiese "in the request of the Rev. Clarence Van

Ens to extend his term of service in Ceylon until October of 1965." The decision of the Executive Committee further reads: "this extension will give him time to complete the course in Hebrew which he is teaching to prospective ministers."

However, we have now received communication from the General Consistory of the Dutch Reformed Church, supported by letters from Rev. Clarence Van Ens, asking that Rev. C. Van Ens be assigned to one more full term to Ceylon. The letter of the General Consistory reads as follows:

"The General Consistory at its meeting held on 26th May, 1965, heard the official communication from your Board re the termination of the services of Rev. C. Van Ens. We also noted that you had kindly agreed to extend his period until October of this year.

"Trusting that we are in no way taxing your already expressed generosity throughout the years, we wish to address you, and through you to the *Synod of the Christian Reformed Church,* due to meet shortly, on the possible extension of Rev. C. Van Ens' services for another one term. You will agree that both the General Consistory and your Ministers in Ceylon have consistently recommended this to the Board — Our correspondence to you will bear this out I am sure.

"While the General Consistory of the Dutch Reformed Church is fully aware of your tax burdens, we wish to draw your attention to the almost impossible loads being presently carried by the seven Ministers here. Since two of our Ministers are full-time on Tamil and Sinhalese work; and since these two also engage in English work — out of necessity, and since five of the seven Ministers are full-time Instructors in the newly formed D.R.C. Seminary; we are fearful to think of the vacuum that will be created in October. If at all possible, the granting of just another term will help us most concretely as by 1967 to the latest 1968, we should have three students graduating from our Seminary. At this time, no doubt, the present pressures upon us will be considerably eased.

"Whilst we ask you to excuse us for so persistently and repeatedly troubling you on this matter, we wish to also assure you that this is our necessary concern lest the good progress in Ceylon be gravely impeded.

"Trusting that God's will may no doubt prevail, of which you are the instruments of action in this case, — We are, Yours in the Lord Jesus Christ, (signed) H. L. de Kretser, Scriba, General Consistory, Dutch Reformed Church in Ceylon."

Should we comply with this request we should have budget provision, and the total budget need for 1966, would then be an additional $22,600. At its June 3, 1965, session the Executive Committee of the Board of Foreign Missions decided to abide by the decision of April 8, 1965, namely, that the term of Rev. C. Van Ens be terminated as of October, 1965.

6. *Nigeria*

Question has risen on the Nigerian field as to the possibility of having two mission operations in Nigeria rather than one. This question rose

at the request of the EKAS (the Church of Christ in the Benue Valley-Hausa speaking). Evidently this church considers it advisable that we deal separately with them and with the Tiv Church. Difference in language and differences in needs make it, in their opinion, advisable that we have separate administrations with reference to each section of the field. Appeal has come that a board committee visit the field to consider this major question with the missionaries and representatives of the Nigerian churches. At this time the board has not had opportunity to weigh the matter and we will no doubt be able at the next synod to indicate what has developed. We simply bring this to the attention of Synod so that Synod may be aware of the existing problem, and ready also to pray for the leading of the Holy Spirit as solution is sought to this fundamental question.

7. *Unordained Missionaries Pension Fund*

The Committee of Pensions is working at present on a revision of the Pension Plan so that other workers can be included. At present unordained workers for the Board of Home Missions and the Back to God Hour are members, but our expectation is that we shall broaden the plan in order that others may enter.

At the present time a minimum of 20 years of service is necessary to become eligible for retirement benefits, but it is hoped that a systematic and equitable method can be worked out so that others can benefit from a shorter period of service if they enter the employ of missions or other Kingdom work after the age of 45.

Respectfully submitted,

Christian Reformed Board of Foreign Missions

SUPPLEMENT NO. 34-B

(Article 29)

CHRISTIAN REFORMED BOARD OF FOREIGN MISSIONS REPORT OF VISITING COMMITTEE TO THE FAR EAST

March and April, 1965

ESTEEMED BRETHREN:

Our report necessarily is divided into two parts. New Zealand and Australia were visited by Rev. Henry J. Evenhouse alone, and the visit to Japan, Taiwan, and the Philippines was made by the two delegates of the board, Rev. Henry J. Evenhouse and Mr. Sidney De Young. Much to the regret of the committee the proposed visit to Guam could not be carried out because of the strike that closed all air traffic of the Pan American Airlines, thus cutting off transit to Guam. As your committee we express our gratitude to the board for the opportunity to render this special service, and we bring to the board the greetings of our missionaries in the several places visited. In every instance we experienced the finest courtesies of welcome and hospitality, and the best in cooperation as we sought to understand the mission situation and to represent the board in our counsel and guidance.

The following report will be divided into five sections, each dealing with the country visited, it being understood that New Zealand and Australia were visited by only one of the members of the committee.

It should be mentioned that the tour to the Orient involved a time span of about six and a half weeks for Rev. Evenhouse and just about one full month for Mr. De Young. Transportation was by air between countries and locally within the countries visited by plane, train, or car. The Lord gave continued good health. In submitting our report we trust it may prove helpful to the board in understanding the mission challenge we face. We hope also that we may hereby represent our missionaries on the fields in a manner that is for the best interest of their work. To all our missionaries we owe a testimony of praise for their helpfulness, and a testimony as well of their diligence to further the cause of Christ through missions.

NEW ZEALAND

Size is a relative matter but interesting nevertheless. New Zealand is eight times bigger than the Netherlands and has a population of about 2,000,000. It is a lush country, a land of intriguing natural beauty and, although located in the Asian world, is really western in all its ways. The English language is the common tongue. Before the British came to New Zealand the land was occupied by the Maori tribes, and today the Maoris number about 16,000. There are approximately 23,000 Holland immigrants who have gone to New Zealand. Our denominational contacts with New Zealand took rise especially through these Holland immigrants who established their church life in the land and appealed to our churches for assistance.

A brief review of the church history may be helpful. Holland immigrants came to New Zealand after the close of the second World War. Sponsorship of these immigrants was carried on by the kindness and goodwill of many of the New Zealand churches, and the Presbyterian church, especially, gave a great deal of help and direction. This ministry of the church was highly appreciated, but after some time many of the Holland immigrants, who came from the Reformed churches of Holland, felt themselves unable to affiliate with the Presbyterian church in New Zealand because of theological laxity. This was a matter of much disappointment to many of the Presbyterian leaders, and as can be well understood, not all the Holland immigrants shared in this thought. However, the immigrants who felt strongly committed to establish their own church life on a sound Reformed basis carried on, and our church has subsequently recognized this New Zealand Reformed Church as a sister church. Appeal for assistance came to our board and Rev. Richard Venema and Rev. Sidney Cooper were sent to New Zealand on a five-year assignment to help this church. Rev. Richard Venema has since that time completed his five-year term and has returned to the USA, and Rev. Sidney Cooper is now in his final year of service, and is due back in the USA later this year.

The important matter raised for our consideration is whether we should at this point discontinue lending minister(s) to New Zealand. The minutes of the Synodical and Correspondence Committee of the New Zealand Reformed Church took the following decision on February 23, 1965:

"Article 6: The matter of further aid from the Christian Reformed Church in America in the form of ministers on loan was discussed, since there is a possibility that either Rev. S. Cooper or Rev. R. J. Venema might be interested in returning to New Zealand to become general secretary of the I.C.C.C., Back to God Hour, and World Home Bible League work. It was moved and carried that the following proposal be placed before our churches for discussion and reaction: Shall the Synodical Committee suggest at our next synod, in the light of Article 137, 1964 Acts, that the Christian Reformed Church be asked that either Rev. S. Cooper or Rev. R. J. Venema be returned in loan to our churches for work as general secretary of I.C.C.C., Back to God Hour, and World Home Bible League activity? Sessions are asked to send their reactions to this proposal to the Synodical Committee as soon as possible."

In discussing this matter with the brethren of the New Zealand Church and also with Rev. Cooper it was recognized that the decision to send men from the Christian Reformed Church to New Zealand could not rest on the basis of personal desires of either Rev. Cooper or Rev. Venema. There has to be evident desire expressed by the sessions to send word either through Rev. Cooper or the Stated Clerk of the Synod as to the consensus of thought. Such word will no doubt be forthcoming.

With this question in mind, however, it may be well to quote from a letter of Rev. Cooper in which he states the case well:

"The churches are still young and need leadership. Though small, we have been enabled to have a catholic view of things, and indeed, I feel

I've come to see the catholic church of Christ like never before. Anyway, if we should return, we should have a base of operation, and perhaps Auckland should be the place—for it is the focal point. Contacts with other evangelicals—giving encouragement, advice, etc., is a good deal of our work. As editor of *Contender* (3,700 published last issue) there are numerous openings—we are the only paper of some 20 in the land alerting people to forces of apostasy all around. This paper goes to many leaders of the several churches. WHBL work and Back to God Hour follow up could all be intensified. It's most difficult to keep up with it all and still prepare two sermons to the same audience each week! We have never really sought this outside work like *Contender,* but it has been thrust upon us, and it simply must be done. At this time we do not know if it is the Lord's will that we should return."

The question we now face is whether we should as the Board of Foreign Missions continue to assign a missionary to New Zealand.

At the recent board meeting, February, 1965, it was understood that Rev. Cooper would not return and that we would not send a replacement. Therefore, in the proposed budget for 1966 there is no provision for a missionary to New Zealand. It was decided, however, to continue a subsidy for the churches with the understanding that there be a progressive reduction of this subsidy each year.

In trying to evaluate the entire matter I must say that I was deeply impressed with the quality of spiritual leadership in the New Zealand Reformed Churches. I was also fully convinced that the Reformed Churches of New Zealand are rendering a signal service for Christ upholding the banner for sound Reformed theology. The problem of perpetuating a genuinely Reformed witness in the land is the burden resting on the church, and both Rev. Venema during his residence in New Zealand and Rev. Cooper in his ministry have given valuable leadership and assistance in this matter. Today the Reformed Church of New Zealand has several pastors with capacities for leadership which promise well for the future. The Geelong Seminary will also be making men available for further ministry in the immediate future. I believe the New Zealand churches can carry on an effective ministry without a man being sent from the USA. I do recognize that a church may well look to a sister church for assistance, and I believe the continuing presence of a minister from the USA would be a source of great inspiration to those who are so earnestly contending for the faith. Such a man would be able to place his shoulder to the wheel, as it were, and be a boon of strength and encouragement to the entire denomination.

Nevertheless, I come to the conclusion that the New Zealand churches can do without our continued supply of a minister. At this time I would recommend that we inform the Reformed Churches of New Zealand that we are not contemplating further assignment to New Zealand of a Christian Reformed minister; that we shall make available a subsidy to them for the coming year as indicated in our budget; and, that we shall be eager to hear further from them as to their progress and circumstance. The churches of New Zealand may well be recognized as standing valiantly for the faith once delivered to the saints, and we do well as a board

of missions to assure the brethren that we shall remember them faithfully in our prayers.

AUSTRALIA

Australia is a country almost as large as the United States but it has a total population less than that of the state of New York, somewhere between nine and ten million people. The vast majority of the people live on the Eastern coastal area with a rather sizeable body of people also living along the Western coast. There are some significant and large cities in the land suggesting that the greater part of the population live in the urban areas. Sydney is a city of more than two million people; Melbourne has a population of one and a half million; Brisbane has a half million people. The capital city of Canberra is smaller with a population of about 35,000. The city of Geelong, in which the Reformed seminary is located, is a moderately good sized city of 50,000. Just south of Australia lies a large island, said to be twice the size of the Netherlands, and this island derives its name from a famous Dutchman and is called Tasmania. Australia is populated by people who have come originally from Europe, although there is a segment of the population known as aboriginals. These number about 400,000 and live largely in the mid-continent part of Australia.

The Reformed Church of Australia dates from after the time of World War II. The Roman Catholic Church is present in the land, but the largest church in the country is the Anglican Church, more commonly known as the Church of England. The Presbyterian Church also looms large on the Australian ecclesiastical scene, and along with it there are the Free Presbyterians, the Methodists, and the Plymouth Brethren. The Reformed Church came into being at the time Holland immigrants came into Australia and found themselves unable to identify with the established Presbyterian Church. Many Hollanders did enter into the Presbyterian Church but some were unable to accommodate themselves to the theological and ecclesiastical laxity that they felt present, and therefore established their own church organization. Today the Reformed Church is a vital part of the Australian church world, and its leadership and membership are profoundly convinced that the Reformed Church of Australia has a significant ministry to bring to the nation. The Holland immigrants who established the Reformed Church have, as one might well surmise, a warmhearted commitment to the Reformed heritage and are keenly alive to the challenge to let the witness of their church be heard. The Reformed Church is a sister church of the Christian Reformed Church, and is a member of the Reformed Ecumenical Synod even as is the Reformed Church of New Zealand.

At the present time there are four Christian Reformed missionaries serving in Australia. They serve in immediate association with the Reformed Church, and their work is carried on under the administration of either consistories or committees of that church.

Rev. John Morren - Brisbane
Rev. Alan A. Arkema - Canberra
Rev. Gerard Van Groningen - Reformed Seminary in Geelong
Mr. Jan Senneker - Warrnambool

A. *Rev. Morren in Brisbane*

Rev. Morren is almost at the end of his five-year assignment. Coincident to my visit was the establishment of a new congregation at Inala, in the vicinity of Brisbane. It was my privilege to meet with the consistory of this new congregation at its first formal session. At this time I extended the greetings of our board and was given firm assurances of great appreciation for the services of Rev. Morren who had labored untiringly for their organization. I visited with Rev. Westera, who is the resident pastor of the Brisbane Reformed Church, and with whom Rev. Morren was associated in his missionary and congregational services. Evidently the pattern of operation left much to be desired in that Rev. Morren was, during the five years of his services, rather rigidly bound to local congregational work, and the missionary outreach to which he had initially considered himself called often had to be deferred or neglected. Some of the Brisbane Reformed Church members did indicate great concern about the future of the church's missionary outreach because of the pending withdrawal of Rev. Morren but hoped that his teaching and example, and the success that attended his work, might be a continuing inspiration to them. However, the lesson gained from the experience did prove important, namely, that any missionary being sent out by our board should not be allocated for continuing assignment under a local consistory for work in the established church. Quite obviously the mandate under which Rev. Morren went to Australia was not adequately spelled out, and the issue constantly faced him as to whether he was to serve and function as a local pastor to do congregational work, or to serve as a missionary to do the evangelism work that was challenging him outside of but in the immediate vicinity of the church.

B. *Rev. Arkema in Canberra*

Rev. Arkema spent his first three years in the Gosford—Newcastle area and had great blessing on his work. He was alone in the area as a spiritual leader and found that what at first seemed to be a very unpromising field was to prove to be a place where the Lord was to lay his signal blessing. A resident pastor has been installed at Gosford—Newcastle and the Arkema family has been transferred to Canberra. Canberra is the national capitol and the Reformed Church of Australia is very desirous of seeing a congregation of their church established in the capitol. With a very small nucleus of Reformed people, and that a group with very meager spiritual background, Rev. Arkema has commenced his work. It is the kind of work that calls for great courage and hard work. Although Rev. Arkema's term of service will be finished within two years he thinks it quite beyond all likelihood that a well-rooted work can be established in Canberra by that time, and he is considering the advisability of remaining for an extra year to give more time for fulfillment of goal.

C. *Rev. Van Groningen in Geelong*

After a period of service as missionary pastor to the Geelong congregation Rev. Van Groningen was assigned to a teaching position on the

staff of the Reformed Seminary at Geelong. His work is very highly appreciated. He is teaching Old Testament in the Seminary and also offers some courses for non-seminary students who are seeking to increase their Biblical knowledge. Two others are serving full time on the staff, Dr. K. Runia and Rev. Mr. A. Barkley. Rev. Mr. J. A. Schep was also on the staff but he has become emeritus. Rev. T. L. Wilkinson of Melbourne serves as a part-time instructor. This ministry of Rev. Van Groningen is of strategic importance, and our church's allocation of him to this work is most gratefully received by the Australian Reformed Church.

D. *Mr. Senneker in Warrnambool*

Mr. Jan Senneker is a graduate of the Reformed Bible Institute. He is nearing the close of his five-year term, and consideration must now be given as to his eventual return to Australia for further assignment. He began his work initially as assistant to Rev. Van Groningen who then was in charge of the local congregational work in Geelong. When Rev. Van Groningen became professor Mr. Senneker's role was changed and he entered into a direct evangelism program, being assigned to a specific area of work. Presently he is located in Warrnambool. His work has been much appreciated as an evangelist but during the more recent period the accent of his labors has been with the Young People's Organization of the Reformed Church, and in this area of work there has been exceptionally fine response to his labors. As youth leader he has given fine instruction and guidance, so that the request has now come to us that Mr. Senneker be returned to Australia to be assigned with primary duties focusing on young people's leadership training. Whether this should be done is a moot question, but our board will have to determine this after further correspondence with him and the church in Australia.

In this report I cannot enter into the many particulars which would certainly prove of interest. Probably later writings in *The Banner* will give opportunity to elaborate on church life and challenge in Australia. However, there are some matters which must come to the attention of the board and synod and I will focus on these. The members of the Reformed Church of Australia and especially so its leadership is profoundly concerned about the theological non-distinctiveness of much of Australian Protestantism and for this reason is the more concerned to keep its own spiritual house warmly and keenly alive to the Reformation heritage. The flag of sound orthodoxy and genuine Reformation theology must be unfurled anew, and the Reformed people sense that God has called them to Australia with a significant mission to stand firm for the faith.

Interestingly enough, just as I was in Sydney the daily newspaper carried a front page report on a visit, then in process, of the archbishop of Canterbury, the Rev. Michael Ramsey. He had delivered an address carried over TV giving severe rebuke to the Sydney diocese for its failure to modernize its thinking and practice, charging the church there with being bound to empty traditions, and guilty of obscurantism. It was a biting criticism of the Church of England which, as it is present in Sydney, seems to have a rather pronounced commitment to Reformation

theology. This criticism of the local church body seemed to indicate that the voice of evangelical Christianity is still present while at the same time it pointed to the dissatisfaction with this very orthodoxy on the part of the top leadership from England. The Reformed Church leadership took note of this address of Rev. Ramsey, seeing in it the sign of conflict between Orthodoxy and Modernism with which they themselves also have had to contend within the context of Presbyterianism. The fire of faith burns brightly in Australia, and while there is a desire to be truly an Australian Church, the Reformed Church of Australia is by no means ready to surrender its Reformed heritage. For this we can be thankful, and we do well to remember this church in our prayers that she may be able to hold fast to the faith.

This leads me to consider the question as to whether we should continue to send men from the Christian Reformed Church to Australia. It is evident that if we are to have missionaries working in Australia they should work in direct association with the Reformed Church of Australia. Request has come to us that we continue to have missionaries there. Specifically a request has been made that we provide a missionary to serve in Sydney; another to serve in Melbourne; and, that Mr. Senneker be assigned to work in Melbourne with special duties relating to youth leadership. Besides this, there is the desire of the seminary administration that Rev. Van Groningen be continued in his work as professor of Old Testament, and that our board consider favorably the request that we also supply a professor for the department of New Testament.

Let me say at the outset that I believe that we as a sister church should be keenly appreciative of the valiant efforts being made to uphold the true faith and to combat the corroding acids of modernism that are constantly threatening the cause of Christ. This church as well as the Reformed Church of New Zealand deserves the most warmhearted encouragement that we can offer to a sister church in the battle for spiritual loyalty.

In considering the several requests, I am reluctant to express myself since I would so gladly comply with requests as given. However, I believe we should inform the Reformed Church in Australia that we shall continue to budget for two missionaries to serve in Australia besides providing for the budget needs of Prof. Van Groningen. Specific location of these two men can be left for later decision and details as to relationship of the two proposed missionaries can be carefully delineated before sending them out. This would mean that Mr. Senneker shall not be returned to Australia, that Rev. Morren would again return to the ministry in the homeland, that possibly Rev. Arkema be reassigned to another term of work in Australia and that a new missionary be called to go to Australia. With reference to the seminary request I am loath to comment. I know that if we had someone competent and ready to serve we would be rendering a great service for the cause of Christ in complying with the request. I leave this matter for board consideration without further comment.

Mention should be made of the great appreciation to our church for the student aid being provided by our board. This annual provision

makes it possible for the seminary to have students on a regular study schedule, and opens the door for several students each year to more speedily reach graduation and eventual service in the Gospel ministry. This aid program must, as I see it, be continued until the church can either sufficiently carry the student aid program itself or until such a time as students can themselves see their own way through.

JAPAN

Our visit to Japan was sparked with lively discussions on mission methods, mission expansion and mission finance. The atmosphere of Japan life is still charged with the exciting impact that came to Japan through the recent Olympics, a national experience which made Japan ready to mobilize all its energies and resources to put on a face of western modernity. New freeways, up-to-the-minute modernized trains, and a famous monorail are witnesses of this up-to-dateness of Japan. Besides there is a great change taking place in Japan as to the locations of the people. From a once predominantly rural populace the nation is rapidly becoming pronouncedly urban. This factor seems to be the immediate challenge and the open door to Japan for our missionaries. There is a remarkable breakaway from the old mode of life, and there is the shift of the multitudes into modern apartment communities, known as danchis. These danchis are rising everywhere through Japan, and they become the locations of tremendous multitudes who have become uprooted as far as their old and familiar communities are concerned, and have become open to approach for new ideas and new patterns of life. This means that to a considerable degree the resistance to what is new has been breaking down, and there is a willingness to be exposed to what is different.

Our missionaries are seeking to establish themselves as witnesses for Christ in the very heart of many of these new danchis, and in every instance where such location has been established there has been available to them a thickly populated community in the immediate vicinity. As a case in point, we may refer to the Rev. Michiel De Berdt, who less than two years ago settled in what seemed like a rather open community with home and chapel, but he now is surrounded with apartment dwellings having some 20,000 people in them. Rev. Sytsma will soon be moving into a new area, and at first glance it might seem as though he is somewhere in the middle of nowhere. But, plans for a new danchi are in the making, and within two years he will be in the heart of a large complex of buildings which is expected to provide housing for more than 20,000 people.

It was our impression that our missionaries in Japan have discovered a method of approach which is strategic for the day, and we were thankful to observe with what eagerness they carry on their work. The Lord is blessing the work, and we may well look upon Japan as a great field of opportunity and challenge. The vast multitudes of people that are open for direct evangelization, the open door of opportunity that is given to foreign missions, and the wonderful association open to us with the Reformed Church of Japan, all indicate that we may well, as a board,

consider Japan a major mission opportunity and responsibility for our church. Missionaries have been able to see their work develop from small and simple beginnings to grow into congregations now united as integral parts of the Reformed Church of Japan. The program of having mission stations develop into congregations means that in Japan our missionaries are indeed "mobile," that is, not permanently fixed to one place, but on the go from station to station. As the mission work at one location ripens into an established congregation the missionary leaves to commence work at a new place.

In commenting on the progress of the mission work in Japan we rejoice to bring to your attention the fact that Kofu, Saku and Suwa, formerly mission stations of the C.R.C. have now officially been transferred to the Eastern Presbytery of the Reformed Church of Japan. Minami-Urawa will be transferred on June 27, and Kami-Fukuoka is looking forward to independence and organization and transfer to the Eastern Presbytery at the October meeting of presbytery this year.

Upon our arrival in Japan we were at once given a schedule for meetings and travel. All was well organized to enable the committee to make the maximum use of the limited time. All the missionaries were visited, the work at several stations seen in operation, many of the Japan missionary assistants were also visited, and many speeches and greetings were delivered as board representatives. The major business on hand was our attendance at the Japan Mission Conference. The minutes of the conference will bear out what was accepted for action. The main matter that should be emphasized, however, is that the missionaries were very appreciative of having direct conference opportunity with board representatives so as to clarify especially the financial issues which had arisen to create misunderstanding. The advantage of having someone on the committee with special finance background proved to be of very special help both as far as our mission as such is concerned, and as far as the Japan Christian Academy was concerned. Request was made by the Christian Academy in Japan that Mr. De Young serve them with advice on their finance planning. The administration of the school was grateful for the advice given, and we may report that the CAJ which is under the sponsorship of six mission groups of which we are one, is rendering a significant service in providing Christian education for our missionary-children. At present we have the privilege of supplying the headmaster for the school and the science teacher for the forthcoming year will also be Christian Reformed.

It was also our privilege to visit Kobe Seminary. This seminary belongs to the Reformed Church of Japan, and is dedicated to prepare men for the gospel ministry and to train them in the heritage of the Reformed faith. It was good to observe the eagerness with which the faculty seeks to perpetuate sound Reformed theology and its gladness to have fellowship with our missionaries and the Christian Reformed Church. The desire was expressed to have one of our missionaries assigned to serve as a full-time instructor at the seminary. This was discussed with the faculty and also with the missionaries at the mission conference. After detailed and lengthy discussion it was decided by conference not to recommend

to our board that this be done. As weighty factors leading to this decision we may indicate that in regard to Rev. Harvey Smit, who was the professor under consideration, an earlier decision had already been made to station Rev. Smit at Yokahama, and that the need and opportunity of this location should not be set aside unless there be overwhelming reasons for a shift of plan at this point. Also, it is to be remembered that the C.R.C. already underwrites the support of Professor Fugii, and in this manner renders significant aid to the school. We may add that the opinion also was expressed that Japanese ministers of competence, and with adequate training may well be available, thus obviating the need of a foreigner being engaged as a full-time instructor. It should be remembered, however, that our missionaries do sustain a close fellowship with the Kobe Seminary. Rev. M. De Berdt serves as a member of the Kobe Seminary Board, and does so as appointee from our conference. Also, our missionaries do from time to time serve as special lecturers on invitation from the seminary, the most recent being Rev. Maas Vander Bilt who delivered two fine lectures, one entitled: *Evangelism;* the other entitled: *The Evangelist.*

We should also observe that we have a responsibility to face the financial needs of our Japan missionaries, especially as their children become older and financial burdens increase. We assured them that this matter would be studied and dealt with by our board.

TAIWAN (FORMOSA)

Taiwan is the home of Free China. Although being a relatively small island it is very significant as a major voice in the world over against Red China and Red Chinese Communism. Its population of some 10,000,000 is, by contrast to the situation in Japan, extremely poor. The economy of the country is, no doubt, in large measure sustained by the extensive foreign assistance that comes into the land via the military contact with the USA. The people are, however, industrious, energetic, and eager to establish in their homeland a sound economy and a vital and satisfying national life.

The pro-Western attitude of the Free China government and its administrative control over the island, keeps the island in continuing friendly relations to the US and keeps it open for missionary work. The Protestant Church as well as the Roman Catholic Church has turned to Taiwan with great force during the past decade, and the Reformed faith is given strong emphasis through the presence of the Christian Reformed Church, the Orthodox Presbyterian Church and some others who have a loyal heart of commitment to the Reformed heritage. We as the C.R.C. have at present four missionaries located in Taiwan. Two ordained ministers and their families, and two single lady workers. Two additional ordained men have been requested and efforts are being made to provide these.

The work in Taiwan is divided into several distinct parts. Each of the missionaries has a program of local evangelism and chapel work underway; each is also involved in doing some teaching in the John Calvin Theological Seminary. Radio and Christian literature work rests

in large measure with Rev. Jen and Rev. Kosten. Plans are underway for the erection of three chapels but all these will be built as funds are raised in the homeland and as the established indigenous support plan is adopted by the believer groups.

A few items of special interest were brought to our attention and some of these may call for decision on the home front.

Urgent appeal was made that we put forth every effort to increase the expatriate staff, especially that we get additional ministers to join the mission so that a more balanced work can be carried out, so that furlough times will not mean too serious a crippling of the program, and in order that a more extensive outreach may be accomplished.

Rev. and Mrs. William Kosten indicated that it might prove to be very helpful to their own spiritual comfort and strengthening if ways and means were established whereby regular supply of sermons via tapes were sent out from the home churches. If calling churches would enter into a plan of supplying their missionaries with tapes of the regular Sunday service the missionaries could be enriched in their own spiritual life and the bond between missionary and church would be made stronger.

The question of financial aid in connection with educational needs for the missionary family was also brought up for discussion. This is quite evidently a matter of urgent concern since education costs, both as to tuition and as to transportation, are very high. The committee was confronted with a similar problem in Japan, and promised the missionaries that financial needs would be given careful consideration and brought to the attention of the board and the Finance Committee for recommendation.

Miss Lillian Bode is retiring at the end of this year. Her desire is that she be permitted to remain in Taiwan after her retirement. We indicated to her that the decision of our board is that a missionary withdraw from the field of labor when retirement time has come. She inquired whether there would be objection if she lived in South Taiwan a considerable distance from the location of her present services. She expressed a desire on this point since she loves the country and has no essentially good reason for returning to live in the USA. We believe this matter ought to have some commentary from the Executive Committee or the board.

It was not possible due to the limited time available to enter into direct contact with missionaries of other church bodies, except that we did for one evening meet with Rev. Egbert Andrews at the Kosten home, and Rev. Evenhouse had a brief visit with Rev. and Mrs. Oppelaar, missionaries from New Zealand. The question of the further development of the Reformed Presbyterian Council was not given direct attention other than that we were informed that the Reformed Presbyterian Council continues to meet, and that discussions and conversations continue about the several questions relating to the establishment of Reformed churches, the closer cooperation of missionary endeavors, and the needs, opportunities, and responsibilities to supply Reformed theological training. We were not in position to enter into the specifics of these various matters, and will have to wait for field conference commentary as such may arise.

Your committee believes that our Taiwan mission faces vast challenges as to the immediate island environment, but that the entire China world comes into focus as we think of Taiwan. The vast China world with its one-fourth of the entire world population may well be the burden of our missionary concern and, even though the door to China mainland is closed to us, we do well to pray for the church in that part of the world and ask that God may open the doors again. Also, as we think of the small island of Taiwan we do well to consider the thousands upon thousands of Chinese people throughout other parts of Asia and the Philippines, remembering that our work in Taiwan may well be conceived of as central to a much more extensive outreach, especially through the training of Chinese youth in the seminary, and through radio and literature efforts in the Chinese language.

Taiwan remains our Chinese ministry, and its strategic value should not be underestimated. It may well be the gateway to far greater things to come. At least, it is a program for Christ relating to the largest racial and linguistic bloc in the entire world.

PHILIPPINE ISLANDS

Our mission activities in the Philippines are still in the initial stage. But it is very much alive and promises much for the future. Mr. and Mrs. Vicente Apostol, both graduates of the Reformed Bible Institute, are working under our board and the Lord has given signal blessings to them in enabling them to already gather a sizeable group of believers together into a fellowship of worship which meets at regular intervals on the Lord's day but also during the week at the chapel in Pulupandan. This village is on the island Negros. This island is, geographically speaking, pretty well in the center of the Philippines. We were informed that the Island Negros has the most dense population of all Philippines, aside from the major city communities. We were also informed that it is one of the most prosperous. It is evident that the Philippines are in need of the gospel witness. The community in which Mr. and Mrs. Apostol have commenced their work is open for direct evangelism and is not occupied by other evangelical missions.

It was a genuine joy and a moving experience to receive a rousing welcome from the large group of believers who had met in the church to greet us on our arrival. Songs of welcome and expressions of thanksgiving were freely poured out, and request was made that we convey this expression of gladness back to our home church.

It should be observed that although the Philippines have a long history of Roman Catholicism it is nevertheless true that the greater part of the nation is in sore need of the voice of sound evangelism. The opportunity to witness is freely available and there is every evidence of a warm reception.

The need for an ordained minister to serve as missionary for the C.R.C. was again pressed upon us. The need is evident as there is call for guidance to lead the believers into the right channels for church development, and there is need for the administration of the sacraments. Since Mr. Apostol is not ordained the sacraments have not been administered

in our chapel at Pulupandan. The recent acceptance of the call to serve in the Philippines by Rev. Barry B. Blankers was received with much joy.

One of the problems we had to deal with was that of procuring proper sponsorship and visa endorsement for the American missionary. Only a legally established church body, recognized by the Philippine government can sponsor an American missionary. Since our mission is not a recognized, organized church other means had to be sought. By the good favor of the Lord we were able to make acquaintance with Rev. Leorico del Carmen. He is the father of Mrs. Apostol. He has for many years been a minister in the Baptist Church of the Philippines but he has for theological reasons separated himself from this body, and he is now a minister with the Visayan Associated Gospel Churches. He expressed himself as warmly committed to a Calvinistic outlook in theology, with special desire to make sure that the deity of Christ is fully asknowledged and that the sovereignty of God and the message of sovereign grace is not undercut. Rev. del Carmen assured us that his church fellowship would serve us as a sponsoring agency for Rev. Blankers, indicating that after a two year residence in the Philippines, Rev. Blankers could then establish his residence status independent of the Visayan Associated Gospel Churches. We believe we should request Rev. del Carmen to make the necessary applications for us and sponsor Rev. Blankers in our behalf.

While in the Philippines we were facing the question too of securing housing for our American misisonary family. A house was shown to us which we believe would serve our purposes well. It was located some 15 km from Pulupandan and about an equal distance from Bacolod. It is located on a good road, and the location of the missionary at this point would place him within easy range for contact with Mr. and Mrs. Apostol in Pulupandan and with equal easy range to get to Bacolod. It is our conviction that the house should be purchased at the approximate cost of $7,500, and that Mr. Apostol should be instructed to proceed to negotiate the purchase.

We also looked at a site for an eventual chapel at a strategic location at the heart of a nearby community, just a few km removed from the missionary home. This site is available, and we believe it would be most advisable to procure it as a good sized piece of land for the later establishment of our mission center.

Both this proposed missionary home and the chapel site were warmly recommended by Mr. Apostol, and your committee is fully persuaded to the position that these two purchases would be very wise at this time. Both as to cost and location, they seem to be most ideal.

The question of language was also discussed. The Philippine people have a grand mixture of languages. English is known to a considerable degree in the urban areas. Tagalog is the language of the Philippine people living in the northern part of the country. The central part of the country makes predominant use of the Ilongo dialect, a dialect used by some 10,000,000 people in the central Philippines. Our missionary would, presumably learn to use this language. A tutor from Bacolod would have to be secured, and this is possible.

Question arose too as to whether there should be additional personnel from the C.R.C. It was suggested that for the present we should not send another ordained man but that we have Rev. Blankers and Mr. Apostol first work together to more fully appraise the mission needs and opportunities, and that we then again face the question as to additional staff from the C.R.C.

One final matter needs mentioning. We were asked as a committee to inquire about the need for relief. The Christian Reformed World Relief Committee had previously rendered special aid to the mission community when typhoon damage brought great destruction. This aid was gladly supplied, but because of the absence of an established and recognized relief liaison the proffered assistance met with many complicating problems. Therefore, the CRWRC asked us to inquire about the possibilities of establishing a proper line of communications for them. We looked into this and discovered that there is in Bacolod City a fine building which serves as a Christian Youth Center. The administration of that building offered to make available to the CRWRC a spot for office administration. We also met with Miss Lilly Villaruel, who is by profession a dentist, but is eager to enter into an active work of Christian service. She has indicated full readiness to serve as liaison for the CRWRC and the Christian community in the Bacolod area. It is our judgment that there is much opportunity for a relief ministry in the Philippines, and that both the Bacolod Christian Center and Miss Lilly Villaruel offer the door of opportunity to our CRWRC for an effective and worthy ministry.

We submit this report recognizing that there is much more that might be written. But we trust it is sufficient to indicate that our board has great doors for missions open to it, and that the fields are white unto harvest. We do well to consider that the areas we visited are located as a semi-circle around the southeastern edge of Asia. If we work well where we are and have the blessing of God, we can also turn our hearts towards the mainland and pray that some of the good accomplished in Japan, Taiwan and the Philippines, and even that done in Australia and New Zealand, may somehow also become the blessing for all of Asia.

Respectfully submitted,

Sidney De Young
Henry J. Evenhouse

SUPPLEMENT NO. 35

(Articles 42, 128, 159)

CONTACT COMMITTEE WITH THE CANADIAN REFORMED CHURCHES

ESTEEMED BRETHREN:

Your committee, appointed by the 1964 Synod (Acts 1964, Art. 43, III, B3), submits the following:

1. We have met as committee twice.

2. We have corresponded with the minister of the convening church for the 1965 General Synod of the Canadian Reformed Churches.

3. We are addressing a letter to the 1965 General Synod of the Canadian Reformed Churches with the request to appoint a committee to meet with us. We do this on the basis of the mandate that Synod appointed us to *communicate* with the Canadian Reformed Churches with a view to establishing a closer relationship with these churches.

Respectfully submitted,
Rev. J. C. Verbrugge
Rev. N. B. Knoppers
Rev. P. M. Jonker
Mr. D. Fahrenhorst

SUPPLEMENT NO. 36

(Articles 101, 159)

SUNDAY SCHOOL COMMITTEE

ESTEEMED BRETHREN:

Your Sunday School Committee presents its annual report to the Synod.

The committee met each month except August. The following work has been accomplished.

1. The five weekly papers have been published without interruption: Bible Stories, Bible Light, Bible Guide, Bible Truth, and Bible Crusader.

2. The publication of the sixth weekly paper, Bible Studies, was begun in September, 1964. The demand for this adult paper is steadily increasing.

3. The Key (teachers' help) has been published semi-quarterly.

4. The average number of papers published in 1964 is as follows:

Bible Stories	19,550	copies weekly
Bible Light	22,080	copies weekly
Bible Guide	19,829	copies weekly
Bible Truth	24,150	copies weekly
Bible Crusader	10,350	copies weekly
Bible Studies	2,235	copies weekly
The Key	10,985	copies semi-quarterly

Average total weekly papers for 1964	98,185
Average total weekly papers for 1963	95,372
Increase	2,813

Average total copies of *The Key* for 1964	10,985
Average total copies of *The Key* for 1963	11,075
Decrease	90

During the year 1964 the following amount of Pre-school material was sold:

Course I	9,392	8,374	203	215
Course II	6,006	5,589		132
Total sold	15,398	13,963	203	347
Samples:				
Course I	123	124		
Course II	8	8		
Totals	15,529	14,095	203	347

We supply the following approximate quantities to churches and missions of other denominations:

Bible Stories	1,500	copies weekly
Bible Light	2,070	copies weekly
Bible Guide	2,250	copies weekly
Bible Truth	2,215	copies weekly
Bible Crusader	775	copies weekly
Bible Studies	229	copies weekly
The Key	2,410	copies semi-quarterly

5. At a meeting on September 10, 1964 with the Grand Rapids Sunday school superintendents, your Sunday School Committee submitted a suggested program for a Sunday school teachers workshop. The superintendents association accepted the program and organized the workshop into six sessions. The workshop was held in January and February of 1965 with approximately ninety teachers in attendance. The workshop was well received and the Sunday School Committee encourages superintendents to organize a teacher training program in other areas.

The committee's suggested program is as follows:

First session:	"Why am I teaching Sunday School?"
Second session:	"Why should I try to understand my pupils?"
Third session:	"How must I prepare for teaching?"
Fourth session:	"How can I make my teaching more effective through illustrations and visual aids?"
Fifth session:	"How can I make my teaching more effective through story telling, questions, and review?"
Sixth session:	"How can I keep my class orderly?"

6. A new format for all papers was begun in April 1965.

7. *Recommendations:*

a. We request that our editor-in-chief, Rev. John Schaal, and our chairman, Dr. John Van Bruggen, represent the Sunday School Committee at Synod.

b. That the detailed lesson plan for 1966 be adopted.

c. Elections:

Mrs. Marian Ippel—Mrs. Marianne Radius (elect one)
Mr. William Hendricks—Dr. Dennis Hoekstra (elect one)

Respectfully submitted,

John Van Bruggen, *Chairman*
Wilmur Schipper, *Secretary*
Hattie Guichelaar
Henry Hoekstra
Richard Rienstra
Marian Schoolland
William Vander Hoven

1 9 6 6

FIRST QUARTER

Theme: Israel Experiences Trials and Blessings

Unit I — We live by faith

Jan. 2 Unit title: We live by faith
Lesson theme: God gives courage to do the right
Lesson Scripture: Exodus 1:6-2:10; Hebrews 11:23
Supplementary references: Isaiah 12:2; Psalm 25:2, 3; Heb. 11
Lesson title: A baby in a basket
Picture title: "By faith . . ."
Printed text: Exodus 2:1-10

(Mission)

Jan. 9 Unit title: We live by faith
Lesson theme: God commissions and enables
Lesson Scripture: Exodus 3:7-4:17, 27-31
Supplementary references: Mark 16:15; Luke 24:49; II Cor. 3:5, 6
Lesson title: God encourages Moses
Picture title: "Have not I sent thee?"
Printed text: Exodus 4:1-10

Jan. 16 Unit title: We live by faith
Lesson theme: God delivers His people
Lesson Scripture: Exodus 13:17-14:31, 15:19-21
Supplementary references: Psalm 37:39, 40; 78:12, 13; II Tim. 4:18
Lesson title: Escape through the Red Sea
Picture title: "Our God is great"
Printed text: Exodus 14:15-23

Jan. 23 Unit title: We live by faith
Lesson theme: The Lord provides for our daily needs
Lesson Scripture: Exodus 16:1-31; 17:1-7
Supplementary references: Psalm 23:1; Matt. 6:26; I Tim. 6:6-8
Lesson title: God provides bread and water
Picture title: "Our daily bread"
Printed text: Exodus 16:2-10

Jan. 30 Unit title: We live by faith
Lesson theme: God is displeased with our constant wanting
Lesson Scripture: Numbers 11:4-23; 31-35; Deut. 8:1-4
Supplementary references: Luke 21:34; James 4:2-6; I John 2:15-17
Lesson title: The Israelites demand meat
Picture title: "He gave them their desire"
Printed text: Numbers 11:4-6, 18-20, 31-33

Feb. 6 Unit title: We live by faith
Lesson theme: God requires that we honor authority
Lesson Scripture: Numbers 16:1-3:17
Supplementary references: Numbers 16:4-50; Romans 13:1, 2;
I Thess: 5:12, 13; Heb. 5:4
Lesson title: Fruit from a dead stick
Picture title: "Jehovah showed signs and wonders"
Printed text: Numbers 17:1-10

Feb. 13 Unit title: We live by faith
Lesson theme: Hardships ought not discourage Christian living
Lesson Scripture: Numbers 21:1-9; John 3:14, 15
Supplementary references: Psalm 34:1-8; Isa. 53; Gal. 6:7-9
Lesson title: Sin, serpents, salvation
Picture title: "Look and live"
Printed text: Numbers 21:1-9

Feb 20 Unit title: We live by faith
Lesson theme: Covetousness is idolatry
Lesson Scripture: Numbers 22:1-35
Supplementary references: Matt. 6:19-24; Acts 5:1-11; Col. 3:5; II Peter 2:15, 16; Eph. 4:28
Lesson title: When a donkey talked
Picture title: "God's anger was kindled"
Printed text: Numbers 22:21-31

Feb. 27 Unit title: We live by faith
Lesson theme: Nothing can divert God's blessing
Lesson Scripture: Numbers 23, 24
Supplementary references: Psalm 27:1; Isa. 54:17; Romans 8:28-39; Heb. 13:5, 6
Lesson title: Balaam speaks God's Blessing
Picture title: "If God is for us . . ."
Printed text: Numbers 23:1-12

Mar. 6 Unit title: We live by faith
Lesson theme: God's great reward comes last
Lesson Scripture: Numbers 20:7-12; 27:18-23; Deut. 30-34
Supplementary references: Deut. 6; 11; Matt. 17:1-8; II Tim: 4:8
Lesson title: Moses punished and rewarded
Picture title: "The promised land"
Printed text: Deut. 34:1-12

Mar. 13 Unit title: We live by faith
Lesson theme: Jesus came to save sinners
Lesson Scripture: Joshua 2; 6:21-24
Supplementary references: John 3:16; Mark 2:17; Luke 19:9, 10; Acts 10:35; I Tim. 1:15
Lesson title: A red cord and a promise
Picture title: "Saved by grace"
Printed text: Joshua 2:2-11

Mar. 20 Unit title: We live by faith
Lesson theme: God appoints memorials to help us remember
Lesson Scripture: Joshua 3, 4
Supplementary references: Deut. 4:9; Isa. 51:12-16; Luke 22:19, 20
Lesson title: A heap of stones for a memorial
Picture title: "We will remember"
Printed text: Joshua 3:13-4:3

Mar. 27 Unit title: We live by faith
Lesson theme: We need God's guidance daily
Lesson Scripture: Joshua 9
Supplementary references: Psalm 25:5; Proverbs 3:6; Romans 12:16c
Lesson title: When Joshua forgot to ask God
Picture title: They did not ask God
Printed text: Joshua 9:8-18a

SECOND QUARTER

Theme: The Kingdom of God

Unit I — Jesus Teaches about the Kingdom

Apr. 3 Unit title: Jesus teaches about the Kingdom
Lesson theme: The king of glory weeps over sinful men
Lesson Scripture: Luke 19:29-44; Matt. 21:1-11; Mark 11:1-10
Supplementary references: John 11:35-38; John 12:1, 9-19; Zech. 9:9
Lesson title: Men shout the praise of Jesus
Picture title: "The king cometh, meek and lowly"
Printed text: Luke 19:29-42

(Easter)
Apr. 10 Unit title: Jesus teaches about the Kingdom
Lesson theme: The risen Lord is the center of all Scripture
Lesson Scripture: Luke 24:13-35
Supplementary references: Mark 16:9-11; Isa. 53:1-6; I Cor. 15:3, 4
Lesson title: Burning hearts on the Emmaus road
Picture title: "That they might understand"
Printed text: Luke 24:13-27

Apr. 17 Unit title: Jesus teaches about the Kingdom
Lesson theme: Jesus finds and saves His own
Lesson Scripture: Luke 15:1-10
Supplementary references: Matt. 18:12-14; Luke 19:1-10; John 4:23
Lesson title: Jesus seeks the Lost
Picture title: "Seeking the lost"
Printed text: Luke 15:1-10

Apr. 24 Unit title: Jesus teaches about the Kingdom
Lesson theme: Only those clothed in righteousness may enter the Kingdom
Lesson Scripture: Matthew 22:1-14
Supplementary references: Romans 11:22; 13:14; Rev. 7:14; Isa. 64:6
Lesson title: Not dressed for the wedding
Picture title: "How camest thou in?"
Printed text: Matthew 22:1-14

May 1 Unit title: Jesus teaches about the Kingdom
Lesson theme: We live and work for the King
Lesson Scripture: Matthew 25:14-30
Supplementary references: Matt. 16:17; Phil 1:21a; Rom. 15:4; Rev. 22:12
Lesson title: Using the talents God gives
Picture title: "Well done"
Printed text: Matt. 25:14-25

May 8 Unit title: Jesus teaches about the Kingdom
Lesson theme: We are stewards of the money God gives
Lesson Scripture: Mark 12:41-44; Luke 12:13-24
Supplementary references: I Chron. 29:9; Mal. 3:10; II Cor: 9:7; I Tim. 6:10
Lesson title: The rich man's folly and a widow's mite
Picture title: "Take my silver and my gold"
Printed text: Mark 12:41-44; Luke 12:16-20

May 15 Unit title: Jesus teaches about the Kingdom
Lesson theme: What we do for others for Jesus' sake, we do for Him
Lesson Scripture: Matt. 25:31-46
Supplementary references: Deut. 15:7; James 1:27; Heb. 6:10, 11
Lesson title: A parable about rewards
Picture title: "Ye did it unto Me"
Printed text: Matt. 25:31-43

Unit II — The King in His Glory

(Ascension)
May 22 Unit title: The King in His glory
Lesson theme: Jesus returns to glory to prepare us a place
Lesson Scripture: Luke 24:50-53; Acts 1:1-12
Supplementary references: Psalm 24; John 14:3; 17:5; Rom. 8:33, 34; Heb. 9:24
Lesson title: Jesus taken to heaven
Picture title: "The King of glory will come in"
Printed text: Acts 1:4-12

(Pentecost)
May 29 Unit title: The King in His glory
Lesson theme: The Holy Spirit is God's gift to men
Lesson Scripture: Acts 2:1-41
Supplementary references: Isa. 44:3; John 14:16, 17; 15:26, 27; Eph. 4:4-8
Lesson title: The Holy Spirit sent from heaven
Picture title: "He gave gifts unto men"
Printed text: Acts 2:1-8, 12-16

Unit III — Paul in the service of the King

(Mission)
June 5 Unit title: Paul in the service of the King
Lesson theme: Missionaries suffer persecution
Lesson Scripture: Acts 14:1-20
Supplementary references: Acts 9:15, 16; Matt. 5:11; John 15:19-21; II Tim. 3:12; I Peter 5:10
Lesson title: Paul persecuted at Iconium and Lystra
Picture title: "For My Name's sake"
Printed text: Acts 14:8-18

June 12 Unit title: Paul in the service of the King
Lesson theme: Jesus' church must grow
Lesson Scripture: Acts 19:1-20
Supplementary references: Isa. 54:3; 55:5, 8-12; Matt. 4:31, 32; 9:7
Lesson title: A church grows in Ephesus
Picture title: "In God we trust"
Printed text: Acts 19:8-20

June 19 Unit title: Paul in the service of the King
Lesson theme: Untruth tries in vain to shout down truth
Lesson Scripture: Acts 19:23-20:1
Supplementary references: Jer. 9:5; I Thess. 1:8; II Thess. 2:8-11
Lesson title: A riot in Ephesus
Picture title: "Great is Diana!"
Printed text: Acts 19:23-27, 32-36

June 26 Unit title: Paul in the service of the King
Lesson theme: God's power and goodness are our comfort
Lesson Scripture: Acts 20:1-16
Supplementary references: Heidelberg Cat. Q. 1; Psalm 121; Luke 12:7; John 17:11; II Tim. 4:18
Lesson title: The boy who fell from a window
Picture title: "They were comforted"
Printed text: Acts 20:1-3; 6-12

THIRD QUARTER

July 3 Unit title: Paul in the service of the King
Lesson theme: God's way may lead through dangers
Lesson Scripture: Acts 20:17-21:20a
Supplementary references: Deut. 31:6; Exod. 14:15; Ps. 91; Rev. 7:9-15
Lesson title: Paul returns to Jerusalem
Picture title: "I am ready to die"
Printed text: Acts 20:17-25, 35-38

July 10 Unit title: Paul in the service of the King
Lesson theme: Unbelievers bring false accusations
Lesson Scripture: Acts 21:27-22:29
Supplementary references: Psalm 118:6; Matt. 5:11; John 15:18-21; Rom. 8:31-39
Lesson title: A riot in Jerusalem
Picture title: "What can man do unto me?"
Printed text: Acts 21:27b-36; 22:22-24

July 17 Unit title: Paul in the service of the King
Lesson theme: God moves in strange ways to build His church
Lesson Scripture: Acts 22:30-23:11
Supplementary references: II Chron. 20:5, 6; Isa. 55:8, 9; Phil. 1:12-18
Lesson title: Paul tried and comforted
Picture title: "He rescueth me"
Printed text: Acts 23:1-11

July 24 Unit title: Paul in the service of the King
Lesson theme: Boys and girls can be God's helpers
Lesson Scripture: Acts 23:12-35
Supplementary references: Psalm 37:12; Matt. 25:22, 23; Mark 13:34
Lesson title: The young man who dared tell
Picture title: "Whatsoever thy hand findeth to do . . ."
Printed text: Acts 23:12-22

July 31 Unit title: Paul in the service of the King
Lesson theme: The Gospel makes the wicked afraid
Lesson Scripture: Acts 24
Supplementary references: Gen. 3:8; Dan. 5:5, 6, Rev. 6:12-17
Lesson title: Governor Felix frightened by Paul's witness
Picture title: "When I have a convenient season . . ."
Printed text: Acts 24:10, 17-27

Aug. 7 Unit title: Paul in the service of the King
Lesson theme: God grants the desires of those who delight in Him
Lesson Scripture: Acts 25:1-12
Supplementary references: Psalm 37:4; Acts 19:21; 23:11; Rom. 15:24, 28; James 4:3
Lesson title: The way to Rome opened at last
Picture title: "Unto Caesar thou shalt go"
Printed text: Acts 25:1-12

(Mission)
Aug. 14 Unit title: Paul in the service of the King
Lesson theme: True Christians long to bring others to Christ
Lesson Scripture: Acts 25:13-26:32
Supplementary references: Exod. 32:32; Rom. 9:1-3, 10:1; I Cor. 9:19-22
Lesson title: Paul's witness before Agrippa
Picture title: "Almost persuaded"
Printed text: Acts 26:19-31

Aug. 21 Unit title: Paul in the service of the King
Lesson theme: Confidence in God gives courage
Lesson Scripture: Acts 27
Supplementary references: Deut. 31:6; Psalm 27:14; Isa. 12:2; II Cor. 11:24-28
Lesson title: Paul on a sinking ship
Picture title: "Be not afraid"
Printed text: Acts 27:33-44

Aug. 28 Unit title: Paul in the service of the King
Lesson theme: There is joy and honor for workers in the Kingdom
Lesson Scripture: Acts 28:1-10
Supplementary references: Psalm 40:7-9, 126:5, 6; John 4:36
Lesson title: The works of God on a heathen island
Picture title: "Honored with many honors"
Printed text: Acts 28:1-10

Sept. 4 Unit title: Paul in the service of the King
Lesson theme: The Gospel is proclaimed by many means
Lesson Scripture: Acts 28:11-31; Phil. 1:12-18
Supplementary references: Isa. 55:10, 11; Acts 1:8; II Tim. 2:9; Hebrews 4:12
Lesson title: The Gospel furthered by Paul's bonds
Picture title: "The Word of God is not bound"
Printed text: Acts 28:11-16, 23, 24; Phil. 1:12-14

Unit IV — Old Testament heroes contend for their King

Sept. 11 Unit title: Old Testament heroes contend for their King
Lesson theme: God promises deliverance through a son
Lesson Scripture: Judges 13:1-24
Supplementary references: Judges 2:7-15; Isa. 1:18-20; 9:6; Rom. 15:4
Lesson title: Samson born to be Israel's deliverer
Picture title: "He shall begin to save Israel"
Printed text: Judges 13:2-11

Sept. 18 Unit title: Old Testament heroes contend for their King
Lesson theme: God enables man to do great things for Him
Lesson Scripture: Judges 14 and 15
Supplementary references: John 14:12, 13; Eph: 3:14-16; Phil. 4:13
Lesson title: Samson gifted with great strength
Picture title: "The Spirit of Jehovah came upon him"
Printed text: Judges 14:1-9

Sept. 25 Unit title: Old Testament heroes contend for their King
Lesson theme: Failing to honor God, we forfeit his gifts
Lesson Scripture: Judges 16:4-21
Supplementary references: Isa. 59:1, 2; James 4:7; I Cor. 3:14, 15
Lesson title: Samson yielding to temptation
Picture title: "Jehovah was departed from him"
Printed text: Judges 16:13-20

FOURTH QUARTER

Oct. 2 Unit title: Old Testament heroes contend for their King
Lesson theme: Though men sin ever so much, God is merciful
Lesson Scripture: Judges 16:23-31
Supplementary references: Isa. 55:7; John 6:37; II Cor. 12:9; I John 1:8-10
Lesson title: Samson giving his life
Picture title: "Lord, remember me!"
Printed text: Judges 16:23-30

Oct. 9 Unit title: Old Testament heroes contend for their King
Lesson theme: We cannot claim God's help unless we obey Him
Lesson Scripture: I Sam. 3:20-4:18
Supplementary references: Isa. 1:11-17; 29:13, 14; Titus 1:15, 16; Matt. 7:21-23; Acts 19:13-16
Lesson title: God's Ark captured by Israel's enemies
Picture title: "Because they refused to listen"
Printed text: I Sam. 3:20-4:7

Oct. 16 Unit title: Old Testament heroes contend for their King
Lesson theme: God proves himself greater than idols
Lesson Scripture: I Sam. 5:1-6:16
Supplementary references: Judges 16:23; Psalm 97:7; Isa. 45:15, 16; I Peter 2:6
Lesson title: God's ark among unbelievers
Picture title: "There is one God"
Printed text: I Sam. 5:1-10

Oct. 23 Unit title: Old Testament heroes contend for their King
Lesson theme: Repentance is followed by victory
Lesson Scripture: I Sam. 6:21-7:17
Supplementary references: II Chron. 7:13, 14; Isa. 55:6, 7; Joel 2:12, 13
Lesson title: Samuel's call to repentance
Picture title: "Return unto God with all your heart"
Printed text: I Sam. 7:3-14

(Mission)

Oct. 30 Unit title: Old Testament heroes contend for their King
Lesson theme: A Christian must be brave
Lesson Scripture: I Sam. 13:16-14:23
Supplementary references: Deut. 31:6; Dan. 6:9, 10; Phil. 1:27-29
Lesson title: Brave Jonathan and his armorbearer
Picture title: "Be strong in the Lord"
Printed text: I Sam. 14:6-13, 21-23

Nov. 6 Unit title: Old Testament heroes contend for their King
Lesson theme: The Lord honors those who honor Him
Lesson Scripture: I Sam. 16:14-23; 18:1-16
Supplementary references: Psalm 23:1; James 3:14-16; John 12:26
Lesson title: A shepherd boy in the king's court
Picture title: The mighty king afraid
Printed text: I Sam. 16:22,23; 18:6-16

Nov. 13 Unit title: Old Testament heroes contend for their King
Lesson theme: Christian friendship is true friendship
Lesson Scripture: I Sam. 19:1-16; 20
Supplementary references: I Sam. 18:1; Prov. 18:34; John 15:13-15
Lesson title: The shepherd boy and the king's son
Picture title: "A friend loveth at all times"
Printed text: I Sam. 19:1-9

Nov. 20 Unit title: Old Testament heroes contend for their King
Lesson theme: By God's grace we can love our enemies
Lesson Scripture: I Sam. 24
Supplementary references: Psalm 37:5; Matt. 5:44; Rom. 12:20
Lesson title: Saul put to shame by David
Picture title: "I will repay, saith the Lord"
Printed text: I Sam. 24:8-17

Nov. 27 Unit title: Old Testament heroes contend for their King
Lesson theme: God graciously warns against sin
Lesson Scripture: I Sam. 25:2-42
Supplementary references: Psalm 23:3; 25:5, 9; Prov. 12:15; Isa. 30:21; Matt. 5:43-48
Lesson title: David kept from a great sin
Picture title: "He that is wise listens to counsel"
Printed text: I Sam. 25:18-24, 32-35

Dec. 4 Unit title: Old Testament heroes contend for their King
Lesson theme: God blesses all who trust and obey
Lesson Scripture: II Sam. 5:1-5, 10-12; 7:1-29
Supplementary references: Psalm 78:70; Matt. 6:33; Luke 11:13; Rev. 2:10
Lesson title: David richly blessed
Picture title: "A man after God's own heart"
Printed text: II Sam. 7:1-11

Dec. 11 Unit title: Old Testament heroes contend for their King
Lesson theme: We are called to be kind as God is kind
Lesson Scripture: II Sam. 4:4; 5:1-4; 9:1-12
Supplementary references: Prov. 19:17; Micah 6:6-8; Eph. 4:30-32
Lesson title: David's kindness to a cripple
Picture title: "Blessed are the merciful"
Printed text: II Sam. 9:1-10

Unit V — The Coming of Jesus, David's Great Son

Dec. 18 Unit title: The coming of Jesus, David's great Son
Lesson theme: The coming of Jesus announced with joy
Lesson Scripture: Luke 1:26-37; Matt. 1:18-23
Supplementary references: Psalm 89:3-8; II Sam. 7:16; Luke 15:10; Luke 2:9-14; Heb. 1:14; Job 38:6, 7
Lesson title: An angel brings glad news
Picture title: "Thou art highly favored"
Printed text: Luke 1:26-37

Dec. 25 Unit title: The coming of Jesus, David's great Son
Lesson theme: Peace and joy are God's gifts to man
Lesson Scripture: Luke 2:1-20
Supplementary references: John 14:27; Rom. 5:1; 14:17; Phil 1:2; 4:6, 7; Gal. 5:22
Lesson title: The shepherds receive the message
Picture title: "Prince of Peace"
Printed text: Luke 2:8-20

SUPPLEMENT NO. 36-A

(Article 101)

SUNDAY SCHOOL COMMITTEE REPLY TO OVERTURE

ESTEEMED BRETHREN:

Synod of 1964 referred the overture of Classis Minnesota North, "Proposed Changes in Sunday School Materials," to the Sunday School Committee for study. After considerable deliberation our committee sent a letter to Classis Minnesota North setting forth our reactions to the overture. These reactions were based on years of experience in publishing Sunday School materials for the Christian Reformed denomination and also on continuous evaluation of the effectiveness of those materials in meeting the needs of our Sunday Schools.

In connection with the new overture of Classis Minnesota North the Sunday School Committee brings the following to the attention of Synod:

1. That this answer is late to the Synod because our letter to Classis Minnesota North was not even acknowledged; neither did the classis request elucidation of our reactions so that we did not know that Classis Minnesota North was proceeding as it was in drawing up an overture wtihout informing our Sunday School Committee. Instead of this the classis placed its own interpretation on statements made in the letter. For example, II, B, 3 of its overture: ". . . our Sunday School Committee states in this letter that they favor a unified rather than a diversified system, *meaning by this,* that the unity comes in the use of the same Scripture passage."

Our committee requests Synod to regard our letter as a statement of *present policy* based on prevailing conditions under which we publish Sunday School materials. Our letter to Classis Minnesota North states, "After considering the merits of both systems and *the purpose and character of the Sunday Schools in the Christian Reformed denomination,* we feel that the unified system is best suited to the needs of the Sunday Schools which we serve."

Our committee does not set policies for the Sunday Schools of the denomination. It produces the materials that meet the needs of these Sunday Schools. Since a large majority of the denomination's Sunday Schools enroll covenant youth and many of them enroll covenant youth exclusively, we must supply the materials that are needed. Our committee with its experience and study is convinced that there is indeed a place for covenantal Sunday Schools in our circles and that evangelism can also be served by them.

2. Classis Minnesota North claims that the Sunday School Committee "is out of harmony with Synod's own decision and that this is reflected in the Sunday School materials now being published."

We call attention to a statement of Synod of 1951: "The Sunday School is in principle an agency for official ecclesiastical evangelistic

pedagogy *with additional utility as a voluntary association for covenantal pedagogy . . .*"

Our committee interprets this statement to mean that the needs of both the covenant youth and mission subjects are to be met in the Sunday School materials. We do not understand it to mean that our denomination's Sunday Schools are to ignore the needs of covenant youth and to publish exclusively materials that meet specifically the needs of mission subjects.

Contrary to the implications in the overture of Classis Minnesota North, the Sunday School Committee has consistently emphasized evangelism in the Sunday Schools. A few examples may be cited:

a. Approximately a year ago a full day workshop was conducted for the writers of Sunday School materials. At this workshop the writers were encouraged to keep the evangelistic purpose of the Sunday School in mind as they did their writing. This request was reiterated in correspondence with the writers. Emphasis was placed on appropriate vocabulary, method of presentation, lesson development, etc.

From letters received from mission workers and Sunday School teachers within and without our denomination our committee has come to feel that these efforts have been successful.

b. The Acts of Synod of 1962, page 64, carries the statement, "That Synod note with appreciation the cooperation of the Sunday School Committee with the Board of Home Missions re lesson planning with a view to stimulating an effective emphasis in our Sunday School papers."

c. The committee is constantly aware of the evangelistic task of our Sunday Schools and is working and planning to make the Sunday School movement as far as publications are concerned channeled more and more into evangelism. It contends that through the years God has given evidence that this is also being accomplished although not as rapidly as the committee would like.

3. The overture from Classis Minnesota North equates the use of the graded lesson system and the use of workbooks with emphasis on evangelism. The three parts of the overture confirm this conclusion.

a. A graded system of lessons does not guarantee evangelistic emphasis. Lesson content must always be geared to the needs and abilities of the learners. Evangelistic emphasis in the Sunday School is fully as dependent upon the aim, the attitude, and the presentation of the teacher as it is upon a narrowing of the range of Scripture passages to be covered in the lessons.

The Sunday School Committee is not averse to using a graded system of lessons. Over a period of decades the committee has used several different lesson series. In each case there was criticism. This criticism will very likely continue regardless of the series used because individual preferences are involved. The experience of the committee, based on correspondence received and reactions from Sunday School workers, however, leads to the conclusion that the present plan appears to be most acceptable to those who use the materials that we publish. The commit-

tee is ready to make changes as soon as the present series proves to be ineffective in attaining the aims of the Sunday Schools.

b. A workbook is merely a teacher's aid. It is intended to help the teacher and the learner in developing mastery of the lesson materials. The use of workbooks, therefore, cannot be claimed to assure an evangelistic emphasis in Sunday Schools.

There are two kinds of workbooks. The first contains drill lessons to supplement materials that the teacher may have at his disposal. The emphasis is on mastery of factual data. The Sunday School Committee feels that such workbooks should not be used by our Sunday Schools since they restrict the teaching-learning activity to the mastery of Biblical data. Our opinion is that Synod wants the Sunday School program to be broader than the mere mastering of facts.

The second kind of workbook includes materials than can supplement teaching by providing related activities. Our committee has introduced some of this kind of material in its primary Sunday School publications. We recognize that more could be included. This will be done when capable writers can be enlisted.

4. The overture of Classis Minnesota North implies a dualistic structure of Sunday School teaching and organization, one kind for Sunday Schools that enroll covenant children and the other for Sunday Schools that are directed toward evangelism. The overture, in essence, requests that the former be discouraged or discontinued and the latter be encouraged.

The Sunday School Committee is of the opinion that there need be no such dualism, that a choice need not be made between Sunday Schools with an evangelistic emphasis and those with a covenant emphasis. Lesson materials can be developed that can effectively serve both kinds of Sunday Schools.

We give Synod the assurance that with the ability God gives us we will strive to operate constructively in accordance with the decisions of Synod.

5. The Sunday School Committee through the study of other lesson plans and materials wishes to call attention to several observations.

a. Some denominations and publications that are strongly evangelistic do follow the same type of lesson plans as we do and use a unified lesson series.

b. That our papers not only receive praise but are considered excellent for mission presentation by other groups than our church because of the content and appearance.

6. No plan of lessons or materials is better than the use made of it. The Sunday School Committee believes that good teachers and teaching are the answer to many problems. We have found that when teachers are qualified, dedicated, and are willing to study both the Bible lesson and methodology, they are satisfied with our material. That does not mean, of course, that we cannot improve, and the committee is open for suggestions.

7. Another factor needs to be considered. Much can be said for graded lessons it is true, but the cost is one factor, but not insurmountable, but is it warranted when unity of approach, considerable separation for the family in many lessons, and loss of teachers' meetings will result?

When some years ago the Synod came up with the present system of lessons that we are using, it met and seems to continue to meet the needs of our denomination.

Respectfully submitted,

The Sunday School Committee

John Van Bruggen, Chairman
Wilmur Schipper, Secretary

SUPPLEMENT NO. 37

(Articles 49, 153, 159)

ECUMENICITY AND INTER-CHURCH CORRESPONDENCE

ESTEEMED BRETHREN:

We present our report of labors performed since the last Synod.

I. ACTION TAKEN ON MATTERS REFERRED TO THE COMMITTEE BY SYNOD 1964:

A. *G.K.O.K.O. Art. 31*

We were instructed to seek closer contact with De Gereformeerde Kerken Onderhoudende K.O. Art. 31 (cf. Acts 1964, Art. 31, p. 22).

Through the courtesy of Rev. H. Van Tongeren of Grand Rapids, we received the address of the General Synod of these churches in session at Rotterdam, and the name and address of the chairman of the committee for correspondence with foreign churches. Through the Stated Clerk of De Geref. Kerken, we were provided with the name and address of the Stated Clerk of G.K.O.A. 31. An identical letter, in which the expressed desire of Synod was quoted, and which invited closer contact, dated September 20, 1964, was sent to each of these addresses.

To date we have no reply, nor an acknowledgement that any of these letters were received.

B. *Regional Conference Recommended by Reformed Ecumenical Synod.*

The proposal of our delegates to the R.E.S. and of Dr. Paul G. Schrotenboer, General Secretary of the Reformed Ecumenical Synod, that a Regional Conference of North American Reformed Churches be held in 1966, in harmony with the recommendation of the R.E.S., was referred to our committee (cf. Acts, 1964, p. 77).

A committee on preliminary arrangements, including representatives of our committee, of the Orthodox Presbyterian Church, and of the Reformed Presbyterian Church, met in Grand Rapids February 1965, and in Philadelphia March 1965.

This joint committee recommends to the three sponsoring denominations that a regional conference be held in mid-summer of 1966 at Grand Rapids for three days. The purpose of the conference is to bring together members of denominations and congregations as well as individuals committed to the Reformed faith, in an atmosphere of free discussion and fellowship, to consider the differences between us, and the challenges of our modern ecclesiastical, religious, political and social problems with a view to finding greater unity of purpose and effectiveness in our witness.

Your committee has examined the program proposed by the joint committee on arrangements, and recommends:

1. That Synod agree to cooperate in carrying out the proposed North American R.E.S. conference in the summer of 1966.

2. That Synod authorize the expenditure of $500 from the funds held for use of our committee, for preliminary expenses.

3. That Synod make available the facilities of Calvin College and Seminary for the conference.

4. That Synod authorize the Committee on Ecumenicity and Inter-Church Correspondence to continue working with the joint committee to complete arrangements for the conference.

Grounds:

(1) This is in accordance with the recommendation of the Reformed Ecumenical Synod (R.E.S., Acts 1963, Art. 106) approved by our Synod (Acts 1964, Art. 109, p. 69).

(2) This is in harmony with the long-range intent of Synod in the field of ecumenical endeavor as enunciated in 1944-47.

C. *Reformed Church in America*

In response to an overture, Synod instructed us to renew efforts to establish closer contact with the Reformed Church in America (cf. Acts, 1964, p. 83).

Our letter requesting such renewed effort received favorable response and was referred to the Permanent Committee on Inter-Church Relations of the R.C.A. This committee, in turn, referred it to a sub-committee located in the mid-west, with Dr. John Piet of Western Seminary as its chairman.

It is anticipated that first meetings of this committee with our sub-committee including Dr. Hoogstra, Dr. Van Halsema and Rev. A. Brink, will have been held by the time Synod 1965 meets.

D. *Free Christian Reformed Churches*

Synod 1964 also requested that we seek closer contact with the Free Christian Reformed Churches. This denomination, known in the Netherlands as *De Christelijke Gereformeerde Kerk,* is represented by three congregations in America. Rev. Jacob Tamminga is pastor of the congregation in Grand Rapids. A preliminary informal meeting has been held with this brother, and further meetings are contemplated.

E. *Korean Presbyterian Seminary*

Our committee has been studying for nearly a year and a half the request of the "Hapdong" Presbyterian Church of Korea, for financial assistance for their seminary in Seoul. We have conferred repeatedly with Dr. Paul Myung, president of the seminary, with Henry Evenhouse, director of missions. First-hand investigations were made by Rev. C. Boomsma, a member of our committee and by Dr. John Kromminga, president of Calvin Seminary. They have reported at length to our committee. Rev. Boomsma and Dr. Kromminga met with the executive committee of Foreign Missions and with the full Board of Foreign Missions on this matter. Both of these bodies agree as to the need of giving the requested assistance, but they recommend certain provisions which will no doubt appear in their report to Synod.

The report of Dr. J. Kromminga is informative and is helpful to a better understanding of the Korean situation.

Dear Brethren:

The undersigned was commissioned by the synodical committee to represent the Christian Reformed Church as a fraternal delegate to the General Assembly of the Hapdong Presbyterian Church in Korea. This assembly met in the city of Seoul from September 24 to 29, 1964. The meetings were held in the church of which Rev. Hee Bo Kim, a graduate of Calvin Theological Seminary, is pastor. The Assembly was attended by 103 ministers, 103 elders, and one foreign missionary. The Revs. Bruce Hunt and Harvie Conn of the Orthodox Presbyterian Church were also present as fraternal delegates, and I am indebted to them for keeping me informed of the progress of the business. Mr. Louis Van Ess of the Christian Reformed World Relief Committee was also present and addressed the Assembly.

I was cordially received by the Assembly, and, upon invitation addressed them twice. On the opening day I brought greetings from the Christian Reformed Church and also provided the Assembly with some information about our church. On the third day of the meetings I preached a sermon on John 17:15-21. The question of union with the Tong-hap Presbyterian Church was on the agenda, and I urged the Assembly to bear in mind the intimate relation of Christian unity with both Christian witness and sacred truth.

The Assembly busied itself with many questions of internal organization, policy with respect to baptism, missions, organization of their seminaries, and the like. I was particularly concerned with the question of union, since I had been requested by our Committee on Ecumenicity and Interchurch Correspondence to advise as to support of the building program of the Hapdong Seminary. I was concerned lest promised support of the seminary program should perpetuate a division which might otherwise be healed. It became apparent after a while that there is no present prospect of reunion between these two large Presbyterian denominations, and I have rendered my advice to the committee accordingly.

Statistics given for the Hapdong denomination list 1,618 churches and a total membership somewhat in excess of 450,000. This large denomination is troubled by some internal tensions, resulting in large part from the divisions, reunions, and redivisions of recent years. Its activities in foreign and domestic missions are disappointingly small. It has other problems also, many of them of the kind which most denominations experience in one form or another. But it is Presbyterian in its doctrine and polity, and conservative in its theology. In my judgment it needs the moral and spiritual support to be derived from an active fraternal relationship with such a denomination as ours. I strongly recommend that the Christian Reformed Church continue its active relationship with this denomination, send fraternal delegates when this is feasible and keep under continued consideration ways and means in which help can be offered to these our Christian brethren in Korea.

Upon receipt of a personal invitation I also attended the General Assembly of the Koryu Presbyterian Church, held in Pusan earlier in the same week. This is a smaller denomination, of some 20,000 members, with which the Christian Reformed Church has earlier had contact through its Korean Spiritual Relief Committee. I addressed this Assembly twice also, once to bring informal greetings and once to preach a sermon on Isaiah 54:1-3. In a lengthy afternoon meeting with fifteen leaders of this group, I was asked, among other things, why the Christian Reformed Church did not maintain fraternal relations with them. This denomination also is similar to us in theology, and is even more conservative than the Hapdong Church. Inquiry from leaders of both groups indicates that neither would take it ill of us if we retained fraternal relations with both. I am not in a position to represent this church as formally asking for fraternal relations, or to recommend that the Christian Reformed Church take the initiative. But if they should make such a request, I would strongly urge that favorable action be taken.

It was a high privilege to represent the Christian Reformed Church among the Korean Presbyterian Churches for a brief period. I am grateful for the opportunity, and hopeful that these contacts may have served some good purpose in the advancement of God's kingdom.

Respectfully submitted,
J. H. Kromminga

We recommend that Synod authorize assistance to the Korean Seminary in the amount of $30,000.

We recommend that Synod authorize a special appeal to all of our churches for offerings to meet this need. The administration of the funds collected could be assigned to the Board of Foreign Missions since it has responsible personnel on the field.

Grounds:

(1) We believe that this is in harmony with the decision of Synod 1964:

"Synod instruct its Committee on Ecumenicity and Interchurch 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." (Acts 1964, p. 91 — italics ours.)

(2) This project should be carried out as expeditiously as possible. The seminary is in desperate need of adequate facilities. The present building cannot be remodeled and the present site is very likely going to be taken over by the government for railroad purposes.

(3) We feel that to help this cause is in harmony with the Scriptural principle, "Bear ye one another's burdens and so fulfill the law of Christ." The "Hapdong" church is a loyal Christian group committed to the Reformed faith, but it is poor and has no foreign sources of financial assistance except our church and one small Presbyterian church.

(4) Assistance in building this seminary, as well as the broader program of professorial exchanges, student scholarships, sending of mission-

aries, relief work through the CRWRC, serve to the strengthening of the Reformed faith in Korea. The seminary especially helps to build the national churches and is an effective method of extending the church, as Paul states in II Timothy 2:2 "And the things which thou has heard from me among witnesses, the same commit thou to faithful men who shall be able to teach others also."

We expect to have further information on this matter to relate to Synod through our representative.

II. REPRESENTATION AT SYNOD:

We request that Rev. C. Boomsma be permitted to represent our committee.

III. MEMBERSHIP OF THE COMMITTEE

A. Rev. Clarence Boomsma has served the committee for three years and is eligible for re-appointment for a term of three years. We recommend that he be re-appointed.

B. Dr. D. L. Van Halsema and Rev. Arnold Brink have served on the committee for the six-year limit set by Synod. We recommend the appointment of Dr. John Kromminga and Rev. Lawrence Veltkamp.

Respectfully submitted,

Dr. J. T. Hoogstra, *Chairman*
Rev. Arnold Brink, *Secretary*
Dr. Dick L. Van Halsema
Rev. Clarence Boomsma
Dr. R. J. Danhof, *ex officio*

SUPPLEMENT NO. 38

(Article 153)

CONSTRUCTION OF THE ADDITION TO THE DENOMINATIONAL BUILDING

ESTEEMED BRETHREN:

Subsequent to the approval given by the Synod of 1964 to provide additional office space in the denominational building, the Publication Committee appointed a building committee that could concentrate its efforts and attention on this building project.

We are pleased that the following men agreed to serve: Mr. Gerrit I. Buist, chairman; Mr. Adrian Vanden Bout and Mr. Evan Van Lopik. After attending a number of meetings and serving as secretary Mr. E. Van Lopik became seriously ill, and it was necessary to relieve him of this responsibility. Mr. Clarence Kooi was appointed and is now serving as a member of the building committee.

Mr. James K. Haveman is the architect and Mr. Peter Meeuwsen is liaison person between the Building Committee and the Publication Committee.

Each of the occupants (Foreign Mission Board, Home Mission Board, Committee on Education, and the Stated Clerk) now occuppying space in the denominational building as well as the Christian Reformed World Relief Committee and the Sunday School Committee were requested to present their present needs and to project their long-range requirements.

The Building Committee and the architect have devoted much time and study to various possible arrangements endeavoring to finalize on a plan that would serve the needs of the boards to the best advantage. Representatives of the various boards are consulted as the plans progress.

A two-story addition in matching brick will be joined to the northern extremity of the denominational building and the new wing will extend eastward parallel with 28th Street. Each floor will provide 4,000 square feet of office space. Present plans allow for movable partitions to assure flexibility and for full utilization of area if changes are necessary. A basement is contemplated for storage space.

Construction is scheduled to begin in 1965 and be completed in 1966.

We reported to the Synod of 1964 the need for 7,500 square feet of area in the proposed addition and that the architect's rough estimate was that the cost would approximate $125,000. This figure represented the superstructure construction costs only.

Careful analysis and evaluation reveals additional and necessary expenditures as follows:

1. Increasing the floor space from 7,500 to 8,000 square feet @ $16.00 totals $128,000.

2. Construction of a basement of 2,000 square feet at a cost of $20,000. (Positioned so it would service further expansion if necessary.)

3. Architect's fee of 6% on $148,000 amounting to $8,800.00 resulting in $156,800 for direct construction cost.

4. The cost of draperies, landscaping, and parking facilities, $6,500.00.

5. Air-conditioning of the present denominational office facilities (this to be done at the same time and incorporated into the same system as planned for the addition to be constructed will cost $10,000.) This does not include the facilities of the Publishing House.

6. Interest on $120,000 at 6% per annum to be repaid quarterly over a three-year period will require $12,000.

In our report last year we stated that the cost of the interest would be borne by each of the agencies occupying offices in the new addition. It seems to us that the inclusion of this cost in the overall cost of constructing the new addition is more realistic and much to be preferred equitable arrangement.

The Publication Committee acting as the agent of Synod calls attention to the additional requirements of $65,000. In keeping with the decision of Synod of 1964 we have consulted with the Standing Advisory Budget Committee. They will present to you a plan for financing the new addition in their report.

Respectfully submitted,

Rev. Richard Rienstra, *Secretary*

SUPPLEMENT NO. 39

(Articles 153, 159)

REPORT OF STANDING ADVISORY BUDGET COMMITTEE

Denominational Quotas and Causes as recommended by Special Advisory Budget Committee

I. DENOMINATIONAL CAUSES

A. Denominational Quotas	1964	1965	PER FAMILY QUOTA Requested for 1966	Recommended for 1966
1. Back to God Hour	$ 8.25	$ 8.25	$ 9.25	$ 8.25
2. Calvin College and Seminary	18.65	20.75	20.75	20.75*
3. Canadian Immigration Fund		none		
4. Fund for Needy Churches	5.00	5.00	5.00	5.00
5. Home Missions	28.50	29.00	32.00	31.50
6. Indian and Foreign Missions	15.50	19.50	19.50	19.50
7. Ministers' Pension and Relief Administration	6.50	6.50	7.00	7.00
8. Synodical Expense Fund	1.50	.75	.75	.75
Comm. on Education		.50	.75	.75
9. Addition to Denominational Building			1.00	1.00
Quota per family	$84.10	$90.25	$96.00	$94.50

*Allocated on an area basis (varying from $27.50 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 $27.50

Area No. 2 — comprises Classes Cadillac, Holland, Kalamazoo, Lake Erie, Muskegon, and Zeeland $22.00

Area No. 3 — comprises Classes Chicago North, Chicago South, and Wisconsin $18.25

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 $25.00

Area No. 6 — comprises Classes Pacific, California South, Central California, and Rocky Mountain $18.50

Area No. 7 — comprises Classes Alberta North, Alberta South, British Columbia, Chatham, Eastern Ontario, Hamilton, and Toronto $12.75

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
10. Synodical Tract Committee (Back to God 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)
3. 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)

BACK TO GOD HOUR

The Back to God Hour is requesting an increase of $1.00 (to $9.25) mainly to finance the Spanish broadcast to South America.

The question in our mind is—how far does the Church expect to go in financing general broadcasting? We feel that the current quota of $8.25, in relation to other quota causes, gives full expression to our current responsibility.

We are of the opinion that Synod should squarely face this issue, bearing in mind that there are other very important causes among the denominational agencies, which also feel more money should be forthcoming.

As to the Spanish broadcast, should Synod approve it, our domestic broadcast could be curtailed proportionately, to maintain the present $8.25 quota.

Standing Advisory Budget Committee

Wm. H. Boer, Chairman
Clarence De Vries
Frank Dieleman
Herman Fles
Adrian Vanden Bout

FOREIGN MISSIONS

The Foreign Mission Board is not requesting an increase in their $19.50 quota.

In the case of Hapdong Seminary in Korea, they do, however, request an increase in the quota of $30,000. Should Synod agree to give aid to this Seminary, and provided Hapdong Seminary, in turn, is also able to raise this amount of money.

Whatever Synod may decide in regard to giving aid to Hapdong Seminary, your Committee is unalterably opposed to a quota increase for Foreign Missions at this time. In our opinion, the Committee on Ecumenicity has offered a better plan, namely, that Synod authorize a special appeal to all of our churches for offerings to meet this need. We recommend that this plan be adopted.

Standing Advisory Budget Committee

Wm. H. Boer, Chairman
Clarence De Vries
Frank Dieleman
Herman Fles
Adrian Vanden Bout

HOME MISSIONS

We recommend a quota of $31.50, an increase of $2.50, for Home Missions.

The quota for 1965 is $29.00, of which $7.00 pertains to Indian Missions, and $22.00 to Home Missions.

It is our considered opinion that expenditures for the Indian Mission field should, under no circumstances, exceed those of 1964, the year of take-over from Foreign. The amount budgeted for 1966, however, exceeds 1964 actual expenditures by $36,000. We believe that a down-to-earth study of this field could result in consolidation of certain mission posts, with resultant savings.

The Home Mission Board is requesting an increase of $3.00 or slightly over 10% of the present $29.00. By granting an increase of $2.50 Synod will in actual fact, be giving Home Missions an 11% increase over the present $22.00 quota for its Field operations, exclusive of Indian Missions, while maintaining the $7.00 Indian Mission quota without change.

Standing Advisory Budget Committee

Wm. H. Boer, Chairman
Clarence De Vries
Frank Dieleman
Herman Fles
Adrian Vanden Bout

SPECIAL ADVISORY BUDGET COMMITTEE of the CHRISTIAN REFORMED CHURCH

Investment of Denominational Funds
Acts of Synod 1964, pages 126 and 434

Report to Synod 1965

ESTEEMED BRETHREN:

Consistent with the foregoing investigation, it is the opinion of the Standing Advisory Budget Committee that the Synod of 1965 should adopt a set of new regulations for our denominational Boards and Treasurers to follow regarding investing their operating and surplus funds. We believe our Boards and Treasurers have been placed in a position of trust and have a responsibility to our constituents regarding the liquidity and handling of our denominational funds. We should be more concerned with the safety of our deposited funds rather than the earnings. The funds handled by our Boards and Treasurers today are far greater than a few years ago. Since quotas and offerings for Kingdom Work are received from average income families, Synod should discourage long term investments and large surpluses from year to year, unless the surplus is authorized by Synod for a specific project or purpose in Kingdom Work.

We, therefore, humbly submit for Synodical approval, the following list of depositories and investments for our denominational funds.

We would suggest the following list of depositories.

1. Bank insured under the Federal Deposit Insurance Corporation or member of the Federal Reserve System:

Checking Accounts
Savings Accounts
Savings Certificates
Savings Receipts

2. Savings and Loan Associations insured under a Federal Insured Regulation:

Savings Accounts
Savings Certificates

Restrict accounts to $10,000 under the insured program.

3. United States Government and Canadian Government Securities:

Treasury Bonds
Treasury Notes
Treasury Bills

Since Canada does not have Savings and Loan Associations and has different banking laws and regulations than the United States of America, we would recommend that our Boards and Treasurers use only major banks regulated by the Canadian government as depositories for denominational funds.

We also recommend that if large balances accumulate, they should be deposited in several banks rather than kept in one institution.

Respectfully submitted,

Wm. H. Boer, Chairman
George Kamp, Secretary
Clarence De Vries
Frank Dieleman
J. H. Fles
Adrian Vanden Bout

ADDITION TO THE DENOMINATIONAL BUILDING

(See Supplement 38)

The Synod of 1964 approved construction of an addition to the Denominational Building at an estimated cost of $125,000.00.

Further analysis indicates additional and necessary expenses in the amount of $65,000.00. Agenda Report No. 38 describes in detail the items that constitute this increase.

The Standing Budget Committee has discussed with representatives of the Publication Committee the financing of this new addition, and we recommend that Synod adopt a budget of $1.00 per family for a period of three years.

Standing Advisory Budget Committee

SUPPLEMENT NO. 40

(Articles 16, 17, 159)

REPORTS OF THE SYNODICAL COMMITTEE AND OF THE STATED CLERK

ESTEEMED BRETHREN:

A. *Report of the Synodical Committee*

1. A union which involved the Reformed Presbyterian Church in North America (General Synod) and the Evangelical Presbyterian Church took place at Covenant College, Lookout Mountain, Tenessee on Tuesday, April 6, 1965. The new denomination will comprise 100 congregations and 10,000 members. It was deemed wise to have a delegate of our committee on Ecumenicity and Inter-Church Correspondence to represent our Church on this historic occasion, and Rev. C. Boomsma conveyed the fraternal greetings to the new Reformed Presbyterian Church, Evangelical Synod. Prior to this merger our denomination sustained a correspondence relationship to both groups.

2. We look forward to extending a hearty welcome to Prof. Dr. W. H. Mare who will attend our synod as a fraternal delegate of the new Reformed Presbyterian Church, Evangelical Synod, and he probably will convey to us the factors which led to this merger of two denominations.

3. Rev. Leonard Stockmeier, pastor of the Calvin Christian Reformed Church in Sheboygan, Wisconsin was requested to serve as fraternal delegate at the 55th annual meeting of the Reformed Church in the United States at Manitowoc, Wisconsin, May 3 through 6. Since Rev. Stockmeier is a delegate to our synod he can answer questions you may have pertaining to what is probably better known to most of us as the Eureka Classis of the Reformed Church. Rev. Stockmeier was chosen to serve as fraternal delegate because he at one time was pastor of one of the churches in the Eureka classis.

4. The sudden death of Mr. Marvin Vander Vlies, treasurer of the Board of Home Missions, required the appointment of a successor. Out of a large number of applicants the Board of Home Missions requested your committee to appoint until this Synod Mr. Gerard Borst as Treasurer-Business Manager. The Board informed us that, "the Board feels constrained to make this request for an appointment because of the multitude of projects which cannot wait until the middle of the year." This explains why your committee concurred in making this interim appointment.

5. The committee in charge of Sermons for Reading Services requested the appointment of Rev. L. Slofstra to take the place of Rev. F. Guillaume who had accepted a charge in Edmonton. Your committee approved the request.

6. The Committee on Education requested approval to apoint Mr. Bernard Scholten, banker by trade and member of the Hope church in

Grandville, Michigan, to replace Dr. Henrietta Ten Harmsel who was unable to serve. Your committee approved and informed Mr. Bernard Scholten of his appointment.

7. Dr. R. Kooistra was appointed as the alternate representative to the Lord's Day Alliance of Canada to replace Rev. F. Guillaume who had accepted a new charge in Edmonton.

8. The Synodical Committee also approved the request of the Board of Trustees that Professor Dr. Carl Kromminga be given the rank of Professor at our Seminary because he had met all of the requirements adopted by a previous Synod regarding Associate professorship and full professorship. On Wednesday, February 10, the change in status became effective.

9. The decision of the Synod of 1963 (Acts of Synod, 1963, Art. 86) requires that a minister who receives a regular appointment to the Faculty of Calvin Theological Seminary must be issued a call by a local church, and that in each case either the Synod or the Synodical Committee shall designate the calling church in consultation with the person and consistory involved and that the installation shall take place in consultation with the Board of Trustees. Your committee carried out its share of this mandate of the Synod of 1963. Dr. Peter Y. De Jong received a call from the Alger Park Christian Reformed Church, and Dr. Andrew Bandstra from the Neland Ave. Christian Reformed Church of Grand Rapids, Michigan.

10. Rev. Gerard Van Groningen was requested to convey the greetings of our Church to the Synod of the Reformed Church of Australia.

11. Classis Pacific Northwest requested approval to appoint Rev. J. Geels as Synodical Examiner and that Rev. A. Cammenga serve as his alternate. The request was approved.

12. Rev. Wesley Smedes was installed as the Minister of Evangelism of the Christian Reformed Church and Lagrave Avenue Christian Reformed Church as the calling church. Rev. Smedes is also associate pastor now of said church.

Rev. Nelson Vander Zee, appointed by the Synod to serve as Field Secretary for Home Missions became associate pastor of the Plymouth Heights Christian Reformed Church of Grand Rapids and also will serve as the calling church for Rev. Vander Zee.

In both instances your committee discharged the mandates of the decision of the 1964 Synod regarding a calling church for ministers serving in extraordinary ministerial services.

13. Classis Alberta North requested and obtained approval for the following appointments:

Board of Home Missions: Rev. W. C. Boelkins, and the Alternate Rev. W. Dubois.

Board of Foreign Missions: Rev. N. Beute, and Rev. J. H. Binnema as Alternate

Board of Trustees: Rev. L. Tamminga and Rev. J. W. Van Weelden as Alternate.

Synodical Examiner: Rev. L. Tamminga and Rev. H. A. Venema as Alternate.

14. Classis Chatham requested correction of its error as follows:

Foreign Board of Missions: Rev. C. W. Flietstra as delegate and Rev. H. Vander Plaat as the Alternate

Board of Trustees: Rev. A. De Jager as Alternate member.

15. The following classes requested and obtained approval for the requested appointments:

Classis Minnesota South—Board of Home Missions: Rev. H. Bajema and Rev. A. Van Schouwen as Alternate.

Classis Chicago North—Board of Home Missions: Rev. Jay De Vries as Alternate.

Classis Sioux Center—Board of Trustees: Rev. John Kruis as Alternate; Board of Home Missions—Rev. W. Swets as Alternate; Synodical Examiner—Rev. J. Mattheis and Rev. R. De Ridder as Alternate.

Classis Zeeland—Board of Trustees: Rev. Milton Doornbos, as Alternate.

16. The Board of Home Missions requested and obtained permission to appoint Mr. John Simerink as an alternate member for Mr. Louis Vandertill.

17. Rev. H. N. Erffmeyer was appointed alternate member of the Board of Foreign Missions to represent Classis Grand Rapids East.

18. Rev. J. K. Van Baalen has requested that his resignation as a member of the Synodical Committee become effective at this Synod. His term of service has one more year.

19. Rev. Howard B. Spaan was appointed to serve as the fraternal delegate to the General Assembly of the Orthodox Presbyterian Church scheduled to meet July 8 in Portland, Oregon.

Synodical Committee,

J. K. Van Baalen
J. C. Verbrugge
W. H. Rutgers
R. J. Danhof, Sec'y

B. *Report of the Stated Clerk*

1. Due to the departure of Rev. J. B. Hulst as the pastor of the convening church for Synod, the Rules for Synodical Procedure stipulate that "the minister of the Convening Church shall preach an appropriate sermon and lead in prayer." Also "the minister of the Convening Church (or in the event of a vacancy) its counsellor shall officiate as president pro-tem." On previous occasions when a similar situation arose the counsellor would also preach the sermon and assume charge of the Prayer service for Synod. The counsellor of the First Church of Orange City has requested to be relieved of the responsibilities, and the consistory of First Orange City Church has obtained permission from the Classical Committee of Classis Orange City to request their former pas-

tor Rev. John B. Hulst to render the service usually expected from the pastor of the convening church of Synod. Whereas the consistory is responsible for the Prayer service for synod, Rev. Hulst is performing his work as a servant of the consistory of First Orange City. I make this lengthy explanation to explain why the preface page of the Agenda for Synod is rather indefinite in naming the pastor who will conduct the prayer service and serve as President pro-tem of Synod.

2. On August 19 I addressed a letter to Rep. Mr. Gerald Ford to request the President of the United States to issue a proclamation for the National Day of Prayer at least four weeks in advance of its observance in order that adequate publicity could be given in our church papers. In a letter dated August 21 Mr. O'Brien, Special Assistant to the President assured that the request would receive the attention of the President. I trust the action of the President will remove the criticism made by many of our ministers.

3. Professor Paul Woolley of Westminster Seminary will be present as the fraternal delegate of the Orthodox Presbyterian Church, and Professor Dr. J. T. Bakker of the Kampen Theological Seminary, the Netherlands, will serve as the fraternal delegate of the Gereformeerde Kerken. He is accompanied by his wife.

4. Again as in other years all consistories were alerted by a special letter of the important decisions of the Synod of 1964 and their attention was directed to matters calling for their special study.

5. All Standing and study committee personnel were informed of their appointments within 30 days after the adjournment of the Synod of 1964, and all appellants who filed an appeal with the synod were informed of the decision of Synod.

6. At the Exhibit table of the Publication Committee will be displayed copies of the Index of Synodical Decisions, 1857 to 1962. If you have not placed an order you can do so with the Christian Reformed Publishing House at your earliest convenience.

Wishing all of you the blessing of the Lord.

Humbly submitted,

R. J. Danhof

SUPPLEMENT NO. 41

(Articles 153, 159)

REPORT OF SYNODICAL TREASURER

We recommend that the Synodical Expense Account (Report No. 1) and the Fund for Reformed Ecumenical Synods (Report No. II) be combined, and that the combined balance be used for Synodical Expenses and for our assessment for the Reformed Ecumenical Synod.

It is estimated that we will begin 1966 with a balance of $13,000 in the Synodical Expense Fund and $28,000 in the Fund for Reformed Ecumenical Synods; a total found of $41,000. The present quota of $.75 per family will provide about $37,500 and should be adequate for 1966 Synodical Expense unless Synod of 1965 adds additional expenditures to be paid from the Synodical Expense Fund in 1966.

BALANCE, JANUARY 1, 1966 (Estimated, combined funds)		$41,000.00
Quota for 1966, $.75 per family		37,500.00
TOTAL FUNDS AVAILABLE		$78,500.00
ESTIMATED EXPENSES:		
Synodical Meeting (if held in Grand Rapids)	$20,000.00	
Synodical Officers	11,000.00	
Synodical Examiners	4,000.00	
Stated Clerk Office Expenses	1,000.00	
Synodical Committees	3,000.00	
Travel Insurance	350.00	
Treasurer's Bond, Audit, etc.	450.00	
Printing Acts of Synod	8,500.00	
Printing Agenda	6,000.00	
Quota for R.E.S.	2,200.00	
Miscellaneous Expenses	250.00	
Total Estimated Expenses		56,750.00
BALANCE, DECEMBER 31, 1966 (estimated)		$21,750.00

STATEMENT OF RECEIPTS AND DISBURSEMENTS

January 1, 1964 to December 31, 1964

I. SYNODICAL EXPENSE ACCOUNT

Balance, January 1, 1964			$ 25,026.97
Receipts:			
Quota for Synodical Expenses		$73,601.95	
Sale of Printed Materials		910.54	
Gift from Protestant Reformed Churches		1,198.42	
Special gifts to Ecumenicity Committee		2,000.00	
Receipts for other Causes:			
Centennial Memorial Seminary	$7,914.32		
Montreal Chr. Ref. Church	1,575.63		
Calvin College Building Fund	14.00	9,503.95	
Total Receipts			87,214.86
			$112,241.83

Disbursements:

Synodical Meeting Expenses		$17,503.93	
Synodical Officers		10,566.72	
Synodical Examiners Expenses		3,522.33	
Stated Clerk's Office Expenses		958.55	
Synodical Treasurer, Bond, Audit, etc.		423.75	
Printing Acts		7,834.97	
Printing Agenda		5,676.12	
Moving Expense, appointee to Seminary		581.71	
Travel Insurance		330.00	
Refund of quota, sent in error		590.80	
Synodical Committees (See Schedule A)		4,039.12	
Committee on Education		19,488.00	
Miscellaneous synodical expenses		15.40	
Total Operating Expenses		$71,531.40	
Cost of Printed Materials sold		564.14	
Disbursements to other Causes:			
Calvin Seminary Building Fund	$7,580.30		
Montreal Chr. Ref. Church	1,575.63		
Calvin College Building Fund	14.00	9,169.93	
Total Disbursements			81,265.47
Balance, December 31, 1964			$ 30,976.36
Cash on Deposit, Old Kent Bank			$ 10,878.59
Cash on Deposit, Toronto-Dominion Bank (Disciunted $18,088.00)			20,097.77
Amount due Calvin Seminary Building Fund			$ 349.96

SCHEDULE OF SYNODICAL COMMITTEE EXPENSES

Budget	$ 135.70
Committee on Warfare	225.05
Ecumenicity and Inter-Church Correspondence	2,199.31
Committee on Arrangements	100.00
Liturgical Committee	411.26
Doctrinal Committee	268.67
Committee on Films	88.55
Contact Committee with Canadian Reformed Churches	61.95
Committee to study place and training of lay workers in evangelism	21.59
Committee on RES Resolutions on Christian Organizations	92.38
Committee on Closer Relationship with the O.P.C.	3.15
Committee on Place of Deacons at Major Assemblies	108.76
Committee to revise rules for Church Visiting	17.90
Delegates to Y. C. Convention	304.85
Total Synodical Committee Expenses	$4,039.12

II. CHRISTIAN REFORMED FUND FOR REFORMED ECUMENICAL SYNODS

Balance, January 1, 1964		$16,232.00
Receipts:		
Quota	$9,582.01	
Reimbursement from R.E.S. Fund for expenses of Fifth R.E.S. paid from this fund	8,433.19	
Total Receipts		18,015.20
		$34,247.20

Disbursements:		
Printing Acts of Fifth R.E.S.	$2,130.89	
Clerk of R.E.S.	100.00	
Miscellaneous printing	79.36	
(The above are the final expenses paid for the meeting of Fifth R.E.S.)		
Assessment for Chr. Ref. Church for 1963	1,700.00	
Assessment for Chr. Ref. Church for 1964	2,200.00	
Total Disbursements		6,210.25
Balance, December 31, 1964		$28,036.95
Old Kent Bank		$24,928.62
Toronto-Dominion Bank (Discounted $2,797.50)		$ 3,108.33

III. FUND FOR FINANCIALLY WEAK CHURCHES OF REFORMED ECUMENICAL SYNOD

Balance, January 1, 1964	$6,349.22
Receipts from churches	459.46
	$6,808.68
Disbursements: Refund to Soldiers' Fund for amount remitted to this fund in error	159.30
Balance, December 31, 1964	$6,649.38
Old Kent Bank	$5,841.85
Toronto-Dominion Bank (Discounted $726.78)	$ 807.53

This fund is being kept in reserve for the use of the church in its further ecumenical effort (Acts 1964, article 43).

IV. REFORMED ECUMENICAL SYNODS

Receipts: Assessments from R.E.S. member churches		$16,133.60
Disbursements:		
Reimbursement to Christian Reformed Church Fund for R.E.S. for expenses of Fifth R.E.S. paid from that fund. (See above report)		8,433.79
		$ 7,700.41
Disbursements for 1964 operations:		
Salary	$4,500.00	
Office Expenses and Supplies	1,540.74	
Travel	1,065.00	
Treasurer	50.00	7,155.74
Balance, December 31, 1964		$ 544.67

The above report is presented to the Synodical Budget Committee only because these funds were part of the Christian Reformed Church Fund for R.E.S. during 1964. For 1965, the balance of $544.67 will be used to establish a separate bank account for future R.E.S. operations.

L. Ippel, Synodical Treasurer

SUPPLEMENT NO. 42

(Article 2)

WELCOME ADDRESS OF THE MAYOR OF SIOUX CENTER, IOWA

Rev. Hulst, Dr. Danhof, and honored delegates:

On behalf of the people of the Sioux Center community it is indeed a pleasure to welcome you to our City and we are honored to have the privilege of playing host to the General Synod of the Christian Reformed Church.

I am awed by the dignity of this occasion and am reminded of the comment which the late Eddie Cantor made when asked to address a group of Rabbis: 'All of you men know about Daniel in the lion's den, but today I feel like a lion in a den of Daniels!'

We of the Sioux Center community realize that you have usually met in a metropolitan center whose physical and material resources quite exceed anything which we could offer. Will you pardon a family anecdote of several years ago when my younger son at the age of 5 was helping a local drayman move some bleacher risers at a local fair. My slender young son was carrying the lighter corner of a triangular section and the drayman carrying the bulk of the weight, and he addressed my son, "Bradley, are you very strong?" and I overheard my son to reply, "I'm not very strong, but I'm proud of what I've got!" So we feel that for a community of our size we can be proud of the community facilities which we offer. Our people are proud of their homes, institutions and business places and have worked together to provide physical and material facilities which we believe to be superior to most communities of our size or even those considerably larger.

However, I believe that I correctly interpret our community to you when I say that there are other features which are more important to us: We are proud of the important place which church life has in the community. It holds a position of preeminence for which we are most grateful, and with it has come a variety of by-products which are also a blessing to us. An outstanding feature is the exceptional stable family life which exists in our community. There has been only one divorce in over 15 years; there is an absolute minimum of juvenile delinquency and vandalism; we have no liquor problem, and our people are thrifty, conservative and pay their debts.

Lest I be misunderstood, let me hasten to add that none of us think of this in terms of *achievement,* but rather among the blessings and benefits which the church life has brought to the community.

A rather interesting sidelight is that on the basis of standards and averages established by the Internal Revenue Service, the per capita church contributions by the people of the Sioux Center community rank among the highest in the mid-west. Here also, we would respectfully

submit this not as a boast, but as an evidence of our people having accepted values in life of the highest level.

We are grateful that the Christian Reformed Church has seen fit to establish Dordt College in Sioux Center. I do not understand all of the lines of control and influence which may be involved, but I am certain that there are those here at this Synod who have had a part in these decisions. And may I assure this Synod that the material and human resources which you have committed to this program are a splendid investment. I have had some experience with church related colleges, and your dollars are buying a real bargain here! So we are grateful to the leadership of the Christian Reformed Church which has established this college.

May I bear testimony to the enthusiasm and dedication of faculty, administration and student body. Two years ago this fall, my wife and I visited Tel Aviv, the new capital city of Israel, and I will never forget the spirit which seemed to fill the air—of new enthusiasm, of dedication and devotion to a new nation—much akin to what must have been the spirit of our forefathers following 1776. And I have sensed some of that same attitude and spirit here on the Dordt campus as they have gone through the founding process of a splendid new institution and which is truly another fortress of our faith!

At Christmas time my wife and I sent greetings to all of the parents of Dordt college students, expressing our appreciation for the fine young people who were living in our midst while attending Dordt college. They have been an honor to their homes, to their churches, and to the denomination which they represent. It would be impossible to have hundreds of young people together without having a few of them get just a bit out of line, but the general pattern of conduct and attitude has been so far above average that we cannot adequately express our gratitude. In a small community where the student body represents almost 20% of the population, you can readily understand that the relationship between a college and the community is of tremendous importance. If problems were really serious, we simply couldn't afford the officers to cope with it!

The relationship between the faculty and administration of Dordt College and the municipality has been a most pleasant and rewarding experience. You have dedicated administrators, faculty and staff and for what they have added to our community, we are your humble debtors!

So for the intensity of the devotion and dedication of all of those associated with Dordt College, let me again say think you.

We are grateful that your officials decided to convene the 1965 General Synod of the Christian Reformed Church in Sioux Center. We say this not solely from a civic pride, business-promotion, and commercial point of view (although I am sure all of us realize the great importance to the Kingdom of substantial economic foundations!), but because what you are doing is important to all of us. We believe in it, respect it, and place number one priority on the aims and purposes for which you are met. We truly believe that you will feel at home with us. Your two

local Christian Reformed Churches (First Chr. Ref. and Bethel Chr. Ref.) have large, loyal and dedicated memberships. The most cordial relations exist among all six of the churches of our community as together we seek to do His will.

If there is anything which we can do as a community to make your stay more enjoyable, effective and efficient, we will consider it a privilege if you will make your wishes known. We are grateful you are here, and within God's providence, and if it fits your plans, we hope you will come back.

Respectfully yours,

Maurice A. Te Paske

SUPPLEMENT NO. 43

(Article 99)

ADDRESS OF PROF. DR. J. T. BAKKER

(Fraternal Delegate of Gereformeerde Kerken of the Netherlands)

MR. CHAIRMAN, ESTEEMED BRETHREN,

First of all, I would like to express my gratitude for the opportunity I have at this time to extend the greetings of the Gereformeerde Kerken in Nederland. It is a great honor for us to be here at your synodical meeting as the fraternal delegate of those churches which are happy to call themselves sister churches of the Christian Reformed Church. I also feel that in this case that expression has retained its original meaning.

In all honesty, I must confess that the possibility of combining this duty with a first visit to America played an important part in my willingness to respond to the invitation. Moreover, I can say that the way in which we, both my wife and I, have been received everywhere has exceeded all our expectations and defies description. I know also that in this reception you have expressed your cordial and warm feelings towards those churches, of which so many members of this august body once were members and with which many others sustain strong historical ties. Therefore, I am glad that these feelings converge upon my person.

I think I need not first establish, by way of historical survey, the character of the bond between our churches. That might be done very easily, but between such sister churches this is not necessary. In such a relationship between Reformed churches the ties of history can never be the final argument for their fellowship. For this fellowship transcends history, because it is given in Jesus Christ who is the Lord of history, not only of the past but also of the present and the future.

This does not exclude the fact that we in the Netherlands feel very much indebted to you for what you have done for so many of our members who emigrated to a new and strange country and in these new surroundings found a church which not only welcomed but also received them in its fellowship in every possible way. So it has happened that here I again found friends with whom I had studied; I even passed a table in the dining room at which sat only Frisians who were conversing to their hearts' content in their own language. I also found out that there are more Groningers at this synod than at the synod of our churches at Middelburg. All this shows that also here Frisians and Groningers are still the same as in Holland. And this is as it should be.

In these days many of you have asked for my impressions. Now I must be careful in answering that question. In the first place, I have been here for only a very short time. Secondly, I believe I can illustrate from history that it is always dangerous to be too hasty with conclusions. Just before I left Kampen I found in our library a book by one of my predecessors, Dr. Harm Bouwman. He wrote it after his visit to America in 1912 and entitled it "Amerika." In this book, which in many respects is a very fine one, I detected some most amazing statements. With the permission of the chairman I will cite a few sentences in the Dutch language to let you taste the full flavor of it.

"Het groote landschap als geheel genomen, dat groote vasteland, heeft niet meer natuurschoon dan een klein deel van Europa. Het Allegheny gebergte heeft schilderachtige plekjes, maar nog niet zooveel als Thüringen. Het Rotsgebergte hoe geweldig groot en hoog, hoe machtige rotsgevaarten het vertoont, bezit niet de

verpletterende grootschheid en betooverende schoonheid van de Alpen .... Rijk aan natuurschoon is dus Amerika niet."

I beg to differ. And then about the American character, which is emerging from the melting-pot, he wrote,

"Het Amerikaanse ras begint zich te vormen. Klimaat en bodem beginnen hun invloed uit te oefenen. Mij trof het, dat vele jongere Amerikanen in hun gelaatskleur en den melancholische trek op hun gelaat een trek van overeenkomst vertoonen met de Indianen."

And last but not least this startling statement,

"Voorts is Amerika een land zeer arm aan zangvogels. De Amerikaansche vogels zingen niet. Alleen in het Rotsgebergte hoorde ik hier en daar een schoon lied van een zingend vogeltje. Naar men mij mededeelde had men enigen tijd geleden om aan de armoede aan vogels tegemoet te komen uit Europa musschen ingevoerd, die zich zoo welig vermenigvuldigen, dat men er hinder van begint te krijgen ...."

Observations like these, of course, make one very reluctant to come forward with conclusions.

There is one thing, however, which I would like to bring to your attention. Sometimes we get the impression that people here in America fear that their sister churches in the Netherlands make light of their heritage. Discussions about the problems of the inspiration of Scripture, about the World Council of Churches, about relations with other churches, etc, are for many the sign that we are loosing our moorings. I know this is not the time or the place to discuss these things. I also know that a general statement that all is well will not set such minds at rest, and rightly so.

Yet I would like to make a few remarks on this point.

It is not a restful time for the churches both here and in the Netherlands. It might be if in the great upheaval of these times we just behaved as if nothing is happening at all or if we just accepted all new trends without due reserve and proper criticism. In both cases, however, we would evade the real challenge. We would be taking the easiest way out by denying all changes or by declaring them irrelevant or accepting them without any hesitation whatever. Both of these positions fail, as far as I can see, to discharge the real task of the church — to define and to defend the message of the Gospel to the man of our age. Now everyone who tries to do this, as in all frailty we are trying to do, can be sure that his way is not without its dangers. And yet we believe that the Reformed faith has the depth and the scope for exactly this task. Calvinism at its deepest level always knew that it was a movement forward into the open future. Exactly because it recognizes only the power of the Word of God over against all human traditions, it has not been limited to a special golden century but can move forward to restate its message in every new age.

We know that in doing so we have one source and one great promise: the living Word of God and the power of the Spirit of Jesus Christ. And everyone who reminds us of the uniqueness of this source and this power should and will find warm acknowledgement and support. For many are the ways by which man tries to deny this power and to look for other sources. Yet all we can and may ask of each other as brothers in this faith is that, whatever concern we have for each other, we try to do away with distrust. Although we may be in different geographical and historical circumstances and although the challenges may come to us in different forms and with varying aspects, I can assure you that basically we face the same situation and the same issues. And it is also true that even when we may reach different solutions and conclusions, we should at the very least

try to understand that these differences may spring from the same source — the submission of the church to the Word of God. I am very glad that by meeting you so intimately the Christian Reformed Church is for me no longer an abstraction. On the other hand I sincerely hope that many from your churches, who time and again cross the ocean, can and will tell you that our churches are still trying to remain faithful to the heritage which God has given us. For this faithfulness can and will by the grace of God express itself in these changing patterns.

And so, Mr. chairman, I extend to you the most sincere greetings of our churches in the hope that when one or more of your delegates visit our synod during the coming months, they will find there not only the hospitality which we found here but also who in the same way which I found here are willing to hear "what the Spirit saith unto the churches."

Prof. Dr. J. T. Bakker

OVERTURES

No. 1 — Quota Equalization

Classis Hudson overtures the Synod of 1965:

I. Synod appoint a denomination-wide representative committee of qualified men to engage in an intensive study of the whole problem of quota equalization to report to the Synod of 1967, and instruct the committee:

A. To solicit any necessary data from classes, congregations, and other sources;

B. To consult other denominations regarding their practices and procedures, and

C. To compile the results as a possible basis for recommending alternate formulae for the consideration of the Synod of 1967.

II. Synod request various classes and congregations to cooperate with this committee by furnishing all requested data and to facilitate the work of the committee in every possible way.

1. "The question of 'quota inequities' is a perennial one, and so long as the present system is in effect the problem will remain." (Acts of Synod 1963, page 407.) Sooner or later the issue must be faced squarely.

2. A solution on the classical level simply shifts the burden and would only substitute new inequities as between classes for the present inequities.

3. This problem has been presented to Synod on several occasions but has never received the complete attention which it deserves. Advisory committees have usually advised Synod that any other than a "per-family" system is *too complicated* but no alternative formula has ever been presented to Synod for consideration. No synodical committee has ever received a mandate to compile the necessary data on the basis of which a thorough-going study and a change *could* have been recommended.

Classis Hudson,
J. P. Smith, S.C.

Classis Minnesota South notes with interest and great appreciation the inclusion of Overture No. 1, "Quota Equalization" presented by Classis Hudson (See Agenda, 1965, page 254). At her meeting of May 13, 1965 Classis endorses said overture and respectfully requests the favorable action of Synod with respect thereto.

Classis Minnesota South,
John Leugs, S.C.

No. 2 — Agenda Deadline

Classis Alberta North comes to you with the overture that Synod decide that all material for the synodical Agenda be with the Stated Clerk no later than February 20 so that the synodical Agenda can be in the hands of consistory members by April 15, thus enabling the Agenda to be present for reflection by the spring classis and possible reaction to the Synod in June.

Our own situation is this: we cannot very properly have our spring session of classis later than the last Wednesday in April, and it happens that we sometimes receive our synodical Agenda after this date.

Classis Alberta North,
J. W. Van Weelden, S.C.

No. 3 — Observance of Rules for Synodical Procedure

Classis Eastern Ontario overtures Synod to adhere more strictly to the rule governing matters legally before Synod, as expressed in V - F of Rules for Synodical Procedure

Grounds:

1. Comparison between the Agenda and the Acts of Synod, 1964 shows a listing of 24 overtures in the Agenda, over against 46 overtures in the Acts. This means that nearly half of the overtures before Synod 1964 must have been unknown to the majority of our churches and most of the delegates at the time that Synod convened.

2. While the rule does allow overtures which deal with matters relevant to reports found in the printed Agenda, it does not say the same thing about overtures regarding overtures in the printed Agenda. A number of such overtures were dealt with e.g. No. 30 is an endorsement of Overture No. 13. No. 32 is a rejection of Overture no. 14 (Church and Film). No. 33 is a rejection of Overture no. 23 (Chair of Pract. Theol.). It would seem that such so-called overtures should not be considered as overtures, but merely as instructions by a classis to its delegates to Synod.

3. The present practice of allowing many overtures(?) coming in late, to be dealt with, may lead to a misuse of the timely publication of the Agenda. If Synod adheres to the rule that only overtures dealing with *reports* in the Agenda, and overtures that deal with new material, but which is urgent and which by special decision of Synod is acted upon, this will prevent that nearly half of the overtures do not appear in the Agenda, as occurs presently.

Classis Eastern Ontario,
H. Uittenbosch, S.C.

No. 4 — Invitation for the Synod of 1966

At its regular meeting of January 28, 1965, Classis Pella decided to request Synod to hold its 1966 session in Pella, Iowa, in view of the fact that a significant milestone in our denominational history will occur then with the celebration of the 100th anniversary of the organization of the First Christian Reformed Church of Pella, Iowa (1866), which, as far as we know, is the oldest Christian Reformed Church west of the Mississippi River. We feel that the honoring of our request will enhance this celebration. And we believe that the accomodations for the entertainment of Synod are adequate in Pella.

Classis Pella,
Barry B. Blankers, S.C.

No. 5 — Revision of Form for Infant Baptism

Classis Alberta South overtures Synod to direct its liturgical committee to undertake the revision of the form for infant baptism, or if revision would not lead to the desired end of achieving a contemporary and liturgically acceptable formulary, the preparation of a new form within the next two years.

a. Its present mandate is so broad (Acts of Synod, 1964, p. 60) that it may take from five to ten years before it can begin to share with the church the fruits of its research;

b. Dissatisfaction with the present form, as expressed in Overtures 3 and 34 to the Synod of 1964, continues to be widespread and serious.

Classis Alberta South,
D. Kwantes, S.C.

No. 6 — Proposed Revision of Art. 37-b of Proposed Church Order

Classis Orange City overtures the Synod of 1965 to make Article 37b of the proposed Church Order to read as follows:

The consistory shall exercise mutual censure, which concerns the performance of the official duties of the office-bearers, at least three times per year.

Grounds:

1. "Essentially mutual censure has nothing to do with the celebration of the Lord's Supper" *(Church Order Commentary,* Monsma & Van Dellen, p. 332).

2. To retain the provision that mutual censure be exercised before the Lord's Supper will perpetuate the rather prevalent misconception that there is an essential relationship.

3. To retain the provision that mutual censure be exercised before the Lord's Supper means that churches which administer this sacrament more frequently than the traditional four times a year will have to exercise mutual censure more frequently than is needed. Too frequent an exercise of mutual censure can only make it degenerate into a meaningless formality.

4. Assurance that mutual censure will be exercised the required number of times is provided for in the questions the church visitors ask. The Lord's Supper ought not be used as a device to get this assurance.

5. Bearing in mind the essential purpose of mutual censure, three times a year is sufficient. It appears that the traditional four times per year was not basically determined by a consideration of the nature and purpose of mutual censure, but rather of the Lord's Supper. Each ought to be judged on its own merits.

Classis Orange City,
K. R. Slager, S.C.

No. 7 — Proposed Deletion in Art. 52-b of Proposed Church Order

Classis Alberta North overtures Synod that the word "ordinarily" — referring to Old and New Year's Day services — should be deleted from Article 52b of the proposed Church Order.

Grounds:

1. Such services are in harmony with the biblical injunction that our beginning and end be in the Name of the Lord.

2. An abiding document like the Church Order should not make provisions for possible emergency infractions. As such the word "ordinarily" is superfluous.

Classis Alberta North,
J. W. Van Weelden, S.C.

No. 8 — Proposed Deletion of Art. 93 of Proposed Church Order

Classis Kalamazoo overtures Synod to delete Article 93 of the Proposed Church Order.

Grounds:

1. This article conflicts with the principle that, "the authority to exercise ecclesiastical discipline resides with the particular church and not with the major assemblies." This principle has long been defended by such church polity authorities as Bouwman, Rutgers, etc. (cf. Monsma, Van Dellen *The Church Order Commentary*, p. 327 etc.).

2. This article was recommended for deletion by the majority advisory committee at the Synod of 1963 (before the whole revision was referred back to the churches) cf. Acts of Synod 1963, p. 111.

3. Article 93 announces itself as dealing with "exceptional circumstances." That disqualifies it for the regulatory rules, of such a thing as the constitutional church order in running our church life. We ought not bind the church's regular ecclesiastical order by rules about the exceptional and abnormal that may occur.

Classis Kalamazoo,
Allen J. Bultman, S.C.

No. 9 — Proposed Heading in Revised Church Order

Classis Wisconsin overtures Synod to entitle Part I, Section B, of the Proposed Revised Church Order, "The Ministry of the Word and Sacraments," instead of merely, "The Ministry of the Word," as it is presently headed.

Grounds:

1. The Scriptural warrant for the office of pastor includes both functions, the ministry of the Word *and sacraments.*

"Let a man so account of us, as of the ministers of Christ, and stewards of the mysteries of God" (I Cor. 4:1). Note—Calvin and most of the history of interpretation up to his day take this text as a reference to the sacraments. Cf. *Institutes* 4.3.6.

"Go ye therefore, and make disciples of all the nations, baptizing them into the name of the Father and of the Son and of the Holy Spirit, teaching them to observe all things whatsoever I commanded you" (Matt. 28:19, 20a). Note—Calvin says that the commands to the apostles are also to their successors, the pastors. Cf. *Institutes* 4.3.6. (Second quotation in ground four below.)

"And when he had given thanks, he brake it, and gave to them, saying, 'This is my body which is given for you; this do in remembrance of me' " (Luke 22:19). Note—Again Calvin calls this a command for present day pastors as successors of the apostles. In fact, he does not hesitate to call pastors apostles and teachers prophets as the legitimate successors to each office. Cf. *Institutes,* 4.3.5.

2. The Belgic Confession in its first mention of the ministry states: "There must be ministers or pastors to preach the Word of God and to administer the sacraments" (Art. XXX). These two things describe the essence of the ministry and this is given as the two-fold task of the minister.

3. The present Church Order in its first discussion of the ministry says: "No one, though he be a professor of theology, elder or deacon shall be permitted to enter upon the ministry of the Word and sacraments without having been lawfully called thereunto" (Art. 3). Here again the fundamental dual task of the ministry is described and the title given is: "Ministry of the Word *and sacraments.*"

4. Calvin makes it very plain in the *Institutes* and his other writings that the ministry is the ministry of the Word *and sacraments.*

"From these and similar passages, which frequently occur, we may infer that the preaching of the gospel, and the administration of the sacraments constitute the two principal parts of the pastoral office." *Institutes,* 4.3.6.

"Behold the sacred, inviolable, and perpetual law imposed upon those who call themselves successors of the apostles; it commands them to preach the gospel, and to administer the sacraments." *Institutes,* 4.3.6.

5. The marks of the true church are by implication and/or extension also the marks of the ministry of the church, as Calvin, the Belgic Confession and the Heidelberg Catechism make plain. The pastor is to preach the Word and administer the sacraments exclusively, and with the elders to exercise discipline.

6. It is the common designation among us that "so and so is admitted to the ministry of the Word *and sacraments.*" (Cf. Any notification of admission to the ministry in The Banner.) This is based on the foregoing grounds and should be perpetuated, especially in our Church Order since if we refer exclusively to the "Ministry of the Word," some future generation may take it that we have repudiated the second mark of the true church and the second mark of the ministry. The Word and Sacraments are not on a par with "conducting worship services, and catechizing the youth" as the only mention of administering the sacraments in Article 11 of the Proposed Church Order implies, but *Word and Sacraments* are of the essence of the ministry and worship services and catechism are duties

derived from the fundamental task of preaching the Word and administering the sacraments.

Classis Wisconsin,
S. M. Voortman, S.C.

No. 10 — Proposed Changes in Revised Church Order

I. *General remarks:*

A. In the document we are referred to synodical regulations and synodical procedure no less than nine (9) times. This goes contrary to the very purpose of a church order. A church order should be a complete unit rather than a document which makes all types of references to ecclesiastical rulings and regulations. A synod may implement the church order by regulations as long as they are not in conflict with the Word of God or the Church Order.

B. Reference to particular synods should be left in the Church Order in the eventuality that such synods one day become a part of our ecclesiastical assemblies.

II. *Classis Toronto overtures Synod to consider the following changes in the proposed Revised Church Order:*

A. Re Article 42 of the proposed R.C.O.: Because this is the duty of the church visitors (in Art. 43), Art. 42 should be replaced by Article 41B of the present Church Order.

B. Re Article 53c of the proposed R.C.O.: This article should also state that "this should in no way detract from the congregational participation and the preaching of the Word."

C. Re Article 93 of the proposed R.C.O.: This article should be reformulated as follows: "When a part of either the consistory and/or the congregation appeals to the major assembly for assistance and cooperation because of misgovernment by the consistory, such as serious neglect of duty, or the toleration or promotion of false doctrine, a major assembly may exclude a consistory from the communion of the churches. It shall assist the faithful part of either the consistory or the congregation in the reorganization of a Christian Reformed Church. Notification of such an appeal shall be given to the consistory."

Grounds:

1. Since it does not belong to the jurisdiction of a major assembly to install an officebearer, it also does not have the authority to either suspend or depose him from office.

2. Suspension and/or deposition of an officebearer by a major assembly is in conflict with Article 28a and Article 97 of this Church Order.

D. Re Article 94b of the proposed R.C.O.: The last sentence of this Article should be reformulated as follows: "Only this classis has the authority to declare such a minister deposable (afzettingswaardig), with the concurring advice of the Synodical Deputies, in which case the calling church shall be instructed to depose this minister."

Grounds: The same as under (C) above.

E. Re Article 96b of the proposed R.C.O.: The words "which deposed him" should be changed to "which declared him deposable (afzettingswaardig)."

Grounds: The same as under (C) above.

F. Re Article 95b of the proposed R.C.O.: The word "consistory" should be inserted in the place of "assembly" in this article.

Classis Toronto,
J. W. Van Stempvoort, S.C.

No. 11 — Cross References of C.O. Articles

Classis Minnesota South overtures Synod that if the proposed Church Order, now under consideration, is adopted, it be cross-referred so that all articles in the new Church Order refer to the old Church Order article numbers, so that existing commentaries may be more easily used.

Classis Minnesota South,
John Leugs, S.C.

No. 12 — Publish Church Order in Psalter-Hymnal

Classis Lake Erie overtures the Synod of 1965 to order that the revised Church Order, after its adoption, be henceforth published in the supplementary portion of the *Psalter Hymnal* together with the doctrinal standards, creeds, and liturgy.

Grounds:

1. Our Church Order originated in the Synod of Dort in 1618-19, was amended by the Synod of the Christian Reformed Church in 1914, has been under revision since 1951, and is an integral part of the government of our church. Although the Church Order deserves the attention of every member of the Christian Reformed Church, many members of long standing have yet to read it for the first time.

2. It would be an effective means of acquainting our membership with our Church Order.

3. It would be readily accessible for study by visitors and prospective members.

4. If the Synod of 1965, in keeping with the recommendation of the Synod of 1963, adopts the proposed revised Church Order, this would be the most opportune time for a decision on the proposal of this overture.

Classis Lake Erie,
Sidney Draayer, S.C.

No. 13 — Time for Executive Sessions of Synod

Classis Sioux Center overtures Synod to hold all executive sessions of Synod in the morning sessions, as much as possible.

Grounds:

1. This will be a convenience to visitors to Synod, since they will be able to anticipate when executive sessions will be scheduled, especially visitors who come from a distance.

2. Most occasions calling for executive session can be scheduled and announced ahead of time.

Classis Sioux Center,
John H. Elenbaas, S.C.

No. 14 — Request Basic Principles of Reformed Church Polity

The consistory of the Second Christian Reformed Church of Toronto having studied the proposed Church Order sends the following communication directly to Synod (not via Classis Toronto) due to the March 15 deadline.

We would urgently request Synod to make available to the churches a "statement of principles which act as a basis for the formulation of Reformed Polity,"

as requested in the overture of Classis Hackensack to Synod 1963. (Acts of Synod 1963, Overture 37 (2), page 468.)

We ask this study to be made before the final adoption of the proposed Church Order, in view of article 28b of this Church Order.

If Synod does not wish to make such a study available, this matter should be thoroughly discussed by Synod before adoption of the new Church Order.

Grounds:

1. Synod recognized in its original mandate to the church order committee the need for such a set of principles, but never provided them. See Acts of Synod 1951, pages 15, 16; and Acts of Synod 1952, page 35; also Acts of Synod 1963, page 107.

2. Article 28b of the proposed Church Order is far too general and open to much interpretation and misinterpretation.

3. Article 28b could readily lead to the adoption of a practice that is unreformed, namely that the authority of the local consistory is removed.

4. Article 28b does in no way define the nature of the authority of consistory, classis and Synod.

Rev. J. J. Byker, President
E. J. Meijers, Clerk

Done in Consistory Feb. 8, 1965.

No. 15 — Request to Organize New Classis

Classis Hackensack overtures Synod of 1965 to approve the division of Classis Hackensack for the purpose of organizing a new classis in Florida, consisting of the following churches: Bradenton, Fort Lauderdale, Lake Worth, Miami, Miami Good Samaritan, St. Petersburg, Orlando, Indian Harbour Beach (Eau Gallie), and one mission station namely, Boca Raton. (The term "mission stations" is used only because it is the term which officially has been in usage in other such requests.)

Grounds:

a. The locations of these churches form a natural area for such a classis. (Cf. Art. 41, C.O.) Such a classis would more meaningfully deal with the distinct problems faced by the churches in this area, and would enable the growing members to attend the public meetings of classis.

b. The consistent growth of the churches, both in size and number, and the expanding population of Florida, plus the unique challenges confronting these churches call for a Florida classis.

c. The expenses for supporting a Florida classis would be carried by the Florida churches, and over all expenses for the denomination would be less than at present with the Florida churches part of Classis Hackensack.

Classis Hackensack,
Samuel Ten Brink, S.C.

No. 16 — Article 19 of the Proposed Church Order

The undersigned, a group of retired ministers within the Christian Reformed Church, humbly request your attention for a matter directly pertaining to their lives, namely, Article 19 in our new Church Order.

You will naturally inquire as to why this was not brought to the fore when this article was under discussion. The simple frank answer is that as long as we were in active service the provisions for retirement did not draw our particular attention, as no doubt is the common experience of most of us; but when we were faced with the application of this article in our own lives we saw in it weaknesses which we felt needed to be corrected. At informal gatherings which a number

of us attend this became a subject of serious discussion. Out of it came this petition to your honorable body, and we feel that Synod can still act upon it.

We have reference to section "b" of Article 19 of the new Church Order, which reads: "A retired minister shall retain the honor and title of a minister of the Word and his official connection with the church which he served last, and this church shall be responsible for providing honorably for his support and that of his dependents according to synodical regulations."

We have no difficulty with the first clause: "A retired minister shall retain the honor and title of a minister of the Word." We do have objection to the rest of it, and in regard to it we present a fourfold petition.

I. We ask that the requirement that a retired minister shall retain "his official connection with the church which he served last" be eliminated. In passing we observe that the expression "his official connection" is better than the term "ministerial credential" which has crept into discussion on that matter. A ministerial credential is a *document* by which a minister in his office is transferred from one church and classis to another. When this transfer has been accomplished the document has served its purpose and has no further value. It is not a permanent something. The expression in the new Church Order, that is, "his official connection" is correct. Nevertheless, we believe that the requirement under discussion and the practice following from it should be eliminated.

Grounds:

1. It has not been substantiated from Scripture. The argument from Scripture has been that to be a minister one must have a call from a local church. Very well. But this official connection with a church is transferable. This is constantly being done while a minister is in active service. Why this could not be done when a minister retires, by mutual consent between two consistories, with the approval of classis, is not plain.

2. For years a retired minister has been permitted to retain the honor and title of a minister of the Word, without this provision in the Church Order. It was not necessary for the simple reason that when a man is ordained as a minister that is for life unless he should become delinquent.

3. It does not fit with the rest of the Church Order. The late Professor William Heyns, of revered memory, in his Kybernetiek, p. 221, said: "That the emeriti can retain the honor and the name of a minister only by remaining officially connected with the church they served last, is contradicted by nearly all the articles in the Church Order which deal with the Minister of the Word" (translation ours). This was said of the old Church Order, but we believe it holds of the new one as well.

4. Van Dellen and Monsma in their commentary on the Church Order, after presenting the argumentation cited under point 1 in conclusion tell us that these are "opinions," which are also the "opinions" of Rutgers, Bouwman and Jansen, but nevertheless "opinions." The Christian Reformed Church, until the new Church Order including Article 19 was adopted, never made them official.

5. The practice is probably an outgrowth of a strong emphasis on the autonomy of the local church, as presented in former days. There is also another side which ought to be recognized.

6. The practice leads to anomalous situations:

It makes a separation between a man and his office, separating what God has put together.

It creates situations in which two consistories, independent of each other, try to supervise the doctrine and life of one man.

It creates situations in which a consistory must supervise a man who lives hundreds or even thousands of miles away. In missionary situations this may at times be unavoidable, it is not so in the case of retired ministers.

Right now we know of two retired ministers whose churches which they last served have disbanded, and according to the practice under discussion their ministerial status hangs in midair.

II. We petition that in the place of the words just eliminated be inserted: "His official connection with the church he served last shall as a rule be transferred to the church he joins as a member in the same manner as an active minister is transferred."

Note: We put in "as a rule" to allow for a situation in which transfer may not be practicable or desirable.

Grounds for this proposal:

1. Since a retired minister retains the right to perform ministerial labor his official connection with a church should continue.

2. This official connection is transferable.

3. It is most natural that he be connected with the church in which he is a member.

4. A man and his office should not be separated except under special circumstances and then no longer than necessary.

5. This has been done in a number of cases we know of and we understand in the case of home missionaries.

III. We petition that the last clause, "and this church shall be responsible for providing honorably for his support and that of his dependents according to synodical regulations," be eliminated.

Ground: This is obsolete. We all know that the church he served last is today not held responsible for supporting him and his dependents. This is done by a committee of synod and any local church is responsible only to do its share in contributing to the fund from which all the emeriti are supported.

IV. That in the place of the clause eliminated be placed the following:

"The churches of the denomination shall together contribute to a fund from which the retired ministers and their dependents are supported. The proper care of this fund has by the synod been entrusted to its Ministers' Pension and Relief Administration."

Ground: This accords with the actual practice as of today.

Humbly submitted,

Emeriti Ministers:	Wesley Prince
Henry Verduin	C. M. Schoolland
John Gritter	A. J. Rus
John Breuker	Edward Joling
Dirk Mellema	Gerben Zylstra
Edward Boeve	Lambertus Van Laar
A. Persenaire	G. André
Joseph Vande Kieft	C. Holtrop

P.S. The above overture also has the endorsement of the consistory of the Seymour Christian Reformed Church of Grand Rapids, Michigan.

Classis Grand Rapids East in session May 20, 1965 endorsed the Overture No. 16 coming from a number of retired ministers and with the endorsement of the consistory of the Seymour Christian Reformed Church, Grand Rapids, Michigan.

Classis would therefore respectfully urge Synod to act favorably upon said overture.

Classis Grand Rapids East,
M. H. Faber, S.C.

No. 17 — Transfer to Another Classis

Classis Grand Rapids East in session September 17, 1964 received the request of the Princeton Christian Reformed Church, Grand Rapids, Michigan for admission into the classis.

Classis also received a communication from Classis Grand Rapids South under date of September 17, 1964 granting "the request of Princeton Church to affiliate with Classis Grand Rapids East."

The *ground* for the request is that the church has purchased a site from and within the boundaries of Classis Grand Rapids East. (The boundaries have been set by mutual agreement of the two classes.)

Classis Grand Rapids East in the said September 17 session granted the request subject to the approval of Synod. This approval is herewith respectfully requested from your honorable body.

Classis Grand Rapids East,
Morris H. Faber, S.C.

No. 18 — Wage Reimbursement for Elder Delegates

Classis Rocky Mountain respectfully overtures Synod to adopt a wage reimbursement plan for its elder delegates to Synod who feel they need compensation for loss of wages.

Grounds:

1. Such a plan would enable more elders to be considered as potential delegates than otherwise.
2. Even as several classes have felt the need to establish such a plan for its classical elder delegates, Synod also ought to face the problem for its delegates.
3. Although several classes have assumed this financial responsibility, there are other classes for which it would be an unfair burden due to existing high financial burdens.

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

No. 19 — Amend Art. 70-b of Proposed Church Order

The council of the Grandville Avenue Christian Reformed Church, Grand Rapids, Michigan, overtures Synod to amend Article 70-b of the proposed Church Order by substituting the following sentence for the last sentence in section b:

Marriages are not ecclesiastical but family affairs and should be conducted accordingly.

Ground: It is not the task of the church to solemnize marriages.

Council of Grandville Ave. Christian Reformed Church,
Edwin Timmer, Clerk

No. 20 — Amend Articles 28-a and 42 of Proposed Church Order

Classis British Columbia overtures Synod that two changes be made before the proposed Church Order is adopted:

1. *Article 28a:*

As proposed Article 28a reads as follows: "Each assembly exercises, in keeping with its own character and domain, the ecclesiastical authority entrusted to it by

Christ; the authority of consistories being original, that of the major assemblies being delegated."

We propose the revision suggested in "Torch and Trumpet" (Febr. 1965, p. 11, 12, under C)

"Each assembly exercises the authority which Christ the Head has given to His church. This ecclesiastical authority has been entrusted to the ruling body (the consistory) of the local church, and this body delegates that authority to the major assemblies for the handling of such matters as by their very character cannot be dealt with by the local consistory and which affect the well-being of all the churches.

Ground: This change would remove ambiguity. An authority that is entrusted by Christ can hardly be construed as a delegated authority.

2. *Article 42* (Art. 41 in the present Church Order)

Proposed Article 42 reads as follows: "In order properly to assist churches the president, on behalf of classis shall at least once a year interview the delegates of each church of classis concerning church government and discipline, the ministry of mercy, missions, Christian education, and such matters as Synod and classis may consider of special importance. Admonitions, encouragements, and advice shall be given according to need."

We propose that this article be revised to bring it into harmony with the generally practiced procedure in the Christian Reformed Church. The practiced procedure in dealing with the matters contained in Article 42 is as follows: Questions on the Credential Form are answered by the consistory prior to the meeting of classis. At classis these questionnaires are put into the hands of a committee appointed by classis and processed by the same. A report is made to classis by the committee and matters that need attention are dealt with on the floor of classis.

Ground: If proposed Article 42 is adopted as it is, it will become, to a great extent, a dead letter, as has been the case with Article 41 of the present Church Order.

Classis British Columbia,
Cecil W. Tuininga, S.C.

No. 21 — Time of Baptism of Adopted Children

Classis Cadillac overtures Synod to reconsider its decision of 1949 which reads as follows:

"Synod declares that no adopted child should be baptized until the probation period is over and the adoption made final.

"*Grounds:*

"1. Adoption results only when the final step has been taken.

"2. Parents must be sure the child is theirs before they can assume the baptismal vows" (Cf. *Acts,* 1949, p. 20).

Grounds:

1. The grounds of the 1949 Synodical decision do not reflect the true status of the adopted child at the time of its placement in the care of adoptive parents.

a) While it is technically true that the adoptive procedures are not legally complete until the probate court makes the final commitment, the intention of the agency and the adoptive parents is that the child is wholly within the responsibility of the adoptive parents at the moment the child is given over to them. Hence, adoption results in truth, though not technical legality, when the parents receive the child.

b) Adoptive parents are sure the child is theirs at the time they accept the child and are therefore qualified to take the baptismal vow. In modern adoption

procedures, the so-called probationary period is not actually considered a trial period. The child is placed after an extensive period of professional and spiritual considerations. The assumption of both agency and adoptive parents is that the child will remain in the care of the parents permanently.

2. The instances of impermanent placement are so rare and the circumstances so individual and diverse, that a general and absolute rule forbidding the early baptism of all adopted children is both unnecessary for consistories and unjust to the overwhelming majority of adopted children and their parents.

3. The procedures in adoption vary greatly from one section of the country to another, that no single denominational rule can be made to fit them all.

4. Individual consistories are able and therefore ought to determine the feasibility of baptism on the basis of individual cases.

Classis Cadillac,
Frank Einfeld, S.C.

No. 22 — Sunday School Materials

ESTEEMED BRETHREN:

I. *Preamble*

Classis Minnesota North sent an overture to Synod 1964 requesting two changes in our denominational Sunday school materials: (1) to change from a unified to a diversified system of study in all grades, and (2) 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. (See Overture 20, Acts 1964, pp. 476, 477.)

Synod in considering our overture referred it to their Sunday School Committee for study and advice while continuing in force the present six year plan. (Acts 1964, art. 70, pp. 37, 38.)

Then on August 12, 1964, the following letter was sent by this committee to our classis indicating that in the past several years sufficient study had been given to these two proposals. The following is the full text of the letter.

August 12, 1964

Classis Minnesota North
% Rev. J. Peter Vosteen
3232 – 18th Avenue, South
Minneapolis 7, Minnesota

ESTEEMED BRETHREN:

The Synod of 1964 has referred your "Overture No. 20 — Proposed Changes in Sunday School Materials" to the Sunday School Committee for study.

The Sunday School Committee has, during the course of the past several years, given considerable attention and consideration to the two proposals in your overture. The result may be summarized as follows:

1. We grant that both the unified and the diversified systems of lesson have merit.

The diversified system:

a. Permits the teaching of different lessons for various age or grade levels of students and therefore, has the advantage of making a strong appeal to the interests of the students of all ages.

b. Allows for the inclusion of a greater number of lessons in the lesson series and consequently gains more extensive coverage of the Bible. Some passages that are not readily comprehended by young children can be assigned to the more mature students.

The unified system:

a. Unifies the teaching in the Sunday School, for all the teachers and students concentrate on the same lesson material.

b. Offers possibilities for effective and profitable Sunday School Teachers' Meetings since all the teachers study the same passage of Scripture.

c. Allows for family participation in Sunday School preparation, for all the members of the family can join in the discussion of the same lesson.

2. After considering the merits of both systems and the purpose and character of the Sunday Schools in the Christian Reformed denomination, we feel that the unified system is best suited to the needs of the Sunday Schools which we serve.

a. Most of those who attend Christian Reformed Sunday Schools have had Bible teaching in catechism and in the Christian day school. The purpose of our Sunday Schools is therefore not primarily the teaching of Bible data, but rather the encouraging and emphasizing of Christian living based on the Word of God.

The Bible passages that are not treated in the Sunday School have very likely been taught to most of the students while they attended the Christian schools.

The Bible lessons on doctrinal subjects which might appeal to the more mature students are usually dealt with in catechism.

In the Sunday Schools in which the members have not had the benefits of Christian day school and catechism instruction the teachers have to make the necessary adaptations. The teachers in such Sunday Schools might, for example, place definite emphasis upon Bible knowledge and/or Bible doctrines.

b. Use of the same passage of the Bible for all classes does not necessarily imply that the approach to that lesson must be the same for all the students. The aim of the lesson and the teaching in any particular class should always be directed toward the needs and the interests of the members of the class. The effective teacher of a class of older students will as a matter of course deal with the more doctrinal aspects of a lesson while the teachers of a class of very young children will deal with the story as such. And teachers of classes in organized churches in which Sunday School pupils attend Christian day schools and catechism may be expected to use an altogether different approach in teaching a particular lesson than the teachers of classes of children in churches or missions where pupils do not have those advantages.

c. The unified system offers advantages that should not be lost. Teachers' meetings have become an important element of our Sunday School program. They play an important role in providing the teachers with an adequate understanding of the Bible passage to be taught and in keeping the Bible central in Sunday School teaching. This function can be carried out more effectively with the unified system and its emphasis on the one Bible passage than with a system that requires the discussion of several different passages.

Our emphasis on the covenant and the covenantal training of children makes family participation in Sunday School preparation very important. Such participation would be more difficult with a diversified system than with the unified system that makes one passage basic for all the lessons.

3. We cannot agree at this time that a Sunday School workbook has more advantages than Sunday School papers.

a. Workbooks are useful in teaching specific knowledge, or facts. Since the main purpose of the Sunday School is to emphasize Christian living as dictated by the Word of God and not the mere memorization of facts or mastery of content, the workbook cannot be considered to be an effective educational medium in our Sunday Schools.

b. Sunday School papers permit more diversified approaches to the various lessons than do the workbooks. Materials can be included that serve as a background for the lessons to be taught.

c. Continued use of workbooks by untrained and inexperienced teachers will lead to ineffective teaching. The enthusiasm, witness, and idealism of the teacher, so necessary in Sunday School teaching, may be subordinated to the task of finding answers to specific questions or problems in a workbook.

This is the position of the Sunday School Committee at the present time. The committee will continue consideration of the proposals in your overture, however, so that the Sunday School program and publications may become increasingly effective in extending the Kingdom of our God.

Respectfully yours,
The Sunday School Committee
John Van Bruggen, Chairman
Wilmur Schipper, Secretary

After carefully considering this letter in the light of past synodical decisions, Classis Minnesota North was astonished by the conclusions to which the committee had come. We feel that the principles upon which the committee is now operating are in opposition to the clear statements made by Synod throughout the years about the place of the Sunday School in the Christian Reformed Churches.

Furthermore, our overture of last year was to bring to a head once more two important aspects of our Sunday School publications which time and again Synod has asked her Committee to study or impliment, but which to date has not been done. Therefore, we wish to bring to your attention the decisions of the past Synods as they respect the purpose of the Sunday School and our previous two proposals.

II. History

A. *Evangelism*

Since 1918 Synod has said that the reason for the existence of the Sunday School is evangelism and that this must be guarded jealously.

1. In 1918 Synod said: "Only as a means of evangelization can the Sunday School have an independent place of its own among us." In organizing the Sunday School it was stated that the Sunday School can be a "supplement" or "corrective" of home catechism, but that "all emphasis should be placed upon catechism instruction in the home, catechism instruction by the church, and the Christian school. If these are raised to their proper rank, there will be less need of the Sunday School for our children." (Acts 1918, art. 52, pp. 150, 151 as quoted in Schaver II, p. 211.)

2. Again in 1951 Synod stated:

a. that "Catechesis is uniquely the official ecclesiastical pedagogy of the covenant youth"; and

b. that "the Sunday School is in principle an agency for official ecclesiastical evangelistic pedagogy with additional utility as a voluntary association for covenantal pedagogy supplementary to the home and under the supervision of the consistory, to be employed as the local circumstances of each congregation may dictate (eg. for additional training where there are no Christian schools, for the stimulation of love for and interest in missions, etc.)" (Acts 1951, art. 108, p. 57.)

3. This same evangelistic emphasis was repeated by the Synods of 1952, 1959, and 1961. Yet in the statement of principle guiding our Sunday School Committee as found in the above letter 2. a. we are told:

Most of those who attend Christian Reformed Sunday Schools have had Bible teaching in catechism and in the Christian day school. The purpose of our Sunday Schools is therefore not primarily the teaching of Bible data but rather the encouraging and emphasizing of Christian living based on the Word of God.

The Bible passages that are not treated in the Sunday School have very likely been taught to most of the students while they attended the Christian schools.

The Bible lessons on doctrinal subjects which might appeal to the more mature students are usually dealt with in catechism.

In the Sunday Schools in which the members have not had the benefits of Christian day school and catechism instruction the teachers have to make the necessary adaptations. The teachers in such Sunday Schools might, for example, place definite emphasis upon Bible knowledge and/or Bible doctrines.

4. From this it becomes abundantly clear that our committee is writing their materials with the covenant youth primiraly in mind for subjects of evangelism do not have Bible teaching in catechism and they do not go to Christian School. In this it appears to our classis that Synod's committee is not abiding by the principles laid down by Synod itself and that this situation ought to corrected.

5. Furthermore, classis was disturbed by the strict segmentation made in the above quoted paragraphs among Christian living, doctrine, and teaching the facts of the Bible. The Reformed Churches have always emphasized that holy living is based upon doctrine and that both are drawn from the facts of the Bible. We hope that the Sunday School Committee in promoting Reformed thought and evangelism among our churches will in the future set forth this emphasis.

B. *Diversified vs. Unified System of Teaching*

1. The Committee on Education mandated by Synod 1946 to suggest ways and means of correlating the work done by the Sunday School, Christian day school, catechism classes, and youth committees recommended to the Synod of 1952 that in the Sunday School there be only one series of Sunday School materials designed to combine both the evangelistic and covenantal functions of the Sunday School because this was in line with the decision of Synod 1951 which declared the Sunday School to be primarily an evangelistic agency with an additional function for covenant children. At the same time the committee recommended "that the lessons be graded, that is that different Scripture lessons be used for different departments..." (Acts 1952, p. 429). The grounds given for this were:

"1. Such a grading of Scriptural material is obviously sounder pedagogy than using the same passage for all ages.

"2. The questionnaire study indicates a strong desire on the part of our Sunday Schools for such a grading of lesson material.

"3. Some of our Sunday Schools report striking success in using the graded lessons published by other agencies.

"4. Three divisions, rather than a large number, will make it possible still to hold teachers meetings on a departmental basis, for the study of the lesson and will make more practicable the publication of the lesson helps."

2. Synod 1952 gave the Education Committee the mandate to give this subject further study. The commitee reported to Synod 1953 that it was still in favor of graded lessons, whereupon Synod took the following action: "That Synod authorize a semi-graded system of lessons, along the lines suggested by the Synod of 1952, that is, graded lessons in which unity can be retained by having the same general subjects but with different Scripture passages whenever necessary." Acts 1953, art. 135, p. 118.)

3. In the years following 1953 there have been no changes in this principle of graded lessons with a unifying subject rather than a unifying Scripture, yet our Sunday School Committee states in this letter that they favor a unified rather than a diversified system, meaning by this, that the unity comes in the use of the same Scripture passage.

"a. After considering the merits of both systems and the purpose and character of the Sunday Schools in the Christian Reformed denomination, we feel that the unified system is best suited to the needs of the Sunday Schools which we serve.

"b. Use of the same passage of the Bible for all classes does not necessarily imply that the approach to that lesson must be the same for all the students. The aim of the lesson and the teaching in any particular class should always be directed toward the needs and the interests of the members of the class. The effective teacher of a class of older students will as a matter of course deal with the more doctrinal aspects of a lesson while the teachers of a class of very young children will deal with the story as such. And teachers of classes in organized churches in which Sunday School pupils attend Christian day schools and catechism may be expected to use an altogether different approach in teaching a particular lesson than the teachers of classes of children in churches or missions where pupils do not have those advantages.

"c. The unified system offers advantages that should not be lost. Teachers' meetings have become an important element of our Sunday School program. They play an important role in providing the teachers with an adequate understanding of the Bible passage to be taught and in keeping the Bible central in Sunday School teaching. This function can be carried out more effectively with the unified system and its emphasis on the one Bible passage than with a system that requires the discussion of several different passages.

"Our emphasis on the covenant and the covenantal training of children makes family participation in Sunday School preparation very important. Such participation would be more difficult with a diversified system than with the unified system that makes one passage basic for all the lessons."

4. Here again we find that the committee of Synod is out of harmony with Synod's own decision and that this is reflected in the Sunday School materials now being published. Classis wishes to see this rectified.

C. *Use of Workbooks*

1. In 1956 Classis Hackensack overtured Synod to continue revision of the Sunday School materials by the addition of graded pupil workbooks at the appropriate levels. The grounds were as follows:

"1. The present revisions are a good beginning and ought to be continued so that our own Sunday School papers can be employed with the greatest benefit in the teaching of Scripture.

"2. Pupil workbooks insure a far greater degree of pupil participation than any other method, requiring written preparation at home.

"3. Past experience in centers of evangelism especially with materials other than Christian Reformed confirms the value of such workbooks." (Acts 1956, pp. 512, 513.)

Synod in dealing with this overture referred it to the Sunday School Committee for consideration and for a report to the Synod of 1957 with the following grounds:

"1. Since it is a matter which pertains to the work of Synod's Sunday School Committee, Synod should have its advice before making a decision.

"2. The grounds adduced by Classis Hackensack for its overture indicate that the matter deserves study." (Acts 1956, art. 55, p. 27.)

2. In 1957 the Sunday School Committee reported that they were studying the advisability of providing workbooks, but had no report at this time due to the press of providing other new materials. (Acts 1957, p. 244.) In 1958 the committee reported that they were still working with the problem, but had not reached a definite conclusion because they were waiting for promised suggestions and sample lessons. (Acts 1958, p. 304.) In 1959 the committee again reported that they were still working with the problem. (Acts 1959, p. 392.) After this the matter is dropped and no report was made to Synod.

3. From this we can see that the Synod of 1956 felt that there was a need to take seriously the matter of introducing workbooks into our Sunday school mate-

rials. It asked for a definite report by the Sunday School Committee which in the course of time was never given. Classis Minnesota North feels that it is time that Synod have this report and work toward the introduction of workbooks as well as papers.

III. *Overture*

Therefore, Classis Minnesota North overtures Synod:

A. To take the necessary steps to have her committee prepare Sunday School materials which in form and content have as their main purpose evangelism;

B. To take the necessary steps to have her committee prepare Sunday School materials which have a unity of topic, but which nevertheless are graded; and

C. To request her Sunday School Committee to come to the Synod of 1966 with the report requested by the Synod of 1956. (Acts 1956, art. 55, p. 27.)

Classis Minnesota North,
J. Peter Vosteen, S.C.

No. 23 — Request to Reformed Churches of the Netherlands

The consistory of the Christian Reformed Church of Neerlandia overtures Synod to address the Gereformeerde Kerken in the Netherlands in regard to its statement of their last Synod pertaining to membership in the World Council of Churches to the effect that the creedal statement of the W.C.C. is no hindrance to become a member of said council; and that our Synod express its concern for the direction in which the Gereformeerde Kerken are apparently inclined to go.

Grounds: The creedal statement of the World Council of Churches is obviously such that it allows as members many churches which have seriously departed from the truth of Holy Scriptures.

Consistory of the Neerlandia Chr. Ref. Church
H. Hollander, Chairman
M. Elzinga, Clerk

No. 24 — Appointing Synod's Committee on Appointments

Classis California South overtures Synod as follows:

I. That Synod decide to name its Advisory Committee on Appointments at the time when its other advisory committees are named, and that this be done on the advice of the Program Committee.

Grounds:

1. This will enable the Advisory Committee on Appointments to begin its important work immediately, thus ensuring that items of its report to Synod will appear on the table of Synod throughout the deliberative sessions, thus preventing the whole report being presented at once and at a very late session of the synodical meeting.

2. The amount and the importance of the work given this committee warrants the attention of the members of the committee during the entire synodical meeting.

3. This important committee should be appointed by Synod on the recommendation of the Program Committee (made up of a delegate from each classis) rather than on the recommendation of the president of Synod.

II. That the Committee on Appointments also function as the Ballot Committee so that adequate attention may be given to the proper organization of synodical voting procedures.

Classis California South,
P. W. Brouwer, S.C.

No. 25 — Request Formulation of Church Order Principles

The consistory of the Christian Reformed Church of Forest, Ontario overtures Synod to instruct the Church Order Revision Committee to produce a statement of principles which act as a basis for the formulation of a Reformed Church Polity. The consistory feels that "the scope and nature of the authority of the Church Order has never been carefully delineated" (see p. 107, Acts of Synod, 1963).

Grounds:

1. The consistory is not clear about what Article 28(a) intends to say when it stipulates that "each assembly exercises, in keeping with its own character and domain, the ecclesiastical authority entrusted to it by Christ, the authority of consistories being original, that of major assembles being delegated."

2. From Article 28(b) it appears that the Revised Church Order Committee conceives of Classis' and Synod's authority as being "over" the authority of the consistory.

The consistory of the Forest
Christian Reformed Church
Jacob S. Hielema, *President*
Gordon Ellens, *Clerk*

No. 26 — Convene in Regional Synod by Four Classes of Eastern Ontario, Canada

ESTEEMED BRETHREN IN THE LORD

Classis Chatham in session at Chatham on January 12, 1965 humbly submits the following report as the background and basis for the overture we present to the Synod of 1965. This report results in a request to allow the four classes of Eastern Canada, i.e. Classis Chatham, Classis Eastern Ontario, Classis Hamilton, and Classis Toronto, to convene in a Regional Synod.

I. The *validity* of a Regional Synod for the four classes of Eastern Canada.

A. *Present validity*

1. Our present Church Order provides a place for such a Synod in Article 29: "Four kinds of ecclesiastical assemblies shall be maintained: the Consistory, the Classis, (the Particular Synod), and the General Synod."

2. Article 45 of the proposed Church Order states: "A classis may take counsel or joint action with its neighbouring classis or classes in matters of mutual concern."

Remark: For such counsel or joint action of three or more classes, the practice of Reformed Church Polity has always been the formation of Particular or Regional Synods. (See Note 1.)

B. *Historical validity*

Ever since the period of the Reformation, we see that the church of Lutheran as well as of Reformed descent all include the regional synod in their church organization (Lutheran: Kreis Synode (classis), Provinzial Synode, Landes Synode) (Calvinistic: classis or presbytery, Provincial and General or National Synods in France, Scotland, the Netherlands and later North America and South Africa).

II. The *desirability* of a Regional Synod for the four classes of Eastern Canada.

A. The four classes of Eastern Canada met five times since 1960 in an annual conference to deal with matters of common concern. (See Note 2.)

This conference, however, was severely handicapped because it had no power to act. It lacked the status of an ecclesiastical assembly. All the reports and decisions of the conference had to be referred to the four classes for ratification. More than once one of these four classes rejected a decision of the conference by

majority vote. Consequently the decision of the conference became null and void for all the four classes.

B. Presently the following matters require joint counsel and action:

1. *Official contact with the Government*

Repeatedly important issues come up for decisions in the Provincial and/or Federal Governments.

Examples:

Educational laws: Canada has its own school system. We want to point to the separate school laws.

The Lord's Day Act, which is different in Canada from the USA.

Marriage and Divorce laws: These laws differ from Province to Province. Especially Quebec is an example, since all marriages can only be solemnized by clergymen in that Province.

Radio and Television programs of the CBC: It may be necessary to contact the Government on account of certain controversial programs.

Bi-Lingualism and Bi-Culturalism, especially in Quebec.

The care of our members in the Armed Forces and the opening of the Chaplaincy to ministers of our church in these forces:

2. *Public relations*

We must get our message across to the Eastern part of Canada by means of press, television and other news media.

3. *Proper Incorporation of our Churches*

Each Province of Canada has its own Laws for Incorporation.

4. *Evangelism*

Evangelism in Eastern Canada calls for special study and distinctive approach for the following reasons:

a. Canada's history, customs, types of people, churches.

b. Quebec with its French and R.C. population.

c. Military camps.

d. Indian reserves, the Presbyterian Church of Canada, et al.

5. *Ecumenical contacts*

Contact must be made with Christian Churches which are located mainly in Eastern Canada such as the Free Christian Reformed Church, the Canadian Reformed Church, the Reformed Church (Classis Ontario), the Prebyterian Church of Canada, et al.

6. *Institutions of Mercy*

Institutions for the care of the sick, the aged, etc. must be established. Initiatives have already been taken (Salem, Old People's Homes).

III. The *authority* of a Regional Synod for the four classes of Eastern Canada.

Since the proposed Regional Synod should neither prejudice the authority of the existing major assemblies nor give any occasion to be suspected of fostering a spirit of sectionalism or nationalism, it ought to be officially established,

1. that the authority and the task of this Regional Synod should be limited to those ecclesiastical matters which are of common concern to all constituent churches and cannot with equal effect be dealt with or solved either by the local churches separately and individually, or by the classes or the General Synod;

2. that this Regional Synod should not be allowed to function as a court of justice or appeal in cases of discipline or cases of appeal against decisions of other ecclesiastical assemblies;

3. that the General Synod should decide on the mandate of this Regional Synod and that any change or extension of the mandate be subject to the approval of the General Synod.

IV. The exact *mandate* of a Regional Synod of the four classes of Eastern Canada.

This Regional Synod shall only deal with the following matters:

1. Official contact with the Canadian Government at the different applicable levels.
2. Public relations in Eastern Canada.
3. Proper incorporation of our regional churches.
5. Ecumenical contacts with Canadian churches.
6. Institutions of mercy in our district.

V. The *functioning* of a Regional Synod of the four classes in Eastern Canada.

1. This Regional Synod shall be known as the Eastern Canada Regional Synod.
2. This Regional Synod shall ordinarily meet annually, in the month of October, to act on matters which are prescribed in the mandate given by the General Synod.
3. Each classis shall be represented by three ministers, two elders and one deacon.

Note 1: It is not stated in our Church Order, who decides the initiation for such counsel or joint action, but it is proper to assume that the real decision in this matter is and has been made by the churches, in casu classes concerned, and not by the General Synod. The history of the Order of the Church shows clearly from the very beginning of the Christian Church that the initiative has always come from the local or regional level. That we nevertheless ask the General Synod for such permission is for this practical reason, that our Church — an exception in the Reformed communities — does not have the institution of Regional Synods as a "normal," overall phenomenon.

Note 2: A few of these matters were: Capital punishment; Sunday observance; Immigration; Indonesian Missions; Youth problems; Accident and Disability Group Insurance for Officebearers; Correspondence with Provincial Governments and the Federal Government; Evangelism in military camps; Pastoral care of members in the Armed Forces; Relationship between our church and other churches of Reformed Confession in Eastern Canada; Extension Fund.

Overture

Based on the above report, Classis Chatham humbly requests Synod that the churches of the four classes of Eastern Canada, i.e. Classis Chatham, Classis Eastern Ontario, Classis Hamilton, Classis Toronto, be permitted to convene in a Regional Synod with the authority, mandate, and functioning as described in this report.

Note: Classis Eastern Ontario in a letter to the stated clerk of Synod indicated endorsement of the above overture.

Harry J. Kwantes, S.C.

Classis Toronto would hereby indicate its endorsement of Overture No. 26 in the 1965 Agenda for Synod re the formation of a Regional Synod made up of the four classes of Eastern Canada—Classis Chatham, Classis Eastern Ontario, Classis Hamilton, and Classis Toronto.

Classis Toronto,
J. W. Van Stempvoort, S.C.

No. 27 — Request Study of Basic Principles for Reformed Church Polity

ESTEEMED BRETHREN:

We the undersigned consistory, having studied the proposed Revised Church Order, send the following communication to the Church Order revision committee and Synod:

Classis Hackensack overtured the 1963 Synod to not adopt the proposed (Church Order) revision, but first (via committee) "draw up a statement of principles which act as a basis for the formulation of a Reformed Church polity. Classis stated that the scope and nature of the authority of the church has never been carefully delineated (Acts, p. 107). This overture was referred to the revision committee (p. 110).

Our 1964 Synod had two communications brought to their attention in regard to our proposed Church Order, namely, from the Orthodox Presbyterian and Canadian Reformed Churches (Acts, pp. 143-146). Our consistory verily believes that "the feeling of the brethren of other churches in the matter" is important. Our task of producing "the best possible revision of the Church Order" and of Reformed Ecumenicity are one and the same.

These among other matters which we believe need not be mentioned here lead us to overture both above bodies to first issue that "statement of principles" not only as to the scope and nature of the authority of the Church Order but also as to "the authority which is now ascribed to our major assemblies" before the "final draft" of the Church Order is adopted. Our churches should have time to study and discuss this statement of principles in the light of Holy Writ before they adopt a list of Church Order articles which they do not understand and/or may not be conducive to unite the body of Christ.

We would only illustrate the need of such study and statement by referring to article 28 of the proposed order. There is seeming misunderstanding of the issue at stake. Article 28a. seems to be in conflict with itself. First it suggests that the authority of various assemblies is entrusted to them by Christ, and then it states that it is delegated (presumably by the churches). However, if the authority is directly entrusted to the major assemblies by Christ, it has not been delegated by the consistories. Officebearers met in major assembly as representatives of the churches are responsible to their respective consistories who must supervise their thought and action. These brothers were installed by the local office bearers.

Humbly submitted with the prayer and hope that this letter be used of the Lord to build His church

Consistory of the West End Chr. Ref. Church
Edmonton, Alberta, Canada,
(Rev.) H. A. Venema, *President*
Sidney Tolsma, *Clerk*

Classis Alberta North in session April 28, 1965 decided to give classical endorsement to the overture of the West End Edmonton Church requesting a study of the basic principles for Reformed Church Polity.

Classis Alberta North,
J. W. Van Weelden, S.C.

No. 28 — Faculty Status of Speech Instructor at Calvin Seminary

Classis Alberta North overtures Synod not to approve the recommendation of the Board of Trustees of Calvin College and Seminary re a full-time position for the teaching of Speech at Calvin Seminary, the nominee to be given full faculty status.

Grounds:

1. Speech ought not to be taught as an independent subject apart from such theological disciplines as homiletics, hermeneutics, exegesis and biblical theology.
2. Faculty status should be given only to men with a theological training as a prerequisite for sound judgment in theological and ecclesiastical issues and trends.

Classis Alberta North,
J. W. Van Weelden, S.C.

No. 29 — Article 18 of the Proposed Church Order

Classis Muskegon overtures Synod to delete Article 18 of the proposed Church Order.

Grounds:

1. The article conflicts with the Form for Ordination of Ministers which allows dismissal from the ministry for two reasons: namely, errors in doctrine or sins in life.

2. This article will give power to a local consistory to seek dismissal of a minister for subjective reasons.

3. The Church Order presently in force, as well as the proposed Church Order, has enough, indeed, more than enough safeguards over the office of the sacred ministry in articles 6 through 17 and 19 of the proposed C.O., as well as articles 4 through 20 and 79 of the present C.O.

4. The phrase "essential qualification for the ministry" is not adequately defined.

Classis Muskegon,
John Cooper, S.C.

No. 30 — Request re Agenda Report No. 7, "Christian Organizations"

Classis Central California presents the following overture to Synod of 1965:

It is the reaction of this Classis to Report No. 7 of the 1965 Agenda, page 55, "Christian Organizations." The overture deals specifically with recommendation A (p. 59) "that the Synod of 1965 adopt these resolutions as its own."

Classis Central California overtures the Synod not "to adopt these resolutions as its own," but rather that the Synod of 1965 accept these resolutions for the study and guidance of our members.

Grounds:

1. Our study committee has some reservations (even though they may seem small, they are reservations) about the resolutions. It would rather say anyway: Let's push them through and call them our own. But if we call them our own we are saying that we are ready to defend them and to call upon people to observe them. And if we are ready to do that, we had better have no reservations about them. We should be able to state simply: "They reflect the teaching of the Word of God, and not have to add "in their main thrust."

2. Further, if we adopt these resolutions, it will be meaningful, or it will not. If it is not meaningful, and we do not take them seriously, we are merely encumbering ourselves with decisions that will rest in the Acts of Synod, collecting dust. It is a matter of history that most things adopted by the Synod are thus buried before they are a decade old. But, if it is meaningful, and we do take such things seriously then we are declaring that such resolutions become definitions in our denomination of right and wrong. This is then the stand of the Christian Reformed Church, and the office-bearers are to stand with it and defend it. This means that they become definitions of Christian Reformed orthodoxy. It is a very serious thing to "adopt."

3. To those who are office-bearers in the church this "adopting" presents a problem. They are to be wholly committed to their church and its positions. If they do not agree, they are honor bound to protest and say why. Otherwise we have office bearers who are not wholly committed to the stand of their church. This is part of the road that leads to men who sign formulas of subscription with reservation. Furthermore, our ministers are ordained for life. In the course of a lifetime in the ministry they may see many kinds of resolutions adopted. All of them must be supported and defended, or if not agreed with, protested. It has come to the point that Christian Reformed ministers cannot take the time needed

to protest each thing that has been adopted which they are not agreed with, so they try to avoid such issues when they come up. This is not forthright and honest.

4. To those who are members in the church the following consequences appear: No one today becomes a member of the Christian Reformed Church and really knows all about the stands of his church. We ask them to submit to the admonition and discipline of the church anyway. Is this not in some way akin to the problem we have with the lodge member who must take an oath regarding things he has not heard about?

But then supposing that the prospective member does learn all about all of these things. He can then assent to them all, or he can voluntarily go to some other church; there is nothing dishonorable about that. However, after one becomes a member, more things are adopted. If one has objections to them should he protest until he is satisfied? Who does? And if everyone did for each problem he had, would the church not be buried in fussing with protests and appeals?

5. The history of our stand on amusements should make it plain that the church in its Synod should not adopt what it is not ready to insist upon, and to do that for decades. If the church does not do that, it should not adopt, for then its stands become a joke. When that happens, all the teaching authority and the elders authority suffers.

6. And with the organization and operation of the Reformed Ecumenical Synod, we are going to receive more and more things to adopt after they have been studied. We will have the growth of having more and more studies offered in answer to no problem and no case before the courts of the church. There is no end of areas to be studied and pronounced upon. Before we go in this direction we should look ahead to see where the road leads.

The time to face whether we want to have more volumes of resolutions that we have adopted is now. And if we are going to have to do something with the proffered resolutions, let us rather refer them to the churches for study and guidance than to adopt them as our own.

Classis Central California,
J. Stulp, S.C.

No. 31 — Re Agenda Report No. 31 on Bible Translation

Classis Central California decided to re-submit this overture with one added ground, inasmuch as the Synod of 1964 considered it to be ill-timed.

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 (A.S.V.).
2. New translations are very costly.
3. Having many versions makes memorizing difficult and confusing.
4. The membership of the church does not feel the need for another translation.
5. The Synod of 1964 said that the proper time for reassessing the work of the committee would be in 1965.

Humbly submitted,
Classis Central Californa,
J. Stulp, S.C.

No. 32 — Re Agenda Report No. 22 — Place and Training of Layworkers in Evangelism

Classis Eastern Ontario overtures Synod to ensure that our *women evangelists* are included in any future regulation of the training and place of evangelists in our churches.

Grounds:

1. This is in harmony with the mandate given to the committee by Synod 1963 (". . . . to study the place and training of layworkers in evangelism" (Art. 45, page 28, Acts of 1963).

2. The term "licensed evangelist" does not denote an ecclesiastical office (cf. observations on page 135 of the Agenda under C); the exclusion of women from being such "licensed evangelists" is therefore not justified and would only give the impression that the function of "licensed evangelists" is something like an ecclesiastical office.

3. There are other Scripture passages besides those mentioned by the committee, which point to an active participation of women in the work of the church, e.g. Romans 16:1, 2, 3-5, 12; and Philippians 4: 2, 3. Cf. also Acts 16:40 and Colossians 4:15.

Classis Eastern Ontario,
H. Uittenbosch, S.C.

No. 33 — Proposed Sunday National Elections

Classis Wisconsin overtures Synod to address Senator E. Dirksen and the government in a strong letter of protest to Senate Bill No. 1211, which proposes to make the first Sunday of November the legal day for national elections.

Grounds:

1. Such a law would be a desecration of the Lord's day.

2. Such a law would automatically disenfranchise the entire electorate who are members of the Christian Reformed Church.

Classis Wisconsin,
S. M. Voortman, S.C.

No. 34 — Proposed National Elections on Sunday

Classis Minnesota South overtures Synod to suggest and request the member families of our denomination to correspond with their senators and request their negative vote on Senate Bill No. 1211, which if passed would change the National Day of Election to Sunday, beginning on the first Sunday in November of 1968. This proposed change represents very serious encroachment on the sanctity of the Sabbath Day, and should, therefore, meet with much opposition from any and all believers, especially within the Christian Reformed Church, inasmuch as the sort of activity attendant upon such elections is hardly conducive to a proper observance of the day as a day of rest.

Classis Minnesota South,
John Leugs, S.C.

No. 35 — Appointment of Speech Professor at Calvin Seminary

As Stated Clerk of Classis Grand Rapids South, I have been instructed to send to Synod the following resolution which was also sent to the Board of Trustees of Calvin College and Seminary in Re: the proposed nomination of one for the position of Professor of Speech at Calvin Seminary (Art. IX, A, 1, Minutes, Classis Grand Rapids South May 20, 1965):

". . . A motion to send a resolution to the Board of Trustees regarding Classis' sensing improper order in the proposed appointment of Dr. M. Berghuis, — in creating an office and prior to gaining approval for such office, designating a man to fill it."

Classis Grand Rapids South,
H. Bergsma, S.C.

No. 36 — National Elections on Sundays

Classis Grand Rapids South requests Synod of the Christian Reformed Church, 1965, to take a stand against the United States Senate Bill No. 1211, which would place the National Election Day on the Sabbath.

Classis Grand Rapids South,
H. Bergsma, S.C.

No. 37 — Request change in Question 14-a in Proposed Rules for Church Visiting (See Agenda Report No. 18)

Classis Alberta South overtures Synod that question 14-a of the proposed rules for Church Visiting in the "Questions to the whole Consistory" be reworded as follows: IS THE CONSISTORY AWARE OF ANY MEMBERS WHO BELONG TO SECRET SOCIETIES OR TO OTHER ORGANIZATIONS, THE MEMBERSHIP OF WHICH IS INCOMPATIBLE WITH THE MEMBERSHIP OF OUR CHURCH?

Grounds:

1. The wording proposed by the committee suggests that the consistory should take special steps to find out whether there are such members in the congregation. Apart from the practicality of this suggestion, the question arises why such special steps would be needed in this case and not with other deviations.

2. In the vast majority of our congregations lodge membership is no serious problem. It is the prerogative of the church visitors to pursue the question of lodge membership further if there is reason to believe that local conditions warrant this.

3. The term "organizations of questionable nature," proposed by the committee is too vague and could lead to misinterpretation.

Classis Alberta South,
D. Kwantes, S.C.

No. 38 — Re Agenda Report No. 23 — Committee on Education

Classis Hamilton overtures Synod to request the Committee on Education to consider:

1. To re-introduce the Heidelberg Catechism in full in the curriculum of our Catechetical instruction.

2. To study the feasibility of adopting a new translation of the Heidelberg Catechism for educational purposes, such as is published by the North American Area of the World Alliance of Reformed and Presbyterian Churches as the 400th Anniversiary of the Heidelberg Catechism.

Grounds:

a) The Catechism is the Confession of the Church to the Church.

b) The study of the Heidelberg Catechism itself in our Catechism classes would be a great help to keep this Confession alive in the hearts and minds of our people.

c) A new translation of the Heidelberg Catechism in the language of today would facilitate its understanding.

d) The uniform practice of Catechism preaching in our Churches will benefit greatly from the introduction of the teaching of the Catechism itself in all our Churches.

Classis Hamilton,
P. Van Egmond, S.C.

No. 39 — Re Overture No. 16, in the Printed Agenda

Classis Chatham with due respect for the emeriti Ministers and gratefully remembering their work, would like to bring to the attention of Synod and overture that proper ecclesiastical procedure does not allow for a group of members of the Church to address themselves to an ecclesiastical assembly, but that this ought to be done either by these members individually, or since this pertains to an Overture to Synod, by way of an Overture of a Consistory or a Classis.

Classis Chatham,
H. J. Kwantes, S.C.

No. 40 — Re Overtures Nos. 14, 25, 27 in the Printed Agenda

Classis Chatham in session May 18, 1965 overtures Synod of 1965 not to accede to respective requests for a "Statement of principles which act as a basis for the formulation of Reformed Church Polity.

Grounds:

1. There is nothing in the Acts of the Synod of 1951, 1952, or 1963 which would warrant a formulation of such a statement.

2. The Synod of 1963 in the recommendation of its majority definitely advises that "appointment of a study committee to determine principles of church government and the nature of the authority of a Church Order, as suggested by some, is unnecessary" (cf. Acts 1963, Art. 144, C, 2-e, page 109).

Classis Chatham,
H. J. Kwantes, S.C.

No. 41 — References to "Synodical Regulations" in Revised Church Order

Classis Hackensack respectfully requests the Synod of 1965 to take the following actions with respect to the "final draft" of the proposed revised Church Order which is to be considered for adoption:

I. That Synod review the frequent references to "synodical regulations" (or comparable expressions in a few instances) with a view to revising or eliminating them, except in those instances in which such expressions occur in connection with references to the meetings of Synod or in connection with references to the meetings of Synod or in connection with responsibilities specifically allocated to the Synod:

A. The instances subject to such review are as follows: Articles 6c, 7b, 8c (synodical requirements), 10a, 17a, 19a and b, 33d (rules approved by Synod), 84a.

B. The following instances would not be subject to review: Articles 5, 47b, 77b, and 78b.

Grounds:

1. The repetitious usage of such expressions fails to do justice to the importance and dignity of the Church Order, the basic law under God's Word for the government of the churches.

2. Such expressions convey the distinct impression that invested in the Synod is a superior, on-going, regulatory authority that governs the affairs of the churches. Reformed church polity knows of no such superior, continuing, regulatory authority exercised by the Synod. (For support of this ground see *Torch and Trumpet,* Feb. 1965, page 13).

3. The present Church Order has only four comparable references to such regulations, and in no instance is the word *synodical* or *Synod* used. (See Articles

4, 5, 8 and 13.) They are rather called *ecclesiastical* or *general* regulations or ordinances. The marked departure of the proposed revision from the text of the present Church Order calls for careful consideration.

Classis Hackensack,
S. Ten Brink, S.C.

No. 42 — Publication of the New Church Order

Synod make arrangements for publishing the new Church Order, should it be adopted this year, in such a form that ecclesiastical regulations that pertain to the various articles be printed beneath the respective articles. In case such regulations are too lengthy, as would most likely be true of the Missions Orders, indication could be given as to where these are readily available.

Grounds:

1. Such a booklet would be most convenient.

2. This arrangement would honor the Church Order as the basic law of the church, and would underscore the character of synodical decisions in these matters as implementations and/or amplifications of the basic Order of the Church.

Classis Hackensack,
S. Ten Brink, S.C.

No. 43 — Amend Article 28-a of Revised Church Order

Classis Hackensack overtures Synod to amend Article 28-a so that the words "the church" are substituted for the word "it" in the second line.

Ground: This substitution relieves the article of a manifest contradiction. If Christ entrusted to each assembly an ecclesiastical authority that is in keeping with each assembly's own character and domain, then such authority cannot be spoken of as delegated, but must in each instance be original.

Classis Hackensack,
S. Ten Brink, S.C.

No. 44 — Amend Article 42 of Proposed Church Order

Classis Hackensack overtures Synod to substitute the second paragraph of Article 41 of the current Church Order for Article 42 of the proposed revision, with such changes in the specific items that Synod may deem advisable, together with the following changed rendering of the introductory sentence: "In order properly to assist the churches classis shall at least once a year interrogate the churches with the following questions . . . ."

Grounds:

1. It seems pointless to call for an interrogation by the president when in most instances this is not done, but is rather done in another manner.

2. The wording of Article 42 of the proposed revision is lacking in precision and opens the door for possible abuses of a hierarchitic and even whimsical character.

3. The lack of definiteness of the proposed Article 42 leads to the very real possibility that the Article will ere long be honored more in its neglect than in its faithful exercise.

4. The wording of Article 41, paragraph 2, of the current Church Order limits the interrogation by the major assembly to those matters which the churches have

agreed upon, and thus the right of interrogation is held within the bounds set by the churches themselves.

Classis Hackensack,
S. Ten Brink, S.C.

No. 45 — Amend Article 52-c of the Proposed Revised Church Order

Classis Hackensack overtures Synod to amend Article 52-c so that the proclaiming of special worship services in times of great stress or blessing is not limited to Synod or its interim committee.

Grounds:

1. The authority to call a service of worship is invested first of all in the local consistory, and it may delegate this authority to a broader agency without giving up its own right to call such services.

2. Provision for the right of a classis to call such services should also be included.

Classis Hackensack,
S. Ten Brink, S.C.

No. 46 — Article 26-a of the Proposed Church Order

Classis Hackensack overtures Synod to evaluate the place of the word *social* in the phrase "material or social need" in line two of Art. 26a.

Ground: It is most difficult to give exact definition and boundary to this word. Just what kind of need is meant in that whole broad range of human needs that can be designated as *social?*

Classis Hackensack,
S. Ten Brink, S.C.

No. 47 — Deacons and the Proposed Church Order

Classis Hackensack is sending one overture from the Calvin Christian Reformed Church without our endorsement because of its late arrival at classis, namely to amend the proposed Church Order prior to adoption with respect to the following:

I. To remove some of the vagueness, as for example:

a. Article 36-b—Must the deacons be added to the Consistory where there are less than four elders? (cf. the existing Church Order Art. 37, "This shall invariably be the rule . . ."

b. Articles 26 and 36—Are meetings of the deacons specifically called for? (cf. the existing Church Order, Art. 40, "The deacons shall meet . . . . every week.")

II. To remove the following redundancy:

Articles 54a and 55a in relation to 11a.

By order of the Consistory,
R. O. Broekhuizen, Pres.
M. J. Joldersma, Clerk

No. 48 — Sunday National Elections

Classis calls the attention of Synod to the fact that Senate Bill No. 1211 of the U.S. Congress will change the national election day to the first Sunday of November beginning in 1968. Classis requests that the Synod of 1965 make a declaration on the bill in behalf of the denomination.

Classis Hackensack,
S. Ten Brink, S.C.

No. 49 — Decisions of the Synods 1963, 1964, re Revised Church Order

Classis Hackensack registers a strong protest to the Synod of 1965, being of the opinion that the actions of the Synod of 1963 (Art. 144, D 3 b, p. 112) and the Synod of 1964 (Art. 123, II, C 2, 3, p. 90) do not constitute an answer to Overtures 37 and 17:

Grounds:

1. It was questionable to submit to a standing committee, i.e., the church order revision committee, overtures which expressed dissatisfaction with that committee's work and which requested action which the standing committee had disregarded from the very outset of fulfilling its mandate, n.l., the formulation of a statement of principles and the delineation of the nature and limitation of the authority of the broader assemblies.

2. The adoption of a church order is a matter of such seriousness that no overture expressing dissatisfaction with this proposed revision ought to be disposed of without fully meeting its objections and answering its requests. Neither the Synod of 1963 nor the Synod of 1964 fully considered the dissatisfaction and the request made by Classis Hackensack.

Classis Hackensack,
S. Ten Brink, S.C.

PRINTED APPEALS

No. 1 — Protest Formation of Regional Synod

To the Synod of the Christian Reformed Church,
To convene June 9, 1965 in Sioux Center, Iowa, USA

ESTEEMED BRETHREN IN THE LORD:

The consistory of the Calvin Christian Reformed Church of Dundas, Ontario, urges Synod not to grant the request of Classis Hamilton, made in her January 20, 1965 session in Brantford: "That Synod permit the four Ontario classes to form a Particular Synod."

Grounds:

1. Our Church Order does not provide for a Particular Synod with such limited authority, as proposed in the overture of Classis Chatham.

2. Our Church Order does not provide for a particular Synod in only one area of our Denomination.

3. Such a particular Synod with limited authority, in this case for Ontario only, may well jeopardize the unity of our denomination.

Done in consistory, March 1, 1965

J. Nutma, *President*
K. Groen, *Clerk*

No. 2 — Protest vs. Classis Hackensack re Rev. Sutton

Synod of the Christian Reformed Church
Meeting at Sioux Center, Iowa, June, 1965

ESTEEMED BRETHREN:

The consistory of the Trinity Chapel Christian Reformed Church of Broomall, Pa., appeals to the Synod of 1965 to review the decisions of Classis Hackensack in which a request for approval to call Rev. Robert Sutton according to Article 6 of our Church Order was denied and to declare that the work to which Trinity Chapel desires to call Rev. Sutton meets the norms established for such a call by the Synods of 1961 and 1964.

In support of this appeal we present the following.

A Brief History of Our Request to Call

A. *Initial Investigation*

The decision of the consistory and the almost unanimous approval of the congregation to call Rev. Sutton was not made hastily or in ignorance of past events in the life of the denomination. We present some of the information on which we based our decision below.

1. *First Thoughts*

In the spring of 1963, Rev. Sutton was at his parental home in Scranton, Pa. Because of the close proximity to our congregation, he was invited to speak to our Sunday school about our Japanese mission work and to lead us in worship. In the course of conversations at that time, Rev. Sutton informed the consistory that he had an opportunity to continue working in Japan as a teacher at the Japan Christian Theological Seminary of Tokyo. It was his conviction at that time that our Lord had opened this door of service to him. In this way he felt that two deep desires of his life could find fulfillment: first, he could remain a minister in the

Christian Reformed Church, the denomination he had consciously chosen as his spiritual mother and which he had come to love; and secondly, he could continue to work in Japan and thus make full use of the twelve years of training and experience gained there previously. On request, Rev. Sutton explained to us why he had resigned from service under our Board of Foreign Missions even though he had received a re-appointment to the Japan field. This was not because of animosity toward the board nor unwillingness to follow the board's policies, he informed us. Rather, the refusal of the Japan Conference to receive him back caused him to resign from further service under the board. And now that a door of further service had providentially been opened to him, Rev. Sutton asked the consistory to consider extending him a call for this special service.

2. *Some Basic Questions*

The response of Trinity Chapel was neither immediate acceptance nor rejection of this opportunity. We were convinced that we needed more information in at least three areas before proceeding. First, we felt we should know much more about Rev. Sutton — his background, his experience, his education, his commitment to the Reformed faith, his loyalty to the denomination, his personality, his qualifications for service in Japan, and his plans for the future. Secondly, we should know a great deal more about the Japan Christian Theological Seminary than we knew at that time. And finally, we were uncertain as to the proper procedure in this situation. In the year which elapsed between this initial contact with Rev. Sutton and the presentation of the request to call him as an associate pastor, the consistory carefully and very systematically investigated these matters. Since our first presentation of the request to Classis Hackensack in May of 1964 we have continued to seek all possible information which might confirm our decision or cause us to reverse ourselves.

3. *Proper Procedure*

Before presenting our request to classis in May of 1964, we investigated as to what procedure should be followed. We found that the *only* limitation placed upon the consistory was set down by the Synod of 1961 for the protection of the office of the ministry. (This 1961 decision was further clarified by the Synod of 1964.) The Synod of 1961 declared that a "minister of the Word can and may serve in capacities other than that of pastor of a local church provided: a) That he is called by a church according to the provision of the Church Order; b) That he is subject to the supervision of the church according to 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 Article 13 of the tentatively approved Church Order." *(Acts, 1961,* Art. 83, sec. IV, D, 3, p. 58.)

4. *Presentation to Congregation and Classis*

Because the consistory was satisfied as to the qualifications of Rev. Sutton, the Reformed position of the Japan Christian Theological Seminary, and meeting of the synodical regulations, the congregation was asked to approve a call to Rev. Sutton. This they did with only three dissenting votes. The request to call was then presented to Classis Hackensack for consideration at its May 20, 1964, meeting. The presentation was supported by six pages of documentation based upon interviews and correspondence with Rev. Sutton; correspondence with Dr. John M. L. Young, president of the Japan Christian Theological Seminary; a review of the relevant minutes of the Board of Foreign Missions and the Japan General Conference; a review of all available correspondence between Rev. Sutton, the Board of Foreign Missions, the Japan Conference and the Prospect Park (Holland) consistory, and others; correspondence and advice from our professor of practical theology at Calvin Seminary; information from members of the Board

of Foreign Missions in service while Rev. Sutton was serving in Japan; and others who knew either Rev. Sutton or his work for our denomination. This document is included in the files of Classis Hackensack and a copy is supplied to Synod herewith as *Exhibit A.*

B. *Consideration by Classis Hackensack in May, 1964*

The minutes of classis for May 20, 1964, record the action taken.

1. *Classis Action*

It was moved "not to accede to the request of Trinity Chapel.

Grounds:

1) To approve without a personal interview would be contrary to established procedure;

2) We feel the Foreign Mission Board should be consulted and render an opinion in view of the previous involvement in Japan." At this time the delegates from Trinity Chapel were allowed to present their previously prepared statement. After discussion a motion to defer action until the September meeting of classis was approved. Upon motion, the stated clerk was instructed to obtain the advice of the Board of Foreign Missions, Classis Holland, and the Prospect Park (Holland) consistory. Upon motion, the stated clerk was instructed to notify the stated clerk of Classis Holland, of the action of Classis Hackensack and request Classis Holland to defer action on the ministerial status of Rev. Sutton. (Cf. Minutes, Art. 33.)

2. *Synodical Examiners*

We call the attention of Synod to the fact that the advice of the three synodical examiners present was not sought at any time. Rev. Jacob Hekman from Classis Lake Erie, Rev. Charles Terpstra from Classis Hudson, and Rev. Dr. Paul Schrotenboer from Classis Eastern Ontario were present.

3. *Consistory Response*

In the four months between the May and September meetings of classis the consistory re-evaluated its desire to call Rev. Sutton. There was more correspondence. And providentially, a member of our Japan Mission who had come to a saving knowledge of our Lord under the ministry of Rev. Sutton was in our nation for a few days in connection with his business. Unplanned and unrehearsed, the consistory was able to interview this young man for two and a half hours. This gave us a much better insight into the background and nature of our Japan Mission work. It also confirmed the desire to have Rev. Sutton represent our congregation as a teacher in the Japan Christian Theological Seminary. In addition, this interview raised many deep questions as to the accuracy of much information previously presented by others. A tape recording of this interview is available for the use of Synod.

C. *A Request for Counsel*

1. *Consistory's Request*

After this period of re-examination, the consistory was confirmed in its desire to call Rev. Sutton as an associate pastor. However, it was also the conviction of the consistory that the apparent contradictions between information previously received by Trinity Chapel and the information submitted by the Board of Foreign Missions, the consistory of Prospect Park (Holland) and the unsolicited letter from the Japan General Conference should be reconciled. Consistory did not desire to proceed without the guidance and approval of the churches of classis. Being jealous of the Reformed pattern of church government which provides for mutual consultation, consistory overtured classis as follows:

While the consistory of Trinity Chapel desires immediate approval of its request to call Rev. Sutton, nevertheless the consistory overtures Classis Hackensack to

place in the hands of a study committee of not less than three ministers and two elders the following:

a. the request of Trinity Chapel for approval to call the Rev. Robert Sutton submitted to classis on May 20, 1964;

b. the motion of the advisory committee dealing with this request and now defered;

c. the communications and information made available by the Board of Foreign Missions, Classis Holland and the consistory of Prospect Park, Holland;

d. the information and background material submitted by the consistory of Trinity Chapel;

e. any other information relevant to this request and to report its recommendations to the churches of classis at least three weeks prior to the January, 1965, meeting of classis and to classis in session in January, 1965.

Grounds:

1. Although persuaded of the propriety of its request, the consistory of Trinity Chapel has no desire to take action which would unnecessarily disrupt the fellowship of our churches. The consistory therefore expresses itself as ready and willing to enter discussion which will clarify the positions of all concerned.

2. The present inadequacy of the motion (now defered) of the study committee reporting on this matter at the May, 1964, meeting of classis. This inadequacy is evidenced by a) the failure of the motion to address itself to the procedure outlined by Synod; b) the lack of specified procedure upon which ground one can be based; and c) the fact that ground two of the motion is no longer relevant since the Board of Foreign Missions has now been consulted.

3. The apparent discrepancies between the information and reports consulted by the consistory of Trinity Chapel and the August 12, 1964, letter of advice from the Board of Foreign Missions sent to Classis Hackensack.

4. The apparent inaccuracies in the minute of the Japan General Conference meeting December 6-8, 1962 (11427) and the questionable information contained in paragraph three of the letter addressed to classis by the Christian Reformed Japan Mission on July 1, 1964.

5. This matter involves the following serious issues:

a. The original and still primary issue is the nature of the work to which a minister can be called in keeping with the Acts of Synod of 1961, and the intent of that decision to guard the office of the ministry.

b. The preservation of the autonomy of the local congregation according to our Church Order.

c. The seriousness of the judgment that the ministry of an ordained minister of the Christian Reformed Church would have the "earmarks of schismatic operation" as expressed in the letter received by classis from the Board of Foreign Missions sent on August 12, 1964.

To support this request for consultation, the consistory presented a document of eleven pages which is supplied herewith as *Exhibit B*.

2. *Classis Action on the Request for Consultation*

After much debate, classis voted not to adopt the overture of Trinity Chapel. Instead, classis decided to return to the motion of May 20, 1964, which had been defered until the September meeting of classis.

D. *The Decision of Classis Made on September 16, 1964*

1. *Classis Action*

The motion of May 20, 1964, now became the subject of debate. After much parliamentary maneuvering, the following substitute motion was adopted: "That

classis do not accede to the desire of Trinity Chapel to call Rev. Robert Sutton." After more debate and maneuvering the following grounds were adopted: "Classis is not satisfied that Rev. Sutton's return to Japan under these circumstances will not interfere with or disturb the work in Japan to which our church is committed and which it supports. This judgment is supported by the actions of the Board of Foreign Missions and the Japan Conference." (Cf. Minutes, Articles 45, E and 51, D.)

2. *Classis Procedure*

We would call the attention of Synod to the fact that although Trinity Chapel again had voluminous evidence with which to support its request for counsel and its request for approval of a call to Rev. Sutton, classis did not discuss the serious charges and allegations made in letters from the Board of Foreign Missions and the Japan Conference nor did classis consider this request according to the procedure set forth by Synod.

Again, the advice of the Synodical Examiners present was neither requested nor given.

3. *Consistory Response to the Decision of Classis of September 16, 1964*

The delegates of Trinity Chapel were convinced that classis had not considered the request on the proper basis. Knowing that Classis Holland would consider the ministerial status of Rev. Sutton the following day, the consistory immediately met by means of telephone conference. The consistory was unanimous in its decision to appeal the decision of classis. The clerk of consistory immediately notified the stated clerk of Classis Holland to that effect. The stated clerk of Classis Holland was asked to notify the delegates to Classis Holland that the request to call Rev. Sutton would be appealed.

In the intervening months the consistory again re-examined its position. The Board of Missions was requested to furnish us with copies of relevant minutes so that we could properly evaluate our call. This request was denied. Rev. John Timmer, one of our missionaries to Japan who was home on furlough, met with our consistory on January 12, 1965, for approximately two hours of informal discussion. While the consistory gained additional knowledge of the situation of our Japan Mission, there was no new information which would cause us to reverse our position.

E. *Final Consideration by Classis on January 28, 1965*

1. *Consistory Request*

The consistory faced one important question on procedure at this time: Should the consistory appeal directly to Synod or bring the matter back to the classis? According to our Church Order those matters which can be settled at classis should be handled there. And the *Acts of Synod* of 1961 and 1964 point out that this is a matter which should be decided by classis. Since Classis Hackensack had failed to consider the only relevant matters as outlined by Synod, the consistory overtured classis as follows:

The consistory of Trinity Chapel Christian Reformed Church overtures Classis Hackensack to

(A) rescind its decision of September 16, 1964, as recorded in its minute (Art. 45, E and 51, D) which reads: "Classis do not accede to the desire to call Rev. Robert Sutton. Ground: Classis is not satisfied that Rev. Sutton's return to Japan under these circumstances will not interfere with or disturb the work in Japan to which our church is committed and which it supports. This judgment is supported by the actions of the Board of Foreign Missions and the Japan Conference"; and

(B) declare that the work to which Trinity Chapel desires to call Mr. Sutton as an ordained minister meets the norms established for such a call by the Synods of 1961 and 1964.

This overture was supported with nine pages of supporting evidence and a copy is supplied to Synod herewith as *Exhibit C*.

2. *Classis Action*

Classis voted not to adopt the overture of Trinity Chapel and to leave the decision of September 16, 1964, stand. A committee on pre-advice had suggested that the overture of Trinity Chapel not be accepted on the following grounds:

"(A) Interpreting Art. 6 of the Church Order, Synod of 1961 and 1964 said: "A minister of the Word can and may serve in capacities other than that of pastor of a local church provided: that he is subject to the supervision of the church according to the Church Order." *(Acts, 1961,* Art. 83, IV, D, 3, p. 58.)

(B) The decision of September 16, 1964, although not explicitly referring to this statement of Synod, was based on it."

Classis now adopted these grounds as a clarification of its September 16, 1964, decision. (Cf. Minutes, Articles 40 and 42.)

3. *Classis Procedure*

The attention of Synod is drawn to the fact that the evidence submitted by Trinity Chapel in support of its overture was not discussed. Although Classis judged that the decision of September 16, 1964, referred to proper supervision, at no time were the delegates of Trinity Chapel asked to outline how they would supervise the work of Rev. Sutton. Synodical Examiners were not present at this meeting of the classis.

The Grounds for this Appeal

A. Classis by its action denies the inherent right of the local church to call any ordained minister as set forth in the Church Order. By so doing, classis violated the Reformed principles of church government as historically accepted by our churches. Those inherent rights of the local church as historically accepted by our churches are set forth in the following sources:

1. *The Church Order Commentary* by Van Dellen and Monsma:

a. "No church is in duty bound to ask 'permission to call.' It should not be done as it tends to obscure the fact that each local church has the inherent right to call" (cf. pp. 27-28).

b. "Theoretically everyone of our ministers is eligible to call at all times, even when he has just been installed in a new charge. This concerns the inherent right of every church" (cf. p. 36).

c. "Churches ecclesiastically federated are and remain complete in themselves. The various local churches do not dissolve themselves into a large classical church, or into a national, synodical church. The local congregation is a complete manifestation of the body of Christ, a unit in itself, and is not to be looked upon as a sub-division of a large super-church ruling with superior power" (cf. p. 133).

d. "No classis or Synod may therefore assume to do that which rightfully belongs to the domain of the local church, and which can be acted upon by its Consistory" (cf. p. 139).

e. "According to the Reformed conception and set-up, Biblically formed and historically conditioned, the local congregation is the unit, a complete church of Christ" (cf. p. 143).

f. "The right to call and ordain men to the ministry is nowhere attributed to the major assemblies by the Church Order" (cf. p. 218).

2. *The Polity of the Churches* by Schaver (Volume 1)

"The rules of the church call for a counselor who represents the classis in the matter but his authority is limited to preventing the infraction of a few rules.... The counsel of the counselor is almost never desired and he cannot impose it" (p. 118).

3. *Systematic Theology* by Berkhof

a. Christ "rules the church through all the ages, but in doing this, He used the officers of the church as his organs. They have no absolute or independent, but only a derived and ministerial power" (p. 583).

b. "The Power of the Local Church Resides Primarily in the Governing Body of the Local Church. . . . It is one of the fundamental principles of the Reformed . . . government, that the power or authority of the church does not reside first of all in the most general assembly of any church and is only secondarily and by derivation from this assembly, vested in the governing body of the local church; but that it has its original seat in the consistory . . . of the local church, and is by this transfered to the major assemblies . . . . Thus the Reformed system honors the autonomy of the local Church . . . . (p. 584)

c. "Reformed Church government recognizes the autonomy of the local church. This means: (I) That every local church is a complete church of Christ, fully equipped with everything that is required for its government . . . . Such an imposition (of government from without) would be absolutely contrary to its nature. (2) . . . there may be no union which destroys the autonomy of the local church. Hence it is better not to speak of classes and synods as higher, but to describe them as more major or more general assemblies . . . . (3) That the authority and prerogatives of the major assemblies are not unlimited, but have their limitation in the right of the sessions or consistories. They are not permitted to lord it over a local church or its members, irrespective of the constitutional rights of the consistory; nor to meddle . . . . When churches affiliate, their mutual rights and duties are circumscribed in a church Order . . . . This stipulates the rights and duties of the major assemblies, but also guarantees the rights of the local church. The idea that a classis . . . can impose whatever it please on a particular church is essentially Roman Catholic" (pp. 589-90).

4. The written opinion of Dr. Peter Y. De Jong, professor of practical theology at Calvin Seminary and an authority on Church Order.

"It should be clear that both the original Dutch and English versions of this article (i.e. Art. 51) contain a statement of fact. Neither directly specifies that such missionary labors 'shall be' or 'must be' regulated by Synod through its Board. . . . . To affirm (that 'only the denomination has the right to carry on mission work') it seems to me, would be in flagrant violation of a major principle of Reformed Church government. It is the inherent right of every congregation through its consistory to stimulate the preaching of the gospel wherever there is opportunity for it to do so . . . . Neither has Synod seen fit to rebuke certain of our congregations which carried on some form of mission work in foreign lands apart from the board."

5. The *Acts of Synod, 1957* (Article 66, II, B, p. 38)

"B. Recommendations: 1. Synod eliminate restriction of the right of a church to call a minister, with two exceptions: a. In case a small or needy church seeks aid from the Fund for Needy Churches. b. In case a church desires to call a minister for some type of ministerial service according to the provision of Article 6 of the Church Order (cf. Acts of Synod, 1950, Art. 136, p. 61). Grounds: a. Every church has an inherent right and duty to call a minister."

B. Classis failed to address itself to the Synodically outlined procedure for safeguarding the office of the ministry when a call is to be extended according to Article 6 of the Church Order.

1. The limitations or safeguards for calling according to Article 6 are set forth in the Acts of Synod of 1961 and 1964. Synod of 1961, after considering an extensive report of a study committee and an overture pertaining to this matter, adopted the following: "A minister of the Word can and may serve in capacities

other than that of pastor of a local church, provided: a) That he is called by a church according to the provisions of the Church Order. b) That his 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. (Acts, 1961, Art. 83, IV, D, 3, p. 58)" The Synod of 1964 clarified the manner in which ministerial credentials of those called under Article 6 should be held. Synod declared among other things that "1. . . . .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. 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 directly appointed by Synod . . . that body shall be responsible for such approval . . . ." We would call the attention of Synod to the fact that this action confirms the decisions of 1961. (Cf. *Acts, 1964,* Art. 94, III, C, k, 2, p. 58 and Supplement II.)

2. Classis has failed to abide by this procedure outlined by Synod.

a. The responsibility to issue a call "according to the provisions of the Church Order" belongs to the consistory. Synod of 1961 and 1964 did not ask classis to judge on this matter. (Previously cited authorities show why.) Classis, according to the Church Order, can only seek to take disciplinary action if a church should violate these provisions. The consistory of Trinity Chapel has followed these provisions and classis has at no time challenged this fact.

b. The responsibility for supervision of a minister rests with the consistory of his calling church. The Synod of 1961 does not ask classis to judge of this matter. The Synod of 1964 explicitly points out that this is the duty of the consistory. Again, classis can only seek to take disciplinary action if a church should fail to exercise such supervision. Nevertheless, classis has denied our request on this illegitimate basis. In response to this denial, the consistory draws the attention of Synod to the following:

(1) Classis has at no time asked the consistory how they would exercise supervision over the doctrine and life of Rev. Sutton. The delegates of Trinity Chapel offered to outline its method of supervision but classis did not respond to this.

(2) The reporter of a committee on pre-advice appointed by classis, on being questioned on this matter from the floor, admitted that the committee had not discussed what was involved in proper supervision and that he himself had no idea what would be included in such supervision.

(3) The classis of January 28, 1965, tried to "clarify" the position of the classis of September 16, 1964, in regards to supervision. The Minutes of the September meeting reveal that motions involving proper supervision were rejected by the classis. Moreover, the consistory questions whether one body can "clarify" the intent of the actions of a previously sitting body; especially since, in this case, more than half of the delegates present in January were not delegates in September.

(4) The Synod of 1964, in outlining the procedure for the holding of ministerial credentials of ministers called according to Article 6 of the Church Order, adopted the statement that it is "the duty of consistories to supervise the doctrine and life of ministers according to Article 23 of the Church Order."

c. Classis has failed to address itself to the only valid consideration required by the Synods of 1961 and 1964 — that of judging the nature of the work in

order to protect the character of the office of the ministry. At no time has classis considered whether the work of Rev. Sutton as an instructor in theology would be "spiritual in character and directly related to the ministry of the Word." It is on this matter that classis is asked to judge.

d. Classis has adopted for its action a ground which is inadequate to substantiate its answer to the request of Trinity Chapel as demonstrated by the following: Classis put its ground in the form of a judgment which presents no adequately stated and/or substantiated evidence.

(1) Rev. Sutton has been teaching in Japan since April of 1963 without at any time interfering with or disturbing the work of our denomination. It is not a case of "Rev. Sutton's returning to Japan under these circumstances" but of recognizing the validity of doing his ministerial task as an ordained minister of the Christian Reformed Church. In this connection we call the attention of Synod to what one of our experienced ministers wrote after visiting Rev. Sutton in Japan. This former missionary visited Rev. Sutton soon after Rev. Sutton returned to Japan to teach. He writes, "After a man has been on the field as long as Sutton, and after he is able to communicate as he does with the Japanese in the ministry and in teaching, is there any way by which he could be continued on the field — even if some special arrangement with other than our conference with guarantees that there will be no conflict with our conference? My answer is YES . . . HE HAS DONE THIS FOR TWO YEARS . . . AND HE CAN CONTINUE DOING IT PROFITABLY FOR THE KINGDOM OF GOD! I met TWENTY JAPANESE CHRISTIAN YOUNG PEOPLE WITH WHOM ROBERT SUTTON LABORED . . . who profess Christ as their Savior and Lord . . . ." (The emphasis was given by the author of the letter.)

(2) To speak of "these circumstances" is ambiguous and prejudicial since it is nowhere stated in the minutes what such circumstances might be.

(3) To speak of "these circumstances" as leading to interference with the work of the church implies an unchristian action on the part of our brother which is not and has not been substantiated in any way. It is unworthy of Christians to make such implications without specifying, in a spirit of love, what actions these might be.

e. Classis has accepted certain "actions" of the Board of Foreign Missions and the Japan General Conference as a basis for its decision without considering the point by point refutation of the serious charges contained in these "actions." These "actions" are at the very least questionable and in many respects inaccurate and unsubstantiated.

That Synod may properly judge of these "actions" we present as *Exhibit D* our point by point answer to these charges. Since these charges involve apparent contradictions and since they are not really germane to the point at issue, we do not include them in the body of this appeal.

C. *The Serious Issues Involved*

The seriousness of several points of Church Order involved in the denial of the request of Trinity Chapel on extra-legal grounds demands the careful attention of the Synod. The consistory judges that the following issues, among others, are involved:

1. *The Right of the Local Church*

The decision of classis denies the right of the local consistory to call any minister in good standing to any ministerial task.

2. *The Improper Use of the Power of a Board or Conference*

Classis gives at least an implied recognition to the power of a board or mission conference to exercise a veto power over the relationships between a lawfully

ordained minister of the gospel and a consistory which wishes to supervise him in the work of teaching theology, whether that be at home or in a foreign land.

3. *The Unfounded Charge of "Schismatic Action"*

Classis overlooks the gravity of a publicly expressed judgment on the part of the Board of Foreign Missions that a congregation would be guilty of supporting a "schismatic action" without at any time indicating how such action is schismatic and without first admonishing the consistory involved, without seeking reconciliation of issues which it judges would make such action schismatic, and without bringing charges through the consistory which holds the ministerial credentials of the minister involved and which is responsible for supervising his doctrine and life.

D. *Wide Open Door of Opportunity for Rev. Sutton*

Rev. Sutton can effectively and efficiently serve Jesus Christ, the Head of the church, and our congregation as a body of Christ, in the capacity of a teacher of theology. His past education and experience make him uniquely qualified for this important role. It is difficult for us to imagine that a brother with more than twelve years of practical experience, with a good command of the Japanese language, with academic qualifications of high order, with a genuine love for the Japanese people, and wholly committed to the Reformed faith as it comes to expression in the Christian Reformed Church should now be denied the support and encouragement of his own church as the King of the church opens the door to a new and effective ministry of service. Our attitude should be that of a fellow minister who wrote, "If the Seminary is willing to have him on their staff . . . let us try to keep him to teach and to preach! When Paul and Barnabas parted ways . . . they both continued working! Our missionaries are not better than Paul or Barnabas! The situation in Japan may not be as critical or as bad as it was when Paul and Barnabas parted company!"

Background Information

In order that Synod may come to an informed decision on this appeal, we present the following brief summary of background information. In addition, the files of information gathered by Trinity Chapel are available to the delegates or committees of Synod for their use in this matter.

A. *Information Regarding Rev. Robert Sutton*

Rev. Sutton was not always a member of the Christian Reformed Church. He was reared in Scranton, Pa. and came to conversion and faith while serving on Guadalcanal during the Second World War. At that time he vowed to return to serve God in the Far East if the Lord would so lead the way and open the doors. On his release from service and at the conclusion of the college education he enrolled in Westminster Seminary of Philadelphia. Here he came to understand and love the Reformed faith. He then went on to Union Seminary in New York and obtained the master's degree in the field of church history. He was at that time still unsettled and not affiliated with any denomination. Before applying to any mission board for service in the Far East, he spent a short time in the Netherlands. While there, he came into contact with Dr. Fred Klooster who was studying at the Free University. It was then that he was first able to make an intelligent appraisal of the Christian Reformed Church. Through Dr. Klooster, he was brought into contact with our Board of Foreign Missions and was engaged to go to our newly opened Japan field. Examined by Synod, he was called and ordained by the Prospect Park church of Holland, Michigan, and sent to Japan.

From the beginning of the work in Japan there seem to have been differences of approach. The missionaries on the field indicated they did not want Rev. Sutton to come to the field even before they had met him. Evidently there never was a

time when there was full harmony among the missionaries. In 1956 all of the Japan missionaries were recalled to discuss the differences in policy and approach Certain charges brought against Rev. Sutton at this time were disposed of and he was re-appointed and sent back to the field. At this time some missionaries threatened to resign but were later persuaded to return to the field. In the following years there were other matters of difference. In each instance, the Board asked Rev. Sutton to return. However, in 1961, Rev. Sutton felt he could not return because of the action of the Japan Conference in refusing to welcome him back. At that time Rev. Sutton submitted his resignation to the consistory of the Prospect Park (Holland) church and has since been minister without official charge. His ministerial credentials remain with the Prospect Park Church.

Some time after this Rev. Sutton returned to Japan on his own volition and with his own support in order to settle remaining affairs. It was then that he received an invitation to serve the Japan Christian Theological Seminary as a teacher in the field of Church History. After long consideration — in which time he also returned to the States — he felt the Lord would have him serve in that capacity. He then returned to Japan in 1963 and has since that time been serving as an instructor in Church History.

Trinity Chapel seeks the opportunity to call him officially for that work and thus has asked Classis Hackensack to judge that his work is spiritual in character and related to the ministry of the Word.

The above review is brief and may suffer from that fact. In order that the delegates to Synod may assess this background more accurately we shall provide a longer and more complete review and submit it as *Exhibit E.*

B. *Information Regarding the Japan Christian Theological Seminary*

We present the following evaluations of the Seminary from various sources:

1. *Design* of the Seminary as published in its catalogue:

The Japan Christian Theological Seminary, founded in October, 1949, as the Tokyo Christian Theological Seminary, is designed to train men for Christian leadership for the establishment of the church in Japan according to orthodox theology which rests upon the principles of the infallibly inspired Word of God as elucidated in the Reformation. In these days of widespread denial of the Word of God as to its supernatural character and historical accuracy, as to its prophetic declaration, and as to its demands for consecrated Christian living, this emphasis is held to be of paramount value. The Seminary aims to combine the highest Christian scholarship with vital spiritual life. The fundamental principles of the Seminary can be summarized as follows:

a. The system of doctrine which shall form the basis of the instruction in the Seminary shall at all times be that contained in the Holy Bible and expounded in the historic Westminster Confession of Faith and Catechisms.

b. In the teaching of the Seminary, Christian doctrine is never to be divorced from Christian life, and Biblical separation from all that is unclean or clearly contrary to the Scriptures is to be taught and exemplified.

3. Instruction shall be given leading to a thorough understanding of the need for an effective testimony against the popular religions . . . and the false philosophies of Communism and Evolution, and the best methods of bearing such testimony.

d. True piety is to be nurtured, and an attitude of deep consecration to the things of God, of constant dependence upon prayer, and of unceasing devotion to the task of spreading the knowledge of the saving power of Christ is to inculcated.

e. The Seminary shall be governed by an independent board of Christian directors and shall not be subject to the dictates of any ecclesiastical body.

2. The following are quotations taken from personal correspondence with Dr. John M. L. Young, president of the Seminary.

Our seminary is committed to the Presbyterian standards of the Westminster Confession and Catechisms but is independent, like Westminster Seminary. We missionary men of this mission work in cooperation with fellow Japanese pastors, all of whom have graduated from this seminary, in the presbytery of the Japan Christian Presbyterian Church. . . . In our seminary we endeavor to maintain similar standards to that of a similar seminary in America. The missionary faculty are all graduates of universities and seminaries in the States, and two of our Japanese faculty have obtained their M.S.T. degrees in America. Another is this year to receive the Th.D. degree at Westminster Seminary. The seminary department we particularly are in need of help is that of Church History. We very much appreciate Bob Sutton's unusually fine educational background in this field, he having received his M.S.T. ...in this field... The JCTS is unreservedly committed to the Reformed faith. Our confessional basis is the Westminster Standards. I feel that it genuinely can be said that it faithfully reflects the theological position . . . of the Reformed faith . . . The seminary from its beginning was set up ecclesiastically unrelated . . . . Our Board of Directors are men committed to our standards and are either in the Japan Christian Presbyterian Church or our Japan Presbyterian Mission of World Presbyterian Missions. As for cooperation, the Reformed Church in Japan pastor, Mr. Fujii, taught in our seminary until he went to Calvin College in 1952 and was our graduation speaker a year ago. This year Mr. Van Baak was our speaker. Others of their men have spoken here.

3. The following quotations are taken from correspondence with Rev. Sutton:

The Japan Christian Theological Seminary is a local, autonomous institution in Tokyo, which is composed of three departments. It has a four-year Bible college for high school graduates and stresses Biblical and cultural subjects. There is also a Preparatory Department with the same emphasis on courses of the Bible College, but for a three-year term. The courses are arranged to give a broad, general background in preparation for the seminary curriculum for those preparing to preach or teach. The postgraduate course is for university graduates or those completing the above preparatory course or its equivalent. A full theological curriculum is taught by capable foreign and Japanese teachers. Each of these men are committed wholeheartedly to the Reformed interpretation of the Scripture which they hold to be inerrant and infallible for all matters of faith and practice. Many of the graduates of this seminary have been used by the Reformed Church of Japan and the Japan Mission of the Christian Reformed Church.

C. *Information Regarding the Work to Which Rev. Sutton Is To Be Called*

1. *The following is taken from correspondence with Rev. Sutton*

The Church History department is presently understaffed and it is in this field that my services will ultimately be used. . . . . My position at the present is that of an instructor and is also probationary period in which the seminary may view my work. . . . . For the past twelve years since my graduation from Westminster Seminary, I have been engaged in evangelistic work. There is much review to be made and the difficulty of determining the paths and outline of study are quite difficult. Thus, as I become more adjusted the hours will increase. The work at the seminary is not part-time work.

2. *The following is taken from correspondence with Dr. John M. L. Young*

The seminary department we were particularly in need of help was that of Church History. We very much appreciate Bob Sutton's unusually fine educational background in this field . . . . We are very happy to have him as an instructor of church history. This past semester he has been most helpful especially in helping

to counteract the wide acceptance of socialist ideology in the name of Christianity by the Japanese Church. I feel that he has a most useful ministry to our students and in Japan in this area, one in which very few evangelical leaders have any training. I hope that you will not only be able to enable him to continue this . . . . but that you will urge him to take advantage of every opportunity to increase his ministry in the seminary.

Bob is teaching three hours a week this semester but we are looking forward to an expansion of his teaching time. He has not been teaching on this level before last year, and this is thus a time of preparation and, of course, probation. I am very satisfied with the work he is doing and see no reason why he should not continue teaching here . . . and on an increased basis. . . . We sincerely hope you can enable Bob to teach here. We would like to see him teaching more in the future.

The Present Situation

Presently the decision of Classis Hackensack adopted on September 16, 1964, is the official position of classis. That decision is found in the Minutes, articles 45, E and 51, D as follows:

Classis do not accede to the desire of Trinity Chapel to call Rev. Robert Sutton.

Grounds: Classis is not satisfied that Rev. Sutton's return to Japan under these circumstances will not interfere with or disturb the work in Japan to which our Church is committed and which it supports. This judgment is supported by the actions of the Board of Foreign Missions and the Japan Conference.

At the meeting of Classis Hackensack on January 28, 1965, a committee on pre-advice suggested grounds for rejecting a motion to re-consider previous action. It was then moved "to accept this as clarification of the decision taken in the September meeting of Classis." This motion was passed. Those grounds are:

A. Interpreting Art. 6 of the Church Order, Synod of 1961 and 1964 said:

"A minister of the Word can and may serve in capacities other than that of pastor of a local church provided: that he is subject to the supervision of the church according to the Church Order." (Acts, 1961, p. 58)

B. The decision of September 16, 1964, although not explicitly referring to this statement of Synod, was based on it.

The Requested Action

In view of the above information and the accompanying exhibits, the consistory of Trinity Chapel is convinced that the action of Classis Hackensack in denying our request was not warranted nor proper and appeals to Synod to review the decisions of Classis Hackensack in which our request for approval to call Rev. Robert Sutton according to Article 6 of our Church Order was denied and to declare that the work to which Trinity Chapel desires to call Rev. Sutton meets the norms established for such a call by the Synods of 1961 and 1964.

Respectfully submitted,
Elton Piersma, President
Larry E. Faber, Clerk

No. 3 — Protest and Overture re Proposed Church Order Matters

ESTEEMED BRETHREN:

At the writing of this protest and overture the Agenda for the 1965 Synod, including the latest report of the Church Order Revision Committee, is in our hands. It is now abundantly clear that the Synod of 1964 actually provided no

answer to several overtures on an issue highly important to us. We refer to the following:

(1) Overture No. 9 (Acts, 1964, p. 449) sent by our Classis.

(2) Overture No. 46, parts II and III (Acts, 1964, p. 494) sent by one of our consistories.

(3) Overture No. 17 (Acts, 1964, p. 468) submitted by Classis Hackensack.

On pages 89-90 of the 1964 Acts we read that Synod mandated the Church Order Revision Committee to meet with the committee from the Orthodox Presbyterian Church to discuss areas of misunderstanding or disagreement relating to the nature and scope of ecclesiastical authority. This decision was in response to a request by the Committee for Closer Relationships with the Orthodox Presbyterian Church. But Synod then went on to declare this action "an answer" to the overtures we have mentioned above.

It appears to us that this action could be called an answer to these overtures only if one assumes that these overtures were really a plea in behalf of the Orthodox Presbyterian Church. But they were not. A simple reading of the overtures reveals that they do not ask for discussion between ourselves and the Orthodox Presbyterians. Instead, they asked for a definition of the nature and limits of the authority of major assemblies prior to adopting a new church order—for our own sake.

We respectfully draw Synod's attention to the fact that this was not the first time a Synod dealt in strange fashion with an overture on this issue. In 1963 Classis Hackensack's similar overture (See Acts 1963, Overture No. 37, p. 468) was simply referred to the Church Order Revision Committee—the very committee whose work would come under critical evaluation if the overture were adopted. The Church Order Revision Committee did not recommend to the subsequent Synod *any* response to that overture, and it never received synodical answer.

Thus, two successive Synods have received a total of four overtures on this problem, but none of these overtures has received an answer addressed to the issues. To this date no study of the nature and the limits of the authority of the assemblies has been mandated and no reason has been given why such a study ought not to be undertaken.

We respectfully remind Synod that our interest in this matter is not merely formal. As indicated in our 1964 overture No. 9 (Acts 1964, pages 449-450) we see theological issues at stake, such as loyalty to the authority of Christ and reliance on the sufficiency of the Scriptures. Clear doctrinal questions have been raised in that overture and to some extent in Overture No. 46, III (Acts 1964, p. 494). Some in our midst have genuine problems of conscience regarding the authority assumed for Synod by the Proposed Revised Church Order. They are troubled by the realization that a mere majority vote at Synod in adopting a new church order can bind the churches in matters in which they believe God's Word leaves them free. They point to John Calvin's view that giving a major assembly *legislative* authority over the rest of the church compromises the kingship of Christ (See reference to Calvin in 1964 Overture No. 9, p. 449). They read Belgic Confession, Article 32 which states, "we reject all human inventions, and all laws which man would introduce into the worship of God, thereby to bind the conscience in any manner whatever" and they have difficulty squaring this with the Proposed Revised Church Order. They do not question the authority of major assemblies to make practical (even extra-Biblical) rules for governing *their own business*, but they do question the right of the major assemblies to impose extra-Biblical rules in the business of the minor assemblies. They believe that we sorely need a more precise definition of the nature and limits of the authority of major assemblies, so more adequately those areas in which the churches may be bound by the authority of Synod from those areas in which loyalty to Christ does not permit them to be bound.

We are a denomination that usually takes doctrinal matters seriously. We ought not to spoil our otherwise good record in these matters by indifference to the consciences of those who hold sincere convictions here—at least not until we have dealt with the issues in the most responsible way.

In view of the above, we protest the treatment given Overtures No. 9, No. 17, and No. 46, II, III, by the Synod of 1964, and we respectfully overture the Synod of 1965 to appoint a committee, other than the Church Order Revision Committee, to study and define the nature and limits of the major assemblies, such study and definition to be completed before the adoption of any revised church order.

Respectfully submitted,
Classis Hudson,
J. P. Smith, S.C.

Done May 11, 1965.

No. 4 — Formation of Regional Synod

ESTEEMED BRETHREN:

The consistory of the Christian Reformed Church of Aylmer, Ontario, overtures Synod not to accede to the request contained in an overture of Classis Chatham to organize the Classes Chatham, Eastern Ontario, Hamilton and Toronto as a Provincial or Regional Synod.

Grounds:

1. The consistory is deeply concerned about the fact that the establishment of such a Regional Synod would tend to create a certain estrangement between the believers in the area of the proposed Regional Synod, and the denomination as a whole.

2. The consistory is convinced that the interest of our denomination is not served by any organizational innovation that possibily could endanger, weaken or debilitate, the direct, close and intimate relationship that should exist between the individual believer and the church at large.

3. The provinces covered by the proposed Regional Synod have no comparable or similar socio-economic structures, and a wide political separation exists between at least some of these provinces. This factor would seem to render any possible relationship with government agencies ineffectual.

Consistory of the Aylmer Christian Reformed Church
Carl Tyul, President
Peter Vijn, Clerk

April 26, 1965.
Done in Consistory,

Classis Chatham was informed of this overture during the May 18, 1965 session.

No. 5 — Reply of Classis Hackensack to the Protest of Trinity Chapel of Broomall, Pa.

A. Re the charge of Trinity Chapel that Classis "did not discuss the serious charges and allegations made in letters from the Board of Foreign Missions and the Japan Conference" (Agenda page 280, D. 2) it must be asserted that classis did not feel that it was in a position to investigate the judgments of the Board of Foreign Missions.

1. If these alleged discrepancies are to be investigated that function lies within the jurisdiction of Synod since Synod supervises the work of the Foreign Board of Missions.

2. The decision required of classis concerned primarily the question of supervision and the investigation of alleged discrepancies was not relevant.

3. Classis strongly felt a responsibility to act with confidence in the Foreign Board.

B. Concerning the charge that the action of Classis Hackensack denying the request of Trinity Chapel was not warranted nor proper (Agenda, page 228, last paragraph), we wish to refer Synod to the basic decision in this matter: "Classis is not satisfied that Rev. Sutton's return to Japan under these circumstances will not interfere with or disturb the work in Japan to which our Church is committed and which it supports."

1. Synod requires that a minister of the Word called to serve in capacities other than those of pastor in a local church must meet the requirements of supervision by the church according to the provision of the Church Order (cf. Acts of Synod, 1961, page 58, 3.b).

2. It is evident from this and related decisions of Synod that the responsibility of Classis in this matter is that of determining how adequately the ministerial function of Rev. Robert Sutton can be supervised by the Church.

3. Classis understands the meaning of the phrase "the supervision of the church" (cf. Acts 1961, page 58, 3.b) to refer not only to the local church but also to the function of the denomination through its agencies.

4. All of the material concerning Rev. R. Sutton's previous function in the Japanese field, concerning the function of the Foreign Mission Board, and concerning the actions of Classis Holland imply that the question of supervision is in this case a complex one and one which is impossible of execution by a local church geographically removed from the area of ministry.

Classis Hackensack,
S. Ten Brink, S.C.

COMMUNICATIONS

No. 1 — Faculty of Calvin Seminary re Number of Advisors

To the Synod of the Christian Reformed Church
1965

ESTEEMED BRETHREN:

The Faculty of Calvin Theological Seminary has for some time felt that it is neither necessary nor desirable that all its active members should each year be in attendance at Synod in the capacity of advisors.

It is felt that it is not necessary, since the present size of the faculty makes advice to Synod available in every area of Synod's interest even on the basis of a reduced representation of the Seminary Faculty.

It is felt that it is not desirable, inasmuch as the presence of twelve or more men, constituting a group equal in size to the delegation from three classes, tends to restrict the independence and spontaneity of the voting delegates. It further appears that, though the Faculty is willing to serve Synod to any extent that Synod requires, yearly attendance by the full complement of professors does tend to preempt time that could be devoted to scholarly pursuits.

The Faculty, therefore, requests Synod to declare that:

1. Only one half of the Faculty shall be required and permitted to attend any Synod in an advisory capacity.
2. A system of rotation shall be established and administered by the Faculty whereby a member is designated as advisor to Synod once every two years, except that the President shall be designated each year.
3. The names of the professors assigned to advise Synod shall be published in the Agenda.
4. Faculty members not designated as Advisors to Synod shall nevertheless make themselves available should Synod wish, for special reasons, to call for their services.

Note: We call the attention of Synod to the fact that this request refers only to the active members of the Faculty, and not to the Emeriti.

Respectfully submitted,
Henry Stob
for the Faculty

No. 2 — The Liturgical Committee

ESTEEMED BRETHREN:

Although your committee is under instruction to report to Synod only every two years, we find that we have occasion to address the Synod of 1965 concerning several matters.

We have received a communication from Dr. Roger Faber, an appointee to your committee, informing us that he has become a member of another denomination and therefore can no longer serve as a member of this committee. We have acknowledged receipt of this letter and noted Dr. Faber's resignation from our committee.

A second communication was received from the Committee on the Revision of Forms for Ordination inviting us to consider what relation their report to the Synod of 1965 has to the work of your Liturgical Committee.

Your committee has also given consideration to those articles of the Proposed Church Order which have bearing on liturgical matters. It did so specifically to see whether or not the Proposed Church Order might seem to preclude on our part a serious and free review of certain liturgical practices which in our judgment are in need of re-examination.

In regard to the above:

1. We urge Synod to appoint a new member to your committee to replace Dr. Faber. We also inform Synod that we are prepared to suggest names of suitable persons from which selection can be made, should Synod desire such suggestion.

2. We inform Synod that we see no objection from the point of view of our own mandate, to Synod's proceeding to a consideration of the Forms for *Ordination* which the committee *ad rem* has submitted for your consideration. However, we wish to call Synod's attention to two items of liturgical concern:

a. The Form for the Commissioning of Teachers of Theology is burdened with an inconsistency in that the laying on of hands will be repeated for men already in the ministry if the Form remains as published in the Agenda, 1965, cf. page 14.

b. In the Form for the Commissioning of Ministers Entering on Extraordinary Tasks, the wording of the clause on the last line of page 14 and the first line on page 15, Agenda, 1965, is obscure ("... and that he so serve in the measure of such calling and opportunity as may come to him.")

3. Our review of the Proposed Church Order prompts us to call Synod's attention to the following:

a. The adoption of Article 53, c, will tend to preclude a meaningful review by your committee of the use of choirs and "special music" in public worship.

b. The adoption of Article 61, c, will tend to preclude a free address by your committee to the question of the time, frequency, and manner of the celebration of the Lord's Supper. (The Article is prejudicial, for example, to the celebration of the Lord's Supper on Good Friday.)

c. Article 70, b, seems to prescribe the use of an ecclesiastical liturgical form in a non-ecclesiastical setting.

We urge Synod's consideration of the above matters.

Since we have felt the necessity of addressing Synod in regard to the matters listed above, we take this occasion also to inform Synod briefly of the progress of our work.

A review of our mandate has caused us to conclude that we can responsibly discharge it only by engaging in a thorough study of the history of Christian liturgy in general and of Reformed liturgy in particular. Accordingly, areas of investigation have been delineated and study assignments have been given to the several members of the committee. Competent members of the church who are not members of the committee have also been asked to aid us by serving us with studies in areas of their special interest and competence. It is the hope of your committee to have the results of these various area studies in our hands by October, 1966. With these studies in hand we hope to turn our attention to a review of the liturgical literature of the Christian Reformed Church, and of the liturgical practices of the Christian Reformed churches.

Respectfully submitted,

Prof. J. Stek, *Chairman*
Dr. C. Kromminga, *Secretary*
Rev. J. Vriend, *Recording Secretary*
Dr. C. Seerveld
Dr. L. Smedes
Mr. C. Zylstra

No. 3 — Requests Concerning Agenda Report No. 22

ESTEEMED BRETHREN:

With appreciation I have read Agenda Report No. 22 (pages 131-141) concerning the "place and training of layworkers in evangelism." The study committee has given sincere attention to this vital matter. However, I hope that Synod will continue this study and not adopt recommendations presented in this report. I humbly submit that several aspects remain to be considered.

My belief that further study is needed is based upon considerations like these:

1. *The Biblical doctrine of Word and sacrament.* Can a person sent out by the church to "proclaim, teach, nurture, and bring people to mature membership in the body of Christ" (page 138, bottom) be commissioned to do all this and not to administer the sacraments? Where do we find this in Scripture? (we are concerned not with helpers to ordained ministers but with persons called to the vocation of proclaiming the Word in an official capacity).

2. *The Biblical doctrine of the people of God.* What is the vocation of the "laity"? Is it for them to forsake their respective callings in order to become part-time or semi-ordained ministers of the Gospel? Or is it for many to abide in their respective callings apart from official Gospel proclamation while others are called into this ministry by God? (many are called as witnesses in their respective vocations, but not all are called to the office of evangelist).

3. *The Biblical doctrine of missions and evangelism.* Does not the New Testament demonstrate and imply that those who are used of the Holy Spirit to bring men to confession of Christ should also be ready to baptize them? Does not this also follow from Christ's words in Matthew 28:19, 20 (where He commands certain men to "make disciples, baptize, and teach?")

4. *The history of the Church through the centuries.* Should we not learn how the church in other times and places faced the questions of the offices in the church, administration of sacraments, and qualifications for ordination? The Agenda report refers to the New Testament church and then to the "Reformed churches in the Netherlands" (page 134), with no reference to the 1500 years between.

5. *The "goal of having an educated clergy"* (page 135, B). Since the committee proposes a detailed training course for the proposed "licensed evangelists" (pages 139-140), why should there be two sets of preparation for the "proclamation" ministry—one through seminary and the other through special school? Why should we not rather follow a course similar to that of the Lutheran Church-Missouri Synod, which states that after a man is 24 years of age and begins study for the Gospel ministry, he no longer is required to follow the full college-seminary course to ordination? (This arrangement recognizes the "delayed vocations" of many men today, makes allowance for special circumstances, and maintains one ministry of Word and sacraments into which all qualified persons are ordained).

6. *The concrete situation in evangelism and missions today.* Does not the church face the need for workers trained in several vocations in addition to the ministry of Word and sacraments? Do we not need social workers with Biblical understanding, medical personnel, teachers, group and youth leaders, and many other trained partners to the ordained ministry? Must we not at last agree that men called to preach the Word should also baptize, and that they receive seminary training (if young, the regular course; if older, a special course) or follow the way of Article 7, revised Church Order? (the partners in mission who enter other vocations each would receive training at the appropriate school, as now—college, social work school, medical school, Bible institute, and the like).

May the Holy Spirit guide you in the consideration of these matters.

Yours in Christ,

Dick L. Van Halsema

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SUGGESTIONS FOR PREPARING YOUR WILL

Competent legal advice is essential in order that your intention may be accomplished with accuracy. Your attorney will assist you in effecting savings against taxes and other costs. He will want to know the proper designations and titles of the proper beneficiaries of your estate.

For the information of you and your attorney in drawing wills the following are given as suitable forms for bequests to various causes:

> **I give, devise and bequeath the sum of.....Dollars ($) (or a certain percentage of the estate) (or a certain described property) to (and here follows the full official name of the local church, denominational board, or institution) to be applied to the uses and (or to be held in trust and the income to be used) for the purposes of said (local church, denominational board, or institution).**
>
> **— or —**
>
> **All the rest, residue and remainder of my estate, both real and personal, or whatsoever kind, or wherever located, I give, devise and bequeath to (here follows the full official name of the local church, denominational board, incorporated committee, or institution).**

Correct legal titles of various causes:

Names of Denominational Agencies

1. Christian Reformed Board of Foreign Missions
2. Christian Reformed Board of Home Missions
3. Calvin College and Seminary of the Christian Reformed Church
4. Church Help Committee, Incorporated, of the Christian Reformed Church
5. Christian Reformed World Relief Committee
6. Back to God Tract Committee of the Christian Reformed Church
7. Ministers' Pension and Relief Administration of the Christian Reformed Church
8. The Back-to-God Hour of the Christian Reformed Church, Inc.
9. Immigration Committee for Canada of the Christian Reformed Church
10. Christian Reformed Committee for Sponsorship of Foreign Theological and Pre-Theological Students
11. Christian Reformed Resettlement Service Committee
12. Christian Reformed Church Committee on Education
13. The Publication Committee of the Christian Reformed Church, Inc. (also known in business transactions as Christian Reformed Publishing House)
14. The Chaplain Committee of the Christian Reformed Church