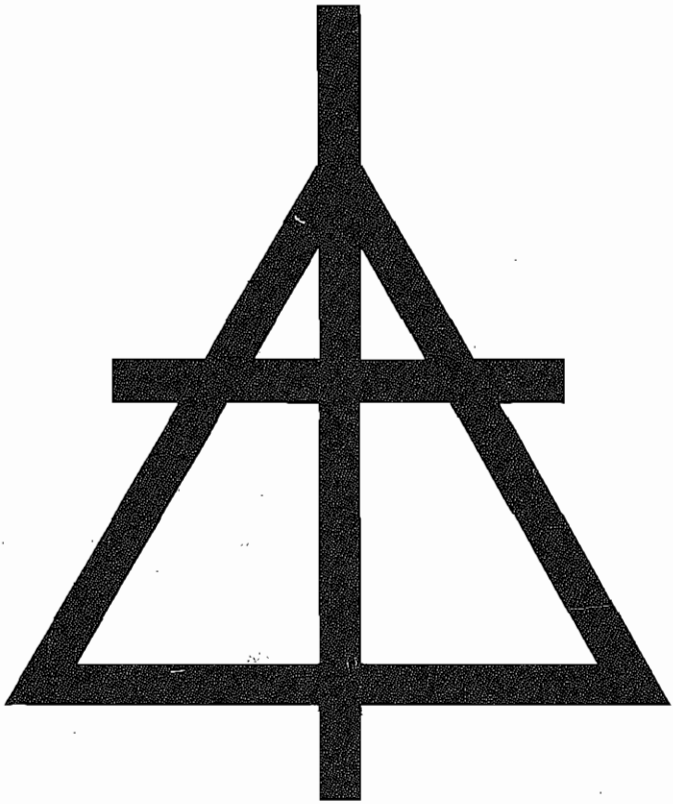

CHRISTIAN REFORMED CHURCH

acts of synod - 1969

ACTS OF SYNOD 1969

June 11 to 20, 1969

At the Fine Arts Center Auditorium
of Knollcrest Campus, Calvin College,
Grand Rapids, Michigan, U.S.A.

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

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Synodical Prayer Service

MILLBROOK CHRISTIAN REFORMED CHURCH
GRAND RAPIDS, MICHIGAN

Tuesday, June 10, 1969, 8:00 P.M.

REV. HARRY G. VANDER ARK
Pastor of the Convening Church

ORDER OF WORSHIP

ORGAN PRELUDE: *Come, Gracious Spirit, Heavenly Dove*.....Walther
O, Christ, Our Hope, Our Hearts Desire.....Young

CALL TO WORSHIP

SILENT PRAYER

*VOTUM AND SALUTATION

*PSALTER HYMNAL No. 89

*APOSTLES' CREED (in unison)

*GLORIA PATRI

SCRIPTURE READING: Zechariah 4

CHOIR: *Let Mount Zion Rejoice* (Psalm 48).....J. B. Herbert

TEXT: Zechariah 4:6

SERMON: *The Secret of Temple Building*

*PSALTER HYMNAL No. 479

SEASON OF PRAYER

CHOIR: *Hear Our Prayer, O Lord*.....W. James

OFFERING: Christian Reformed World Relief Committee

OFFERTORY: *Prayer Is the Soul's Sincere Desire*.....Young

*PSALTER HYMNAL No. 393

*DOXOLOGY — PSALTER HYMNAL No. 493

*BENEDICTION

*MOMENT OF MEDITATION

ORGAN POSTLUDE: *Come Holy Ghost, God and Lord*.....Armsdorf

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*Congregation standing

The organist for this service is Mr. Gerald Erffmeyer. Mr. Herbert De Vries is director of the senior church choir.

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ACTS OF SYNOD

of the

CHRISTIAN REFORMED CHURCH

WEDNESDAY MORNING, JUNE 11, 1969

First Session

ARTICLE 1

The Rev. Harry Vander Ark, pastor of Millbrook Christian Reformed Church at Grand Rapids, Michigan, the convening church, calls the assembly to order and requests that the delegates sing Psalter Hymnal No. 426. He reads Revelation 1:17-19; 3:8-13; and leads in reading the *"Prayer for the Opening of Ecclesiastical Assemblies."*

ARTICLE 2

The Rev. Harry Vander Ark, president pro-tem, addresses synod as follows:

Esteemed delegates to the Synod of 1969, Faculty advisors from Calvin College and Seminary, Fraternal delegates and friends, brethren in Christ Jesus:

On behalf of the convening church, the consistory and congregation of the Millbrook Christian Reformed Church, I deem it distinct honor and privilege to address a word of welcome to this synodical meeting.

You have come from far and near, and we are grateful to God that He has prospered your journey to Grand Rapids and to the beautiful Knollcrest campus of Calvin College and Seminary.

You have been given the honor of representing your various classes, which now number 36, with 144 regular delegates.

But, more than representing your church or classis, you are here by divine appointment, as ambassadors of Jesus Christ to His Church. Yours is a great responsibility, for you are God's fellow-workers, engaged in building His spiritual temple.

Judging from the agenda before you this can be and should be a very important ecclesiastical assembly. There is much work to be done. You must select men to fill responsible positions in the Church. Issues must be faced; problems must be solved; and weighty decisions, which may have far-reaching consequences for the Church of Christ, must be made.

Our enlarging programs and expanding budgets would indicate that this is big business in which we are engaged. But, this is more than big business, this is the work and loving concern of Christ who rules and is King of the Church.

In all your decision-making do not lose sight of Zechariah 4:6: "Not by might, nor by power, but by My Spirit, says Jehovah of hosts." In both your discussion and decisions prove yourselves to be "workmen who need not to be ashamed, rightly dividing the Word of truth." Be men of conviction, but don't forget to act and speak in love.

May God give you grace faithfully to transact the business of the Church and her King in this important synod, 1969.

I would challenge you with the exhortation with which Paul charged the Cor-

inthian Church: "Be steadfast, unmoveable, always abounding in the work of the Lord, forasmuch as you know that your labor is not vain in the Lord."

—Harry Vander Ark

ARTICLE 3

The president pro-tem calls upon the Stated Clerk to call the roll and the following delegates of thirty-six classes are present with proper credentials:

Classis Alberta North
Ministers.....Rev. P. Kranenburg
Rev. W. Dryfhout
Elders .....Mr. A. De Jong
Mr. J. Visser

Classis Alberta South
Ministers.....Rev. H. R. De Bolster
Rev. K. Verhulst
Elders .....Mr. S. De Walle
Mr. B. Sterenberg

Classis British Columbia
Ministers.....Rev. D. Pierik
Rev. J. Boonstra
Elders .....Mr. J. H. Marsman
Mr. J. Vander Velde

Classis Cadillac
Ministers.....Rev. A. Hannink
Rev. D. Den Dulk
Elders .....Mr. J. Veldkamp
Mr. J. Rozeveld

Classis California South
Ministers.....Rev. W. Bierling
Rev. J. Vigh
Elders .....Mr. R. Heida
Mr. P. Geldhof

Classis Central California
Ministers.....Rev. D. Visser
Rev. J. Hekman
Elders .....Mr. J. De Vries
Dr. J. Sluis

Classis Chatham
Ministers.....Rev. J. W. Van Weelden
Rev. J. B. Vos
Elders .....Mr. E. Ennema
Mr. L. Batterink

Classis Chicago North
Ministers.....Rev. J. Morren
Rev. F. W. Van Houten
Elders .....Mr. C. Roelfsema
Mr. A. Hoving

Classis Chicago South
Ministers.....Rev. R. Veldman
Rev. R. M. Hartwell
Elders .....Mr. D. Persenaire
Mr. J. Voss

Classis Eastern Canada
Ministers.....Rev. J. Klomps
Rev. P. Mantel
Elders .....Mr. J. Oegema
Mr. M. Verburg

Classis Florida
Ministers.....Rev. E. Heerema
Rev. G. Hubers
Elders .....Mr. E. Venema
Mr. L. Vandertill

Classis Grand Rapids East
Ministers.....Rev. C. Bolt
Rev. J. R. Kok
Elders .....Mr. H. Faber
Mr. K. Bergsma

Classis Grand Rapids South
Ministers.....Rev. J. M. Hofman
Rev. A. Brink
Elders .....Mr. J. J. Haagsma
Mr. J. Van Laar

Classis Grand Rapids West
Ministers.....Rev. G. Rozenboom
Rev. M. G. Zylstra
Elders .....Mr. J. Brondsema
Mr. W. Petersen

Classis Grandville
Ministers.....Rev. J. Wesseling
Rev. H. De Wolf
Elders .....Mr. M. Vos
Mr. G. Kamps

Classis Hackensack
Ministers.....Rev. A. Arkema
Rev. W. Boelkins
Elders .....Mr. P. Bremer
Mr. J. Cooper

Classis Hamilton
Ministers.....Rev. D. C. Los
Rev. L. Mulder
Elders .....Mr. M. Koole
Mr. G. Lammers

Classis Holland
Ministers.....Rev. T. C. Vanden Heuvel
Rev. G. D. Klouw
Elders .....Mr. G. Klinge
Mr. H. Vander Bie

Classis Hudson
Ministers.....Rev. R. W. De Vries
Rev. R. Opperwall
Elders .....Mr. A. Frieling
Mr. C. J. De Roo

Classis Huron
Ministers.....Rev. J. A. Quartel
Rev. J. G. Groen
Elders .....Mr. J. Lise
Mr. C. Van Dongen

Classis Illiana
Ministers.....Rev. A. Hoogstrate
Rev. T. Van Eerden
Elders .....Mr. R. Rozema
Mr. S. Vander Wall

Classis Kalamazoo
Ministers.....Rev. H. Vander Kam
Rev. N. Veltman
Elders .....Mr. G. Heeringa
Mr. H. Vander Bilt

Classis Lake Erie
Ministers.....Rev. A. L. Hoksbergen
Rev. S. Draayer
Elders .....Mr. R. Swieringa
Rev. E. Schipper

Classis Minnesota North
Ministers.....Rev. P. W. Vis
Rev. S. Viss
Elders .....Mr. G. Buytendorp
Mr. C. E. Haddock

Classis Minnesota South
Ministers.....Rev. N. Roorda
Rev. E. Visser
Elders .....Mr. E. De Vries
Mr. B. Van't Hul

Classis Muskegon
Ministers.....Rev. W. P. Brink
Rev. N. L. Meyer
Elders .....Mr. F. Brummel
Mr. H. Vander Weg

Classis Northcentral Iowa
Ministers.....Rev. H. Hollander
Rev. J. S. Meyer
Elders .....Mr. W. Siebenga
Mr. O. Haupt

Classis Orange City
Ministers.....Rev. P. Vander Weide
Rev. R. Tjapkes
Elders .....Mr. S. J. Werkema
Mr. P. Lefever

Classis Pacific Northwest
Ministers.....Rev. D. J. Negen
Rev. J. Stulp
Elders .....Dr. P. A. Van Dreal
Mr. H. Kiel

Classis Pella
Ministers.....Rev. P. E. Bakker
Rev. G. Stuit
Elders .....Mr. P. S. Rus
Mr. R. Klyn

Classis Quinte
Ministers.....Rev. R. W. Popma
Rev. J. Nutma
Elders .....Mr. C. Kooger
Mr. W. J. Vos

Classis Rocky Mountain
Ministers.....Rev. J. L. Vander Laan
Rev. G. P. Holwerda
Elders .....Mr. P. Hekman
Mr. D. Sjaardema

Classis Sioux Center
Ministers.....Rev. R. R. De Ridder
Rev. J. Engbers
Elders .....Mr. R. Folkerts
Dr. S. Kistemaker

Classis Toronto
Ministers.....Dr. R. Kooistra
Rev. J. J. Byker
Elders .....Mr. J. Tensen
Mr. S. Venema

Classis Wisconsin
Ministers.....Rev. J. Hoeksema
Rev. C. G. Werkema
Elders .....Mr. A. Eggebeen
Mr. A. Greenfield

Classis Zeeland
Ministers.....Rev. J. E. De Vries
Rev. E. Los
Elders .....Mr. P. De Kock
Mr. E. Langeland

ARTICLE 4

Synod is declared constituted and proceeds to elect by ballot the following officers:

President: Rev. W. P. Brink of Fremont, Michigan
Vice-president: Rev. H. Vander Kam of Kalamazoo, Michigan
First Clerk: Rev. A. Brink of Grand Rapids, Michigan
Second Clerk: Rev. H. R. De Bolster of Calgary, Alberta

ARTICLE 5

President Brink expresses appreciation of synod to the president pro-tem, Rev. Harry G. Vander Ark, for his sermon preached in the prayer service Tuesday evening, and his services connected with the opening of synod. He acknowledges with thanks the confidence shown the officers of synod by the delegates and asks for their cooperation and prayers.

ARTICLE 6

The president reads to the standing delegates the *Public Declaration of Agreement with the Forms of Unity* and the delegates respond with their "Amen."

ARTICLE 7

The president welcomes faculty advisors, the president of Calvin College and the academic dean of the Seminary, the editors of the church papers, and Dr. D. Van Swigchem, fraternal delegate of the "Gereformeerde Kerken in Nederland."

ARTICLE 8

The following time schedule is proposed by the president and approved by synod: Morning sessions, 8:30—11:45; Afternoon sessions, 1:30—5:45; Evening sessions, 7:30—9:30. Coffee breaks of 15 minutes at 10:00 a.m. and 3:30 p.m.

ARTICLE 9

The president appoints the following committees:

Obituary Committee, Revs. F. W. Van Houten and R. Veldman (see Art. 116).

Reception Committee, Revs. C. Bolt and G. D. Klouw.

Rev. E. Schipper is appointed to be in charge of diningroom procedure.

Rev. D. J. Negen is appointed to make the devotional assignments.

The clerks and Rev. A. Hoogstrate will be in charge of press releases.

ARTICLE 10

The Rev. E. H. Oostendorp, secretary of the Board of Trustees of Calvin College and Seminary, presents the names of the Seminary graduates who are recommended as candidates for the sacred ministry. Rev. J. Morren leads in prayer before synod votes by ballot.

The following candidates are declared eligible for call on or after July 11, 1969:

Paul J. Bergsma, Peter Borgdorff, Harvey A. Brink, Jerry D. Buwalda, Merlin N. Buwalda, Wieger De Jong, Louis Dekens, Gary L. De Velder, Hendrik De Young, Willem D. Dirksen, William J. Dykstra, Ronald G. Fisher, Nelson J. Gebben, Alvern Gelder, Jack M. Gray, Marvin W. Heyboer, Harold Hiemstra, Gerald J. Hogeterp, Raymond E. Hommes, Allen J. Hoogewind, Gary P. Hutt, John K. Jansen, Robert L. Jipping, Henry Katerberg, Jacob H. Kits, Carl J. Klompien, Roger A. Kok, James La

Grand, Jr., W. Wayne Leys, Timothy C. Limburg, Alvin J. Machiela, Dennis M. Mulder, John D. Natelborg, Henry J. Pott, Robert D. Ritsema, John A. Rozeboom, C. Harry Salomons, Paul D. Stadt, William A. Stroo, John K. Tuinstra, Kenneth D. Van De Griend, Rodney Vander Ley, Larry E. Van Essen, Adrian Van Heyst, Adrianus Velthoen, Dirk Velthuizen, James B. White, Stanley J. Workman.

Those candidates who are committed to special service are exempt from the time limitation as to eligibility for call.

ARTICLE 11

The Board of Trustees recommends to synod that the candidacy of Mr. Lewis R. Vander Meer (candidate in 1967) be extended for a year. Complying with his request and that of his calling church, Mayfair of Grand Rapids, the board requests synod to declare him eligible for call as soon as action has been taken in his case. —*Adopted*

ARTICLE 12

The president appoints the *Program Committee* consisting of one delegate from each classis and the officers of synod.

Synod adjourns until 4:00 p.m., and the vice-president, Rev. H. Vander Kam closes this session with prayer.

WEDNESDAY AFTERNOON, JUNE 11

Second Session

ARTICLE 13

The Rev. P. E. Bakker opens this session by requesting the singing of Psalter-Hymnal No. 486: 1 and 4, and by leading in prayer.

ARTICLE 14

The Stated Clerk, Dr. R. J. Danhof, presents the reports of the Synodical Interim Committee and of the Stated Clerk. The actions taken are approved. (See Supplement 53.)

ARTICLE 15

The Stated Clerk calls attention to the fact that discrepancies exist in the way in which appeal cases are dealt with at synod. Motion is made that the committee assigned overture 7 of the Agenda, consider the remarks of our Stated Clerk anent synodical procedure in handling appeals and, if possible, present a recommendation. —*Adopted*

ARTICLE 16

The Stated Clerk reads reports submitted to the Committee on Inter-Church Relations by fraternal delegates who represented the Christian Reformed Church at general assemblies of other denominations.

The first report is submitted by Rev. H. Dexter Clark, who brought our greetings to the 147th General Synod of the Reformed Presbyterian

Church, Evangelical Synod. This denomination is struggling with many of the problems common to all christians. Of special interest is the debate around the question of Freemasonry and other secret societies, and the report dealing with specifics in the proposed union of the Reformed Presbyterian Church, Evangelical Synod, and the Orthodox Presbyterian Church. The earliest possible union of these two denominations would be at the Synod of 1971. This will give the churches two years to make a detailed study of the proposals.

Rev. E. L. Shuart reports as fraternal delegate to the 36th General Assembly of the Orthodox Presbyterian Church. This assembly also dealt with the proposed merger with the Reformed Presbyterian Church, Evangelical Synod, and the report has been sent to the churches for study. A motion for action in 1971 was adopted. Of interest to us is the motion passed by the Assembly to inform the *"Gereformeerde Kerken in Nederland"* of the intention of the Orthodox Presbyterian Church to end sister relations between the two churches.

The report of Rev. B. Nederlof, our fraternal delegate to the General Synod of the *Christelijke Gereformeerde Kerken in Nederland* is read, in which he reports that he experienced a warm and friendly reception.

The Stated Clerk reads a letter from the officers of said synod, dated April 3, 1969, six months after the visit of our delegate, stating that not all objections to the proposal to establish full sister-church relations had been removed by our synod's decision of 1968 regarding the Conclusions of Utrecht. The Deputies for Correspondence with Foreign Churches have also indicated their continued objections in a letter dated April 15, 1969, addressed to our committee on Inter-Church Relations. (See also Supplement 53) (See also Art. 111).

—Received as information

ARTICLE 17

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

COMMITTEE 1 — *Appeals I*

Rev. L. Mulder, chairman; Rev. G. Rozenboom, reporter. Revs. P. Bakker, E. Heerema, P. W. Vis; Elders W. Petersen, W. Siebenga, S. Vander Wall, H. Vander Weg, J. Voss; Faculty adviser: Dr. P. Y. De Jong.

COMMITTEE 2 — *Appeals II*

Rev. J. Morren, chairman; Rev. S. Viss, reporter. Revs. J. Engbers, R. Popma, E. Schipper, P. Vander Weide; Elders A. Frieling, P. Geldhof, J. Lise, M. Verburg; Faculty adviser: Dr. P. Y. De Jong.

COMMITTEE 3 — *Appointments and Nominations*

Rev. E. Los, chairman; Rev. J. Hofman, reporter. Revs. J. Stulp, J. Vigh, M. G. Zylstra; Elders L. Batterink, J. Marsman, R. Swierenga, B. Van't Hul, S. Venema.

COMMITTEE 4 — *Budget*

Rev. G. Klouw, chairman; Mr. C. J. De Roo, reporter. Rev. E. Visser; Elders P. De Kock, J. De Vries, R. Folkerts, P. Hekman, A. Hoving, S. J. Werkema.

COMMITTEE 5 — *Church Order I*

Rev. J. Hekman, chairman; Rev. J. Vander Laan, reporter. Revs. A. Hannink, P. Kranenburg, P. Mantel, T. C. Vanden Heuvel; Elders C. Kooger, P. S. Rus, J. Van Laar, L. Vandertill; Faculty adviser: Dr. C. Kromminga.

COMMITTEE 6 — *Church Order II*

Rev. R. Kooistra, chairman; Rev. A. Hoksbergen, reporter. Revs. J. Boonstra, J. S. Meyer, R. Veldman; Elders F. Brummel, G. Klinge, G. Lammers, H. Vander Bilt, C. Van Dongen; Faculty adviser: Dr. B. Van Elderen.

COMMITTEE 7 — *Church Order III*

Rev. H. De Wolf, chairman; Rev. J. Vos, reporter. Revs. N. Roorda, J. Nutma, A. Arkema; Elders Dr. S. Kistemaker, C. Roelfsema, S. De Walle, J. Visser, J. Veldkamp; Faculty adviser: Prof. H. Zwaanstra.

COMMITTEE 8 — *Educational*

Rev. T. Van Eerden, chairman, Rev. F. W. Van Houten, reporter. Revs. D. Visser, J. Hoeksema, R. M. Hartwell; Elders P. A. Van Dreal, G. Heeringa, M. Koole, M. Vos, J. Sluis; Faculty advisors: Dr. W. Spoelhof, Prof. H. Dekker.

COMMITTEE 9 — *Foreign Missions*

Rev. J. Kok, chairman; Rev. D. Negen, reporter. Revs. R. De Vries, J. A. Quartel, G. Hubers, G. Stuit; Elders J. Tensen, G. Buitendorp, E. Ennema, H. Kiel, B. Sterenberg.

COMMTTEE 10 — *Home Missions*

Rev. N. Veltman, chairman; Rev. J. Wesseling, reporter. Revs. D. Pierik, W. Bierling, S. Draayer, D. Den Dulk; Elders A. Eggebeen, E. De Vries, A. De Jong, W. J. Vos.

COMMITTEE 11 — *Pension Matters*

Rev. R. Tjapkes, chairman; Rev. R. De Ridder, reporter. Revs. J. W. Van Weelden, D. C. Los, C. G. Werkema; Elders H. Vander Bie, J. Brondsema, E. Venema, J. Oegema, D. Sjaardema; Faculty adviser: Dr. A. Bandstra.

COMMITTEE 12 — *Publication Matters*

Rev. A. Hoogstrate, chairman; Rev. C. Bolt, reporter. Revs. K. Verhulst, J. E. De Vries, R. Opperwall; Elders J. J. Haagsma, D. Persenaire, J. Rozeveld, R. Klyn, K. Bergsma; Faculty adviser: Dr. C. Kromminga.

COMMITTEE 13 — *Varia*

Rev. G. Holwerda, chairman; Mr. P. Bremer, reporter. Revs. J. Klomps, H. Hollander, J. Byker; Elders H. Faber, A. Greenfield, C. E. Haddock, J. Cooper, R. Heida.

COMMITTEE 14 — *Ecumenical Matters*

Mr. R. Rozema, chairman; Rev. J. Groen, reporter. Revs. N. Meyer, W. Boelkins, W. Dryfhout; Elders E. Langeland, P. Lefever, O. Haupt, G. Kamps, J. Vander Velde; Faculty adviser: Dr. M. Woudstra.

—*Adopted*

ARTICLE 18

Elder J. Cooper closes this session with prayer.

THURSDAY MORNING, JUNE 12

Third Session

ARTICLE 19

The Rev. J. E. De Vries is in charge of devotions. He reads II Timothy 1:3-7, proposes the singing of No. 392:1 and leads in prayer.

ARTICLE 20

The roll is called. Elder G. De Good replaces elder K. Bergsma as delegate of classis Grand Rapids East. He rises to express his agreement with the Form of Subscription.

ARTICLE 21

The first clerk reads the minutes of the Wednesday sessions, and synod approves.

ARTICLE 22

Synod meets in executive session and Rev. F. W. Van Houten reports for the advisory committee on *Educational Matters:*

I. APPEAL OF MR. JOHN M. V. KOOLE

A. *Materials:*

1. Letter of Mr. Koole to the synod of 1969 dated June 12, 1969 (on File).

2. Board of Trustees materials.

B. *Information:* The advisory committee met with Mr. Koole to hear his reaction to the action of the Board of Trustees in advising the brother to pursue a year of internship before becoming a candidate for the ministry. In the consideration of this matter, Mr. Koole is granted the privilege of the floor.

C. *Recommendation:* Synod sustain the action of the Board of Trustees and encourage the brother to follow the advice to pursue a year of internship for further preparation for candidacy.

Ground: The advisory committee has reviewed his case and has found that the Board of Trustees acted responsibly and wisely in this matter.

(Educational Matters continued in Art. 28). —*Adopted*

ARTICLE 23

The advisory committee on *Budget Matters,* Mr. C. J. De Roo reporting, present the following recommendations:

I. QUOTA REQUESTS

Synod decide to discuss each denominational agency budget request, but to take action on none until all causes have been considered.

Grounds:

a. Synod would act more intelligently if it considers each quota request in the light of all requests.

b. If quota requests are adopted independently, the total quota increase may be greater than the giving potential of the denomination.

—*Adopted*

II. CLASSICAL TREASURERS

The budget committee recommends that synod requests the treasurers of all classes to dispense their funds quarterly.

Ground: It has been brought to the attention of the budget committee that some classical treasurers are not disbursing funds each quarter. This

causes financial hardship to agencies and makes it difficult for them to meet their financial obligations on a consistent basis throughout the year. —*Adopted*

ARTICLE 24

The advisory committee on *Budget Matters,* Mr. C. J. De Roo reporting, presents the following:

DENOMINATIONAL COMPTROLLER

A. *Materials:* Acts of Synod 1968, Art. 118, III-B4.

B. *Recommendation:* The Standing Advisory Budget Committee requests that synod give an additional year for further study of the matter of a denominational comptroller.

Ground: The budget committee feels that this is a big decision which could influence recommendations the budget committee would make in other areas, such as the implementation of a Standard Chart of Accounts for our agencies and the assumption of certain duties of various committees, for example, the comptroller might be able to assume the detail work for the Minister's Pension and Relief Administration. —*Adopted*

(Budget Matters continued in Art. 118).

ARTICLE 25

Synod adjourns to 3:45 p.m. to continue its work in advisory committees and the Rev. P. Vis leads in prayer.

THURSDAY AFTERNOON, JUNE 12

Fourth Session

ARTICLE 26

Elder D. Sjaardema leads the devotions, and requests synod to sing No. 478:2 and 4. He reads Acts 13:47 and leads in prayer.

ARTICLE 27

The advisory committee, *Publication Matters,* Rev. C. Bolt reporting, presents the following:

I. WORLD HOME BIBLE LEAGUE

A. *Material:* Agenda Report 7. (See Supplement 7.)

B. *Recommendation:* Synod approve the report of the representative of synod and refer the request for financial support to the Budget Committee. (See Art. 118) (Repr. in Art. 148.)

II. FAITH, PRAYER, AND TRACT LEAGUE

A. *Material:* Agenda Report 15. (See Supplement 15.)

B. *Recommendation:* Synod approve the report of the synodical representative and refer the request for financial support to the Advisory Budget Committee. (See Art. 118) (Repr. in Art. 148.) —*Adopted*

III. SERMONS FOR READING SERVICES

A. *Material:* Agenda Report 31. (See Supplement 31.)

B. *Recommendations:*

1. Synod approve the publications of sermons through "The Living Word" for the year beginning June 1, 1970 through May 31, 1971. —*Adopted*

2. Synod urge the churches to make use of these sermons. —*Adopted*

3. Synod urge the churches to communicate to the committee their reactions to the content, language, and structure of these sermons. —*Adopted*

4. Synod continue the committee on Sermons for Reading Services. (Committee personnel in Art. 148.) —*Adopted*

IV. TWO ANNUAL MEETINGS OF BOARD OF PUBLICATIONS

A. *Material*: Overture 25.

B. *Recommendation:* Synod do not accede to the overture of classis Toronto to grant authorization to the Board of Publications to meet twice annually.

Ground: If the Board of Publications feels the necessity of more than one meeting let the request be made by them. —*Adopted*

V. APPOINTING NEW EDITOR OF THE BANNER

A. *Materials:* Overtures 12 and 22.

B. *Recommendation:* That synod do not accede to the overture of classis Hudson, and the Mt. Vernon consistory, to alter the conditions governing the selection of The Banner editor by choosing from three candidates, after they have shared the magazine's editorial pages for an aggregate of at least one year.

Grounds:

a. It is not practical in relation to the availability of the men.

b. It is not valid and reliable as a means of appraising their editorial competence. —*Adopted*

VI. APPOINTING NEW EDITOR FOR THE BANNER

A. *Material:* Overture 20.

B. *Recommendation:* Synod do not accede to the overture of classis Illiana to consider for editor only ordained ministers who have had experience as pastors of established congregations of the Christian Reformed Church in the United States or Canada.

Ground: The grounds presented in this overture have not substantiated their request. —*Adopted*

VII. INTERVIEW NOMINEES FOR EDITOR OF THE BANNER

A. *Material:* Agenda Report 26. (See Supplement 26.)

B. *Recommendation:* That arrangements be made for synod to interview, in full session, the candidates presented to it as nominees for editor of *The Banner.*

Grounds:

1. It is the request of the Board of Publications.

2. It will aid synod to have a first hand opportunity to judge the competence of these men. —*Adopted*

VIII. TENURE AND REGULATIONS FOR THE EDITOR OF THE BANNER

A. *Material:* Agenda Report 26. (See Supplement 26.)

B. *Recommendation:* Synod approve the tenure and regulations for the new editor of The Banner. —*Adopted*

(Publication Matters continued in Art. 43).

ARTICLE 28

The advisory committee, *Educational Matters,* cf. Art. 22, Rev. F. W. Van Houten reporting, present the following:

BOARD OF TRUSTEES OF CALVIN COLLEGE AND SEMINARY REPORTS

I. NEW APPOINTMENTS

A. *Materials:*

Agenda - Report 3, 3-A. (See Supplements 3, 3-A.)

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

*1. John D. Beebe, M.A. (Ph.D. in 1969), Assistant Professor of Biology for two years;

2. Gilbert Besselsen, Ph.D., Assistant Professor of Education for two years;

3. Mrs. Kathryn Blok, M.A., Visiting Instructor in Education for two years;

4. Paul H. Boonstra, M.A., M.S., (Ph.D. in 1969), Associate Professor of Mathematics for two years;

5. Peter Y. De Jong, M.A., Visiting Instructor in Sociology for one year;

*6. Robert L. De Vries, M.A., Instructor in Political Science for two and one-half years (effective February 1, 1970);

7. James A. Heynen, M.A., Instructor in English for two years;

8. David J. Holquist, M.A., Instructor in Speech for two years;

9. Annette Elisabeth Knoppers, M.A., Instructor in Physical Education for two years;

*10. Stephen Lambers, M.A., (M.A.L.S. in 1969), Index Librarian for two years;

*11. James L. Lamse, M.A., (Ph.D. in 1969), Assistant Professor of Germanic Languages and Literature for two years;

12. Pieter H. Marsman, M.A., Instructor in Romance Languages for two years;

13. Norman Matheis, B.S.D., M.F.A., Instructor in Art for two years;

14. George N. Monsma, Ph.D., Assistant Professor of Economics for two years;

15. Mrs. Ann M. Noteboom, Ph.D., Professor of Speech for two years;

*16. Frank C. Roberts, B.D., M.A., (Ph.D. in 1969), Assistant Professor of History for two years;

17. Ronald J. Spoelman, M.A., Visiting Instructor in Germanic Languages for one year;

18. Calvin Stapert, M.A., Instructor in Music (Assistant Professor in Music when he receives Ph.D. degree) for two years;

19. Charles E. Strikwerda, M.A., Assistant Instructor in Political Science for one year;

20. Johan van der Hoeven, Ph.D., Visiting Professor of Philosophy for one year, effective September 1, 1970;

21. Ray Vander Weele, M.B.A., (Ph.D. by February, 1970), Assistant Professor of Economics for two and one-half years (effective February 1, 1970);

22. Leonard van der Wekken, M.A., Instructor in Romance Languages for two years;

23. Dale K. Van Kley, Ph.D., Assistant Professor of History for two years;

24. Clarence P. Walhout, Ph.D., Associate Professor of English for two years;

25. Ronald A. Wells, Ph.D., Visiting Assistant Professor of History for two years. —*Adopted*

*Specific rank contingent on advanced degree status

II. NEW ADMINISTRATIVE POSITION

Dennis Hoekstra, B.D., Ed.D., Assistant Dean for Academic Affairs for two years, beginning June 1, 1969. —*Adopted*

III. CHAIR OF MISSIONS IN THE SEMINARY

A. *Materials:*

1. Agenda Report 3, 3-A. (See Supplements 3, 3-A.)
2. Overtures 17, 21. Nomination for Chair of Missions.

B. *Recommendations:*

1. Synod not sustain overture 21 of classis Zeeland.

Ground: The qualifications of Rev. Roger Greenway mentioned in overture 21 were adequately considered by the Faculty and Board of Trustees in the preparation of the present nomination. —*Adopted*

2. Synod concur in the action of the Board of Trustees in honoring the request of Rev. Eugene Rubingh that his name be withdrawn as nominee for the Chair of Missions. —*Adopted*

3. Synod approve the name of Rev. Richard De Ridder for the name of Rev. Eugene Rubingh. —*Adopted*

4. Synod declare that the foregoing is its answer to overtures 17, 21. —*Adopted*

5. Synod approve the nomination of Rev. Richard De Ridder and Rev. Robert Recker. (See Art. 35.) —*Adopted*

ARTICLE 29

The advisory committee, *Church Order III,* Rev. J. B. Vos reporting, presents:

CHANGES IN PRAYER SERVICE FOR SYNOD

A. *Material:* Overture 15.

B. *Recommendations:*

1. Synod approve the request to instruct the committee on arrange-

ments for the synod of 1970 to arrange the prayer service on Monday evening and to convene on Tuesday morning.

Grounds:

1. Recent synods have labored under pressure to complete their sessions on the second Saturday with insufficient time for due deliberation of some matters.

2. Improvement in transportation schedules have made it possible for almost all delegates to reach synod within a day. —*Adopted*

2. Synod do not accede to the request for including the celebration of communion in the prayer service for synod.

Grounds:

a. The overture does not adequately establish the need for such a practice.

b. The suggested practice raises problems of implementation to which the overture does not suggest answers. —*Adopted*

(Advisory Committee, Church Order III, continued in Art. 65).

ARTICLE 30

Elder J. Tensen closes the afternoon session with prayer.

FRIDAY MORNING, JUNE 13

Fifth Session

ARTICLE 31

Elder J. De Vries is in charge of devotions. Synod sings 397: 1 and 2. Romans 8:24-30 is read and prayer is offered.

ARTICLE 32

The roll is called. Rev. A. L. Hoksbergen is absent.

ARTICLE 33

The minutes of the Thursday sessions are read, and the minutes are approved.

ARTICLE 34

Rev. R. W. Popma introduces Dr. D. Van Swigchem, fraternal delegate of the Gereformeerde Kerken in Nederland. (See Supplement 54 for address.)

Dr. R. Kooistra responds for synod.

ARTICLE 35

Synod now proceeds by ballot to elect an assistant professor of Missions. Rev. Robert Recker is elected. (See Art. 28.)

ARTICLE 36

The advisory committee, *Appeals II,* Rev. S. Viss reporting, presents the following:

APPEAL DECISION OF CANADIAN COUNCIL OF CHRISTIAN REFORMED CHURCHES RE PENSION DECISION. (See Printed Appeal 3.)

A. *Materials:*

1. Acts of Synod 1968, pp. 89, 559 ff., Pension for immigration fieldman.

2. Acts of Council - 1968 of Christian Reformed Churches in Canada, Art. 29, VI, p. 13.

3. Printed Protest (3) Canadian Council of Christian Reformed Churches re pension decision.

B. *History:* The synod of 1968 adopted a recommendation submitted by classis Toronto to "provide Mr. C. Steenhof, former fieldman for Canadian Immigration Committee, with a pension of $421.30, and in case of his death, his present wife, should she survive her husband, to receive $337.00 annually." (See Acts of Synod, 1968, p. 89, II, B, 1.)

Under Ground 3 it was stated "That this matter be referred to the Council of Christian Reformed churches of Canada for action." (See 1968 Acts, p. 89.)

The matter of the pension for Mr. C. Steenhof, came up before the Council of Christian Reformed Churches of Canada. (See "Acts of Council" 1969, p. 13, Art. 29, VI) "That council implement synod's decision to grant Mr. C. Steenhof, former fieldman for the Immigration Committee of Canada, a pension of $421.30 and in case of his death, his present wife, should she survive her husband to receive $337.00."

The council withheld action. It was moved, and seconded, to withhold action on the following grounds:

1. Many fieldmen were employed by the Immigration Committee for Canada on the same conditions as Mr. C. Steenhof.

2. The pension of Mr. John Vander Vliet, the secretary of the Immigration Committee for Canada, granted in 1964, is not a similar case, and cannot be called a precedent.

3. Council paying this pension to Mr. C. Steenhof is really establishing a precedent.

The protest before the 1969 synod is from the Second Toronto Christian Reformed Church against the action of the Council of the Canadian Council of Christian Reformed Churches for not having implemented the decision of the synod of 1968 in regard to the pension for Mr. C. Steenhof.

C. *Recommendation:* Synod sustain the protest of Second Toronto.

Ground: The synod of 1968 did not ask the Canadian Council of Christian Reformed Churches to decide on the matter of a pension for Mr. Steenhof, but to *implement* same. The matter had already been decided by the synod of 1968. —*Adopted*

(Appeals II, continued in Art. 135).

ARTICLE 37

Seminary Dean Harold Dekker announced that Dr. P. Y. De Jong is present to assume his place as a Seminary faculty advisor to synod. Dr. De Jong rises to express his agreement with the Forms of Unity.

Dr. De Jong reports on his recent visit to the synod of the Reformed Presbyterian Church (Covenanters) and brings to us the greetings of that church and relates that he was asked to convey to us that this church has learned much from fellowship with us and values this good relation very highly and desires that it may be deepened and strengthened.

ARTICLE 38

The advisory committee, *Church Order I,* Rev. J. Vander Laan reporting, presents:

I. PROPOSED DIVISION OF CLASSIS PACIFIC NORTHWEST

A. *Materials:*

Overtures 18, 18-A, and personal correspondence from Rev. H. Spaan.

B. *Background:* Classis Pacific Northwest sought division of the classis at the synod of 1968 because it was too large to conduct its business efficiently. Two churches in classis opposed the proposed division of classis last year but a new plan of division is presented this year.

C. *Recommendations:*

1. Synod approve the division of the present classis Pacific Northwest into two classes as indicated in the overture 18.

2. Synod declare that this approval of the division is conditional upon mutually satisfactory financial arrangements in which classis "A" subsidizes classis "B" for classical expense as long as necessary.

Grounds:

a. Classis "B" will have need for such subsidy because of the great distances between the churches.

b. Classis agreed to the principle of subsidy at its meeting on February 19, 1969. —*Adopted*

3. Synod declare this to be its answer to overtures 18, 18-A.

—*Adopted*

II. APPEAL OF CLASSIS MINNESOTA NORTH TO SYNOD OF 1969 IN RE THE ADVICE OF THE SYNODICAL DEPUTIES REGARDING MR. C. E. HADDOCK

A. *Materials: Printed Appeals* 1, 1-A. (See Printed Appeals 1, 1-A.)

B. *Background:* Mr. Haddock sought ordination via article 7 of the Church Order to serve in Crookston, Minnesota. Classis Minnesota North desired to proceed to a preliminary examination of Mr. Haddock with respect to the required exceptional gifts specified in the Church Order, article 7. The synodical deputies advised classis at its September 10, 1968, meeting not to adopt the motion to proceed to the preliminary examination of Mr. Haddock. The basis for this advice was that an urgent need for ministers in our denomination, as required by article 7 was not demonstrated. Classis Minnesota North now appeals the decision of the synodical deputies to synod.

C. *Recommendation:* Synod approve the work of the synodical deputies.

Ground: Classis Minnesota North has not demonstrated that there is urgent denominational need. —*Adopted*

III. APPEAL OF MR. W. SUK RE THE DECISION OF THE SYNOD OF 1968.

A. *Materials:*

1. Letter of Mr. Suk of March 6, 1969.
2. Decision of synod 1968, Acts, page 99, art. 128, I.
3. Letters of testimony from Calvin Christian Reformed Church, Dundas, Ontario; Ebenezer Christian Reformed Church of Jarvis, Ontario; Fruitland Christian Reformed Church.

B. *History:* In its meeting of May 15, 1968, classis Hamilton examined Mr. W. Suk in connection with his request to be admitted to the ministry according to article 7 of the Church Order. The synodical deputies advised against admittance, stating that the requirements of article 7 regarding exceptional gifts and need had not been met. Classis Hamilton then voted in favor of a motion to encourage the brother to continue to follow the way to the ministry as prescribed in article 7 on the grounds that the presence of exceptional gifts and need had been established. Last year classis Hamilton appealed to synod against the decision of the synodical deputies. Synod of 1968 decided to approve the work of the synodical deputies on the ground that classis had failed to supply sufficient information. Now classis Hamilton is willing to let Mr. Suk appeal to synod, though they have decided not to bring an appeal or additional information. Mr. Suk is now willing to pursue 3 years of seminary training, and seeks exemption from College because of his age and family circumstances.

C. *Recommendation:* Synod not sustain the appeal of Mr. W. Suk. *Ground:* Mr. Suk has not submitted sufficient new material.

—*Adopted*

(Church Order, I, continued in Art. 105).

ARTICLE 39

Elder A. Hoving closes the morning session with prayer.

FRIDAY AFTERNOON, JUNE 13

Sixth Session

ARTICLE 40

The Rev. Richard Hartwell leads in devotions, requesting synod to sing Psalter-Hymnal No. 161:1 and 3 and leading in prayer.

ARTICLE 41

Elder K. Bergsma is present again as delegate from classis Grand Rapids East.

ARTICLE 42

The advisory committee, *Educational Matters,* cf. Arts. 22, 28, Rev. F. W. Van Houten reporting, presents a number of reappointments to the Calvin College teaching staff.

Synod goes into executive session in order to discuss specific persons proposed for reappointment.

A. *Materials:*

Agenda Reports 3, 3-A. (See Supplements 3, 3-A.)

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

1. James P. Bosscher, Ph.D., *Professor* of Engineering, permanent tenure (achieved permanent tenure in 1967);
2. Robert A. Bosscher, M.A., *Assistant Professor* of Economics for two years;
3. Conrad Bult, M.A., M.A.L.S., Librarian, *Assistant Professor* for two years;
4. Bert De Vries, Ph.D., Assistant Professor of History for two years;
5. Samuel Greydanus, M.A., *Assistant Professor* of History for four years;
6. George Harris, M.A., *Associate Professor* of Classical Languages for two years;
7. William Hendricks, M.Ed., Assistant Professor of Education, *permanent* tenure;
8. David E. Holwerda, Th.D., *Professor* of Religion and Theology, *permanent* tenure;
9. Carl Huisman, M.F.A., Instructor in Art for two years;
10. Gertrude Huisman, M.A., *Assistant Professor* of Music for two years.
11. Beverly Klooster, M.A., Assistant Professor of Biology for two years;
12. Albion Kromminga, Ph.D., *Professor* of Physics for two years;
13. Kenneth Kuiper, Ed.D., *Professor* of English, *permanent* tenure;
14. Jack Kuipers, M.S.E., Associate Professor of Mathematics for four years;
15. Philip R. Lucasse, M.A., Deferred appointment to the faculty, Department of Education;
16. George M. Marsden, Ph.D., *Associate Professor* of History for four years;
17. Clarence Menninga, Ph.D., Assistant Professor of Physics for two years;
18. Theodore Minnema, Th.D., *Professor* of Religion and Theology, *permanent* tenure;
19. Stephen Monsma, Ph.D., *Associate Professor* of Political Science for four years;
20. Thomas Ozinga, Ph.D., *Associate Professor* of Speech for four years;
21. Donald Pruis, Ph.D., (C.P.A.), *Professor* of Economics and Business Administration, permanent tenure (achieved permanent tenure in 1967);
22. Alfred Reynolds, Ph.D., *Associate Professor* of Psychology for four years;
23. Barton Siebring, M.A., *Assistant Professor* of Romance Languages for four years;
24. Howard Slenk, Ph.D., *Associate Professor* of Music for two years;
25. J. W. Smit, Ph.D., *Associate Professor* of Sociology for two years;
26. Dale Topp, Ph.D., Assistant Professor of Music for two years;

27. Gordon Van Harn, Ph.D., *Professor* of Biology, *permanent* tenure.

28. Edwin Van Kley, Ph.D., *Professor* of History, *permanent* tenure;

29. Howard Van Till, Ph.D., *Associate Professor* of Physics for three years;

30. David Vila, M.A., Assistant Professor of Romance Languages for two years;

31. Clarence Vos, Th.D., Associate Professor of Religion and Theology for two years;

32. Louis Vos, Th.D., *Associate Professor* of Religion and Theology for four years;

33. Mary Ann Walters, M.A., Instructor in English for two years;

34. Dorothy Westra, M.A., *Assistant Professor* of Education for four years;

35. Lois Westra, M.A., *Assistant Professor* of Romance Languages for two years;

36. Richard Wevers, Ph.D., *Professor* of Classical Languages, *permanent* tenure;

37. John Worst, M.A., *Assistant Professor* of Music for two years;

38. G. Roderick Youngs, Ed.D., *Professor* of Psychology, *permanent* tenure;

39. Doris Zuidema, M.A., *Assistant Professor* of Physical Education for four years;

40. Mildred Zylstra, M.A.L.S., *Assistant Professor* of English for four years. —*Adopted*

*Italics indicates raise in rank or permanent tenure.

Non-Faculty ranks

1. Donald Boender, M.A., Coordinator of Student Financial Aid for four years;

2. Linda Dykstra, M.A., Acting Dean of Women for one more year;

3. Eltjen Flikkema, M.A., Assistant Instructor in Germanic Languages for one more year;

4. Ronald J. Lubbers, M.B.A., Assistant Instructor in Economics for one more year;

5. Mrs. Patricia Swets, M.A.L.S., Librarian for one more year;

6. Thomas L. Swets, M.A., Assistant Instructor in English for one more year.

7. Mrs. Ann Trap, R.N., Campus Nurse, *permanent* tenure.

—*Adopted*

II. RETIREMENT OF DR. JOHN VAN BRUGGEN

A. *Material:* Agenda Report 3-A. (See Supplement 3-A.)

B. *Recommendations:*

1. Synod approve the retirement of Dr. John Van Bruggen and name him professor emeritus of Education. —*Adopted*

2. Synod invite him and his wife to a testimonial dinner on Tuesday evening, June 17. —*Adopted*

(Educational Matters continued in Art. 88).

ARTICLE 43

The advisory committee, *Publication Matters,* cf. art. 27, Rev. C. Bolt reporting, presents the following:

I. APPOINTMENT OF BUSINESS MANAGER

A. *Material:* Agenda Report 26. (See Supplement 26.)

B. *Recommendation:* Synod modify its regulation pertaining to the appointing of a business manager by authorizing the Business Committee to appoint the business manager subject to the approval of the Board of Publications. —*Adopted*

II. EDITORIAL STAFF OF THE EDUCATION COMMITTEE

A. *Material:* Agenda Reports 26, 26-A. (See Supplements 26, 26-A.)

B. *Recommendations:*

1. Synod approve the plan for the editorial staff of the Education Committee. —*Adopted*

2. Synod approve the following appointments: (two-year terms)

a. as director of education: Rev. William Vander Haak;

b. as part-time editor: Rev. John Schaal.

c. as full-time editor - Journalistic type: Miss Gertrude Haan.

—*Adopted*

3. Synod concur with the action of the Board of Publications that it seek to present a nomination for full-time editor - pedagogical type for the education staff, to the synod of 1970, and to make an interim appointment to this position if an individual with exceptional qualifications can be found. —*Adopted*

III. SUNDAY SCHOOL MATERIALS

A. *Material:* Agenda Report 26. (See Supplement 26.)

B. *Recommendation:* Synod approve the Sunday School curriculum for 1970 as presented in Supplement 26.

Grounds:

1. The Sunday School Committee has encountered serious obstacles to implement the proposed plan in time for publication for 1970.

2. A previously proposed plan is a step toward a new type of curriculum, and the committee needs more time to study in greater depth the relation of this plan to an extensive revision of Sunday school materials.

—*Adopted*

IV. REAPPOINTMENT OF THE EDITOR OF DE WACHTER

A. *Material:* Agenda Report 26. (See Supplement 26.)

B. *Recommendation:* Synod approve the reappointment of Rev. William Haverkamp as editor of De Wachter for a term of four years. (See Art. 54). —*Adopted*

(Publication Matters continued in Art. 81).

ARTICLE 44

The advisory committee, *Appeals I,* Rev. G. Rozenboom reporting, presents the following:

I. COMMUNICATIONS OF MR. JOHN BOSMAN, SR.

A. *Materials:*

1. Letter of September 23, 1968, adversely commenting on synod's handling of the atonement issue.

2. Letter of May 12, 1969, which is an adverse commentary on an article on Birth Control in one of our church papers.

B. *Recommendations:*

1. Synod inform brother John Bosman, Sr., that his communication has been read and considered, and that we appreciate his concern for soundness of doctrine and moral life in the Christian Reformed Church. —*Adopted*

2. Synod take no action, since brother Bosman does not protest or appeal any specific decision of synod, classis or consistory. —*Adopted*

II. PROTEST OF MR. AND MRS. D. KORT

A. *Analysis.* Mr. and Mrs. Kort's document is titled "A Protest to the 1969 Synod." Technically it is not a protest against a decision of an Ecclesiastical Assembly, but a letter of concern regarding certain statements in our church papers and concerning alleged theological trends in the Christian Reformed Church and our sister church in The Netherlands. It concludes with the "request . . . that our synod send to our sister church and to our denomination a strong plea and warning that we now stop all questioning and criticism of God's Word, and that we affirm . . . that Scripture is infallible, inerrant and is historically trustworthy . . ."

B. *Recommendations:*

1. Synod inform Mr. and Mrs. Kort that their "protest" has been read, and that we are grateful for their concern for the Church and Scripture. —*Adopted*

2. Synod do not enter upon the content of this "protest."

Grounds:

a. No specific decision of an ecclesiastical body is being protested.

b. The document has not been presented to the lower assemblies, which the Rules for Synodical Procedure require. (See p. 8, V-B). —*Adopted*

III. LETTER OF MR. GEORGE MECHELSE

A. *Comment:* This letter is not a protest or an appeal, but manifests concern regarding the "pro and contra" discussions in The Banner of the "New Theology." The brother further raises certain questions to which he would like official answers by the church.

B. *Recommendations:*

1. Synod inform brother G. Mechelse that his letter has been read, and that his concern for the wellbeing of our church is appreciated. —*Adopted*

2. That no action be taken, since no decision of synod is referred to, and his document has not been submitted to the consistory and classis. —*Adopted*

(Appeals I, continued in Art. 134).

ARTICLE 45

The advisory committee, *Church Order II,* Rev. A. Hoksbergen reporting, presents:

SYNODICAL DEPUTIES' REPORTS

I. REPORTS ON THE CLASSICAL EXAMINATION OF CANDIDATES

Classis	Candidate	Synodical Deputies
Grand Rapids East	Paul Brink Albert Helder Herman Keizer Paul Vander Lee	R. Rienstra, Grand Rapids West H. G. Arnold, Zeeland J. A. Mulder, Kalamazoo
Grand Rapids South	George Vander Weit	H. Vander Kam, Kalamazoo G. F. Van Oyen, G.R. West C. W. Nieuwenhuis, Zeeland
Pella	Verlyn Verbrugge	H. Hollander, Northcentral Iowa J. Rubingh, Orange City R. De Ridder, Sioux Center
Florida	Robert C. De Vries Jacob Heerema	E. Bradford, Chicago North H. Hoekstra, Hackensack R. Leestma, Chicago South
Hamilton	John Kerssies	A. De Jager, Chatham R. Kooistra, Toronto D. J. Scholten, Huron
British Columbia	Jacob Dykstra	H. A. Venema, Alberta North J. Vriend, Alberta South T. Medema, Pacific Northwest
Pacific Northwest	Donald Recker Harry Boer Roger Kramer	P. Dekker, Alberta South E. Boer, Rocky Mountain R. De Ridder, Sioux Center
Grand Rapids South	Terry Hager	R. Rienstra, Grand Rapids West J. Pott, Muskegon J. Medendorp, Grandville
Rocky Mountain	Ken Koeman Ken Vander Wall A. William Heersink	J. Piersma, Pella H. G. Entingh, Minnesota South J. Rubingh, Orange City
Orange City	Arthur Van Wyhe	H. Hollander, Northcentral Iowa H. G. Entingh, Minnesota South R. De Ridder, Sioux Center
Wisconsin	Robert Uken	C. O. Buus, Chicago South W. R. Witte, Chicago North E. L. Haan, Illiana
California South	Gerald Frens	G. Holwerda, Rocky Mountain G. S. Kok, Central California J. D. De Jong, Pacific Northwest
Huron	William Praamsma	R. Kooistra, Toronto N. Haan, Lake Erie A. De Jager, Chatham
Lake Erie	John Steigenga	A. De Jager, Chatham W. VanderHoven, G.R. East J. A. Mulder, Kalamazoo

Classis	Candidate	Synodical Deputies
Cadillac	Robert Greydanus	W. VanderHoven, G.R. East R. Rienstra, Grand Rapids West H. Vander Ark, Muskegon
Chatham	Allen Groen Paul Schoon	H. De Moor, Toronto D. J. Scholten, Huron A. Kuyenhoven, Hamilton
Muskegon	Philip Koster	A. Hannink, Cadillac E. L. Haan, Illiana S. Draayer, Lake Erie
Kalamazoo	Richard Sytsma	C. W. Niewenhuis, Zeeland T. C. Van Kooten, Holland J. C. Medenorp, Grandville
Illiana	A. Gene Beerens Daniel Bos	R. Leestma, Chicago South J. A. Mulder, Kalamazoo E. Bradford, Chicago North
Eastern Canada	Adrianus Den Haan Albert Dreise John Klumpenhouwer	R. Kooistra, Toronto L. Praamsma, Hamilton R. Popma, Quinte

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

II. CANDIDATE KENNETH VANDER HEIDE

The synodical deputies H. Bajema (Minnesota South), H. Hollander (Northcentral Iowa), and P. Vander Weide (Orange City) advised classis Sioux Center on Sept. 17, 1968, that the ordination of Candidate Vander Heide be deferred until he sustain a suitable examination at a later date. Following a re-examination by classis on February 18, 1969, the brother was admitted to the ministry of the Word and Sacraments with the concurring advice of the synodical deputies P. Vander Weide (Orange City), H. G. Entingh (Minnesota South), and H. Hollander (Northcentral Iowa).

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

III. REV. JIM KOK

The synodical deputies A. Hannink (Cadillac), J. Wesseling (Grandville), and J. A. Mulder (Kalamazoo), concur in the decision of Classis Grand Rapids East to permit the Calvin Church to call Rev. Kok to serve as Hospital Chaplain at Pine Rest Christian Hospital, judging the work to be spiritual in character and directly related to the ministerial calling.

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

IV. REV. ARLO DAHM

The synodical deputies H. Sonnema (California South), J. Hekman (Central California) concurred with the motion of classis Pacific Northwest to grant honorable dismissal from the office of the ministry of Word and Sacraments to the Rev. Arlo Dahm to enter upon a non-ministerial vocation.

Recommendations:

A. Synod approve the advice of the synodical deputies to release Mr. Dahm from his office. —*Adopted*

B. Synod take special note that only two synodical deputies gave advice on this matter, rather than three, as required by Article 48b of the Church Order and that synod remind classis Pacific Northwest that it should have followed the rule of the Church Order. —*Adopted*

V. MR. WILLIAM D. RIBBENS

The synodical deputies T. Van Kooten (Holland), C. Nieuwenhuis (Zeeland), and J. Medendorp (Grandville), having heard the examination of Mr. Ribbens, concurred with the motion of classis Kalamazoo that Mr. Ribbens be declared eligible for a call in the Christian Reformed Church.

Recommendation: Synod approve the work of the synodical deputies.

Ground: The requirements of the Church Order for restoration into office have been met. —*Adopted*

VI. REV. WILLIAM P. GREEN, JR.

A. *Background:* Acts of Synod 1968, Article 86, IX, p. 59. The synodical deputies P. Vander Weide (Orange City), W. Van Antwerpen (Minnesota North), and R. De Ridder (Sioux Center), having been present at the colloquium doctum conducted by classis Minnesota South with Rev. W. P. Green, and being satisfied that all regulations had been met, advised classis to declare this brother eligible for a call to the ministry of the Word and Sacraments in the Christian Reformed Church.

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

VII. REV. FRED M. HUIZENGA

The synodical deputies R. De Ridder (Sioux Center), J. Rubingh (Orange City), and H. Hollander (Northcentral Iowa), advised classis Pella that the Pella I church could proceed with extending a call to Rev. Huizenga to teach Bible at the Pella Christian High School and that it would not be necessary to call a special session of classis to consider this matter. The reason given for this opinion is that there is a precedent in classis on this matter.

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

VIII. CLASSIS GRAND RAPIDS SOUTH RE SYNODICAL RULE FOR CLASSICAL EXAMINATION OF CANDIDATES

The synodical deputies R. Rienstra (Grand Rapids West), J. Pott (Muskegon), and J. Medendorp (Grandville), informed classis Grand Rapids South that it would call the attention of synod to the fact that classis violated the rule adopted by the synod of 1961 which requires at least a 15-minute examination in each locus when the classis limited the examination of a candidate to only one hour in the area of dogmatics. The classis was informed of this by the deputies before it proceeded with the examination of the candidate.

Recommendations:

A. Synod remind classis Grand Rapids South that it should abide by the rules designated by synod regarding the examination of candidates.

—*Adopted*

B. Synod remind the synodical deputies not to concur with classis in proceeding with an examination when the rules for examination are not met, unless compelling reasons are given for making an exception.

—*Adopted*

IX. DR. CARLOS TAPIA-RUANO

A. *Background:* Acts of Synod, 1968, Art. 86, VII, p. 59.

The synodical deputies, C. Nieuwenhuis (Zeeland), R. Rienstra (Grand Rapids West), and John Medendorp (Grandville) on October 17, 1968, agreed with the judgment of classis Holland that in this case the "exceptional gifts" and need required by Article 7 of the Church Order, to justify the ordination of one who has not received the prescribed theological training, had been shown and therefore had no objection that classis proceed with the examination as prescribed by the synodical regulations. After having heard the "preparatory examination" the deputies advised classis Holland that they had no objection to declaring Dr. Ruano eligible for call in the ministry of the Word and Sacraments in the Christian Reformed Church.

B. *Recommendation:* Synod approve the work of the synodical deputies.

—*Adopted*

C. The synodical deputies H. Vander Kam (Kalamazoo), C. Nieuwenhuis (Zeeland), and G. Van Oyen (Grand Rapids West), concurred in the action of classis Holland on January 16, 1969, to admit Dr. Carlos Tapia-Ruano to ordination to the ministry of Word and Sacraments in the Christian Reformed Church. The deputies further urged classis Holland to appoint a committee to give supervision and counsel to the brother in certain areas of deficiency.

D. *Recommendation:* Synod approve the work of the synodical deputies.

—*Adopted*

X. REV. JOHN C. VANDERSTELT

The synodical deputies L. Praamsma (Hamilton), H. Numan (Huron), and R. W. Popma (Quinte), advised classis Toronto that they had no objection in granting honorable dismissal from the ministerial office in the Christian Reformed Church to Rev. Vanderstelt. The advice was based on the grounds that —

A. Rev. Vanderstelt is assistant professor of Philosophy at Dordt College, a position which cannot be described as being exclusively "spiritual in character and directly related to the ministerial calling" as provided for in the Church Order, Article 13.

B. The position held by Mr. Vanderstelt at Dordt College enables him to perform a vital kingdom service.

C. *Recommendation:* Synod approve the work of the synodical deputies.

—*Adopted*

XI. REV. JACK J. MATHEIS

The synodical deputies J. Vriend (Alberta South), H. Sonnema (California South), and J. Hekman (Central California) advised classis Pacific

Northwest that they had no objection to the issuing of a call by the Bethel Church of Lynden to Rev. Matheis who is to teach Bible at the Lynden Christian High School. This advice is granted because of precedent in this matter.

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

XII. REV. MYUNG JAE LEE AND THE KOREAN BIBLE CHURCH

The synodical deputies J. Geels (Wisconsin), E. L. Haan (Illiana), and H. Hollander (Northcentral Iowa), concurred in the motion of classis Chicago North to receive the Rev. Myung Jae Lee into the ministry of the Christian Reformed Church, continuing his service with the Korean Bible Church, in view of the fact that classis had received the Korean Bible Church into the Christian Reformed denomination after the Church had given assurance that she is not requesting, nor expecting, any present financial aid, and had further agreed to carry out the following stipulations:

1. That the name of the church be changed.
2. That the creeds and Church Order of our denomination be adopted.
3. That the minister eventually be totally supported by the congregation.
4. That quota payments eventually be made to the denomination.
5. That office bearers be elected.

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

XIII. REV. JOHN MALIEPAARD

The synodical deputies H. Vander Kam (Kalamazoo), G. Van Oyen (Grand Rapids West), and C. Nieuwenhuis (Zeeland), concurred in the action of classis Grand Rapids South in granting permission to the La Grave Ave. Church to depose Rev. Maliepaard from the office of minister of the Word and Sacraments. The advice was given on the grounds of conduct unbecoming the office of minister of the Word and continued impenitence.

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

XIV. CAMPUS MINISTRY AT GRAND VALLEY STATE COLLEGE

The synodical deputies S. Kramer (Grand Rapids South), W. Vander Hoven (Grand Rapids East), and J. Medendorp (Grandville) concurred with the decision of classis Zeeland that a church be appointed to call a minister to work at Grand Valley State College. The advice was given on the basis that the work is spiritual in character as prescribed by Article 13 of the Church Order.

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

XV. CANDIDATE TERRY HAGER

The synodical deputies R. Rienstra (Grand Rapids West), J. Pott (Muskegon), and J. Medendorp (Grandville) advised classis Grand Rapids South that they had no objection to proceeding with the examination of Mr. Hager who is called to the Grand Rapids Youth Ministry, judging this ministry to be spiritual in character.

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

XVI. CHAPLAIN GALEN MEYER

The synodical deputies R. Rienstra (Grand Rapids West), J. Pott (Muskegon), and J. Medendorp (Grandville), advised Classis Grand Rapids South that it had no objection to extending a call to Rev. Meyer by the Bethel Church for the purpose of teaching Bible at the South Christian High School. The deputies judged this work to be in accord with the stipulations of Article 13 of the Church Order.

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

XVII. SYNODICAL RULES REGARDING CLASSICAL EXAMINATIONS AND SYNODICAL DEPUTIES

In view of a number of irregularities in the reports of the synodical deputies, your advisory committee proposes to synod the following:

A. Synod stress the importance of the classical examination for ordination to the ministry of the Word and Sacraments in the Christian Reformed Church, since this is the only ecclesiastical examination of candidates. —*Adopted*

B. Synod advise that the date for ordination should not be fixed until the classical examination of a candidate has been successfully completed. —*Adopted*

C. Synod urge all classes to exert every effort to follow the stipulations of the Church Order which requires the presence of at least three synodical deputies at classical meetings. —*Adopted*

D. Synod urge its deputies to insure that all synodical rules are observed in matters that concern their advice to a classis, and that when such rules are violated, explicit reason for the allowance of such deviation be given to synod. —*Adopted*

E. Synod remind its deputies of the high priority to be given to requests to serve as advisers to classes. —*Adopted*

F. That the stated clerks of the classes adhere to the rules for reporting the work of synodical deputies. (See Acts of Synod, 1963, Art. 74, 2; page 61; See Acts, 1964, Art. 159).

Church Order, II, continued in Art. 64.

ARTICLE 46

The president acknowledges and welcomes Prof. Dr. J. Adams of Westminster Seminary, fraternal delegate from the Orthodox Presbyterian Church. (See Supplement 55.)

ARTICLE 47

The advisory committee, *Foreign Missions,* Rev. D. Negen reporting, presents

I. CHAPLAIN COMMITTEE

A. *Material:* Agenda Report 38. (See Supplement 38.)

B. *Recommendations:*

1. Synod note with appreciation the work of our chaplains; also the work of retiring committee members—Revs. M. Goote, R. Heynen and Mr. John Berkhof;

2. Synod grant the chairman and/or secretary (Revs. M. Goote and C. Schoolland) the privilege of the floor on Chaplain Committee matters. (Committee personnel in Art. 148). —*Adopted*

II. BOARD OF FOREIGN MISSIONS REPORT

A. *Material:* Agenda Report 39, (See Supplement 39).

B. *Information:* This part of the report deals with the new proposed plan for area secretaries for the CRBFM.

Your committee has taken note of the tremendous growth and expansion in Foreign Missions over the past number of years during which time there has not been a proportionate increase in staff. Note the increased scope of responsibilities. In view of this fact the Board is presenting the proposed plan. Your committee is aware of the fact that the work load placed upon the shoulders of the Rev. Henry Evenhouse has been far too demanding.

C. *Recommendations:*

1. Synod grant the privilege of the floor to Dr. R. De Groot, chairman; Mr. W. Venema, treasurer; Rev. H. Evenhouse, executive secretary, concerning matters relating to Foreign Missions. —*Adopted*

2. Synod take grateful note of the services of our veteran missionaries, Rev. and Mrs. William Muller and Rev. and Mrs. Edgar Smith, who are concluding their work in Brazil and Nigeria, respectively, after many years of faithful service. —*Adopted*

3. Synod approve the plan for the office organizational structure as found in Supplement 39.

Grounds:

a. This will relieve the executive secretary of some of his many duties.

b. This will provide a sound administrative organization whereby overall leadership and direction can be exercised in carrying out the objectives of the Board of Foreign Missions. —*Adopted*

4. That synod authorize the CRBFM to secure an ordained man as area secretary in 1970, and additional men as needed and synod subsequently approves. —*Adopted*

5. That synod instruct the CRBFM to review the position of Secretary of Recruitment and Orientation when/if the positions of area secretaries are filled, and submit a report on this matter to synod.

6. That synod amend the *Mission Order, Article V,* to read as follows:

THE EXECUTIVE SECRETARY OF MISSIONS

Section 1. The executive secretary of Missions shall labor under the supervision of the Christian Reformed Board of Foreign Missions, and he shall be a member ex-officio of the Board and its committees.

Section 2. His duties regarding the Board. As its secretary he shall be responsible for keeping full and complete records of the transactions of the Board and its executive committee, conducting and having charge of the correspondence of the CRBFM, and keeping files of all the letters and papers concerning the work of the CRBFM (for which purpose he shall be provided with the necessary per-

sonnel): to arrange and bring up all such business as requires the attention of the Board and its executive committee, to submit such documents as may be necessary for their information; to prepare and submit to the CRBFM the reports to synod; and attend the meetings of synod and its advisory committees for advisory services concerning mission matters. *He shall be responsible for the over-all program of recruitment and orientation the carrying out of which can be assigned to the area secretaries.*

Section 3. His duties regarding the missionaries. To visit them and their fields from time to time, as directed by the CRBFM, for the purpose of counseling with them concerning their work and assisting them in case difficulties have arisen or are likely to arise, adjusting personal relations between various workers, if necessary, and promoting such understanding and harmonious cooperation between the workers of the various posts as shall secure the harmony and advancement of the work. *Until secretaries are obtained for all the fields these duties shall obtain for those fields assigned to him.*

Section 4. His duties regarding the denomination. To visit as many classical meetings and congregations as occasion may require, or the CRBFM may advise, and his other duties will permit. The purpose of these visits shall be to enlighten our people on the subject of missions in all its branches; to stimulate prayer for missions, and to encourage the study of mission literature. He shall encourage young men and women to consecrate themselves to the cause of missions, promote mission festivals and conferences and present the cause of missions upon these occasions.

He shall also write or edit and advance the publication of missionary literature which pertains to our missionary work.

It shall also be his duty to study the financial needs of our mission work in order to promote such giving by individuals and congregations, as will, with God's blessing, provide the means needed for our missionary undertaking. *In consultation with the area secretaries, he shall plan and supervise the implementation of the above duties.*

Section 5. The executive secretary shall provide the CRBFM with monthly reports of his work.

Section 6. He shall be allowed one month vacation each year, to be taken at such times as shall least interfere with his work, the vacations to be arranged in consultation with CRBFM.

Section 7. The remuneration received by the executive secretary for addresses within the circle of our own churches is to be turned over to the CRBFM.

Section 8. The executive secretary shall be diligent to encourage congregations to become calling and supporting churches for missionaries.

Section 9. The assistant secretary, appointed by synod, shall be given full voting rights when he serves in the place of the executive secretary, or when he is appointed to serve as a regular committee member; at all other times he shall be given an advisory vote.

Section 10. The secretary of recruitment is to be an ordained man appointed by synod. His work shall be in the area of recruitment and orientation of missionary personnel. He shall be responsible to the executive secretary in carrying out his work.

AREA SECRETARIES

Section 1. Duties to the executive secretary. Serve as advisors to the area committees and to the board when area matters are discussed.

Give thorough orientation to missionary recruits as assigned by the executive secretary.

Promote the area field through writing, speaking, and assisting the Promotion Department.

Carry out duties and correspondence as assigned by the executive secretary.

Be responsible to the board and/or its executive committee through the executive secretary.

Section 2. Duties to the missionaries.

Make regular visits to the field according to need.

Counsel with them concerning their work and assist them in case difficulties have arisen or are likely to arise.

Adjust personal relations between the various workers if necessary.

Promote such understanding and harmonious cooperation between the workers of the various posts as shall secure the harmony and advancement of the work.

Section 3. Duties to the denomination. In consultation with the executive secretary he (they) shall:

Visit as many classical meetings as occasion may require.

Visit as many congregations as occasion may require or his duties permit.

Enlighten our people on the subject of missions, particularly his area or field.

Stimulate prayer for missions and encourage the study of mission literature as it pertains to his area or field.

Encourage young men and women to consecrate themselves to the cause of missions.

Be available for mission festivals and conferences to present the cause of missions.

Write or edit and advance the publication of missionary literature especially of his area or field.

Promote such giving by individuals and congregations as will with God's blessings provide the means needed for our missionary undertaking.

* Italic portions are new additions to the Mission Order.

** Section 4 of the previous order for the executive secretary is deleted. Former section 5 now is section 4, etc. through section 10.

*** All the material concerning the area secretaries is new to the Mission Order. —*Adopted*

7. That synod decide that the area secretary(s) be appointed by the CRBFM with the approval of synod for an initial term of two years. Upon completion of this term he shall be eligible for reappoinment for additional four year terms. Further, that synod instruct the CRBFM to incorporate this decision in the Mission Order. —*Adopted*

8. That synod decide that the calling of ordained men for Korea be discontinued and that Korea no longer be viewed as a foreign mission field to be served by our CRBFM.

Grounds:

a. Past calls have been declined.

b. Report of the fraternal delegate to the Korean Presbyterian Assembly so proposed.

c. There are national churches with a Reformed witness in Korea.

d. The enrollment of theological students at the seminary in Seoul of the Hapdong Church is large. —*Adopted*

9. That synod express loving concern for the churches in Nigeria as they struggle with the grief and problems caused by the war within their nation; and that we assure them of our continued prayers and interest. —*Adopted*

(Foreign Mission matters continued in Art. 57).

ARTICLE 48

The advisory committee, *Home Missions,* Rev. Jay Wesseling reporting, presents:

I. THE LUKE SOCIETY, INC.

A. *Material:* Agenda Report 30 (See Supplement 30).

B. *Recommendations:*

1. That Dr. H. Evenhuose, M.D., and one other Luke Society representative be granted the privilege of the floor during consideration of Luke Society matters. —*Adopted*

2. That the Luke Society be commended for its work. —*Adopted*

(See Art. 148, VII, for representative).

II. CHURCH HELP FUND, INC.

A. *Material:* Agenda Report 8 (See Supplement 8).

B. *Recommendation:* Synod express its appreciation to the Rev. C. R. Veenstra for his faithful service to the denomination as a member of the Church Help Fund Committee. (Note: The Rev. Veenstra requested and was granted relief from his responsibilities on the committee for reasons of health). —*Adopted*

(See Art. 148, E. for committee personnel).

III. CHRISTIAN REFORMED WORLD RELIEF COMMITTEE

A. *Material:* Agenda Report 25 (See Supplement 25).

B. *Recommendations:*

1. That Mr. John Vander Ploeg, committee president; Rev. Wilbert Van Dyk, ministerial advisor; and Mr. Louis Van Ess, executive director, be granted the privilege of the floor when matters pertaining to the work of CRWRC are discussed. —*Adopted*

2. Synod approve the continuation of the work of mercy in Korea.

Grounds:

a. There is still evidence of the need for a Christian outreach and for rehabilitative work in Korea.

b. The opportunity to work with local church groups assures that an increasing share of the work can be carried on in an indigenous manner. —*Adopted*

3. Synod approve the continuation of the work of mercy with the Cuban refugees in Miami, Florida.

Grounds:

a. The flow of refugees is expected to continue.

b. The Board of Home Missions plans to continue its outreach to the community. —*Adopted*

4. Synod approve of the work of the CRWRC in providing $10,000 for the care of indigent patients at the Mkar and Takum hospitals in Nigeria. —*Adopted*

5. Synod approve of the work of the CRWRC in sending an agriculturalist to Nigeria to work with our missionaries in agricultural and self-help programs. —*Adopted*

6. Synod approve the recommendation of CRWRC that Mr. Louis Van Ess be reappointed executive director for a term of four years.
(See Art. 148 for Board personnel). —*Adopted*

(Home Mission matters continued in Art. 89).

ARTICLE 49

The advisory committee, *Varia,* Mr. P. Bremer reporting, presents the following:

I. CONGRESS OF THE INTERNATIONAL COUNCIL OF CHURCHES

A. *Material:* Agenda Report 1, (Supplement 1)

B. *Recommendation:* Synod take cognizance of the report of Rev. Jacob Hasper and Rev. John T. Holwerda and approve their work. —*Adopted*

II. REPORT OF OBSERVERS TO WORLD COUNCIL OF CHURCHES OF 1968.

A. *Material:* Agenda Report 4. (See Supplement 4).

B. *Recommendation:* That this report be referred to the Inter-Church Relations Committee for consideration in connection with its mandate to chart methods of meaningful contact with other Churches; and to our own churches for study and discussion. —*Adopted*

(See Art. 148, VII E., for membership personnel).

III. REVISION OF PROPERTY INCORPORATION RULING

A. *Material:* Agenda Report 10, (See Supplement 10).

B. *Recommendation:* Synod grant an additional year to fulfill the mandate and report to the synod of 1970. —*Adopted*

(See Art. 148, VII, F, 12).

IV. LORD'S DAY ALLIANCE OF THE UNITED STATES

A. *Material:* Agenda Report 12. (See Supplement 12).

B. *Recommendation:* Synod again recommend the Alliance as a cause worthy of our participation. —*Adopted*

(See Art. 148, VII, C, 7).

V. INVESTIGATION OF MEMBERSHIP LOSSES

A. *Material:* Agenda Report 27, (See Supplement 27).

B. *Recommendations:*

1. That synod urge the consistories to extend full cooperation to the efforts of the committee. —*Adopted*

2. Synod authorize the committee to address questionnaires to a random selection of the present membership of the churches. —*Adopted*

3. Synod extend the time allotted for this study until the convening of the synod of 1971. —*Adopted*

(See Art. 148, VII, F, 17).

VI. THE LORD'S DAY ALLIANCE OF CANADA

A. *Material:* Agenda Report 40. (See Supplement 40).

B. *Recommendation:* Synod continue our participation in and support of the Alliance. (See Art. 148, VII, C, 6). —*Adopted*

VII. REVISION OF FORM FOR ORDINATION (OR: INSTALLATION)

A. *Material:* Agenda Report 45. (See Supplement 45).

B. *Background:*

After an initial mandate by synod and a study of some years the committee presented a revision of Forms for Ordination, together with a new Form to be used for ministers entering upon extraordinary tasks, to the synod of 1965. The synod of 1965 provisionally approved all of these Forms for a period of four years, with the exception of the Form for ministers who enter upon extraordinary tasks, which was referred back to the committee. The committee reported to the synod of 1966, presenting a new redaction of the Forms and re-submitting a proposed Form for the installation of ministers entering upon extraordinary tasks. All of these were approved for use in the churches, and the committee was instructed to submit a recommendation for final approval of the Revised Forms to the synod of 1969 (*Acts* 1966, Art. 69, pp. 42-43).

C. *Recommendations:*

1. Synod give final approval to the Forms of Ordination as printed in the *Agenda*. (Note: The Forms as printed in the *Agenda* incorporate a number of minor revisions of the 1966 forms).

2. Synod approve the following "Pledge of the Congregation" to be included where suitable in our Forms for optional use by our congregations, provided that permission for the use of this form can be obtained from the Reformed Church in America:

"Inasmuch, beloved brethren and members of this church, as this most solemn procedure involves obligations and duties on your part towards him whom you have called to minister to you in holy things, I ask before God and our Lord Jesus Christ:

"Do you receive in the Name of the Lord His servant, our brother, to be your minister?

"Do you promise to receive the word of truth from his lips with meekness and love; and to submit to him in the due discharge of his holy office?

"Do you promise to encourage and help him in his sacred work, and to labor with him in faith and prayer for the honor of Christ, the well-being of His Church, and the welfare of men?

"Do you engage to continue to him, while he remains your minister, competent worldly maintenance, as you have promised; and whatever else the honor of religion and his comfort among you require?

"To these questions, what is your answer?

"Answer: We do so promise, God helping us."

3. That these forms be printed for distribution to our churches. (See Art. 148, VII, F. 4).

—*Referred to Standing Liturgical Committee*

ARTICLE 50

Elder B. Sterenberg closes the session with prayer.

SATURDAY MORNING, JUNE 14

Seventh Session

ARTICLE 51

The Rev. John Engbers leads in devotions. He asks synod to sing Psalter-Hymnal No. 443, reads I Corinthians 2:9-16, and leads in prayer.

ARTICLE 52

The roll call reveals that Mr. J. Visser of classis Alberta North is absent and Rev. A. Hannink of classis Cadillac and elder R. Swierenga of classis Lake Erie are absent with notification.

ARTICLE 53

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

ARTICLE 54

The first Clerk reads a letter of Rev. Wm. Haverkamp in which he makes known that he accepts synod's appointment as editor of *De Wachter.* (See Art. 43).

ARTICLE 55

The vice-president reads a letter in which the Rev. Robert Recker accepts the appointment as Assistant Professor of Missions in Calvin Seminary. (See Arts. 28, 35).

ARTICLE 56

The advisory committee on *Appointments and Nominations,* cf. Art. 28, Rev. J. M. Hofman reporting.

I. CHAPLAIN COMMITTEE

A. *Material:* Agenda Report 38 (See Supplement 38).

B. *Recommendation:* Synod approve the appointment of Rev. G. Bouma to fill the unexpired term of Rev. A. De Jager. —*Adopted*

(See Art. 148, VII, E, 3).

II. THE BACK TO GOD TRACT COMMITTEE

A. *Material:* Agenda Report 35 (See Supplement 35).

B. *Recommendation:* Synod approve the nominations of the following names as members of the Back to God Tract Committee:

Group 1—Mr. W. Timmer (elected); Mr. P. Vander Kamp
Group 2—Rev. J. Draisma; Rev. E. Loss (elected)
Group 3—Mr. K. Boersma (elected); Mr. D. Tjapkes

(See Art. 148, VII, E, 2). —*Adopted*

III. CHURCH HELP FUND

A. *Material:* Agenda Report 8. (See Supplement 8).

B. *Recommendation:* Synod approve the following nomination for alternate member on the Church Help Fund:

Rev. W. De Vries (elected); Rev. J. H. Rubingh

(See Art. 148, VII, E, 4). —*Adopted*

IV. BOARD OF FOREIGN MISSIONS

A. *Material:* Agenda Report 39. (See Supplement 39).

B. *Recommendation:* Synod approve the following nomination for member-at-large on the Foreign Mission Board:

Mr. J. S. Vander Heide (elected); Mr. H. Langeland.

(See Art. 148, III). —*Adopted*

V. FAITH, PRAYER AND TRACT LEAGUE

A. *Material:* Agenda Report 15 (See Supplement 15).

B. *Recommendation:* Synod reappoint Mr. Henry Buikema as synodical representative of the Faith, Prayer and Tract League. —*Adopted*

(See Art. 148, VII, C, 5).

VI. CHRISTIAN REFORMED WORLD RELIEF COMMITTEE

A. *Material:* Agenda Report 25. (See Supplement 25).

B. *Recommendation:* Synod approve the following nominations as delegates to the CRWRC:

a. Medical Member

Dr. A. F. De Boer (elected); Dr. F. Doornbos

Alternate Member

Dr. L. Feenstra; Dr. M. Shaarda (elected)

b. Attorney Member

Mr. H. Meyers (elected); Mr. D. Oosterhouse

Alternate Member

Mr. C. Danhof; Mr. D. Vander Ploeg (elected)

c. Sociologist Member (alternate)

Dr. D. Hoekstra (elected); Dr. T. Rottman

(See Art. 148, IV). —*Adopted*

VII. CONTACT COMMITTEE WITH CANADIAN REFORMED CHURCHES

A. *Material:* Agenda Report 33 (See Supplement 33).

B. *Recommendation:* Synod approve the following nomination for member of the Contact Committee:

Rev. J. Geuzebroek; Rev. A. Schaafsma; Rev. J. B. Vos (elected).

(See Art. 148, VII, F, 3). —*Adopted*

VIII. INTER CHURCH RELATIONS

A. *Material:* Agenda Report 48 (See Supplement 48).

B. *Recommendation:*

B. *Recommendation:* Synod approve the nomination of the following as member and alternate to the Inter Church Relations Committee:

Dr. J. H. Bratt (elected); Dr. D. Van Halsema (alternate).

(See Art. 148, VII, E, 7). —*Adopted*

IX. FUND FOR NEEDY CHURCHES

A. *Material:* Agenda Report 14. (See Supplement 14).

B. *Recommendation:* Synod approve the following nomination to elect members to the F.N.C.:

Rev. A. Hoogstrate (elected); Rev. J. Van Ryn

Rev. H. De Mots (elected); Rev. G. Stoutmeyer

(See Art. 148, VII, E, 5). —*Adopted*

X. CHAPLAIN COMMITTEE

A. *Material:* Agenda Report 38. (See Supplement 38).

B. *Recommendation:* Synod approve the nominations of the following for membership on the Chaplain Committee:

Rev. Jim Kok (elected); Rev. Wm. Swierenga
Rev. L. Kerkstra; Rev. M. Zylstra (elected)
Mr. Jack Holwerda (elected); Mr. M. Wierenga
(See Art. 148, VII, E, 3). —*Adopted*

XI. BACK TO GOD HOUR COMMITTEE

A. *Material:* Agenda Report 11. (See Supplement 11).

B. *Recommendation:* Synod approve the following nomination to elect members for the Back to God Hour Committee:

1. Rocky Mountain Area
   Mr. E. Tamminga (elected); Mr. R. Grissen
2. South Michigan Area
   Mr. D. Vander Ploeg; Mr. W. Veltkamp (elected)
3. Tri-State Area
   Rev. R. Slater (elected); Rev. L. Tamminga
4. California
   Mr. C. Vander Brug (elected); Mr. A. Van Noord
5. Pacific Northwest
   Rev. D. Negen (elected); Rev. B. Niemeyer
6. Western Canada
   Rev. J. E. F. Dresselhuis; Rev. J. Jongsma (elected)

(See Art. 148, VII, E, 1). —*Adopted*

XII. LEAGUE OF CHRISTIAN REFORMED LAYMEN

A. *Material:* Agenda Report 43. (See Supplement 43).

B. *Recommendation:* Synod reappoint Rev. L. J. Hofman as its representative on the League of Christian Reformed Laymen. —*Adopted*
(See Art. 148, VII, C, 12).

XIII. UNITED CALVINIST YOUTH

A. *Material:* Agenda Report 37. (See Supplement 37).

B. *Recommendations:*

1. Synod appoint Mrs. J. Gunnink as representative and Mrs. I. Plaisier as alternate to the U.C.Y. for the Calvinette organization. —*Adopted*

2. Synod appoint Rev. P. Vermaire as representative and Rev. T. Verseput (alternate) to the U.C.Y. Board for Cadet Corps. —*Adopted*

3. Synod appoint Rev. I. Apol as representative and Mrs. Lloyd Koning (alternate) to the U.C.Y. for the Young Calvinist Federation.
(See Art. 148, VII, C, 10). —*Adopted*

XIV. CALVIN COLLEGE CAMPUS SALE

A. *Material:* Agenda Report 36. (See Supplement 36).

B. *Recommendation:* Synod continue the present committee for the year 1969-70. The committee now constituted is as follows:

Mr. J. Mellema, Mr. J. De Nooyer, Mr. M. Muller, Mr. L. Van

Ess, Mr. R. Evenhouse; Advisors: Dr Wm. Spoelhof, Mr. S. Youngsma, Mr. Henry De Witt. —*Adopted*

XV. BOARD OF HOME MISSIONS

A. *Material:* Agenda Report 21. (See Supplement 21).

B. *Recommendation:* Synod approve the following nominations from which it will chose members-at-large for the Board of Home Missions.

1. Western Canada
   Mr. M. Kwantes (elected); Mr. De. De Rover
2. Eastern Canada
   Mr. H. Van Belle (elected); Mr. W. De Neef
3. Central U.S.A.
   Mr. J. Spalink (elected); Mr. R. Rottschafer
4. Central U.S.A.
   Mr. J. Simerink (elected); Mr. L. Hendricksen
5. Central U.S.A.
   Mr. P. Van Putten (elected); Mr. A. Bulthuis
6. Eastern U.S.A.
   Mr. C. Johnson (elected); Mr. R. Van Dyke

Alternate Member at Large:
(Eastern Canada) Mr. G. Witvoet; Dr. B. Kiesekamp (elected).
(See Art. 148, II, for Board membership). —*Adopted*

(Report continued in Art. 87).

ARTICLE 57

Rev. D. Negen, reporter for advisory committee, *Foreign Missions,* cf. Art. 47, presents the recommendation, that synod approve the appointment of the Rev. Eugene Rubingh to the position of Secretary of Recruitment and Orientation for the Board of Foreign Missions. —*Adopted*

(Foreign Mission matters continued in Art. 86).

ARTICLE 58

The advisory committee, *Varia,* cf. Art. 49, Mr. Paul Bremer reporting, presents the following:

I. THE EVANGELICAL LITERATURE LEAGUE (T.E.L.L.)

A. *Material:* Agenda Report 18. (See Supplement 18).

B. *Recommendation:* Synod approve the report of the synodical representative to the Evangelical Literature League. —*Adopted*
(See Art. 148, VII, C, 4).

II. UNITED CALVINIST YOUTH

A. *Material:* Agenda Report 37. (See Supplement 37).

B. *Recommendation:* Synod approve the report of the synodical representatives to United Calvinist Youth. —*Adopted*
(See Art. 148, VII, C, 10).

III. THE DENOMINATIONAL EMBLEM

A. *Material:* Agenda Report 41. (See Supplement 41).

B. *Recommendations:*

1. Synod discharge the Denominational Emblem Committee, since its assigned mandate has been accomplished. —*Adopted*

2. Synod transfer the sale and further development of emblem replicas to the denominational Publishing House. —*Adopted*

3. Mr. David Vander Veen, designer of the emblem, be retained by the Publishing House as consultant on all aspects of the emblem's use. —*Adopted*

IV. INCORPORATION OF SYNOD

A. *Material:* Agenda Report 42. (See Supplement 42).

B. *Reocmmendations:*

1. Synod adopt the Articles of Incorporation as proper implementation of the decision found in the *Acts of Synod* of 1965, page 43. —*Adopted*

2. That the committee be continued for implementation. —*Adopted* (See Art. 148, VII, F, 19).

V. USE OF THE NAME "CHRISTIAN REFORMED"

A. *Material:* Agenda Report 46. (See Supplement 46).

B. *Recommendation:* Synod take no further action. —*Adopted*

ARTICLE 59

Synod adjourns until 9:30 Monday morning, and Elder F. Brummel offers the closing prayer.

MONDAY MORNING, JUNE 16

Eighth Session

ARTICLE 60

The Rev. P. Kranenburg is in charge of devotions. Synod sings 224: 1, 2, 3; Rev. Kranenburg reads Isaiah 51:3-6 and 16 and leads in prayer.

ARTICLE 61

The roll call reveals all delegates present. Rev. T. E. Hofman replaces Rev. N. L. Meyer as delegate of classis Muskegon. He rises to express his agreement with the Form of Subscription.

ARTICLE 62

The first clerk reads the minutes of the Saturday session. They are approved as read.

ARTICLE 63

For the reception committee, Rev. G. D. Klouw presents the Rev. J. Lont of the United Calvinist Youth organization. Rev. Lont informs synod of the vast number of young people connected with our youth organization. He pleads for closer cooperation with the churches both on the local and classical levels. He gives a progress report regarding

the drive for a new building. More funds are needed badly to proceed with the building plans. Rev. Lont asks for continued support and prayers. Rev. J. R. Kok responds for synod.

For the reception committee, Rev. C. Bolt presents Chaplain L. E. Kok, who addresses synod and asks for the support and prayer of the churches for this vital ministry. Elder H. Faber responds for synod.

Rev. G. D. Klouw now presents the Rev. R. Vande Bunte, fraternal delegate of the Reformed Church in America. Rev. Vande Bunte brings the greetings of his church and emphasizes the many areas of agreement between our two churches. He makes mention of the crisis within his own denomination and asks for our prayers. Rev. A. Hoogstrate responds for synod.

ARTICLE 64

The advisory committee, *Church Order II,* cf. Art. 45, Rev. A. Hoksbergen reporting presents:

POLICIES FOR RELOCATION OF CONGREGATIONS

A. *Material:* Overture 28.

B. *Recommendation:* Synod do not accede to the request of overture 28 of classis Chicago South that any congregation considering the relocation of its ministry shall consult officially with the neighboring congregations and the classis of which it is a member.

Grounds:

1. There is no evidence in the material presented that this matter requires synodical action.

2. Churches should realize apart from synodical pronouncement that an effective ministry would require congregations to consult with other congregations when they think of relocation so as not to duplicate efforts or neglect areas which should be served by a church. —*Adopted*

3. That synod declare this to be its answer to overture 28. —*Adopted*

(Church Order, II, continued in Art 72).

ARTICLE 65

The advisory committee, *Church Order III,* cf. Art. 29, Rev. J. B. Vos, reporting, presents:

I. THE CHURCH ORDER AND THE LORD'S SUPPER ADMINISTRATION

Priority is given to Dr. P. Y. De Jong who presents the recommendation of the study committee, according to the Rules of Synodical Procedure. After debate a motion is made to table the recommendation of the study committee in order to consider the report of the advisory committee of synod. —*Adopted*

A. *Materials:*

1. *Acts of Synod,* 1968, pp. 543-558; overture of Classis Hudson
2. *Acts of Synod,* 1968, pp. 65, 66; synodical decision
3. *Agenda* Report 32. (See Supplement 32.)

B. *Information:*

Last year classis Hudson submitted to synod a detailed analysis of the Scriptural teaching concerning the Lord's Supper and its bearing on prac-

tice and administration. It requested synod to examine, in the light of its study report, the biblical foundation for certain practices presently prescribed by the Church Order. It also proposed certain changes in Articles 55 and 60 of the Church Order. Synod decided to "appoint a study committee of no more than six men to examine this report and serve the synod of 1969 with advice for action." The report of the study committee limits itself almost entirely to the changes in the Church Order which were proposed by classis Hudson.

C. *Recommendations:*

1. Synod recommit the overture of classis Hudson to the study committee with the specific mandate to examine the substance of the overture and to serve synod with advice for action.

Grounds:

a. The study committee has not provided an analysis of the overture but has reacted only to the concluding recommendations of the overture on changes in the Church Order.

b. The overture contends that a conflict exists between the Biblical data and the practice prescribed by the Church Order, which contention the study committee has not adequately dealt with. —*Adopted*

2. Rev. R. Opperwall be added to the study committee. —*Adopted*

(See Art. 148, VII, F, 16).

II. IMPLEMENTATION OF ARTICLE 41 OF THE CHURCH ORDER

A. *Material:* Overture 26

B. *Recommendations:*

1. Synod inform all stated clerks of the classes that forms are available since 1967 which include questions 5b and c of Article 41 of the Church Order and urge them to use these new forms. —*Adopted*

2. Synod declare this to be its answer to overture 26. —*Adopted*

(Church Order, III, continued in Art. 110).

ARTICLE 66

The first clerk reads a communication of the joint committee re *"Study of the Church Help Fund," Acts of Synod* 1968, Art. 118, VII, B, 2 pp. 91, 92, asking for one year extension in order to comply fully with the mandate given to this committee. This request is granted.

ARTICLE 67

Elder G. Kamps closes this session with prayer.

MONDAY AFTERNOON, JUNE 16

Ninth Session

ARTICLE 68

The Rev. M. Zylstra conducts devotions. He asks synod to sing No. 386, and leads in prayer.

ARTICLE 69

Elder J. H. Gosselink replaces elder R. Klyn as delegate of classis Pella. He rises to express his agreement with the Form of Subscription.

ARTICLE 70

The Rev. G. D. Klouw of the reception committee presents the Rev. H. Evenhouse, director of Foreign Missions. Rev. Evenhouse expresses gratitude for the services of Rev. R. Recker as Recruitment Secretary of the Board. He relates the many blessings on the several Mission fields. He informs synod that nine seminarians have committed themselves to Foreign Mission work. He then introduces missionaries serving the church in Nigeria, Argentina, Brazil, Taiwan, Japan, Puerto Rico and Mexico, and asks them to rise. He presents Mr. R. Browneye, who speaks for our Nigerian field; Rev. M. Vugteveen speaks about the work in Puerto Rico; Rev. C. Schemper speaks of the Lord's blessings on our Mexican field. Response is made by Rev. F. W. Van Houten.

Rev. C. Bolt of the reception committee presents Rev. R. W. De Vries, who introduces Prof. Dr. J. Adams, the fraternal delegate of the Orthodox Presbyterian Church, who addresses synod. (See Supplement 55). Rev. E. Heerema responds for synod.

Rev. Bolt now introduces Dr. P. Schrotenboer, executive secretary of the Reformed Ecumenical Synod. Dr. Schrotenboer, executive secretary of the member churches of Latin America. He tells of the challenge of the Reformed Ecumenical Synod. The real question before us is: Can the Reformed Ecumenical Synod, on the basis of faith, in unity discuss and try to resolve the problems before us in our day and so speak with one voice? Rev. J. B. Vos responds for synod.

Rev. C. Bolt, presents Rev. M. Baarman, executive secretary of Home Missions. He expresses gratitude for the loyalty of the churches and the several church agencies for Home Missions. He mentions the names of the home missionaries present at our synod. He recalls the work of the campus ministry, the inner city and the work at Harlem, New York. He presents Mr. T. Weeda, who brings greetings from the Indian Mission Field. Rev. N. Veltman responds for synod.

ARTICLE 71

The advisory committee on *Pension Matters,* Rev. R. R. De Ridder reporting, presents:

I. EMERITATION OF MINISTERS

A. *Materials:*

1. Agenda Report 44. (See Supplement 44).
2. Reports of stated clerks of various classes
3. Information provided by committee on Pension and Relief Administration.

B. *Recommendations:*

Synod approve the honorable emeritation of the following ministers:

1. Dr. Oren Holtrop by classis Pella, effective June 1, 1969.

Ground: Retirement age.

2. Rev. Gerrit Rientjes by classis Hackensack, effective Jan. 1, 1970.
Ground: Retirement age.

3. Rev. Evert Tanis by classis Central California, effective Sept. 1, 1969.
Ground: Retirement age.

4. Rev. Clifford Vander Ark by classis Zeeland, effective Feb. 1, 1969.
Ground: Ill health.

5. Rev. Gerrit Vander Ziel by classis Alberta South, effective Jan. 1, 1969.
Ground: Retirement age.

6. Rev. Richard Wezeman by classis Florida, effective May 15, 1969.
Ground: Retirement age.

7. Rev. John F. Schuurmann by classis Muskegon, effective Sept. 1, 1969.
Ground: Retirement age.

8. Rev. Richard Rienstra by classis Grand Rapids West, effective Oct. 15, 1969.
Ground: Retirement age.

9. Rev. John Geels by classis Wisconsin, effective Nov. 13, 1969.
Ground: Retirement age.

C. Synod expresses its gratitude to all the retiring ministers whose emeritation has been approved this year for the many devoted labors with which they have served God and His Church, and synod prays that they may continue to have health and strength for many years. —*Adopted*

II. PENSION PLAN FOR UNORDAINED WORKERS

A. *Material:* Agenda Report 23. (See Supplement 23).

B. *Recommendation:* Synod acknowledge with thanks the work of the committee. —*Adopted*

(See Art. 148, VII, E, 13).

III. AUTO ALLOWANCE AND MINISTERS' PENSION FUND REGULATION

A. *Material:* Overture 9.

B. *Recommendations:*

1. Synod instruct the committee on Ministers' Pension and Relief to permit institutional chaplains (or any other ministers affected by rule V-C-2-c page 431, *Acts of Synod,* 1966) to deduct from their salary an auto allowance of $400.00, provided they show just cause for such deductions, approved by the consistory of their calling church.

Grounds:

a. There may be just and legitimate reasons for a minister serving an institution or agency to live a considerable distance from the institution or agency served, therefore requiring the use of an auto in his employment.

b. There are many occasions when the minister serving an institution or an agency is required to use his auto to perform his ministry effectively. —*Adopted*

2. Synod declare this its answer to overture 9. —*Adopted*

IV. PENSION PLAN AND DR. N. BEVERSLUIS

A. *Materials:*

1. Letter from treasurer of the Ministers' Pension and Relief Fund to Dr. N. Beversluis, dated Sept. 3, 1968.

2. Letter from treasurer of the Ministers' Pension and Relief Fund to Calvin Board of Trustees, dated June 10, 1969.

B. *Background:*

The synod of 1968 *(Acts of Synod,* 1968, p. 105) instructed the committee "to delay final settlement with Dr. Beversluis until the work of the study committee in carrying out its 1968 mandate has been completed and its recommendations with respect to this matter are approved by synod."

The correspondence reveals that the Ministers' Pension Fund committee seeks to make a settlement in terms of the present pension plan. This would give Dr. Beversluis a 25% refund of his total contribution to the plan. This form of settlement does not give Dr. Beversluis any pension rights for the years of service as an ordained minister. It appears to us that the synod of 1968 intended some other form of settlement.

C. *Recommendation:* Synod instructs the Ministers' Pension and Relief Committee to make a final settlement with Dr. Beversluis in such a way that he will receive a pension in proportion to the years of service he has rendered the church as a minister. This proportional settlement should be made in accordance with whatever pension plan is adopted by synod.

Grounds:

1. Dr. Beversluis was appointed to his present position by synod itself while also judging that this position, if accepted, would entail the loss of his ministerial status. Dr. Beversluis should not be penalized in his pension rights as a consequence.

2. Dr. Beversluis continues to serve the Church in his present position.

3. This would be in accordance with the spirit of the 1968 synod's decision. —*Adopted*

V. PROPOSED NEW PLAN FOR MINISTERS' PENSION

A. *Materials:*

1. Agenda Report 47. (See Supplement 47).
2. Overture 27.

B. *Observations:*

The synod of 1968 requested the study committee to devise a plan for ministers' pension according to the following instructions:

> "a. Synod instructs the augmented study committee to carry out its 1967 mandate, namely, to submit a finalized plan and also consider overtures 6 and 7 of 1967 submitted by classis Alberta North.
>
> "b. Synod requests that this plan be formulated in terms of an advanced funding concept so that the church may have an opportunity to study this plan before it considers a major policy change.
>
> "c. Synod asks the committee to devise means of eliminating the inequities of the present plan, and include provision for an adequate but limited reserve.

"d. Synod recommit recommendations 2-9 (pp. 240-242 of Agenda Report 28) to the study committee to be used as guidelines in the drafting of the plan to be formulated under recommendation b above."

These guidelines adopted by synod are found in the 1968 Acts, pp 396 ff.

"(2) That all participating ministers who have served the denomination for thirty years or more will receive the same pension benefits, with ministers serving the denomination less than thirty years receiving a proportionally smaller pension benefit.

"(3) That pension benefits be determined on a fixed basis for both active and emeriti participating ministers, subject to review by synod at not less than three-year intervals.

"(4) That ministers contribute 3½% of their salary to the plan as determined under present rules.

"(5) That the present system be continued whereby pension costs for ministers serving churches be spread over the entire denomination by means of quota payments.

"(6) That the cost of providing pensions for ministers not serving churches be paid by their 'employing units,' or alternately, by the minister.

"(7) That a separate fund be maintained for moving expenses and administrative costs, which would be borne by the quota system.

"(8) That a supplemental fund continue to assist ministers and their families in cases of financial emergencies.

"(9) That synod direct the committee to investigate the feasibility and cost of including a group life insurance plan as a separate part of the pension program."

The study committee has considered all these guidelines and proposes a plan in response to them. Synod should take careful note of the fact that the proposed plan cannot be easily compared with the present plan because the proposed plan is by synodical decision formulated in terms of an advanced funding concept and differs basically in this respect from the present plan. The present plan provides for the payment of pensions from funds received each year without provision for the building of reserves to pay pensions when they come due.

C. *Recommendations:*

1. That Mr. David Vander Ploeg and Mr. Henry Fortuin be given the privilege of the floor. This is the request of the study committee.

—*Adopted*

2. Synod adopt the proposed plan as presented by the committee provided, however, that the following conditions are included for the operation of the fund:

a. Synod instructs the Ministers' Pension Committee to review annually the adequacy of the pension benefits in relation to the cost of living during the ten-year transition period and at intervals of not less than three years thereafter.

b. All present participants who continue in the ministry until age 65 shall be deemed to have a minimum of thirty years participation.

c. If a minister ceases to be a participant he shall be entitled either to a pension upon attaining age 65 based on his years of participation in

accordance with the same vesting schedule used in the unordained workers plan, or 25% of his contributions under the former plan, as the rules now provide.

d. Synod instructs the Synodical Deputies, in granting permission to ministers to engage in extraordinary service, to determine that suitable arrangements have been made for defraying the cost of his pension. —*Adopted*

3. That the effective date for the implementation of this plan shall be January 1, 1970. —*Adopted*

4. That synod authorize the study committee to implement the proposed plan and to develop rules for its operation, including necessary transitional rules, in consultation with the Ministers' Pension and Relief Administration committee. These rules shall be submitted to the 1970 synod for approval. In the interim the committee will follow the regulations outlined in the study committee report. —*Adopted*

5. That the administration of the new plan will be vested in a standing committee of synod to be known as the Ministers' Pension Committee. This committee will be the successor of the present Ministers' Pension and Relief Administration committee and will consist of seven members, at least four of whom are members of the study committee serving initially as members to effect a smooth transition. —*Adopted*

6. Synod defer action on group term life insurance at this time. The study committee feels this merits further consideration and wishes to have time to do so. —*Adopted*

7. Synod approve the continuation of a *Supplemental Fund* for assistance in financial emergencies. This will be a continuation of the present Relief Fund and will continue to be financed by free-will offerings, under the administration of the Ministers' Pension Committee. —*Adopted*

8. Synod authorize the committee to secure the services of a full or part-time secretary-treasurer. The work load is already too great to be continued on a voluntary basis. —*Adopted*

9. That synod declare this to be its answer to overture 27. —*Adopted*

(For committee personnel see Art. 148, VII, E, 8).

ARTICLE 72

The advisory committee, *Church Order II*, cf. Arts. 45, 64, Rev. A. Hoksbergen reporting presents:

THE REVISED STANDARD BIBLE VERSION

A. *Materials:* Agenda Report 24-A. (See Supplements 24, 24-A.)

B. *Background:* The synod of 1966 appointed a committee to review the Revised Standard Version of the Bible. The mandate for this committee reads as follows: "Synod appoint a committee to prepare and present to the RSV Committee its recommendations and suggestions regarding improvements, corrections, changes and modifications of the existing text of the RSV."

A second part was then added to this mandate: "Synod instructs its

committee on correction of the Revised Standard Version to advise synod, after the committee has completed making recommendations to the Revision Committee of the RSV whether or not reconsideration of the decision of 1954 is desirable." (Acts, 1966, pp. 57, 58).

An initial progress report was submitted to the synod of 1968 (Acts 1968 p. 199). The committee presents its completed report to our synod. Part I of this report is a summary of the recommendations presented to the Standard Bible Committee (i.e., the Revision Committee of the RSV), and part II presents an evaluation of the synodical decision made by synod in 1954 re the RSV. This is followed by four recommendations presented to synod by the study committee.

C. *Recommendations:*

1. Synod grant Dr. David Holwerda the privilege of the floor when this report is discussed. —*Adopted*

2. Synod reconsider the decision of the synod of 1954 "that, on account of a number of passages, the Revised Standard Version shall not be used in our pulpits as a translation approved by synod in public worship." (Acts 1954, p. 42).

Grounds:

a. The examination by the study committee of the RSV gives sufficient reason to question the validity of some of the arguments presented in the report of 1954.

b. The continued study of the RSV as well as its use by many individuals and churches has shown that the RSV is more acceptable to evangelical churches than was thought in 1954. —*Adopted*

3. Synod designate the Revised Standard Version as one of the versions acceptable for use in worship services.

Grounds:

a. Though having its weaknesses, the RSV is, on the whole, superior to the King James Version and the American Standard Version, both of which are considered acceptable for use in the public worship of the Christian Reformed Church.

b. The need for a modern translation for pulpit and other use in our churches is apparent. At present the RSV is the only modern translation available that is reasonably qualified to fill this need.

c. The concern for a representative version expressed by the synods of 1926 and 1966 supports this action. —*Adopted*

4. That synod appoint a standing committee on Bible Translations with the mandate to advise synod concerning the designation of Bible versions to be used in worship services, and to inform the churches concerning the quality of new translations. (See Art. 148, VII, E, 9).

Grounds:

a. According to Article 47 of the Church Order, it is incumbent upon synod to designate the Bible versions to be used in the worship services. Article 52b of the Church Order makes it the duty of the consistory to see to it that the synodically-approved Bible versions are used.

b. Numerous new translations have become available during the past few decades; other new translations are scheduled for publication some-

time in the 1970's. Thus it is necessary that information be made available regarding the quality of such translations. —*Adopted*

5. Synod recommend the report of the study committee to the churches for study. —*Adopted*

(Church Order II, continued in Art. 122).

ARTICLE 73

Elder G. Klinge closes this session with prayer.

MONDAY EVENING, JUNE 16

Tenth Session

ARTICLE 74

The Rev. Wm. Bierling is in charge of devotions. He asks synod to sing No. 447:1, 2; reads Philippians 2:1-5, and leads in prayer.

ARTICLE 75

Rev. N. L. Meyer takes his place again as delegate of classis Muskegon.

ARTICLE 76

The advisory committee, *Ecumenical Matters,* Rev. J. G. Groen reporting, presents:

I. THE REFORMED ECUMENICAL SYNOD OF 1968

A. *Materials:*

1. Agenda Report 16. (See Supplement 16.)
2. Acts of the RES, 1968.

B. *Request:* Synod give the right of the floor to Dr. P. Schrotenboer when matters re RES need clarification. —*Adopted*

C. *Race Relations:*

The RES adopted the following resolutions on race relations:

1. God's commands to men that they display love and practice righteousness are not contradictory but harmonious norms for man's personal and group attitudes and conduct, and are the guiding norms for race relations.

2. True love among men requires that we accept our neighbor, regardless of his race or culture, as created in the image of God, respect him in his person as God's creature, and be willing to put ourselves in his place in order thus to understand how we should behave toward him in personal and social relations.

3. Since men inherently seek their own interests rather than the welfare of their fellows, the church should stress the duty of men individually and collectively, to practice self-sacrifice for the welfare of others. Self-sacrifice for the sake of Christ is the highest form of self-preservation, for self-preservation is only then concomitant with obedience to the second great commandment when it is qualified and limited by the biblical demands of love and righteousness, so that it does not interfere with the alienable rights of other people.

4. For a true understanding of the rights, equality, and dignity of man,

we should see all men not only as creatures of God, made in His image, but also as those who have sinned, and need redemption. Therefore in our relation to fellow believers we should recognize the new unity which all Christians, regardless of race, have by virtue of being redeemed by Christ.

5. Christians should be urged to acknowledge their common involvement in guilt with a world torn by sinful divisions and attitudes. They should be called upon to repent of their own sin in this respect and to make restitution by following Christ in the way of love.

6. In the proclamation of the Word, the church, to whom has been entrusted the message of Christ's Kingdom, should speak courageously and relevantly on the issues of the day, both for the edification and correction of her members and, where necessary, in criticism of the activities and policies of governments and organizations.

7. Believers should be equipped by the church through teaching and discipline to serve God, in all spheres of society, individually, and where possible, corporately. Believers must also proclaim the commandment of love in race relations and make it applicable to the affairs of civil government and the structures of society.

8. Christians in general and the church in particular bear a responsibility towards members of all races who suffer from poverty, underdevelopment, and political oppression. Believers should be willing to bend every effort to alleviate the suffering of such peoples.

9. In her pastoral ministry the church should strive to eradicate attitudes of racial superiority and racial prejudice by leading the members into full christian maturity in race relations. This should be done urgently, persistently and patiently.

10. In obedience to the mission mandate of Christ, the church must bring the Gospel to all nations regardless of race. The principle of love for the neighbor requires that this mission respect the character and culture of the recipients of the Gospel so that new churches may come to self-expression in harmony with Scripture.

11. The unity of the Body of Christ should come to expression in common worship, including Holy Communion, among Christians regardless of race. It may be that linguistic or cultural differences make the formation of separate congregations, often with their own type of preaching and worship, advisable: in these cases it is wise not to force an outward and therefore artificial form of unity but to recognize the differentiation within the circle of God's people. However, the worshipping together of people of different races, is a sign of the deepest unity of the church, and can be an example for the life of society as a whole.

12. Holy Scripture does not give a judgment about racially mixed marriages; contracting a marriage is primarily a personal and family concern. Church and state should refrain from prohibiting racially mixed marriages, because they have no right to limit the free choice of a marriage partner.

13. Each racial group should have the right to prefer a measure of distinct development, but never at the expense of a racially distinct group in the same country. While the manner of such development may vary from place to place, it is a requirement of the christian ethic that love and justice be exercised, and that all groups avoid isolation and promote a relation of mutual helpfulness.

14. With a view to the great tensions in the sphere of race relations in the world today, synod strongly urges the member-churches to test conditions in their churches and countries by the norms as set forth in these resolutions, to hold regional conferences in which the afore-mentioned decisions may be put into effect, and to report back to the next synod.

15. Recognizing that the real problem of race relations in member-churches of the RES lies not so much in the area of the acceptance but in that of the application of the above principles, synod urges its member-churches:

a. To put forth renewed efforts to live wholly in accord with biblical norms;

b. To reject every form of racial discrimination and racism;

c. To reject every attempt to maintain racial supremacy by military, economic, or any other means;

d. To reject the subtle forms of racial discrimination found in many countries today with respect to housing, employment, education, law enforcement, etc.;

e. To pray for themselves and for one another that God may give wisdom and faithfulness in every circumstance.

D. *Recommendation:* Synod ratify these resolutions on race relations.

Note: Ratification of these resolutions does in no way imply modification of race resolutions adopted by the synod of the Christian Reformed Church in 1968. —*Adopted*

(R.E.S. matters continued in Art. 104).

II. CLOSER RELATIONS WITH THE ORTHODOX PRESBYTERIAN CHURCH

A. *Material:* Report 9. (See Supplement 9.)

B. *Recommendation:* Synod approve the continuation of the committee for Closer Relations with the Orthodox Presbyterian Church. (See Art. 148, VII, F, 2.) —*Adopted*

III. INTER-CHURCH RELATIONS

A. *Materials:*

1. Agenda Report 48. (See Supplement 48.)
2. See also Art. 76, V.

B. *Recommendations:*

1. The Inter-Church Relations Committee requests that an observer be sent to the meeting of the General Council of the World Alliance of Reformed Churches, meeting in August, 1970 in Nairobi, Kenya.

2. Synod authorize the Inter-Church Relations Committee to send one of our workers in Nigeria as observer to the General Council of W.A.R.C. in August, 1970, which observer is to report to the synod of 1971 on the advisability of maintaining a continuing relationship with this organization. —*Adopted*

(For committee members see Art. 148, VII, E, 1).

IV. CONTACT WITH THE CANADIAN REFORMED CHURCHES

A. *Material:* Agenda Report 33. (See Supplement 33.)

B. *Recommendations:*

1. Synod take grateful note of the decisions of the synod of Orangeville of the Canadian Reformed Churches, held in November 1968, concerning the Three Forms of Unity, the Conclusions of Utrecht (1908), the Three Points of Kalamazoo (1924) and the Revised Church Order. —*Adopted*

2. Synod acknowledge that our church in her decisions of 1946, 1949, and 1950 did make a judgment-by-implication concerning the actions of

its sister-church, the "Gereformeerde Kerken in the Netherlands," which actions resulted in a division within those churches, even though it was said that it was "not in our province to sit in judgment over these churches." (Acts of Synod, 1950, Art. 144, 111, A) —*Adopted*

3. Synod take grateful note of the changed attitude of the Gereformeerde Kerken (Synodical) toward the "Gereformeerde Kerken" (Liberated) by repealing their decisions against them and offering their sincere apologies to them. —*Adopted*

4. Synod instruct its Contact Committee with the Canadian Reformed Churches to urge the Canadian Reformed Churches to consider establishing correspondence with the Gereformeerde Kerken (Synodical) in the light of the changed attitude of the latter and to verify whether the changes in the Gereformeerde Kerken (Synodical) (Agenda, p. 219) represent a deviation from true Reformed faith and polity. —*Adopted*

5. Synod continue the committee. (See Art. 148, VII, F, 3.) —*Adopted*

V. INTER-CHURCH RELATIONS COMMITTEE

A. *Material:* Agenda Report 48. (See Supplement 48 (7).

"Your committee calls the attention of synod to the tendency to by-pass this committee in making appointments to inter-church councils and in carrying on inter-church conversations, and urges the desirability of channeling all matters concerning ecumenicity and inter-church relations through this, its own standing committee for such matters."

B. *Recommendations:*

1. Synod refer request re future policy in inter-church matters back to the Inter-Church Relations committee for proper formulation. —*Adopted*

2. Synod instruct the Inter-Church Relations committee to consider whether any of the changes which have occurred in the Gereformeerde Kerken (Synodical) would warrant a change in our relationship to these Churches and to advise the next synod of its findings.

Ground: Our rules for church correspondence require that we take heed mutually lest there be deviation from the Reformed principles in doctrine, worship, or discipline. —*Adopted*

3. That in this consideration the Inter-Church Relations committee avail itself of the services of:

1) The committee to study the nature and extent of Biblical Authority (See Art. 148, VII, F, 9).

2) Other competent men who address themselves to other changes in the Gereformeerde Kerken (Synodical), specifically:

—Women in office

—Attitude toward World Council of Churches

—Revised Church Order and its alleged hierarchical character.

—*Adopted*

ARTICLE 77

Synod adjourns and elder S. J. Werkema closes the evening session with prayer.

TUESDAY MORNING, JUNE 17

Eleventh Session

ARTICLE 78

Elder K. Bergsma leads in opening devotions. At his request synod sings Psalter No. 442, stanzas 1, 2, 3 and 6. He reads II Peter 1:3-9 and leads in prayer.

ARTICLE 79

The roll call reveals that the Rev. J. Vigh and elder S. J. Werkema are absent.

ARTICLE 80

The minutes of the Monday sessions are read and approved.

ARTICLE 81

The advisory committee on *Publication Matters,* cf. arts. 27, 43, Rev. C. Bolt reporting, presents the committee's plans for interviewing the nominees for the position of *The Banner* editor. The remainder of the morning is devoted to interviews with Dr. Lester De Koster, Rev. Eugene Rubingh and Rev. John Vriend, conducted by the Rev. Arthur Hoogstrate, chairman of the advisory committee. (Continued in Art. 84).

ARTICLE 82

Synod adjourns until 1:00 P.M. Closing prayer is offered by the Rev. G. Stuit.

TUESDAY AFTERNOON, JUNE 17

Twelfth Session

ARTICLE 83

Devotions are conducted by the Rev. Peter Vander Weide, including the singing of Psalter No. 1, stanzas 1-3, the reading of Proverbs 2:1-6 and prayer.

ARTICLE 84

Synod decides to go into executive session to allow discussion of the nominees for editorship of *The Banner.*

The motion to approve the nomination and proceed with balloting is adopted. The result of the ballot is that Dr. Lester De Koster is elected. (Publication Matters continued in Art. 109).

ARTICLE 85

The Rev. Gordon Klouw, member of the *Reception Committee* presents Dr. Joel Nederhood of the Back to God Hour. Dr. Nederhood calls attention to the fact that this is the 30th anniversary year of the Back to God Hour, and that, in addition to the American broadcasts, the program

is heard regularly in Arabic and Spanish. He introduces Rev. Juan S. Boonstra, the Spanish radio speaker who addresses synod briefly, calling attention to the fact that Spanish-speaking lands are swept with a revolution in communication and education. These lands are dotted with hundreds of transistor radios and are becoming constantly more literate. This is true of both Roman Catholic and Protestant groups. This gives the Back to God Hour significant opportunities.

Dr. Paul E. Freed of Trans-World Radio is introduced and he speaks of the Back to God Hour as one of the finest programs on Trans-World Radio and tells of the opportunities afforded by the super-power transmitters in Monte Carlo and Bonaire.

Rev. A. Hoksbergen responds for synod.

ARTICLE 86

The advisory committee on *Foreign Missions,* cf. Arts. 47, 57, Rev. D. Negen reporting, presents

THE BACK TO GOD HOUR

A. *Materials:*

1. Agenda Reports 11, 11-A. (See Supplements 11, 11-A.)
2. Report of Mr. Jerry Jonker to Dr. Nederhood
3. Book: Towers to Eternity by Paul E. Freed
4. Tapes of sample programs

B. *Recommendations:*

1. Synod authorize the Back to God Hour to expand the broadcasting over the facilities of Trans World Radio in terms of the broadcasting concept described under the heading (Christian Reformed Radio Overseas), and along the lines suggested by the experimental tapes supplied by Trans World Radio.

Grounds:

a. The time is available and Trans World Radio has a staff ready to do the work that will allow us to proceed at once with this project.

b. Progress of the study thus far indicates that production and managerial demands can be met and the necessary funds secured.

c. This represents a significant expansion of our denomination's broadcasting ministry on a daily basis, at a relatively low cost.

d. This venture would enable us to enter the Portuguese-speaking world, already envisioned by the synod of 1962. —*Adopted*

2. Synod authorize the radio committee to continue the French language broadcast as an experimental project through June 1970.

Grounds:

a. Station acceptance and audience reaction confirm the usefulness of the program as it is now produced.

b. At least another year is needed before thorough assessment of market, response, and availability of speakers can be made. —*Adopted*

3. Synod authorize the radio committee to continue its cooperation in the Indonesian broadcast venture until June 1970.

Grounds:

a. The unprecedented broadcast situation in Indonesia demands this type of unique involvement.

b. The radio committee on the scene will protect the interest of our radio committee.

c. At least this amount of time is needed before final recommendations regarding this project can be made. —*Adopted*

4. Synod take note that Sunday, December 14, 1969, will be the 30th anniversary of the denominational radio mission of the Christian Reformed Church, and that synod approve the distribution of bulletin covers and encourage the churches to take a special radio mission offering on that day. —*Approved*

(Foreign Mission advisory committee report continued in Art. 128).

ARTICLE 87

The advisory committee, *Appointments and Nominatioins,* the Rev. J. M. Hofman reporting, cf. Arts. 28, 56, presents the following:

I. PENSION PLAN FOR UNORDAINED WORKERS

A. *Material:* Agenda Report 23. (See Supplement 23.)

B. *Recommendation:* Synod reappoint Mr. A. Bielema and Mr. G. Borst for three-year terms to serve on the committee for Pension Plan for Unordained Workers. (See Art. 148, VII, E, 13.) —*Adopted*

II. CLOSER RELATIONS WITH THE ORTHODOX PRESBYTERIAN CHURCH

A. *Material:* Agenda Report 9. (See Supplement 9.)

B. *Background:* The term of Rev. J. T. Holwerda expires and the committee requests that he be reappointed although he has taken a pastorate in Michigan.

C. *Recommendations:*

1. Synod do not accede to this request.

Ground: Committee members should as much as possible live in geographical proximity to each other. —*Adopted*

2. Synod approve names of Revs. R. De Vries and R. Opperwall as a nomination to the committee for Closer Relations with the Orthodox Presbyterian Church. (See Art. 148, VII, F, 2.) —*Adopted*

Rev. R. Opperwall is elected.

III. BOARD OF TRUSTEES - CALVIN COLLEGE AND SEMINARY

A. *Material:* Agenda Report 3-A. (See Supplement 3-A.)

B. *Recommendations:*

1. Synod approve the nomination of the following lay-members and alternates on the Board of Trustees of Calvin College and Seminary.

Alternate for Eastern District

Mr. N. Greidanus (elected)
Mr. J. Kuipers

Member for Western District
Dr. J. Hoekzema (elected)
Dr. A. Pauw
Alternate for Western District
Dr. A. Pauw

Member for Central District
Mr. R. Schuurman
Dr. J. Strikwerda (elected)
Alternate for Central District
Mr. R. Schuurman

2. We recommend that the candidate not elected be declared alternate. —*Adopted*

(Report continued in Art. 148) (Board membership in Art. 148, I).

ARTICLE 88

The advisory committee on *Educational Matters,* cf. Arts. 22, 28, 42, Rev. F. W. Van Houten reporting, presents the following matters:

I. CLASSROOM-ADMINISTRATION-FACULTY CENTER

A. *Materials:* Agenda Report 3-A, C, 2. (See Supplement 3-A, C, 2.)

B. *Explanation:* The Board of Trustees requests authorization to begin construction of this building encompassing an estimated 136,000 sq. ft., at a cost of $4,000,000, in the spring of 1970. A provision is that the sale of the Franklin Campus must be assured by then. Another is that financial arrangements can be made for the cost not covered by Campus sale proceeds.

This building will be mostly for classrooms needed greatly, but also for faculty offices, an administration center, the psychological institute, business offices, a computer center, and counseling rooms.

C. *Recommendations:*

1. Synod grant the privilege of the floor to Mr. Henry De Wit, Business Manager of Calvin College. —*Adopted*

2. Synod authorize the Board of Trustees to proceed with planning and construction. —*Adopted*

Note: These building matters are part of the execution of the $8,500,000 ten-year plan approved by a previous synod.

II. GENERAL SERVICES BUILDING

A. *Material:* Agenda Report 3-A, C, 3. (See Supplement 3-A, C, 3.)

B. *Explanation:* This building is needed presently for housing maintenance equipment and to serve as a garage. It will likely be built on Burton Street, with a cost of up to $190,000, and financing to be provided through Campus Development sources.

C. *Recommendation:* Synod authorize the Board of Trustees to proceed immediately with construction. —*Adopted*

III. RESIDENCE HALL NO. 5

A. *Material:* Agenda Report 3-A, C, 4. (See Supplement 3-A, C, 4.)

B. *Explanation:* This is an urgent need. Construction can be financed with a loan from a related interest-subsidy agency of the federal government in case a direct Housing Urban Development Loan cannot be obtained. In either case the net interest rate to the College would be 3%.

C. *Recommendation:* Synod authorize the Board of Trustees to proceed. —*Adopted*

IV. ELECTION OF LAY MEMBERS OF BOARD OF TRUSTEES

This matter was reviewed and referred to the Committee on Appointments with the reminder of the board's request that it be authorized to make necessary adjustments when emergencies arise.

V. REPORT ON EXTENSION OF CANDIDACY

A. *Material:* Agenda Report 3-A, E. (See Supplement 3-A, E.)

B. *Analysis:* The Board of Trustees was requested by synod of 1968 (Acts 1968, Art. 80, V, b, 3) to clarify the ruling of synod of 1961 regarding extension of candidacy.

C. *Recommendation:* Synod concur in the explanation given by the Board of Trustees that the decision of the Synod of 1961 is clear and needs no further clarification. The Board of Trustees in 1968 had failed to note the decision of 1961, and thus a matter was brought to synod of 1968 which did not belong on its agenda. This gave the impression of lack of clarity re the decision of 1961. The decision of 1961 leaves room for extension of candidacy beyond the normal time of one year, and leaves the Board of Trustees free regarding the manner of interview. —*Adopted*

VI. THIRD CHAIR IN PRACTICAL THEOLOGY

A. *Material:* Agenda Report 3-A, II, A, 3. (See Supplement 3-A, II, A, 3.)

B. *Explanation:* The Board of Trustees feels that there is real need for this, specifically in the area of pastoral care. The plan is to proceed at once with nominations, so that an appointment can be made by synod 1970. The new appointee would teach courses in Poimenics and supervise aspects of clinical pastoral education.

C. *Recommendation:* Synod adopt the recommendation of the Board of Trustees.

Ground: Due to the heavy course load in Practical Theology, the increasing number of students, and the need for electives to accommodate the increasingly specialized student interests, an additional man is required in this department. —*Adopted*

VII. LECTURESHIP IN ETHICS AND APOLOGETICS

A. *Material:* Agenda Report 3, 3-A. (See Supplement 3, 3-A)

B. *Analysis:* The following excerpt from an analysis given by the advisory committee on Education Matters to the synod of 1967 will helpfully introduce the proposals which the board places before synod relative to a continued lectureship in the Department of Ethics and Apologetics:

> "The Board of Calvin College and Seminary is recommending to synod the appointment of Mr. J. Vanderlaan as a lecturer in the chair of Ethics and Apologetics at Calvin Seminary for a term of two years. This resulted from an attempt to prepare a nomination for a regular appointment of an assistant professor in Ethics and Apologetics for two years. Following the regular procedure for making appointments, the board interviewed all the nominees presented to it by the Seminary Faculty, four in number. The voting for a nomination resulted in a majority vote for only one nominee, Mr.

Vanderlaan. The board could have presented his name as a nomination of one. However, in view of Mr. Vanderlaan's physical handicap (blindness) it was deemed wise to tender him a two-year lectureship instead of a regular two-year appointment as assistant professor. This will give this qualified candidate an opportunity to demonstrate his ability to perform his task."

Against this background, synod decided to appoint Mr. Vanderlaan for two years in order "to give Mr. Vanderlaan and the board adequate opportunity to judge his ability to serve in this capacity, and to give the board the opportunity to present a nomination for assistant professor in the chair of Ethics and Apologetics to a forthcoming synod." At the same time synod decided to "advise the Board of Trustees to interview and seriously to consider for a possible lectureship other candidates for the chair of Ethics and Apologetics, including Mr. J. A. Olthuis, before it prepares a nomination for the appointment of an assistant professor in this department" (Acts of Synod, 1967, p. 46).

The synodical action cited above naturally creates a strong predisposition for the board to move in the direction of continued lectureships in the Department of Ethics and Apologetics. In fact, it seems that there would have to be over-riding considerations contrary to what synod has advised to warrant the board in proposing any other kind of action. Moreover, the board is itself convinced that after the unanticipated outcome on the faculty's 1967 nomination for regular appointment, it is preferable that others, as well as Mr. Vanderlaan, have an opportunity to teach, and that the board and faculty thus have a more adequate basis on which to consider an eventual nomination to synod for regular appointment.

In the light of the foregoing considerations, the board herewith recommends to synod an extension of the lectureship held for two years by Mr. Vanderlaan. A question arises here as to the length of time subsequent lecturers should serve. The two-year tenure of Mr. Vanderlaan was quite extraordinary, occasioned by the board's effort to nominate for a two-year assistant professorship and by synod's desire to give Mr. Vanderlaan an opportunity suitable to his handicap of blindness. Therefore his two-year term should not be considered normative. A one-year term is obviously one alternative. However, there is still another alternative in the recently instituted quarter system, i.e., a term of two quarters. The period comprised by the second and third quarters, from before Thanksgiving through May would be an adequate period for the lecturer to demonstrate his qualifications and for the seminary community to appraise them, as well as a period which would allow the appointee maximum time to prepare his courses following appointment by the board and approval by synod.

C. *Recommendation:* Synod adopt the recommendation of the Board of Trustees—

1. That the lectureship in the Department of Ethics and Apologetics, begun with the incumbency of Mr. James L. Vanderlaan during 1967-69, be continued for approximately three more years, with a different lecturer serving each year.

Grounds:

a. The department of Ethics and Apologetics can be properly staffed in this way for the next several years.

b. In this way the qualifications of a number of suitable prospective nominees for appointment as assistant professor can be responsibly evaluated.

c. This procedure is in keeping with the action of the synod of 1967 when it advised the Board of Trustees "to interview and seriously to consider for a possible lectureship other candidates for the chair of Ethics and Apologetics . . . before it prepares a nomination for the appointment of an assistant professor in this department" (Acts of Synod, p. 46).

d. This procedure has served well in the selection of professors during past years. —*Adopted*

2. That this lectureship comprise at least two quarters of each academic year.

Ground: The needed required and elective courses in the department of Ethics and Apologetics can be supplied by this arrangement. —*Adopted*

3. Synod approve the appointment of Dr. Theodore Minnema as Lecturer in Ethics and Apologetics for 1969-70. —*Adopted*

Note: Dr. James Olthuis has declined the appointment for this position.

VIII. REAPPOINTMENT OF PROFESSOR JOHN H. STEK

A. *Material:* Agenda Report 3. (See Supplement 3.)

B. *Recommendation:* Synod adopt the recommendation of the Board of Trustees that Prof. John Stek be reappointed as associate professor of Old Testament with permanent tenure. —*Adopted*

IX. APPOINTMENT OF DR. SIERD WOUDSTRA

A. *Material:* Agenda Report 3-A. (See Supplement 3-A.)

B. *Recommendation:* Synod approve the appointment of Dr. Sierd Woudstra by the Board of Trustees for one year as Lecturer in Old Testament.

Note: This is during the leave of absence of Dr. Marten Woudstra. —*Adopted*

X. APPOINTMENT OF THEOLOGICAL LIBRARIAN

A. *Material:* Agenda Report 3-A. (See Supplement 3-A.)

B. *Recommendation:* Synod approve the appointment of Mr. Peter De Klerk by the executive committee of the Board of Trustees as Theological Librarian for two years. —*Adopted*

XI. DORDT COLLEGE

A. *Material:* Agenda Report 2. (See Supplement 2.)

B. *Recommendation:* Synod take grateful note of the progress of Dordt College, especially in achieving North Central Association accreditation this year. —*Adopted*

(Representative in Art. 148, VII, C, 13)

XII. CALVIN COLLEGE CAMPUS SALE

A. *Material:* Agenda Report 36. (See Supplement 36.)

B. *Recommendations:*

1. Synod continue to seek out and cultivate prospective purchasers of our Franklin Street campus under the provisions and stipulations laid down by successive synods. —*Adopted*

2. Synod continue the present committee for the years 1969-70. —*Adopted*

(Committee personnel in Art. 148, VII, F. 1.) (Educational Matters continued in Art. 96).

ARTICLE 89

The advisory committee on *Home Missions,* cf. Art. 48, Rev. Jay Wesseling reporting, presents matters pertaining to the report of the Christian Reformed Board of Home Missions.

A. *Material:* Agenda Report 21. (See Supplement 21.)

B. *Recommendations:*

Synod approve the following schedule of Grants-in-Aid: for 1970:

1. *Renewal of previous requests:*

Ames, Iowa (campus ministry)	$3,000.00
Highland, Michigan	$1,000.00
Madison Ave., Paterson, N.J.	$7,000.00
Oak Harbor, Washington	$2,500.00
Rapid City, South Dakota	$1,500.00
Big Rapids, Michigan (campus ministry)	$6,000.00
Eastern Ontario, Canada (seaway ministry)	$4,500.00
Classis Cadillac, Mt. Pleasant (campus ministry)	$6,500.00
*Y.E.S., Oshawa CRC, Ontario	$6,000.00
Lansing, Michigan (campus ministry)	$7,000.00
†Classis Florida (for Savannah, Georgia)	$7,000.00
Sunnyside, Washington (Tri-Cities)	$6,000.00
Denver III, Colorado	$7,400.00

Notes: *Pending satisfactory conclusion of the study being conducted.
†With the understanding that the Savannah field will be re-evaluated.

2. *New requests:*

Bellingham, Washington (campus ministry)	$3,000.00
Cedar Falls, Iowa (campus ministry)	$4,000.00
Vermillion, South Dakota (campus ministry)	$4,000.00
Toronto, Ontario, Canada	$7,000.00
Washington, D.C.	$8,000.00
Vancouver, British Columbia, Canada	$5,000.00
Bethel, Paterson, New Jersey	$5,000.00

—*Adopted*

(Home Mission Matters continued in Art. 97).

ARTICLE 90

Synod adjourns until Wednesday morning, at 8:30 A.M., and the closing prayer is offered by Elder M. Koole.

WEDNESDAY MORNING, JUNE 18

Thirteenth Session

ARTICLE 91

The Rev. W. Dryfhout conducts the devotions. He requests synod to sing No. 116:1 and 3, reads Ephesians 1:3-14, and leads in prayer.

ARTICLE 92

The first clerk calls the roll. Elder R. Van Kuiken replaces Mr. K. Bergsma as delegate of classis Grand Rapids East. He rises to express his agreement with the Form of Subscription. Rev. K. Verhulst has received permission to leave synod, because of serious illness in his family.

ARTICLE 93

The minutes of Tuesday sessions are read and approved.

ARTICLE 94

Dr. Lester De Koster presents in person his letter accepting the election results as Editor of *The Banner*. (See Art. 81.) Letter on file)

The president responds and, at the request of Dr. De Koster, leads synod in a prayer for God's help and blessing.

ARTICLE 95

The president reads a letter from Rev. E. Rubingh, accepting the appointment as Recruitment and Orientation Secretary of the Board of Foreign Missions. (See Art. 57.) (Letter on file)

ARTICLE 96

The advisory committee, *Educational Matters* (cf. Arts. 28, 42, 87, 88) Rev. F. W. Van Houten reporting, presents

I. SCHOLARSHIP GRANT AND FREE UNIVERSITY

A. *Materials:*

1. Overture 4.
2. Agenda Report 3-A. (See Supplement 3-A.)

B. *Explanation:* This overture requests synod to appoint a committee to study whether it is still proper to commend the Free University of Amsterdam as an "institution true to the Reformed faith."

C. *Recommendation:*

Synod withhold action on this matter.

Ground: The designation of the Free University referred to is no longer in effect because of a change in the rules of the Diamond Jubilee Scholarship. —*Adopted*

II. APPEAL OF MR. JOHN HANEGRAAFF

A. *Material:* Letter of Mr. John Hanegraaff, dated June 13, 1969.

B. *Recommendation:* Synod sustain the action of the Board of Trustees in not admitting the brother to candidacy at the present time.

Ground: The Board of Trustees acted wisely and responsibly in this matter. —*Adopted*

(Educational Matters continued in Art. 123).

ARTICLE 97

The advisory committee, *Home Missions,* cf. Arts. 48, 89, Rev. J. Wesseling reporting, presents

THE CHRISTIAN REFORMED BOARD OF HOME MISSIONS REPORT

A. *Material:* Agenda Report 21. (See Supplement 21.)

B. *Recommendations:*

1. That to avoid misunderstanding, synod should recognize that the *"Guidelines and Principles for the Mission to the Jews"* is neither offered as, nor is to be received as a statement of denominational policy, but is submitted for review and study for presentation to the synod of 1970 for adoption. —*Adopted*

"Guidelines and Principles for the Mission to the Jews."

1. The church must recognize, contrary to a widespread christian opinion, that the Jews are still the Israel of the Old Testament covenants and promises, and that God continues to have a saving purpose with Israel until all "the children of Promise" within Israel shall be saved.

2. The church must recognize that now is the day of Israel's salvation; that the salvation of "all Israel" does not await a new epoch in the history of salvation.

3. The church must recognize that, since Jew as well as Gentile is called by the gospel to faith in Jesus Christ as the only salvatory response to God's redemptive works, its essential mission to Israel, as to all other people, is the communication of the gospel of Jesus Christ (evangelization rather than "dialogue").

4. Both the motive and the attitude of the church's mission to the Jews must take account of Israel's priority of privilege with respect to the gospel which is hers by virtue of the promises and covenants of God in the history of salvation.

5. The church must recognize that God's unique way of pressing the claims of the gospel toward unbelieving Israel is through the "provocation to jealousy" occasioned by "the riches of the Gentiles" which is theirs in Christ; and that, therefore, the whole church (corporately and individually) has a responsibility toward Israel to manifest these "riches" as fully as possible in all its life, and not least in its on-going mission to the Gentiles. At the same time, it must be acknowledged that "provocation to jealousy" is God's way of dealing with Israel, and cannot be directly translated into a specific method, or technique, in the church's mission to Israel, other than the responsibility just noted.

6. The dispersion of the Jews among the nations, and the spread of the christian church to all nations, ought to be recognized as a providential combination of events which allows for the more effective display of "the riches of the Gentiles" to the Jews, and thus for a fuller effectuation of the "provocation to jealousy."

7. The church's attitude toward the Jews must conform to God's continued yearning after Israel; and it must with complete and genuine openness stand ready to receive into its fellowship every Israelite that turns to Christ.

8. The Church must recognize that the Jew who is brought to faith in Jesus Christ, although he has thereby been converted from Judaism, does not cease being an Israelite. Therefore, although he has the freedom in Christ to conform in patterns of piety and religious observances to the larger christian community, he must also be accorded the exercise of his freedom in Christ to observe patterns of piety and religious observances appropriate only to him as an Israelite (e.g., Jewish

religious festivals) so long as they are kept in a manner consonant with the christian faith, and his observance of them does not occasion disruption in the christian community.

Note: The exegetical studies on which these Guidelines are based are available from the office of the Board of Home Missions.

B. Synod authorize denominational participation in the 1973 *National Evangelism Thrust*

1. **Background**

In July 1967, an editorial entitled, "Somehow, Let's Get Together," written by the editor, Dr. Carl Henry, appeared in "Christianity Today." This editorial called for "a greater framework of cooperation as evangelicals seek to witness to the world of the sovereignty of Christ and 'confront the world with the Gospel.'"

As a result of this article, 42 concerned churchmen of several evangelical denominations met in Arlington, Virginia, for Key Bridge I, on September 28-30, 1967, to explore the possibilities of "a cooperative evangelical thrust for world evangelism." The Christian Reformed Church was represented at this meeting by Dr. Anthony Hoekema. They decided that the evangelism directors of interested denominations should be asked to meet to consider a nation-wide evangelism emphasis. The evangelism directors met on December 2-3, 1967, for Key Bridge II, on March 9, 1968, for Key Bridge III, and on June 24, 1968, at Newark, N.J. for Key Bridge IV.

Believing that a coordinated evangelism emphasis was feasible, with each participating denomination free to determine the extent and manner of its participation, the group appointed Dr. Harold Lindsey, (Southern Baptist), Dr. J. Sherrard Rice (Southern Presbyterian) and Dr. Theodore Raedeke, (Missouri Synod Lutheran), as a special committee to give the matter further study. Their initial ideas were discussed at Key Bridge V, St. Louis, on December 16-17. At this meeting, the definition of evangelism from the Berlin Congress was adopted: "Evangelism is the proclamation of the Gospel of the crucified and risen Christ, the only Redeemer of men, according to the Scriptures, with the purpose of persuading condemned and lost sinners to put their trust in God by receiving and accepting Christ as Savior through the power of the Holy Spirit, and to serve Christ as Lord in every calling of life and in the fellowship of His church, looking toward the day of His coming in glory."

The participants agreed in principle to an emphasis on spiritual renewal during the next five years through 1973. Denominations were urged to implement the drive in their own way.

2. **General Objective**

To confront every person in America more fully and more forcefully with the Gospel of Jesus Christ in order to make disciples and thereby fulfill the Great Commission.

3. **Specific Objectives**

a. To provide evangelically concerned Christians of all denominations the opportunity to cooperate in a simultaneous task.

b. To provide through a national resource committee and specially commissioned task forces, specific help and guidance in cooperative evangelism in the following areas of concern:

1. congregational special evangelistic projects
2. children
3. youth
4. senior citizens
5. chaplaincy
6. urban
7. rural
8. crusades
9. TV
10. radio
11. press
12. general publicity

c. To employ every means and method of communicating the message and the meaning of the Gospel of Jesus Christ.

d. To assist Christian congregations and organizations in becoming more effective redemptive centers of God's Holy Spirit and to make Christian people more mindful that they belong to the fellowship of the redeemed, the concerned, and the sent ones.

e. To motivate, to train, and to equip God's people to evangelize by word and deed, through witness and ministry, by proclamation and demonstration.

4. **Basic Considerations**

a. There is much confusion in the minds of people both within and without the church as to the real meaning of Christianity.

b. Evangelical denominations have much in common, believing as they do:

That the Bible is the Word of God

That God has through Christ prepared for man a way of salvation

That men are to be confronted with the claim of Christ so that by the power of the Holy Spirit working on their hearts they may come to repentance and saving faith.

c. The time is more than ripe for a forceful, clear-sounding emphasis throughout Canada and the United States on the real meaning of Christianity.

d. By combining their efforts in a concerted emphasis, evangelical denominations can arouse their members to increased evangelism activity, and can make a stronger impact upon the thinking of the nation, to the glory of God and the eternal salvation of many.

c. Differences in doctrine existing between evangelical denominations should be recognized and respected. The impression should never be given that the denominations participating in the Evangelism Emphasis are in full agreement, when such is not the case.

5. **An Overview of the Proposed Plan**

It is suggested that:

a. A National Evangelism Resource Committee be established, composed of "knowledgeable" persons, who will offer participating denominations suggestions as to how they might further various evangelism concerns, particularly by simultaneous emphasis according to a proposed time schedule during the "Year of Evangelism," 1973.

b. Each denomination set up a Denominational Evangelism Committee to consider, adopt, adapt, or reject the suggestions of the National Evangelism Resource Committee in keeping with the principles and practices of the denomination and pass them on to the interested congregations of their denomination. (Thus each denomination will develop its own program with the help of the resources provided by the National Evangelical Evangelism Resource Committee). —*Adopted*

3. Synod mandate the Evangelism department of the Board of Home Missions to present to the synod of 1970 specific program recommendations for involvement. —*Adopted*

4. Synod approve the appointment of the Rev. Duane Vander Brug as Field Secretary, Urban ministries, for two years (cf. Acts of Synod, 1968, Art. 116, p. 86). —*Adopted*

C. *Information:* Mr. Stanley Koning has accepted the appointment to the post of director of Church Relations.

II. CHRISTIAN SCHOOL FINANCING PROBLEM

A. *Materials:* Agenda Report 28. (See Suplement 28.)

B. *Introduction:* As part of its total effort to bring the Gospel in some

unique areas, the Board of Home Missions has expended monies to assist in financing the christian education of children in Harlem and Miami.

C. *Recommendations:*

1. Synod include an amount in the 1970 quota for Home Missions which is sufficient to provide $20,000 for the purpose of assisting parents in providing christian education for their children in the exceptional circumstances of inner city missions.

Grounds:

a. Synod recognizes christian day school education as supportive in the program of bringing the Gospel in certain inner-city areas, e.g. Harlem and Miami.

b. This is presently being done by the BFM in Nigeria Missions, and the BHM in the Indian Mission program.

c. Providing funds through the Home Missions quota will provide financial stability for the coming year. —*Adopted*

2. That the BHM present to the synod of 1970 a thorough review of the various situations where such monies were expended, and present concrete proposals for alternate methods of funding and administering such a program.

Grounds:

a. The program is intended to be temporary.

b. The possibility exists of correlation between CRWRC and the BHM. —*Adopted*

3. Synod terminate the unfinished study (See situations "b" and "c") of the Christian School Financing Problem by the study committee appointed for that purpose. (See Supplement 28.)

Ground: This study is a constant concern of the National Union of Christian Schools, and their findings are available to all member societies for Christian Education. —*Adopted*

(Home Mission Matters continued in Art. 102).

ARTICLE 98

Elder W. J. Vos of classis Quinte closes this session with prayer.

WEDNESDAY AFTERNOON, JUNE 18

Fourteenth Session

ARTICLE 99

The Rev. J. Quartel asks synod to sing No. 284, reads Romans 8:1-8, and leads in prayer.

ARTICLE 100

For the *Reception Committee,* Rev. G. D. Klouw presents Rev. A. Baldwin, fraternal delegate of the Reformed Presbyterian Church, Evangelical Synod. Rev. Baldwin addresses synod. (See Supplement 56). Rev. G. Rozenboom responds for synod.

ARTICLE 101

The vice-president reads a letter of greetings from Dr. F. H. Klooster, who is on a sabbatical leave at Heidelberg, Germany.

ARTICLE 102

The advisory committee, *Home Missions,* cf. Arts. 48, 89, 97, Rev. J. Wesseling reporting, presents the following:

I. FUND FOR NEEDY CHURCHES AND GUIDELINES FOR MINISTERS' SALARIES

A. *Materials:*

1. Agenda Report 14. (See Supplement 14).
2. Agenda Report 51. (See Supplement 51).

B. *Recommendations:*

1. That ministers serving churches receiving aid from the Fund for Needy Churches receive a salary in 1970 of not less than $6,000, with the understanding that this minimum should be revised periodically (annually or bi-annually) to reflect the changing cost of living. —*Adopted*

2. That the local consistory provide adequate housing, including utilities, for the minister and his family. —*Adopted*

3. That the matter of an expense account to include the purchase of new books, etc., be referred back to the study committee, Guidelines for Ministers' Salaries, for further consideration. —*Adopted*

4. That the study committee studying *"Guidelines for Ministers' Salaries"* be continued for one more year. —*Adopted*
(See Art. 148, VII, F, 14).

5. That child allowance of $250 be granted for every child up to 19 years of age, but excluding those who have completed high school. —*Adopted*

6. Synod urge all the congregations to do their utmost to contribute the full amount of the Fund for Needy Churches quota in order that all all may share in honorably supporting the ministers of our needy churches. —*Adopted*

II. FUND FOR NEEDY CHURCHES AND GUIDELINES FOR MINISTERS' SALARIES

A. *Materials:* Agenda Reports 14 and 51. (See Supplements 14, 51).

B. *Recommendations:*

1. That car allowance of $350.00 be paid by the FNC to all ministers serving subsidized churches, and the consistory in consultation with the minister shall grant an allowance for the first 5,000 miles.

Grounds:

a. The majority of F.N.C. church ministers are already receiving a car allowance of $280.00.

b. Since many subsidized churches do pay a car allowance based on the first 5,000 miles, this proposal will be a greater assistance than at first appears. —*Adopted*

2. That the matter of hospital and medical insurance be referred to the study committee for further study. —*Adopted*

3. That Agenda Report 51 be referred to the consistories for study. (See Supplement 51). —*Adopted*

4. That the per family contribution toward the minister's minimum salary of $6,000 in congregations receiving aid from the FNC in 1970 be not less (and if possible more than):

a. $99.00 per family in the United States.

b. $94.00 per family in Canada. —*Adopted*

III. APPEAL OF BRITT, IOWA, CHRISTIAN REFORMED CHURCH RE FNC COMMITTEE DECISION

A. *Materials:*

1. Letter of appeal from consistory of Britt, Iowa CRC

2. Letter of endorsement from classical committee of classis Northcentral Iowa

3. Letter of endorsement from classical Home Missions committee of classis Northcentral Iowa

B. *Information:* In a letter dated April 29, 1969, the FNC committee informed the classical Home Missions committee of Northcentral Iowa that it had decided that aid from the FNC in the form of salary subsidy, etc. would not be given "as yet" to the Britt congregation and that if there was disagreement with this decision, it could be appealed. The consistory of the Britt congregation now appeals the decision of the FNC committee to withhold the granting of aid, and the endorsements of the above mentioned committees of classis Northcentral Iowa are a part of the appeal.

C. *Recommendation:*

That the FNC committee reconsider its decision re the Britt church and consult at its earliest convenience with the Britt consistory and the Home Missions committee of classis N.C. Iowa.

Grounds:

1. The decision of the FNC committee has significant consequences and should be taken only after thorough consideration.

2. Should the decision be favorable, the Britt congregation would be in a position to call a candidate this summer. —*Adopted*

IV. LEAGUE OF CHRISTIAN REFORMED LAYMEN

A. *Materials:*

1. Agenda Reports 43, 46. (See Supplements 43, 46).

2. Proposed Constitution of the LCRL.

B. *Observations:*

The League of Christian Reformed Laymen seeks to be a service agency which busies itself with the following purposes:

"1. To work in association with denominational agencies in furthering the church of Christ.

"2. To motivate and activate the laity of the Christian Reformed Church to effectively share Christ with others." (Proposed constitution).

We have in the past appointed a synodical representative, thus maintaining a tie to this organization, and have also given them moral support.

The new constitution has been reviewed as the basis of our recommendations.

C. *Recommendations:*

1. Synod suggest that this organization use the name *"League of Christian Reformed Laymen"* or otherwise their current name "Christian Reformed Laymen's League" rather than the proposed name, "Laymen's League of the Christian Reformed Church."

Grounds:

a. The proposed name would be even more official-sounding than the current name.

b. The precise name is not a matter of great concern to the organization. (See Supplement 46). —*Adopted*

2. Synod recommend the League to the church for moral support. —*Adopted*

3. Synod continue to name a representative to this organization. (See Art. 148, VII, C, 12). —*Adopted*

ARTICLE 103

The first clerk announces that Rev. J. Stek has accepted his appointment as associate professor of Old Testament with indefinite tenure. (See Art. 88).

ARTICLE 104

The advisory committee, *Ecumenical Matters,* cf. Art. 76, Rev. J. Groen reporting, presents

I. REPORT OF THE DELEGATES TO THE 1968 REFORMED ECUMENICAL SYNOD.

A. *Materials:*

1. Resolutions of the RES 1968 on Ecumenicity, Missions, Evangelism, World Relief, Women in Office, Baptism of Pre-Conversion Polygamists, and General Matters. (See Supplement 16).

2. Letter of RES secretary to the Stated Clerk dated January 22, 1969.

B. *Recommendations:*

1. Synod refer II, III, IV, V, and VI of the RES delegates' report back to the delegates to the RES for more specific recommendation.

Grounds:

a. The great variety of resolutions and actions of the RES calls for a variety of recommendations and this variety is not evident in the report of the delegates.

b. Absence of background information makes it impossible for your advisory committee to submit specific recommendations at this time.

c. There is no urgency to adopt these resolutions since the RES does not meet until 1972. —*Adopted*

2. Synod refer to the delegates to the RES the letter sent by the RES secretary to the Stated Clerk, dated January 22, 1969. —*Adopted*

(Ecumenical Matters continued in Art. 111).

ARTICLE 105

The advisory committee, *Church Order I*, cf. Art. 38, Rev. J. Vander Laan reporting, presents

I. ADMITTANCE TO THE MINISTRY VIA ARTICLE 7 OF THE CHURCH ORDER

A. *Materials:*

1. Overture 2.

2. Synodical decisions of 1922 and 1947.

B. *Recommendations:*

1. Synod reasserts the force of the decisions of 1922 and 1947 *re* article 7 of the Church Order.

The synod of 1922 adopted the following regulations regarding those who apply for candidacy by way of Article 7, C.O.:

> "1. If anyone wishes to be admitted to the ministry of the Word in accordance with article 8 (now article 7) he should apply to his consistory and after that to the classis. Together with the delegates of examination from the neighboring classes, the classis shall first of all examine the written credentials of the consistory concerning the required qualifications as stated in Article 8 (now Art. 7) and thereupon the classis itself shall proceed to examine him to ascertain whether these qualifications be present. If the preliminary judgment is favorable, the petitioner is to be given the right, for some time, to exhort a few times in churches that are not vacant in the presence of the respective ministers of these churches. The length of this period of probation is to be determined by classis.
>
> "2. At the close of the period of probation, the classis, together with the aforesaid delegates for examination, shall take a final decision regarding the petitioner's "exceptional gifts." If the decision is in the affirmative, the classis shall subject the petitioner to a preparatory examination in the following subjects: a. Exegesis of the Old and New Testaments, b. Bible History, c. Dogmatics, d. General and American Church History.
>
> "3. If the examination is favorable to the petitioner, he shall be declared eligible for a call.
>
> "4. The final classical (peremptoir) examination follows later in accordance with existing regulations, excepting the ancient languages." (Cf. Agendum 1920, pp. 26, 27; Acts 1922, pp. 72, 73). (Translated).

The synod of 1947 adopted the following declarations regarding the admittance to the ministry by way of Article 7 of the Church Order:

> "1. Synod reminds the churches that Article 8 (now Article 7) of the Church Order was adopted in a time when there was a dire need for ministers of the Word. This article should function only in case of great need.
>
> "2. The 'gifts' mentioned in Article 8 (now Article 7) should be possessed by a candidate in a very exceptional measure. No one should be considered unless he has extraordinary qualities.
>
> "3. Not only the qualifications mentioned in Article 8 (now Article 7) should be considered but such a candidate should also possess exceptional knowledge of the Word, knowledge of spiritual needs, and native ability to apply the Word.
>
> "4. This article should never be used as a means to ordain all lay workers who may desire such, and whose prestige would be increased by such action. The churches are reminded that the regular door to the

ministry is a thorough academic training. This must be maintained in theory and practice." (Cf. Acts 1947, p. 94).

Ground: In the specific cases that have come to synod recently it is apparent that it is not fully understood that Article 7 is to be applied only in clear cases of exceptional abilities and urgent need.

—*Synod withholds action*

2. That synod appoint a committee to study certain aspects of admittance to the ministry of the Word and sacraments in the Christian Reformed Church via Article 7 of the Church Order, such as:

a. When does the question of "urgent" need arise in the procedure, prior to consideration of exceptional gifts or following?

b. In giving attention to the question of "need" does this refer to denominational need, and/or to the need of the local congregation within classis?

c. At what point do the Synodical Deputies become involved?

d. What is the nature of the examination and of the credentials from the consistory regarding the qualifications of the applicant?

e. How does a classis determine whether a person shows that he is "singularly gifted as to godliness, humility, spiritual discretion, etc."?

f. What credentials should the applicant submit?

g. Is the application made by the individual or the consistory?

h. In cases of appeal what is the responsibility of the individual and the classis?

i. To consider whether or not candidates according to article seven be ordained before synod has approved the work of the Synodical Deputies.

j. Apparent conflict between the wording of article seven and the decisions of 1922 and 1947 re article seven. (Study Committee personnel, Art. 148, VII, F, 8).

Ground: Problems have been encountered in the application of C.O. Article 7.

3. That this be considered synod's answer to overture 2. —*Adopted*

4. Synod request the Seminary faculty to consider alternative methods of assisting persons of more mature years to secure at least the minimal academic requirements which the church would judge requisite for admittance to the ministry, and report its findings to synod.

Grounds:

a. Such a study has been requested by our synodical deputies. (cf. overture 2).

b. The many applications for admission into the ministry via Article 7 of the Church Order suggest a need for this kind of study. —*Adopted*

II. OBSERVANCE OF NATIONAL DAY OF PRAYER

A. *Materials:* Overtures 8, 11, 14, 16, 19, 29.

B. *Recommendations:*

1. Synod remove the "National Day of Prayer" from the list in the *Yearbook* of special days to be observed. —*Adopted*

2. Synod urge our churches in the United States to observe faithfully

any national day of prayer which the U.S. President publicizes to the nation. (Acts 1958, Art. 71, p. 27).

Grounds:

a. In reality the October date has not been a "National Day of Prayer." It has not been adequately publicized to our nation as such and few outside our denomination are aware that there is such a day in October.

b. In recent years our Presidents have called the U.S. nation to a day of prayer on other occasions, not according to the calendar, but in connection with certain national crises, and these days have been adequately publicized through the news media. —*Adopted*

3. Synod declare this to be its answer to overtures 8, 11, 14, 16, 19, 29. —*Adopted*

III. PLACE AND TRAINING OF LAYWORKERS IN EVANGELISM

Priority is given to Rev. T. C. Van Kooten, chairman of the study committee report. (See Supplement 34). Synod is engaged in discussing the recommendations of the study report until it is time for synod to adjourn. (See Art. 108).

ARTICLE 106

Elder Dr. P. A. Van Dreal closes this session with prayer.

WEDNESDAY EVENING, JUNE 18

Fifteenth Session

ARTICLE 107

The Rev. R. W. Popma is in charge of devotions. He requests synod to sing No. 311; reads Philippians 1:9-11 and leads in prayer.

ARTICLE 108

Synod continues the discussion of the study committee report re *"The Place and Training of Layworkers in Evangelism."* Synod tables this report and considers the report of the advisory committee of synod.

A. *Materials:*

1. Agenda Report 34. (See Supplement 34).
2. Overtures 31, 32.

B. *Background:* The Christian Reformed Church has had layworkers who have contributed much to our evangelical outreach. The status of these layworkers has been a matter of concern for many years. Several study committees have been assigned the task of determining the place and training these workers in evangelism should have. A study was initiated at the request of the Board of Home Missions in 1963. That committee reported in 1965 and recommended calling them "licensed evangelists." Training and examination was also required by this report which was referred back to the committee. The committee reported again in 1967 and presented twelve general conclusions which synod

was not willing to accept as the answer to the place and training of lay-workers in evangelism. Then the committee reporting to this synod was appointed. Now we have a new direction suggested with the committee saying, "the position of 'layworkers in evangelism' is to be regarded by the churches as temporary and transitional, and recognized only in cases where the need for such a ministry is urgent and ordained men are unavailable and/or when men specially gifted for the work are found by the churches." Though the committee has performed a valuable service for the denomination in pursuing this approach we believe that it has not fulfilled its mandate, since the attempt appears to be to eliminate lay-workers rather than to define their place and state what their training should be.

C. *Recommendation:* Synod do not adopt the recommendations in the report of the study committee.

Grounds:

a. The basic thrust of the report and its recommendations are in conflict with synod's interpretation of Article 7 of the Church Order—"This article should never be used as a means to ordain all layworkers who may desire such, and whose prestige would be increased by such action. The churches are reminded that the regular door to the ministry is a thorough academic training. This must be maintained in theory and practice." Acts 1947, p. 94.

b. The report regards the position of the layworkers as temporary and transitional whereas historically layworkers have had a place in the Church.

c. These recommendations do not provide a permanent solution. Layworkers will still be with us since the cases of those who do not sustain the examination contemplated in this report will be reviewed every two years. (See Supplement 34, recommendation 7, A, B). (See Art. 121). —*Synod withholds action*

ARTICLE 109

The advisory committee *Publication Matters,* cf. Arts. 27, 43, 81, Rev. C. Bolt reporting, presents

I. SUNDAY SCHOOL MATERIALS

A. *Material:* Agenda Report 26. (See Supplement 26).

B. *Recommendations:*

1. Synod authorize the Board of Publications to give final approval to Sunday School lesson plans in the future.

Grounds:

a. The Board of Publications is a denominational board composed of representatives of all the classes who act on behalf of the denomination.

b. There are certain difficulties involved in preparing material a year in advance for the approval of synod. —*Adopted*

2. Synod instruct the Board of Publications to report to the next synod its policies and procedures of reviewing and approving educational materials. —*Adopted*

(Membership of Publication Board in Art. 148, V).

II. AMERICAN BIBLE SOCIETY

A. *Material:* Agenda Report 49. (See Supplement 49).

B. *Recommendation:* Synod commend the American Bible Society for its work, and continue a representative. —*Adopted*

(See Art. 148, VII, C, 1).

III. BACK TO GOD TRACT COMMITTEE

A. *Material:* Agenda Report 35. (See Supplement 35).

B. *Recommendation:* Synod approve the work of the Back To God Tract Committee. —*Adopted*

(Committee listed in Art. 148, VII, E, 2).

IV. HISTORICAL COMMITTEE OF THE CHRISTIAN REFORMED CHURCH

A. *Material:* Agenda Report 22. (See Supplement 22).

B. *Recommendations:*

1. Synod alter the mandate of the Historical Committee to read: "The Historical Committee shall gather, preserve and supervise the official Archives of the Christian Reformed Church and cultivate in the Christian Reformed Church knowledge of and appreciation for the church's history."

Grounds:

a. The original mandate is too broad and incapable of implementation without the services of a full-time Archivist and secretarial assistance.

b. The Historical Resources Committee of Calvin College and Seminary in its Heritage Hall Colonial Origins Collections is carrying out the broader aspects of the original mandate. —*Adopted*

2. Synod include in the list of agencies requested by the synod of 1952 to submit their "minutes, files, letters, etc." the following: Christian Reformed World Relief Committee, Christian Reformed Resettlement Service Committee, The Chaplain Committee of the Christian Reformed Church, Inter-Church Relations Committee, Board of Publications of the Christian Reformed Church, Standing Advisory Budget Committee, Immigration Committee for Canada and the Denominational Historical Committee. —*Adopted*

3. Synod instruct the synodical study committees upon the completion of their work to submit the records, correspondence and other materials which are of historical value to the Historical Committee for preservation in the denominational Archives. —*Adopted*

4. Synod change the name of the committee to the Historical Committee of the Christian Reformed Church. —*Adopted*

(Committee listed in Art. 148, VII, E, 11).

ARTICLE 110

The advisory committee, *Church Order III,* cf. Arts. 29, 65, Rev. J. B. Vos, reporting, presents

LODGE AND CHURCH MEMBERSHIP

A. *Material:* Overtures 6, 6-A.

B. *Analysis:*

Classis Lake Erie has been wrestling with a problem in evangelistic outreach as related to our church's position on the lodge. The problem encountered is expressed in these words: ". . . lodge membership and simultaneous church membership does not seem incompatible to many lodge members."

As a result classis Lake Erie requests synod to study whether it is possible for a person to hold simultaneous church and lodge membership.

The grounds advanced for this request suggest the possibility for a change in our church's position on membership in secret societies.

C. *Recommendation:* The advisory committee recommends that synod refer the overture back to classis Lake Erie.

Ground: The study requested can be undertaken on the classical level. —*Adopted*

(Church Order III, continued in Art. 140).

ARTICLE 111

The advisory committee, *Ecumenical Matters,* cf. Arts. 76, 104, Rev. J. Groen reporting, presents

CONTACT WITH THE CHRISTELIJKE GEREFORMEERDE KERKEN IN THE NETHERLANDS

A. *Material:* Letter of the Christelijke Gereformeerde Kerken in Nederland, dated April 15, 1969, addressed to our committee on Inter-Church Relations.

B. *Summary of Contents:*

1. Grateful acknowledgment of the decision of the 1968 Christian Reformed Synod to set aside the declarations of 1908.

2. Expression of surprise that we have done this in the light of our arguments (in 1962) in favor of these declarations.

3. Request to clarify our present stand on the question whether the seed of the covenant must be held to be regenerated and sanctified in Christ.

C. *Recommendations:*

1. Synod through its Inter-Church Relations committee clarify to the Christelijke Gerefermeerde Kerken of the Netherlands our position regarding the place of the children of believers in the covenant by referring to relevant clauses in concluding paragraph of the Belgic Confession article 34, and Heidelberg Catechism, Lord's Day 27, question and answer 74. We have no binding extra-confessional positions in this matter. —*Adopted*

2. Synod express the hope that the Christelijke Gereformeerde Kerken in the Netherlands feel free to establish correspondence with the Christian Reformed Church. —*Adopted*

ARTICLE 112

Rev. J. Stulp closes this session with prayer.

THURSDAY MORNING, JUNE 19

Sixteenth Session

ARTICLE 113

The devotions are conducted by the Rev. D. Los. He reads Psalm 87, asks synod to sing No. 166, and leads in prayer.

ARTICLE 114

The first clerk calls the roll. Elder K. Bergsma takes his place again as delegate of Grand Rapids East.

ARTICLE 115

The minutes are read and approved.

ARTICLE 116

The *Obituary Committee,* cf. Art. 9, Rev. R. Veldman presents the following report:

REPORT OF OBITUARY COMMITTEE

While involved with the various activities and energies of the Church of our Lord Jesus Christ, it is fitting that we pause for a few moments of solemn reflection and meditation as we remember those of our company who have been called by the Lord to join the spirits of the just made perfect.

Since the adjournment of synod 1968, eight ministers and one professor of Calvin College have departed from this land of the living. Although we mourn their passing, we remember their labors with gratitude to our heavenly Father that He was willing to use them for a time in the militant church. While in the body they served in the Christian Reformed Church, and now absent from the body they serve the Lord with joy unspeakable and full of glory. "For we know that when the earthly house of this tabernacle is dissolved, we have a house not made with hands, eternal in the heavens." (II Corinthians 5:1) With this blessed assurance we remember:

1. **Prof. Henry J. G. Van Andel, 1882-1968**

On July 17, 1968 Professor Henry J. G. Van Andel was called to his eternal reward after a lengthy illness. He was 86 years of age. He taught at Calvin College from 1915 to 1953, a period of thirty-eight years. He was professor emeritus since 1953, when he retired as professor of Dutch Language and Literature. The death of Prof. Van Andel means that another pioneer in our church and Calvin College has been taken from us. The subjects of his teaching were Dutch Language and Literature, Dutch and Flemish Art, Dutch and Mediaeval History. As professor of Dutch he influenced a very large percentage of pre-seminary students who are ministers in our church today. With his artistic temperament and scintillating personality he was a true inspiration to his students. Besides teaching Dutch, he was an excellent musician, particularly at the organ. He is remembered for his place at the Wangerin organ of the old Calvin College as students entered the auditorium for chapel exercises. But now he is with the Lord and has joined the blood-bought throng who sing the song of Moses and the Lamb.

2. **Rev. Jan Karel Van Baalen, 1890-1968**

Jan Karel was born in the Netherlands in 1890, a grandson of the old Ds. Brummelkamp of the Secession of 1834 fame. Receiving part of his education in

the Netherlands, and part of it in America, he graduated from Calvin Seminary in 1915, but spent an additional year of graduate study at Princeton Seminary. This was already an indication in his life of a very lofty conception of the Gospel ministry, especially as far as preaching the Word was concerned. From his marriage four children were born. One of these was Jan Karel, who was killed in France during World War II at the youthful age of twenty. Soon after retirement his faithful helpmeet was taken from him, but in 1958 he married Nora Vredeveld and enjoyed a decade of marital happiness. He retired from the active ministry in 1955 and lived in Lynden, Washington. Departing from this life on June 28, 1968, his funeral service was held in Bellingham, Washington on July 1 with Rev. Gilbert Holkeboer in charge. His life motto and text at his funeral was Psalm 50:23: "Whoso offereth the sacrifice of thanksgiving glorifieth me, and to him that ordereth his way aright will I show the salvation of God."

The congregations which were blessed by his ministry are: Ada, Michigan, 1916; Munster, Indiana, 1920; Pease, Minnesota, 1926; Twelfth St., Grand Rapids, 1929; Mt. Vernon, Washington, 1943; First Edmonton, Alberta, 1950. Jan Karel always felt there was much to do, and little time in which to do it. His thinking, which was ahead of his time, caused resistance in some quarters, but it developed in him a pioneer spirit that knew others would be following him eventually. He blazed new trails in his thinking, but in the way of theological orientation. A prolific pen attests to the fact that he was an able theologian and revealed a certain freshness of thought. Not only a student of the older and Reformed theologians, but also of the modern thinkers, both liberal and orthodox, his range was wider than the average. His best known works are "The Chaos of Cults" and "Heritage of the Fathers." His steadfast faith is changed to glorious sight as he sees the "salvation of God."

3. **Rev. Henry C. Van Deelen, 1906-1968**

Henry was born on July 23, 1906 in Waupun, Wisconsin. He was a son of Mr. and Mrs. Tyman Van Deelen and a member of the First Reformed Church, where he made confession of his faith in the Lord Jesus Christ. He married Gertrude Bossenbroek and from this union three children were born. His education was received at the University of Wisconsin, Hope College, and Westminster Theological Seminary. Graduating in 1936 he began his ministry in the Presbyterian Church of Aberdeen, Idaho. In 1938 he moved to Omro, Wisconsin, and in 1940 to Oostburg. In 1945 Henry became pastor of Grace Reformed Church in Grand Rapids, and in 1948 he moved to the Reformed Church of Rock Valley, Iowa. In 1952 he became pastor of the First Christian Reformed Church of Hull, Iowa; in 1960, First Ripon, California, and in 1966 he moved to Bethany, Holland where he retired for reasons of ill health shortly before he died on September 4, 1968. Dr. Leonard Greenway, Rev. Gerald Postma, and Rev. Charles Steenstra assisted at the funeral. Burial was at Grandville, Michigan on September 8, 1968.

Henry always manifested vital interest in people of all ages, and it was a stimulation to be with him. His warm personality revealed itself in friendly greeting and interesting comments. It was his privilege to serve on the Board of Western Christian High and Dordt College. It was always a joyful experience for him to preach the Gospel of God's saving grace. Henry was comforted in his illness to know that, "Now we see in a mirror, darkly; but then face to face; now I know in part; but then shall I know fully even as also I was fully known." (I Corinthians 13:12)

4. **Rev. John Huizenga, 1933-1968**

John Huizenga was born on October 14, 1933 in Munster, Indiana. His father, Henry J. Huizenga died at the age of 34 when John was only ten years old. His mother resides in Grand Rapids. John attended the Christian schools in the area and after graduating from Illiana Christian High spent some years working and

then served his country in the U.S. Navy. After graduating from Calvin College in 1962, he was married to Ruth Cooper of Evergreen Park, Illinois. This marriage was blessed with three children, Paul, Janine, and Katherine. John graduated from Calvin Seminary in 1965, and subsequently accepted the call to the newly opened home mission field in East Tucson, Arizona. His ministry was limited to three years when the Master called him home so suddenly on October 16, 1968 at the tender age of 35 years. He had just conducted the service on the National Day of Prayer.

Funeral service was conducted at Tucson on October 19 with the Revs. D. Houseman, J. De Jong, and M. Baarman in charge. Burial took place at Highland, Indiana.

During his brief ministry John endeared himself to the people of Elim Christian Reformed Church. He is characterized as a man dedicated, compassionate, and diligent, whose heart was full of love for those lost in sin. In contrast to so many of God's servants, it was not his privilege to serve the church for many years. The call comes to all to be faithful, for it is required in a steward that he is faithful. "I must work the works of him that sent me, while it is day; the night comes when no man can work." (John 9:4)

5. Rev. Henry Zwaanstra, 1895-1968

Henry was born in Chicago, Illinois on June 27, 1895, and died on November 26, 1968 at Butterworth Hospital in Grand Rapids, at the age of 73 years. His early years were spent in Chicago, but since his father had been a farmer in the Netherlands and longed for the open fields, the family moved to Montana while Henry was still a teenager. As he developed into manhood an ardent desire arose in his heart to become a minister of the Gospel. There were great financial difficulties in his path, but the desire increased with the years. Finally at the age of 27 with his brother John he attended Grundy College, Calvin College, and graduated from Calvin Seminary in 1932. This was a time of economic depression and of oversupply of ministers. However, he was ordained to the Gospel ministry in Worthington, Minnesota on March 5, 1933, shortly after he was married to Nellie Van Korlaar. After seven years he moved to Lincoln Center, Iowa, which church he served for fourteen years. While there his beloved helpmeet was taken from him, but later he married Nellie's sister Ella. He became pastor at Ellsworth, Michigan in 1954 and retired in 1962. He suffered considerably for some weeks until the blessed release came. Funeral services were held at Covenant Chr. Ref. Church, with services in charge of Rev. Richard Frens, M. Jorritsma, and N. Punt. Six classmates carried the body to its final resting place, but our brother had taken his place in the glorious church triumphant.

Henry was a warm and humble friend to everyone who knew him. He had a hearty pastoral concern for those whom God entrusted to his spiritual care. His preaching was marked by faithfulness to Scripture, devotion to doctrine, and loyalty to the Christ of the cross. His life could be summarized by the beautiful words of Asaph, "Thou wilt guide me with thy counsel, and afterward receive me to glory." (Psalm 73:24)

6. Rev. John Beebe, 1892-1969

John Beebe was born on Long Island, New York on February 29, 1892. He was the son of a commercial fisherman, and John himself was in the business for a short while until he heard the Lord's call to be a fisher of men. After completing his studies in the Calvin Preparatory School he graduated from Calvin College in 1922 and from Calvin Seminary in 1925. On June 24, 1925, he was married to Minnie Dykema of Grand Rapids, Michigan. To this union were born a daughter and a son. He was privileged to serve as home missionary for Classis Hackensack from 1925 to 1928. Then he became pastor of the Madison Ave. Church for over 15 years, after which he served the Niekerk church until his re-

tirement in 1957. He departed this life from the hospital in Zeeland, Michigan on January 24, 1969 at the age of 76 years.

The Rev. John Beebe had a deep interest in the missionary work of our denomination, was a member of the original Sudan United Mission Board, and was honored with appointments to various mission committees and mission boards. While serving in the East he broke away from his pastoral labors frequently to greet or bid farewell to missionaries. In life he loved to sing, "I Serve a Risen Savior," and now in the next life he is with his Savior, which is very far better. During the last six weeks of his life he became critically ill, but spoke of his readiness to depart this life. Often he quoted Psalm 16:6, "The lines are fallen unto me in pleasant places; yea, I have a goodly heritage." Funeral service was held Monday, January 27, in the Niekerk Church in Holland, with Dr. Leonard Greenway and Rev. John Kruis officiating.

7. **Rev. John Vanden Hoek, 1891-1969**

John was born on March 10, 1891 in Harirson, South Dakota, but the family moved to Grand Rapids where the father John B. pursued theological studies. John followed in his father's footsteps and entered the Gospel ministry in 1920, just fifteen years after his father was ordained. His son, Julius maintained the family tradition, much to the joy of our departed brother. Upon his graduation from Calvin Seminary he was joined in marriage to Edith Kuiper, and they were blessed with five children. The churches in which he labored are: Vesper, Wisconsin, 1920; Winnipeg, Manitoba, 1925; Everett, Washington, 1929; then he was service pastor for a short while during World War II; Grangeville, Idaho, 1944; Mountain Lake, Minnesota, 1946; Luverne, Minnesota, 1949; becoming emeritus in 1957. After considerable suffering the Lord translated him to glory on the day before Good Friday. His body was laid to rest on April 7, the day following Easter, in which services the pastors N. De Vries, J. Hekman, H. Petroelje, and H. Visscher participated.

The tone of our brother's preaching ministry was sounded in his inaugural sermon on Galatians 6:14, "Our Glorying in the Cross of Christ."

Exalting the Lord Jesus, he preached Him faithfully as the sinner's only hope and the believer's abiding comfort. He was always known as a man of much prayer. His family members have recollections of him on his knees in the study. He and his father were founders of the Faith, Prayer, and Tract League in 1922. His heart was in this work of the ministry of tracts and he derived much satisfaction from seeing this develop to meet the continuing evangelistic challenge. As he has entered into the rest that remains for the people of God, we are comforted by Revelation 14:13, "Blessed are the dead who die in the Lord from henceforth; yea, saith the Spirit, that they may rest from their labors; for their works follow with them."

8. **Rev. Albert Jabaay, 1897-1969**

Albert Jabaay was born in Munster, Indiana on January 29, 1897. He was educated in our schools and committed his life to Jesus Christ when he was still very young. In 1926 he was united in marriage to Petronella Blom, from which union three children were born.

He graduated from Calvin Seminary in 1926 and served as pastor of the following churches: Cincinnati, Ohio, 1926; Third Zeeland, Michigan, 1931; Orange City, Iowa, 1941; First Evergreen Park, Illinois, 1944. In 1952 he suffered a heart attack and was emeritated. However, God was gracious to him and restored him to complete health. Then he served Second Byron Center, Michigan for ten years, 1954 to 1964, retiring from the active ministry in 1964. He died suddenly at his home in Zeeland, Michigan on May 23, 1969 at the age of 72. Funeral services were held on May 26 in Zeeland and on the following day in Munster, Indiana, with burial in Homewood, Illinois. Ministers who officiated were the Revs.

Eugene Los and Arthur Hoogstrate, who pointed to Romans 8:28: "And we know that to them that love God all things work together for good, even to them that are called according to his purpose."

Albert throughout his life was a real credit to the ministry of the Gospel. The last Lord's Day of his life he ministered the precious Word of God in the dynamic and fervent manner which distinguished him throughout the years. After his forced emeritation and eventual restoration to health he labored with great consecration for the decade of service God gave him. He enjoyed a few years of rest but possessed a drive that gave him no rest. Life was a militant pursuit for our brother, and his life speaks to us in the words of the Apostle Paul, "I have fought the good fight, I have finished the course, I have kept the faith, henceforth there is laid up for me the crown of righteousness, which the Lord, the righteous judge, shall give to me at that day." (II Timothy 4:7, 8)

9. **Rev. Gerrit Hoeksema, 1886-1969**

Gerrit Hoeksema was born December 20, 1886 in the Netherlands. Early in life he came to America and graduated from Calvin Seminary in 1911. To equip himself better for the Gospel ministry he spent a year in Princeton Theological Seminary. In 1912 he was united in marriage to Johanna Rutgers, and from this union three children were born. He served as pastor of the following churches: Ellsworth, Michigan, 1912; Bethel, Grand Rapids, 1913; Third Roseland, Chicago, 1926. He retired from the active ministry in 1958 and spent the remainder of his days in Chicago. His health failed gradually during later years and he departed this life on June 2, 1969, the day of his 57th wedding anniversary. Funeral service was held in Roseland on June 4, with Rev. John Bylsma and Dr. W. Rutgers in charge. He had reached the ripe age of 82 years.

Gerrit Hoeksema was an able exegete of God's Word and a competent leader in our denomination. He was elected during his ministry to various boards of the Christian Reformed Church and gave many years of effort to our Calvin College and Seminary, serving many years on the Board of Trustees. He also served twice as president of Synod. His pulpit work was solid, and his language always such as becomes the dignity of the Gospel message. This strength enabled him to labor in his last charge for thirty-two years with much blessing. His life was a real credit to the ministerial office while at the same time he was a humble friend to his flock. The long life and blessed ministry of our brother reminds us of the words of Hebrews 13:14: "For here we have no continuing city, but seek one to come."

This concludes the list of those servants of the Lord who have passed on to the Father's house above. For them the prayer of our Savior is answered, "Father, I desire that they also whom thou hast given me shall be with me where I am, that they may behold my glory, which thou hast given me." (John 17:24)

The Obituary Committee recommends:

1. Synod express its humble thanks to God for the labors performed by these His faithful servants. —*Adopted*

2. Synod express its sympathy to all the bereaved whose loved ones were taken from their side, and commend them to the gracious comfort of God. —*Adopted*

3. Synod instruct that these obituaries be recorded in the minutes of this synod and that copies be sent to the bereaved families. —*Adopted*

4. Synod now request the Rev. Fred Van Houten of the Obituary Committee to lead synod in a prayer of praise and thanksgiving. —*Adopted*

ARTICLE 117

Rev. R. Leestma replaces the Rev. R. Veldman as delegate of classis Chicago South. He rises to express his agreement with the Form of Subscription.

ARTICLE 118

The advisory committee *Budget Matters,* cf. Arts. 23, 24, Mr. C. J. De Roo reporting presents:

I. STANDING ADVISORY BUDGET COMMITTEE REPORT

A. *Material:* Agenda Report 50. (See Supplement 50.)

B. *Recommendation:* That synod continue the Standing Advisory Budget committee with the mandate given it by previous synods.

—*Adopted*

II. DENOMINATIONAL QUOTAS

A. *Materials:*

1. Standing Advisory Budget Committee—Agenda Report 50. (Supplement 50.)
2. Back to God Hour—Agenda Report 11. (See Supplement 11.)
3. Calvin College and Seminary—Agenda Report 3. (See Supplement 3.)
4. Fund for Needy Churches—Agenda Report 14. (See Supplement 14.)
5. Home Missions and Indian Missions—Agenda Report 21. (See Supplement 21.)
6. Foreign Missions—Agenda Report 39. (See Supplement 39.)
7. Ministers' Pension and Relief Administration—Agenda Report 44. (See Supplement 44.)
8. Synodical Expense Fund—Synodical Treasurer's Financial Report. (See Supplement 52.)
9. Denominational Building Addition—Treasurer's Financial Report. (See Supplement 52.)
10. Church Help Fund—Agenda Report 8. (See Supplement 8.)

B. *Orientation:* After careful analysis and review of budgets and financial statements of the denominational agencies, the Budget Committee is recommending a per-family quota of $122.50 for 1970. While this represents an overall 3.4 percent increase above the 1969 quota, the recommended increases for the individual agencies vary from no increase to a 7 percent increase. This does not take into consideration affirmative synodical action on requests of committees which could raise quotas above the $122.50 or 3.4% level.

Examples are:

Report 14—Fund for Needy Churches. (See Supplement 14.)

Report 20—Sponsorship of Foreign Students. (See Supplement 20.)

Report 21—Participation in the National Resource Committee. (See Supplement 21.)

Report 28—Christian School Financing Program (See Supplement 28.)

Report 47—Special Study of Ministers' Pension Plan. (See Supplement 47.)

Notes:

a. Quotas requested by the various agencies totaled $127.40 per family, an increase of $9.65, or an 8.16 percent increase over the 1969 quota. (Which is a 6.3% increase over the 1968 quota.)

b. Average income in the United States increased 6.3 percent in 1968. Inflation in 1968 cost the average family 3.9 percent. Therefore, the increase in the quota at the rate faster than the increase in the real income (approximately 3 percent) would be inadvisable.

3. A survey of the Quota Requests:

	1969 Quota	1970 Request	Standing Budget Committee Advice	Recommendations by Synod
Back to God Hour	$ 11.00	$ 11.75	$ 11.75	$ 11.75
Calvin College and Sem.	26.00*	29.40*	27.50*	28.50*
Fund for Needy Churches	6.50	6.50	6.50	7.50
Home & Indian Missions	36.50	40.00	37.50	37.50
Foreign Missions	23.00	25.00	24.50	24.50
Ministers' Pension Comm.	11.00	12.00	11.50	16.00
Synodical Expense Fund	1.75	2.25	2.25	2.25
Denom. Bldg. Addition	1.00	1.00	1.00	1.00
Church Help Fund	1.50	(no quota requested for 1970)		
	$118.25	$127.90 (8.16%)	$122.50 (3.4%)	$129.00

(*) figures represent variable quota average. —*Adopted*

	1969	Requested 1970	Recommended 1970
Area No. 1—comprises classes G.R. East, G.R. South, G.R. West, and Grandville	$34.50	$38.00	$37.00
Area No. 2—Comprises classes Cadillac, Holland, Kalamazoo, Lake Erie, Muskegon and Zeeland	29.00	34.50	33.50
Area No. 3—Comprises classes Chicago North, Chicago South, Illiana and Wisconsin	25.50	30.00	29.00
Area No. 4—Comprises classes Minnesota North, Minnesota South, Northcentral Iowa, Orange City, Pella, Sioux Center	13.00	14.25	13.75
Area No. 5—Comprises classes Hackensack, Hudson and Florida	33.00	35.50	34.50

Area No. 6—Comprises classes Pacific Northwest, Calif., South, Central Calif., and Rocky Mountain	25.00	27.00	26.25
Area No. 7—Comprises Classes Alberta North, Alberta South, British Columbia, Chatham, Eastern Canada, Hamilton, Huron, Quinte and Toronto	14.20	15.00	14.50
Per family average			$28.50

Note: Areas which benefit from a quota reduction should employ the monies saved to finance their present area colleges (Acts of Synod, 1962 pages 54, 104, XXV.) —*Adopted*

IV. DENOMINATIONAL CAUSES RECOMMENDED FOR ONE OR MORE OFFERINGS

1. Armed Forces Fund of the Home Mission Board.
2. Back to God Radio for above-quota needs.
3. Back to God Tract Committee.
4. Board of Foreign Missions for above-quota needs.
5. Board of Home Missions for above-quota needs.
6. Chaplain Fund.
7. Supplemental Fund of Ministers' Pension Committee.
8. Educational Assistance to Churches Abroad. —*Approved*

V. DENOMINATIONAL BENEVOLENCE RECOMMENDED FOR ONE OR MORE OFFERINGS

Christian Reformed World Relief Committee. —*Adopted*

VI. DENOMINATIONAL RELATED YOUTH CAUSES RECOMMENDED FOR ONE OR MORE OFFERINGS

1. United Calvinist Youth—for the new Building Fund (up to $125,000.)
2. Calvinettes (Division of United Calvinist Youth.)
3. Calvinist Cadet Corps (Division of United Calvinist Youth.)
4. Young Calvinist Federation (Division of United Calvinist Youth.)
5. Young Calvinist Servicemen's Ministry. —*Adopted*

VII. NON-DENOMINATIONAL CAUSES RECOMMENDED FOR FINANCIAL SUPPORT

The following non-denominational causes are recommended for financial support and not necessarily for one or more offerings. The number of offerings or the percentage of each offering for these causes is a matter that each diaconate should decide. The diaconate might desire to include several causes in one offering.

A. *Benevolent Causes:*

1. Bethany Christian Home, Inc.
2. Bethesda Hospital Association.

3. Christian Sanatorium Association (Goffle Hill.)
4. Christian School Employee's Relief Fund (N.U.C.S.)
5. Elim Christian School.
6. Pine Rest Christian Hospital Association (includes also Children's Retreat.) —*Adopted*

B. *Educational Causes:*

1. Association for Advancement of Christian Scholarship.
2. Christian Schools Educational Foundation (N.U.C.S.)
3. Dordt College, Inc.
4. National Union of Christian Schools (General Fund.)
5. Reformed Bible Institute.
6. Trinity Christian College.
7. Westminster Theological Seminary. —*Adopted*

C. *Miscellaneous Causes:*

1. American Bible Society (U.S. Churches only.)
2. Canadian Bible Society (Canadian churches only.)
3. Christian Labor Association of Canada (Canadian churches only.)
4. Faith, Prayer and Tract League.
5. Gideons.
6. Inter-Varsity Christian Fellowship.
7. Lord's Day Alliance of Canada (Canadian churches only.)
8. Lord's Day Alliance of the U.S. (U.S. churches only.)
9. Luke Society—for the Rehoboth Christian Hospital Building Fund (up to $150,000.) (Acts of Synod 1967, pages 55, 297.)
10. T.E.L.L. (The Evangelical Literature League.)
11. World Home Bible League. —*Adopted*

D. *For Moral Support:*

League of Christian Reformed Laymen. —*Adopted*

VIII. SYNODICAL OFFICERS REMUNERATIONS

That synod approve the following remunerations:

1. First clerk $100; 2. Second clerk $75; 3. Transportation secretary $50; 4. Arrangements $100; 5. Synodical treasurer $900. —*Adopted*

(Budget Matters continued in Art. 142).

ARTICLE 119

Synod adjourns and elder H. Kiel offers the closing prayer.

THURSDAY AFTERNOON, JUNE 19

Seventeenth Session

ARTICLE 120

The Rev. C. G. Werkema is in charge of devotions. He requests synod to sing No. 469; reads Revelation 21:1-7, and leads in prayer.

ARTICLE 121

The advisory committee, *Church Order I,* cf. Arts. 38, 105, 108, Rev. J. Vander Laan reporting, presents:

PLACE AND TRAINING OF LAYWORKERS IN EVANGELISM

A. *Materials:*

1. Agenda Report 34. (See Supplement 34.)

2. Overtures 31, 32.

B. *Background:* For many years the Christian Reformed Church has been seeking to define the precise status of layworkers in evangelism. Valuable information has been provided the church in study reports presented to the synods of 1965, 1967, and 1969. It has become evident that the precise status of the layworker in evangelism cannot be determined until the *nature of ecclesiastical office and the meaning of ordination have been clarified.*

C. *Recommendations:*

1. Synod appoint a committee to study the nature of ecclesiastical office and the meaning of ordination as taught in the Scripture and exhibited in the history of the church of Christ. —*Adopted*

(See Art. 148, VII, F, 6).

2. Synod declare this to be its answer to overtures 31 and 32. —*Adopted*

ARTICLE 122

The advisory committee, *Church Order II,* cf. Arts. 45, 64, 72, Rev. A. Hoksbergen reporting, presents:

I. FINANCIAL AID REQUESTED FOR NEW BIBLE TRANSLATION

A. *Material:* Overture 13.

B. *Information:* In this overture classis Hackensack overtures synod to place the work of the New Bible Translation, *The Holy Bible, A Contemporary Translation,* sponsored by the New York Bible Society, on the list of causes recommended for financial support.

C. *Recommendations:*

1. Synod do not accede to this request at this time.

Grounds:

a. The grounds given in the overture do not substantiate that there is sufficient reason for our church to support this cause.

b. Even though the synod in 1966 declared to have an interest in new Bible translations (Acts 1966, Art. 76, I, C, 2, see ground 3 of the overture), yet the same synod refused later (see Art. 82) to be actively involved in the fifteen-man supervisory committee.

c. Even after repeated requests by the Standing Advisory Budget Committee no complete financial information as to the need for support for this sponsored project was forwarded by the N.Y.B.S. —*Adopted*

2. Synod declare this to be its answer to overture 13. —*Adopted*

II. THE USE OF THE NAME "LORD" INSTEAD OF "JEHOVAH"

A. *Material:* Overture 30.

B. *Recommendation:* Synod respond to the overture of the Guelph consistory with the following observations:

1. The use of the Revised Standard Version of the Bible by the churches will diminish the use of the name Jehovah.

2. There is also a strong possibility that the denominational committees (Liturgical Revision, Educational, etc.) will be using the Revised Standard Version in their materials. —*Adopted*

III. LITURGICAL COMMITTEE

A. *Material:* Report 29. (See Supplement 29.)

B. *Information:* The Liturgical Committee has continued to meet and to work during the past year in accordance with the broad mandate given it by the synod of 1964. The instructions given by the synod of 1968 relative to the publication and distribution of the models for the morning service and models for the communion service have been carried out. With the advice and cooperation of the Christian Reformed Publishing House, a booklet containing an explanatory preface, a brief introduction to the forms, a reproduction of the four criteria for evaluating the liturgy, and a printing in full of the orders for the morning service and the order for the communion service was prepared. This material has been made available to our churches and interested individuals at nominal cost through the Publishing House.

The committee has received written reaction to the report from only one consistory. This reaction was favorable. The consistory, in agreement with the advice of the report, underscored the necessity of refraining from imposing a liturgy on the churches. To date no formal reactions to the order for communion have been received. Informal reactions have been consistently favorable.

This year the committee has turned its attention to the form for baptism (the baptism of children and the baptism of adults), and the form for the public profession of faith. The work on the form for the baptism of adults and the form for the public profession of faith are not yet completed.

C. *Recommendations:*

1. Synod relieve Prof. John Stek, upon his own request, from further service on the Liturgical Revision Committee.

2. Synod appoint a replacement for Prof. Stek. (See Art. 148, VII, F, 4.)

3. Synod charge the committee with the task of choosing its own chairman and secretary. —*Adopted*

IV. PROPOSED FORM FOR THE BAPTISM OF CHILDREN

A. *Material:* Report 29. (See Supplement 29.)

B. *Background:* The Liturgical committee, in keeping with the mandate of synod given in 1964, presents to our synod an entirely new form for the Baptism of children along with a brief explanation of its structure and purpose.

C. *Recommendations:*

1. Synod recommit the proposed form for the baptism of children to the study committee with the request to solicit reactions to this proposed form from the churches.

Ground: The church at large has not had sufficient time to study this new form. —*Adopted*

2. Synod urge the consistories to discuss this proposed form with their congregations and forward their findings to the committee within a year. —*Adopted*

3. Synod instruct the committee to come with its report to the synod of 1971. —*Adopted*

(Church Order II, continued in Art 144.)

ARTICLE 123

The advisory committee, *Educational Matters,* cf. Arts. 22, 28, 35, 42, 88, 96, Rev. F. W. Van Houten reporting, presents:

I. SPONSORSHIP OF FOREIGN STUDENTS

A. *Materials:* Agenda Reports 17, 20, 20-A. (See Supplements 17, 20, 20-A.)

B. *Explanation:* The eighteen-year old committee for the Sponsorship of Foreign Students recommended to last year's synod an enlargement of its mandate to include, in addition to its program of scholarships for foreign ministerial students, such projects as internships and theological library assistance. Synod of 1968 appointed a committee "to study in depth the whole program of the sponsorship of foreign students." The grounds indicate that there was some doubt as to the effectiveness of the past program as to lasting results and benefits for the churches in other lands which we are endeavoring to help.

The past program has expressed an earnest desire to share the riches of the Reformed faith with the younger, maturing Reformed churches throughout the world. It has been a form of inter-church assistance in the past. Naturally, some problems arose with this kind of a program. For instance, some nationals have not returned to their own countries for service in the church there. However, the study committee feels that a special committee should be continued, but with a broader scope. The aim should remain the attempt to serve the ministry of the churches abroad, and thus to assist the churches themselves.

C. *Recommendations:*

1. Synod, in the light of the study committee's report, replace the Committee for Sponsorship of Foreign Students with a new and broader committee consisting of representatives from various denominational and church-related agencies, to be known as the Committee for Educational Assistance to Churches Abroad.

(See membership listing in Art. 148, VII, E, 10).

Grounds:

a. The needs of younger Reformed churches abroad for educational assistance in developing their ministries continue and are taking new forms.

b. The assistance which can be rendered by our various denominational and church-related agencies in meeting these needs should be correlated by a single committee. —*Adopted*

2. Synod assign to this committee the following mandate, in the light of the study committee's report:

a. The arrangement and financial support of academic training and ecclesiastical internships for qualified and duly endorsed theological students, professors, pastors, and lay leaders of Reformed churches abroad.

b. The provision of library assistance for christian educational institutions abroad.

c. The gathering of information from, and its dissemination to, all parties concerned in the foregoing matters. —*Adopted*

3. Synod refer to the Board of Foreign Missions for its consideration, in the light of the study committee's report, the possibilities of salary subsidy and library assistance for needy pastors of Reformed churches abroad and of aid to these churches in providing continuing education for pastors. —*Adopted*

4. Synod discharge the Committee for the Sponsorship of Foreign Students and transfer its assets and records to the new Committee for Educational Assistance to Churches Abroad. —*Adopted*

III. COMMITTEE FOR EDUCATIONAL ASSISTANCE TO CHURCHES ABROAD

A. *Material:* Agenda Report 20. (See Supplement 20.)

B. *Orientation:* The study committee recommends that 30¢ be added to the quota to support the adopted program on sponsorship of foreign students. The advisory committee recommends placing this cause on the list of Denominational Causes Recommended for One or More Offerings.

C. *Recommendations:*

1. That Educational Assistance to Churches abroad be placed on the list of Denominational Causes Recommended for One or More Offerings. —*Adopted*

2. Synod urge all consistories to consider the needs of this expanded program, especially since there is a current deficit. —*Adopted*

(Educational Matters continued in Art. 127).

ARTICLE 124

Elder P. S. Rus closes this session with prayer.

THURSDAY EVENING, JUNE 19

Eighteenth Session

ARTICLE 125

Devotions are conducted by the Rev. P. Mantel. He asks synod to sing No. 476 and leads in prayer.

ARTICLE 126

Rev. A. Besteman takes the place of Rev. J. E. De Vries as delegate of classis Zeeland. He rises to express his agreement with the Form of Subscription.

ARTICLE 127

The advisory committee, *Educational Matters,* cf. Arts. 22, 28, 42, 88, 96, 123, Rev. F. W. Van Houten reporting, presents:

CALVIN COLLEGE AND ECCLESIASTICAL CONTROL

A. *Materials:*

1. Acts of Synod of 1967.

a. Overture 11 submitted by classis British Columbia—Calvin College and Ecclesiastical Control, pp. 668-669.

b. Supplement 6-A, Board of Trustees report, which contains the Board's recommendation not to accede to the request of overture 11 (see p. 144.)

c. Article 137, p. 97, the adopted recommendation and grounds which classis British Columbia disputed in the withdrawn appeal in 1968 and now again in 1969.

2. Acts of Synod of 1968.

a. Printed appeal 4—Decision of 1967 re Society Control of Calvin College, pp. 603-606.

b. Printed recommendation of the advisory committee, Appeals II, to reject the appeal and synod's decision to withhold action, Article 137, p. 123.

3. Agenda for Synod 1969.

a. Overtures 1, 10.

b. Letter of Victoria B.C. consistory, May 21, 1969.

B. *History:* Overture 1 in the 1969 Agenda is identical with Appeal 4 in the 1968 Agenda and Acts except for the brief introductory paragraph and the change in the officer forwarding the British Columbia overture. The wording of the grounds in overture 10, "Synod still has to honor the classis British Columbia appeal," and the wording of the new paragraph of the British Columbia overture, "for various reasons the synod of 1968 decided to withhold action," indicate the need to explain the action of synod 1968.

The 1968 British Columbia appeal was processed and printed for distribution on the second day of synod. When the chairman called for consideration of the committee report, ministerial representation of classis British Columbia was absent on a committee assignment and therefore consideration was delayed. The report did not again appear in the schedule until the very last item on the last day of synod. Owing to the pressure to end synod, and in view of the absence of many members of synod, after a short discussion the decision was Synod Withholds Action. (Acts 1968, Art. 137, p. 123.)

C. *Analysis:* The request of British Columbia reintroduced as overture 1 is actually in the wording of the overture, an appeal, and "the appeal is made because the grounds adduced (by the synod of 1967) do not answer the overture." The issue then is the adequacy of the grounds. This is evident from the wording of the entire overture, which systematically proceeds to attack the grounds of the 1967 decision.

D. *Recommendation:* Synod reject the appeal of classis British Columbia.

Grounds:

a. The argumentation of classis British Columbia fails to invalidate the grounds given by synod 1967 for its action. —*Adopted*

b. This is synod's answer to the appeal of classis British Columbia listed as overture 1, and overture 10 of classis Alberta North. —*Adopted*

Elder M. Koole, a member of the advisory committee, requests that his negative vote in the advisory committee be recorded.

ARTICLE 128

The advisory committee, *Foreign Missions,* cf. Arts. 47, 57, 86, Rev. D. Negen reporting, presents:

I. REQUEST OF THE TIV CHURCH FOR A SEPARATE SEMINARY

A. *Materials:*

1. Agenda Report 39. (See Supplement 39.)
2. Agenda Report 5. (See Supplement 5.)
3. Acts of Synod, 1968, p. 98.

B. *Information:* The synod of 1968 in dealing with appeal of the Tiv Church for a separate theological seminary instructed the Board "to re-evaluate this request in the light of the conditions on the Nigerian Field, the plan of the reorganization of the missions, and the great need for pastors, and then to serve a future synod with advice." (See Acts of Synod 1968, p. 98.)

The synod of 1968 also decided to send the Rev. J. C. Verbrugge as synod's representative on the committee visiting the Nigerian Field in August of 1968. (See Acts, 1968, p. 98.)

From the reports of these delegates and the Board we are able to gain insights into the developments within the churches in Nigeria.

C. *Recommendations:*

1. In response to the request of the Tiv Church for our support of a Reformed Seminary in the Benue area, synod decide that action on this request be postponed until further studies are completed.

Grounds:

a. This matter is still being discussed by TEKAS with respect to the impact this will have upon the unity of the churches in Nigeria.

b. The Board of Foreign Missions is asking the executive committee of our Nigerian Mission to appoint a special committee to explore this matter and recommend means by which the academic and curricular program of the present Vernacular Pastor's Training Course at Uavande can be upgraded to a "certificate" English level of theological training. —*Adopted*

2. Synod assure the Nigerian National churches again of the profound concern we have for the provision of adequate numbers of properly qualified pastors for their churches, and church outreach. —*Adopted*

3. Synod assure the Tiv synod that we share their expressed concern for maintaining a truly Reformed witness in Nigeria through the speci-

fically Reformed educational endeavors already established for the Tiv community in such institutions as the Benue Bible Institute, the Veenstra Junior Seminary, the four year Vernacular Course of Pastor's Training, and the sustained basic Reformed witness present in the Teacher's Training College and the two secondary schools. At the Theological College of Northern Nigeria there are 22 seminary students receiving instruction in Reformed theology by Dr. Harry Boer. All these efforts aim at achieving a fully self-conscious Reformed Christian community, a Reformed consciousness in depth. —*Adopted*

4. Synod take note of the fact that the Tiv synod does not intend to abandon its support of the Tarraya and its united support of TCNN even though a separate Reformed Seminary might be established, and that synod encourage the Tiv church to continue to secure highly qualified students to pursue the diploma course at TCNN, and receive graduates from TCNN into the ministry of the Tiv churches. —*Adopted*

5. Synod request the Tiv Church to make a study of the matter concerning the present Vernacular Pastors' Training Course at Uavande similar to the study of our Board and its field committee. —*Adopted*

6. Synod request the Tiv church for the continued use of the Uavande facilities for theological training. —*Adopted*

II. PROTEST AND APPEALS RE: THE 1968 SYNODICAL DECISIONS CONCERNING THE THEOLOGICAL COLLEGE OF NORTHERN NIGERIA (T.C.N.N.)

A. *Materials:*

1. Agenda Reports 5, 39. (See Supplements 5, 39.)
2. Overture 23.
3. Printed Appeals 2 and 5.
4. Report of Rev. T. Monsma (March 4, 1969), and Constitution of T.C.N.N.

B. *Information:* The synod of 1968 decided "to accede to the request of the Board of Foreign Missions to participate in the TCNN according to the provisions of the TCNN constitution." In response to this decision two printed appeals came to the synod of 1969 protesting the 1968 decision.

A communication is before us in the form of an overture to delay implementation of the decision of 1968. This one does not protest the contents of the decision, but rather asks for delay in the light of certain allegations of divergent teachings at TCNN which arose subsequent to the synod of 1968. While your committee noted the abnormal ecclesiastical procedure in presenting an overture in this manner it was deemed best for the cause and best for the Church to proceed with the issue at hand.

One of the materials very important to understanding the issues is the section "Doctrinal Basis" of the Constitution of the Theological College of Northern Nigeria. Therefore we quote it:

> "The doctrinal basis of the College shall be
> A. The Apostles' Creed
> B. The Nicene Creed

C. The following specific beliefs:

1. The unity of the Godhead and the Trinity of Persons therein.

2. The incarnation of the Son of God, His atoning blood, and reign, and His personal return.

3. The total depravity of human nature in consequence of the fall.

4. The justification of the sinner by faith in Christ alone.

5. The work of the Holy Spirit in the conversion and sanctification of the sinner.

6. The immortality of the soul, the resurrection of the Christ, with the eternal bliss of the righteous and the eternal punishment of the wicked.

7. The divine inspiration, authority and sufficiency of the Holy Scriptures.

8. The divine institution of the Christian ministry, and the obligation and perpetuity of the sacraments of Baptism and the Lord's Supper."

C. *Recommendations:*

1. Synod do not sustain printed appeals 2 and 5 from the decision 1968 "to accede to the request of the Board of Foreign Missions to participate in the TCNN according to the provisions of the TCNN constitution."

Grounds:

a. The synod of 1968 exercised its prerogative to change the decision of the synod of 1959 on the basis of its own reflection of the issue and in the light of the historical developments since the synod of 1959.

b. The nature of our participation in TCNN is not in conflict with our commitments in the Form of Subscription as evidenced by the doctrinal basis of the Constitution of TCNN.

c. Within the cooperative framework of the TCNN full freedom is allowed to our representative on the staff to provide a reformed training to the students of our churches in Nigeria. —*Adopted*

2. Synod do not accede to the overture of classis Wisconsin that "the synod of 1969 instruct the Board of Foreign Missions to withhold further implementation of the synodical decision of 1968, Minute 123, II, C, 3, until the allegations made by one of our missionaries who taught at the Theological College of Northern Nigeria (TCNN) shall have been adjudicated."

Grounds:

a. No official information was available to present to the synod of 1968 with regard to the alleged divergent teachings at TCNN to which the Rev. T. Monsma refers in his Semi-annual report to the Board, March 4, 1969.

b. The Nigerian General Conference is studying the matter of the allegations, and through the Board of Foreign Missions the findings will be reported back to synod. —*Adopted*

ARTICLE 129

The president reads a letter of Rev. D. VanderBrug, accepting his appointment as assistant field secretary of Urban Ministries for the Home Mission Board.

ARTICLE 130

Rev. J. Nutma closes this session with prayer.

FRIDAY MORNING, JUNE 20

Nineteenth Session

ARTICLE 131

The Rev. N. Roorda is in charge of devotions. He requests synod to sing No. 378:1, and 2, reads I John 5:11-15 and leads in prayer.

ARTICLE 132

The first clerk calls the roll. Elders J. Cooper, H. Kiel, and Rev. D. Negen are absent with notification. Rev. J. E. De Vries is present again as delegate of classis Zeeland. Elder G. De Good replaces elder K. Bergsma of classis Grand Rapids East.

ARTICLE 133

The minutes are read and approved.

ARTICLE 134

The advisory committee, *Appeals I,* cf. Art. 44, Rev. G. Rozenboom reporting, presents:

I. COMMUNICATION FROM THE LAWNDALE CHRISTIAN REFORMED CHURCH

A. *Materials:*

1. Letter from the Lawndale consistory to synod, June 8, 1969.
2. Report of committee of classis Chicago North to advise classis regarding "Christian Education Planning for Lawndale" submitted to classis January 15, 1969.
3. Report of same committee to classis, May 21, 1969.
4. Minutes of meeting of classis Chicago North of May 21, 1969.
5. Copy of a letter for "Voices" in *The Banner.*

B. *Digest:* The communication to synod together with supporting documents do not constitute a formal protest or appeal, as the letter to synod itself asserts, but are rather a means of informing synod of the problems of the Lawndale consistory with the requirements of Articles 41 and 71 of the Church Order, in the light of their difficulties in enrolling their children in the Timothy Christian School.

C. *Recommendations:*

1. Synod express its genuine concern for the problems faced by the Lawndale consistory to meet the christian educational needs of their covenant children at the nearest christian school and urge the parties involved to do all in their power to meet these needs at the earliest possible date, in accordance with the following deliverance of synod 1968: "That synod declare that fear of persecution or of disadvantage to self or our institutions arising out of obedience to Christ does not warrant denial to anyone, for reasons of race or color, of full christian fellowship and privilege in the church or in related organizations, such as christian colleges and schools, institutions of mercy and recreational associations;

and that if members of the Christian Reformed Church advocate such denial, by whatever means, they must be reckoned as disobedient to Christ and be dealt with according to the provisions of the Church Order regarding Admonition and Discipline." (Acts, 1968, p. 19, 6.)

—*Adopted*

2. Synod declare that it cannot enter into the ecclesiastical disposition of the matter at this time because the matter is in process of being dealt with by classis Chicago North. Its decision calls for a special session of the classis in July, in case "meetings between the committees of the Timothy school board and the Lawndale christian education committee are not productive, by the end of June, of anything answering the urgent needs of the black covenant children for their christian education . . ." (Minutes of classis Chicago North, May 21, 1969, Article 29d.)

—*Adopted*

3. That copies of these decisions be sent to the Lawndale Christian Reformed Church, classis Chicago North and the Board of Timothy Christian School. —*Adopted*

II. APPEAL OF MRS. ROBERT BROOKS

A. *Materials:*

1. Appeal to synod, dated May 29, 1969.
2. Letter to the Board of the Newton, N.J. Christian School.
3. Letter to members of the Newton C.R. Church and parents of the Newton Christian School.
4. Letter to Mr. and Mrs. H. Vander Wey.
5. Letter to the Newton Christian Reformed consistory.
6. Document on hiring policy and pay scale of Newton Christian School.

B. *Elucidation:* In her appeal to synod, Mrs. Robert Brooks deals with certain difficulties, financial and otherwise, which her husband had with the board of the Newton, N.J. christian school, while serving as principal.

C. *Recommendation:* Synod do not enter upon the appeal because it is not an ecclesiastical matter. —*Adopted*

III. APPEALS AND PROTESTS OF MR. GERALD WYNSMA, MRS. RUTH WYNSMA, MR. AND MRS. LESTER DE JONGE, AND MR. JAMES VAN LAAR

A. *Materials:*

1. Appeal of Mr. Gerald Wynsma from the decision of classis Zeeland, to sustain the consistory of the North Blendon Christian Reformed Church in suspending him from the office of deacon, together with supporting papers.
2. Appeal of Mrs. Ruth Wynsma from the decision of classis Zeeland to sustain the consistory of North Blendon in placing her under silent censure, together with supporting papers.
3. Protest of Mr. and Mrs. Lester De Jonge against the action of the consistory of the Rusk Christian Reformed Church in placing them under discipline, together with supporting papers.

4. Protest of Mr. James Van Laar against the action of the consistory of the Rusk Christian Reformed Church in suspending him from the office of elder, together with supporting papers.

B. *Recommendations:*

1. Synod declare that the appeals of Mr. Gerald Wynsma and Mrs. Ruth Wynsma are properly before synod.

Ground: Each appeal relates to a decision of classis Zeeland and classis was duly infromed of intent to appeal to synod. —*Adopted*

2. Synod declare that the protests of Mr. and Mrs. Lester De Jonge, and Mr. James Van Laar are technically not properly before synod.

Ground: These protests do not relate to a decision of classis even though classis Zeeland acted on the matters; the protestants did inform classis was duly informed of intent to appeal to synod. —*Adopted*

3. Synod appoint a committee *in Loco* of five members (3 ministers and 2 elders) to deal with the situations giving rise to and reflected in the appeals of Mr. and Mrs. Wynsma not only, but also those of Mr. and Mrs. De Jonge and Mr. James Van Laar (even though the latter lack technical legality before synod), with a view to fulfilling the following mandate:

a. Seek to gain meaningful reconciliation between the appellants or protestants and their consistories and pastors, and thereby to promote peace in the affected congregations.

b. Make recommendations to the consistories and individuals involved toward resolving the matters of substance involved in the appeals and protests, in case such issues remain after meaningful reconciliation.

c. Make recommendations to the synod of 1970 regarding the burdens of the appeals and protests if the efforts toward reconciliation and resolution called for under *a* and *b* do not bring the desired results, and/or if substantive issues remain to be adjudicated.

Grounds:

1. The issues and feelings reflected in these appeals and protests are of such a nature that they call for a pastoral effort by such an outside agency, rather than mere legal adjudication.

2. The factors involved in all these cases are too complex and deep-seated for an advisory committee of synod to deal with them adequately.

3. Such an address to the situations reflected in these appeals and protests is called for because it appears these cases interlock at some points.

4. This pastoral approach appears prudent because excommunication is threatening in some of these cases.

Note: It is understood that all discipline procedures shall be held in status quo until the committee of synod shall have completed its mandate *in loco.* —*Adopted*

(See Art. 148, VII, F, 7, for listing of in loco committee).

ARTICLE 135

The advisory committee, *Appeals II,* cf. Art. 36, Rev. S. Viss reporting, presents:

I. SELECTIVE CONSCIENTIOUS OBJECTORS

A. *Materials:*

1. Appeal 4. (See Printed Appeal 4.)

2. Testimony Regarding the Christian's Attitude Toward War and Peace (cf. Acts of Synod, 1939, pp. 240-249.) (See Supplement 57.)

B. *Issue:* A study of available data shows that the four appellants as Selective Conscientious Objectors to the war in Vietnam, failed to receive adequate guidance from consistory and classis on their "religious and moral questions" and therefore appeal to synod for assistance.

C. *Information:* In the "Testimony Regarding the Christian's Attitude Toward War and Peace" (Acts of Synod, 1939, pp. 248-249) synod repudiates the attitude of Militarism "that glorifies war as war," and also rejects the evil of Pacifism which is the refusal to participate in war in any form.

Further, synod articulates two attitudes deemed scripturally acceptable for the Christian's relationship to his government. The first position, with one restriction that must be fully honored, is that of:

1. *Obedience to Civil Law.* The scriptural injunction and creedal deliverance based upon it teach that: "The solemn duty which the Christian has to exert himself to the utmost in behalf of peace and the peaceful settlement of conflicts and disputes, should at no time be used to cancel his equally solemn duty to defend his country against the attack of the aggressor, to protect the weak in the international family from the wanton assault of the strong, and in general to promote justice and fair dealings between nations of the world. However much nations and individuals may and should stand committed to the prevention and suppression of war whenever and wherever possible, in a sinful world sooner or later situations will arise in which one nation resorts to aggression and attack upon another. And when in such a situation honest efforts to come to a just and peaceful adjustment of differences with the aggressor have failed, the moral right—if not duty—of the assaulted nation to defend itself against the aggressor is beyond dispute." (Acts of Synod, 1939, pp. 241-242).

Also,

> "1. That because of the depravity of mankind civil government has been instituted by God for the purpose of maintaining good order and decency in human society and to curb the evil of the dissolute.
>
> "2. That according to the divine ordinance the government has the power of the sword over its citizens for the punishment of those who do evil and for the protection of them that do well.
>
> "3. That, though this power of the sword is first of all a power to punish the transgressors among its citizens for the protection of the good, it also by necessary implication extends to the power to

defend the nation from the attack of an enemy nation. Since the government is responsible for the safety of its subjects, the power of the sword not only involves police but also military power.

"4. That it is the duty of the citizen to obey his government, and that this duty also involves answering the government's call to arms for the protection of the nation.

"5. That there is only one restriction upon this obedience of the Christian citizen to his government. This restriction is expressed by the Confession in these words: 'all things which are not repugnant to the Word of God.' In scriptural language it is recognized and expressed in the words of the apostle Peter, who justified his disobedience to the magistrate when he and others were forbidden to preach the Word of God, by saying: 'We must obey God rather than men' (Acts 5:29.)" (Acts of Synod, 1939, p. 245.)

Under *Obedience to Civil Law,* two points of view prevail:

a. Some citizens have very few misgivings about the justness of a particular war. These would bear arms willingly and could be identified as the "Convinced and Obedient."

b. Other equally loyal citizens have serious misgivings about the justness and prosecution of a given war, but feel incapable of an ultimate judgment and so defer to the wisdom and direction of the civil authorities. For purposes of identification, these citizens could be called the "Unconvinced but Obedient." Regarding such, the Statement of 1939 declared:

" . . . with the frequent complexity of the causes of modern wars and the difficulty of the average citizen to be adequately informed on this complexity of causes at the time the war breaks out, it is clear that this may be the predicament in which many a Christian will find himself. But in such a situation he is not justified in refusing to perform military service. He who would maintain this position overlooks the fact that in such a situation the prior duty of each citizen to obey the government must have the right of way. This type of conscientious objector does not face the moral alternative: to fight or to do nothing; but: to fight or to disobey his government. His uncertainty as to the justice of the given war can be no justifiable ground for refusing obedience to his government." (Acts of Synod, 1939, pp. 248-249.)

2. *Selective Conscientious Objection:*

The issue of this appeal hinges on the position of the Selective Conscientious Objection. Regarding it the following observations are made:

a. For some years the United States of America has been engaged in a war in which the goals are being questioned and the military tactics responsibly debated by many. Although the church is not called upon to decide whether any war is just or unjust, our young men must do so, and the church ought to help them, recognizing the demands of the law, the light of God's Word and the teachings of the church.

b. As emphasized under *Obedience to Civil Law* the citizen's first responsibility is to honor fully the demands of civil law. However, if after intelligent and adequate study he is convinced that to obey the

law would be to disobey God, he should fulfill his right and duty to obey God, even if this means refusal to bear arms in a particular war and to experience imprisonment.

On this point synod's statement of 1939, (Acts of 1939 page 246) reads " . . . both Scripture and our Confession place a restriction upon our duty to obey the government. Peter at one time refused to obey the civil authorities and appealed to a higher loyalty to God in doing so. And our Creed restricts the duty of the citizen to the State to "all things which are not repugnant to the Word of God." From this it is clear that the church must not only recognize the right of Christians but even their duty *under certain definite circumstances* to refuse obedience to the civil magistrate."

c. Finally, we call attention to the concluding paragraphs of the statement of 1939:

"The only conscientious objector to military service whose claim the church cannot repudiate is he who, recognizing his duty to obey his government and to defend his country in response to its call to arms, has intelligent and adequate grounds to be convinced that the given war to which he is summoned is an unjust war. When he is absolutely certain in the light of the principles of the Word of God that his country is fighting for a wrong cause, he cannot morally justify his participation in the given war. War is killing people and for anyone to engage in such killing of fellowmen when he is convinced in his heart that the cause for which he is fighting is an unjust one, this procedure cannot be justified before the tribunal of God and His Word. The only course open to such a person is to resort to passive resistance and to refuse to bear arms in that given war."

"In closing, Synod would urge upon all to pray for righteousness and peace in national and international affairs; to study the revealed Word for an understanding of the will of God for the guidance of the life of citizens and their government; to obey all lawfully constituted authorities for God's sake; and, if a serious conflict of duty should occur, to obey God rather than men." (Acts of Synod, 1939, p. 249.)

D. *Recommendations:*

1. Synod reassert the stand of 1939 with its biblical injunctions regarding a christian's duty to obey his government.

Ground: The stand of 1939 is relevant to current needs. —*Adopted*

2. Synod also reassert the stand of 1939 which recognizes not only the right but even the duty of a Christian to "resort to passive resistance and to refuse to bear arms" when he in conscience before God according to His Word is convinced that the given war to which he is summoned is unjust.

Ground:

While the synod has clearly affirmed the fundamental duty of every christian to obey his government it has also stated (Acts of Synod 1939, p. 246); "From this it is clear that the Church must not only recognize the right of Christians but even their duty *under certain definite circumstances* to refuse obedience to the civil magistrate." This

is further explained in the "Testimony of 1939" as follows, "Quite apart from matters of freedom of worship, the government might conceivably deny a citizen important rights or order him to participate in certain activities, either of which might constitute an outrage to what he, in the light of the Word of God, conceives his Christian duty to be. In such cases, no less than when it concerns his religious rights and privileges, the only justifiable course to pursue is to obey God rather than men." This is further delineated on page 249, Acts of Synod, 1939: "The only conscientious objector to military service whose claim the Church cannot repudiate is he who, recognizing his duty to obey his government and to defend his country in response to its call to arms, has intelligent and adequate grounds to be convinced that the given war to which he is summoned is an unjust war. When he is absolutely certain in the light of the principles of the Word of God that his country is fighting for a wrong cause, he cannot morally justify his participation in the given war. War is killing people and for anyone to engage in such killing of fellowmen when he is convinced in his heart that the cause for which he is fighting is an unjust one, this procedure cannot be justified before the tribunal of God and His Word. The only course open to such a person is to resort to passive resistance and to refuse to bear arms in that given war."

3. Synod urges pastors, consistories, and other spiritual counsellors to fulfill their duty to instruct, advise, counsel, and extend Christian love and concern to all the draft eligible, including those who struggle with the decision regarding selective conscientious objection and its consequences. Synod also requests the Chaplain Committee and the Young Calvinist Servicemen's Ministry jointly to gather and to make available information appropriate to such counselling.

Grounds:

a. This duty ought to be fulfilled at the local level by personal counselling with the individual concerned.

b. Printed appeal 4 demonstrates the need for such counsel.

—*Adopted*

4. Synod publish and make available to the churches the 1939 Testimony Regarding the Christian's Attitude Toward War and Peace and these decisions of the 1969 synod regarding this subject. —*Adopted*

5. Synod communicate the "Testimony of 1939" and these decisions of 1969, to the President and every member of the Congress of the United States of America. —*Adopted*

6. Synod requests the Chaplain Committee to assist selective conscientious objectors who are members of the Christian Reformed Church through the services of the active duty and reserve military chaplains who are under its supervision, and through the General Commission on Chaplains and Armed Forces Personnel which has influential contact with the Department of Defense and other governmental agencies in respect to matters such as these. —*Adopted*

7. Synod declare that this is its answer to Printed appeal 4. —*Adopted*

II. COUNCIL OF THE CHRISTIAN REFORMED CHURCHES IN CANADA

A. *Materials:*

1. Agenda Report 6. (See Supplement 6.)

2. Acts of the Council of the Christian Reformed Churches in Canada 1968 (on file.)

3. Acts of Synod, 1967, p. 16, 111, B, 2, Art. 35, "That Synod invite the Council of the Christian Reformed Churches in Canada to present an annual report whereby synod may be apprized of the actions of the Council."

B. *Recommendation:* Synod take grateful recognition of the fact that the Council of the Christian Reformed Churches in Canada has been established and that it held its first meeting in the Kildonan Christian Reformed Church at Winnipeg, Manitoba, on November 5, 1968.

—*Adopted*

ARTICLE 136

The first clerk informs synod that Dr. Vicenti Hernandez, the first director of the Good Samaritan Center in Miami, and first Cuban refugee to join our work in Miami, died of a heart attack on June 19.

Synod expresses its condolences to the family and its appreciation for the 10 years of distinguished leadership on the part of Dr. Hernandez.

ARTICLE 137

Elder G. Buytendorp closes this session with prayer.

FRIDAY AFTERNOON, JUNE 20

Twentieth Session

ARTICLE 138

Elder S. Vander Wall is in charge of devotions. He reads Isaiah 40: 1-8; asks synod to sing No. 408, and leads in prayer.

ARTICLE 139

Elder C. E. Haddock and Rev. R. R. De Ridder are absent with notification.

ARTICLE 140

The advisory committee, *Church Order III*, cf. Arts. 29, 65, 110, Rev. J. B. Vos reporting presents:

I. PROCEDURE IN HANDLING OF APPEALS

A. *Material:* Article 15 of the minutes reads, "The Stated Clerk calls attention to the fact that discrepancies exist in the way in which appeal cases are dealt with at synod. Motion is made that the committee assigned overture 7 consider the remarks of our Stated Clerk anent synodical procedure in handling appeals and if possible present a recommendation."

B. *Recommendations:*

Synod add to the rules of procedure in handling appeals the following regulations:

1. That the appellant be informed of the recommendation made by the advisory committee. —*Adopted*

2. That the appellant be granted a hearing before synod should he be dissatisfied with the recommendation of the advisory committee.

Synod withholds action.

II. STANDING JUDICIARY COMMITTEE

A. *Material*: Overture 7

B. *Information:* This overture is a request to synod to appoint a Standing Judiciary Committee which will deal with the judicial aspects of all matters forwarded to synod. The overture argues that the appointment of such a committee is the competent, fair, and efficient way of handling such matters. It also offers proposals for the personnel of the suggested committee as well as for guidelines governing its functioning.

C. *Recommendation:* Synod appoint a committee consisting of the Stated Clerk, an attorney and two past presidents of Synod to consider Overture seven and to report to the synod of 1970. (See Committee listed in Art. 148, VII, F, 5) —*Adopted*

III. REQUEST STUDY COMMITTEE RE ALLEGED TEACHINGS

A. *Materials:*

1. Acts 1968, pp. 574-577; overture of Fruitland consistory. Cf. pp. 584 (overture 28) and 588 (overture 43).

2. Acts 1968, pp. 93, 94; decision of synod.

3. Overture 5 (Fruitland consistory and endorsement by classis Hamilton.)

B. *Analysis:* The Fruitland consistory requested synod 1968 "to appoint a committee to study in the light of Scripture and the Creeds the teachings made public by some professors and instructors in the Gereformeerde Kerken, a sister church, of which evidence has been given in the overture of classis Hamilton to the Board of Calvin College and Seminary of January 17, 1968." Synod of 1968 decided not to accede to this request on the following grounds:

> "1. The overture concerns teachings set forth by ministers of the Gereformeerde Kerken in The Netherlands. A synodically appointed inquiry into and an evaluation of the teachings of these men would be a premature intrusion into such measures as the Gereformeerde Kerken may take or are taking to deal appropriately with matters of their concern, would be a violation of such confidence as we ought to place in our sister church, and therefore ought not to be undertaken at this time.
>
> "2. Though synod may rightly reflect upon and react to a theological position officially adopted by sister churches, it is not properly within the province of synod to undertake an official study and evaluation of the teachings of men in other churches."

Synod has now before it another overture from the Fruitland consistory endorsed by classis Hamilton, for a study committee "to evaluate the teachings referred to in the overture Fruitland 1968."

The differences between the two overtures are the following:

1. The framework of reference of the overture 1968 was the question whether it is still advisable to urge our seminary graduates to study at the Free University as an institution "true to the Reformed faith." The setting of the overture 1969 is decidedly pastoral. Reference is made to the confusion caused by the "new teachings," and they are said to undermine the church's confessional unity.

2. The overture of 1969 responds to the grounds advanced by the synod of 1968. It observes that even now no known measures have been taken by the Gereformeerde Kerken. It wishes to stress that these teachings concern us as Christian Reformed Church inasmuch as the Gereformeerde Kerken is a sister church and the new teachings are penetrating our churches as well.

3. In addition, the present overture argues its validity on the basis of

a. "the present situation of growing uncertainty," and

b. a request of the Gereformeerde Kerken and the RES to study the matter of the nature and extent of Scriptural authority in relation to its content.

C. *Recommendations:*

1. Synod appoint a committee to study the nature and extent of Biblical authority, and in particular the "connection between the content and purpose of Scripture as the saving revelation of God in Jesus Christ and the consequent and deducible authority of Scripture," to evaluate critically in the light of the above-mentioned study and our confessional standards the manner of interpreting Scripture presently employed by some contemporary Reformed scholars, and to serve the churches with pastoral advice in these matters.

Note: The quotation is from the letter of the Geref. Kerken to the RES 1968 as cited on pp. 86-87 of our 1969 Agenda.

Grounds:

a. The Gereformeerde Kerken have expressed the desire "for a continued joint discussion of these questions" (Letter addressed to RES dated August 1, 1968; cf. Acts of RES, pp. 307-309).

b. The Reformed Ecumenical Synod has requested this study (Cf. Agenda, Report 16, VI d, pp. 86, 87). (See Supplement 16)

c. In this way the pastoral concern of overture 5 can be met.

—*Adopted*

(Personnel of study committee listed in Art. 148, VII, F, 9.)

2. Synod declare this to be its answer to overture 5. —*Adopted*

(Church Order III, continued in Art. 140)

ARTICLE 141

The advisory committee, *Ecumenical Matters,* cf. Arts 76, 104, 111, Rev. J. G. Groen and elder G. Kamps reporting, presents:

I. APPEAL OF CLASSIS GRAND RAPIDS EAST RE ORDINATION OF CANDIDATE DALE VANDER VEEN

A. *Materials:*

1. Letter of appeal to synod of 1969 from classis Grand Rapids East
2. Copy of statement of Synodical Deputies
3. Acts 1968, pp. 99, 100.

B. *History:* Mr. Dale Vander Veen is a graduate of Calvin Seminary, class of 1967. He worked for 2 years as an unordained worker for Campus Crusade for Christ in California. He requested the Fuller Avenue Christian Reformed Church consistory, of which church he is a member, to extend to him a call to engage in this ministry. The consistory requested classis Grand Rapids East for permission to extend this call under the conditions stipulated in Art. 13 of the Church Order. Classis granted permission to call, but the Synodical Deputies did not concur. Classis appealed the advice of the Synodical Deputies to synod 1968.

Synod 1968 withheld action on approving the work of these Synodical Deputies and referred the matter back to classis Grand Rapids East and the Synodical Deputies.

The Fuller Avenue consistory then arranged with the Christian Reformed Board of Home Missions that Mr. Vander Veen be loaned by the Home Missions to Campus Crusade for Christ with the understanding that Mr. Vander Veen would remain under the supervision of the Fuller Avenue church consistory, while submitting monthly reports to the Board of Home Missions. Such arrangement is in agreement with the policy adopted by Synod 1967 (Acts 1967, Art. 118, VIII, C, 1 p. 97.)

However, at the May 8, 1969 meeting of classis Grand Rapids East, the Synodical Deputies again did not concur with the classis in approving the overture of the Fuller Avenue Christian Reformed Church to call candidate Vander Veen. Hence classis again appeals to synod.

C. *Analysis:*

1. The issue we must debate is not Campus Crusade for Christ.

2. The exact issue we must debate has been narrowed down by the present synodical deputies at classis Grand Rapids East to the area of need: is it necessary to ordain Candidate Vander Veen for this work.

3. This need can theoretically be approached from 2 directions.

a. Campus Crusade for Christ does not require ordination. However, this may not carry any weight with us. Certainly, a non-ecclesiastical organization as the Campus Crusade for Christ is, will not determine whether or not we will ordain men in the Christian Reformed Church.

b. Hence, we must on the basis of our own understanding of ordination judge whether or not Mr. Vander Veen be ordained.

4. The need for ordination is always there when

a. a candidate has followed the prescribed course of training

b. when a church wants to call him

c. when the work is spiritual in character and is directly related to the ministry of the Word.

5. Since Candidate Vander Veen qualifies, he ought to be ordained.

D. *Recommendations:*

1. Synod does not sustain the appeal of classis Grand Rapids East from the synodical deputies re the ordination of Candidate Dale Vander Veen.

Ground:

Classis has not properly argued the need for ordination as requested by the synodical deputies. —*Synod withhold action*

2. Synod does not approve the work of synodical deputies.

Ground:

There is need to ordain Candidate Vander Veen. —*Adopted*

3. Synod advises classis Grand Rapids East to grant permission to Fuller Avenue Christian Reformed Church to call Candidate Vander Veen.

Ground:

The work they seek to call him to is spiritual in character and directly related to the ministerial calling. —*Adopted*

ARTICLE 142

The advisory committee on *Budget Matters,* of Arts. 23, 118, Mr. Paul Hekman reporting presents:

I. QUOTA EQUALIZATION

A. *Materials:*

1. Acts of Synod, 1965, p. 512
2. Acts of Synod, 1968, Supplement 46 in 1968 Acts
3. Agenda Report 13 (See Supplement 13)
4. Overture 24

B. *Orientation:* In 1965 classis Hudson overtured synod to make a study of possible quota equalization (overture 1, p. 512, Acts 1965). Synod acceded to the overture, and the report was made to synod of 1968 (Supplement 46, p. 512, Acts 1968). The report was referred back to the committee with a two-fold mandate.

1. To solicit reactions from the consistories.

2. To consult with other denominations to determine their quota practices. Reactions from consistories were solicited by means of a letter which was sent out in the boxes containing the 1968 Acts of Synod. One was returned. Letters were also written to other denominations requesting information. Only two replied. Agenda report 13 was issued by a committee composed of the study committee and the standing advisory budget committee.

Classis Hudson in overture 24 presents criticism of the work of the committee and requests:

1. Synod not adopt the negative recommendations of Agenda Report 13, but instead continue to make efforts to find a more just solution to the quota problem, one which will guard the dignity and honor of our small churches and at the same time encourage responsible stewardship by all.

2. Synod mandate the committee to devise for our quota system a sliding scale which will recognize that the fair share of the small church is proportionately less per family than the fair share of the larger church.

C. *Recommendations:*

1. That the Standing Advisory Budget Committee, be instructed to solicit actively the reactions of the consistories to

a. the conclusions of the study committee as contained in Supplementary Report 46 of the 1968 Acts of Synod;

b. the recommendations contained in the 1969 Agenda Report 13. (See Supplement 13)

Ground: Insufficient information has been received from the consistories. —*Adopted*

2. That the committee present a complete report to synod of 1970 with recommendations which take into account the reactions received from the consistories. —*Adopted*

3. That the present system of adopting and publishing the average denominational requirements per family be continued until the results of the consistory solicitation have been reported. —*Adopted*

4. Synod urge all consistories to respond to the committee's request for reactions. (Committee personnel listed in Art. 148, VII, E, 6.) —*Adopted*

5. Synod withhold action on overture 24 until the final committee report is made. —*Adopted*

II. VARIABLE QUOTA RATES FOR CALVIN COLLEGE AND SEMINARY WITH SPECIAL EMPHASIS ON CANADIAN CHURCHES

A. *Materials:*

1. Agenda Report 19. (See Supplement 19.)

2. Acts of Synod, 1968, Art. 118.

B. *Orientation:* Prior to the year 1963 the one-rate quota system was in effect. Since 1963, quota allocations have been made on variable quota rates, based on a formula adopted by the synod of 1962. U.S. churches have been generally able to meet the variable quotas, as they did the one-rate quota prior to 1963, on a near—100% basis. Canada, however, did a better job (in dollars) of meeting its 1962 one-rate quota than it did its much lower variable rate quota in subsequent years. Synod of 1968 appointed a study committee to determine whether it would be advisable to return to the one-rate quota.

C. *Recommendations:*

1. That the variable quota system be continued.

Ground:

The variable quota was adopted in deference to the needs of our area colleges, and to take into consideration the unequal representation of all parts of the denomination in the Calvin College student population. Both of these reasons still apply. —*Adopted*

2. Synod urge the membership where deficiency exists, through its classes and consistories, to initiate a sustained effort to achieve full quota support of Calvin College and Seminary. —*Adopted*

ARTICLE 143

Elder C. Van Dongen closes this session with prayer.

FRIDAY EVENING, JUNE 20

Twenty-first Session

ARTICLE 144

This session of synod is opened with devotions led by the vice-president, the Rev. Henry Vander Kam, who asks synod to sing Psalter-Hymnal No. 407 and leads in prayer.

ARTICLE 145

The advisory committee, *Church Order II,* cf. Arts. 45, 64, 72, 122, Rev. A. Hoksbergen reporting, presents:

ORDINATION AND TEACHING BIBLE IN A CHRISTIAN HIGH SCHOOL

A. *Material:* Overture 3.

B. *Recommendations:*

1. Synod declare that ordination to the ministry of Word and Sacraments should not be granted for the purpose of teaching Bible in an educational institution unless in exceptional circumstances it is determined by classes that ordination is warranted because the work is judged to be spiritual in character and directly related to the ministerial calling as stipulated in Article 13 of the Church Order.

Grounds:

a. Ordination is not necessary for the purpose of teaching Bible at an educational institution.

b. This decision would be in keeping with the intent of the decision made by synod in 1950 which states, "Synod also declares that the calling of ministers to serve as Bible teachers at our Christian High Schools is—as a rule—neither necessary nor desirable. Synod would definitely discourage this practice." (Acts 1950, Art. 136, p. 61.)

c. The position of the Church as set forth in the Church Order and the Forms for Ordination limit ordination to those whose work is directly related to ecclesiastical rather than educational institutions. —*Adopted*

2. Synod declare this to be its answer to overture 3. —*Adopted*

ARTICLE 146

Dr. Douwe Van Swigchem, fraternal delegate from the Gereformeerde Kerken of the Netherlands, addresses synod in a few words of farewell and appreciation. The president responds.

ARTICLE 147

The Stated Clerk informs synod that the sum of $10,000 was loaned from the Christian Reformed Resettlement Service Committee by the treasurer of the Synodical Expense Fund to meet current expenses. Upon request of the Stated Clerk a motion is made that synod declare the loan be considered as a gift to the Synodical Expense Fund. (See Supplement 52.) —*Adopted*

ARTICLE 148

The advisory committee, *Appointments and Nominations,* cf. Arts. 28, 56, 87, 119, Rev. J. Hofman reporting, presents the following:

I. THE BOARD OF TRUSTEES OF CALVIN COLLEGE AND SEMINARY

Classis	Member	Alternate
Alberta North	Rev. W. Dryfhout	Rev. C. Vriend
Alberta South	Rev. A. A. Van Geest	Rev. H. R. De Bolster
British Columbia	Rev. H. Bade	
Cadillac	Rev. R. Wiebenga	Rev. J. Steenwyk
California South	Rev. H. Radius	
Central California	Rev. D. Vander Wall	Rev. B. Huizenga
Chatham	Rev. A. De Jager	
Chicago North	Rev. E. Bradford	Rev. J. Vugteveen
Chicago South	Rev. O. Breen	Rev. H. De Mots
Eastern Canada	Rev. A. Schaafsma	Rev. J. Mantel
Florida	Rev. E. Heerema	Rev. G. Hubers
Grand Rapids East	Rev. S. Van Dyken	Rev. M. Goote
Grand Rapids South	Rev. A. Brink	Rev. J. M. Hofman
Grand Rapids West	Rev. W. Haverkamp	Rev. M. Zylstra
Grandville	Rev. C. Greenfield	Rev. H. De Wolf
Hackensack	Rev. J. Koopmans	
Hamilton	Rev. A. Kuyvenhoven	Rev. H. Mennega
Holland	Rev. T. C. Van Kooten	Rev. R. Holwerda
Hudson	Rev. E. Walhout	Rev. J. A. Petersen
Huron	Rev. J. C. Derksen	Rev. J. Quartel
Illiana	Rev. J. C. Scholten	Rev. A. Rozendal
Kalamazoo	Rev. H. Vander Kam	Rev. H. Bouma
Lake Erie	Rev. A. Hoksbergen	Rev. G. Dahnke
Minnesota North	Rev. A. J. Stienstra	Rev. H. Kwantes
Minnesota South	Rev. E. Visser	Rev. N. Roorda
Muskegon	Rev. W. Gebben	Rev. E. Piersma
Northcentral Iowa	Rev. M. Stegink	Rev. H. Salomons
Orange City	Rev. J. Rubingh	Rev. P. Vander Weide
Pacific Northwest	Rev. A. Cammenga	Rev. H. Petersen
Pella	Rev. A. Pontier	Rev. P. Bakker
Quinte	Rev. A. Vanden Berg	Rev. P. Van Egmond
Rocky Mountain	Rev. B. Visscher	Rev. A. Mulder
Sioux Center	Rev. L. Tamminga	Rev. J. Engbers
Toronto	Rev. P. Jonker	Rev. J. Joosse
Wisconsin	Rev. C. Werkema	Rev. H. Exoo
Zeeland	Rev. A. Verburg	Rev. J. T. Holwerda
East District	Mr. J. Last	Mr. N. Greidanus
Central District	Mr. H. Elders	Mr. R. Schuurman
	Mr. J. Vander Ark	Mr. J. Holwerda
	Dr. W. De Young	Dr. T. Vanden Berg
	Mr. J. Feikens	Dr. G. Van Noord
	Dr. J. Strikwerda	
	Mr. H. Triezenberg	
Mid West District	Mr. A. Geurkink	Mr. C. De Bruyn
Far West District	Dr. J. Hoekzema	Dr. A. Pauw

—*Approved*

II. BOARD OF HOME MISSIONS

Classis	Delegate	Alternate
Alberta North	Rev. A. Leegwater	Rev. P. De Bruyn
Alberta South	Rev. R. Koops	Rev. P. Dekker
British Columbia	Rev. J. Kuntz	Rev. H. Bade
Cadillac	Rev. A. Hannink	Rev. J. Monsma
California South	Rev. H. Roelofs	Rev. W. Bierling

Classis	Delegate	Alternate
Central California	Rev. F. De Jong	Rev. E. Marlink
Chatham	Rev. C. Tuyl	Rev. J. W. Van Weelden
Chicago North	Rev. W. Witte	Dr. A. Diekema
Chicago South	Rev. A. MacLeod	Rev. R. Hartwell
Eastern Canada	Rev. H. Uittenbosch	Rev. J. Pereboom
Florida	Rev. D. Wisse	Rev. J. Heerema
Grand Rapids East	Rev. L. Veltkamp	Rev. M. Beelen
Grand Rapids South	Rev. L. Bossenbroek	Rev. M. Jorritsma
Grand Rapids West	Rev. P. Vermaire	Rev. M. Toonstra
Grandville	Rev. E. Knott	Rev. T. Wevers
Hackensack	Rev. D. Griffioen	Rev. A. VanZanten
Hamilton	Rev. A. Vanden Ende	Rev. G. Rienks
Holland	Rev. W. Hofman	Rev. G. Klouw
Hudson	Rev. L. Tanis	Rev. B. A. Van Someren
Huron	Rev. H. Numan, Sr.	Rev. H. Lunshof
Illiana	Rev. H. Sprik	Rev. E. Dykema
Kalamazoo	Rev. W. Huyser	Rev. R. Peterson
Lake Erie	Rev. R. Van Harn	Rev. H. Brink
Minnesota North	Rev. R. Graves	Rev. L. Vande Creek
Minnesota South	Rev. H. Bajema	Rev. P. Brouwer
Muskegon	Rev. W. Brink	Rev. T. Verseput
Northcentral Iowa	Rev. F. Einfeld	Mr. E. Roelofs
Orange City	Rev. J. De Vries	Rev. R. Tjapkes
Pacific Northwest	Rev. B. Byma	Rev. J. Maas
Pella	Rev. T. Brouwer	Mr. W. Nibbelink
Quinte	Rev. D. Habermehl	Rev. E. Gritter
Rocky Mountain	Rev. J. Vander Laan	Rev. D. Houseman
Sioux Center	Rev. J. Botting	Rev. C. Van Essen
Toronto	Dr. R. Kooistra	Rev. J. VanStempvoort
Wisconsin	Rev. J. Entingh	Rev. J. Olthoff
Zeeland	Rev. H. Van Wyk, Jr.	Rev. H. Arnold

Members-at-Large

Area	Delegate	Alternate
Central U.S.A.	Mr. J. Van Eerden	Dr. F. Westendorp
	Mr. J. Simerink	Mr. M. Van Dellen
	Mr. J. Spalink	Mr. M. Medema
	Mr. W. Peterson	Dr. R. Plekker
	Mr. P. Van Putten	Mr. J. Volkers
Southwestern Ontario	Mr. W. Suk	Mr. H. Nymeyer
Western Canada	Mr. M. Kwantes	Mr. G. Monsma
Western U.S.A.	Mr. J. Vande Beek	Dr. W. Den Dulk
Eastern Canada	Mr. H. Van Belle	Mr. G. Witvoet
Eastern U.S.A.	Mr. C. Johnson	Mr. W. Hommes

Dr. B. Kiesekamp, Alternate-at-Large

—Approved

III. BOARD OF FOREIGN MISSIONS

Classis	Member	Alternate
Alberta North	Rev. Cornelis Padmos	Rev. Peter Kranenburg
Alberta South	Rev. Arie Van Eek	Rev. K. Verhulst
British Columbia	Rev. John Boonstra	
Cadillac	Rev. Abel Poel	Rev. Stanley Bultman
California South	Rev. William Van Peursem	Rev. A. Paul Veenstra
Central California	Rev. Louis Voskuil	Rev. C. W. Flietstra
Chatham	Rev. J. Vos	Rev. P. De Jong
Chicago North	Rev. Fred W. Van Houten	Rev. John Morren
Chicago South	Rev. John Bylsma	Rev. H. Vellinga
Eastern Canada	Rev. Jerry Dykstra	Rev. Peter Mantel
Florida	Rev. Andrew R. Rienstra	Rev. Clarence Nyenhuis

Classis	Member	Alternate
Grand Rapids East	Rev. Isaac Apol	Mr. Willis Timmer
Grand Rapids South	Rev. Thomas Yff	Rev. Gerrit W. Sheeres
Grand Rapids West	Rev. Gerald F. Van Oyen	Rev. J. Bergsma
Grandville	Rev. John Meppelink	Rev. Allen J. Bultman
Hackensack	Rev. Edward G. Cooke, Jr.	Rev. Herman Hoekstra
Hamilton	Rev. Martin D. Geleynse	Rev. G. H. Polman
Holland	Rev. D. J. Hoitenga, Sr.	Rev. J. Gunnink
Hudson	Rev. John C. Verbrugge	Rev. Robert W. De Vries
Huron	Rev. Henry W. Kroeze	Rev. Peter L. Van Katwijk
Illiana	Rev. Enno L. Haan	Rev. Alvin J. Vander Griend
Kalamazoo	Dr. Renze O. De Groot	Rev. Louis Kerkstra
Lake Erie	Rev. David Muir	Rev. H. Dexter Clark
Minnesota North	Rev. Willard Van Antwerpen	Rev. G. H. Vande Riet
Minnesota South	Rev. Walter DuBois	Rev. Peter Brouwer
Muskegon	Rev. C. Vanden Heuvel	Rev. N. Meyer
Northcentral Iowa	Rev. John Elenbaas	Rev. John Meyer
Orange City	Rev. Wilbur L. De Jong	Rev. Peter Van Drunen
Pacific Northwest	Rev. John Fondse	Rev. Donald Negen
Pella	Rev. Andrew Zylstra	Rev. Gordon Stuit
Quinte	Rev. Jelle Nutma	Rev. Repko Popma
Rocky Mountain	Rev. Gerrit Boerfyn	Rev. I. Meuzelaar
Sioux Center	Rev. Richard De Ridder	Rev. Paul Van Houten
Toronto	Rev. Henry De Moor	Rev. Lambert Slofstra
Wisconsin	Rev. Fred Handlogten	Rev. John Hoeksema
Zeeland	Rev. John Blankespoor	Rev. Menko Ouwinga
Member-at-large	Mr. J. R. Ebbers (Canada)	Mr. Ray Koning
Member-at-large	Mr. Wilbert J. Venema	Mr. Abe Stroo
Member-at-large	Mr. Jan S. Vander Heide	Mr. Abe Stroo
Member-at-large	Dr. John Vroon	Mr. Abe Stroo

—Approved

IV. CHRISTIAN REFORMED WORLD RELIEF COMMITTEE

Classis	Delegate	Alternate
Alberta North	H. Konynenbelt	H. De Bree
Alberta South	J. Kreeft	D. Vander Wekken
British Columbia	M. Blok	A. Breedveld
Cadillac	W. Vander Ark	E. Meyering
California South	H. Wigboldy	B. De Young
Central California	D. Roubos	H. J. Veneman
Chatham	A. Bisschop, Jr.	W. Kuindersma
Chicago North	C. Taylor	H. Buurma
Chicago South	G. Jousma	F. Iwema
Eastern Canada	J. Snippe	H. Luines
Florida	R. Van Kley	A. Gritter
Grand Rapids East	D. Bosscher	P. Brouwers
Grand Rapids South	G. Rietberg, D.D.S.	J. Kuiper, Jr.
Grand Rapids West	K. Holtvluwer	P. Reiffer
Grandville	P. Vande Guchte	H. Lankheet
Hackensack	P. Borduin	
Hamilton	P. De Vries	K. Mantel
Holland	J. Vander Meulen	K. Beelen
Hudson	R. Rosendale, M.D.	A. Maiefyt
Huron	H. Exel	M. Dijkstra
Illiana	P. Groot	C. Boender
Kalamazoo	J. J. Vander Ploeg	H. Van Hamersveld
Lake Erie	H. Danhof	G. Mulder
Minnesota North	M. Aeikens	H. Ahrenholz
Minnesota South	H. Schaap	H. Vanden Bosch
Muskegon	R. Vredeveld	L. Van Rees

Classis	Member	Alternate
Northcentral Iowa	C. Henze	H. Eiten
Orange City	D. W. Van Gelder	S. Kroese
Pacific Northwest	J. Anema	J. Braaksma
Pella	H. Nieuwsma	G. Rooy
Quinte	W. Piersma	E. Rhebergen
Rocky Mountain	A. Disselkoen	A. Lenderink
Sioux Center	L. Nyhof	W. Draayer
Toronto	W. Rekker	H. Vander Kooy
Wisconsin	H. Kastein	C. J. Kuiper
Zeeland	O. Aukeman	R. Kalmink

Members-at-Large

Medical	A. De Boer, M.D.	M. Sharda, M.D.
Businessman	R. Hooker	H. Bloem
Sociologist	P. Van Heest	D. Hoekstra, Ph.D.
Attorney	H. Meyer	D. Vander Ploeg
Accountant	C. Ackerman	P. Timmer
Minister	Rev. W. Van Dyk	Rev. J. Kok

—Approved

V BOARD OF PUBLICATIONS

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Alberta South	Rev. John Vriend	
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California South	Rev. Peter Van Tuinen	Rev. H. Leestma
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Sioux Center	Rev. Leonard Van Drunen	Dr. James Veltkamp
Toronto	Dr. H. Hart	Mr. D. Van Beilen
Wisconsin	Mr. C. M. Wondergem, Sr.	Rev. J. Hoeksema
Zeeland	Rev. Arthur Besteman	Rev. E. Los

—Approved

VI. SYNODICAL DEPUTIES

Classis	Deputy	Alternate
Alberta North	Rev. F. Guillaume	Rev. P. Kranenburg
Alberta South	Rev. J. Vriend	Rev. P. Dekker
British Columbia	Rev. B. Nederlof	
Cadillac	Rev. A. Hannink	Rev. A. Poel
California South	Rev. H. Sonnema	Rev. P. Van Tuinen
Central California	Rev. J. Hekman	Rev. H. Petroelje
Chatham	Rev. A. De Jager	Rev. K. Hart
Chicago North	Rev. E. Bradford	Rev. W. Witte
Chicago South	Rev. R. Leestma	Dr. A. De Jong
Eastern Canada	Rev. J. Klomps	Rev. J. Pereboom
Florida	Rev. E. Heerema	Rev. D. Wisse
Grand Rapids East	Rev. W. Vander Hoven	Rev. W. Van Rees
Grand Rapids South	Rev. J. Eppinga	Rev. J. Hellinga
Grand Rapids West	Rev. G. Van Oyen	Rev. M. R. Doornbos
Grandville	Rev. J. Medendorp	Rev. J. Wesseling
Hackensack	Rev. H. Hoekstra	Rev. F. De Boer
Hamilton	Dr. L. Praamsma	Rev. A. Kuyvenhoven
Holland	Rev. T. C. Van Kooten	Rev. D. Hoitenga
Hudson	Dr. G. Stob	Rev. R. Wildschut
Huron	Rev. D. J. Scholten	Rev. H. Numan, Sr.
Illiana	Rev. E. L. Haan	Rev. T. Van Eerden
Kalamazoo	Rev. J. Mulder	Rev. H. Vander Kam
Lake Erie	Rev. S. Draayer	Rev. D. Muir
Minnesota North	Rev. W. Van Antwerpen	Rev. G. Vande Riet
Minnesota South	Rev. H. Bajema	Rev. H. Entingh
Muskegon	Rev. J. Pott	Rev. C. Vanden Heuvel
Northcentral Iowa	Rev. H. Hollander	Rev. F. Einfeld
Orange City	Rev. J. Rubingh	Rev. P. Vander Weide
Pacific Northwest	Rev. T. Medema	
Pella	Rev. P. Bakker	
Quinte	Rev. R. Popma	Rev. J. Nutma
Rocky Mountain	Rev. G. Holwerda	Rev. E. Boer
Sioux Center	Rev. R. De Ridder	Rev. M. Gritters
Toronto	Rev. R. Kooistra	Rev. H. De Moor
Wisconsin	Rev. H. Exoo	Rev. J. Hoeksema
Zeeland	Rev. C. Nieuwenhuis	Rev. H. Arnold

—Approved

VII. SYNOD IS REQUESTED TO APPROVE THE FOLLOWING APPOINTMENTS:

A. *Officers*

1. **Stated Clerk:** Dr. R. J. Danhof—for a four-year term (term expires on Sept. 1, 1972). (Approved by 1968 synod)
   Alternate: Rev. H. Vander Kam—for a four-year term

   —Approved

2. **Synodical treasurer:** Mr. L. Ippel—2 year term (term expires 1972)
   Alternate: Mr. Clarence De Vries

   —Approved

B. *Functionaries*

1. **Transportation Secretary:** Mr. A. Andriese
2. **Arrangements and Reports for Synod:** Mr. L. Ippel and Mr. G. Kamp
3. **Correspondent to R.E.S. Committee on Missions:** Rev. H. Evenhouse

—Approved

C. *Representatives*

1. **American Bible Society:** Mr. J. Last; Alt., Mr. A. Petzinger
2. **Canadian Bible Society:** Rev. J. Geuzebroek; Alt., Rev. M. De Vries

3. **World Home Bible League:** Rev. J. A. De Kruyter; Alt., Rev. J. Quartel
4. **The Evangelical Literature League (T.E.L.L.):** Mr. D. Bosscher; Alt., Mr. W. Schultze
5. **Faith, Prayer and Tract League:** Mr. H. Buikema; Alt., Mr. N. Baylor
6. **Lord's Day Alliance of Canada:** Dr. R. Kooistra; Alt., Rev. L. Slofstra
7. **Lord's Day Alliance of the U.S.A.:** Rev. H. Hoekstra; Alt., Rev. E. Shuart
8. **General Commission on Chaplains and Armed Forces Personnel:** Prof. H. Dekker and Rev. J. Lont; Alt., Rev. M. Goote
9. **National Christian Association:** Rev. E. L. Haan
10. **United Calvinist Youth —**
    Cadet Corps: Rev. P. Vermaire; Alt., Rev. T. Verseput
    Calvinettes: Mrs. J. Gunnink; Alt., Mrs. I. Plaisier
    Y.C. Federation: Rev. I. Apol; Alt., Mrs. Marlo Koning
11. **Luke Society:** Dr. H. Evenhouse, M.D.; Alt., Dr. L. Den Besten, M.D.
12. **League of Christian Reformed Laymen:** Rev. L. Hofman
13. **Dordt College:** Rev. R. De Ridder
14. **Reformed Bible Institute:** Rev. H. Vander Ark
15. **Christian Reformed Resettlement Service:** Dr. R. J. Danhof, Corr. Secr.

—Approved

D. *Convening Church for 1970 Synod:* Bethel Chr. Ref. Church, Grand Rapids. *—Approved*

E. *Standing Committees*

1. **Back to God Hour Committee:** Rev. E. Bradford, Mr. Carl Vander Brug, Rev. L. Bazuin, Rev. Donald Negen, Rev. J. Jongsma, Mr. W. Veltkamp, Rev. W. Huyser, Rev. R. Slater; Messrs. M. Ozinga, Jr., P. Heerema, E. Tamminga, C. Schaap, S. Tigchelaar.
2. **Back to God Tract Committee:** Revs. E. Los, I. Ipol, G. Klouw, G. Postma; Messrs. W. Timmer, B. Cheadle, R. Hoekstra, K. Boersma, G. Malda, W. Willink.
3. **Chaplain Committee:** Revs. Jim Kok, C. Schoolland, M. Zylstra, T. Verseput, G. Bouma; Messrs. H. Faber, Jack Holwerda, H. Steenstra.
4. **Church Help Fund Committee:** Revs. P. Vander Weide, J. Engbers, L. Tamminga; Alt., Rev. W. De Vries; Messrs. M. Wiersma, S. Holtrop, G. Post; (Alt., I. Woudstra).
5. **Fund for Needy Churches:** Messrs. G. Vande Werken, J. Swierenga, W. Maatman; Rev. A. Hoogstrate, Rev. H. De Mots.
6. **Standing Advisory Budget Committee:** Messrs. F. Hollebeek, L. Vander Ploeg, J. Jonker, H. Petersen, Dr. M. De Vries, W. Van Lopik, W. Sytsema; Alt., L. Fredricks.
7. **Inter-Church Relations Committee:** Rev. A. Brink, Rev. L. Veltkamp, Dr. J. H. Bratt, Dr. J. H. Kromminga, Dr. R. J. Danhof (ex-officio); Alt., Dr. D. Van Halsema.
8. **Minister's Pension Committee: Three-year term:** Mr. D. Vander Ploeg, Mr. K. Bergsma, Rev. G. Klouw; **Two-year term:** Mr. J. Harkema, Mr. A. Walters; **One-year term:** Mr. J. Mellema, Rev. J. Van Harmelen.
9. **Bible Translation Committee:** Dr. A. Bandstra, (convener), Dr. D. Holwerda, Rev. V. Geurkink, Dr. B. Van Elderen, Dr. M. Woudstra, Dr. S. Woudstra.
10. **Committee for Educational Assistance to Churches Abroad:** Rev. E. Rubingh, (convener), Rev. R. Recker, Mr. P. Vande Guchte, Rev. D. Vande-Brug, Rev. J. Lont, Rev. R. Heynen, Mr. E. Vander Weele.
11. **Historical Committee of the Chr. Ref. Church:** Dr. L. Oostendorp, Dr. S. Van Dyken, Prof. H. Zwaanstra, Prof. H. Ippel.

12. **Sermons for Reading Services:** Revs. L. Slofstra, J. Joosse, J. Van Stempvoort, H. De Moor; Alt., Rev. Wiebe Van Dyk.
13. **Unordained Employees Pension Fund:** Messrs. D. Vander Ploeg, L. Ippel, G. Borst, A. Bielema, W. Venema.
14. **Synodical Interim Committee:** Dr. L. Praamsma, Dr. R. J. Danhof (ex officio), Secr., Dr. W. H. Rutgers, and Rev. F. De Jong.

—*Adopted*

F. *Study Committees*

1. **Sale of Calvin Campus (Franklin Street):** Messrs. J. F. Mellema, J. De Nooyer, M. Muller, L. Van Ess, R. Evenhouse; Advisory members: Dr. W. Spoelhof, Prof. H. De Witt, S. Youngsma.
2. **Closer Relations with Orthodox Presbyterian Church:** Rev. H. Hoekstra, Rev. S. Cooper, Rev. J. A. Petersen, Rev. R. Opperwall, Mr. P. Damsma.
3. **Contact Committee with Canadian Reformed Churches:** Rev. J. C. Verbrugge, J. B. Vos, P. M. Jonker, Mr. D. Farenhorst.
4. **Liturgical Committee:** Dr. C. Kromminga, Dr. L. Smedes, Dr. C. Seerveld, Rev. J. Vriend, Rev. J. F. Schuurmann, Rev. A. Hoksbergen, Rev. N. B. Knoppers, Dr. N. Wolterstorff.
5. **Synodical Appeal Procedure and Judiciary Matters:** Dr. R. J. Danhof (convener), Rev. W. P. Brink, Rev. W. Haverkamp and an attorney to be chosen by committee.
6. **Ecclesiastical Office and Ordination:** Dr. J. Primus (convener), Rev. W. P. Brink, Dr. W. De Boer, Dr. A. A. Hoekema, Dr. J. Kromminga, Dr. Clarence Vos, Dr. L. Vos.
7. **Appeal Cases in Loco:** (N. Blendon, Rusk, classis Zeeland), Rev. J. Hofman (convener), Rev. W. Van Rees, Rev. N. Veltman, Dr. F. Westendorp, Mr. S. Lambers.
8. **Article 7 of Church Order:** Dr. J. H. Bratt (convener), Rev. A. Kuyvenhoven, Rev. H. Vander Kam.
9. **Nature and Extent of Biblical Authority:** Dr. A. Bandstra (convener), Rev. J. Groen, Dr. D. Holwerda, Dr. F. Klooster, Dr. G. Spykman, Dr. M. Woudstra, Rev. J. Vos.
10. **New Translation of the Heidelberg Catechism:** Dr. F. Klooster, Dr. E. Masselink, Prof. C. Boersma, Prof. S. Wiersma, Dr. S. Woudstra, Prof. R. F. Wevers.
11. **Revision of Forms for Ordination:** Referred to Liturgical Committee (F,4.)
12. **Incorporation and Governmental Regulations:** Dr. R. J. Danhof, Rev. R. J. Bos; Messrs. A. Hopp, J. A. Olthuis, G. Vande Zande.
13. **Committee on Proof Texts of Heidelberg Catechism:** Dr. C. Kromminga, Dr. A. C. De Jong, Dr. W. De Boer, Dr. C. Vos, Rev. Jacob Vos.
14. **Guidelines for Ministers' Salaries:** Messrs. M. Ozinga, Jr., Richard Knol, Arie Kraayeveld, Richard Schuurman, K. Terpstra.
15. **Quota Equalization Study:** Referred to Standing Advisory Budget Committee, (E, 6).
16. **Church Order and Administration of Lord's Supper:** Dr. P. Y. De Jong, Dr. T. Minnema, Revs. A. Hoksbergen, A. Kuyvenhoven, H. Arnold, E. Walhout, R. Opperwall.
17. **Investigation of Membership Losses:** Revs. N. Vander Zee, B. E. Pekelder, H. Bossenbroek; Messrs. F. Baker, N. Ozinga.
18. **Calvin Centennial Crusade Executive Committee:** Mr. R. Evenhouse, Gen. chairman, Dr. W. Spoelhof and Dr. J. H. Kromminga, Honorary Co-chairmen; Mr. S. Youngsma, Campaign director; Mr. H. De Wit, Director office procedure; Dr. W. De Young, Mr. J. P. Hoekenga, Exec. sec'y.

19. **Incorporation Implementation of Synod:** Dr. R. J. Danhof and Attorney B. Sevensma.
20. **Reformed Ecumenical Synod Resolutions:** Dr. F. H. Klooster, Rev. H. Vander Kam and Mr. James Geels.

—*Adopted*

G. *Advisory Committee on Appointments and Nominations*

1. *Information:* Your advisory committee on appointments was handicapped by the lack of a clear set of rules and regulations as to how it should proceed with its committee assignments.

2. *Recommendation:* Synod request the Stated Clerk to compile information concerning the rules and regulations which govern the appointments and nominations of members or delegates to our denominational boards and standing committees.

Synod request the Stated Clerk to make such information available for use to the advisory committee on Appointments and Nominations.

—*Adopted*

H. *Instructions to Classical Stated Clerks*

Recommendation: That the Stated Clerk of Synod annually send an information sheet to all stated clerk of classes regarding their duties as they relate to synodical matters.

Grounds:

1. There are frequent changes made in the personnel of the classical stated clerks and new ones are not always aware of their duties.
2. An information sheet would be helpful to stated clerks of the classes to remind them of these duties.
3. This would facilitate the work of synod. —*Defeated*

I. Any appointments inadvertently omitted are referred to the Synodical Interim Committee. —*Adopted*

ARTICLE 149

Synod adjourns, having finished its business and the president addresses the delegates as follows:

DEAR BRETHREN:

"Not by might nor by power, but by my Spirit, says the Lord of hosts." With these words we began the synod of 1969 and we performed our work in this consciousness.

In our assembly we have felt the moving of God's Spirit. We felt His persuasion to be faithful to our Lord Jesus and compassionately sensitive to the needs of men. We have been conscious of the sin factor in our lives and in our world and confident that "whoever is born of God overcomes the world; and this is the victory that overcomes the world, our faith." We have experienced that "God did not give us a spirit of timidity, but a spirit of power and love and self control." We have walked together in the fellowship of the Spirit.

We take this opportunity of thanking those who have assisted us with arrangements and the preparation of materials. I want to express a special word of thanks to our vice-president, the Rev. Henry Vander Kam for his able and gracious assistance, and to our clerks, the Revs. Arnold Brink and Henry De Bolster for their outstanding efficiency and willing service. We are grateful to the Commit-

tees, their chairmen and reporters, and to all of you as delegates for your wonderful cooperation. We are grateful for your Christ-like spirit and the love of all the brethren. The period we have spent together has truly been a fellowship of the saints.

We pray that God may bless His Church throughout our troubled world and accomplish His mission through it. We pray for our denomination and ask God's blessings upon the work He has called us to do.

May God bless and keep all of you and continue to use you in His service.

William P. Brink

ARTICLE 150

The vice-president Henry Vander Kam addresses these words on behalf of the delegates to the president:

REV. BRINK:

First of all, on behalf of your fellow officers at this synod I want to thank you for the fine spirit of cooperation which you exhibited throughout.

I am happy that I may be the spokesman for all the delegates to this synod as I thank you for the fine leadership you have given us. Your leadership was both firm and fair. You had done your homework. Not once were we bogged down in procedural mire. The task of a president is not an easy one but, I do believe, that this fine body of delegates did seek to make your task as easy as possible.

May the Lord bless you and all the delegates as they return to their homes. May the King of the Church bless the work we have done.

H. Vander Kam

ARTICLE 151

The president leads in a closing prayer. Synod rises to sing Psalter-Hymnal No. 426.

REV. WILLIAM P. BRINK, President

REV. HENRY VANDER KAM, Vice-President

REV. ARNOLD BRINK, First Clerk

REV. HENRY R. DE BOLSTER, Second Clerk

Attested a true copy:

DR. RALPH J. DANHOF, STATED CLERK
Denominational Building
2850 Kalamazoo Ave. S.E.
Grand Rapids, Michigan 49508

QUOTAS AND RECOMMENDED CAUSES APPROVED FOR 1970

I. DENOMINATIONAL CAUSES

A. **Denominational Quotas**

	Per Family for 1970
1. Back to God Radio Hour	$ 11.75
2. Calvin College and Seminary	28.50*
3. Denominational Building Addition	1.00
4. Foreign Missions	24.50
5. Fund for Needy Churches	7.50
6. Home Missions	37.50
7. Ministers' Pension Committee	16.00
8. Synodical Expense Fund	2.25
Total	$129.00

** In agreement with the decision of the 1962 synod, the 1969 synod adopted the following Regional or Area Quotas for Calvin College and Seminary.*

Area No. 1—comprises classes Grand Rapids East, Grand Rapids South, Grand Rapids West and Grandville.....$37.00
Area No. 2—comprises classes Cadillac, Holland, Kalamazoo, Lake Erie, Muskegon and Zeeland.....$33.50
Area No. 3—comprises classes Chicago North, Chicago South, Illiana and Wisconsin.....$29.00
Area No. 4—comprises classes Minnesota North, Minnesota South, Northcentral Iowa, Orange City, Pella, and Sioux Center.....$13.75
Area No. 5—comprises classes Hackensack, Hudson, Florida.....$34.50
Area No. 6—comprises classes Pacific Northwest, California South, Central California, and Rocky Mountain.....$26.25
Area No. 7—comprises classes Alberta North, Alberta South, British Columbia, Chatham, Eastern Canada, Hamilton, Huron, Quinte, and Toronto.....$14.50

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).

B. **Denominational Causes—For One or More Offerings**

1. Armed Forces Fund of the Home Missions Board
2. Back to God Radio Hour for above quota needs
3. Back to God Tract Committee
4. Chaplain Fund
5. Educational Assistance to Churches Abroad (formerly Sponsorship of Foreign Students)
6. Foreign Missions for above-quota needs
7. Home Missions for above-quota needs
8. Supplemental fund for Ministers' Pension Committee (formerly called Relief Fund)

C. **Denominational Benevolence Cause—For One or More Offerings**

Christian Reformed World Relief Committee

D. Denominational Related Youth Causes—For One or More Offerings

1. United Calvinist Youth—for the Building Fund (up to $125,000)
2. Calvinettes (Division of United Calvinist Youth)
3. Calvinist Cadet Corps (Division of United Calvinist Youth)
4. Young Calvinist Federation (Division of United Calvinist Youth)
5. Young Calvinist Servicemen's Ministry

II. NON-DENOMINATIONAL CAUSES RECOMMENDED FOR FINANCIAL SUPPORT

The following non-denominational causes are recommended for financial support and not necessarily for one or more offerings. The number of offerings or the percentage of each offering for these causes is a matter that each consistory should decide. The consistory might desire to include several causes in one offering.

A. Benevolent Causes

1. Bethany Christian Home, Inc.
2. Bethesda Hospital Association
3. Christian Sanatorium Association (Goffle Hill)
4. Christian School Employee's Relief Fund (N.U.C.S.)
5. Elim Christian School
6. Pine Rest Christian Association (includes also Children's Retreat)

B. Educational Causes

1. Association for Advancement of Christian Scholarship
2. Christian Schools Educational Foundation (N.U.C.S.)
3. Dordt College, Inc.
4. National Union of Christian Schools (General Fund)
5. Reformed Bible Institute
6. Trinity Christian College
7. Westminster Theological Seminary

C. Miscellaneous Causes

1. American Bible Society (U.S. churches only)
2. Canadian Bible Society (Canadian churches only)
3. Christian Labour Assoc. of Canada (Canadian churches only)
4. Faith, Prayer and Tract League
5. Gideons
6. Inter-Varsity Christian Fellowship
7. Lord's Day Alliance of Canada (Canadian churches only)
8. Lord's Day Alliance of the U.S. (U.S. churches only)
9. Luke Society—for Rehoboth Christian Hospital Building Fund up to $150,000 (Acts of Synod 1967, pages 55, 297)
10. T.E.L.L. (The Evangelical Literature League)
11. The World Home Bible League

D. Moral Support

League of Christian Reformed Laymen.

R. J. Danhof, Stated Clerk

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SUPPLEMENTS

SUPPLEMENT 1
REPORT OF OBSERVERS TO THE ICCC

(Arts. 49, 148)

ESTEEMED BRETHREN:

The undersigned are grateful for the opportunity to have served our Church as observers at the seventh world Congress of the International Council of Churches which was held at Cape May, New Jersey, August 14-25, 1968. Our experience was not only one of learning but also one of inspiration. All of the meetings were held in a large auditorium which has been recently constructed and connected to the Christian Admiral Hotel, located on the main street of Cape May and overlooking the Atlantic Ocean. The Christian Admiral Hotel and other buildings along the main waterfront of Cape May are owned by the Christian Beacon Press and are used during the winter months as campus for Shelton College. All the facilities, although old, are kept in good repair and were most adequate for the convention headquarters of so large a body.

The ICCC claims a worldwide fellowship of one hundred eleven denominations and/or independent churches and groups. The ICCC, originally called into being in 1947 to counteract the influence of the WCC, is composed of evangelical Christians totally committed to the Lordship of Christ and the Bible as the inspired and infallible Word of God. "The ICCC is a council of churches from all over the world, established for 'fellowship and co-operation on the part of Bible-believing churches for the proclamation and defense of the Gospel, for the maintenance of a testimony pure, steadfast and worldwide to those great facts and revealed truths of historic Christianity and especially to the great doctrines of the Protestant Reformation, for the accomplishment of tasks which can better be done in co-operation than separately, and to facilitate the discharge of the obligations which inhere to the Commission of Christ to His Church and to make known the Gospel of Christ to every kindred and tongue and tribe and nation.' (From the preamble of the Constitution.") Its theme for this year's congress gives evidence of the essence of its faith. The theme was inscribed in gold letters on the blue wall at the front of the vast auditorium as a constant reminder of the ICCC commitment. The words were taken from Psalm 119:89—"Forever O Lord, thy word is settled in heaven." As a press release in Cape May stated, these words were the "sounding board from which speakers from every continent and many languages gave evidence of their living allegiance and loving loyalty to the Lord Jesus Christ." During the course of the congress there was growing evidence of a warm evangelical spirit. The emphasis in most of the messages was Christocentric and the pro-

phetic message to the world was dominated by a call to personal commitment to Christ and personal salvation. The broader kingdom perspectives of the Christian message were not so clearly enunciated.

Although your delegates experienced a measure of reaction to the "fundamentalistic," and at times, naive approach to world issues and world problems, we also rejoiced in the warmth and spirit of devotion manifest during the conference. Each morning there were assembled groups for intercessory prayer and each member of the congress was assigned to one of the groups. Among the membership of the ICCC are several Churches of the Reformed tradition. Among such churches we note especially De Christelijke Gereformeerde Kerken in Nederland, The Reformed Churches of New Zealand. Perhaps it is evidence of our pride and prejudice to say so, but we did feel that these churches exerted a strong positive influence upon the ICCC and served as a leaven in their midst and provided for much of the stability and solidity that was to be found at the conference.

In giving an evaluation of the ICCC we recognize that our knowledge of the organization and its program is limited and our observation of its proceedings was only partial. First of all, it was not possible for us to be present at every meeting inasmuch as it spanned two week-ends and secondly, we were not permitted to attend any of the sectional or committee meetings in which most of the work of the ICCC was conducted. Furthermore, although a file of all decisions and statements was promised to us upon the conclusion of the congress, the final file, sent to only one of the observers, was incomplete, with some very significant omissions. None-the-less, we do submit the following as a faithful and fair appraisal of the proceedings.

First of all, we wish to accent the fact that there was an honest effort on the part of the ICCC to confront some of the major spiritual and moral issues which face the church today. After committee study and preparation, there were statements approved on a variety of subjects. To list a few—there were statements on the Scriptures, Christian Unity, Communism, Freedom of Speech, Missions, A Letter to the Nations, a Resolution on the Invasion of Czechoslovakia, and on captive nations behind the iron curtains. There was also a resolution on the Roman Catholic Church and on the World Council of Churches. It was reported in the news media that all of these statements and resolutions were unanimously adopted.

This latter note brings into focus a matter concerning which your observers wish to register a little criticism. It appeared to us that the meetings of the ICCC were seldom deliberative in character and that often times minority opinions were passed by quickly and some divergent opinions were even ignored by the chairman and president, Dr. C. Mc Intyre. Dr. Mc Intyre has been president of the ICCC since its inception and the marks of his strong personality and dominant influence are clearly seen in all the proceedings and statements of the ICCC. So firmly does he guide the thought and conduct of the meetings that one wonders whether the final statements are really the statement of the

body of members or of Dr. Mc Intyre and a few of the executive committee.

In all fairness it must be observed that a real attempt was made to be relevant as is evident when one reads over the list of topics and issues faced by the congress. There seemed to be a lack of balance in approach to the world issues, however. Your observers are impressed with the fact that in almost all of the statements of faith, even those which deal with positive issues such as scripture, missions, etc., there always seems to be a strong note of condemnation and a dominant spirit of negativism and protest against any who may differ in any way from the precise position of the ICCC. The failure to present a positive front to the world is also evidenced by the fact that one seldom heard anything about the task of the church to alleviate the poverty and suffering in the world, though there is a relief agency of ICCC called ICR (International Christian Relief). No doubt there is a reaction to the over-emphasis upon material relief as programmed by the WCC.

Another criticism which your observers feel is justified in the light of the final drafts of the statements of faith themselves, is in reference to the use and misuse of Scripture. Evident in the ICCC resolutions is a Biblicism which sometimes leads into an absurd position. In consideration of the statement on Religious Liberty, for example, (which incidentally, was one of the statements omitted from the file which was sent upon our request), there was presented a barrage of Scripture support with the use of texts from the King James version of the Scriptures. No effort was made to isolate the wide variety of uses of the words freedom and liberty. Even after one of the delegates from the Reformed Church of New Zealand protested the exegesis and attempted to remove all textual references from the statement of faith, he was summarily overruled by the chairman and the committee reporter and the assembly went on to a "unanimous" adoption of the statement.

In conclusion, we would say that the ICCC would likely be strengthened and stabilized if a denomination such as our own would participate in its proceedings. It is doubtful, however, whether we would find a unanimous acceptance by the ICCC. But one thing our observations accomplished for us is an appreciation of the fact that there are many people throughout the world who are making every effort to stand firm upon the Word of God. We were also motivated to be extremely cautious relative to any involvement with the WCC.

Once again we wish to express our gratitude for the privilege of serving in this capacity and would urge the church to a greater concern for the cultivation of true spiritual unity in the church of our Lord.

Respectfully submitted,

Rev. Jacob Hasper

Rev. John T. Holwerda

SUPPLEMENT 2
DORDT COLLEGE
(Arts. 88, 148)

ESTEEMED BRETHREN:

Dordt College began this present school year (1968-1969) with a record enrolment of 810 students, an increase of 117 students over the previous year. The pressures of increasing size of the student body have made necessary the expansion of the College's facilities. During the past year a physical education building and a science building were completed and are now in full use. The physical education plant also serves as a public auditorium, able to accommodate more than 2,000 people. The College has also begun construction of an additional campus dormitory to house 200 students and is enlarging its dining facilities once again to accommodate a total of 1,000 persons.

The new school year will see the introduction of a number of new courses within the present curriculum, as well as the expansion of the curriculum to include new offerings in Economics, Business Administration, and Business Education. The total budget for the coming year will reach the $1,000,000.00 mark for the first time.

The College eagerly waits the final report of the team of examiners from the North Central Association regarding full accreditation by the Association. For the past four years Dordt has enjoyed Candidate for Membership Status. This permitted our students all the privileges of full accreditation in receiving grants, scholarships, admission to graduate schools, etc. During that period the faculty and the administrative officers prepared the "Institutional Self-Study" required by the Association and its examiners. A team of examiners was present on campus in December to conduct interviews and the examination of the College. We anticipate their final report sometime in March, but unfortunately too late to include it in this year's report. No little credit is due the Dean of the College, Dr. Douglas Ribbens, for his efficient and thorough work in the preparation of reports and for guiding the administration and faculty through these self-studies and evaluations.

Three Advisory Members residing outside of the area of the supporting Classes began this past year their association with the Board of Trustees. Rev. Henry Petersen, Rev. Jack Vander Laan, and Rev. John Hoeksema serve the Board in this capacity and render valuable assistance to the College and its representatives.

Increasing support and enthusiastic endorsement of the College is received from other Reformed denominations. A number of students from the Orthodox Presbyterian, German Reformed, and Protestant Reformed Church are now in attendance at the College. Full tuition scholarships are given children of our foreign mission staff. This year the first of these young people was enrolled.

Continued prayers for and support of the College is greatly appre-

ciated. The bonds that tie us with our sister institutions (Calvin and Trinity) are constantly renewed and refreshed in meetings and conferences. The loyal support of our people and churches in our common effort to provide an adequate, quality, and Scripturally-oriented education for our youth is a never ending source of encouragement to all.

Respectfully,

Rev. Richard R. De Ridder
Synodical representative

SUPPLEMENT 3
BOARD OF TRUSTEES OF CALVIN COLLEGE AND SEMINARY

(Arts. 22, 28, 42, 87, 88, 96, 118, 138, 148)

ESTEEMED BRETHREN:

This report of the board of Trustees of Calvin College and Seminary covers the activities of the board from June, 1968 to February, 1969. A supplementary report on developments since the February board meeting will be submitted later.

I. INFORMATION

A. Board of Trustees

1. There were no additions to the board this year so the membership continued at 45, with 36 ministers representing the classes and 9 lay members for the four districts as elected by synod. The board has a study committee working on the question of non-ministerial members. When the board was reconstituted in 1948 there were 19 classes and 9 laymen; meanwhile large areas of the church, especially Canada, are not adequately represented among the non-ministerial members.

2. **Officers:** At the February meeting the following officers were elected:

President—Rev. Charles Greenfield
First Vice-President—Rev. Arnold Brink
Second Vice-President—Dr. Seymour Van Dyken
Secretary—Rev. Elco H. Oostendorp
Assistant Secretary—Mr. Robert Goldsword
Treasurer—Dr. Wesley De Young

3. **Board Meeting.** The winter meeting of the board was held in the board room on the Knollcrest Campus on February 4, 5, 6, and 7, 1969. There were several new faces, and a rather large number of alternates took the places of the regular delegates. The non-ministerial delegates were in several instances not able to stay during the entire meeting and on Friday there were several empty chairs.

A large part of Wednesday was devoted to interviews with Professor John Stek of the seminary and nominees for the election of a new professor of missions. The entire day Thursday was taken by interviews with new appointees on the college staff, and those appointed with permanent tenure. In addition a large number of reappointments to the college faculty were processed. Far from being dry routine these interviews often prove very stimulating and members are again encouraged

to note that God leads promising young people to seek positions at our school.

4. **Executive Committee.** The seven ministers and five lay members of this committee met regularly each month except July and February. Again this year meetings ran from 11:00 a.m. to past 4:00 p.m. in each instance. Professor Harold Dekker represented the seminary after August as Dean of the Faculty and President Spoelhof acted as liaison for the college. The executive committee not only takes care of emergency matters, but also makes appointments of staff without faculty status and approves many changes in the status of seminary students. Again this year members of this committee served on other board committees, especially the Long Range Planning Committee, and a number of study committees.

5. **Class Visits.** Class visits and other contacts with the faculty were carried out as in other years. Following the board meeting quite a few members took a tour of the new science building, not only being able to see the building, but the new facilities in use.

6. **Contact with Students.** At the Thursday noon luncheon the officers of the College Student Council were guests of the board and spoke on plans for a new Council Constitution and about the various projects carried on by the Council. The Council has also invited board members to attend some of its meetings and thus become better acquainted with student goverment.

B. **The Seminary**

1. **Faculty.** During the period covered by this report none of the faculty or emeriti professors were removed by death. The board was shocked and saddened to learn of the serious illness of Professor Harold Dekker requiring surgery on February 11. The board approved the designation of Dr. Carl Kromminga as acting president in his absence and made provision for any emergency teaching help that might be needed.

There were no major changes in the seminary faculty. President John H. Kromminga has been on sabbatical leave studying in Cambridge, England. Dr. Fred Klooster has also been on sabbatical leave and has pursued research in Heidelberg, Germany. Some assistance has been given by professors from the college. Also Rev. Eugene Rubingh has been teaching part-time in missions, together with Rev. Robert Recker. Dr. Seymour Van Dyken taught some courses in preaching. Rev. Ralph Heynen taught a course in counselling. Mr. Henry Venema has been reappointed Registrar for another year and Dr. Sierd Woudstra and Mr. A. Veldhoen serve as librarians. Members of the Faculty are: Dr. J. H. Kromminga, President and Professor of Church History; Dr. Andrew Bandstra, Professor of New Testament; Dr. Peter Y. De Jong, Professor of Practical Theology; Rev. Harold Dekker, Professor of Missions; Dr. Anthony Hoekema, Professor of Systematic Theology; Dr. Fred Klooster, Professor of Systematic Theology; Dr. Carl Kromminga, Professor of Practical Theology; Rev. John Stek, Professor of Old Testament; Dr. Henry Stob, Professor of Ethics and Apologetics; Dr. Bastiaan

Van Elderen, Professor of New Testament; Dr. Marten Woudstra, Professor of Old Testament; and Rev. Henry Zwaanstra, Professor of Church History. Mr. James Vander Laan has lectured in Ethics. The board is proposing that Dr. James A. Olthuis be appointed as lecturer in Ethics for the academic year 1969-70. Dr. M. Woudstra has been granted a sabbatical leave for next year, which he plans to spend in writing a commentary on Joshua and other Old Testament research.

The faculty continued to publish the Calvin Theological Journal and some of the members published articles and larger works. Special mention may be made of Dr. A. Hoekema's new English translation of the Canons of Dort. Dr. P. Y. De Jong edited a book on the Canons of Dort, *Crisis in the Reformed Churches.* Again a number of scholars have spoken on campus in the Seminary's lecture series.

2. **Curriculum.** The new quarter system has functioned satisfactorily. The board approved the restructuring of the core curriculum of the Old Testament department, bringing it in line with the set-up of the New Testament curriculum. A committee continues to study the place of archaeology in the seminary curriculum. At the request of a classis the faculty is studying how more emphasis can be placed on symbolics. From time to time complaints are registered concerning weakness of candidates in knowledge of Scripture, and the board stresses the importance of exegesis.

An innovation this year will be a summer session approximately from June 5 through July 3. At least four credit courses will be offered, augmented by non-credit courses, seminars and workshops. Details are still to be arranged, and this will be an experiment as far as planning for future summer sessions is concerned.

Again this summer Calvin Seminary will cooperate with Western Seminary and Bethesda Hospital in "Seminary in the Rockies" in Estes Park, Colorado. The success of last year's project encouraged a repeat performance. Dr. Henry Stob and Prof. Henry Zwaanstra will be Calvin's representatives on the faculty.

It was decided to regulate "Seminary Sunday" more closely and incorporate it into the field education program. Delegates of the various classes will be asked to supervise the arrangements and reports on the students preaching in churches of their respective classes. In calling this to the attention of synod the board wishes to emphasize that in this way "Seminary Sunday" not only becomes a means of mutually acquainting churches and students, but also an integral part of the students' training.

Finally, the faculty is working on increasing the number of students serving as interns, especially in established congregations. This will be a part of the Field Education program.

3. **Students.** At the beginning of the year enrollment stood at 210, including interns and graduate students. Of the 186 undergraduates 4 have since discontinued. Needless to say, this taxes facilities designed to accommodate only 150 students. Acting president Dekker called attention to considerable student unrest. There is a desire for curriculum revision, and more active student involvement in the seminary's program. There have been some faculty-student conferences on these and other

matters. The report concludes, "Happily student leadership is responsible, its attitudes constructive, and its cooperation ready."

The death of intern Everett Hoeks in a plane crash in Hawaii and its attendant services made a deep impression on the student body. An Everett Hoeks Memorial Internship Fund has been set up in his memory.

Several changes in status were approved by the board on the basis of improved grades and good performance during summer field work. Thirteen men were granted licensure to exhort since the school year began.

Of special concern to the faculty and the students is the large number of candidates this year. Alerted by the faculty, the board appointed a committee to study this situation in relationship to the needs of the church. Hopefully, there will be further report on this in the supplementary report when the names of the candidates will also be presented to synod.

4. **Nominations and Appointments.** The board interviewed Professor J. Stek and is recommending him for permanent tenure as associate professor of Old Testament. After interviews with three candidates the board by ballot decided to present the names of Rev. Robert Recker and Rev. Eugene Rubingh as nominations for election of a second man in the chair of missions. After interview, Dr. James A. Olthuis was recommended for a one-year lectureship in Ethics.

C. The College

1. The Faculty

a. There are now 185 persons on the College teaching staff, including 10 full-time administrators. Subtracting those on leave, librarians, etc., there are 148 persons engaged in full-time teaching, for a net gain of 7 faculty members. In addition, 30 persons teach part-time.

The board processed 9 new appointments to the faculty. Seven professors were interviewed and granted permanent tenure. Thirty-five reappointments and changes in rank were processed, and in addition a number of administrative appointments were approved. Two men were appointed to teaching positions without faculty status by the Executive Committee.

b. Leaves of absence and sabbatical leaves of absence were approved for 12 members of the staff. Most of these are to pursue studies toward doctoral degrees, but some are for research and teaching programs.

c. Faculty honors and achievements. As usual the president listed a large number of honors won by members of the faculty. He also called attention to a large number of special achievements over and above the line of duty. Several faculty members are active in local churches and in various kingdom causes. Again the board is happy to call this to synod's attention in the hope that synod will take gratified note of it.

d. Illnesses and bereavements. On July 17, 1968 Professor Henry J. Van Andel was called to his reward after a lengthy illness, at the age of 86 years. He was professor emeritus since 1953, when he retired as professor of Dutch language and literature. We call synod's attention to his services of many years. His death means that still another pioneer

has been taken from us. He served from 1915 to 1953. As professor of Dutch he influenced a very large percentage of pre-seminary students. He also taught art courses and was a man of artistic temperament. We pay tribute to his memory and express our sympathy to his widow and children.

Dr. John Daling mourns the loss of his wife, on November 16, 1968, after a long illness. Emeritus professor Jacob Vanden Bosch lost his daughter in August and his wife on November 23, 1968.

In addition to these bereavements mentioned by name, the president listed a large number of bereavements in families of faculty members, and also considerable serious illness. The board asked the president to convey its sympathy in these trials.

2. **Curriculum.** Experiments are still being made in the 4-1-4 curriculum, especially in the Christian Perspectives on Learning course and the offerings in the Interim term. The main criticism of the new curriculum is that it is too prescriptive and rigid. Two areas of special concern are the place of pre-professional and professional courses at Calvin College and the place of graduate studies. The latter is especially urgent as concerns Education courses and teacher certification. Some progress is being made by a board-faculty graduate studies committee. In this connection several consultations were held between a delegation of the A.A.C.S., board and Calvin's board. The result of these consultations was the decision to continue contact with the A.A.C.S., but to discourage setting up two programs of Christian graduate education. The board took note of a request for an M.A.T. (Master of Arts in Teaching) program and urged the faculty to study this proposal.

3. **Students.** The College enrollment in September was 3,575, an increase of 7.4% over 1967-68. There was a numerical increase of only 10 freshmen this year, 170 students have indicated they are preparing for the Seminary, or 4.8% of the total enrollment, a decrease from 5.9% in 1967. Projected enrollment for 1969-70 is 3,605 or an increase of 30. The president called attention to the increasing number of students going to local junior colleges, to Dordt, and Trinity as four-year colleges, and increasing numbers attending state colleges and universities. He also pointed out that the decreasing birth rate in our circles will be reflected in college enrollment in 1980-85. Again Calvin has been active in recruiting students. Many assistance programs are available. With the opening of the new science building more of the campus activities have been transferred to Knollcrest.

4. **Spiritual Care.** Services continue to be held under supervision of local consistories in Knollcrest Fine Arts Center morning and evening. 436 students have their student certificates registered in the Chaplain's office. Only one more year of the trial period remains and more permanent plans will have to be made. At the board meeting Chaplain Bernard Pekelder conducted an interesting discussion of student religious attitudes and activities.

5. **Administrative Matters.** Upon recommendation of the president the board decided to set up the office of Assistant Dean. Also plans are

to appoint a Dean of Men, parallel to the Dean of Women; both to serve under the Dean of Students. Growth of the College necessitates still other administrative reorganization and increases of staff. Mrs. Linda Dykstra was reappointed for another year as Acting Dean of Women. Mr. Harry Faber has established himself as an effective administrator of the Security Office. Policing the campus for traffic and other matters requires a large staff. The Data Processing Center, Mr. Gordon Lewis, Director, plays an increasingly important role in the administration of the College.

6. **The Library.** Construction on the new Library building has begun. The completion date is Dec. 27, 1969. This will greatly expand the facilities and usefulness of the Library and be an important step in the transfer to Knollcrest.

D. **Property and Finance**

1. Although operating on a tight budget during the fiscal year 1967-1968 all needs were again met. The financial report for the year ending August 31, 1968 shows total income of $3,771,401 and expenses of $3,806,267 for a deficit of $34,866. The revised budget for the year as approved by synod last year anticipated a deficit of $54,200, so income exceeded the budget by almost $20,000. The Revised Operating Budget adopted by the board for the year 1968-69 at its February meeting calls for income of $4,290,000 and expense of $4,256,000 with a budgetted surplus of $34,000. If this goal is met last year's deficit will almost be recouped. Further financial matters for the next fiscal year will be presented in the supplementary report after the May board meeting.

2. **Plant Funds.** Receipts for the year for plant funds were very encouraging, although naturally at the present time of continued construction our obligations increase faster than debt retirement. For the year ending August 31, 1968 proceeds from the Campus Campaign and other gifts were $633,299.21; other income totalled $237,387.12 for a total of receipts to pay for construction costs of $970,686.33 during fiscal 1968. It was reported to the board that as of December 31, 1968 our liabilities were $3,068,012.72 in short term loans and $5,679,000.00 in long term (30 years or more at 3% government loans), for a total of $8,747,012.72. This must be placed over against assets in development of the Knollcrest Campus alone, as of December 31, 1968, of $17,198,166.53. In addition to this there is the Franklin Campus. A report on progress made on sale of the Franklin Campus will be made by the Synodical Committee on this matter directly.

3. **New Buildings.** On Thanksgiving Day afternoon a dedication program for the new Science Building was held in the Fine Arts Center, followed by tours of the building. It is proving to be an excellent addition and a great asset to the campus. The enlarged Knollcrest Dining Hall and Residence Hall Number 6 were occupied at the beginning of the school year. The Library addition is under construction and proceeding according to plan. The board approved going ahead with plans for Residence Hall Number 5.

4. **Sale of Bonds.** Although Calvin has not actively promoted the sale of bonds this is continuing to supply income for building projects. A new plan for payment of interest on a monthly basis was approved and is attractive to some investors.

5. **Special Gifts.** This has been a good year for special gifts. Two that were reported to the board were a bequest to the Seminary by Mrs. Ruth Dodds of Chicago of $100,000, and the setting up of the Albert Postman Memorial Fund for interest-free loans to students, with a gift of $100,000 from Mr. Albert Postman of La Glace, Alberta.

6. **Centennial Campus Campaign.** The board approved setting up a special "Calvin Week" campaign in Canada during the spring. We are looking forward to a report in May.

II. RECOMMENDATIONS FOR SYNODICAL ACTION

A. Seminary

1. The board recommends to synod continuation of lectureships in Ethics. By decision of the board the following explanation is presented:

Recommendations:

a. That the lectureship in the Department of Ethics and Apologetics, begun with the incumbency of Mr. James L. Vander Laan during 1967-69, be continued for approximately three more years, with a different lecturer serving each year.

Grounds

(1) The department of Ethics and Apologetics can be properly staffed in this way for the next several years.

(2) In this way the qualifications of a number of suitable prospective nominees for appointment as assistant professor can be responsibly evaluated.

(3) This procedure is in keeping with the action of the synod of 1967 when it advised the Board of Trustees "to interview and seriously to consider for a possible lectureship other candidates for the chair of Ethics and Apologetics . . . before it prepares a nomination for the appointment of an assistant professor in this department" (Acts of Synod, p. 46).

(4) This procedure has served well in the selection of professors during past years.

b. That this lectureship comprise at least two quarters of each academic year.

Ground:

The needed core and elective courses in the department of Ethics and Apologetics can be supplied by this arrangement.

c. That, in harmony with the action of the synod of 1967 in proposing his name to the Board of Trustees, Dr. James A. Olthuis be appointed as lecturer in Ethics and Apologetics for the academic year 1969-70.

2. The board recommends that Professor John Stek be reappointed as Associate Professor of Old Testament with permanent tenure.

3. Chair of Missions: The board presents for election as Assistant Professor of Missions for two years the nomination of Rev. Robert Recker and Rev. Eugene Rubingh.

B. **The College**

1. The board recommends the following *new* appointments to the College Faculty:

a. John D. Beebe, M.A., (Ph.D. in 1969), Assistant Professor of Biology (when he receives Ph.D. degree) for two years.

b. Paul H. Boonstra, M.A., M.S., Associate Professor of Mathematics for two years.

c. James A. Heynen, M.A., Instructor in English for two years.

d. David J. Holquist, M.A., Instructor in Speech for two years.

e. Annette Elisabeth Knoppers, M.A., Instructor in Physical Education for two years.

f. Stephen Lambers, M.A., (A.M.L.S. 1969), Index Librarian for two years.

g. James L. Lamse, M.A., (Ph.D. in 1969), Assistant Professor of Germanic Languages and Literature (when he receives Ph.D. degree) for two years.

h. Norman Matheis, B.S.D., M.F.A., Instructor in Art for two years.

i. George N. Monsma, M.A., Ph.D., Assistant Prof. of Economics for two years.

j. Ann M. Noteboom, Ph.D., Professor of Speech for two years.

k. Frank C. Roberts, B.D., M.A., Instructor in History (Assistant Professor when he receives Ph.D., degree) for two years.

l. Burton J. Rozema, M.A., Instructor in Classical Languages (Assistant Professor when he receives Ph.D., degree) for two years.

m. Calvin Stapert, M.A., Instructor in Music (Assistant Professor when he receives Ph.D., degree) for two years.

n. Roger J. Stouwie, M.A., (Ph.D., in 1969), Assistant Professor of Psychology (when he receives Ph.D., degree) for two years.

o. Johan van der Hoeven, Dr. Th., Visiting Professor of Philosophy for one year, beginning September, 1970.

p. Dale K. Van Kley, Ph.D., Assistant Professor of History for two years.

q. Ronald Wells, Ph.D., Visiting Assistant Professor of History for two years.

2. The board recommends the following *reappointments* to the College faculty:

a. James Bosscher, Ph.D., Professor of Engineering, permanent tenure. (achieved permanent tenure in 1967)

b. Robert Bosscher, M.A., Assistant Professor of Economics for two years.

c. Conrad Bult, M.A., A.M.L.S., Librarian, Assistant Professor for two years.

d. Bert De Vries, Ph. D., Assistant Professor of History for two years.

e. Samuel Greydanus, M.A., Assistant Professor of History for four years.

f. George Harris, M.A., (Ph.D., in the Spring Quarter from Northwestern University), Associate Professor of Classical Languages for two years.

g. William Hendricks, M.Ed., Assistant Professor of Education, permanent tenure.

h. David E. Holwerda, Th.D., Professor of Religion and Theology, permanent tenure.

i. Carl Huisman, M.F.A., Instructor in Art for two years.

j. Gertrude Huisman, M.A., Assistant Professor of Music for two years.

k. Beverly Klooster, M.A., Assistant Professor of Biology for two years. (She is requesting a one-year extension of her leave).

l. Albion Kromminga, Ph.D., Professor of Physics for two years.

m. Kenneth Kuiper, Ed.D., Professor of English, permanent tenure.

n. Jack Kuipers, M.S.E., Associate Professor of Mathematics for four years.

o. George M. Marsden, Ph.D., Associate Professor of History for four years.

p. Clarence Menninga, Ph.D., Assistant Professor of Physics for two years.

q. Theodore Minnema, Th.D., Professor of Religion and Theology, permanent tenure.

r. Stephen Monsma, Ph.D., Associate Professor of Political Science for four years.

s. Thomas Ozinga, Ph.D., Associate Professor of Speech for four years.

t. Donald Pruis, M.B.A., C.P.A., (Ph.D., degree will be awarded by September, 1969), Professor of Economics and Business Administration. (Permanent tenure was granted in 1967).

u. Alfred Reynolds, Ph.D., Associate Professor of Psychology for four years.

v. Barton Siebring, M.A., Assistant Professor of Romance Languages for four years.

w. Howard Slenk, Ph.D., Associate Professor of Music for two years.

x. J. W. Smit, Ph.D., Associate Professor of Sociology for two years.

y. Dale Topp, Ph.D., Assistant Professor of Music for two years.

z. Gordon Van Harn, Ph.D., Professor of Biology, permanent tenure.

aa. Edwin Van Kley, Ph.D., Professor of History, permanent tenure.

bb. Howard Van Till, Ph.D., Associate Professor of Physics for three years.

cc. David Vila, M.A., Assistant Professor of Romance Languages for two years. (Associate Professor if he finishes prelims).

dd. Clarence Vos, Th.D., Associate Professor of Religion and Theology for two years.

ee. Louis Vos, Th.D., Associate Professor of Religion and Theology for four years.

ff. Dorothy Westra, M.A., Assistant Professor of Education for four years.

gg. Lois Westra, M.A., Assistant Professor of Romance Languages for two years.

hh. Richard Wevers, Ph.D., Professor of Classical Languages, permanent tenure.

ii. John Worst, M.A., Assistant Professor of Music for two years.

jj. G. Roderick Youngs, Ed. D., Professor of Psychology, permanent tenure.

kk. Doris Zuidema, M.A., Assistant Professor of Physical Education for four years.

ll. Mildred Zylstra, A.M.L.S., Assistant Professor of English for four years.

There are a number of appointments in the non-faculty ranks which are made or approved by the executive committee. The following persons are recommended for reappointment and endorsed by the board.

a. Eltjen Flikkema, M.A., Assistant Instructor in Germanic languages for one more year.

b. Thomas Swets, M.A., Assistant Instructor in English for one more year.

c. Donald Boender, M.A., Coordinator of Student Financial Aids for four years.

d. Linda Dykstra (Mrs.) M.A., Acting Dean of Women for one more year.

e. Ann Trap (Mrs.), R.N., Campus Nurse, permanent tenure.

Respectfully submitted for

The Board of Trustees of
Calvin College and Seminary,
Elco H. Oostendorp, Secretary

SUPPLEMENT 3-A
CALVIN COLLEGE AND SEMINARY
(Arts. 10, 11, 22, 28, 42, 87, 88, 96, 118, 138, 148)

ESTEEMED BRETHREN:

This supplementary report covers the matters acted on by the executive committee since the February meeting of the Board, and the decisions of the May 19-23, 1969, meeting of the Board.

I. INFORMATION

A. Board of Trustees

1. The May meeting of the Board was held in the Knollcrest Commons Board Room from 7:30 Monday evening, May 19, to 12:15 Saturday morning, May 24. Wednesday morning was spent in interviewing forty-seven men who were licensed to exhort in the churches. In addition to these, the licensure of several men was extended so they can engage in graduate studies or internship programs. Thursday was devoted to College and financial matters. A number of people will be recommended for appointment on the basis of interviews held with them and endorsement by the Faculty. All day Friday was spent in interviewing applicants for candidacy. On Friday evening a reception was held in the Seminary for the men and their wives.

Upon recommendation of the seminary faculty, forty-five men were admitted to the seminary, twenty-nine as degree candidates, and sixteen as special or probation students. At the noon luncheon Tuesday the officers of the seminary senate met with the Board and briefly described some of the problems encountered by the seminarians in the complex situations of our day.

2. The executive committee met three times, on March 13, April 10, and May 1. At the May meeting of the Board the following ministers were elected to serve on this committee after September 1, 1969: Rev. O. Breen, Rev. A. Brink, Rev. A. De Jager, Rev. C. Greenfield, Rev. J. C. Scholten, Rev. Henry Vander Kam, and Dr. S. Van Dyken. Laymembers will be elected by the executive committee in August following election by synod.

B. The Seminary

1. **Students.** At commencement exercises, held in the Fine Arts Center at 1:30 p.m. May 24, Dr. James Daane gave the address. Th.M. degrees were awarded to five men, and sixty-five received the B.D. degree. The Diamond Jubilee Scholarship was awarded to Mr. John Van Schepen. Among the men admitted to the seminary there were far fewer in status of special or probation students than last year. A few had been refused admission, and others were advised to complete

college work before entering the seminary. Several students are on internship programs, either in established congregations or on mission fields.

2. **The Faculty.** In the absence of Dr. John H. Kromminga, Professor Harold Dekker acted as president. He submitted to surgery in February, and was again able to resume his work April 1. Under his leadership the seminary enjoyed a good year, and the Board appreciated his work.

Rev. Eugene Rubingh and Rev. R. Recker lectured in missions to assist Professor Dekker in his extra labors. Dr. Carl Kromminga also served very capably during Prof. Dekker's illness as acting president. Dr. Henry Stob was incapacitated for a while toward the end of the year as a result of a leg injury.

Dr. Marten Woudstra will be in Germany next year on a sabbatical leave. Dr. B. Van Elderen will be teaching on a Fulbright grant in the Free University in Amsterdam, the second and third quarters of 1969-70. He will also work for five months in Amman. Dr. David Holwerda, Dr. Willis De Boer, and Dr. Louis Vos, of the College, will help out in the New Testament department. Dr. Sierd Woudstra is being proposed as visiting lecturer in Old Testament during Dr. M. Woudstra's absence. Dr. James H. Olthuis declined the appointment to teach Ethics, and Dr. Theodore Minnema is suggested as replacement.

The executive committee appointed Mr. Peter De Klerk as acting theological librarian, and this was approved by the Board. Dr. S. Woudstra and Mr. A. Velthoen will be leaving the library.

The Board approved in principle the establishment of an Archaeological Institute to serve both Seminary and College. The program is very much in its initial stage and will be further developed during the coming year.

A summer session of two weeks is planned, and the seminary will again cooperate in the "Seminary in the Rockies."

The seminary rejoices in a generous gift from the Bergsma Foundation for the purchase of audio-visual equipment for use in practice preaching and other teaching.

New courses are being introduced in the seminary. Rev. James Kok has been asked to teach a course on "The Minister in Group Work." There will be a course on "The Church in the Contemporary World." Two new courses are being introduced in the area of education: "The Educational Ministry of the Church," and "Methods of Church Education."

The Board is proposing to synod the appointment of a third professor in practical theology, and is also studying the need for a third man in the Old Testament department.

The Board decided to change the rules of the Diamond Jubilee Scholarship so that it no longer will be for study at some foreign seminary, but will be for a year at our own seminary. Reasons for this change are primarily that conditions have changed greatly since the scholarship was set up in 1952. Incidentally, this change will also remove the objections that have been registered against having the recipient study at the Free University. A second scholarship of $1,500 to a non-

Christian-Reformed minister or student toward a Master's degree from Calvin Seminary has also been established.

Rev. Dirk J. Lieverdink has been selected as graduate assistant in Field Education for 1969-70. He will assist in the supervision of students in summer assignments and on internships, etc.

C. The College

A graduating class of approximately 660 students received certificates and diplomas in exercises held in the Physical Education building at 3:00 p.m., May 24. Dr. Richard Bardolph was the speaker. Degrees were awarded in groups rather than individually.

It is expected that there will be an entering freshman class of about 1,000, but total enrolment will not increase very much.

Two men declined appointments, Burton J. Rozema and Roger J. Stouwie. Those appointed by the Board in May will be found under *Recommendations.* As usual, a number of faculty members are on leave to pursue graduate programs or teach elsewhere. Synod is specifically asked to take proper note of the retirement of Dr. John Van Bruggen after sixteen years as Professor of Education. The Board honored him and his wife at a dinner. Dean Philip Lucasse retired as Dean of Students after thirteen years; he was also honored at this dinner. He was given a deferred appointment in the Department of Education, pending completion of his doctoral program. There were the usual departures from the staff by those whose terminal appointments had been completed, and also a couple of resignations.

As on other occasions, the president called the Board's attention to a long list of special honors and achievements of faculty members.

A number of new courses will be introduced in 1969-70. Most significant is a course in Afro-American history. Other new courses will be introduced in geography, mathematics, and physics. The Faculty is constantly reevaluating the 4-1-4 Curriculum and making necessary adjustments. A great deal of work is being made of offering more courses during the Interim between semesters.

The Board approved introduction of an Honors Program with two aspects: a General Honors program and a Departmental Honors program. Also progress was made in approving a new College Student Council Constitution and a detailed Disciplinary Structure. A report by the Graduate Studies Committee was adopted and hopefully will result in setting up a Graduate Studies Institute.

There was a progress report on Knollcrest worship services. Hopefully, more permanent and satisfactory arrangements can be made for approval by synod in 1970.

D. The Library

As reported above, Mr. Peter De Klerk was appointed acting theological librarian. Mr. Stephen Lambers will be added to the Library staff as index librarian. Courses in Library Science will be introduced in the College to meet demands for trained librarians in our elementary

and secondary schools. The new Library building is progressing very well.

E. Property and Finance

The budget for the current academic year was again met. The Board is requesting a substantial increase in quota, and approved a raise in tuition charges to meet increasing costs. The increasing inflation, and competition with other schools and areas of employment necessitated a raise in the base salary and other adjustments.

The Library addition is making good progress. The Board approved tentative plans for an Administration-Classroom Building to cost some $4,000,000. Financing is being processed by government loan and grant, receipts from the sale of the Franklin Campus, and contributions to the Campus Campaign Fund. Completion of this unit would enable us to move to Knollcrest. Progress on sale of the Franklin Campus will be reported directly to synod by the *ad hoc* committee. Receipts from the Centennial Campaign continue to be good. A budget for 1970 of $4,958,000 was adopted as operating budget.

II. RECOMMENDATIONS

A. The Seminary

1. Upon recommendation of the seminary faculty and after interview by the Board of Trustees, the Board recommends that synod declare the following men candidates for the ministry in the Christian Reformed Church:

Prospective Candidates

Paul J. Bergsma	Harold Hiemstra	John D. Natelborg
Peter Borgdorff	Gerald J. Hogeterp	Henry J. Pott
Harvey A. Brink	Raymond E. Hommes	Robert D. Ritsema
Jerry D. Buwalda	Allen J. Hoogewind	John A. Rozeboom
Merlin N. Buwalda	Gary P. Hutt	C. Harry Salomons
Wieger De Jong	John K. Jansen	Paul D. Stadt
Louis Dekens	Robert L. Jipping	William A. Stroo
Gary L. De Velder	Henry Katerberg	John K. Tuinstra
Hendrik De Young	Jacob H. Kits	Kenneth D. Van De Griend
Willem D. Dirksen	Carl J. Klompien	Rodney Vander Ley
William J. Dykstra	Roger A. Kok	Larry E. Van Essen
Ronald G. Fisher	James La Grand, Jr.	Adrian Van Heyst
Nelson J. Gebben	W. Wayne Leys	Adrianus Velthoen
Alvern Gelder	Timothy C. Limburg	Dirk Velthuizen
Jack M. Gray	Alvin J. Machiela	James B. White
Marvin W. Heyboer	Dennis M. Mulder	Stanley J. Workman

2. The Board recommends to synod that the candidacy of Mr. Lewis R. Vander Meer (candidate in 1967) be extended for a year. Complying with his request and that of his calling church, Mayfair, of Grand Rapids, the Board requests synod to declare him eligible for call as soon as action has been taken in his case.

3. The Board recommends to synod the establishment of a third chair in the Department of Practical Theology, specifically in the area of pastoral care, with nomination procedures to follow immediately upon

approval by synod 1969, in anticipation of an appointment by synod 1970. The intended responsibilities of the new appointee will be: (1) teaching the basic course in Poimenics, (2) teaching cognate courses in pastoral care, (3) supervision of all aspects of Clinical Pastoral Education, (4) a share in the supervision of Field Education, (5) some participation in conducting classes in Practice Preaching.

Ground: Due to the heavy course load in Practical Theology, the increasing number of students, and the need for electives to accommodate the increasing specialized student interests, an additional man is required in this department.

4. The Board informs synod that Dr. James H. Olthuis has declined the appointment as lecturer in Ethics, and upon recommendation of the seminary faculty, recommends that synod appoint Dr. Theodore Minnema for this position for 1969-70.

5. The Board requests synod to approve the appointment of Dr. Sierd Woudstra for one year as lecturer in Old Testament (interim instructor during the leave of Dr. Marten Woudstra).

6. Chair of Missions. The Board informs synod that it has concurred in the request of Rev. Eugene Rubingh that his name be withdrawn as nominee for this election. The Board decided to change its nomination for election by synod to Rev. Richard R. De Ridder and Rev. Robert Recker.

B. **The College**

1. The Board recommends to synod, approval of the following reappointments:

a. Ronald J. Lubbers, M.A., Instructor in Economics, for an additional year.

b. Mrs. Patricia Swets, who will receive an M.A.L.S. degree this summer, received an administrative appointment to the position of Librarian for an additional term of one year.

2. The Board recommends to synod, approval of the following new appointments:

a. Gilbert Besselsen, Ph.D., as Assistant Professor of Education, for two years;

b. Mrs. Kathryn Blok, M.A., as Visiting Instructor in Education, for two years;

c. Peter Y. De Jong, M.A., as Visiting Instructor in Sociology, for one year;

d. Robert Lee De Vries, M.A., as Instructor in Political Science, with a term of two and one-half years, beginning in February, 1970. Mr. De Vries wishes to complete his doctoral studies before beginning a teaching career, hence the deferred appointment.

e. Dennis Hoekstra, B.D., Ed.D., Assistant Dean for Academic Affairs, for two years;

f. Kenneth J. Konyndyk, Jr., M.A., as Assistant Professor of Philosophy; for two years;

g. Pieter Hubert Marsman, M.A., as Instructor in Romance Languages, for two years;

h. Ronald Jay Spoelman, M.A., as Visiting Instructor in Germanic Languages, for one year;

i. Charles Earl Strikwerda, M.A., as Assistant Instructor in Political Science, for one year;

j. Leonard Van der Wekken, M.A., as Instructor in Romance Languages, for two years;

k. Ray Vander Weele, Ph.D., as Assistant Professor of Economics, for two years;

l. Clarence Peter Walhout, Ph.D., as Assistant Professor of English, for two years.

C. Property and Finance

1. The Board recommends that synod approve the following area quota scale for 1970:

Area 1	$38.00	Area 5	$35.50
Area 2	34.50	Area 6	27.00
Area 3	30.00	Area 7	15.00
Area 4	14.25		

2. The Board of Trustees requests authorization from synod to initiate construction of a Classroom-Administration-Faculty Center encompassing an estimated 136,000 square feet, at a cost of $4,000,000, in the spring of 1970, provided the sale of the Franklin Campus has been assured by then, and provided financial arrangements have been made for the cost not covered by campus sale proceeds.

3. The Board requests authorization from synod to proceed immediately with construction of a General Services building, with a budget of up to $190,000; the exact nature, design, and location to be determined by the Long Range Planning Committee in consultation with the architects and Administration; and financing to be provided through Centennial Campus Development sources.

4. Residence Hall No. 5. The Board requests synod to approve financing construction of this residence hall with a loan from a related interest-subsidy agency of the Federal government if a direct HUD loan cannot be obtained. In either case, the net interest rate to the College would be 3%.

D. Elections of lay-members of the Board of Trustees

1. **Eastern District:** Dr. A. R. Van Dyken has resigned after serving two years. His alternate, Mr. John Last, will serve as delgate for the remaining year of his term. The Board requests synod to elect an alternate to replace Mr. Last from the following nomination:

Mr. Neil Greidanus
Mr. John Kuiper

2. **Far-West District:** The term of Dr. Jack Hoekzema, delegate, and Mr. A. Den Dulk, alternate, expire. The Board requests synod to elect a delegate and alternate from the following nomination:

Dr. Jack Hoekzema
Dr. Allen Pauw
Dr. Martin Van Dyke—alternate.

The Board requests that the nominee not elected as a delegate be added to the nomination for election of an alternate.

3. **Central District.** In February the Board decided to solicit nominations to replace Mr. Robert Goldsword and alternate Dr. J. Strikwerda with men from western Ontario. Although representatives of classes concerned tried hard, no names could be proposed to the Board for regular nomination to synod. In this emergency situation the Board decided to recommend to synod that Mr. Richard Schuurman, alternate for Mr. Harry Elders, be elected to a three-year term as delegate for the Central District. The Board makes this request with the understanding that in the coming year efforts will be made to present a nomination from western Ontario for election to fill vacancies occurring in 1970 for the Central District. There will be four alternates for five delegates in the Central District, and the Board requests authorization to make necessary adjustments should emergencies arise.

E. Report on Extension of Candidacy

The Board of Trustees was requested by synod 1968 to clarify the ruling of synod regarding extension of candidacy. At its May 19, 1969, meeting the Board decided to accept the following report and forward it to synod as its clarification of this matter:

"The Board of Trustees is of the opinion that the decision of Synod 1961 anent this matter is clear and needs no further clarification. The Board of Trustees (in 1968) had failed to note the decision of 1961 and thus a matter was brought to synod of 1968 which did not belong on its agenda. This gave the impression of lack of clarity regarding the decision of 1961. The decision of 1961 leaves room for extension of candidacy beyond the normal time of one year, and leaves the Board of Trustees free regarding the manner of interview."

Respectfully submitted
for the Board of Trustees,

Elco H. Oostendorp, Secretary

Comparative Statement of Receipts from Denominational Quota by Classes for the Calendar Years 1968 and 1967

	1968				1967	
	Receipts	Quota	%*	Family Quota	Receipts	% of Quota Received*
UNITED STATES CLASSES						
Cadillac	$ 17,249	$ 17,413	99	$27.25	$ 15,930	101
California South	50,459	51,798	97	22.25	46,880	98
Central California	22,134	21,916	101	22.25	19,675	99
Chicago North	35,232	34,632	98	24.00	31,618	97
Chicago South	42,064	41,568	101	24.00	38,791	99
Florida	8,122	11,488	71	32.00	7,680	81
Grand Rapids East	122,288	123,520	99	32.00	115,043	99
Grand Rapids South	82,763	82,816	100	32.00	76,405	100
Grand Rapids West	62,967	62,688	100	32.00	58,914	101
Grandville	96,864	96,512	100	32.00	87,016	102

Hackensack	39,651	39,840	100	32.00	34,576	97
Holland	80,638	83,031	97	27.25	75,705	98
Hudson	61,661	61,952	100	32.00	53,804	98
Illiana	49,923	49,896	100	24.00	47,772	104
Kalamazoo	46,997	47,333	99	27.25	44,492	103
Lake Erie	28,409	31,011	92	27.25	26,064	95
Minnesota North	15,263	20,650	74	12.50	15,284	79
Minnesota South	10,380	10,063	103	12.50	8,863	89
Muskegon	52,763	52,565	100	27.25	48,845	101
Northcentral Iowa	8,891	9,325	95	12.50	9,251	99
Orange City	16,556	16,175	102	12.50	15,557	99
Pacific	48,687	48,483	100	22.25	42,841	99
Pella	18,409	18,375	100	12.50	17,674	99
Rocky Mountain	25,779	30,104	86	22.25	23,471	87
Sioux Center	21,293	23,350	91	12.50	22,126	95
Wisconsin	28,285	29,688	95	24.00	26,973	97
Zeeland	70,278	70,278	100	27.25	64,968	100
Total						
U.S. Classes	$1,164,005	$1,186,470	98.1%		$1,076,218	98.5%
(Shortage)	(22,465)		(1.9%)		(16,040)	(1.5%)
CANADIAN CLASSES						
Alberta North	$ 11,716	$ 19,955	59	$13.25	$ 9,732	48
Alberta South	8,193	12,415	66	13.25	9,197	77
British Columbia	9,540	22,300	43	13.25	12,392	59
Chatham	12,041	25,215	48	13.25	14,243	52
Eastern Canada	6,476	12,137	54	13.25	13,844	50
Hamilton	12,414	28,872	53	13.25	15,160	42
Huron	4,571	14,509	32	13.25		
Quinte	8,131	16,761	49	13.25		
Toronto	7,698	23,863	32	13.25	8,376	31
Total						
Can. Classes	$ 80,780	$ 176,027	45.8%		$ 82,944	48.5%
(Shortage)	(95,247)		(54.2%)		(88,087)	(51.5%)
Total						
Denomination	$1,244,785	$1,362,497	91.4%		$1,159,162	91.8%
(Shortage)	(117,712)		(8.6%)		($ 104,127)	(8.2%)

*Percentages of slighty more or less than 100% are usually due to a variance from one year to another in making the final payment. Sometimes the final payment does not reach Calvin until the books have been closed for that year. As a result, the payment is credited to the following year.

CALVIN COLLEGE AND SEMINARY

Proposed Budget

	Revised Budget 1968–69	% of Total	Proposed Budget 1969–70	% of Total
Revenue				
Tuition and Fees—College	$2,815,000	65.6	$3,328,000	67.2
Tuition and Fees—Seminary	18,000	0.4	20,000	0.4
Quota	1,192,000	27.8	1,326,000	26.7
Endowment Income	16,000	0.4	16,000	0.3
Other Income	249,000	5.8	268,000	5.4
Totals	$4,290,000	100.0	$4,958,000	100.0

Expenses				
General Administration	$ 170,300	4.0	$ 186,700	3.8
Student Services	298,700	7.0	333,500	6.8
Staff Benefits	404,000	9.5	493,000	10.0
General Institutional Expense	374,700	8.8	411,700	8.4
Instructional and Research	2,065,600	48.6	2,465,800	50.1
Library	257,300	6.0	262,500	5.4
Plant	463,000	10.9	500,000	10.2
Seminary	222,400	5.2	262,100	5.3
Totals	$4,256,000	100.0	$4,915,300	100.0
Budgeted Surplus	$ 34,000		$ 42,700	
General Fund Reserve - Sept. 1, 1968	104,950			
Estimated General Fund Reserve Aug. 31 1969	$ 138,950			

Calvin College and Seminary Balance Sheet
August 31, 1968

Assets

I. Current Fund Assets		
Cash on hand and in bank		$ 62,906.41
Securities - Temporary investments		26,113.41
Accounts receivable		69,744.07
Due from other funds		251,391.82
Loans receivable		
Calvin Loan Fund	$ 20,705.99	
Government Loan Fund	846,556.54	867,262.53
Bookstore inventory		61,781.32
Total Current Fund Assets		$ 1,339,199.56
II. Endowment Fund Assets		
Cash on hand and in bank		$ 1,299.22
Due from other funds		931.10
Investments		441,290.76
Total Endowment Fund Assets		$ 443,521.08
III. Annuity Fund Assets		
Cash on hand and in bank		$ 449.30
Investments		18,120.31
Total Annuity Fund Assets		$ 18,569.61
IV. Plant Fund Assets		
Cash on hand and in bank		$ 297,192.51
Due from General Fund		11,497.97
Housing Revenue Fund cash and investments		74,604.61
Housing Bond & Interest Sinking Fund cash & investments		175,905.18
Land contract receivable		62,100.00
Note receivable		787.50
Invested in Plant -		
Building & Grounds - Franklin St.	$ 2,467,003.51	
Buildings & Grounds - Knollcrest	15,122,955.70	
Furniture and Equipment	2,232,810.35	19,822,769.56

Total Plant Fund Assets	$20,444,857.33
Total Assets	$22,246,147.58

Funds and Reserves

I. Current Funds, Liabilities, Reserves		
Withheld taxes		$ 20,870.80
Deposits		44,503.72
Due to other funds		11,497.97
Calvin loan funds		36,641.05
Government Loan Funds		861,687.45
Scholarship, Student Organization & other specified Funds		144,581.15
Housing, Dining, and Bookstore Reserves		110,295.94
General Operating Fund reserve		109,121.48
Total Current Funds, Liabilities and Reserves		$ 1,339,199.56
II. Endowment Funds		
Restricted		$ 77,541.82
Non-restricted		207,212.46
Undistributed gains on sale of securities		158,766.80
Total Endowment Funds		$ 443,521.08
III. Annuity Fund		
Equity		$ 18,569.61
IV. Plant Fund		
Due to other Funds		$ 252,322.92
Notes payable		3,256,500.00
Land Contracts payable		347,512.72
Housing bonds payable - long-term		4,579,000.00
Accrued interest on bonds		43,645.82
Housing revenue fund deficit	$86,510.72	
Plant fund equity		12,052,386.59
Total Plant Fund Liabilities, and Reserves		$20,444,857.33
Total Funds, Liabilities, and Reserves		$22,246,147.58

SUPPLEMENT 4
REPORT OF OBSERVERS TO W.C.C. OF 1968
(Art. 49)

ESTEEMED BRETHREN:

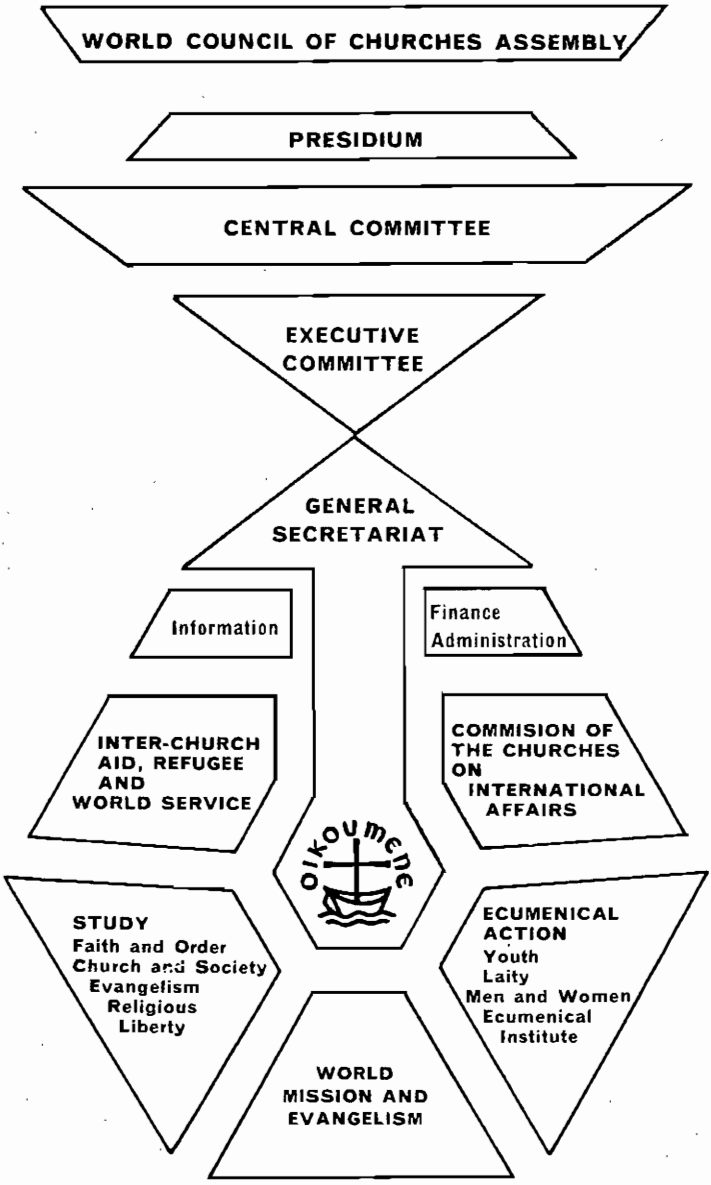
The following is the report of the two ministers who were appointed by the synod of 1967 to serve our church as observers at the Uppsala, Sweden, Assembly of the World Council of Churches (hereafter abbreviated to WCC), July 4-20, 1968.

Background

The synod which appointed us had received, through its committee on Inter-Church Relations, a communication from Eugene L. Smith, executive secretary of the U.S.A. staff of the WCC, inviting our church to be represented at Uppsala as a non-member church by officially appointed observers having the full right of participation in Assembly discussions but not the right to vote *(Acts 1967,* page 643). This synod, after considering two sizable reports on the question of affiliation with the WCC, decided that it is not permissible for the Christian Reformed Church to join the fellowship of the WCC and gave its reasons. Nevertheless, shortly after, the same synod, convinced that "our church should keep abreast of the development in the World Council of Churches, preferably through firsthand information" *(Acts 1967,* page 91), made the additional decision to send two observers to the Uppsala assembly. It is this preference for firsthand information, therefore, and a recognition of the important role played by the WCC in the second half of the 20th century, that account for the decision to send observers to Uppsala.

General Remarks

As observers we were free to come and go to all the plenary sessions, section assemblies, and committee meetings. This freedom enabled us to follow the flow of discussion materials from the sections, to the subsections, back to the sections, and from there to the plenary sessions where the final drafts were approved. Parallel to the section meetings were the sessions of the committees which corresponded to the various commissions in the WCC (see the accompanying sketch of the WCC organization).* These committees were again divided into sub-committees meeting separately and, often simultaneously. The net effect of this method of organization was that at any given time some 25 or more separate meetings could be in progress. We marvelled at the efficiency of the organization but could, as a result, only observe a fraction of the total action taking place.


WORLD COUNCIL OF CHURCHES ASSEMBLY
PRESIDIUM
CENTRAL COMMITTEE
EXECUTIVE COMMITTEE
GENERAL SECRETARIAT
Information
Finance Administration
INTER-CHURCH AID, REFUGEE AND WORLD SERVICE
COMMISION OF THE CHURCHES ON INTERNATIONAL AFFAIRS
oikoumene
STUDY
Faith and Order
Church and Society
Evangelism
Religious Liberty
ECUMENICAL ACTION
Youth
Laity
Men and Women
Ecumenical Institute
WORLD MISSION AND EVANGELISM

Delegated observers—our status—were allowed to enter freely into the discussion at all levels and even propose motions in the sections. In the section (Section I: *The Holy Spirit and the Catholicity of the Church),* Rev. Wm. Haverkamp attended, made use of these privileges. Rev. J. Vriend, posted in Section IV *(Toward Justice and Peace in International Affairs),* enjoyed a ringside seat at some of the most electrifying debates of the Assembly but did not feel free to enter the lists. It is obvious that debate on the issues dividing men in international relations requires specialized knowledge and careful preparation.

Our attendance at Uppsala was first of all a challenging learning experience. In the whirl of new impressions it was not easy for us fairly to test the spirits of the participants or evaluate the merits of the documents piled, day after day, on our desks. The most valuable moments often occurred at mealtimes or at coffee breaks in private talks with leaders from every part of the globe. At such private gatherings one could raise his own type of questions and pursue matters that cannot be discussed at public meetings. As observers we felt it was our duty to be as open-minded as possible and at the same time bear in mind the special perspective our Christian Reformed Church has on the WCC.

The Uppsala Emphasis

The Uppsala Assembly was structured to bring out emphatically the Churches' concern for the poor, the underprivileged, and underdeveloped peoples of the world. World-renowned speakers, like Margaret Mead, Lord Caradon, Lady Jackson (Barbara Ward), and President Kaunda of Zambia struck out at the ever-widening and dangerous gap between the rich and the poor. Human rights, in political, racial, social, and religious terms, as well as the means of achieving them, also came in for a good share of attention. Pleas were heard for a basic restructuring of the patterns of international commerce.

This emphasis raised for us especially two questions:

(1) Was this passion for the improvement of human life everywhere a concern that arises directly from obedience to the Church's Lord and Savior Jesus Christ and therefore one that flows from a prior vertical relationship? From our perch on the sidelines it appeared that altogether too often social and political concerns were expressed as independent absolutes. Youth participants in particular, though not all of them in the same degree, seemed impatient with traditional emphases on personal conversion, piety, loyalty, and salvation. For many of them, as was apparent from their peppery little paper *Hot News,* religion was swallowed up in social ethics. The pressing urgency of action in the fields of development and aid was generally expressed in terms of human need rather than in terms of the Saviour's compassion. We may note here a reaction to a time in the Church's life when the Gospel's meaning was often restricted to a special area of life called "the spiritual." In fairness it must also be said that during the Bible Study periods, particularly those led by Dr. Hans-Ruedi Weber, the relationship between the message of the Bible and the urgency of social concern became thrillingly real.

(2) A second question that tormented us was this: Is it the duty of the Church as institute to set up the machinery with which to meet the social, economic, and political needs of mankind? In many of the papers presented and speeches made there was no clarity at all as to the question by what responsible agencies the imperatives of Christian compassion are to be realized. As christians, we seemed to be reduced to only two means: the channels of the institutional church designed in earlier ages for purposes of proclamation, education, and social service on a limited scale; and the channels of existing secular political and social-economic agencies. Cannot the body of Christ composed of responsible christian people create its own avenues of social witness and service apart from the institutional church?

The Basis and How It Functions

One of the principal issues emerging in past synodical studies on the WCC concerns the functioning of the basis. For the reader's convenience it is reprinted here:

> "The World Council of Churches is a fellowship of churches which confess the Lord Jesus Christ as God and Saviour according to the Scriptures and therefore seek to fulfil together their common calling to the glory of the one God, Father, Son and Holy Spirit."

A complete statement on the subject expressed in the heading would require more extensive familiarity and longer experience with the WCC than we can claim for ourselves and must not, therefore, be expected here. But we do wish, at this point, to record a few impressions. One that stands out is the high quality of the chairmanship provided at all levels of the Assembly. In relation to the basis this means that appeals to it, and to the Biblical authority enshrined in it, were honored. It was evident, particularly in the sections we attended, that theologians who were most deeply grounded in the Scriptures and familiar with the world's area under discussion often carried the day. Although it cannot be said that the bulk of the speeches made and papers presented were typically Reformed, it is a fact that no sincere representative of a Reformed Church had to hesitate to take part in the debate. Courtesy and concern were the coin of the realm wherever we went. We dare say that the climate at the WCC was considerably more hospitable to Reformed witness than it is in the typical North American Ministerial Association with its incessant tug-of-war between generally ill-educated Fundamentalists and frequently intolerant Liberals. The presence of a large number of men from pre-Reformation groupings like the Eastern Orthodox Churches and the Roman Catholic Church in fact insured a more conservative orientation. We did not notice any attempts to pull the wool over anyone's eyes. All matters requiring a vote were placed in mimeographed form before the delegates. There was an air of honesty and seriousness about the proceedings. Evangelicals could count on a hearing and make a mark on the outcome of the debates. Our conclusion is that the degree to which the basis functions can be affected favourably by participation in the Council's deliberations of competent, well-prepared Evangelicals.

Development of the WCC

In further elucidation of the preceding section it may be useful here to quote from a statement made by the former Secretary-General, Dr. W. A. Visser 't Hooft at Evanston in 1954: "The World Council of Churches is essentially an instrument at the service of the churches to assist them in their common task to manifest the true nature of the Church. . . ." Precisely because it is not a fixed entity enjoying a life of its own apart from those who use it, the WCC is constantly subject to change. The Roman Catholic Church was present, for the first time, with fifteen delegated observers and will continue to be represented on the Faith and Order Commission. The Eastern Orthodox Churches enjoy full membership. Black-robed and bearded Orthodox priests, 140 out of 704 voting delegates and now the largest single confessional group in the WCC, appeared to be omnipresent. On the whole they stood for the traditional approach to the Scriptures and insisted on careful theological definition. They demanded a study on the Virgin Mary and her place in the scheme of redemption. Many of the orthodox come from Eastern European countries under Communist regimes. Their expressed political sympathies, to our knowledge, never strayed from the official line adopted by their respective governments. Were they, as is so often alleged in North America, crypto-Communists? We could not avoid entertaining the question. A private interview with Dr. Visser 't Hooft revealed that there is great diversity among the orthodox behind the Iron Curtain. Some of them use every available means to preserve such elbowroom as the church still has and to resist, with varying degrees of success, the overshadowing presence of the State. Others are more accommodating. All of them need our prayers.

Boris Nicodim, Metropolitan of Leningrad and Novgorod and president of Foreign Church Relations of the Orthodox Church of Russia, key-figure in the Russian delegation, to our surprise made the point that there can be no dialogue between christians and Marxists because "the basic beliefs of one are denied by the other." Other public statements made by Russian delegates could have come straight from the Kremlin or were stridently nationalistic. Our experience at Uppsala convinces us, however, that it takes considerable background information to determine the precise weight and intent of provocative statements made by delegates from behind the Iron Curtain.

A feature generally not noted in documents about the WCC is that assemblies such as Uppsala afford men from Iron Curtain countries an opportunity, away from the public sessions, to get together with fellow-believers without being shadowed by official watchdogs or having every word screened by government censors. There is, below the surface of an international assembly of this sort, a second world of international communication that could be as important for developments in the church as the one reported in the press.

The almost total lack of public criticism of Communist regimes at Uppsala—a lack which stands in marked contrast to its articulate opposition to the United States' policies and actions—must be seen in this context. At work here is an understandable concern to avoid cutting off

contact with christian churches which are subject to totalitarian pressures. Nevertheless this practice of avoiding offense to Communist regimes makes for lopsided pronouncements in the area of international relations.

Once again the WCC appealed to non-member churches for their official participation. A Pentecostal pastor who minced no words and a more sophisticated Missouri Lutheran professor both addressed the Assembly by official invitation from WCC headquarters. To Evangelicals, a category of christians in which we are presumably included, came the following communication:

> "The member-churches of the World Council, which have already experienced something of the mutual correction and edification which is made possible by our common membership of the Council, need also the contribution of the evangelical churches and desire to share with them, in such ways as may be found mutually acceptable, in practical tasks of service and witness. It is our hope that all who share together the Scriptural and Trinitarian faith in Jesus Christ as God and Saviour may thus be enabled both to work together and to build one another up in the common faith.
>
> "In view of the fact that there is in the membership of several member-churches a considerable body of those who would accept the name "conservative-evangelicals" whose theological convictions, spiritual experience, and missionary zeal might well find more vital expression in the life of the World Council of Churches, (this Assembly) hopes that these member-churches will give serious thought to this matter, and will seek ways by which this witness may be more adequately represented in the life of the Council."

In short, the aim of the WCC is to become an all-Christian meeting-place and to exercise that degree of fellowship which the convictions of its members make possible; and it is the member-churches themselves who determine the direction of its studies, thinking, witness, and service. To a high degree it is a mirror of present-day Christendom.

Positions Adopted

Drafts prepared in advance and debated in detail in six sections covered the following subjects:

I. The Holy Spirit and the Catholicity of the Church
II. Renewal in Mission
III. World Economic and Social Development
IV. Towards Justice and Peace in International Affairs
V. The Worship of God in a Secular Age
VI. Towards a New Style of Living.

I. The position on Catholicity taken at New Delhi was re-affirmed. This is what the earlier Assembly said:

> "We believe that the unity which is both God's will and his gift to his Church is being made visible as all in each place who are baptized into Jesus Christ and confess Him as Lord and Saviour are brought by the Holy Spirit into one fully committed fellowship, holding the one apostolic faith, preaching the one Gospel, breaking the one bread, joining in common prayer, and having a corporate life reaching out in witness and service to all and

> who at the same time are united with the whole Christian fellowship in all places and all ages in such wise that ministry and members are accepted by all, and that all can act and speak together as occasion requires for the tasks to which God calls his people. It is for such unity that we believe we must pray and work."

New Delhi expressed a concern for unity with every Christian in every place (school, factory, town). Uppsala, conscious of living in a shrinking world, added a stress on the unity of all Christians at all places. The outlook was more global.

II. Renewal in Mission. In this section there took place a lively confrontation between the advocates of evangelical Gospel-preaching and the proponents of "social concern." The original draft was substantially altered after fervent pleading by Evangelicals like Dr. Stott from England to include a stress on the necessity of seeking the salvation of individuals. "The Church has an unchanging responsibility to make known the Gospel of the forgiveness of God in Christ to the hundreds of millions who have not heard it." The statement goes on to indicate crucial missionary situations: centres of power, revolutionary movements, University campuses, industrial areas.

III. The third section especially stressed the unity of mankind, the need for change in both the developed nations and the developing nations, and the challenge to the church to promote those social policies that benefit the whole of mankind.

IV. In this section *(Justice and Peace)* many of the delegates proved to be practising politicians and lawyers. World-political issues—Vietnam, Nigeria, Middle East—engaged the participants day after day. Passions flared. In varying contexts the denial of the rights and the dignity of man was viewed as a denial of the Gospel of Christ. The initial use of atomic weapons was condemned. Red China should be admitted to the U.N. This organization must be strenghtened in the interest of collective security.

V. Member-churches were asked to make those changes in its patterns of worship which are necessary to give people a sense of participation. Weekly communion was recommended. All segregation in worship on grounds of race was condemned.

VI. No single life style was considered applicable to every situation. Renewal is desperately urgent. To the outsider the church does not seem to be a center of hope, of people who can forgive, who fight for economic justice and human dignity; but rather as a defender of antiquated traditions and provider of appropriate ceremonies at the time of births, marriages, and funerals. Young people must have a greater share in the decision-making process. The generations must draw more closely together. No style of living can be called christian if it is indifferent to human suffering. Ambassadors of reconciliation must be marked by solidarity with the underprivileged.

All these positions were taken with the unvarying formula: "adopted in substance and recommended to the member-churches for study and appropriate action."

At times the emphasis on the social dimensions of the Gospel seemed to us to be very one-sided. Worse, what was missing in many sessions was a deep sense of dependence on divine grace for the realization of the aims announced. In many instances a blithe optimism concerning the powers and will of man to do good replaced the agony of the "How long, O Lord . . .?" The cry for Christ's return was rarely heard. To our regret it must be said that some delegates talked as emissaries of their respective power-blocs rather than as servants of the God of all grace.

The Ongoing Work of the WCC

At Uppsala various commissions and departments of the WCC submitted reports on their activities. The Assembly took a number of decisions on these activities, also giving direction for the next few years. It is the considered judgment of your observers that in any appraisal of the WCC in its totality, careful attention should be given to this ongoing work. It is of great importance to get answers to questions like these: What is the WCC emphasis on missions and evangelism? (See Section II under Positions Adopted). Will there be a danger of the WCC curtailing the freedom of non-affiliated missionary bodies in foreign fields? As to theological education, will the WCC Commission on Education foster or hinder theological training which is loyal to the Scriptures? Your observers cannot, within the context of this report, present a detailed study of these aspects of the WCC but they do wish, emphatically, to call attention to the need of such study.

Epilogue

In conclusion, the undersigned express the hope that by means of this report they have met the desire of the churches for first-hand information. They take this opportunity to thank you for the confidence you have placed in them. They would propose that this report be referred to the Inter-Church Relations Committee for consideration in connection with its mandate to chart methods of meaningful contact with other Churches; and to our own churches for study and discussion. May it be of some use to you in determining the course our Church should take in the great and all-consuming task of building up the body of Christ to the glory of God.

Respectfully submitted,

Rev. Wm. Haverkamp,

Rev. J. Vriend

SUPPLEMENT 5
REPORT OF DELEGATE TO NIGERIAN MISSION FIELD
(Art. 128)

ESTEEMED BRETHREN:

At the synod of 1968 significant decisions were taken affecting our missionary effort in Nigeria. They had to do with theological education and the training of pastors to meet the growing need in the churches. In connection with the request of the Tiv Church (NKST) for a "Reformed Seminary in the Benue" synod decided to "take the request of the Tiv church under advisement and charge the Board of Foreign Missions to re-evaluate this request in the light of the conditions on the Nigerian field, the plan of reorganization of the missions, and the great need for pastors, and then to serve a future synod with advice.

"Grounds:

a. The request comes from an autonomous sister church.

b. The implementation and implications of the establishment of such a seminary must be carefully and thoroughly studied."

It was further decided to "accede to the request of the Board of Foreign Missions to participate in the T.C.N.N. according to the provisions of the T.C.N.N. constitution." Several grounds were given for this decision. *(Acts, 1968,* Art. 123, I, C, 2, 4, p. 97, 98)

In connection with those decisions it was also decided to send the undersigned "as its [synod's] representative on the committee visiting the Nigerian field in August of 1968" (Acts, 1968, p. 98).

I am deeply grateful for the favor of this appointment, and for the opportunity which was given me to visit the Nigerian field.

Pursuant to that decision, which I was able to carry out, I am hereby making report of that visit. Even though I formed a part of the committee which had been appointed by the board—I was appointed to serve as synod's "representative on the committee"—I judged it to be proper to report directly to synod. The board delegation, consisting of the Rev. Henry J. Evenhouse and Dr. Renze O. De Groot, submitted a report to the board. On the field I served jointly with them, and shared in their work. Conference with official bodies was shared by us jointly. Nevertheless it was also the judgment of the board delegation that I would not report with them to the board, but rather that I would report to synod, since I was appointed directly by synod.

I do not consider it necessary to report in detail the various matters taken up in that report. I shall confine myself primarily to those matters which concern the issues connected with the Tiv request. With the permission of the members of the board delegation I will incorporate a few sections from their report.

I want to first of all convey the fraternal greetings from the churches in the Benue, both EKAS and NKST—sister churches—to the synod of the Christian Reformed Church. When we met with representatives from these churches,in separate meetings, I conveyed to them the greetings from the Christian Reformed Church. They were grateful for the interest of the Christian Reformed Church in their needs and spiritual well-being. They desired that I convey their greetings to you.

I can also state that both the chairman of the Board of Governors of TCNN, the Rev. E. Smith, and the staff of TCNN were grateful for the decision of synod to become a full participant in TCNN.

While the decision of synod to appoint me "as its representative on the committee visiting the Nigerian field" was without a specific mandate, I interpreted my assignment in the context of the full range of decisions which were taken, with major emphasis on the issues related to the Tiv request for a "Reformed Seminary in the Benue." I judged that this meant participation in discussion about synod's decisions particularly with the official representatives of the churches directly related to our mission work, and with the Executive Committee of the Nigerian General Conference.

It was a real privilege to be able to visit a number of the centers of our mission effort, and to meet many of our missionaries—devoted men and women of God—both in a personal way, and at the spiritual Retreat which was held while we were in Nigeria. Besides the opportunity to meet many expatriate missionaries, we had the opportunity and blessed privilege to meet a goodly number of nationals who are serving Christ in the propagation of the Gospel—pastors, teachers, medical workers. A visit to the field serves to impress upon you the full and broad dimension of the missionary effort in its evangelistic, educational and medical labors, as well as auxiliary services connected with these labors. I am grateful to synod for having granted me the opportunity for this closer acquaintance with what the Lord is doing through missionary labors in Nigeria.

As we try to assess the situation, and determine what we believe is the right thing to do in connection with the request of the Tiv church, it is important to keep in mind the relationship of our Mission to the churches as well as to the fellowship of the Sudan United Mission, of which our Mission forms a part, and of which the churches also form a part. With respect to the relationship of our Mission to the churches, the following paragraph in the report to the board is significant:

> "There has been change in Nigeria. The warm cordiality of a former day did not seem to be generally present. In MKAR, when we met with a local pastor, we felt there was a cool response as was also the case when we met with the leadership of the EKAS church. It must, however, be said that pastor Sai, the spiritual leader of the NKST, was most cordial. It appeared to us that the mission and the national churches are not living in the bond of intimate cordiality, and that there seem to be various elements within the mission-church situation that tend to separation. Yet the intertwining of work is so much present that the two cannot be thought of as working independent of each other. The civil troubles in the land and the considerable barrage of anti-white propaganda have no doubt a significant

bearing on the situation. Then, the long drawn out discussions on organization and the insistence of the church on entering more directly into the administrative affairs of the educational and medical institutions tend to create strain. Probably the larger factor is the increasing size of the missionary staff and the financial backing given the mission as over against the economic strain that the nationals experience. There can be no doubt about it that our insistence on the 'indigenous method' with its stringent resistance to placing nationals on the same financial basis as the expatriates creates a measure of irritation. Our missionaries are quite aware of this element of estrangement between mission and churches and are searching for an answer to the problem. On the other hand, it should be said that on the local levels the relationships between the missionaries and the local pastors seem to be very good."

Already when the matter of the reorganization of the Mission was before the synod of 1966 (See *Acts of Synod 1966,* p. 16, 290f., 302, 303) it was clear that the NKST and EKAS churches desired separation within the Mission, so that there would be two Nigerian Mission bodies to represent the Christian Reformed Church, one among the Tiv, and the other among the Hausa or East Benue. Our missionaries strongly advised against it. The plan of reorganization which was approved by the synod of 1966 (Art. 33, IV, B) met with unfavorable reaction by both churches. It was definitely rejected by NKST, and was not regarded favorably by EKAS. It has now been considered best to operate for the next two years on the basic arrangement of previous years, with some modification. Instead of the full Nigerian General Conference, an executive committee of NGC will function. And there will be more involvement of nationals in committees. The executive committee will consist entirely of expatriates.

It does not seem to me possible to consider the request of the Tiv church in complete dissociation from this matter of mission reorganization. They are separate matters, but the inter-relationship of churches and mission bear upon both. The spirit which was manifest at the meeting with the representatives of the EKAS church clearly demonstrated this. In the course of the discussion about the matter of reorganization, it was stated more than once: "We are your child by natural birth. We are entitled to your first love. But you seem to be giving more love to your adopted child." The adopted child is the Tiv area. Our missionaries tried to make plain that this was not so. Evidence of the large attention being given to the EKAS area was brought forward. But the emphasis on this viewpoint only served to reveal the strain which exists on the relationship. And we keep in mind that the EKAS church is a sister church, the church which came into being as a result of the mission effort of the Christian Reformed Church since 1940, with the blessing of God.

At the meeting with the executive committee of NKST report was given of what synod had decided regarding the request of the Tiv church. The matter was discussed at considerable length. I think it is fair to say that the things which were mentioned in the letter to the board in April of 1967, and in the letter to synod in April of 1968, were

the things repeated when we met with the NKST executive committee. There is no intention on their part to discontinue sending students to TCNN. There is no dissatisfaction with the students who have come into the church from TCNN. The question was specifically asked, whether the churches were satisfied, and the answer was in the affirmative. (It was significant that Rev. Gerard Terpstra, in reporting about the examination of candidates at the Tiv synod, on November 12, 1968 —reporting in the MISSIONARY MONTHLY, January 1969—stated, "All of the answers of the candidates to the questions asked concerning their theological training were direct and reassuring to synod." p. 17) The relationship between their satisfaction with TCNN and their request was not really made clear.

It was also the element of an inadequate number of pastors being provided at the present time which was given as a reason for the request. That there is need for a large number of pastors is beyond question. And that there will be a growing need for well-trained pastors is also unquestioned. More and more young people are receiving an education, and this will necessitate having an educated ministry. The class of 24 enrolled in the vernacular training program at Uavande in January 1969, to be taught for four years, could conceivably be the last class to be trained on this level in preparation for the ministry. But beyond that class,—a larger enrollment made possible by virtue of the expansion of TCNN—there are at present 25 young men from the Tiv church at TCNN, and there are 39 at the Johanna Veenstra Junior Seminary at Lupwe. If all of these may complete their training, the church will receive a goodly number of pastors, trained at various levels, in the course of the next several years. This is indeed gratifying. All of these students are receiving Reformed training. This is not being lost sight of by the men with whom we discussed the matter of the Tiv request.

On the matter of the Tiv request, the report to the Board of Foreign Missions by the visiting committee contains the following paragraph:

> "The decision of synod concerning the Tiv request for a Reformed Seminary was also discussed with the executive committee of the NKST. This report was received for information, and the brethren present representing NKST indicated that it was their firm intention to continue endorsement of TCNN and to have some of their available students study at TCNN. Nevertheless, they also desired a separate school equal to and coordinate with TCNN which would be totally Reformed in all the branches of learning. It was their expectation that eventually their church would welcome for their ministry graduates from both TCNN and the proposed Reformed Seminary. It was explained to them that our Board would follow the instruction of synod with reference to their request and that at a future Christian Reformed Synod the issue would again be dealt with."

The question needs to be raised whether it is advisable to deal with this issue in a concrete way at the synod of 1969. Subsequent to our visit to the field there have been developments on the field which it seems to me make it advisable to proceed cautiously. The matter of the Tiv request which had not been previously discussed at a meeting of the

Fellowship of Churches in the SUM did receive attention at the meeting of the Fellowship on January 8-12, 1969. From information concerning that meeting it appears that the other members of the Fellowship felt some concern about the effect which the establishment of a separate Seminary, within the boundaries of the Fellowship, coordinate with TCNN, would have upon the bond which now unites all who are part of it.

In view of this fact it would surely seem to me to be the part of wisdom to allow time for the crystallization of the mind of the Nigerian Christian leaders in TEKAS, on a matter which will affect the living relationship of the churches in the SUM to each other. We cannot deny to African Christians the right of self-determination in a matter which concerns the development of their church life. At the same time we have a responsibility as members of the same body of Christ, not to initiate action, or to lend support to an action, which would rupture the fellowship within the body of Christ.

If there was real indication that the NKST was dissatisfied with the training which its pastors have been receiving at TCNN, the picture would be different from what it is right now. Such is not the case, however.

The leaders have clearly stated that they plan to continue support of TCNN.

The recent examination of candidates was reassuring to the Tiv Synod.

They are not asking us to discontinue support of the Theological College.

The expansion of TCNN has brought about that more Tiv students are now enrolled than at any previous time.

The fact that open discussion of this issue at a meeting of TEKAS created some tension in the Fellowship of the member bodies of the SUM indicates that it would be unwise and inadvisable at the present time to implement the Tiv request.

There is a real possibility that the tension would increase in the relationship which we sustain to the EKAS church. The relations are somewhat strained now.

Furthermore, we must not lose sight of our larger responsibility over against the member bodies of the SUM, the larger framework of our missionary effort in Nigeria. We must ever strive to present a true image of the Church of Christ.

Again, it is not likely that NKST would want to sacrifice its standing in TEKAS, knowing now that this action could bring division in the Fellowship. Out of the recent confrontation there must come, and there will come, further reflection in the mind of Nigerian Christian leaders, as to how the full needs of NKST may be met and her legitimate requests be granted.

It is my humble judgment that it is not possible to take this request by itself. It stands in a context, and must be seen in that context, of the fuller spiritual, economic, cultural and tribal situation in Nigeria. NKST has declared that it wants to strive, along with the nation of

Nigeria for unity "on things of national concern." We may, therefore, firmly believe that this sister church will not want to contribute to tribal rivalry. And if she senses that fellow christians in the SUM would so interpret her request, more time must be given for the formation of a mind that will maintain the christian unity of which TEKAS is the expression. The eventual fulfilment of the desire and request of NKST is not precluded. But the question has to be taken seriously whether the cause of Jesus Christ is truly best served by acting on that request now, in the context of current developments.

I am in agreement with the recommendation in the report to the Board that synod be asked to again assure both NKST and EKAS that we share their concern that an adequate number of properly trained pastors be provided for the churches. And synod can again express gratitude for the desire of the churches in the Benue to have men in the ministry who will understand, love, be loyal to, and proclaim the full-orbed Gospel. The various training efforts within the boundaries of EKAS and NKST are contributing to that end.

However, after visiting the field, and learning of some significant subsequent developments, I propose the following recommendation to synod:

Synod, desiring to promote the Reformed witness in Nigeria, and at the same time desiring to uphold the "unity of the Spirit in the bond of peace" (Eph. 4:3) within the Fellowship of TEKAS, decides to postpone action on the Tiv request, so that discussion about this matter which is presently going on in TEKAS may have time to come to clarity and fruition. Recent developments suggest that time is necessary to promote proper understanding within the Fellowship of TEKAS on this issue, which will maintain the unity that has existed through the years, and which will at the same time serve to meet the actual need and legitimate requests of the large Tiv Church.

Respectfully submitted,

John C. Verbrugge

SUPPLEMENT 6
COUNCIL OF THE CHRISTIAN REFORMED CHURCHES IN CANADA

(Art. 135)

ESTEEMED BRETHREN:

The Council of the Christian Reformed Churches in Canada met for the first time in full session on November 5 and 6, 1968 in the Kildonan Christian Reformed Church of Winnipeg, Manitoba.

All the ten classes involved were represented, each by four delegates.

We herewith present to the synod of 1969 when it convenes the Acts of Council 1968. We request that synod take notice of these Acts.

Council of the Christian Reformed
Churches in Canada,
Rev. J. VanHarmelen, stated clerk

SUPPLEMENT 7
THE WORLD HOME BIBLE LEAGUE
(Arts. 27, 148)

ESTEEMED BRETHREN:

During this past year the World Home Bible League gratefully moved to a new location on the busy Calumet expressway at South Holland, Illinois. The expressway is one of the main arteries of traffic into Chicago. The large sign on the new building with an eight foot globe will be seen by millions of people each year as they make their way into and out of this country's third largest city.

During the year 1968, the World Home Bible League, with the help of more than 43 churches who sent volunteers to their "operation Handclasp Volunteer program" produced over three million Scriptures.

At the international meeting at Winona Lake, Indiana, the international board created the office of founder. Mr. William A. Chapman was unanimously given this lifetime honorary position. Mr. Chester Evers, Sr., who served the League faithfully as vice-president for many years and also as president, was named chairman of the board. Mr. Herman Chapman, son of the founder, became president of the World Home Bible League.

Some of the significant and interesting Scripture distribution projects were: The distribution of New Testaments at Resurrection City.

The placement of a copy of Scripture into the hands of the seamen on every vessel coming into the port of Chicago.

The distribution of more than one-half million Gospels of St. Mark in Vietnam Thank-you packages.

The publication and distribution of "God Speaks" in the Chol dialect of Mexico making this the 14th language or dialect into which the book was published.

The designing and placement of special Gospels, Scripture booklets, and New Testaments during the 1968 Olympics held in Mexico City.

The distribution of more than 50,000 Japanese New Testaments in cooperation with the Billy Graham Crusade in Tokyo.

The publication of our booklet, "Behold the Answer" in Cantonese-Chinese for distribution in Hong Kong and to the impoverished Chinese citizenry of Saigon. This edition, plus a Chinese edition of "God Speaks," was received with such fantastic eagerness that within a few months the editions were completely distributed.

On November 1, 1968 the World Home Bible League assumed the responsibility of publications of a major part of Wycliffe Bible translation material for Mexico and South America. The League had, previous to this time, published much material of Wycliffe in the South Sea

Islands and made commitments with Wycliffe in other areas of the world. It is expected that during 1969 additional Wycliffe material will be published in North America and other areas of the world.

The year 1968 was the first year that the World Home Bible League experimented with new, more contemporary translations such as the American Bible Society's "Good News for Modern Man" and the Tyndale House text of "Living Letters." In special arrangement with the American Bible Society, the League purchased from them a large quantity of "Good News for Modern Man" on two different occasions. An order for the equivalent of "Good News for Modern Man" in the Spanish translation entitled, "Dios Llega Al Hombre," was published through special arrangement with the American Bible Society.

The League also published the Gospel of St. John in "Living Letters" in a marked edition and its Christmas booklet which was in the text of "Living Letters" had a peak distribution figure of 225,000.

The League reached more than two million homes in Mexico during 1968 and has committed itself to the publication of more than 100,000 Spanish Bibles during 1969. These will be distributed through centers set up in five major cities of Mexico. It is expected that in 1969 the League will reach more than three million homes in Mexico.

Our Canadian Home Bible League also moved to new headquarters at 734 Wilson Ave., in Downsview, Ont., Canada. These expanded facilities will enable them also to a more efficient and extensive distribution program. One of the highlights in the Canadian program is the adoption of a program for Indonesia. A committee has been set up in Indonesia and initial shipments of Scripture in the English and Indonesian dialects will arrive there early in 1969. The entire project will be underwritten by Canadian Christians.

The World Home Bible League deeply appreciates the financial and moral support received from the Christian Reformed Church which, during 1968, contributed a total of over $45,000.00 to its program. The increase in literacy, the population explosion, and the willingness of many new people to pursue the printed pages of the Bible, represent a tremendous challenge which we can only meet through your continued support and prayers.

Humbly submitted,

Rev. Jack Quartel,

Alt. Synodical Representative

SUPPLEMENT 8
CHURCH HELP FUND, INC.
(Arts. 48, 56, 118, 148)

ESTEEMED BRETHREN:

The Church Help Fund Committee herewith presents a report of its work of aiding weak and needy churches in their building programs during 1968. Regular meetings were held throughout the year and each request for aid was carefully and prayerfully considered.

During the year, approximately 26 applications for aid were considered from churches ranging in size from 16 families to well over a hundred families. After a careful review of the information received, loans were promised to 23 congregations, totalling $284,500.00. Although we were forced to operate with a deficit throughout the year, we were able to pay monies to all churches requesting their loans. This was made possible with the cooperation of the churches by not calling for loans until actually needed. We are grateful to those churches who have made payments greater than required. This is helpful to the committee and permits us to be of assistance to other churches who are in need of funds. Short term loans have also been beneficial in this regard since the larger repayments enable us to be of assistance to more congregations. We regret that some churches failed to meet their obligations. This endangers the revolving nature of our fund.

A large number of churches have made inquiry about the possibility of obtaining a loan from our fund. The committee feels, however, that it will not be necessary to ask for quotas for 1970 since the yearly repayments received plus the quota for 1969 will enable us to meet the requests anticipated.

At present, a total of 273 churches have loans from the Church Help Fund. Your committee would urge those churches that have been blessed with substantial growth to make more rapid repayment of their loans so that other churches can be given aid. We are grateful to those who have done this. We would also request that the classes review applications more carefully and not endorse churches that are not really "weak and needy." Our committee has received some applications, endorsed by classes, of churches well over a hundred families with no other indebtedness. The classes are also urged to investigate more carefully the congregation's ability to carry the financial burden if a loan is granted, as well as encouraging those who are able, to repay at a faster rate.

The committee honored the request of Rev. C. R. Veenstra who asked to be relieved of his responsibilities for reasons of health. A word of appreciation is due him for the many hours of faithful service to the

committee. The minister alternate, Rev. L. Tamminga, will fill this vacancy.

The following figures present a brief account of the financial condition of the Church Help Fund, as of December 31, 1968.

Total receipts from repaid loans	$ 236,866.44
New loans paid during 1968	284,500.00
Total loans outstanding	2,456,277.55
Cash on hand	54,408.79
Loans promised but not called for	158,000.00
Deficit	103,591.21

The financial regulations of synod regarding safety of bank accounts are being followed by the Church Help Committee.

Matters Requiring Action By Synod:

1. The committee requests that Rev. P. Vander Weide, president of the committee, be consulted on matters pertaining to the Church Help Fund and be given the privilege of the floor.

2. We request that synod express appreciation to Rev. C. R. Veenstra for his faithful services to the Church Help Fund Committee.

3. We recommend that synod appoint a ministerial alternate from the following nomination: Rev. W. De Vries and Rev. J. H. Rubingh.

Ground:

a. At present there is no ministerial alternate since Rev. L. Tamminga has filled the vacancy created by the resignation of Rev. C. R. Veenstra.

Humbly submitted,

Church Help Fund Committee, Inc.
Rev. P. VanderWeide, president
Rev. J. Engbers, secretary
Mr. M. Wiersma, treasurer
Rev. L. Tamminga
Mr. S. Holtrop
Mr. G. Post

I have examined the records of the Church Help Fund of the Christian Reformed Church, Orange City, Iowa, as of December 31, 1968, 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 in bank
"B" Loans outstanding
"C" Quota paid by classes
"D" 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.

Cash in general checking account, and savings accounts have been certified to us as follows:

Northwestern State Bank of Orange City, Iowa certified to by H. V. Rowenhorst, president.

Checking account ($76,908.79 Less:
Outstanding checks $22,500) $54,408.79
Savings account $28,000.00

Security National Bank, Sioux City, Iowa certified to by R. E. Hagen, ass't. vice president, Savings account No. 22918 — $15,000.

I have examined the Fidelity Bond carried with the Trans America Insurance Company, Bond no. 12-558-086, made payable to the Church Help Fund, Inc., of the Christian Reformed Church, for $75,000, on Marion Wiersma, treasurer, effective January 19, 1968, a continuous bond, $159.80 premium paid on December 28, 1967, for year ended January 19, 1969.

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, 1968, 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

Financial Statement
January 1, 1968 - December 31, 1968
The Church Help Fund
Analysis - Cash in Bank - Statement of Assets - Schedule A

Northwestern State Bank, Orange City, Iowa		
General Checking Account		
Balance on hand December 31, 1967		$ 15,776.83
Receipts:		
Repayment on loans	$236,866.44	
NW State Bank - Savings Account	15,000.00	
First National Bank - Sioux Center, Iowa	15,000.00	
Interest	2,244.71	
U.S. - Canadian Exchange	2,723.28	
Classes Quotas	56,427.04	
TOTAL		328,261.47
		$344,038.30
Disbursements:		
New Loans	284,500.00	
U.S.-Canadian Exchange	2,870.31	
Administrative Expense	2,259.20	
TOTAL		289,629.51
Cash on hand		$54,408.79

Bank Balance December 31, 1968		$ 76,908.79
Less Outstanding Checks		
#1307	20,000.00	
#1313	2,500.00	
		22,500.00
Adjusted Bank Balance		$ 54,408.79

Statement of Assets - December 31, 1968

Northwestern State Bank, Orange City, Iowa - Checking Account	$ 54,408.79
Northwestern State Bank, Orange City, Iowa - Savings Account	28,000.00
Security National Bank, Sioux City, Iowa - Savings Account	15,000.00
Loans to Churches	2,171,777.55
Total Assets	$ 2,269.186.34

Analysis - Loans Outstanding Schedule B

Church	Balance 12-31-67	New Loans	Repay	Balance 12-31-68
1. Abbotsford, B.C.	$ 4,943.75		$ 606.25	$ 4,337.50
2. Ackley, Iowa	15,000.00	$10,000.00	1000.00	24,000.00
3. Acton, Ont.	8,306.25		718.75	7,587.50
4. Ada, Michigan	4,875.00		500.00	4,375.00
5. Agassiz, B.C.	7,500.00	12,000.00	500.00	19,000.00
6. Albuquerque, N.M.-1st Chelwood Community	20,000.00		1333.33	18,666.67
7. Allison, Iowa - Bethel	1,531.00		1531.00	none
8. Alliston, Ont.	12,166.67		833.33	11,333.34
9. Ann Arbor, Michigan	9,000.00		700.00	8,300.00
10. Arcadia, California	1,770.00		370.00	1,400.00
11. Athens, Ont.	6,937.50		687.50	6,250.00
12. Austinville, Iowa	6,000.00		1000.00	5,000.00
13. Aylmer, Ont.	1,375.00		375.00	1,000.00
14. Alto, Wisconsin		10,000.00		10,000.00
15. Barrhead-Westlock, Alta.	6,950.00		800.00	6,150.00
16. Barrie, Ont. - 1st	6,375.00		687.50	5,687.50
17. Bauer, Michigan	3,000.00		1000.00	2,000.00
18. Bejou, Minnesota	1,365.00		440.00	925.00
19. Belleville, Ont.-Maranatha	9,000.00		750.00	8,250.00
20. Bigelow, Minnesota	2,925.00		325.00	2,600.00
21. Blenheim, Ont.	10,500.00	10,000.00	750.00	19,750.00
22. Bloomfield, Ont.-Bethany	7,000.00		500.00	6,500.00
23. Blyth, Ont.	4,000.00		250.00	3,750.00
24. Bowmanville,Ont.-Rehoboth	5,550.00		600.00	4,950.00
25. Brampton, Ont.-Immanuel	4,700.00		700.00	4,000.00
26. Bradenton, Florida	7,000.00		7000.00	none
27. Brandon, Man.	7,463.75	5,000.00	706.25	11,757.50
28. Brantford, Ont.	3,312.40		656.25	2,656.15
29. Britt, Iowa	10,150.00		825.00	9,325.00
30. Brockville, Ont. - Bethel	3,000.00			3,000.00
31. Brooks, Alta.	5,512.50		562.50	4,950.00
32. Brooten, Minnesota	6,500.00		350.00	6,150.00
33. Burdett, Alta.	7,250.00		500.00	6,750.00
34. Burlington, Ont.	8,875.00		625.00	8,250.00
35. Burnaby, B.C.	12,400.00		800.00	11,600.00
36. Byron Center, Mich. - 2nd	5,500.00		500.00	5,000.00
37. Cadillac, Michigan	15,000.00		1000.00	14,000.00
38. Caledonia, Michigan	3,000.00		500.00	2,500.00
39. Calgary, Alta. - Emmanuel	23,400.00		4850.00	18,550.00

Church	Balance 12-31-67	New Loans	Repay	Balance 12-31-68
40. Calgary, Alta. - 1st	$ 5,400.00	$	600.00	$ 4,800.00
41. Calgary, Alta.-Maranatha	10,750.00		1000.00	9,750.00
42. Cedar, Iowa	5,255.00		2001.75	3,253.25
43. Cedar Falls, Iowa	20,000.00		1000.00	19,000.00
44. Cedar Springs,Mich.-Pioneer	7,800.00	2,500.00	475.00	9,825.00
45. Charlottetown, P.E.I.	9,000.00		3000.00	6,000.00
46. Chatham, Ont. - 1st	1,262.70		1262.70	none
47. Chatham, Ont. - Grace	20,000.00		1875.00	18,125.00
48. Chilliwack, B.C.	12,150.00		962.50	11,187.50
49. Clara City, Minnesota	3,275.00		725.00	2,550.00
50. Clarkson, Ont.	5,456.25		656.25	4,800.00
51. Cleveland, Ohio-Maple Hgts.	5,500.00		500.00	5,000.00
52. Clinton, Ont.	5,162.50		543.75	4,618.75
53. Cobourg, Ont.	13,900.00		1100.00	12,800.00
54. Cochrane, Ont.	5,744.30		531.25	5,213.05
55. Collingwood, Ont.	11,150.00		900.00	10,250.00
56. Columbus, Ohio-Olentangy	2,750.00		250.00	2,500.00
57. Comstock Park, Mich.	10,000.00		500.00	9,500.00
58. Conrad, Montana	none	10,000.00		10,000.00
59. Cornwall, Ont. - Immanuel	6,062.50		625.00	5,437.50
60. Crown Point, Indiana	14,000.00		1500.00	12,500.00
61. Cutlerville, Mich.-East	4,000.00		500.00	3,500.00
62. Decatur, Michigan	3,114.16		600.00	2,514.16
63. Denver, Colo. - Fairview	10,950.00		350.00	10,600.00
64. Denver, Colo. - Hillcrest	7,500.00		1500.00	6,000.00
65. Denver, Colo. - Third	3,000.00		3000.00	none
66. Denver, Colo. - Trinity	6,250.00		500.00	5,750.00
67. Des Moines, Iowa		15,000.00		15,000.00
68. Drayton, Ont.	6,000.00		900.00	5,100.00
69. Dresden, Ont.	5,250.00		625.00	4,625.00
70. Duncan, B.C.	7,737.50		743.75	6,993.75
71. Dundas, Ont.-Calvin	10,750.00		750.00	10,000.00
72. Dunnville,Ont.-Bethel	13,000.00		750.00	12,250.00
73. East Martin, Mich.	9,000.00		1,000.00	8,000.00
74. Edmonton,Alta.-Maranatha	5,437.50		625.00	4,812.50
75. Edmonton,Alta.-Ottewell	12,250.00		750.00	11,500.00
76. Edmonton, Alta.-2nd	4,200.00		600.00	3,600.00
77. Edmonton, Alta.-West End	9,739.07		1,000.00	8,739.07
78. Edson, Alta.	9,957.40		691.72	9,265.68
79. Emo, Ont.	12,305.00	2,000.00	1,200.00	13,105.00
80. Escalon, California	8,625.00			8,625.00
81. Escondido, California	1,000.00		1,000.00	none
82. Essex, Ont.	7,340.00		820.00	6,520.00
83. Estelline, South Dakota	3,200.00		250.00	2,950.00
84. Exeter, Ont.	10,000.00		750.00	9,250.00
85. Ferrisburg, Vermont	9,520.00		720.00	8,800.00
86. Flint, Mich. - 1st	4,000.00		1,000.00	3,000.00
87. Forest, Ont.	15,187.50		500.00	14,687.50
88. Fort Lauderdale, Fla.	5,500.00		500.00	5,000.00
89. Fort William, Ont.	4,337.50		750.00	3,587.50
90. Framingham, Mass.	7,500.00		1,000.00	6,500.00
91. Fredericton, N.B.	4,000.00		1,000.00	3,000.00
92. Fremont, Mich.-Trinity	4,000.00		500.00	3,500.00
93. Fresno, California	10,000.00			10,000.00
94. Fruitland, Ont.	4,331.25		506.25	3,825.00
95. Fruitport, Mich.	8,000.00		750.00	7,250.00
96. Fulton, Ill.-Bethel	15,000.00		1,000.00	14,000.00
97. Galt,Ont.-Maranatha	14,500.00			14,500.00
98. Gary,Ind.-Beacon Light	7,600.00		750.00	6,850.00
99. Georgetown, Ont.	10,500.00			10,500.00
100. Goshen, Ind.	8,833.36		1,166.66	7,666.70
101. Grande Prairie,Alta.-La Glace	5,000.00		666.66	4,333.34
102. Grand Rapids, Mi.-Arcadia	9,666.70		916.66	8,750.04
103. Grand Rapids,Mi.-Bristolwood	12,500.00		833.33	11,666.67

Church	Balance 12-31-67	New Loans	Repay	Balance 12-31-68
104. Grand Rapids,Mi.-Calvary	$ 5,500.00	$	$1,500.00	$ 4,000.00
105. Grand Rapids,Mi.-Cascade	4,750.00		1,000.00	3,750.00
106. Grand Rapids,Mi.-Grace	4,250.00		250.00	4,000.00
107. Grand Rapids,Mi.Ideal Pk.	7,333.36	10,000.00	1,333.32	16,000.04
108. Grand Rapids, Mi.-Millbrook	3,500.00		850.00	2,650.00
109. Grand Rapids,Mi.-Princeton	12,000.00		1,500.00	10,500.00
110. Grand Rapids, Mi.-Riverside	6,600.00		700.00	5,900.00
111. Grand Rapids, Mi.- Rogers Heights	6,000.00		500.00	5,500.00
112. Grand Rapids, Mi.-36th St.	3,500.00		500.00	3,000.00
113. Grandville, Mich.-Hanley	3,000.00		500.00	2,500.00
114. Grandville,Mich.-Ivanrest	13,500.00			13,500.00
115. Grandville, Mich. - South	4,000.00		500.00	3,500.00
116. Granum, Alta.	10,583.88		2,308.88	8,275.00
117. Grimsby Beach, Ont. - Mountainview	12,000.00		750.00	11,250.00
118. Guelph, Ont.	9,005.00			9,005.00
119. Halifax, Nova Scotia	8,416.67		583.33	7,833.34
120. Hamilton,Ont.-Immanuel	12,675.00		775.00	11,900.00
121. Hamilton,Ont.-Mt.Hamilton	6,050.00		600.00	5,450.00
122. Hammond, Indiana	9,650.00		2,225.00	7,425.00
123. Hancock, Minnesota	7,125.00		500.00	6,625.00
124. Haney, B.C.	4,762.50		637.50	4,125.00
125. Hartley, Iowa	10,275.00		521.94	9,753.06
126. Hawarden, Iowa	4,000.00		500.00	3,500.00
127. Hayward, California	9,000.00		1,000.00	8,000.00
128. High River, Alta.	6,300.00		4,000.00	2,300.00
129. Hills, Minnesota	700.00		700.00	none
130. Hoboken, New Jersey	1,400.00		400.00	1,000.00
131. Holland, Iowa		20,000.00		20,000.00
132. Holland,Mi.-Calvary	17,900.00		1,600.00	16,300.00
133. Holland,Mi.-Maranatha	4,000.00		2,000.00	2,000.00
134. Holland,Mi.-Park	17,000.00		2,000.00	15,000.00
135. Holland, Minnesota	7,290.00		650.00	6,640.00
136. Hollandale, Minn.	7,000.00		500.00	6,500.00
137. Holland Center, S.D.	2,716.00			2,716.00
138. Holland Marsh, Ont.	5,188.44		500.00	4,688.44
139. Houston, B.C.	1,500.00		500.00	1,000.00
140. Hudsonville,Mi.-Messiah	13,500.00		1,500.00	12,000.00
141. Hull, Iowa - Hope	13,500.00		750.00	12,750.00
142. Ingersoll, Ont.	9,990.00		750.00	9,240.00
143. Iron Springs, Alta.	2,734.28		911.43	1,822.85
144. Jackson, Michigan	3,500.00		250.00	3,250.00
145. Jamaica, N.Y.-Queens		10,000.00		10,000.00
146. Jarvis, Ont.	2,750.00		600.00	2,150.00
147. Jenison, Mich.-Trinity	2,500.00		250.00	2,250.00
148. Kalamazoo, Mich. - Faith	18,000.00		1,000.00	17,000.00
149. Kalamazoo, Mich.-Knollwood	17,100.00		1,700.00	15,400.00
150. Kalamazoo, Mich.-Northern Heights	18,000.00		1,000.00	17,000.00
151. Kalamazoo, Mich.- Prairie Edge	8,500.00		750.00	7,750.00
152. Kalamazoo,Mich.- Southern Heights	13,000.00		1,000.00	12,000.00
153. Kalamazoo, Mich.-Westwood	3,000.00		500.00	2,500.00
154. Kemptville, Ont. - 1st	300.00		300.00	none
155. Kentville, N.S.	12,750.00		750.00	12,000.00
156. Kingston, Ont.	4,250.00		625.00	3,625.00
157. Kitchener, Ont.	5,281.25		656.25	4,625.00
158. Lacombe, Alta.-Bethel	9,250.00		750.00	8,500.00
159. Ladner, B.C.	7,800.00		875.00	6,925.00
160. Lake City, Michigan	15,000.00	5,000.00	750.00	19,250.00

Church	Balance 12-31-67	New Loans	Repay	Balance 12-31-68
161. Langley, B.C.	$ 5,885.00	$	$ 687.50	$ 5,197.50
162. Lansing, Michigan		20,000.00		20,000.00
163. LeMars, Iowa - Calvin	3,500.00		500.00	3,000.00
164. Lethbridge, Alta.	4,100.00		1,000.00	3,100.00
165. Lindsay, Ont.	11,150.50		862.50	10,288.00
166. Listowel, Ont.	11,250.00		750.00	10,500.00
167. London, Ont.	3,375.00		387.50	2,987.50
168. Los Angeles, Cal.-Crenshaw	5,000.00		500.00	4,500.00
169. Lucknow, Ont.	10,850.00	18,000.00	700.00	28,150.00
170. Lucas, Michigan		10,000.00		10,000.00
171. McBain, Michigan	7,000.00		1,000.00	6,000.00
172. Medicine Hat, Alta.	9,250.00		750.00	8,500.00
173. Miami, Florida	15,500.00		1,500.00	14,000.00
174. Middleville, Michigan	5,000.00		333.33	4,666.67
175. Midland Park, N.J.-Irving Park	4,500.00		500.00	4,000.00
176. Milwaukee, Wis. - 1st	2,350.00		350.00	2,000.00
177. Minneapolis, Minn.-Calvary	3,750.00		250.00	3,500.00
178. Momence, Ill.	12,000.00		1,000.00	11,000.00
179. Monroe, Washington	1,800.00		1,800.00	none
180. Montreal, Quebec	27,000.00		1,500.00	25,500.00
181. Mountain Lake, Minn.	1,302.50		168.25	1,134.25
182. Mount Vernon, Wash.-1st	5,000.00		1,000.00	4,000.00
183. Muskegon, Mich.-Calvin	13,750.00		4,700.00	9,050.00
184. Muskegon, Mich.-Grace	10,907.08		1,200.00	9,707.08
185. Neerlandia, Alta.	1,250.00		1,250.00	none
186. New Liskeard, Ont.	9,825.00			9,825.00
187. Newmarket, Ont.	14,750.00		3,500.00	11,250.00
188. Newton, New Jersey	1,100.00		625.00	475.00
189. New Westminster, B.C.	5,737.50			5,737.50
190. Niagara Falls,Ont.-Rehoboth	10,250.00		3,250.00	7,000.00
191. North Haledon, N.J.	10,300.00		1,200.00	9,100.00
192. Oak Forest, Ill.-Hope	17,000.00		2,300.00	14,700.00
193. Oak Harbor, Washington	4,666.67		333.33	4,333.34
194. Ogilvie, Minnesota	6,400.00		1,000.00	5,400.00
195. Omaha, Nebr.-Prairie Lane	19,000.00		1,000.00	18,000.00
196. Orangeville, Ont.	8,685.00		720.00	7,965.00
197. Orillia, Ont.	11,750.00		750.00	11,000.00
198. Oshawa, Ont.-Hebron	9,562.50		750.00	8,812.50
199. Oshawa, Ont.-Zion	13,000.00		1,500.00	11,500.00
200. Oskaloosa, Iowa-Bethel	3,950.00		850.00	3,100.00
201. Ottawa, Ont. - Calvin	7,625.00		625.00	7,000.00
202. Ottawa, Ont.-East,Calvary	20,000.00			20,000.00
203. Owen Sound, Ont.	550.00			550.00
204. Palos Heights, Ill.	5,800.00		700.00	5,100.00
205. Paramus, New Jersey	3,500.00	20,000.00	250.00	23,250.00
206. Parchment, Michigan	6,000.00		500.00	5,500.00
207. Paterson, N.J.-Madison Ave.	9,000.00		500.00	8,500.00
208. Peers, Alta.	9,034.40		2,175.00	6,859.40
209. Pembroke, Ont.-Zion	6,437.50		687.50	5,750.00
210. Penticton, B.C.	17,000.00		1,133.33	15,866.67
211. Peterborough,Ont.-Cephas	10,850.00		800.00	10,050.00
212. Phoenix, Ariz.-Orangewood	13,000.00		1,000.00	12,000.00
213. Pipestone, Minnesota	3,500.00		500.00	3,000.00
214. Plainfield, Michigan	7,075.00	20,000.00	675.00	26,400.00
215. Port Alberni, B.C.-1st	2,918.75		381.25	2,537.50
216. Port Arthur,Ont.-Bethlehem	13,500.00		750.00	12,750.00
217. Portland, Michigan	1,250.00		250.00	1,000.00
218. Randolph, Wis. - 2nd	1,125.00		375.00	750.00

Church	Balance 12-31-67	New Loans	Repay	Balance 12-31-68
219. Raymond, Minnesota	$ 195.00	$	$ 195.00	$ none
220. Red Deer, Alta.	5,812.50		1,125.00	4,687.50
221. Redlands, Cal. - Highland Ave. - 2nd	4,875.00		675.00	4,200.00
222. Regina, Sask.	12,295.00		1,045.00	11,250.00
223. Renfrew, Ont.	9,500.00		750.00	8,750.00
224. Renville, Minn.-Emden	5,000.00		1,000.00	4,000.00
225. Richmond, B.C.	7,500.00		500.00	7,000.00
226. Rock Rapids, Iowa	1,595.00		800.00	795.00
227. Rocky Mountain House,Alta.	4,575.00		637.50	3,937.50
228. Roseville, Mich.-Immanuel	3,750.00		250.00	3,500.00
229. Royal Oak, Mich.-N.Hills		10,000.00		10,000.00
230. Saginaw, Mich.-Community	14,000.00		2,000.00	12,000.00
231. San Diego, Cal.	7,000.00		2,000.00	5,000.00
232. Sarnia,Ont.-Rehoboth	5,400.00		650.00	4,750.00
233. Saskatoon, Sask.-Bethel	9,200.00		750.00	8,450.00
234. Seattle,Wash.-Calvary	8,000.00		750.00	7,250.00
235. Seattle, Wash.-1st	4,925.00		775.00	4,150.00
236. Seattle,Wash.-Lynnwood		30,000.00		30,000.00
237. Sheboygan, Wis. -Calvin	12,916.67		1,083.33	11,833.34
238. Sibley, Iowa	656.61		656.61	none
239. Simcoe, Ont.-Emmanuel	7,200.00		450.00	6,750.00
240. Sioux City, Iowa	8,700.00		900.00	7,800.00
241. Smithers, B.C.	8,450.00		630.00	7,820.00
242. South Bend, Indiana	1,001.75		175.00	826.75
243. South Holland,Ill.-Peace	5,000.00		1,000.00	4,000.00
244. Springdale, Ont.	7,000.00		1,000.00	6,000.00
245. St. Catharines,Ont.-Maranatha	4,275.00		637.50	3,637.50
246. Stratford, Ont.	9,250.00		250.00	9,000.00
247. Strathroy, Ont.-East	4,925.00		687.50	4,237.50
248. Strathroy, Ont.-Westmount	9,000.00		1,000.00	8,000.00
249. St. Thomas, Ont.-1st	8,025.00		762.50	7,262.50
250. Sun Valley, Cal.-Bethel	6,500.00		1,500.00	5,000.00
251. Surrey, B.C.	12,250.00		750.00	11,500.00
252. Taber, Alta.	10,000.00		1,448.97	8,551.03
253. Telkwa, B.C.	9,541.67		800.00	8,741.67
254. Terrace, B.C.	7,375.00		625.00	6,750.00
255. Terra Ceia, N.C.	1,915.00		395.00	1,520.00
256. Toronto,Ont. - 1st	2,900.00		450.00	2,450.00
257. Toronto, Ont.-Grace, Scarborough	9,000.00		1,000.00	8,000.00
258. Toronto, Ont.-Rehoboth	2,125.00			2,125.00
259. Toronto, Ont.-2nd,Weston	9,750.00			9,750.00
260. Toronto,Ont.-Willowdale	5,600.00		800.00	4,800.00
261. Tracy, Iowa	2,500.00		350.00	2,150.00
262. Transcona, Man.	3,000.00		250.00	2,750.00
263. Trenton,Ont.-Ebenezer	4,575.00		600.00	3,975.00
264. Truro, Nova Scotia	7,000.00		600.00	6,400.00
265. Tucson,Ariz.-Bethel	18,750.00			18,750.00
266. Tyler, Minnesota	180.00		45.00	135.00
267. Vancouver, B.C.-Bethel	10,687.50		1,062.50	9,625.00
268. Vauxhall, Alta.	3,150.00		250.00	2,900.00
269. Vernon, B.C.		20,000.00		20,000.00
270. Vesper, Wisconsin		5,000.00		5,000.00
271. Victoria, B.C.	8,025.00		625.00	7,400.00
272. Vogel Center, Michigan	1,000.00		500.00	500.00
273. Wallaceburg, Ont.	8,075.00		762.50	7,312.50
274. Waupun,Wis.-Bethel	15,000.00		2,000.00	13,000.00
275. Wayland, Michigan	5,000.00	10,000.00	500.00	14,500.00
276. Welland Junction,Ont.	11,500.00		750.00	10,750.00
277. Wellandport, Ont.-Riverside	5,000.00		625.00	4,375.00
278. Western Springs, Ill.	1,075.00		1,075.00	none
279. Wheaton, Ill.	2,000.00		500.00	1,500.00
280. Williamsburg, Ont.	6,875.00		625.00	6,250.00

Church	Balance 12-31-67	New Loans	Repay	Balance 12-31-68
281. Willmar, Minnesota	7,000.00		500.00	6,500.00
282. Winfield, Ill.	18,000.00		1,000.00	17,000.00
283. Winnipeg, Man.	2,600.00		525.00	2,075.00
284. Winnipeg, Man.-Kildonan	13,000.00		1,000.00	12,000.00
285. Woodstock, Ont.	2,399.50		512.00	1,887.50
286. Wyoming, Ont.	5,400.00		662.50	4,737.50
287. York, Ont.	7,150.00		750.00	6,400.00
288. Zeeland, Mich.-Bethel	1,000.00		1,000.00	none
289. Zeeland, Mich.-Haven	13,500.00		1,500.00	12,000.00
290. Zillah, Washington	600.00		265.00	335.00
	$2,124,143.99	$284,500.00	$236,866.44	$2,171,777.55

Quota Paid By Classes Schedule C

Classis	1968
Alberta North	$1,492.18
Alberta South	414.75
British Columbia	607.92
Cadillac	949.50
California South	2,247.43
Central California	1,096.50
Chatham	1,049.55
Chicago North	1,489.11
Chicago South	2,379.20
Eastern Canada	161.84
Florida	211.04
Grand Rapids East	4,307.67
Grand Rapids South	2,910.02
Grand Rapids West	1,934.32
Grandville	3,379.58
Hackensack	1,586.99
Hamilton	243.00
Holland	3,196.09
Hudson	2,569.30
Huron	555.41
Illiana	3,160.49
Kalamazoo	1,857.01
Lake Erie	1,580.63
Minnesota North	1,435.26
Minnesota South	701.15
Muskegon	1,918.53
Northcentral Iowa	726.85
Orange City	1,145.19
Pacific Northwest	1,112.98
Pella	1,585.09
Quinte	289.78
Rocky Mountain	1,193.12
Sioux Center	1,922.56
Toronto	263.15
Wisconsin	1,852.50
Zeeland	2,901.35
	$56,427.04

The Church Help Fund
Administration Expense Schedule D

Mileage and Meeting Expense	$338.97
Postage and Supplies	140.43
American Surety Company - Bond	159.80
Annual Report	20.00
C. Hilger - Auditing	120.00
Mileage Synod	130.00
Treasurer	1,000.00
Secretary	350.00
Total Administration Expense	$2,259.20

Churches Delinquent as of Dec. 31, 1968

Churches	Amt. Delinquent 12-31-68	Amount Paid by 3-1-69	Amount of Annual Payments
Brockville, Ont. - Bethel	$ 375.00	$ 375.00	$ 375.00
Burnaby, B.C.	100.00	1,400.00	750.00
Calgary, Alta. - Maranatha	500.00		750.00
Cobourg, Ont.	750.00		1,100.00
Cornwall, Ont. - Immanuel	625.00		625.00
Denver, Colo. - Fairview	325.00		675.00
Drayton, Ont.	300.00		600.00
Dresden, Ont.	62.50		625.00
Edmonton, Alta. - West End	1,551.57		718.75
Edson, Alta.	15.68		750.00
Escalon, California	1,000.00	1,000.00	1,000.00
Forest, Ont.	1,000.00		1,218.75
Fresno, California	1,000.00	1,000.00	1,000.00
Galt, Ont. - Maranatha	2,750.00		750.00
Georgetown, Ont.	750.00		750.00
Grand Rapids, Mich. - Grace	250.00	250.00	250.00
Grandville, Mich. - Ivanrest	2,500.00	2,500.00	1,250.00
Guelph, Ont.	755.00	750.00	750.00
Haney, B.C.	450.00		637.50
Hartley, Iowa	603.06	603.06	825.00
Hayward, California	666.68		666.66
Hull, Iowa - Hope	250.00	250.00	750.00
Ingersoll, Ont.	240.00		750.00
Ladner, B.C.	500.00		625.00
Lansing, Michigan	1,333.33		1,333.33
Miami, Florida	500.00	1,000.00	1,500.00
Muskegon, Mich. - Grace	4,407.08		700.00
New Liskeard, Ont.	1,250.00		625.00
New Westminster, B.C.	600.00		600.00
North Haledon, N.J.	1,000.00		1,200.00
Oshawa, Ont. - Zion	1,500.00		1,500.00
Ottawa, Ont. - East, Calvary	1,333.33		1,333.33
Stratford, Ont.	1,000.00	750.00	500.00
Telkwa, B.C.	1,323.99	700.00	708.33
Toronto, Ont. - Grace, Scarborough	1,000.00	1,000.00	1,000.00
Toronto, Ont. - Rehoboth	362.50		262.50
Toronto, Ont. - 2nd, Weston	750.00		750.00
Tucson, Ariz. - Bethel	3,750.00		1,250.00
Winfield, Ill.	1,000.00	1,000.00	1,000.00
Winnipeg, Man., - Kildonan	1,000.00	1,000.00	1,000.00
York, Ont.	1,150.00		750.00

Summary

Balance on hand December 31, 1967		$ 15,776.83
Receipts:		
Repayment on loans - Schedule B	$236,866.44	
Bank Investments - Schedule A	30,000.00	
Bank Investment Interest - Schedule A	2,244.71	
U.S. Canadian Exchange - Schedule A	2,723.28	
Quotas - Schedule C	56,427.04	
		328,261.47
Total		$344,038.30
Disbursements:		
New Loans - Schedule B	284,500.00	
U.S. Canadian Exchange - Schedule A	2,870.31	
Administrative Expense - Schedule D	2,259.20	
		289,629.51
Cash on hand December 31, 1968		$ 54,408.79

Administration Expense - Schedule D

Total Administration Expense	$ 2,259.20

(Itemized Accounts Available)

SUPPLEMENT 9
CLOSER RELATIONS WITH THE ORTHODOX PRESBYTERIAN CHURCH
(Arts. 76, 87, 148)

ESTEEMED BRETHREN:

For many years the main concern of your committee has been to achieve some mutual understanding with the committee of the Orthodox Presbyterian Church on the question of church polity. We felt that "unification of polity, when properly sought and achieved, involves also unity of faith, discipline and worship." This was the position of both committees already in 1960. Because of progress made in this area our latest mandate was, "a. to define the remaining areas of disagreement between the O.P.C. and the Christian Reformed Church; b. to suggest ways in which progress might be made towards 'organic union of the two denominations' *(Acts, 1957,* p. 103)." *(Acts, 1966,* p. 40)

At their last two meetings the General Assembly of the Orthodox Presbyterian Church, however, has raised a new issue. They have shown a concern over the doctrinal discussions within our church. Their committee confronted us with this question, "Are the issues which arise in the Christian Reformed Church and which are contrary to the Word of God or the Confessions being dealt with in an ecclesiastical manner?" Our combined meetings of Nov. 20, 1968 and Jan. 29, 1969 dealt mainly with this question. We discussed the articles of our Church Order on "The Admonition and Discipline of Office-bearers." In this area we achieved a measure of understanding. On the doctrinal matters which engaged most of our attention, we did not feel obligated nor able to defend every public utterance of members of our denomination. We sought to show that our church has not been unfaithful in seeking to preserve a true Reformed witness by calling their attention to those cases which have been dealt with by our major assemblies. This is where and how the church has concretely faced the issues. The procedure was clarified and the decisions amplified; but questions remain.

Though both committees feel that the discussions have been helpful and clarifying, the fears of the committee of the Orthodox Presbyterian Church have not been fully allayed. They continue to speak of a trend toward liberalism in our denomination. They feel we are not adequately meeting or challenging every alleged heresy. One of their members stated their position as follows: "If on the doctrinal issues we can come to some conclusion which holds promise for the future, then I am sure we can move forward into the areas of government and worship. There are knotty problems in these areas but I think they would yield to solutions and not be permanent obstacles to union." It is apparent that the

alleged trend toward liberalism is now the main obstacle to progress toward eventual organic union.

At our meetings the question was raised whether organic union is desirable or even possible under these circumstances; but there was no strong desire to terminate discussions even though we seem to be further apart than formerly. Our discussions were cordial. The brethren are motivated out of love for a church which they hold in high esteem. Their fears must also be seen against the background of their history. They separated from the Presbyterian church just thirty-two years ago because of liberalism in that denomination and now fear that they see some of these manifestations in us.

It is helpful to know how others see us. The picture they see is not always in sharp focus. We tried to bring it into better focus but details are often blurred. We believe, however, the main subject pictures a church seeking to be faithful to the Word and her confessions.

We recommend that the committee be continued and suggest that the Rev. J. T. Holwerda remain a member of the committee although he now serves a pastorate in Michigan. He will also be available to represent us at synod.

Respectfully submitted,

Sidney Cooper
Peter Damsma
H. Hoekstra
J. T. Holwerda
J. A. Petersen

SUPPLEMENT 10
REVISION OF PROPERTY INCORPORATION RULING
(Arts. 49, 148)

ESTEEMED BRETHREN:

At the synod of 1967 Overture 10 was submitted by classis Hamilton ". . . to change the rules concerning the Incorporation of Churches." Classis Hamilton objected to the ruling adopted by the synod of 1963 (See *Acts* of 1963, p. 51). The synod of 1967 considered the overture of Classis Hamilton but decided to refer the entire matter to a study committee. The mandate of the appointed study committee is on pages 58, 59, of the Acts of the synod of 1967.

Your committee has not been able to complete its study of the mandate given, and a recent United States Supreme Court decision regarding church property disputes in the State of Georgia on the decisions of its lower courts, may be of such a nature to require revision of our own position. To date we have not received a copy of the Supreme Court decision. In consideration of these developments we kindly request the synod of 1969 to grant us as a committee an additional year to report to the synod of 1970.

Committee on Incorporation and
Governmental Regulations,

Dr. R. J. Danhof, chm.
Mr. Alexander Hopp, secr.
Rev. Ralph J. Bos
Mr. John A. Olthuis
Mr. Gerald Vandezande

SUPPLEMENT 11
THE BACK TO GOD HOUR
(Arts. 56, 86, 118, 148)

ESTEEMED BRETHREN:

Simply to have lived through 1968 confers a sense of history on a man. It was, as *Life* magazine has said, an incredible year. In Vietnam the death toll among American fighting men reached 30,000, and nearly half of them died in '68. It was a year bloodied with ghastly assassinations, jolted by political upsets, and concluded by a spectacular space victory. What more could be crowded into a single year?

So it ended on an exultant note, but the exultation came late and in the nick of time. For the most part, there was much in 1968 that bred deepened cynicism and rebellion. The year's brutality and fierce irony awakened mankind's most troubling doubts about himself and about where he was headed and why. Even the voice that came back from the moon confirmed the most fearful suspicions man has ever harbored. For the voice from the heavens turned out to be a human voice. Man has always waited breathlessly for a communication from the heavens. Finally he received one. But it was his own voice. Even though the message, for a few brief minutes, was torn from the opening verses of the Bible, those who insist that this book is just a human document could not be comforted. The fact is this: The voice from the sky has turned out to be our own. The disheartening conclusion is suddenly obvious: just as we had feared: we are alone in the universe . . . all alone.

Yet for those who know that we are not alone, there can be a lifting of our hearts with new excitement as we react to man's great achievement at the end of 1968. It is extremely significant that Borman, Lovell, and Anders not only demonstrated our new found astro-navigational skills, but they also dramatized the new communications miracle that is becoming more and more an essential element of life in this century. Thus, it is particularly exciting to remember what God has done for our denomination by placing it squarely in the middle of this great communications miracle, with a near 30 year record of involvement in this grand human enterprise.

To be sure, the church has always been a communicating instrument among other things. For Jesus lives at its center, and He is God's great communication to men. So the church has always spoken, and at its best has thrust its missionaries to the outer reaches of the world. But today communications means even more than intrepid cross bearing pioneers trudging along brush covered footpaths. It means electronics. Today, communications tools provide the church with communications capabilities that exceed by a thousand times what was available at the

beginning of our era. And the Christian Reformed Church need not now begin to adjust to the possibilities of the present moment. We began many years ago. Now the church must assess its opportunities, grow in skill, and use, with increasing seriousness, the new power God has given His people.

I. RADIO BROADCAST

A. English Language Broadcast

1. Domestic Broadcast

Our denomination's main broadcast activity continues to be the production and distribution of The Back to God Hour, an English language radio program that appears in a 30 and 25 minute format. Its present structure reflects the consensus that a worship type broadcast is generally the most satisfactory in terms of our goals for North America. (*Acts* 1942), p. 24) In spite of the fast changing quality of American broadcasting, this format continues to be useful, mainly because Sunday programming has remained relatively stable. The practice of relegating Christian broadcasts to Sunday, and in blocks at that, has certain obvious disadvantages. Nevertheless, response to The Back to God Hour indicates that, given the realities of broadcasting religion in America, our English language program is performing a very useful service.

Our North American network has remained relatively unchanged throughout 1968. WLS in Chicago demonstrated its appreciation for the broadcast by returning it to its original 8:30 a.m. slot. On the other hand, WNBC, flag station for NBC, moved the program from 10:30 p.m. Sunday, to 12:30 a.m. Monday morning. This was not acceptable and the station was dropped. In St. Louis, we were able to get KMOX which is delivering good mail response. This was especially fortunate because the station we had been using was somewhat disappointing. Because of our church's home mission efforts in St. Louis, securing a good station was exceptionally important. The latest Radio Log now lists 312 stations. The network breakdown is: NBC: 73; Mutual Broadcasting System: 46; Intermountain: 18; and 175 are individually negotiated spot contracts.

During 1968 a thorough performance check was run on all North American stations. A running tabulation of responses to each station is recorded at all times. Using the responses for a given period of time, and the cost of the station, a cost per response figure is assigned to each station. This test, completed in June, resulted in the dropping of several stations. This assessment of station performance also enables us to make meaningful judgments about new stations added to our network.

It has also been possible to initiate a new system of program quality control. Since the broadcasts are prepared from two to three months in advance of air time, it is now possible to produce a critique tape. Dr. Nederhood, Mr. Peter Van Milligan, our chief engineer, and Prof. James De Jonge are the quality control team. As a result of these procedures, music substitutions must occasionally be made and other elements of the tapes changed as well. During the year, our office began making the master tapes, which also gives us greater control of the finished product.

The Back to God Hour has been generally acclaimed, though from time to time exceptionally caustic criticism is received. Such criticism occurs most often when the broadcast directs its attention to large public issues. NBC has occasionally raised questions about program content and has suggested that positive assertions be toned down so that they become innocuous statements of personal opinion. Such adjustments, however, do not always square with the proclamation quality of preaching. Such differences in viewpoint between the network and the broadcast will probably continue to arise. The discussions are always courteous, and they are not without their value. On the other hand, NBC has shown appreciation for the program as well. More than two minutes of a special program dealing with Martin Luther King's assassination became the conclusion of a two hour memorial program over NBC. Since it was a part of the message that spoke most directly about the power of Christ's cross, NBS's use of this material was particularly gratifying.

During 1968 a system of station promotion was set up. Each week 10 second, 30 second, and one minute spot announcements were sent to all stations. A survey at the end of the year showed that approximately two-thirds of the North American stations featuring The Back to God Hour use these promotional items.

2. **Foreign English Broadcasting**

The Rev. Bassam Madany continues to act as clearing editor for The Back to God Hour when it is used overseas. The universal use of English guarantees the usefulness of the program in foreign lands. Furthermore, there is a world-wide familiarity with many of the problems that originate in North America. Nevertheless, care is exercised so that subject matter not acceptable for overseas use is eliminated at our office. In many cases, the same program is heard throughout the world each Sunday, but not always. Dr. Nederhood confers with representatives of major overseas broadcasters on these matters from time to time. In November he discussed foreign use of The Back to God Hour with production personnel at the Far East Broadcasting organization in Manila.

The Australian version of The Back to God Hour is produced in that country. Generally the same program used in the United States is heard in Australia, but an Australian announcer is used. The Australian tape is a first class production and very compatible with Australian broadcasting requirements.

The establishment of a foreign network for our broadcast began in 1955 (*Acts* 1955, p. 433) with the use of HCJB in Quito, Ecuador. Today this foreign network has grown to include stations covering Central America, South America, Europe, Africa, Asia, and Australasia. The large super power station on Bonaire and Trans World Radio in Monte Carlo cover fantastic areas. Our Monte Carlo outlet, for example, draws mail from Dublin, Ireland, to Tel Aviv, Israel. A visitor to the office reported listening to the broadcasts in Moscow. Besides the dramatic, large missionary radio stations, the program is heard on local stations throughout Formosa, and in Korea. In November, a contract was signed with a 6 station network in the Philippines, thus increas-

ing our coverage in that country significantly. This Philippine addition was made because of the interest of our foreign missionaries working in the vicinity of Bacolod City. In Australia, 11 stations carry the broadcast, and some of them are among the best in the country. In Australia, however, much of the same problem we have here exists: Christian programs are lumped together back to back on Sunday. Furthermore, broadcasters there seem to have little discrimination regarding type of religious broadcast. Herbert W. Armstrong, for example, may appear in a block carrying The Lutheran Hour. This compounds confusion for the listeners.

Foreign response to the English broadcast is very encouraging. During December, 55 letters came from England, 49 from Ghana, 13 from India, 13 from Jamaica, and many more from many other countries. In addition, verbal reports confirm penetration deep into Russia. The TEAM radio group in Korea also claims coverage of some of Red China and North Korea. We have received letters from Czechoslovakia and Yugoslavia throughout the year. Two hundred seventy-five letters from foreign countries were received during December alone, and this does not include response to the Australian network.

3. **Insight Series**

While the familiar Back to God Hour broadcast continues to be very effective both in North America and overseas, our denomination's broadcasting ministry must gradually achieve greater diversity in program production. As a beginning the new *Insight* broadcast is designed for weekday daily use. It is a 4½ minute broadcast, straight talk, designed to be a public service feature that can brighten up a broadcast day. The program concludes by drawing attention to a brief Bible passage and inviting listeners to request the Gospel of Mark and a pamphlet called "Four Rules For Bible Reading."

The program is distributed under the name of RACOM Productions, designating the Radio Committee. While the origin of the program material is identified, the use of the name RACOM soft pedals denominational orientation and thus makes the material acceptable on a wide front. During 1968 approximately 35 stations scheduled *Insight* and these continue into 1969. These stations were secured by using mailing lists supplied by the American Bible Society which is cooperating in the distribution of the broadcast. The Society also supplies the Gospels of Mark at no cost.

Rev. Wesley Smedes has announced that the evangelism department intends to make promotion materials on this program available throughout the churches. It is hoped that contact on the local level will yield considerably more stations. The program is suitable for regular public service release, or a local church, council of churches, or evangelism society could pay to have the program placed and arrange to have an advertisement of a local worship service tied into the broadcast. The program is versatile and it can be adapted to any kind of station format, since no distinguishing music is used.

The *Insight* series, quite apart from the value of the free time al-

ready acquired is yielding much useful information that will help in producing and distributing programs of this nature in the future. The contact with the American Bible Society has proven invaluable. In addition, a large roster of stations already contacted by RACOM Productions is being developed. As greater sensitivity to station programming needs is developed, it will be possible to produce materials that will be attractive to many broadcasters. At the same time, we are finding that public service broadcasting has serious disadvantages as well. Perhaps the most outstanding is the lack of control over actual airing and the poor time generally made available. Yet this area of program development needs serious study and development.

B. Foreign Language Broadcasting

1. The Arabic Broadcast (Saatu-L-Islah)

Besides the growing complexity of English language broadcasting, the Radio Committee also directs an expanding foreign language work. Nineteen sixty-eight was the tenth anniversary year of the Arabic work, directed by the Rev. Bassam Madany.

The smoldering carcasses of burned out jet liners at the International Airport in Beirut in December bore graphic testimony to the state of irreconcilable tension that mushroomed in the Middle East throughout 1968. Along with their century long animosity against the Jews the Arab states cannot rid themselves of the notion that Israel is a tool of Western imperialism. For the State of Israel, however, there is no retreat, and their fierce, often brilliant, military achievements insure a state of continuing, if muted, warfare for months and even years ahead. In the face of such irreconcilable powers in the Middle East, with all the human misery, hatred, and frustration that goes with it, the power of Christ's reconciling cross becomes indispensable.

In the history of Christian missions to the Middle East, the difficult task of our church's Arabic language work marks a significant breakthrough. Nowhere in this vast area, stretching from Morocco to Afganistan, has Christian missions ever found either the political or natural climate particularly congenial. Today practically all of these lands are officially closed to Christian missions and conversion from the Muslim faith is prohibited. But radio does not respect such barriers. Today, *Saatu-L-Islah,* our Arabic language program, can be heard throughout this entire area. At present a four pronged attack brings the program from station ELWA in the west, FEBC in the east, Trans World Radio in the north, and Bonaire in the southeast. Thirty-nine separate airings of the broadcast include half hour Sunday releases and many 15-minute programs on a daily basis. As an interesting sidelight, FEBC has decided to air the Arabic language broadcast to Indonesia which is 90% Muslim. This is an important experiment and already some interesting responses have been received from Indonesia.

Speaking of responses the pattern of mail is directly affected by political conditions in the Middle East. Prior to the war in June 1967, the preponderance of response to *Saatu-L-Islah* came from Egypt and most respondents were of Christian background. The turmoil in Egypt has

evidently diminished this Christian, primarily Coptic response, though it is still significant. But in 1968, for the first time, response from Muslim people has increased to the point where it exceeds that coming from Christians. This increase was also caused, doubtlessly, by increased effectiveness of coverage through the powerful medium wave facilities of Trans World Radio.

In general, the turbulence of political life in the Middle East has decreased the flow of mail from that area. Yet, over 1,200 letters were received throughout 1968, many of them from Morocco, a country closed to ordinary Christian missions. Thus, throughout the year, the mailing list has grown to 5,800, a vast congregation who are receiving letters, programs, and other literature regularly.

An interesting illustration of the way the message of the gospel speaks to the high emotions that now embroil the Middle East is illustrated by the name given to the proud, brave Arab guerrilla-commandos. They are known as the *fedayeen.* The singular form of this word is *Fadi.* This is the very word which Rev. Madany uses for *redeemer.* The *fedayeen* are the redeemers of the Arabs. In this striking use of the words *Fadi* and *fedayeen,* both by a preacher of the gospel and by the Arab commandos, the two ways of salvation are sharply contrasted. In a world that is trying to redeem itself by force of arms, our church brings the message of God's own redeemer, Jesus Christ.

2. **Spanish Language Broadcast (La Hora de La Reforma)**

Another major language for our church's broadcasting operations is Spanish. The gradual, yet steady and carefully developed growth of the Spanish work is an example of the Radio Committee's approach to the development of foreign language activities. Authorization for work in Spanish was given at the synod of 1961. *(Acts* 1961, p. 51) During 1962 and 1963, the Rev. Juan Boonstra, then working with our church's Cuban resettlement program, produced the first Spanish series; they were translations of Rev. Eldersveld's messages. In 1964, synod, acting with the concurring judgment of both the Home and Foreign Mission Boards, gave the Radio Committee the responsibility for the production and placement of Spanish programs. *(Acts* 1964, p. 44) Rev. Boonstra came to The Back to God Hour as Associate Radio Minister for Spanish broadcasting in January 1966.

Today the program has grown along three fronts. First, it is heard in areas of large Spanish speaking populations within the United States. Second, it is heard over an impressive 40 station network throughout Mexico. Third, it is heard on many stations throughout Central and South America. In many instances it has been possible to secure regular commercial stations. Recently, Station LR 3 in Buenos Aires, Argentina, has been added, a station of exceptional coverage and effectiveness. A total of 67 stations now carry our church's Spanish language ministry in North and South America. And just recently, it has been possible for the first time to use regular commercial stations in Spain itself. Contracts have been signed with a station in Barcelona and one just inside Portugal, but beamed into Spain.

The development of the Spanish language work has entailed a host of complex problems. It has been necessary to negotiate many station contracts on a local basis rather than through an agency in the states. This assures lowest possible costs. But the difficulty of carrying out such negotiations over long distances is great. Furthermore, each country has its own customs and duty requirements and mailing policies differ from country to country. Musical selections are hard to find. The regular Spanish program, called *La Hora de La Reforma,* had to be modified and a special edition produced for the Mexican network. The Mexican program is called *La Antorcha Espiritual,* and it is placed by a Mexican organization. In addition, procedures for handling the heavy mail response have been initiated and ways of servicing a growing mailing list of more than 8,000 have had to be found.

The Spanish language ministry also points the way to closer liaison and cooperation between the Radio Committee and our church's foreign missionaries. Men like the Rev. A. Rumph in Argentina, and the Rev. Chester Schemper in Mexico City, have given invaluable aid in program placement in their countries of service. They also help continually in other administrative matters. Furthermore, there is a natural tie-in between our foreign mission activity and follow-up for the broadcast. The help of our foreign missionaries is deeply appreciated by the Radio Committee. It is hoped that this radio activity will be even more useful to their work in the future. Already in 1954, and 1955, items in the *Acts of Synod* envisioned this growing together of our radio and foreign mission work. (*Acts* 1954, p. 24, and *Acts* 1955, p. 69)

C. Experimental Programs

1. French Language Program

With the special encouragement of our churches in Canada and in line with synod's authorization to conduct experimental programs, (*Acts* 1964, p. 44) the Radio Committee has been developing a French language ministry which was distributed for the first time during 1968. This program has been produced by Rev. Madany, who also announces for it. Besides making musical selections, editing the tape, and general supervision of the program package, Rev. Madany also sees the manuscript through printing. There are now 52 programs available in the series. The first 39 have been prepared by the Rev. A. R. Kayayan, who was recommended by Dr. Pierre Marcel and is the pastor of the Belleville Reformed Church of Paris. Pastor Kayayan's work has been very adaptable to our goals and projects the message which has long been identified with The Back to God Hour. The final 13 programs of the series were prepared by Dr. Pierre Marcel himself. Dr. Marcel has given valuable advice to us in the preparation of this material, both by letter and through conversations with Rev. Madany.

The French broadcast network now consists of four stations in Quebec. Bonaire is used in the Caribbean. The postal strike in Canada has not made it possible to realize maximum mail response. However, station acceptance has been good and 55 letters were received during the year, some from the French speaking islands of Guadeloupe, Martinique,

and Haiti. The high quality of these programs and the appreciative comments already received encourage your committee to seek broader coverage for them if possible in French speaking parts of Africa and within France itself.

2. **Indonesian Language Broadcast**

In June, Mr. Junus Atmarumeksa, also known among us as Kim Hok Tan, graduated from Calvin Seminary. Mr. Atmarumeksa, a citizen of Indonesia of Chinese background, was converted through the ministry of Miss Nellie DeWaard and developed a vision for broadcasting the gospel to his country. During his last year in seminary, he spent time at The Back to God Hour offices and arrangements were made to explore the possibilities for an Indonesian language broadcast in the Reformed tradition produced in Indonesia.

In November, Dr. Nederhood met with Mr. Atmarumeksa and with representatives of the Geredja Kristen Indonesia, along with a representative of Far East Broadcasting Company working in Indonesia. The consultations occurred in Djakarta and Surabaja. The representatives of the Geredja Kristen Indonesia, the Revs. A. Abednego, and Lukito Handojo, informed Dr. Nederhood that their church had decided to call Mr. Atmarumeksa as their radio pastor. They would pay his salary and provide his housing. Our organization has assumed the short term obligation of supplying funds for basic production equipment, for travel necessary to insure program distribution, and for purchase of some broadcast time. Far East Broadcasting also has a strong interest in the project, and plans, within a year, to establish a studio in Djakarta. Mr. Atmarumeksa will use these facilities.

The broadcasting opportunity in Indonesia is unique. Since the unsuccessful Communist coup in 1965, hundreds of low-powered amateur radio stations have been established. In Djakarta alone there are well over 300, and Surabaja has almost as many. Some of these are owned by churches, but most are Muslim controlled. However, all of these stations are eager to use any programs they can get, and Muslim stations have been known to use materials produced by churches just to fill air time. The emphasis in Mr. Atmarumeksa's work, therefore, will be on the production of tapes and scripts that can be circulated and used throughout the country. Much of the cost of this operation will be travel and distribution of materials.

An Indonesian Radio Committee has been set up to deal with all the business matters related to the development of this program. Dr. R. Soedarmo, a member of the Geredja Kristen Djawa, and prominent within the RES, has consented to serve as advisor to this committee. Other members are: Rev. Lukito Handojo, secretary of the synod of the Geredja Kristen Indonesia Djawa Barat, Ir. Iagoo Setjakusuma, an engineer, Drs. Brahim, a professor of Indonesian literature, and the Rev. Basil Costerisan of the Far East Broadcasting Company. This committee will review and approve all expenditures. Policy decisions, however, will be the province of the Indonesian churches involved.

Though the Indonesian churches need trained clergy to staff their

own churches, especially because of the growing revival in the country, they were willing to call and support the Rev. Atmarumeksa for this work. This willingness shows their enthusiastic recognition that radio must be employed to reach their land with the gospel. Thus far, this radio venture is a cooperative situation, involving two synods of Geredja Kristen Indonesia (a Chinese background church), a representative of Geredja Kristen Djawa, Far East Broadcasting Company, and your Radio Committee. In addition, the work is actually indigenous in the best sense of the word, the fruit of Reformed missions at its best. Among all concerned there is the overpowering conviction that the opportunities for broadcasting the gospel in Indonesia are unprecedented and must be seized as soon as possible.

Because of the complexity of this work, and the necessity of working at long range, it will be impossible to assess its effectiveness by the time synod meets. However, the development of this activity throughout 1969 should provide us with useful guidelines that can be presented to the synod of 1970.

3. **Christian Reformed Radio Overseas**

In addition to the foreign broadcasting activities already reported, your committee was approached this year by representatives of Trans World Radio which operates exceptionally effective broadcasting facilities on the island of Bonaire and in Monte Carlo. For some time, this organization had sold large blocks of time on both short wave and medium wave to the Dutch government. However, since the Dutch government has now acquired its own facilities in Bonaire, more time is available to religious broadcasters.

We now use Trans World Radio for all three of our main language groups, English, Arabic, and Spanish, and for French as well. Its facilities have proven especially efficient for our purposes, supplying coverage for large sections of Africa, all of Europe, behind the Iron Curtain, the Middle East, and South and Central America. TWR is also developing capabilities to penetrate India.

Expressing deep appreciation for the quality of program production presently maintained by the Radio Committee, Trans World Radio has suggested that we enter into a closer relationship with their organization and assume the responsibility for supplying broadcasts, in various languages, for much of the new time now becoming available. This expanded use of their facilities would lower the per hour costs of time used, but would increase our absolute costs considerably. For example, one hour or less on medium wave costs us $240.00. Two hours or more would reduce this to $180.00.

This offer is attractive in many ways. If accepted, it could well lead to the creation of what would be virtually Christian Reformed Radio Overseas. But cost factors must be examined carefully and a hardheaded appraisal of fund availabilities must be made. In addition, the establishment of Christian Reformed Radio Overseas would generate new and complex production demands. The Radio Committee feels this study should be made.

II. AUDIENCE CONTACT AND FOLLOW UP

Turning from the broadcast operation as such, it is necessary to evaluate a host of other aspects of the radio mission of the church to understand the scope of our denomination's radio mission today. Various lines of communication with our listening audience are maintained. Obviously, one of the most important is the letter contact between listeners and the broadcast. During 1968, more than 44,000 letters were received from the United States and Canada. Response to the Spanish broadcast is increased at a rapid rate, reflecting the gradual buildup of the Spanish network. On the other hand, Arabic response has diminished somewhat because of the turbulence in the Middle East. French language response has doubtlessly been affected by the hard core Roman Catholic make-up of the areas covered. Each letter, however, from wherever it comes, needs attention. Those that tell of spiritual problems or that ask specific questions demand special pastoral handling.

Besides servicing the mail response, there are opportunities to strengthen ties with the listening audience by means of public appearances. Dr. Nederhood, along with his contacts within our churches, met listeners and represented our work when he spoke at Westminster Seminary, the Reformed Laymen's Retreat for the East Coast, the Southern California Bible Conference, and at the N.A.E. Convention. He met many listeners in Toronto when he conducted the mid-week service at the Knox Presbyterian Church there.

The Radio Choir tour also provides an opportunity to meet many listeners. This was especially true for the 1968 tour which was designed to serve Home Mission churches. Our radio minister, Prof. De Jonge, and the choir met listeners in Chicago, Minneapolis, St. Louis, Des Moines, Indianapolis, and Omaha.

From October 7 through November 9, Dr. Nederhood also conducted a fact finding trip for the committee in Australasia and Southeast Asia. He met with many of our colleagues in the Reformed Church of Australia and met many listeners in public rallies held in the following Australian cities: Brisbane, Newcastle, Sydney, Blacktown, Sutherland, Canberra, Geelong, Melbourne, Dandenong, Leongatha, Perth, Adelaide, Bunbury, Devonport, Launceston, and Hobart. Rallies were also held in Hamilton, Auckland, and Christchurch in New Zealand. These rallies strengthened the ties between our church and the Reformed Church and also provided opportunity to meet many people from many different backgrounds who listen to the broadcast regularly and use the literature.

One of the most outstanding rallies was held in Bunbury, a boistrous port city south of Perth on the Indian Ocean. The meeting was in a ramshackle hall. There was no Reformed church in the town of 30,000, but The Back to God Hour had been heard there for more than ten years. The hall was filled to capacity with an enthusiastic crowd.

In the nature of the case, Rev. Juan Boonstra can also have personal contact with his listeners. He was in Mexico during the month of August where he held public meetings and visited listeners in outlying areas. Our foreign missionaries also visit those who respond to the Spanish broadcast whenever possible. The Rev. Jerry Pott visited Tegucigalpa,

Honduras, where a group of listeners, members of a struggling Evangelical and Reformed church, were looking for help from the Christian Reformed Church. They had responded to *La Hora de la Reforma.* After a three month stay, Rev. Pott submitted a very complete report of this contact which, besides being useful for the Foreign Mission Board, has helped us greatly.

III. LITERATURE

By far the most substantial form of audience contact and follow-up is achieved by the distribution of literature. The production of literature designed to service the radio audience grows as the broadcast ministry expands. The largest single literature program is that of the *Family Altar.* In 1959 the attention of the church was called to the fact that 90% go outside the Christian Reformed Church. *(Acts* 1959, p. 308) During 1968 a questionnaire survey indicated that this figure is substantially correct. The questionnaire also revealed that most of those who receive it use it regularly and find it beneficial for their spiritual development. Today 180,000 are distributed each month.

A Board of Authors for the *Family Altar* has been established. It will be charged with producing the material over an extended period of time. The members of this board are: the Reverends John Primus, David Holwerda, Gordon Spykman, Rolf Veenstra, R. O. Broekhuizen, Marinus Goote, William Vander Hoven, Louis Tamminga, Andrew Kuyvenhoven, and Eugene Bradford. These men have already held two meetings in which writing technique, *Family Altar* goals, readership, and criticisms were discussed. The Board of Authors will meet from time to time in writing and planning workshops. This should result in a greater evenness in *Family Altar* quality and more systematic treatment of subjects from month to month.

In addition, *The Radio Pulpit,* which contains the monthly messages, is distributed monthly to over 37,000. The December issue was not printed because of financial considerations. Over 2½ million of the single radio messages were distributed.

During the year arrangements were completed for the publication of the messages dealing with the Apostles' Creed. This is released through Tyndale House under the title, *God is Too Much.* This book will be distributed through regular commercial outlets and will be integrated into our regular literature follow-up ministry. Senator Mark O. Hatfield wrote the foreword for this book.

A special publication of messages dealing with Christian education received wide attention during 1968. This material was distributed to people in Christian education. The initial printing of 10,000 was sold out and the material is now in its second printing.

For Rev. Bassam Madany, literature is exceptionally important as a continuing link with the vast audience he serves. Because the Muslim faith is interwoven with the total structure of society, it is necessary to fortify the broadcast presentations with in-depth studies of the Bible and of Christian doctrine. During 1968, Rev. Madany completed an Arabic language book called, *Reflections on Contemporary Life.* They

have now been sent to the nearly 6000 people on his mailing list. This kind of material is particularly welcome among the gradually increasing number of Arabic students who are writing.

In addition to this newest title, all of the Arabic language sermons are avaliable in printed form. The rest of the Arabic publications include: *The Family Altar* (two volumes covering a year), *The Lord's Prayer, The Witness of Faith* (the Belgic Confession), *The Biblical Doctrine of the Atonement, The Epistle to the Hebrews, The Epistle to the Galatians (The Freedom of Faith), The Epistle to the Romans,* and *The Obedience of Faith (Luke).*

Rev. Juan Boonstra is developing a literature ministry to supplement his Spanish language work. The Evangelical Literature League has undertaken the support of the *Altar Familiar* in Spanish, and a year's supply is now complete. The Spanish sermons are also bound in 13-message series and distributed in attractive booklets. For deeper study of Christian doctrine, the Spanish ministry distributes a booklet entitled, "Curso Basico de la Doctrina Cristiana." Though this is not a correspondence course, there is a questionnaire that accompanies it which makes it useful for home study.

Rev. Madany has also supervised the production of French language material. The following three booklets are now available: *La Loi De Dieu Dans Le Monde Moderne, Credo, and Foi, Esperance, Charite.*

Another form of English language literature follow-up is the introduction of our new *Preview* material. *Preview* is a single sheet that gives a preview of the radio messages for the following month. As an initial experiment, all who write from certain selected areas are introduced to *Preview*. After receiving it for three months they are invited to become a *Regular Back to God Hour Listener*. Regular Back to God Hour listeners will receive information about our broadcast, and will be encouraged to contribute regularly. It is hoped that this contact will enable regular listeners to use the broadcast more effectively in their own witness and will strengthen the ties between the broadcast and listeners in many areas.

In addition to literature produced for audience follow-up purposes, a wide range of promotional material is gradually being developed. A special issue of *Preview* is sent each month to our local churches so that they will be alerted to the content of Back to God Hour messages well in advance. This material can be used on bulletins if desired. It should also make the program more useful for local evangelistic outreach. Societies studying problems that are treated in the broadcast can make it a point to tune in. Regular promotional announcements are also sent weekly to all stations that carry The Back to God Hour. Sample tapes and program discs, along with presentation kits and brochures, have also been produced for use in connection with the *Insight* public service series.

IV. PERSONNEL AND ADMINISTRATION

The varied and often technical work directed by the Radio Committee obviously requires the conscientious work of versatile people. A quick run-down of the previous pages will give a feeling for the scope of the

radio ministers' work. They are supported by a rather small, but efficient office force, under the direction of Mr. Donald Dykstra. Prof. James De Jonge and the Radio Choir also work hard and long to heighten the effectiveness of the musical elements within the English program. There are heavy obligations of travel for many in the employ of our committee. Speaking engagements and follow-up contacts for the ministers, and the annual tour for the choir are demanding.

In addition to the regular office staff, the Radio Committee, meeting three two-day sessions during 1968, spent many hours discussing the matters described in the above report, giving advice and making necessary decisions. This 13-man committee, representing general regions of the church, and comprised of at least six laymen at all times, is able to participate in the operation in depth. Members who reside in Chicago meet frequently during the year to deal with specific operational matters.

* * *

As we conclude our report to synod this year, we do so with a special sense of gratitude to God. During December of this year, our denomination's use of mass communications will mark its 30th year. Initially there was something almost tentative about our broadcasting ventures, but already in the earliest years, men of vision, enthusiasm, and hard work never faltered in their continual progress toward ideals of broadcast performance that have become the hallmark of our church's radio ministry. Throughout the years, the vision of these men also encouraged a host of local radio projects, some of them of long standing effectiveness. Today we are privileged to survey a broad radio mission, active on many fronts, supported by a developing library of specialized literature, and diversified into an impressive number of different programs produced in five major languages.

Those of us who are in this work consider it a high privilege indeed to be a part of this far reaching mission of the church. Yet there is a feeling of impatience. For there is now the inescapable feeling that we are on the threshold of a new era in mass communications. In 1939, radio offered our church an economical instrument for the projection of the Reformed message. It still does. But the mass communications media, including television, taped programs, and courses, and the standby workhorse of the airwaves, radio, now challenge our denomination as practically the only instrument with which we can reach men today. Evidence is accumulating that shows that modern man must be reached through these means, and if he is not, he will not be reached at all. Thus there is a new urgency developing among those of us who are presently involved in this work.

In response to the new developments in radio and other related media today, your committee plans to engage in a thorough study of the history of our church's radio mission, of policy developed thus far, and of an assessment of current mass media opportunities. In addition, close scrutiny of foreign broadcasting possibilities, in connection with Christian Reformed Radio Overseas is imperative. This hopefully will result in several position papers which will be presented to the synod of 1970.

All of us thank God for the great blessings He has given to the radio ministry of our church. To Him alone be all the glory! We solicit the prayers of our church for the multitudes we reach each day and week by radio. Think of them—some poor, confused, and afraid in our own country, some of them struggling to shake off century long superstition in Central and South America, some of them feeling the ugly ravages of war in the Middle East and in Southeast Asia. And remember the radio ministers, each one with a great responsibility—"Who is sufficient for these things?" Pray that they may be sustained physically, emotionally, and spiritually, and pray that the Holy Spirit will guide each of them so that their words may be useful in this complex, desperate age. Pray for the Radio Committee and for the entire staff so that this work of the church may be crowned with the evidence of good judgment, careful stewardship, and bold advance.

MATTERS REQUIRING SYNODICAL ATTENTION

A. The committee requests that both Dr. J. Nederhood and Rev. E. Bradford be given the privilege of the floor when Radio Committee matters are discussed.

B. The committee requests that Rev. Juan Boonstra be given the privilege of the floor for a brief report on the progress of our denomination's Spanish language radio mission.

C. Nominations:

Rocky Mountain area:
Mr. E. Tamminga (incumbent) — Mr. Ray Grissen
Southern Michigan area:
Mr. David Vander Ploeg — Mr. Wm. Veltkamp
Tri-State area:
Rev. Ronald Slater — Rev. Louis Tamminga
California area:
Mr. Carl Vander Brug — Mr. Andrew Van Noord
Pacific Northwest area:
Rev. Don Negen — Rev. B. Niemeyer
Western Canada area:
Rev. J. E. F. Dresselhuis — Rev. J. Jongsma

D. The Radio Committee requests approval to conduct further talks with Trans World Radio with a view to establishing Christian Reformed Radio Overseas.

1. The confidence Trans World Radio has placed in our denomination and the new availabilities caused by the Dutch government's recent action presents a situation that merits full investigation.

2. The varied facilities of Trans World Radio, both in Europe and South America, using short wave and medium wave facilities, provide a foreign broadcast package that promises high versatility and utility for our purposes.

3. The establishment of Christian Reformed Radio Overseas would enable our church to exercise greater control over our foreign broadcast impact, insuring optimum area penetration at most strategic times.

E. The Radio Committee requests authorization to continue the French language broadcast as an experimental project through June 1970. (Cf. *Acts* 1964, p. 24)

1. Station acceptance and audience reaction confirm the usefulness of the program as it is now produced.

2. At least another year is needed before thorough assessment of market, response, and availability of speakers can be made.

F. The Radio Committee requests authorization to continue its cooperation in the Indonesian broadcast venture until June 1970.

1. The unprecedented broadcast situation in Indonesia demands this type of unique involvement.

2. The Radio Committee on the scene will protect the interest of our Radio Committee.

3. At least this amount of time is needed before final recommendations regarding this project can be made.

G. The Radio Committee requests that Sunday, December 14, be designated 30th Anniversary Sunday for Denominational Radio Missions, that special bulletin covers be distributed, and the churches be encouraged to take a special Radio Mission Offering that day.

H. Budget

The Radio Committee requests that the proposed budget for 1970 and the quota of $11.75 be adopted.

1. This modest quota increase represents a little more than the current rate of inflationary cost increases on our present station line-up.

2. It is hoped that funds for necessary expansion will be acquired through the stimulation of above quota gifts.

I. The Radio 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

Rev. E. Bradford, President
Rev. W. Van Peursem, Vice-President
Rev. L. Bazuin, Secretary
Mr. M. Ozinga, Jr., Treasurer
Rev. J. Botting
Mr. P. Heerema
Rev. W. Huyser
Dr. D. Ribbens
Mr. C. Schaap
Mr. E. Tamminga
Mr. S. Tigchelaar
Rev. W. Vander Hoven
Mr. J. Veltkamp

THE BACK TO GOD HOUR

Financial Report — January 1, 1968 through December 31, 1968

Receipts:

Synodical quotas		$523,107.16	
Churches		72,540.09	
Organizations		8,975.66	
Individual gifts		210,767.70	
Literature		1,956.12	
Foreign		57,622.91	
Station sponsorship		18,860.31	
Public meetings		5,204.48	
Legacies		13,438.90	
Funds held in Trust		921.86	
Other income		1,234.42	
CRWRC		2,964.00	
Total receipts			$917,593.61

Disbursements:

Broadcasting:			
Mutual & IMN	$ 53,647.31		
NBC	84,630.22		
Spot stations	407,553.85		
	$545,831.38		
Less discounts earned	29,956.45	515,874.93	
Recording and duplicating		28,746.30	
Foreign		128,587.18	
Broadcasting research and program development		1,499.52	
Administration:			
Salaries		75,128.54	
Committee expense		3,362.69	
Maintenance		3,508.30	
Improvements		189.30	
Supplies		7,976.40	
Equipment		1,015.61	
Utilities		6,138.37	
Travel		3,601.40	
Family Altar		74,014.71	
Sermons		29,298.00	
Other printing		21,133.77	
Radio choir		5,466.58	
Ministers' housing		6,595.85	
Literature		306.25	
Insurance		1,506.68	
Social Security expense		2,168.87	
Chr. Ref. employees pension plan		3,572.40	
Audit		1,109.84	
Canadian and foreign exchange		(1,238.17)	
Trust fund transfer		250.00	
Gratuities		654.50	
Other expense		1,807.03	
Elevator and scavenger service		396.00	
Total disbursements			$922,670.85

Balance - Pullman Bank - December 31, 1967	$ 51,306.06
Balance - Bank of Montreal - Dec. 31, 1967	7,415.69
	$ 58,721.75
Balance - Pullman Bank - December 31, 1968	$ 46,040.07
Balance - Bank of Montreal - Dec. 31, 1968	7,604.44
Disbursements over receipts	5,077.24
	$ 58,721.75

Martin Ozinga, Jr., treasurer

THE BACK TO GOD HOUR — TENTATIVE BUDGET — 1970

Estimated receipts

Synodical quotas	$ 646,480.00
Churches - special offerings	85,000.00
Organizations	10,000.00
Individual gifts	240,000.00
Foreign - designated	75,000.00
Station sponsorship	30,000.00
Other income - public meetings, etc.	19,220.00

Disbursements

Broadcasting (net figures):	
Mutual & IMN	$ 60,000.00
NBC	95,000.00
Spot stations	450,000.00
Recording and duplicating	35,000.00
Foreign	150,000.00
Broadcasting research and program development	15,000.00
Administration:	
Salaries	$ 95,000.00
Committee expense	4,500.00
Maintenance	4,000.00
Improvements	3,000.00
Supplies	9,500.00
Equipment	5,000.00
Utilities	7,500.00
Travel	6,000.00
Family Altar	80,000.00
Sermons	35,000.00
Other printing	25,000.00
Radio choir	6,500.00
Ministers' housing	7,500.00
Insurance	2,500.00
Social Security expense	3,000.00
Chr. Ref. employees pension plan	4,500.00
Audit	1,500.00
Gratuities	700.00
	$1,105,700.00

SUPPLEMENT 11-A
THE BACK TO GOD HOUR
(Arts. 56, 86, 118, 148)

ESTEEMED BRETHREN:

In our report previous to synod, we have requested permission to "conduct further talks with Trans World Radio with a view to establishing Christian Reformed Radio Overseas." Grounds follow this request. Briefly, this new broadcasting concept would allow our church to use relatively large blocks of time on Trans World Radio both in Bonaire and Monte Carlo. Trans World Radio's super power equipment would allow our denomination to achieve exceptionally broad and effective coverage.

Since submitting our first report, the talks with Trans World Radio have progressed to the point where we feel synod should be apprized of the opportunities and should react to them. The developments that have made this supplementary report necessary are the following:

1. Trans World Radio has produced an effective broadcast package that has been reviewed by the Radio Committee. For $100,000 they are prepared to produce on our behalf three daily half hour blocks in English, Spanish, and Portuguese. These blocks would include regular Back to God Hour Messages. However, they would be introduced by a news block and surrounded by music, chosen by the TWR staff as suitable for the areas of penetration. The blocks would conclude with information about the Christian Reformed Church.

The Portuguese block would be built on the Spanish material we make available. TWR has a very competent Portuguese staff and we have found the sample material they have worked up very satisfactory. In this connection synod might wish to refer to *Acts,* 1962, pp. 15, 16, 160, 161 for information about a previous authorization to move forward into Portuguese. This project, however, did not materialize because of administrative problems.

2. Mr. Jerry Jonker, at the request of our committee, met with Dr. Paul Freed, director of Trans World Radio, and with Mr. Bob Dickinson of TWR at Chatham, New Jersey, on May 9. Mr. Jonker, a businessman, asked many pointed questions about the operation of TWR and examined the audited report of the organization. His report, submitted to the Radio Committee, urged the committee to proceed as quickly as possible in utilizing these exceptional broadcast opportunities available to our church.

3. Examination of possibilities for the raising of necessary funds has resulted in confidence that they can be raised.

Because of these events, your committee feels that it is imperative to proceed with broadcasting over TWR as soon as possible, along the lines suggested by the experimental programs furnished us by that organization. This would involve English, Spanish, and Portuguese initially. We would be involved in the production of these programs in the degree that we would be able to work such production into our present programing responsibilities.

We therefore submit to synod the following materials for their study:

1. Material in Supplement 11.

2. A copy of Mr. Jerry Jonker's report to the Radio Committee.

3. Several copies of *Towers to Eternity,* a book giving the background of the TWR organization.

4. Tapes of sample programs.

In addition, Mr. Jonker will be available to the committee for any questions they might have. In addition, Dr. Freed and Mr. Dickinson are ready to appear before the study committee if they are needed.

Your committee now makes the following recommendation:

That synod authorize us to expand our broadcasting over the facilities of Trans World Radio in terms of the broadcasting concept described in Supplement 11, (Christian Reformed Radio Overseas), and along the lines suggested by the experimental tapes supplied by Trans World Radio.

Grounds:

1. The time is available and Trans World Radio has a staff ready to do the work that will allow us to proceed at once with this project.

2. Progress of the study thus far indicates that production and managerial demands can be met and the necessary funds secured.

3. This represents a significant expansion of our denomination's broadcasting ministry on a daily basis, at relatively low cost.

4. This venture would enable us to enter the Portuguese speaking world, already envisioned by the synod of 1962.

JEWISH EVANGELISM STUDY COMMITTEE

The Radio Committee would also like to take this opportunity to express its reaction to the eight points relative to Jewish Evangelism found in Supplement 21. At the Radio Committee's meeting held May 14, the following resolution was passed:

> "The Radio Committee notes with interest the report of our Jewish Evangelism Study Committee. However, it requests synod explicitly to clarify the status of the 8 statements on this subject, indicating that they are in no way to be construed as a denominational policy declaration. Furthermore, any appearance of this material in its present form should be accompanied by such a statement. This will maintain a situation in which further discussion

of this most important mission subject can be carried on, and will insure that the reaction necessary for reaching a final policy statement will indeed be forthcoming."

Respectfully submitted,

THE BACK TO GOD HOUR COMMITTEE

Rev. E. Bradford, President
Rev. W. Van Peursem, Vice-president
Rev. L. Bazuin, Secretary
Mr. M. Ozinga, Jr., Treasurer
Rev. J. Botting
Mr. P. Heerema
Rev. W. Huyser
Dr. D. Ribbens
Mr. C. Schaap
Mr. E. Tamminga
Mr. S. Tigchelaar
Rev. W. Vander Hoven
Mr. J. Veltkamp

SUPPLEMENT 12
THE LORD'S DAY ALLIANCE OF THE UNITED STATES
(Arts. 49, 148)

ESTEEMED BRETHREN:

In the year 1915 an International Congress on the Lord's Day convened during the Panama-Pacific International Exposition at Oakland, California. Participants included Harry Bowlby, Abraham Kuyper, Benjamin Warfield, and Samuel Zwemer. The Honorary chairman was Woodrow Wilson. Representatives came from across the United States and Canada as well as from countries in Europe and Asia. No other significant conference on the Lord's Day was held in the United States until the convening of the consultation on the Lord's Day in Contemporary Culture which met in Valley Forge, Pa. on October 7-9, 1968. While the consultation called by the Alliance was not as international in scope, it was significant. There were representatives from twenty denominations who came from eighteen States and Canada. They assembled to consider problems pertaining to the observance of the Lord's Day and to formulate guidelines for the churches based upon the principles of the Christian faith.

The representatives were divided into four groups. Each section considered a foundation paper. The papers were:

"The Lord's Day and the Contemporary Church"
by the Rev. Paul K. Jewett

"The Lord's Day and Secular Culture"
by Dr. Frank E. Gaebelein

"Sunday Laws in a Pluralistic Society"
by Mr. W. Hubert Porter

"Commerce, Industry and the Lord's Day"
by the Rev. Samuel A. Jeanes

The conversations which took place in each section were taped and later transcribed. Your representative is on a committee to study this material. It is hoped that from this study we may receive guidelines and that a position paper may be written which will set forth the stance of the Alliance in today's changing world.

The consultation was called for the purpose of developing a scriptural, practical and meaningful "philosophy" of the Lord's Day. The board of Managers of the Alliance wanted to be exposed to the thinking of christians in various areas of society. This was felt to be essential if we are going to meet the new challenges of our day. Hence our eightieth anniversary was considered a good time for us to re-evaluate our place as a servant to the church. We knew before the consultation that we had a difficult task; but the consultation made us more conscious of the enormity of the problems we face. Since many have departed from the Word as the only norm in matters of faith and practice, there was difficulty in communication. One representative of repute put it this way, "We

do not speak the same language." For many the whole Lord's Day question is a "dead issue." They could not care less. Worship is no longer central in their thinking and congregations can just as well meet on any day of the week. For them there is no particular day which is the Lord's and consequently practical considerations should govern the day a congregation meets. Since the foundation upon which a meaningful conversation could take place was lacking, the representatives could not arrive at any concensus of opinion. It again revealed to us the necessity of calling men back to the historic christian faith; but it also showed that we cannot hope to be supported by a large segment of the church of our day.

The complexities of the culture in which we find ourselves call for an approach to the Lord's Day which is meaningful and scriptural. We believe that there is a "Lord's Day." This day is distinguished from other days. It is taught in Scripture, has been observed by the church throughout the ages, and is recognized by the Heidelberg Catechism with its division into fifty-two Lord's Days. The nature of that observance must be positive. The Lord's Day is a day of celebration and must be clearly articulated as such in our day. To this purpose we intend to devote our efforts.

Another activity which marked the eightieth celebration of the Lord's Day Alliance was the hymn writing contest. The Hymn Society of America has published the twelve hymns which they judged the best out of 350 entries. They are available in one booklet and can be obtained from the society for 25¢ each. The address is: The Hymn Society of America, 475 Riverside drive, New York, N.Y. 10027.

The year also saw our director busy on many fronts. He spoke before forty-eight different organizations and denominational groups. He spoke some thirty-nine times at Sunday services in eight different denominations. He appeared on WCBS-TV at a regular evening newscast period. He had much work with the consultation. All of this in addition to the administration of the office and correspondence. It again points to the need of more personnel. Our efforts to enlarge our staff were not realized again this year.

Again we had to dip into our reserves to carry on our program. We can do so for just a few more years. Our deficit would have been larger if we would have purchased more tracts. Our supply is nearly exhausted and we will have to replenish our stock soon if we are going to serve the churches with this literature. We hope that those who are showing a growing interest in the Alliance will also give us financial assistance.

Churches are reminded that the Alliance will supply them with material on the Lord's Day and that our director is available to speak at classes and interested groups in behalf of the Alliance and the cause we represent.

It is requested that synod again recommend the Alliance as a cause worthy of the moral and financial support of our churches in the United States.

Respectfully submitted,

Rev. H. Hoekstra

SUPPLEMENT 13

QUOTA EQUALIZATION AND THE STANDING ADVISORY BUDGET COMMITTEES ON SUPPLEMENT 46 IN THE ACTS OF THE SYNOD OF 1968

(Arts. 142, 148)

Recommendations:

1. That the present system of adopting and publishing the average denominational requirements per family be continued.

Ground: The study presented in the report of the Quota Equalization Committee gives no solid support for any change in formula for quota payment which would meet the unique needs of the various churches (See pages 512-527, *Acts of Synod of 1968.)*

2. That synod instruct all the classes to request their churches to pay denominational causes before making gifts to non-quota organizations on the synod approved accredited list.

Ground: Our denominational causes should have priority in our giving.

3. That each classis instruct its church visitors in addition to their regular duties as church visitors to also delve into reasons for any church not meeting its denominational payments. When a classis is convinced that a member church is unable to pay the quotas, the churches within a classis through a combined effort be requested to assist a church to meet its denominational obligations.

Ground: Bearing one another's burdens (Gal. 6:2).

4. Regarding the study of the matter of a denominational comptroller, we request that synod give the Standing Advisory Budget Committee an additional year for a further in depth study of the matter.

Standing Advisory Budget Committee:

Mr. F. Hollebeek, Chairman
Mr. L. Vander Ploeg, Secretary
Mr. J. Jonker
Dr. M. De Vries
Mr. W. Van Lopik
Mr. W. Sytsema

For the Quota Equalization Committee,

G. Kamps
C. De Vries

SUPPLEMENT 14
FUND FOR NEEDY CHURCHES
(Arts. 56, 102, 118, 148)

ESTEEMED BRETHREN:

We respectfully submit the following report:

I. MEMBERSHIP AND ORGANIZATION

A. The Committee

President — Mr. Henry P. Ottenhoff of Berwyn, Illinois
Vicar — Rev. Fred Van Houten of Cicero, Illinois
Vice-President — Mr. John R. Swierenga of Cicero, Illinois
Treasurer — Mr. William Maatman of Chicago Heights, Ill.
Secretary — Rev. L. W. Van Dellen of Hammond, Indiana

B. Retirement and Replacement

The president, Mr. Henry P. Ottenhoff, a member of our committee intermittently from the time of the organization of the fund by synod in 1958, retires this year. His departure will be keenly felt by the remaining members of the committee. He has a wide understanding of denominational affairs and financial matters. Rev. F. Van Houten, who served on the committee since 1963 and a valuable member, will also retire from the committee this year. These two men, having served two terms of three years must retire in accord with the synodical ruling on tenure of office. The secretary, Rev. L. W. Van Dellen, served a term of three years and is eligible for re-election. The following nominations are submitted:

For a three-year term (one to be elected)
Rev. A. Hoogstrate
Rev. J. Van Ryn

For a three-year term (one to be elected)
Rev. H. De Mots
Rev. L. W. Van Dellen - incumbent

For a three-year term (one to be elected)
Mr. E. J. Beezhold
Mr. G. Vande Werken

II. ADMINISTRATION

The committee examined and considered 137 applications for aid for the year 1969. The following is a tabulation of the work performed:

Churches requesting aid 137
Total families in churches ..4595
Aid granted 130

No aid granted	5	(larger churches)
Special studies	6	(merger, relocation etc.)
New churches	11	
Became self-supporting	9	(no request this year)
We urged self-support	8	(perhaps, self-supporting next year)
Extra mileage requested	4	

III. RECOMMENDATIONS

1. **Nominations:** That synod accept, approve and act upon the nominations listed above. We present an introductory statement of each of the candidates:

a. *Rev. A. Hoogstrate* — minister of the Bethel church of Lansing, Illinois. He has served on the Home Missions Board of the denomination and served various congregations.

b. *Rev. J. Van Ryn* — minister of the First church of South Holland, Illinois. He has served on denominational boards and churches in various places.

c. *Rev. H. De Mots* — minister of the Fourth church of Roseland, Chicago, Illinois. He has served churches in various places and denominational boards.

d. *Rev. L. W. Van Dellen** — present secretary of the F.N.C. committee. Served churches in the U.S. and one church in Canada and at present is minister of the Hammond, Indiana church. *Rev. G. H. Stoutmeyer replaces Van Dellen, who accepted a call to Springdale, Ontario.

e. *Mr. E. J. Beezhold* — served previously as treasurer of the F.N.C. committee. Formerly in the insurance business.

f. *Mr. G. Vande Werken* — served previously as vice-president of the F.N.C. committee. At present a foreman for Sinclair Oil Company.

2. **Representation at synod** — We recommend that the secretary and treasurer of the F.N.C. committee be consulted on matters pertaining to the F.N.C. when considered by synod or its advisory committee, and be given the privilege of the floor, and in the event that these men cannot attend, another member of the F.N.C. committee be heard and be given the privilege of the floor.

3. **Minimum salary** — We recommend that ministers serving churches receiving aid from the F.N.C. receive a salary in 1970 of not less than $5,500.

4. **Per family contribution of subsidized churches** — We recommend that the per family contribution toward the minister's minimum salary of $5,500 in congregations receiving aid from the F.N.C. in 1970, be not less (and if possible, more than):

a. $88 per family in the United States
b. $83 per family in Canada

5. **Mileage allowance** — That mileage allowance, exclusive of the first 5000 miles on the field, be granted at 8¢ per mile. Mileage allowance shall be limited to 3500 miles in both the United States and Canada, unless it can be proven that extra mileage allowance is necessary.

6. **Child allowance** — That child allowance of $250 be granted for every child up to 19 years of age, but excluding those who have completed high school.

7. **Quota for 1970** — We recommend that the per family quota be $6.50 per family. This is based on the minimum salary of $5,500. For every $500 raise of the salary minimum an additional $1 in quota is required and the F.N.C. churches, per family contribution, toward their own minister's salary will of necessity have to be set at $90 in the United States and $88 in Canada.

8. **Quota payments** — The F.N.C. committee recommends that synod urge all the congregations to do their utmost to contribute the full amount of the F.N.C. quota in order that all may share in honorably supporting the ministers of our needy churches. "Bear ye one anothers burdens. . . . As we have therefore opportunity, let us do good unto all men, especially unto them who are of the household of faith." Galatians 6:2 and 10.

The F.N.C. treasurer is handicapped by failure of the classical treasurers of some classes in forwarding funds and therefore we urge synod to remind these treasurers of the necessity of prompt payment.

Respectfully submitted,
The Fund for Needy Churches Committee
Rev. L. W. Van Dellen, Secretary

March 8, 1969

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, 1969. 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 29090-03-38-66, executed by the United States Fidelity and Gauranty Company of Baltimore, Maryland, providing fidelity bond coverage in the amount of $25,000 on Mr. William Maatman, Treasurer of the Fund for Needy Churches, Inc. The premium for this policy has been paid in advance to provide coverage to February 6, 1970.

In my opinion, the accompanying statements present fairly the fund balance of the Fund for Needy Churches, Inc. on January 31, 1969, 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 H. Evenhouse, C.P.A.

FUND FOR NEEDY CHURCHES, INC.
United States Accounts
Statement of Cash Receipts and Disbursements
For the Year Ended January 31, 1969
(In U.S. Dollars)

United States Fund Balance, February 1, 1968		$ 67,485.84
Receipts:		
Quota payments from classical treasurers	$265,585.77	
Interest on savings accounts	1,711.39	
Individual and estate contributions	690.71	
Total receipts		267,987.87
Total funds to be accounted for		$335,473.71

Disbursements:		
Salary subsidy payments	$135,076.98	
Child allowance payments	44,082.76	
Moving	5,968.76	
Mileage	9,050.28	
Stationery and supplies	379.41	
Audit expense	155.00	
Honorariums	1,000.00	
Committee expense	748.11	
Secretarial expense	80.33	
Postage	108.50	
Fidelity bond premium	158.00	
Interest expense	84.72	
Transfers to Canadian account	45,000.00	
Total disbursements		241,892.85
United States Fund balance, January 31, 1969		$ 93,580.86
Cash accounts:		
First National Bank of Evergreen Park		$ 13,166.69
Tri-City Savings & Loan Association		15,000.00
Palos Savings & Loan Association		10,414.17
State Bank of Clearing		10,000.00
First National Bank of Lansing		45,000.00
		$ 93,580.86

FUND FOR NEEDY CHURCHES, INC.
Canadian Account
Statement of Cash Receipts and Disbursements
For the Year Ended January 31, 1969
(In Canadian Dollars)

Canadian Fund balance, February 1, 1969		$ 21,927.57
Receipts:		
Quota payments from classical treasurers	$ 45,484.58	
Refund on subsidy payments	300.00	
Transfer from United States account (includes Canadian exchange gain of $3,241.93)	48,241.93	
Total receipts		94,026.51
Total funds to be accounted for		$115,954.08
Disbursements:		
Salary subsidy payments	$ 65,408.26	
Child allowance payments	23,897.67	
Moving	2,720.67	
Mileage	8,374.86	
Total disbursements		100,401.46
Canadian Fund balance, February 1, 1968		$ 21,927.57
Cash accounts: Canadian Imperial Bank of Commerce		$ 15,552.62

FUND FOR NEEDY CHURCHES, INC.

Schedule A

Subsidy payments for year ending January 31, 1969

Classis	Total	Salary Subsidy	Child Allowance	Mileage	Moving
Alberta North					
Barrhead-Westlock	$2935.85	$1400.00	$ 292.00		$1243.85
Edson	2915.16	1578.25	662.71	$219.28	454.92
Grande Prairie-LaGlace	4204.00	2872.00	812.00	520.00	
Peers	3965.50	3778.00	187.50		
Stony Plain	300.00	300.00			
Alberta South					
Brooks	2480.00	1813.34	666.66		
Burdett	4120.00	2600.00	1000.00	520.00	
Medicine Hat	1833.30	1333.30	500.00		
Regina	3828.00	3328.00	500.00		
Saskatoon	879.16	566.66	312.50		
Taber-Vauxhall	1310.00	440.00		870.00	
British Columbia					
Agassiz	1200.00	866.67	333.33	6.40	315.85
Burnaby	2737.50	2362.50	375.00		
Chilliwack	1155.58	500.00	333.33		
Houston	1500.00	1000.00	500.00		
Telkwa	887.50	700.00	187.50		
Terrace	2000.00	1000.00	1000.00		
Vernon	2512.50	2325.00	187.50		
Cadillac					
Atwood	1625.00	1000.00	625.00		
McBain	2050.00	800.00	1250.00		
California South					
Bellflower, Grace	3215.00	3215.00			
Chula Vista	2780.00	1666.66	833.34	280.00	
Central California					
Sacramento	3530.00	2000.00	1250.00	280.00	
Chatham					
Blenheim	2050.00	1300.00	750.00		
Dresden	825.00	700.00	125.00		
Forest	2074.80	1600.00	274.00	200.80	
Ingersoll	1250.00	1000.00	250.00		
Wallaceburg	1233.04	1000.00		233.04	
Chicago North					
Winfield	3780.80	2700.00	979.20	101.60	
Chicago South					
Oak Forest	1580.00	800.00	500.00	280.00	
Richton Park	4306.00	2246.00	1500.00	560.00	

Classis	Total	Salary Subsidy	Child Allowance	Mileage	Moving
Eastern Canada					
Charlottetown	$1693.30	$1610.00	$ 83.33		
Cornwall	1483.30	1166.67	83.33		$ 233.30
Halifax	4200.00	3700.00	500.00		
Kemptville	1683.00	1600.00	83.00		
Kentville	862.50	487.50	375.00		
Ottawa, East	2830.00	1300.00	1250.00	280.00	
Pembroke	625.00	425.00		200.00	
Renfrew	2725.00	2100.00	625.00		
Truro	3045.00	1900.00	625.00	520.00	
Florida					
Miami	2000.00	970.00	750.00	280.00	
Grand Rapids East					
Caledonia	2355.00	1200.00	875.00	280.00	
Grace	3472.95	2250.00	635.50	105.00	482.45
Middleville	3430.00	2400.00	750.00	280.00	
Portland	1500.00	1500.00			
Grand Rapids West					
Bristolwood	3320.00	2570.00	750.00		
Grandville					
Ivanrest	1200.00		1200.00		
Hackensack					
Broomall, Trinity	3745.06	2090.06	1375.00	280.00	
Englewood	4801.03	3440.00	500.00	373.36	487.67
Franklin Lakes	1043.48	554.35	489.13		
Monsey	2008.33	1800.00	208.33		
Madison Ave.	1957.66	1500.00	457.66		
Pompton Plains	1545.00	545.00	1000.00		
Terra Ceia	3052.25	2651.00	281.25	120.00	
Hamilton					
Niagara Falls	320.00			320.00	
Simcoe	1550.00		750.00	800.00	
St. Joseph	662.50	662.50			
York	1890.00	900.00	750.00	240.00	
Hudson					
Ferrisburg, Vt.	2703.44	2556.00		147.44	
Framingham	2620.25	1840.25	500.00	280.00	
Manhattan	2625.50	1274.50	831.00	520.00	
North Haledon	1573.00	1193.00	300.00	80.00	
Paramus	5234.25	3704.00	1250.25	280.00	
Huron					
Blyth	1527.35	1216.65		310.70	
Collingwood	3416.19	2739.00	1900.00	297.52	360.67
Exeter	2480.00	2000.00		480.00	
Galt	2400.00		2000.00	400.00	
Lucknow	1275.00	900.00	375.00		
Orangeville	3700.00	1800.00	1500.00	400.00	
Stratford	2341.70	1722.00	442.50	65.12	112.08

Classis	Total	Salary Subsidy	Child Allowance	Mileage	Moving
Illiana					
Crown Point	$3645.00	$2365.00	$1000.00	$280.00	
Indianapolis	3012.00	2732.00		280.00	
So. Holland, Peace	2753.97	2280.00	473.97		
Kalamazoo					
Faith	2950.00	2200.00	750.00		
Decatur	3000.00	2000.00	1000.00		
Northern Heights	3542.00	2000.00	1542.00		
South Bend	512.69	512.69			
Lake Erie					
Columbus, Olentangy	3130.00	1600.00	1250.00	280.00	
Flint	2910.00	1410.00	1500.00		
Inkster, Cherry Hill	2500.68	1337.50	766.68	252.00	144.50
Jackson, Mich.	2159.55	1200.00	375.00	147.44	437.11
Maple Heights	1243.13	920.83	72.92	249.36	
Roseville	1700.00	1450.00	250.00		
Saginaw	2234.00	1464.00	490.00	280.00	
Troy, North Hills	1649.72	586.67	500.00		563.05
Minnesota North					
Bejou	500.00	500.00			
Brandon	1512.00	470.00	1000.00	42.00	
Brooten	1200.00	1000.00		200.00	
Clara City	3393.75	2800.00	593.75		
Emo, Ont.	2269.73	2036.00	233.73		
Hancock	2800.00	2300.00	500.00		
Minneapolis, Calvary	297.23				297.23
Port Arthur	1813.00	796.72	766.28	250.00	
Transcona	400.00	400.00			
Minnesota South					
Bemis	2530.00	1780.00	750.00		
Mountain Lake	2500.00	2500.00			
Muskegon					
Fruitport	3549.30	2732.00	817.30		
Grace	2430.00	1822.50	607.50		
Green Ridge	775.00	650.00	125.00		
Northcentral Iowa					
Ackley	3310.00	2000.00	750.00	560.00	
Britt	970.83	866.66	104.17		
Iowa Falls	1280.00	1000.00		280.00	
Waterloo	4079.50	3600.00	479.50		
Orange City					
Bigelow	2600.00	2600.00			
Hartley	1949.50	1866.00	83.50		
LeMars	2712.50	2400.00	312.50		
Sibley	750.00		750.00		
Sioux City	1990.00	1550.00	440.00		
Pacific Northwest					
Bellingham	1724.00	1000.00	500.00	224.00	
Portland, Calvin	2464.24	1920.00	500.00	44.24	
Seattle, Calvary	2341.62	1500.00		240.00	601.62

Classis	Total	Salary Subsidy	Child Allowance	Mileage	Moving
Pella					
Cedar	$ 800.00	$ 800.00			
Tracy	4350.00	3100.00	$1250.00		
Quinte					
Cobourg	125.00	125.00			
Lindsay	1087.50		687.50	$400.00	
Rocky Mountain					
Alamosa	1200.00	1200.00			
Albuquerque	3266.65	2108.33	958.32		$ 200.00
Colorado Springs	2630.00	2100.00	250.00	280.00	
Fairview, Denver	1541.00	961.00	250.00		330.00
Phoenix, Orangewood	2257.15	1300.00	500.00	213.20	243.95
Salt Lake City	3080.00	1800.00	1000.00	280.00	
Scottsdale	2688.00	1650.00	375.00	200.00	463.00
Trinity, Denver	964.00	464.00	500.00		
Tucson, Bethel	2408.00	2408.00			
Sioux Center					
Holland Center	1895.84	1354.17	541.67		
Hull, Iowa, Hope	1000.00	1000.00			
Lakeview, Valentine	5221.43	3200.00	583.32	482.00	956.11
Omaha	4070.00	2570.00	1500.00		
Toronto					
Alliston	3250.00	1850.00	1000.00	400.00	
Orillia	1700.00	800.00	500.00	400.00	
	294,580.24	200,485.24	67,980.43	17,425.14	8,689.43

Schedule C

Classis	1968 Families	Regular Quotas	Received Quotas	Full Quota Percent Of
Alberta North	1506	8659.50	6,855.70	79.2
Alberta South	937	5387.75	4,423.73	82.0
British Columbia	1683	9677.25	4,838.31	50.0
Cadillac	639	3674.25	3,639.75	99.1
California South	2328	13386.00	13,167.05	98.5
Central California	985	5663.75	5,688.28	100.5
Chatham	1903	10942.25	6,444.18	58.9
Chicago North	1443	8297.25	8,416.93	101.4
Chicago South	1737	9987.75	9,746.98	97.6
Eastern Canada	916	5267.00	3,315.60	62.9
Florida	359	2064.25	1,785.05	86.4
Grand Rapids East	3860	22195.00	22,098.26	99.6
Grand Rapids South	2588	14881.00	14,868.06	99.8
Grand Rapids West	1959	11264.75	11,313.85	100.4
Grandville	3016	17342.00	17,511.00	100.9
Hackensack	1245	7158.75	7,222.45	102.3
Hamilton	2179	12529.25	6,720.37	53.6
Holland	3047	17520.25	17,082.79	97.5
Hudson	1936	11132.00	11,153.49	100.2
Huron	1095	6296.25	3,258.00	51.7
Illiana	2079	11954.25	12,115.26	101.4
Kalamazoo	1737	9987.75	9,914.99	99.3
Lake Erie	1138	6543.50	6,173.25	94.3
Minnesota North, U.S.	1103	6342.25	6,080.88	95.8
Minnesota North, Canada	549	3156.75	2,052.84	65.0
Minnesota South	805	4628.75	4,591.89	99.2
Muskegon	1929	11091.75	11,183.75	100.8

Classis	1968 Families	Regular Quotas	Received Quotas	Full Quota Percent of
Northcentral Iowa	746	4289.50	4,142.10	96.6
Orange City	1294	7440.50	7,440.50	100.0
Pacific Northwest	2179	12529.25	12,582.60	100.4
Pella	1470	8452.50	8,460.74	100.1
Quinte	1265	7273.75	3,769.18	51.8
Rocky Mountain	1353	7779.75	7,395.77	95.1
Sioux Center	1868	10741.00	10,118.21	94.1
Toronto	1801	10355.75	3,806.07	36.8
Wisconsin	1237	7112.75	6,862.66	96.7
Zeeland	2579	14829.25	14,829.23	100.0
	60493	347834.75	311,070.35	89.4

FUND FOR NEEDY CHURCHES - A report of payments made as of June 1969

Families	Classes	1969 Quota	Payments as of 6/9/69
1,562	Alberta North	$10,153.00	756.46
948	Alberta South	6,162.00	none
1,759	British Columbia	11,433.50	2,009.23
640	Cadillac	4,160.00	none
2,343	California South	15,229.50	3,203.88
1,010	Central California	6,565.00	1,364.64
1,953	Chatham	12,694.50	1,841.29
1,392	Chicago North	9,048.00	1,900.01
1,679	Chicago South	10,913.50	5,099.50
939	Eastern Canada	6,103.50	none
383	Florida	2,489.50	460.89
3,958	Grand Rapids East	25,727.00	6,493.12
2,614	Grand Rapids South	16,991.00	4,180.73
1,975	Grand Rapids West	12,837.50	2,338.44
3,071	Grandville	19,961.50	none
1,233	Hackensack	8,014.50	2,106.40
2,265	Hamilton	14,722.50	none
3,026	Holland	19,669.00	4,315.30
1,965	Hudson	12,772.50	2,557.15
1,144	Huron	7,436.00	1,274.49
2,139	Illiana	13,903.50	5,305.47
1,735	Kalamazoo	11,277.50	none
1,137	Lake Erie	7,390.50	1,545.34
1,641	Minnesota North	10,666.50	none
1,113	Minnesota South	7,234.50	1,518.26
1,924	Muskegon	12,506.00	2,464.13
733	Northcentral Iowa	4,764.50	none
1,399	Orange City	9,093.50	2,217.31
2,313	Pacific Northwest	15,034.50	1,226.76
1,484	Pella	9,646.00	1,402.05
1,298	Quinte	8,437.00	325.00
1,373	Rocky Mountain	8,924.50	1,661.39
1,446	Sioux Center	9,399.00	none
1,781	Toronto	11,576.50	687.45
1,249	Wisconsin	8,118.50	2,184.97
2,612	Zeeland	16,978.00	4,244.74
		$398,034.00	$64,684.40

Note: The F.N.C. treasurer is handicapped by failure of the classical treasurers of some classes in forwarding funds and therefore we urge synod to remind these treasurers of the necessity of prompt payment.

SUPPLEMENT 15
FAITH, PRAYER AND TRACT LEAGUE
(Arts. 27, 56, 118, 148)

ESTEEMED BRETHREN:

1968 was a year of steady growth and increased opportunities. A new home was found for the League; sales increased by a million; and the foreign programs were expanded. A total of 22,600,000 tracts were sent out, of which over 7,000,000 were sent out without charge.

A new style of tracts has been designed in Japan, making use of selected "kanji" or Chinese-type character on the cover. Characters such as "Peace," "Life," and "Hope" are never thrown away by a recipient. Distribution plans have been made, and a million tracts are now being printed.

2,850,000 tracts were distributed in India. However, several of the states there are passing laws restricting christian activity—including tract distribution. Efforts are being made to have these laws declared unconstitutional. Pray for the success of these efforts!

The work in Spain has been revitalized after some years of relative inactivity. The distributors there have been organized into a League and a half-million tracts have been printed for their use.

For 45 years the work of the League has been carried on in the home of various managers. With 24 full- and part-time employees this situation became intolerable. Our 37,000 customers were asked to help with this, and their gifts enabled us to lease and remodel a fine building.

Increased support for the League has been developed by the speaking of Mr. DeWaard in many evangelical churches and by the production of a sight-sound program telling of the effectiveness of tracts, methods of distribution, and the world-wide work of the League.

So we ask your continued moral and financial support for this work, and that you appoint a representative to its board. It has been a personal pleasure to serve on this board and to render my first report as your representative. An audited financial report has been sent to the Standing Advisory Budget committee.

Synodical representative

Mr. Henry Buikema

FAITH, PRAYER & TRACT LEAGUE

Statement of cash receipts and disbursements

Balance on hand, January 1, 1968		$ 4,268.21
Receipts:		
Sale of tracts	$140,306.11	
Contributions	20,839.18	
Membership dues	5,738.76	
Building fund drive	8,937.05	
Total receipts		175,821.10
Total receipts plus beginning balance		180,089.31
Disbursements:		
Printing	$87,928.88	
Wages and salaries	28,246.90	
Postage	25,623.89	
Supplies	8,586.51	
Rent	1,965.00	
Advertising	5,722.34	
Bank charges	1,048.27	
Artist fees	1,848.00	
Pension fund	1,008.94	
Social Security expense	1,502.69	
Miscellaneous expense	870.56	
Board meetings	633.60	
Insurance-General	442.65	
Hospitalization insurance	387.24	
Building repair and maintenance	139.41	
Michigan Corporation Tax	5.00	
Michigan Sales Tax	241.05	
Accounting fees	160.00	
Depreciation expense	116.52	
Amortization Leasehold Imp.	33.96	
India Branch expense	6,531.80	
Spain Branch expense	707.85	
Ceylon Branch expense	105.25	
Ethiopia Branch expense	200.00	
Total disbursements		174,056.31
		$ 6,033.00
Plus accrued withholding State and City Income Tax		246.66
Balance on hand, December 31, 1968		$ 6,279.66

Balance consists of:

Cash in Old Kent Bank Checking Account	$1,692.59
Cash in G.R. Mutual Fed. Savings & Loan	1,965.89
Cash on hand	170.60
Total cash on hand	$3,829.08
Leasehold improvements capitalized	2,037.26
Office equipment capitalized	563.80
Less: Depreciation on office equipment	(116.52)
Less: Amortization on Leasehold Imp.	(33.96)
Total agrees with balance on hand, 12/31	$6,279.66

To the Faith, Prayer & Tract League
Grand Rapids, Michigan

Gentlemen:

We have examined the books and records of your treasurer, Mr. John S. Brondsema, and have compiled an operating statement on the cash basis for the year 1968.

Since the cash received comes from a great number of sources and is comprised of the numerous sales of tracts and small contributions, we deemed it outside the scope of our audit to check all this detail.

The attached statement of cash receipts and disbursements which is compiled without an audit from the books, and hereby presented, does in my opinion, reflect fairly the cash transactions of your League, as reported in the books.

Respectfully submitted,

/s/ Peter B. Vander Meer, C.P.A.

Grand Rapids, Michigan
March 12, 1969

Statement of Tracts Printed and Distributed

Tracts printed, 1968	24,277,000
Tracts printed, 1967	20,901,000
Tracts printed, 1922-1966	146,896,250
Total printed, 1922 through 1968	192,074,250
Tracts sold, 1968	15,432,080
Tracts sold, 1967	14,438,978
Tracts donated, 1968	7,192,404
Tracts donated, 1967	5,994,002
Total sent out, 1968	22,624,484

SUPPLEMENT 16
REPORT OF THE DELEGATES TO THE 1968 REFORMED ECUMENICAL SYNOD

(Arts. 76, 104, 140, 148)

ESTEEMED BRETHREN:

The following represented the Christian Reformed Church at the meetings of the Reformed Ecumenical Synod held in the Netherlands August 12-23, 1968: Voting delegates—Dr. F. H. Klooster, Rev. H. Vander Kam, and Mr. James Geels. Non-voting delegates, Dr. J. H. Kromminga and Rev. R. R. Recker. Dr. Woudstra was present as an advisor to synod.

These delegates wish to express their sincere appreciation for the privilege and honor given them to represent our church at this world-wide gathering of Reformed churches. The Reformed Ecumenical Synod, though still a young organization, is becoming more and more worthy of the name "ecumenical." Many more churches have sought and obtained membership in this organization in the last few years. The Christian Reformed Church has an important place in and a real responsibility toward the RES. Our church is one of the larger bodies in the RES. The Christian Reformed Church has greater financial ability than many of the other member churches. She also has a greater theological maturity than many of the others. Not only can we make a real contribution to the future of the RES, but we can also derive great benefit from it. At the RES we can sit down to face common problems together with leaders from all parts of the world. Here we can learn to appreciate the problems and struggles of the younger churches. Through the secretariat we have a closer contact with various Reformed bodies between meetings of the RES.

Dr. Klooster was elected first clerk of this past synod. Rev. Vander Kam served as convener of the committee on Women and Office. Mr. Geels served on the committee on General Matters. Dr. Kromminga served on the committee on General Matters and Rev. Recker served on the committee on Women and Office. Dr. Woudstra served as advisor on the committee on Race Relations.

The synod was held at the conference center at Lunteren "De Blije Werelt." This center offers very fine facilities for the meetings of a synod.

The work of synod was divided into six parts with all of the delegates assigned to one of these various committees. These committees were:

I—Race relations
II—Ecumenicity
III—Missions, Evangelism, and World Relief
IV—Women in Office

V—General matters

VI—Organization and finance

Because the decisions of the RES are not binding on the member churches, we submit the following for action by synod. The Acts of the RES have been sent to all the churches, hence we will call attention only to the decisions which need ratification.

I. RACE RELATIONS, RESOLUTIONS

1. God's commands to men that they display love and practice righteousness are not contradictory but harmonious norms for man's personal and group attitudes and conduct, and are the guiding norms for race relations.

2. True love among men requires that we accept our neighbor, regardless of his race or culture, as created in the image of God, respect him in his person as God's creature, and be willing to put ourselves in his place in order thus to understand how we should behave toward him in personal and social relations.

3. Since men inherently seek their own interests rather than the welfare of their fellows, the church should stress the duty of men individually and collectively, to practice self-sacrifice for the welfare of others. Self-sacrifice for the sake of Christ is the highest form of self-preservation, for self-preservation is only the concomitant with obedience to the second great commandment when it is qualified and limited by the biblical demands of love and righteousness, so that it does not interfere with the inalienable rights of other people.

4. For a true understanding of the rights, equality, and dignity of man, we should see all men not only as creatures of God, made in His image, but also as those who have sinned, and need redemption. Therefore in our relation to fellow believers we should recognize the new unity which all Christians, regardless of race, have by virtue of being redeemed by Christ.

5. Christians should be urged to acknowledge their common involvement in guilt with a world torn by sinful divisions and attitudes. They should be called upon to repent of their own sin in this respect and to make restitution by following Christ in the way of love.

6. In the proclamation of the Word, the church, to whom has been entrusted the message of Christ's Kingdom, should speak courageously and relevantly on the issues of the day, both for the edification and correction of her members and, where necessary, in criticism and policies of governments and organizations.

7. Believers should be equipped by the church through teaching and discipline to serve God, in all spheres of society, individually, and where possible, corporately. Believers must also proclaim the commandment of love in race relations and make it applicable to the affairs of civil government and the structures of society.

8. Christians in general and the church in particular bear a responsibility towards members of all races who suffer from poverty, underdevelopment, and political oppression. Believers should be willing to bend every effort to alleviate the suffering of such peoples.

9. In her pastoral ministry the church should strive to eradicate attitudes of racial superiority and racial prejudice by leading the members into full christian maturity in race relations. This should be done urgently, persistently and patiently.

10. In obedience to the mission mandate of Christ, the church must bring the Gospel to all nations regardless of race. The principle of love for the neighbor requires that this mission respect the character and culture of the recipients of the Gospel so that new churches may come to self-expression in harmony with Scripture.

11. The unity of the Body of Christ should come to expression in common worship, including Holy Communion, among Christians regardless of race. It may be that linguistic or cultural differences make the formation of separate congregations, often with their own type of preaching and worship, advisable: in these cases it is wise not to force an outward and therefore artificial form of unity but to recognize the differentiation within the circle of God's people. However, the worshipping together of people of different races, is a sign of the deepest unity of the church, and can be an example for the life of society as a whole.

12. Holy Scripture does not give a judgment about racially mixed marriages; contracting a marriage is primarily a personal and family concern. Church and state should refrain from prohibiting racially mixed marriages, because they have no right to limit the free choice of a marriage partner.

13. Each racial group should have the right to prefer a measure of distinct development, but never at the expense of a racially distinct group in the same country. While the manner of such development may vary from place to place, it is a requirement of the christian ethic that love and justice be exercised, and that all groups avoid isolation and promote a relation of mutual helpfulness.

14. With a view to the great tensions in the sphere of race relations in the world today, synod strongly urges the member-churches to test conditions in their churches and countries by the norms as set forth in these resolutions, to hold regional conferences in which the afore-mentioned decisions may be put into effect, and to report back to the next synod.

15. Recognizing that the real problem of race relations in member-churches of the RES lies not so much in the area of the acceptance but in that of the application of the above principles, synod urges its member-churches:

a. To put forth renewed efforts to live wholly in accord with biblical norms;

b. To reject every form of racial discrimination and racism;

c. To reject every attempt to maintain racial supremacy by military, economic, or any other means;

d. To reject the subtle forms of racial discrimination found in many countries today with respect to housing, employment, education, law enforcement, etc.;

e. To pray for themselves and for one another that God may give wisdom and faithfulness in every circumstance.

We recommend that synod ratify these decisions.

II. ECUMENICITY:

A. Synod adopted the following resolution re World Council of Churches:

That synod endorses the recommendation in study committee report 8 on the *Nature of the Church and its Ecumenical Calling* that synod reaffirms the advice which previous synods have given to member-churches *not to join the W.C.C. in the present situation.*

Grounds:

1. **The Nature of the W.C.C.**

The W.C.C. claims to represent the given unity in Christ, but this is an illegitimate claim, because the W.C.C. does not unequivocally reject that which is contrary to the Gospel of Jesus Christ, nor does it warn its member churches against the false gospel that has a recognized place in many of these churches; therefore, it does not unitedly and unconditionally acknowledge the authority of Christ, the Head of the Church, as He speaks in the infallible Word.

2. **Basis of the W.C.C. and its functioning**

Although the words of the basis are in themselves a summary of the gospel and include a reference to the Scriptures, this is inadequate as a basis or starting point for an ecumenical movement, because when understood in the light of history and in the context of contemporary theological discussion it is open to various unbiblical interpretations; and in effect the World Council does permit such essentially different interpretations.

B. Synod adopted the following resolutions concerning our calling today:

1. In a world in which distances mean less and less, correspondence between churches having the same confession and polity and marked by the same fidelity to the maintenance of christian discipline should be made more meaningful than it presently is. In our ecumenical calling our primary responsibility is to hold fast that which we have, and this is to preserve the unity of confession where this still exists amongst Reformed churches.

The unity of the Reformed churches must be seen as our most urgent and most important ecumenical calling. Every possible effort should be made to provide the various Reformed churches throughout the world with the needed information whereby they may know what other churches of the same confession are doing and the problems which each of them faces. This should be done by the frequent exchange of synodical documents and by every other means at our disposal. This will be an important means of expressing the essentially trans-national character of the church of Christ.

2. Member churches of the RES in a particular region should be strongly encouraged to engage in ecumenical conversation and seek to heal unjustifiable divisions.

3. The study committee report on "The Nature of the Church and its Ecumenical Calling" should be sent to the General Secretary of the

W.C.C. and he should be requested to arrange for a meeting of representatives of the W.C.C. and the RES to discuss the objections to the W.C.C. which are found within the Reformed family of churches. Similar discussions should be undertaken with other organizations for inter-church cooperation, e.g., the I.C.C.C.

4. Churches participating in the RES should be encouraged to establish various sorts of contact with other christian churches, beginning with churches Reformed in confession and tradition.

C. Synod adopted the following resolution concerning the system of correspondence of the member-churches:

The Reformed Ecumenical Synod recommends to the member-churches to reconsider their system of correspondence in the light of the proposal of the Reformed Churches of New Zealand and report their conclusions to the RES Secretariat for distribution to the member-churches.

We recommend that synod ratify these decisions.

III. MISSIONS, EVANGELISM, AND WORLD RELIEF

A. Missions

1. That the mandate for concerted action in Africa be implemented by the standing committee as soon as possible.

2. That synod request the interim committee to contact the mission agencies of the member-churches and ask them for the assistance it needs to carry out the recommendations accepted by synod concerning missions, evangelism and world relief.

3. That the standing committee on Missions be continued, and that the younger churches be more adequately represented in its membership.

4. That the RES reaffirm the mandate given to the committee on Missions in 1963, as follows:

a. gather information on current missionary work, especially that of a Reformed nature,

b. ascertain what types of missionary work need to be done,

c. ascertain where the various types of missionary work are needed,

d. disseminate to the constituent churches the information it obtains,

e. assist the constituent churches in solving problems which confront them,

f. suggest means by which the constituent churches may assist one another in the propagation of their common faith,

g. prepare and publish studies of missionary principles and practices.

5. That the RES, through the general secretary, use its good offices as an intermediary between scholarship opportunities and scholarship applicants recommended by their churches for theological training.

6. That the RES refer the matter of a Christian university for Africa to the standing committee on Missions for further study.

7. That the RES refer the entire question (of contacting non-Reformed churches and the establishing of study centers) to the standing committee on Missions for study and implementation.

8. That synod approve the recommendation of the standing committee on Missions that a conference on the unity of the church's task in the world, to include home missions (evangelisatie), foreign missions and diaconal work, be arranged in the week prior to the meeting of the next synod, preferably in 1972, and that the implementation of this be referred to the standing committee on Missions.

9. That synod approve the publication of the Baarn conference addresses as proposed by the standing committee on Missions.

That synod express its appreciation for the production of the world survey of Reformed Missions, and charge the standing committee on Missions to print and distribute a second and enlarged edition along with the Agenda of the next RES and that inquiry be made whether a popular edition could be published for wider distribution.

B. World Relief

Two brief recommendations were adopted:

1. That the RES secretariat publicize to the churches appeals for relief whenever necessary.

2. That the interim committee of the RES study further the matter of setting up a Reformed agency for world relief and come with recommendations to the next synod.

We recommend that synod ratify these decisions.

IV. WOMEN IN OFFICE

The following recommendations were adopted by synod:

A. That the synod appoint a committee to make a study in depth of the entire question of office in the New Testament, not neglecting the study of the varied ministry of the New Testament church as found in these texts: Ephesians 4:12; Romans 12; I Corinthians 14:12, 23, 26, 31, 39; and that said study be presented to the next synod for consideration.

B. That synod declare that it is the plain and obvious teaching of Scripture that women are excluded from the office of ruling and preaching elders.

C. That since the RES decided to appoint a committee to make a study in depth of the entire question of office in the New Testament, not neglecting the study of the varied ministry in the New Testament, and since in the report of the study committee on Women and Office presented to the RES 1968, the basic question remained unanswered whether or not there is a basic created natural place and function of the woman subservient to the man, therefore, the RES is of the mind that member churches should be cautious to proceed in the direction of the entrance of women into the diaconal office. Each church must make its own responsible evaluation of its situation and decision.

V. BAPTISM OF PRE-CONVERSION POLYGAMISTS

A. That the spiritual welfare of the church must always be sought, and here we respect the judgment of the church concerned and of the individual congregation.

B. That synod sees no scriptural obstacle to the baptism of those who before conversion were polygamists and have come to repentance, though the biblical norms must continue to be proclaimed, and the polygamist must be earnestly counselled concerning the matter.

C. That the wives of a polygamist, if converted, may also be admitted to membership in Christ's church.

D. That he who was a polygamist before conversion should not serve as an office-bearer in the church, as long as he is a polygamist.

We recommend that synod ratify these decisions.

VI. GENERAL MATTERS

A. Literature for Africa

That synod recognize the crucial importance of providing Reformed literature for Africa, take grateful note of the good work already done along these lines by the Dutch Reformed Church of South Africa and further encourage the denominations which are on the scene to promote the literature work, and in case they need help in the future, to appeal to the RES.

B. The Fourth Commandment

That synod appoint a committee to study the fourth commandment in its exegetical, doctrinal, and pastoral aspects in order to provide a basis of agreement among the various Reformed traditions.

Grounds:

1. The observance of the Lord's Day is a matter of great importance to Christian churches.
2. The question of the relationship of the fourth commandment to the observance of the Lord's Day has become a matter of concern in many churches.
3. The interpretation of the fourth commandment raises many involved and complex questions, which may well demand the joint attention of the member churches of the RES.

C. Eschatology

1. That synod, recognizing the difficulty of the mandate given to the committee on Eschatology in 1963, continue the committee with the same mandate or such part thereof as the committee is able to cope with.
2. That synod requests the eschatology committee to review the terminology of the second last paragraph on page 77 of the Acts of 1963 and seek to provide a better formulation. Particularly with respect to the "precise summary" requested by the synod of 1963 and seek to provide a better formulation.

D. Scripture and Inspiration

That the two sentences from the letter of the Gereformeerde Kerken in Nederland to the RES 1963, "On the other hand, it is the judgment of synod, that the pronouncements of the RES do not make sufficient distinctions in dealing with the nature and extent of the authority of

Scripture which follow from its inspiration to be able to satisfy the demands which may be made of a new, elucidative confession of the inspiration and authority of Scripture. In particular, it fails to find in the pronouncement of the RES any connection between the content and purpose of Scripture as the saving revelation of God in Jesus Christ *and* the consequent and deducible authority of Scripture," be referred to the churches of the RES, and that they be urgently requested to give earnest and prompt study to the questions so earnestly asked by the Gereformeerde Kerken, and that the churches send their conclusions in these matters to the other member churches as soon as possible, and the general secretary be asked to stimulate studies and conferences on this subject.

We recommend that synod ratify these decisions.

VII. ORGANIZATION AND FINANCE

Some rules of procedure were adopted at this RES synod, but further definitive rules will have to be adopted in the future to make the work of the RES more efficient. The Rules and Standing Orders were revised. A budget was adopted for the years 1969-1972 amounting to $19,500 per year. The Christian Reformed Church is assessed 20% of this budget. The importance of the Church's work among seamen was stressed. Synod again urged all the member churches to keep the secretariat informed concerning the revision of Art. 36 of the Belgic Confession. The next meeting of the RES is scheduled to be held in Australia in 1972.

We pray that synod may receive a rich measure of the Spirit of God in all her decisions. May God bless the RES as it seeks to promote the Reformed truth throughout the world.

Respectfully submitted,

Rev. H. Vander Kam, Reporter

SUPPLEMENT 17
MANDATE AND PROGRAM STUDY FOR SPONSORSHIP OF FOREIGN STUDENTS
(Arts. 123, 148)

ESTEEMED BRETHREN:

This committee was called into being and given its mandate by the synod of 1968.

Materials:

Acts of Synod, 1953, p. 158.
Acts of Synod, 1955, pp. 337-342.
Acts of Synod, 1959, pp. 413-416.
Acts of Synod, 1968, pp. 73-113, 482, 483.

Recommendation and mandate given this committee by the synod of 1968:

"2. That a committee be appointed by synod to study in depth the whole program of sponsorship of foreign students.

"*Grounds:*

"a. Scholarships are not necessarily the most effective way in which to serve the ministry of our sister churches abroad.

"b. The number of beneficiaries is relatively small.

"c. Not all of the beneficiaries have gone on to serve in the ministry of their churches.

"d. The work that is proposed by the sponsorship committee involves new areas of activities.

"e. Other denominationally supported educational institutions are also involved in supporting foreign students. —Adopted

"3. That synod give the above proposed committee the mandate as follows:

"a. Re-evaluate the mandate of the committee for Sponsorship of Foreign Students.

"b. Evaluate the results of the past programs of this committee and similar programs of other denominationally supported educational institutions as to the effects on the fields to which the men return.

"c. Set forth rules of procedure for screening, support, curriculum, student commitment to the fields. These rules of procedure are to be followed by all agencies who are on synod's list of approved causes and are involved with foreign students.

"d. Study and advise synod on the recommendations 1 and 2 as given by the committee on Sponsorship of Foreign Students in its report, which is as follows:

in Seminaries with which the Christian Reformed Church in its

"1) That this committee become an agent for improving libraries

foreign missions program is associated by providing books and funds for the purchase of books.

"*Grounds:*

"a) Such aid would serve to improve the quality of education for the many students who do not qualify for scholarships to study here.

"b) Most foreign seminaries, because of their limited resources, are unable to finance adequate libraries."

"2) That this committee become the agent for funding an internship program for qualified persons who may be expected thereby to strengthen pastoral, evangelistic, and administrative skills within the the ministries of churches with which the Christian Reformed Church is associated in its foreign mission program."

"*Ground:*

"Such a program has been recommended by experts in the field.

—Adopted"

I. EVALUATION:

A. The synod appointed a committee "to study in depth the whole program of sponsorship of foreign students." The grounds given indicate that there is some doubt as to the effectiveness of the past program as to lasting results and benefits for the churches in other lands which we are endeavoring to help.

This same accent came out in points "a" and "b" of the mandate, calling upon this study committee to re-evaluate the "mandate of the committee for Sponsorship of Foreign Students," and to evaluate the denomination-wide results of the past programs.

We may conclude that the original intent of our synod was, in the first instance, not an attempt to help isolated individuals from abroad, but rather through aid to various individuals to render assistance to their churches by means of advanced study with a Reformed emphasis. This effort expressed an earnest desire to share the riches of the Reformed faith with the younger maturing Reformed churches around the world. So this program was an expression of or an aspect of inter-church assistance.

If we examine the revised regulations of the Sponsorship Committee (1959), the same accents are plainly visible.

This desire of synod to engage in church assistance was focused on a particular aspect of the church's life abroad, namely, the assistance of those churches through the assisting of the development of and the enrichment of the Christian ministry in those churches.

B. If we examine the document "Information and Regulations Concerning Scholarships available to Foreign Students" (1959) we are struck by several points:

1. Under "Eligibility" there would seem to be a conflict between points "1" and "2."

a. We have the feeling that point "1" is too broad and too elementary today when in many cases this level of training is available within the countries of the nationals concerned. Our committee would like to see this training offered to a more select number of candidates, somewhat in

line with point "3" under "Eligibility," *Acts of Synod,* 1959, p. 414. (Cf. *Acts of Synod,* 1955, III, B, 5. p. 342).

b. Though there has been a general emphasis coming from the staff of our missionary general conferences on foreign fields that any applicant first make maximum use of the educational facilities in his own land, this insistence must be balanced by the legitimate desire to communicate the Calvinistic world and life view which is not usually available in the national public institutions.

2. The requirement that the applicant "must be able to demonstrate sufficient mastery of spoken and written English in order to profitably follow lectures and engage in study" is good and must be assumed as basic.

3. As the committee studied this matter, it felt on the other hand that the scope of "1" is too limited when just seminary or pre-seminary students are considered as applicants for aid. The committee is of the mind that the ministry must be more broadly conceived and so the committee speaks of both the non-theological and the theologically-trained ministry of the church (or ordained and unordained ministry of the church). The committee therefore engaged in a rather broad review of the manner in which the specialized and the more general ministry of the churches abroad could be strengthened.

4. The committee has also come to the conclusion that the ministry abroad could be strengthened not only by a period of academic study but it might just as well be strengthened by a limited period of internship designed to give a broadening experience for a specific role within the church abroad. In this regard too, the original mandate of the sponsorship committee is too limited.

C. As the committee reviewed possible avenues of assistance to the Christian ministry abroad there were several important possibilities which arose, but the committee felt that these possibilities are outside of the scope of the Sponsorship Committee. We would recommend that synod refer these matters to the Christian Reformed Board of Foreign Missions for consideration and study.

1. The Philippines General Conference of the Christian Reformed Mission by way of letter asks synod's consideration of the possibility of establishing a program of subsidy for the salaries of national pastors who are often grossly underpaid. Such a program would encourage the development of a strong national Christian ministry and would help encourage able young men to offer themselves for this avenue of service. Such a program of salary support could be given on a decreasing yearly basis. Reference was made in their letter to recommendations made to the Christian Reformed Board of Foreign Missions by the General Conference of the Christian Reformed Mission in Mexico.

2. The attention of the committee was also called to the pitiful character of the libraries of many of the national pastors abroad, and the question was raised whether or not some program could be initiated to assist in remedying this situation. Reference should here be made to such an organization as the "Foundation For The Continuing Educa-

tion Of Korean Christian Ministers, Inc.", 110 Maryland Avenue, N.E., Washington, D.C. 20002.

3. The possibility must also be considered of seeking the improvement of the existing national ministry in countries abroad by providing refresher courses, ministerial conferences somewhat like the Pocket Testament League has held in Africa, etc. In the light of the tremendous difficulties which such pastors face in their developing lands, and the possibility of resulting discouragement and despair and loss of vision, this kind of effort should be made one of the top priorities. Where our Board of Foreign Missions has work, she can engage in this concern. But what of areas where our foreign board has no work, or where because of political, social or other reasons our Board has to pull out—what is the avenue of assistance at that juncture?

D. The committee has utilized the Sponsorship Committee's self-evaluation of past results and is grateful for it. Several observations can be made with certainty on the basis of the study.

1. In the past program there have been notable successes as well as notable failures. The main criterion for judging failures has been whether the men supported have returned to their land and are now assisting their churches. Other criteria however might be considered in such an evaluation of success.

2. The experience of the Sponsorship Committee has paralleled the experience of other educational institutions in this country, Canada and Europe, in concluding that prolonged absence on the part of the national from his own country does not contribute to a favorable prognosis as to eventual return to and service in his own country.

3. The experience of the Sponsorship Committee probably points to the necessity for greater care in the selection of candidates.

4. In and of itself, the small number of scholarship beneficiaries is no index of the assistance given to the ministry of a church abroad. Assisting in the training of one able professor in a theological seminary abroad might have tremendous significance for the ministry of that land.

II. THE CONTINUANCE OF THE SPONSORSHIP COMMITTEE

After discussing the possibility of disbanding the Sponsorship Committee and the distributing of its functions to the Board of Foreign Missions, the educational institutions, etc., it was concluded that some such committee should be continued by the synod and that the scope of its operation should be broadened. The focus of the committee should remain the attempt to serve the ministry of the churches abroad and thus to assist said churches themselves. But it is the conviction of the committee that the "ministry" should not be conceived of in a way which limits it to the "ordained ministry" of said churches.

A. Theological Education and Training

The committee is of the mind that this is an important avenue of service which should be kept open for deserving candidates. The committee envisions two aspects of service in this area.

1. **Focused theological academic training for specific roles in the church.**

a. The committee does not feel that it is the role of our synod to aid an indefinite number of students in their theological academic advancement with no specific job goals in mind requiring that advanced training.

b. For the vast majority of students the training available in their local area is sufficient to prepare students for the task in view. Sad to say, the average graduate of a foreign seminary is just weaned away from the basic pastoral function by the years spent in study abroad. There is sufficient training in most countries for the performance of the normal pastoral functions in those lands, and the training given in such countries is oriented to the actual situation.

c. The committee views as worthy such a goal as the advanced training of an applicant who is definitely theological-professorial potential or the aiding in the training of a person for a similar position which would require advanced theological training. The committee would like to emphasize that a definite goal should be envisioned for the advanced training.

2. **Special related internships for key ecclesiastical personnel in the area of historic Christian ministry and pastorate.**

a. Many of the present difficulties in the developing life and ministry of the churches abroad today revolve around the establishment of and development of practical programs in such areas as ministry to the youth, home and foreign missions, Bible institutes and seminaries, radio-T.V. communication, literature ministry, diaconal activities, etc. Some of these areas of service might be greatly helped by a short period of internship in North America or in another part of the world.

b. There is also the possibility of making a contribution in the areas of pastoral internships or internships in an urban mission situation. It might be a real contribution to the church in Nigeria to have an opportunity to send an intern to observe the church in action in Brazil or elsewhere.

3. **Certain conditions should obtain for both programs.**

a. Such academic training or internships should be approved of and requested by the church concerned.

b. Only exceptional candidates should be considered for advanced academic training and a specific goal for such training should be envisioned if it is to be genuine church assistance.

c. The internships as well should be entertained only if there are specific ecclesiastical goals in mind.

d. Such internships and advanced study should normally be for a limited period of six months or a year.

e. The standard of demonstrated English proficiency must be maintained.

f. The applicant should commit himself to his return to serve in his home church after the period of study or internship.

g. The committee considers that the screening process, the measure of support given and the contacts of the Sponsorship Committee's recent

activity have been satisfactorily adjusted in the light of the committee's experience. A greater balance in the amount of aid given to respective countries or churches could be sought, but this is admittedly difficult to achieve. A fund for travel money should probably be set up by the committee to provide help to churches who do not have the funds to send worthy students for such programs. The Sponsorship Committee has already come to this conclusion. The denial of any concern for or responsibility for travel costs does not seem to be a realistic or practical policy in many cases.

B. Non-theological Education and Training

1. Providing specialized educational programs for certain qualified people in non-theological areas.

a. There are certain unordained ecclesiastical or semi-ecclesiastical personnel who are engaged in the ministries of the churches with whom we have fellowship who would profit from training programs in the specialty in which they are engaged—tasks such as being the head of a Bible school, the principal of a teacher's college or secondary school, etc.

b. Providing such training might involve such church-related institutions as Calvin, Dordt and Trinity Colleges, the R.B.I., etc.

2. Practical internships in the specialty of the person concerned.

a. Setting up such internships might involve such organizations as the Young Calvinist, Elim, Pine Rest, the CRWRC, etc.

b. It could well be that there may be places or institutions abroad which would be more suitable for training in certain areas, having greater similarity to the local situation.

3. Conditions should obtain for these programs similar to those listed under II. A. 3. above.

4. We recognize that this raises the question of how broad the scope of *denominational* assistance to other churches should be and whether such assistance should be funneled through one central committee. Many of these activities must be closely tied to the church organization abroad in order to have any chance of success. But this confronts us with the question of the feasibility of the coordination of such efforts by one committee and the matter of the autonomy of the various organizations concerned who would be asked to cooperate in such a program.

C. A program of assistance to libraries of Christian educational institutions abroad.

There was general approval of instituting some such program to assist in the improving of the libraries of seminaries, Bible institutes, teacher colleges, liberal arts colleges and similar Christian educational institutions abroad.

1. Such help would involve both money grants and the gift of books.

a. Some money grants would be needed to enable such institutions to purchase such books which are available only in that country (e.g. books in the vernacular and books only of local significance or interest).

b. There would also be the firm desire to select certain books in this country, in consultation with the institution concerned, in the area of

reference works and specific Reformed literature (both the historic and the contemporary).

2. The scope of this activity was purposefully left broad so as to leave open the possibility of aiding such institutions which are not presently related to the foreign missions operation of our denomination. (e.g. to grant a gift of some books to a school serving Pentecostal churches in Chile might be a very wise assistance activity).

3. A number of our missionary conferences have indicated their approval of establishing some such program.

D. Such a central committee could serve as a clearing house for sharing information and ideas to interested individuals and agencies.

1. It could serve as a center of advice to foreign students wishing to apply for entrance to an educational institution, acquainting them with possibilities, requirements, difficulties, etc.

2. It could share information with our related educational institutions such as Calvin, Dordt, and Trinity Colleges, the R.B.I., the AARS, etc. Such a committee could provide the means for practical cooperation and a sharing of insight and information concerning professors, students and institutions for our church-related institutions and organizations. It would help obviate a student playing off one institution over against another and perhaps avoid a lot of duplicate correspondence.

3. It could serve various organizations as a clearing house for receipt of and dispersal of information concerning the loaning of professors to serve in institutions abroad. Perhaps eventually the committee could assist in arranging an exchange of professors.

4. The weight of the responsibility for such arrangements would still have to rest on the autonomous institutions or organizations concerned.

III. MISCELLANEOUS MATTERS:

A. Various possible names were discussed for such a central committee. One suggestion was: "The Committee for Christian Educational Assistance to the Church Abroad."

B. The composition of such a committee should possibly include representatives of Calvin Seminary, the Board of Foreign Missions, The Christian Reformed World Relief Committee, Calvin College, Trinity College, Dordt College, and the Reformed Bible Institute.

It was suggested that such a committee would be able to coopt specialists in various fields to help out with specific aspects of the program.

IV. RECOMMENDATIONS:

A. That the Foreign Sponsorship Committee be continued with a revised mandate.

Grounds:

1. It is necessary to have a central committee which can focus on the specific educational problems abroad.

2. The present existing boards and agencies of the church already have a heavy agenda.

B. That the committee's mandate be enlarged to cover the following:

1. Provision of specific theological training and ecclesiastical internships.

2. Educational programs and internships for non-ordained personnel serving the churches abroad.

3. That a program of library assistance be established for Christian educational institutions abroad.

4. That the committee serve as a clearing house for sharing information regarding such programs both for foreign students for our church-related educational institutions, and for concerned churches abroad.

Grounds:

a. The committee for sponsorship of foreign students has not been satisfied with the results of its operations under its limited mandate, and the needs of the overseas churches are simply broader than the rendering of assistance to a number of individual students, can satisfy.

b. There is at present no other agency of synod mandated and funded to serve in these areas.

c. The strengthening of the ministry of the church abroad is of crucial significance for the advance of the kingdom of God.

C. In the light of the contemplated increased mandate the personnel of the committee should be broadened; and that the name of the committee should be changed.

D. We request synod to set a quota of $.30 per family for the first year of operation under the proposed broadened mandate.

Grounds:

1. The funds for the Sponsorship Committee's operation have been falling off in the last couple of years.

2. There should be a solid base of financial support for continuing such an aid program.

E. We respectfully request synod to give the privilege of the floor during this discussion to Dr. A. Bandstra and to the secretary of this committee.

F. On the basis of our completion of this evaluative study, we request synod to dismiss this study committee.

Respectfully submitted,

Study Committee on Sponsorship of Foreign Students

D. Van Halsema, chairman
A. Bandstra
D. Lautenbach
D. Ribbens
R. Vander Vennen
R. Recker, secretary

SUPPLEMENT 18
THE EVANGELICAL LITERATURE LEAGUE (T.E.L.L.)
(Arts. 58, 148)

ESTEEMED BRETHREN:

During the past year the work of T.E.L.L. has continued under God's blessing. Letters received in the office provide illustrations that our literature has been used effectively by the Lord in the lives of many people. It its neither possible nor necessary in this brief report to provide a detailed resumé of all activities carried on throughout the year. We do offer the following along with an open invitation to visit our office at any time and learn first-hand just a bit more about the work that is carried on.

Related to the wider distribution of Christian literature is the objective of supplying Christian Reformed missionaries in Latin America with the literature which they feel is needed most. Through personal contact and correspondence they have provided various suggestions for such literature. From these suggestions, specific titles are ultimately selected for translation into Spanish, printed and distributed. Distribution is accomplished through 130 bookstores in Latin America, over 100 Bible schools and seminaries, as well as numerous individuals.

There is normally a time-consuming process involved between initial selection of a book to be translated and its final distribution. During the past year fine progress has been made in improving arrangements with new translators and printers in Spain—since it is more economical to have this initial work done there. Subsequently, reprinting can be done more economically in the United States. Among the newest titles which are now ready for distribution are: *Notes on Salvation*—Van Wyk, *Commentary on Pastoral Epistles*—Calvin, and a complete new translation and printing of *Basic Ideas of Calvinism*—Meeter. Translation of *Christian Baptism*—Murray has been completed with final printing temporarily deferred. Other titles are in various stages of processing.

In addition to the distribution of books at subsidized prices, three million tracts were distributed free in 1968. As another area of our literature ministry, *El Altar Familiar* (the Spanish *Family Altar,* produced and distributed by the Back To God Hour) is fully supported financially by TELL. Thus, TELL desires to assist our missionaries and programs of our denomination in various ways—in addition to whatever other responsible distribution of literature can be developed.

We look forward to the arrival of Dr. Wm. Rutgers as part of the TELL ministry. Dr. Rutgers has consented to serve TELL after his retirement from the ministry, promoting the work among our churches and societies. We are thankful for his willingness to serve in this capacity.

The response on the part of our supporters has been truly gratifying this past year. The ministry of TELL has numerous unmet challenges —particularly today with the masses of people in Latin America who need and desire such literature. During the coming year increased effort will be put forth to enlarge and make more efficient the entire distribution of our literature. With God's blessing, we trust the entire program will move forward. We are deeply grateful for the prayerful and financial support of our churches and numerous individuals. In conclusion, we humbly request that The Evangelical Literature League again be recommended to our churches for continued prayerful and financial support.

Respectfully submitted,
David W. Bosscher
Synodical Representative

SUPPLEMENT 19
VARIABLE QUOTA RATES FOR CALVIN COLLEGE AND SEMINARY WITH SPECIAL EMPHASIS ON CANADIAN CHURCHES

(Art. 142)

ESTEEMED BRETHREN:

The study committee appointed by synod (article 118, *Acts of Synod,* 1968) presents the following observations and recommendations:

Historical Background

Prior to the year 1963 the one-rate quota system was in effect. For the years 1963 and after, quota allocations have been made on variable quota rates, based on a formula adopted by the synod of 1962. This formula prescribes that 35% of the overall College and Seminary financial requirements, exclusive of tuition, should be a fixed obligation for each family in the entire denomination (the total Seminary cost being 21% of the entire quota to which is added 14% for the College cost). The remaining 65% is to be allocated on basis of the number of students attending Calvin College from each of 7 regions in the United States and Canada. This 65% constitutes regional benefits derived from actual student attendance at the College, and together with the 35% abovementioned, covers 100% of each family's quota obligation to College and Seminary.

Fairness of the Variable Quota Rates

Pending acceptable evidence that the variable quota rates are unfair to specific classes, evidence which has not been satisfactorily adduced to date, your committee did not feel called upon to make a study in depth of the variable quota rate structure as it exists today, unchanged from the 1962 synodical decision.

Variable Quota Rate Payment History since 1962

Generally speaking, U.S. Churches have managed to meet the variable quotas, as they did the one-rate quota prior to 1963, on a near 100% basis. However, Canada dollar-wise, did a better job of meeting its 1962 one-rate quota than it did its much lower variable rate quota in subsequent years. The Canadian history is detailed below:

Year	Type of Quota	College	Semin.	Total	Quota	Receipts	% Paid
1961	One-Rate	203	34	237	$162,540	$59,530	36.7
1962	One-Rate	210	30	240	189,669	77,457	40.8
1963	Variable	224	30	254	114,550	62,836	54.8
1964	Variable	235	29	264	129,712	67,416	52.0
1965	Variable	234	28	262	158,925	77,414	49.0
1966	Variable	238	38	276	160,078	83,740	52.0
1967	Variable	228	37	265	171,031	82,944	48.5
1968	Variable	213	39	252	172,719	83,000 Est.	48.6

From the above schedule it is to be noted that, whereas under the higher one-rate quota ($17.00) Canada in 1962 paid $77,457, under the much lower variable quota ($10.00 in 1963 gradually increasing to $13.25 in 1968), the 1962 amount was not exceeded until 1966 and even in 1968 is estimated to be only some $5,500 above the 1962 figure. Yet, during this same period, Seminary costs increased from $1,200 per student to $1,590, while College costs increased from $720 to $1,100.

Effects of Unpaid Quotas

The effect of unpaid quotas is to increase the quotas to the point where the amount finally collected is sufficient to cover anticipated needs. All quota causes are compelled to do this, otherwise no overall objectives can ever be met. Accordingly the entire denomination foots the unpaid quota bill.

In the case of Calvin College and Seminary, the net financial requirements are increased to the extent of the anticipated unpaid quotas (8% or $109,000 in 1968, of which Canada's share is estimated at $89,000), in order to arrive at quota, which is then distributed as outlined in "Historical Background" above mentioned.

Focus of this Report

In the light of the preceding paragraph, this report is, and should be, directed to all quotas, and not merely to the Calvin quota alone. Calvin College and Seminary is no more, nor any less, affected by non-payment of quota than are all the other quota causes. The denomination at large pays the shortage.

Canadian Financial Participation

During the past 10 years Canada's overall contribution to denominational quotas has increased from approximately 38% to around 50%. A number of Canadian congregations pay quota 100%, but others fall so far short that the average stands at or near 50%. This means, based on the 1969 quotas of $118.25, an average contribution of $59.00 per Canadian family. Will the next 10 years witness increased participation culminating in a full or near 100% of quota?

The question at issue really is: "When will Canada, through its classes, make a conscientious, organized effort to at least approach over a period of years the current 100% participation of a number of its own congregations?" Until this question is seriously faced by Canadian ministers and elders in classes assembled, and by them transmitted to their respective consistories, to be relayed to the membership via pulpit and congregational meetings, any discussion of materially increased Canadian financial participation remains wholly academic and pointless. Yet Canada should for its own spiritual good face this issue, which, if left unresolved, is bound to cause more and more irritation as the years go by.

Recommendation to synod

1) That synod urge the entire Canadian membership, through its classes and consistories, to initiate a sustained 10 year effort to attain at least 90% of quota.

2) That this decision be implemented by sending a copy of this report, along with the synodical decision, to every Canadian minister and consistory member.

Grounds:

1) Equal benefits and equal representation entail equal financial responsibilities. To compel some 80% of the denomination to carry indefinitely a sizeable quota share of the other 20% is, in the long run, as financially unfair to the one as it is spiritually and morally damaging to the other.

2) Implied in the foregoing is the ultimate ability of the 20% to pay their rightful share. The 10 year plan provides a transition period to succeed in a consistently sustained, bona-fide effort to effect a 90% quota contribution (based on 1969 quota, this would mean an increase of $47.00 annually, or 90 cents per week, spread over a 10 year period).

3) The 10% differential is to afford at least some recognition to differing economic situations prevailing in the U.S. and Canada. What comparable economic conditions will be 10 years from now, taking into consideration Canada's admittedly bright economic prospects, no one can venture to predict at this time—hence the 10% arbitrarily chosen.

Respectfully submitted,

Wm. H. Boer, chairman
S. De Young, secr.
Chas. S. Douma
Fred Hollebeek

SUPPLEMENT 20
SPONSORSHIP OF FOREIGN STUDENTS
(Arts. 123, 146, 148)

ESTEEMED BRETHREN:

During the past year the committee for the Sponsorship of Foreign Students has continued its work with several students. At the present time the committee is giving assistance to four students. Two of these students are pursuing a course of study leading to the Bachelor of Divinity degree. Joshua Yakobu is completing his requirements for the degree during the present year and he hopes to graduate in May 1969. His plans are to return to Nigeria almost immediately in order to begin services to the church. Mr. Yakobu has received regular support from your committee for two full years. Winston Gauder, a student from Ceylon, has been attending Calvin Seminary during this academic year for the first time. He is also seeking a Bachelor of Divinity degree. He plans to continue his studies next year and graduate in May 1970. We have pledged the Gauder family regular support and Mrs. Gauder is the beneficiary of a scholarship from the Reformed Bible Institute.

The committee is also giving support to two students who are seeking a Master's degree in theology. Jung Un Suh is completing his course of study and hopes to graduate in May 1969. He is planning to return to Korea. While Mr. Suh is studying at Calvin Seminary, Mrs. Suh has been attending the Reformed Bible Institute as a full-time student. We have pledged our support to the Suh family for their basic needs, while special assistance has been helpfully provided by the diaconate of one of our Grand Rapids churches. Rev. Aubrey Van Hoff, also from Ceylon, is planning to complete his studies for the Master's degree this year while on a leave of absence from his duties at home. The committee has previously supported him during his course of study for the Bachelor of Arts and Divinity degrees. He has received partial support from your committee for this year.

During the present year we have entertained several new applications for support but no commitments have been made since the whole matter of foreign student support is under review by a study committee appointed by the synod of 1968. (See Agenda report 17). We are pleased with the study now in progress and are looking forward to the recommendations of the study committee. We are hopeful that these recommendations and synod's decisions will assist us in our efforts to further the education of foreign students. The results of our own self-study and our recommendation have been submitted to the study committee for evaluation and consideration. We await the decision of synod on the recommendations we submitted last year. Our reaction to the study committee's report will be presented by our chairman and secretary, whom we designate as our representatives.

The accompanying financial report will indicate our present financial situation. Your committee wishes to express its appreciation to synod for placing the "Sponsorship of Foreign Students" on the list of Denominational Causes for one or more offerings. Despite its inclusion on the approved list, there has been a sharp decrease in receipts over the past several years. The committee requests that synod again place this cause on the list for the coming year.

Respectfully submitted:

Harold Dekker, chairman
Henry Venema, secretary
Henry DeWit, treasurer
Andrew Bandstra
Alvin Huibregtse
Philip Lucasse
Nelson Vanderzee

SPONSORSHIP OF FOREIGN STUDENTS
Financial Statement

March 1, 1968 to February 28, 1969

Cash balance - March 1, 1968		$1,942.71
Contributions from churches and other sources for the year		4,774.51
		$6,717.22
Disbursements -		
Winston Gauder	$2,137.80	
Joshua Yakobu	1,817.50	
Yung Un Suh	1,755.80	
Daniel Anakaa	1,069.60	
Aubrey Van Hoff	657.00	7,437.70
Deficit at February 28, 1969		$(720.48)

SUPPLEMENT 21
THE CHRISTIAN REFORMED BOARD OF HOME MISSIONS
(Arts. 56, 89, 97, 118, 138, 148)

ESTEEMED BRETHREN:

I. INTRODUCTION:

At this moment when the agencies of the Christian Reformed Church are called upon to give an account of their stewardship, the Board of Home Missions responds with the words of the Psalmist, "Great is the Lord and greatly to be praised" (Psalm 48:1).

God's provision has been abundant. The missionaries were provided with the tools of their task. New fields were opened and new challenges were met. God's power was evident in the number of people who were received into the fellowship of the church. God's love and kindness were evident in the vigorous efforts of the church as it addressed itself to the missionary task.

God has provided the church with an outstanding team of dedicated people to man the urban frontiers in Canada and the United States. In the ranks of our missionaries there have been two deaths, and some serious illness, but even here the Lord provided comfort to spare and grace abounding. The crash of a small plane in Hawaii on September 23, 1968, took the life of seminarian Everett Hoeks who was serving as an intern at the Honolulu Christian Reformed Church. A heart attack claimed the life of the Rev. John Huizenga at age 35, on October 16, 1968, in Tucson, Arizona. God called these servants home suddenly, in the middle of their busy labors. We rest in the knowledge that our Heavenly Father did it, and He does all things well.

The Board of Home Missions is profoundly grateful to the thousands of individuals who contributed their dollars in response to the special appeals for the work in Harlem, Rehoboth, and the Servicemen's ministry. Many of these individuals were children and teenagers. Thanks are due, as well, to families and churches for support given to missionaries. This support has contributed substantially to the crusade for Christ in the North American continent.

Special appreciation goes out to all who prayed to the Lord of the Harvest. These prayers have been answered. The gospel has made its irresistible entrance where all seemed lost. The light has dawned in dark places. The salt has made its painful influence felt in places where decay was the order of the day. We thank God for a praying and a working church.

Our gratitude goes out to the hundreds of volunteers who have served without salary on our mission fields. Some of those who served were retired people. Others were teenagers and college students. Some served many weeks, and others served for months or a year. These people constitute the growing army of volunteers which is known as the

Christian Service Corps. Theirs is an heroic service which requires a special brand of unselfish dedication. Our thanksgiving is amplified when we observe that this Service Corps is a manifestation of the spiritual health and vitality of our denomination.

Thanks be to God for the evidence of an awakening in our churches. There is a growing sensitivity to the needs of evangelism and the necessity for witnessing. All across the denomination our people are asking for instruction and for the materials of evangelism. Everywhere there is a growing awareness of the church's task in a changing society and an appreciation for the urgent need for a bold and courageous declaration of the historic Christian faith.

Alongside of our gratitude there is the sober realization that it is no longer enough to shout loudly about our meager accomplishments and disregard the enormous challenge which looms before us. The world is torn by strife: Nigeria, the Near East, Vietnam. This is the sixth year of the disruption of the American city. This is the fourth (and most violent) year of the rebellion of the campus. In just eight years the United States will celebrate its 200th birthday (1776-1976). God's word and the judgment of history concur in the declaration that the nation which forsakes God will perish. It *can* happen here. Perhaps we have a decade—the 70's—to reclaim our homelands for Christ.

To help our church fulfill its mission we must bend every resource to encourage the church member to be the church in mission wherever he is. It is the task of the Board to encourage and assist every member and every congregation in the fulfillment of the church's mission in these critical times. It is our solemn obligation to supply the tools and to assist in this task.

The budget which is attached to this report is our first declaration regarding our intentions for the '70's. We have a choice, which is really not a choice at all. We can wait until our nations (already below 60% nominal Christian and declining) slip into the swamp of spiritual decay and collapse, or we can recognize the signs and courageously initiate constructive and realistic programs for spiritual renewal. We have great resources and God has promised more. We have a heritage of Christian faith which is second to none. We have some programs for communicating the Gospel which are just beginning. We may not falter or hesitate now.

It is your awesome responsibility to set the pattern, endorse the program, and determine the direction. May God grant you the Holy Spirit without measure, a vision—without which men perish—and courage for critical times.

* * * *

In planning for the 70's, your Board of Home Missions presents the following:

A. The Board intends to improve and expand our services to the churches so that they may be better able to carry their responsibility as agents of the Lord's mission. This will include the improvement of present tools and the production of additional means for communicat-

ing the Gospel. It also envisions a wider contact with the churches for purposes of advice and counsel in the program of evangelism.

B. The Board of Home Missions seeks to augment its outreach in the following areas:

1. Urban Ministries: The Inner City represents a challenge to the church to bring its ministry to bear on the most obvious needs of society. It is a most critical and explosive arena of service.

2. Campus Ministry: The men and women on the campus today will be the leaders and the counselors of business, industry, government, labor, education, and the professions, in the next decade. Any plan to improve the prospects for spiritual improvement in our countries must take into account this segment of our society.

C. The Board of Home Missions is wrestling with a number of alternatives which will better enable us to serve the church in the future. At this point we inform synod that our planning thus far envisions three aspects:

1. We should devise a plan whereby the local churches and classes would assume more responsibility for the establishment and the nurture of new fields.

2. At the same time we envision a plan whereby the Board would do more to assist and advise the local churches or classes in the performance of their mission.

3. The Board of Home Missions would continue to be especially concerned with areas beyond the capability of a church(es) or classes, or beyond their reach.

Along with this thinking there is the suggestion that all this may necessitate a division of responsibility along regional lines.

D. There is an expressed concern regarding the potential "oversupply" of candidates for the ministry. In planning for the 70's your Board of Home Missions calls the attention of synod to the following possibilities for the selective use of these men.

1. There is a list of suggested fields which could be opened but have not been fully explored. There are many areas of obvious need in our society where the ministry of our church is needed.

2. In recognition of the special need for a team ministry on certain fields, the board may place two men in one field.

3. There is the possibility of calling men to serve in other denominations. Such service would be a "loan" to congregations which are unable to obtain a minister who is loyal to the Scriptures. There have been such opportunities in the recent past.

II. ADMINISTRATIVE AND BOARD PERSONNEL - 1968

A. The board is pleased to welcome Mr. Ellis Deters to the Evangelism Department as assistant to the Minister of Evangelism. Mr. Deters will direct the Christian Service Corps which is the volunteer program of the Christian Reformed Church. This program also includes the Summer Workshop In Missions (S.W.I.M.). It is our pleasure to welcome the Rev. Duane Vander Brug as Missionary on General Assignment, serving as Assistant Field Secretary (Special Fields).

Executive secretary - Rev. Marvin C. Baarman
Field secretary - Rev. Nelson Vanderzee
Assistant field secretary - Mr. David W. Bosscher
Assistant field secretary* - Rev. Duane Vander Brug
Minister of Evangelism - Rev. Wesley Smedes
Assistant to the Minister of Evangelism - Mr. Cliff Christians
Assistant to the Minister of Evangelism - Mr. Ellis Deters
Treasurer-Business Manager - Mr. Gerard J. Borst
Church relations secretary - Mr. Martin J. Hamstra
Office manager-accountant - Mr. Howard G. Meyers

*Being filled by Rev. Duane Vander Brug, missionary on general assignment, pending appointment by synod.

B. Board Members

Classis	Delegate	Alternate
Alberta North	Rev. A. Leegwater	Rev. P. De Bruyn
Alberta South	Rev. R. Koops	Mr. D. Timmermans
British Columbia	Rev. J. Kuntz	Rev. H. Bade
Cadillac	Rev. A. Hannink*	Rev. J. Monsma
California South	Rev. H. Roelofs	Rev. W. Bierling
Central California	Rev. F. De Jong	Rev. E. Marlink
Chatham	Rev. C. Tuyl*	Rev. J. W. Van Weelden
Chicago North	Rev. W. Witte*	Dr. A. Diekema
Chicago South	Rev. A. MacLeod*	Rev. C. Terpstra
Eastern Canada	Rev. H. Uittenbosch	Rev. J. Pereboom
Florida	Rev. D. Wisse	Rev. A. Rienstra
Grand Rapids East	Rev. L. Veltkamp*	Rev. M. Beelen
Grand Rapids South	Rev. L. Bossenbroek*	Rev. M. Jorritsma
Grand Rapids West	Rev. P. Vermaire*	Rev. M. Toonstra
Grandville	Rev. E. Knott*	Rev. T. Wevers
Hackensack	Rev. D. Griffioen	Rev. S. Ten Brink
Hamilton	Rev. A. Vanden Ende	Rev. G. Rienks
Holland	Rev. W. Hofman*	Rev. G. Klouw
Hudson	Rev. R. Opperwall	Rev. L. Tanis
Huron	Rev. H. Numan	Rev. H. Lunshof
Illiana	Rev. H. Sprik*	Rev. E. Dykema
Kalamazoo	Rev. W. Huyser*	Rev. R. Peterson
Lake Erie	Rev. R. Van Harn*	Rev. H. Brink
Minnesota North	Rev. R. Graves	Rev. L. Vande Creek
Minnesota South	Rev. H. Bajema	Rev. P. Brouwer
Muskegon	Rev. W. Brink*	Rev. H. Vander Ark
Northcentral Iowa	Rev. F. Einfeld	Mr. E. Roelofs
Orange City	Rev. J. De Vries	Rev. R. Tjapkes
Pacific Northwest	Rev. B. Byma	Rev. J. Maas
Pella	Rev. T. Brouwer	Mr. W. Nibbelink
Quinte	Rev. D. Habermehl	Rev. E. Gritter
Rocky Mountain	Rev. J. Vander Laan	Rev. D. Houseman
Sioux Center	Rev. J. Ebbers	Rev. C. Van Essen
Toronto	Rev. Dr. R. Kooistra	Rev. J. Van Stempvoort
Wisconsin	Rev. J. Entingh	Rev. R. Hertel
Zeeland	Rev. H. Van Wyk, Jr.*	Rev. H. Arnold

*Indicates members of the executive committee

Members at Large

Area	Delegate	Alternate
Central U.S.A.	Mr. J. Van Eerden*	Dr. F. Westendorp
	Mr. J. Simerink*	Mr. M. Van Dellen
	Mr. J. Spalink*	Mr. M. Medema
	Mr. W. Peterson*	Dr. R. Plekker
	Mr. P. Van Putten*	Mr. J. Volkers
S.W. Ontario	Mr. W. Suk*	Mr. H. Nymeyer
W. Canada	Mr. M. Kwantes	Mr. G. Monsma
W. U.S.A.	Mr. J. Vande Beek	Dr. W. Den Dulk
E. Canada	Mr. H. Van Belle	Mr. G. Witvoet
E. U.S.A.	Mr. P. Damsma	Mr. W. Hommes

*Indicates members of the executive committee

C. Officers of the board

Rev. L. Veltkamp, president
Rev. E. Knott, vice-president
Mr. J. Van Eerden, assistant treasurer

D. Sub-committees of the board

1. Officers committee: Revs. L. Veltkamp, E. Knott, Mr. J. Van Eerden
2. Evangelism committee: Revs. W. Huyser, H. Sprik, R. Van Harn
3. Campus ministry committee: Revs. A. Hoksbergen, D. Postma, Dr. S. Dykstra, plus the evangelism committee.
4. Finance committee: Messrs. J. Van Eerden, M. Medema, W. Peterson, J. Simerink, J. Spalink, P. Van Putten, Rev. E. Knott
5. Ministry committees:
a. Regular ministry: Revs. W. Witte, L. Bossenbroek, A. Hannink
b. Special ministry: Revs. P. Vermaire, A. MacLeod, C. Tuyl
c. Indian ministry: Revs. W. Brink, W. Hofman, H. Van Wyk, Jr.
6. Personnel committee: Executive secretary, Field secretary, Assistant field secretary; Minister of Evangelism, Treasurer

III. FIELDS, REGULAR

A. Changes in personnel

1. Departures from the staff

a. Rev. M. Dornbush retired from the active ministry and has left Charlottetown, Prince Edward Island, Canada.
b. Rev. R. Tadema is on leave of absence in the U.S. Air Force as chaplain.
c. Rev. J. Roorda retired from the active ministry and has left Quincy, Wash.
d. Rev. W. Brander left Terre Haute, Indiana, to enter the military chaplaincy.
e. Rev. J. Huizenga died while in the service of the church at Tucson, Arizona.
f. Rev. John Dykstra left Dayton, Ohio, to serve the church in Newton, Iowa.
g. Rev. R. Slater left Ogden, Utah, to serve the church at Pease, Minnesota.
i. Rev. Edgar Holkeboer left the employ of the board to serve the congregation at Stoney Plain, Alberta, Canada.
j. Rev. D. Kwantes left Windsor, Ontario, Canada, to serve the board of Foreign Missions in Japan.

2. Additions to the staff

a. Rev. G. Beerens accepted the call to Terre Haute, Indiana.
b. Rev. F. MacLeod accepted the call to Wappingers Falls, New York.
c. Rev. N. Knoppers accepted the call to El Paso, Texas.
d. Rev. R. Kramer accepted the call to Quincy, Washington.

e. Rev. W. Heersink accepted the call to Flagstaff, Arizona.

f. Rev. R. De Vries accepted the call to Boca Raton, Florida.

g. Rev. Wayne De Young has been granted a leave of absence from Fairbanks, Alaska, to pursue further education.

3. Transfers

a. Rev. D. Aardsma was transferred from Calvary, Minneapolis, to Ridgeview Hills, Denver.

b. Rev. J. Schuring was transferred from Boca Raton, Florida, to the campus at the University of Minnesota, Minneapolis, Minnesota.

4. Stated supply:

a. Rev. B. Bruxvoort - Miami, Florida, and Zuni, New Mexico.

b. Rev. M. Vander Werp - Tacoma, Washington.

c. Rev. P. Honderd - Elim, Tucson, Arizona.

d. Rev. C. Kuipers - Ogden, Utah.

e. Mr. G. Hogeterp - High River, Alberta, Canada.

B. Fields:

The information contained in this report is computed as of February 1, 1969. The figure given for "Worship Service" is the latest average morning attendance figure for December 1968.

1. Akron, Ohio: Rev. Henry T. Karsten, missionary pastor, opened 1963. Families 22. Sunday school 100. Vacation Bible school 250. Worship service 90, 10-non-member families attending. New church building March 1967.

2. Anchorage, Alaska: Rev. William Heynen, missionary pastor, opened 1953. Families 26. Sunday school 190. Worship service 198. Catechism and other meetings—a total of 12 separate projects. 40 non-member families attending. Young people's program. College students groups. T.V. Bible class. Prison camp and rescue mission.

3. Bakersfield, California: Rev. James Versluys, missionary pastor, opened in 1967. Families 12. Sunday school 65. Worship service 71. Catechism 28. A church site has been purchased, a church building will be constructed during 1969.

4. Bellevue, Washington: Rev. Jerome Batts, missionary pastor. Opened in 1967. Families 28. Sunday school 60. A parsonage has been completed and the congregation hopes to construct their new church building during the early part of 1969.

5. Binghamton, New York: Rev. Peter Vermaat, missionary pastor. Opened in 1964. Families 16, with 12 non-member families also attending. Worship service 70. Vacation Bible school 230. The congregation is presently worshiping in its new church building.

6. Boca Raton Florida: Rev. Robert De Vries, missionary pastor. Opened 1963. Families 20 with 7 non-member families also attending. Sunday school 27. Worship service 79. Vacation Bible school 75. Catechism 9. The congregation has now worshiped for one year in its new sanctuary.

7. Boulder, Colorado: Rev. Jay Vander Ark, missionary pastor. Opened in 1961. Families 19, with 3 non-member families also in attendance. Sunday school 75. Worship service 74. Vacation Bible school 120. Located near the University of Colorado campus.

8. Champaign, Illinois: Rev. Boelo Boelens, missionary pastor. Opened in 1956. Families 14. The Hessel Park Christian Reformed Church has a ministry to the University of Illinois campus and to a residential community.

9. Dayton, Ohio: Rev. Jack Zandstra, missionary on general assignment. Opened in 1961. Families 12, with one non-member family in attendance. Sunday school 36. Vacation Bible school 90. Worship service 39. The Dayton

church is located in the suburb of Kettering and provides a service to the Wright-Patterson Air Force Base.

10. Denver, Colorado: Rev. Dirk Aardsma, missionary pastor. Opened in 1968. Families 12, with 6 non-member families also in attendance. Sunday school 45. Worship service 63. The Ridgeview Hills Christian Reformed Church is meeting in a temporary location. Capital funds are being provided by the First Christian Reformed Church of Denver.

11. East Islip, New York: Rev. Alan Arkema, missionary pastor. Opened in 1957. Families 16, with 8 non-member families also in attendance. Sunday school 76. Catechism 37. Worship service 70. Vacation Bible school 160.

12. East Tucson, Arizona,: Vacant. Rev. Peter Honderd, stated supply. Opened in 1965. Families 19, with 6 non-member families also in attendance. Sunday school 35. Catechism 22. Worship service 50. Vacation Bible school 40.

13. El Paso, Texas: Rev. Nicholas Knoppers, missionary pastor. Opened in 1960. Families 3, with 7 non-member families also in attendance. Sunday school 40. Vacation Bible school 135. Worship service 40. The El Paso church has a large responsibility in a ministry to the servicemen in the military establishments in the area.

14. Fairbanks, Alaska: vacant. Opened in 1956. Families 8. Sunday school 56. Catechism 15. Vacation Bible school 76. Worship service 40. The Fairbanks church has an extensive ministry to servicemen, providing meals and lodging in addition to spiritual care. The flood-damaged church building is scheduled to be replaced this year.

15. Farmington, Michigan: Rev. J. Harold Ellens, missionary pastor. Opened in 1968. Families 15, with 10 non-member families also in attendance. Sunday school 40. Instruction classes 45. Worship service 64.

16. Flagstaff, Arizona: Rev. A. William Heersink, missionary pastor. Opened in 1968. Families 7, with 11 non-member families also in attendance. Sunday school 47. Vacation Bible school 90. Catechism 11. Worship service 30. This new congregation is meeting in a temporary location. They hope to acquire a church site and build a church soon. This church has a ministry to the Arizona State University in Flagstaff.

17. Flanders Valley, New Jersey: Rev. David Zandstra, missionary pastor. Opened in 1965. Families 20, with 2 non-member families also in attendance. Sunday school 68. Vacation Bible school 72. Catechism 22. Worship service 76. The congregation was organized in November of 1968. They look forward to the completion of a church edifice in 1969.

18. Fort Collins, Colorado: Rev. Gerrit Boerfyn, missionary pastor. Opened in 1963. Families 36, with 3 non-member families in attendance. Sunday school 93. Catechism 18. Vacation Bible school 100. Worship service 120. The Immanuel Christian Reformed Church was formerly a part of the Evangelical and Reformed denomination.

19. Fort Wayne, Indiana: 10 families. Authorized for opening but not yet opened because no one has responded positively to our call.

20. Fountain Valley, California: Rev. Roger Timmerman, missionary pastor. Opened in 1965. Organized in 1968. Families 20, with 3 non-member families also attending. Sunday school 48. Catechism 7. Worship service 79. The congregation looks forward to the construction of their church building in 1969.

21. Fresno, California: Rev. Duane Visser, missionary pastor. Opened in 1963. Families 30, with 4 non-member families in attendance. Sunday school 80. Catechism 27. Worship service 130. Vacation Bible school 150.

22. Grand Forks, Minnesota: Rev. Peter Lagerwey, missionary pastor. Opened in 1963. Families 16, with 3 non-member families in attendance. Sunday school 50. Catechism 14. Vacation Bible school 80. Worship service 60. The East Grand Forks church serves University of North Dakota students and Air Force

personnel in addition to a growing community. The congregation completed the construction of their new church building in 1969.

23. Hayward, California: Rev. Jacob Hekman, missionary pastor. Opened in 1960. Families 27, with 10 non-member families in attendance. Sunday school 117. Catechism 30. Vacation Bible school 115. Worship service 119.

24. Honolulu, Hawaii: Rev. Dr. Melvin Hugen, missionary pastor. Opened in 1967. Families 16, with 11 non-member families in attendance. Sunday school 53. Instruction classes 21. Worship service 90.

25. Indian Harbour Beach, Florida: Rev. Gerald Hubers, missionary pastor. Opened in 1959. Families 18, with 4 non-member families in attendance. Sunday school 72. Vacation Bible school 140. Catechism 14. Kindergarten 16. Worship service 76. The Grace Christian Reformed Church is located on the East Coast of Florida just south of the Kennedy Space Center.

26. Iowa City, Iowa: Rev. James Kok, missionary pastor. Opened in 1960. Families 40, with many non-member families in attendance. Sunday school 90. Catechism 20. Vacation Bible school 120. Worship service 160. The congregation has a ministry to the University of Iowa students and to the community.

27. Mason City, Iowa: Rev. Kenneth Bakker, missionary pastor. Opened in 1960. Families 20, with 8 non-member families in attendance. Sunday school 45. Catechism 19. Vacation Bible school 71. Worship service 71.

28. Minneapolis (New Brighton) Minnesota: Rev. Arthur Stienstra, missionary pastor. Opened in 1965. Families 40, with 5 non-member families in attendance. Sunday school 82. Catechism 37. Vacation Bible school 89. Worship service 148. Completion of the sanctuary is scheduled for 1969.

29. Norfolk, Virginia: Rev. John Rickers, missionary pastor. Opened in 1962. Families 16, with 7 non-member families in attendance. Sunday school 67. Catechism 12. Vacation Bible school 112. Worship service 68. The Norfolk church is a companion piece to the Norfolk Servicemen's Home. The church in Norfolk serves a highly transcient community.

30. Ogden, Utah: Vacant. Rev. Cornelius Kuipers, stated supply. Opened in 1958. Families 29. Sunday school 120. Catechism 11. Vacation Bible school 140. Worship service 114.

31. Orlando, Florida: Rev. Richard Wezeman, missionary pastor. Opened in 1959. Families 22, with 4 non-member families in attendance. Sunday school 52. Catechism 22. Vacation Bible school 33. Worship service 115.

32. Portland (Oak Hills) Oregon: Rev. Howard Spaan, missionary pastor. Opened in 1965. Families 22, with 11 non-member families in attendance. Sunday school 82. Catechism 47. Vacation Bible school 140. Worship service 93.

33. Quincy, Washington: Rev. Roger Kramer, missionary pastor. Opened in 1963. Families 20, with one non-member family in attendance. Sunday school 59. Catechism 28. Vacation Bible school 50. Worship service 79. Sunday school for Mexican migrant families is maintained.

34. Quint Cities (Davenport), Iowa: Rev. Samuel Vander Jagt, missionary pastor. Opened in 1965. Families 15, with 5 non-member families in attendance. Sunday school 24. Catechism 21. Worship service 50.

35. Riverside, California: Vacant. Opened in 1960. Families 26. Sunday school 78. Catechism 20. Vacation Bible school 130. Worship service 120.

36. Salem, Oregon: Rev. Roger Posthuma, missionary pastor. Opened in 1961. Families 35. Sunday school 93. Catechism 32. Vacation Bible school 100. Worship service 122.

37. Salt Lake City (Immanuel), Utah: Rev. Donald Van Gent, missionary pastor. Opened in 1960. Families 20, with 5 non-member families in attendance. Sunday school 65. Catechism 38. Vacation Bible school 95. Worship service 82.

38. South St. Paul, Minnesota: Rev. Donald Van Beek, missionary pastor.

Opened in 1959. Families 23, with 5 non-member families in attendance. Sunday school 67. Catechism 26. Vacation Bible school 131. Worship service 93.

39. South Windsor, Connecticut: Rev. James Bonnema, missionary pastor. Opened in 1962. Families 25, with 6 non-member families in attendance. Sunday school 75. Catechism 40. Vacation Bible school 106. Worship service 92. South Windsor is a suburban community to Hartford, Connecticut.

40. St. Louis, Missouri: Rev. Henry De Rooy, missionary pastor. Opened in 1965. Families 20, with 6 non-member families in attendance. Sunday school 66. Catechism 13. Vacation Bible school 128. Worship service 79. Construction of their church and parsonage is scheduled for completion in 1969.

41. Syracuse, New York: Rev. Fred Bultman, missionary pastor. Opened in 1966. Families 8, with 4 non-member families in attendance. Sunday school 49. Catechism 56. Worship service 48.

42. Tacoma, Washington: Vacant. Rev. Marvin Vander Werp, stated supply. Opened in 1962. Families 57. Sunday school 138. Catechism 36. Vacation Bible school 200. Worship service 204. The Tacoma congregation organized in 1968.

43. Terre Haute, Indiana: Rev. A. Gene Beerens, missionary pastor. Opened in 1960. Families 9, with 9 non-member families in attendance. Sunday school 40. Catechism 32. Vacation Bible school 80. Worship service 40. There is a new burst of interest and vitality in the congregation.

44. Visalia, California: Rev. Bartel Huizinga, missionary pastor. Opened in 1965. Families 35, with 7 non-member families in attendance. Sunday school 137. Catechism 49. Worship service 176.

45. Wanamassa, New Jersey: Rev. Gerrit Rientjes, missionary pastor. Opened (re-opened) in 1966. Families 14. Sunday School 20. Catechism 9. Vacation Bible school 43. Worship services 53. This congregation ministers to servicemen and summer vacation visitors, in addition to its community.

46. Wappingers Falls (Poughkeepsie), New York: Rev. Farquhar MacLeod, missionary pastor. Opened in 1963. Families 19, with 12 non-member families in attendance. Sunday school 62. Catechism 26. Worship service 102.

47. Washington, Pennsylvania: Rev. Rensselaer Broekhuizen, missionary pastor. Opened in 1963. Families 16. Sunday school 35. Catechism 8. Worship service 58. This congregation will complete their church building during 1969.

48. Webster, New York: Rev. Edwin Walhout, missionary pastor. Opened in 1965. Families 18, with 3 non-member families in attendance. Sunday school 50. Catechism 22. Vacation Bible school 70. Worship services 62. The congregation will complete the construction of their church building in 1969.

49. Yakima, Washington: Rev. Bernard Niemeyer, missionary pastor. Opened in 1967. Families 13. Sunday school 49. Catechism 16. Worship services 58. The church building and parsonage are scheduled for construction in 1969.

50. Cochrane, Ontario: Mr. John Tensen, missionary pastor. Opened 1950. Families 15. Sunday school 16. Instruction classes 29. Vacation Bible school 116. Worship service 32.

51. Fredericton, New Brunswick: Rev. Hendrick De Bruyn, missionary pastor. Opened in 1961. Families 16. Sunday school 43. Catechism 6. Vacation Bible school 87. Worship service 68.

52. High River, Alberta: Mr. Gerald Hogeterp, stated supply. Opened in 1962. Families 18. Sunday school 35. Catechism 17. Worship service 72. High River has made application to be a calling church in 1969.

53. New Glasgow, Nova Scotia: Authorized for opening in 1968 but not yet open because there has been no positive response to our calls.

54. Penticton, British Columbia: Rev. Ralph Groeneboer, missionary pastor. Opened in 1966. Families 20. Sunday school 23. Catechism 14. Worship service 72. Rev. Groeneboer has recovered from another heart attack. On January

23 Rev. Groeneboer celebrated 25 years in the ministry. We thank the Lord for His abundant love and care.

55. Prince George, British Columbia: Rev. John Versfelt, missionary pastor. Opened in 1957. Families 23. Sunday school 67. Instruction classes 51. Worship service 90. Rev. Versfelt is confined to his home with infectious hepatitus. We petition the Lord for his recovery.

56. Stony Plain, Alberta: Rev. Edgar Holkeboer, pastor. The Stony Plain Christian Reformed Church has graduated into the status of a calling church.

57. Windsor, Ontario: Vacant. Opened in 1966. Families 22, Sunday school 30. Catechism 18. Morning worship service 60. The Windsor congregation is struggling to obtain a church site. The congregation awaits the transfer of Rev. H. De Bryn from Fredericton, New Brunswick.

C. General Observations

1. All the home mission churches have regular Sunday worship services, plus an outreach into the community with one or more of the following: radio broadcast, T.V broadcast, rest home ministry, services in a jail or prison farm, hospital, week-day Bible clubs, Teen Clubs, service organizations, community action committees, block-captain organization, and mailing ministry.

2. The morning worship services average attendance figure is listed because it reflects the presence of visitors present. All of the fields have community families in attendance who are not yet members. In a few instances our mission churches have more visiting (inquiring) families than member families.

3. Generally, Home Missions churches have a high percentage of members who come from unchurched or non-Christian Reformed background.

4. Sunday school occupies an important place in each home mission church. Hayward, California, is the smallest church in the Classis but it has the largest Sunday school. The same can be said for many of the home mission churches. In many instances the Christian Reformed children are outnumbered two or three to one. Contact with these children gains access to homes with the message of salvation. Vacation Bible school serves the same purpose. Each field has the opportunity of having a team of young people (S.W.I.M.) to help in the busy summer program. Seminarians and teacher volunteers also help in many of our fields.

5. All of the mission churches have programs which are oriented to the community and a scriptural address to those who do not know Christ as their Savior.

6. The Home Missionaries have enjoyed the excellent cooperation of the Back-to-God Hour in the new areas into which they enter. The Back-to-God Hour has provided an excellent image of the Christian Reformed Church.

IV. INDIAN FIELD

A. Personnel

1. Departures from the staff

a. Rev. Floris Vander Stoep retired after nearly 30 years on the Indian field.

b. Miss Bessie Tjoelker retired after 20 years on the Indian field.

c. Mr. John Charles retired after many years.

d. Rev. Edward Cooke accepted the call to West Sayville, New York and left Rehoboth.

e. Rev. John Hofman accepted a call to Lynden, Washington, and left Ft. Wingate.

f. Mr. and Mrs. John Vander Ark retired from the post of house parents.

g. Miss Bess Eelkema resigned.

h. Miss Marlene Folkerts left to pursue further education.

i. Mr. Richard Kruis accepted an appointment to South Haven, Michigan.

j. Mr. Sidney Nez was dismissed.

k. Mr. Ernest Benally left to obtain other employment.

l. Mr. Wilfred Wellington left to take up a position with the O.E.O.

m. Teachers:

1) Mr. Kenneth Dobbs left to go to another school.

2) Miss Millie Bierma left to go to another school.

3) Miss Wilma Van Dam left to go to another school.

2. Additions to the staff

a. Rev. Abe Koolhaas accepted the call to Shiprock, New Mexico.

b. Mr. Stanley Siebersma accepted the appointment to Fort Wingate.

c. Mr. and Mrs. Lloyd Jurgens joined the Rehoboth staff (laundry).

d. Mr. and Mrs. Clarence Dykema accepted the position at Friendship House in San Francisco (houseparents).

e. Miss Gertrude Youngsma joined the Rehoboth staff (dormitories).

f. Mrs. Ann Boyd joined the Rehoboth staff (school office).

g. Miss Sharon Visser joined the Rehoboth staff (kitchen).

h. Mr. Boyd Whitehorse accepted a post at Farmington-Shiprock.

i. Miss Lolita Benally accepted a post at Crown Point.

j. Mr. Gerrit Van Andel joined the Rehoboth Industrial staff.

k. Mr. Jerry Lineweaver accepted a post in Salt Lake City.

l. Teachers: Mr. Eugene Boot, Mrs. Ella Van Boven, and Miss Barbara Jager have been added to the teaching staff.

3. Transfers:

a. Mr. Gary Klumpenhouwer accepted a transfer from Salt Lake City to Toadlena, New Mexico.

b. Mr. Geronimo Martin accepted a transfer from Sanostee to Crown Point.

c. Mr. Frank Curley accepted a transfer from Tohatchi to Sanostee.

d. Mr. John George accepted a transfer from Gallup to Toadlena.

4. Stated Supply

Rev. B. Bruxvoort served as stated supply in Zuni, New Mexico.

B. Fields

1. Albuquerque, New Mexico: Rev. Harry Van Dam, missionary pastor. Opened in 1961. Families 16, with 15 non-member families in attendance. Sunday school 50. Vacation Bible school 140. Catechism 20. Worship service 66. (Indian student service 45).

2. Brigham City, Utah: Rev. Edward Boer, missionary pastor. Mr. Ivan Mulder and Miss E. Vos are staff members. Opened in 1954. Families 10, with 6 non-member families in attendance. Sunday school 58, plus some 350 Indian students. Vacation Bible school 140. Worship service 86. The Intermountain Indian Boarding school is located in Brigham City.

3. Chicago, Illinois; American Indian Chapel: Mr. Howard Bielema, missionary pastor. Opened in 1963. Sunday school 60. Vacation Bible school 36. Catechism 18. Weekday classes 34. Worship service 41.

4. Church Rock, New Mexico: Mr. John Tso, missionary pastor. Families 29. Sunday school 48. Worship service 90.

5. Crown Point, New Mexico: Rev. David Doyle, missionary pastor. Mr. Geronimo Martin, Miss Lolita Benally, assistants. Opened in 1913. Families 18, with 11 non-member families in attendance. Sunday school 33. Instruction classes 16. Government schools, Crown Point 378, Lake Val 79, Standing Rock 40. Worship services 56.

6. Farmington, New Mexico: Rev. Sampson Yazzie, missionary pastor. Mr. Howard Begay, assistant. Opened in 1921. Families 27. Sunday school 65. Vacation Bible school 120. Instruction classes 27. Government school classes 394. Worship service 103.

7. Fort Wingate, New Mexico: Mr. Stanley Siebersma, missionary pastor. Melvin Chavez, Sr., assistant. Opened in 1965. Sunday school 297. Instruction classes 53. Government school classes 800 high school, 300 elementary. Worship services 83.

8. Gallup, New Mexico: Rev. Alfred Mulder, missionary pastor. Mr. Jackson Yazzie and Mr. John George, assistants. Opened in 1932. Families 34, with 3 non-member families in attendance. Sunday school 130 (Manuelito) 46 (Bethany). Instruction classes 53. Worship service 92.

9. Nasschitti, New Mexico: Mr. Marinus Harberts, missionary pastor. Mr. Ben Henry, assistant. Opened in 1924. Families 20, with 6 non-member families in attendance. Sunday school 56. Instruction classes 11. Government school classes 82. Vacation Bible school 56. Worship service 97.

10. Phoenix, Arizona: Rev. Jacob Van Bruggen, missionary teacher. Rev. Van Bruggen is the Christian Reformed representative on the campus of the Cook Christian Training school.

11. Red Rock, Arizona: Rev. Paul Redhouse, missionary pastor. Mr. Cato Begay and Miss Lucy Harvey, assistants. Opened in 1953. Families 30, with 5 non-member families in attendance. Sunday school 34. Indian school 26. Worship service 42. Rev. Redhouse is active in the Christian Refromed Navajo radio broadcast.

12. Rehoboth, New Mexico: Vacant. Opened in 1896. Families 30. Sunday school 108. Instruction classes 139. Worship service 172. The Rehoboth church is the hub of the mission campus. It serves the students at Rehoboth school, the patients in the hospital, and the staff on the campus.

13. Riverside, California: Miss Marilyn Baker, missionary at the Protestant Indian Chapel, Sherman Institute, Government school. Worship services, Religious Education, and counseling fill the schedule of Miss Baker.

14. Salt Lake City, Utah: Mr. Jerry Lineweaver, missionary. Opened 1960. Indian families 9, Sunday school 37. Vacation Bible school 35. Worship services 26. Worship services and some other meetings are integrated into the program of the First Salt Lake City Christian Reformed Church.

15. San Antone, New Mexico: Mr. Alfred Becenti, missionary pastor. Families 9. Sunday school 20. Instruction classes 57. Government school classes 62. Worship services 28.

16. San Francisco, California (Friendship House): Rev. Richard Venema, missionary pastor. Opened in 1963. Families 13. Sunday school 29. Vacation Bible school 130. Instruction classes 41. Worship service 77. Mr. and Mrs. Clarence Dykema are the house parents at the Friendship House.

17. Sanostee, New Mexico: Mr. Frank Curley, Sr., missionary pastor. Opened in 1913. Families 6, with 7 non-member families in attendance. Sunday school 168. Instruction classes 18. Government school 352. Vacation Bible school 75. Worship service 30.

18. Shiprock, New Mexico: Rev. Abe Koolhaas, missionary pastor. Miss Hermina Nyhof, Mrs. Anna King, Mr. Boyd Whitehorse, assistants. Opened in

1936. Families 34. Sunday School 58. Instruction classes 45. Government school 387. Vacation Bible school 100. Worship service 94.

19. Teec Nos Pos, Arizona: Mr. Corwin Brummel, missionary pastor. Mr. John Talley, assistant. Opened in 1936. Families 24. Sunday school 46. Government school 382. Instruction classes 42. Vacation Bible school 93. Worship service 72 in Teec Nos Pos, 21 in Beclabito.

20. Toadlena, New Mexico: Mr. Gary Klumpenhouwer, missionary pastor: Opened in 1925. Families 22. Sunday school 32. Instruction classes 28. Government school 280. Vacation Bible school 78. Worship service 59.

21. Tohatchi, New Mexico: Rev. Edward Henry, missionary pastor. Miss Thelma Vander Ven, Mr. Frank Curley, assistants. Opened in 1898. Families 25. Sunday school 158. Instruction classes 32. Government school 161, 271. It is with great pleasure and thanksgiving that we announce the ordination and installation of Rev. Edward Henry at the Tohatchi Christian Reformed Church in New Mexico. Rev. Henry is the fourth Navajo to be ordained under Article 7 (8) of the Church Order.

22. White Horse Lake, New Mexico: Mr. Charles Grey, missionary pastor. Opened in 1966. Families 5, with 5 non-member families in attendance. Sunday school 17. Instruction classes 51. Government school 55. Worship service 38.

23. Window Rock, Arizona: Rev. Scott Redhouse, missionary pastor. Opened in 1966. Families 16. Sunday school 35. Instruction classes 25. Worship services 51. Window Rock is the capital of the Navajo Tribe.

24. Zuni, New Mexico: Vacant. Mr. Rex Chimoni, assistant. Opened in 1897. Families 9, with 9 non-member families in attendance. Sunday school 84. Vacation Bible school 130. Instruction classes 33. Worship services 58. The Zuni church has a thriving Christian school adjacent to the church.

C. Education Department, Indian Mission

New elementary class rooms have been constructed at Rehoboth. The construction of new dormitories is progressing. This represents continued progress in the execution of the "master plan" for Rehoboth which was approved in 1967. These buildings will relieve the overcrowded conditions and replace buildings which were "condemned for public use" already many years ago. The facilities at Rehoboth are limited. Each year eligible Indian students are turned away because there is not enough room. We are most grateful that the quality of education and the spirit of the schools at Zuni and Rehoboth is outstanding. Teachers who live close to God have given these schools a character which represents well the name of our Lord. Mr. Keith Kuipers is at Rehoboth. Mr. Thomas Weeda is at Zuni. Last year the future of our Zuni school enrollment was in doubt because of the new public school being built on "our" side of the river. The Lord has provided! Our enrollment did not suffer. We are thankful for children who may be taught in the ways of the Lord and teachers with the dedication to help them learn.

D. Rehoboth Hospital

A deed to 40 acres of land has been conveyed to the Luke Society. The construction of a hospital building is scheduled to begin soon. In the meantime the patients continue to come into the hospital. They receive the best of medical care and Christian counsel.

E. Industrial Department

It is the task of the Industrial Department to maintain the buildings at Rehoboth, the central heating plant, water and sewage systems, in addition to maintaining the buildings and grounds on all the Indian stations. They have been assisted by volunteers from several parts of the country who have donated hundreds of hours of skilled labor to help the department do its work. They have done very well.

V. SPECIAL MINISTRIES

A. Personnel

1. The Rev. Gordon Negen left the Manhattan Christian Reformed Church, Harlem, New York, to take up a work in Sun Valley, Denver, for the Third Christian Reformed Church of Denver.

2. Rev. Fred Diemer has been called to the Spanish ministry and is presently involved in a year of language study in Costa Rica.

3. The Rev. John Hollebeek was transferred from Scottsdale, Arizona, to the Crenshaw Christian Reformed Church of Los Angeles, California.

4. Mr. James Allen has been granted a leave of absence to work with the government subsidized program for addicts rehabilitation in Manhattan, New York.

B. Urban Ministries

1. Manhattan, New York, New York. Christian Reformed Church Mission Department. Mr. Bernard Greenfield, administrator. Mr. Jack Reiffer, seminarian-intern; Mrs. Elease Feimster, Miss Marilyn Addink, assistants; Mr. James Allen (on leave of absence). Opened 1952. Families 40. Sunday school 180. Instruction classes 62. Vacation Bible school. Worship service 130.

2. Detroit, Michigan: Rev. Harold Botts, missionary pastor, Mr. Stan Verheul, seminarian-intern. Opened 1964. Families 16. Sunday school 200. Instruction classes 47. Vacation Bible school 275. Worship service 86.

3. Hoboken, New Jersey: Rev. Edson T. Lewis, missionary pastor. Mr. Ramon Borrego, assistant. Opened in 1964. Families 15; Sunday school 37. Instruction classes 19. Vacation Bible school 63. Worship services in Spanish 54. Worship services 48.

4. Los Angeles, California: Rev. Vernon Vander Zee, missionary pastor. This work is performed in conjunction with the I Los Angeles Christian Reformed Church. Sunday school 134.

C. Chinese Ministries

1. Crenshaw, Los Angeles, California: Rev. John Hollebeek, missionary pastor. Opened 1963. Families 24. Instruction classes 11. Sunday school 210. Worship service 145.

2. Hyde Park, Chicago, Illinois: Rev. Paul Han, missionary pastor. Opened in 1962. Families 14. Sunday school 30. Instruction classes 18. Vacation Bible school 50. Worship service 84.

3. Queens, New York: Rev. Paul Szto, missionary pastor. Opened in 1956. Families 12. Sunday school 42. Instruction classes 22. Vacation Bible school 37. Worship service 81.

4. San Francisco, California: Golden Gate Christian Reformed Church. Rev. Peter Yang, missionary pastor. Opened in 1965. Families 4 with 7 non-member families in attendance. Sunday school 40. Instruction classes 29. Worship service 70.

D. Spanish Ministries

1. Miami, Florida, Good Samaritan Christian Reformed Church: Rev. Clarence Nyenhuis, missionary pastor. Mr. Steve Belin, Miss Carol Boersma (part-time), Miss Ann Francken (part-time), assistants. Opened in 1960. Families 29. Sunday school 118. Instruction classes 47. Vacation Bible school 237. Worship services 138. The church's work is performed in cooperation with the Good Samaritan Cuban Refugee Center which is operated by the Christian Reformed World Relief Committee.

2. Los Angeles, California. Temporarily vacant and thus unopened.

E. Jewish Missions

Elsewhere in this report, the Board of Home Missions will present its findings and recommendations regarding the future of Jewish missions in the Christian Reformed Church.

F. Armed Forces Ministry

1. Anchorage, Alaska: Rev. William Heynen.
2. El Paso, Texas: Rev. Nicholas Knoppers.
3. Fairbanks, Alaska: vacant. Families 8.
4. Honolulu, Hawaii: Rev. Dr. Melvin Hugen, Honolulu Christian Reformed Church and Servicemen's Home. Families 16. Sunday school 53. Worship service 89.
5. Norfolk, Virginia: Mr. Ray Klunder, director of the Servicemen's home. Rev. John Rickers, pastor of the nearby Ocean View Christian Reformed Church.
6. San Diego, California: The Board, in cooperation with the San Diego Christian Reformed Church operates the San Diego Servicemen's home. Mr. Elman Roby, director.
7. Seoul, Korea; Hospitality House: Dr. Edwin Roels. A servicemen's home and ministry is maintained in the Yonsei University area of Seoul.
8. Tacoma, Washington: vacant.

There are approximately 3,000 Christian Reformed young men in the Armed Forces of the United States and Canada. Almost 2/3 of these are serving in areas away from the U.S.A. and Canada. The strategic importance of this ministry is hard to describe. The servicemen are young. Their needs are great. They are making a radical adjustment at an age when they are least prepared for the adjustment. The church must reach out its long arms to help.

VI. 1968 SUMMARY OF STATISTICS

	Indian	Special	Regular U.S.	Canada	Totals
Adult Baptism	18	9	22	0	49
Infant Baptism	88	15	157	8	266
Confession of Faith	13	13	66	5	96
Reaffirmation of Faith	10	6	56	2	74

	Year	Adult Baptism	Infant Baptism	Confession of faith	Reaffirmation of faith
U.S. Fields	1962	52	174	81	84
	1963	53	195	108	41
	1964	35	139	163	16
	1965	33	152	68	27
	1966	40	201	96	53
	1967	33	167	81	62
	1968	31	170	78	62

	Year	Adult Baptism	Infant Baptism	Confession of faith	Reaffirmation of faith
U.S. Indian	1964	26	52	14	0
	1965	41	83	23	6
	1966	30	114	39	12
	1967	15	84	33	12
	1968	18	88	13	10
Canada	1962	0	29	3	5
	1963	2	44	11	0
	1964	0	41	15	1
	1965	1	37	13	0
	1966	1	23	12	0
	1967	0	24	6	2
	1968	0	8	5	2

VII. CALLING AND/OR SUPPORTING CHURCHES

Abbotsford, B.C.
Akron, Ohio
Alameda, California
Alamosa, Colorado
Albuquerque, New Mexico
Allendale I, Michigan
Allendale II, Michigan
Anaheim, California
Anchorage - Trinity, Alaska
Ann Arbor, Michigan
Ann Arbor - Campus Chapel
Artesia I, California
Aylmer, Ontario

Baldwin, Wisconsin
Bauer, Michigan
Bellflower, California (Bellflower)
Beaverdam, Michigan
Borculo, Michigan
Bowmanville - Maranatha, Ontario
Byron Center I, Michigan
Byron Center II, Michigan

Champaign, Illinois
Chicago - Chinese, Illinois
Chicago - Roseland III, Illinois
Chicago - Roseland IV, Illinois
Chula Vista, California
Cleveland - East, Ohio
Coopersville, Michigan

Dayton - Kettering, Ohio
De Motte, Indiana
Denver - Hillcrest, Colorado
Denver I, Colorado
Denver II, Colorado
Denver III, Colorado
Denver - Trinity, Colorado
Detroit, Michigan
Dispatch, Kansas
Drenthe, Michigan

East Islip, New York
Edgerton - Bethel, Minnesota
Edgerton I, Minnesota
Ellsworth, Michigan
Escondido, California

Evergreen Park I, Illinois

Falmouth - Prosper, Michigan
Flint I, Michigan
Fountain Valley, California
Fredericton, New Brunswick
Fremont II, Michigan
Fulton I & Sunday school, Mich.

Graafschap, Michigan
Granum, Alberta
Grand Haven II, Michigan
GR - Alger, Michigan
GR - Alpine Avenue, Michigan
GR - Beverly, Michigan
GR - Burton, Michigan
GR - East Paris, Michigan
GR - Faith, Michigan
GR - Fuller, Michigan
GR - Grandville Avenue, Michigan
GR - Kelloggsville, Michigan
GR - LaGrave, Michigan
GR - Lee, Michigan
GR - Millbrook, Michigan
GR - Neland, Michigan
GR - Oakdale, Michigan
GR - Plymouth, Michigan
GR - Seymour, Michigan
GR - Shawnee Park, Michigan
GR - Sherman, Michigan
GR - Thirty-sixth Street, Michigan
GR - Westview, Michigan
Grandville-S. Grandville, Michigan
Goshen, New York

Hamilton, Michigan & Sunday school
Holland - Bethany, Michigan
Holland - Calvin, Michigan
Holland - Central Ave., Michigan
Holland - Fourteenth St., Michigan
Holland - Harderwyk, Mich. & Sunday school
Holland - Holland Heights, Michigan
Holland - Maple Ave., Michigan
Holland - Maranatha, Michigan
Holland - Montello Park, Michigan

Holland - Ninth St., Michigan
Holland - Prospect, Michigan
Holland - Providence, Michigan
Hudsonville I, Michigan
Hudsonville - Hillcrest, Michigan
Hudsonville - Immanuel, Michigan
Hudsonville - Messiah, Michigan
Hull I, Iowa
Hull - Hope, Iowa
Hull, North Dakota

Imlay City, Michigan
Iowa City - Trinity, Iowa

Jackson, Michigan
Jamaica, New York
Jamestown, Michigan
Jenison - Baldwin, Michigan
Jenison - Ridgewood, Michigan
Jenison - Trinity, Michigan
Jenison - Twelfth Ave., Michigan

Kalamazoo - Faith, Michigan
Kalamazoo - Grace, Michigan
Kalamazoo - Millwood, Michigan
Kalamazoo - Second, Michigan
Kalamazoo - Southern Heights, Mich.
Kalamazoo - Third, Michigan
Kalamazoo - Westwood, Michigan
Kanawha, Iowa
Kanawha - Wright, Iowa
Kingston, Ontario

Lamont, Michigan
Lansing - Bethel, Illinois
Lansing - First, Illinois
Leighton, Iowa
LeMars - Calvin, Iowa
Lindsay, Ontario
Lucas, Michigan
Luctor, Kansas
Luverne, Minnesota
Lynden - First, Washington
Lynden - Second, Washington
Lynden - Third, Washington

Manhattan - Bethel, Montana
McBain, Michigan
Middleville, Michigan
Midland Park, Irving Park, N.J.
Minneapolis - Calvary, Minnesota
Minneapolis - Faith, Minnesota
Munster, Indiana
Muskegon - Allen Ave., Michigan
Muskegon - Bethany, Michigan
Muskegon - Calvin, Michigan
Muskegon - First, Michigan

Newton, Iowa
New Westminster, British Columbia
Niekerk, Michigan
Noordeloos, Michigan
Norfolk, Virginia
North Blendon, Michigan

Oakland, Michigan
Oak Park, Illinois
Ogden, Utah
Orange City I, Iowa
Orange City II, Iowa
Overisel, Michigan

Palos Heights, Illinois
Parkersburg, Iowa
Paterson I, New Jersey
Paterson II, New Jersey
Paterson IV, New Jersey
Pease, Minnesota
Pella - Calvary, Iowa
Pella I, Iowa

Pella II, Iowa
Peoria, Iowa
Phoenix, Arizona
Pine Creek, Michigan
Platte, South Dakota
Prairie City, Iowa
Prince George, British Columbia
Prospect Park, New Jersey

Redlands - Bethel, California
Rehoboth, New Mexico
Richmond, British Columbia
Riverside, California
Rochester, New York
Rusk, Michigan

Salem, Oregon
Salt Lake City - Immanuel, Utah
Sanborn, Iowa
Scottsdale - Palm Lane, Arizona
Smithers, British Columbia
South Holland - Bethany, Illinois
South Holland - Cottaga Grove, Illinois
South Olive, Michigan
South St. Paul - South Grove, Minn.
Spring Lake, Michigan
St. Louis, Missouri
Stony Plain, Alberta
Sully, Iowa
Sumas, Washington

Toledo, Ohio

Vancouver I, British Columbia
Vernon, British Columbia
Visalia, California

Waupun I, Wisconsin
Wayne, New Jersey
Webster, New York
West Sayville, New York
Wheaton, Illinois
Winnipeg - Transcona, Manitoba

Zeeland - Bethel, Michigan
Zeeland - I, Michigan
Zeeland - Haven & Sunday School, Michigan
Zeeland - North Street, Michigan
Zeeland - III, Michigan
Zutphen, Michigan

VIII. DEPARTMENT OF EVANGELISM

A. The Christian Service Corps

1. Summer Workshop in Missions (S.W.I.M.)

The program which began in 1960 with 10 S.W.I.M.ers and one home mission field has now grown to encompass 87 fields and 490 S.W.I.M.ers. The summer schedule of Vacation Bible school and an area wide evangelistic program has become commonplace in our home mission fields. To assist the resident home missionary in this busy season, the Board supplies a seminary student and/or teacher volunteer for the summer. This program is carried out with the help of the Young Calvinist Leagues. As synod begins its meetings the summer push will be well underway. The whole S.W.I.M. program will be enriched this year by a more adequate orientation program for S.W.I.M.ers and Field Leaders.

2. Teacher Volunteers:

In 1968 41 of our Christian school teachers were involved in the summer evangelistic programs of our mission fields. The prospects for 1969 look good. These experienced teachers supply a valuable addition to the outreach to the people in the church's neighborhood.

3. Regular Volunteers

a. Anchorage, Alaska—Linda Pilon
b. Brigham City, Utah—Jean Bloomer
c. Broomall, Pa.—Janice Tinklenberg
d. Crown Point, Indiana—Marjorie Roosma
e. Detroit, Michigan—Doreen Gulker, Mary Schrotenboer
f. El Paso, Texas—Mrs. Louise De Vries
g. Hoboken, New Jersey—Ralph Selders
h. Indian Harbour Beach—Mary Fennema
i. Korea Service Home—Tom Poel
j. Ogden, Utah—Alice Meendering
k. Paterson, N.J. (Madison Ave.)—Yvonne Schrotenboer
l. Rehoboth, New Mexico—Mrs. Theresa Visbeek
m. Salt Lake City, Utah (First)—Leona DeBoef
n. Salt Lake City, Utah (Immanuel) Mr. and Mrs. John Vander Ark
o. San Diego, California (Service Home)—Larry Deters
p. San Francisco, California (Friendship House)—Carol Camping
q. Sauk Village, Illinois—Maletta te Grootenhuis
r. St. Louis, Missouri—JoAnn De Vries
s. Tacoma, Washington—Riena Timmer
t. Zuni, New Mexico—Mrs. Jennie Smith

B. Campus Ministry

1. Campus Pastors:

a. University of Minnesota—Rev. John Schuring
b. University of Toronto; assisting at McMasters University in Hamilton—Rev. Morris Greidanus
c. Purdue, University—Rev. Daniel Bos
d. Ohio State University—Rev. Earl Schipper

2. Program Grants for Campus Ministries

Ames, Iowa
Big Rapids, Michigan
Boca Raton, Florida
Boulder, Colorado
Flagstaff, Arizona
Fort Collins, Colorado
Iowa City, Iowa
Lansing, Michigan
Madison, Wisconsin
Mt. Pleasant, Michigan

3. Campus Internship

Ames, Iowa—Mr. Jason Chen IVCF
Ann Arbor, Michigan—Mr. Gerrit Haagsma
Iowa City, Iowa—Mr. John De Vries
Madison, Wisconsin—Mr. Curtis Roelofs
Los Angeles, Calif.—Mr. Henry Pott, UCLA; IVCF

D. Internship Program

The following seminary interns are serving on the fields indicated:
Mr. Allan Likkel—Anchorage, Alaska
Mr. Jack Reiffer—Manhattan Mission Department, New York
Mr. Karl Westerhof—Lawndale, Chicago, Illinois
Mr. Stanley Verheul—Detroit, Michigan

E. Grant-in-Aid

The Board of Home Missions reviews the grant-in-aid requests according to the requirements set forth in the *Acts of Synod,* 1964, Art. 143, II, page 107.

1. Renewal of previous requests:

Ames, Iowa (campus ministry)	$3,000.00
Highland, Michigan	1,500.00
Madison Ave., Paterson, N.J.	7,000.00
Oak Harbor, Washington	2,500.00
Rapid City, South Dakota	1,500.00
Big Rapids, Michigan (campus ministry)	6,000.00
Eastern Ontario, Canada (seaway ministry)	4,500.00
Classis Cadillac, Mt. Pleasant (campus ministry)	6,500.00
Y.E.S., Oshawa C.R.C., Ontario	6,000.00
Lansing, Michigan (campus ministry)	7,000.00
Savannah, Georgia (to be reevaluated)	7,000.00
Sunnyside, Washington (Tri-Cities)	6,000.00
Denver, III, Colorado	7,400.00

2. New Requests

Bellingham, Washington (campus ministry)	$3,000.00
Cedar Falls, Iowa (campus ministry)	4,000.00
Vermillion, South Dakota (campus ministry)	4,000.00
Toronto, Ontario, Canada	7,000.00
Washington, D.C.	8,000.00
Vancouver, British Columbia, Canada	5,000.00
Bethel, Paterson, New Jersey	5,000.00
Zion–Oshawa (pending study)	6,000.00

F. 1973 Evangelism Thrust

1. The Background

In July, 1967, an editorial entitled, "Somehow, Let's Get Together," written by the editor, Dr. Carl Henry, appeared in *Christianity Today.* This editorial called for "a greater framework of cooperation as evan-

gelicals seek to witness to the world of the sovereignty of Christ and "confront the world with the Gospel."

As a result of this article, 42 concerned churchmen of several evangelical denominations met in Arlington, Virginia, for Key Bridge I, on September 28-30, 1967, to explore the possibilities of "a cooperative evangelical thrust for world evangelism." The Christian Reformed Church was represented at this meeting by Dr. Anthony Hoekema. They decided that the evangelism directors of interested denominations should be asked to meet to consider a nation-wide evangelism emphasis. The evangelism directors met on December 2-3, 1967, for Key Bridge II, on March 9, 1968, for Key Bridge III, and on June 24, 1968, at Newark, N.J. for Key Bridge IV.

Believing that a coordinated evangelism emphasis was feasible, with each participating denomination free to determine the extent and manner of its participation, the group appointed Dr. Harold Lindsey, (Southern Baptist) Dr. J. Sherrard Rice (Southern Presbyterian) and Dr. Theolore Raedeke, (Missouri Synod Lutheran), as a special committee to give the matter further study. Their initial ideas were discussed at Key Bridge V, St. Louis, on December 16-17. At this meeting, the definition of evangelism from the Berlin Congress was adopted: "Evangelism is the proclamation of the Gospel of the crucified and risen Christ, the only Redeemer of men, according to the Scriptures, with the purpose of persuading condemned and lost sinners to put their trust in God by receiving and accepting Christ as Savior through the power of the Holy Spirit, and to serve Christ as Lord in every calling of life and in the fellowship of His church, looking toward the day of His coming in glory."

The participants agreed in principle to an emphasis on spiritual renewal during the next five years through 1973. Denominations were urged to implement the drive in their own way.

2. General Objective

To confront every person in America more fully and more forcefully with the Gospel of Jesus Christ in order to make disciples and thereby fulfill the Great Commission.

3. Specific Objectives

a. To provide evangelically concerned Christians of all denominations the opportunity to cooperate in a simultaneous task.

b. To provide through a national resource committee and specially commissioned task forces, specific help and guidance in cooperative evangelism in the following areas of concern:

1. congregational special evangelistic projects
2. children
3. youth
4. senior citizens
5. chaplaincy
6. urban
7. rural
8. crusades
9. TV
10. radio
11. press
12. general publicity

c. To employ every means and method of communicating the message and the meaning of the Gospel of Jesus Christ.

d. To assist Christian congregations and organizations in becoming more effective redemptive centers of God's Holy Spirit and to make Christian people more mindful that they belong to the fellowship of the redeemed, the concerned, and the sent ones.

e. To motivate, to train, and to equip God's people to evangelize by word and deed, through witness and ministry, by proclamation and demonstration.

4. Basic Considerations

a. There is much confusion in the minds of people both within and without the church as to the real meaning of Christianity.

b. Evangelical denominations have much in common, believing as they do:

That the Bible is the Word of God

That God has through Christ prepared for man a way of salvation

That men are to be confronted with the claim of Christ so that by the power of the Holy Spirit working on their hearts they may come to repentance and saving faith.

c. The time is more than ripe for a forceful, clear-sounding emphasis throughout Canada and the United States on the real meaning of Christianity.

d. By combining their efforts in a concerted emphasis, evangelical denominations can arouse their members to increased evangelism activity, and can make a stronger impact upon the thinking of the nation, to the glory of God and the eternal salvation of many.

c. Differences in doctrine existing between evangelical denominations should be recognized and respected. The impression should never be given that the denominations participating in the Evangelism Emphasis are in full agreement, when such is not the case.

5. An Overview of the Proposed Plan

It is suggested that:

a. A National Evangelism Resource Committee be established, composed of "knowledgeable" persons, who will offer participating denominations suggestions as to how they might further various evangelism concerns, particularly by simultaneous emphasis according to a proposed time schedule during the "Year of Evangelism," 1973.

b. Each denomination set up a Denominational Evangelism Committee to consider, adopt, adapt, or reject the suggestions of the National Evangelism Resource Committee in keeping with the principles and practices of the denomination and pass them on to the interested congregations of their denomination. (Thus each denomination will develop its own program with the help of the resources provided by the National Evangelical Evangelism Resource Committee).

G. Jewish Evangelism Study Committee submits the following for information: "Guidelines and Principles for the Mission to the Jews."

1. The church must recognize, contrary to a widespread christian opinion, that the Jews are still the Israel of the Old Testament covenants and promises, and that God continues to have a saving purpose with Israel until all "the children of Promise" within Israel shall be saved.

2. The church must recognize that now is the day of Israel's salvation; that the salvation of "all Israel" does not await a new epoch in the history of salvation.

3. The church must recognize that, since Jew as well as Gentile is called by the gospel to faith in Jesus Christ as the only salvatory response to God's redemptive works, its essential mission to Israel, as to all other people, is the communication of the gospel of Jesus Christ (evangelization rather than "dialogue").

4. Both the motive and the attitude of the church's mission to the Jews must take account of Israel's priority of privilege with respect to the gospel which is hers by virtue of the promises and covenants of God in the history of salvation.

5. The church must recognize that God's unique way of pressing the claims of the gospel toward unbelieving Israel is through the "provocation to jealousy" occasioned by "the riches of the Gentiles" which is theirs in Christ; and that, therefore, the whole church (corporately and individually) has a responsibility toward Israel to manifest these "riches" as fully as possible in all its life, and not least in its on-going mission to the Gentiles. At the same time, it must be acknowledged that "provocation to jealousy" is God's way of dealing with Israel, and cannot be directly translated into a specific method, or technique, in the church's mission to Israel, other than the responsibility just noted.

6. The dispersionof the Jews among the nations, and the spread of the christian church to all nations, ought to be recognized as a providential combination of events which allows for the more effective display of "the riches of the Gentiles" to the Jews, and thus for a fuller effectuation of the "provocation to jealousy.

7. The church's attitude toward the Jews must conform to God's continued yearning after Israel; and it must with complete and genuine openness stand ready to receive into its fellowship every Israelite that turns to Christ.

8. The Church must recognize that the Jew who is brought to faith in Jesus Christ, although he has thereby been converted from Judaism, does not cease being an Israelite. Therefore, although he has the freedom in Christ to conform in patterns of piety and religious observances to the larger christian community, he must also be accorded the exercise of his freedom in Christ to observe patterns of piety and religious observances appropriate only to him as an Israelite (e.g., Jewish religious festivals) so long as they are kept in a manner consonant with the christian faiht, and his obesrvance ofthem does not occasion disruption in the christian community.

IX. DISPERSED AND NON-RESIDENT MEMBERS

Statistics:	1960	1961	1962	1963	1964	1965	1966	1967	1968
U.S.A.									
Families	38	37	31	49	47	74	77	30	56
Individuals	41	40	43	37	17	23	34	38	36
Consisting of: Confessing Members	63	67	60	115	82	126	161	77	125
Baptized Members	48	70	47	88	89	109	138	41	79
Undesignated	47	19	19	70	32	35	8	0	0
Total Souls Reported	158	158	126	213	203	270	307	118	204
Canada									
Families	0	2	16	6	3	3	6	8	12
Individuals	0	9	9	9	2	7	15	7	7
Consisting of: Confessing Members	0	6	3	15	5	11	16	16	27
Baptized Members	0	12	2	24	4	11	23	14	13
Undesignated	0	4	36	2	9	2	3	0	0
Total Souls Reported	0	22	41	41	18	24	42	30	40
Total U.S.A. and Canada	158	180	167	254	221	294	349	148	244

X. FIELD PROJECTION

A. Suggested Fields:

Those fields to which our attention has been drawn by residents of an area, by consistories, classes, individuals, Back-to-God Hour Committee, etc. This listing establishes no priority, and is not to be construed as a guarantee of the opening of any field herein listed.

Albany, New York
Anderson, South Carolina
Atlanta, Georgia
Boise, Idaho
Boston, Massachusetts
Bridgeport, Connecticut
Buffalo, New York
Corona, California
Dallas, Texas
Duluth, Minnesota
Durham, North Carolina
Easton, Pennsylvania
Eugene, Oregon
Fairfax County, Virginia
Farmington, New Mexico
Fort Dodge, Kansas
Fort Meyers, Florida
Fort Smith, Arkansas
Houghton, Michigan
Houston, Texas
Jacksonville, Florida
Lincoln, Nebraska
Little Rock, Arkansas
Longview, California
North Glen, Denver, Colorado
North Sacramento, California
Port Jervis, New York
Princeton, New Jersey
Providence, Rhode Island
Redding, California
Riviera Beach, Florida
San Antonio, Texas
Santa Barbara, California
Springfield, Missouri
Tampa, Florida
Trenton, New Jersey
Vancouver, B.C., Canada
Wichita, Kansas
Winston Salem, North Carolina

B. Surveyed Fields:

These are fields concerning which sufficient data has been obtained so as to indicate the possibility of eventual entrance. This list establishes no priority, and is not to be construed as a guarantee of the opening of any field herein listed.

Baltimore, Maryland
Boise, Idaho
Livermore, California
Sault Ste. Marie, Michigan
Utica, New York

C. Fields Eligible for Opening:

Cedar Rapids, Iowa
Corvallis, Oregon
Greeley, Colorado
Tri-Cities, Washington

XI. PROGRAM TO ELIMINATE RACISM

A. The Board of Home Missions, in response to the instruction of the synod of 1968 (Article 36, III, page 17-18) has appointed a special committee to devise ways and means to eliminate racism.

The committee is made up of the following members:

Rev. Eugene Bradford, chairman
Dr. D. De Haan
Dr. W. De Vries
Mr. J. Feikens
Mr. P. Ferringa
Rev. B. J. Haan
Dr. H. Holstege
Dr. R. Kooistra
Mr. R. Latta
Mr. J. Lee
Rev. Duane VanderBrug, advisor
Rev. Dr. J. Nederhood
Mrs. E. Raines
Dr. H. Rienstra
Rev. L. Verduin
Rev. P. Vermaire
Mr. J. White

B. The purpose of this committee is to assist the Board of Home Missions in designing and implementing programs through which the resources of the church may be employed in the elimination of racism. The work is beginning and the results should be evident in the near future. The committee will have the privilege of calling upon other persons, experts in their field, to advise them in the construction of a program.

XII. FINANCIAL MATTERS

February 3, 1969

To the Board Members,
Christian Reformed Board of Home Missions,
Grand Rapids, Michigan.

We have examined the statements of fund balances of the Christian Reformed Board of Home Missions, Grand Rapids, Michigan, as of December 31, 1968, and the related statement of 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 statements of fund balances and statement of changes in fund equity present fairly the financial position of the Christian Reformed Board of Home Missions at December 31, 1968, 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 & Lyzinga
Certified Public Accountants

CHRISTIAN REFORMED BOARD OF HOME MISSIONS
Statement of General Fund Balance
December 31, 1968

ASSETS

Current			
Cash - operating	$ 152,954		
Cash - designated (Note A)	569,061	$ 722,015	
Marketable securities (at cost—approximately market)		5,005	
Prepaid expenses and deposits		11,061	$ 738,081
Real Estate and Notes Receivable			
United States		$3,847,240	
Canada		398,135	
Special fields		1,178,282	5,423,657
Real Estate and Equipment—Indian Field			
Land and buildings		$1,487,897	
Furniture and equipment		125,893	
Trucks and automobiles		70,858	
		$1,684,648	
Less allowance for depreciation		770,628	914,020
Other Assets			
Mortgages and contracts receivable		$ 171,201	
Furniture and fixtures—Grand Rapids—net		11,094	182,295
			$7,258,053

LIABILITIES AND FUND EQUITY

Liabilities		
Notes payable	$ 2,500	
Withheld taxes and other payable	6,610	$ 9,110
Fund Equity		
Balance at end of year		7,248,943
		$7,258,053

Note A—At December 31, 1968 funds in the amount of $569,061 were committed and budgeted for additional capital expenditures but not spent at the end of the year.

CHRISTIAN REFORMED BOARD OF HOME MISSIONS
Statement of Restricted Fund Balances
December 31, 1968 and 1967

Assets				
Cash (Note B)	$386,829	$255,762	$ 41,722	$600,869

Fund Balances (Note B)

	Balance Dec. 31, 1967	Additions	Deductions	Balance Dec. 31, 1968
Missionary training fund	$ 84,353	$ 20,979	$ 0	$105,332
Indian field expansion fund	191,714	61,892	10,260	243,346
Korean service home	55,487	6,012	2,848	58,651
Indian field	3,859	2,439	3,839	2,459
Spanish missions	2,525	563	414	2,674
Cuban and Indian children	16.891	4,872	4,681	17,082
Medical insurance fund	30,000	2,571	12,245	20,326
Harlem playground project	0	12,831	792	12,039
Jewish mission property	0	93,425	0	93,425
Rehoboth dormitory furnishings	0	11,206	0	11,206
Indian tuition assistance	0	26,753	0	26,753
Other specified projects	0	12,219	6,643	5,576
Annuity fund	2,000	0	0	2,000
	$386,829	$255,762	$ 41,722	$600,869

Note B—The restricted funds represent amounts received for specific projects, the use of which is restricted either by synod or the donor.

CHRISTIAN REFORMED BOARD OF HOME MISSIONS

Statement of Changes in General Fund Equity

Year ended December 31, 1968

Balance - January 1, 1968			$6,843,451
Additions			
Quota receipts		$1,847,112	
Salary support		256,633	
Above quota gifts		252,578	
Indian field revenue		39,521	
Other income		10,311	
Total Additions			2,406,155
Total Available			$9,249,606
Deductions			
Budgeted expenses:			
General home missions	$ 47,240		
Administration	169,261		
Evangelism	257,189		
Regular outreach	492,382		
Special fields	246,557		
Indian field	621,169	$1,833,798	
Other deductions:			
Depreciation	$ 64,149		
Loss on sale of fixed assets and investments	13,314		
Transfer to restricted funds—Jewish mission	89,402	166,865	
Total Deductions			2,000,663
Balance - December 31, 1968			$7,248,943

The budget for 1970 is summarized below. A more detailed list of budget requests for 1970 will be submitted to synod's advisory budget committees.

1970 Proposed Budget

	1969 Budget	1970 Budget
Estimated Receipts		
Quota Payments	$1,881,000	$2,060,000
Salary Support	300,000	310,000
Above Quota Gifts	300,000	310,000
Indian Field Revenue	40,000	40,000
Real Estate Repayments	65,000	65,000
Other Income	30,000	30,000
From Cash Balance	100,000	135,000
Total Estimated Receipts	$2,716,000	$2,950,000
Budgeted Disbursements		
Operating:		
Administration and Promotion	$ 194,000	$ 204,800
General Home Missions	61,600	70,200
Evangelism	321,000	422,000
Regular Outreach - USA	520,000	579,200
Regular Outreach - Canada	67,400	75,500
Special Fields	367,500	401,300
Indian Field	600,500	653,000
Total Operating	$2,132,000	$2,406,000
Real Estate and Capital:		
Regular Fields	$ 380,000	$ 340,000
Special Fields	55,000	30,000
Indian Field	145,000	170,000
Equipment	4,000	4,000
Total Real Estate and Capital	$ 584,000	$ 544,000
Total Budgeted Disbursements	$2,716,000	$2,950,000

XIII. MATTERS FOR SYNODICAL ACTION

A. The Board of Home Missions respectfully request synod to grant the privilege of the floor to the president, executive secretary, and treasurer of the board when matters pertaining to Home Missions are discussed.

B. The board urgently requests synod to approve the Armed Forces Fund for one or more offerings from the churches.

C. The board requests synod to approve the schedule of Grants-in-Aid for evangelism as presented in Section IX, E, of this report.

D. The board requests synod to receive and act upon the following nominations:

Members at Large

Mr. M. Kwantes* (Western Canada)
Mr. H. Van Belle* (Eastern Canada)
Mr. J. Spalink* (Central U.S.A.)
Mr. J. Simerink* (Central U.S.A.)
Mr. P. Van Putten* (Central U.S.A.)
Replacing Mr. P. Damsma (Eastern U.S.A.)

The Board of Home Missions respectfully requests authorization to present a single nomination for those members-at-large who are eligible for re-election.

A. Mr. M. Kwantes—Western Canada
B. Mr. H. Van Belle—Eastern Canada
C. Mr. J. Spalink—Central U.S.A.
D. Mr. P. Van Putten—Central U.S.A.
E. Mr. J. Simerink—Central U.S.A.

Grounds:

1) The turnover of ordained delegates to the Board of Home Missions is more than 25% each year, which leads us to place a very high value on the continuity supplied by the unordained members-at-large.

2) The members-at-large are specialists in their fields of architecture, building, real estate, or they are people with long acquaintances with the work of msisions in their area.

Alternate Member at Large

Mr. G. Witvoet* (Eastern Canada)

* Indicates incumbent.

E. The board recommends to synod the name of the Rev. Duane VanderBrug for appointment as Assistant Field Secretary, as provided for in the *Acts of Synod 1968*, Art. 116, page 86. Initial appointment is for two years.

F. The board requests synod to place the Board of Home Missions on the list of denominational causes recommended for one or more offerings.

G. The board requests synod to approve a quota of $40.00 per family for the year 1970. (This represents an increase of $3.50 per family).

H. The board calls the attention of synod to the Guidelines of the Jewish Evangelism Committee, cf. Section IX, G. These Guidelines are presented for information. They reflect the progress made by the study committee.

I. Regarding the 1973 evangelism thrust:

a. The board requests synod to authorize denominational participation in the 1973 National Evangelism Thrust.

b. The board requests synod to mandate the Evangelism department of the Board of Home Missions to present to the synod of 1970 specific program recommendations for involvement.

c. The board recommends that synod underwrite expenses to the extent of up to $3,000 for our participation in the National Resource committee.

For the Board of Home Missions
M. C. Baarman

SUPPLEMENT 22
HISTORICAL COMMITTEE OF THE CHRISTIAN REFORMED CHURCH
(Arts. 109, 148)

ESTEEMED BRETHREN:

The Historical Committee, since its beginning in 1934 has been working under the following mandate:

> "Synod considers the advisability of appointing a permanent committee with the mandate to gather and preserve, books and documents of historical value pertaining to the history of our church and the church from which we originated and to religion in general, and to provide room and facilities in the college or seminary building where they may be properly preserved and displayed." (*Acts* 1934, p. 81).

This original mandate gives evidence of a broad and commendable historical awareness. The church at that time was not concerned simply to preserve the records of its official life, but it was also interested in preserving the history of the "church from which our church originated" and that of "religion in general." Commendable as this original mandate was in the scope of its historical vision, the Historical Committee now feels that this mandate is too broad and incapable of implementation without the services of a full-time Archivist and secretarial assistance. Failure in the past to meet aggressively the broad demands of this mandate has resulted in other agencies assuming some of the tasks and responsibilities contained in the mandate given our committee in 1934.

The Historical Resources Committee of Calvin College and Seminary in its Heritage Hall Colonial Origins Collection is presently carrying out in a competent and thorough manner much of the work our committee was originally asked to do. In order to avoid unnecessary duplication and undesirable competition, the Historical Committee is of the opinion that the Historical Resources Committee of Calvin College and Seminary can continue to serve the church by collecting and preserving "books and documents of historical value pertaining to the history of our church and the church from which we originated and to religion in general." The Historical Committee can better concentrate on collecting and supervising the official Archives of the Christian Reformed Church.

All official churchly materials of the Christian Reformed Church ought to be permanently preserved in the denominational Archives. These archives, also located in Heritage Hall of the Library of Calvin College and Seminary, are a distinct denominational historical collection. Included in the Archives are:

1) The minutes which consistories and classes of the Christian Reformed Church have presented for microfilming and permanent storage.

2) The ACTS and other official communications of synods of the Christian Reformed Church.

3) The minutes, files, letters, etc., of official agencies of the Christian Reformed Church as specified by the synod of 1952.*

Our committee feels that the records and correspondence of synodical study committees should also be collected and preserved in the Archives. In this way valuable historical materials may be kept for the benefit of future generations.

The Historical Committee suggests that it may in the future best serve the Christian Reformed Church by cultivating in the Christian Reformed Church knowledge of and appreciation for the church's history.

During the past year the Historical Committee has made a deliberate effort to implement the decisions of the synod of 1952 by collecting for preservation in the Archives the minutes of the agencies specified by that synod. To date we are pleased to report that the following agencies have responded favorably to our requests: Synodical Committee, Board of Trustees, Christian Reformed Board of Home Missions, Faculties of Calvin College nad Seminary and Back to God Hour Committee. Unfortunately the following agencies have not yet submitted their minutes ten years after date to the denominational Archives: Board of Foreign Missions, Church Help Fund, Publication Committee.

Mr. E. R. Post continues to serve our committee by collecting and microfilming the minutes of consistories and classes. As of February 1, 1969, the minutes of 400 churches and 34 classes have been filmed. The minutes of two classes have not yet been filmed; however, permission to do so has been given. Counting newly organized churches, 232 remain to be filmed. In an attempt to get those churches previously declining (125) or not responding to requests (100) to have their minutes permanently preserved on microfilm in the denominational Archives, the Historical Committee has sent letters to consistories and publicized the program in the church publications. It is hoped that by lending this official support to this microfilming project all our churches will eventually come to appreciate the value and importance of this work and agree to have their minutes microfilmed. Last year synod budgeted $10,000.00 to help finance this program. To date $4,743.24 has been spent. $3,756.35 has been paid for microfilming and $986.89 for expenses incurred in collecting and returning materials. Since March 1, 1969 marks the mid-point of the fiscal year, there will probably be little or no funds remaining at the end of August. In order to finance the program next year, we are recommending that synod allot $10,000.00 for this program.

Since synod last year decided to establish a denominational Board of Publications and to consolidate the Sunday School, Education and Publications Committees, the Historical Committee suggests that all the

* Synodical Committee; Board of Trustees; Christian Reformed Board of Missions, General Committee for Home Missions; Faculties of Calvin College and Seminary; Church Help Fund; Back to God Hour; Committee for South America and Ceylon; Publication Committee; Immigration Committee, *Acts 1952*, pg. 33.

official minutes, files, and correspondence of these discontinued committees be submitted to the Historical Committee for cataloging and preservation in the denominational Archives. It is also our opinion that other denominational agencies which have come into existence since, or were omitted by reason of oversight from the list specified by synod in 1952 be added to the list of agencies requested to submit their minutes and official records. We suggest, therefore the addition of the following denominational agencies: Christian Reformed World Relief Committee, Christian Reformed Resettlement Service Committee, The Chaplain Committee of the Christian Reformed Church, Inter-Church Relations Committee, Board of Publications of the Christian Reformed Church, Standing Advisory Budget Committee, Immigration Committee for Canada and the Historical Committee of the Christian Reformed Church.

Recommendations:

1. That the mandate of the Historical Committee be altered to read: The Historical Committee shall gather, preserve and supervise the official Archives of the Christian Reformed Church and cultivate in the Christian Reformed Church knowledge of and appreciation for the church's history.

2. That the list of agencies requested by the synod of 1952 to submit their "minutes, files, letters, etc." to the denominational Archives be augmented so as to include: Christian Reformed World Relief Committee, Christian Reformed Resettlement Service Committee, The Chaplain Committee of the Christian Reformed Church, Inter-Church Relations Committee, Board of Publications of the Christian Reformed Church, Standing Advisory Budget Committee, Immigration Committee for Canada and the Denominational Historical Committee.

3. That synodical study committees upon the completion of their work submit the records, correspondence and other materials which are of historical value to the Historical Committee for preservation in the denominational Archives.

4. That the discontinued Educational and Publication Committees submit their official minutes, files and correspondence to the Historical Committee for preservation in the denominational archives.

5. That synod allocate the sum of $10,000.00 as its share for the work of preserving the denomination's historical records.

6. That the name of the committee be changed to the Historical Committee of the Christian Reformed Church.

Respectfully submitted,

Dr. L. Oostendorp, chairman
Dr. H. Ippel
Dr. S. Van Dyken
Prof. H. Zwaanstra, secretary

SUPPLEMENT 23
PENSION PLAN FOR UNORDAINED WORKERS
(Arts. 71, 87, 148)

ESTEEMED BRETHREN:

The Pension Plan has been covering unordained employees of the churches, boards and committees of the denomination since January 1, 1967. The Christian Reformed World Relief Committee's employees have joined the plan as of January 1, 1969. With their joining, the membership now includes all the employees of the boards of the denomination (except the Board of Publications), employees of eleven churches, three classical mission committees, and the Rehoboth hospital. Occidental Life Insurance Company of California is the carrier for the life insurance and is being used as the investment medium for the Pension Plan. During 1968 the Plan was approved by the Internal Revenue Service as a qualified plan and as an exempt organization under the provisions of the Internal Revenue Code, which will result in several tax benefits for the employees.

The Relief Fund was established to provide benefits to widows and retired employees of denominational agencies in cases where other benefits are inadequate. Your committee is at present making monthly "Relief Fund" payments to seven former employees or widows of former employees. The amounts have been determined by the committee upon recommendation of the employing board or committee, and we re-evaluate each case from time to time. The amount of money in the Relief Fund is judged to be adequate at the present time. The committee has discussed ways of supplementing this fund in the future. It was decided that refunds returned to the committee by the Insurance Company because of favorable experience in the Life Insurance part of the Pension plan would be used to supplement the Relief Fund.

Mr. Alvin Bielema and Mr. Gerard Borst were appointed to the committee for two years by the synod of 1967. The committee recommends that they be reappointed for a term of three years.

A financial statement accompanies this report. A more detailed report of disbursements from the Relief Fund will be available to synod or its advisory committee.

Respectfully submitted,

David Vander Ploeg, chairman
Alvin Bielema
Gerard Borst
Wilbert Venema
Lester Ippel, secretary

PENSION PLAN FOR UNORDAINED WORKERS

Statements of Receipts, Disbursements, and Balances
January 1, 1967 - December 31, 1967

Receipts:		
Transfer from former Pension and Relief Fund		$293,077.71
Transfer from N.U.C.S. Pension Fund		842.15
Return from Insurance Company (to be transferred to N.U.C.S. Pension Fund)		6,850.52
Premiums paid by employing agencies		72,039.33
Interest on Investments		131.25
Total funds available		$372,940.96
Disbursements:		
Transfer of funds to Insurance Company	$259,199.89	
Transfer of funds to N.U.C.S. Fund	6,850.52	
Premiums paid to Insurance Company	72,077.18*	338,127.59
Balance, Cash and Securities, December 31, 1967		$ 34,813.37

*Additional $500.00 was advanced for premiums by Calvin College Non-Faculty Pension Plan.

Relief Fund Assets, December 31, 1967:

Cash	$ 4,383.37
Securities	30,430.00
	$34,813.37
Receivables from employing agencies	37.85
	$34,851.22

PENSION PLAN FOR UNORDAINED WORKERS

Statement of Receipts, Disbursements, and Balances
January 1, 1968 - December 31, 1968

Balance, Cash and Securities, January 1, 1968		$ 34,813.37
Receipts:		
Premiums received	$ 98,669.75	
Interest on investments	1,521.48	
Transfer from former Relief Fund	57.98	
Refund of Life Premiums	2,474.00	102,723.21
Total funds available		$137,536.58
Disbursements:		
Premiums paid	$ 99,918.94	
Payments from Relief Fund	750.00	100,668.94
Balance, Cash and Securities, December 31, 1968		$ 36,867.64

Assets - Relief Fund, December 31, 1968:

Cash	$ 6,437.64
Securities	30,430.00
	$36,867.64
Receivables from employing agencies	1,287.04
	$38,154.68

SUPPLEMENT 24
THE REVISED STANDARD BIBLE VERSION
(Arts. 72, 148)

ESTEEMED BRETHREN:

The synod of 1966 appointed a committee to review the Revised Standard Version of the Bible. The mandate for this committee reads as follows: "Synod appoint a committee to prepare and present to the RSV committee its recommendations and suggestions regarding improvements, corrections, changes and modifications of the existing text of the RSV." The grounds for this decision were:

"a. Our interest in this venture is demanded because we are part of a broad Christian community which makes extensive use of the RSV.

"b. This procedure has been pursued by other denominations with a measure of success.

"c. The next major revision of the RSV is being contemplated for 1970, and therefore this matter has immediate urgency" *(Acts,* 1966, p. 57).

A second part was then added to this mandate: "Synod instruct its committee on correction of the Revised Standard Version to advise synod, after the committee has completed making recommendations to the Revision committee of the RSV whether or not reconsideration of the decision of 1954 is desirable." The grounds for this decision were:

"a. The committee has already been instructed to make a thorough examination of the Revised Standard Version.

"b. Some changes have been made in the text of the Revised Standard Version since 1954" *(Acts,* 1966, p. 58).

An initial progress report was submitted to the synod of 1968 *(Acts,* 1968, p. 199). The following is our completed report. Part I is a summary of recommendations presented to the Standard Bible Committee (i.e. the Revision Committee of the RSV), and Part II presents an evaluation of the decision of 1954.

I. RECOMMENDATIONS PRESENTED TO THE STANDARD BIBLE COMMITTEE

The first recommendations were submitted to the Standard Bible Committee in 1968. Some twenty-one recommendations were made concerning passages in the Old Testament and fourteen in the New Testament. Additional recommendations will be submitted this year, and a copy of these will be made available to synod by means of a supplementary report. The following is an explanatory summary of the first recommendations:

A. Old Testament

The list of texts from the Old Testament is divided into two main categories: Text and Translation. Parentheses following verse designations indicate the verse-number in the Hebrew Bible.

1. Text

The recommendations under this heading urge the RSV translators to reconsider the textual evidence for the readings on which they have based their translations. Items "a" thru "k" concern corrections (usually indicated by Cn. in RSV footnotes) where we question whether the RSV has sufficient warrant for following "the best judgment of competent scholars as to the most probable reconstruction of the original text" *(RSV Preface)*. In these instances good sense can be made of the existing text. Items "l" and "m" indicate undue confidence in the readings found in ancient versions.

a. Genesis 9:26. The RSV translation, "Blessed by the Lord my God be Shem," requires an alteration of the vowels of the Hebrew. We have recommended that they accept the reading of the Hebrew text and translate it as they have done in the footnote.

b. Deuteronomy 33:7. The RSV has corrected the text by changing the suffix and the mood of the verb. In the absence of any support in the Hebrew manuscripts or ancient versions, this change is unwarranted.

c. Job 31:33. The RSV has corrected the text, which reads "like men," to read "from men." Since the Hebrew makes good sense and the change has no textual support, the Hebrew meaning should be retained.

d. Psalm 2:11, 12. We do not endorse the corrections of the text that the RSV has adopted. "Rejoice" is changed to "his feet," placed after the verb "kiss," and "the Son" is removed by another change. Hebrew (as in ASV): "rejoice with trembling. (12) Kiss the Son. . . ." RSV: "with trembling (12) kiss his feet." This change is so drastic and completely lacking in textual support, that we recommended a return to the translation found in the ASV.

e. Psalm 52:9 (11) "I will wait for thy name" apparently seemed awkward to the RSV translators, so they changed the Hebrew verb slightly to get "I will proclaim thy name." But if God's name can stand for his presence, or for God himself, then this is an unwarranted liberty that the RSV has taken.

f. Psalm 80:15 (16). In the text the RSV has omitted an entire clause, relegating it to a footnote. This material should be restored to the text; there is no textual support for its omission and it does not violate the context.

g. Psalm 88:1 (2). Hebrew: "O Lord, God of my salvation." RSV: "O Lord, my God." The Hebrew makes good sense and is supported by the ancient versions, and hence the RSV footnote should be in the text.

h. Psalm 91:9. The RSV has changed a suffix ("my refuge" has become "your refuge") and rearranged the word order. The Hebrew is understandable without being corrected and there is no textual evidence that would call it into question.

i. Psalm 97:10. This is another instance of unwarranted correction. The RSV's footnote belongs in the body of the text.

j. Psalm 106:7. Hebrew: "at the sea." RSV corrects this phrase to read "against the Most High," and thus avoids the repetition of "the

sea" in the text. In the absence of textual support we advised putting the footnote reading back into the text.

k. Psalm 144:2. Hebrew: "My steadfast love." RSV: "My rock." This emendation of the Hebrew text is based solely on contextual considerations and an appeal to Psalm 18:2. This is unwarranted and unnecessary, and it assumes an unlikely kind of copyist's error.

l. Deuteronomy 11:14, 15. In Hebrew the speaker is Moses who says, "I will give rain. . . . I will give grass. . . ." The RSV has followed the ancient Greek and Latin versions which avoid ascribing this to Moses. We suggested, however, that Moses can be so identified with the One whose word he speaks, that he can speak in this fashion. It is unnecessary to avoid this prophetic form by departing from the Hebrew.

m. Psalm 51:8 (10). The RSV has adopted a variation found in the Syriac version, "Fill me." The Hebrew and other ancient versions read, "Let me hear" or "Make me to hear." We saw no warrant for adopting this lone witness to an unnecessary departure from the broader textual tradition.

2. Translation

The recommendations in this category question the way in which the accepted Hebrew text is translated and recommend an improved rendering. Some of these passages involve the question of the unity of Scripture and the nature of messianic prophecy.

a. Genesis 9:20. The Hebrew allows two possible translations: "Noah began to till the soil" or "Noah was the first tiller of the soil" (RSV). Since the latter alternative contradicts the clear statement of 4:2 and the obvious implication of 5:29, we recommended a translation that follows the first possibility.

b. Genesis 12:3; 18:18; 28:14. These are some of the texts in which Abraham receives the promise that through him God's blessing will extend to all the families of the earth. Throughout these promises the verbs used alternate between two different forms: one that is clearly reflexive ("bless themselves"), and another, as in the passages listed above, where the passive is to be preferred ("be blessed"). The RSV has used "blessed themselves" throughout, but we recommended the passive where it is indicated. This avoids the apparent discrepancy between the Old Testament text and the New Testament quotations in Acts 3:25 and Galatians 3:8, which read "be blessed."

c. Genesis 22:17, 18; 26:4; 28:14. The Hebrew noun "seed" is translated in the RSV as "descendants," whereas in the New Testament quotations the RSV has "offspring" in Galatians 3:16 and "posterity" in Acts 3:25. We recommended that a singular or collective noun be used in these Old Testament passages as in the New Testament quotations.

d. Psalm 45:6 (7). RSV has "your divine throne." We recommended "your throne, O god." This is grammatically the most probable meaning and it avoids the needless discrepancy between the Old Testament passage and the New Testament quotation (Hebrews 1:8).

e. Psalm 68:4 (5). A verb that normally means "cast up a highway" has been translated "lift up a song," and a slight correction has changed "deserts" to "clouds." Assuming that immediate contextual considera-

tions prompted this translation, we pointed to the broader context and Isaiah 40:3, 4 to show that the RSV's rendering in the footnote is linguistically and textually preferable.

f. Psalm 73:1. By dividing the Hebrew form of the word Israel, the RSV has unnecessarily changed the translation to read "the upright." Judging this to be quite arbitrary, we recommended putting their footnote in the text: "God is good to Israel."

g. Psalm 109:8. The RSV translation "goods" is a possible but rare meaning of the Hebrew word. "Office" is the more common meaning. The Greek version of the Old Testament and the New Testament quotation (Acts 1:20, a reference to the election of an apostle to replace Judas) understood the word to mean "office." We recommended "office" for linguistic reasons and to avoid unnecessary confusion for the reader.

h. Psalm 110:1. According to Matthew 22:44 and parallels, David is referring directly to Christ when he says, "my lord," and when he speaks of "your enemies" and "your footstool." We have therefore urged the RSV translators to capitalize "I" (my Lord) and to use "thy" before "enemies" and "footstool." The reader of the Old Testament would then be alerted to this direct reference to the Messiah by the same method of translation that the RSV uses in the New Testament quotations of this verse.

B. New Testament

The recommendations concerning the New Testament can be divided into the following three categories:

1. Explanatory footnotes

The recommendations in this category are intended to improve existing RSV footnotes or to add explanatory notes where the present text has none. One recommendation pertains to footnotes which explain the value of the monetary unit mentioned in the text. For example, at Matthew 18:24 the RSV has the footnote, "This talent was probably worth about a thousand dollars," and at 18:28, "The denarius was worth about twenty cents." In the recently published Catholic Edition of the RSV New Testament, these monetary units are explained in terms of the yearly or daily wage of a laborer. For example, at Matthew 18:24 the footnote reads: "A talent was more than fifteen years' wages of a laborer," and at 18:28: "The denarius was a day's wage for a laborer." It was recommended that the footnotes found in the Catholic Edition of the RSV be substituted for the ones currently found in the RSV at the following places: Matthew 18:24, 28; 20:2; 25:15; Mark 6:37; 14:5; Luke 10:35; 15:8; 19:13; John 6:7; 12:5; and Revelation 6:6.

Other recommended improvements in the footnotes were of a slightly different character. Where the RSV has the word "convince" in the text of John 16:8, it was recommended that a footnote be added which would read, "Or *convict*." At I Corinthians 7:25, 28, 34, 36, 37, and 38, the RSV has rendered the Greek word for "virgin" or "virgins" by a variety of words, such as, "unmarried," "unmarried woman or girl," and "betrothed." It was recommended that the text remain the same but

that appropriate footnotes be added (i.e. "Greek *virgins*" or "Greek *virgin*") to let the reader know that these are different translations of the same Greek word. The phrase, "which you have in Christ Jesus," in Philippians 2:25 may also be translated, "which was also in Christ Jesus." It was recommended that the latter be added by way of a footnote. Similarly, at I Thessalonians 4:4 the RSV has "how to take a wife for himself," but this may also be translated, "how to control his own body." The difficulty focuses on the correct interpretation of the Greek word which literally means "vessel." It was recommended that the RSV text remain the same but that two footnotes be added: following the word "wife," a footnote stating "Greek *vessel*," and following the phrase "for himself," a second footnote stating "Or *how to control his own body*."

2. Matters of textual criticism

The recommendations in this category involve additions to or deletions from the text based on a reassessment of some textual critical problems. It was recommended that the footnotes, which contain the following verses or parts of verses, be inserted into the text: Matthew 21:44; Luke 24:3, 6, 12, 36, 40, 51, and 52. In these instances the RSV has followed the shorter text. However, in the light of recent finds which have demanded a reconsideration of the value of other early manuscripts, the evidence supports the restoration of these verses to the text. For similar reasons it was recommended that in John 1:18 the footnote be placed in the text so that it will read, "the only God," and that in Luke 24:52 the phrase "within us" be dropped from the text.

3. Improvements in translation

The recommendations in this category suggest improvements in the translation of certain words or phrases. In John 5:18 the RSV reads, "(he) called God his Father, making himself equal with God." It was recommended that the emphasis of the Greek text be added by inserting "own" before "Father," making John's description indicate that Jesus "called God his own Father. . . ."

In Romans 5:5; 8:11; and Ephesians 1:14, the RSV uses the impersonal relative pronoun "which" in a construction that refers to the Holy Spirit as its antecedent. It was recommended that the personal relative pronoun "who" be substituted for "which" in these three cases.

In I Corinthians 7:26 the RSV reads, "I think that in view of the impending distress it is well for a person to remain as he is." A footnote by the word "impending" reads "Or *present*." The latter is the correct rendering here and it was recommended that the text read, "in view of the present distress." A difficult phrase in Galatians 4: and Colossians 2:8, 20 is translated by the RSV as the "elemental spirits of the universe" and a similar but shorter phrase in Galatians 4:9 as "elemental spirits." There is no explanatory footnote. It was recommended that the text in the first three instances be changed to "elemental powers of the world" with a footnote giving two alternatives: "elemental spirits of the universe" and "elementary ideas belonging to the world." It was recommended that the phrase in Galatians 4:9 be translated "elemental powers."

In Titus 3:5 "by the Holy Spirit" or "through the Holy Spirit" was recommended in place of the RSV's "in the Holy Spirit." At James 2:7 it was recommended that a more literal translation, such as "the honorable name which was pronounced over you," be substituted for the RSV's "that honorable name by which you were called."

C. Initial Response by the Standard Bible Committee

These recommendations were acted upon by the Standard Bible Committee meeting in June, 1968. Favorable action was taken on recommendations concerning the following passages:

Genesis 9:20	John 5:18
Deuteronomy 11:14, 15	I Corinthians 7:25, 28, 34, 36, 37, 38
Job 31:33	I Corinthians 7:26
Psalm 51:8	I Thessalonians 4:4
Matthew 18:24 etc.	James 2:7

The committee was also favorable toward the recommendations concerning Matthew 21:44 and Luke 24, but they postponed action to await further decisions by the scholars editing the two major editions of the Greek New Testament. Since it is known that these new editions will contain the substance of these recommendations, there is no doubt that the Standard Bible Committee will adopt them. The other recommendations were referred for study to the Old Testament or New Testament Sections of the Standard Bible Committee. These sections will report to the next meeting of the committee to be held in 1970.

In a letter from the Standard Bible Committee informing us of this initial action, Dean Weigle, acting chairman of the committee, added the following comment: "I hope that this brief interim report will indicate to you that we are prepared to give to your recommendations the serious and sympathetic consideration which they deserve. Do not hesitate, in due time, to present to us whatever additional recommendations you will choose to make."

D. The Present Status of Such Recommendations

The RSV is being subjected to a continuing re-examination by the Standard Bible Committee. There is at present a ten-year-moratorium on changes in the printed text which runs until 1972. During this interval the committee is meeting biennially to study recommendations presented to it by its own members and by other interested persons or groups. So far only two denominations have officially given the RSV a serious review. The committee of the Lutheran Church-Missouri Synod presented its recommendations in 1959. The Christian Reformed Church is the second to do this.

The Standard Bible Committee acts upon the recommendations before it at its biennial meetings. Some of its procedures are as follows: All changes in translation from the text of the ASV have been and will be introduced only by a two/thirds majority vote. A negative vote by the committee removes an item from the agenda, but that same item may be restored to the agenda at a later date if someone requests it. The affirmative votes presently taken are tentative in nature. They

express the conviction of the committee at this time, but later other factors will have to be considered before they become a part of the new revision.

So far none of our recommendations has received a negative vote. Out of thirty-five recommendations presented, twenty-three have been referred to sections for further study and action in 1970. Two will undoubtedly receive favorable action and ten have received it. This affirmative vote, however, does not mean that these changes will necessarily be found in the new edition. At such time the committee will have to consider the number of proposed changes, the matter of continuity, the requirements of ecumenicity, and many other matters that can best be called matters of prudence. The affirmative vote does mean that the committee is convinced that these readings are improvements over the present text of the RSV.

The moratorium on changes expires September 30, 1972, but it appears now that few, if any, changes will be made at that time. The process of re-examination will take longer, there is a desire for an extended period of usage before changes are introduced, and consequently the target date for changes is now somewhat later than 1972.

II. THE 1954 SYNODICAL DECISION CONCERNING THE RSV

Since an awareness of past decisions and their rationale is important for the present evaluation, it is essential first to present a brief history of these decisions concerning Bible versions before discussing the report of 1954.

A. A history of synodical decisions preceding 1954

The first request for synodical approval of an English version of the Bible was denied in 1916. The synod refused to make a decision because such a decision had never been taken previously in the history of the Dutch Reformed Churches, and more importantly because such a decision would require a very thorough piece of scientific work. A similar request appeared at the synod of 1922 and a committee was appointed which reported in 1926. This committee felt that the versions selected should be a reliable and a representative translation. It favored the ASV because it was based on a better critical text, exhibiting greater faithfulness to the original text, was not a modernized Bible, and was gaining in popularity. The synod of 1926 refused to adopt "either the Authorized Version or the American Standard as the *official version* of the Bible in our churches." It refused because in order to adopt an official version one must first be able to determine the original text, and this the synod asserted it could not very well do. It also did not wish to condemn the use of either version. It recommended the ASV because of its similarity to the text of the Dutch Bible, and because the synod believed that the KJV would eventually be replaced by the ASV (*Acts*, 1926, pp. 46-47).

In 1934 a consistory requested synod to reverse the decision of 1926 and adopt the KJV. This request was denied and the previous decision defended in a seven point reply. Two of these are listed because they may be instructive in our present situation: "It is also fair to bear in

mind that in the case of important omissions the American Revised usually places the omitted words in the margin;" and "Upon the position of the consistory that a church assembly which recommends a particular Version of the Bible must furnish incontestable proof that its renderings are correct and its omissions justified, synod would not be able to recommend either one of the Versions" *(Acts,* 1934, p. 102).

Thus prior to 1954, the ASV was recommended to our churches but not adopted as the official version, and the KJV was allowed but no decision was ever taken concerning it. The report of 1926 considered the KJV to be textually inferior to the ASV. In these actions prior to 1954 one notices a refusal to require synod to furnish scientific proof for its decisions concerning versions, and a strong desire to use a version which was used also by other churches in the English speaking world.

B. A Summary of the report of 1954

In order "to advise synod . . . whether or not reconsideration of the decision of 1954 is desirable," it is necessary to examine the grounds given for that decision.

Officially only a single ground was given: *viz.,* "that, on account of a number of passages, the Revised Standard Version shall not be used in our pulpits as a translation approved by synod in public worship" *(Acts,* 1954, p. 42). However, this ground undoubtedly reflects the argumentation of the report from which it was taken. The passages criticized in that report were selected because it was believed that these passages reflected an unacceptable theological bias on the part of the translators: a bias concerning the unity of Scripture, the nature of Messianic prophecy, and the deity of Christ. In addition, there was some slight concern with textual matters, but this plays no significant role in the report of 1954. There were also many comments concerning the literary style of the RSV, and the general conclusion was that the RSV is inferior to the KJV. However, the KJV was severely criticized on other grounds, and the report recognized that the RSV showed some improvement over the ASV in matters of literary style. Although considerable space was given to this matter, the question of literary style played no role in the recommendation submitted by the committee.

The crux of the case made against the RSV by the report of 1954 is the translation of certain key passages. The report lists some twenty-five passages. Not all of these are crucial to the case against the RSV: several are mentioned to indicate preferable readings in the RSV, several concern relatively insignificant matters, and one concerns a matter already incorporated into the present edition of the RSV *(viz.,* the omission of the footnote at Matthew 1:16 *re* Joseph as father of Jesus).

The key passages are the following:

1. Genesis 9:26: RSV "Blessed by the Lord my God be Shem," instead of "Blessed be the Lord the God of Shem." The report states that deep truths are contained in the latter translation but lost in the RSV.

2. Genesis 12:3; 18:18; 28:14. RSV "by you all the families of the earth will bless themselves." The report favors the translation found in the footnote, "in you all the families of the earth will be blessed." Al-

though the Hebrew can be translated either as a reflexive or a passive, Galatians 3:8 interprets it as a passive. Hence the report sees this as a weakening of the unity of Scripture.

3. Genesis 22:18; 26:4. RSV "by your descendants all the nations of the earth shall bless themselves." The report raises again the question of reflexive or passive as above, but is concerned more with the change from a collective noun (seed) to a plural. In the light of Galatians 3:16, the report asserts that "the collective is better, for it is a unity that has its bond of unity in Christ."

4. Psalm 2:11. RSV "Serve the Lord with fear, with trembling kiss his feet." Although the footnote of the RSV asserts that the Hebrew is uncertain, the report points out that the RSV translates the same Hebrew word as "son" in Proverbs 31:2 and therefore should do the same here, especially in the light of Psalm 2:7.

5. Psalm 45:6. RSV "Your divine throne endures for ever and ever." The report objects to the use of "your" since the RSV uses "thy" as the address for God. It also believes that the translation as such is very questionable, and "does not do justice to the unity of Scripture, nor to the deity of Christ, nor to Messianic prophecy, nor to ordinary Hebrew syntax."

6. Psalm 109:8. RSV "may another seize his goods." Since the more common translation of the Hebrew word is "office," and since it is so quoted in Acts 1:20, the conclusion is that "the RSV does not do justice to the unity of Scripture, nor to Messianic prophecy here, nor to the ordinary usage of the Hebrew word concerned."

7. Psalm 110:1. RSV "The Lord says to my lord: Sit at my right hand, till I make your enemies your footstool." The report objects to the failure to capitalize "lord" and to the use of "your" as the possessive pronoun referring to "lord." Since in the quotation of this passage in the New Testament the RSV capitalizes "Lord" and uses "thy," the report asks whether the RSV is suggesting that the New Testament misinterprets Psalm 110 with respect to the deity of "my Lord." It asserts that "at any rate the RSV does not do justice to the unity of Scripture and to Messianic prophecy in Psalm 110:1."

8. Isaiah 7:14. RSV "Behold, a young woman shall conceive and bear a son, and shall call his name Immanuel." The footnote reads "Or *virgin*." The report asserts that as far as the evidence goes the Hebrew word designates an unmarried young woman. It would allow the translation "young woman" provided it were stated that she was unmarried. Consequently, the best brief translation is "virgin," and this is in line with the unity of Scripture. It is so translated in the Septuagint and quoted by Matthew.

9. Zechariah 6:12, 13. RSV "Behold, the man whose name is the Branch. . . . It is he who shall build the temple of the Lord and shall bear royal honor, and shall sit and rule upon his throne. And there shall be a priest by his throne, and peaceful understanding shall be between them both." The report favors the translation which identifies King and Priest and considers this a Messianic prophecy. It argues that since the same identification is found in Psalm 110 which receives a Messianic

interpretation in the New Testament, the unity of Scripture favors a similar identification in Zechariah 6:12, 13.

10. Matthew 14:33; 16:16. The report objects to the use of "you" as an address to Jesus. It asks what this implies concerning his deity because the RSV uses "thou" as address to God.

C. An Evaluation of the report of 1954

The dominant issues in the passages listed above are the unity of Scripture, the nature of Messianic prophecy, and a possible slighting of the deity of Christ.

Since the report of 1954 does not stress this last point, perhaps a comment or two about it will be sufficient. It is clear from the RSV as a whole that it clearly affirms the deity of Christ. Its use of the pronoun "you" in the record of Jesus' earthly life is intended only to reflect an emphasis on the reality of the Incarnation and an avoidance of Docetism. In fact, as the report of 1954 recognized, the RSV has translated two passages as affirmations of the deity of Christ which were not so translated in the KJV: *viz.*, Titus 2:13; II Peter 1:1. Actually the question raised by the report of 1954 in connection with certain key passages in the Old Testament (Psalm 45:6; 110:1) is not primarily a question about the deity of Christ. It is rather a question concerning the nature of Messianic prophecy and its fulfillment.

From the materials contained in our report to the Standard Bible Committee listed under I.A. above, it is clear that our committee agrees with the translation preferred by the report of 1954 in items 1 thru 4, 6 and 7 listed under II.B. above. The agreement on item 5 (Psalm 45:6) is partial and is more a matter of form than substance. Recognizing that Psalm 45 is an indirect Messianic Psalm, that it is addressed first of all to the king of Israel, and that persons other than God are addressed as *'elohim,* our committee prefers the translation "your throne O god." Thus we agree with the RSV's use of "your," that the Psalm is addressed to the earthly king first of all, and that the New Testament application (Hebrews 1:8) contains a dimension that transcends the explicit statement of Psalm 45:6. This does not deny an implicit continuity and fulfillment, but neither does the translation found in the RSV. In addition, it should be added that the RSV contains alternative translations in a footnote.

We agree with the report of 1954 in the *translation* preferred in items 1 and 2, but would add that the alternative translation is contained in a footnote, and that although the use of the reflexive in item 2 introduces a verbal discrepancy with its citation in Galatians 3:8, this need not be interpreted as a material discrepancy. The matter of blessing one's self by another and being blessed can be interpreted as applying to the same act, and is thus not necessarily a weakening of the unity of Scripture. The committee prefers the passive reading but does not see in this the same issue that is stressed in the report of 1954.

A similar comment can be made concerning item 3. Although the use of a collective noun is preferred, it should be noted that in the interpretation of Galatians 3:16 one must handle the plurality inherent in the collective "seed" and show how and why it finds its unity in Christ. The

use of the collective would clarify the formal point of Paul's argument, and therefore we prefer it, but the material side of the argument remains the same whether one uses a collective or a plural noun in Genesis 22:18; 26:4.

Psalm 2:11 (item 4) is not quoted in the New Testament, and thus is involved in the issue of Messianic prophecy only because of its relation to Psalm 2:7-9. We prefer the translation "Kiss the Son" which does give this verse messianic implications, but this matter must be debated in terms of Psalm 2 and therefore is not directly related to the question of the unity of Scripture and the fulfillment of prophecy.

We agree with the basic argument of the report of 1954 on items 6 and 7. There seems little reason for the RSV's use of "goods" in place of "office" in Psalm 109:8 (item 6). Although it is one of the meanings of the Hebrew word, word usage supports the traditional translation more strongly. The term "office" also clarifies more directly the background for the New Testament application of this passage in Acts 1:20. The debate over Psalm 110 (item 7) does not concern the meaning of Hebrew words but rather the question whether it is a psalm that refers only to the Messiah. The committee thinks it does, i.e., that it alone is directly a messianic psalm and that Matthew 22:44 points in this direction. The translation in the RSV places Psalm 110 in the category of the other messianic psalms having an immediate as well as a messianic reference.

Our committee submitted no recommendations to the Standard Bible Committee on Isaiah 7:14 or Zechariah 6:12, 13. The majority of our committee judged that in terms of linguistic evidence the intent of the word *almah* is not specifically to affirm virginity but simply to designate a young woman of marriageable age (without of course denying virginity). In addition there is the matter of the context. Some are of the opinion that this prophecy finds an initial fulfillment in the days of King Ahaz, and that the fulfillment in Jesus Christ in many ways transcends this initial fulfillment. Such a view strongly favors the translation found in the RSV. Others interpret this prophecy as being fulfilled only in the Messiah and would strongly prefer the translation "virgin." Even though the concept of virginity is found in the Hebrew word only by implication, it does have in this place the support of the Septuagint. For this reason the RSV places the word "virgin" in the footnote as an alternative translation. Scholars are divided on this issue, but in any case the RSV rendering is not a denial of Isaiah 7:14 as a prophecy finding its fulfillment in the virgin birth of Jesus Christ.

Although Zechariah 6:12, 13 has been interpreted traditionally as a prophecy depicting the unity of the kingly and priestly offices in the Messiah, our committee submitted no recommendation because the translation found in the RSV is both linguistically and contextually possible. Since the New Testament does not quote Zechariah 6:12, 13 as it does Psalm 110, there is no evidence by which one can argue conclusively for or against either the traditional interpretation or that found in the RSV.

In summary, although our committee agrees with the translation of

certain key passages favored by the report of 1954, we do not believe that the translations found in the RSV necessarily imply an unacceptable view of the unity of Scripture or of the nature of messianic prophecy. It is true that the RSV does not allow the New Testament fulfillment to determine the translation of the Old Testament text. In several places where a verbatim equivalent is linguistically possible, the RSV chooses for a different translation in the Old Testament text. Some of the committee would prefer verbatim equivalents where possible for pastoral and other reasons, others feel less strongly about this matter.

In any case, the unity of Scripture involves more than such possible verbatim equivalents. Many prophecies, e.g., most of the messianic psalms and probably Isaiah 7:14, have an application in history prior to their fulfillment in the Messiah himself. Consequently, the fulfillment in Jesus Christ adds a dimension to the prophecy that was not always seen by those who had only the prophecy. Many New Testament quotations of Old Testament texts are simply not verbatim quotations. The relationship between fulfillment and prophecy is often based on points of correspondence rather than exact equivalence. There is mystery in prophecy, not everything is perfectly clear initially, and as a result there is astonishment when the prophecy is fulfilled. The New Testament event frequently clarifies and makes specific the Old Testament prophecy. To point this out in translation does not destroy the unity of Scripture nor cancel a biblical view of the fulfillment of prophecy.

D. An Additional Appraisal of the RSV

1. Literary Style

Appreciation of style is highly subjective, and it should be remembered that appreciation even for the stylistic qualities of the KJV was not immediate. Although the literary qualities of the RSV have been criticized, it is beyond dispute that the RSV uses more modern English than either the KJV or the ASV. It has eliminated, for example, the use of "thou" except in direct address to God or to Jesus when viewed as divine, all archaic verb endings, and some other archaic expressions. It is dignified, yet it is idiomatic and to a large extent contemporary. It is not a "modern speech" translation. Stylistically it is conservative for it consciously attempts to preserve the "flavor" of the Tyndale-King James-American Standard tradition. In fact, because of this at times the RSV retains traditional phrases that today border on the archaic (e.g., Matthew 11:29 "heavy laden"). Nonetheless, the general judgment must be that the RSV communicates in a meaningful way, and is very suitable for liturgical use as well as private study and devotion.

2. Text

There is little criticism of the text adopted for the translation of the New Testament. The RSV translators have used the best text presently established by textual criticism, and with a view to a future revision they are considering the adoption of certain variants made plausible by recent findings.

In their approach to the text of the Old Testament the RSV transla-

tors have indicated that their revision is based on the consonantal Hebrew and Aramaic text as fixed early in the christian era and revised by Jewish scholars of the sixth to the ninth centuries. They also accept "in the main" the vowel signs which were added by the Massoretes, but "where a more probable and convincing reading can be obtained by assuming different vowels, this has been done." It is further stated that "departures from the consonantal text of the best manuscripts have been made only where it seems clear that errors in copying had been made before the text was standardized." Most of these departures are corrections based on the ancient versions "which were made before the time of the Massoretic revision and therefore reflect earlier forms of the text" *(RSV Preface).*

In the abstract no biblical scholar would disagree with these principles of textual criticism. The debate centers around the kind of evidence required for establishing the probability of a textual error in the Massoretic text. Where the probability of error is established by means of the ancient versions, the RSV is not open to criticism of method. One may disagree in specific cases concerning the intelligibility of the Hebrew text and the readiness with which appeal is made to the Versions; however, unanimity of opinion is hardly to be expected in all matters of textual criticism. Several of our recommendations to the Standard Bible Committee are based on such disagreements (cf. I.A.1. 1,m. above).

In the opinion of many the RSV is most vulnerable in that area where corrections have been made without manuscript evidence. In these cases it is the opinion of the RSV translators that the text has suffered in transmission and that it was necessary to attempt the most probably reconstruction of the original text. Such corrections are noted in the footnotes and usually followed by a literal translation of the Massoretic text. Sometimes such corrections are necessary since the Hebrew text is in places unintelligible. However, sometimes corrections are made even where it is possible to make sense out of the Massoretic text. Thus it is true that the RSV does not adhere as rigidly to the Massoretic text as some scholars prefer, and as the ASV in fact did. Some of our recommendations to the Standard Bible Committee concern this matter (cf. I, A. 1, b-k above).

Textual criticism has not yet established with any degree of certainty the text of the Old Testament. Hence there are problems concerning the correct reading at many places. The stance of the RSV on such matters does not necessarily demonstrate a "liberal view of Scripture." The question is rather one of the application of the canons of textual criticism and of required adherence to the Massoretic text.

3. Versions and Ecumenicity

Frequently criticism of the RSV has come from those who wish to defend the KJV. It is easy of course to praise the stylistic beauty of the KJV, but this is not the real issue. Our church, although recognizing the beauty of the KJV and allowing its use for reasons of tradition, has consistently recognized the inadequacies of the KJV. Consequently, in 1926 it recommended the ASV to our churches.

However, in 1926 the synod believed that the ASV would eventually

replace the KJV. It believed, therefore, that it was recommending a version that would eventually be used by most churches in the United States. But such is not the case. Today we are virtually the only church using the ASV. Since the intent of the decision of 1926 was to recommend a representative version, and since the RSV is certainly a much more representative version than the ASV, should not this lead the synod to open the way for the use of the RSV in our churches today?

This is not to suggest that the church should bind itself exclusively to the RSV. The desire for uniformity in the use of Bible versions in the church is good, but may prove increasingly to be an impossible goal. Many new versions are appearing, and several of these are very good and may some day prove to be liturgically acceptable. The whole concept of what constitutes acceptable liturgical practice is changing rapidly, and this change affects very directly the kind of Bible version the church will desire. Some denominations today are moving in the direction of an eclectic approach in the use of Bible versions in the liturgy, selecting from the RSV, the New English Bible, Phillips, and the Jerusalem Bible. The committee is not suggesting that this be our practice, but the church should be aware of present trends. In addition, among our own churches various translations are being recommended for special purposes, e.g., Today's English Version (Good News For Modern Man) is used widely in certain areas of mission work.

In view of all this, the church should consider appointing a standing committee on Bible Versions in order to receive continuing and competent advice on the quality and usefulness of these new translations.

E. Recommendations

1. That synod reconsider the decision of the synod of 1954 "that, on account of a number of passages, the Revised Standard Version shall not be used in our pulpits as a translation approved by synod in public worship" *(Acts,* 1954, p. 42).

Grounds:

a. Our examination of the RSV has led us to question the validity of some of the arguments presented in the report of 1954.

b. The continued study of the RSV as well as its use by many individuals and churches has shown that the RSV is more acceptable to evangelical churches than was thought in 1954.

2. That synod designate the Revised Standard Version as one of the versions acceptable for use in worship services.

Grounds:

a. Though having its weaknesses, the RSV is on the whole superior to the King James Version and the American Standard Version, both of which are considered acceptable for use in the public worship of the Christian Reformed Church.

b. The need for a modern translation for pulpit and other use in our churches is apparent. At present the RSV is the only modern translation available that is reasonably qualified to fill this need.

c. The concern for a representative version expressed by the synods of 1926 and 1966 supports this action.

3. That synod appoint a standing committee on Bible Translations with the mandate to advise synod concerning the designation of Bible versions to be used in worship services, and to inform the churches concerning the quality of new translations.

Grounds:

a. According to article 47 of the Church Order it is incumbent upon synod to designate the Bible versions to be used in the worship services. Article 52b of the Church Order makes it the duty of the consistory to see to it that the synodically-approved Bible versions are used.

b. Numerous new translations have become available during the past few decades; other new translations are scheduled for publication in the future; a corrected edition of the RSV is planned for publication sometime in the 1970's. Thus it is necessary that information be made available regarding the quality of such translations.

4. That synod grant Dr. David Holwerda the privilege of the floor when this report is discussed.

Respectfully submitted,

Andrew Bandstra, chairman
David Holwerda, secretary
Vernon Geurkink
Bastiaan Van Elderen
Marten Woudstra
Sierd Woudstra

SUPPLEMENT 24-A
THE REVISED STANDARD BIBLE VERSION
(Arts. 72, 148)

ESTEEMED BRETHREN:

The RSV study committee had hoped to complete its work in time for a final report to this synod, but it is now apparent that one or two meetings will be needed this summer to complete the work. The committee believes that the materials contained in its major report are sufficient to enable synod to pass judgment on the recommendations submitted.

The passages considered since the major report was submitted fall into the general categories of "textual criticism" and "improvement in translation;" as such, they are much like some of the materials previously submitted. The major difference is that none of these additional passages concern prophecy and its fulfillment, and hence are not involved in the kinds of theological judgments that weighed so heavily in the decision of 1954.

For the sake of a complete record, we wish to inform synod that we will be making recommendations to the Standard Bible Committee on the following passages:

Exodus 8:12; 28:32a
I Kings 8:12
II Chronicles 36:9
Isaiah 42:10; 52:2
Ezekiel 5:7; 19:8; 21:22; 25:10
Micah 5:6b; 7:4
Mark 3:14, 16
Luke 14:5; 17:24; 19:8; 22:19b; 22:20; 22:43, 44

In many instances these recommendations involve a different assessment of textual evidence and suggest that material presently found in the RSV footnotes be restored to the text. Several involve a clarification of the present English translation.

In the meetings planned for the summer the committee intends to consider a few more passages of a similar nature. All of these will then be compiled into a report to be sent to the Standard Bible Committee. With the completion of that report, your committee will have completed both parts of its mandate.

Respectfully submitted,
Andrew Bandstra, chairman
David Holwerda, secretary
Vernon Geurkink
Bastiaan Van Elderen
Marten Woudstra
Sierd Woudstra

SUPPLEMENT 25
CHRISTIAN REFORMED WORLD RELIEF COMMITTEE
(Arts. 48, 56, 118, 148)

ESTEEMED BRETHREN:

I. A COMPREHENSIVE TASK

It has been the pleasant duty of the World Relief Committee to serve as the denominational agency for

> ". . . . the faithful and diligent ingathering of the offerings which God's people in gratitude make to their Lord, in the prevention of poverty, in the humble and cheerful distribution of gifts according to need, and in the relief of the distressed both with kindly deeds and word of consolation and cheer from Scripture." (Form for ordination of deacons)

In a very real sense CRWRC is the denominational diaconate. It performs the inspiring task of providing material aid with spiritual overtones. In many cases the work of mercy is performed in the setting described by Moses in Leviticus 19 where God's people are enjoined,

> "and Thou shalt not glean thy vineyard, neither shalt thou gather the fallen fruit of thy vineyard; thou shalt leave them for the poor and for the sojourner: I am Jehovah your God." vs. 10

In other instances the work takes on the character so appropriately expressed by the Apostle James in setting forth the reason for positive christian benevolence:

> "If a brother or sister be naked and in lack of daily food, and one of you say unto them, Go in peace, be ye warmed and filled; and yet ye give them not the things needful to the body; what doth it profit?" James 2:15, 16

This makes the work of showing compassion in the Savior's name a most exciting but equally responsible assignment. Our deacons are confronted with the challenge as they carry on their work. Limitations as to their time and professional resources and administrative facilities were major factors in the determinations of the Synod of 1961 and 1962 when CRWRC was established

> "to minister in the name of our Lord to men distressed by reason of the violence of nature, the carnage of war or other calamities of life, and to relieve the suffering of the needs of the world." (From the Preamble to Constitution adopted by Synod of 1962).

II. ORGANIZATION

The decision as to where to help and how much is the responsibility of the board of CRWRC as constituted along classical lines like other synodical boards. CRWRC's board is unique in that a high priority is placed on diaconal experience.

The board met in annual session during February. Membership of the board is:

Classis	Delegate	Alternate
Alberta North	H. Konynenbelt	C. Visser
Alberta South	J. Kreeft	D. Vander Wekken
British Columbia	M. Blok	A. Breedveld
Cadillac	W. Vander Ark	E. Meyering
California South	H. Wigboldy	B. De Young
Central California	H. Veneman	J. Brouwer
Chatham	A. Bisschop, Jr.	W. Kuindersma
Chicago North	C. Taylor	H. Buurma
Chicago South	G. Jousma	H. Jager
Eastern Canada	J. Snippe	H. Luimes
Florida	R. Van Kley	A. Gritter
Grand Rapids East	D. Bosscher	P. Brouwers
Grand Rapids South	G. Rietberg D.D.S.	
Grand Rapids West	K. Holtvluwer	A. De Vries
Grandville	P. Vande Guchte	H. Lankheet
Hackensack	G. Kuipers	P. Borduin
Hamilton	P. Zwart	J. Kamps
Holland	J. Vander Meulen	K. Beelen
Hudson	R. Rosendale, M.D.	A. Malefyt
Huron	J. Fekkes	M. Dijkstra
Illiana	P. Groot	C. Boender
Kalamazoo	J. J. Vander Ploeg	H. Van Hamersveld
Lake Erie	H. Danhof	G. Mulder
Minnesota North	M. Aeikens	H. Ahrenholz
Minnesota South	H. Schaap	H. Vanden Bosch
Muskegon	R. Vredeveld	L. Van Rees
Northcentral Iowa	C. Henze	H. Eiten
Orange City	D. W. Van Gelder	S. Kroese
Pacific Northwest	J. Anema	J. Braaksma
Pella	H. Nieuwsma	G. Rooy
Quinte	W. Piersma	E. Rhebergen
Rocky Mountain	A. Disselkoen	A. Lenderink
Sioux Center	L. Nyhof	G. Kroese
Toronto	W. Rekker	H. Vander Kooy
Wisconsin	H. Kastein	C. J. Kuiper
Zeeland	R. Mast	O. Aukeman

Members at Large	Delegate	Alternate
Medical	A. De Boer, M.D.	M. Sharda, M.D.
Businessman	R. Hooker	H. Bloem
Sociologist	P. Van Heest	H. J. Ryskamp
Attorney	C. Van Valkenburg	D. Vander Ploeg
Accountant	C. Ackerman	P. Timmer
Minister	Rev. W. Van Dyk	Rev. J. Kok

Officers of the board are:

President	— John J. Vander Ploeg
Vice-president	— Cornelius Van Valkenburg
Secretary	— Kenneth Holtvluwer
Treasurer	— Peter VandeGuchte
Assistant sec'y-treas.	— David Bosscher

III. THE RANGE OF CRWRC OUTREACH IN 1968

A number of domestic and overseas needs were met. Some of these needs were anticipated, others were of an emergency and unusual character.

A. Unusual Benevolent Aid

1. Tuition assistance for parents of the Good Samaritan Christian Reformed Church children (Spanish-speaking) of Miami, Florida, was provided in the amount of $7,148.50 in accordance with synod's instructions of 1967 and 1968.

2. Endorsement by the Eastern Diaconal Conference of a request for assistance in developing an Addicts Rehabilitation Center in the Paterson, New Jersey area led to a grant of $1,000.

B. Emergency and Disaster Aid

1. A flood in the Wallaceburg-Chatham, Ontario area brought a quick response from CRWRC in meeting immediate needs. Close liaison between our office and the Chatham Diaconal Conference made it possible to provide assistance in repairing the Wallaceburg church building as well as help for members of the congregation and community. A total of $11,340.50 was spent for these needs. Appreciation by the pastor and many of the congregation summarized their response to our denominational expression of christian concern through CRWRC.

2. Contacts were maintained with the Home Missions Board regarding the needs for the Fairbanks, Alaska flood damage in the late summer of 1967. The Home Missions Board determined not to rebuild the damaged church building. In the meantime funds advanced by CRWRC provided adequate restoration for the parsonage and other community needs.

CRWRC engaged professional engineering service for guidance in determining damage to the church structure. On the basis of this advice CRWRC has forwarded $25,000 in February of this year and is presently awaiting an evaluation of non-structural losses such as church furnishings and supplies. After this has been determined further funds will be turned over to the Board of Home Missions.

3. A summary of receipts and disbursements for flood and disaster aid for the past two years is as follows:

Year	*Receipts*	*Disbursements*	*Balance*
1967	$74,808.04	$ 6,207.89	$68,600.15
1968	23,219.17	11,566.50	80,252.82
1969 (March 15)	none	25,642.50	54,610.32

4. Proposed Disaster Fund Procedure:

Experience in meeting a number of disasters requiring varying amounts of assistance over the past six years of CRWRC's service has led the board to the conclusion that a Disaster Fund of $25,000 should be a fixed part of CRWRC planning and operations. Such a fund would be set up from possible residual amounts remaining after the settlement of current unmet needs plus special solicitation if needed to accomplish the required amount.

The planned Disaster Fund would serve as follows:

a. That relatively minor disasters would be met through money in the Disaster Fund. Periodically a report of money disbursed and a special appeal for disaster fund replenishment would be sent to the deacons.

b. That major disasters would be initially met from money imme-

diately available in the Disaster Fund. Special appeals for additional funds to meet the disaster would be made.

c. That money received in excess of the disaster need would be used to replenish the Disaster Fund to its established amount. Money in excess of that amount would go into the general fund, as provided for in the constitution.

The usefulness of such an arrangement is pointed out by two recent requests, presently under study, which while they are very real—scarcely warrant formal appeals.

5. **Nigerian-Biafran Emergency Aid**

The needs of the thousands of innocent victims of the civil war in Nigeria has been the object of prayer and concern for many Christians. At the same time news media continued to report of ill-fated efforts by many groups in providing help. Conflicting opinions as to whom and how to provide responsible and effective help led CRWRC to seek advice and guidance from our Board of Foreign Missions and from the missionaries.

On the basis of information and suggestions from the missionaries, CRWRC made an immediate grant to their initial request of $5,600 in November. This request for such an amount came at a time when our bank balances were nearly depleted. However, we were forcefully reminded that the Lord's providence and care evidenced in the days of Elisha and the widow with her nearly empty cruse of oil was also effective and present in 1969. An appeal to our constituents made it possible to honor a January request for another $5,000 for medical aid to war victims. Both gifts were administered by our missionaries through christian indigenous groups, thus assuring us of responsible handling as well as prompt and effective implementing aims of the donors.

CRWRC stands ready to provide further help when called upon by our missionaries and Board of Foreign Missions and trusts that our pastors will encourage our people to remember these needs when given an opportunity through diaconal offerings.

IV. PLANNED OUTREACH

This endeavor of CRWRC's work of mercy is occasioned by the diaconal concern for the "prevention of poverty" and CRWRC's constitutional mandate for "rehabilitation of the needy of the world."

Experience each year confirms the growing realization that rehabilitation is essentially "teaching" in its nature. Teaching mankind to fully utilize his talents to develop God-given resources is a recognition of one of the earliest injunctions of the Creator to man. (Genesis 1:26)

This marks christian benevolence a requisite for the church and designates it as a distinctive task. To discharge such a responsibility requires planning, implementation and evaluation.

A. Korean Aid

The christian outreach to the poverty stricken and war distressed people of Korea is carried on by:

Robert G. Faber	— Agriculturist
Peter Feddema	— Agriculturist on furlough
Calvin D. Hekman	— MSW - social worker
Henry J. Hubers	— Field director on furlough
Heung Chu Lee, M.D.	— Physician
Date J. Mulder, M.D.	— Physician
Elvinah Spoelstra	— MSW - social worker
Charles L. Vander Sloot	— Field director

Regular meetings and contacts with the Korean Presbyterian church (Hapdong) are maintained. This is consistent with the goal of turning over the work to an indigenous christian group after the mission of "teaching" has been achieved. CRWRC's ambassadors of mercy will then move on to another area.

The staff members meet regularly as a conference for planning and assessing areas of need. Mr. Henry Hubers of Denver, Colorado, has served as field director for the past 3½ years. In May he will leave the field after performing dedicated and distinguished service. Having reached retirement age he will not return after his well deserved furlough.

Charles L. Vander Sloot of our Grand Haven I church will succeed Mr. Hubers. His training and work experience qualify him well for his new assignment.

Another one of CRWRC's pioneers will leave the field when Mr. Peter Feddema, our agriculturist, also leaves in June to return to Canada with his family. Mr. Feddema has worked effectively in establishing many self-help programs which have maintained the dignity and respect of those who were helped and demonstrated a vigorous christian witness. Mr. Robert Faber of our Hull, Iowa church, is presently understudying Mr. Feddema. Mr. Faber previously served the U.S. military forces in Korea and grew to know and appreciate the challenge of christian service through CRWRC's outreach.

We thank the Lord for the Hubers and Feddema families and pray for the Lord's continuing blessing for them and for the Vander Sloots and Fabers who will carry on in their places.

1. Agriculture

Korea's need for maximum output from their limited agricultural resources continues to be of paramount importance. The population continues to outstrip the resource potential of the land. Mr. Feddema and his staff of christian nationals emphasize self help and supplemental income projects so that the farmers are rewarded with increased income to support their families while increasing the food supply for their countrymen.

The primitive farming techniques on small plots of earth from which all nutrients have been extracted give discouraging results so that farmers are constantly lured into leaving the farms for the overcrowded cities which give rise to many false hopes.

Concern for one's brother is manifested in a sincere effort to keep them on the farm where they are at home and where they can fill a real

need. Countless numbers of families have been helped through a variety of ways:

Form of help	Number of families
Poultry	53
Swine	337
Oxen	60
Goats	53
Plastic hothouses	72
Fertilizer loans	176
Irrigation	153
Cooperative rice distribution	194

These efforts and many others increase their farm output and their family income. Assistance is given on a short term loan basis. The rate of repayment or restitution is very high. It is estimated that nearly one-third of the 1969 agricultural budget will come from farmers who have been helped in the past years.

Mr. Feddema works closely with national pastors who assist in evaluating needs of their countrymen and provide a follow-up with the ministry of the Word. The improved farm conditions are frequently accompanied by a receptive attitude for the Word and a growth in community church life.

2. **Medical Aid**

Dr. D. J. Mulder directs a mission of relieving the suffering of hundreds of abandoned children who are brought to the Seoul Municipal Babies Home in sadly malnourished condition. To those for whom routine remedial treatment is insufficient more extensive medical care is given while they are confined in the Seoul City Babies Hospital. Immunizations and nourishing powdered milk are provided.

An increasing need for medical care results from the growing CAPOK —Christian Adoption Program of Korea. The homeless children are attended to for a variety of needs. Healthy children are made available for adoption into christian Korean homes through CRWRC's staff of social workers. Follow-up medical care is provided through "Well Baby Clinics" for the little tots who have been taken into adoptive homes and those who are cared for in a growing number of foster homes.

Work in the city slums and outlying rural areas is carried on with the able assistance of Dr. H. C. Lee, a second generation christian Korean doctor. She has a real measure of concern for her countrymen—for both their body and soul. Medical clinics are opened with a period of devotions. Taped gospel messages acquaint the listener with the message of Christ's saving grace. Many small but thriving churches have been established in areas served by CRWRC's medical teams.

3. **Child Care Program**

Acute poverty continues to be a cause of inadequate care by parents for their children and of the tragic practice of abandoning innocent and helpless children.

The needs are met in a twofold way. Assistance to parents in providing additional income by the cooperative efforts of the social work staff and the agricultural staff is frequently successful in making it pos-

sible for parents to keep their children. In cases where abandonment does take place, Miss Spoelstra, director of the CAPOK outreach, seeks christian adoptive homes.

Miss Spoelstra welcomed Mr. Cal Hekman of Beaverdam, Michigan, as a worthy colleague in directing the growing program. Adoptions by Korean families continue to surprise the most optimistic supporters of this work. The monthly rate rose to more than 30 placements in December for a total of 203 children placed during the year.

Seoul, the capital of Korea with its nearly 4,000,000 inhabitants is the center of our social work efforts. During the year a branch office was opened in Taegu with encouraging initial success. The Korean Ministry of Health and Social Affairs has on many occasions recognized the superior nature of more personalized foster home care and the highly preferred placement of children in permanent home settings through adoption.

This phase of CRWRC's work will continue to demand the vigorous support of our constituents in the United States and Canada. Foster care requires a monthly outlay of $12 per child—more than $3,000 per month. Adoption into christian homes is accomplished at an average cost of $150 per placement. We earnestly commend these needs to our people throughout the denomination. We gratefully acknowledge and thank the increasing numbers of individuals, families, Sunday schools, society groups and congregational diaconates who have so generously provided regular support to this work.

Here is a case where CRWRC's outreach is limited solely by the support of our diaconates and constituents. We appeal for support from our constituents for a plan that is scripturally and sociologically sound.

A summary of the sources referring interested parents who seek children for adoption from CRWRC's staff indicates the high regard for the program by respected groups and institutions.

Referred by	Resulting number of placements of children
Hospitals	33
City government offices	30
Foster parents	28
Radio/TV advertisements	27
Other social workers	14
Adoptive parents	13
CAPOK social workers	12
Ministers and missionaries	10
Orphanage directors	10
Babies homes	5
Neighbors	5
Christian Home Magazine	4
Unknown	12
TOTAL	203 placements in 1968

4. **Material Aid**

Poverty for so many in Korea still warrants the distribution of that "cup of cold water" in Christ's name. The purchase and distribution of milkpowder continues to be an effective and helpful means of help.

Many Sunday schools throughout the denomination assisted in this effort.

Clothing, provided through diaconal clothing drives, also filled a need for the distressed, especially in the southern areas of Korea where severe drought brought near famine conditions for the stricken community. This provided an excellent opportunity for CRWRC's staff to cooperate with the sister Hapdong churches in these areas to provide nearly $5,000 in financial aid through the churches and their pastors.

5. Cooperation with the Indigenous Christian Church

Korea ranks highest in the orient as a christian nation. It is estimated that from seven to ten percent of the inhabitants are Christians. With such a nucleus the national church groups are able to witness to their countrymen.

CRWRC's staff carries on a close fellowship with the General Presbyterian Church (Hapdong). Our denomination and this church have fraternal relations. Missionary Richard Sytsma of Japan represented our denomination at the September, 1968 meeting of the Korean Presbyterian Church at which time a committee of this group was authorized to confer with the CRWRC staff in Korea. We welcome this increased measure of cooperation with the Korean church and trust that it will lead to deeper understanding of a common task and planning for increased involvement by the Korean church. CRWRC shares reports and minutes of these joint meetings with our Denominational Interchurch Relations Committee.

6. CRWRC requests synod's approval for the continuation of the work of mercy in Korea.

Grounds:

a. There is still evidence of the need for a christian outreach and for rehabilitative work in Korea.

b. The opportunity to work with local church groups assures that an increasing share of the work can be carried on in an indigenous manner.

B. Cuban Refugee Assistance — Miami, Florida

The occasion for this work of christian mercy to needy refugees arises from two principal factors:

1. The continued arrival of approximately 180 refugees five days per week.

2. The slow but steady build-up of Cuban refugees and other Spanish-speaking "neighbors in need."

Nearly 80% of the daily arrivals from Cuba leave for various parts of the United States to join relatives who have preceded them to our country. The remaining arrivals continue in Miami for various periods of time. Some leave to join friends or more distant relatives. Others try to make Southern Florida their home—with varying degrees of success.

CRWRC's assistance to the refugees takes on two forms:

1. Assistance in resettling families to other parts of the United States to join relatives who were previously resettled by our diaconates throughout the denomination.

Our experience in resettling parallels the experience of most other church groups in that most successful areas of resettlement are the highly urbanized areas where a combination of economic and social factors are most favorable. Specifically New Jersey, New York, Western Michigan and Southern California are the areas that are the most appealing to the refugees.

Diaconates in these areas that are willing to sponsor a family are invited to contact CRWRC to express their willingness to sponsor a family for resettlement. During the past year approximately 35 resettlements were accomplished throughout the denomination.

2. Assistance to the refugees in the Miami area is provided through the Good Samaritan Center located in the Cuban community at:

555 S.W. 22nd avenue, Miami, Florida 33135

The center is open Monday through Friday for meeting a wide variety of needs, including medicine, food assistance, special rent aid, and employment counselling. The staff of the Board of Home Missions is always available to provide a spiritual outreach and counselling.

CRWRC's staff at the Good Samaritan Center consists of the following:

James Tuinstra, MSW	— Director
Dr. T. Vega, M.D.	— Physician
Gertie Van Arragon	— Social worker
Amelia Ruano	— Medical technologist
Sara Menchaca	— Receptionist
Roberto Palma	— Resource aid

The able services of Peter Limburg during 1968 and early 1969 were sincerely appreciated by the refugees, by CRWRC and by the mission staff. An increased measure of integrating the material needs into the spiritual outreach was achieved. Plans call for Mr. James Tuinstra of our Alger Park church of Grand Rapids to succeed Mr. Limburg in May. Mr. Tuinstra is a graduate social worker and is presently completing language training. Miss Gertie Van Arragon is our Strathroy, Ontario church looks forward to joining the staff in May as a social worker and will fill a real need in working with the growing number of widows and older women needing the warm hand of christian love.

Medical care is provided for 18 to 20 patients per day with a variety of chronic ailments. More than 400 families have received help in numerous ways including financial aid for X-rays, medicines, eye glasses, rent and utility payments. Each year blankets are provided to many poor families.

Members of the Good Samaritan staff also assist in the mid-week and Sunday activities of the church. Some of the weekday church classes are held in the Good Samaritan Center. Such a common endeavor helps in relating the two efforts in the mind of the refugee.

CRWRC requests synod's approval for continuing the work of mercy with the Cuban refugees.

Grounds:

1. The flow of refugees is expected to continue.

2. The Home Missions board plans a continuance of their outreach to the community.

C. Nigeria

In addition to emergency assistance described above, additional financial aid of $10,000 was provided for care of indigent patients at the Mkar and Takum hospitals.

In December of 1968 plans, worked out with the Board of Foreign Missions to send an agriculturist to Nigeria, were realized. Mr. Louis J. Haveman from Decatur, Michigan church will work closely with our missionaries in agricultural and self-help programs.

CRWRC requests synod that this work be approved.

D. Mexico

Aid to this needy country has been in the form of financial assistance for poor families, food, vitamins, and medicines. A gift of $3,000 was provided to assist in the construction of a well in Rancho Viejo, a city without a source of drinking water. This need was endorsed by our missionaries and the Board of Foreign Missions.

Consultations are being carried on with the Board of Foreign Missions relative to sending an agriculturist(s) to work in areas served by our missionaries.

E. Other Areas of Service

Again in 1968, there were occasions to assist our missionaries serving in Japan, the Philippines, and Taiwan in varying degrees and ways.

Assistance on a limited basis was provided to christian groups in India and Vietnam. A shipment of clothing was sent to Christian Reformed Peace Corps workers in Saipan-Trust Territories to assist in typhoon damage.

V. FINANCES

The following financial summary was prepared by our auditors for the year 1968:

CHRISTIAN REFORMED WORLD RELIEF COMMITTEE
Statements of Fund Balance
December 31, 1968

GENERAL FUND

Assets

Cash:	
Demand deposits	$ 34,999.26
Savings accounts and certificates	71,889.68
	$106,888.94

Fund equity

Balance at December 31, 1968:	
General	$ 26,636.12
Flood relief	80,252.82
	$106,888.94

FURNITURE AND EQUIPMENT FUND

Assets

Furniture and equipment - at cost	$ 5,335.61
Less allowance for depreciation	1,554.73
	$ 3,780.88

FUND EQUITY

Balance at December 31, 1968	$ 3,780.88

Statement of Changes in Fund Equity

Year ended December 31, 1968

Balance - January 1, 1968:			
General		$ 38,279,45	
Flood relief		68,600.15	$106,879.60
Receipts:			
Contributions:			
General	$281,742.29		
Korean relief	135,270.41		
Cuban relief	4,459.40		
Flood relief	23,219.17		
Nigeria	16,448.45	$461,139.72	
Freight refunds		17,949.57	
Other income		7,143.73	
Total receipts			486,233.02
Total available			$593,112.62
Disbursements:			
Program services:			
Korean relief—Seoul office		$244,126.88	
Korean relief—Grand Rapids office		45,866.48	
Cuban relief		60,247.46	
Clothing processing		16,813.68	
Emergency relief:			
Unusual benevolent aid	$ 8,247.00		
Flood disaster	11,566.50		
Nigeria	19,265.10		
Mexico	6,425.96		
Philippines	3,414.67		
Japan	2,200.00		
India	1,600.00		
Taiwan	1,163.88		
Saipan	681.71		
Vietnam	589.69	55,154.51	
Total program services		$422,209.01	
Supporting services:			
Management and general	$ 39,448.56		
Fund raising	24,566.11		
Total supporting services		64,014.67	
Total disbursements			486,223.68

Balance - December 31, 1968:		
General	$ 26,636.12	
Flood relief	80,252.82	$106,888.94

In addition to cash received and disbursed for relief programs during the year, the records of the committee indicate that 106,000 pounds of used clothing with an estimated value of $106,000 was distributed during 1968, as well as $245,000 worth of donated food, medicine, drugs, transportation and new clothing.

* * *

DEN BRABER, HELMHOLDT & LYZENGA
CERTIFIED PUBLIC ACCOUNTANTS
Grand Rapids, Michigan

February 7, 1969

Christian Reformed World Relief Committee,
Grand Rapids, Michigan

We have examined the statements of fund balance of the Christian Reformed World Relief Committee, Grand Rapids, Michigan as of December 31, 1968 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.

The information in the detail of disbursements related to the office in Seoul, Korea was obtained from reports from the field, and we are unable to express an opinion on the financial information with respect to that office.

In our opinion, the accompanying statements of fund balance and statement of changes in fund equity present fairly the financial position of the Christian Reformed World Relief Committee at December 31, 1968, 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 & LYZENGA
Certified Public Accountants

* * *

It will be observed that income barely exceeded our disbursements. This was possible because of an increase in both diaconal offerings and individual gifts. The increase in the number of diaconates holding offerings is significant and gives encouragement as CRWRC plans for future outreaches of christian compassion.

Will CRWRC be able to continue a program of moderate growth solely on the basis of "free will offerings"? Up to this point they have. CRWRC will make every possible effort to continue this. It has been our experience that information regarding our work is well received.

During 1968 offerings per family averaged $4.99 per family compared with $4.23 in 1967. There were 37 congregations that held no offerings whatever. This is disappointing and we hope a situation that will not continue.

VI. 1969 PLANS

At its annual meeting, the board adopted the following goals for 1969:

Cuban refugee aid	$ 71,660.00
Korean aid	333,540.00
Unusual benevolent aid	8,000.00
Mexico	20,000.00
Nigeria	25,000.00
Philippines	4,000.00
Taiwan	1,200.00
Japan	2,400.00
India	1,600.00
Vietnam	1,000.00
Clothing centers	21,800.00
Administration	77,110.00
	$567,310.00

To achieve such a goal we anticipate income as follows:

Gifts by individuals	$150,000.00
Diaconal offerings	417,310.00

We trust that diaconal offerings will continue at a favorable level and approach $7 per family. During 1968, 129 churches met such a goal. An increasing number of diaconates are scheduling quarterly offerings. Others designate offerings taken at communion services. CRWRC hails such efforts by our deacons and hope for a wider use of such scheduling.

CRWRC requests synod:

1. For approval of offerings —
   Denominational benevolence — one or more offerings.
2. To commend the work of mercy to our diaconates and request our pastors to encourage sustained giving to provide adequate funds for programmed relief.

VII. ADMINISTRATION

In addition to a growing staff of dedicated workers, the home front provides support through the Chicago Clothing Center. Mr. Art Schaap serves as Center manager and receives generous support from many church and society groups in the Chicago area. A word of thanks for their significant assistance.

Our Grand Rapids office is handling an increasing number of inquiries and requests from interested constituents and society groups throughout the denomination. To achieve more effective contacts with our deacons, diaconal conferences and individual churches, a realignment of duties to include a Director of Church Relations has been adopted.

During 1968 Mr. Peter Bosch left the office and Mr. Richard Baukema has joined our Grand Rapids staff as office administrator. We feel that he will make a valuable contribution to our program.

VIII. APPOINTMENTS

A. **Executive director** — it is recommended that Louis Van Ess be reappointed to this position for a term of four years.

B. Board positions — the following nominations are presented to synod to fill positions as members-at-large on the board.

1. **Medical member**

Delegate — Dr. Arthur F. De Boer, practicing surgeon in Grand Rapids and member of Shawnee Park church. *Incumbent*
— Dr. Fred Doornbos, practicing surgeon in Grand Rapids and member of Shawnee Park church.

Alternate — Dr. Lawrence Feenstra, practicing physician in Grand Rapids and member of Shawnee Park church.
Dr. Martin Sharda, Grand Rapids physician and member of Alger Park church. *Incumbent*

2. **Attorney**

Delegate — Hannes Meyers, practicing attorney in Zeeland, Michigan and member of Zeeland III church.
— Don Oosterhouse, practicing Grand Rapids attorney, and member and former deacon of Mayfair church.

Alternate — Calvin R. Danhof, practicing attorney in Grand Rapids and member of LaGrave church.
— David Vander Ploeg, practicing attorney in St. Joseph, Michigan and member of St. Joseph Christian Reformed Church. *Incumbent*

3. **Sociologist**

Alternate — Dr. Dennis Hoekstra, director of Religious Education at Calvin College and member of Eastern Avenue church.
— Dr. Theodore Rottman, Professor of Sociology at Calvin College and member of Grace church.

IX. SUMMARY OF RECOMMENDATIONS AND REQUESTS

A. Representation at Synod

CRWRC requests that its president, John Vander Ploeg: ministerial advisor, Rev. Wilbert Van Dyk; and its executive director, Louis Van Ess, be granted the floor when matters pertaining to our work is discussed.

B. Approval for Fields of Work

1. Korean aid (IV-A-6)
2. Cuban aid (IV-B)
3. Nigerian aid (IV-C)

C. Approval of request for offerings and endorsement of request for adequate and regular scheduling of offerings. (VI)

D. Appointments

1. Executive director. (VIII-A)
2. Board members from nominees submitted. (VIII-B)

Respectfully submitted,
Christian Reformed World Relief Committee
Louis Van Ess, executive director

SUPPLEMENT 26
THE CHRISTIAN REFORMED BOARD OF PUBLICATIONS
(Arts. 27, 43, 81, 109, 148)

ESTEEMED BRETHREN:

The synod of 1968 authorized the formation of a fifth denominational board when it adopted the following motion: "That synod decide to establish a denominational Board of Publications of the Christian Reformed Church, responsible to synod, whose task it shall be to supervise the church's consolidated program of education and publication.

"*Grounds:*

"a. The various educational committees of our church in their separate co-existence have been unable to implement the often expressed desire for greater unification and coordination in our educational ministry, and there is further the obvious overlap and lack of coordination of functions in the work of the two committees manifested in the fact that the Sunday School Committee, while presumably being primarily concerned with evangelistic educational materials, serves mostly covenantal children; whereas the Committee on Education publishes evangelistic Daily Vacation Bible School materials, while presumably having as its primary task the publication of materials for covenantal youth.

"b. The tremendous growth in the educational ministry of our churches in recent years requires the best available personnel in the church to work on a unified effort to meet this challenge, and the joint use of specialized personnel as well as clerical staff and facilities would create the possibility of acquiring persons and functions now needed but not available for irregular part-time assignments.

"c. The Publication Committee is vitally and intrinsically involved in the publication of various materials produced by the Sunday School Committee and the Committee on Education.

"d. The synod of 1967 affirmed 'that the idea of consolidation and coordination in the work of producing Sunday school, Vacation Bible school and catechism materials is highly desirable,' and suggested that 'the inclusion of the Publication Committee in the plan of consolidation' be seriously considered." (*Acts of Synod,* 1968, Art. 64, 2)

Synod further decided "that the Board of Publications be composed of one representative from each classis of the Christian Reformed Church, and that this board meet annually.

"*Grounds:*

"a. The nature and growth of the educational program of the church merits and demands the involvement of the entire denomination.

"b. Classical involvement fosters local interest in the educational program of our denomination and brings the whole program closer to the local congregations.

"c. Synod of 1967 instructed the study committee on consolidation

'seriously to consider placing the activities of the respective committees involved under a board constituted of classical representatives and responsible to synod.'

"d. The cost of such a board, meeting annually, would not substantially differ from that of a board of regional representatives meeting twice annually, and the price to be paid is well worth the cost in terms of the involvement of the strategic work of education in and by the church."

In order to implement these decisions synod instructed the Stated Clerk "to call the first meeting of the Board of Publications on or about November 12, 1968, and serve as the convenor to implement the organization of the board."

As the result of these decisions of synod, Dr. R. J. Danhof convened the first meeting of the board on Tuesday, November 5, 1968 at 1:00 p.m. The roll call indicated the following brethren had been elected to serve on the Board of Publications of the Christian Reformed Church:

1. Classis Alberta North ..... Mr. Stan De Jong
2. Classis Alberta South ..... Rev. John Vriend
3. Classis British Columbia ..... Mr. Syrt Wolters
4. Classis Cadillac ..... Rev. Gordon Van Enk
5. Classis California South ..... Rev. Peter Van Tuinen
6. Classis Central California ..... Rev. James Versluys
7. Classis Chatham ..... Rev. Klaas Hart
8. Classis Chicago North ..... Mrs. E. Van Reeken
9. Classis Chicago South ..... Dr. Alexander C. De Jong
10. Classis Eastern Canada ..... Rev. Dirk Hart
11. Classis Florida ..... Mr. Stephen Bellin
12. Classis Grand Rapids East ..... Rev. Clarence Boomsma
13. Classis Grand Rapids South ..... Rev. William Buursma
14. Classis Grand Rapids West ..... Mr. John Brondsema
15. Classis Grandville ..... Rev. John Medendorp
16. Classis Hackensack ..... Mr. Richard Zuidema
17. Classis Hamilton ..... Mr. D. Farenhorst
18. Classis Holland ..... Mr. Raymond Holwerda
19. Classis Hudson ..... Dr. Roger Van Heyningen
20. Classis Huron ..... Rev. Gerard Nonnekes
21. Classis Illiana ..... Dr. Gordon Werkema
22. Classis Kalamazoo ..... Rev. John A. Mulder
23. Classis Lake Erie ..... Rev. Donald Postema
24. Classis Minnesota North ..... Rev. Simon Viss
25. Classis Minnesota South ..... Rev. Peter Brouwer
26. Classis Muskegon ..... Rev. Tymen Hofman
27. Classis Northcentral Iowa ..... Rev. Edward Blankespoor
28. Classis Orange City ..... Rev. Berton Van Antwerpen
29. Classis Pacific Northwest ..... Rev. Rodger Buining
30. Classis Pella ..... Rev. John Piersma
31. Classis Quinte ..... Rev. Jack Westerhof
32. Classis Rocky Mountain ..... Mr. Paul Hekman
33. Classis Sioux Center ..... Rev. Leonard Van Drunen
34. Classis Toronto ..... Mr. William Hart (alternate)
35. Classis Wisconsin ..... Mr. C. M. Wondergem Sr.
36. Classis Zeeland ..... Rev. Arthur Besteman

After Dr. Danhof had discussed with the board the mandate of synod concerning the responsibility and work of the board and had reviewed the various regulations adopted by the synod of 1968 the members proceeded to cast ballots for the officers of the board and the members of

the executive committee. The executive committee was constituted as follows:

President—Rev. Clarence Boomsma
Vice-President—Dr. Alexander C. De Jong
Secretary—Rev. John A. Mulder
Treasurer—Mr. John Brondsema
Rev. William Buursma
Mr. Raymond Holwerda
Rev. John Medendorp
Dr. Gordon Werkema
Rev. Jack Westerhof

(Note: the officers serve in their respective capacities on both the board and its executive committee).

Since synod's mandate authorized the formation of working and/or advisory committees to function under the board and its executive committee, the following were appointed:

Periodicals Committee

Rev. William Buursma, chairman
Dr. Alexander C. De Jong, vice-chairman
Rev. John Medendorp, secretary
Dr. Andrew Bandstra (theologian)
Dr. E. William Oldenberg (journalist)
Mr. Joseph T. Daverman (businessman)
Mr. Ted C. Smith (businessman)

Business Committee

Mr. Joseph T. Daverman (Periodicals Committee member), chairman
Mr. John Brondsema
Mr. Raymond Holwerda, secretary
Mr. John Hekman (business specialist)
Mr. Gordon Quist (attorney)
Mr. Herman Baker (Education Committee member)
Mr. Bernard Scholten (Education Committee member)
Mr. Ted C. Smith (Periodicals Committee member)

Education Committee

Dr. Gordon Spykman, chairman
Rev. Jack Westerhof, secretary
Dr. Arnold De Graaff (educator)
Dr. Marion Snapper (educator)
Mr. Marion Vos (educator)
Mr. Clifford Christians (evangelist)
Mr. Peter Vander Kamp (evangelist)
Mr. John Knight (journalist)
Mr. Herman Baker (businessman)
Mr. Bernard Scholten (businessman)
Dr. Gordon Werkema (executive committee member)
Rev. John A. Mulder (executive committee member)

Synod further decided "that the Education Committee, recognizing the need for a division of labors in carrying out its mandate, shall appoint whatever subcommittees it deems necessary for implementing its diversified mandates." Therefore the following subcommittees were appointed:

Catechism Committee

Dr. Gordon Spykman, chairman
Rev. Jack Westerhof, reporter
Dr. Arnold De Graaff
Dr. P. Y. De Jong
Rev. Milton Doornbos
Rev. Jacob Eppinga
Dr. Anthony Hoekema

Sunday School Committee

Mr. Marion Vos, chairman
Rev. John A. Mulder, reporter
Rev. Marvin Beelen
Rev. Paul Brink
Mr. Frank Deppe
Dr. Marion Snapper
Rev. William Vander Hoven

Adult Education Committee

Mr. John Knight, chairman
Mr. Bernard Scholten, reporter
Mr. Henry Hoeks
Dr. Dennis Hoekstra
Dr. Hugh A. Koops
Dr. Paul Schrotenboer
Rev. William Stob

Spanish Literature Committee

Dr. Gordon Werkema, chairman
Mr. Herman Baker, reporter
Mr. Gerald Anman
Rev. Juan S. Boonstra
Rev. Carlos Cortina

Evangelism and VBS Committee

Mr. Clifford Christians, chairman
Mr. Peter Vander Kamp, reporter
Mrs. Evelyn Huizinga

(This committee works in cooperation with the Evangelism Committee of the Board of Home Missions).

The executive committee meets monthly while all other committees meet at least once a month and as often as the work requires. Effective

January 1, 1969, the newly organized board and its various committees took over the functions previously carried out by the Publication Committee, the Sunday School Committee and the Committee on Education. The consolidation of these committees under one board requires certain changes in the articles of incorporation which were previously in effect. In accordance with the legal advice received the board adopted the following resolutions:

1. "It is moved and seconded to adopt the recommendation of the executive committee that the name of our board shall be known officially as "Board of Publications of the Christian Reformed Church, Inc." (Art. 69-A7:2 of board minutes)
2. "It is moved and seconded to adopt the recommendation of the executive committee that as the first step toward incorporation of Board of Publications, the Committee on Education transfer its assets subject to its liabilities to the Board of Publications and then dissolve itself; and that the Board of Publications elect to accept from the Committee on Education the assets subject to its liabilities." (Art. 69-A7:3 of board minutes)

Because of the consolidation of the Committee on Education and the Publication Committee, the board herewith submits the condensed balance sheets of the Publication Committee, the Committee on Education, and the combination of the two as its financial report for the fiscal year of 1968.

FINANCIAL REPORT

The following balance sheets, statement of income and change in fund equity are presented in condensed form from the statements shown in the separate audit reports of The Publication Committee of the Christian Reformed Church, Inc. and the Committee on Education of the Christian Reformed Church. The column headed "Combined" is presented for information purposes only. The accountants' opinions and notes to the balance sheet apply only to the respective statements as set forth in the accountants' opinions and not to the combined amounts.

To the Board of Publications,
The Publication Committee of the
Christian Reformed Church, Inc.,
Grand Rapids, Michigan.

We examined the balance sheet of The Publication Committee of the Christian Reformed Church, Inc., Grand Rapids, Michigan, as of December 31, 1968 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, 1968, 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.

Pruis, Carter, Hamilton & Dieterman

Certified Public Accountants.

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, Grand Rapids, Michigan as of December 31, 1968 and the 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 balance sheet and statement of changes in fund equity present fairly the financial position of the Committee on Education of the Christian Reformed Church at December 31, 1968, 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 & Lyzenga
Certified Public Accountants

CONDENSED BALANCE SHEETS

December 31, 1968

ASSETS

	The Publication Committee of the Christian Reformed Church, Inc.	Committee on Education of the Christian Reformed Church	Combined
Current			
Cash	$ 91,876	$ 35,661	$ 127,537
Accounts receivable	62,386	3,233	65,619
Inventories	82,806	69,260	152,066
Prepaid expenses	19,193		19,193
	$ 256,261	$108,154	$ 364,415
Other			
Rental property—net	$ 8,289		$ 8,289
Inventory—supplies and metal	8,119		8,119
Deferred manuscript expense		$ 5,750	5,750
	$ 16,408	$ 5,750	$ 22,158
Property, plant and equipment			
Land, buildings and improvements, furniture, machinery and equipment, automotive (Note A)	$1,244,817	$ 7,756	$1,252,573
Less allowance for depreciation	($ 265,227)	(1,800)	(267,027)
	$ 979,590	$ 5,956	$ 985,546
	$1,252,259	$119,860	$1,372,119

LIABILITIES			
Current			
Current portion of mortgage payable	$ 40,000	$	$ 40,000
Accounts payable	6,762	1,254	8,016
Accrued expenses	20,701		20,701
	$ 67,463	$ 1,254	$ 68,717
Long-term Mortgage payable—less current portion (Note A)	120,000		120,000
Deferred income	133,539		133,539
Reserve for future repairs	1,016		1,016
	$ 322,018	$ 1,254	$ 323,272
CAPITAL			
Balance - December 31, 1968 (Note B)	930,241	118,606	1,048,847
	$1,252,259	$119,860	$1,372,119

CONDENSED STATEMENT OF INCOME AND CHANGE IN FUND EQUITY*

Year ended December 31, 1968

Income	$ 737,265	$ 91,828	$ 829,093
Costs	585,818	72,346	658,164
Gross Margin	$ 151,447	$ 19,482	$ 170,929
Administrative expenses	146,174	30,777	176,951
Operating income (loss)	$ 5,273	($ 11,295)	($ 6,022)
Other income - net	1,336	40,875	42,211
Net income/Change in fund equity	$ 6,609	$ 29,580	$ 36,189

* No adjustments or eliminations have been made for inter-corporate transactions. Quota receipts ($40,375) of the Committee on Education have been included in other income - net.

NOTES TO BALANCE SHEET
THE PUBLICATION COMMITTEE OF THE CHRISTIAN REFORMED CHURCH, INC.

December 31, 1968

NOTE A—The land and buildings are subject to a real estate mortgage having an unpaid balance of $160,000 at December 31, 1968. The original loan was for $190,000. The mortgage requires a quarterly payment of $10,000 plus interest at 5½% and is to be paid over a five-year period. The mortgage loan was obtained in connection with the denominational building addition completed in 1967. The synod of the Christian Reformed Church has approved a denominational family quota of $1 for the years 1966 through 1969 for the purpose of providing

funds for the cost of the denominational building addition and certain expenses. $133,914 had been received from the synodical treasurer at December 31, 1968.

NOTE B—Contributed capital having a balance of $97,440 at December 31, 1968 represents $130,000 contributed to the Publishing House for the denominational portion of the original building less accumulated depreciation thereon to December 31, 1968.

Contributed capital—building addition—$91,545 is summarized as follows:

Receipts:		
Synodical quotas received		$133,914
Home Missions and Foreign Missions—portion of carpeting cost		4,024
		$137,938
Deductions:		
Interest expense	$21,976	
Depreciation on building addition and improvements	14,548	
Committee expense and other charges	9,869	46,393
Balance - December 31, 1968		$ 91,545

The capitalized cost of the denominational building addition completed in 1967 including certain furnishings in connection with the building project is $267,588. The approved denominational family quota of $1 per family per year for the four years is expected to provide $200,000. The business manager advised us that a request may possibly be submitted to synod in 1969 for an extension of the quota.

NOTE—The Corporation has a retirement plan for its employees which provides for retirement at age 65. Past-service costs to be funded over a ten-year period were $29,079 at the effective date of the plan, May 1, 1962. The charge to income of 9,004 during 1968 included a portion of the past-service cost. The unfunded past-service cost at December 31, 1968 was approximately $13,700.

NOTE—The assets subject to liabilities of the Committee on Education of the Christian Reformed Church was merged into this organization as of January 1, 1969.

Currently we are mailing 42,800 copies of *The Banner* to readers in the United States, Canada, and around the world. Servicemen are receiving 1830 of these copies. In addition copies are being sent to the student dormitories of Calvin, Dordt, and Trinity colleges, and the Reformed Bible Institute.

We are mailing 3250 copies of *De Wachter* biweekly. Approximately 1800 of these are being sent to Canada.

The Board of Publications has decided to make available to interested churches the *Every Family Plan* for subscribing to *The Banner*. According to this plan, congregations could subscribe for all their families at a special rate and in so doing get the church paper into every home.

DENOMINATIONAL BUILDING FUND QUOTA

The Board of Publications requests that the "Denominational Building Addition Fund Quota" of $1.00 be extended for two years (Art. 69-A12 of board minutes)

APPOINTMENT OF THE BUSINESS MANAGER

Synod of 1968 declared that "editors and business manager are appointed by synod from a nomination submitted by the board, and are eligible for reappointment in accordance with established synodical rules." (*Acts,* Art 64, 9) The Business Committee has made a study of this regulation and finds that it is rather difficult to appoint or reappoint a business manager in this way. Therefore the board recommends to the synod of 1969 "that the procedure of appointing the business manager be modified by authorizing the Business Committee of the Board of Publications to appoint the business manager subject to the approval of the Board of Publications." (Art 69-A9 of board minutes) We therefore request synod to modify this regulation. (Cf. also *Acts,* 1968, Art. 130 II)

THE EDITORIAL STAFF OF THE EDUCATION COMMITTEE

Since synod has declared "that the idea of consolidation and coordination in the work of producing Sunday school, Vacation Bible school, and catechism materials is highly desirable," the Board of Publications presents the following structure of the editorial staff of the Education Committee for the approval of synod.

EDITORIAL STAFF

A. Editorial Staff Competencies

Educational material in the church should have excellence in three particular areas.

1. Church educational materials must be true to the Scriptures. They should be historically continuous with the creedal position our church has adopted in response to the Scriptures.

2. Because church educational materials are educational in nature, editorial staff should include someone educated and preferably experienced in the field of education. This will assure pedagogical effectiveness of the materials to be produced.

3. Church educational materials is basically printed communication. Thus, there is need on the editorial staff for someone educated and preferably experienced in the field of journalism. This will assure literary effectiveness in the materials published.

B. Job Description

1. Editorial Staff

For total integration of the educational program of the Christian Reformed Church, the Education Committee recommends the complete integration of an editorial staff. Only in this way can the decision of synod become integration in fact. Therefore, the Education Committee recommends the appointment of a Director of Education and three editors: one theological type, one educational type, and one journalistic type.

Each member of the editorial staff shall review and, where necessary,

revise all materials, reviewing the materials particularly in the light of his or her competence.

Regular editorial staff meetings shall be held to discuss all aspects of the educational program, plans, and materials.

The total staff shall be responsible for working out in detail all curriculum plans under the direction of the appropriate subcommittee.

While the editorial staff operates jointly, a particular editor may be assigned to head up a specific aspect of the educational program.

2. Duties and Responsibilities of the Director of Education

The director, as the chief executive officer of the Education Committee, shall be responsible to see to it that the policies, mandates, and decisions of the Education Committee are fulfilled, and shall serve as staff liaison to the board and its executive committee.

The director shall be responsible for the general supervision of the total program of preparing educational materials. He shall be responsible to the Education Committee and the board and its executive committee. He shall conduct regularly scheduled editorial staff meetings and coordinate the work of the editors.

The director, in consultation with the editorial staff, shall supervise the layout and design of all materials. The business manager shall determine time, feasibility, and economic factors in the publication of educational products in consultation with the director and the editorial staff.

The director shall be responsible for submitting manuscripts to the appropriate subcommittees, the Education Committee and the members of the board. He shall review all suggestions, recommendations, and criticism received and in cooperation with the editorial staff and under the direction of the Education Committee and the appropriate subcommittee see to the incorporation of such changes as need to be made.

The director shall be responsible for the drafting of such reports as are required by the Education Committee and by the board.

The director shall supervise the work of the educational office staff.

3. Duties and Responsibilities of Editors

Each editor shall carefully review and where necessary revise all educational materials. This review shall be made in the light of the particular competence for which he or she shall be appointed.

Each editor shall be required to attend editorial staff meetings and shall cooperate in all joint efforts such as drafting detailed curriculum plans. These editors shall have direct access to and be expected to attend all meetings of the Education Committee.

When assigned to head up a specific area of educational materials, that editor shall exercise leadership in that field.

C. Implementation

1. In seeking to build an editorial staff that shall assure the competencies listed above, the following qualities are listed.

DIRECTOR OF EDUCATION

a. a full commitment to the Lord Jesus Christ.
b. loyalty to Scripture and the creeds.
c. General competence (theology, pedagogy, journalism) to supervise and coordinate the total program of producing educational materials.
d. Evidence of administrative and organizational ability and capable of giving leadership to an editorial staff.
e. Ability to give leadership in the church-at-large and to promote the cause of education in the churches.

EDITORS

In addition to the special competency listed, each editor should have a general sensitivity to the other areas as well.

Editor - Theological Type

a. a full commitment to the Lord Jesus Christ.
b. loyalty to Scripture and the creeds.
c. formally educated as a theologian.
d. recognized competence as a theologian
e. tangible evidence of interest and competence in the field of church education.

Editor - Pedagogical Type

a. a full commitment to the Lord Jesus Christ
b. loyalty to Scripture and the creeds.
c. formally educated in pedagogy—psychology of human development and learning, especially as it relates to reading at all age levels, etc.
d. As broad experience as possible in teaching at various age levels—kindergarten to adult.
e. Evidence of special interest and competence in religious education.

Editor - Journalistic Type

a. A full commitment to the Lord Jesus Christ.
b. Loyalty to Scripture and the creeds.
c. Formally educated in the field of journalism—writing, layout and design, etc.
d. As broad experience as possible in the field of journalism.
e. Tangible evidence of special interest and skill in educational writing.
f. Competence in layout and design in as many forms of published materials as possible.

2. Recommended Steps of Implementation

a. The appointment of Rev. William Vander Haak as director of education for a term of two years.

Grounds:

(1) He has demonstrated general competency as listed above.

(2) He has had experience in the field of producing educational materials and will assure necessary continuity.

(3) A two-year appointment is consistent with the synodical procedures for newly created positions.

(4) The rationale for presenting one name for this position is proven competence and the overriding importance of continuity and experience for this initial period of two years.

b. The appointment of a full-time editor—theological type—be postponed for one year and then be subject to review.

Grounds:

(1) This area can be covered at present by the director of Education.

(2) Materials for Adult Education, Youth Evangelism, and new Sunday school curriculum materials will undoubtedly remain in the planning stages for the next year. This means that until these materials begin passing through the educational office it is possible to operate without full staff.

c. The appointment of Rev. John Schaal as a part-time editor for a term of two years.

Grounds:

(1) This will assure continuity in the present Sunday school program.

(2) This makes it possible to utilize his experience in Sunday school work.

d. The immediate appointment of a full-time editor—pedagogical type—for a term of two years. The executive committee, upon the advice of the Education Committee, is to submit nominations for this position to synod if possible.

Grounds:

(1) This area of special competence is at present not adequately represented on the editorial staff.

(2) This action will permit us to publicize this position so that interested people may make application for it.

(3) The importance of the position requires a careful screening of all possibilities so that the Education Committee, the Board of Publications, and the synod can be assured that the nominees meet the qualifications outlined for the position including the general qualifications of fidelity to Scripture and the creeds. Such a screening should include at least: 1/ an interview; 2/ checking with the applicants former supervisors; 3/ a recommendation from his pastor and/or his consistory.

(4) There is no time to carry out the steps listed in grounds 2 and 3 if the Board of Publications is to approve the nominees in March.

(5) The Board of Publications can recommend the appointment of an editor—pedagogical type—to synod in its regular report and indicate that it is prepared to submit nominees for the post in a supplementary report via its executive committee.

e. The appointment of Miss Gertrude Haan as full-time editor—journalistic type—for a term of two years.

Grounds:

(1) She has had some formal education in journalism and has had a broad experience in various forms of journalistic writing.

(2) She has demonstrated interest and ability in educational editorial work. (A part of her present assignment deals with Sunday school materials).

(3) She has evidenced general ability in the other areas of competence mentioned above.

(4) She is presently employed by the Board of Publications.

(5) A two year appointment is consistent with the synodical procedure for newly created positions.

(6) The rationale for presenting one name for this position is proven competence and the overriding importance of continuity and experience for this initial two year period.

f. The availability of Wayne De Jonge—to be shared with the Periodicals department—to the editorial staff to assist in layout, design, and illustrations for educational publications.

Grounds:

(1) Layout and design is an integral part of editorial responsibility.

(2) He has demonstrated ability in layout and design and presently produces artwork for educational materials.

(3) He is employed by the Board of Publications.

SUNDAY SCHOOL LESSON PLANS

The actual process of consolidation of the Sunday School Committee, the Committee on Education and the Periodicals Committee has somewhat hampered the planning of Sunday school lesson plans in time for approval of synod. A crash program was instituted in which the Revs. Marvin Beelen, Paul Brink and William Vander Hoven coopearted to prepare the lesson plans for 1970 in time to submit them to the board for approval and recommendation to synod. Because of certain difficulties involved in preparing this material a year in advance for the approval of synod the board adopted the following resolution:

> "It is moved and seconded to adopt the recommendation of the executive committee that since the Board of Publications is now a denominational board composed of representatives of all the classes who act in behalf of the denomination, that the board petition synod for authority to approve the Sunday school lesson plans in the future so that these no longer need to be submitted to synod for final adoption." (Art. 69-A15:2 of board minutes)

We request the approval of synod for this change in procedure.

The committee which produced the lesson plans for 1970 also submitted a rationale to explain the purpose and the guidelines which were followed in drawing up these plans. We submit this explanatory material to synod in order that there may be a fuller understanding of what the committee is attempting to accomplish.

GUIDELINES FOR SUNDAY SCHOOL CURRICULUM PLANNING

Where does one start in drawing up a Sunday curriculum? That was the initial question which faced this committee as it confronted the gigantic task of curriculum planning for one, possibly two or more years.

With the editor of the Sunday school papers, we explored what had been done in the past, noting that there has been a great emphasis on

telling a Bible story, following the chronology of the Bible. We also persued many of the efforts of Sunday school curriculum attempted by other groups and agencies. This committee became increasingly aware through these exploratory efforts that we must back track and question some of the assumptions of previous curriculum planning.

It was obvious that the past emphasis (and still the present emphasis in many upcoming curriculum plans of other groups) has been on content, with little apparent emphasis on the persons involved in the teaching-learning process. The objective, therefore, seems to be to give out information, that is, to convey knowledge. This objective is good but limited and incomplete. It would seem that if the Sunday school is to be the evangelistic agency it hopes to be, there should be far more emphasis on the response of the individual person to the PERSON of God as revealed in Jesus Christ. The Christ appears to strike this emphasis when he declares in John 5:39, 40—"Ye search the Scriptures, because ye think that in them ye have eternal life; and these are they which bear witness of me; and ye will not come to me, that ye may have life." Consequently, we found ourselves forced to face and answer adequately these six basic questions as we sought to prepare a Sunday school curriculum:

Purpose: the "why" question of the christian education
Process: the "how" question of christian education
Scope: the "what" question of christian education
Context: the "where" question of christian education
Timing: the "when" question of Christian education
Personnel: the "who" question of Christian education

1) *Purpose.* In grappling with the question of purpose, we found that we wished to stress much more the necessity of *personal commitment* as the purpose and goal of the Sunday school community. In seeking to sort out the elements of that word "commitment," we concluded that it may be said to consist of two parts: *awareness* and *response.* The statement which we found most helpful and with which we worked was this:

> The objective of christian education in the Sunday school is to help all persons 1) *to become aware* of God's self-revelation as posited in the Holy Scriptures and portrayed in the person and redeeming love of Jesus Christ, and 2) *to respond,* prompted by the Holy Spirit of God, in the personal surrender of one's person and life to the Lordship of Jesus Christ; increasingly participating in the life of the christian community, readily witnessing to the gospel of Jesus Christ in every aspect of society, obediently exhibiting the claims of God's kingdom in the world and waiting in hope for the glorious consummation of all things in Jesus Christ.

This statement emphasizes 1) personal-communal relationships, 2) evangelism, and 3) service in the world.

2) *Process:* The process, or method, of christian education is, we believe, 1) guided engagement, 2) participation, and 3) involvement in the life the church lives and in the work it does (worship, fellowship, study, action, stewardship, creative expression). Previously we have often

talked about our method as being to provide the basic operational tools for christian living. We believe that in addition to providing the tools, we must become, in fact, the church at work, even in our educational program.

3) *Scope:* The "scope" question is the "what" question of christian education. The word "scope" suggests that the "what" is not only subject matter in the strict sense of the term. Rather it is the raw substance of human life, the intensely personal experience of the learner in the Sunday school class. This too must be viewed as the scope of christian education if we are to help each person to respond in faith and live to the gospel of Jesus Christ. Therefore we state that the "scope" of this curriculum is the whole field of relationships in the light of the gospel.

4) *Context:* The context of our christian education is the worshiping, witnessing, working community of persons in Christ. When we teach and learn the concerns of the gospel we do not stand apart from the church as outsiders, nor do we stand apart from the Scriptures of the church. But we stand with them and confess the church's experience and the experience of the Scriptures as our experience.

5) *Timing:* The timing of the curriculum is a very difficult thing, and will, perhaps be the area in which the committee falls farthest short of its ideal. Nevertheless, we can state our ideal and hope to arrive more closely to it in the future. It may be said that there are several kinds or types of time. There is first of all the 1) *learner's time:* the passage of events in life that determines his development and his readiness to learn the concern of the gospel. There is also the 2) *teacher's time:* the passage of events in his (her) experience that determines his readiness and ability to communicate the gospel. Thirdly, there is what has been called calendar or 3) *"occasional" time.* This is the passage of events in the world at large. Finally there is 4) *God's time:* the Almighty's timetable of events for this world of ours. The curriculum should co-ordinate these various timeclocks which are very much a part of reality. The only way to synchronize these kinds of time is in the experience of the church.

6) *Personnel:* Finally we ask the question concerning the personnel in the teaching-learning process. "Personnel" concerns the partners in the educational process. These we see to be a combination of *God and Men:* the Holy Spirit, parents, teachers, and learners.

The Aim: In the curriculum outline presented for the year 1970 we have tried to show some of these deep concerns. We have tried to show how the whole process of redemption begins first of all with God's personal revelation of himself. He reveals himself first of all in the creation of the world, His world. By virtue of creation and again by the incarnation of His Son, God calls man to himself.

While his purpose is to create a people for himself, the method is through individual response evoked by the Holy Spirit.

The man who has responded to God in Christ cannot rest content, however, with privileges of redemption. Rather the "love of Christ" as Paul would say "compels him" to take his place in the *witnessing, working, worshiping* community of faith, AND to take his place in the world as the body of Christ truly present in the world. Thus, he is restored

again to fulfill that task to which he was destined. Though, not yet perfect, he abides in the hope that only the Christian can have, namely that this is His Father's world and it will be completely subjected to the authority of Jesus Christ when He comes as Lord on the clouds of glory.

SUNDAY SCHOOL LESSON PLAN
1970

FIRST QUARTER

Unit I: God's Son — Our Savior

Jan. 4
Unit title: God's Son — Our Savior
Lesson story: The Boyhood of Jesus
Lesson Scripture: Luke 2:40-52
Supplementary references: Deuteronomy 5:29; Psalm 40:7, 8; Matthew 7:21
Printed text: Luke 2:40-52

Jan. 11
Unit title: God's Son — Our Savior
Lesson story: The Baptism of Jesus
Lesson Scripture: Matthew 3
Supplementary references: Mark 1:9-11; Luke 3:21, 22; II Corinthians 5:21; Colossians 2:12
Printed text: Matthew 3:1-6, 13-17

Jan. 18
Unit title: God's Son — Our Savior
Lesson story: Jesus Pointed Out as the Lamb of God
Lesson Scripture: Luke 3:1-18; John 1:6-42
Supplementary references: Mark 1:1-8; Luke 11:31; Philippians 2:5-11
Printed text: John 1:29-37

Jan. 25
Unit title: God's Son — Our Savior
Lesson story: Jesus Tempted in the Wilderness
Lesson Scripture: Matthew 4:1-11
Supplementary references: Mark 1:12, 13; Luke 4:1-13
Printed text: Matthew 4:1-11

Feb. 1
Unit title: God's Son — Our Savior
Lesson story: Jesus Changes Water to Wine at Cana
Lesson Scripture: John 2:1-11
Supplementary references: Matthew 11:4-6; John 1:14; 3:2; 10:37, 38; 20:30, 31
Printed text: John 2:1-11

Feb. 8
Unit title: God's Son — Our Savior
Lesson story: Jesus Heals the Nobleman's Son
Lesson Scripture: John 4:43-54
Supplementary references: John 3:16; 20:31
Printed text: John 4:46-53

Feb. 15
Unit title: God's Son — Our Savior
Lesson story: Jesus Raises the Daughter of Jairus
Lesson Scripture: Mark 5:22-24; 35-43
Supplementary references: Matthew 9:18, 19; 23-26; Luke 8:41, 42; 49-56
Printed text: Mark 5:22-24; 35-41

Feb. 22
Unit title: God's Son — Our Savior
Lesson story: Jesus Heals a Paralytic Man
Lesson Scripture: Mark 2:1-12
Supplementary references: Matthew 9:2-8; Luke 5:18-26
Printed text: Mark 2:1-12

Mar. 1 Unit title: God's Son — Our Savior
Lesson story: Jesus Feeds Five Thousand People
Lesson Scripture: John 6:5-14
Supplementary references: Matthew 14:15-21; Mark 6:35-44; Luke 9:12-17; John 6:25-35
Printed text: John 6:5-14, 51

Mar. 8 Unit title: God's Son — Our Savior
Lesson story: Jesus Prays in Gethsemane
Lesson Scripture: Mark 14:32-42
Supplementary references: Matthew 26:30; 36-45; Luke 22:39-46; Isaiah 53
Printed text: Mark 14:32-42

Mar. 15 Unit title: God's Son — Our Savior
Lesson story: Jesus or Barabbas
Lesson Scripture: Matthew 27:15-26
Supplementary references: Mark 15:6-15; Luke 23:18-25; John 18:38-40
Printed text: Matthew 27:15-26

Mar. 22 Unit title: God's Son — Our Savior
Lesson story: Jesus is Crucified
Lesson Scripture: Luke 23:26-56
Supplementary references: Matthew 27; Mark 15; John 19
Printed text: Luke 23:33-46

Mar. 29 (Easter) Unit title: God's Son — Our Savior
Lesson story: The Resurrection of Jesus
Lesson Scripture: Matthew 28:1-10
Supplementary references: Mark 16:1-10; Luke 24:1, 2; John 20:1-17
Printed text: Matthew 28:1-10

SECOND QUARTER

Unit II: Jesus, the Great Teacher

April 5 Unit title: Jesus, the Great Teacher
Lesson story: The Confession of Thomas
Lesson Scripture: John 20:19-29
Supplementary references: Mark 16:14-18; Acts 10:39-43; I Peter 1:6-12
Printed text: John 20:19-29

April 12 Unit title: Jesus, the Great Teacher
Lesson story: The Public Restoration of Peter
Lesson Scripture: John 21:1-19
Supplementary references: Romans 12:1; II Corinthians 5:13-15; Galatians 2:20; II Peter 1:1-11
Printed text: John 21:15-19

April 19 Unit title: Jesus, the Great Teacher
Lesson story: Parable of the Friend at Midnight
Lesson Scripture: Luke 11:1-13
Supplementary references: John 14:13, 14; James 2:14-17; 4:3; I John 3:19-24
Printed text: Luke 11:5-13

April 26 Unit title: Jesus, the Great Teacher
Lesson story: Parable of the Lost Sheep
Lesson Scripture: Luke 15:1-10
Supplementary references: Matthew 18:12-14; Luke 19:1-10
Printed text: Luke 15:1-10

May 3 Unit title: Jesus, the Great Teacher
Lesson story: Parable of the Rich Man and Lazarus
Lesson Scripture: Luke 16:10-15; 19-31
Supplementary references: Psalm 103:6; Ecclesiastes 5:19; Micah 6:8; Matthew 23:12; I Timothy 6:9
Printed text: Luke 16:19-29

May 10 Unit title: Jesus, the Great Teacher
Lesson story: Jesus' Teaching About His Ascension Is Fulfilled
Lesson Scripture: John 14:18-20; 16:5-11; Acts 1:4-11
Supplementary references: Psalm 68:18; Romans 8:34 Hebrews 2:5-9; 4:14; 9:24; I Peter 3:22
Printed text: Acts 1:4-11

May 17 (Pentecost) Unit title: Jesus, the Great Teacher
Lesson story: Jesus' Teaching About the Coming of the Holy Spirit Is Fulfilled
Lesson Scripture: John 14:15-17, 25, 26; 16:7-18; Acts 2:1-8, 12
Supplementary references: Romans 8:9; I Corinthians 3:16; I John 2:27
Printed text: Acts 2:1-8, 12

Unit III: The Spirit of Christ Builds the Church

May 24 Unit title: The Spirit of Christ Builds the Church
Lesson story: Philip Preaches the Gospel
Lesson Scripture: Acts 8:4-8; 25-40
Supplementary references: Psalm 25:5; 48:14; Romans 8:14
Printed text: Acts 8:26-40

May 31 Unit title: The Spirit of Christ Builds the Church
Lesson story: Peter and John — Healing of the Lame Man in the Temple
Lesson Scripture: Acts 3:1-16; 4:1-4; 18-20
Supplementary references: Isaiah 53:5; Luke 4:18, 19; Revelation 22:2
Printed text: Acts 3:1-12

June 7 Unit title: The Spirit of Christ Builds the Church
Lesson story: Peter Heals Aeneas and Raises Dorcas
Lesson Scripture: Acts 9:32-43
Supplementary references: I Corinthians 13; Galatians 5:13-15; I Thessalonians 4:9; I John 4:21
Printed text: Acts 9:32-43

June 14 Unit title: The Spirit of Christ Builds the Church
Lesson story: Peter's Vision at Joppa
Lesson Scripture: Acts 10:1-16
Supplementary references: Romans 14:14; I Corinthians 10:23-33; I Timothy 4:1-5; Titus 1:15
Printed text: Acts 10:9-16

June 21 Unit title: The Spirit of Christ Builds the Church
Lesson story: Peter and Cornelius
Lesson Scripture: Acts 10:17-48
Supplementary references: Psalm 23:3; 73:24; Isaiah 30:21; John 16:13; Acts 13:2; 16:6; Romans 8:14
Printed text: Acts 10:19-28

June 28 Unit title: The Spirit of Christ Builds the Church
Lesson story: Peter Liberated from Prison
Lesson Scripture: Acts 12:1-24

Supplementary references: Psalm 34:19; Matthew 10:28; John 14:13; 15:7; Galatians 1:3, 4; Ephesians 3:20, 21; II Timothy 4:18
Printed text: Acts 12:5-12

THIRD QUARTER

Unit IV: God's Justice and Mercy

July 5 Unit title: God's Justice and Mercy
Lesson story: The Flood
Lesson Scripture: Genesis 6:5-7:24
Supplementary references: Psalm 37:37-40; Hebrews 11:7; II Peter 3:10-13
Printed text: Genesis 7:6-14

July 12 Unit title: God's Justice and Mercy
Lesson story: God's Promise to Noah
Lesson Scripture: Genesis 8:1-9:17
Supplementary references: Psalm 34:1-9; I Thessalonians 4:1; Hebrews 13:16
Printed text: Genesis 9:8-17

July 19 Unit title: God's Justice and Mercy
Lesson story: The Tower of Babel
Lesson Scripture: Genesis 11:1-9
Supplementary references: Psalm 19:1; 69:30-32; Isaiah 42:8; 43:7; Romans 12:3; I Corinthians 3:18-20; 6:20; James 4:10
Printed text: Genesis 11:1-9

July 26 Unit title: God's Justice and Mercy
Lesson story: Abraham and Lot
Lesson Scripture: Genesis 13
Supplementary references: Proverbs 13:7; Ephesians 3:14, 18; I Timothy 6:6-8
Printed text: Genesis 13:7-15

Aug. 2 Unit title: God's Justice and Mercy
Lesson story: Abraham and the Heavenly Visitors
Lesson Scripture: Genesis 18
Supplementary references: II Chronicles 7:14; James 5:16-18
Printed text: Genesis 18:22-29, 33

Aug. 9 Unit title: God's Justice and Mercy
Lesson story: Lot Rescued from Sodom
Lesson Scripture: Genesis 19:12-29
Supplementary references: I Corinthians 3:12-15; II Corinthians 5:18-20; James 4:2-10; I John 2:15-17
Printed text: Genesis 19:12-17; 24-29

Aug. 16 Unit title: God's Justice and Mercy
Lesson story: God Promises and Gives Abraham a Son
Lesson Scripture: Genesis 17:1-9; 21:1-3
Supplementary references: Romans 4:1-3; Galatians 3:6-9; Hebrews 11:8-12
Printed text: Genesis 17:1-9; 21:1-3

Aug. 23 Unit title: God's Justice and Mercy
Lesson story: Isaac and Ishmael
Lesson Scripture: Genesis 21:8-21
Supplementary references: Psalm 34:8; Galatians 4:21-31
Printed text: Genesis 21:8-14

Aug. 30 Unit title: God's Justice and Mercy
Lesson story: Abraham Gets a Wife for Isaac
Lesson Scripture: Genesis 24
Supplementary references: Psalm 23:1, 2; 48:14; Proverbs 3:5, 6; II Corinthians 6:14-18
Printed text: Genesis 24:1-4, 10-15

Unit V: God Teaches Jacob

Sept. 6 Unit title: God Teaches Jacob
Lesson story: Jacob Steals a Blessing
Lesson Scripture: Genesis 25:19-34; 27:1-45
Supplementary references: Proverbs 19:21; Galatians 6:8; Romans 9:11-13
Printed text: Genesis 27:1-14

Sept. 13 Unit title: God Teaches Jacob
Lesson story: Jacob's Dream
Lesson Scripture: Genesis 27:41-28:5, 10-22
Supplementary references: Psalm 103:11; Isaiah 53:6; Micah 7:18; Luke 5:31, 32; Ephesians 2:8, 9
Printed text: Genesis 28:10-19a

Sept. 20 Unit title: God Teaches Jacob
Lesson story: Jacob at the Home of Laban
Lesson Scripture: Genesis 28-29:20
Supplementary references: Psalm 9:10; 103:10, 11; Jeremiah 31:3
Printed text: Genesis 29:1-10

Sept. 27 Unit title: God Teaches Jacob
Lesson story: Jacob Wrestles with the Angel
Lesson Scripture: Genesis 32:3-33:20
Supplementary references: Psalm 31:19; 127:1; Isaiah 12:2 I Corinthians 1:25-27; II Corinthians 12:9, 10; II Timothy 4:18
Printed text: Genesis 32:19-30

Unit VI: A Leader for God's People

Oct. 4 Unit title: A Leader for God's People
Lesson story: Baby Moses
Lesson Scripture: Exodus 1:6-2:10
Supplementary references: Psalm 3:6; Romans 10:11; Ephesians 6:10-16; Philippians 4:6, 13; Hebrews 11:1, 23
Printed text: Exodus 2:1-10

Oct. 11 Unit title: A Leader for God's People
Lesson story: Call of Moses to Leadership
Lesson Scripture: Exodus 2:11-4:17
Supplementary references: Matthew 7:21; 9:38; 12:50; Acts 2:3; 26:19; Ephesians 4:11, 12
Printed text: Exodus 3:1-8a

Oct. 18 Unit title: A Leader for God's People
Lesson story: Crossing the Red Sea
Lesson Scripture: Exodus 13-17
Supplementary references: I Chronicles 29:11; II Chronicles 16:9; Daniel 6:22; John 16:33; II Timothy 4:18; I John 5:4, 5; Revelation 17:14
Printed text: Exodus 14:13-21

Unit VII: David, Loved by God

Oct. 25 Unit title: David, Loved by God
Lesson story: David and Goliath

Lesson Scripture: I Samuel 17-18:5
Supplementary references: Deuteronomy 31:6; Psalm 28:6-9; Philippians 4:13
Printed Text: I Samuel 17:37-47

Nov. 1 Unit title: David, Loved by God
Lesson story: David and Jonathan
Lesson Scripture: I Samuel 19:1-16; 20
Supplementary references: I Samuel 18:1; Proverbs 18:34; John 15:13-15
Printed text: I Samuel 20:35-42

Nov. 8 Unit title: David, Loved by God
Lesson story: David Spares Saul's Life
Lesson Scripture: I Samuel 24
Supplementary references: Psalm 37:5; Matthew 5:44; Romans 12:20
Printed text: I Samuel 24:1-10

Nov. 15 Unit title: David, Loved by God
Lesson story: David's Kindness to a Cripple
Lesson Scripture: II Samuel 4:4; 5:1-4; 9:1-12
Supplementary references: Proverbs 19:17; Micah 6:6-8; Ephesians 4:30-32
Printed Text: II Samuel 9:1-10

Unit VIII: Elijah, Servant of God

Nov. 22 Unit title: Elijah, Servant of God
Lesson story: God Cares for Elijah
Lesson Scripture: I Kings 16:29-17:6
Supplementary references: Luke 12:5-8; II Timothy 4:18; I Peter 5:7
Printed text: I Kings 16:29-17:6

Nov. 29 Unit title: Elijah, Servant of God
Lesson story: Elijah on Mount Carmel
Lesson Scripture: I Kings 17:1; 18:17-46
Supplementary references: Joshua 24:15; John 6:66-69
Printed text: I Kings 18:25-38

Dec. 6 Unit title: Elijah, Servant of God
Lesson story: The Still, Small Voice
Lesson Scripture: I Kings 19:9-21
Supplementary references: Psalm 29:4; 38:11; 139:8
Printed text: I Kings 19:9-21

Dec. 13 Unit title: Elijah, Servant of God
Lesson story: Elijah Taken to Heaven
Lesson Scripture: II Kings 2:1-22
Supplementary references: Luke 11:13; John 14:15-17; I Corinthians 3:16
Printed text: II Kings 2:5-15

Unit IX: Birth of the Savior

Dec. 20 Unit title: Birth of the Savior
Lesson story: The Birth of Jesus
Lesson Scripture: Luke 2:1-20; John 1:1-3, 14
Supplementary references: John 17:5; Philippians 2:6, 7; Hebrews 3:3
Printed text: John 1:1-3; Luke 2:7-14

Dec. 27 Unit title: Birth of the Savior
Lesson story: Visit of the Wise-men
Lesson Scripture: Matthew 2:1-12
Supplementary references: Psalm 22:27; 72:10-13; 98:3; Numbers 24:17
Printed text: Matthew 2:1-12

REAPPOINTMENT OF THE EDITOR OF DE WACHTER

In accordance with the rules of synod regulating the reappointments of editors of our denominational periodicals the Board of Publications desires to present the name of Rev. William Haverkamp for reappointment as Editor of De Wachter for a period of four years and requests synod's approval for this tenure.

THE EDITORSHIP OF THE BANNER

In a letter dated November 25, 1968, the Rev. John Vander Ploeg, editor-in-chief of The Banner, informed the board of his intention to retire, the Lord willing, in 1970. He further stated that "if it is found possible, it will be appreciated if my present term can be extended through September 19 of 1970, thus providing the opportunity for the completion of forty years in the active ministry."

The synod of 1968 adopted the following rules of procedure in making appointments of editors-in-chief for our denominational periodicals:

"1. When a new editor-in-chief is needed for any one of our denominational periodicals, the Board of Publications shall have the responsibility to prepare and present to synod such nomination(s).

"2. The Board of Publications, through its Periodicals Committee, shall have the duty to canvass the field of possible candidates, to gather required personal, academic, ministerial, and other relevant information concerning them, to evaluate, and to submit a prepared nomination to synod.

"3. The nomination(s) for editor-in-chief should be presented to synod at least one year before the position is to be filled.

"4. Recommendations of names for consideration may be made by consistories and classes.

"5. Having given due consideration to possible nominees the Board of Publications shall interview the same before making nominations.

"6. The Board of Publications shall present its nomination to synod and synod shall make the appointment(s). If a nomination of one name is submitted, the Board of Publications shall state reasons. If synod finds the nomination unacceptable the Board of Publications shall be asked to prepare a new nomination in accordance with the aforesaid procedure. The editorial work during this interim situation shall be under the direction of the Board of Publications, through its Periodicals Committee.

"7. When the Board of Publications is not ready to present a nomination for a regular appointment it shall recommend an interim appointment. This interim appointment shall be submitted to synod for approval." (Art. 130)

Having received the notice of Rev. Vander Ploeg's plan to retire in 1970 the Periodicals Committee began promptly to carry out the procedure of preparing a nomination for a new editor-in-chief. Consistories and classes were notified of their privilege to suggest names of possible candidates. A number of men were approached concerning their possible interest. Several preliminary interviews were conducted. As the result a slate of six names was presented for interviewing by the entire board. Opportunity was given board members to suggest additional names for consideration, but the board decided to close nominations at this point. The six candidates were interviewed in executive session. All pertinent information concerning the candidates was presented. After discussion and prayerful consideration the board proceeded to ballot. Now the board requests synod to elect a new editor-in-chief for The Banner from the following nomination (listed in alphabetical order):

Dr. Lester R. De Koster
Rev. Eugene Rubingh
Rev. John Vriend

Since the board learned a great deal concerning the candidates from the interviews which were held, the board requests synod to interview, in full session, the candidates presented to it as nominees for editor of The Banner. (Art. 69-A 46 of board minutes)

TENURE AND REGULATIONS FOR THE NEW EDITOR OF THE BANNER

The Board of Publications has adopted the following regulations concerning tenure and other particulars in reference to the new editor-in-chief of The Banner:

1. The initial appointment shall be for three years (the first year to be one of preparation).

2. The mandatory retirement age of the editor shall be at age 65 years.

3. The Executive Committee in conjunction with the Periodicals Committee shall be charged with the task of working out a mutually satisfactory arrangement with the future editor of The Banner concerning such things as salary, travel, schooling and whatever else may be necessary in his preparation for assuming the editorship of The Banner. (Art. 69 A 43 of board minutes)

The board seeks synod's approval of these regulations.

RESTRUCTURING OF THE EDITORIAL WORK OF THE BANNER

Synod received two overtures in past years concerning the restructuring of the editorial work of The Banner (No. 42, Acts, 1964 and No. 32, Acts, 1966). These were referred to the Publication Committee for study and possible recommendations. The Publication Committee in turn referred this matter to the Board of Publications. The board de-

cided "that a study of the possible restructuring of the editorial work of The Banner be made by the executive and periodicals committees in conjunction with the new editor of The Banner, and report its findings to the next annual meeting of the board (Art. 69-A 39 of board minutes)." This is presented to synod as information.

BOARD REPRESENTATION AT SYNOD

The board respectfully requests that synod permit the secretary, Rev. John A. Mulder, and the chairman of the Periodicals Committee, the Rev. William Buursma, to represent the board on all matters pertaining to the Board of Publications of the Christian Reformed Church, Inc.

BOARD AND COMMITTEE PERSONNEL

Because there have been a few changes in the representation from classes on the board since its organization last November, there is herewith presented a roll of the classical delegates and alternates with the request that synod approve the membership of the board, its committees and subcommittees (the latter being listed above):

BOARD OF PUBLICATIONS

	Delegate	Alternate
1. Classis Alberta North	Mr. Stan De Jong 10451 - 149 st. Edmonton, Alta.	Rev. J. J. Matheis 10655 - 74 st. Edmonton, Alta.
2. Classis Alberta South	Rev. John Vriend 1807 - 2nd ave., A. North Lethbridge, Alta., Can.	
3. Classis British Columbia	Mr. Syrt Wolters 1139 Burdett ave., Victoria, B.C.	Mr. G. W. J. Ensing 2755 East 2nd ave. Vancouver, B.C.
4. Classis Cadillac	Rev. Gordon Van Enk RR 1, Box 55 Ellsworth, Mich. 49729	Rev. Donald den Dulk 401 John st., Box 388 Lake City, Mich. 49651
5. Classis California South	Rev. Peter Van Tuinen 18706 Grayland Artesia, Cal. 90701	Rev. Herman Leestma 5605 E. Wardlow rd. Long Beach, Cal. 90808
6. Classis Central California	Rev. James Versluis 1916 Forrest st. Bakersfield, Cal. 93304	Mr. Kuno Maliepaard 1303 Amelia Hanford, Cal. 93230
7. Classis Chatham	Rev. K. Hart Hamilton rd., RR 4 Ingersoll, Ont.	Rev. J. B. Vos 220 Mercer st. Chatham, Ont.
8. Classis Chicago North	Mrs. E. Van Reken 1440 - 61st ave. Cicero, Ill. 60650	Rev. G. Stoutmeyer 147 E. Van Buren Elmhurst, Ill. 60126
9. Classis Chicago South	Dr. A. C. De Jong 5520 Oak Center dr. Oak Lawn, Ill. 60453	Rev. R. M. Hartwell 21231 Butterfield Pkwy. Matteson, Ill. 60443
10. Classis Eastern Canada	Rev. Dirk J. Hart 49 Arthur st. Truro, N.S., Can.	Mr. Ebel Geertsema 19 Coleway Ottawa 12, Ont.

11. Classis Florida	Stephen L. Bellin 2140 SW 16th st. Miami, Fla. 33145	Kenneth Tanis 10301 SW 52nd st. Miami, Florida 33165
12. Classis Grand Rapids East	Rev. C. Boomsma 1634 Fisk rd., SE Grand Rapids 49506	Rev. James Kok 1814 Menominee dr. SE Grand Rapids 49506
13. Classis Grand Rapids South	Rev. W. Buursma 724 Shamrock, SW Grand Rapids 49509	
14. Classis Grand Rapids West	Mr. John Brondsema 1016 - 11th, NW Grand Rapids 49504	Mr. Richard Hoekstra 1031 Parmelee, NW Grand Rapids 49504
15. Classis Grandville	Rev. John Medendorp 4136 Wilson ave. Grandville, Mich. 49418	Rev. Jay Wesseling 7655 Greenfield ave. Jenison, Mich. 49428
16. Classis Hackensack	Mr. Richard Zuidema Morse Lakes rd. Lake Iosco Bloomingdale, N.J. 07403	Mr. Adrian Struyk 232 Jefferson Paterson, N.J. 07522 (201) 742-3134
17. Classis Hamilton	Mr. D. Farenhorst 154 West 4th st. Hamilton, Ontario	Dr. L. Praamsma 809 Highway No. 8 Fruitland, Ont.
18. Classis Holland	Mr. Ray Holwerda 51 East 34th st. Holland, Mich. 49423	Mr. Don Zwier 383 West 17th st. Holland, Mich. 49423
19. Classis Hudson	Dr. R. Van Henningen 30 Huntington Meadow Rochester, N.Y. 14625	Mr. Sidney Van Til 181 North 12th st. Paterson, N.J. 07508
20. Classis Huron	Rev. G. Nonnekes 298 W. Broadway Orangeville, Ontario	Mr. H. Bouwers
21. Classis Illiana	Dr. Gordon R. Werkema 2201 Indiana ave. Lansing, Ill. 60438	Rev. Arthur Hoogstrate 2304 - 186th st. Lansing, Ill. 60438
22. Classis Kalamazoo	Rev. John A. Mulder 3015 Nichols rd. Kalamazoo, Mich. 49001	Mr. Sid Dykstra 1025 Berkshire dr. Kalamazoo, Mich. 49001
23. Classis Lake Erie	Rev. Donald Postema 1810 Covington dr. Ann Arbor, Mich. 48103	Mrs. Lois Faram
24. Classis Minnesota North	Rev. S. Viss 5 Walden cres. Transcona 25, Man.	
25. Classis Minnesota South	Rev. P. Brouwer 150 Center st. Edgerton, Minn. 56128	Rev. Henry Entingh Leota Minnesota 56153
26. Classis Muskegon	Rev. Tymen E. Hofman 699 Allen ave. Muskegon, Mich. 49442	Rev. John A. Pott 2020 Sheldon rd. Grand Haven, Mi. 49417

	Delegate	Alternate
27. Classis Northcentral Iowa	Rev. Edw. Blankespoor Box 191 Hollandale, Minn. 56045	Rev. John S. Meyer Box 127 Holland, Iowa 50642
28. Classis Orange City	Rev. B. Van Antwerpen 904 - 9th st. Sheldon, Iowa 51201	Mr. George De Vries, Jr. 303 - 2nd st. NE Orange City, Ia 51041
29. Classis Pacific Northwest	Rev. Rodger J. Buining 402 W. Villard Bozeman, Mont. 59715	Rev. Howard B. Spaan 2815 NW Forest ave. Beaverton, Ore. 97005
30. Classis Pella	Rev. F. M. Huizenga 806 W. 3rd st. Pella, Iowa 50219	Rev. Henry M. De Rooy 1575 Rathford Creve Coeur, Mo 63141
31. Classis Quinte	Rev. Jack Westerhof 208 Angeline st., N. Lindsay, Ont., Can.	Mr. J. J. Van Herwerden 747 King E. Oshawa, Ont.
32. Classis Rocky Mountain	Paul Hekman Rehoboth, N.M. 87322 (505) 863-4030	Mr. R. Post 1781 S. Corona Denver, Col. 80210
33. Classis Sioux Center	Rev. Leonard Van Drunen 1323 - 16th st. Rock Valley, Iowa 51247	Dr. James Veltcamp 381 Fifth ave. SE Sioux Center, Ia. 51250
34. Classis Toronto	Mr. H. De Jong 8 Keefe st. Penetang, Ont.	Dr. H. Hart 141 Lyndhurst ave. Toronto 4, Ont.
35. Classis Wisconsin	Mr. C. M. Wondergem 1714 N. 3rd Sheboygan, Wis. 53081	Rev. John A. Hoeksema 914 Illinois st. Racine, Wis. 53405
36. Classis Zeeland	Rev. Arthur Besteman 2900 Springdale Hudsonville, Mi. 49426	Rev. Eugene Los 58 S. State st. Zeeland, Mich. 49464

SUMMARY OF ITEMS REQUIRING SYNODICAL ACTION

1. Approval of extending the "Denominational Building Addition" Fund Quota of $1.00 for two years.

2. Approval of recommended change in procedure of appointing the business manager.

3. Approval of the plan for the editorial staff of the Education Committee.

4. Approval of the following appointments to the editorial staff of the Education Committee:

a) As director of education: Rev. William Vander Haak

b) As part-time editor: Rev. John Schaal

c) As full-time editor - pedagogical type (nomination to be submitted in supplementary report)

d) As full-time editor - journalistic type: Miss Gertrude Haan

(Note: above appointments all for two-year terms)

5. Approval of recommendation that synod authorize the Board of Publications to give final approval to Sunday school lesson plans in the future.

6. Approval of the Sunday school curriculum for 1970.

7. Approval of reappointment of Rev. William Haverkamp as editor of De Wachter for a term of four years.

8. Approval of the recommendation that the candidates for editorship of The Banner be interviewed in person by synod in full session.

9. Election of an editor-in-chief for The Banner.

10. Approval of tenure and regulations for the new editor of The Banner.

11. Approval of board representation at synod (Revs. Buursma and Mulder)

12. Approval of the membership of the board, its committees and subcommittees.

Respectfully submitted,

Board of Publications of the
Christian Reformed Church Inc.

Rev. John A. Mulder, Secretary

SUPPLEMENT 26-A
BOARD OF PUBLICATIONS
(Arts. 27, 43, 81, 148)

ESTEEMED BRETHREN:

The Christian Reformed Board of Publications wishes to present the following to the synod of 1969 for consideration and decision:

I. **Nomination for a full-time editor-pedagogical type for the Education Staff** (cf. Agenda, page 176, C, 2a and page 190, 4c).

The Education committee reports that it has found it impossible to prepare a nomination for this position in time for action by the synod of 1969. Therefore the executive committee desires to inform synod that the board will seek to present a nomination to the synod of 1970. Meanwhile the executive committee will make an interim one-year appointment to this position if an individual with exceptional qualifications can be found. The executive committee requests synod to concur in this action.

II. **The Publication of Sermons on the Heidelberg Catechism.** The business manager, Mr. Peter Meeuwsen, has been in consultation with the committee of synod to prepare sermons for reading services on the Heidelberg Catechism. As a result it has been decided to publish 1000 copies of these sermons in a two-volume set of case-bound books to be sold at the approximate cost of $12 per set.

Since these volumes are being published upon mandate of synod, the Board of Publications, through its executive committee, respectfully requests synod to underwrite the cost of this project.

Grounds:

1. The Board of Publications anticipates a loss in the publishing of this series which was mandated by synod.

2. The committee appointed by synod to produce this series expects synod to underwrite the cost.

The Christian Reformed Board of
Publications, Inc.,

Rev. John A. Mulder, Secr.

SUPPLEMENT 27
INVESTIGATION OF MEMBERSHIP LOSSES
(Arts. 49, 148)

ESTEEMED BRETHREN:

We are pleased to be able to report noteworthy progress in the research needed to fulfill our mandate. Our agency in this endeavor has been the Sociology Department of Calvin College. Its skills in the uncommon art of sociological research and analysis have been freely given and should insure reliable result.

Questionnaires have been carefully formulated and sent to all consistories, as well as to others whose experience has made them knowledgeable regarding membership loss. Questionnaires have been devised and sent to members who have left our denomination in recent years, and whose address could be ascertained.

Several difficulties have attended this project. Forty-eight percent of the consistories have been either unable or seemingly unwilling to respond to the questionnaires. Loss or subsequent change of address has prevented contact with over fifty percent of the former members. As a result of these and other factors, completed questionnaires have been received from only two hundred and fifty former members out of a total membership loss for the years under consideration of over nine thousand.

Analyses and conclusions could have been attempted at any time during the past year. However, the more comprehensive the research and response, the greater the validity of the analyses and conclusions. Your committee feels that the measure of response to date has not been sufficient to insure an acceptable degree of validity, and that any conclusions publicized at this juncture could be misleading.

Moreover, your committee becomes increasingly convinced that inquiry addressed to a random selection of the present membership of our denomination would be conducive to more reliable conclusion. This conviction is based on three factors. The first is that the voices of the members themselves, whether former or present must be given more complete hearing. The second is that the departure of members is a process whose beginnings are present in the extant membership long before actual loss occurs. And the third is that the voices of the loyal members must be heard as well as those of the disaffected.

In the light of all that has been said above your committee respectfully makes the following recommendations:

1. That synod urge the consistories extend full cooperation to the efforts of your committee. (Material will be available at synod for those consistories who have failed to respond. We request that the delegates procure these and make them available to the consistories involved, hopefully at the next classical sessions.)

2. That synod authorize your committee to address questionnaires to a random selection of the present membership of the churches. (In this connection your committee would assure synod that every possible measure will be taken to preserve anonymity of response.)

3. That synod extend the time allotted for this study until the convening of the synod of 1971. (Should synod act negatively with regard to recommendation No. 2 above, then extension to the convening of the synod of 1970 is recommended.)

Respectfully submitted,

Rev. Nelson Vanderzee, chairman
Mr. Fred Baker, secretary
Rev. Harold Bossenbroek
Mr. Norm Ozinga
Rev. Bernard Pekelder

SUPPLEMENT 28
CHRISTIAN SCHOOL FINANCING PROBLEM
(Art. 97)

I. MANDATE

The synod of 1968 resolved, art. 97, IV, B.4:

That synod request the National Union of Christian Schools to undertake a study in depth concerning the crisis in the funding of christian education as manifested in:

a. areas where a large number of converts place unrealistic financial demands on local school communities, i.e., Miami.

b. areas where small congregations, isolated from the existing christian school desire to initiate christian education, but lack financial resources.

c. areas with dense concentrations of covenant children where the financial structuring of christian education is rapidly deteriorating.

d. areas where public education is usually detrimental to the academic and spiritual development of covenant youth, i.e., Harlem.

II. SCOPE OF THE PROBLEM

A. Situation "a"

An example of an area where a large number of converts place unrealistic financial demands on a local school community is Miami where there are some twenty "Cuban" children enrolled in the Westminster christian school. This school is having financial difficulty which is only compounded by the presence of these children. These parents are encouraged to send their children to the christian school, but they can only, at best, pay an austere tuition.

The history of this problem in Miami, which led directly to the mandate for our committee is the following. The CRWRC, the major denominational participant agency in Cuban relief, first viewed the enrollment of these children in the christian school as a missionary endeavor similar to the education program on our Indian mission fields. Our efforts with the Cuban people were in fact missionary or evangelistic efforts. The situation is also similar to education being provided on our Nigerian fields. CRWRC's principal mandate is relief and rehabilitation and their decision was that the payment of christian school costs was not a legitimate outlet for its funds. For these reasons the CRWRC deferred to the Home Missions Board. Upon the appeal of classis Florida to synod the mandate of CRWRC was studied and the synod of 1968 instructed the Board of Home Missions and the CRWRC jointly to meet this need during the ensuing year. The cost currently amounts to $6,000.

A somewhat similar situation exists in conjunction with Friendship House in San Francisco. There are some ten Indian children enrolled in the Alameda christian school whose parents are able to pay only the

equivalent of an austere tuition. In that situation, however, the classis has through its own Home Missions committee undertaken to guarantee full payment to the christian school society through collections taken in the churches of classis for this purpose.

B. Situation "b"

At present there are some forty christian school societies which do not have operating christian schools. Many of these are in Canada. A recent survey reveals that all these societies without schools represent approximately 800 children, and more than half of these societies mention finances as the biggest single factor impeding their efforts to begin a school. In a few instances the children are presently enrolled in christian schools, but those schools are not located in the immediate vicinity of the children's homes.

Perhaps the only fair conclusion that can be made at this time is that available finances do limit the ability of some parents to provide the kind of education for their children which they desire and which the church encourages. In some cases, however, the small number of potential students is an equally important negative factor.

C. Situation "c"

Increasing concern is being expressed about the financing of the established christian school in all sections of the country. Many devices have recently been introduced, the most popular of which are booster clubs and austere tuition schedules. The true ability of a christian school society to raise needed funds is not a readily measurable factor since ability to pay is too easily confused with willingness to pay. However, it can be said that school societies are becoming increasingly hard pressed to meet their financial requirements. This is not to say that devotion to the cause is diminishing even though in some cases that may be true. Rather, the key to the problem seems to lie in the fact that instructional and administrative costs, being closely related to public school costs, are rising at a much more rapid rate than the general income level in a typical christian school society. And since church and non-parental support for christian education is rising slowly at best, the result is that the parent must bear the burden of increased costs through increased tuition or pledge payments. And one consequence of this is that those parents whose commitment to christian education has been marginal are now withdrawing their children from the christian school, thus further increasing the cost per child facing the parents whose children remain.

D. Situation "d"

In some "inner city" situations where the character of public education is particularly detrimental to the academic and spiritual development of covenant youth there may develop a need for christian education and extraordinary financial assistance for such christian education. In some circumstances the Home Mission Board is deeply involved in providing for spiritual needs and recognizes the need for christian education to support its work, and in other circumstances the mission pro-

grams of classes or churches generate such a need. How the financial problem can be solved is not clear either to the Home Mission Board or to the classes or churches involved since there is a traditional separation in our thinking between mission and education, and since the magnitude of the financial problem seems overwhelming. Synod identified Harlem as one such situation, but we may add Chicago, Detroit and Grand Rapids as real or potential situations of this type.

History of the Harlem situation:

On November 22, 1967 a meeting was held to discuss the problem of christian schools in a subsidized situation with representatives of the Home Mission Board of the CRC, the CRWRC and the NUCS in attendance. A consensus was reached on the following three exploratory steps.

1. **Control.** It was agreed that control of a prospective school in Harlem should be vested with the Manhattan CRC which could reasonably be augmented by a few experienced persons from the Eastern Christian School Association. Both HMB and NUCS were willing to be involved in an advisory capacity. The HMB, although not assuming direct supervision, is by virtue of organization more immediately concerned.

2. **Goals.** It was agreed to advise the Manhattan CRC to write out specific objectives with respect to the school—the number of grades, teachers, the needs with respect to buildings, admission policies, etc. They were also to determine their relationship to the N.Y. state department of Public Instruction, the N.Y. city school system, federal programs, and if germane, to the Eastern Christian School Association, and to make a judgment on prospects of continuity. In this area the NUCS is willing and able to give more detailed advice.

3. **Funds.** It was agreed that the methods and the sources of obtaining all funds should be held in abeyance and that no further exploration be made until the first two items are satisfactorily resolved. This is particularly important so that no unfounded or premature hopes will be raised in the Harlem community. A concept was espoused to give some degree of financial stability should such a school be established through setting up a supporting donor group comparable to the practice in support of specific Back to God Hour projects.

On December 30, 1968 a representative of this study committee met with the committee in the Manhattan Christian Reformed Church that has been planning for the christian school there. That conversation revealed that:

1. Although there have been extensive discussions by the members of the christian school society on the goals of their program, their plans have not yet reached that point at which enrollment figures or financial estimates can be projected.

2. The reason for this seems to be that Rev. Negen's departure from the congregation interrupted the continuity of leadership and they have not had the benefit of other professional or expert advice on technical programs. But the equally important factor of an apparently impossible financial burden on those parents has been discouraging.

3. The members of the christian school society of the Manhattan CRC are anxious to work for and to control their own christian school. They do not want such a school to be "given" to them, nor would they be content with a school "controlled" in New Jersey or Grand Rapids. But they also recognize the need for professional and financial assistance so that they as parents can provide their children with the kind of education they have come to see as essential.

4. If realistic and effective plans are to be made for a school in Manhattan it may be necessary to employ a person for a year to work with that christian school society. He would work out with them the detailed final and technical plans for such a school, explain the idea of christian education to all of the parents of potential students, and begin enrollment procedures. During this year he would also have educational duties in the Manhattan CRC, and if the right person were found he might be the first teacher-principal of the school the following year. There seems to be an immediate potential for enrolling 75 pupils in the first four grades.

III. RATIONALE FOR THE CHURCH'S SUPPORT OF CHRISTIAN EDUCATION

A. The principal basis of education

The Bible, God's trustworthy Word, speaks comprehensively about religion. It always presents man as man-before-God. Man inescapably has to do with the God who has revealed Himself in creation and in the word of God incarnate, Jesus Christ. Man owes his origin to God. His life's calling comes from the same source. God provides man with the time, the talents, and the setting in which to live and act. Man is to serve his Maker in love and obedience. This calls for more than periodic cultic exercises. It calls for the giving of his heart to God, the heart as the center of his dynamic existence.

The fall into sin brings the phenomenon of false religion upon the human scene. For man, instead of responding in love and obedience, ignores the God who speaks and calls, and opposes him. Refusing to acknowledge God's claim upon him, man directs his life away from the Lord. He suppresses and denies God's revelation and pays homage to a substitute god of his own making.

God's sin-destroying grace in Jesus Christ redeems man from false religion. At the cross of Jesus Christ man discovers both the tragedy and guilt of directing his life away from the Lord. There too, he experiences the forgiving love of his Maker in Jesus Christ.

Simultaneously he rediscovers the meaning of his life as man-before-God, as God's representative and God's servant in the creation. And in the power of the Holy Spirit he gives himself to fulfilling his calling in love and obedience.

True religion, therefore, to which man is redeemed through Jesus Christ, is that human response in which he commits to God his heart as the center of all his thoughts and actions (Ps. 19:14 and 2 Cor. 10:5), a commitment which is expressed in all relationships (Mt. 5-7; Eph. 5:21-6:9; Col. 3:12-4:6).

This confession forms the framework within which we conceive of the nature and aims of christian education.

B. Why christian schools?

One may, and sometimes does, see the christian school as an institution through which covenant children are sheltered from the evil influences of the public school system. It forms, according to this idea, a protective shield around the christian child until he has gone through the difficult process of maturing. One can then still vary the accent. One may want to stress the aspect of protection "from;" another may more seriously consider the question of protection "for what?" But as long as we view the christian school as a protective shield, we are justifying its existence in negative terms.

The Christian, however, must have a positive reason for the existence of the christian school. It is both misleading and dangerous to justify the formation of christian schools on the basis of the supposed corrupting influence of the public school system. Misleading, because we then naturally think of the superiority of the teachers and pupils in the christian schools whereas the public schools have equally able pupils and many dedicated and capable teachers. Many public school teachers and pupils personally confess Christ and the moral level in the public school is not always demonstrably inferior to that in the christian school. Such a justification is dangerous, however, because it does not lay bare the fundamental difference between the two systems of education.

The public school system, with all the positive things one can say about it, is, as system, *man-centered.* The christian school system is *God-centered.* The former works on the basis of the supposition that education can legitimately be divorced from God and His revelation in creation and in Christ. The latter neither dares nor desires to ignore the God who acts, who speaks, and who calls. Christian education, therefore, is centered in Jesus Christ and directed toward the triune God of the Scriptures. The goal of the christian school is to do everything in loving obedience to Jesus Christ. All learning must be brought into subjection to God. The christian school is a product of the efforts of the christian community to provide God-centered education.

C. For whom are christian schools?

Obviously christian schools provide the kind of education each Christ-loving parent should desire for his children. This need not be elaborated on in the context of this report. That parents are responsible for the christian education of their children is scarcely arguable, and that separate christian schools is the most efficient and effective means to meet this responsibility is widely, if not universally, accepted in our denomination.

However, we may also think that each parent who sees the need for Christ-directed education for his own children cannot help but think of other children too. Christians will desire such education not only for their own children, nor merely as a service arm of the institutional

church in its personnel in missionary situations. Rather, moved by a vision of the Kingdom of Christ, they will desire such an education for all christian children in North America and throughout the world. We should also have the vision and the desire to see all children receive the benefits of God-centered education.

This desire is at the same time a biblical command. The Great Commission does not end with leading people to conversion. Subsequent instruction in the mighty acts of God and His abiding will as they relate to the total life of the child and of the believer is also desperately needed. The claims of Christ are total, and education is not excluded. Our task is to confess this lordship of Christ and to proclaim it. In the field of education this means—with an eye to the glory of the Lord and the growth, well-being, and service of His children—that we will help our fellow Christians to see the need for a God-centered education, and that at the same time we render all possible assistance to help them realize this for their children.

Such a task is potentially overwhelming. The limits on our time and our financial resources require that guidelines and priorities be established to help us as a church and a community to realize our desires. We may have the vision; but we have heretofore lacked the courage, the conviction, the know-how, and the resources, to implement this vision.

D. By whom are christian schools established?

Such a broad perspective on the problem of "for whom" christian schools exist also points to those who are responsible for promoting and providing christian education. In the past the christian school has frequently been thought of simply as an extension of the home. The conclusion drawn from this view was that christian education is solely the responsibility of parents. As this focus of responsibility is translated into the problem of financing christian schools the consequences have been bad. Christian education seems in many instances to be getting out of the reach of families with moderate and marginal incomes and becoming a luxury for the well-to-do. For this reason it now seems apparent that there can be no compromising with the principle that the total christian community is responsible for providing christian schools. Both the preservation of the existing christian schools and the extension of their benefits to others in conformity with our vision requires the theoretical acceptance and the practical sharing of the responsibility by the total christian community.

The following considerations make this conclusion abundantly clear.

1. The entire christian community is sustained by and promoted through the existence and quality of God-centered education given to succeeding generations.

2. All those, married or single, parents or not, who teach in christian schools do thereby accept a responsibility for christian education which has nothing to do with parenthood.

3. The size of the undertaking of christian schools in our society is such that a limited part of the christian community cannot possibly

support it. The families with school-going children cannot bear this burden alone. To press them to do so may have serious consequences for those families; limiting, for example, the degree to which they would be able to participate in the life of the church, forcing the mother into employment, or restricting the size of the family.

4. The Reformed churches confess the communion of saints, which commits the members of the christian community ". . . to employ their gifts readily and cheerfully for the advantage and salvation of other members." (H.C., Ans. 55.) The scriptural injunction requiring us to make practical the communion we enjoy in Christ is clear. (1 John 3: 16, 17.)

It must be stated, therefore, with emphasis that the task of providing God-centered education cannot be relegated exclusively to the parents of the children receiving such an education. The responsibility must be shared by all who confess Christ as Savior and Lord. The church, in its institutional and denominational form, is the historical realization, however imperfect, of this christian community. The church, therefore, is the focal point of responsibility, and it must teach and demand of its members a participation and involvement in this responsibility of the christian community.

IV. POSSIBLE SOLUTIONS

In the process of its study this committee gradually came to focus its attention on the kinds of situations given in parts "a" and "d" of its mandate. These were the situations (e.g., in Harlem and Miami) which gave immediate occasion to synod to request this study, and these situations seem to demand immediate resolution. This is not to say that some situations of types "b" and "c" have not reached crisis proportions. There may very well be crises, and in fact this committee did discuss some of these crises. These situations present problems of such complexity, however, that they exceed both the time and the competence of this committee. For the church, via synod, to become meaningfully involved in the solution of problems arising in situations "b" and "c" would require such drastic changes in attitude and practice that a much more thorough and probing study and discussion should precede recommendations in this area which go beyond moral persuasion. A possible comprehensive solution to all situations in our mandate might be to institute a denominational board concerned with programming and financing christian education everywhere and on all levels, but this committee thought such a solution premature and perhaps totally unwarranted. An alternative and opposite conclusion would be to recommend that there is no crisis for which denominational action is needed in any of the four situations. We concluded, however, that there were immediate needs in situations "a" and "d" which do require denominational action.

We determined that the problem possibly involving synodical action should be understood as that of seeking to broaden the influence and effectiveness of christian education. What should be our commitment to those children presently outside the influence of christian education?

And even more specifically, what should our commitment be to those christian parents who desire a christian school for their children but who have for financial reasons been unable to obtain it? What can synod do to help such parents implement their goals?

Synod could instruct local congregations and classes to meet the needs of particular situations. Although principially correct, such action would not be adequate to solve the known problems as outlined above. Synod could declare specific communities as accredited recipients of the offerings taken throughout the denomination. This too would be correct, but too uncertain and without adequate controls. Finally, synod could declare a need for quota support for a special fund to be disbursed at the discretion of a special committee or through the agency of an already existing denominational committee.

V. RECOMMENDATIONS

A. We recommend that a fund, to be known as the Christian School Support Fund, be established under the auspices of the Home Mission Board, CRC and be financed by means of an addition to the quota of the HMBCRC.

Grounds for the fund:

1. The HMBCRC and the CRWRC are currently expending monies for this purpose in Miami.

2. There is a real need for such monies as this fund would provide in Harlem, and a potential need in several other inner city situations.

3. Only such a regularly supported (i.e., through quota) fund will provide the necessary financial stability to meet the needs of such situations.

Grounds for the agency:

1. The Home Mission Board is the denominational agency whose mandate is most nearly consistent with the purposes of such a fund.

2. The experience of the Home Mission Board in determining priorities for the use of funds of this type is quite important to this new venture.

3. The Home Mission Board is already familiar with most of the situations of the type comprehended in points "a" and "d" of our mandate.

4. The assigning of such a fund to an existing agency does not prejudice the case for further study nearly as much as would the establishment of a new and separate agency.

B. We recommend for 1969-70 that an amount be added to the quota of the HMBCRC adequate to provide $20,000 for the Christian School Support Fund.

Ground:

This amount should be adequate to meet the needs for the first-year operation of this fund since the combined anticipated needs of Miami and Harlem are only $16,000. Other potential needs cannot now be anticipated.

C. We recommend that synod advise the HMBCRC to establish a special sub-committee for control of the Christian School Support Fund with the following composition and mandate:

1. The sub-committee is to be composed of members of the HMB and supplemented by personnel from the NUCS and the education departments of Calvin, Dordt and Trinity.

2. The sub-committee is to receive, evaluate, and act on requests for aid from this fund in accord with the following specific steps:

a. to establish criteria for priorities in disbursing monies from this fund.

b. to determine whether local resources have been adequately solicited or exhausted before disbursing funds (i.e., classical or congregational).

c. to disburse funds to parental school societies according to the previously agreed upon priorities.

d. to determine future budget needs for this fund and to recommend them to the standing synodical budget committee.

e. to make an annual study whether this fund should continue under the auspices of the HMB.

D. We recommend that synod establish a new committee to study the total problem of financing christian schools and the proper relation of the church to the school:

Grounds:

1. There are many real, and even more rumored, situations of crisis in the christian schools occasioned by rising costs and declining enrollment.

2. Recent changes in methods of financing christian schools through booster clubs and other devices have obscured what was once thought to be a clear and proper distinction between parental and parochial schools.

3. Synod in its mandate to this present committee expressed a need for such a study, but we have focused only on the most urgent and exceptional parts of our mandate.

4. A thorough study of Scripture, ecclesiastical polity, and the current situation in the school societies by a more denominationally representative committee is needed for the well-being of the schools and for the guidance and instruction of the church.

E. We request that the chairman of our committee, Dr. M. Howard Rienstra, be permitted to represent the committee at synod.

Respectfully submitted:

M. Howard Rienstra, chairman
Sydney Cammenga, secretary
Harold Botts
Philip Elve
Howard Johnson
Bert Osterbrook
John Shooks
Paul Witte

SUPPLEMENT 29
LITURGICAL COMMITTEE
(Arts. 122, 138, 148)

ESTEEMED BRETHREN:

The Liturgical Committee has continued to meet and to work during the past year in accordance with the broad mandate given it by the synod of 1964. The instructions given by the synod of 1968 relative to the publication and distribution of the models for the morning service and models for the communion service have been carried out. With the advice and cooperation of the Christian Reformed Publishing House, we prepared a booklet containing an explanatory preface, a brief introduction to the forms, a reproduction of the four criteria for evaluating the liturgy, and a printing in full of the orders for the morning service and the order for the communion service. This material has been made available to our churches and interested individuals at nominal cost through the Publishing House.

To date we have received written reaction to the report from only one consistory. This reaction was favorable. The consistory, in agreement with the advice of the report, underscored the necessity of refraining from imposing a liturgy on the churches. To date we have received no formal reactions to the order for communion. Informal reactions have been consistently favorable.

This year the committee has turned its attention to the form for baptism (the baptism of children and the baptism of adults), and the form for the public profession of faith. We were unable to complete our work on the form for the baptism of adults and the form for the public profession of faith. However, we are pleased to be able to present a *Form for the Baptism of Children* with this report. Because this is not a revision but an entirely new form, a brief explanation of its structure and purpose is in order.

Over the years we have received many communications suggesting revision of our present Form. In fact, the present Liturgical Committee was established by the synod of 1964 partly in response to two overtures calling for revision of the Form for the Baptism of Infants. At that time Classis Grand Rapids South had presented a long list of suggested revisions of the Form (cf. Acts, 1964, p. 444; Overture 3), and Classis Lake Erie had asked synod "to appoint a liturgical study committee to consider a possible revision of, or the preparation of a new form for infant baptism" (Acts, 1964, p. 482; Overture 34). The fact that we have elected to present a new form does not mean that we have abandoned the effort to revise the existing form. But, considering the urgent need for variety in the administration of baptism in those congregations where this sacrament is administered frequently, we felt it important first of all to propose an additional form and to delay consideration of

the revision of the present form until the alternate form had been prepared.

The form we herewith present to synod opens with the recollection of the words by which our Lord instituted the sacrament of baptism. The venerable form presently in use in our churches does not refer to the institution of baptism directly, but structures its exposition of the promises signified and sealed in baptism in terms of the specific covenant blessings vouchsafed to us by the Father, the Son, and the Holy Spirit, respectively. It is our conviction that, at the time of baptism, the church should have an opportunity to hear again the very words by which Christ instituted this sacrament.

The second section of the proposed form is characterized by an attempt to let the Scriptures speak as directly as possible to the congregation concerning the nature and scope of the promises confirmed in baptism. We have attempted to begin with the central promises of the Gospel, including at this point an indication that these promises are also extended to children. We then refer back to the covenant made with Abraham and to its realization in Christ. This section closes with a reference to the full realization of the great covenant promises of God in the age to come.

The Instruction is designed to include the essentials of the doctrine of holy baptism. Here we have attempted to keep the exposition very brief, yet impressive and clear. In keeping with the fact that liturgically the *ceremony* of baptism should be central at this point in the service, we have tried to limit the didactic function of the form while still keeping the central significance of baptism before the mind of the congregation.

The optional Prayer of Preparation which follows the Instruction calls for special comment. Note that we have attempted to preserve the powerful biblical imagery of the classic baptismal prayer found in our present form. In addition, this prayer recognizes our need for the specific redeeming actions of the three Persons of the Holy Trinity, respectively. The style of the prayer is intentionally poetic and the prayer should be uttered with poetic feeling.

The section entitled "The Vows" contains a recasting of the traditional vows and a fuller response on the part of the parents. In order to underscore the fact that baptism is not a private rite but a sacrament which must be performed in the presence of the congregation and a ceremony challenging the congregation to perform its duties with respect to the child being baptized, we have included vows to be assumed by the assembly of God's people.

The recitation of the Apostles' Creed is optional, but desirable at this point. The brief invocation just before the administration of the sacrament is designed to focus attention on the divine action in baptism. This prayer, too, is optional.

We have added the quotation of Mark 10:14b to the minister's invitation to the parents to approach the font. We feel that the use of this Scripture here will serve to underscore the fact that our children are

recipients of all the covenant promises of God in Christ, promises which are now about to be confirmed in baptism.

The administration of the sacrament should be followed by the singing of a hymn of triumph and exultation and an appropriate baptismal prayer. Note that the prayer herewith submitted refers quite directly to the vows taken by the parents and the congregation.

We have attempted to construct a form which sets forth the institution of baptism, the promises related to baptism, and the instruction concerning baptism in a way which deals comprehensively, yet pointedly with this sacrament. Aside from the concluding paragraph of the Instruction, the entire form has been written with a view to baptism generally and not with a view to infant baptism alone. It is our intention to present to the synod of 1970 a set of prayers, vows, and responses appropriate to the baptism of adults. Thus the sections entitled "The Institution," "The Promises," and "The Instruction" will be identical in both forms.

We are not prepared at this time to offer a reasoned recommendation as to the place in the liturgy at which baptism should be administered. In reference to the Orders of Worship submitted to synod in 1968, we suggest that baptism either replace "Confession and Assurance" or that it be inserted between "Confession and Assurance" and "The Word of God."

Specific recommendations for synodical action are given at the close of this report.

FORM FOR THE BAPTISM OF CHILDREN

The Institution

Let us hear our Lord's command concerning the sacrament of holy baptism. After He had risen victorious from the grave, Jesus said to His disciples:

> All authority hath been given unto me in heaven and on earth. 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: and lo, I am with you always, even unto the end of the world. (Matthew 28:18b, 19, 20)

In obedience to this command of our Lord, the church baptizes into the name of the Father, Son, and Holy Spirit all those brought into fellowship with God by the preaching of the Gospel.

The Promises

Let us also hear and accept the promises which God has given to us and which He now confirms in holy baptism:

On the day of the outpouring of the Holy Spirit the apostles proclaimed the rich promises of God to His people and their children: "Repent ye, and be baptized every one of you in the name of Jesus Christ unto the remission of your sins; and ye shall receive the gift of the Holy Spirit. For to you is the promise, and to your children, and to all that

are afar off, even as many as the Lord our God shall call unto him" (Acts 2:38, 39).

These promises of the forgiveness of sins and the gift of the Holy Spirit are included within the covenant which God first made with Abraham when He said: "I will establish my covenant between me and thee and thy seed after thee throughout their generations for an everlasting covenant, to be a God unto thee and to thy seed after thee" (Genesis 17:7). The seed of Abraham, says the apostle Paul, are now all those who are of Christ (Galatians 3:29): and to these he declares that "The Spirit himself beareth witness with our spirit, that we are children of God: and if children, then heirs; heirs of God, and joint-heirs with Christ" (Romans 8:16, 17a).

The full realization of these great promises is shown to us by the words of the apostle John: "And I heard a great voice out of the throne saying, Behold, the tabernacle of God is with men, and he shall dwell with them, and they shall be his peoples, and God himself shall be with them, and be their God: for he shall wipe away every tear from their eyes; and death shall be no more . . . . And he that sitteth on the throne said, Behold, I make all things new" (Revelation 21:3, 4a, 5a).

These are the unfailing promises of our Lord to those who are baptized.

The Instruction

By the sign of baptism, God in grace sets us apart for His service, identifies us as His children, and confirms to us the promises of His covenant. In baptism we are buried with the Lord Jesus Christ so that as Christ was raised from the dead we also may live the new life with Him and expectantly await the new creation. Moreover, as we are sprinkled with water, the Lord certifies that the shed blood of Christ washes us from all our sins.

In our baptism, therefore, God assures us that He is faithful to His covenant with us and our children, that He accepts us in Christ, renews us by His Spirit, and leads us through this life into the fulness of His new creation. And in our baptism He calls us and our children to put our trust for life and death in Christ our Savior, deny ourselves, take up our cross, and follow Him in obedience and love.

*Since our children are with us embraced within God's covenant, they too should receive its sign and seal.

Prayer of Preparation (optional)

Father in heaven,
We pray that Thou wilt never destroy us in our sin as with the Flood, but save us as believing Noah and his family,
and spare us as the Israelites who walked safely through the Sea.
We pray that Christ,
who went down into the Jordan and came up to receive the Spirit,
who sank deep into death and was raised up full of life,

*This paragraph may be omitted when baptism is to be administered to adults only.

shall always keep us and our little ones
in the grip of His hand.
We pray, O Holy Father,
that Thy Spirit will separate us from sin
and openly mark us all with a faith that can stand the light of day and endure the dark of night.
Prepare us now, O Lord, to respond with glad hope to Thy promises
so that we, and all entrusted to our care,
may drink deeply from the well of living water.
We pray in the name of Jesus Christ, our Lord.
Amen!

The Vows

The minister addresses the parents:

Since you have presented this child (these children) for holy baptism, you are asked to answer the following questions before God and His people:

First, do you confess Jesus Christ as your Lord and Savior, accept the promises of God, and affirm the truth of the Christian faith which is proclaimed in the Gospel and confessed in this Church of Christ?

Second, do you promise to instruct this child (these children) in the Christian faith, and to lead him (them) by your own example into the life of christian discipleship?

The parents respond: We do, with all our heart.

The minister addresses the congregation:

Do you, the people of the Lord, promise to receive this child (these children) of these parents in love, to pray for him (them), to help care for his (their) instruction in the faith, and to encourage and sustain him (them) in the fellowship of believers?

The congregation responds: We do, with all our heart.

The Confession of Faith (optional)

The minister:

Since we have promised to nourish this child (these children) in the faith, let us now confess the apostolic summary of that faith:

The people: The Apostles' Creed.

Prayer (optional)

Heavenly Father, by Thy Spirit fulfill in all of us the gracious purpose of this sacrament. Through Jesus Christ our Lord. Amen.

The Sacrament:

In requesting the parents to come to the font, the minister shall say:

Our Lord said, "Let the little children come unto me; forbid them not: for to such belongeth the kingdom of God" (Mark 10:14b).

In administering the sacrament the minister shall say:

I baptize you, _____, into the name of the Father, and of the Son, and of the Holy Spirit.

A Triumphant Hymn

The Baptismal Prayer

Our Father in heaven, we thank and praise Thee for sealing Thy promise of grace to this child (these children) in baptism. Grant him (them) always Thy Holy Spirit, that with a living faith he (they) may embrace the promises certified to him (them) in his (their) baptism. Enable his (their) parents to be godly examples for him (them) in all they say and do. Guide us into all truth, and sustain us in the fellowship of faith and service for his (their) help and encouragement. Increase Thy church through the precious Gospel and this holy sacrament.

To the praise of Thy glory
through Jesus Christ our Lord. Amen.

Matters requiring synodical action:

I. We respectfully recommend that synod receive this proposed Form for the baptism of children and permit its use in our churches on a trial basis.

II. Professor John H. Stek has served as chairman of this committee since its inception. Prior to 1964 he served ably and diligently on the committee charged with the revision of the Form for the Lord's Supper. The present Liturgical Committee has prospered under his leadership and wishes to express publicly its gratitude for his wise and faithful guidance. In view of the burden of other duties which, in his judgment, will keep him from making further material contribution to the work of the committee at this time, he feels compelled to request synod to be relieved of further responsibility on this committee.

Therefore:

A. In deference to Professor Stek's judgment, we transmit his request to synod that he be relieved of further responsibility on the Liturgical Committee.

B. Should it please synod to concur in Professor Stek's request, we respectfully ask synod to appoint a replacement.

C. We wish to inform synod that, should synod honor Professor Stek's request, we have some suggestions for a replacement to offer the Committee on Appointments.

D. In view of the complicated commitments of the committee members at the present time, we respectfully ask synod to charge the committee with the task of effecting its own organization and to report the results to the synod of 1970.

May the Lord richly bless the synod as it considers this report and as it deliberates upon and decides all the issues presented to it.

Respectfully submitted,

John H. Stek, chairman
Carl G. Kromminga, recording secretary
John Vriend, corresponding secretary
Alvin L. Hoksbergen — Lewis B. Smedes
John F. Schuurmann — Nicholas P. Wolterstorff
Calvin G. Seerveld

SUPPLEMENT 30
THE LUKE SOCIETY, INC.
(Arts. 48, 148)

ESTEEMED BRETHREN:

The Luke Society herewith submits this annual report for your consideration.

INTRODUCTION

The Luke Society has been blessed the past year as it has worked within the Christian Reformed Church. The Luke Society is an organization within the denomination composed of Christian Reformed physicians and dentists promoting and stimulating missionary medicine. Our membership has increased from 120 to 148 during the yast year, largely due to the efforts of Mr. Leslie S. Larson, executive secretary of the Luke Society, Inc. This represents about 37% of the physicians and dentists within the Christian Reformed Church.

MEDICAL EQUIPMENT COMMITTEE

The medical equipment committee has raised sufficient funds to ship medical instruments worth about $2,000 to the Nigerian field. Efforts are continuing to raise funds so that approximately twice this amount of additional equipment can be purchased and sent to the Nigerian field. The Luke Society has assisted the Board of Foreign Missions in the shipment of dental supplies to the Nigerian Dental Clinic. The Luke Society has stored a considerable amount of dental equipment which is available for dental mission opportunities as they develop.

THE NIGERIAN DENTAL CLINIC

In the last year, the program of the Nigerian Dental Clinic, as previously reviewed before synod, has been incomplete. A full time dentist is fully active on the Nigerian field. The short term dentists have not gone to Nigeria because of conditions on the field.

RECRUITMENT

Luke Society members serve as recruiting agents to present the cause of missions to medical and dental students, interns, and residents throughout the denomination. We are now planning to extend this challenge to college students and high school students throughout the denomination. The Luke Society has been encouraged by the enthusiastic response from medical and dental students to these recruitment efforts.

REHOBOTH CHRISTIAN HOSPITAL

Medicare has informed us that further certification will not be possible because the new hospital construction has been delayed too long due to circumstances out of Luke Society control. Medicare support of hospital operation amounts to approximately $50,000. per year and will not be available until construction on the new hospital begins.

Funds for Hospital Operation

By February 28, 1969, contributions from the Christian Reformed Church were about $35,000. Fund raising efforts within the Christian Reformed Church have been limited due to the fact that the Luke Society was waiting for clear title for the property. Clear title was obtained in January, 1969.

Fund Raising

By February, 1969, contributions from the Rehoboth community were about $85,000 with $74,000 in pledges still to come in.

The Navajo Tribe has contributed $25,000.

By February, 1969, cash on hand from all other resources reserved for hospital construction was about $181,000.

The Luke Society now is able to accept Hill Burton funds because our employment policies at Rehoboth Christian Hospital, which declare that "Rehoboth Christian Hospital operates in compliance with the command of Christ. Go ye into all the world, preach the Gospel and heal the sick. The board of governors, recognizing the necessity for combining an effective christian witness with healing, requires that all persons employed by the hospital shall be members in good standing in a church of the christian faith," are acceptable to the Hill Burton fund authorities. Hill Burton funds committed for Rehoboth Christian Hospital are $46,000 for 1969, and $110,000 for 1970.

Therefore, the total available funds for Rehoboth Christian Hospital ($482,000) permits us to proceed to phase two of our construction program. This will entail further collection of construction funds.

Extern Program

The extern program at Rehoboth Christian Hospital began in 1966. Junior and senior medical school students spend two to three months at the Rehoboth Christian Hospital participating in the medical work as part of their practical experience. This has been a most rewarding experience for all those participating. The Luke Society is grateful for the reception given to this program. We believe that this experience for physicians still in school will stimulate interest in missionary medicine and these physicians will often become career missionary doctors of the future. At present, there are positions for two externs at one time at Rehoboth Christian Hospital and many of the positions are already filled through June, 1970.

Staff

Our Rehoboth Christian Hospital staff has been completely occupied with a full load of patients and medical services. During 1968, 186 children were born, and 241 operations were performed. The hospital cared for 1,292 patients whose average hospital stay was 5.6 days. In addition, there were 20,714 visits to the outpatient department.

The need for services remains greater than we can fill, and additional physicians, nurses, and other paramedical personnel as well as ancillary assistance are much needed.

Dr. M. P. Vanden Bosch will complete his five year term of service in October, 1969. On January 1, 1969, he resigned as hospital administrator

and chief of staff. He remains at Rehoboth as part of the medical staff until the completion of his term of service.

Mr. Albion Afman has been appointed as interim hospital administrator until a qualified professional hospital administrator can be obtained.

Dr. Jack Kamps has been appointed as the chief of staff. Dr. Kamps has returned to Gallup to private practice after three months of post graduate training in anesthesiology.

Dr. Phillip Kamps joined the full time staff at Rehoboth Christian Hospital in mid-September, 1968. He plans to remain at Rehoboth Christian Hospital until July 1970 and at that time will enter a program of post graduate training.

Dr. Richard Stam will join the full time staff at Rehoboth Christian Hospital in September 1969. Dr. Stam presently is in the armed services as a pediatric specialist. He will perform in that capacity at Rehoboth Christian Hospital.

The nursing service at Rehoboth Christian Hospital has been restructured under guidance of Miss Oveta Wildeman, RN. Miss Wildeman was formerly the chief of the intensive care unit at Blodgett Memorial Hospital in Grand Rapids, Michigan.

Miss Ruth Wierenga, a certified medical technologist, has joined the staff and assumed responsibility for the clinical laboratory.

Building Program

Ground breaking ceremonies for Rehoboth Christian Hospital were held September 26, 1968. Plans will be reviewed during February and March 1969; bids will be obtained in April; and it is anticipated that construction will begin in June.

A ten unit apartment building for hospital employees will be supplied by private funds.

The Luke Society respectfully requests:

1. That synod designates the Luke Society as an approved non-denominational cause recommended for financial support for the construction of Rehoboth Christian Hospital.

Grounds:

a. The Luke Society plans to build Phase I (outpatient) and Phase II (inpatient) of the new Rehoboth Christian Hospital without delay in order to keep the hospital there.

b. That further fund raising will extend at least into 1970.

2. That Dr. Evenhouse and one other Luke Society representative be granted the privilege of the floor during consideration of Luke Society matters.

Respectfully submitted,

Henry Evenhouse, M.D., reporter
Gary Ritsema, D.D.S., president
Robert Plekker, D.D.S., vice-president
Kenneth Monsma, M.D., treasurer
Roger D. Hamstra, M.D., secretary
Bert De Groot, M.D.
Roger Postmus, M.D.

SUPPLEMENT 31
SERMONS FOR READING SERVICES
(Arts. 27, 148)

ESTEEMED BRETHREN:

We can inform you that thanks to fine co-operation from a number of ministers and the Credo Publishing Company, we could serve our churches with sermons for reading services on a fairly regular basis for another year. We trust that the people of the Lord have been enriched and our God honored through this service.

It is with regret, however, that we had to note a slight decline in the number of subscriptions during the past year. Two hundred and fifty copies are presently being mailed compared with two hundred and fifty-four a year ago. A drop in subscriptions by churches in the United States from ninety-two last year to eighty-one now accounts for this decline. One hundred and fifty-seven Canadian churches are taking advantage of this service, an increase of five over the previous year. The sermons are also being sent to two churches in Australia and one in New Zealand. Nine personal subscriptions complete the number.

Permit us the boldness to impress upon the members of synod the importance of assuming responsibility for this task on a broader scale through the increase of subscriptions by the churches. Only then can this service be continued at a relatively low cost. We remind the brethren that the sermons can be put to good use in non-vacant churches by making them available to sick and shut-ins. Many can be used for evangelizing purposes as well. A letter, including a suggested bulletin announcement, will be sent to the consistories encouraging the solicitation of personal subscriptions also.

Our publisher informed us that, notwithstanding a rather sharp rise in postal rates, the price of the sermons can remain unchanged for the coming year. We plan to continue sending the same two series, i.e., series A, thirty-five English sermons for fourteen dollars and series B, thirty-five English and ten Dutch sermons for eighteen dollars.

Finally, we report some progress in the fulfillment of our mandate ". . . to arrange for a series of sermons on the Heidelberg Catechism." We faced considerable difficulty in finding a sufficient number of contributors for this important project. It seems now, however, that by the time this report is dealt with most of the sermons will be in the hands of our denominational publication committee and the completed product should be available to the public soon.

We recommend the following.

1. That synod approve the publication of sermons through "The Living Word" for the year beginning June 1, 1970 through May 31, 1971.
2. That synod *strongly urge* the churches to make use of these sermons.
3. That synod continue the committee on Sermons for Reading Services.

Respectfully submitted,

L. Slofstra H. DeMoor
J. Joosse J. W. Van Stempvoort

SUPPLEMENT 32
THE CHURCH ORDER AND THE LORD'S SUPPER ADMINISTRATION
(Arts. 65, 148)

ESTEEMED BRETHREN:

Classis Hudson presented to the synod of 1968 an overture which offered several recommendations for the revision of the *Church Order* rules bearing on the administration of the Lord's Supper. In response to this overture the recommendation was adopted

> "that synod appoint a study committee of no more than six men to examine this report and serve the synod of 1969 with advice for action." *(Acts of Synod 1968,* Article 90, IV-B-2, p. 66)

Your committee now presents to the synod of 1969 the following for its consideration:

These recommendations follow the sequence of the "Recommendations For Revision of Church Order Rules" as found in the overture of classis Hudson. (See *Acts of Synod 1968,* pp. 556-558).

RECOMMENDATIONS:

A. That synod does not adopt in Article 55 of the Revised Church Order the substitution of the phrase "in an assembly of God's people gathered for worship" for "in the public worship service."

Ground:

Both the phrase in the *Confession of Faith, Article XXXV,* "we receive this holy sacrament in the assembly of the people of God" and the phrase in the *Revised Church Order, Article 55,* "in the public worship service," refer to a congregational setting for the celebration of the Lord's Supper. Therefore, an appeal to the *Confession of Faith* does not open the way to non-congregational settings for the celebration of the Lord's Supper, which the overture of classis Hudson desires.

B. That synod does not adopt:

1. In the *Revised Church Order, Article 55,* the substitution of the word "approved" for the word "prescribed."

Grounds:

a. In its overture classis Hudson has not demonstrated that prescribed forms have no Biblical foundations. It states only that "our study of Biblical materials casts doubt on the propriety of prescribing forms." The casting of "doubt" is not an adequate ground for change in the church order.

b. The difference in the meaning of "approved" and "prescribed" is unclear. "Approved" is a correct designation when there exists more than one form but "approved" by itself does not make clear if one of the approved forms is "prescribed."

2. The recommendation of mandating "the synodical committee on

liturgical revision to compose for synodical approval a collection of form resources on the Lord's Supper so as to provide more adequately for the sick room service and other non-public settings in which the Lord's Supper may properly be administered."

Ground:

Although it is not clear to us what classis Hudson intends by "form resources," the preparation of additional forms has been assigned by synod to the Liturgical Committee. (See *Acts of Synod 1964*, p. 60).

C. That synod does not adopt in Article 60 the revision of the rule which says that "the Lord's Supper shall be administered at least once every three months" (See *Revised Church Order* Article 60a) so as to read: "The Lord's Supper shall be administered frequently."

Grounds:

1. In this context the word "frequently" is too indefinite.

2. The present wording "allows for the greater frequency which classis Hudson desires" in the words "*at least* once every three months."

3. The problem of frequency is under study by the Liturgical Committee.

D. That synod does not adopt in Article 60 of the *Revised Church Order* the revision:

> "The Lord's Supper shall be administered only within the context of the preaching of the Word, and in such a way that Word and Sacrament reinforce each other."

Ground:

This revision, rather than being specifically regulative introduces doctrinal implications and complexities which would make this article unusually difficult to interpret.

E. That synod appoint a committee to study whether the Lord's Supper as we are now required to administer it allows God's people to receive all the benefits in this sacrament as promised by Christ.

Grounds:

1. As a committee we share the concern of classis Hudson to understand adequately "the Biblical data relating to the Lord's Supper" and "to determine the essentials and non-essentials of circumstances and procedures which should be followed in celebrating of the Lord's Supper." (*Acts of Synod 1968*, p. 543).

2. Present practices seem at certain points to inhibit the ideal of frequency in celebrating the Lord's Supper. For example:

a. Preparatory and applicatory sermons create a pattern in preaching which implies that only a very restricted kind of preaching is appropriate to the Lord's Supper.

b. Obligatory forms, if used frequently, may become burdensome and uninspiring.

3. Significant cultural and social changes face the church today which the traditional Reformed manner of administering the Lord's Supper did not envision. Several examples of such changes are:

a. There is a great mobility in modern society which creates many difficulties of supervision by the church and is raising questions in the

minds of some as to the parish structure being the only proper expression of Christ's church.

b. Many Christians participate in a variety of communal and social "gatherings" which vie for religious interest and concern beyond congregational life.

c. There are specialized ministries in which religious practices and mores are in sharp contrast to the established church.

(Note: These grounds should be considered illustrative and not exhaustive of the reasons for presenting this recommendation).

Respectfully submitted,

Peter Y. De Jong, chairman
Theodore Minnema
Harry Arnold
Alvin Hoksbergen
Andrew Kuyvenhoven
Edwin Walhout

SUPPLEMENT 33
CONTACT COMMITTEE WITH THE CANADIAN REFORMED CHURCHES
(Arts. 76, 148)

ESTEEMED BRETHREN:

Since we have in our report both to synod 1967 and to synod 1968 presented for its recollection our mandate given by synod 1964 as well as the working plan for our consultations with the deputies of the Canadian Reformed Churches, we will refrain from doing so again.

In our report to synod 1968 we had to come back to certain issues on which the synod 1967 had not given the necessary elucidation. Particularly the term "to abide by," used in the prescription that certain deliverances are to be sent to a minister called from another denomination (cf. Acts, synod 1963, p. 22) still caused difficulties with respect to the Three Points of Kalamazoo (1924). The same held for the uncertain position of the Conclusions of Utrecht (1908). We are thankful that synod 1968 on both items has made decisions that have taken away as to the first an existing ambiguity and as to the latter a stumbling block for the Canadian Reformed Churches, which has facilitated to a great extent our contact with these churches.

Again we may report that in a series of meetings with the deputies of the Canadian Reformed Churches a brotherly spirit prevailed, and that fruitful discussions give reason to hope that under the blessing of the Lord we may come to a better understanding and ultimately to an ecclesiastical unity with these brethren of the same household of faith.

In former years we could only bring to your attention the impressions we received from the deputies of the Canadian Reformed Churches. This time we may convey to you some decisions taken by the synod of Orangeville, Ontario of the Canadian Reformed Churches, held in November 1968. We are happy to acquaint you with the following decisions of this synod:

Concerning the Three Forms of Unity:

"Synod take note of the fact, though there is a slight difference in the edition of the text of Art. 36 of the Belgic Confession, the Christian Reformed Church and the Canadian Reformed Churches have adopted the same Three Forms of Unity, and that this difference in edition is not an obstacle for the unity between both Churches."

Concerning the Conclusions of Utrecht 1905/1908:

"Synod take note of the fact that the mandate of synod Edmonton 1965 as to the Conclusions of Utrecht (1905/1908) and an official interpretation of them (Christian Reformed Synod 1962), has been completed and resulted in the removal of this obstacle for unity by the Christian Reformed Church."

Concerning the Three Points of Kalamazoo, 1924:

"Synod take note of the fact that deputies appointed by synod Edmonton 1965 have completed their mandate as to the deliverances on Common Grace '1924,' with the result that the obstacle of the binding to these statements has also been removed."

Concerning the revised Church Order:

"Synod declare that the new Church Order of the Christian Reformed Church as adopted by synod 1966 is not an unsurmountable obstacle for further and closer contact, and eventual unity of both Churches."

Needless to say that we are thankful that by these decisions the above mentioned items of discussion have come to a conclusion. There is all reason for synod officially to take note of these decisions. That leaves from our original agenda, made up according to the mandate given to the deputies of the Canadian Reformed Churches by the synod of Edmonton 1965 (cf. Acts synod 1967, p. 178, 179), only the matter of correspondence with other churches (and matters related to it) as the issue still to be dealt with. The opportunity to continue our discussion on these matters will be there since the synod of Orangeville has also decided to continue to have deputies for contact with the Christian Reformed Church. This decision was made on the following grounds:

"1. The endeavours of the previous deputies have brought about some positive results with regard to '1908' and '1924.'

"2. The report of these deputies rightly states that the mandate of synod Edmonton 1965 has not yet been completed.

"3. That part of the mandate which has not yet been completed has now become the most important item of that mandate, especially in the light of recent developments in the Christian Reformed Church."

It is regrettable that in spite of the statement by the deputies in their report to the synod of Orangeville 1968, that the discussion on the issue of church correspondence "is not concluded as yet," this synod of the Canadian Reformed Churches has given evidence of an impatience that was unwarranted. This is clear from the new mandate given to the deputies of which the main points read as follows:

"2. Deputies shall point out that the contact on the part of the Canadian Reformed Churches started with the 'Appeal 1962,' in which the reasons for our separate existence were given and the Christian Reformed Church was earnestly warned not to proceed with the course of recognizing the synodical 'Gereformeerde Kerken' as faithful Reformed churches."

"3. They shall then inform the contact committee that the Canadian Reformed Churches can continue the contact only when this matter of correspondence (with related matters) is put in the centre of the deliberations. They shall, therefore, insist that a clear answer be given by the Christian Reformed Church to the three questions formulated by the previous deputies (see their report, p. 13); even more so because the Contact Committee has never brought these questions before their synod nor answered them themselves."

Synod is referring here to three questions submitted to us by the deputies, but not yet dealt with, since they belonged to the last item of our agenda. The 3 questions read:

"a. Did not the decision of 1962 imply the factual condemnation of the acts of the (synodaal) Gereformeerde Kerken in Nederland, which suspended and deposed those who refused to submit to the demand not to teach anything that was not in full agreement with the doctrinal declarations on presupposed regeneration?

"b. How must we see the relation between the decision of 1962 (no test for membership of incoming ministers) with the decision of 1949 (no change in doctrinal position or ecclesiastical conduct which would warrant a change in our relation), on the basis of which decision the Christian Reformed Church still maintains the relation of sister-churches with the (synodaal) Gereformeerde Kerken in Nederland?

"c. Is it not true, therefore, that synod of 1949 gave an unsatisfactory and unjustified answer to Mr. Joh. DeHaas by not acceding to his request to appoint, at least, a committee to study the matter?"

"4. Deputies shall then wait till the next synod of the Christian Reformed Church has expressed its willingness to enter into the discussion on this main obstacle. If the contrary should happen, deputies shall discontinue the contact with the Contact Committee."

"5. If, however, our urgent request is heeded, deputies shall be diligent in discussing all matters that are found to be related to this main obstacle to the establishment of unity between the two Churches. Due attention shall be given to 'the principles of church correspondence adopted in 1944' (Acts, Christian Reformed Church, 1947, Art. 96, sub d.), and their implementation, the Reformed Creeds being the standard for such a discussion."

As to the proposition formulated in the points 3 and 4 of this mandate your committee has in the mean time informed the deputies of the Canadian Reformed Churches that we judge that it is superfluous to ask synod 1969 to express its willingness to enter into the discussion on the matter of correspondence. Christian love dictates that this request should be considered as an oversight on the part of their synod of the fact that the full agenda of our deliberations, the matter of correspondence included, has been presented to synod 1967, and that that synod decided to "instruct the committee to continue contact with the Canadian Reformed Churches in the light of the above decisions," by which instruction for continuation the acceptance of the proposed agenda for our deliberations was included.

It is quite obvious from the decisions of the synod of Orangeville that the matter of correspondence weighs heavily on the minds of these brethren. They consider their relationship to our Church as closely related to the Gereformeerde Kerken (synodical) in The Netherlands, both in the past and in the present situation. In their "Appeal to the synod 1963 of the Christian Reformed Church" they already indicated that in their judgment the Christian Reformed Church was not adhering to their rules for correspondence. In this "Appeal" the reasons are mentioned for the separate existence of the Canadian Reformed

Churches. In a communication received from the deputies after their latest synod they summarize these reasons as follows:

"a. a deviation 'from the truly Reformed character of the church both in doctrine and church government' in the (syn.) Gereformeerde Kerken.

"b. as a result of what we mentioned sub a.: an unscriptural, hierarchical 'removal' of office bearers and members from the church, even of whole churches.

"c. the 'duty' of the Christian Reformed Church 'to examine' the issues 'and to investigate.' This duty was an 'obligation which the Christian Reformed Church has taken upon herself of her own free will' (see page 1; . . . . these rules for correspondence were reaffirmed in 1944, see Acts synod Christian Reformed Church, suppl. 21, p. 361, sub 1, and passim).

"d. 'the Christian Reformed Church has not kept her promise and has not been faithful to the agreement made' (p. 2), which is 'evident from her subsequent official actions and decisions' (cf. Appeal 1963, pp. 2-4; . . . .)

"e. Appeal 1963, p. 5, said: 'We ask you most urgently, and hope and pray that you as yet will reconsider your stand in the matter of church correspondence, according to the promise given when you adopted mentioned rules for the said correspondence.' This urgent appeal has not been heeded by the Christian Reformed Church up till the present day."

With these last words the deputies refer to the decision of synod 1968 taken with respect to a letter received from the Gereformeerde Kerken (liberated). The grief of the brethren is that synod only decided, negatively, not to do what was recommended by the Inter-Church Relations Committee, namely to convey the contents of this letter to the Gereformeerde Kerken (synodical), and so actually did not act on this letter at all, in spite of the fact that the Inter-Church Relations Committee did "not feel that synod may ignore this official communication" (Acts, synod 1968, p. 95, 317).

It should be taken into consideration that their grievances in the matter of correspondence formally are based on our rules for correspondence, accepted in 1898, repeated in 1914, and confirmed again in 1944, particularly on no. 2 of these rules: "in taking heed mutually lest there be deviation from the Reformed principles in doctrine, worship, or discipline" (Acts 1898, Art. 68; Acts 1914, p. 15; Acts 1944, p. 361). In view of recent developments in the Gereformeerde Kerken (synodical) the Canadian Reformed Churches are deeply concerned about what they call a lack of consistency and faithfulness to our own commitment over against a sister-church. Although deputies do not categorically ask us to break the relationship with the Gereformeerde Kerken, they do say: "Do the brethren not agree that it is quite impossible for the Christian Reformed Church, with such strict rules for sister-relationship, to establish 'full correspondence as sister-churches' with two churches in a foreign country which are not only separated from one another but

contest each other as to being the faithful continuance of the previously undivided churches?"

And further in their communication they state: "The Christian Reformed Church can no longer stay aloof of the changes in her Dutch sister-churches. We mention here only a few instances:

— the decision of Assen 1926 in defence of Scripture is removed;
— decision in principle: no objections against joining W.C.C.;
— women admitted to special offices in church:
— the New Church Order, giving hierarchical power to synods;
— professors in official, ecclesiastical positions who openly attack the doctrine of infallibility of the Bible, are not disciplined;
— the Reformed foundation under the Free University removed.

The Christian Reformed Church, which we assume wants to honour her obligations (rules for correspondence), cannot act as though these things do not exist and happen."

These quotations are somewhat lengthy, yet we want to convey to synod as thoroughly as possible what is living in the hearts and minds of these brethren on the matter of church-correspondence. Since the development within the Gereformeerde Kerken (synodical) is a matter of concern within our church as well, as is evident from communications sent to synod 1968 (Acts 1968, Art. 122, p. 93 v.), we wonder whether synod should not honour its rules for correspondence by having certain changes in the Gereformeerde Kerken (syn.) adjudicated by a committee, and soliciting its advice at the next synod. Such an action would give evidence that synod takes seriously its present commitment to "take heed mutually lest there be deviation from the Reformed principles in doctrine, worship, or discipline."

We are aware of the fact, as we reported to synod 1968, that these matters of correspondence with other churches are also in the province of the Inter-Church Relations Committee. We will keep in touch with this committee whenever necessary for the continuation of our discussion on the present state of affairs.

In several of our consultations with the deputies we have been confronted with certain synodical decisions in the past which we want to bring to your attention, and of which we feel that honesty demands that synod should express itself on the matter concerned.

In 1946 the synodical committee published a warning in The Banner informing the "consistories and churches that we do not maintain church correspondence with the denomination to which Prof. Dr. K. Schilder and Rev. D. Van Dyk are affiliated and therefore do not recognize this new denomination as one of our sister-churches." Preceding to that publication, by letter of April 23, 1946, the synodical committee informed the Gereformeerde Kerken (liberated) that their request for delegates to their synod could not be granted because "the Christian Reformed Church does not at the present time sustain church correspondence with the Reformed Churches of the Netherlands maintaining art. 31 K.O." These actions were approved by synod 1946 (Acts 1946, Art. 42). The synod of 1949 had to deal with a request of a member of one of our churches to resume correspondence with the Gereformeerde Ker-

ken (liberated), or, if synod does not want to do this, to appoint a committee to determine which church is the historical continuation of the Reformed Churches as they existed before. Synod took the following decision:

"Synod declare that it sees no valid reason for discontinuing correspondence with the Gereformeerde Kerken in the Netherlands. *Ground*: There has been no change in doctrinal position and ecclesiastical conduct of the Gereformeerde Kerken which would warrant a change in our relation."

In a second decision synod 1949 asserts that "we do not know as yet what the ecclesiastical status of this group of Reformed Churches is. It is still in its infancy and even now efforts are being made to bring about a reunion." (Acts 1949, Art. 114). In 1950 synod had to deal with a similar request of three members of our church, to which request synod did not accede stating that "it is not in our province to sit in judgment over these churches."

The grievance of the Canadian Reformed Churches is that although synod asserted that it did not see it as within its province to judge between these two Gereformeerde Kerken, still it qualified the Gereformeerde Kerken (liberated) as a "new church," a church "in its infancy," of which it does "not know as yet what the ecclesiastical status" is, and by these qualifications actually did judge. It seems to us that this grievance is a valid one.

Besides, it has to be taken into consideration that in the mean time the Gereformeerde Kerken (synodaal) have taken away the binding character of their decisions of 1942 by which the "vrijmaking" (liberation) was initiated, and even recently by its synod of 1966 have expressed their apology for what had happened in the years 1942-1944. Furthermore, it may be assumed that from the very beginning of the existence of the Gereformeerde Kerken (liberated) it was clear to our respective synodical meetings that these churches had maintained as their standards only the Three Forms of Unity, and had their church government regulated according to the Church Order of Dordt, so that uncertainty concerning their Reformed stand in doctrine and church government hardly could be maintained.

It may be true that the situation in the Gereformeerde Kerken (both synodical and liberated), in the first years after the Second World War, was in many respects confusing and difficult to judge by our churches. Yet honesty demands that synod acknowledge that in those years it did pass a kind of judgment on the Gereformeerde Kerken (liberated), for we called it a "new church," which was "still in its infancy." Likewise we passed a kind of judgment on the actions of the Gereformeerde Kerken (synodical) by stating that "there has been no change in doctrinal position and ecclesiastical conduct of the Gereformeerde Kerken which would warrant a change in our relation."

If this conclusion is correct, that we did pass a kind of judgment on the things that happened at that time in the Netherlands—even when we make allowance for the fact that it may have seemed the part of wisdom and discretion at the time not to enter into the dispute—then

to acknowledge that we did make a kind of judgment is to admit what is a fact. The grievance of the Canadian Reformed Churches (and of the Gereformeerde Kerken (liberated) for that matter) is that we did so while at the same time maintaining that "it is not in our province to sit in judgment over the churches."

If we did not adhere to the rule which we have accepted for church correspondence, then we ought to admit it. If synod should judge that this rule for church correspondence: "in taking heed mutually lest there be deviation from the Reformed principles in doctrine, worship, or discipline," was not violated, the interpretation of the rule is not clear. Or if it needs review or revision, we bring this to synod's attention. It is this rule, as it is currently applied to our relationship to the Gereformeerde Kerken (synodical), in view of present developments in these churches, which brings into focus whether our contact with the Canadian Reformed Church will continue. The mandate of the Canadian Reformed Synod to its deputies is spelled out clearly in these words, quoted above: "They shall then inform the Contact Committee (of the Christian Reformed Church — we insert) that the Canadian Reformed Churches can continue the contact only when this matter of correspondence (with related matters) is put in the centre of the deliberations."

Recommendations:

We recommend:

1. That synod take grateful note of the decisions of the synod of Orangeville of the Canadian Reformed Churches, held in November 1968, concerning the Three Forms of Unity, the Conclusions of Utrecht (1908), the Three Points of Kalamazoo (1924) and the Revised Church Order.

2. That synod acknowledge that our church in her decisions of 1946, 1949 and 1950 did make a judgment by implication concerning the actions of its sister-church, the Gereformeerde Kerken in the Netherlands, which actions resulted in a division within those churches, even though it was said that it was "not in our province to sit in judgment over these churches" (Acts synod 1950, Art. 144, III, A).

3. That synod instruct the Inter-Church Relation Committee to consider whether any changes have occurred in the Gereformeerde Kerken (synodical) which would warrant a change in our relationship to these churches, and to advise next synod of its findings.

Grounds:

a. There have been changes in official decisions; e.g. W.C.C., Women in office, et al.

b. Our present rules for church correspondence require this.

4. That synod continue the committee.

5. That the Rev. N. B. Knoppers be relieved from his membership in the committee, and be replaced by someone else.

(The Rev. Knoppers requests to be relieved because he has moved from Montreal to El Paso, Texas. We want to submit for synod's con-

sideration the following nominees: Rev. J. Geuzebroek of Scarborough, Ont. and Rev. A. W. Schaafsma of Ottawa, Ont.)

Respectfully submitted,
John C. Verbrugge, chairman
Nicholas B. Knoppers, secretary
Dick Farenhorst
Peter M. Jonker

SUPPLEMENT 34
THE PLACE AND TRAINING OF LAY WORKERS IN EVANGELISM
(Arts. 105, 108, 121, 148)

ESTEEMED BRETHREN:

The synod of 1967 appointed this committee, and gave it the following mandate:

"1. That, with such reference to existing study reports as may be helpful, another study be provided which addresses itself with more directness to the 'precise status of the full-time layworker within our ecclesiastical framework,' and that for the sake of securing the best possible personnel and performance for the church's evangelistic calling this study address itself to a draft of regulations or statements of governing policy on such matters as the following:

"a. The type and extent of training expected of those who are to serve as full-time workers in the evangelism program of the church, along with other basic qualifications considered essential.

"b. The question as to whether, and in what manner, candidates for full-time service should be examined prior to acceptance for such service.

"c. The desirability or necessity of licensing by classis of those whose service involves regular preaching and the conduct of public worship in their mission task together with conditions by which such licensure should be governed.

"d. The standards for remuneration and pensioning that should obtain, commensurate with the needs and deservings of those who commit themselves to such full-time service.

"e. The supervision of the faith, life, and labors of those who are in the full-time service of the church."

"2. That a new study committee be appointed, not composed of persons representing either the Mission Boards or the Reformed Bible Institute.

"*Ground:*

"It is considered that a more fruitful and objective study would result if the study committee should consult freely with representatives of the Mission Boards and the Reformed Bible Institute than would result if representatives of these agencies serve as members of the study committee." (*Acts of Synod 1967,* Art. 93, II, D, pp. 64-65)

Section I of our report sets down the basic problem; Section II presents a history of the problem; Section III, our answer; and Section IV, recommendations.

We respectfully request synod to bear in mind that we are addressing ourselves in this study only to such full-time "lay workers" who are carrying out the activities described in 1 c above, "whose service involves regular preaching and the conduct of public worship."

I. THE BASIC PROBLEM

The broad area of concern is, as the name given to the study committee indicates, the place and training of "lay workers in evangelism." *(Acts of Synod 1967,* Art. 153, F, 15, p. 108)

However, the crux of the matter is expressed in the statement from the mandate above: "Another study be provided which addresses itself with more directness to the 'precise status of the full-time layworker within our ecclesiastical framework.' "

This point was made by the advisory committee of the synod of 1965. Their reaction to the report of the synodical study committee, appointed by the synod of 1963, "to study the place and training of layworkers in evangelism," was that the proposed "licensed evangelist" appeared to imply "quasi-ordination." "What does the commission to this position of licensed evangelist imply?" asked the advisory committee. "Might it not be regarded as a quasi-ordination?" *(Acts of Synod 1965,* Art. 100, C, 2 a, p. 71)

The synod of 1965 concurred in the advisory committee's recommendation that the study committee's proposal of "licensed evangelist" be recommitted for further study. One reason was this: "The committee (study committee) has not made clear the precise status of the full-time layworker within our ecclesiastical framework." *(Acts of Synod 1965,* Art. 100, D, 3 b, p. 72)

And so the point is the *official status* of the "lay worker in evangelism"; and it should be recognized that the matter of *official status* has always been the central point of concern for synods and their committees for many years.

II. A HISTORY OF THE PROBLEM

A. Synods of 1944-1948

"Lay workers in evangelism" were appointed by the church early in this century. The first was Mr. John Vander Water who was appointed by the consistory of the Prospect Park Christian Reformed Church of Holland, Michigan, to do city evangelism. He subsequently served in Chicago, Grand Rapids, and Paterson. Other "lay workers" were appointed during the following years, by consistories or committees representing several churches, to serve in local areas; and by synod through its Mission Board, to serve on the Indian Mission field.

The question of official status came to the attention of the synod of 1944 regarding the "lay workers" on the Indian Field. "It came into the forefront by reason of the breaking up of the Farmington-Toadlena church. This church had been a 'mixed' church, composed of Indian converts and white workers. The disbanding of this church left the white workers without a church home on the Indian field. But what was of greater concern to these white workers was the fact that this terminated their office of elder which they occupied in the so-called 'mixed' church and which in their estimation contributed greatly to the authority attaching to their work as unordained workers." *(Acts of Synod 1948,* Report of the Investigating Committee Re Indian and Foreign Missions' Edu-

cational Policy, II, *The Status of the Unordained Mission Worker,* p. 160)

It should be noted here that the point of concern was the official status of the "lay worker"; the office of elder, in the judgment of the white workers, "contributed greatly to the authority attaching to their work as unordained workers." It should also be noted in this connection, as the report states, that "according to the Board (Mission Board) the authority of the unordained worker rests in two things: (a) His mandate from synod which assigns him a certain post in which he is to labor; and (b) the authority attaching to the 'office of believer,'—a prerogative belonging to every Christian as such." *(Acts of Synod 1948,* pp. 160-161; see also *Acts of Synod 1944,* Art. 86, pp. 50-51)

The committee which gave the study on *The Status of the Unordained Mission Worker,* mentioned above, observed that they were dealing with a very difficult problem. The study committee reported: "Upon the recommendation of its advisory committee, synod placed this problem, upon which no less than five committees in the last four years have already expressed themselves and to which the board as a whole has devoted much time and study (cf its annual reports of 1944 and 1946), in the hands of your present committee with the mandate to give it still further study." *(Acts of Synod 1948,* p. 162)

The study committee addressed itself to "limited ordination" and "the office of evangelist" as possible solutions to the problem, and examined the authority of the unordained worker; and made the following recommendations to the synod of 1948.

"2. *The Status of Unordained Mission Workers.* (Agenda, pp. 66-80) (Supplement 9). (Section II).

"The advisory committee recommends that the recommendations of the study committee be adopted as follows:

"a. Synod declare that, while allowing that there might be no violation of either the Word of God or the Church Order involved in the introduction of a 'limited ordination' for the mission field, it does not consider it feasible to do so. Grounds:

"1) It would betray a gross underestimation of the importance and difficulty of the work of the missionary. Missionary ministers, to work effectively, are, generally speaking, in need of *more* rather than *less* training as compared with other ministers.

"2) Innovations, even though legitimate, are often disturbing, and should not be inaugurated unless the urgency of the given situation calls for it. And we cannot speak of such an emergency at present, since we have a large number of young men who are at present preparing themselves for the gospel ministry so that the present shortage of ordained men on the Indian mission field may be expected soon to be a thing of the past.

"3) Such a 'limited ordination' might be contrary to the spirit and intent of the declaration of the synod of 1947 re admission to the ministry by the use of Article 8, C.O. (Cf. *Acts,* 1947, Art. 163, pp. 93, 94). *Adopted*

"b. Synod declare that it does not recognize the office of 'evangelist' as an office distinct from that of the ministry of the Word and sacraments in the established churches and an office inferior to it with respect to prerequisite scholastic training. *Grounds:*

"1) There is no ground for the introduction of such an office in Scripture.

While Scripture makes mention of 'evangelists' in distinction from apostles, and prophets, and pastors, and teachers, we must infer from the character of the persons so named (Philip and Timothy), as well as from the labors which these men performed, that this was not to be regarded as an office involving less training and ability than even that of an apostle.

"2) Our Church Order nowhere provides for the introduction of such an office.

"3) It is not advocated by any recognized authority on Church Polity in the Reformed Churches.

"4) It would betray a gross misunderstanding of the importance and difficulty of the work of the missionary. *Adopted*

"c. Synod adopt as its own the principles set forth by the study committee under Point C of its report regarding the authority of the unordained worker; namely, (Supplement 9, C).

"1) that the authority vested in the office of elder is limited to the local congregation in which a person is elected to the office;

"2) that the chief ground for the authority of the unordained worker is to be found in the office of all believers in which he shares together with all true christians; but that this authority as expressed more specifically in the royal office consists largely in one of 'control' and can never include the prerogatives contained in the special offices of minister and elder;

"3) that the mandate given him in his appointment by synod, while adding a certain prestige to his position, can likewise never clothe him with that authority which pertains to the special offices of minister and elder. *Adopted*

"d. That on the basis of the foregoing, synod declare:

"1) that the unordained worker shall labor only as an assistant to the ordained missionary, carrying out his labors as much as possible under his direct supervision and direction;

"2) that the ordained missionary shall accordingly have his actual field of labor greatly enlarged, embracing the fields of as many unordained workers as circumstances may require and allow;

"3) that the ordained missionary shall maintain as close a personal contact with these several fields as it may be possible for him to do, dividing his time more or less equally between all of them. *Adopted.*

"e. In view of the facts stated by the study committee in its report under Point D (Supplement 9) synod declares:

"1) that in view of the physical difficulties attaching to the present policy of engaging unordained workers as assistants to the ordained missionaries, especially on the Navaho field, and in view of the problems that will continue to arise with regard to the relationship between the missionaries and workers, the Mission Board is instructed, other things being equal, to give preference to ordained rather than unordained men in filling the vacancies in the mission field. *Adopted*" *(Acts of Synod 1948,* Art. 122, a-e 1, pp. 79-81)

Note: The point of concern centered on the official status of the "lay worker in evangelism." The idea of "limited ordination" and "the office of evangelist" were rejected by the study committee and synod; also, evangelistic work in the capacity of an elder. (2, a-c 1) Synod declared that (1) the "chief ground for the authority of the unordained worker is to be found in the office of all believers in which he shares together with all true christians . . . ," and that (2) "the mandate given him in his appointment by synod, while adding a certain prestige to his position, can likewise never clothe him with that authority which pertains to the special offices of minister and elder." (c, 2-3)

B. Synod of 1958

The problem of the official status of the "lay worker in evangelism"

continued on the Indian Field even after the decision of 1948. Synod's declaration that "the unordained worker shall labor only as an assistant to the ordained missionary, carrying out his labors as much as possible under his direct supervision and direction" apparently proved unsatisfactory. Solution was found, however, in the way of ordination to the ministry according to Article 7 (8) of the Church Order, e.g., the late Rev. Mr. Jacob Kobes in Toadlena and the Rev. Mr. Cornelius Kuipers in Zuni, though it appears that in both cases the object was not to have them ordained to the ministry of the Word of God for service of the church in general but for service in a specific area of evangelism.

The problem became more acute with the appointment of native workers on the Indian Field. They were doing the same work as the white missionaries but they held no office; they had no official status. The solution was again found in Article 7 (8). It was decided by the synod of 1958 to instruct the native workers, who were not able to follow the prescribed course of preparation for the ministry, "to seek ordination under the pattern prescribed by Article 8 of the Church Order." *(Acts of Synod 1958,* Art. 145, II B, 1 b, p. 87) And the same synod laid out the procedure for these candidates to follow.

It is important to take note of the grounds for the decision to urge native workers to seek ordination under the provision of Article 7 (8).

> "*Grounds:*
>
> "a. Ordination of native workers under Article 8, aside from the regular course of study for ordination, is the only course within our ecclesiastical framework which is feasible at this time. Neither limited ordination nor ordination of evangelists is possible. The *Church Order* does not provide for limited ordination, and synod, in previously considering these alternatives, ruled against limited ordination and declared that it did not recognize the office of evangelist (Cf. *Acts of Synod, 1948,* Art. 122, B, 2, a. and b.)
>
> "b. The procedure outlined meets the conditions of synod's latest interpretation of Article 8 *(Acts of Synod 1947,* Art. 163, 2-1, 2, 3, 4).
>
> "c. Ordination under Article 8, by giving the Indian ministry status equality to the Christian Reformed ministry (See Art. 17 and 84, *Church Order* re equality of ministers), would effectively meet the need for respected leadership during the inevitable integration of the Indian with American denominational life." *(Acts of Synod 1958,* Art. 145, II, B, 2, *Grounds* a-c, p. 88)

Note: The point of concern centered again on the official status of the "lay worker in evangelism." Synod, citing the Acts of Synod of 1948, judged that the only feasible solution was ordination under Article 8(7), giving the native "lay worker" status equality to the Christian Reformed ministry.

C. Synods of 1963-67

At the request of the Board of Home Missions the synod of 1963 appointed a study committee to study the place and training of "lay workers in evangelism." *(Acts of Synod 1963,* Art. 45, I, p. 28) The grounds, given by the Board in its request, are worthy of note here: (1) "There has been no definitive statement on this matter to date," and (2) "The steady growth of evangelism work calls for a solution and necessary definition of problems involved." *(Acts of Synod 1963,* Supplement 32-A, D, 1 and 3, p. 392)

The study committee, rejecting such possible answers as "limited ordination," "ordained evangelist," and "elders for evangelism," as did the synod of 1948, recommended to the synod of 1965 the concept of "licensed evangelist"; and gave some valuable suggestions as to admission to the work, task, support, and training of "lay workers." *(Acts of Synod 1965,* Suplement 22, pp. 267-277)

Recommending that the committee's concept of "licensed evangelist" be recommitted for further study, the advisory committee of synod observed: "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 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?" And one reason for recommittal was this: "The committee (study committee) has not made clear the precise status of the full time layworker within our ecclesiastical framework." *(Acts of Synod 1965,* Art. 100, D, 3 b, p. 72)

Reporting to the synod of 1967 the study committee submitted a "new approach . . . based upon the New Testament teachings about men and women in evangelism, the general history of the church, and the history of layworkers in the Christian Reformed Church"; and on the basis of its study the committee asked synod to approve twelve "general Conclusions." *(Acts of Synod 1967,* Supplement 33, III, p. 325 and pp. 333-334)

The advisory committee observed, in counselling synod: (1) "Though there is a fine quality and helpfulness in the committee's study, many of the conclusions (at least the first five) are too self-evident and unfocused to be useful for purposes of development of mission administration and policy"; (2) "The last seven 'general conclusions,' though bearing more directly on mission policy and administration, are still too general, and unschematic to effectively serve the purposes mentioned above"; and (3) "It is not evident that the study committee has fulfilled the requirement of the synodical concern of 1965, i.e., has not made clear the *'precise status of the fulltime layworker within our eccesiastical framework'*." ours) *(Acts of Synod 1967,* Art. 93, II, C, 1, 2, and 3, p. 64).

Note: The point of concern centered once again on the official status of the "lay worker in evangelism." This is quite evident in the following statement of the mandate to the present committee: "That, with such reference to existing study reports as may be helpful, another study be provided which addresses itself with more directness to the *'precise status of the full-time layworker within our ecclesiastical framework . . .'*" (italics ours) *Acts of Synod 1967,* Art. 93, II, C, 1, 2, and 3, p. 64).

III. OUR ANSWER

It should be noted at the outset that our answer is given in the context of the following principles which we ask synod to declare along with our recommendations regarding the "lay worker in evangelism." These principles we hardly need argue since they are commonly accepted, but in Section IV of our report we do substantiate them with Scripture and from the Church Order.

A. Evangelism, as it seeks to reach people with the gospel, bring them to a living faith in Jesus Christ, and unite them with the fellowship of the church, is an official task of the church mandated by Christ.

B. Evangelism is primarily carried on through the proclamation and teaching of God's Word by the church, and is a task that belongs to the ministry of the Word.

C. Spiritual gifts, personal qualifications, and theological training are essential to carry on such work of evangelism.

D. All those who aspire to perform such work of evangelism are to follow the prescribed course of preparation for the ministry of the Word.

But then what about this person who is called a "lay worker" or "full time lay missionary," who has not followed the prescribed course of preparation for the ministry of the Word? What about this "lay worker in evangelism" who serves an unorganized church, who faithfully proclaims the Word and diligently performs pastoral work in his field of evangelism? The Church has given him a task; but what is his official status? That's the problem, and a problem that has gone unanswered in the Christian Reformed Church for a long time.

The problem of the "lay worker in evangelism" came to the attention of the synod of 1944. (See Section II of our report). The point of concern was the official status of the "lay worker" and the committee which gave the study on *The Status of the Unordained Mission Worker* observed that they were dealing with a very difficult problem. The committee reported: "Upon the recommendation of its advisory committee, synod placed this problem, upon which no less than five committees in the last four years have already expressed themselves and to which the Board as a whole (Mission Board) has devoted much time and study, (cf, its annual reports of 1944 and 1946), in the hands of your present committee with the mandate to give it still further study" *(Acts of Synod 1948,* p. 162). Since that time, we observe, there have been still more committees and studies, from 1963 until now.

The problem must also be considered from the viewpoint of the "lay worker" who lacks official status and is beset with difficulties because of it. A survey conducted by the present study committee, in which there were 31 replies to 44 questionaires sent out to "lay workers," reveals that 21 called themselves *pastors* on their fields of labors, 4 *evangelists,* 4 *missionary pastors,* 1 *missionary,* and 1 *missionary worker;* and 15 of these "lay workers" indicated that their boards instructed them to use a title, giving them a kind of official status. People of their churches call them *Pastor, Mister,* or *Reverend,* the survey indicates; and those of the community, according to 31 replies, use the title *Reverend.*

The question was asked: "What problems, if any, have you encountered in the following?" Here are some sample answers.

A. Regarding Baptism: "Minister is complete stranger." "Ordained man wants me to take entire service, including the reading of the formulary, except for the actual administration of the sacrament . . . people think this very odd." "Inconsistent . . . divorcing Word from sacraments."

B. Regarding Lord's Supper: The same kind of answers given as in A above.

C. Regarding Marriage: "I am not allowed." "I am allowed." "My sponsoring minister won't hear of it." "Because I can't marry, it has closed some doors which were open." "Inconsistent practice creates problems and hurts."

D. Regarding the fact of not being ordained: "Limits my ministry." "I must constantly explain why I am not ordained." "Can't get into certain institutions."

It should be observed at this point that the problem arises from the fact that the "lay worker" has been given the task of the ministry of the Word, but without any official status.

Asked why they went into the work these "lay workers" replied, e.g.: "Called by God"; "Drafted by the board"; "Urged by the consistory"; "Urged by my pastor." Asked also why they chose to enter their field of ministry without taking the church's prescribed course of training, 22 replied that it was reason of age, 8 a preference for the Reformed Bible Institute arising out of their interest in evangelism, and one a lack of definite plan.

Our answer to the continuing problem is a double one. First, we believe that all those who aspire to this important work should be encouraged to follow the prescribed course of theological training, if at all possible; and secondly, where this is impossible, because of circumstances like age and the urgency of the situation, that Article 7 of the Church Order should be applied. Article 7 has always been in our possession but has not been seriously considered and presented as a possible solution to the general problem of the "lay worker in evangelism." The Article states: "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." We recommend that Article 7 be interpreted as also applicable to such cases in which an urgent need in the field of evangelism exists, and someone not having followed the prescribed course of training but giving evidence of special gifts for this work is presented by his consistory for ordination.

Article 7 of the Church Order arose to meet the urgent need of ministers in a given situation. There were churches in need of ministers; there was a dearth of formally trained ministers; and there were those not formally trained who could and did meet the need. "When times are extraordinary for the Church of God," writes the late Professor Martin Monsma in *The New Revised Church Order Commentary,* "scarcity of fully-prepared ministers is apt to occur. So, for example, at the time of the Reformation there was a crying need for ministers. Many congregations were without regular ministers year after year. In many communities the church remained unorganized for want of leadership. Thus also when the Reformed churches of Holland left the corrupted State Church, there was a great need for ministers. At such times the churches should be at liberty to ordain of their most worthy and able men, though they lack a thorough and systematic training. . . . Academic training is highly desirable, but not indispensable" (p. 45).

A similar situation has obtained in the Christian Reformed Church in the area of evangelism. There were fields of evangelism that needed workers; the number of those who had followed the prescribed course of training was not able to fill these positions; and the churches turned to others and found that in many instances these workers whom they employed served acceptably and frutifully. We ask: Was this not the time to consider another application of Article 7, to think of the urgent need and the special gifts, mentioned in the Article, as having reference to work in the area of evangelism? Again: Is this not the time to take hold of Article 7 and apply it to the problem that has been with us so long?

It is worthy of note in this connection that the synod of 1948 considering the report of its study committee, *The Status of the Unordained Mission Worker,* regarding "lay workers" on the Indian field, apparently judged that the problem would vanish through total elimination of "lay workers in evangelism." Referring to the need of "lay workers" synod stated: "And we cannot speak of such an emergency at present, since we have a large number of young men who are at present preparing themselves for the gospel ministry so that the present shortage of ordained men on the Indian Mission field may be expected soon to be a thing of the past" *(Acts of Synod 1948,* Art. 122, 2, a, 2). But far from being a thing of the past, the problem has been accentuated by the number of "lay workers" employed in all sections of the Church. There are now some 50 "lay workers in evangelism" registered in the *1968 Yearbook,* and actually there are many more.

Moreover, Article 7 was used in this way to effect the ordination of "lay workers in evangelism" on the Indian Mission field. It was decided by the synod of 1958 to instruct the native workers, who were not able to follow the regular course of study for ordination, "to seek ordination under the patterns prescribed by Article 8 of the Church Order *(Acts of Synod 1958,* Art. 145, II, B, 1 b, p. 87). The same synod also laid out the entire procedure for these candidates to follow. If that was a legitimate use of the Article 7 (8), then why can it not be used to solve the problem of the official status of the "lay worker in evangelism" throughout the Church? Or is the "lay worker" on the Indian field different from all other "lay workers"? It appears that synod has given one answer, within the safe enclosure of the Indian field, but has not been ready to apply the same answer to the problem that is found throughout the entire Church.

As far as the "lay worker" is concerned, presently engaged in evangelism, we recommend the following procedure in reference to his ordination according to Article 7 of the Church Order.

A. He shall be presented for examination and ordination according to Article 7 of the Church Order.

B. The engaging agency (i.e., consistory, consistories, or classis) shall demonstrate to classis, in the presence of the synodical deputies, the urgency of the situation, the availability of personnel, and the gifts and qualifications of the candidate. Recommendations shall be presented from the consistory of the congregation in which he holds his member-

ship and from the engaging agency. These recommendations shall refer to his fitness for the work, including qualities of leadership.

C. The candidate shall submit to a preliminary examination, in the presence of the synodical deputies, to determine whether he possesses the necessary gifts and qualifications. He shall prepare and deliver a message from the Word of God to demonstrate his competence to communicate the truth of Scriptures. He shall also be examined in the following areas.

1. Knowledge of Scripture
2. English exegesis of the Old and New Testaments
3. Doctrines of the Church (Systematic Theology)
4. Standards of the Church
5. Church History
6. Church Order
7. Missions (Principles, Methods, Objectives)
8. Practica

The length of this examination shall be determined by classis, depending on what it judges to be necessary to make proper judgment with regard to the candidate.

D. If the candidate sustains this preliminary examination, he shall be given the right to continue in his work of evangelism. During this period he shall be expected to exhort in some churches of classis in the presence of the respective ministers of these churches. The length of this period of probation shall be determined by classis, but in no instance shall it be less than six months.

E. At the termination of this period of probation, classis together with the synodical deputies shall make a final decision regarding the gifts and qualifications of the candidate. If the decision is affirmative, classis shall give the candidate a final examination according to the schedule above.

F. If the final examination is favorable to the candidate, he shall be declared eligible for a call.

The procedure outlined above satisfies the requirements of Article 7 and the regulations adopted by the synod of 1922. One point of difference should be noted, however, viz., the thorough and exacting nature of the preliminiary examination. The committee judges that the preliminary examination should be more than an investigation into the gifts and qualifications of the candidate, according to the regulations of Article 7, because these "lay workers in evangelism" have been employed in their respective fields of labor, and many of them for a long time, exercising their gifts and giving evidence of their qualifications. A more thorough preliminary examination may also reveal certain weaknesses and deficiencies which could be dealt with in the period of probation before the final examination.

What if the candidate should not sustain either the preliminary or the final examination and the engaging agency (i.e., consistory, consistories, or classis) still desires to employ him as a "lay worker in evangelism"? We answer that classis should judge whether the urgency of the situation, the availability of personnel, and the gifts and qualifications of the candidate are such that he should continue as a "lay worker." If the decision is favorable to the candidate, he should be permitted to

carry on in his field of labor, but with the specific provision that his status should be reviewed by classis after a period of two years to determine whether it is warranted that he continue as a "lay worker" in his field of evangelism.

In such cases in which a "lay worker" does not sustain either the preliminary or final examination but is permitted to carry on in his field of labor, classis may follow the pattern widely pursued by classes with reference to candidates for the ministry who have not sustained their classical examination. That is, classis may provide counsel and guidance for such a "lay worker," and thereupon allow him to submit to re-examination sometime later.

Every classis should take seriously and consider carefully these three points of reference in its judgment regarding the continued employment of the "lay worker": the urgency of the situation, the availability of personnel, and the gifts and qualifications of the candidate. That is to say: Are the needs of his field of labor such as to warrant his continued employment? Are ordained men available to take charge of the field? Are his gifts and qualifications singular and exceptional, according to the requirements of Article 7? Only after such consideration of the case should the "lay worker" be permitted to carry on in his field of evangelism.

It may be questioned whether the continued employment of the "lay worker" should be permitted. We respond that Scripture indicates that there may be varying levels of qualifications to present the gospel, that even where there are certain deficiencies the gospel can be proclaimed acceptably and fruitfully, and that there are progressive levels of involvement of an individual by the church in the work of evangelism.

A case in point is Barnabas who is introduced by Luke with these words: "And Joseph who by the apostles was surnamed Barnabas . . . a Levite, a man of Cyprus by race, having a field, sold it, and brought the money and laid it at the apostles' feet." Barnabas was sent by the mother church in Jerusalem, as an accredited representative, to investigate the circumstances in the church at Antioch where many Gentiles had turned to the Lord. Later he and Saul, whom he had brought from Tarsus to Antioch, "gathered together with the church, and taught much people." Still later, he and Saul carried relief to the believers of Judea in the days of famine, serving as accredited representatives of the church at Antioch. And still later both of them were set apart by the Holy Spirit to do the work of evangelism and sent out by the church at Antioch. So, there was progression in Barnabas' servicce for the church; there was official involvement from one activity to another (Acts 4:36-37; 11: 22-30; 12:25; and 13:1-5).

So far, then, we have considered the continued employment of a "lay worker in evangelism," but now what about the initial employment of a "lay worker"? We answer that if an engaging agency (i.e., consistory, consistories, or classis) desires to employ a "lay worker" who has not followed the prescribed course of preparation for the ministry of the Word, that agency should approach classis to deal with the applicant according to the procedure mentioned above, i.e., "He shall be presented

for examination and ordination according to Article 7 of the Church Order . . .", A-F.

In such cases in which an engaging agency desires to employ a "lay worker," whom the agency is not ready to present for ordination but nevertheless desires to employ in evangelism, we answer that he should also be dealt with according to the provisions mentioned above. That is, classis should judge whether the urgency of the situation, the availability of personnel, and the gifts and qualifications of the candidate are such that he should be employed as a "lay worker in evangelism," and thereupon classis should conduct an examination patterned after that described in C above. If the examination is favorable to the candidate, his status should be reviewed by classis after a period of two years to determine whether it is warranted that he be ordained or continue as a "lay worker" in his field of evangelism.

This procedure regarding the initial employment of a "lay worker in evangelism" will allow for the admission to the ministry of the Word those whom the Holy Spirit may raise up with special gifts for an urgent need, in harmony with the intent and requirements of Article 7. It will further prescribe a uniform examination which is sorely needed today since examinations of prospective "lay workers" are either non-existent or, where present, are not adequate.

Finally, we judge that on the basis of the foregoing the problem of the "lay worker in evangelism" will be solved; those presently engaged in evangelism will be ordained to the ministry of the Word or set on the course either to ordination or termination of their work, and prospective "lay workers" will be engaged only with a view to ordination. And we judge that synod, accepting our recommendations, would serve the Church in adopting the following statement as a guiding principle for the churches dealing with a "lay worker"; *the position of "lay worker in evangelism" is to be regarded by the churches as temporary and transitional, and recognized only in cases where the need for such a ministry is urgent and ordained men are unavailable and/or when men specially gifted for the work are found by the churches.*

Our answer fulfills the mandate given us by the synod of 1967, *a-e,* with the exception of *d* which reads: "The standards for remuneration and pensioning that should obtain, commensurate with the needs and deservings of those who commit themselves to such full-time service." We can hardly address ourselves to this matter, however, until synod has decided what the official status of the "lay worker" is.

IV. RECOMMENDATIONS

1. Synod declare that evangelism, as it seeks to reach people with the gospel, bring them to a living faith in Jesus Christ, and unite them with the fellowship of the church, is an official task of the church mandated by Christ.

Grounds:

A. Scripture indicates that evangelism is a task of the church.

1) Matthew 28:18-19: "And Jesus came to them and spake with them, saying, All authority hath been given unto me in heaven and on earth. 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. . . ."
2) Acts 1:8: "But ye shall receive power, when the Holy Spirit is come upon you: and ye shall be my witnesses both in Jerusalem, and in all Judea and Samaria, and unto the uttermost part of the earth."
3) Acts 13:1-3: "Now there were at Antioch, in the church that was there, prophets and teachers, Barnabas, and Symeon that was called Niger, and Lucius of Cyrene, and Manaen the foster-brother of Herod the tetrarch, and Saul. And as they ministered to the Lord, and fasted, the Holy Spirit said, Separate me Barnabas and Saul for the work whereunto I have called them. Then, when they had fasted and prayed and laid their hands on them, they sent them away."

B. The Church Order indicates that evangelism is a task of the church.

1) Article 73a: "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."
2) Article 74a: "Each church shall bring the gospel to unbelievers in its own community. This task shall be sponsored and governed by the consistory."

2. Synod declare that such evangelism is primarily carried on through the proclamation and teaching of God's Word by the church, and is a task that belongs to the ministry of the Word.

Grounds:

A. Scripture indicates that evangelism is a task that belongs to the ministry of the Word.

1) Acts 13:1-5: "Now there were at Antioch, in the church that was there, prophets and teachers, Barnabas, and Symeon that was called Niger, and Lucius of Cyrene, and Manaen the foster-brother of Herod the tetrarch, and Saul. And as they ministered to the Lord, and fasted, the Holy Spirit said, Separate me Barnabas and Saul for the work whereunto I have called them. Then, when they had fasted and prayed and laid their hands on them, they sent them away. So they, being sent forth by the Holy Spirit, went down to Seleucia; and from thence they sailed to Cyprus. And when they were at Salamis, they proclaimed the Word of God in the synagogues of the Jews. . . ."
2) Ephesians 4:11-12: "And he gave 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. . . ."
3) II Timothy 4:1-5: "I charge thee in the sight of God, and of Christ Jesus, who shall judge the living and the dead, and by his appearing and his kingdom: preach the word; be urgent in season, out of season; reprove, rebuke, exhort, with all longsuffering and teaching. For the time will come when they will not endure the sound doctrine; but, having itching ears, will heap to themselves teachers after their own lusts; and will turn away their ears from the truth, and turn aside unto fables. But be thou sober in all things, suffer hardship, do the work of an evangelist, fulfill thy ministry."

B. The Church Order indicates that evangelism is a task that belongs to the ministry of the Word.

Article 11b: "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."

3. Synod declare that spiritual gifts, personal qualifications, and theological training are essential to carry on such work of evangelism.

Grounds:

A. Scripture indicates that gifts, qualifications, and training are essential.

1) Romans 12:4-8: "For even as we have many members in one body, and all the members have not the same office: so we, who are many, are one body in Christ, and severally members one of another. And having gifts differing according to the grace that was given to us, whether prophecy, let us prophesy according to the proportion of our faith; or ministry, let us give ourselves to our ministry; or he that teacheth, to his teaching; or he that exhorteth, to his exhorting: he that giveth, let him do it with liberality; he that ruleth, with diligence; he that showeth mercy, with cheerfulness."

2) II Timothy 2:2: "And 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."

3) Titus 1:7-9: "For the bishop must be blameless, as God's steward; not self-willed, not soon angry, no brawler, no striker, not greedy of filthy lucre; but given to hospitality, a lover of good, sober-minded, just, holy, self-controlled; holding 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."

B. The Church Order presupposes gifts and qualifications, and states that training is necessary.

Article 6a: "The completion of a satisfactory theological training shall be required for admission to the minitsry of the Word."

4. Synod declare that all who aspire to perform such work of evangelism are to follow the prescribed course of preparation for the ministry of the Word.

Grounds:

A. Article 6a of the Church Order states: "The completion of a satisfactory theological training shall be required."

B. The Christian Reformed Church has always insisted on an educated ministry, and synod has set forth the prescribed course of preparation and amended and amplified it from time to time.

5. Synod declare, however, that Article 7 of the Church Order be interpreted as applicable to such cases in which an urgent need in the field of evangelism exists, and someone not having followed the prescribed course of training but giving evidence of special gifts for this work is presented by his consistory for ordination.

Grounds:

A. Article 7 of the Church Order arose to meet the urgent need of ministers in a given situation. There were churches in need of ministers; there was a dearth of formally trained ministers; and there were those not formally trained who could and did meet the need. A similar situation has obtained in the church in the area of evangelism. There were fields of evangelism that needed workers; the number of those who had followed the prescribed course of train-

ing was not able to fill these positions; and the churches turned to others and found that in many instances they served acceptably and fruitfully.

B. Article 7 was used in this way to effect the ordination of "lay workers in evangelism" on the Indian Mission field *(Acts of Synod 1958,* Art. 145, II, Ordination of Native Workers, pp. 87-88).

Note: If and when the above is adopted by synod, synod should declare that in this application of Article 7 the urgent need and the special gifts, mentioned in the Article, have reference to work in the area of evangelism.

6. Synod declare that the churches deal as follows with anyone presently engaged as a "lay worker in evangelism."

A. He shall be presented for examination and ordination according to Article 7 of the Church Order.

B. The engaging agency (i.e., consistory, consistories, or classis) shall demonstrate to classis, in the presence of the synodical deputies, the urgency of the situation, the availability of personnel, and the gifts and qualifications of the candidate. Recommendations shall be presented from the consistory of the congregation in which the candidate holds his membership and from the engaging agency. These recommendations shall refer to his fitness for the work, including qualities of leadership.

C. The candidate shall submit to a preliminary examination, in the presence of the synodical deputies, to determine whether he possesses the necessary gifts and qualifications. He shall prepare and deliver a message from the Word of God to demonstrate his competence to communicate the truth of the Scriptures. He shall also be examined in the following areas:

a) Knowledge of Scripture
b) English exegesis of the Old and New Testaments
c) Doctrine of the Church (Systematic Theology)
d) Standard of the Church
e) Church History
f) Church Order
g) Missions (Principles, Methods, Objectives)
h) Practica

The length of this examination shall be determined by classis, depending on what it judges to be necessary to make proper judgment with regard to the candidate.

D. If the candidate sustains this preliminary examination, he shall be given the right to continue his work of evangelism. During this period he shall be expected to exhort in some churches of classis in the presence of the respective ministers of these churches. The length of this period of probation shall be determined by classis, but in no instance shall it be less than six months.

E. Upon the termination of this period of probation classis, together with the synodical deputies, shall make a final decision regarding the gifts and qualifications of the candidate. If the decision is affirmative, classis shall give the candidate a final examination according to the schedule found in 6-C.

F. If the final examination is favorable to the candidate, he shall be declared eligible for a call.

7. Synod declare concerning the continued employment of a "lay worker in evangelism":

A. That if the candidate does not sustain either the preliminary or the final examination and if the engaging agency (i.e., consistory, consistories, or classis) still desires to employ the candidate as a "lay worker," classis shall judge whether the urgency of the situation, the availability of personnel, and the gifts and qualifications of the candidate are such that he should continue as a "lay worker."

B. That if the "lay worker" be engaged as described in 7-A, it shall be for a period of two years, at which time the urgency of the situation, the availability of personnel, and the gifts and qualifications of the "lay worker" shall be reviewed by classis.

Ground:

Scripture indicates that there may be varying levels of qualifications to present the gospel, that even where there are certain deficiencies the gospel can be proclaimed acceptably and fruitfully, and that there are progressive levels of involvement of an individual by the church in the work of evangelism. e.g., Barnabas: Acts 4:36-37; 11:22-30; 12:25; 13:1-5.

8. Synod declare concerning the initial employment of a "lay worker in evangelism":

A. That if an engaging agency (i.e., consistory, consistories, or classis) desires to employ a "lay worker," who has not followed the prescribed course of preparation for the ministry of the Word, the agency shall approach classis to deal with the applicant according to the provisions outlined above in 6.

B. That if the engaging agency desires to employ a "lay worker," whom the agency is not ready to present for ordination but nevertheless desires to employ in the work of evangelism, he shall be dealt with according to the provisions outlined above in 7-A and B. In such case there shall also be an examination patterned after that circumscribed above in 6-C.

9. Synod declare that the following be its judgment regarding the "lay worker in evangelism," and that this statement be the guiding principle for the churches dealing with a "lay worker": *the position of "lay worker in evangelism" is to be regarded by the churches as temporary and transitional, and recognized only in cases where the need for such a ministry is urgent and ordained men are unavailable and/or when men especially gifted for this work are found by the churches.*

The committee respectfully requests that the chairman of the committee, Rev. Tenis Van Kooten, and its secretary, Rev. Charles Steenstra, be granted the privilege of the floor when this report is being considered.

Respectfully submitted,

Rev. Tenis Van Kooten, chairman
Rev. Charles Steenstra, secretary
Mr. Albert Bytwork
Dr. Peter Y. De Jong
Mr. Edward Postma

SUPPLEMENT 35
BACK TO GOD TRACT COMMITTEE
(Arts. 56, 109, 118, 148).

ESTEEMED BRETHREN:

Your Back to God Tract Committee submits the following report to synod:

I. PERSONNEL AND ADMINISTRATION:

A. Personnel: Mr. Albert Bytwork, pres.; Rev. Jacob Eppinga, vice-pres.; Rev. Isaac Apol, sec.; Mr. Bruce Cheadle, treas.; Mr. Richard Hoekstra, Rev. Gordon Klouw, Mr. Gerben Malda, Rev. Gerald Postma, Mr. Willard Willink, and Mr. Cliff Christians, liaison member from Board of Home Missions.

Mr. Willard Willink was appointed by the Synodical Interim committee subsequent to the 1968 synod meeting. Mr. Willard Willink replaces Rev. Earl Schipper, our former secretary.

Mr. Bytwork and Rev. J. Eppinga are completing their second term of service on the committee and therefore are not eligible for re-election. We hereby recognize their invaluable services to our committee during the past six years.

B. Administration: The committee works by means of sub-committees and meets once each month in the discharge of its task in the denominational building. We wish to express our appreciation to the Christian Reformed Publishing House which prints and distributes our tracts. We are indebted to Mr. Peter Meeuwsen and his staff who perform an efficient service in handling our inventory and record of sales.

II. ACTIVITIES:

A. Tracts Distributed: During the past year our total tract distribution was 975,796 tracts. Your tract committee has continued its policy to supply free tracts to a number of worthwhile causes and organizations. The SWIM program used 46,409 tracts. We supplied 57,025 free tracts to the Wayside Chapels. Each year we supply free samples of tracts to Evangelism conferences, Home Mission conferences, and the Ministers' Institute. The tract committee is indeed a service agency for our denomination.

B. Re-evaluation of total tract output: One of our sub-committees is busily engaged in the reviewing and revising tracts that need to be reprinted. Tracts that have become dated are discontinued; new tracts are constantly being added; other tracts have received more attractive covers.

C. New Tracts:

1. Cartoon Tracts. The cartoon tract ministry is comparatively new.

The following new cartoon tracts were added in 1969, giving us a total of 24 cartoon tracts:

No. 315—Works to Get to Heaven
No. 316—Faith in Science and Technology
No. 317—Christianity — Good Thing
No. 318—Jesus Relates to Black Man?
No. 319—Go to White Man's Church?
No. 320—Talk About Christ, Church and Life
No. 321—Whites — Great and Better?
No. 322—I Tried Going to Church Once
No. 323—Materialism
No. 324—Believe in White Man's God?
No. 325—Living in Darkness

The phenomenal success of this new type of tract is shown by the fact that we sell twice as many cartoon tracts as regular tracts.

2. Servicemen's Tracts. We offer free tracts to our chaplains and service pastors. Correspondence with them has indicated a real need for tracts dealing with the temptations and trials of military life. The following new Servicemen's tracts are now available for distribution:

No. 276—Shacking Up
No. 277—Wounded
No. 278—Too Bad About Sam
No. 279—Attention — All Personnel

40,000 of these tracts have just been shipped to Korea free of charge.

3. Current Challenge of Tract Ministry. In this day of unlimited challenges and exciting possibilities in the field of literature, your committee has not only been pioneering with the cartoon tracts, but is attempting to keep abreast of the pressing social problems facing our society. One tract has been published dealing with "white-black" relations: more tracts dealing with similar social problems will follow.

D. Advertising:

College Ads—We have had correspondence with several college magazines requesting tract ads in their publications. The most recent request came from the General Council of the Assemblies of God. They are desirous of distributing our tracts to 80 chapters of college campus workers throughout the United States.

As a result of placing four consecutive ads in 27 college and university newspapers of our country, we received requests from 152 individuals for tracts. 3300 free tracts were sent. Subsequently, we have had correspondence with a number of these young people enabling us to reach the students of our day.

E. Tract Arches: Our committee has offered a complete listing of our tracts to churches requesting them. New and reprinted tracts are sent to keep their listing up to date. A free tract arch has been given to each of our seminary graduates, and additional arches are offered to those who go out on summer field work assignments.

III. FINANCES:

A. The treasurer's report for the year 1968 is attached to this report.

B. Since we are a non-profit organization and actually publish tracts at a loss, we are grateful for the financial support of our churches and acknowledge the need for their continual support.

IV. MATTERS REQUIRING SYNODICAL ACTION:

A. The committee requests synod to again recommend this cause to our churches for one or more offerings.

B. We request synod's approval for the appointment of Mr. Willard Willink, to fill the unexpired term of Rev. E. Schipper.

C. Nominations: Three members are to be elected; one from each group:

Group I
Mr. Willis Timmer
Mr. Peter Vander Kamp

Group II
Rev. John Draisma
Rev. Eugene Los

Group III
Mr. Ken Boersma
Mr. Douglas Tjapkes

Respectfully submitted,

Back to God Tract Committee
Isaac J. Apol, Secretary

February 7, 1969

To the Back To God Tract Committee,
Grand Rapids, Michigan.

We have examined the statement of cash receipts and disbursements of the Back To God Tract Committee for the year ended December 31, 1968. 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, except that it was not feasible to make an independent verification of contribution and gift receipts.

In our opinion, the accompanying statement of cash receipts and disbursements presents fairly the recorded cash transactions of the Back To God Tract Committee for the year ended December 31, 1968, on a basis consistent with that of the preceding year.

Den Braber, Helmholdt & Lyzenga
Certified Public Accountants.

BACK TO GOD TRACT COMMITTEE

Statement of Cash Receipts and Disbursements

Year ended December 31, 1968

Balance—January 1, 1968		$13,308.12
Receipts		
Contributions—churches	$15,824.62	
Contributions—others	109.00	
Sales—tracts	6,893.56	
Interest	431.29	23,258.47
		$36,566.59
Disbursements		
Printing and engraving	$12,099.81	
Clerical and distribution	6,296.68	
Postage	1,494.53	
Advertising	843.28	
Art work	660.00	
Meals and mileage	417.67	
Tract racks	379.80	
Honoraria	200.00	
Bank charges	107.62	
Supplies	94.58	
Accounting	75.00	
Office equipment	74.65	
Writing	40.00	
Insurance bond	25.00	22,808.62
Balance—December 31, 1968		$13,757.97

Balance at December 31, 1968 consisted of:

Michigan National Bank—Demand deposit	$ 4,118.63
Old Kent Bank and Trust Co.:	
Savings account	4,639.34
Time certificate	5,000.00
	$13,757.97

SUPPLEMENT 36
CALVIN COLLEGE CAMPUS SALE
(Arts. 56, 88, 148)

ESTEEMED BRETHREN:

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

1. Though we have held no formal meetings during the past year, certain members of our committee have been in regular contact with the Grand Rapids Board of Education officials on several occasions to process our discussions as to the desirability and feasibility of using the Franklin Street campus as a University Center.

It should be recalled that in our report to the synod of 1968 we indicated that such an Extension Center had first priority as to best and highest use of our old campus. (Supplement 41, pp. 495-498, Acts of Synod, 1968.)

2. The Director of Educational Facilities Planning of the Grand Rapids Board of Education has requested the State Budget Director in Lansing, Michigan to assign an architectural firm to the task of determining whether or not the Franklin Street campus is suitable for the establishment of a multi-university continuing education center for the Grand Rapids area. As of March 15, 1969, this request had not been resolved. Additional information regarding this matter should be available to the delegates of synod when this report comes up for discussion and action.

3. We have informally conferred with various groups and representatives of different organizations to discuss the use and sale of our campus for purposes other than that of a multi-university extension center. We shall continue our efforts to seek out a prospective buyer and terminate the mandate of synod of 1959 to "arrange and conclude a sale." (Supplement 28-A, IID. 5 p. 331, *Acts of Synod, 1959.)*

4. The present Campus Sale Committee is constituted of Mr. J. Franklin Mellema, chairman, Detroit, Michigan; Mr. Jerry De Nooyer, Kalamazoo, Michigan; Mr. Marvin Muller, Grand Rapids, Michigan; Mr. Louis Van Ess, Grand Rapids, Michigan; Mr. Richard Evenhouse, Chicago, Illinois; Advisory members: William Spoelhof, Henry De Wit, and Sydney T. Youngsma of Calvin College.

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

A. That we continue to seek out and cultivate prospective purchasers for our Franklin Street campus under the provisions and stipulations laid down by successive synods.

B. That synod continue the present committee for the years 1969-70.

Respectfully submitted,

Sydney T. Youngsma, secretary

SUPPLEMENT 37
UNITED CALVINIST YOUTH
(Arts. 56, 57, 118, 148)

ESTEEMED BRETHREN:

A year ago our director drew to the attention of the 1968 synod the need for a more suitable building in which to carry on all the activities which an organization such as ours demands. Presently the Cadets and Calvinettes are located in a house next to our original building, and the Young Calvinist Federation and United Calvinist Youth carry on their activities from a neat-appearing, modest office building which has become exceedingly cramped due to expansion of our services. If we are to continue to serve all our youth effectively, larger, more spacious quarters must be found. Last fall a denomination-wide drive for funds for this cause was held. While results were somewhat disappointing, we do not interpret this as a lack of interest on the part of our families, but rather due to the many other worthy causes that are also asking for help. In our drive we were asking the denomination for $285,000 and with most of the results in we have received $91,000. At this writing various possibilities are being investigated because it is imperative that something be done as soon as possible. In view of this situation and our service to the youth of the denomination we are asking synod whether they would consider recommending a special offering be taken by our church or possibly that our churches be encouraged by synod to contribute 50¢ per family for this pressing need.

At our next UCY board meeting to be held March 25 the proposed budget of $313,800 will be submitted for approval. This represents separate divisional budgets as follows: Calvinist Cadets $78,250; Calvinettes $41,090; and Young Calvinist Federation (including Y.C.F. servicemen's ministry) $194,460. Consonant with our ideal to retain the identity and vigor of each division, each division will endeavor to raise the needed funds. Therefore, as previously, synod is earnestly requested to recommend our causes to the churches for one or more offerings. We would ask that the following four causes be listed as in previous years.

Denominational Related Youth Causes

1. Calvinettes (a division of United Calvinist Youth)
2. Calvinist Cadet Corps (a division of United Calvinist Youth)
3. Young Calvinist Federation (a division of United Calvinist Youth)
4. Young Calvinist Servicemen's Ministry (a Young Calvinist Federation service)

Synodical Report for Calvinettes

It is encouraging to note from year to year how the Lord has guided our organization and permitted us to expand and enlarge in number as

well as the program of materials we put out for girls in grades 4-10. We now have 19 clubs in Australia, 135 in Canada, and 381 in the United States. This gives a total of 535 clubs and 30 councils. It is a gain of 24 clubs and 4 councils over last year.

This year we have worked on a program to interest the ninth grade girls. We have adopted a Christian Charm Course for them. It is intended to be used during club time under the careful guidance of a counselor.

We have continued our work with the merit badges for chapels and inner city churches and plan to print them this year.

It was during the past year that Mrs. Donald Lautenbach, our former director, left us. We are grateful that God answered our prayers and led Mrs. E. Judson Mereness to accept the challenge of directing the Calvinette program. She has a keen interest in the program and senses the challenge of improving and enlarging the materials we now have.

We covet your prayers on behalf of our organization and its director. We trust you will continue your financial support which we have appreciated in the past.

Mrs. Jerrien Gunnink,
Synodical representative

Young Calvinist Federation

Once again we may report a fruitful year for the young people's division of the United Calvinist Youth. Numerically, our count now stands at 634 member societies, same as a year ago. These societies are organized into 48 leagues, with each league electing one board member who serves as liaison between the societies in their league and our "home office" in Grand Rapids. Our annual board meeting is held once a year during the convention, at which time members of the executive committee (who meet once a month in addition to filling assignments on several sub-committees) are elected.

The office at 2365 Nelson S.E. in Grand Rapids serves as the nerve center for all these societies, scattered from Miami, Florida, to Terrace, British Columbia, and from Charlottetown, Prince Edward Island, to Chula Vista, California. Keeping in touch with all these groups is no small task and to do this our director, Rev. James Lont, uses various means. A periodic newsletter and leadership suggestions are sent to all youth leaders and society presidents, much personal correspondence is carried on, and as many groups as possible are contacted by Rev. Lont in person. During this past year approximately half of the leagues benefited by a personal visit from our director.

Our services have continued as before: the publication, ten times a year, of the *Young Calvinist* with its Bible outlines and pertinent articles for youth and youth leaders, the leadership folio—a 172-page production—was sent to all society presidents and others who requested it, guidance was given in the area of retreats and rallies, we continued to cooperate with the "Church and School Film Service," and plans are busily being completed for our annual convention to be held in the Y.M.C.A. Camp near Estes Park, Colorado. By March 1 over 3,200 reservations had been received, almost double the number that has ever

attended any previous convention. Pray with us that this may be a real spiritual experience for the many young people that will attend.

Our servicemen's ministry also continues to occupy a large share of our time and thoughts. A free subscription to the *Young Calvinist* is given to all servicemen. In addition to this, they receive *Spires*—a monthly devotional guide—as well as a listing of all other Christian Reformed servicemen stationed at his camp, and another booklet, *Welcome, Serviceman,* issued bi-monthly which contains a listing of all Christian Reformed chaplains, service homes, and invitations from our churches or individuals located near military bases. Communications received from our servicemen testify to the importance of this area of our ministry.

In closing, since this year marks my sixth and final year as your representative, the writer would express appreciation to synod for allowing her to serve in this capacity: the first three years as a representative for our young people and Calvinettes, and the last three more specifically as a representative for the Young Calvinist Federation—the young people's division of the United Calvinist Youth. I trust that my successor, to be chosen by your body, will experience the same cooperation, inspiration, and satisfaction from serving that has been mine.

Miss Hester Monsma
Synodical representative

Calvinist Cadet Corps

Every organization enjoys reporting growth of its group and cadeting is no exception. We are most thankful to our Lord and for the support given by our churches for the continued interest and growth in cadeting. This year with the addition of two councils we now number 33 councils in the United States and Canada. We are represented by 362 clubs which in terms of cadets means 7,867 boys being trained by 1,800 counselors. If you check last year's report you will find that we numbered 7,000 cadets and 1,700 counselors. Our Australian and New Zealand clubs represent 600 cadets and 100 counselors.

Twice each year each council sends their congressman to the Cadet Congress. The August congress meeting was held in Holland, Michigan and the February congress meeting was held in Muskegon, Michigan. It is at these meetings that one can feel the pulse of cadeting. Men come from all over the United States and Canada concerned about youth, your youth, your young boys. It is heartening to report that at each congress meeting there is an increasing concern that cadeting is an organization teaching our boys to "Live for Jesus" but also that it becomes even more effective in its program to reach the boy who does not know our Lord. The stress that we are part of that total program of the church in which the church is mission. I would also report that at the congress meetings and the executive committee meetings there is considerable discussion regarding the younger boy who is not eligible for the Cadet program. The boy and girl of seven and eight years old does not at present fit into our youth program. These are the challenges that the Lord is placing before each one of us and you can be assured that cadeting is seeking to meet that challenge.

There is also excitement in the Cadet organization regarding the second International Camporee where some 500 boys and counselors will come from all over the United States and Canada at Bruno Gultch in the Rocky Mountains from July 23 through July 30 inclusive. Every three years boys who have fulfilled certain requirements join with christian youth and men for a time of training in the Word of God, use of skills in God's wonderful area of nature, and fun and fellowship with committed boys who seek to live for Jesus. As your representative I ask that you continue to show your interest in cadeting with your prayers, your personal involvement in your local Cadet organization and your continued financial support. Remember it is part of that total program of our church that they might know their Creator in the days of their youth. And we would remind you that they are young only once!

Rev. Paul Vermaire
Synodical representative

SUPPLEMENT 38
CHAPLAIN COMMITTEE
(Arts. 47, 56, 118, 138, 148)

ESTEEMED BRETHREN:

With gratitude to God and full recognition of the abundant grace He has bestowed, your Chaplain Committee presents this report of its activities on behalf of our denomination in its service to the Armed Forces of our country; but also in its institutional outreach. The reports sent in regularly by our chaplains give abundant evidence of blessing and fruit upon their ministry, Stateside and abroad, and particularly in the combat theaters. They are loyally holding forth the banner of our King of Kings.

As for your committee, we meet monthly for the purpose of recruitment, endorsement, consultation, and administration. Through our monthly Newsletter and other correspondence, we try to keep close, personal contact with all our chaplains wherever their post of duty may be. When feasible, we visit their post and superiors for consultation and encouragement. This year the Rev. A. De Jager may even be able to visit the European chaplains as he will be in the Netherlands. Such visits are richly appreciated and valuable.

We continue to work closely with the Home Mission Board and the Board of the Young Calvinist Federation. Representatives of each of these boards are usually present, at least part time, at each of our meetings. There is also opportunity for close cooperation with the Back to God Hour Committee and with the Back to God Tract Committee.

Each year we hold a short, joint meeting with the Chaplains Commission of the Reformed Church in America in connection with the annual Berchtesgaden Retreat which we conduct in cooperation with other Reformed groups. However, at this joint meeting we also have opportunity to share thoughts on improving our services to our chaplains.

Rev. A. De Jager, our Canadian member, is keeping close contact with the Canadian government's new policy re the military chaplaincy, and also of openings for the placement of Institutional Chaplains in Canada. As yet, we have been unable to fill opportunities that have been presented to us as possibilities.

I. MILITARY CHAPLAINCY

Christian Reformed ministers on active duty as United States military chaplains in March of 1969 were as follows: (parentheses give the year of entering upon active duty)

Chaplain Harold Bode, Capt., USAFR (1962), Wright-Patterson AFB, Ohio 45433

Chaplain Ralph W. Bronkema, Capt., USAFR (1966), Hamilton AFB, California 94934

Chaplain Henry Guikema, Capt., USAF (1962), Randolph AFB, Texas 78148
Chaplain Louis E. Kok, Capt., USAF (1962), Key West Naval Air Station, Florida 33040
Chaplain Arlan D. Menninga, Capt., USAFR (1968), Beale AFB, California 95903
Chaplain Rits Tadema, Capt., USAFR (1968), George AFB, California 92393
Chaplain William Brander, Capt., USAR (1968), Fort Riley, Kansas 66442
Chaplain Jan Friend, Major, USAR (1959), Fort Bragg, North Carolina 28307
Chaplain Bruce Hemple, Lt. C., USAR (1959), Fort Lewis, Washington 98433
Chaplain John J. Hoogland, Major, USA (1959), Fort Hood, Texas 76545
Chaplain Herman Keizer, Jr., Capt., USAR (1968), Fort Gordon, Georgia 30905
Chaplain Marvin Konynenbelt, Capt., USAR (1965), Aschaffenburg, Germany
Chaplain Harvey A. Ouwinga, Major, USAR (1962), Wertheim, Germany
Chaplain Paul H. Vruwink, Major, USAR (1958-60, 1966), Treebeek, Netherlands
Chaplain Herbert L. Bergsma, Lt., USNR (1966), San Francisco Bay Naval Shipyard, Vallejo, California 94592
Chaplain Robert Brummel, Lt., USNR (1966), U.S. Naval Hospital, Portsmouth, Virginia 23708
Chaplain Peter Mans, Lt., USNR (1967), Vietnam
Chaplain Galen Meyer, Lt., USNR (1966), U.S. Naval Hospital, Oakland, California 94605
Chaplain Albert J. Roon, Lt., USNR (1966), Sabana Seca, Puerto Rico
Chaplain Raymond Swierenga, LCDR, USNR (1960), Boston Shipyards, Massachusetts 02229
Chaplain Jerry Zandstra, Lt., USNR (1967), Vietnam

You will notice that this totals 21 active duty chaplains, an increase of three since the 1968 report. These three new chaplains are: Arlan D. Menninga in the Air Force, William Brander and Herman Keizer, Jr. in the Army.

We are indeed grateful for these new chaplains and for the opportunity of not only filling our quota but even being granted one opening above our quota. Our chaplains continue to be highly esteemed by the Chiefs of Chaplains, but also by the men they serve, and the Commanding Officers under whom they serve. For this we are sincerely grateful to our God.

You will also notice that Chaplains Herbert Bergsma, Robert Brummel, and Galen Meyer have returned from combat duty in Vietnam, safe, well, and unharmed. For this we thank our God. By the time this report reaches you, Chaplains Ralph Bronkema and Jerry Zandstra will also have returned from Vietnam, we trust, safe and unharmed, after hazardous duty there. Meanwhile, about this same time, Chaplains Henry Guikema and William Brander will be leaving for the combat theater there. We commend them and their loved ones to your special intercession and to the prayers of the churches.

Chaplain Harvey A. Ouwinga has decided to discontinue active duty and return from Germany this summer, in order to resume his labors in one of our congregations. Notice of his eligibility for call will be made in due time. He has an excellent record of service in Korea and Germany as well as in the States, but feels drawn of the Spirit to resume pastoral duties in a congregation.

A Presbyterian-Reformed Retreat is being prepared again for this year at Berchtesgaden, Germany, May 5-9. Chaplain Marvin Konynenbelt has been appointed our coordinator for this Retreat. The Retreat Master will be Dr. Donald G. Miller, President of Pittsburg Theological Seminary. Efforts are being made again to solicit the cooperation of all the consistories of our denomination, to encourage and support the servicemen of their own flock. Chaplains Vruwink and Ouwinga will assist Konynenbelt in carrying out our part of the Retreat.

Recognizing the real need of our Chaplains for contact with other ministers and with one another, our committee has arranged for them to participate in the Regional Retreats sponsored by the Home Missions Board for their missionaries. This has proven very beneficial and much appreciated. Now, considering the distinct character of the work of the chaplains, your committee is arranging for a Chaplains Retreat to be held at the time of the annual Ministers' Institute, for all state-side chaplains.

Our chaplains are doing as much as possible for our own servicemen. Their homes (state-side and in Europe) are open to our men and their friends, retreats are arranged, Young Calvinist groups are organized for these men wherever possible, and the chaplains work in close conjunction with the Young Calvinist Federation and with the Board of Home Missions.

However, it must be borne in mind that the chaplain's first duty and responsibility is to his own assigned military unit, especially in the combat areas. Only what little "spare time" they may have can be devoted to our own servicemen. Consequently, our men can benefit from our chaplains only in the measure in which they themselves seek out the chaplain.

The Revs. H. Dekker and J. Lont, our synodically appointed denominational representatives to the General Commission of Chaplains and Ministry to Armed Forces Personnel, continue to give excellent aid and counsel at our committee meetings. We are pleased to report that Rev. H. Dekker was elected vice-president of the General Commission at its March meeting of 1969.

In addition to the active duty chaplains, 13 of our ministers are serving in Military Reserve Chaplain assignments: Four in the Air Force, five in the Army, and four in the Navy. These are:

Rev. G. B. Dokter
Rev. A. Rienstra—McDill AFB, Florida
Rev. J. Vander Ark—Ent AFB, Colorado
Rev. D. Wisse—West Palm Beach, Florida
Rev. J. H. Ellens—U.S. Army Chaplain School
Rev. D. Oostenink—322nd General Hospital, Newark, New Jersey
Rev. H. Smit
Dr. D. L. Van Halsema—U.S. Army Chaplain School
Rev. T. Verseput—Michigan National Guards
Dr. D. Bergsma—Group Command, Chicago, Illinois
Rev. P. Boertje—Huntington Park, California
Rev. E. Shuart—U.S.N.R.T.C., Clifton, New Jersey
Rev. A. Van Andel—U.S.N.R.T.C., Anderson, Indiana

Two have discontinued this service during the past year. Also, two ministers are serving in the Civil Air Patrol. Reserve Chaplains are called to active duty service for a short time each year and perform a very valuable service, part-time. They are subject to call to active duty in case of emergency only.

II. INSTITUTIONAL CHAPLAINCY

Your committee has continued its efforts in providing chaplains in various institutions. During the past year several openings in hospitals and prisons have come to our attention, but we do not have the men to fill these positions. Institutional Chaplaincy today requires one full year of clinical training in addition to at least three years in a parish. This presents a financial problem to the men who are interested in entering this field.

Your committee has been in touch with a number of men, both in the parish and those still in the seminary, who have shown an interest in Institutional Chaplaincy, but we have found that the year of clinical training requires a greater financial outlay than many can afford. Since a committee at present is studying the matter of the placement of pastors who will, in the providence of God, graduate from our Seminary in the next few years, it would be well to consider the need of financial assistance to those who feel called to enter the Institutional Chaplaincy; especially at a time when the number of openings in Military Chaplaincy seems to be static.

There are a number of men who are in various stages of preparation. Rev. Larry Vande Creek, now serving at Hancock, Minnesota, is taking added work towards his accreditation. Rev. Duane Visser, serving at Fresno, California is making plans for further training. Rev. Gordon Kieft and Rev. Paul Vander Lee are taking their clinical work at the Institute of Religion in Houston, Texas. Rev. Albert Helder and Rev. Dirk Lieverdink are serving as interns in training at Pine Rest Christian Hospital.

The Rev. Jim Kok who has served the church in Iowa City, Iowa, has accepted the appointment to be a third full-time staff chaplain at Pine Rest Christian hospital. In addition to his regular work as hospital pastor he will also be in charge of the Clinical Training Program offered at Pine Rest.

The Roster of our Institutional Chaplains is as follows:

Rev. Albert Helder—Pine Rest Christian Hospital
Rev. Theo. Jansma—At Christian Sanitorium
Rev. William Swierenga—Veterans Facility in Grand Rapids
Rev. Adrian Van Andel—Veterans Administration—Marion, Indiana
Rev. Franklin Kaeminck—At Bethesda Hospital, Denver, Colorado
Rev. Gordon Kieft—Clinical Work—Institute of Religion—Houston, Texas
Rev. Jim Kok—Pine Rest Christian Hospital
Rev. Dirk Lieverdink—Pine Rest Christian Hospital
Rev. Thomas Vanden Bosch—V.A. Hospital—Livermore, California
Rev. Paul Vander Lee—Clinical Work Institute of Religion—Houston, Texas
Rev. Ralph Heynen—Pine Rest Christian Hospital

III. SPIRITUAL AND FINANCIAL SUPPORT

Your committee deeply appreciates the continued support of synod and of the congregations. The contributions and the prayers have always been an essential part of our entire program.

The growth of our ministry and the increase of our financial responsibilities in connection with the Institutional Chaplaincy and the wartime activities make it necessary for us to request once more, that, due to the expansion of the Institutional Chaplaincy program and increased services to the Armed Forces Chaplains, we be placed on the approved list for one or more offerings. We note for your information that only a few churches have responded to our request in the past.

IV. RECOMMENDATIONS:

A. **Representation at synod:** We request that the chairman or secretary of our committee be permitted to speak at synod on behalf of the Chaplain Committee.

B. **Presentation of Chaplains:** We request that the active duty chaplains, who may be present during synod's sessions, be presented to the synod.

C. **Offerings:** We request that synod recommend that the Chaplain Committee be placed on the approved list for one or more offerings for 1970 for the work of the chaplaincy of the Christian Reformed Church.

Grounds:

1. Our present low balance makes this necessary.

2. Our responsibility has increased due to the expansion of the Institutional Chaplaincy program and increased services to the Armed Forces Chaplains.

D. **Nominations:** Revs. M. Goote and R. Heynen and Mr. John Berkhof have completed two 3-year terms on the committee and therefore retire. The Chaplain Committee suggests the following nominations to replace them.

1. Rev. Jim Kok—Chaplain at Pine Rest Hospital.
   Rev. William Swierenga—Chaplain at Michigan Veterans Facility, Grand Rapids, Michigan.
2. Rev. Louis Kerkstra—Pastor of the Milwood Christian Reformed Church, Kalamazoo, Michigan.
   Rev. Martin Zylstra—Pastor of the Arcadia Christian Reformed Church, Grand Rapids, Michigan.
3. Mr. Jack Holwerda—Insurance, member of the Lee St. Christian Reformed Church.
   Mr. Melvin Wierenga—Owner of Audio Distributors, Captain in in the Michigan National Guards, member of the Lee St. Christian Reformed Church.

Note: Dr. Derke Bergsma resigned from the committee in view of his new duties at Trinity College and his distance from Grand Rapids.

With the approval of the Synodical Interim committee the Rev. T. Verseput was appointed.

Respectfully submitted,

Marinus Goote, chairman
Cornelius M. Schoolland, secretary
Harry Faber, treasurer
John Berkhof
Anthony De Jager
Ralph Heynen
Herman Steenstra
Theodore Verseput

CHAPLAIN COMMITTEE OF THE CHRISTIAN REFORMED CHURCH

FINANCIAL REPORT

Year ended December 31, 1968

Checking Account Balance - January 1, 1968		$ 1,243.12
Savings Account Balance - January 1, 1968		1,720.34
		$ 2,963.46
RECEIPTS:		
Contributions and gifts	$7,655.95	
Interest on savings account	34.57	7,690.52
TOTAL AVAILABLE		$10,653.98
DISBURSEMENTS:		
Travel and recruitment	$1,507.46	
Clerical	388.48	
Supplies and postage	556.31	
Literature	367.98	
Salary supplement	1,250.00	
Training expense	1,135.00	
Retreat	144.00	
General Commission dues	1,275.00	
Secretary	400.00	
TOTAL DISBURSEMENTS		$ 7,024.23
BALANCE - December 31, 1968		$ 3,629.75

RECAPITULATION

Checking Account Balance, Dec. 31, 1968	$ 1,874.84
Savings Account Balance, Dec. 31, 1968	1,754.91
	$ 3,629.75

Harry Faber, Treasurer

SUPPLEMENT 39

CHRISTIAN REFORMED BOARD OF FOREIGN MISSIONS

(Arts. 47, 56, 57, 118, 128, 148)

ESTEEMED BRETHREN:

The Board of Foreign Missions is honored once again to submit its report to synod. The Lord has given countless reasons for gratitude and has enabled the foreign mission efforts to go forward on our several mission fields with blessing and fruitfulness. In His good providence the Lord has spared our missionary family from serious mishap and He has kept open the doors to many lands for the extension of His Kingdom. These are really remarkable matters worthy of special attention since the extensive traveling involved in the foreign missions activities gives great liability to accident, and the continuing tensions between the nations may well awaken in us something of a surprise that entry into these many areas has been without difficulty. However, we should observe that the procurement of vias for people going to Nigeria is becoming a matter of concern because of the long intervals between the time of request and the official consent for visas.

Since the last synod the board has appointed eight new missionaries to serve on foreign fields. We continue to look for new missionary candidates and will, the Lord willing, add to our staff by calling some of the candidates who will be coming from Calvin Seminary.

A brief statistical statement will be of interest to synod. We have a total board membership of 36 delegates representing the 36 classes of the denomination. Besides, we also have the four members-at-large appointed by synod. Our mission program is actively carried on in ten countries, while we also include in our fields of responsibility Korea and Cuba, even though we do not presently have Christian Reformed Church personnel on the field under board administration. There are at present, according to the most recent listing, 150 people under board assignment plus ten employees serving in the home office. Of these 150 missionaries, 112 are married and 38 are single. There are 298 children in our mission family not counting the married children, eighteen are in the States attending college or high school. The board at its session was confronted with the request for added personnel on several mission fields and for the home office. These matters will appear in their respective places in the agenda.

January 1960 - foreign missions 89 — 50 unordained, 39 ordained
January 1968 - foreign missions 133 — 82 unordained, 51 ordained
January 1969 - foreign missions 150 — 95 unordained, 55 ordained

Besides, it will interest you to know that in a recent listing of some 400 protestant mission agencies in the USA and Canada our board is listed as 31st from the top as far as the number of missionaries sent out, and we rank as 37th as far as mission income is concerned. We are listed

within the grouping of the top fifty. This indicates that we have recognizable status in the mission world. It also means, and this is the more important matter, responsibility to use our opportunity and status for the maximum good of Christ's Kingdom.

The matter of mission finance is of significance to synod and we call attention to the following report on this matter submitted to the board in February by the executive secretary. We quote from this report on the matter of mission support:

"The role of fund raising and the changing concept of mission support.

"I think it cannot be gainsaid that there has been a gradual change in our mission administration with reference to the matter of mission finance. The quota was conceived of formerly as the mission support by the 'body of the church,' the denomination as such raising the funds for denominational missions. The quota loomed up large as the major factor in mission income. However, over the past several years the quota factor has in our case gone down ratio-wise as compared to the non-quota income. Although there has been a 'salary support' program for many years, this aspect of income has in the past thirteen years taken a sharp increase with many more churches participating in a 'quota plus salary' support plan.

1956 — $131,000.00		
1957 — $187,000.00	1963 — $498,000.00	
1958 — $241,000.00	1964 — $352,000.00	(Indian field transferred to
1959 — $255,000.00	1965 — $434,000.00	Home Missions)
1960 — $336,000.00	1966 — $432,000.00	
1961 — $376,000.00	1967 — $517,000.00	
1962 — $512,000.00	1968 — $524,000.00	

"Besides, the additional support coming from individuals, from societies, and from bequests and estates, has taken on added strength during the past few years. The result is that we have at present a situation where the quota revenue is considerably less than half of the total mission income. However, this change be explained, it does mean that we are increasingly facing the necessity within our administration to work on non-quota support. This means that the character of our work is increasingly becoming one of financial burden and money stress. There are three observations I would like to make with reference to this: 1) Synod has annually given approval of the total board budget while at the same time deciding to allow for a quota which made it necessary to press hard for additional funds in order to make ends meet. So this change in mission income methodology was brought on by the persistent pressure in synod to keep the quotas down while at the same time permitting enlarged budgets to stand. 2) This change of pattern for mission income has, at least so I believe, led to a much more lively and dynamic participation in mission interest on the part of many of our congregations and church members. This is all for the good. 3) It also means that we had to resort to an increasingly active promotional ministry with particular attention being fixed on the stewardship aspect of missions. The response to our efforts on this score during this past year have been gratifying."

Change of personnel also takes place in missions. We have this past

year had the following leave our mission employ: Mr. and Mrs. Gordon Kuipers, Mr. Gordon Kooistra, Dr. and Mrs. Edward Stehouwer, Mr. and Mrs. Henry Visser, Dr. Suzanne Kok. For their contribution to the missionary effort we are grateful to the Lord.

We are also glad to acknowledge with much appreciation the five months of volunteer service of Dr. and Mrs. Harvey Bratt at the Takum Christian Hospital in Nigeria. Dr. Bratt left his Grand Rapids practice for this period to serve on our medical staff without salary or travel costs being provided by the board.

Three of our Calvin Seminary students spent "internship" year in Nigeria and have since that returned to the seminary for their final year of study. They are: Mr. and Mrs. Marvin Heyboer, Mr. and Mrs. Allen Hoogewind and Mr. and Mrs. Dennis Mulder.

A word should be given with reference to two of our veteran missionaries who are concluding their work on the foreign fields. Rev. and Mrs. William V. Muller will have spent thirty-five years in Brazil. Although Rev. Muller had considered leaving the Brazil field already last year he returned because of special request on the part of the Brazil Reformed Church for some special assistance in the Instituto Christao in Castro, Brazil. However, 1969 marks the close of his foreign assignment. God has used both Rev. and Mrs. Muller in a wonderful way and we are grateful to them for their faithful and capable leadership in Brazil.

Rev. and Mrs. Edgar H. Smith will be concluding their ministry in Nigeria this year. Both of them have given a lifetime of service to the church and to the cause of Christ which the Lord has honored in many ways. The fruits on their labors have been many and we praise God for their services.

Our missionaries in Nigeria have brought to our attention the fact that it is fifty years ago this year that Miss Johanna Veenstra left the USA to commence her missionary service in Nigeria. They will in Nigeria have special commemorative services to give thanks to God for all that Miss Veenstra has meant to the mission and church in Nigeria. We at home must do so no less. She was used of the Lord to bring Nigeria to our attention and she, by the leading of the Lord, also laid Nigeria on the hearts of our people. Her leadership, her writing, and her public appearances were a great boon to the missionary inspiration to our church, and we may well acknowledge that it was, humanly speaking, her initiative and inspiration that led us to what has become our largest mission field. The fruits of faith, now evident in the Benue area, are in no small measure due to the work for which she lay the early foundations. We remember with thanksgiving what the Lord gave our church through this woman of faith.

Section One
Organization and Personnel

A. Board

The board met in annual session on February 11-13, 1969, at the Brookside Christian Reformed Church. The executive committee met regularly on the second Thursday of each month, excepting February when the full board was in session.

The officers of the board are as follows: Dr. Renze O. De Groot, president; Rev. Jerrien Gunnink, vice-president; Mr. Wilbert J. Venema, treasurer; Rev. John L. Meppelink, minute clerk; Rev. Henry J. Evenhouse, executive secretary; Mr. Alvin W. Huibregtse, assistant secretary.

B. As standing procedure we ask that synod consider for approval the following delegates representing the various classes of our denomination:

Classis	Member	Alternate
Alberta North	Rev. Cornelis Padmos	Rev. Peter Kranenburg
Alberta South	Rev. Arie Van Eek	
British Columbia	Rev. John Boonstra	
Cadillac	Rev. Abel Poel	Rev. Bernard Fynaardt
California South	Rev. William Van Peursem	Rev. A. Paul Veenstra
Central California	Rev. Louis Voskuil	Rev. C. W. Flietstra
Chatham	Rev. Hilbert Vander Plaat	Rev. Jacob Voss
Chicago North	Rev. Fred W. Van Houten	Rev. John Morren
Chicago South	Rev. John Bylsma	
Eastern Canada	Rev. Jerry Dykstra	Rev. Peter Mantel
Florida	Rev. Andrew R. Rienstra	Rev. Clarence Nyenhuis
Grand Rapids East	Rev. Isaac Apol	Mr. Willis Timmer
Grand Rapids South	Rev. Thomas Yff	Rev. Gerrit W. Sheeres
Grand Rapids West	Rev. Gerald F. Van Oyen	Rev. Cecil Van Dalfsen
Grandville	Rev. John Meppelink	Rev. Allen J. Bultman
Hackensack	Rev. Edward G. Cooke, Jr.	Rev. Herman Hoekstra
Hamilton	Rev. Martin D. Geleynse	Rev. Gabe Rienks
Holland	Rev. Dewey J. Hoitenga, Sr.	Dr. Leonard Greenway
Hudson	Rev. John C. Verbrugge	Rev. Robert W. De Vries
Huron	Rev. Henry W. Kroeze	Rev. Peter L. Van Katwijk
Illiana	Rev. Enno L. Haan	Rev. Alvin J. Vander Griend
Kalamazoo	Dr. Renze O. De Groot	Rev. Louis Kerkstra
Lake Erie	Rev. David Muir	Rev. H. Dexter Clark
Minnesota North	Rev. Willard Van Antwerpen	Rev. Garret H. Vande Riet
Minnesota South	Rev. Walter DuBois	Rev. Peter Brouwer
Muskegon	Rev. Jerrien Gunnink	Rev. Christian Vanden Heuvel
Northcentral Iowa	Rev. John Elenbaas	Rev. John Meyer
Orange City	Rev. Wilbur L. De Jong	Rev. Peter Van Drunen
Pacific Northwest	Rev. John Fondse	Rev. Donald Negen
Pella	Rev. Andrew Zylstra	Rev. Gordon Stuit
Quinte	Rev. Jelle Nutma	Rev. Repko Popma
Rocky Mountain	Rev. Gerrit Boerfyn	
Sioux Center	Rev. Richard De Ridder	Rev. Paul Van Houten
Toronto	Rev. Henry De Moor	Rev. Lambert Slofstra
Wisconsin	Rev. Fred Handlogten	Rev. John Hoeksema
Zeeland	Rev. John Blankespoor	Rev. Menko Ouwinga
Member-at-large	Mr. J. R. Ebbers (Canada)	Mr. Ray Koning
Member-at-large	Mr. Wilbert J. Venema	Mr. Abe Stroo
Member-at-large	Mr. Jan S. Vander Heide	Mr. Abe Stroo
Member-at-large	Dr. John Vroon	Mr. Abe Stroo

Member-at-large. The first term of Mr. Jan S. Vander Heide 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 of Mr. Henry Langeland, Sr. as the second nominee for the consideration of synod to this position. Mr. Jan S. Vander Heide is the owner and president of the Holland-American Wafer Company of Grand Rapids. Mr. Henry

Langeland, Sr. is vice-president of Michigan National Bank. Both are members of the Christian Reformed Church.

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, Japan, Latin America and Nigeria.

D. Field Personnel

Argentina
Rev. Raymond Brinks
Rev. W. Thomas De Vries
Rev. G. Bernard Dokter
Miss Cecelia Drenth
Rev. Edward Meyer
Dr. Sidney Rooy
Rev. Arnold Rumph
Rev. Louis Wagenveld

Australia
Rev. Gerard Van Groningen

Brazil
Rev. William V. Muller
Rev. Charles Uken
Rev. Simon Wolfert

Cuba
Cuban Pastors

Guam
Rev. Henry Dykema
Mr. Calvin Bruxvoort

Japan
Rev. Henry Bruinooge
Rev. Michiel De Berdt
Mr. Martin Essenburg
Rev. Gerrit Koedoot
Rev. Dick Kwantes
Rev. William La Fleur
Dr. Harvey Smit
Rev. William J. Stob
Rev. Richard D. Sytsma
Rev. Richard E. Sytsma
Mr. Harold Terpstra
Rev. John Timmer
Rev. Edward Van Baak
Rev. Maas Vander Bilt

Korea
Dr. Peter Boelens (on leave)

Mexico
Rev. Sidney De Waal
Rev. Roger S. Greenway
Mr. David Kass
Mr. Abe Marcus
Rev. Gerald Nyenhuis
Rev. J. Jerry Pott
Rev. J. Lawrence Roberts
Mr. Jack Roeda
Rev. Robert Ruis
Rev. Chester Schemper
Rev. Hans Weerstra

Nigeria
Mr. Le Roy Baas
Rev. Ralph Baker
Miss Laura Beelen
Mr. Albert Bierling
Dr. Harry R. Boer
Rev. John Boer
Mr. Reanard Bouma
Mr. Donald Branderhorst
Mr. Norman Brouwer
Mr. Raymond Browneye
Mr. Peter Bulthuis
Mr. Gordon Buys
Miss Nancy Chapel
Mr. Ralph Cok
Miss Cloe Ann Danford
Rev. Harold De Groot
Mr. Harold De Jong
Miss Jessie De Jong
Mr. William De Jong
Miss Neva De Vries
Mr. Richard De Vries
Mr. Stanley De Vries*
Miss Emily Duyst
Mr. David Dykgraaf
Miss Margaret Dykstra
Mr. Aldrich J. Evenhouse
Mr. William Evenhouse
Mr. Fred Feikema
Mr. Allen Flietstra
Miss Marjorie Franz
Miss Nancy Friend
Mr. Leonard Gabrielse
Miss Geraldine Geleynse
Dr. Herman Gray
Dr. G. Paul Groen
Miss Ruth Haarsma

*short term, seminary interns

Mr. Louis Haveman
Mr. Robert Hoekstra
Dr. Harry Holwerda
Miss Angie Hoolsema
Mr. John Hutt*
Rev. Peter Ipema
Mr. Charles Jansen
Miss Frances Karnemaat
Miss Mary Kaldeway
Mr. Frank Kass
Rev. Harvey Kiekover
Dr. Stuart Kingma
Miss Bena Kok
Miss Margaret Kooiman
Mr. Robert Koops
Mr. Cornelius Korhorn
Miss Janice Koster
Mr. Johannes Kotze
Mr. James Kuiper
Mr. William Lemcke
Dr. Janet Lindquist
Mr. Bauke Lodewyk
Miss Mae Mast
Dr. Gwenyth Meehl
Mr. Harry Meyer
Rev. Timothy Monsma
Miss Rachel Moolman
Miss Faith Nobel
Mr. Kenneth Oosterhouse
Dr. Henry Ottens
Mr. Harold Padding
Rev. Cornelius Persenaire
Dr. Keith Plate
Mr. Thomas Posthumus
Miss Lois Pothoven
Dr. Ray Prins
Mr. Alan J. Reberg
Miss Christine Roos
Rev. Eugene Rubingh
Miss Ruth Salomons
Mr. Herman Scholten

*short term, seminary interns

Mr. George Schutt
Rev. and Mrs. Edgar H. Smith
Rev. George Spee
Mr. Jacob Sterken
Miss Dorothy Sytsma
Rev. Gerard Terpstra
Miss Jean Van Beek
Miss Geraldine Vanden Berg
Rev. Harry Vanderaa
Mr. Gordon Vander Bie
Miss Ruth Vander Meulen
Mr. Dick Vander Steen
Miss Frances Vander Zwaag
Rev. Lester Van Essen
Miss Gertrude Van Haitsma
Mr. Avert Vannette
Miss Martina Van Staalduinen
Rev. William Van Tol
Mr. Gerrit Van Vugt
Miss Ruth Veltkamp
Mr. Thomas Visser
Miss Anita Vissia
Miss Evelyn Vredevoogd
Mr. Abe Vreeke
Mr. Peter Winkle
Miss Anna Wybenga
Mr. John Zuidema

Philippine Islands

Mr. Vicente Apostol
Rev. Barry B. Blankers
Rev. Dick C. Bouma

Puerto Rico

Rev. Ronald Sprik
Rev. Marvin Vugteveen

Taiwan

Rev. Isaac I. C. Jen
Rev. William Kosten
Rev. Peter Tong
Rev. Mike Vander Pol

CALLING AND/OR SUPPORTING CHURCHES BY CLASSES

Alberta North
Neerlandia, Alberta

Alberta South
Granum, 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.
Redlands I, Cal.
Highland Ave., Redlands, Cal.

Central California
Hanford, Cal.
Ripon I, Cal.
Immanuel, Ripon, Cal.

Chatham
East Strathroy, Ont.
Sarnia I, Ont.
Rehoboth, Sarnia, Ont.

Chicago North
Cicero I, Ill.
Elmhurst, Ill.
Morrison, Ill. SS

Oak Lawn I, Ill.
Calvin, Oak Lawn, Ill.
Kedvale Ave., Oak Lawn, Ill.
Oak Park, Ill.
Western Springs, Ill.
Wheaton, Ill.

Chicago South
Roseland I, Ill.
Roseland II, Ill.
De Motte, Ind.
Evergreen Park, Ill.
Park Lane, Evergreen Park, Ill.

Eastern Canada
Calvin, Ottawa, Ont.

Grand Rapids East
Caledonia, Mich.
Dutton, Mich.
Boston Square, Grand Rapids
Brookside, Grand Rapids
Calvin, Grand Rapids
Cascade, Grand Rapids
Eastern Avenue, Grand Rapids
East Paris, Grand Rapids
Faith, Grand Rapids
First, Grand Rapids
Fuller, Grand Rapids
Mayfair, Grand Rapids SS
Millbrook, Grand Rapids
Neland Avenue, Grand Rapids
Plymouth Heights, Grand Rapids
Princeton, Grand Rapids
Seymour, Grand Rapids
Shawnee Park, Grand Rapids
Shawnee Park, Grnad Rapids SS
Sherman St., Grand Rapids

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 Avenue, Grand Rapids
Kelloggsville, Grand Rapids
Lagrave Avenue, Grand Rapids
Moline, Mich.

Grand Rapids West
Coopersville, Mich.
Alpine Avenue, Grand Rapids
Arcadia, Grand Rapids
Beckwith Hills, Grand Rapids
East Leonard, Grand Rapids
Riverside, Grand Rapids
West Leonard, Grand Rapids
Westview, Grand Rapids
Plainfield, Mich.

Grandville
Byron Center I, Mich.
Hope, Grandville, Mich.
South, Grandville, Mich.
Baldwin St., Jenison, Mich.
Trinity, Jenison, Mich.
12th Avenue, Jenison, Mich.
Beverly, Wyoming, Mich.
Calvary, Wyoming, Mich.
Lee St., Wyoming, Mich.
Rogers Heights, Wyoming, Mich.
Wyoming Park, Wyoming, Mich.

Hackensack
Richfield, Clifton, N.J.
Lodi, N.J.
Newton, N.J.
Bethel, Paterson, N.J. SS
Pompton Plains, N.J. SS

Hamilton
Hamilton I, Ont.
Maranatha, St. Catharines, Ont.

Holland
East Saugatuck, Mich.
Graafschap, Mich.
Hamilton, Mich.
Harderwyk, Mich.
Bethany, Holland, Mich.
Calvin, Holland, Mich.
Central Ave., Holland, Mich.
Faith, Holland, Mich.
14th St., Holland, Mich.
Holland Heights, Holland, Mich.
Maple Ave., Holland, Mich.
Maranatha, Holland, Mich.
Montello Park, Holland, Mich.
Ninth St., Holland, Mich.
Pine Creek, Holland, Mich.
Prospect Park, Holland, Mich.
Niekerk, Mich.
Noordeloos, Mich.
South Olive, Mich.

Hudson
Midland Park, N.J.
Midland Park, N.J. SS
Irving Park, Midland Park, N.J.
Ridgewood, N.J.
Rochester, N.Y.
Pleasant St., Whitinsville, Mass.
Calvin, Wyckoff, N.J.

Illiana
Highland I, Ind.
Highland II, Ind.
Bethel, Lansing, Ill.
Lansing I, Ill.
Oak Glen, Lansing, Ill.
Palos Heights, Ill.
Munster, Ind.

South Holland I, Ill.
Bethany, South Holland, Ill.
Cottage Grove, South Holland, Ill.
Peace, South Holland, Ill.

Kalamazoo
Battle Creek, Mich.
Alamo Avenue, Kalamazoo, Mich.
Kalamazoo I, Mich.
Kalamazoo II, Mich.
Grace, Kalamazoo, Mich.
Prairie Edge, Kalamazoo, Mich.
Parchment, Mich. SS

Lake Erie
Dearborn, Mich. SS
Lansing, Mich.

Minnesota North
Brandon, Man.
Emo, Ont.
Pease, Minn.
Bethlehem, Port Arthur, Ont.
Prinsburg, Minn.
Emden, Renville, Minn.
Raymond, Minn.

Minnesota South
Chandler, Minn.
Edgerton I, Minn.
Hills, Minn.
Holland Center, S.D.
Leota, Minn.
Volga, S.D.
Worthington, Minn.

Muskegon
Ferrysburg, Mich.
Fremont I, Mich.
Fremont I, Mich. SS
Fremont II, Mich.
Trinity, Fremont, Mich.
Trinity, Fremont, Mich. SS
Grand Haven I, Mich.
Grand Haven II, Mich.
Allen Ave., Muskegon, Mich.
Bethany, Muskegon, Mich.
East Muskegon, Muskegon, Mich.
Green Ridge, Muskegon, Mich. SS
Reeman, Mich.
Spring Lake, Mich.
Spring Lake, Mich. SS

Northcentral Iowa
Kanawha, Iowa
Wellsburg I, Iowa
Woden, Iowa

Orange City
Hull I, Iowa
Hope, Hull, Iowa
Ireton, Iowa
Orange City, I, Iowa
Orange City II, Iowa
Sheldon, Iowa

Pacific Northwest
Bozeman, Mont.
Everett, Wash.
Bethel, Lynden, Wash.
Lynden II, Wash.
Lynden III, Wash.
Manhattan I, Mont.
Bethel, Manhattan, Mont.
Sunnyside, Wash.

Pella
Pella I, Iowa
Pella II, Iowa
Calvary, Pella, Iowa
Cedar, Iowa
Sully, Iowa

Quinte
Rehoboth, Bowmanville, Ont.

Rocky Mountain
Denver I, Colo.
Denver II, Colo.
Trinity, Denver, Colo.
Immanuel, Salt Lake City, Utah

Sioux Center
Rock Valley I, Iowa
Calvin, Rock Valley, Iowa
Bethel, Sioux Center, Iowa SS

Toronto
Clarkson, Ont.
Toronto I, Ont.

Wisconsin
Birnamwood, Wis.
Delavan, Wis.
Kenosha, Wis.
Milwaukee, Wis.
Randolph II, Wis.
Waupun I, Wis.

Zeeland
Allendale I, Mich.
Allendale II, Mich.
Borculo, Mich.
Drenthe, Mich.
Hudsonville I, Mich.
Hillcrest, Hudsonville, Mich.
Immanuel, Hudsonville, Mich.
Jamestown, Mich.
Oakland, Mich.
Overisel, Mich.
Zeeland I, Mich. SS
Zeeland III, Mich.
Bethel, Zeeland, Mich.
Zutphen, Mich.

E. Representation at synod

The board respectfully requests that Dr. Renze O. De Groot, the chairman of the board; Mr. Wilbert J. Venema, treasurer of the board; and the executive secretary, Rev. Henry J. Evenhouse, be permitted to represent the board on all matters relating to foreign missions.

Section Two
General Matters

Home office administration

Increase in field personnel and expansion of work into new areas means that there must be enlargement of home office staff. During the past few years this has been under special study, and at the most recent session the board considered a special report analyzing the office needs and tasks, and spelling out a plan of expansion that the study committee considered feasible and appropriate for our needs. The report submitted to the board in February follows:

REPORT OF OFFICERS AND OFFICE PERSONNEL COMMITTEES RE: PLAN FOR AREA SECRETARIES FOR THE BOARD OF FOREIGN MISSIONS

I. MATERIALS

A. ECM 7076, 7609, 7735, 7848
B. Letter of Rev. Donald Negen
C. Letter of Rev. John C. Verbrugge

II. MANDATE

"To present a plan for additional office personnel which will incorporate the idea of having field or area secretaries and will cover the various areas of need in our office, this plan to be submitted to the annual meeting in February. Included in such a plan should be: (a) organizational structure; (b) definition of duties; and (c) plan of implementation."

III. ORIENTATION

It is well to state at the outset that the idea of adding office personnel in administrative capacity in the Board of Foreign Missions has grown out of necessity and should not be interpreted merely as a desire to have a larger office staff. This need has been felt for several years and can be pointed up by a consideration of the following factors.

A. The duties of the executive secretary

Introduction: A historical review of the duties of the executive secretary shows that they were adopted in 1939 after the retirement of Dr. Henry Beets. Minor changes have been made since then but the duties remain substantially the same. These duties are the following:

1. **Executive secretary duties as defined in the Mission Order**, article V, sections 2-6, 9.

a. Duties regarding the board (section 2-6, 9)

1. "He shall be responsible for keeping full and complete records of the transactions of the board and its executive committee.

2. "Conducting and having charge of all correspondence of the Christian Reformed Board of Foreign Missions.

3. "Keeping files of all the letters and papers concerning the work of the CRBFM (for which purpose he shall be provided with the necessary personnel).

4. "To arrange and bring up all such business as requires the attention of the board and its executive committee.

5. "To submit such documents as may be necessary for their information.

6. "To prepare and submit to the CRBFM the reports to synod.

7. "To attend the meetings of synod and its advisory committees for advisory services concerning mission matters.

8. "The executive secretary shall provide the CRBFM with monthly reports of his work.

9. "The executive secretary shall be diligent to encourage congregations to become calling and supporting churches for missionaries.

b. Duties regarding missionaries (article V, section 3)

1. "To visit them and their fields from time to time as directed by the CRBFM.

2. "To counsel with them concerning their work and assist them in case difficulties have arisen or are likely to arise.

3. "To adjust personal relations between the various workers, if necessary.

4. "To promote such understanding and harmonious cooperation between the workers of the various posts as shall secure the harmony and advancement of the work."

c. Duties regarding other missionary organizations (article V, section 4)

"Attend the meetings of such general missionary organizations as his work in the interests of our mission requires."

d. Duties regarding our denomination (article V, section 5)

1. "To visit as many classical meetings . . . as occasion may require.

2. "To visit as many congregations as occasion may require, or the CRBFM may advise, and his other duties will permit.

3. "To enlighten our people on the subject of missions in all its branches.

4. "To stimulate prayer for missions and encourage the study of mission literature.

5. "To encourage young men and women to consecrate themselves to the cause of missions.

6. "To promote mission festivals and conferences and present the cause of missions upon these occasions.

7. "He shall write or edit and advance the publication of missionary literature which pertains to our missionary work.

8. "It shall also be his duty to study the financial needs of our mission work in order to promote such giving, by individuals and congregations, as well, with God's blessing, provide the means needed for our missionary undertaking."

2. Increasing scope of responsibilities

During the period since these duties were adopted (1939-1969) the program of the Board of Foreign Missions has experienced phenominal growth. Consider the following areas of growth:

a. **Number of fields**

1. 1939 – 2 fields - Indian and China. Negotiations were in progress for entering Nigeria.
2. 1969 – 12 fields - Nigeria, Japan, Taiwan, Mexico, Brazil, Argentina, The Philippines, Puerto Rico, Guam, Australia, Cuba, Korea.

b. **Personnel**

1. 1939 – 41 (14 ordained, 27 unordained)
2. 1969 – 150 ordained and unordained

c. **Denomination**

1. 1939 – 293 congregations - 18 classes
2. 1969 – 634 congregations - 36 classes

d. **Budget**

1. 1939 – $ 101,000.00
2. 1969 – $3,259,100.00

3. Conclusion

a. This growth pattern has doubled and tripled the scope of responsibilities of our executive secretary making necessary a redistribution of the duties and assignments given to him. Consider the increased correspondence, personal contacts with the missionaries to counsel and advise them, visits to the field, promoting the fields, planning their expansion, and having contact with the churches and classes of the denomination. Although some additional help has been given, we cannot in good conscience continue to demand that such multiplied diverse and detailed duties be performed by one man.

b. This growth pattern when projected for the future necessitates careful planning for additional personnel in our office. The executive secretary is in a strategic position by reason of his background of experience and knowledge of mission policy to initiate men into the office with whom his duties can be divided.

B. Promotion responsibilities

1. Non-quota support

The Christian Reformed Board of Foreign Missions has an outstanding responsibility in raising the greater share of its annual budget from

non-quota sources. For example, the 1969 budget of the Board of Foreign Missions is $3,259,100. Of this amount $1,150,000 will be raised by quota or about 35%. The remaining 65% or $2,109,100 must be raised through gifts and offerings. Although we enjoy the love and confidence of our people in supporting the cause of foreign missions, we are nevertheless faced with the problem of increased promotion to meet our budget requirements.

2. Devise new programs of promotion and new avenues of giving

The Church Relations Department has sought to develop interest in churches to call and provide salary support for missionaries, prepare visual aids and other promotional material for societies and churches, sponsor mission conferences, etc. There has been little time to plan and study new avenues of giving so that it is currently necessary to secure outside professional help to advise us in promotion and fund raising. The division of labor envisioned for the office should take into consideration the needs and responsibilities of promotion.

C. Recruitment and orientation responsibilities

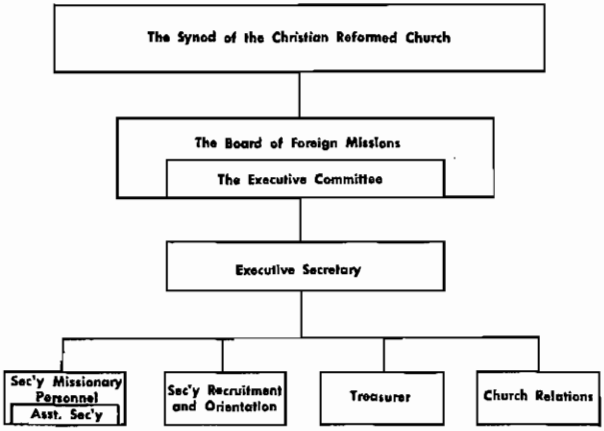
1. Increase in number of candidates

Essential to the efficient operation of the foreign mission program is proper instruction of the missionary recruit in board policy, field history, cultural background, and personal preparation. Not only has expansion increased the number of candidates requiring such orientation but there is today a larger number of replacements for which recruitment and orientation is needed. This time consuming task of interviewing candidates and briefing those leaving for the field is presently being done by a part-time worker.

2. Increase in number of fields

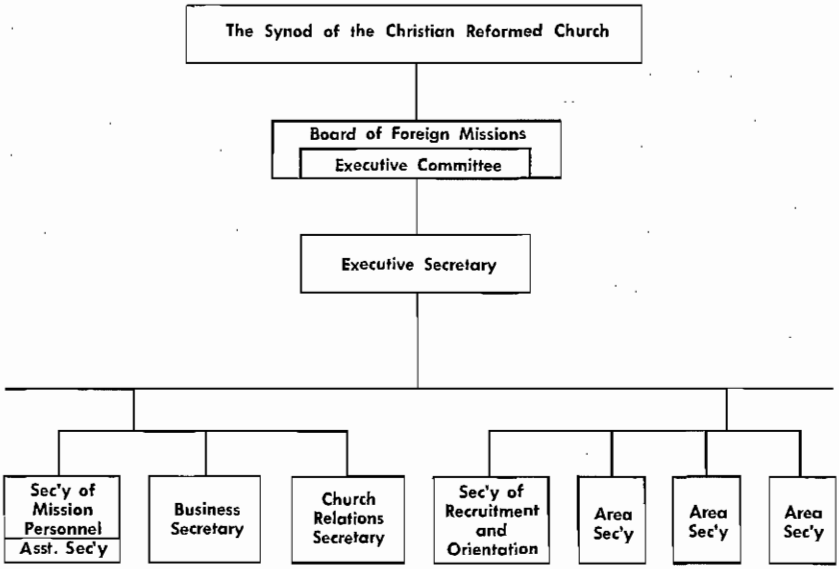
With the increase in the number of fields from 2 to 12, has come the increased responsibility to be conversant with the culture, language, history, and customs of these different countries.

IV. PRESENT OFFICE ORGANIZATIONAL STRUCTURE



V. PROPOSED PLAN FOR AREA SECRETARIES FOR CRBFM

A. Proposed plan for office organizational structure



The above plan is not intended for immediate full implementation. It is offered as a long range view of office development and is designed to clarify the sphres of work that must be carried through for an efficient operation. It is expected that we will have a full-time secretary for Recruitment and Orientation. This is in line with the decision of synod of 1967. (See *Acts of Synod 1957*, page 18,C,2). Whoever occupies this position will also initialy be assigned secretarial duties relating to one or more of the field areas. Temporary assistance may be procured during the coming year to fill in further as need may arise. However, before any full-time secretarial appointment is made for any of the indicated field areas, nomination will first be presented to a later synod for its judgment.

B. Proposed division of duties

1. **Executive secretary**

a. **Duties to the board** (Mission Order article V, sections 2 and 6)

1. It is proposed that the present duties as oultined in sections 2 and 6 of the Mission Order be retained.

2. It is proposed that an addition to present duties outlined in article V., section 2 the following be added: "He shall be responsible for the over-all program of recruitment and orientation the carrying out of which can be assigned to the area secretaries."

b. **Duties to the missionaries** (article V, section 3)

1. It is proposed that the present duties of section 3 be retained.

2. It is proposed that section 3 be amended to add: "Until secretaries are obtained for all the fields these duties shall obtain for those fields assigned to him."

c. **Duties to other missionary organizations** (article V, section 4)

It is proposed to delete this section.

d. **Duties to the denomination** (article V, section 5)

1. It is proposed that the present section be retained as it is.

2. It is proposed that section 5 be amended to add: "In consultation with the area secretaries, he shall plan and supervise the implementation of the above duties."

2. **Area secretaries**

a. **Duties to the executive secretary**

1. Serve as advisors to the area committees and to the board when area matters are discussed.

2. Give thorough orientation to missionary recruits as assigned by the executive secretary.

3. Promote the area field through writing, speaking, and assisting the Promotion Department.

4. Duties and correspondence as assigned by the executive secretary.

b. **Duties to the missionaries**

1. Make regular visits to the field according to need.

2. To counsel with them concerning their work and assist them in case difficulties have arisen or are likely to arise.

3. To adjust personal relations between the various workers if necessary.

4. To promote such understanding and harmonious cooperation between the workers of the various posts as shall secure the harmony and advancement of the work.

c. **Duties to the denomination**

In consultation with the executive secretary he shall

1. visit as many classical meetings as occasion may require,

2. visit as many congregations as occasion may require or his duties permit,

3. enlighten our people on the subject of missions, particularly his area or field,

4. stimulate prayer for missions and encourage the study of mission literature as it pertains to his area or field,

5. encourage young men and women to consecrate themselves to the cause of missions,

6. be available for mission festivals and conferences to present the cause of missions,

7. to write or edit and advance the publication of missionary literature especially of his area or field,

8. promote such giving by individuals and congregations as will with

God's blessing provide the means needed for our missionary undertaking.

VI. PLAN OF IMPLEMENTATION

A. The area secretary shall be appointed by the board with the approval of synod, for an initial term of two years. Upon completion of this term he shall be eligible for reappointment for additional four-year terms.

B. The area secretary shall be responsible to the board and/or its executive committee through the executive secretary.

After extensive review and much discussion the following decisions were taken:

A. The report of the officers and Office Personnel Committee was received as information.

B. The following decisions were made:

1. That the Board of Foreign Missions adopt the proposed plan for administrative organization of having area secretaries for field administration.

Ground: The phenomenal growth of the foreign mission program resulting in increased responsibilities necessitates a division of labor in our administration.

2. That the Board of Foreign Missions adopt the Proposed Division of Duties for the executive secretary (cf. V, B, 1) and amend the Mission Order, article V, sections 2, 3, 4, 5.

Grounds:

1. This will relieve the executive secretary of some of his many duties.
2. This will provide a sound administrative organization whereby over-all leadership and direction can be exercised in carrying out the objectives of the Board of Foreign Missions.

C. That the Board of Foreign Missions adopt the proposed duties of the area secretaries and include these in the Mission Order.

D. That the Board of Foreign Missions request the synod of 1969 to approve the above plan and authorize the board to secure an ordained man as area secretary in 1970 and additional men as needed and synod subsequently approves.

Grounds:

1. There is an immediate need for additional administrative staff.
2. This will enable the executive secretary to initiate men into our administration in an orderly manner.

E. That the board authorize the executive committee to obtain interim help for assistance to the executive secretary and that nominations for area secretary be submitted to the next board meeting.

F. Secretary for Recruitment and Orientation

The Rev. Robert Recker has served for the past three years in this office. He has, however, been able to give only half of his time to this position because of commitment to Calvin Seminary as lecturer in mis-

sions. His current appointment terminates at this time. His services have been highly appreciated.

Since his name appears on the nomination for the opening at Calvin Seminary and since we must have someone to carry forward the work he is now doing for our Board the names of both Rev. Robert Recker and Rev. Eugene Rubingh are presented to synod as a nomination for this position. Should one of the nominees be given other assignment by synod, we trust the remaining one will have synod's endorsement for the recruitment and orientation secretaryship.

It is expected that the appointment will be for a two year period subject to review after that time, and open for reappointment upon recommendation of the Board and decision by synod.

Section Three

Far East

Australia

Rev. and Mrs. Gerard Van Groningen are the only missionaries of our church continuing in Australia. Rev. Van Groningen serves as professor at the Geelong Theological College and has two years before completing his present assignment. We are thankful for his good recovery from back surgery and his ability to again return to his work. At the college Rev. Van Groningen has been lecturing in the following disciplines: Advanced Hebrew Grammar, Old Testament Exegesis, Old Testament Introduction, English Bible and Homiletics, plus occasional lectures in Old Testament Theology, Catechetics and Philosophy of Christian Education. He serves also as secretary of the faculty. Along with the seminary teaching Rev. and Mrs. Van Groningen are active in youth leadership. With reference to this latter matter he makes the interesting comment: "It has occurred to me that it might be good for all seminary and university professors to have weekly class or club meetings with children. It certainly helps to keep one aware of what life is at the grass root level of society."

Ceylon

Although Ceylon has been discontinued as a specific area of responsibility for our Board of Foreign Missions since Rev. John Van Ens left that country last year, we have retained a close fellowship with the Reformed Church of Ceylon. By mutual agreement, between our board and that church, we have assigned the Rev. Harvey Smit to go to Ceylon, prior to his return to Japan for his missionary duties, to deliver a series of lectures at the Reformed Seminary in Ceylon.

Guam

The work on the island of Guam has developed to the point that a congregation was organized September 15, 1968. Rev. Henry Dykema is the missionary pastor. The membership of this congregation is predominantly expatriates, or rather, people from the USA mainland who are located in Guam for either missionary, educational and military rea-

sons. The congregation has assumed the name Faith Presbyterian-Reformed Church of Guam. Services continue to be held in the mission building which is proving to be too small. Plans are under way to either enlarge the present worship facilities or otherwise set up the church on another site.

The Guam christian bookstore, which is part of our mission operation, is doing very well with a large turnover of inventory, serving the people living in Guam but also serving as a book outlet for people living in the many other island areas in the Pacific. Mr. Calvin Bruxvoort is in charge of the bookstore.

A radio ministry is a significant aspect of our witness on the island. This radio ministry is a combination really of The Back to God Hour broadcasting as well as a ministry via radio that originates from our mission staff on the island. In view of the fact that Guam is an important military base of the USA military forces, the matter of providing for servicemen comes to the fore. "Hospitality House" is the term being used as the question is being faced as to whether there should be a separate installation for servicemen or whether the care of servicemen should be integrated with the regular missionary activities, linking it with the chapel and bookstore operations as a distinct phase of our missionary activity.

From the above it is evident that Guam is a lively center for christian witnessing and that the Lord is blessing the labors of our missionary staff. It should be observed that there are several members of the Christian Reformed Church located on the island in the service of either the government or the educational institutions of the island who are lending a valuable helping hand in the work being done at the chapel and bookstore.

The board is presently continuing to study the matters of church building, bookstore enlargement and the question of establishing a Hospitality House for servicemen. We are grateful for the faithful staff of workers on the field, and rejoice with them in the establishment of and organization of the church.

Philippines

Our work in the Republic of the Philippines is located in Negros Occidental Province on a large island in the Central Philippines. It is one of the most densely populated areas of the entire country. We have at present three missionary families serving this area: Mr. and Mrs. Vicente Apostol, Rev. and Mrs. Barry Blankers and Rev. and Mrs. Dick Bouma. There are three primary locations being served at present all within about a thirty mile distance. The work was initially opened in the city of Pulupandan where during this past year a congregation which is being served by Mr. Apostol, was organized. Bago City is the second center for work, and there also a chapel has been erected and regular services are held. Bacolod City is the largest of the three centers as far as population is concerned, and Rev. and Mrs. Blankers and family as also the Bouma family live there. Consideration is being given to open up a new work in Bacolod although there are already other evan-

gelical witnesses in the city. Mr. Apostol, as native to the land knows the local language; the two expatriate missionary families have been busy mastering the language and are now entering into an active preaching and teaching ministry. Along with the regular missionary witnessing there is the growing need for a training program to prepare evangelists and pastors for the work that lies ahead. Plans and details remain under study at present, but the expectation is that some program of teaching will soon have to be opened.

Both the Back to God Hour and the Christian Reformed World Relief Committee have a significant interest and stake in what is being done in the Philippines. The Back to God Hour is being heard presently on no less than six radio stations in the Central Philippines, and the Christian Reformed World Relief Committee has a full time national worker attending to the medical-social-relief ministries that have been instituted. As can be expected, this added activity on the part of these two denominational agencies also tends to increase the work load of our missionaries, but they serve to widen the horizons and increase the scope of challenge.

Our work in the Philippines is still in its early stages but we are grateful for the good beginning, and we covet the continued intercessions of the church in behalf of all the work that is being done and that yet lies ahead.

Taiwan

Taiwan is our foreign outreach among the Chinese people. We have at present a staff of four missionary families serving under our Board of Foreign Missions. These missionaries are all located in the Taipei area but their labors reach out to the outlying communities outside the capital city. The work involves preaching, writing, teaching, radio ministry and personal counseling to inquirers. God has given blessing on the work, and in the most recent report from the field we could read:

"The fall of 1968 will long be remembered as a time of great happiness for Taiwan Mission. Two memorable occasions were ordination of elders and deacons in Taipei Church and groundbreaking ceremonies for a new church building in Pu Hsin, each a milestone in the life of the church. For Taipei Church, ordination is a big step toward independence and self government. For the people in Pu Hsin, a chapel building of their own, after many years in a rented store front, is the answer to prayer and the result of faithful giving on the part of local people and loyal supporters in America."

Just outside of Taipei, in an apartment area called Wansheng, a new work has recently been opened with one of the apartments being used for chapel purposes. Besides the chapel and church activity, the missionaries are engaged in a regular radio ministry, and in a teaching program at the Calvin United Theological College. This college is operated in conjunction with the Orthodox Presbyterian, the New Zealand Reformed and the Korean Presbyterian missions.

It should be mentioned that during the past several months the Rev. Isaac Jen and family have been in the USA due to the illness of Rev.

Jen. His recovery has been slow but the outlook is encouraging. Miss Lillian Bode continues to work along with our missionaries in Taiwan although officially retired.

God has given many blessings. With the establishment of an organized church, the opening of new chapels, the continuing program of theological education, religious publications and radio ministry we can look in the confidence that the Lord will honor His Word and gather in His own.

Korea

Although Korea has been on our list for many years as a mission area, our board has thus far not sent any ordained men to this field. We did at one time have under our administration two medical men who worked together in Seoul. However, this aspect of work has been taken over by the Christian Reformed World Relief Committee. We have from time to time called men to serve as ordained missionaries to Korea but have not been given favorable response by those called. During the past year the Rev. Richard D. Sytsma, one of our missionaries to Japan, went to Korea at the request of the synodical interim committee to represent our church at the General Assembly of the Korean Presbyterian General Assembly (Hapdong). At that time he visited with the leadership of the churches, met with the representatives of the Christian Reformed World Relief Committee, and finally sent in his report on his observations to the synodical interim committee. Copy of this report was made available also to our Board of Foreign Missions.

The Executive Committee of the Board received a report from its Far East Area Committee and discussed extensively the missionary needs and challenge of Korea. It was, thereafter, decided to recommend to synod that calling of ordained men for Korea be discontinued and that Korea no longer be viewed as a foreign mission field to be served by our Board.

Grounds:

1. Past calls have been declined.

2. Report of the Fraternal Delegate to the Korean Presbyterian Assembly so proposes.

3. There is a dynamic national church with a Reformed witness in Korea.

4. The enrollment of theological students at the seminary is large.

Section Four

Japan

The Christian Reformed Mission in Japan has during the past year seen the eighth congregation established as fruit on the work being done. These congregations have become part of the Reformed Church of Japan, and upon establishment have taken their own pastors, leaving the

way open for our missionaries to enter into new assignments. The last to be so organized was the Funabashi group of believers who had been under the spiritual care of Rev. Michiel De Berdt. The radio program, which has for the past two years been under the direction of Rev. Henry Bruinooge, has been a very dynamic medium of witness and contact. At the opening of this program it was decided to carry on a three year trial period after which the project would be given a careful appraisal by the mission conference in Japan and by the board at home. When the full cycle of three years have been completed we will be presenting to the synod report on it with appropriate recommendations. Sunday schools continue to be the medium through which our missionaries make their initial approach to the communities in which they feel themselves called of the Lord to work. With reference to this matter a recent brochure on our Japan mission speaks as follows: "of the adults and young people who become inquirers and eventually are baptized, almost without exception, they have had some former contact with the christian church. Sunday school, an English Bible class, a believing brother or sister, somewhere, they have contacted christianity, and the deep prejudice against christianity has been broken down by that contact. The way has been opened for them to hear and accept the gospel. These Sunday school children are the future church of Japan."

Radio and literature have their significant place in our Japan mission, but more recently attention is being directed specifically to the student world, and for this reason a student center has been set up in Kunitachi. Both the Rev. Edward Van Baak and the Rev. Gerrit Koedoot will focus most of their attention on this work. Otherwise, we may say that the dominant note of our Japan mission remains that of parish evangelism in which efforts are constantly put forth to get local chapels started which are then cultivated in the expectations that these shall become, by the favor of God, established congregations.

During the course of the past year two new missionaries have entered the Japan program. The Rev. Richard E. Sytsma and his wife came to Japan October 24, 1968. This is of special interest since Rev. Richard E. Sytsma is a second generation missionary to Japan, joining as a matter of fact, the same mission conference to which his parents belong. The latest missionary to enter the fellowship in Japan is the Rev. Dick Kwantes who spent the first few years of his ministry in the area of home missions but has now turned his attentions to the work in the Orient.

It continues to be a most favorable educational circumstance for our missionaries in Japan that there is a good christian school for their children. The Japan Christian Academy conducts classes from primary through high school level. Mr. Martin Essenburg has since 1959 been headmaster of this school. For the past two years Mr. Harold Terpstra has been on the teaching staff, and Mrs. Edward Van Baak also entered into the teaching role to meet an emergency staff need. Just recently Mr. John De Hoog has been appointed to replace Mr. Terpstra who is returning to the USA for advanced studies.

Section Five

Latin America

The twenty countries of Latin America have an estimated population of approximately 244 million, and are known as the fastest growing region of the world today. The Board of Foreign Missions has mission work in five of those countries and requests have been received to begin work in several other countries. Some of the requests have come as a result of the broadcasts of the Back to God Hour which is heard over many stations in Latin America.

During the past year a special study was made in the country of Honduras. Rev. and Mrs. J. Pott spent three months in Honduras, in the capital of the central area, Tegucigalpa. The area investigated is in south central Honduras, which comprises five departments (provinces or states). The population of this area is about one million.

After spending three months in this area Rev. Pott recommended that the Board request authorization of synod to open the Honduras field in January, 1970, and suggested that two men be sent to Honduras, at least one of these to be an ordained man.

The board, after carefully considering the report and recommendations of Rev. Pott decided to table this matter and referred it to the executive committee for further study and exploration.

Argentina

Although Argentina was settled and developed by the Spanish and is today the largest Spanish-speaking country in the world, the mission work of the Christian Reformed Church began because of the plight of the Dutch people who had migrated to Argentina. The first Dutch immigrants came to Argentina in 1889 influenced by great promises of the government. However, the government changed and the new immigrants underwent severe hardships. Already in 1908 the Christian Reformed Church appointed a committee to study the possibility of giving aid, but it was not until 1930 that one man was sent to aid the struggling groups.

During the past ten years the Board of Foreign Missions has, with synod's permission, embarked on a broader mission outreach to the Argentines as well as concern for the small reformed congregations. Our force now numbers seven ordained men and one lady evangelistic assistant, and plans are that three ordained men will be added to the staff.

During the past year Rev. Louis Wagenveld has assumed responsibility for the work in Sarmiento, far to the south, and Rev. Thomas De Vries has moved to begin a new work in Chascomus. It is hoped that in a few years the congregation in Sarmiento will be able to call their own pastor.

Edward Meyer continues in Tres Arroyos and Rev. Raymond Brinks has begun a new work in Olavarria. Rev. G. Bernard Dokter enjoyed

a furlough in the United States during the past year, but has again returned to his work in Mar del Plata. Dr. Sidney Rooy continues with his work in Comodoro Rivadavia, assisted by Miss Cecelia Drenth, and Rev. Arnold Rumph has established himself in La Plata, a university center, where he has unlimited opportunity to contact students as well as the people of the city.

Due to economic conditions in Argentina it is very difficult for the very small emerging churches to maintain a pastor and underwrite the expenses of a church building. The board is developing a support plan whereby financial aid can be given to these small groups of christians, but the details of this plan have not been finalized.

Brazil

Missions in Brazil do not have a long history. Brazil was a "closed" country until 1856, and even then the foreign missionary force increased slowly until after World War II. The Christian Reformed Church followed somewhat the same pattern. Rev. William Muller was our only missionary in Brazil from 1934 until 1967. Today Rev. Charles Uken and Rev. Simon Wolfert are also in Brazil. Rev. Uken has begun work in the area of Brasilia, in Goiania the state of Goias, and Rev. Wolfert is studying the Portuguese language in the Campinas Language School. Rev. Muller is completing his long term of service in Brazil and will return to this country during the summer.

Two additional men have been approved for Brazil and the board is hopeful that soon qualified ordained men will join the force in Brazil.

Cuba

There was very little news from Cuba for more than a year. In February of this year a report was received stating that the work is continuing in almost all of the stations formerly occupied. Testimonies of faith in the midst of trials were many and the true church continues to grow. In closing the report stated: "The Lord has worked miracles again and again in the lives of many, both in those who have been members of the church and those who are being added to the church, some of which, humanly speaking, would never have come to the Lord if it had not been for present circumstances. Wonderful fruit is being seen in lives that are committing themselves to the Lord, serving and obeying Him with their whole hearts. Let us pray that continued blessings be poured out upon our brethren in Cuba as the pastors increase their church activities every day of the week."

Mexico

Opportunities in Mexico continue to abound. The number of missionaries has been increased to eleven, yet the challenge is so great and the opportunities so vast that our men simply cannot find enough hours in the day to fulfill all the requests that are received. They are ably assisted by the students of the Juan Calvino Seminary, the Mexico City Bible Institute and the Yucatan Bible Institute. From Baja California, on the far northwest of Mexico to the Yucatan on the southeast, from

Acapulco on the Pacific coast to Tampico on the Gulf of Mexico, and from the central area of Mexico City, opportunities open up for preaching and teaching centers. There is a hungering for the Gospel that cannot be denied. Our Seminary and Bible institutes are training the maximum number of students that our budget allows. Recently one of our missionaries with some students visited a few christians in a village about 250 miles north of Mexico City. At one meeting there were more than 100 present. These villages are asking for evangelistic workers. As they passed through other villages the guide would say "Ellos no tienen el evangelio," meaning, "these people do not have the Gospel." The problem of our missionaries is not how they shall keep busy, but how they can apply their time and energy to the best service for the Kingdom.

Our small task force attempts to fill these needs in various ways. The Juan Calvino Seminary continues to prepare men for the ministry. The Mexico City Bible Institute and the Yucatan Bible Institute prepare men and women for evangelistic work. These students study during the week and on weekends are sent to various areas on preaching assignments. Our missionaries accompany these men to as many places as possible. Thus contacts are made in many areas, but with the contacts come requests for more evangelists.

Four bookstores are now in operation—Mexico City, Merida, Acapulco and Veracruz. Others will be opened as funds permit. Bible and tract distribution are an important part of the work. It is estimated that approximately four-fifths of the 50,000,000 people of Mexico have never read the Bible, perhaps do not know of its existence. During the past year an agreement was made with the World Home Bible League to supply 100,000 Bibles for our missionaries in Mexico. Yet this is a small number in comparison to about 40,000,000 who have never read or owned a Bible.

The Mass Communications Center will soon open in the heart of Mexico City. The building which has been rented will house the bookstore, a reading center, an auditorium seating more than 200 for audio-visual proclamation of the Gospel, the center of our correspondence course work which now reaches more than 3,000 participants, and may possibly house the Mexico City Bible Institute. The purpose of this center is, as the title suggests, an effort to reach the masses. The success of such a method is illustrated by a recent report which reads as follows: "In the new mass communication method we reach the *entire* village for several months with films and distribution of tracts and other literature. Then, when the actual preaching begins, all have had an opportunity to hear the Gospel. I feel thus far that this method is an improvement over the older method of beginning quietly in one home and inviting neighbors for services."

The radio work has also expanded and by the end of 1968 the Back to God Hour Spanish broadcast was being sent over more than thirty stations in Mexico.

Puerto Rico

Missionaries Rev. Ronald Sprik and Rev. Marvin Vugteveen have completed their first year in Puerto Rico. Their first months were spent in improving their use of the Spanish language and in preliminary search for areas in which they could locate. Rev. Vugteveen has now settled in the Bayamon area about ten miles southwest of San Juan, and Rev. Sprik has settled in the Valle Arriba Heights area of San Juan, a few miles away from the International airport.

The first services were held on Sunday, April 7, 1968, with Rev. J. Jerry Pott present to assist the new missionaries. The sign in front of Rev. Sprik's house, IGLESIA CRISTIANA REFORMADA, was set up to catch the attention of the passing motorists and pedestrians. On Saturday the area had been canvassed, tracts had been distributed and an invitation given to attend the services. Somewhat anxiously the missionaries waited. Would some of those who had promised to come be present? A total of twenty-three people attended, and three Sunday school classes were set up, for children, intermediates and adults. After the services the missionaries held a session of prayer and thanksgiving. Our work of witnessing to the saving work of Jesus Christ had begun in Puerto Rico!

Today about 30 to 35 are in regular attendance in this place, and on Wednesday evening about eight to ten adults and as many children gather to study the Gospel of John. A young mother attended regularly and studied faithfully and on the last Sunday of 1968 she made profession of her faith in Christ and her young son was baptized. Her husband has not shown interest, but was present when she professed her faith and had her son baptized. Our missionaries write, "There is so much to be done and we have made such a small beginning. Pray with us for the evangelization of this island area and the establishment of a strong church."

Section Six

Nigeria

Earlier mention has been made in this report of the fiftieth anniversary of the coming of Miss Johanna Veenstra to Nigeria. She carried on her work under assignment of the Sudan United Mission, but all the while worked diligently to keep her own home church informed of what the Lord was doing in Nigeria through the missionary activities of those serving under the Sudan United Mission. In 1940, the Christian Reformed Church officially entered into Nigeria to serve the Lord in missions. This was some seven years after Miss Veenstra had died. Her witness and influence for missions carried on after her death. Through the influence of her early associates in missions, Rev. and Mrs. Edgar H. Smith, Miss Tena Huizenga and Miss Jennie Stielstra the Christian Reformed Church was kept in close touch with the growing work with the result that in 1940 Nigeria became a foreign mission field for the Christian Reformed Church. The Lord has done wondrous things in Nigeria. The mission staff has been tremendously enlarged. In the

opening of this present decade the entire Tiv area was added to our church's mission responsibility. Today we have a missionary assignment that relates us intimately with two established ecclesiastical bodies in Nigeria, both African, and yet each distinct and autonomous church bodies. Two medical hospitals have been maintained with a new facility at Mkar just in the stages of completion. A widespread scale of education has been conducted reaching from the simple classes for Religious Instruction to the levels of secondary and seminary education. During the past year there has again been wonderful reports on the growth of the national churches and the constantly growing witness for Christ through so many and varied means of witness. Truly, God has been good to us as a church in opening to us the challenge of missions in the heart of Africa, and He has been willing to use the labors of our missionaries to bring glory to His name.

During the past few years there have been two major questions rising before the board and calling for decision. These are the matters of field organization and that of theological education. Both of these matters have been under study and attention by synod before, and we once again come to synod with the decisions of the board with reference to these two matters.

Field organization

The board sent a visiting committee to Nigeria in August of 1968. This committee (Dr. R. O. De Groot, the president of the board, and the Rev. H. J. Evenhouse, the executive secretary of the board) made direct contact with all the missionaries present on the field of the Christian Reformed Church, and stopped at almost every mission station now under the care of our missionary personnel. Meetings were held with the leadership of the two churches, that of the Nongo u Kristu Ken Sudan hen Tiv (Church of Christ in Sudan, Tiv speaking) (NKST) and the Ekklesia Kristu A Sudan (Church of Christ in Sudan, Hausa speaking) (EKAS). Besides, the committee met on several occasions with the field executive committee. The basic question calling for resolution was whether the mission in Nigeria should be a divided mission with one mission serving the Tiv area and the other serving in the Hausa speaking area. The executive committee on the field judged that the mission should remain one mission and not divide. The visiting committee concurred, and in its report recommended that the mission carry on as one mission. After due consideration of all factors involved the board at its February meeting took the following decisions with reference to this matter.

"A. It was decided to entrust field administration for two years, in view of the present tense Nigerian civil situation, to a streamlined Nigeria General Conference composed of the following members:

"1. Field secretary appointed by the Board of Foreign Missions.
"2. Deputy field secretary appointed by the Board of Foreign Missions.
"3. Evangelism secretary elected by the Evangelism Department.
"4. Education secretary elected by the Education Department.
"5. Medical secretary elected by the Medical Department.
"6. Services secretary elected by the Maintenance Department.

"7. Conference treasurer.

"8. Two members-at-large elected by annual "Spiritual Conference" for a two-year term.

"B. It was decided to respond to the EKAS and NKST request for reorganization of two separate missions in Nigeria as follows:

"We feel strongly for the oneness of the body of Christ, the Church; therefore we are not free to divide our mission into two separate conferences. It is our prayer that the Lord may lead us all to a blessed unity, endeavoring 'to keep the unity of the Spirit in the bond of peace.' (Ephesians 4:3)

"This is to be conveyed in a communication to EKAS and NKST, and to be included in the mandate of the visiting committee to Nigeria."

Theological education

The synod of 1968 in dealing with the appeal of the Tiv church for a separate theological seminary instructed the board "to reevaluate this request in the light of the conditions on the Nigerian field, the plan of the reorganization of the missions, and the great need for pastors, and then to serve a future synod with advice."

The visiting committee sent to Nigeria was instructed to weigh the Tiv request anew with the missionaries on the field and to consult also with the brethren of the Tiv church on the matter. This was done by the committee, and report and recommendations were submitted to the board. After an extensive review of the matter and careful consideration of the visiting committees report and suggested response, the board decided as follows:

A. We recommend that synod assure the Nigerian National Churches again, of the profound concern we have for the provision of adequate numbers of properly qualified pastors for their churches, and church outreach. The present need in Nigeria is in fact the token of God's great blessing on the faithful labors of the Dutch Reformed Church Mission and the Christian Reformed Church and its missionaries over the years.

B. That we advise synod to assure the Tiv synod that we share their expressed concern for maintaining a truly Reformed witness in Nigeria. We also call their attention to the considerable specifically Reformed educational endeavors already established for the Tiv community in such institutions as the Benue Bible Institute, the Veenstra Junior Seminary, the four-year Vernacular Course of Pastor's Training—and the sustained basic Reformed witness present in the Teachers' Training College and the two secondary schools. At the Theological College of Northern Nigeria there are 22 seminary students receiving instruction in Reformed theology by Dr. Harry R. Boer. All these efforts aim at achieving a fully self-conscious Reformed christian community—a Reformed consciousness in depth.

C. That we advise synod to take note of the fact that the Tiv synod does not intend to abandon its support of the Tarraya (The Fellowship of Churches) and its united support of TCNN, even though a separate

Reformed seminary might be established. We also advise synod to encourage the Tiv to continue to secure highly qualified students to pursue the diploma course at TCNN, and receive graduates from TCNN into the ministry of the Tiv churches.

D. The synod of 1968 specifically charged the board "to take the request of the Tiv Church (for a Reformed seminary in the Benue area) under advisement" and "serve synod with advice." The following reply to synod was adopted:

a. That we inform synod that the board is asking the executive committee of our Nigeria mission to appoint a special committee to explore it and recommend means by which the academic and curricular program of the present Vernacular Pastors' Training Course at Uavande can be upgraded to a "certificate," English level of theological training.

Among other things they are to consider:

1. The feasibility of having both English and vernacular courses.
2. The availability of adequate number of fully qualified candidates so as to secure a continuing student body.
3. The number of pastors which could be reasonably absorbed and economically supported per year by the NKST and EKAS Benue churches.
4. The possibility of providing nationals on the teaching staff.
5. Summation of costs.
6. The possibility of other churches' candidates being trained in the school.

b. That the board request the NKST church to make a similar study.

c. That the board ask the Tiv for the continued use of the Uavande facilities for theological training .

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, 1968, as prepared by our auditor. A detailed account of all transactions will be presented to the budget committees of synod.

February 10, 1969

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, 1968 and have prepared these concise statements from the audited report.

General
- Operating fund:
  - Balance sheet
  - Statement of revenues and expenses
- Plant fund:
  - Balances and changes in fund balances

Statement of Annuity Fund
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

CHRISTIAN REFORMED BOARD OF FOREIGN MISSIONS

Balance Sheet
Operating Fund
December 31, 1968

Assets

Current assets		
Operating cash	$239,475.85	
Accounts receivable	44,781.06	
Prepayments	243,386.11	
Total current assets		$ 527,643.02
Other assets		
Notes receivable	$ 23,707.93	
Bonds and investments	60,752.55	
Land contract receivable	15,084.78	99,545.26
Reserved assets for approved projects		432,249.61
Total assets		$1,059,437.89

Liabilities, Reserves and Fund Balances

Current liabilities		
Accrued payroll taxes		$ 1,043.32
Other liabilities		
Beets memorial		5,961.20
Fund reserves		
Approved projects from prior budgets	$143,619.00	
Reserve for special projects	43,536.73	
Reserve for mission home	239.06	
Reserve for Cuba mission funds	11,754.82	
Reserve for 1969 budget deficit	233,100.00	
Total fund reserves		432,249.61
Fund balance		620,183.76
Total liabilities, reserves and fund balances		$1,059,437.89

Statement of Receipts and Expenditures
Operating Fund
December 31, 1968

Receipts	
Classical quotas	$1,006,881.32
Missionary support	524,892.00
Gifts and offerings	
Designated gifts	191,255.23
Non-designated gifts	51,746.20
General missions	64,436.09
Legacies	50,109.36
Above quota offerings	72,954.89
Second Protestant Reformed Church receipts	231.00
Field receipts	450,576.35
Other operating income	7,516.16
Interest and dividends	42,389.28
Sale of Japan homes (3)	54,956.36
Sale of other assets	26,229.65
Total revenues	$2,544,173.89

Expenditures	**Operating**	**Capital**	**Total**
Australia	$ 21,831.41	$	$ 21,831.41
Ceylon	15,354.55		15,354.55
Cuba	20,272.68		20,272.68
Guam	26,229.40	1,354.35	27,583.75
Japan	246,763.54	126,370.81	373,134.35
Mexico	244,514.13	21,406.82	265,920.95
New Zealand	2,600.00		2,600.00
Nigeria	1,328,784.84	165,377.77	1,494,162.61
Philippine Islands	26,388.45	7,181.76	33,570.21
Puerto Rico	22,508.84	8,908.00	31,416.84
South America	132,369.58	36,615.83	168,985.41
Taiwan	64,575.65	37,585.73	102,161.38
Administration	75,657.37		75,657.37
General	129,746.42		129,746.42
Promotion	28,502.08		28,502.08
Totals	$2,386,098.94	$404,801.07	2,790,900.01
Excess of expenditures over receipts			$ 246,726.12

Special Purpose Funds	
Gifts (net of approved expenses) for Mkar	
Christian Hospital construction	$ 96,000.00
Construction in process	96,000.00
Balance on hand - December 31, 1968	—0—

Plant Fund
December 31, 1968

Plant fund	
Land, building, furniture and equipment	$2,472,231.26
Less: accumulated depreciation	538,818.77
Plant fund balance	$1,933,412.49

Changes in plant fund balance		
Balance - January 1, 1968		$1,595,228.03
Additions - 1968 capital expenditures		500,801.07
Total		$2,096,029.10
Deductions		
1968 depreciation	$109,436.15	
Sale of assets	53,180.46	162,616.61
Balance - December 31, 1968		$1,933,412.49

Annuity Fund

Balance Sheet

December 31, 1968

Assets	
Cash in bank	$ 1,449.93
Savings account	27,441.30
Total assets	$28,891.23
Liabilities and fund balance	
Annuities payable	$24,000.00
Fund balance	4,891.23
Total liabilities and fund balance	$28,891.23

Statement of Fund Balance

Fund balance - January 1, 1968		$ 3,023.79
Addition		
Interest earned	$1,129.44	
Cancellation of annuities no. 5 and no. 22	2,000.00	3,129.44
Total		$ 6,153.23
Deduction		
Annuity payments		1,262.00
Fund balance - December 31, 1968		$ 4,891.23

Comparative Statement of Revenues and Expenditures

Revenues	
Interest earned	$ 1,129.44
Expenditures	
Annuity payments	1,262.00
Excess expenditures over revenues	$ 132.56

B. Budget for 1970

A complete list of budget requests for 1970 will be submitted to officers of synod and to members of its advisory committee when synod meets. A summary of these requests follows:

Budget 1970

Budget Expenditures

Administration		$ 104,200	
General expenses		146,300	
Promotion		64,500	
Field operation:			
Salaries	$1,108,580		
Field expenses	1,174,353		
Missionary medical expense	39,300		
Travel and freight	197,702		
Total field operation		$2,519,935	
Capital expenditures:			
Japan	$ 139,000		
Mexico	35,000		
Nigeria	62,370		
Philippines	5,000		
Puerto Rico	13,000		
South America	49,000		
Taiwan	14,000		
Total capital expenditures		$ 317,370	
Field expansion:			
Japan	$ 21,150		
Mexico	33,000		
Taiwan	10,000		
Total field expansion		$ 64,150	
Total budget expenditures			$3,216,455*

Estimated Income

Quota receipts	$1,250,000	
Missionary support	600,000	
Gifts and offerings	600,000	
Field receipts	500,000	
Interest, dividends, sale of assets	50,000	
From fund balance	216,455	
Total amount needed for 1970 budget		$3,216,455

*In addition to this "A" priority budget of $3,216,455, the Board of Foreign Missions has a "B" priority budget totaling $313,102. If the board can attain its goal of $850,000 during 1969 from gifts and offerings and can foresee during 1970 the receipt of all funds as estimated, the "B" priority items will also be considered subject to the receipt of these funds. The expenditure of these funds will be subject to the approval of our executive committee.

C. Request for Special Offerings

We are requesting approval of a $3,216,455 budget for 1970 and a quota amounting to $1,250,000 (39% of the total amount needed). The

$1,966,455 must be financed through gifts and offerings, missionary support, and income derived on the foreign fields. To meet this financial need above quota receipts, it is urgently necessary that the Board of Foreign Missions be recommended for one or more special offerings. Praise God for the prayerful support of our people. We are confident our people will continue to give for the propagation of the saving knowledge of Jesus Christ. Therefore, we respectfully request the synod to continue the Board of Foreign Missions on the list of denomination causes recommended for one or more offerings in 1970.

D. Request for Quota

The board is asking for approval of a quota of $25.00 per family for 1970.

Respectfully submitted,

Board of Foreign Missions

Henry J. Evenhouse, executive secretary

SUPPLEMENT 40
THE LORD'S DAY ALLIANCE OF CANADA
(Arts. 49, 148)

ESTEEMED BRETHREN:

During the year from March 15, 1968 to March 15, 1969 your reporter initiated a correspondence with the Premier of Ontario, the Honorable John P. Robarts—with copies to the Attorney General and the leaders of the opposition parties—in protest to a proposed Bill to legalize Sunday horse racing. The answers I received were all most courteous and some even pledged their support. Yet, the Premier informed me—a few days later—that "the Government permitted this question to be decided by the municipal representatives of the people," expressing at the same time the hope "that this will work to the satisfaction of the greatest number of our citizens." Anybody, of course, is fully aware of the fact that much more than just municipal interest is at stake: the races will influence the pattern of Sunday observance in the whole province. Furthermore, on the local level not even a plebiscite seems to be necessary anymore. All this shows once again in which direction we are moving and how strongly the interpretation of the law reflects the social trends of national and societal development.

Mr. J. Gordon Coburn, the president of the L.D.A. of Canada for a number of years, stated this quite clearly during our negotiations with the Canadian Council of Churches. I enclose his characterization of the history of our Alliance which reads:

> "From the time that the Lord's Day Alliance was originally formed until some time after the passage of the Lord's Day Act by the Federal Parliament, two general conditions existed, both of which were critical to the work of the Alliance:
>
> "1. Leisure was an extremely scarce commodity and steps designed to protect or increase it enjoyed a ready-made foundation of public support.
>
> "2. The established moral criteria of the community were specifically and avowedly Christian.
>
> "Neither of these conditions obtains today. For a great many Canadians, leisure is more of a problem to be solved than an unquestioned good. Many responsible christians, and many more outside their number, gravely question the propriety of the enforcement of any rule of life by the coercive authority of the State where the basic criteria are essentially religious.
>
> "Three other environmental factors, which may be of secondary importance, nonetheless vitally effect the work of the Alliance:
>
> "1. The increasingly heavy capitalization of industry and the development of technologies tending toward continuity of production, steadily increase the pressure toward a seven-day-a-week and 24-hour-a-day operation of industrial plants.
>
> "2. The rapid urbanization of the population, with attendant changes in the housing patterns of the community, contributes to a kind of rootless individualism with a strongly hedonistic bias.

"3. The development of means of transportation relatively cheap and almost universally available, further fractionates the lives of at least the middle and upper classes. We tend to work in one community, sleep in another community and move into a third community for our leisure activities.

"Under these circumstances, it is inevitable that the Alliance can survive only if its purposes are re-defined in the light of the new situation. The maintenance of a common day of "rest" will only receive an acceptance of the State and of a wide section of the public if it is predicated on humanitarian considerations. It is apparent, for instance, that leisure activities of a commercial character are unlikely to be successfully opposed under these conditions.

"On the other hand, the various indications of social malaise argue strongly that the community most urgently needs the kind of spiritual foundation which the church alone undertakes to provide."

I ask your attention for the closing statement. It may well be that the Alliance soon will be able to promote the observance of Sunday as a day of rest and worship with a greater measure of conviction and enthusiasm from the side of the co-operating churches than has been the case during recent years. There are some meager signs of a turning tide. The social malaise is at present deeply experienced in the urban centers and will soon show itself also in the more rural communities and in the near future it will become effective even in the centers of leisure and pleasure. This may well provide the L.D.A. and all who support it and/or agree with its purpose, with new, unexpected and essentially different opportunities to plead the cause. The address of the Rev. Marion G. Bradwell, executive director of our sister organization in the U.S.A., at our last Annual Meeting seems to indicate that this process is already taking place south of the borderline.

During this year your representatives attended two meetings. The first one was held on October 29th, 1968. Due to the pending retirement of our present general secretary, the Rev. A. S. McGrath, who is completing his 23rd year of service to the Alliance, and is well over the normal retirement age, arrangements had to be made for the continuation of the work. One of the secretaries of the Canadian Council of Churches, Canon M. P. Wilkinson, is expected to take over the duties of the general secretary at the close of this year. To facilitate this, the office of the L.D.A. has been moved to that of the Canadian Council. Since June 1968 our new address has been: 40 St. Clair Ave., East, Toronto, 7.

The co-operation with the Canadian Council is regulated according to the proposed art. V, section 2, which states with regard to *Participation by Non-Member Organizations:*

"An organization which has been recognized by the Council or the Central Committee as being maintained for distinctly christian purposes may be given recognition, in accord with provisions as stated in this constitution or in the by-laws, as a related movement with the privilege of participation in work being carried forward by the Council."

This model of co-operation was chosen intentionally to provide the L.D.A. with full freedom to retain within its membership members or denominations which are not affiliated with the Council.

At the annual meeting which took place on February 4, 1969, your reporter led in the opening devotions, trying to show from Acts 20 what a privilege we possess in our Sunday. As mentioned before, we appreciated the fraternal visit of Rev. Bradwell from the U.S.A. He showed us some interesting publications—foundation papers—for the conference held by the organization in the U.S.A. Our Canadian Alliance has published a bulletin cover and also a pamplet entitled *Sunday Can Be a Happening,* an attractive folder, which tries to voice both the christian and the humanitarian concerns for Sunday.

It is only natural that a *minute of appreciation* for the Rev. Alvin S. McGrath was adopted after he presented his—most likely—last report. This minute concludes with the following words:

> "In a time when the whole pattern of our social conduct seems to have become fluid and changeable, he has guided the Alliance in the most painstaking review of its own role and purpose. Studies of the basic theology underlying the observance of the Lord's Day have been undertaken, together with significant social research into the changing elements, the understanding of which is vital to the cause to which he has devoted himself.
>
> "We would express to him and to his wife our profound gratitude for the contributions he has made, and our very best wishes for many happy years of continuing service to his Master."

The research report, mentioned before, still has not yet been completed, although all the fieldwork has been done.

Financially the Alliance has been doing well. The contributions show a small increase of $267.00 and our total receipts were larger by some $3,350.00. The financial report will be submitted to the Standing Budget Committee.

In conclusion we recommend to our synod continued participation in the L.D.A. of Canada and financial support for the Alliance in the usual manner.

Respectfully submitted,

Lammert Slofstra,

Remkes Kooistra, reporter

SUPPLEMENT 41
THE DENOMINATIONAL EMBLEM
(Art. 58)

ESTEEMED BRETHREN:

The 1968 synod adopted the emblem submitted by our committee and instructed the committee to function in three ways for another year (1968 Acts, page 306):

1. To obtain registration of this symbol in the United States and Canada.

2. To prepare recommendations for congregations, classes, and denominational agencies as to widespread, uniform use of the adopted symbol, and circulate these recommendations among all of these bodies.

3. To serve in an advisory capacity to congregations, classes, and denominational agencies in achieving proper use of the symbol.

During the past year, the committee has completed legal work through the law firm of Price-Heneveld, Huizenga, and Cooper, Grand Rapids, Michigan, with the result that the Christian Reformed Denominational Emblem was registered in the United States and in Canada for exclusive use by our churches and agencies. A search revealed no previous registered use of this design. Correspondence on the registration of the emblem has been filed with the stated clerk of synod.

The committee sent to all consistories mats and offset printing proofs for reproduction of the official registered emblem. (This art work, according to registration rules and regulations, must not be altered or tampered with in any way, or infringement of registration will result.)

The committee recommended to churches and denominational agencies that the new emblem be used on all official stationery and other publications. Stationery and a bronze plaque were made available to the churches, and the response was gratifying. First orders of stationery were made available in the spring of 1969 through a Grand Rapids printer. The plaque also will be shipped in late spring through the denominational Publishing House.

The committee received a number of requests and suggestions from churches and individuals concerning use of the emblem on highway signs, bulletin covers, churches, and in newspaper advertising. A number of requests came from Sunday school teachers, pastors, and members that the emblem be made available as decals and in items of costume jewelry—i.e., lapel pins, etc.—for personal purchase, catechism and Sunday school awards.

We present the following recommendations:

1. That synod discharge the Denominational Emblem Committee, since its assigned mandate has been accomplished: namely, the designing and initial promotion of a denominational emblem.

2. That synod transfer the sale and further development of emblem replicas to the denominational Publishing House.

3. That David Vander Veen, designer of the emblem, be retained by the Publishing House as consultant on all aspects of the emblem's use.

Respectfully submitted,

Dr. Dick L. Van Halsema, chairman
Dr. Ralph J. Danhof
William Doezema
David Vander Veen

SUPPLEMENT 42
INCORPORATION OF SYNOD
(Arts. 58, 148)

ESTEEMED BRETHREN:

The Board of Home Missions requested the synod of 1965 as follows:

"The Board of Home Missions requests synod to incorporate to serve as a depository for devolution of church assets in the event of dissolution." The board adduced the following grounds for this request. "The legal requirements of many states, regarding the corporate state 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." (Acts of Synod, 1965, page 345)

The synod of 1965 adopted the following decision in reply to the request of the Board of Home Missions: "That synod incorporate itself or its synodical committeee to serve as a depository for devolution of church assets in the event of dissolution." The ground for this decision is the same as the one presented in the report of the Board of Home Missions. (Acts of Synod, 1965, page 43)

To incorporate the synod of the Christian Reformed Church is not quite as simple as it would seem. We are one of very few denominations who elect officers when synod convenes and upon adjournment of synod the officers of synod cease to function. In some other Reformed denominations the president of the synod continues to function for the entire year and his functions do not cease until a new president has been elected. In some cases this also applies to all the officers of a synod. The synod suggested the possibility of incorporating synod through the channel of the Synodical Interim committee, a committee appointed to function for synod in certain matters when synod has disbanded. But the members of the Synodical Interim committee do not reside within one state and this complicates the matter of incorporation considerably, and makes the functioning of such an incorporated body practically impossible.

To incorporate the synod of the Christian Reformed Church we submit the following Articles and By-Laws for your consideration and approval. These articles and by-laws will not only meet the requirements of the Board of Home Missions, but of all boards and committees operating under the supervision of the synod of the Christian Reformed Church and holding titles and deeds of property.

Humbly submitted,
Dr. R. J. Danhof
Mr. B. Sevensma, attorney-at-law

ARTICLES OF INCORPORATION

These Articles of Incorporation are signed and acknowledged by the incorporators for the purpose of forming a church trustee corporation (non-profit) under the provisions of Act No. 327 of the Public Acts of 1931, as amended, as follows:

Article I.

The name of the corporation is:
Christian Reformed Church Synod Trustees.

Article II.

The purpose or purposes for which the corporation is formed are as follows:

A. To take and hold in its corporate name, all property, real and personal, devised, bequeathed, transferred or conveyed to it for the use and benefit of the Synod of the Christian Reformed Church.

B. To carry out and execute the terms of any will, deed, or other instrument by which such property, real and personal, shall have been devised, bequeathed, transferred or conveyed to it, and subject to such terms by the directions of the Synod of the Christian Reformed Church.

C. To be the depository of all property, real and personal, transferred and conveyed to it by any congregation or classis of the Christian Reformed Church. It shall likewise be the depository of all property, real and personal, transferred and conveyed to it by any board, agency, committee or other body, whether incorporated or unincorporated, over which the Synod of the Christian Reformed Church has jurisdiction, in the event of its discontinuance, termination or dissolution.

Article III.

Location of the first registered office is:
2850 Kalamazoo Avenue, S.E., Grand Rapids, Kent County, Michigan 49508.
Postoffice address of the first registered office is:
2850 Kalamazoo Avenue, S.E., Grand Rapids, Michigan 49508

Article IV.

The name of the first resident agent is: Ralph J. Danhof.

Article V.

Said corporation is organized upon a non-stock basis.

(b)

The amount of assets which said corporation possesses is:
Real property: None.
Personal property: One Thousand Dollars ($1,000.00) cash.

Article VI.

The names and places of residence of each of the incorporators are as follows:

Name	Residence Address
Ralph J. Danhof	3041 Burton St., S.E., Grand Rapids, Michigan
Lester Ippel	1215 Fisk, S.E., Grand Rapids, Michigan
Lawrence J. Vander Ploeg	2548 Alger St. S.E., Grand Rapids, Michigan

Article VII.

The names and addresses of the first board of trustees are as follows:

Name	Residence Address
Ralph J. Danhof	3041 Burton St., S.E., Grand Rapids, Michigan
Lester Ippel	1215 Fisk, S.E., Grand Rapids, Michigan
Lawrence J. Vander Ploeg	2548 Alger St. S.E., Grand Rapids, Michigan

Article VIII.

The term of corporate existence is perpetual.

Article IX.

The Board of Trustees other than the first Board of Trustees, shall consist of not more than seven (7) members, nor less than three (3), as may be determined from time to time by the Synod of the Christian Reformed Church at its annual meeting or at a special meeting called for that purpose.

Article X.

The Board of Trustees shall be subject to the jurisdiction, authority and direction of the Synod of the Christian Reformed Church, and to the Church Order of the Christian Reformed Church now in force, or as may be hereafter amended by the Synod.

Article XI.

In all events and under all circumstances, and notwithstanding merger, consolidation, reorganization, termination, dissolution, or winding up of this corporation, voluntary or involuntary or by operation of law, the following provisions shall apply (provided, however, that any references herein to any provision of the Internal Revenue Code of 1954 (hereinafter called the "Code") shall be deemed to mean such provision as now or hereafter existing, amended, supplemented, or superseded, as the case may be):

A. This corporation shall not have or exercise any power or authority either expressly, by interpretation or by operation of law, nor shall it directly or indirectly engage in any activity that would prevent this corporation from qualifying, and continuing to qualify, as a corporation described in Section 501 (c) (3) of the Code, contributions to which are deductible for Federal income tax purposes.

B. No substantial part of the activities of this corporation shall consist of carrying on propaganda, or otherwise attempting, to influence legislation; nor shall it in any manner or to any extent participate in, or intervene in (including the publishing or distributing of statements), any political campaign on behalf of any candidate for public office; nor shall it engage in any activities that are unlawful under the laws of the United States of America, or the State of Michigan, or any other jurisdiction where such activities are carried on; nor shall it engage in any transaction defined at the time as "prohibited" under Section 503 (c) of the Code.

C. This corporation shall never be operated for the primary purpose of carrying on a trade or business for profit; nor shall the whole, or any part or portion, of the assets or net earnings of this corporation be used for purposes that are not exclusively religious, charitable or education within the meaning of Section 501 (c) (3) of the Code, nor shall this corporation ever be organized or operated for purposes that are not exclusively religious, charitable or educational within the meaning of Section 501 (c) (3) of the Code.

D. No compensation or payment shall ever be paid or made to any member, officer, trustee, incorporator, creator, or organizer of this corporation, or sub-

stantial contributor to it, except as a reasonable allowance for actual expenditures or services actually made or rendered to or for this corporation; and neither the whole nor any part or portion of the assets or net earnings of this corporation shall ever be distributed to or divided among any such persons; provided, further, that neither the whole nor any part or portion of such assets or net earnings shall ever be used for, accrue to, or inure to the benefit of any private shareholder or individual within the meaning of Section 501 (c) (3) of the Code.

E. In the event of termination, dissolution or winding up of this corporation in any manner or for any reason whatsoever, its remaining assets, if any, shall be conveyed or distributed to, and only to, one or more organizations which qualify as exempt organizations under Section 501 (c) (3) of the Code, as may be determined by the Synod of the Christian Reformed Church.

F. The powers and purposes of this corporation shall at all times be so construed and limited as to enable this corporation to qualify as a non-profit corporation organized and existing under the applicable provisions of the Michigan General Corporation Act.

We, the incorporators, sign our names this ——— day of ———, A.D., 1969.

Ralph J. Danhof

Lester Ippel

Lawrence J. VanderPloeg

STATE OF MICHIGAN)
) ss.
COUNTY OF KENT)

On this ——— day of ———, A.D., 1969, before me personally appeared Ralph J. Danhof, Lester Ippel and Lawrence J. Vander Ploeg, to me known to be the persons described in and who executed the foregoing instrument, and acknowledged that they executed the same as their free act and deed.

Notary Public, Kent County, Michigan
My commission expires:

BY-LAWS
OF
CHRISTIAN REFORMED CHURCH SYNOD TRUSTEES

Preamble

Believing that all things should be done decently and in good order, we hereby adopt the following By-Laws for the regulation, management and government of this corporation, to-wit:

Article I.
Members

The membership of this corporation shall be limited to those who are trustees of this corporation at any given time; provided, however, that additional members

may be admitted by the affirmative vote of a majority of the Synod of the Christian Reformed Church taken at any annual or special meeting thereof.

Article II.

Meetings of Members

The annual meeting of the members of the corporation shall be held on the last Wednesday of May in each year at a time and place to be fixed by the Board of Trustees. Written notice of the time and place of meeting shall be given to all members at least thirty (30) days prior thereto.

Special meetings of the members may be called by the Board of Trustees; provided, however, that the special meeting shall be held not less than four (4) days from the date of call, and notice thereof shall be given in such manner as the Board of Trustees may direct.

Article III.

Board of Trustees

The business of the corporation shall be managed by the Board of Trustees, subject to the regulation of the Synod of the Christian Reformed Church.

The number of trustees of the corporation shall not exceed seven (7).

Those persons appointed to the following offices in the Christian Reformed Church shall be trustees of this corporation so long as they hold the office, to-wit:

Stated Clerk
Synodical Treasurer
Secretary of the Standing Advisory Budget Committee.

Synod may appoint not more than four (4) additional confessing members of the denomination to be trustees for a term of three (3) years. Any trustee of this appointed group may be reappointed by Synod for an additional term of three (3) years; provided, that no trustee shall be appointed for more than two (2) consecutive terms.

Any vacancy among the appointed group of trustees caused by death or resignation shall be filled by the Board of Trustees pursuant to Synodical regulation; provided, that the appointee shall serve only for the remainder of the unexpired term of the trustee who has died or resigned.

The term of any office of any person named a trustee of this corporation shall commence as of the date of his appointment by the Synod of the Christian Reformed Church; provided, however, that this shall not apply to any person appointed to fill an unexpired term.

The Board of Trustees shall meet monthly at any time and place which it may fix; provided, that special meetings of the Board of Trustees may be called by the president or any two (2) members of the Board of Trustees. A majority of the Board of Trustees shall constitute a quorum, and the acts of the majority of the trustees present at any meeting at which a quorum is present shall be the acts of the Board of Trustees.

If the business of the Board of Trustees shall permit it, the Board may omit a monthly meeting; provided, that a majority of the members of the Board of Trustees concur in this action.

Article IV.

Officers

The officers of the corporation shall be elected by the Board of Trustees at its first meeting following the annual meeting of the Synod of the Christian Reformed Church. The Board of Trustees shall elect a president, vice-president, secretary and treasurer.

The officers elected by the Board of Trustees shall serve for a term of one (1) year. They shall perform the usual duties which pertain to their respective offices and in addition, such other duties as may be delegated by the Board of Trustees.

The members of the Board of Trustees and the officers of the corporation shall serve without compensation, but they shall be entitled to reimbursement for necessary traveling and other expenses incurred in attending the meetings of the Board of Trustees.

Article V.

Executive Committee

The Executive Committee of the Board of Trustees shall consist of the officers of the corporation.

The Executive Committee shall perform such duties as may be delegated to it by the Board of Trustees.

Article VI.

Fiscal Year

The fiscal year of the corporation shall be the calendar year.

Article VII.

Amendment of Articles of Incorporation

The Articles of Incorporation may be amended only by a majority vote of all of the members of the corporation, either voting in person or by proxy, at a meeting of the members, provided, that prior to the action of the members of the corporation relative to any amendment of Articles of Incorporation, said proposed amendment shall have been submitted to and approved by the Synod of the Christian Reformed Church.

Article VIII.

Amendment of By-Laws

The members of the corporation or the Board of Trustees may add to, alter or amend any By-Law by a majority vote of the members of the corporation or the Board of Trustees present at the meeting called for that purpose, either voting in person or by proxy; provided, however, that the Board of Trustees may not add to, alter or amend any By-Law fixing their qualification, classifications, or term of office; further provided, that prior to the action of the members of the corporation or the Board of Trustees relative to any addition, alteration or amendment of the By-Laws, said proposed addition, alteration or amendment shall have been submitted to and approved by the Synod of the Christian Reformed Church.

SUPPLEMENT 43
LEAGUE OF CHRISTIAN REFORMED LAYMEN
(Arts. 56, 102, 118, 148)

ESTEEMED BRETHREN:

The League of Christian Reformed Laymen considers the moral support of our church to be of great value, and considers it a privilege to report to the denomination of which it forms a part.

Reflecting upon the past year even a casual observer would be able to see that it has been a year of intense activity. "Activity" is a word that characterizes the men who make up the board of directors. With christian enthusiasm they meet every Monday morning for a 7 o'clock breakfast meeting, and then also once each month a regular evening board meeting is held. They are interested in getting things done, and that without unnecessary delay.

The League continues to be guided by its Constitutional statement of purpose:

"The purpose of this corporation shall be:

"1) To work in association with denominational agencies and in harmony with denominational policy in furthering the cause of the church.

"2) To motivate and activate the laity of the Christian Reformed Church in furthering the cause of the church."

It should be stated, however, that the constitution of the Laymen's League is presently undergoing revision. These changes anticipate engaging men who, employed by the League, will direct the programs of the League.

Along with a growing number of activities it became necessary to acquire office help. At the present time Mr. Kenneth Bonnema is serving the League as office manager, and Mrs. Gertrude Doornbos and Miss Ruth Hartog as secretaries.

In addition to the Chapel Program, which continues to be a project of the League of Christian Reformed Laymen, the programs of the past year include the following:

Project *Thank You* has been the number one project of the League this past year. By means of radio marathons held on radio stations from coast to coast and in Hawaii, many thousands of dollars have been collected for the purpose of sending gift packets to servicemen who are in Vietnam. As you know, these gift packets are reusable plastic bags containing towelettes, pre-sweetened cool-aid, a pair of socks, the Gospel according to Mark, some stationery and a small pencil, plus a postcard to request additional needed items. Marathons have been held on some 35 radio stations to date, and during the first fourteen months that Project Thank You was brought to the people of America, some

$323,000.00 was collected. More than 482,000 gift packets have been shipped to the men in Vietnam. Many of the men have taken advantage of the opportunity to request additional items. More than 15,000 such requests have been filled, and more than 10,000 copies of the New Testament were sent upon request. The project continues to receive the endorsement of political and military leaders of our country. A special word of thanks is in order for the volunteers who packed the gift packets.

The League of Christian Reformed Laymen has also, with the consent of the Christian Reformed Board of Home Missions, taken upon itself the task of printing and distributing *The Way,* the little magazine published specifically for those who are non-christian. The Christian Reformed Board of Home Missions will retain responsibility for the editorial aspect of *The Way.* It is the hope and prayer of the Laymen's League that many people across the nation will become involved in the distribution of *The Way,* and that it will prove to be an effective instrument in the witness of our church to our world.

Beginning January 1, 1969, the Christian Service Club of Grand Rapids, Michigan, in a joint decision with the League, transferred to the League of Christian Reformed Laymen the ownership of, and the responsibility for continuing the production and distribution of the television program "Stories of the King," a Sunday morning telecast bringing the Scripture to children in story and song. Persons involved in the production of the television program were received into the employ of the League of Christian Reformed Laymen. While the program is available to viewers in the Grand Rapids area presently, steps are already being taken toward presenting it in other cities.

Within the vision of the men of the League of Christian Reformed Laymen is extensive evangelistic work among the small children and youth of our country. The best method of reaching young people through the involvement of local lay folk is being presently explored, and that study is carried on with consideration for existing denominational youth programs.

It is the objective of the baord of the League of Christian Reformed Laymen to develop programs which can be implemented on the local level. Of course, much of the enthusiasm for a project for laymen will depend upon the initiative of the local group.

Presently the board is made up of eleven men: Robert Plekker, president; Roger Roodvoets, vice-president; Gordon Piersma, secretary; Edward Streelman, treasurer; Cliff Christians, Martin Hamstra, Gerrit Diephouse, Cornie Vander Kam, and three men who came to the board from the Christian Service Club, Ellis Deters, Jerry Stob, and Dick Vanderzyden.

It is my hope that the League will retain and develop its original ideals and purposes, namely:

1. To promote increased christian endeavors among its members in all of life.

2. To help promote and further the evangelistic program of the Christian Reformed Church.

3. To further christian fellowship.

4. To assist and cooperate with other organizations of the Christian Reformed Church, and synodically approved agencies, in the furtherance of the Kingdom of God.

5. To organize district and local chapters consistent with these purposes.

Recommendations:

As synodical representative I recommend that:

1. Synod continue to name a representative for the League.
2. Synod recommend the LCRL to the church for moral support.

Humbly submitted,

Rev. Leonard J. Hofman

SUPPLEMENT 44
MINISTERS' PENSION AND RELIEF ADMINISTRATION
(Arts. 56, 71, 118, 148)

ESTEEMED BRETHREN:

The board of the above named fund submits the following to your honorable body.

Part I

Personnel and Organization

The board is composed of the Rev. Wm. Van Rees, president; Rev. John Guichelaar, vice-president; Rev. M. Arnoys, secretary; Mr. K. Bergsma, assistant secretary; Mr. Wilbert Venema, treasurer; Mr. Alden Walters, assistant-treasurer; and Mr. J. Harkema.

The alternate members of the board are Rev. M. VanderWerp, Rev. N. Veltman; Rev. T. Yff; Messrs. K. Baker, M. Langeland, J. Petersen, J. Doezema.

Since the three year terms of Mr. K. Bergsma and Mr. Wilbert Venema expire both of these men are eligible for re-appointment for another term of three years.

Part II

Information on Pensioners

A. The following pensioners died since the synod of 1968:

1. Mrs. K. Bergsma, 4-2-68
2. Rev. J. K. Van Baalen, 6-16-68
3. Rev. C. Holtrop, 6-16-68
4. Mrs. Sarah Vos, 9-6-68
5. Rev. H. C. Van Deelen, 9-5-68
6. Rev. H. Zwaanstra, 11-26-68
7. Rev. John Beebe, 1-24-69
8. Mrs. D. Zwier, 6-17-69

B. On the basis of salary blanks received, the average salary of the Christian Reformed ministry in 1969 is $7,240.00.

C. Your committee received the following emeritations from different classes, subject to the approval by the synod of 1969.

1. Rev. Gerrit J. Van Der Ziel by classis Alberta South, September 17, 1968. Effective January 1, 1969. Reason: Retirement age.

2. Rev. H. C. Van Deelen by classis Holland, July 15, 1968. Effective July 15, 1968. (Died September 5, 1968). Reason: Severe heart condition.

3. Rev. Clifford Van Der Ark by classis Zeeland, January 15, 1969. Effective February 1, 1969. Reason: Heart condition.

4. Rev. R. Wezeman by classis Florida, January 22, 1969. Effective May 15, 1969. Reason: Retirement age.

5. Rev. Oren Holtrop by classis Pella, January 23, 1969. Effective June 1, 1969. Reason: Retirement age.

D. During the course of this year, the Pension Fund took care of 127 emeriti ministers and 92 widows.

E. Your committee received a written statement from the classical committee of Rocky Mountain Classis, in re the death of the Rev. John Huizenga, in Tucson, Arizona on October 16, 1968. As committee of our Ministers' Pension Fund in cooperation with the Home Mission committee we have taken care of Mrs. John Huizenga's need. She is now a member of our fund.

Part III

Our Request

1. In the light of the present and future needs of our fund, we request synod for a quota of $12.00 for the year 1970.

2. The secretary, Rev. M. Arnoys and treasurer Mr. W. Venema will represent our committee at synod.

Respectfully submitted,
M. Arnoys, secretary

MINISTERS' PENSION FUND

Financial Report

Statement of Fund Condition

Reflecting operation for period February 1, 1968—January 31, 1969

	Pension	Relief	Total
Balance - February 1, 1968	$255,568.77	$52,616.61	$308,185.38
Net increase	96,521.19	2,201.72	98,722.91
Balance - January 31, 1969	$352,089.96	$54,818.33	$406,908.29
Fund balances consist of:			
Commercial accounts	$ 28,723.97	$ 2,096.45	$ 30,820.42
Savings accounts	49,865.99		49,865.99
Certificates of deposit	200,000.00	25,000.00	225,000.00
Government securities	73,500.00	27,721.88	101,221.88
Totals	$352,089.96	$54,818.33	$406,908.29

Schedule of Operations

Twelve months ended January 31, 1969

Receipts:			
Quota payments	$572,441.09		$572,441.09
Ministers contribution	193,039.23		193,039.23
Interest	8,722.34	1,951.00	10,673.34
Donations	698.05	400.72	1,098.77
Total receipts	$774,900.71	$ 2,351.72	$777,252.43
Disbursements:			
Payments to ministers	$402,487.63	$ 150.00	$402,637.63
Payments to widows	253,233.17		253,233.17
Moving expense	9,937.33		9,937.33
Canadian exchange	6,350.11		6,350.11
Administration	4,429.07		4,429.07
Termination payments	1,942.21		1,942.21
Total disbursements	$678,379.52	150.00	$678,529.52
Net increase	$ 96,521.19	$ 2,201.72	$ 98,722.91

PROPOSED BUDGET FOR 1969

	1968 Budget	1968 Actual	1968 Gain	1968 Loss	1969 Proposed Budget
Receipts					
Quotas	$576,650.00	$572,441.09	$	$4,208.91	$673,440.00(1)
Ministers	175,975.62	193,039.23	17,063.61		199,500.00(2)
Interest & donations	10,000.00	11,772.11	1,772.11		12,000.00
Total receipts	$762,625.62	$777,252.43	$18,835.72	$4,208.91	$884,940.00
Disbursements					
To ministers	$450,775.00	$402,637.63	$48,137.37		$525,000.00(3)
To widows	277,400.00	253,233.17	24,166.83		315,000.00(4)
Administration	6,000.00	4,429.07	1,570.93		12,500.00
Moving	7,000.00	9,937.33		2,937.33	10,000.00
Canadian Exchange	6,000.00	6,350.11		350.11	12,500.00
Termination payments		1,942.21		1,942.21	
	$747,175.00	$678,529.52	$73,875.13	$5,229.65	$875,000.00

Anticipated increase	$15,450.62		
Actual increase		$ 98,722.91	
Anticipated increase on 1970 budget			$9,940.00

(1) Estimated 61,000 families at $12.00 less 8% unpaid.
(2) 760 Ministers at average of $7,500 @ 3½%.
(3) 140 Ministers at 50% of average $7,500.00.
(4) 105 Widows @ 40% of average $7,500.00.

The average salary for 1969 is $7,240.00 based on the salary information blanks received and the utilization of minimum salary for those not received as of March 14, 1969.

W. J. Venema, treasurer

SUPPLEMENT 45
REVISION OF FORMS FOR ORDINATION (or INSTALLATION)
(Arts. 49, 148)

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). This report proposed a basic plan for the construction and use of the Forms for Ordination or Installation of Ministers of the Word, together with needful adaptations for the ordination or installation of those called to various ministerial functions. The synod of 1963 approved this basic plan *(Acts 1963*, Art. 115, pp. 78, 79), and the committee proceeded to its work of revision on the basis of it.

The first draft of the revisions, together with a new Form to be used for ministers entering upon extraordinary tasks, was submitted to the synod of 1965. That synod provisionally approved all of these Forms for use in the church for a period of four years, with the exception of the Form for ministers who enter upon extraordinary ministerial tasks, which was referred back to the committee. Synod also instructed the committee to consider the incorporation of several proposed changes in a further redaction of the Forms *(Acts 1965*, Art. 156, pp. 108-110).

In reporting to the synod of 1966, the committee advised synod that a new redaction of the Forms had been prepared and was being submitted to the Stated Clerk of synod for printing and distribution among our churches. The committee also resubmitted a proposed Form for the installation of ministers entering upon extraordinary tasks, which the synod of 1966 provisionally approved, for inclusion in the printing and distribution of the revised Forms. All these Forms were approved for use in the churches, and the committee was continued with instructions "to consider such suggestions and criticisms as may be forthcoming or solicited from the churches, and be prepared to submit a recommendation for final approval of the Revised Forms to the synod of 1969 *(Acts 1966*, Art. 69, pp. 42, 43).

The response to the invitation to "express . . . reactions, offering comments and criticisms and suggested alterations," has not been very large, but perhaps satisfactorily representative. Fourteen written communications have been received with suggestions for alterations of substance or editorial improvement. The response to the general character of the Revised Forms has been almost unanimously favorable.

The suggestions for alteration of substance may be listed as follows:

1. A concern for inclusion of a statement concerning the two-fold response to the Gospel as a savor of death to death as well as life to life.

2. A desire for stronger emphasis on the rejection of error and heresy.

3. Inclusion of specific reference to the vicarious, substitutionary nature of the death of Christ.

4. A concern that the phrase "calling sinners to reconciliation with God" is open to misunderstanding, presumably with desire for fuller explication of its meaning.

5. Inclusion in question 2 of the qualification of the Word of God as "the complete doctrine of salvation."

6. A concern that the questions should call for adherence to the creeds of the church as the purest expression of Scripture teaching.

7. A desire for fuller and more specific detailing of the duties of the minister.

With reference to this your committee wishes to make two observations:

1. Some of these matters have already been dealt with in the committee's response to the proposed changes placed before us for consideration by the synod of 1965, though obviously not to the satisfaction of all concerned. We feel, however, that the new redaction does justice to the concerns expressed and will be found generally acceptable.

2. It should be borne in mind that the Forms for ordination are *liturgical* instruments to be used in a worship service, and not documents for dogmatic exposition, apologetic defense, or Church Order prescriptions. We have tried to shape them for *liturgical use,* based on and reflecting our church's basic theological and ecclesiastical convictions, but avoiding particulars of dogmatic, apologetic, or church order concern.

We have benefitted by some helpful insights and fruitful editorial changes suggested in the letters received from individuals and consistories. In addition to changes prompted by these, the committee has introduced some of its own editorial changes in this last redaction. Most of these are too minor to be specially noted. There are two items to which we may call your attention, however.

1. Before the adaptation (4) For The Teacher of Theology, we have included an explanatory note to the effect that this is to be used only when the person assuming this position is to be ordained to the office of the Minister of the Word. For the appointment of men who are already ordained ministers, the form for Teacher of Theology under "Forms For the Commissioning of Ministers to Extraordinary Tasks" is to be used.

2. We have been impressed by "The Pledge of the Congregation," which is found in the provisional liturgy of the Reformed Church in America. We suggest that, with permission from the Reformed Church in America, this be included where suitable in our Forms for "optional" use by our congregations. The Pledge is as follows:

The pledge of the congregation

Inasmuch, beloved brethren and members of this church, as this most solemn procedure involves obligations and duties on your part towards him whom you have called to minister to you in holy things, I ask you before God and our Lord Jesus Christ:

Do you receive in the Name of the Lord His servant, our brother, to be your minister?

Do you promise to receive the word of truth from his lips with meekness and love; and to submit to him in the due discharge of his holy office?

Do you promise to encourage and help him in his sacred work, and to labor with him in faith and prayer for the honor of Christ, the well-being of His Church, and the welfare of men?

Do you engage to continue to him, while he remains your Minister, competent worldly maintenance, as you have promised; and whatever else the honor of religion and his comfort among you require?

To these questions, what is your answer?

Answer: We do so promise, God helping us.

We now submit hereunder this redaction of the revised ordination Forms to the synod of 1969 for approval and final adoption. We have asked our reporter, Dr. George Stob, to be available to represent our report before synod or its advisory committee.

Respectfully submitted,

Alexander C. De Jong,
Jay De Vries
George Stob, secretary

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 16:15), 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 pleading 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 and for strengthening them against all error. 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 long-suffering and teaching" (2 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).

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. In speaking of their calling, the Apostles say: "We will continue steadfastly in prayer, and 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, exhorting them to contend earnestly for the faith once for all delivered to the saints (Jude 3), 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, together with the elders, watch over the house of God for the right and fruitful ordering of the faith and life and worship of the people of God. In their exercise of the keys of the Kingdom, 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), (3), or (4), depending on whether this is the ordination, or installation, of the

Pastor of an established congregation, a Foreign Missionary, or a Home Missionary, or the ordination of a Teacher of Theology.

(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 servant 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 Scriptures of the Old and New Testaments to be the Word of God, the only infallible rule of faith and practice; 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 pastor, 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. 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 comes again, you shall receive the crown of glory that does not fade away.

And you, beloved Christians, receive your minister in the Lord with all joy, and hold him in honor. Remember that through him God Himself speaks to 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 the Good News, be beautiful and pleasant to you. Submit to those whom God has placed over you, for they care for you as those who shall give account. May they do this with joy and not with sorrow, for this would be unprofitable for you. If you do these things, the God of peace shall enter your homes. 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 foreign lands, 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 offered to them in the way of repentance and faith. 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 Scriptures of the Old and New Testaments to be the Word of God, the only infallible rule of faith and practice; 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 News 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, calling 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 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.

(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 in our homeland,

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 Scriptures of the Old and New Testaments to be the Word of God, the only infallible rule of faith and practice; 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 News 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, calling 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 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.

(4) For the teacher of Theology

(This form is to be used only when the person assuming this position is to be ordained to the office of Minister of the Word. For the appointment of those who are already ordained ministers, the form for the Teacher of Theology under "Forms For the Commissioning of Ministers to Extraordinary Tasks" is to be used).

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 Scriptures of the Old and New Testaments to be the Word of God, the only infallible rule of faith and practice; 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, 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.)

FORMS FOR THE COMMISSIONING OF MINISTERS TO EXTRAORDINARY TASKS

For Teacher of Theology

Congregation of Jesus Christ: N..... 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 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 to 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 Scriptures of the Old and New Testaments to be the Word of God, the only infallible rule of faith and practice; 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).

For other extraordinary tasks

Congregation of Jesus Christ: N..... has been called by this church for the particular task of serving as .....

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 to the end of the world" (Matthew 28:20).

Now, in order that it may appear that you, N..... are minded to accept this calling, 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 Scriptures of the Old and New Testaments to be the Word of God, the only infallible rule of faith and practice; and do you reject every teaching in conflict with them?
>
> Do you promise to discharge your task 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).

SUPPLEMENT 46
USE OF THE NAME "CHRISTIAN REFORMED"
(Arts. 58, 102)

ESTEEMED BRETHREN:

We present the following report in the discharge of our mandate received from the synod of 1968.

Materials and Orientation

The synod of 1968 considered the reply of your committee to the overture submitted by classis Hudson to the synod of 1967 (Overture 1, Acts of 1967, page 661), and the decision of the 1968 synod regarding said overture is recorded in the Acts of 1968, pages 100-103. Synod of 1968 adopted the recommendations of your committee, "to implement the above three suggestions, presented by our legal advisors, to prevent the use of the name 'Christian Reformed' by all agencies other than those under our ecclesiastical control." (Acts of 1968 synod, pages 102, 103). The three suggestions adopted read as follows:

"(1) Appoint a committee to meet with the Board of Trustees of the organization using the words 'Christian Reformed' in its name, with the request that they desist from doing so for the reason that it creates confusion and gives the appearance that it is an ecclesiastical corporation or ecclesiastically controlled. Our judgment is that the organization involved would take the request of synod under serious consideration and would respond by changing the name.

"(2) More publicity could be given in *The Banner* and other church papers to the effect that only certain organizations are synodically recognized and controlled. It could be stated clearly that other organizations using the name are not representing the church, do not speak for the church and have no right to represent that their activities, policies, or fund raising activities meet with church approval.

"(3) Set up certain policies or standards whereby groups which desire to use the name 'Christian Reformed' can know what they must do and what practices they must follow or, negatively, desist from doing in order that the church acquiesce in and permit use of the name 'Christian Reformed,' and in order that the group may receive the endorsement of the church."

Discharge of Synod Mandate

Your committee met with representatives of four non-ecclesiastical organizations using the name "Christian Reformed." A meeting was held October 10, 1968, with representatives of the following organizations:

1. Christian Reformed Laymen's League
2. Christian Reformed Recreation Center
3. Christian Reformed Conference Grounds
4. Association of Christian Reformed Laymen

In reply to the question submitted to representatives of the above named organizations to change their names on the grounds adduced by the synod of 1968 met with a negative response. The request to seek to remove the confusion which exists in the minds of many people that the first three mentioned organizations are owned and operated by the Christian Reformed Church did not meet with the response we as a committee anticipated. As a committee we were not requested by the synod to investigate the activities of any of the organizations, but to remove if possible the confusion which telephone listings, numerous telephone calls directed to the office of the stated clerk by persons who consider that the first three mentioned organizations are owned and operated by the denomination.

Your committee then suggested as an alternative to make a slight change in the names of the first three named organizations. This met with the following responses:

1. We suggested that the word "Reformed" be dropped from the name "Christian Reformed Recreation Center." The board expressed its unwillingness also to make this slight change.

2. To the representatives of the Christian Reformed Laymen's League we suggested the name "League of Christian Reformed Laymen," but during March, 1969 we were informed that also this organization contemplates no change in its present name and that incorporation of their present name will soon be effected.

3. The board of directors of the "Christian Reformed Conference Grounds," has discussed the suggested name, "Christian Conference Grounds" and at a meeting scheduled for March 29, 1969, the matter will once again be considered.

4. The Association of Christian Reformed Laymen does not intend to change their name, and your committee is of the opinion that a change of name is not necessary, inasmuch as the order of the words in their name indicates clearly that this is a non-ecclesiastical organization, and that the name is not confusing to the general public nor to our church constituency.

As a committee we regret that our efforts were not more fruitful. We also are hesitant to carry out decisions (2) and (3) of the 1968 synod without further consideration by the synod of 1969. The synod of 1968 uses the words, "More publicity *could* be given . . . ," but your committee was not mandated that, "more publicity *should* be given. . . ." Hence we leave the matter with the synod of 1969 to evaluate and to provide the necessary wisdom in the given situations for a suitable solution.

Humbly submitted,

Dr. R. J. Danhof, Stated Clerk

Mr. Berton Sevensma, Attorney-at-Law

SUPPLEMENT 47
SPECIAL STUDY OF MINISTERS' PENSION PLAN
(Arts. 71, 148

ESTEEMED BRETHREN:

The synod of 1966 appointed your committee to study the Ministers' Pension Plan, specifically directing attention to certain problem areas. The committee reported to the synod of 1967 pointing out the inadequacies and problem areas of the present plan. A complete new plan was also presented which was referred to the churches for study and comment. Many comments were received and were considered by the committee in formulating its report to the 1968 synod and also this report. Synod of 1968 requested the committee to devise a plan in accordance with the recommendations presented in its 1968 report (1968 *Acts of Synod,* pp. 394-398). This report is your committee's effort to fulfill its mandate in accordance with the directions given by the synod of 1968.

ACTIVITIES

The committee retained Marsh & McLellan to be its consulting actuaries. This firm is one of the largest of its type in the world and serves many major companies. They have offices in principal cities throughout the United States and in many foreign countries. For geographical reasons, the Detroit office was used. However, your committee was fortunate to obtain the services of Mr. Henry Fortuin, a member of the Christian Reformed Church, and an actuary in the New York office of Marsh & McLellan, as liaison between the committee and its consultant. Your committee judges this to be a desirable arrangement for both the committee and the consultants. It should be noted that this firm is independent and that they serve clients who have insured plans and trusteed plans. In fact, they have advised your committee that the method of funding is one of the last decisions to be made since that really is a question of where the desired services can be purchased at the best price. Accordingly, your committee does not make a recommendation as to the method of funding, but requests the authority to implement the plan in the most desirable manner.

OBJECTIVES

1. **Financial Soundness**—Your committee remains convinced that an actuarially sound plan would be better than continuing the present plan. The financial weakness and instability of the present plan is indicated by the actuarial study which shows the accrued liability to be in excess of $15,000,000 while the total assets of the fund are approximately $350,000. Accrued liability means the amount required to pay the benefits under the plan to the participants less the assets of the fund. Pres-

ently, the church is paying pensions to those who served a former generation. Continuation of the present plan will result in future generations paying the pensions of those serving this generation. In effect, we have adopted a policy of "services now, pay later."

An actuarially sound plan is based on the principle that the cost of providing a pension for a person is incurred while one is actively employed. Therefore, an amount is set aside each year during one's career so that at retirement there will be sufficient monies to pay the pension benefits in accordance with the terms of the plan. The earnings on the funds set aside are taken into account in determining the amount necessary to be put aside in order to achieve the desired pension benefits. In simplified form, the pension equation is: benefits = contributions (from employer, employee, or both) + return on investment — cost of administration. An actuarial study computes the amount of the contribution required to produce a desired benefit, assuming a fair return on investment and normal expenses. Your committee believes an actuarial plan is superior in theory and in practice to the present system. In support, the committee cites the nearly universal practice in the business world.

2. **Realistic Benefit Formula**—Development of a realistic benefit formula was the second goal of your committee. It was felt that the present formula of 50% of the average active minister's salary was developed under conditions that are not applicable any longer. Mandatory social security for ministers requires a re-examination of the present plan. Many companies strive to provide pension benefits which, when coupled with social security benefits, will give their retirees approximately 50% of their active pay. The present plan, with social security benefits, will result in some of our ministers receiving 80% or even 90% of their active pay. However, merely looking at the percentages may not produce the desired result since certain minimums are required to maintain an adequate standard of living. It appears that the present level of pension benefits is adequate since the expenditures from the Relief Fund have been minimal. It should further be noted that synod will be able to alter the benefits at any time in the future should they prove to be inadequate.

Several of the overtures to the synod of 1968 suggested that any changes in the present benefit formula would be a breach of faith with the ministers. Your committee is not in agreement with this idea since it conceives the duty of the church under the Church Order to be to provide proper support for the ministers. This may require that emeritus ministers receive pensions greater than 50% of average pay, or less than 50%. Where a major new source of revenue for retirees is provided by governmental programs, which are mandatory, the duty of the church is altered.

3. **Orderly Payment Within Capabilities**—The other major aim was to develop a plan for the orderly funding of the proposed benefits within the financial capabilities of the denomination. It is to be observed that under the proposed plan costs will remain constant rather than spiral

upward unless the benefits are changed or there is a significant change in the ratio of ministers to families.

OUTLINE OF PROPOSED NEW PLAN

The principal plan provisions are as follows:

1. **Effective Date**—February 1, 1970. The actuarial study was based upon an effective date of February 1, 1969, however, your committee believes that the earliest practicable date to implement a new plan would be February 1, 1970. It is believed that adequate time would be available after action by synod and before the effective date to do the necessary work in implementing the plan.

2. **Eligibility**—Each Christian Reformed minister will be eligible to participate in the plan upon his ordination. All participants in the present plan will automatically be included in the new plan. All ministers serving organized churches will be participants, and ministers serving in capacities other than as pastors of organized churches will participate only if they or their employer make the required contribution. Ministers who are eligible to participate, but do not because the required contribution is not made shall not receive a year of credited service for that particular year. Your committee is in agreement with the interpretation of the Board of Home Missions that "churches" includes *organized* churches developing under the Board of Home Missions (1968 *Acts of Synod,* p. 355). However, a contribution will be required with respect to ordained men who are serving unorganized churches. The test will be whether or not the church is organized.

3. **Retirement Dates**—

(a) Normal Retirement—First day of the month following attainment of age 65. As in the case of the present plan, the benefits would not be increased if retirement is delayed beyond age 65.

(b) Early Retirement—No provision for early retirement.

(c) Disability Retirement—Participants who are certified by their classis to be disabled and who qualify for social security disability benefits shall receive the full retirement benefit less 100% of the primary social security disability benefits received by them. A disabled minister entitled to receive disability benefits from social security for his spouse and dependents would be able to retain such benefits without reduction.

4. **Retirement Benefits**—At retirement, the annual benefits will be $3,000, with an increase of 2% per year compounded, which increase will continue after retirement; provided, however, that present retirees retiring before the automatic increases equal the present level of benefits under the existing plan shall receive an amount at least equal to the amount of present benefits.

Ministers who have less than 30 years of credited services at retirement would have their benefits reduced by 1/30 for each year of credited service less than 30. One year of credited service would be given for each year of membership in the present plan and for each year that the minister served an organized church, or the required contribution was made by him or on his behalf as provided in Section 5, infra.

Widows—Widows of a deceased participant will receive a benefit of 80% of the amount which would have been payable to the deceased participant if he had been retired on the date of death. After retirement 80% of the participant's benefit will be continued to his eligible widow for her remaining life. Present rules governing eligibility of widows will be continued.

Orphans—The plan makes no provision for orphans since the number of persons who have been entitled to such benefits has been very small and it is believed that the Supplemental Fund can better handle such cases.

5. **Contributions**—No contributions will be required from ministers serving organized churches, however, an annual contribution will be required for each other eligible minister to participate. Such contributions can be paid either by the employer of such minister, or by the minister. Presently, the proposed contribution is $750 per year.

This aspect of the plan is a departure from the guidelines approved by the synod of 1968. Your committee recommended a continuation of the present 3½% contribution by ministers last year principally because the responses from the churches indicated that the ministers' contribution should be continued. However, your committee has changed its position for the following reasons:

(a) The 6.9% self-employment tax required to be paid for social security plus the 3½% contribution to the Ministers' Pension Plan represents an inordinate amount of the average salary of ministers allocated for retirement benefits. It is believed that few ministers will be able to afford this burden without great discomfort.

(b) Administrative problems are multiplied by requiring contributions from all ministers.

The consulting actuaries strongly advised against ministers' contributions for both of the reasons mentioned above.

It is noteworthy that the Salary Information Blanks submitted to the present Ministers' Pension and Relief Committee reveal that an increasing number of churches and other employers are presently paying the ministers' contribution. Since Social Security has just become effective, many of the churches are also paying the self-employment tax or have given the minister a raise which is equivalent to the new tax. Preliminary estimates reveal that approximately 40% of the churches are paying one or both of these amounts. Since the trend is toward the payment of the minister's contribution by the church anyway, your committee judges that it would be better to dispense with ministers' contributions altogether and raise the entire amount by the quota method. Churches which have not yet become a part of this trend could take the elimination of the minister's contribution into account in determining future salary policy. The total of the contributions received from the ministers is approximately equivalent to $4.00 per family in quota. Therefore, an increase in the quota of $4.00 coupled with the elimination of contributions by the ministers, does not really represent an increase in overall costs, but only a change in the method of payment.

The reason for the required contributions from ministers not serving organized churches is that they have no base of supporting families and therefore their employing unit, or they themselves, should pay for their own pension. However, it is possible to alter the proposed plan to require contributions from the ministers, should synod so decide. If synod moves in that direction, the effect on the quota can be computed and an appropriate adjustment made.

6. **Termination of Service**—If a participating minister ceases to be a minister in the Christian Reformed Church, all benefits are forfeited, except that the present rule will continue that 25% of contributions made under the presently existing plan will be refunded. No individual contributions, even if made by the minister, under the new plan as required for ministers not serving organized churches, will be made. It should be noted, however, that the failure of a minister or his employer to make a required contribution will not result in a termination of service, but will only affect the years of credited service of the individual minister.

7. **Administration**—The Ministers' Pension Committee will be responsible for the general administration of the plan and will establish rules for the transaction of the business of the plan. Synod will also reserve the right to amend the plan in whole or in part or to terminate the plan should conditions warrant such action.

8. **Quota Projection**—The adoption of the proposed plan would require a quota of $16.50 per family. It should be noted that $12.00 is being requested to continue the present plan and the elimination of contributions from the minister, which is a conversion in the method of payment rather than an additional cost, accounts for an additional $4.00 per family.

The committee urges synod to act upon this matter. Further delay will result in beginning anew on the actuarial computations. Also, the age distribution of the active ministers is such that reducing the time for funding them prior to retirement will be disadvantageous. On the other hand, the cost required to implement the proposed plan will not be substantial. Furthermore, your committee believes that synod will continue to keep its options open with respect to the proposed new plan since it could always be terminated and synod could revert to the present plan.

SUPPLEMENTAL FUND

As recommended in last year's report (1968 *Acts of Synod,* p. 398), the committee recommends that a Supplemental Fund be continued for assistance in financial emergencies. This will be a continuation of the present Relief Fund under a more appropriate name, and will continue to be financed by free will offerings. A separate fund for moving expenses and administrative costs will also be maintained by the committee which will be paid out of quota funds. The amount of these expenses is relatively small and they will not significantly affect the quota. Part of the monies presently in the fund will be used during the transi-

tional period for the purpose of providing additional benefits to present retirees in order that their pension benefits will not be less than the amount that they are now receiving. Any amounts not required for this purpose will then become part of the fund at the end of the transitional period.

TERM INSURANCE

As requested by the synod of 1968, your committee submits the following information, based upon cost for $1,000 face amount, estimated for a contract written in Michigan:

Active and Retired	at	74 cents per $1,000	$649.72 per month
Active Only	at	58 cents per $1,000	$505.72 per month
Retired Only	at	$4.89 per $1,000	$542.79 per month

(Based on 767 active ministers and 111 retired ministers).

These figures indicate that if the budget permits, $2,000 of life insurance could be purchased for each minister, both active and retired, for approximately 25 cents in the quota. Your committee wishes to point out that the addition of life insurance is an optional extra feature and is not tied to the adoption of the proposed Pension Plan.

OVERTURES

Your committee has considered overtures 6 and 7 submitted to the synod of 1967. Actually, these overtures lie within the province of the Ministers' Pension and Relief Committee, however, since most of the members of the study committee are also members of the Standing committee, it appears that both committees are in agreement in recommending that synod does not accede to overtures 6 and 7 (1967 synod) for the reasons set forth in the grounds in the recommendations section of this report.

CHANGES IN THE PRESENT PLAN

In the event that synod should not approve the proposed plan, your committee suggests the following changes in the present plan at this time.

1. Article II—C-3 of the Rules would be amended to read as follows: "Determine the average salaries of ministers and establish pension amounts for the ensuing year at the nearest multiple of $10.00, to simplify bookkeeping. This determination is to be made on the basis of the preceding year's summary of the Salary Information blanks based on actual remuneration paid for that year." Presently, the rule reads as follows: "Determine the average salary of ministers and establish pension amounts for the ensuing year. This determination is to be made annually by March 1, and the pension amounts shall, to simplify bookkeeping, be fixed at the nearest multiple of $10.00."

Grounds:

(i) The information necessary to make the determination is not usually available by March 1 of each year. In some years, less than ⅔ of the salary information blanks, from which the calculations are made,

have been received by March 1. (ii) Calculating the pension amount on the estimated amounts does not reflect the true average salary since adjustments are frequently made during the year. (iii) This change would greatly simplify the calculation and permit better budgeting.

2. Article VI - B—Widows shall be amended by the addition of Subsection 9: "In the event that a widow or an orphan dies, the pension shall be paid to the estate of such person through and including the month in which death occurs. Benefits paid to or for a dependent child who becomes ineligible shall be paid through the month in which he becomes ineligible."

Ground: The rules do not presently specify a procedure to cover these situations. Administratively, the suggested rule has been followed, but it is deemed desirable to include such a provision in the rules.

3. Article V - C 2e shall be amended to read as follows: "Each active and retired minister (whether or not he is a member of the Fund), or his consistory or other employer, shall provide to the board the salary and other information stipulated in the Salary Information Form provided by the board." That provision presently reads as follows: "Each active minister (whether or not he is a member of the fund), or his consistory or other employer, shall provide to the board the salary information stipulated in the Salary Information Form provided by the board."

Grounds:

(i) This information would assist the board in judging the extent to which retired ministers are supplementing their income. (ii) This form could provide a method of obtaining information regarding dependents and medical information, where necessary.

RECOMMENDATIONS

1. That synod adopt the proposed plan, and approve a quota of $16.50 per family necessary to finance the new plan.

2. That synod authorize the committee to implement the proposed plan, in consultation with the Ministers' Pension and Relief Administration committee.

3. That administration of the new plan be vested in a standing committee, known as the Ministers' Pension Committee, which will be the successor to the present Ministers' Pension and Relief Administration Committee. That the Ministers' Pension Committee develop new rules for the operation of the proposed plan, including necessary transitional rules.

4. That synod decide whether group term life insurance should be purchased at this time.

5. That synod does not accede to Overture 6—synod of 1967.

Grounds:

(i) Contributions of ministers represent only a small fraction of the cost of providing benefits under the present plan and the benefits of the protection received during years of membership far outweighs the contribution. (ii) The present rule has worked well over a period of time.

6. That synod does not accede to Overture 7—synod of 1967.

Grounds:

(i) A similar rule applies to ministers. (ii) This is a fair and reasonable rule which does not unnecessarily restrict one's freedom. (iii) While the church does not desire that any one continue membership for financial reasons, it is not unfair to terminate the payment of substantial financial benefits to those who no longer share our common faith.

7. If synod does not adopt recommendations 1 and 2, that it adopt the changes in the present plan as suggested in the report.

The committee requests that the privilege of the floor be granted to two members of the committee and representatives of the consulting actuaries when this matter comes up for discussion.

This report has not discussed the Canadian equivalent of Social Security since that program also is mandatory for ministers and it presently is undergoing revision. The consulting actuaries will follow developments as to revisions through their Canadian offices and will report any action that may be taken, if any, to synod. The consultants foresee no insurmountable problems arising from the fact that our denomination has ministers who will retire under the Canadian governmental programs as well as the United States Social Security program.

Humbly submitted,

Rev. M. Arnoys, chairman
David Vander Ploeg, secretary
K. Bergsma
J. F. Mellema
W. Post
W. Venema
A. Walters

SUPPLEMENT 48
INTER-CHURCH RELATIONS
(Arts. 56, 76, 111)

ESTEEMED BRETHREN:

As synod of 1968 decided, Rev. C. Boomsma continues to serve on this committee this year and served as chairman. Dr. John H. Bratt served on the committee as the alternate in the absence of Dr. John Kromminga. Rev. A. Brink was chosen as secretary of the committee.

1. Gereformeerde Kerken (Art. 31) addressed correspondence to our committee last year, making charges against the Gereformeerde Kerken (Synodale). Our committee recommended that these charges be brought to the attention of the Gereformeerde Kerken (Synodale). However, synod decided that we should not follow that course of action. Synod's decision was communicated to the Deputies for Correspondence of the Gereformeerde Kerken (Art. 31). In reponse we have now received another letter insisting that our synod must indeed enter into the charges made and requesting copies of the decision made by our last synod and of the report mentioned in the Acts of 1966, art. 84. We wish to report that transcripts of said decisions were sent to them and we simply report the present letter to synod's attention as a matter of information.

2. The Stated Clerk referred to our committee a letter from the Korean Bible Church of Chicago, expressing their desire to affiliate with the Christian Reformed Church. Your committee recommended that classis Chicago North, within whose boundaries the Korean group meets, examine the pastor and the credentials of the members of this church and take action with the concurrent advice of three Synodical Deputies and report to synod. In subsequent correspondence and conference with said classis we learn that this is being carried out.

3. We were unable to send two observers in January to the meeting of the North American Area Council of the World Alliance of Reformed Churches. We have been informed, however, that we will be invited to send an observer to the General Council of the W.A.R.C. to meet in Nairobi, Kenya in August of 1970. In the event of this invitation, we request the authorization of synod to ask one of our workers in Nigeria to attend this meeting as our church's official observer. The expenses involved to send a delegate from Nigeria are small.

4. Upon consideration of an extensive and informative report of the Rev. Richard Sytsma our fraternal delegate to the General Assemblies of the Korean Presbyterian Church, the committee took the following actions:

a. To report to synod that we do not recommend the raising of $10,000 for the dormitory at the Hapdong Seminary in view of improved economic conditions in Korea.

b. In view of the cessation of efforts toward a merger of the Hapdong and Koryu-pa churches, to invite the Koryu-pa to become a corresponding church again as it once was. Correspondence has been initiated to accomplish this.

5. The letter of the Christelijke Gereformeerde Kerken dated April 20, 1968, which was referred for reply to your committee, was answered in person by our fraternal delegate Rev. B. Nederlof, and also by the sending of synod's decision regarding the Conclusions of Utrecht.

6. Continuing our study of the National Association of Evangelicals, your committee sent two of its members, Secretary A. Brink, who is also on the Board of Administrators of the NAE, and Rev. L. Veltkamp, to the national convention in Cincinnati, April 15-17.

7. Your committee calls the attention of synod to the tendency to bypass this committee in making appointments to inter-church councils and in carrying on inter-church conversations, and urges the desirability of channeling all matters concerning ecumenicity and inter-church relations through this, its own standing committee for such matters.

8. Since the service of Rev. C. Boomsma on this committee must now come to an end, we propose the following nomination for a regular member: Dr. John H. Bratt and Dr. Dick Van Halsema. For the alternate member of the committee: the nominee not elected for regular committee membership and Rev. Jacob Uitvlugt.

FOR ACTION BY SYNOD

1. Authorize an observer to the General Council World Alliance of Reformed Churches cf. No. 3 of report.

2. Future policy in inter-church matters, cf. No. 7 of report.

3. Election of regular member of committee for three year term, and an alternate for either two or three-year term.

Respectfully submitted,

C. Boomsma, President
A. Brink, Secretary
L. Veltkamp
R. J. Danhof (ex officio)
J. H. Bratt (alternate)

SUPPLEMENT 49
AMERICAN BIBLE SOCIETY
(Arts. 109, 118, 123, 148)

ESTEEMED BRETHREN:

What translation? What new version? Has anybody seen the *latest* version of the Bible? Just take a look at the advertising (and claims) of those who herald the issuance of a *new* edition. With so much clamor for attention of the reader, and perhaps even asking for more financial support, it is no wonder that there is confusion in the ranks of the readers, not only as to what is available but also as to what is "sound."

It was the writer's privilege to attend the annual meeting of the ABS on November 13, 1968. We think of the leaders in our church who used to be such staunch defenders and interested supporters of the ABS, to wit, The Rev. Hessel Bouma, Sr., and The Rev. Willard Van Antwerpen. We deem it a privilege to follow in their footsteps and to bring you this report.

To record all facts and impressions of this meeting into one comprehensive report is a difficult task. We shall try to give you the highlights, as well as our impressions (because that's why we were there as your representative) of this meeting. As one speaker put it—"The past is rolled up for our information; the present is unrolled for future action." Fact sheets and all kinds of information were distributed to make sure that all delegates had access to this abundant source.

Let us discuss distribution of the Scriptures. Much can be said about this. We shall try to be brief. The ABS is a cooperating member of The United Bible Societies, which coordinates and effects distribution of the Gospel throughout the world. 110,488,279 copies of Scripture were given away or sold below cost during the last calendar year 1968—*one copy for every thirty-three people in the world today*—This includes vast numbers of people who live in those countries where Scripture distribution is either restricted or prohibited by government policy or political unrest.

Such distribution records are not achieved by accident. They result from long hours of labor by dedicated Christians who give of themselves that God's Word may reach all men everywhere.

In Italy, the highest sales ever recorded by the Bible Society were achieved in 1967—without paid colportage and with only two employees in the depot. Credit goes to 600 volunteers who hold other jobs and give a few hours each day to Scripture circulation. They are teachers, students, workmen and farmers. They cover all of Italy without reimbursement for travel expenses: business representatives in their own cars; railroad men; and shopkeepers, from the chemist to the broom seller, who offer the Scriptures along with their other wares.

A well-to-do Roman Catholic woman in Nicaragua was pleased to receive a copy of the Spanish New Testament in the Versión Popular,

but was perturbed because it did not have the "imprimatur" of her local bishop. After seeking and obtaining his approval, she not only read it but purchased and gave away 1,500 copies.

A student at Warner-Pacific College in Oregon purchased 4,000 copies of the ABS/TEV New Testament and sold them house-to-house in the Portland area.

In the war-torn highlands of Vietnam, the Koho mountain people recently celebrated a service of thanksgiving and dedication to mark the arrival of the first edition of the complete New Testament in their language. Publication was made possible through gifts from the men of the United States 25th Infantry Division. The Koho tribe of 90,000 people lives where there is no security from guerilla attacks, but more than ten thousand have become Christian and as such have refused to follow or to be coerced by the Viet Cong.

Scripture distributors throughout Latin America are trained for their task by Regional Penzotti Institutes and Penzotti Workshops. Three Institutes were held during 1967. One at Montevideo, Uruguay, was attended by 15 students from five countries and eight denominations. A second in La Paz, Bolivia, attracted 39 students representing 12 denominations. The largest institute of the year gathered in Sao Paulo, Brazil, where 14 pastors, 10 church workers, 81 laymen and women and 15 Bible Society personnel attended a series of classes on distribution techniques and received practical experience in door-to-door distribution. More than 50 Penzotti Workshops presenting abbreviated courses in Scripture distribution were held in other countries of Latin America.

The Christian Reformed Church can be proud of its record (in honor to our God) of its association with the ABS these many years. Is it all worthwhile? When one sees God's blessings and increase on this work we like to refer to the following notes by Dr. Laton E. Holmgren:

"Just over a century and a half ago, a group of distinguished and dedicated churchmen in this country founded the American Bible Society. Their intentions were clear; their plan simple. We must, they said, create an organization whose uncomplicated and uncontroversial task will be to facilitate the missionary outreach of the churches by providing them with abundant supplies of well produced Scriptures in faithful texts at reasonable prices. Following the pattern established by the British and Foreign Bible Society twelve years earlier, they called on all believers of good will to set aside theological and ecclesiological differences and join with one heart and voice in this noble enterprise. In their 'Address to the People' of 1816, they said of the new Society:

'Local feelings, party prejudices, sectarian jealousies are excluded by its very nature. Its members are leagued in that, and that alone, which calls up every hallowed and puts down every unhallowed principle—the dissemination of the Scriptures in the received versions where they exist, and in the most faithful where they may be required.'

What could be more unpretentious and uncontentious than that. Surely such a worthy enterprise would receive the undiluted and unending support of all those who love the Lord and believe in His Holy Word."

"The common task of the churches and the American Bible Society is to see that the Book is not only in plentiful supply in all the languages of the world but also that it is in the hands of the Church in the most accurate, understandable and dynamic texts possible." The above is the foreword of the Advisory Council and it has much to say to us.

At the annual meeting there were 121 delegates representing 62 denominations, communions and church agencies, in attendance. The Society re-examined the basic purposes and processes and reaffirmed the fundamental principles to which the Society has been historically committed in the pursuit of its global missionary task—to confront every person with the Holy Scriptures in such a way that he will read and become "wise unto salvation through faith which is in Christ Jesus." (2 Tim. 3:15).

The translation program of the Bible Society is very active. It seeks and attempts to communicate the meaning of the original text in the language of modern man. However stress is put on the importance of a faithful adherence to the message of the Scriptures in Greek and Hebrew while using present day language to express the meaning of the original text. The Society insists that the message should not be distorted by either the medium or the messenger. This can only result from devout scholarship and diligent research, not only in the field of Biblical studies but also in the area of the science of communication. The employment of these sound procedures in translating has produced such effective New Testament translations as the Versión Popular in Spanish and Today's English Version. Plans are now under way for the extension of these translational methods to a number of other languages, e.g. Thai, Chinese, French, and Portuguese.

The Society expressed its gratitude for the ever widening circle of the Society's participating and supportive membership. It was noted that the United Bible Societies and the Roman Catholic Church's "Secretariat for Promoting Christian Unity" had established "Guiding Principles for Interconfessional Cooperation in Translating the Bible." These guidelines reiterate the historic policy and practice of the American Bible Society with regard to cooperation in translating the Scriptures without note or comment. Note was taken to involve interested groups in sponsoring such programs for the promotion of Bible use as Bible Sunday, National Bible Week, and Worldwide Bible Reading in the USA.

It was also recommended that the Thanksgiving to Christmas time period be used for special Bible reading emphases. It was also suggested to the churches that Bible Sunday, either observed on the Sunday before Thanksgiving or on the first or second Sunday in Advent could provide an excellent time for providing people an opportunity to share *financially* (italics mine) in the Bible cause.

There was serious concern for the drop of 20 percent in contributions at a time of world urgent demand for the Scriptures. As a denomination we contributed $10,803 in 1968 whereas the figure in 1967 was $8,365. So there was an advance. The inflation spiral has also hit the Society. This means that support and giving must increase, otherwise the Society's program will suffer a drastic setback.

As delegate to the 152nd annual meeting of the American Bible Society we were impressed with the value and the worthwhileness of the American Bible Society, and it is suggested that local church councils become more aware of their responsibility with at least a free will offering.

The program of the Society is world ranging. There are many up-to-date translations in many languages for the man in the street. The Latins are of immediate concern. A wide ranging program for distribution and publication has been set up for Africa. As has been observed many times, it is not always easy to find the right words in a new language to express the Bible's meaning. Often a translator has to talk with many people about just one word or phrase to make sure it is interpreted correctly. He may also invite a group of tribesmen to gather in his home and sing folk songs or tell stories so he can discover the exact word required to convey a particular thought. Because thousands of such translators have dedicated their lives to this work, some portion of the Bible is available in the language spoken by 97 percent of the world's people—from the borders of the great Sahara Desert to the most remote settlements of the Arctic.

Again we were impressed with the total dedication of the ABS staff and its field workers, in promoting the Word of God in the many countries where they are active.

"Heaven and earth shall pass away but my words shall not pass away."

One final remark. All of us are aware that a program for a new translation of the Bible is under way. Seemingly there is competition! Why? To the average man there is a plethora of translations available—just scan the announcements in *Christianity Today!* We think our denomination should know, and is entitled to know, the exact relationship of the ABS and the NYBS. From what we can gather, historically the NYBS was supposed to take care of the distribution of the Scriptures and fund raising in the five boroughs of New York City and the ABS would oversee national and international distribution.

We wrote the NYBS requesting a financial statement, but to date (June 4, 1969) no reply was forthcoming. We also wrote the ABS, which immediately submitted to us a financial statement and report. The ABS speaks of a period of 20 years in which the above gentlemen's agreement was observed, until the NYBS decided to sponsor this new translation and raise *money* on a *national basis.* One must be aware that such an overture from Classis Hackensack is now before Synod. Serious questions and doubts are raised—to rephrase an old remark—is this mission really necessary? We do not think so and we ask you, brethren, to carefully examine all the facts. A tremendous amount will have to be raised to accomplish the desired aims of the NYBS.

Because of its cooperative work with 35 Bible Societies around the world the ABS is able to carry on translation work and revisions in 800 different languages at an *annual cost* of approximately $500,000! This is significant economically in view of the fact that a *million dollars* is now being requested for just *one new translation!*

May we call your attention to page 150 in the 1969 Agenda Report 24,

The Revised Standard Bible Version Committee, which recommends "3. That synod appoint a standing committee on Bible Translations with the mandate to advise synod concerning the designation of Bible versions to be used in worship services, and to inform the churches concerning the quality of new translations."

It is also interesting to note the report states on page 149 that "In addition, among our own churches various translations are being recommended for special purposes, e.g., Today's English Version (Good News for Modern Man) is used widely in certain areas of mission work."

One should remember that the work done by the ABS is *basic* to the total work of the Church of Jesus Christ around the world. In other words our total financial support to the ABS doesn't begin to pay for what the ABS does for our denomination. Please see pages 51-52 of the Back to God Hour Report.

"During 1968 approximately 35 stations scheduled *Insight* and these continue into 1969. These stations were secured by using mailing lists supplied by the American Bible Society which is cooperating in the distribution of the broadcast. The Society also supplies the Gospels of Mark at no cost."

"The *Insight* series, quite apart from the value of the free time already acquired is yielding much useful information that will help in producing and distributing programs of this nature in the future. The contact with the American Bible Society has proven invaluable."

Our denomination contributed roughly $10,000 in 1968. Suppose that $500 of this $10,000 total was used to provide Scriptures to the Back to God Hour, and that for the Armed Forces $2,500 was apportioned for free Scriptures, plus another $1,000 for the Home Missions program in the U.S., that would leave $6,000 for Scripture service to the Christian Reformed Church in the 14 fields of foreign mission work. If you divide this, it means that in a particular area of mission work, like Nigeria, or the Philippines, an average amount of *only* $428 per country is actually provided by the Christian Reformed Church to the ABS. Let any missionary say whether or not this begins to pay for all the help that the ABS is giving to his mission field!

The Christian Reformed Church and the American Bible Society have been partners since 1909 at which time its gift was made to the Society in the amount of $86.88! Since that time the support has been consistent and increasing. The high point of support was in 1966 in the amount of $11,359. In 1968 this was $10,804. This year so far, receipts show a drop of $738 in the first quarter of 1969 (1968—$3,978; 1969—$3,240). We would hope that this trend can be reversed by our churches, through the pastors and consistories being alerted to it.

Have you seen or read, "Good News for Modern Man"—The ABS translation into today's English? Do you know it is a best seller? Since its publication 2½ years ago it has been consistently the *Best Seller* in America and more than 16,000,000 copies have been distributed in the U.S. and around the world. Its distribution has outranked the top paperback sellers in the world! That's something!

We ask you to consider this: what if there were no American Bible

Society to turn to for help in translation and to make available the Scriptures needed in the languages required?

Please give this organization your moral and prayerful, as well as increased financial support!

Respectfully submitted,

John Last
Synodical Representative
Advisory Council, ABS

SUPPLEMENT 50
STANDING ADVISORY BUDGET COMMITTEE REPORT
(Arts. 118, 138, 148)

ESTEEMED BRETHREN:

1. Denominational Quotas

The Standing Advisory Budget Committee has, as directed by synod, studied the quota requests from all the quota participating agencies. This committee is instructed to recommend to synod and its Advisory Committee on Budget Matters a per family overall denominational quota that, if approved by synod, will provide reasonable quota support for the increasing needs of the denominational agencies while at the same time one that is reasonable when judged in the light of our denominational stewardship and family giving.

Our committee task was particularly difficult this year as we received quota requests from the various denominational agencies for 1970 totaling $127.90, or an increase of $9.65 (or an 8.16 percent increase) over the 1969 quota. Our committee sympathizes with the agencies requesting these quota increases as we all realize what inflation has done, and is doing, to the dollar. We felt, however, that it was impossible for us to recommend an increase in the quota by this amount in one year, especially since the 1968 quota represented a 9.9 percent increase over the 1967 quota and the 1969 quota represented a 6.3 percent increase over the 1968 quota. We feel, therefore, that most of the agencies cannot be given the entire amount of the requested increase since, by doing so, it would have to be at the expense of one or more of some other denominational agencies.

In support of our contention that an 8.16 percent increase in the denominational quota is not practical, we analyzed statistics of average annual family income (Source: U.S. Department of Commerce, Bureau of the Census, Current Population Reports). We found that average annual family income increased 6.3 percent in 1968. Inflation in 1968 cost the average family 3.9 percent. We decided, therefore, that an increase in the quota at a rate faster than the increase in real income (approximately 3%) could work a hardship on many small or low family-income churches. Furthermore, local or regional church, christian school, or classical programs may have difficulty raising funds when the denominational quotas increase too rapidly. Many states and cities have added and/or increased property and income taxes which further reduce family net income.

After careful analysis and review of budgets and financial statements of the denominational agencies, the Standing Advisory Budget Committee is recommending a per family quota of $122.50 for 1970 (details are given on a subsequent page). While this represents an overall 3.4

percent increase above the 1969 quota, the recommended increases for the individual agencies vary from no increase to a 7 percent increase. IN THIS REGARD, WE REQUEST AS IN 1968 THAT SYNOD CONSIDER ALL DENOMINATIONAL AGENCY BUDGET REQUESTS BEFORE ACTING ON ANY ONE. We also request that synod keep these figures and percentages in mind when they consider the reports and requests of committees which could increase quotas over the recommended 3.4 percent level. Examples are:

(1) Report 14—Fund for Needy Churches
(2) Report 20—Sponsorship of Foreign Students
(3) Report 21—Participation in the National Resource Committee
(4) Report 28—Christian School Financing Program
(5) Report 47—Special Study of Minister's Pension Plan

Quota support is one very important source of income for most of the denominational agencies. It is not the only source, however—other sources are offerings and gifts for "above quota needs." The Budget Committee again commends the agencies for their efforts for presenting their needs to the churches and our people. We feel that even more effort can be put forth to increase the amount of total income derived from gifts and offerings. Our people continue to be bombarded today with very effective literature requesting financial support from many **outside organizations.** Our people are giving substantial amounts to these organizations even though some are not doctrinally sound, or have no significant financial accountability. Our denominational agencies, by using more effective literature, will channel some of these gifts in their direction. The Budget Committee feels that we cannot place the full responsibility to achieve this end on the personnel of these agencies. We strongly urge the ministerial and elder delegates to remind their classes and congregations of the above quota needs of our agencies, as well as the list of causes which synod approves for financial support. With greater emphasis given by all to the needs of our denominational agencies, these agencies can increase their gift and offering income which will permit them to better meet their total program demands and in turn, reduce their dependence on the denominational quota.

2. **Special Matters**

The Standing Advisory Budget Committee took action on two matters involving financial considerations, but that were not related directly to an analysis of denominational quota support or non-denominational causes recommended for financial support.

A. The Standing Advisory Budget Committee studied the matter of a denominational comptroller and recommends the following:

The Standing Advisory Budget Committee requests that synod give an additional year for further study of the matter of a denominational comptroller.

Ground: The Budget Committee feels that this is a big decision which could influence recommendations the Budget Committee would make in other areas such as the implementation of a Standard Chart of Accounts for our agencies and the assumption of certain duties of vari-

ous committees, for example, the comptroller might be able to assume the detail work for the Minister's Pension and Relief Administration.

B. The Budget Committee has been advised by various agencies that some classical treasurers are not disbursing funds each quarter. This causes financial hardship to agencies and makes it difficult for them to meet their financial obligations on a consistent basis throughout the year. The Budget Committee requests that synod instruct the treasurers of all classes to dispense their funds quarterly.

REPORT OF STANDING ADVISORY BUDGET COMMITTEE

Synod of 1969

I. DENOMINATIONAL CAUSES

A. Denominational Quotas:

	1967	1968	1969	Requested for 1970	Recommended for 1970
1. Back to God Hour	$ 9.25	$ 10.25	$ 11.00	$ 11.75	$ 11.75
2. Calvin College and Seminary (*)	23.00	24.60	26.00	29.40	27.50
3. Fund for Needy Churches	5.25	5.75	6.50	6.50	6.50
4. Home Missions and Indian Missions	33.50	36.00	36.50	40.00	37.50
5. Foreign Missions	17.50	20.00	23.00	25.00	24.50
6. Ministers' Pension and Relief Administration	10.00	10.00	11.00	12.00	11.50
7. Synodical Expense Fund	1.10	1.50	1.75	2.25	2.25
8. Committee on Education (merged into Board of Publications)	.75	.75			
9. Denominational Bldg. Addition	1.00	1.00	1.00	1.00	1.00
10. Church Help Fund		1.50	1.50	no quota requested	
QUOTA	$101.35	$111.35	$118.25	$127.90	$122.50

(*) Allocated on an area basis (varying from $14.00 to $36.00)

In agreement with the decision of 1962 the synod of 1968 adopted the following Regional or Area Quotas for Calvin College and Seminary:

Area No. 1—comprises Classes Grand Rapids East, Grand Rapids South, Grand Rapids West, and Grandville $36.00

Area No. 2—comprises Classes Cadillac, Holland, Kalamazoo, Lake Erie, Muskegon, and Zeeland 32.40

Area No. 3—comprises Classes Chicago North, Chicago South, Illiana, and Wisconsin 28.30

Area No. 4—comprises Classes Minnesota North, Minnesota South, Northcentral Iowa, Orange City, Pella, and Sioux Center 13.40

Area No. 5—comprises Classes Hackensack, Hudson, and Florida 33.40

Area No. 6—comprises Classes Pacific Northwest, California South, Central California, and Rocky Mountain 25.50

Area No. 7—comprises Classes Alberta North, Alberta South, British Columbia, Chatham, Eastern Canada, Hamilton, Huron, Quinte, and Toronto 14.00

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).

B. **Denominational Causes for One or More Offerings**

1. Armed Forces Fund of the Home Mission Board
2. Back to God Radio for above quota needs
3. Back to God Tract Committee
4. Board of Foreign Missions for above quota needs
5. Board of Home Missions for above quota needs
6. Chaplain Fund
7. Relief Fund of Ministers' Pension and Relief Administration
8. Sponsorship of Foreign Students

C. **Denominational Benevolence Causes for One or More Offerings**

Christian Reformed World Relief Committee

D. **Denominational Related Youth Causes for One or More Offerings**

1. United Calvinist Youth—for the Building Fund (up to $125,000)
2. Calvinettes (Division of United Calvinist Youth)
3. Calvinist Cadet Corps (Division of United Calvinist Youth)
4. Young Calvinist Federation (Division of United Calvinist Youth)
5. Young Calvinist Servicemen's Ministry

II. NON-DENOMINATIONAL CAUSES RECOMMENDED FOR FINANCIAL SUPPORT

The following non-denominational causes are recommended for financial support and not necessarily for *one or more offerings.* The number of offerings or the percentage of each offering for these causes is a matter that each diaconate should decide.

A. **Benevolent Causes**

1. Bethany Christian Home, Inc.
2. Bethesda Hospital Association
3. Christian School Employee's Relief Fund (N.U.C.S.)
4. Elim Christian School
5. Goffle Hill Christian Sanatorium Association
6. Pine Rest Christian Hospital Association (includes also Children's Retreat).

B. **Educational Causes**

1. Association for Advancement of Christian Scholarship
2. Christian Schools Educational Foundation (N.U.C.S.)
3. Dordt College, Inc.
4. National Union of Christian Schools (General Fund)

5. Reformed Bible Institute
6. Trinity Christian College
7. Westminster Theological Seminary

C. **Miscellaneous Causes**

1. American Bible Society (U.S. churches only)
2. Canadian Bible Society (Canadian churches only)
3. Christian Labor Association of Canada (Canadian churches only)
4. Faith, Prayer and Tract League
5. Gideons (for Bible distribution only)
6. Inter-Varsity Christian Fellowship
7. Lord's Day Alliance of Canada (Canadian churches only)
8. Lord's Day Alliance of the U.S. (U.S. churches only)
9. Luke Society—for the Rehoboth Christian Hospital Building Fund (up to $150,000) see *Acts of Synod,* 1967, pages 55, 297
10. T.E.L.L. (The Evangelical Literature League)
11. World Home Bible League

D. **Accredited for Moral Support**

League of Christian Reformed Laymen.

Humbly Submitted,

Standing Advisory Budget Committee

L. Vander Ploeg, Secretary

SUPPLEMENT 51
GUIDELINES FOR MINISTERS' SALARIES
(Arts. 102, 118, 148)

ESTEEMED BRETHREN:

This study committee was appointed by the 1968 synod in response to Overture 10 from classis Chicago South. The committee has held regular meetings throughout the past year, but has not as yet completed its work.

At an early meeting the committee discussed its mandate from synod and decided that it lies in the following areas:

1. to recommend minimum salaries for ministers, taking into consideration the effects of increased costs of living for future years:

2. to present guidelines to individual churches relative to minister's compensation by way of an attractive and informative brochure.

Beyond this interpretation, the committee found its mandate rooted in two basic principles: (1) Article 15 of the Church Order, which states: "Each church shall through its consistory, provide for the proper support of its minister (s)."

and (2) notwithstanding the minister's calling, and recognizing the unique characteristics of the ministry as a profession, he has an investment of time and money in preparing for his profession just as any other professional person, should therefore be compared with other professional people on the question of compensation rather than the average income of his congregation.

The committee considered the proper approach to the question of ministerial compensation, therefore, to be somewhere between the concept of support on the basis of need and the concept of remuneration for services rendered.

Although the committee has not completed its work, survey questionnaires to a representative group of ministers points up the urgency of the problem in many instances. We therefore respectfully submit the following recommendations which constitute our interim report:

1. The committee recommends that the minimum salary be set at $6,500, with the understanding that this minimum should be revised periodically (annually or bi-annually) to reflect the increased cost of living.

2. The committee recommends that the local consistory provide adequate housing, including utilities, for the minister and his family.

3. The committee recommends that ministers be given the privilege of an expense account to include the purchase of new books, as well as for meetings of a civic nature.

4. The committee recommends that a car allowance be granted each minister to the extent of 10¢ per mile. Such allowance should be adequate to allow for depreciation and operation of the car.

5. The committee recommends that the congregation provide adequate hospital and medical insurance for the minister and his family.

Although it was not within the purview of the committee's work to determine how this recommended increase in minimum salary is to be financed, the committee presents the following suggestions in this regard:

a. The responsibility for providing a decent living wage for the minister should fall to the members of the church he is serving: synod and classis should assist in making this possible by excusing, for a period of time, needy churches from synodical and classical quotas. The Home Mission Board should carefully assess in its new projects whether in fact a real mission opportunity does exist, or whether the project will result in accommodating an isolated pocket of persons of Christian Reformed persuasion. The committee feels that the chances for success of such projects will be enhanced if the organizing group underwrites at the outset at least its minister's salary.

b. The committee concurs in and wishes to underscore the position of synod as reported in the brochure of the Fund for Needy Churches which states: "Synod has also urged the congregations which have no promise of future growth to merge with neighboring congregations wherever possible and feasible."

c. The committee feels that the various classes should share in the financial responsibility for meeting the higher minimum salary, perhaps on an above-classical quota basis. The reasons are several: (1) the increase may create a financial burden for FNC, and (2) it is in keeping with the committee's view that the potential growth of needy churches can best be measured at the "grassroots" level.

In conclusion, we wish to stress that the above is not intended as a final report but only to urge synod to take action now on the basic question of an increase in the minimum salary. The committee recommends that its work be continued for one more year thus providing time to prepare a brochure setting forth guidelines on ministerial compensations. Such brochure would be presented to the synod of 1970 for approval, with the intent to supply individual churches in our denomination.

Respectfully submitted,

Martin Ozinga, Jr., chairman
Richard Schuurman, secretary
Richard Knol
Arie Kraayeveld
Klaas Terpstra

SUPPLEMENT 52
REPORT OF SYNODICAL TREASURER
(Arts. 118, 148)

STATEMENT OF RECEIPTS AND DISBURSEMENTS

January 1, 1968 — December 31, 1968

BALANCE, January 1, 1968			$ 16,691.40
Receipts:			
Quota for Synodical Expenses		$76,535.83	
Sale of Printed Materials		744.20	
Refund on Office Rental of Stated Clerk		283.50	
Loan from Resettlement Committee		10,000.00	
Repayment, loan—Reformed Ecumenical Synod		1,500.00	
Receipts for other causes:			
Denominational Building Fund	$52,067.03		
Centennial Memorial Seminary	2,313.06		
Others (Calvin College quota)	13,788.43	68,168.52	
Total Receipts			157,232.05
			$173,923.45
Disbursements:			
Synod Meeting Expenses		$22,829.38	
Synodical Officers		13,568.36	
Stated Clerk Office Expenses, Rent and Supplies		832.59	
Synodical Treasurer		578.50	
Printing Agenda		8,611.76	
Printing Acts		11,467.77	
Printing Other Materials		3,303.05	
Synodical Study and Standing Committees (See Schedule)		16,633.95	
Travel Expenses:			
Synodical Deputies	$ 3,844.13		
Observers to W.C.C.	1,864.30		
President of 1968 Synod to Nigeria	914.30		
Delegate to Korean Mission Field	186.22		
Delegates to Lord's Day Alliance	123.20		
Representative to Y.C. Convention	56.70		
Delegate to Ref. Pres. N.A.	107.05		
Observers to I.C.C.C.	320.65		
Travel Insurance	418.00	7,834.55	
Bank Charges		56.66	
Miscellaneous Expenses		51.73	
Refund of quota sent in error		276.26	
Total Operating Expenses		$86,044.56	
Assessment for Reformed Ecumenical Synod		3,400.00	
Loan to R.E.S.		1,000.00	
Pension to retired Immigration Comm. Treas.		900.00	

Expenses of R.E.S. meeting and Baarn Mission Conf. (paid partly from fund designated for Church's Ecumenical effort) (See Acts 1964, Art 43)	8,801.40	
Disbursed to other causes (See above)	67,543.92	
Total Disbursements		$167,689.88
BALANCE, DECEMBER 31, 1968		$ 6,233.57

SCHEDULE OF SYNODICAL COMMITTEE EXPENSES SCHEDULE A

Synodical Interim Committee	$ 120.00
Standing Budget Committee	192.56
Inter-Church Relations Committee	562.57
Committee to arrange Synod Meetings	100.00
Historical Committee	10,026.00
Study Committees:	
Liturgical	1,371.72
Quota Equalization	414.25
Contact with Canadian Reformed Churches	541.41
C.R.W.R.C.	106.00
Relations with O.P. Church	60.50
Consolidation of S.S., Education and Pub. Comm.	176.74
Ministers' Pension	19.76
Membership Loss	1,032.07
Lay Workers in Evangelism	106.15
Revision for R.S.V. Bible	54.38
Denominational Emblem	1,403.10
"Pella Case" re Rev. B. T. Haan	232.44
Sponsorship of Foreign Students	38.00
Guidelines for Ministers' Salaries	76.30
Total Synodical Committee Expenses	$16,633.95

L. Ippel,

Synodical Treasurer

SUPPLEMENT 53
REPORTS OF THE SYNODICAL INTERIM COMMITTEE AND STATED CLERK

(Arts. 14, 148)

ESTEEMED BRETHREN:

A. Report of the Synodical Interim Committee

1. Mr. Joe Stevens was appointed by the synod of 1968 to serve as a member of the Back to God Tract Committee, but he was unable to accept the appointment. Mr. Preston Kool also was unable to accept an appointment because of the pressure of too many outside duties. Your committee finally succeeded in obtaining a positive answer from Mr. W. Willink to serve as a member of the Tract Committee.

2. Classis Minnesota South requested the appointment of Rev. P. Brouwer as the alternate member for said classis on the Christian Reformed Board of Home Missions.

3. Classis Lake Erie requested the appointment of the following:

a. Rev. J. Herbert Brink as the alternate member of the Board of Home Missions,

b. Rev. G. Dahnke as alternate member of the Board of Trustees of Calvin College and Seminary.

c. Rev. Norman Haan as the alternate synodical deputy.

4. Classis Sioux Center requested the appointment of Rev. L. M. Tamminga as the alternate member of the Board of Trustees of Calvin College and Seminary to represent said classis.

5. Rev. Derke Bergsma appointed by the synod of 1968 to serve a second three-year term on the Chaplain Committee requested to be released from this assignment because of his teaching duties at Trinity College. In his stead your committee appointed Rev. T. Verseput, a reserve chaplain, who consented to serve.

6. Classis Hackensack requested the appointment of Rev. A. Van Zanten as alternate member of the Board of Trustees of Calvin College and Seminary.

7. Rev. S. Ten Brink was appointed to serve as the alternate member of the Board of Home Missions to represent classis Hackensack.

8. Your committee appointed Rev. I. Apol as the alternate member of the Board of Home Missions to serve as representative for classis Grand Rapids East.

9. Classis Huron requested the appointment of Rev. H. Lunshof as alternate member of the Board of Home Missions. Your committee concurred.

10. Your committee approved the appointment of Rev. J. Vander

Laan as a member of the Board of Home Missions; and Rev. D. Houseman as his alternate to represent classis Rocky Mountain.

11. Your committee also concurred in the action of the classical committee of classis Holland to grant emeritation to Rev. H. Van Deelen, an action requested by the Bethany consistory. The request for emeritation was not presented to the synod of 1968 because it appeared that Rev. Van Deelen was on the road to complete recovery, but soon after adjournment of the 1968 synod another heart attack required the action of the classical committee of classis Holland. The retirement, effective on July 15, 1968, came to a sudden end on September 5, 1968.

12. Dr. L. Praamsma, member of our committee, has now completed a two-year appointment and is eligible for another two-year appointment. The term tenure is according to a synodical decision on a two-year plan instead of a three-year term.

Dr. Rutgers has now completed five years of service and has one more year before the six-year tenure ruling applies. Rev. Frank De Jong has completed three years of service and has one more year of service of his second two-year appointment.

Humbly submitted,
Dr. W. H. Rutgers
Rev. F. De Jong
Dr. L. Praamsma
Dr. R. J. Danhof, Sec'y and member ex officio

B. **Report of the Stated Clerk**

1. All study and standing committees were informed of appointment or of reappointment of membership personnel. Also all appellants were duly notified soon after the synod of 1968 adjourned of the decisions of synod regarding their protest or appeal.

2. Our standing committee on Inter-Church Relations appointed the following to serve as fraternal delegates:

a. Rev. John A. Petersen of North Haledon, New Jersey to represent our denomination at the synod of the Reformed Church in America assembled in New Brunswick, New Jersey in session June 6 to 11, 1969.

b. Rev. H. Dexter Clark of Cincinnati, Ohio to serve as fraternal delegate to the synod of the Reformed Presbyterian Church, Evangelical Synod, in session at Lookout Mt., Tennessee, May 20 to May 23, 1969.

c. Rev. Esler L. Shuart served as our fraternal delegate at the General Assembly of the Orthodox Presbyterian Church in session during the latter part of May, 1969, at Silver Spring, Maryland.

3. Dr. D. Van Swigchem, pastor of the church in Amsterdam, will attend our synod as the fraternal delegate of our sister church, the Gereformeerde Kerken of the Netherlands.

4. Rev. Russell Vande Bunte, pastor of one of the Reformed churches in Holland, Michigan, will attend our synod as fraternal delegate of the Reformed Church in America.

5. Professor Mr. Jay E. Adams of the Westminster Seminary will be present to serve as the fraternal delegate for the Orthodox Presbyterian Church.

6. Rev. Allan Baldwin will serve as the fraternal delegate of the Reformed Presbyterian Church, Evangelical Synod. Mr. Baldwin serves as a pastor of a local church in Grand Rapids.

7. I notified the Christelijke Gereformeerde Kerken in Nederland of the decision of our 1968 synod that the Conclusions of Utrecht adopted in 1908 no longer have "the status of binding doctrinal deliverances within the Christian Reformed Church." It was anticipated that also the presence of our fraternal delegate, Rev. B. Nederlof, at the synod of the Christelijke Gereformeerde Kerken who gave further clarification, and requested that now sister church relations be enacted between the two denominations, was not successful in removing of all obstacles to obtain sister relationships. A special letter sent to our standing committee on Inter-Church Relations will be given to the proper advisory committee to request synod as to further procedure to be undertaken.

8. The synod of 1968 adopted overture 20 submitted by classis British Columbia that "the stated clerk make available in booklet form a digest of synodical decisions annually and that such a booklet be published at a nominal cost."

Approximately 23,000 copies were sold, but I am not able to state how many individual churches purchased these booklets for distribution in their congregations. Sample copies of the booklet will be distributed, and unless synod orders otherwise a digest will again be made available, at nominal cost, of the most important decisions of the synod of 1969.

9. I was instructed by the synod of 1968 to inform all the classes of the decision of the 1968 synod regarding the merger of the Sunday School Committee, the Committee on Education, and the Publication Committee, into one denominational Board of Publications. Each classis was instructed to appoint a delegate and an alternate delegate for membership on this denominational board. In the mandate of synod I was also directed to convene the first session of the Board of Publications which met on November 5, 1968 and following days in the Denominational Building. Officers were elected as instructed by the previous synod. A complete report of the activities of the Board of Publications appear in Supplement 26.

I wish to call the attention of synod to one matter. In the merger of three standing committees effected in the formation of the Board of Publications publishing and publications are now under supervision of one denominational board responsible to synod, but one publishing agency was omitted in this merger effected, nl., "The Back to God Tract Committee." I merely call the attention of synod to this matter to be fully informed.

Humbly submitted,

R. J. Danhof, Stated Clerk

SUPPLEMENT 54
ADDRESS OF FRATERNAL DELEGATE DR. D. VAN SWIGCHEM

(Arts. 7, 34)

ESTEEMED CHAIRMAN AND BRETHREN:

It is a privilege and a great pleasure to me to bring you fraternal greetings from the Gereformeerde Kerken in the Netherlands. We live close to each other and that should remain so. In flying across the ocean one is inclined to think about space and time. What is a distance? The distance between Amsterdam and Grand Rapids may be eight hours while the distance between Holland and Zeeland may be eight years. But to be here means to discover how close our connections are. We are tied together by thousands of bonds, not only of historical and family relations, but what means more, bonds of faith in our one Lord and Redeemer. Let us grasp every opportunity to strengthen these ties, for *divided we'll lose a lot, but united we may give a lot,* to our children, to our nations, to this agonizing world.

Therefore let me tell about some changes that are going on in our churches in the Netherlands.

1. *First some minor changes*

Most churches now use a complete new psalter of all the 150 Psalms, made by contemporary poets, close to the Scriptural text, often beautiful in its wording, and disposed of the Arminian stains that adhered to the 1773 Psalter. We no longer sing . . . "'t Hijgend hert der jagt ontkomen" but

Evenals de moede hinde
Naar het frisse water smacht
Smacht mijn ziel om God te vinden
Die ik ademloos verwacht.

This is a grief for old people, but they take it in an admirable way, because they know their children and grandchildren never would use, or even understand such old-fashioned expressions as "der jacht ontkomen." Our language is changing so rapidly that even the New Bible Translation of the Dutch Bible Society, about 15 years old, is hardly readable for our teeners en twens as well as for unchurchly persons. Also other means of expression change.

Many churches have experimental services (as they are called in Amsterdam), mostly evening services with a great variety of ways in which the congregation, especially the young members, take part in the service: choir, music, drama, projection, and especially discussion. Sometimes a doctor, a scientist, a city planner, a politician, a social worker, is asked to introduce the topic. These renewals or better attempts are made particularly, but *not* exclusively, in the urban and suburban areas.

2. *A second point of importance*

Since September last year women have appeared in the pews of elders and deacons, and at the General Synod of this year for the first time in our history maybe some female delegates will mingle with the cigar-smoking crowd of male consistory members. (Here at least I was confessing a sin!) In city centers, where elders and deacons are hard to be found, this decision is received with joy. Though we are not quite familiar with this coeducation, practically everybody ap-

proves it, *as* it is proved (after exegetical studies of several years) to be in accordance with, if not a demand of the Holy Scripture.

3. A third point is to be dealt with more elaborately; the decision of our Synod of 1967 to revoke the resolutions of Assen in 1926.

This surely has been a turning point in our history, and concern is understandable. But better than to be concerned is to study on problems too long only passed by, to work hard, together, and with confidence.

History proves that the Word of God remains through the ages, always mighty to convert sinners and to change the life of whole nations. But the Word of God should not be identified with *our* explanations, traditions, doctrines, and even confessions, and I think that is a true reformed principle expressed e.g. in the Belgic Confession, Art. 5.

One's opinions on the *meaning* of some chapter or books of the Bible may change, and it is always a doubtful and dangerous way, when the Church declares *one* exegesis obligatory. One example out of many: Solomon's Song. In the days of the Reformation it was explained totally symbolic: Every flower or tree mentioned in it had not a literal but a spiritual meaning. *Nowadays* the common opinion also among Orthodox scholars is that the bride was a real bride and the trees are real trees. Yet nobody would charge the translators of the Statenbijbel with heresy in their marginal notes on Solomon's Song. And the message of this book stands now far more clear before our eyes than it did ever before, with that prophetic force and importance also for our day. "I charge *you,* that ye stir not up nor awake love . . ."

Why then be alarmed when we are aware that we have to look for the meaning of the first chapters of Genesis in another direction than our fathers did? If I believe—as I do—that God gave us a marvelous picture in Genesis 1 of His almighty deeds in the creation of the world, am I really to believe that He intended to instruct us that the sun was created after the creation of the earth, or three days after the creation of light itself? No. It is not the *meaning* of the Holy Spirit to give us geological, astronomical or prehistoric details but a poetic panorama.

Many of us are convinced, and are convinced by the evidence of Scripture itself, even by the inspired words used, that we have to look upon Chapters 2 and 3 in the same way.

That does *not* mean that we deny the fall, no more than we deny God's creation. It only involves that we don't know the details. The fall was a historic event that took place some day in the distant past maybe hundreds or thousands of years ago. But God gave us through the author of Genesis the story of that fall in a poetic manner, at the same time sublime and childlike, at the same time deep and comprehensible for every man of every nation and in all times.

We have dealt with those chapters in the past in a way which did *no justice* to them as oriental and ancient ways of thinking and expressing truth. We were rather *rationalistic* in our approach.

This is a point of special importance.

Doctrinal opinions have *always* been influenced by the times in which they were draft. It could not be otherwise, because doctrine is trying to repeat in our own words and in contemporary ways of thinking, what the Holy Spirit said in the Word of God. The philosophy of Greece influenced the theology of the fathers and the Middle Ages, and the Reformation was in a way a process of purifying, of getting away from this syncretism. But also reformed theology is not infallible, it too is influenced by its surroundings! In confronting with rationalism and biblical criticism, in trying to answer the questions they put forward to orthodox theology, we often unconsciously adopted also a rationalistic view on the Bible. We tried to solve exegetical problems and to harmonize difficult texts too logically. We were so familiar with these chapters *as* they were explained and then retold, that you may be shocked when you are confronted with their *real* meaning, but

therefore you've not the right to say that I'm not believing the Word of God! Every page of it! I apologize for speaking personally, I'm only one out of thousands of Dutch Reformed pastors and laymen who would say the same things.

Brothers, for me, the Word of God now stands before me more majestic, more eternal, than when I was a boy and had many doubts and questions about Genesis. To quote again the Belgic Confession: When I was twenty, I believed that these chapters were true because the Church said so, but now I believe they are true because the Spirit testifies that when I read them. In my eyes this new conviction is a purification, a reformation, and a gift of God.

Nobody in our churches however is *obliged* to think the same way as here expressed. But the vast majority in our churches is convinced that it would be *wrong* to insist that the literal exegesis of all the details of Genesis 3 ought to be declared the only true faith.

This is the opinion not only of one or two professors, but of all faculty members both in Amsterdam *and* in Kampen. In the standing committee that prepared the decision was one minister who held the opposite meaning and was in favor of maintaining the Assen decision, but at the G.S. he only got 1 vote.

Here rises a question that I would like to ask *you*. What could be the reason that in the Netherlands the majority is in favor of all these developments, while among you they are met with much more concern, disapproval and even suspicion. We have only a small group of concerned people, say 10%, whereas I'm told you've 50%. What causes that difference?

I can only judge of our own churches and try to find out what caused so many changes within a few decades.

One point is that our generation is deeply shocked and changed in mind by the war, the German occupation and all that followed, including the nuclear threat. But staying nearer by home or rather by church, we find another point.

During the last 50 years we have partly been forced into, but to a large extent initiated ourselves, a thorough and increasing confrontation with the world around us, through the work of hundreds of youth evangelists, student pastors, industry pastors, home mission workers, authors, people who started talks with irreligious, and so on.

There was some concern about all that activity. Shortly after the war we had rather fervent discussions in our church press on this theme: What comes first, preserving the heritage *or* fulfilling the church's mission to the world? Some people, like the late Prof. K. Dijk said: When you don't preserve, you'll have nothing to proclaim. But others, like the pastors Overduin and Wiersinga answered —and they had it!—When we don't proclaim and propagate the Gospel we'll not be able to preserve anything except a petrified church. For the essence of the church of Christ is even its mission to the world. Its right to exist lays in the proclaiming of the Gospel of the Redeemer, and not in a concern for the spiritual welfare of a club of members. Their spiritual welfare will be best secured when they all are evangelists by words and deeds.

We *had* all these doubts, now we are *through* it. We are aware of the change, of the joy and danger of the glory and the misery of being a church in the World.

But after having taken that corner we could expect more changes in our ways of thinking. When you try to make yourself understandable to an atheist or agnostic, like St. Paul on the Areopagus you'll find that it matters much *how* you put the Gospel forward *and* how the Church itself answers the demands of the Gospel.

This is not a process of adaptation but more of self-examination. It became clear to us that not *every* position held traditionally by the Reformed churches was really biblical, that we had to purify our belief. It became also clear to us, that we had failed to do justice to the exploited and discriminated laborers in the beginning of the industrial era, and that when we fail again to preach and to do righteousness to underdeveloped nations and to social injustice in our own nation,

the church will miss a God given chance for a very very long time. Is not that in accordance with the famous slogan of Abraham Kuyper: "No square inch on the whole earth whereof Christ the Lord doesn't say: "Mine?"

But when the prophet Amos, or James the brother of Jesus, would be preaching here, I think they would be charged as Communists.

We have no time to lose. The Lord is speeding up towards the completion of His Kingdom. We feel that we are doing now what we should have done earlier. A growing number of young people in our churches is hyper-critical towards all ecclesiastical institutions. This should raise more concern and anxiety than all the other points mentioned. Most of them have *not* lost their faith in Jesus Christ, thank God, though many are in danger of losing every hold. But they have lost their faith in a church that restricted its message to a diminishing religious 'province' of life, was unaware of the critical function of the Gospel and identified itself to a large extent with an economic system that causes the rich to become even richer and the poor to stay even more behind, with a democracy that holds up revolutionary changes, with political systems based on white supremacy and power and a balance of terror.

Our churches struggle to find their way in the light of the Word of God between unwarranted revolutionarism and more unwarranted traditionalism. I come to you with a plea for understanding, for prayer, and for cooperation in theological and practical research, that we may stick together as reformed people and find ways for a world in desperate need of faith and confidence, of hope and love.

SUPPLEMENT 55
ADDRESS OF PROFESSOR DR. JAY ADAMS
(Arts. 46, 70)

FATHERS AND BRETHREN:

Unresolved division in the Church of Jesus Christ must not be tolerated. It can never be excused, ignored or justified. Everywhere in Scripture God calls brethren to reconciliation and unity. That is why my church has sent me here. Orthodox Presbyterians ardently believe in the unity of the Church and earnestly desire to translate that belief into action. Our *Committee to Confer with Representatives of the Christian Reformed Church* is operating under the instructions of the 1966 Assembly to "work toward the ultimate goal of organic union . . . on a Scriptural basis." My task, therefore, is to attempt to bring our two communions a step closer to that goal.

Now I know that's a large order. So far, such movement has been minute. Furthermore, in all candor, let me admit that much of the recent foot-shuffling has been by Orthodox Presbyterians. Some have interpreted this hesitancy as the sign that our committees have reached an impasse. Others think the talks have served only to cool relations. Yet the Orthodox Presbyterian committee takes a radically different view. In support of its recommendation to the last General Assembly of the Orthodox Presbyterian Church, it reported: "Your Committee feels that *progress* has been made this year in the meeting held and that it is *imperative* that these discussions be continued. [Italics mine.]" From the Committee's standpoint, therefore, there is genuine hope. But is our Committee talking out of both sides of the mouth? Is it saying one thing, and by its actions denying what it says? Why do Orthodox Presbyterians speak of "progress" when negotiations have been slowed down? That is the question to which I feel an obligation to address myself.

I want my reply to be understood clearly: the Orthodox Presbyterian Committee interprets the slowing down of negotiations as progress because it believes that this slower movement is the direct result of the introduction of a central issue into the talks. As a matter of fact, from our perspective, this change in pace is the sign that we have reached the point where serious negotiations have begun.

Problems concerning Church Order are formidable, and I certainly do not wish to detract from their importance, but far more basic is what your committee calls a "new issue." Your committee accurately describes this new issue as the "fear" that there is in the Christian Reformed Church "a trend toward liberalism." Forward movement by the Orthodox Presbyterian Committee has slowed only because the Committee has run up against this problem. Our Committee has paused to take a good hard look at the matter. Orthodox Presbyterians, you see, think that the road to union runs *through* such problems, not *around* them. Other roads lead only to the sort of union that in the end brings greater division.

As a fraternal delegate, and as a member of the Orthodox Presbyterian Committee, I came to greet you with expectation and hope. What I have experienced here so far has only confirmed my best expectations. In your deliberations you have impressed me by your concern to carry on God's work in a thoroughly Scriptural manner. I have found among the delegates, as indeed the members of your Committee earlier demonstrated, openness and good will. I have appreciated the way in which you have patiently begun to discuss this "new issue" with us. There

is hope because such willingness to take seriously Paul's admonition to "speak truth, each one with his neighbor, for we are members of one another" (Eph. 4:25), in the end can only bring us closer together.

In the context of that verse, Paul insists that the inner unity that we possess in Christ places an obligation upon us to bring about the outward manifestation of that unity. The verse itself implies as much, but in addition, discloses the means by which we can attain to such unity: SPEAKING THE TRUTH.

The Orthodox Presbyterian Church, through its committee, has tried to "speak the truth." This issue has not been raised by us as a kind of denominational self-therapy in order to get something off our chest. The committee has not been commissioned to become a pack of bloodhounds intent on tracking down every whiff of alleged liberalism. The Orthodox Presbyterian Church does not wish to become a disturbing gadfly that stings and bites at every opportunity. No. We have raised this issue *only* in an attempt to resolve it and thereby move *through* it *toward* you. We know no other way. So in complete openness we have taken a calculated risk; we have bared our souls and have to come to you "speaking the truth in love."

"In love," I say, because we *do* love you. The risk involved in such openness could have been taken for no lesser reason. But to take such a risk with you was not really as great a risk as it might have been with some other. We have been close friends for many years. Orthodox Presbyterians can look upon that past association only with profound thanks to God and great delight. We rejoice in the wonderful things God has done through you.

But more than that—there are family ties that bind us. You have been our older brother. In our infancy you took us by the hand and taught us to walk. You sent us men . . . some of your best. You gave us books, you encouraged and inspired us in a thousand ways. Is it any wonder then that we took the risk?

Some of you may be thinking, "Now that little brother has become a man he is simply asserting his independence. He'll get over it in time." Please don't minimize our words by any such thoughts. It's true that little brother has become a man; but remember he has become a man *strong* in the ways *you* taught him. He is not trying to tell big brother off. No, he speaks, as *you* taught him to speak, because he loves you and thinks he sees you in possible danger.

Do you really want to know how we feel? Our hearts are heavy when we hear of what has been called "liberal trends." We are not anxious to believe that reports of such trends are true. We resist the idea. And yet . . . we cannot forget what we have learned from our own bitter history about the *subtle* inroads of unbelief. And, the collapse of churches all around us testifies to the same thing. That is why we have spoken from our heart.

Now, brother, we ask you to respond (as we know you will) in the same spirit. Tell us the truth as *you* see it. If you honestly believe our fears are unfounded, tell us— and we shall be glad! But if truth compells you to acknowledge that there is some substance to the "new issue," then tell us that too; and tell us that you are doing something about it. What we really need is to know the truth.

We seem today to be nearing the close of an era of great transition, in which values of the past have been radically reversed. The process of change has been going on for a long time, but during the last ten years there has been an incredible acceleration. In those short years we have seen momentous changes that few could have predicted. We are thankful that in it all God has preserved and prospered His Word. Whatever changes may yet take place, the Orthodox Presbyterian Church wants to stand side-by-side with the Christian Reformed Church, as together we cling to the Scriptures, our unchanging God's inerrant Word of truth.

Life is too short and the times are too critical for bland exchanges of fraternal

friendship from afar. We need each other. Through our committees, let us continue to "speak truth each one with his neighbor . . . for we *are* members one of another." In this way, we shall be able to struggle through this matter to a conclusion worthy of the Lord whom we serve. I cannot believe that He is unable to bring us together, right hands clasped in fellowship, "striving together for the faith of the gospel" if we continue speaking the truth in love.

Jay Adams (Ph.D.)

Grand Rapids, Michigan
June 16, 1969

SUPPLEMENT 56

ADDRESS OF THE FRATERNAL DELEGATE OF THE REFORMED PRESBYTERIAN CHURCH, EVANGELICAL SYNOD

(Art. 100)

MR. PRESIDENT, FATHERS, AND BROTHERS:

I am privileged to bring greetings to you from the Reformed Presbyterian Church, Evangelical Synod.

As I come with no particular instructions, I will speak rather personally, first, in appreciation of such relationships as I have had with the Christian Reformed Church here in Grand Rapids, and second, with regard to what I consider to be the challenge which lies before our own church, and perhaps yours, in the days before us.

From the outset, the church of which I am the pastor, Christ Church, has enjoyed the facilities of the Reformed Bible Institute, each Sunday for just over three years now. Our relationships with Dr. Van Halsema, the Administration, and the Faculty have been most cordial and rewarding.

Then, too, our local church has been well served by Calvin College and Seminary, with members of both faculties preaching and teaching in our Sunday morning and evening services and programs. The Seminary has further served us recently in that Dr. John M. L. Young, Professor of Missions in our denominational school, Covenant College, took his Masters degree at the Seminary while serving as Stated Supply at Christ Church. And while I am not working towards an advanced degree, I have very much benefitted from a course taken at the Seminary this year, and anticipate other such excursions into deeper enquiry.

I might mention another way in which your church has been a blessing to us here, that being the leadership provided by some of the members of the Pine Rest Staff at a church Retreat held last fall. Again, if I might add an even more personal note, two of our children have been attending Oakdale Christian School, for which we are very grateful, and the fact that my wife has been assisting in the French Department at Calvin College has proved both enjoyable and helpful in a number of ways.

This recitation of facts hardly expresses the gratitude I have for the friendships formed with many of you, and it is my confidence and hope that these relationships will grow in the days ahead.

As for my personal assessment of the challenge which confronts my own denomination, I would make these observations with a view to giving you some idea of who we are, as many may not be very familiar with our denomination. Then, too, perhaps some of these comments will have some bearing upon the things with which you are struggling in your own communion.

The challenge which confronts the Reformed Presbyterian Church, Evangelical Synod is simply this, as I see it: to demonstrate that the historic Reformed position is a radical and revolutionary force, just as the Christianity of the young church was radical and revolutionary.

The historic Reformed position is radical regarding the Scriptures, holding that the Word of God is infallible in an age which finds the Scripture filled with errors.

The historic Reformed position is revolutionary in stating that some men are actually going to Hell for eternity, in a day which champions the slogan "the brotherhood of man under the Fatherhood of God."

Likewise, it is revolutionary and radical to believe and flash out the Reformed position which recognizes that the church is to carry out the Cultural Mandate in such a manner that the society is transformed by the church, and not the other way around.

In my church, and perhaps in yours, there tends to be a division between those who are revolutionary in Evangelical zeal but with little sense of the implications of the Cultural Mandate on the one hand, and those, on the other hand, who are concerned to act on the Cultural Mandate but rather neglect the Mandate to "disciple the nations."

What our denomination needs are men who are actively obedient to both the Redemptive and Cultural Mandates—men with evangelical zeal and gentleness who are at the same time aware of the intellectual climate of our age and who have rolled up their sleeves and are doing something to ensure a greater measure of justice for the Black community; men who couple a genuine desire to see the lost saved with a readiness to consider repeatedly the nation's foreign and domestic policies in the light of Scripture and in view of the standards of his church.

Some of us in the Reformed Presbyterian Church, Evangelical Synod are learning to be more faithful in carrying out the Redemptive Mandate through personal evangelism, others of us are discovering the Cultural Mandate and its implications for our society and the church. Hopefully, we are more nearly realizing the best traditions gathered up in the name of our denomination: Reformed and Evangelical.

I trust that these comments will provide you with a better idea of that for which we, as a denomination stand, and of those things with which we are struggling. I am indeed grateful for this opportunity to bring greetings to the Christian Reformed Church, for which I have a deep respect, and to share some personal reflections with those with whom I have enjoyed warm fellowship.

Rev. A. Baldwin

SUPPLEMENT 57
TESTIMONY REGARDING THE CHRISTIAN'S ATTITUDE TOWARD WAR AND PEACE
(Art. 135)

(Adopted by the Synod of 1939)

In view of the fact that there is found among Christian people today, especially in our country, a widespread pacifistic and also militaristic propaganda; and seeing that many of our church members are honestly perplexed as to their duty in the matter of participating in future wars, some apparently holding that all such participation is unchristian, whereas others are inclined to refuse participation in certain kinds of war; the Synod of the Christian Reformed Church, assembled at Grand Rapids, Michigan, June 1939, herewith addresses the following *Testimony to the Churches.*

I

It is a fundamental Christian duty to promote mutual understanding and peace wherever possible between individuals as well as groups and nations. We are admonished in the Epistle to the Romans: "If it be possible, as much as in you lieth, be at peace with all men." (Rom. 12:18) The Christian should be the sworn enemy of all malice, bitterness, animosity, and hatred, which is the root of murder.

This is likewise the duty of the government and of every citizen in the sphere of civil, national, and international life. Both individual citizens and those clothed with authority should do all in their power to promote peace and understanding between individuals, between racial, religious, economic, and social groups within the nation, and between nations as such. All inflammatory propaganda designed to stir up hatred and animosity between nations and races is to be condemned. Every effort to settle differences betwean nations in a peaceful way, by arbitration, by frank discussion around the conference table, is deserving of the support of Christian individuals and nations. We should strengthen the hands of all those who strive in an honorable way to settle international differences peaceably without recourse to war.

There is a militarism which the Christian cannot support but must oppose. This term is often used in a two-fold sense. Militarism in the sense of maintaining and developing an adequate army and navy for the defense of a country and the protection of the national interests, is not an evil but a good, a good without which no government could perform its God-given duty in a sinful world. But militarism as an attitude of mind which glorifies war as war, i.e., war for war's sake, or war for

national aggrandizement—this is a great evil which no Christian should promote. All glorification of war for its own sake must be branded as unchristian and a direct violation of the apostolic injunction cited above. Against this militaristic spirit the Synod would strongly warn the members of our churches to be on their guard.

II

Recognizing the evil of such militarism on the one hand, Synod would issue a no less serious warning against the evils of present-day pacifism on the other.

The solemn duty which the Christian has to exert himself to the utmost in behalf of peace and the peaceful settlement of conflicts and disputes, should at no time be used to cancel his equally solemn duty to defend his country against the attack of the aggressor, to protect the weak in the international family from the wanton assault of the strong, and in general to promote justice and fair dealings between the nations of the world. However much nations and individuals may and should stand committed to the prevention and suppression of war whenever and wherever possible, in a sinful world sooner or later situations will arise in which one nation resorts to aggression and attack upon another. And when in such a situation honest efforts to come to a just and peaceful adjustment of differences with the aggressor have failed, the moral right—if not duty—of the assaulted nation to defend itself against the aggressor is beyond dispute.

In condemning pacifism Synod desires to be clear and unambiguous. If by pacifism were meant the attitude of those who are prompted by a strong and persistent desire to promote international peace and understanding, every Christian should be a pacifist. But this is a loose and improper use of the term. Pacifism, properly used, stands for the conviction and attitude of those who condemn every war, and hence refuse to bear arms under any conditions. In its most radical form this pacifism not only involves the refusal to bear arms, but even the refusal to take part in any type of work incidental to warfare, such as medical, nursing, or welfare service when such service is occasioned by and required for the prosecution of a war.

This pacifism, which is incompatible with Christian duty, is becoming alarmingly prevalent in our country, both in its usual and in its radical form. Only a few years ago no less than ten thousand American Protestant clergymen declared themselves against participation in any and all wars. In recent years appeals have been made in the form of a challenge especially to American students "to refuse to support the government of the United States in any war it may undertake." These appeals to sign pacifist pledges are very common in our day, especially among such influential groups as students and clergymen. The recent Ministers' Peace Covenant, so-called, signed by such prominent liberal clergymen as Fosdick, Buttrick, Holmes, Sockman, and others, states unconditionally: "We believe that God leads his church into new life through obedience of the individual believer in refusing war for Christ's sake."

Against such insidious propaganda Synod feels constrained to issue a solemn warning, the more so since it is a common procedure on the part of these pacifists to defend their refusal to participate in any and all wars with an appeal to Scripture and in the name of allegedly Christian principles.

The Scripture most commonly cited by pacifists in this connection is the so-called non-resistance passage in the Sermon on the Mount (Mt. 5:38, 39). But this passage gives no ground for a pacifistic position. It concerns the personal relationship of the members of the Kingdom to their fellows and repudiating all personal revenge such as Jewish leaders would justify by an appeal to the Old Testament law of retaliation, Jesus urges upon His followers the readiness to suffer evil rather than resisting it. We are taught here that we must be willing at times to forego our rights and that situations may arise in which it is the noble thing to suffer rather than to insist upon our rights. But this can never justifiably be used to nullify our individual Christian duty to ward off an assault upon our life or our solemn duty to protect our loved ones from such an assault. And in the sphere of national and international relations it should be remembered that government is divinely instituted precisely for this protective purpose, viz., to maintain justice and to protect the weak from the strong. If this passage means what the pacifists would have it mean, it would require both of the individual and of the nation that they place themselves at the mercy of the violence of the boldest aggressor.

Many more specious arguments are used by the pacifists which should not lead Christians astray by their pious appearance. When it is urged that since all war is the result of sin, it is the duty of the Christian to refuse to have any part in it, the reasoning suffers from serious ethical confusion. All war is indeed the result of sin. But from this it in no wise follows that participation in every war is a sinful act for every party involved. Also in a sinful world there is a difference between a just and an unjust war, just as there is a difference between attacking in self defense a villain who breaks into one's home and assaulting a peaceful man without provocation.

Pacifists also often urge that all going to war is incompatible with the gospel of the Prince of Peace. In this connection they are wont to stress love and to ignore justice, both of which are essential in the Christian moral life. In fact, they are inclined to forget that "in the face of unjust aggression the law of love may actually urge a demand for forcible resistance." In another form this same type of argument is urged when it is said that participation in war is always sin because it is utterly impossible to think of Jesus Christ in a soldier's uniform or handling a gun. We leave aside that this reasoning entirely overlooks the fact that our Savior came for a very unique and specific task into this world, which made participation in many human activities out of place for Him. But we may possibly ask the pacifist: Can we very well think of our Savior as a policeman? And if the reply must be in the negative, must we conclude from this that a Christian is not permitted to wear the uniform of a policeman or perform the functions of such an officer of the peace?

But this pacifism is fundamentally to be condemned because it is in

irreconcilable conflict with the teaching of Scripture and of our Creed on the duty of the government in the matter of war and the corresponding duty of the Christian citizen.

One of the clearest and most explicit passages of Scripture on this subject is Rom. 13:1-5, and our Reformed fathers have formulated their convictions on this subject in Article XXXVI of our Belgic Confession. In this Scripture passage we are admonished as follows: "Let every soul be in subjection to the higher powers: for there is no power but of God; and the powers that be are ordained of God. Therefore he that resisteth the power, withstandeth the ordinance of God: and they that withstand shall receive to themselves judgment. For rulers are not a terror to the good work, but to the evil. And wouldest thou have no fear of the power? do that which is good, and thou shalt have praise for the same: for he is a minister of God to thee for good. But if thou do that which is evil, be afraid; for he beareth not the sword in vain: for he is a minister of God, an avenger for wrath to him that doeth evil. Wherefore ye must needs be in subjection, not only because of the wrath, but also for conscience' sake." And the appropriate sentences from the Confession read as follows: "We believe that our gracious God, because of the depravity of mankind, has appointed kings, princes, and magistrates; willing that the world should be governed by certain laws and policies; to the end that the dissolutions of men might be restrained and all things carried on among them with good order and decency. For this purpose He has invested the magistracy with the sword for the punishment of evil-doers and for the protection of them that do well . . . . Moreover, it is the bounden duty of every one, of whatever state, quality, or condition he may be, to subject himself to the magistrate; to pay tribute, to show due honor and respect to them, and to obey them in all things not repugnant to the Word of God . . . ."

This scriptural injunction and the creedal deliverance based upon it clearly teach the following:

1) That because of the depravity of mankind civil government has been instituted by God for the purpose of maintaining good order and decency in human society and to curb the evil of the dissolute.

2) That according to the divine ordinance the government has the power of the sword over its citizens for the punishment of those who do evil and for the protection of them that do well.

3) That, though this power of the sword is first of all a power to punish the trangressors among its citizens for the protection of the good, it also by necessary implication extends to the power to defend the nation from the attack of an enemy nation. Since the government is responsible for the safety of its subjects, the power of the sword not only involves police but also military power.

4) That it is the duty of the citizen to obey his government, and that this duty also involves answering the government's call to arms for the protection of the nation.

5) That there is only one restriction upon this obedience of the Christian citizen to his government. This restriction is expressed by the Confession in these words: "all things which are not repugnant to the Word

of God." In scriptural language it is recognized and expressed in the words of the apostle Peter, who justified his disobedience to the magistrate when he and others were forbidden to preach the Word of God, by saying: "We must obey God rather than men" (Acts 5:29).

III

From all this it must be clear that the Christian who consistently refuses to bear arms at the call of his government not only is disloyal to his country, but in so doing fails to discharge his solemn God-given duty to obey his government and to defend his country. The Church should bear witness against this pacifism, point out its unscriptural character, and warn its members against its subtle, religiously garbed propaganda.

But can it be said that the Christian citizen's duty to obey his government in its call to arms is absolute and unconditional? Must he be denied the right to disobey this call of his government under any and all circumstances? It would, of course, be a very simple and easy solution of a difficult problem to answer these two questions in the affirmative. But would such a solution be a Christian solution ?

As a general rule the order of the government must be obeyed. A state in which the citizen only obeys the government when it pleases him is no state and that government is no government. This is true in days of peace, and the principle gains intensified force in days of war, when the national safety is at stake. The duty of the citizen to obey his government by responding to its summons to go to war is, in the light of Romans 13, a very solemn one. He must go the limit in discharging this duty. Seeing we live in a sinful and imperfect world, it may even be necessary for him to submit to an unjust law. But after this duty has been properly stressed, it must also be recognized that there *is* a limit to this obedience to the state. As Professor V. H. Rutgers of the Law Faculty of the Free University wrote recently in an address on "The Reformed Faith and Its Ethical Consequences for the State": "But there is a limit: the duty of obedience ceases when to obey men is to disobey God." (Proceedings of the Fourth Calvinistic Congress, 1938, p. 124. See also Christelijke Encyclopadie, I, 593)

As was pointed out above, both Scripture and our Confession place a restriction upon our duty to obey the government. Peter at one time refused to obey the civil authorities and appealed to a higher loyalty to God in doing so. And our Creed restricts the duty of the citizen to the State to "all things which are not repugnant to the Word of God." From this it is clear that the Church must not only recognize the right of Christians but even their duty *under certain definite circumstances* to refuse obedience to the civil magistrate.

But under what kind of circumstances must such a right—or even duty—be recognized? That it applies to religious matters is plain. Peter and his apostolic associates were denied the right to preach the gospel and they refused obedience. Our spiritual ancestors in Holland in the days of the Secession similarly refused to obey the orders of the government

to abstain from the preaching of the gospel. Korean and Japanese Christians who today are ordered by their government to perform acts of worship in the shrines of a false religion have, according to Christian standards, the right and the duty to disobey. Must this right of disobedience be restricted to matters of freedom of religion only? Surely this would be an untenable position. Quite apart from matters of freedom of worship, the government might conceivably deny a citizen important rights or order him to participate in certain activities, either of which might constitute an outrage to what he, in the light of the Word of God, conceives his Christian duty to be. In such cases, no less than when it concerns his religious rights and privileges, the only justifiable course to pursue is to obey God rather than men.

Is this a vindication of the conscientious objector? Yes, but of only one kind of conscientious objector.

There is a conscientious objector who claims that because his conscience objects to all participation in war, he has the right before God to refuse obedience to the government's call to arms. But this is a baseless claim. Not the conscience of the individual citizen is the last court of appeal, but God's revealed will. And, as shown above from Scripture, he who denies the right and the duty of the government to wage war on just occasions is not in harmony but in conflict with the Word of God. His conscience is seriously in error.

Synod would warn Christians against this claim often made of late by pacifists that their conscience must be the last court of appeal. This ethical fallacy is also made in the constitutional amendment on the subject adopted by the General Assembly of the Presbyterian Church in the U.S.A. in 1938 and now sent down to the presbyteries of that body for ratification. This amendment reads: "When war breaks out, Christians are bound, in relation to it, to obey their consciences before God, who alone is Lord of the conscience, and the Church must recognize and uphold their duty thus to obey conscience, whatever its commands may be." The groundlessness of this sweeping claim may possibly best be instanced from the fact that at one time in the history of our country polygamy was practiced in the state of Utah because the conscience of the Mormon population of that state sanctioned it. Must we understand the General Assembly of the Presbyterian Church in the U.S.A. to mean that that body would wish to champion the nineteenth century Mormon conscience on this score? And would that same Assembly deny the government of the United States the right to override this Mormon conscience as it actually did by federal legislation?

If it be objected that in the matter of military service our government has nevertheless consistently recognized the right of the conscientious objector against all war by exempting such groups as the Society of Friends (Quakers) and certain others from military service, it must be noted that such exemption is a concession but not a right. Our government can afford to make such a concession, because, and so long as, the number of conscientious objectors is comparatively small, and it can do this the more readily because Quakers have never objected to perform some very valuable auxiliary services incidental to war. But if and when

the number of such conscientious objectors should become unduly large, the government is under no obligation to continue the concession and it would in fact be compelled to withdraw it.

Not only must the Church reject the claim of the pacifistic conscientious objector, but there is also another kind of conscientious objector whose claims can not stand the test of Scripture and the Creed. There are those who would refuse to take part in any war when, and as long as, they are not persuaded of the justness of the given war. With the frequent complexity of the causes of modern wars and the difficulty of the average citizen to be adequately informed on this complexity of causes at the time the war breaks out, it is clear that this may be the predicament in which many a Christian will find himself. But in such a situation he is not justified in refusing to perform military service. He who would maintain this position overlooks the fact that in such a situation the prior duty of each citizen to obey the government must have the right of way. This type of conscientious objector does not face the moral alternative: to fight or to do nothing; but: to fight or to disobey his government. His uncertainty as to the justice of the given war can be no justifiable ground for refusing obedience to his government.

The only conscientious objector to military service whose claim the Church cannot repudiate is he who, recognizing his duty to obey his government and to defend his country in response to its call to arms, has intelligent and adequate grounds to be convinced that the given war to which he is summoned is an unjust war. When he is absolutely certain in the light of the principles of the Word of God that his country is fighting for a wrong cause, he cannot morally justify his participation in the given war. War is killing people and for anyone to engage in such killing of fellowmen when he is convinced in his heart that the cause for which he is fighting is an unjust one, this procedure cannot be justified before the tribunal of God and His Word. The only course open to such a person is to resort to passive resistance and to refuse to bear arms in that given war.

In closing, synod would urge upon all to pray for righteousness and peace in national and international affairs; to study the revealed Word for an understanding of the will of God for the guidance of the life of citizens and their government; to obey all lawfully constituted authorities for God's sake; and, if a serious conflict of duty should occur, to obey God rather than men.

OVERTURES

Overture 1 — Decision of 1967-68 re Society Control of Calvin College

Classis British Columbia in session Sept. 24, 25, 1968, took note of the fact that for various reasons the Synod of the Christian Reformed Church, 1968, decided to withhold action on Classis B.C.'s appeal re, "The Decision of 1967 re Society Control of Calvin College." In the light of the above the motion prevailed at Classis, Sept. 24, 25, 1968, that Classis resubmit to the Synod of the Christian Reformed Church to meet in June, 1969 its appeal, "The Decision of 1967 re Society Control of Calvin College" for deliberation and action.

Classis British Columbia appeals the decision taken by Synod 1967 in rejecting its overture to appoint a study committee which is to review the relationship between the Christian Reformed Church and Calvin College in the light of the adopted resolutions found in the Acts of Synod (Cf. Arts. 86, 99, pp. 45ff and 49ff, and for references pp. 477-507), and to investigate means and ways of organizing a society which will own and control Calvin College under the following guarantees:

1. Complete fidelity to the infallible Word of God as expressed in the Reformed Faith.
2. When and where reasonable assurances are evident of financial responsibility and stability.
3. When adequate provisions can be made to assure broad, vital, and continuous interest in society membership as a whole. *(Acts* 1967, p. 97 and overture 11, p. 668)

This appeal is made because the grounds adduced do not answer the overture.

Ground 1 of synod's rejection of the overture states, "The Synod of 1957 had before it a special study of the relationship between the Church and Calvin College. It was thorough, comprehensive and objective and it was made, and a decision was taken on the matter, before synod permitted the present Knollcrest development. The study and the decision based upon it are very recent considering the nature of the problem and they speak with as much or more force to the present situation with its rapid expansion of Calvin College." *(Acts* 1967 Art. 137, p. 97)

The impression is left, although it is not stated, that the study committee which reported to the Synod of 1957 was unanimous in presenting a view in support of the continued ownership and operation of Calvin College by the church. In actuality the committee was divided six in favour, one in favour with reservations, while five were against church control and in favour of taking steps to establish society control. *(Acts* 1957, Supplement 37, pp. 455ff.) The Synod of 1957 then took the following decision, namely to affirm "concerning the duty and right of the Church re ecclesiastical ownership of a college:

a. That Scripture is abundantly clear in defining the primary task of the Church as preaching and teaching the Word, administering the Sacraments, exercising discipline, and collecting and distributing alms.

b. That the Church cannot own and operate a general liberal arts college within the definition of this primary task of the Church as institute.

c. That Scripture neither directly affirms nor directly denies the right of the Church to perform other functions which are related to her primary task.

d. That the Church has, however, the derived (not inherent) right, and even duty, to perform functions related to, but not of the essence of, the primary task

of the Church, whenever the well-being of the Church and her members demands it. Times, places, conditions, and circumstances determine this right."

It is the judgment of Classis British Columbia that "times," "conditions," and "circumstances" have changed sufficiently so that the membership of the Christian Reformed community has now shown the interest and ability to be able to support society controlled colleges as evidenced in the flourishing existence of Dordt and Trinity. Therefore, a *study* of the feasibility of placing Calvin College under society control with the proper guarantees is once more warranted. Such a study must be made from time to time because ownership of Calvin College is not a part of the primary task of the church, is not even found directly affirmed by Scripture as a secondary task of the church, but is a derived right dependent on circumstances alone. Consequently, these circumstances must continually be reexamined. Hence, the need for a study committee.

Synod said in its *second ground* that "The overture of Classis is founded upon unsupported assertions." (ibid) In section 2a it stated, "It (Classis B.C.) states that synod was motivated by fear rather than by faith. Such an assertion could as well apply to previous synods which dealt with the problem. This is a sweeping judgment of synodical motivation."

Indeed we must admit that the question of a lack of faith being evidenced by the 1957 Synod is a matter of judgment, but it was the judgment of our classis *made on evidence*. The synods of the church have constantly reaffirmed that according to Scriptural principle it is more correct for our colleges to be society controlled than to be controlled by the church. (*Acts* 1892, Art 23; *Acts* 1896, Art 114; *Acts* 1898 Art. 76; *Acts* 1908, Art. 37; *Acts* 1912, Art. 36; *Acts* 1914, Art. 35; *Acts* 1918, Art. 75; *Acts* 1920, Art. 28; *Acts* 1922, Art. 31; *Acts* 1957, Art. 86). (For a summary of the content of these decisions, see *Acts* 1957, Supplement 37, pp. 478ff) Yet once more in 1957 the synod pushed aside the principle because of a lack of sufficiently articulated devotion to a liberal arts education among us, because of a desire to maintain the religious character of the instruction in the school, because of a history of the decline of other church related colleges, and because of a desire for financial stability. (*Acts* 1957, Art. 99, p. 49) It is therefore our contention that whenever any individual Christian or group of Christians act out of such motivations and not out of the principles of the Word of God, there is more fear being evidenced than faith. In saying this we are asserting our opinion, but certainly it is not an "unsupported" opinion.

Nevertheless, even though we bring into question the motivation which led to the continuation of church control and the outlining of necessary guarantees if society control were to be established, we did include these guarantees in our overture because we also desire that everything be done to see to it that Calvin College is continued on a firm Biblical and financial basis.

In *ground* 2b. of the unsupported assertions it is stated that, "The overture asserts that the Church cannot own and operate a general liberal arts college within the definition of the primary task of the Church as institute. No synod has ever asserted that maintaining a college is part of the primary task of the Church, but synods have held that the Church may exercise this right for the welfare of the Church and Kingdom, which right it exercises in a number of enterprises." (Ibid) This ground destroys a straw man. Our overture never asserted that synod had declared that the operation of Calvin College was a part of the primary task of the church as institute. In fact ground 1 of our overture was supported in a footnote by what synod had actually said to this effect. The only purpose for including this ground in our overture was to lay the foundation for grounds 3 and 4.

It is further stated in ground 2c. that, "Contrary to the assertion of Classis that the Church 'cannot effectively and directly supervise and operate Calvin College,' the Church does indeed adequately and directly supervise and operate the Col-

lege." (Ibid) This ground does not prove that our assertion is unsupported, but only makes a counter assertion to our claim. However, in making our claim, we did support it with this conflict in principle, namely that there is an entirely different nature and task of church and college. The result must be the spending of much valuable time by the church in a very secondary field of endeavour not connected with her primary task, and an infringement on the proper development of Calvin College as a full orbed institution of learning and not just a place to prepare ministers and teachers for the church.

As further evidence that this indeed is the case, we would add the following information:

1. The Board of Trustees of Calvin College and Seminary is an extremely busy ecclesiastical board. During the first half of 1967 it met four days in February, four days in May, and the executive committee met one day every month from January through May. This is a total of eighteen days. (*Acts* 1967, Supplement 6 and 6-A, pp. 126-148) This does not even take into account the time or the money spent by the delegates in traveling many thousands of miles to come to Grand Rapids. Without a doubt this is the busiest board of the church and yet it is dealing with an area that is not the primary task of the church.

2. The consistories, classes and synods of the church also spend much of their valuable time discussing Calvin College. At each meeting of the classes reports are read and discussed. At least once a year each classis must inquire of its churches whether or not they have been able to meet their quota to Calvin College and Seminary and report this to synod. (*Acts* 1941, p. 98) Each year synod establishes a special committee to deal just with Educational Matters a large portion of the business of which is Calvin College. The report of the Board of Trustees is also dealt with by the synod. And each consistory must in turn deal with these matters. The church is spending much time in the secondary field of college education.

3. To establish the infringement of the church on the college is a much more difficult matter. The College has, by the grace of God, grown. It has progressed beyond the point of being a normal school and a preparatory academy for seminary students, but could it not have grown faster and farther without church control? As evidence we would draw synod's attention to the information found in the *Acts* 1957, Supplement 37, pp. 497ff with what will be said next about graduate studies.

As the concluding unsupported assertion, synod said, *ground* 2d, "Any reference to graduate studies is premature. If and when such plans are realized there will no doubt be an address to the problem of the relationship of such a program to church control." (Ibid) Why is a discussion of graduate studies premature? Calvin College has already talked about becoming a university since 1946 but has never acted. The A.R.S.S. began talking in 1956 and was able to open its Institute, a necessary stage toward the development of a university, in October of 1967. Is it not possible that ecclesiastical control has something to do with the rate at which this development has moved?

As its *third ground* synod contended that, "In these days of vast change and expansion in education and student enrollment the College should be given assurance of stability in its control and its support." (Ibid) With this we heartily agree. It is included in our overture as one of the guarantees. But surely it does not speak against the overture, but rather prejudges the case. That the transfer of Calvin to a society is feasible at this time in the college's history and ought to be studied at the very least, is further supported by the following facts:

1. Our many elementary and high schools are society controlled and operate on a sound financial basis with proper controls.

2. Other institutions of higher learning such as Dordt College and Trinity College are society operated and are able to maintain financial solvency with proper

controls. In 1967 the operational expenses of Dordt College amounted to $542,-209. These expenses were paid by means of tuition, quota rebates from the 6 supporting classes, denominational offerings, drives, gifts, etc. During that year 64.7% of the total income was received through tuition. (Information from personal correspondence with Dordt College, November 14, 1967). During the same year the operational expense for Calvin College was $3,132,000. These revenues came from tuition and fees of both College and Seminary, quotas, endowment income, etc. The percentage received from tuition was 63.7% (*Acts* 1967, pp. 145, 146). It would appear that the financial base of the two institutions is very similar except for the matter of quotas.

3. What would happen to Calvin College if the quotas were removed? Of the total operational expense, $1,036,487 or 31.7% is paid by the quotas. Of this amount the Classes of the Michigan area (Cadillac, Grand Rapids East, South, and West, Grandville, Holland, Kalamazoo, Lake Erie, Muskegon, and Zeeland) paid $546,196 or over 50% (Ibid). Thus, of the total operational expense of the College and Seminary, the rest of the denomination paid only $490,921 in quotas or 15%. Does the financial stability of the institution rest on this amount? If the school became society controlled, drawing its support mainly from the Michigan area where it draws 50% of its student body presently (Calvin College and Seminary Campus Directory 1966-67, p. 3), this amount could be made up by an additional assessment of $24.40 from the families of this area. But would even this be necessary? Certainly not! Just because Calvin became society controlled does not mean that the support of the denomination is lost. Gifts and offerings would still be coming from the whole denomination if for no other reason, at least for this, the love which the people have for this institution which has played such an important part in the development of our church. At the same time it must be remembered that these figures include the Seminary, and the Seminary would still continue to receive quota support.

Ground four of the reply is really only an extension of ground three. Our answers to ground three is therefore our reply to ground four as well.

Consequently, because the response of Synod 1967 to our overture does not answer the overture, we would therefore appeal to synod meeting in Grand Rapids, Michigan in June 1969 to reconsider our overture and appoint the requested study committee.

Classis British Columbia
John W. Jongsma, Stated Clerk

Overture 2 — Admittance to the Ministry Via Article 7 of the 1965 Church Order

In our capacity as Synodical Deputies we have been called during the past few years to deal with a number of applications from individuals who have applied through their consistories to the classes to be admitted to the ministry of the Word and sacraments of the Christian Reformed Church via article 7 of the 1965 Church Order. In every case a great deal of time has had to be spent in the meetings of the classes determining procedures required by the various decisions of synod with respect to this article of the Church Order. Needless to say, opinions vary greatly, and the decisions and procedure of various classes have not always agreed in these matters. The problem arises in large part because we have to deal not only with the provisions of the Church Order, article 7, but also with the regulations of the synod of 1922 and the synod of 1947. We have judged that the provisions of the Church Order, article 7, have priority, but we find it difficult to apply the decisions of 1922 and 1947 in view of the fact that the present wording of the Church Order, article 7, was adopted subsequent to the

decisions of 1922 and 1947 which are based on a different wording of the article (formerly article 8).

A variety of questions are invariably raised in the discussions:

1. *When does the question of "urgent" need arise in the procedure?* Some maintain that this must be determined first and must be considered independently from the question of "gifts." Others maintain that this question of "urgent" need is only a part of the entire consideration and may not be considered apart from the question whether the person possesses the requisite gifts. The regulations of synod are by no means clear on this score. We feel that if there is no "urgent" need, it is superfluous to proceed with a preliminary examination of the applicant with respect to the requisite gifts.

2. *In giving attention to the question of "need," does this refer to denominational need or to the need of the local congregation within the classis?* It has been our experience that it has been in the context of smaller, vacant congregations that application has come to classis. It has been the opinion of your deputies that since the man is applying for admittance to the ministry of the Christian Reformed Church and not primarily in order to serve the needs of a particular congregation, the needs of the denomination are of primary consideration. We find, however, that in the classes "need" is often considered in terms of the need of a particular vacant congregation which is being served by the applicant as a stated supply and which is desirous that he be ordained in order to serve that congregation better. This, it appears to us, places the matter of the need for the denomination to ordain men who have not pursued the regular course of study for the ministry in the wrong context.

3. *At what point do the Synodical Deputies become involved?* Present regulations do not specify clearly what are the duties of the Synodical deputies initially. Differing interpretations are given to the opening sentences of the decisions of the 1922 synod by the classes and applicants. Some have maintained that the deputies have no responsibility in the preliminary interview of the applicant by the classis other than to be present; therefore they conclude that the decisions regarding need and initial judgments concerning the requisite gifts are not within the province of the deputies to give advice to the classis. The deputies, according to this interpretation, are merely expected to be present and the classis may proceed to the initial period of probation without the approbation of the deputies. The synodical regulations of 1922 are not clearly stated and serve poorly as a guide in this matter. We feel, however, that the synod of 1922 intended that the deputies shall be consulted in this matter from the beginning and are not present merely as witnesses to a procedure which hopefully will be remembered after a period of probation is completed. Since the question of the need for the ordination of such men arises immediately, we believe that the denomination is involved from the first through its deputies in the consideration of this need. Since the decision of 1922 is misquoted in H. Spaan, *Christian Reformed Church Government,* so as to eliminate the need of synodical deputies at the initial stages of the application, it is important that this matter be clearly defined by synod.

4. *What is the nature of the examination and of the credentials from the consistory regarding the qualifications of the applicant?* The synod of 1922 said written credentials are to be supplied by the consistory concerning the required qualifications listed in article 7. These credentials are submitted on behalf of the applicant by the consistory and are generally in the form of a general, usually indefinite certificate of endorsement of the application. This seems to be quite different from what the decision of synod requires.

Another question then arises: how does a classis determine whether a person shows that he is "singularly gifted as to godliness, humility, spiritual discretion, etc."? The practice of the classes varies considerably, from a very brief interview of a very general nature (e.g. the applicant was asked to define these gifts and

state how he felt his life demonstrated the gifts) to a more extensive interview such as is required of those seeking licensure to exhort within the bounds of the classis. The latter seems at least appropriate and necessary in the event the applicant is not serving as a stated supply or does not have licensure from the classis to exhort. Such permission to exhort is required in the probationary period and ought not to be granted until the classis is satisfied concerning the applicant's soundness in doctrine, life, etc. However, this preliminary examination must also concern the possession of the required exceptional gifts for preaching since the probationary period concerns itself principally with this matter. Some guidance should be given the classes in these matters.

5. *What credentials should the applicant submit?* Candidates for the ministry and ministers from other denominations are required to submit diplomas and transcripts of their academic credits to determine their academic ability. They must also present certificates of health. Mission candidates are required to pass psychological testing. In the case of applicants according to article 7 no such requirements are laid down. In view of the fact that these applicants are frequently older than the average age of candidates who have completed the regular course of study for the ministry, it would be wise that some requirements be specified by synod on this matter of health. At present we find that the applicant receives a general form of endorsement from the consistory (which he is already serving as a stated supply and which desires to have him continue). We feel that there should be far more information on hand regarding the man and that synod should specify what the nature of that information (credentials) should be. A thorough and complete questionnaire similar to that required of candidates for the ministry and evaluated by the candidate's "home" church might be considered.

6. *Do the decisions of the synod of 1947 in any way set limitations on the application for admittance to the ministry via article 7? In how far does the history of this article qualify or limit the employment of this article in today's circumstances?* We have felt that it was the intention of the 1947 synod to say to the churches: article 7 is an emergency measure—that is how it is to be understood and employed by you; the article may be appealed to in very exceptional circumstances only! We find, however, that a significant number of delegates to classis feel quite differently about this and regard the article as something in the nature of a "live option," replacing the completion of a regular course of study for the ministry of the Word. Which approach is correct?

7. *Is the application made by the individual or the consistory?* We believe that it is the individual that applies and that rightfully any appeal against an adverse decision should be initiated by the applicant. In one case a classis refused to accept the request of the applicant to withdraw his request because the matter had now become the case of the classis. In the final analysis we believe that the question whether a man shall aggressively pursue a course of action or appeal that will lead to admittance to the ministry is a decision that cannot and may not be made for him; this is a matter which he must settle between himself and God. In this respect the question of appeal from the advice of Synodical Deputies differs from other kinds of appeal. Such distinctions are not well understood in the classes with regard to this article.

* * *

From the above questions synod can see that our task in these matters is not easy. The task is made even more difficult because the synodical regulations are not clear and are open to variant interpretations. It is naturally to be expected that there will be great sympathy for the position of the local congregation among the churches of the classis. Sometimes strong expressions and emotions come to the fore in the discussions, and it is extremely difficult for members of classis to

discuss these matters objectively. It is the duty of your deputies to keep an open mind and heart in the deliberations and discussions, to provide an objective viewpoint, to represent the denomination as a whole, and to be aware of their accountability to God for their judgments and advice.

Because of the importance of this matter for the welfare of the churches as a whole, we believe that synod should address itself to the matter of admission to the ministry of the Word and Sacraments in the Christian Reformed Church via article 7 of the 1965 Church Order and clarify the application and regulation of this article for the deputies who serve in the name of the Church, the classes that must judge in these matters, the consistories that encourage their members to apply via this article, and for the sake of the applicant himself. In a matter as important to the welfare of the Church as the character and qualifications of men who apply for admittance to its ministry it is not asking too much that we have clear and unambiguous direction from the Church itself.

We, therefore, as servants of synod request synod to appoint a committee to study the entire matter of admittance to the ministry of the Word and Sacraments in the Christian Reformed Church via article 7 of the 1965 Church Order. This committee should address itself to questions such as posed above and all other related matters and propose to synod a clear and unambiguous statement of what proper procedures must be followed by the applicant, the endorsing consistory, the examining classis and the Synodical Deputies. In drawing up its recommendations, it should be understood that these recommendations will supercede all previous interpretations of the old article 8 of the Church Order as set forth in the decisions of the synods of 1922 and 1947.

We believe that the church would be well-served if there is included in this study a review of the history of this article from the time of the formation of our Reformed polity, including the application of this article in our denomination's history. The question might well be considered whether an article such as this should be retained, or possibly whether a substitute should be adopted to the effect that "in times of urgent need synod (or if because of national emergency synod is unable to convene, the classes) may define regulations regarding the admittance to the ministry of those who have not followed the prescribed course of study for the ministry of the Word in the churches."

We would propose that synod's committee give some consideration to alternative methods to assist persons of more mature years to secure at least the minimal academic requirements which the Church judges requisite for admittance to the ministry. Many denominations make such provisions. At present the alternatives of following a regular course of study or none are hardly the only possibilities. Synod has in the past prescribed a different procedure for some persons. Should not this third alternative receive study and definition?

Finally, we would like to make it clear that we take this means of addressing synod directly since we are appointed by synod and responsible to it. We trust that we have avoided casting any doubt or suspicion upon the individuals whose applications we have been called to consider. Our problems concern not the presence or lack of qualifications on their part but the application of synod's own rules.

Respectfully submitted,

Willard Van Antwerpen, Synodical deputy for Classis Minnesota North
Henry Bajema, Synodical deputy for Classis Minnesota South
John H. Rubingh, Synodical deputy for Classis Orange City
Oren Holtrop, Synodical deputy for Classis Pella
Richard R. DeRidder, Synodical deputy for Classis Sioux Center

Overture 3 — Ordination and Teaching Bible in Christian High School

Classis Grand Rapids East respectfully requests synod to declare whether the ordination of a candidate for the ministry for the purpose of teaching Bible in a Christian High School is justifiable.

Grounds:

1. The ambiguity of synodical decisions bearing on the question.

Acts 1950, Art. 136, p. 61, "Synod also declares that the calling of ministers to serve as Bible Teachers at our Christian High Schools is—as a rule—neither necessary nor advisable. Synod would definitely discourage this practice."

Acts 1968, Art. 86, I, p. 57, "Synod approves the ordination of a candidate as Instructor of Bible at a Christian High School."

2. The question is denominational in scope.
3. Classis Grand Rapids East is faced with the question in a concrete case.

Classis Grand Rapids East,
M. H. Faber, S.C.

Overture 4 — Scholarship Grant and Free University

Classis Grandville overtures synod to appoint a committee to study whether it is still proper to commend the Free University of Amsterdam as an "institution true to the Reformed Faith."

Grounds:

1. The Free University of Amsterdam is so designated in the Diamond Jubilee Scholarship.
2. Synod has a continuing obligation to review this decision if substantial questions are raised as to the truthfulness of this designation.
3. An "institution true to the Reformed faith" must be judged by its faithful adherence to the Reformed standards.
4. The Free University of Amsterdam has appointed, in the face of open criticism, as Professor, a man who, in his teaching concerning creation, appears to be in conflict with the following Reformed confessions: The Belgic Confession, Article XIV; The Heidelberg Catechism, Q. and A. 8; The Canons of Dort, Third and Fourth Heads of Doctrine, Article 1.

Classis Grandville,
John L. Meppelink, Stated Clerk

Overture 5 — Request Study Committee re Alleged Teachings

Pastoral care moves the Fruitland consistory to address again your most reverend assembly. A year ago we requested synod "to appoint a committee to study in the light of Scripture and the Creeds the teachings made public by some professors and instructors of our Dutch Reformed sister church of which evidence has been given in the overture of Classis Hamilton to the Board of Calvin College and Seminary of January 17, 1968." (*Acts* 1968, pp. 574-577)

This proposal, supported by Classis Hamilton, was defeated by majority vote in the session of synod of June 21, 1968 (*Acts* 1968, art. 122).

One of the grounds brought forward to disprove the Fruitland proposal was that "a Synodically-appointed inquiry into and evaluation of the teachings of these men would be a premature intrusion into such measures as the Gereformeerde Kerken *may take or are taking* to deal appropriately with matters of their concern."

The implication of this ground is that some measures might be expected in Holland; although the synodical committee was very careful not to express itself

on the material contents of the alleged teachings, it expressed itself on the *situation:* a situation requiring measures. Since the decision of 1968 the time proceeded and, as far as we know, no measures have been taken by the Gereformeerde Kerken in the Netherlands; on the contrary, the professors and instructors mentioned in the overture continue their instruction, also to Christian Reformed students, in the same way as they did before[1]).

The quoted ground of the synodical committee speaks also of "matters of their concern."

The question can be raised in our time of internationalism whether there are still important doctrinal matters of a nationally limited concern; and this question gets a special emphasis when we mind the fact that we are related to these sisterchurches in the federation of Reformed Ecumenical Synod which states in its Rules and Standing Orders that "theological professors, members in good and regular standing of member-denominations, who may be present as visitors at the gathering of the Ecumenical Synod, shall be seated as advisory members of the synodical meetings. They may be asked to serve on advisory committees." (Art. VII, sub. 7) Our own Church-Order states: "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." (Art. 50)

In view of these facts it seems to be hardly tenable that the matters mentioned in the overture Fruitland 1968 are matters only of the concern of our Dutch Reformed sisterchurches. Moreover, it is an undeniable fact that the new teachings are not confined to academic circles but penetrate into the churches; consequently there is much confusion not only in the Gereformeerde Kerken, but also in the churches and among the members of our own denomination.

The denial of the historical existence of our first parents in paradise[2]), the subsequent denial of original sin[3]), the denial of the historicity of historical parts of both the Old and New Testament[4]), the surrender to the newest form of Biblical criticism[5]), and to the scientific dogma of evolution[6]), all made public on both sides of the ocean, have caused feelings of uncertainty, grief and even distrust; it is no exception any more that ministers are labeled according to their opinions and that in the work of calling a minister a consistory first tries to be informed on his position regarding the so-called "new theology,"

This is a very undesirable, also a very hazardous situation.

Up till now we are a confessional church; and we speak rightly of our standards of unity; but what will come of that unity when discord in basic matters presents itself? In such a situation we consider it the task of synod to act.

We are aware of the fact that a request for revision of a decision only will be honored if sufficient and new grounds for reconsideration are presented (C.O. art. 31). In our view the present situation of growing uncertainty is a sufficient ground; and in the notes under this letter we have presented some new material.

Moreover, in one of the sessions of the Reformed Ecumenical Synod of 1968 (meeting in Lunteren after the sessions of our own synod) a letter was discussed written by Dr. P. G. Kunst of Amsterdam in behalf of the moderamen of the Gerformeerde Kerken in the Netherlands. That letter was a response to the request made by the R.E.S. in 1963 to the Gereformeerde Kerken to prepare a study in which they would express themselves more clearly on their contention that the resolution adopted by the R.E.S. in its meeting in Potchfstroom (1958) on Scripture had been insufficient, because it had failed to point out any connection between the content and purpose of Scripture as the saving revelation of God in Jesus Christ and the consequent and deducible authority of Scripture. The letter of Dr. Kunst showed that the Gereformeerde Kerken considered the study requested of them not feasible because of the bigness of the problems involved, and also because the matter of Scripture was currently under discussion

among them. In this connection the letter mentioned recent writings by prof. Dr. J. L. Koole, Drs. Baarda, and others. The letter invited the participating churches *to take part in the ongoing debate*. Synod decided that the original criticism of the Gereformeerde Kerken should be referred to the individual church bodies of the R.E.S. *for earnest study and reaction*[7]).

Therefore the Fruitland consistory overtures synod to appoint a study-committee with the task to evaluate the teachings referred to in the overture-Fruitland 1968 and to report to one of the next synods.

Grounds:

1. Such a study is necessary in view of the pastoral task of the church of which in the Form of Ordination of the Ministers of God's Word is stated: "The Word of God is the staff with which the flock is guided and governed."

2. Such a study is in line with the request of the Gereformeerde Kerken in the Netherlands to take part in the ongoing debate on Scripture.

Notes:

[1] Prof. Dr. H. Kuitert, delegate to our synod of 1968, reported on the American-Canadian situation of being alarmed ("verontrusting") in the following manner:

"My impression was the same one as that which I got in the V.U.-meetings in Middelburg and Leeuwarden in the spring of this year: a colossal lack of the most simple information, mixed with a considerable amount of suspicion (and a portion of laziness, for there *is* information) are the source of much that is called 'being alarmed' nowadays."

We are inclined to ask here: were Prof. H. Ridderbos and Prof. H. Van Riesen, quoted in the overture-Fruitland 1968 as being alarmed in regard to the teachings of Drs. Baarda and Prof. Kuitert, misinformed or were they perhaps lazy?

(The report of Prof. Kuitert was published in the Gereformeerde Theologisch Tijdschrift of August 1968, p. 230 f).

[2] 'No historical Adam and Eve, no paradise-situation as historical beginning, death functioning in the midst of life."

(Dr. H. Kuitert, Verslag van de Conferentie voor Evolutievraagstukken, 1966, p. 34)

"Why can we not accept Genesis 1 and Genesis 3 literally as an account of what happened at the dawn of human history? Because, in the opinion of Dr. Kuitert, history cannot be retraced; we cannot find out what happened in the hoary past, furthermore, the writer of Gen. 1-3 had no intentions of giving his readers a literal description of early human history. Dr. Kuitert concludes that this new view of the origin of the creation story ought to be accepted and the traditional teaching of the Church must be set aside.

"Why does Dr. Kuitert say that we must stop speaking about the infallibility of Scripture? Because the persons of Adam and Eve are not important; because we cannot speak of Paradise as an actual place; and because we cannot maintain that Adam and Eve could have lived forever."

(Dr. S. Kistemaker in a report on the lecture of Dr. Kuitert in Grand Rapids in the first week of June, 1968. Torch and Trumpet, Sept. 1968, p. 7)

[3] "The whole construction of Augustine invented to explain the cause of the fact that we are all sinners has been actually shown to be untenable long ago. This construction is not tenable also for this reason that it was founded on the historical existence of a man called Adam . . ."

(Dr. H. Kuitert, Verslag etc., pg. 85)

"The question was raised: 'Professor Kuitert, how do you explain original sin if you deny the historicity of Adam and Eve?' The answer was: 'Sin is a contrast; it is the negative; it is regression. Sin is a reversion to that what it ought not to be. Sin is a power which holds all people in its grip. Only in Christ we can be redeemed from sin.' "

(Dr. S. Kistemaker, Torch and Trumpet, Oct. 1968, p. 18)

[4] "Excavations have shown us that the downfall of Jericho happened more than 500 years before the entry of Israel. Nevertheless the fall of Jericho is described in the image of a radical destruction. According to the story of the Bible it is

clear that something must have happened with Jericho, but the hard facts of the excavations don't tell lies. It is hardly possible to accept the results of the excavations when we can use them and to reject them when they confuse us."

(Dr. G. P. Hartvelt, Over Schrift en Inspiratie, 1967, p. 32)

"Kuitert: 'The virgin birth is no shibboleth; this is the point that Christ is the Son of God. Many orthodox believers cannot accept the virgin birth, for instance Emil Brunner. But they don't doubt that Christ is the Son of God.'

Baarda: 'We should note what John 1:46 writes that Jesus was called the son of Joseph of Nazareth; and then the words follow: Thou art the Son of God, the King of Israel. That last-mentioned expression does not enter into competition with his being a son of Joseph. Properly speaking all believers are born virginally.' "

(Discussion on the Bible in Gaandeweg, Sept. 1968, p. 242)

[5] "Both theologians seem to accept the so-called form-critical method in the study of Scripture. It means, among other things, that in the period of oral tradition the believing community gradually altered, transformed and, at times, added to the basic facts. In the case of Mr. B(aarda) this is very evident. He assumes that the Christian congregation put certain utterances of later Christian prophets into the mouth of the historical Jesus. Prof. K(oole), who is much more moderate and careful, also adopts this kind of view, especially in his interpretation of the story of the conquest of Jericho. Personally I believe that, apart from the fact that it is a matter of pure speculation, it is also a very *dangerous* method. In fact, it is the same method which, for instance, Rudolph Bultmann applies to the resurrection."

(Prof. Dr. K. Runia of Geelong, Australia, in Trowel and Sword, Sept. 1967)

[6] "The only possible view is to me that an evolution took place on earth including all living beings, also man."

(Prof. Dr. J. Lever, De Spiegel, Sept. 14, 1968, p. 26)

"Science asks how we can harmonize the fact that hundreds of thousands years ago man-like beings lived on earth already, with the so-called Biblical chronology."

(Prof. Dr. J. L. Koole, Verhaal en Feit in the O.T., p. 42)

[7] "The motion was adopted that . . . the churches be urgently requested to give earnest and prompt study to the questions so earnestly asked by the Gereformeerde Kerken, and that the churches send their conclusions in these matters to the other member churches as soon as possible." *(Acts R.E.S.,* 1968, art. 172)

"The time is not considered ripe for coming to a common declaration concerning questions still open. To what an extent these questions are in discussion can be seen by the fact that precisely in recent years several important publications in the Netherlands have been devoted to the question of Scripture. We take the liberty of referring to the two extensive "Dogmatic Studies" on Holy Scripture by Prof. Dr. G. C. Berkouwer (I 1966, II 1967) and to *Cahiers voor de Gemeente* in which series Prof. Dr. J. L. Koole has published his *Verhaal en Feit in het Oude Testament,* Drs. Tj. Baarda his *De Betrouwbaarheid van de Evangeliën,* and Prof. Dr. G. P. Hartvelt his *Over Schrift en Inspiratie.*

"There is every reason for a continued joint discussion of these questions."

(Communication from the Reformed Churches in the Netherlands on the inspiration of Scripture and mutual trust, *Acts R.E.S.,* 1968, p. 308)

Respectfully submitted,

Consistory of the Fruitland CRC,
L. Praamsma, president
J. F. Ostermeier, clerk.

P.S. Classis Hamilton in session on Jan. 15, 1969, endorsed the above overture of the Fruitland Christian Reformed Church to the synod of 1969.

Classis Hamilton,
Rev. N. VanderKwaak, S.C.

Overture 6 — Lodge and Church Membership

Several home missionaries and ministers of organized churches within the bounds of Classis Lake Erie have often reminded Classis of the problem raised for them by the synodical decisions regarding secret societies. This problem has been heightened for Classis during the past year through consultations taking place between our Home Missions Committee and a newly organized group of Christians in Napoleon, Ohio. We are now in the process of discussing various church order questions with the Napoleon church. One of the issues under discussion is our denominational position in regard to admitting lodge members to the church. The problem is keenly felt because a number of communicant members of the Napoleon church are members of the Masonic Lodge.

Our denomination has consistently maintained objection to the Masonic Order and secret societies of its type because of a basic religious commitment which is believed to be inherent in lodge membership. However, we often discover that many members of such societies do not agree with our thought that a religious commitment is required of all lodge members. We also discover that some continue membership in the lodge—either active or inactive—because of certain financial benefits (insurance, annuities, etc.), but that they as members ignore the religious position of the lodge.

Because of this, Classis Lake Erie is under the conviction that a present rule laid down by the denomination condemning all lodge membership does not do justice to the problem of lodge membership today. We grant the inherent difficulty faced when someone is member of two organizations which hold to conflicting religious doctrines and principles. We also believe that the Masonic Lodge is a proponent of a false religion. If, however, the lodge were nothing more than a religious organization, the problem probably would not exist. For example, we do not face the problem of someone wishing to hold simultaneous membership with the Mormon Church and the Christian Reformed Church. It would be obvious to all who examine these two religious bodies that a choice of one or the other must be made. However, the problem of lodge membership and simultaneous church membership does not seem incompatible to many lodge members. This stems, in part, from the fact that many lodges insist that lodge members must also be members of a church. In addition, we must recognize that the lodge does not exist solely for its religious activity. There are the social, business, and philanthropic aspects, as well. Many join the lodge for business, social, and philanthropic reasons, and not because of the religious position to which the lodge holds.

This does not mean that we as a Classis condone lodge membership, even for those who put no real stock in the religious statements of the lodge. However, our present position does not always allow us to do meaningful evangelistic work in our day with persons who are lodge members. Past experience within our denomination would, we believe, support this thesis.

Classis Lake Erie, therefore, respectfully overtures the synod of 1969 to study whether it is possible for a person to hold simultaneous church and lodge membership.

Grounds:

1. Our present synodical statements regarding the lodge do not adequately reflect the complex organizational character of today's society.

2. Our present synodical pronouncements severely curtail evangelistic communication with lodge members.

Classis Lake Erie,

Rev. Sidney Draayer, Stated Clerk

Overture 6-A — Notification of Support of Overture 6, Lodge and Church Membership

The consistory of the Avery Street Church, South Windsor, Conn., respectfully overtures the synod of 1969 to adopt the overture submitted by classis Lake Erie to study the compatibility of simultaneous lodge membership and membership in Christ's Church.

Respectfully submitted,

Rev. James A. Bonnema, pres.
Mr. Calvin Hulstein, clerk

Overture 7 — Request Judiciary Committee

I. Classis Lake Erie overtures synod to appoint a Standing Judiciary Committee which will deal with the judicial aspects of all matters forwarded to synod.

Grounds:

1. This is a competent way to handle judicial matters.

Elucidation: Presently there is no adequate judicial system within synod to handle cases which require proof and which guarantees the right of counsel during such a hearing. Present advisory committees consist of appointees not generally trained or inclined to assume responsibility in judicial affairs.

2. This is a fair way to handle judicial matters.

Elucidation: All parties involved would have ample time to be heard and questioned by men thoroughly acquainted with the issues. Present advisory committees scarcely have time to read the mass of evidence presented in each case. This condition does not lend itself to impartial and fair judgment.

3. This is an efficient way to handle judicial matters.

Elucidation: Qualified personnel, available during the entire year, can greatly reduce synod's work load. Said committee would not be restricted to either time or place and could deal with problems immediately and in the most convenient location.

II. That this Standing Judiciary Committee be composed, in part, of members who have legal training.

Ground: Lawyer members would be of immense value in ruling on evidence and in making decisions which are judicial in nature.

III. That a committee composed partly of lawyers be instructed to draw up explicit rules concerning membership, duties, authority, delineation of judicial power and hearing procedure for adoption by synod.

Ground: Such rules will furnish proper guidelines for the committee and those appearing before it. Presently there are no rules to follow in reaching an adjudication.

IV. That the suggested rules of procedure and other recommendations which are attached hereto be made available to such a committee for their consideration.

Suggested rules and items for consideration:

1. *Re membership on committee:*

a. That the Standing Committee on Protests and Appeals consist of seven members: three lawyers, two ministers and two elders.

b. That it elect its own chairman.

c. That initially two lawyers, one minister, and one elder be appointed for a two year term, and that the remaining members be appointed for a single term; that thereafter the outgoing members be replaced or re-appointed for two year terms.

d. That three alternate members be appointed: one lawyer, one minister, and one elder.

2. *Re hearing procedure:* The person who is registering a complaint against another shall be called a "complainant" and the person against whom the complaint is made shall be called the "defendant." The hearing on the issue or issues involved shall proceed as follows:

a. The complainant shall concisely state his claim, or complaint, and briefly may state his evidence to sustain it.

b. The defendant shall then briefly state his defense, and briefly may state his evidence in support of it.

c. The complainant shall first produce his evidence; the defendant may then produce his evidence; the complainant may then produce rebuttal evidence; the defendant may thereafter produce any surrebuttal evidence.

d. When the evidence is concluded, either party may present arguments to the committee, either orally or in writing, or both. The complainant shall first argue the merits of his case; the defendant shall then argue the merit of his defense. The complainant and the defendant shall thereafter have the right to a short rebuttal argument.

3. Re safeguards to keep committee above prejudice and involvement:

For example: no committee member should be closely related to parties, or involved in other ways.—Cf. "The Book of Order," United Presbyterian Church, 1967-8, Section 85.03

4. Re dissenting opinion by committee member. Ibid. 93.17

5. Re presentation of committee decision to synod. Ibid. 93.183

6. Re recommitment of a decision to committee by synod. Ibid. 93.19

Classis Lake Erie,
Rev. Sidney Draayer, Stated Clerk

Overture 8 — National Day of Prayer

Regarding the National Day of Prayer proclaimed annually by the president of the United States, Classis Kalamazoo overtures synod to:

1. Communicate to the appropriate government official in Washington our appreciation for the president's setting aside and proclaiming a National Day of Prayer.

2. Request these officials to do all in their power to promote earlier and wider publicity with respect to this proclaimed National Day of Prayer. Specifically we request that either the proclamation be made thirty days in advance, or that equivalent advance notice be given of the date selected.

Ground: The president's proclamation is now ineffective because so few churches and citizens are aware of such a day due to the lateness of the proclamation and the limited publicity given to that proclamation.

Classis Kalamazoo,
Rev. Neal Punt, Stated Clerk

Overture 9 — Auto Allowance and Minister's Pension Fund Regulation

Inasmuch as the Minister's Pension and Relief Committee of the Christian Reformed Church has interpreted the rule stated on page 431 of the 1966 *Acts of Synod* under 4c to mean that institutional chaplains cannot deduct from their salary an auto allowance of $400.00, and,

Inasmuch as there are occasions, in our estimation, which warrant this deduction for institutional chaplains, such as: 1) he may be required to live a considerable distance from the institution or agency which he serves in order to provide Reformed fellowship for his family and/or Christian education for his children; 2) he may be required to use his auto for transportation related to his professional work for which he receives no remuneration,

Therefore, the Classis of Central California of the Christian Reformed Church overtures the synod of the Christian Reformed Church to instruct the committee on Minister's Pension and Relief to permit such deduction to Institutional Chaplains (or any other ministers affected by this rule) who can show just cause for such deductions (to be judged by the calling consistory of minister).

Grounds:

1. There are just and legitimate reasons for a minister serving an institution or agency to live a considerable distance from the institution or agency served, therefore requiring a need for the use of his auto.

2. There are many occasions when the minister serving an institution or an agency is required to use his auto to effectively perform his ministry for which he does not receive remuneration.

Classis Central California
Rev. Jacob Hekman, Stated Clerk

Overture 10 — Society Control of Calvin College

Classis Alberta North respectfully requests the synod of 1969 to take action on the matter contained in Article 137 of the *Acts of Synod 1968* regarding Society Control of Calvin College, containing the printed appeal of Classis British Columbia and the endorsement of Classis Alberta North.

Ground:

Synod still has to honor the Classis B.C. appeal. Placing this issue in the required study committee is of utmost urgency and should not be delayed any longer.

Classis Alberta North,
Rev. Peter Sluys, Stated Clerk

Overture 11 — Observance of National Day of Prayer

Classis Hudson overtures synod to remove us as a denomination from the ambiguity and contradiction in which we are placed by our observance of a "National Day of Prayer" each October. Classis overtures synod to:

1. Remove the "National Day of Prayer" from the list of special days to be observed.

2. Instruct our denominational publications to discontinue the practice of predicting Presidential Proclamations of a day of prayer.

3. Urge our churches to faithfully observe any national day of prayer which our President actually publicizes to the nation.

Grounds:

1) In reality the October date has not been a "National Day of Prayer." It has not been publicized to our nation as such and few outside our denomination are aware that there is such a day in October.

2) In recent years our Presidents have called the nation to a day of prayer on other occasions, not according to the calendar but in connection with certain

national crises, and these days have been adequately publicized through the news media.

Classis Hudson,
Rev. R. Opperwall, Stated Clerk

Overture 12 — Alter Rule to Select The Banner Editor

Classis Hudson overtures synod to alter the conditions governing the selection of *The Banner* editor (According to *Acts of Synod 1968,* pp. 103, 104) by (finally) choosing from three (3) candidates, after they have shared the magazine's editorial pages for an aggregate of at least one (1) year.

Grounds:

1. The editor's role in the denominational paper is a critical one, forming and reflecting the mind of the denomination for years at a time, and the greatest possible care should be taken in filling this office.

2. This greater care can be provided if the functioning candidates exercise their respective abilities to perceive the challenge of the living church in today's world, and so demonstrate their competence to communicate and relate the Gospel of Christ with fresh immediacy and literary effectiveness.

Classis Hudson,
Rev. R. Opperwall, Stated Clerk

Overture 13 — Financial Aid for New York Bible Translation Sponsored by N.Y.B.S.

Classis Hackensack overtures synod to place the work of the new Bible translation, *The Holy Bible: A Contemporary Translation,* sponsored by the New York Bible Society, on the list of causes recommended for financial support.

Reasons:

1. Phenomenal sales of new translations of the Bible in contemporary English indicate that revisions within the Tyndale-King James tradition no longer communicate adequately, and that there is need for a new version in contemporary English that is faithful to the original; that is adequate for liturgical, evangelistic, educational, and devotional use; and that is the product of the joint effort of many scholars and critics.

2. This translation project came into being as a result of action flowing out of initiative taken by the synod of the Christian Reformed Church a little over a decade ago when it appointed a committee of scholars to explore the need for a new translation (cf. *Acts,* 1956, p. 61; see also subsequent *Acts* for further developments).

3. The synod of the Christian Reformed Church has expressed interest in the new and more adequate translations (cf. *Acts,* 1966, p. 57: Art. 76, I, C, 2).

4. The Christian Reformed Church has a number of its ministers in influential and controlling positions in the translation project: Professors Marten Woudstra and John Stek are members of the fifteen-man supervisory committee; Dr. Edwin H. Palmer is serving as the full-time Executive Secretary; others are serving in translation, translation critic, and editorial capacities.

5 The total cost for producing the translation will exceed one million dollars. Nevertheless, support will be needed for only a limited time.

Classis Hackensack,
Rev. Samuel Ten Brink, Stated Clerk

Overture 14 — Alter Observance of National Day of Prayer

Classis California South overtures synod to alter its decision taken in 1958, (Acts of Synod, Art. 71-viii), concerning the Presidential Prayer Day, to make it a service left to the discretion of the local consistories instead of a denominationally designated service.

Grounds:

1. The national character of the day has diminished to an observance by our denomination.
2. The public press release has been most insignificant and almost non-existent.
3. This would still allow for the observance of C.O. Art. 51-c, when those in authority call for our prayers in days of special stress.
4. Such a decision will not interfere with local observance, but will place emphasis on the pastoral prayer for our Rulers at our regular worship services.

Classis California South,
Rev. H. Leestma, S.C.

Overture 15 — Suggest Changes in Prayer Service for Synod

Classis California South overtures synod to instruct the committee on arrangements for the synod of 1970 to arrange a Prayer and Communion Service on Monday night and the convening of synod on Tuesday morning, instead of Tuesday and Wednesday:

Grounds:

1. Recent synods have labored under pressure to complete their sessions on the second Saturday with insufficient time for due deliberation of some matters.
2. Improvement in transportation schedules have made it possible for almost all delegates to reach synod within a day.
3. The incorporation of Holy Communion in the Special Prayer Service brings into focus the communion with Christ and the unity in Christ of His Servants, and brings the Ministry of the Sacrament into its rightful place with the Ministry of the Word, of Prayer, and of Mercy (Acts 2:42).

Classis California South,
Rev. H. Leestma, S.C.

Overture 16 — National Day of Prayer

Classis Sioux Center overtures synod to humbly request the President of the United States to set a fixed date for the National Day of Prayer and to make proclamation several weeks in advance.

Grounds:

1. The proclamation could then appear in The Banner, together with an emphatic call to the churches.
2. Excerpts of the proclamation could appear on the various church bulletins.
3. The day seems to be losing interest among us and losing its thrust.
4. There seems to be haziness about what purpose it serves today.

Classis Sioux Center,
Leonard Van Drunen, S.C.

Overture 17 — Nomination for Chair of Missions

Classis Sioux Center overtures synod to add the name of Rev. Richard De Ridder to the nomination for the chair of Missions at the Calvin Seminary.

Grounds:

1. The faculty of Calvin Seminary has interviewed him and recommended him to the Board of Trustees.
2. Our classis judges him to be worthy of nomination.

Classis Sioux Center,
Leonard Van Drunen, S.C.

Overture 18 — Proposed Division of Classis Pacific Northwest

Classis Pacific Northwest overtures synod to approve the division of the present Classis Pacific Northwest into the two classes as follows:

1. *Classis "A"* — to consist of the Puget Sound area plus Alaska:

1. Anchorage	26 families	11. Marysville	34 families
2. Bellevue	30 families	12. Monroe	61 families
3. Bellingham	56 families	13. Mt. Vernon	130 families
4. Everett	104 families	14. Oak Harbor	65 families
5. Everson	90 families	15. First Seattle	111 families
6. First Lynden	196 families	16. Calvary, Seattle	42 families
7. Second Lynden	167 families	17. Sumas	95 families
8. Third Lynden	218 families	18. Tacoma	57 families
9. Bethel - Lynden	148 families		
10. Lynwood	26 families	Total	1,656 families

2. *Classis "B"* — to consist of the Columbia area plus Montana:

1. Bozeman	72 families	9. Salem	34 families
2. Conrad	16 families	10. Spokane	24 families
3. Grangeville	29 families	11. Sunnyside	118 families
4. First Manhattan	126 families	12. Vancouver	19 families
5. Bethel, Manhattan	99 families	13. Yakima	13 families
6. Calvin, Portland	40 families	14. Zillah	37 families
7. Oak Hills, Portland	22 families		
8. Quincy	21 families	Total	670 families

Classis Pacific Northwest,
Rev. H. B. Spaan, S.C.

Overture 18-A — Observations Regarding Division of Classis

The consistory of the Oak Hills Church in Portland, Oregon, hereby send a communication to the 1969 synod regarding the overture of classis Pacific Northwest for division. We acquiesce to the overture, although we did reserve the right to protest (classical minutes, 2-19-69).

1. After a long, tedious discussion and debate in 1968, itself the culmination over a year's study and earlier debate, classis forwarded the overture of 1968 to synod with hardly a negative vote. Two consistories, themselves not a part of the new arrangement of churches, objected at synod. They did not send a copy of their dissent to the 1968 delegates from our classis nor to any body within our classis. We regret that these two consistories should have ever been heard by synod, when the synodical decision of 1936 states, "A copy of an appeal (or protest) must be sent to the body from whose decision appeal (or against which

protest) is made." Failure to comply is a forfeiture to the right of being heard at synod.

2. Two options were open for the Montana churches which would be most in harmony with Church Order Art. 39 that classis shall consist of a group of neighboring churches. These were avoided by the classis. Option 1: a classis of Montana and its nearest neighbors in Utah. Option 2: Montana affiliating with its next nearest neighbors, classis Alberta South. The proposal now before synod becomes the third option in terms of distance and neighboring.

3. Our four lower Columbia churches (a fifth church now in formation at Corvallis) are more than 800 miles from Montana. This constitutes a distance more than doubled as compared with the extremities of the Columbia area overture of last year. We seldom have elders who are in a position to take more than a day from work to attend sessions. A Columbia classis would mean for us just the one day. But meeting in Montana (even via plane due to flight schedules) require at least three days. Add to this the new development of another church possibility in Medford and you place this group 1,000 miles from Montana. This becomes an absurdity.

4. We are concerned about the tremendous out-of-proportion costs created by all this mileage. Initially classis (A) will subsidize classis (B). There is no assurance that this will be continued. At $5.50 per family for classical expenses, small churches (most of classis) already hardly able to pay full quotas, will certainly be forced into less-than-full quota payments. Were the Montana churches not in the new classis, this would be unnecessary.

Leaders of the Montana churches (not consistories as such) have given verbal agreement to explore the nearer options. We commend these leaders. But we should like to urge synod in approving this division proposal to encourage the Montana churches to seriously study these options to align with neighboring churches and to move at an early date in this direction. This is better for them and for us. Only a participating church at classical sessions can really be a part of its classis.

Done on May 20, 1969

Consistory of Oak Hills Church,
Portland, Oregon,
Howard B. Spaan, pres.
David W. Slotemaker, clerk

Overture 19 — National Day of Prayer

Classis Minnesota North overtures synod to respectfully request the President of the United States to officially proclaim the National Day of Prayer in sufficient time to enable adequate publication.

Grounds:

1. Such a National Day of Prayer was enacted into law during the administration of President Eisenhower.

2. In recent years this was not done.

a. In 1966 the official proclamation was too late to be beneficial.

b. In 1967 a similar situation obtained.

c. In 1968 no official proclamation appeared.

Classis Minnesota North,
H. J. Kwantes, S.C.

Overture 20 — Appointing New Editor for The Banner

A. Classis Illiana requests that synod, in appointing a new editor-in-chief for The Banner, consider for this position only ordained ministers who have had experience as pastors of established congregations of the Christian Reformed Church in the United States or Canada.

Grounds:

1. A theological education is essential for giving leadership in the complex and pressing theological issues which confront the church today.
2. Our church papers exist for the purpose of ministering to the needs of the membership of our churches. This purpose can best be fulfilled when these periodicals are edited by those who have been deeply involved in the life and activity of the church.
3. Our denominational periodicals have the responsibility of giving leadership to our churches and consistories in dealing with the practical problems confronting them, and this can be done responsibly only when they are edited by those who have had first hand experience in grappling with these problems.
4. Our church papers fulfill a pastoral function to our churches, a task which can best be fulfilled when they are edited by those having had pastoral experience in our churches.

B. Synod instruct the Periodicals Committee of the Christian Reformed Board of Publications to prepare a new nomination for editor-in-chief of The Banner.

Ground:

The rules adopted by the synod of 1968 to guide the Board of Publications for making appointments for this position allow for this procedure. (See Agenda for Synod, 1969, page 186, rule 6) "If synod finds the nomination unacceptable the Board of Publications shall be asked to prepare a new nomination."

Classis Illiana,
Rev. I. Couwenhoven, S.C.

Overture 21 — Nomination for Chair of Missions

Classis Zeeland overtures synod to add the name of Rev. Roger Greenway to the nomination from which synod will elect a professor for the department of missions in Calvin Seminary.

Grounds:

1. He is academically qualified.
2. He has mission experience on two foreign fields, Ceylon and Mexico.
3. He has been interviewed by the seminary faculty.
4. He has evidenced commitment to a distinctively Reformed mission policy in recent articles in The Banner and other public statements in this area.

Classis also asks synod to suspend the rules in this matter should this be necessary to place Rev. Greenway's name in nomination.

Classis Zeeland,
Rev. E. H. Oostendorp, S.C.

Overture 22 — Selection of The Banner Editor

The consistory of the First Christian Reformed Church of Mt. Vernon Washington, expresses its support of the intent and purpose of overture 12, submitted by classis Hudson. (See page 339 of 1969 Agenda)

The consistory likewise petitions synod to postpone the final selection of The Banner editor for at least one year.

We submit in agreement with and in confirmation of the grounds presented in the overture the following observations in view of the nominations now published:

1. Each of the nominees now presented has not had adequate and equal opportunity to demonstrate their editorial competence.

2. The church has not had adequate opportunity to apprise the editorial competence, i.e., literary ability, analysis, critique, and perspective of each of the nominees.

Note: As the classis Hudson overture and the nomination have been published since our last session of classis Pacific Northwest, and our classis will not meet before synod is in session, we are submitting this communication independently as a consistory.

Consistory, First Christian Reformed Church
of Mt. Vernon, Washington
Rev. John Fondse, Pres.
Mr. George Van Sweden, Clerk

Overture 23 — Delay Implementation of 1968 Decision of T.C.N.N.

Classis Wisconsin overtures the synod of 1969 to instruct the Board of Foreign Missions to withhold further implementation of the synodical decision of 1968, Minute 123, II, C, 3, until the allegations made by one of our missionaries who taught at the Theological College of Northern Nigeria (TCNN) shall have been adjudicated.

The synodical minute in question reads: "That synod accede to the request of the Board of Foreign Missions to participate in the T.C.N.N. according to the provisions of the T.C.N.N. constitution."

Note: The decision of synod has been implemented to this extent: We have assumed moral responsibility for the operation of TCNN and the payment of $4,480 appropriated in 1969 was forwarded to TCNN in 1968.

Grounds:

1. The 1968 synod, before making its decision, was assured that "Although not all the staff members are Reformed, they are all evangelical and the school breathes an evangelical spirit." See Acts of 1968 Synod, Supplement 36-A, page 475, 3-A.

Further, the impression was given and even re-enforced that there was no question whatsoever as to its evangelical teaching. That, however, was not factual for there were already, before the meeting of the 1968 synod, certain serious questions concerning evangelical teaching at TCNN.

This could have and should have been made known to the 1968 synod before it was called upon to make its decision re full participation in TCNN.

2. The charges pertain to the teaching of higher critical views of Scripture. Rev. T. Monsma in his semi-annual report to the Board of Foreign Missions, dated March 4, 1969, writes on page 2: "The problem of divergent teachings at the Theological College of Northern Nigeria first came to my attention during December, 1967, and January, 1968, while I was serving on the staff there. The extent of the problem became more apparent as the months passed by. There is in much of the teaching at TCNN a willingness to accept uncritically much of what the higher critics have said regarding the authorship, unity, and authority of the Scriptures. There are also divergencies from the evangelical position in other doctrinal matters, but I feel that the attitude toward higher criticism is

the root problem. I could not reconcile these teachings with the statement that TCNN is an evangelical school."

3. The Nigeria Visiting Committee Report of Dr. R. O. De Groot and Rev. Henry Evenhouse, January 1969, states: "It was our privilege to meet with the teaching staff of TCNN . . . . Comment was also made concerning the great need for a sustained evangelical witness at the college, and the responsibility of the college to perpetuate its own credibility on this score." (Report page 3, paragraph 4).

4. The General Conference of Nigeria has also made this matter its concern and has appointed a committee to study this problem. Cf. Nigerian General Conference Minutes, 6424, 6425, Feb. 11, 1969.

Adopted by Classis Wisconsin. May 13, 1969.

Classis Wisconsin,
Rev. John Geels, S.C.

Overture 24 — Object to Recommendations re Quota Equalization Report

Historical Background:

In 1965 classis Hudson overtured synod to make a study of possible quota equalization (Overture 1, p. 443, *Acts of Synod, 1965)*. Synod acceded to the overture and appointed a study committee which took considerable time to carry out its mandate, finally presenting a late report to the synod of 1968 (Supplement 46, p. 512, *Acts 1968)*. Synod referred this report back to the committee with a mandate to solicit reaction to this report from the consistories. Synod also instructed the study committee, along with the standing advisory budget committee, to make a joint study and evaluation and report back to the 1969 synod. *(Acts 1968,* p. 90). It now appears that the negative recommendations found in Agenda Report 13, are all that is forthcoming from the study. (See Supplement 13.)

I. In view of the above, classis Hudson asks synod to take note of the following:

A. Neither the original 1965 mandate of the study committee on Quota Equalization, nor the 1968 mandate to the same committee appears to have been fully discharged.

1. The 1965 mandate called for consultation and compilation of the quota practices and procedures of other denominations. This information has not been forthcoming.

2. The 1968 mandate instructed the study committee to solicit the reaction of the consistories to the 1968 report on Quota Equalization. As of now we have not been reached by such a solicitation.

B. Although the study committee involved itself in a very impressive statistical study (Cf. 1968 Acts, Supplement 46) and very carefully demonstrated such things as the statistical reliability of the returns on their questionnaire and carefully worked out the percentages of those in various groupings who complained of financial difficulties, nevertheless, despite its statistical studies, the report never really addressed itself to the most basic concern of our original overture. That concern was the inequality or injustice built into a quota system which makes no distinction between small churches and large churches and declares that a church's fair share of support for denominational programs is to be determined solely by family count. Our concern was that our quota system places an unjust burden on the small church, requiring the small church to choose either to pay the quotas through disproportionate sacrifice (which some manage to do), or else to accept the degrading label of "delinquent."

C. While the study committee did not make much of this fact, the statistical study presented by the committee clearly enough demonstrates that the small churches actually do have more difficulty paying quotas in full, and thus confirms the fact that disproportionate sacrifices are indeed required of small churches by our quota system.

II. Classis Hudson therefore overtures synod to take the following action:

A. We ask synod not to adopt the negative recommendations re quota equalization contained in Agenda Report 13, but instead to continue to make efforts to find a more just solution to the quota problem, one which will guard the dignity and honor of our small churches and at the same time encourage responsible stewardship by all.

B. We further ask synod to mandate the Standing Advisory Budget Committee to devise for our quota system a sliding scale which will recognize that the fair share of the small church is proportionately less per family than the fair share of the larger church.

Classis Hudson,
R. Opperwall, S.C.

Overture 25 — Request Two Annual Meetings of Board of Publications

Classis Toronto overtures synod to grant authorization to the Board of Publications to meet twice annually if this Board is convinced that this is needed.

Grounds:

1. The following from the report of our delegate to the Board of Publications: "A motion to this effect (one meeting for policy discussions in the Fall and one for implementation in the Spring) was narrowly defeated, the main apparent objection being that synod has authorized only one annual meeting. It would therefore seem appropriate that some classis overture synod to authorize . . . say, initially for three years—the convening of two annual meetings of the full Board. If permitted to do so, I would recommend that classis Toronto send such an overture to synod."

2. It seems the work of constituting itself has not been completed sufficiently at the first meeting of the Board.

Classis Toronto,
Rev. H. Van Dyken, S.C.

Overture 26 — Implementation of Article 41 of the Church Order

Classis Toronto overtures synod to implement the decision of the 1966 synod in regard to Church Order Article 41 *(Acts of Synod,* 1966, page 87, Art. 112, I, C) by urging all classes to ask these new questions under Art. 41 and by including these in the printed credentials for classes and made available from the Christian Reformed Publishing House and also in reprints of the Church Order.

Grounds:

1. At present the classical credentials and copies of the Church Order from the Publishing House do not include these questions.

2. Reports from urban churches and from campus ministries indicate that these are not always informed quickly enough of the presence of members of other churches in the area in which they minister.

Classis Toronto,
Rev. H. Van Dyken, S.C.

Overture 27 — Recommended Changes in the Proposed Ministers' Pension Plan

I. Amend the proposed new plan for ministers' pension in the spirit of overtures 6 and 7 submitted to the 1967 synod.

Ground:

The grounds for the recommendations 5 and 6 of the study committee of the Ministers' Pension Plan do not refute the grounds given to overtures 6 and 7 by classis Alberta North. They are still valid.

II. Amend the proposal in such a way that ministers who have served our churches for a period less than 30 years because prior to their service in our churches they have served a denomination with which our churches have full correspondence, will not have their benefits reduced by 1/30th for each year of credited service less than 30.

Grounds:

1. The ministers involved should not suffer financially for the lack of arrangements in this matter between the corresponding churches.

2. The ministers involved have been paying their 4 and one-half percent annually with the understanding that they would receive pensions equal to that of ministers who did not serve another denomination.

3. Since ministers involved do not have any other pension right they would receive a pension that is not at the "minimum . . . required to maintain an adequate standard of living." (Agenda Report, page 318, under 2)

III. Amend the proposal in such a way that the level of the benefits will remain at the present level.

Grounds:

1. Any change in the present benefit formula would be a breach of faith with the ministers. They have made their plans for retirement in financial matters with the promises of their church in mind.

2. The fact that ministers are receiving other retirement benefits for which they paid themselves either in a private or a government plan does not alter the duty of the church. Never has the church curtailed benefits to a minister for the reason that he had any financial resources of his own. Only when he was able to serve churches after his retirement his benefits have been limited.

3. The study committee in claiming that retired ministers under the present plan may receive 80 or 90% of their active pay, overlooks the fact that retired ministers do not receive the benefit of rental-free parsonages any more. Their actual pension under the present plan is about 39%. The additional benefits from a government plan will pay for the cost of housing and bring the actual pension to a realistic 50%.

IV. Amend the proposal in such a way that churches who have been negligent in contributing to the plan will be held fully responsible for additional pension benefits to the minister involved for every year for which they failed to contribute.

Ground:

Since the contribution to the plan will be the responsibility of the churches they should also clearly be declared responsible for the benefits.

V. Amend the proposal in such a way that the effective date to implement the plan will be after the synod of 1970.

Ground:

If the plan is adopted by the 1969 synod, there should be time for classes, consistories and individuals to appeal to the synod of 1970. If at that time the plan is already implemented appeals would be meaningless.

Classis Toronto,
Rev. H. Van Dyken, S.C.

Overture 28 — Policies for Relocation of Congregations

Classis Chicago South overtures synod to adopt the following and to make it part of the administrative policy regulating the relationships of congregations to each other: That any congregation considering the relocation of its ministry shall consult officially with the neighboring congregations and the classis of which it is a member.

Grounds:

1. This would make for a more orderly movement and a better planned ministry to the church and to the community in both the old and new areas where our churches carry on their ministries.

2. This would provide a better opportunity to develop and maintain a relevant ministry oriented to the pressing needs of all residents in both the new suburban and the older transitional communities of our cities.

3. An improved stewardship and coordination of resources could be effected in this way in both the old and the new areas where our churches are located or will be located.

4. This accomplishes a highly desirable extension of the basic principles of our Church Order to the new problems created by urbanization and the mobility of society. These problems are critically in need of our common concern. The Church Order already advises and/or prescribes that local congregations seek the aid and advice of neighboring congregations and classes in such matters as the calling of ministers, cooperative ministries, discipline cases and the establishment of new congregations. See Art. 38 of the Church Order.

Classis Chicago South
Rev. R. M. Hartwell, S.C.

Overture 29 — Propose Fixed Date for National Day of Prayer

Classis Chicago North overtures synod of 1969 to designate the third Wednesday of October of each calendar year as the National Day of Prayer to be observed by all of our churches, both in the United States and Canada.

Grounds:

1. Such uniform observance will avoid the continuing confusion and conflict of dates arising from the late and/or belated issuance of the Presidential Proclamation.

2. The synod of 1958 recognized the importance of such observance of a National Day of Prayer by advising our churches to observe this day. (Acts of 1958, VIII, page 27)

3. These are days of international significance. It is not only fitting but necessary that we pray for and with our country.

4. Historically, the synod of the Christian Reformed Church, as early as April 1869, officially designated the second Wednesday in March as "the Annual Day of Prayer" for crops and industry. This would, therefore, not be a precedent setting decision.

Classis Chicago North
Rev. J. Vugteveen, S.C.

Overture 30 — Use Name Lord Instead of Jehovah

The consistory of the Christian Reformed church of Guelph, Ontario, overtures the synod of 1969 as follows:

A. That synod advise the churches to discontinue use of the name Jehovah.

Grounds:

1. Although this name of the Lord is commonly used among us we know for sure that it is a misnomer. (Acts of 1968, page 31)

2. Traditions have their merits but are not necessarily right. Article 7 of the Belgic Confession.

3. Those whom we try to reach with the Gospel consider it disrespectful.

4. Distorting the holy Name of the Lord is sin against the third commandment. (Heidelberg Catechism Lord's Day 36)

B. That synod advise the churches to use instead the name Lord.

Ground: In this we would follow the example of Jesus and the apostles whenever they quoted from the Old Testament.

Consistory of Guelph, Ontario
Rev. J. C. Derksen, Pres.
Mr. T. Ferwerda, Clerk

Overture 31 — Proposal re Agenda Report 34 — Lay Workers in Evangelism

The consistory of the First Cicero Christian Reformed church is not in agreement with the recommendations of the committee (Agenda 34) that anyone presently engaged as "lay worker in the cause of evangelism" be presented for examination and ordination according to Article 7 of the Church Order.

As a consistory we overture synod to review this report and study the following:

1. Establish an office of "Pastor Evangelist".

2. A full time worker be consecrated and be given the privilege of administering the Sacraments and officiate at weddings.

3. That these "lay workers in evangelism" remain UNORDAINED

Grounds:

1. The training of the lay worker does not qualify him for full ordination.

2. Training in our Seminary Only, would give him the necessary qualifications.

3. Training of lay workers has been specifically in the area of missions.

4. Qualifications might be lacking in the responsibility of consistories, classes, or synods.

Humbly submitted,
Consistory of First Cicero Chr. Ref. Church
Mr. William Lenters, Vice Pres.
Mr. John H. Zeilstra, Clerk

Overture 32 — Object to Recommendations re Lay-Workers

I. The consistory of the Bethany Christian Reformed Church, Gallup, New Mexico strongly urges synod not to accede to the recommendations of the study committee relative to the "Place and Training of Lay-Workers in Evangelism."

Grounds:

a. Rather than defining more specifically "the precise status of the full-time lay worker within our ecclesiastical framework" (See Acts 1967, p. 64, D, 1), the committee appears to afford the "lay worker in evangelism" no legitimate place at all.

b. Although the committee was mandated to "consult freely with representatives of the Mission Boards" (Acts 1967, p. 64, D. 1), and although the Board of Home Missions employs one third of all "lay workers in evangelism" within the denomination, the committee did not consult the Board of Home Missions in

its course of study, nor does the committee mention the Board of Home Missions in its recommendations as an engaging agency.

c. Since synod has declared that "Indian Missions are to be directed toward the establishment of congregations in organic union with the Christian Reformed Church" (Acts 1963, Art. 80, E, a, 1), any such recommendations adopted by synod should be applicable to the Indian Mission field, where nearly one third of all "lay workers in evangelism" within the denomination are now engaged.

d. The committee's recommendations are *not* applicable, *nor* can they be readily implemented, since twenty (20) of the thirty (30) evangelistic personnel on the Indian Mission field come within the category of "lay workers in evangelism." Although these lay workers do and must conduct public worship services (most of them in their native language), and are urgently needed and richly blessed in their present capacities, presently none of them possesses more than a Bible School training, and a minority of them evidence the special gifts necessary for eventually entering the ministry by way of Church Order Article 7.

II. Relative to the committee's recommendations, and as adaptable alternative for defining "the place and training of lay workers in evangelism" the consistory of the Bethany Christian Reformed Church apprises synod of the following proposal, which has the endorsement of evangelistic workers on the Indian Mission field (5/22/1968), Classis Rocky Mountain (2/19/1969), and the Board of Home Missions (2/25-27/1969), and which presently is being initiated on the Indian Mission field on a trial basis:

"1. That all missionaries engaged in evangelistic work on the Indian Mission field come under one of the following classifications:

a. Missionary Pastor

b. Evangelist

c. Assistant in Evangelism

Note: These classifications are not to be viewed as special ecclesiastical offices.

"2. That the above listed classifications be defined as follows:

a. Qualifications:

1) Missionary Pastor—ordained ministers of the Christian Reformed Church who are home missionaries on the Indian Mission field.

2) Evangelist—lay missionaries with an A.B. degree and/or a Bible School training, or comparable qualifications, and a license from classis to exhort in the churches of classis.

3) Assistant in Evangelism—all other mission (evangelistic) workers on the Indian Mission field not meeting the above qualifications.

b. Relationship to fellow missionaries:

1) Missionary Pastors shall exercise general supervision over Evangelists assigned to their supervision, and general or direct supervision over Assistants in Evangelism assigned to their supervision. No Missionary Pastor shall exercise supervision over another Missionary Pastor.

2.) Evangelists shall labor under the general supervision of a Missionary Pastor. Evangelists may also exercise coordinated supervision over Assistants in Evangelism assigned to them. No Evangelist shall exercise supervision over another Evangelist.

c. Duties:

1) Missionary Pastor—his duties are those described in the Church Order, Home Mission Order, and Home Mission Manual.

2) Evangelist—he shall perform the duties of the missionary as described in the Home Mission Manual, although under the general supervision of a Missionary Pastor, and with the exception of those duties and privileges pertaining particularly to the ministerial office, such as receiving and holding of membership, administration of the sacraments, performance of marriage, and the like.

3) Assistant in Evangelism—he shall labor as an assistant to a Missionary Pastor or Evangelist, laboring as much as possible under direct supervision and direction.

"3. That the above be incorporated in the Home Missions Manual of the Christian Reformed Board of Home Missions.

III. Synod also should be informed that a further recommendation adopted by Classis Rocky Mountain on Feb. 19, 1969, not included in the above proposal, states that "no lay missionary shall be classified as an "Evangelist" or shall be eligible to serve as a 'head of church' unless he successfully sustains an examination before classis for licensure to exhort. We understand that this recommendation also was endored by the Board of Home Missions, although it is not included in the formal proposal. (Note of explanation: regarding the term 'head of church', the term 'church' refers to an organized church, or to an unorganized church with a Steering Committee).

Humbly submitted,

Bethany Chr. Ref. Church,
Gallup, New Mexico, consistory,

Rev. Alfred E. Mulder, Pres.
Mr. Chester Henry, Sr., Clerk

PRINTED APPEALS

1. — Decision of Synodical Deputies re Art. 7 of the Church Order

ESTEEMED BRETHREN:

The following is the appeal of Classis Minnesota North to Synod 1969 in re the advice of the Synodical Deputies re Mr. C. E. Haddock.

Classis Minnesota North appeals the advice given by the Synodical Deputies from classis Orange City, Sioux Center, and Minnesota South, present at the September 10, 1968 meeting of classis, with regard to the need required by Article 7 of the Church Order.

Classis Minnesota North
In session September 10, 1968

ESTEEMED BRETHREN:

The undersigned have been asked by classis to present their advice with respect to the following motion before classis:

"There is sufficient denominational need in the judgment of classis to proceed to a preliminary examination of Mr. C. Haddock with respect to the required exceptional gifts specified in the Church Order Article 7."

We advise classis not to adopt the motion to proceed to the preliminary examination of Mr. Charles Haddock who has applied for admission to the ministry of the Christian Reformed Church, Art. 7:

Grounds:

1. Neither the applicant nor the discussion on the floor of classis has demonstrated that such an urgent need for ministers exists in our denomination to warrant setting aside the declarations of the synod of 1947 "that the regular door to the ministry is a thorough academic training" and "that this must be maintained in theory and practice."

2. There were before the synod of 1968 similar applications in which the synodical deputies' judgments that an urgent need does not exist at present were approved by synod.

Classis Orange City,
Rev. John H. Rubingh
Classis Sioux Center,
Rev. Richard R. DeRidder
Classis Minnesota South
Rev. H. Bajema

Before adopting the motion "There is sufficient denominational need in the judgment of classis to proceed to a preliminary examination of Mr. C. E. Haddock with respect to the required exceptional gifts specified in the Church Order, Article 7," classis discussed the motion in terms of, and based its decision on the following considerations:

1. The Lord has graciously answered the prayer raised by the Church to lead men into the ministry through academic training, but the trend of increased enrollment is apparently reversing, according to the information recorded in the *Yearbook 1968,* p. 367.

2. Of the men being trained for the ministry an increasing number display a predilection to enter non-parish fields of service.

3. The substantial number of vacancies and the hardships often suffered because of lengthy vacancies is a concern to the churches which underscores need.

4. An increasing number of men retiring from the ministry offsets the apparent replacement value gained from the two larger seminary classes.

5. There is and always has been an urgent need. The words of our Lord are always contemporary: "The harvest is truly plenteous, but the labourers are few; Pray ye therefore the Lord of the harvest, that He will send forth labourers into His harvest." This impels the Church at least to give ready consideration to individuals who possibly have the exceptional qualifications without the usual formal training and who offer themselves for service to our Lord in His Church.

In addition to this we should like to add the following:

With respect to the second ground submitted by the Synodical Deputies we respectfully request synod to note two things:

1) the official record of cases for ordination via Article 7 considered at the synod of 1968 shows no mention of the question of need.

2) The two cases approved would indicate that where qualified individuals are concerned a sufficient need *is* considered to exist.

Respectfully submitted,
Classis Minnesota North
Rev. H. J. Kwantes, S.C.

1-A. Reply of Synodical Deputies to the Appeal of Classis Minnesota North

ESTEEMED BRETHREN:

Your deputies have received a copy of the above appeal of Classis Minnesota North and present the following brief statement clarifying for synod's information the reasons for our advice and giving our response to the appeal of the classis.

Procedure

Prior to the consideration on the floor of classis of Mr. Haddock's request (on file) seeking ordination via C.O. art. 7, we were asked by the classical committee to meet and discuss the question of procedure in the matter. This request was made in view of the fact that the classical credentials of the Crookston consistory requested that classis first address itself to the question of need as specified in C.O. art. 7 and subsequent decisions of synod. The consistory observed that there was no purpose in proceding to the examination of Mr. Haddock if classis with the concurring advice judged there was no need.

This procedure both we and the classical committee judged to be correct. Classis upon the advice of its committee proceded to address itself to the question of need for the ordination of men under C.O. art. 7. There was some question raised by a few delegates as to whether the regulations of synod required participation of the synodical deputies in this discussion. This question arose because of the awkward and ambiguous statements in synod's regulations. It was mutually agreed that the church-at-large is concerned in this matter and should be represented in the advice of its synodical deputies. The question of need was discussed at great length.

We were asked to give our advice upon the motion before classis before the vote of the classis was taken. This we did and our advice was directed to the motion which stated "that there is sufficient *denominational* need in the judgment of classis to proceed with the preliminary examination of Mr. Haddock with respect to the required exceptional gifts as specified in art. 7 C.O." (italics is ours). The minutes of classis contain a copy of the advice we rendered but which was not accepted by the classis. Instead, the classis by a vote of 24 "yes" and 21 "no" adopted the motion before it. Our advice with appropriate grounds was read and explained to classis before the ballot was cast. After the ballot was counted

a fitting and pointed open dialogue gave evidence that there was no change in the position of either classis or ourselves which would resolve the difference of opinion. As a result the classis decided to appeal to synod.

The minutes of classis also note debate as to whether classis should still proceed to the examination contrary to our advice. We could not agree to proceed with the examination since the crucial issue of need had not been settled and because to do so would in effect mean that we would be conceding the point at issue. It is well to remember that the question before synod does not concern Mr. Haddock's gifts but only the question of denominational need for the ordination of men under C.O. article 7. The classis's motion is formulated in these terms also.

Comments on the Appeal of the Classis

The appeal of the classis is concerned with three items. One is of a general nature in which the classis defends its position that a denominational need exists and two comments on the second ground of the advice of your deputies. It would appear that the first section of the classis' appeal is directed both to the advice of the deputies and to the first ground of that advice, although this does not appear in the classis' appeal.

1. **With respect to need.** We fully agree with the classis that a need exists for men to enter the ministry. We can also strongly defend this judgment. We would point out, however, that the question is not the need for men. It is rather this: is this need of such a nature and do conditions in our Church with respect to filling this need for ministers warrant admitting men to the ministry who have not followed the regular course of study for admittance to the ministry. This, we submit, is not the situation in the Christian Reformed Church today. Under the Lord's blessing we look forward to a full supply of ministers since there is in training a goodly number of young men who are pursuing the regular course of study. The decision of synod in 1947 specifically states that "the regular door to the ministry is a thorough academic training" and "that this must be maintained in theory and practice." We had no right in this case to advise contrary to synod's plain intent.

2. **Cases cited in the Acts of Synod 1968**

In our consultation with the classis and in clarification of our advice we read to classis the report given by the synodical deputies to the 1967 and 1968 synods with reference to the application of C.O. art. 7 in Classis Sioux Center (1967 and 1968) and in Classis Pella (1968). We could do so because we had rendered advice to these classes and we had copies of our advice with us. We explained to the classis that although the *1968 Acts of Synod* do not give this advice, synod did approve the work of its deputies who addressed themselves to the question of need (Classis Sioux Center 1967 and Classis Pella 1968). We feel that the reference to this matter by the classis in its appeal is not correct. We could and did in fact read this advice in full to the classis. Only three months had elapsed between the time of meeting of synod and the classis; surely the situation had not altered so radically, especially since another class of seminary graduates had meanwhile entered the ministry.

3. **Classis' definition as to when need exists**

In replying to the second ground advanced by us the classis observes that the action of the 1968 synod in two cases establishes the principle "that where qualified individuals are concerned a sufficient need *is* considered to exist" (italics by classis). We call synod's attention to the fact that classis now changes its position and declares that availability proves need. We know of no such definition. The classis addressed itself (and properly so) to the basic question of need in the case of Mr. Haddock's application. The question as to whether he possessed the requisite exceptional gifts was not dealt with. If we concede the present argument of the classis, we would overturn the entire basis upon which C.O. art. 7

was established and has operated. Synod has never correlated needs and qualifications, nor has it ever judged that in every case (not even with candidates for the ministry) can need be established because a certain person possesses certain qualifications.

Your deputies could not in good conscience before the Church concur with the classis in its judgment that there exists today in the Christian Reformed Church a denominational need to ordain men via art. 7 of the Church Order.

Respectfully submitted,
Henry Bajema, Synodical Deputy Classis Minnesota South
John H. Rubingh, Synodical Deputy Classis Orange City
Richard R. DeRidder, Synodical Deputy Classis Sioux Center

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2. — Protest 1968 Decision re TCNN Participation

The consistory of the First Christian Reformed Church of Sarnia protests to the Synod of 1969 against the decision of the Synod of 1968

> "to accede to the request of the Board of Foreign Missions to participate in the TCNN according to the provisions of the TCNN constitution."
> (*Acts 1968*, p. 98)

Grounds:

1. Such participation (The board asked that synod "declare that we actively participate in TCNN and declare it worthy of our full support . . . ." *Acts 1968*, p. 465) contradicts the promises every office holder in our churches and every delegate to synod, in particular, makes in signing our Form of Subscription to our confessions. In the form

> "We declare, moreover, that we not only reject all errors that militate against this doctrine and particularly those which were condemned by the above mentioned synod (of Dordt), but that we are disposed to refute and contradict these and to exert ourselves in keeping the church free from such errors."
> To "participate" in, give full support to and commit ourselves to help expand a school that is designed to teach among other forms of doctrine the very Arminian Theology against which the Canons of Dordt were formulated cannot in any honesty be harmonized with our solemn promises before God to "exert ourselves in keeping the church free from such errors."

2. In the Form of Subscription we "promise . . . diligently to teach and faithfully to defend the aforesaid doctrine . . ." The official letter to our synod from the Tiv churches (who certainly are in a position to know what is involved in practice as well as in principle in this matter) called

> "positive Reformed training for our youth, something which cannot be done in TCNN because of its very character." (*Acts 1968*, p. 96)

3. The decisions of our own past synods recognized and, especially in 1959 after very thorough study of the matter, plainly indicated that full participation in such a school was incompatible with our commitment to the Reformed faith. The 1959 Synod said

> "In response to the invitation to be a member of the TCNN synod expresses its appreciation, but regrets that in view of its total commitment to the Reformed faith it cannot see its way clear to be co-responsible for the college which may present many different doctrines." (*Acts 1959*, p. 46)

4. The grounds advanced by the 1968 synod for its action take no account whatever of the contradiction of our subscription to the confessions involved in this decision. If the decision is permitted to stand unopposed can our synod which itself ignores the demands of its Form of Subscription expect office holders

throughout the church to honor them, or expect the blessing of God on our actions in breaking our vows to Him?

Peter De Jong, president
John Entrop, clerk

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3. — Protest Decision of Canadian Council of Christian Reformed Churches re Pension Decision

The consistory of the II Christian Reformed Church of Toronto, at its meeting held February 3, 1969, decided to appeal the decision of the Canadian Council of Churches, Acts of Council, 1968, regarding synod's decision that the Council implement its decision to grant the pension request for former Immigration fieldman, p. 343 overture 3, agenda for synod, 1968, of the Christian Reformed Church: Acts of Council, 1968, of the Christian Reformed Church; Acts of Council, 1968, p. 32, Art. 4.

I. History

December 16, 1967

To Classis Toronto
of the Christian Reformed Church,
% Rev. H. Van Dyken, S.C.

ESTEEMED BRETHREN:

Re: Pension for Mr. C. Steenhof, former Fieldman for the Christian Reformed Church's Immigration Committee.

Introduction and History

In the summer of 1951 the Christian Reformed Church requested Mr. C. Steenhof of Weston, Ont. to serve the church as Fieldman for new immigrants. The area assigned to him was Toronto and district (stretching as far North as Cochrane).

The call to serve the church as fieldman came when Mr. Steenhof was 48 years of age and in a time when the economy of the country became more stable and the future looked bright. In previous years it has been impossible for Mr. Steenhof to care for his "old age" due to a large family which had to be cared for during years of depression and the unstable situation of war-time.

After serving as fieldman for nine years Mr. Steenhof's services were no longer required. This as a result of the decline in immigration and synod's subsequent decision to discontinue the services of Fieldmen, with the exception of Mr. J. VanderVliet.

In 1963 the Canadian Immigration Committee requested synod to make provisions for a pension for Mr. J. VanderVliet. *(Acts of Synod 1963,* pages 228-232).

The consistory of the Second Christian Reformed Church of Toronto requested Classis Toronto (May 1963 session) to overture synod to include other fieldmen in this request for pension. Classis decided to await the outcome of the request by the Immigration Committee first. Toronto II did overture synod 1963, calling "the attention of synod to the fact that there are also former fieldmen who have labored many years for the same cause." *(Acts 1963,* page 471)

Synod decided "to appoint a committee to study the advisability of providing a pension for the secretary of the Canadian Immigration Committee." *(Acts 1963,* page 78)

The study committee reported to synod 1964. *(Acts 1964,* pages 137-139) Since we are in full agreement with the argumentation of this report, we attach

a copy, to form part of this overture. We regret, however, that in the recommendations no mention is made of other fieldmen who should be considered for a similar provision.

Synod accepted the recommendations of the committee and provided a pension for Mr. J. VanderVliet. *(Acts 1964,* page 27-28)

II. Decision of Canadian Council, p. 13, Art. 29: Acts of Council 1968.

"VI. That Council implement synod's decision to grant Mr. C. Steenhof, former fieldman for the Immigration Committee of Canada, a pension of $421.30 and in case of his death, his present wife, should she survive her husband to receive $337.00 annually.

—Council Withholds Action

"It was moved, and seconded to withhold action on the following grounds:

"1. Many fieldmen were employed by the Immigration Committee for Canada on the same conditions as Mr. C. Steenhof.

"2. The pension of Mr. John Vander Vliet, the secretary of the Immigration Committee for Canada, granted in 1964, is not a similar case, and cannot be called a precedent.

"3. Council paying this pension to Mr. C. Steenhof is really establishing a precedent."

We do therefore request that synod instruct the Canadian Council to implement its decision of 1968, or that synod itself decide to implement the decision.

Grounds:

1. Synod did not ask Council to decide the matter but to implement it.

2. The present procedure of the Council establishes a precedent of over-ruling a decision of synod.

3. Inherent in the rejection of the Council is the division of the denomination whereby one segment is ruled by an entirely different body than the synod.

4. This arbitrary method of dealing was never the intent of the formation of the Council, but rather to deal with matters which pertained to Canada. In this way it becomes a body which over-rules the decisions of synod.

5. The grounds given by the Canadian Council do not apply to the matter under consideration. (Acts of Council, 1968, p. 13, VI)

Ground 1 of Council's decisions—Classis Toronto overtured synod concerning a concrete case. The decision of synod was on the basis of this one concrete case.

Grounds 2 and 3—Council is taking exception to the conclusions of synod. *(Acts of Synod, 1968,* p. 89, II) This should have been addressed to synod by way of protest or appeal, not simply spoken forth to the churches of Canada as a ground for their contrary action.

6. The council does acknowledge that synod referred this matter for implementation and then over-rules and ignores synod's decision (p. 32, Acts of Council).

7. If the Council takes issue with the previous decision of synod on this matter should not the Council appeal this again to synod rather than over-ruling and ignoring the decision made in June, 1968?

8. Synod has previously provided the means for the implementation of its decision by the Council of the Christian Reformed Church in Canada. (cf. *Acts of Synod, 1958,* p. 89, II, 3, a, b, & d)

The Council has not taken exception to point 3 of synod's decision, i.e., to refer this to the Council for action, it has rather decided to rescind point 1 of synod's decision, i.e., that Mr. Steenhof be granted a pension of a stated amount. This cannot stand the test of proper ecclesiastical procedure.

Consistory of Second Toronto,
Rev. J. Byker, president
D. Zuidema, corresponding clerk

4. — Selective Conscientious Objectors

ESTEEMED BRETHREN:

We the undersigned, having been previously refused the support of our consistory, The Evergreen Park Christian Reformed consistory, appealed to classis Chicago South to support five requests concerning selective conscientious objectors. The classis also refused its support. We now appeal to the synod of the Christian Reformed Church to support these five requests (see *infra,* STATEMENT OF FIVE REQUESTS). We are following through upon the counsel of classis that we continue to seek advice from our spiritual counsellors; for, although we continue to discuss our problems with local officers in the church, yet it is only to synod that at this point we can appeal for support of our five requests (see *Church Order,* art. 30 and *Rules for Synodical Procedure,* V, C, and D).

Our requests are forthright and simple, and our grounds for them are clear and evident. We have made it abundantly clear in our STATEMENT OF FIVE REQUESTS

—that although the war in Vietnam changes in scope and intensity, yet the issue of conscience, the draft, and service in this war remains an important issue for the young men in the Christian Reformed Church;

—that the church's stand before the world on selective conscientious objection remains largely unarticulated;

—that there is widespread pastoral disagreement and uncertainty within the church, and a clear tendency of many of its members to condemn a course of action that the church in 1939 has approved *in principle.*

Permit us to emphasize that we do not seek a condemnation of the war in Vietnam, nor do we reject the decision of synod of 1939 about total conscientious objection, but we desire the church to make explicit its support for those who feel compelled by their consciences to refuse to fight in Vietnam.

Statement of five requests

Perhaps never in the history of our denomination have its members been called on to fight in a war for which the goals are so much questioned and the military tactics so much debated. The recently announced changes in the draft policies of the Selective Service System, and the prolonged, expanding hostilities in the current war in Vietnam now make it very clear that nearly all young men of the Christian Reformed Church cannot escape making a decision about serving their country in this war. At the same time, however, it is becoming increasingly clear that many thoughtful christians find service in this war repugnant to the Word of God. Some christians are refusing induction; others are counselling draft evasion.

Our church has upheld *in principle* the responsibility of christians to refuse service to their governments on certain occasions.

> Morever, it is the bounden duty of everyone, of whatever state, quality, or condition he may be, to subject himself to the magistrates; to pay tribute, to show due honor and respect to them, and to obey them in all things *which are not repugnant to the Word of God. . . .* [emphasis ours]
>
> *Confession of Faith,* article XXXVI

> . . . It is clear that the church must not only recognize the right of christians but even their duty *under certain definite circumstances* to refuse obedience to the civil magistrate. [emphasis ours]
>
> *Acts of Synod 1939,* p. 246

Especially in respect to war our church has emphasized this responsibility:

> The only conscientious objector to military service whose claim the church cannot repudiate is he who, recognizing his duty to obey his government and to defend his country in response to its call to arms, has intelligent and adequate grounds to be convinced that the given war to which he is summoned is an unjust war. When he is absolutely certain in the light of the principles of the Word of God that his country is fighting for a wrong cause, he cannot morally justify his participation in the given war . . . . The only course open to such a person is to resort to passive resistance and to refuse to bear arms in that given war.
>
> *Acts of Synod 1939*, p. 249

However, we received confusing and contradictory advice about service to our government in time of war from several ministers and other leaders in our church. Consequently, we asked the council of the Evergreen Park Christian Reformed Church, our mother church, for guidance in applying the *principles* contained in synod's 1939 statement to the practical matter of serving or refusing to serve our government's call to bear arms in the Vietnam war. The Council refused to give us guidance in settling issues which we believe are religious and moral questions to which the church must address itself.

The council's silence implies that this matter is one of individual conscience. Therefore, after carefully studying the course of our nation's involvement in Vietnam, we have been compelled by our consciences, in the light of God's Word, to oppose this war because it is unjust and immoral. We feel compelled to be selective conscientious objectors to the Vietnam war. (Under the present Selective Service regulations the only *legal* conscientious objector is he who objects to all wars). We must "resort to passive resistance and to refuse to bear arms" in this war, and feel we must encourage others to do likewise.

Since taking this stand, however, several leaders in the church have refused to acknowledge our christian right to make this stand, and have in fact condemned us for it. We therefore request that the Christian Reformed Church publicly affirm that our stand of conscience is in agreement with the church's position on war and conscientious objection adopted by the synod of 1939. To that end we ask the synod to:

1. Affirm the relevance of synod's statement of 1939 to the current hostilities in Vietnam, and the legitimacy of conscientious objection to this war for one who is convinced that he has "intelligent and adequate grounds" for his action.

2. Affirm that no christian may condemn, but must support and lend all necessary aid to a brother who is convinced that he must refuse to serve in the war in Vietnam.

3. Promulgate the affirmations contained in items 1 and 2 above from the pulpits of the church and encourage pastors to discuss them when counselling draft eligible men and encourage all members of the church to examine diligently the justness of this war in the light of God's Holy Word.

4. Make this official position of the Christian Reformed Church public to Congress and the President, urging them to legalize selective conscientious objection.

5. Act upon this matter without delay in view of its importance and urgency for the draft eligible men in our church.

Humbly submitted,

Larry J. Alderink
Alvin Compaan
Dan Entingh
Alvin Vos

APPENDIX I: COVER LETTER TO CLASSIS CHICAGO SOUTH

August 9, 1968

Classis Chicago South of the Christian Reformed Church

Brethren:

As classis will undoubtedly recall, at its last meeting we presented an appeal relating to the church, the draft, and the war in Vietnam. Though our appeal was declared not legally before classis, we were encouraged from the floor to go back to our consistory, and thereafter to return to classis with this matter.

We have, accordingly, reformulated our statement with five requests on this matter of the war, and the church, and we have received an unsatisfactory answer from our consistory. (You will find this same statement, together with our cover letter to our consistory, and its reply to us, appended to this appeal).

Now upon your invitation we return to you and appeal that you deal with our five requests. Our requests are forthright and simple, and our grounds for them are clear and evident. We have made it abundantly clear in our introductory and explanatory remarks that we base our requests upon the decision of the synod of 1939; and we have pointed out that there is great need to deal with them in view of the pastoral disagreement and uncertainty within the church, the condemnation by some leaders in the church of a legitimate christian course of action, and the great significance of this matter for many in our church.

Since the consistory has sidestepped the issue, we appeal to you to take this matter in hand. As we said to the consistory, we recognize that this matter pertains in part to higher ecclesiastical bodies; we therefore urge that you also bring this matter before synod.

Yours in Christ,
(signed)
Larry J. Alderink
Alvin Compaan
Dan Entingh
Alvin Vos

APPENDIX II:

MINUTES OF CLASSIS CHICAGO SOUTH, SEPTEMBER 11, 1968

"Art. 14. Classis hears the request of the Evergreen Park consistory, by way of the credentials, that the Appeal of the four brothers from Hyde Park Chapel be dealt with on the floor of Classis.

"Classis decides to deal with the matter at this time and a motion prevails that all five points of the appeal will be considered individually, followed by a vote on each.

"A motion is made that point one be amended to delete the words, 'and the legitimacy of conscientious objection to this war for one who is convinced that he has "intelligent and adequate" grounds for his action.'

"This motion carries.

"After an extended discussion of each of the points and in general, classis proceeds to vote on each item.

"Point 1 as amended is defeated.

"Point 2 is defeated.

"Point 3 is defeated.

"Point 4 is defeated.

"Point 5 is declared out of order on the basis of the preceding decision.

"Art. 26. A motion carries that classis Chicago South, having rejected the appeal of the four appellants from Hyde Park, counsel the brethren to dis-

cuss their conscientious objections with their spiritual counsellors since classis wished to safeguard their Biblical rights of religious dissent in the current climate of moral ambiguity relevant to the war in Vietnam."

APPENDIX III: COVER LETTER TO EVERGREEN PARK CONSISTORY

31 May, 1968

Council, Evergreen Park Christian Reformed Church
9547 Homan Ave.
Evergreen Park, Illinois

Brethren:

We send this document to you asking that you agree to all five of our requests. We believe, furthermore, that this is a matter for consideration by the higher ecclesiastical bodies, and in view of the extreme urgency of the matter, urge that you call a special session of classis or, preferably, send our document to the synod of 1968 as an emergency overture.

We feel that these are reasonable requests in view of the urgency of the matter for all young men in our church.

We previously presented a similar document to the May session of classis Chicago South. Because of the "illegality" of that document it was suggested from the floor that a special meeting of classis might be convened to deal with this urgent matter; consequently, we do hope that you will seriously consider our requests and present them to classis and the synod of the Christian Reformed Church.

Yours in Christ,
(signed)
Larry J. Alderink
Alvin Compaan
Dan Entingh
Alvin Vos

APPENDIX IV: REPLY OF THE CONSISTORY

Christian Reformed Church of Evergreen Park
June 4, 1968

Messrs., Larry Alderink
Alvin Compaan
Dan Entingh
Alvin Vos

Brethren:

With reference to your recent communication requesting our support regarding your five point appeal, we, the consistory of the Evergreen Park Christian Reformed Church, are of the opinion that this appeal presented no grounds to support your request.

Respectfully yours,
(signed)
Cornelius Poort, Clerk

5. — Protest T.C.N.N. Decision of 1968 Synod

Classis Grandville protests the decision of the synod of 1968, "to accede to the request of the Board of Foreign Missions to participate in T.C.N.N. according to the provisions of the T.C.N.N. constitution," *Acts of Synod, 1968*, page 98.

Grounds:

1. It is inconsistent with the decision of the synod of 1959, which plainly stated

that full participation in such a school was incompatible with our commitment to the Reformed faith. The synod of 1959 said

> "In response to the invitation to be a member of the T.C.N.N. synod expresses its appreciation, but regrets that in view of its total commitment to the Reformed faith it cannot see its way clear to be co-responsible for the college which may present many different doctrines." *Acts of Synod, 1959,* Art. 110, p. 46

Without any further statement the synod of 1968 did what the synod of 1959 could not do.

2. The decision lacks principle motivation. a) Ground "a", which reads, "The present service of Dr. Harry Boer and of the Nigerian General Conference to the T.C.N.N. rests upon the decisions of previous synods and is in harmony with 'cooperation membership' as described in the T.C.N.N. constitution," states a fact with respect to the service of Dr. Harry Boer, *but is no ground* upon which we now should "actively participate in T.C.N.N. and declare it worthy of our full support . . ." (Request of the Board of Foreign Missions, *Acts of Synod, 1968,* p. 465.) b) With respect to the statement in Ground "c", which reads, "The evangelical character of the doctrinal statement in the T.C.N.N. constitution has provided freedom to teach the Reformed Faith without restriction," we have serious reservations. In the constitution of the T.C.N.N. we read (VI, A, 5), "It is expected that members of Staff will hold and express their distive creedal and ecclesiastical convictions in a spirit compatible with the co-operative character of the college." In the letter of the Tiv Church to the Foreign Mission Board asking for a Reformed Seminary, the third reason they give is as follows: "Third, we desire a positive Reformed training for our youth, something which cannot be done in T.C.N.N. because of its very character. This, in fact, is our greatest concern and the first reason why we want our own Reformed Seminary." *Acts of Synod 1968,* page 96.

Humbly submitted,

Classis Grandville,

Rev. John L. Meppelink, S.C.

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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 Fund Committee, Inc., 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 Committee 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 Educational Assistance to Churches Abroad
11. Christian Reformed Resettlement Service Committee
12. Board of Publications of the Christian Reformed Church
13. The Chaplain Committee of the Christian Reformed Church