

AGENDA

Synod of the Christian Reformed Church

to convene June 8, 1966
at Pella, Iowa

Reports

Overtures

Printed Appeal

AGENDA

1966

Synod of the Christian Reformed Church



PREFACE

Three congregations in the State of Iowa ran a close race to determine who would be first to conduct a centennial celebration, and the honor goes to the First Christian Reformed Church of Pella, Iowa, organized in 1866. The congregation of First Wellsburg, Iowa, was organized in 1867 and Ackley, Iowa, followed in 1868. The year 1966 marks the centennial anniversary of the oldest Christian Reformed congregation west of the great Mississippi River.

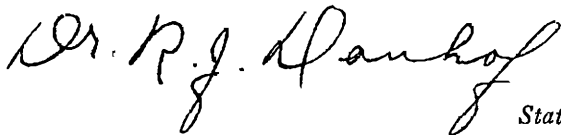
Pella will also have the honor to entertain the largest Synod of the Christian Reformed Church. The Synod of 1965 authorized the organization of Classis Florida, and at the Synod of 1966 the denomination will be represented by 132 delegates from 33 Classes.

The *special prayer service for Synod* will be held in the auditorium of the First Christian Reformed Church, located on the corner of Liberty Street and West Second Street. The service will begin at 8:00 o'clock on *Tuesday evening, June 7*, and the Rev. John H. Piersma, pastor of the convening church, will deliver the sermon and lead in special prayer for Synod. Delegates and advisors to Synod are expected to be present.

On *Sunday, June 5*, our pastors and members will offer special intercessions for the delegates and advisors to Synod to provide traveling mercies and the special guidance of the Holy Spirit for those who will be called upon to make momentous decisions for our Church.

On *Wednesday morning at 9:00 a.m.*, Synod will hold its first session on the campus of Central College. The pastor of the convening church will be in charge of the opening devotions, and serve as president pro-tem until the officers of the 1966 Synod are elected and Synod has been properly constituted.

The printed Agenda, as it will appear from the pages of Contents, is one of the largest published in many years. A few long reports account for the increase in size.



Stated Clerk

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

NOTICES

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

All delegates and advisors to Synod travelling by auto are once again reminded of the decision of the Synod of 1962 that travelling together will effect considerable savings in travel expenses. (See pages 11, 513, of the Acts of 1961, and page 102 of the Acts of 1962)

Travel by plane in "group plan" will in many cases afford lesser rates. Please consult local travel agents.

REPORTS

REPORT 1

REFORMED ECUMENICAL SYNOD RESOLUTIONS ON RACE

ESTEEMED BRETHREN:

I. MANDATE

The mandate of your committee is recorded in the Acts of Synod 1964, p. 78, B, a: "Synod being deeply concerned to apply the biblical principles of love and righteousness for all men of all races and all nations, accepts as information the resolutions on race adopted by the RES, appoints a study committee to evaluate these resolutions and to serve a future Synod of the Christian Reformed Church with advice to be forwarded to the next Reformed Ecumenical Synod, and commends them to our churches for study."

This paragraph was presented to Synod by way of a recommendation and it was adopted.

It is therefore your committee's concern "to evaluate these resolutions and to serve a future Synod of the Christian Reformed Church with advice to be forwarded to the next Reformed Ecumenical Synod. . ."

II. HISTORY OF DEVELOPMENTS IN THE REFORMED ECUMENICAL SYNOD RELATIVE TO RACIAL PROBLEMS

We present this brief history because we believe it is important for a proper evaluation of the material presently before us.

In 1958 the Fourth Ecumenical Synod, meeting in Potchefstroom South Africa, adopted twelve resolutions regarding racial problems and presented them to the member churches for their action. These resolutions, with slight editorial amendments, were adopted by the Synod of the Christian Reformed Church in 1959 (cf. Acts of 1959, pp. 82-84).

Having adopted these resolutions, the 1958 Reformed Ecumenical Synod also appointed a committee on Continued Study of Racial Problems with the following mandate: "Your committee (Committee on Race Relations) recommends that a standing committee of the Reformed Ecumenical Synod be appointed, to which the reports on race-relations discussed at this Synod, together with its findings and the future reports of member churches, shall be referred in their entirety. This committee shall consider all these reports and their application to new situations which may arise, with a view to reporting to the next Ecumenical Synod. The committee shall also scrutinize the Scriptural argumentation of the reports and seek to serve future synods with advice on such questions as:

- a) national and cultural identity;
- b) indigenous Churches;

- c) the position of younger Churches;
 - d) intermarriage between races;
 - e) separatism;
 - f) separate development of races;
 - g) Babel and its implications;
 - h) trusteeship;
 - i) the "vocation" of the Church;
 - j) the meaning of the terms "nations," "races," "peoples," "states."
- (Acts of the Fourth Reformed Ecumenical Synod of Potchefstroom, South Africa, 1958, p. 145).

In 1963 this committee informed the Reformed Ecumenical Synod that it was "unable to present a definitive report on the question submitted to it." The reason given was that "a widely scattered committee such as the present committee cannot perform satisfactory service in the absence of a budget allowing for joint sessions." After presentation of some factual information concerning the work of the committee, the report was concluded with three recommendations by the convener of the committee, Dr. J. H. Kromminga. The recommendations read as follows:

1) "In view of the great importance of the problem of race relations, and in view of the unresolved questions remaining among member churches of the Reformed Ecumenical Synod, the undersigned recommends that a committee of the Reformed Ecumenical Synod be appointed to continue study of these questions, making use of the study committee reports submitted to the Synod of Potchefstroom, the mandate given to the present committee, and the materials assembled by the present committee.

2) In view of the delicacy and intricacy of the questions involved in such a study, the undersigned recommends that the study committee be so constituted as to allow for several extended joint meetings before reporting to a subsequent Reformed Ecumenical Synod.

3) In view of existing or anticipated differences of outlook between Reformed Churches in and outside of South Africa, the undersigned recommends that the committee be constituted equally of members from one other country, and that budgetary provisions be made for preliminary sectional meetings of this committee and one or more joint meetings as suggested in Recommendation 2 above."

(Acts of the Reformed Ecumenical Synod, 1963, pp. 156-168)

This report of the convener was given into the hands of Advisory Committee III of the Reformed Ecumenical Synod, 1963. Through their reporter, Dr. A. C. De Jong, the advisory committee made the following analysis and recommendations:

Analysis:

Your advisory committee finds itself in the extremely difficult situation of not having a full report from the study committee appointed by the Fourth Reformed Ecumenical Synod. The convener of that committee, Dr. J. Kromminga, states that his committee is "unable to present a definitive report on the questions submitted to it." Furthermore, he states that the recommendations attached to his report are his personal observations only, and should not be considered as official recommenda-

tions of the committee. Because of this situation, your advisory committee could have taken an obvious, simple and easy course of action by merely advising Synod to extend the decisions of 1958 by appointing another study committee.

Our churches are affected by the vexing problems, tender situations, partial misunderstandings and passionate feelings which cluster around the race problem. A church within the RES has sought our advice concerning the views of another church within our fellowship. The Christian community about us wonders whether we have anything to say about the vexing problems of racial tension beyond what was said in 1958. The press has sometimes made rash, ill-formulated statements concerning the biblical witness of churches in South Africa. In order that we may keep our mandate to speak with biblical understanding and fidelity, we ask Synod to adopt the following recommendations:

Recommendations:

(These are the recommendations as finally revised and adopted by the RES.)

1) That Synod warns against an incautious use of the term 'principle.' It would appear that in the materials before us there are varying usages of the word. When Synod uses the term 'principle' in this context the term shall mean a regulative rule of conduct expressive of God's will as revealed in Scripture, and demanding application regardless of place, time, and circumstance.

2) That Synod states as its belief that God's Word does not teach either racial integration or separate racial development as a universally regulative principle expressing God's will for our Christian conduct in race relations. God's Word speaks relevantly to specific racial problems but it cannot be simply assumed that every form of separate racial development is either biblical or anti-biblical; neither can it simply be assumed that every form of racial integration is either biblical or anti-biblical. The specific and highly complex societal relationship within each land and nation must be taken into careful account when applying the biblical principles of love and righteousness for all men of all races and all nations.

3) That Synod urges the exercise of extreme caution in the use of Scripture texts to justify specific racial policies. It is questionable whether clear statements on racial issues can be deduced from the Babel account of Genesis 10 and 11, and from the Pentecostal account of Acts 2, beyond taking note of the devious factors which clearly do exist among men, and the necessary requirement that every man should be able to hear the Gospel in his own tongue.

4) That Synod declares that where members of one ethnic group or nation permanently live together with other ethnic groups or nations within the same country, all individuals, groups and nations shall be equally accorded God-given rights before God and the law, and each individual, group or nation in the exercise of God-given rights must not violate the God-given rights of other individuals, groups or nations. If two or more nations or ethnic groups in the same country wish to main-

tain their respective identities, territorial separation between these nations or ethnic groups cannot be disapproved on the basis of principle.

5) That Synod declares that where there is violation by the civil government of the teachings of God's Word, it is the duty of Christians, unitedly and individually, to address the necessary admonition to those in governmental authority. It is the responsibility of the church to instruct its members in the application of God's Word to every sphere of life, and where necessary, to address the government directly concerning such problems as may arise.

6) That Synod declares that where young Christian churches which have come into existence through mission effort belong to different nations, speaking different languages and having different cultures than the older church which inaugurated mission work, it is advisable that these churches maintain separate assemblies up to the level of their own national synods. But the unity of the Church of Christ, in its diversity, must further be expressed and revealed either by holding joint synodical gatherings as soon as circumstances permit, or in such organizational development as will reflect that unity as far as it is possible to do so. In this way the one church of Christ in its universality, its unity, and its pluriformity will be progressively revealed among the nations of the world.

7) That Synod appoints a study committee, with appropriate regional study committees, to fulfill the mandate given to the study committee appointed by the RES at Potchefstroom 1958 and to serve the next RES with further advice on racial problems. In addition, the regional study committees shall consider racial problems in the context of the church-state relations prevailing in their respective regions. (Acts of the Reformed Ecumenical Synod, 1963, pp. 225-226)

It is with these resolutions that we are concerned in the present report.

III. OBSERVATIONS

Your committee wishes to present some observations concerning the resolutions listed above.

A. Re No. 1. This is a warning which should be observed in the study of the racial problem or any problem which confronts the Church.

B. Re No. 2. This statement no doubt follows from No. 1. We do not question its validity but suggest that it is lacking in proof or demonstration from Scripture.

C. Re No. 3. This statement, along with No. 1 and No. 2, will hopefully constitute a basis for further study of racial problems by the committee and the Synod.

D. Re No. 4. This statement is composed of two sentences, each of them dealing with issues which are distinct. Your committee suggests that these two be separated to form two statements rather than one.

In the second sentence your committee suggests the possible addition of the words "and mutually agree" so that the sentence would read: "If two or more nations or ethnic groups in the same country wish and

mutually agree to maintain their respective identities, territorial separation between these nations or ethnic groups cannot be disapproved on the basis of principle."

E. Re No. 5. Your committee questions the wisdom of the term "unitedly," since the idea of united admonition may carry a bad connotation, especially in the United States.

F. Re No. 6. It seems to your committee that the spirit of No. 6 may be contrary to the spirit of No. 2. Therefore, we would suggest that the first sentence read, "It may be advisable," instead of, "It is advisable."

IV. RECOMMENDATIONS:

Your committee recommends that Synod

A. Provisionally approve resolutions 1-6 as adopted by the Reformed Ecumenical Synod of 1963.

Grounds:

1. These resolutions should be approved *provisionally* because, while they do express RES thinking regarding racial problems up to this time, they are not a definite statement of RES position.

2. These resolutions should be *approved* for they will assist the RES and its committee in their further study and they will also assist our churches in confronting the racial problem.

B. Receive No. 7 as information, informing the RES that

1. We prayerfully seek the Lord's guidance for them as they continue their study of racial problems.

2. We eagerly await further declarations from them which will strengthen the witness of the Church of Jesus Christ in a day of racial tension.

C. Convey the observations made in III to the Reformed Ecumenical Synod and its committee, not as the observations of Synod, but solely as the observations of your committee.

Humbly submitted,

C. O. Buus, Chairman

J. B. Hulst, Reporter

N. Vander Ark

REPORT 2
CANADIAN RELIEF FUND

ESTEEMED BRETHREN :

We are pleased to report to you again regarding the activities of the Canadian Relief Fund. During the past year there has been quite a bit of activity. We had requested all the churches in Canada to have a collection for this fund and quite a few churches responded. During the past year we received \$2,837.44 and disbursed \$4,190.40. So the disbursements were larger than the receipts.

We feel that the fund should be kept in operation for another year. We wish to thank all the churches that have helped us.

Receipts	Disbursements
Balance, Jan. 1, 1965.....\$4,826.19	Relief to Churches.....\$4,161.50
Canadian Churches..... 2,742.56	Administration, etc. 28.90
Interest 94.88	Balance Dec. 31, 1965 3,473.23
\$7,663.63	\$7,663.63

The annual audit was made by two elders, one from each congregation in Chatham on February 4, 1966.

Respectfully submitted,

Art Bisschop, Jr., Sec'y Treas.

REPORT 3

THE DELEGATION OF DEACONS TO MAJOR ASSEMBLIES

HISTORY:

Classis Chatham presented an overture to the Synod of 1962 asking the synod to "consider the admittance of deacons to classical and synodical meetings as official delegates and make this a general rule for major assemblies in the denomination." (Acts of Synod, 1962, Overture 32 B, p. 496). The synod of 1962 rejected this overture on the ground that "insufficient Scripture evidence had been adduced to warrant such a change in the Church Order."

In 1963 Classis Chatham again presented the overture with an extensive report. (Acts of Synod 1963, Overture 17, pp. 443-446). The synod appointed this committee to study the overture and its grounds.

THE MANDATE

The mandate given the committee by the synod of 1963 is broad rather than explicit. It is

II. C. 2. That Synod appoint a committee to study the matter and report to Synod 1965.*

Grounds:

a. The matter is worthy of study by men competent in church polity.

b. This will give assurance that this important matter will be before Synod two years hence. (Acts of Synod, 1963, p. 117.)

Since the synod of 1962 rejected this overture on the grounds that insufficient Scriptural grounds had been adduced, and since the advisory committee of synod also reported to synod that in their judgment "some of the conclusions reached regarding the delegating of deacons to major assemblies, rest not on direct evidence from Scripture but are inferential," (Acts of Synod, 1963, p. 116), we begin our study with the consideration of the Biblical references to the offices of elder and deacon and their respective tasks.

BIBLICAL REFERENCES

A. Scriptural References to the Office of Deacon

There are only two undisputed references to the office of deacon in the New Testament: Philippians 1:1—"Paul and Timothy, servants of Christ Jesus, to all the saints in Christ Jesus that are at Philippi, with the bishops and deacons . . ." and I Timothy 3:3-13 "Deacons in like manner must be grave, not double-tongued, not given to much wine, not greedy of filthy lucre; holding the mystery of the faith in a pure con-

*The committee appointed at the synod of 1963 was not called into session during the year preceding the synod of 1964. The synod of 1964 reconstituted the committee and we began our work after the synod of 1964. Therefore our report is being submitted to the synod of 1966.

science. And let these also first be proved; then let them serve as deacons, if they be blameless. Women in like manner must be grave, not slanderers, temperate, faithful in all things. Let deacons be husbands of one wife, ruling their children and their own houses well. For they that have served well as deacons gain to themselves a good standing, and great boldness in the faith which is in Christ Jesus."

The first of these only mentions the deacons in a greeting to the church at Philippi with no description of their ministry. Little more can be inferred from this than that the deacons had a distinct office in the Philippian church along with the bishops. The six verses in I Timothy present the qualifications for the office of deacon with no direct statement of their duties. Perhaps some implications as to the nature of their ministry can be drawn from the qualifications mentioned as is done explicitly in verses four and five in relation to the office of bishop. Paul says that the reason why a bishop must rule his own house well is that if he does not know how to rule his own house, how shall he take care of the church of God? Perhaps, since the deacon too must rule his own house well, the same conclusion can be drawn: he also shall "take care of the church of God." Most of the other qualifications—that deacons must be grave, temperate, not given to filthy lucre, of good reputation, etc.—are of little help in distinguishing between the office of deacon and the office of elder since these are qualifications for both offices. The only qualifications mentioned for the office of deacon that have no direct counterpart in the list for elder are "holding the mystery of the faith in a pure conscience" and "let these also first be proved; then let them serve as deacons, if they be blameless." The first of these says that before a man can serve as deacon he must believe the gospel sincerely and without reservation. Perhaps it can be concluded that he must so believe since his task as deacon is in some way a ministry of the gospel. As van Oosterzee, Meyer, and others have pointed out the second is actually a qualification of both elders and deacons: these too, i.e. not only the bishops but also the deacons, are first to be proved. See also Titus 1:9, where a similar qualification is stated for elders.

The inferences from qualifications stated to task implied are limited and give little aid in differentiating the task of deacon from the task of the elder in the church.

One Scripture passage that has been advanced as a description of the task of deacon is Acts 6:1-6. For centuries some have questioned whether Acts 6 contain the record of the institution of the diaconal office. The seven men appointed to provide the food for the daily distribution to the Hellenist widows are not specifically designated as deacons. These seven can be designated as deacons only if one already has a concept of the office of deacon to which their ministry conforms. However the New Testament gives no explicit description of the task of deacons. Even though one accept the seven of Acts 6 as deacons, no great advance has been made in the quest for a Biblical description of the task and authority of deacons. Acts 6 describes, at most, the origin of the office and not its full development. No exegete would limit the ministering office of deacon to serving the widows' tables, although this indicates in a general

way an area of work assigned to them. Therefore this passage is not of conclusive value for the question before us.

B. Scriptural Givens: Office of Elder in Relation to the Office of Deacon

Since it is not the mandate of this committee to attempt a full description of the office of deacon, but only to study the legitimacy and advisability of delegating deacons to major assemblies, a second exegetical approach is possible. A study of the office of elder can be made to see whether the authority and task granted this office necessarily precludes participation by deacons in the assemblies of the church. The duties which the New Testament assigns to the elders are threefold: government, instruction, and pastoral care.

I Timothy 5:17 "Let the elders that rule well be counted worthy of double honor, especially those who labor in the word and teaching."

Titus 1:7-9 "For the bishop must be blameless . . . 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 gainsayers."

I Timothy 3:4, 5 The bishop must be "one that ruleth well his own house, having his children in subjection with all gravity; (but if a man knoweth not how to rule his own house, how shall he take care of the church of God?)"

I Peter 5:1-5 "The elders therefore among you I exhort . . . : Tend the flock of God which is among you, exercising the oversight, not of constraint, but willingly, according to the will of God; nor yet for filthy lucre, but of a ready mind; neither as lording it over the charge allotted to you, but making yourselves ensamples to the flock. . . . Likewise, ye younger, be subject unto the elder. Yea, all of you gird yourselves with humility, to serve one another."

James 5:14 "Is any among you sick? let him call for the elders of the church; and let them pray over him anointing him with oil in the name of the Lord."

Acts 20:28 "Take heed unto yourselves, and to all the flock, in which the Holy Spirit hath made you bishops, to feed the church of the Lord which he purchased with his own blood."

It is with the first of these functions, government, that we are most concerned. What is the extent and nature of the ruling function of the bishop or elder. The title bishop (episkopos) was an official title among the Greeks and was used to designate commissionaires appointed to regulate a new colony. They were overseers or supervisors to see that the orders of the king or emperor were carried out. The word elder (presbuteros) has a Jewish origin. In every synagogue there was council of elders who presided over the congregation and directed its affairs. (cf. J. B. Lightfoot, *Epistle to the Philippians*, MacMillan & Co., 1913, pp. 95, 96). The origin of both of these titles suggests the governmental function of this office. The role of the elder in the Jerusalem conference (Acts 15) confirms that elders held this responsibility in the early church together with the apostles.

What is the nature of this supervisory authority of the elder? I Timothy 5:17 uses a word (proistémi) that is usually translated "rule": "let

the elders that rule well" This same word is used in I Timothy 3:4, 5: "one that ruleth well his own house"

Arndt and Gingrich in *A Greek-English Lexicon of the New Testament* give the following meanings of this word:

1. to be at the head of, rule, direct, manage, conduct.
2. be concerned about, care for, give aid.

See also Thayer's *Greek-English Lexicon*.

This word contains the concepts both of authority for leadership and of service. The emphasis in a specific context may be upon either the authority or the responsibility, but the two are not exclusive. Paul's usage of this word in Titus 3:8 emphasizes the second meaning: "be careful to *maintain* (to apply oneself to, to engage in) good works." See also Titus 3:14 with the same usage.

In other passages the emphasis seems to be on the first meaning, to manage, rule, or direct. I Timothy 3:5 says "if a man knoweth not how to rule his own house, how shall he take care of the church of God? Paul uses *proistēmi*: to speak of the headship of a man in his own family, but he uses another word *epimeleomai* "to take care of" to define the relationship of the elder to the church. The context suggests that he is not drawing a sharp distinction between these two responsibilities (i.e. that an elder *rules* his house but *takes care* of the church). Rather, Paul is pointing out the parallel between the two relationships. In short, he is using the second word "take care of" as a near synonym of the first word, "rule." The concept of ruling or directing includes the concept of service or ministry.

Proistēmi is used in three other New Testament texts. I Thess. 5:12 "But we beseech you, brethren, to know them that labor among you, and *are over* you in the Lord, and admonish you; and to esteem them exceedingly highly in love for their work's sake."

I Timothy 5:17 "Let the elders that *rule* well be counted worthy of double honor, especially those who labor in the word and in teaching. Romans 12:8 "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."

The context of each of these three usages is that of service or ministry. Arndt and Gingrich suggest that because of the context of both I Thess. 5:12 and Romans 12:8 the proper translation may be the second meaning "take care of" rather than the first "rule" or "direct."

What then is the meaning of this function of the elder conveyed by the word *proistēmi*? Although this word is often translated as "rule," both the word study and the context of the passages in which it is used show that the authority of the one who so "rules" is inseparably bound with his responsibility to serve. He has the responsibility and the authority to be concerned about those of whom he is head and to give them aid.

C. *Scriptural Givens Concerning Office in the Church*

A further study of the whole complex of Greek words used to designate "office" is also helpful in defining the governmental authority of the office of elder. (See Arndt and Gingrich and Thayer.)

Arché and *archón* are common Greek words for office. These words designate office in the sense of precedence, being at the head of, or ruling with an undertone of legality. These terms are used in the New Testament for Jewish and Gentile authorities (Luke 12:11, 20:20 and Titus 3:1) and for Christ himself (Col. 1:18 and Rev. 1:5). Both words are also used to denote demonic powers (Rom. 8:38, I Cor. 15:24, Eph. 1:21 etc.) These words are never used to designate the office of elder or any other office in the New Testament church.

Timé is sometimes used to denote office, but then office in the sense of a position of dignity. Hebrews 5:4 is the only New Testament usage of this word in the sense of an honorable position and then it refers to the high priestly dignity which is now Christ's.

Telos is also used to denote office, with the stress on the complete power of the office. The N.T. nowhere uses the word in this sense.

Two words are used in the New Testament for office in the church. *Leitourgia* is office in the sense of a more or less voluntary service undertaken by the citizen in behalf of his community. The New Testament uses this word for office in reference both to the Roman officials (Rom. 13:6) and the Jewish priests (Luke 1:23) as well as the service given by Jesus Christ (Hebrews 8:6) and the service of the whole church (Rom. 15:27). It is not used for the special offices of the New Testament church.

The word most commonly used in the New Testament for office in the church is *diakonia* meaning service or ministry. This term is not limited in its reference to the special ministry of the deacon. It is also used to designate the office of apostle (e.g. I Tim. 1:12, Acts 1:17, Acts 20:24) evangelist (II Tim. 4:5) and of minister of the gospel (II Cor. 5:18-20). It is even used of Christ (Romans 15:8) and of all his people (John 12:26). It is the definitive New Testament word for office. See also I Cor. 12:4-6: that Paul is speaking of office in the church when he uses the word *diakonia* in verse 4 is evident from verses 27-31. This is *the* New Testament word for office and the basic idea it conveys is service in Christ's name. Its original (etymological) meaning is that of an inferior position of a servant not that of a superior position or of authority of a ruler.

In a few passages the word *oikonomia* "stewardship" is used (cf. I Cor. 9:17 and Col. 1:25). Titus 1:7 uses it to describe the office of bishop: the bishop . . . as God's steward . . ." This term stresses the office-bearer's relationship to God rather than his relationship to the people whom he serves.

It should not be concluded from this word study that the New Testament says nothing about the authority of the special offices or ministries of the church. For example, Paul speaks of his authority as an apostle (e.g. II Cor. 10:8, 13:10). It can, however, be concluded that in view

of the large number of Greek terms available to designate office the choice of *diakonia* (as well as *leitourgia* and *oikonomia* in a few instances) is significant. The basic New Testament concept of office is that of a special ministry or service assigned by the Holy Spirit through the calling of the church. When this ministry is assigned to a person, he also receives the authority necessary to discharge this responsibility. The authority of any office does not exist independent of the responsibility to serve; nor is the responsibility given without authority. Hebrews 13:17 expresses this interdependence very clearly: "Obey them that have rule over you (*égoumenois*), and submit to them: for they watch in behalf of your souls, as they that shall give account . . ." Their service of watching in behalf of your souls is the reason given for the required obedience. The same relationship is expressed in Hebrews 13:7, although less clearly. I Peter 5:2 and 3, quoted above, begins with an injunction to serve "tend the flock," then speaks of the authority of the office "exercising the oversight," and then warns that the authority of the office-bearer must not be used as a naked display of power "neither as lording it over the charge allotted to you" but the authority is exercised through serving in the ministry assigned, "but making yourselves ensamples to the flock."

This interdependence of authority and service in the New Testament concept of office in the church is important for the question before us. In the mind of the church the two are sometimes separated: the elder is one who exercises authority and the deacon is one who serves. The New Testament envisions all offices in the church as assigned service (ministry) including the requisite authority to fulfill that assignment.

Whatever obedience, respect, or honor is due an office-bearer in the church is due him because of the ministry assigned him and in which he is engaged. See I Thess. 5:12, 13; I Tim. 5:17, and I Tim. 3:13.

This concept of office is the reverse of the office of secular government. Jesus made this clear in his instruction to the disciples after the request for pre-eminence by the mother of the sons of Zebedee, "Ye know that the rulers of the Gentiles lord it over them and their great ones exercise authority over them. Not so shall it be among you; but whosoever would become great among you shall be your minister (*diakonos*—servant); and whosoever would be first among you shall be your servant (*doulos*—slave)." Matt. 20:25-27

It cannot, therefore, be concluded that elders have an authority because of their position which precludes any diaconal authority in the church. This conclusion is neither new nor strange in light of the Reformed creeds and the Church Order. The creeds and the Church Order assign some governmental responsibilities and authority to deacons and permit or even require a much wider governmental responsibility in certain circumstances. The Church Order* requires deacons to exercise a decisive governmental authority along with the elders in those tasks: the election and calling of ministers (Articles 4 and 35), granting permission to a minister to accept a call from another church (Article 16), the election

*The references are to the newly adopted Church Order, but on this point it is in substantial agreement with the Church Order of Dordt.

of other elders and deacons (Article 4), and participation in mutual supervision over their fellow office-bearers: i.e. *Censura Morum* (Article 36b).

In Article 35 the church order explicitly requires that deacons shall participate in all the functions of the consistory when the number of elders is less than four. Also, they may exercise their office in all the functions of the consistory by local decision whatever the size of the church. The authors and adopters of the church order were not of the opinion that deacons must be excluded from governmental or supervisory functions because of some special authority of the office of elder.

Although the Reformed Churches in the Netherlands, immediately after the Reformation, did distinguish between the offices in the Church, they did not separate them. The offices of elder and deacon were integrated by them, at least under certain conditions. Deacons were repeatedly considered assistant elders. At the Conference of Wesel (1568) it was, for instance, decided that ministers and elders were to constitute the council of the church. However, three years after that, at the Synod Emden (1571) it was decided that the consistory was to consist of ministers, elders and deacons (Art. VI). And three years after that, the Synod of Dort (1574) explains this sixth article of the Synod of Emden in such a way that elders and deacons may meet separately to attend to their work, but in churches with few elders the deacons may be made part of the council (Art. IV). It is remarkable that Art. XII of the Synod of Middelburg (1581) mentions office-bearers "which serve both the office of elder and deacon." It seems to be evident that our Fathers, though they did distinguish between the offices of elder and deacon, never intended to separate these offices as definitely as is done by us at the present time. According to them deacons were to share the responsibility of the government of the church and it appears that they did not object to consider them, at least under certain circumstances, assistant elders. For a more extensive review of this matter Dr. A. D. R. Polman, *Onze Nederlandsche Geloofsbelijdenis*, Vol. IV, pp. 22-29, should be consulted.

Moreover, these views of the Fathers also explain Article 30 of the Belgic Confession, which states that "We believe that this true Church must be governed by that spiritual polity which our Lord has taught us in His Word" proceeds to define the government of the local church through the three offices of minister, elder, and deacons who together "form the council of the Church . . ."

D. Conclusions

If deacons also have a special authority in the church by virtue of their special ministry, why is there no mention of their supervisory responsibility in the New Testament? Scripture does not assign this task to the deacons but neither does it explicitly assign any other task to them with the possible exception of serving the tables of widows. It is evident that although the diaconal office may have been the first instituted in the church after the office of apostle, the office of elder was the first to develop and to be accepted widely as part of the organizational structure

of the church. The book of Acts nowhere mentions deacons in any of the churches although elders seem to be common to all the churches. In the book of Acts elders fulfilled the tasks that later were assigned to the office of deacon. The Church at Antioch received the monies collected for aid to the Jerusalem churches and sent it to the elders of Jerusalem, Acts 11:30. Also, the New Testament speaks *specifically* of deacons as office-bearers only in the epistles to Timothy and Titus. These were some of the last written, near the end of the New Testament period.

If, as the evidence seems to suggest, the office of deacon as part of the organizational structure of the church developed late in the New Testament period, the assignment of the governmental function to the elders with no mention made of the deacons would be natural, but it would not necessarily imply that deacons should have no authority or supervisory function in the church when that office later developed.

Similar conclusions can be made regarding the account of the Jerusalem conference or synod in Acts 15. Elders and apostles but no deacons were sent to Jerusalem to decide a matter common to all the churches. First, there is no evidence that any of the churches had deacons as special office bearers. All the tasks of the ministry including the receiving of collections seem to have been done by the elders. Secondly, Acts 15 describes, at most, the origin of broader assemblies and not their later development, so caution must be exercised lest the conclusions drawn from it be too broad. The question before the Jerusalem assembly was in an area of responsibility specifically assigned to the elders. (Titus 1:7-9) However, it cannot be concluded that later assemblies did not consider matters that were the province of the deaconal office and included these representatives.

After consideration of the Scriptural evidence, we come to a conclusion similar to that of the committee reporting to the Rotterdam synod of the Gereformeerde Kerken: much *explicit* Scriptural evidence can not be given since in these matters Holy Scripture offers hardly any specific data. Indeed, this is not the purpose of Holy Scriptures. The apostles and evangelists have given us only general principles, and these should be sufficient for us.

II. THEOLOGICAL STUDY OF THE MINISTRY AND OFFICES OF THE CHURCH

Another approach possible is the study of the scriptural teaching concerning the total ministry of the church and of the question whether the present structural organization of the church is adequate to fulfill the demands of this ministry.

Our starting point, therefore, should be that Christ has assigned to his church a ministry, that all offices in the church are by divine assignment, and that through the Holy Spirit some members are specially qualified and called for differing tasks so that the whole mission of the church might be fulfilled. This is the teaching of I Corinthians 12:4-11, Romans 12:3-8, and 27-30, and Ephesians 4:12, 16.

In the early history of the New Testament the whole ministry was assigned to the apostles. Later, at Pentecost and as the church developed

institutionally, the whole ministry was assigned on the one hand to the whole congregation, for every member was commanded to warn and admonish, to provide for the poor, and to give a good account of the hope that is in them, and on the other hand some were singled out by gifts of the Spirit and by His calling for special tasks or offices.

What is the ministry of the church? The church shares the anointing of Christ and therefore His three-fold office or task. The Heidelberg Catechism, Lord's Day XII, summarizes the teaching of the Holy Scripture in these words: Jesus is called the Christ because "He is anointed with the Holy Spirit, to be our chief Prophet and Teacher . . . and our only High Priest . . . and our eternal King." The ministry that the church is to perform is a continuation of the three-fold ministry of Christ, although His ministry was and is unique. The church participates in this threefold ministry of Christ because each Christian is "a member of Christ by faith and thus a partaker of his anointing." Therefore, each Christian individually and the church as a body has the responsibility and authority to "confess His name, present (themselves) a living sacrifice of thankfulness to Him, and with a free and good conscience fight against sin and the devil in this life, and hereafter reign with Him eternally over all creatures."

The Reformed Churches generally have seen a reflection of this three-fold office of Christ-Church in the three special offices of the church: minister, elder, and deacon. The office of the minister of the Word and sacraments reflects primarily, although not exclusively, the prophetic aspect of the church's ministry. The office of the deacon reflects primarily the priestly aspect of the church's ministry. The office of elder reflects primarily the kingly aspect of the ministry of the church. However, none of these special offices of the church can be limited to one aspect of this three-fold office. For example, the ordained elder must also present himself as a living sacrifice in his ministry (the priestly aspect) and he govern and leads the church only by the Word (the prophetic aspect). Each of the offices of the church must be seen as representative of the whole Christ.

Now the crucial question: Do the three offices of the church as they are presently developed and regulated fulfill the three-fold ministry which Christ assigns to the church? Does the task and authority of the three offices of the church, as defined in the church order and liturgical formularies of the Christian Reformed Church, adequately carry out the three-fold office of Christ. More specifically, does the office of deacon fulfill the priestly aspect of the ministry of the church when it is limited in its function to one of the three assemblies of the church?

The Unity, Distinctiveness, and Equality of the Three Offices

The Reformed churches have always maintained the unity, the distinctiveness, and the equality (parity) of the three special offices of the church. The equality of the offices was stressed in the early church orders. No office was permitted to "lord it over" any other office. The priestly office of the church was not thought to be of less importance than the prophetic or the kingly, nor was the authority of the church

exercised through only one of the offices. Each office must function adequately if the whole ministry of the church is to be carried out.

The unity of the offices is an equally important truth. The offices are basically one in Jesus Christ. The offices of the church arise out of this one redemptive office of Christ. All offices in the church are basically the one office of the church's witness to the saving grace of God in Jesus Christ. No description of the distinctiveness of the offices may obliterate the fact that all the offices of the church are ministries of the gospel.

However, the three offices of the church are distinctive, particularly in the task assigned to each. There is a division of labor within the church determined by the gifts and calling of the Holy Spirit. This division is necessary for the total welfare and the total ministry of the church.

The Apostle Paul expounds these three themes in I Corinthians 12, Romans 12, and Ephesians 4. Any consideration of the role of deacons in the total ministry of the church must, therefore, take into consideration the unity, the distinctiveness, and the equality of the offices of the church.

Our creedal standards envision the task of the office-bearers—including deacons—quite exclusively in terms of their responsibilities within the local congregation (see Belgic Confession Art. XXX and XXXI). The Church Order limits the deacon's exercise of his office to the one assembly of the congregation, the consistory. Therefore, it is important that we study the role that has been assigned to the deacon in the local consistory for some indication of the whole diaconal ministry of the church.

Article 35 of the new Church Order, which does not depart in any substantial way from the former Church Order, says that the consistory is composed of all the officebearers and is responsible for the general government of the church. A distinction *may* be made between the general consistory, to which all office-bearers belong, and the restricted consistory, in which the deacons do not participate, when the number of elders is at least four. When such a distinction is made, the supervision and discipline of the congregation shall be vested in the restricted consistory. The work of Christian mercy shall be the task of the deacons. All other matters belong to the general consistory.

In short, the deacons share in the responsibility for the general government of the church and may be included in all the acts and work of the consistory. This article of the church order emphasizes the unity of the offices as well as defining the distinctive tasks of each office. The deacons represent the priestly aspect of the office or ministry of the church and therefore must exercise their responsibilities and authority in the deliberations of the consistory. Neither can the deacons fulfill their task of the priestly aspect of the ministry of the church apart from the elders and ministers. Therefore, they "shall render account of their work to the general consistory."

This careful regulation to maintain the balance between the unity, distinctiveness, and equality of the offices in relation to both the task and the authority of the offices does not obtain, however, in the other assemblies of the church. In the classis and the synod the kingly and

the prophetic aspects of the church's ministry are represented but not the priestly, except indirectly through the office of elder or minister. Concretely, this means that when many matters which are distinctively the responsibility of the diaconal office are considered at major assemblies, the other two offices of the church must function in its stead. For example, the classical and denominational budgets, much of the work of foreign missions, particularly the hospitals and relief work, and the determination of an approved list of agencies and institutions for offerings are decided without provision for the deacons to exercise their office. Also, the synod, without any diaconal participation, appoints, administers, and controls committees for the Canadian Relief Fund, the Christian Reformed World Relief Fund, the Church Help Fund, Fund for Needy Churches (called in their report, Acts of Synod, 1965, p. 88 ". . . this denominational ministry of mercy . . ."), Christian Reformed Resettlement Service, and the Ministers Pension and Relief Fund.

Not only are these distinctive diaconal tasks performed by the other offices at major assemblies, but every deliberation concerning the ministry of the church has a priestly as well as a prophetic or kingly aspect. Every act of the ministry of the church of Christ must "confess His Name," be an act in which the church "presents (herself) a living sacrifice of thanksgiving to Him," and an act in which the church "with a free and good conscience fight(s) against sin and the devil in this life." (See Lord's Day XII). Again, at the major assemblies the priestly aspect of the church's ministry is represented not through the deacons, as is true in the consistory, but through the other two offices of the church.

The question must be asked whether such regulation preserves the unity, equality, and distinctiveness of the three offices of the church. The task of the deacon is certainly as important to the ministry of a group of churches acting in concert as it is to the ministry of a local congregation.

Before recommending any course of action to synod our committee thought it well to study the reports and decisions of our sister church in the Netherlands on this question.

III. DIACONAL REPRESENTATIVES IN THE GEREFORMEERDE KERKEN

The decision to delegate deacons to major assemblies, by the Gereformeerde Kerken of the Netherlands, has been made only after several general synods interested themselves in this matter. In fact it has passed through a lengthy history embracing the years 1949 to 1964. Your committee has read and considered all the material pertaining to this matter and found in the Acts of those synods. To reproduce all of it in this report would require a great many pages of print: it would entail a considerable amount of repetition; and it would include at least some elements which pertain only to conditions in the Netherlands Churches. However, since the committee assumes that synod will, to an extent, be interested in the developments in the Netherlands, it has thought it feasible to produce a brief digest of the various decisions made throughout the process of arriving at the final resolutions of 1964.

The history of the process began at the synod of the Netherlands Churches in 1949. The decision then made was exceedingly important,

since the Gereformeerde Kerken at that time took a step in the direction of delegating deacons to major assemblies from which they did not return, and from which it would have been most difficult to return. The step was in that sense decisive. The synod of 1949 decided to appoint a committee to study the matter of the place of deacons in consistories of local churches not only, but likewise to study the delegation of these office-bearers to the major assemblies of the denomination. However, in addition, it made an important concession even at that early date. It decided to allow the classes to seat a deacon, properly delegated, together with a minister and an elder, at such meetings of the classes at which diaconal matters were to be decided. The right to vote of such a delegated deacon was, however, restricted to diaconal matters. The mandate of such a deacon delegate was, therefore, very limited. Matters pertaining to the offices of minister and elder were excluded. But the step made in that direction was nevertheless significant.

The following synod distinguished between the full (*brede*) consistory and the restricted (*smalle*) consistory. These are, however, according to the decision and in agreement with the Church Order, to be merged in small churches, which merger is to be regular in all churches in which the number of elders is no more than three. The "restricted" consistory is to consist of the minister and elders, and matters pertaining to the discipline and to the supervision of the congregation are to be assigned to this consistory. The "full" consistory is to be composed of the minister, the elders and the deacons. All matters pertaining to the general guidance or management (*leiding*) of the congregation are to be assigned to this consistory.

Besides ministers and elders, deacons are also to be delegated to classical meetings, however, only in the event of and for as long as matters pertaining to the services of mercy are to be disposed of. Only in those cases the delegated deacons shall have the right to vote. In like manner it was decided that, besides the ministers and elders, deacons shall be delegated to synods, however, with the same restrictions as their delegation to the meetings of the classes. It was, moreover, decided that only *one* deacon for each consistory was to be delegated to the classis, and likewise only *one* deacon for each classis to the synods.

The decisions of the Netherlands Synod of 1958 are considered important. They not only enlarge the mandate of the delegated deacons, making it more comprehensive, but later synods will refer to the resolutions of 1958 as a "declaration of principle" (*principe uitspraak*). The synod decided that in major assemblies the delegated deacons are to have a share in deliberating on and deciding not only matters pertaining to the services of mercy, but likewise in matters which concern the general guidance or management (*leiding*) of the church. However, the following exceptions were made: the deacons delegated are not to be involved in such matters as pertain to the supervision (*opzicht*) of the church, and neither in such as pertain to the confession and to the service of the Word (*Woorddienst*) of the church.

However, this resolution was not made final by the Synod of 1958, but rather tentative. Synod decided, before making it final and binding, to

present it to the churches and to await especially the reaction of the particular synods to it.

The synod following that of 1958 decided to postpone action in regard to the "tentative" resolutions. This postponement was made for the purpose of allowing more time for the particular synods and the classes to produce their reactions to the "declaration of principle" (*principe uitspraak*) made in 1958.

However, some of these bodies did submit their reactions. But synod declared that there did not appear to be a unanimity of opinion concerning two of the "exceptions" made in the resolution of 1958; namely, in regard to matters pertaining to the confession of the church and the administration of the Word (*Woorddienst*). For that reason the synod appointed a committee to consider the possibility of making the "tentative" resolutions of 1958 definite and final by deleting those two "exceptions."

The Synod of 1963-'64 decided definitely (so that its decision must be considered final and binding) that deacons delegated to major assemblies, shall share in deliberating upon and deciding all matter presented to synod, with the exception, however, of such as pertain to the supervision (*opzicht*) and discipline (*tucht*) of the church. Hence the confession of the church and the service or administration of the Word (*Woorddienst*) are therefore included in the mandate of delegated deacons.

In connection with this final decision the synod also decided to make such changes in the Church Order as would provide that (1) each consistory shall delegate one minister, one elder and one deacon to classis; (2) each classis shall delegate two ministers, two elders and one deacon to the particular synods; (3) each particular synod shall delegate two ministers, two elders, and one deacon to the general synod.

Observations:

First we desire to observe that the decision of the Netherlands Synod of 1963-'64 is the result of long deliberation. However, after reading all that is contained in regard to this subject in the Acts of the Synods of 1949 to 1963-'64 one cannot escape the impression that unanimity has hardly been attained and that for that reason it may be doubted that the matter has been settled permanently.

In addition we remark that there is evident inconsistency in the resolutions adopted by the Netherlands Churches in 1964. The inconsistency we discover in these resolutions is especially that these Churches apparently intend to proceed from the acknowledged principle of the parity of the offices in Christ's Church, yet fail to apply this principle in delegating all office-bearers, without distinction, to major assemblies.

The credentials which entitle delegated office-bearers a seat in major assemblies must read differently with ministers and elders on the one hand, and deacons on the other. While the credentials of ministers and elders are doubtless unlimited and comprehensive, those of deacons delegated must be restricted and exclude a mandate to act in certain specified work of major assemblies.

Moreover, it is stated in the resolutions of 1964 that deacons are not to act in matters which pertain to the supervision (*opzicht*) and discipline (*tucht*) of the church or churches. These are doubtless considered to belong exclusively to the domain of ministers and elders, so that deacons should not help deliberate and decide such matters. But apparently inconsistently ministers and elders do help deliberate and decide matters which may be said to belong definitely to the domain of deacons. Why should the one office-bearer, delegated to a major assembly, have a comprehensive mandate, while another receives a limited mandate?

Moreover, there is a discrepancy in the number of deacons delegated and the number of ministers and elders. Delegation by classes and particular synod is 4 to 1, so that deacons are ever in the minority and can easily be "outvoted" by the other office-bearers.

For considerations such as stated above, your committee cannot recommend to synod to follow the course set by the Gereformeerde Kerken and to adopt identical or similar resolutions in regard to the delegation of deacons to major assemblies.

IV. GENERAL CONCLUSIONS

A. Your committee is of the opinion that some development of the role of deacons in the ministry of the church is necessary if the church is to fulfill her total ministry. The diaconal office has not developed within the church as fully as the other two offices. Too often the function of deacons has been limited to the collection and administration of funds and few other tasks. Over the past few decades separate meetings for elders and deacons have become increasingly prevalent and the function of deacons has become increasingly more limited. Too often the diaconate is considered a proving ground and training period for the office of elder instead of an office in its own right with its own essential contribution to the church's total ministry.

At the same time there has been a growing concern for a diaconal ministry beyond the local congregation on a national and a world-wide scale. However, with this developing awareness of the scope of the service of deacons there has not been a commensurate awareness of the authority-leadership aspect of the diaconal office.

We recognize that a change in the delegation of deacons to major assemblies will not of itself correct this situation. Any decisive change will have to be effected in the local congregation. The deacons must be given a more effective and decisive role in the work of the local consistory. Careful adherence to Article 35 of the new Church Order should aid materially on this score.

However, the following considerations lead your committee to the conclusion that some change should be made in our present method of delegation to major assemblies: (a) the Biblical recognition of the authority of all ecclesiastical office, including that of deacons; (b) the importance of the priestly aspect of the church's ministry as represented primarily by the deacons; (c) the large number of matters considered at the major assemblies which are primarily the concern of deacons; and (d) the recognized principles of the equality and unity of the office.

B. Your committee cannot recommend the long and difficult course followed by the Reformed Churches in the Netherlands, beginning with token representation and a severely limited mandate. Once recognition has been given to the legitimacy and importance of diaconal representation at major assemblies, consistency demands the equality of representation and function. Any half-way house will only prolong the process.

C. Your committee has also concluded that we cannot recommend an accelerated development of parallel diaconal organizations on the classical and synodical levels as a solution to this problem. Clearly some change in the delegation of authority and the area of service would be necessary if the present diaconal structure were to realize its potential.

A conference with officers and members of the board of the Christian Reformed World Relief Committee revealed many limitations to its effective ministry. These are in a large measure the result of its present structure as defined by its constitution. Some of these limitations are:

1. The inability of deacons' conferences to make prompt decisions and take expeditious action, since there has been no delegation of authority and function relative to the wider ministry of mercy. All matters must be referred to local diaconates for approval and implementation.

2. The lack of uniformity in conference practices hinders the CRW RC in fulfilling its mandate. Some conferences are functioning primarily as "educational" agencies, others as broader assemblies for a classical diaconal ministry.

However, the development of classical diaconal conferences and of the Christian Reformed World Relief Committee into a type of major diaconal assemblies parallel to classis and synod would result in dual ecclesiastical assemblies within one church body. Such a possible development has been aptly described as a "two-headed monster."

Independent diaconal conference would make conflicts between the decisions and courses of action of these conferences and those of classes and synods not only possible but probable. This would not only be undesirable, but definitely objectionable since the church would in that way be moving in opposite directions.

Therefore your committee recommends that:

- I. Synod declare that, in the light of Scripture and the Reformed confessions, it judges that there are no lawful objections to the delegation of deacons to the major assemblies of the church.

Ground:

Neither Scripture nor the Reformed confessions speak specifically on this matter. This argument from silence has, indeed, been used to defend the position that therefore deacons are to be prohibited from serving in any official capacity outside of the local congregation. This conclusion we deem to be unwarranted in the light of our study of (a) the necessity and uniqueness of each office instituted by Christ through the apostles for His New Testament church, (b) the interdependence

of service and authority indicated in the New Testament concept of office.

II. Synod decide to refer the following recommendations to the churches for their consideration prior to any final decision.

A. That Synod decide that *one* minister, *one* elder and also *one* deacon be delegated to classes and to synods, and that these three office-bearers shall be delegated with identical mandates and credentials.

Grounds:

1. The unity and distinctiveness of the offices in Christ, of which the offices in the church are reflections, demands that the deacons shall not only function in the local congregation and consistory, but likewise in the major assemblies of the church.

2. The principle that no office-bearer may "lord it over" another, expressed in the Church Order (Revised) Art. 95, demands equal representation of deacons with ministers and elders at major assemblies.

3. This arrangement will bring the work of the Christian Reformed World Relief Committee, now more or less dangling, in proper relation to the major assemblies and will put the position of the CRWRC on par with other synodical agencies, such as the Board of Trustees of Calvin College and Seminary and the Boards of Missions.

B. That Synod decide, in agreement with recommendation "1" above, to change the reading of Articles 40 and 45 of the (Revised) Church Order as follows:

1. Article 40-a "The Consistory of each church shall delegate one minister, one elder and one deacon to the classis. If a church is without a minister, or the minister is prevented from attending, either two elders and one deacon, or two deacons and one elder shall be delegated.

2. Article 45 "The Synod is the assembly representing the churches of all classes. Each Classis shall delegate one minister, one elder and one deacon to the Synod."

(Remark: Though the number of delegates to classis would by the change suggested in recommendation "2" be increased by one-third; the number of delegates to synods would be decreased by one-fourth. Your committee does not consider the change in the case of classes objectionable, and the change as it would pertain to synods must be considered advantageous, since it would make synodical gatherings less cumbersome.)

C. That Synod urge all the churches, but especially the larger churches, to acknowledge and to reactivate the office of deacon on the local level and according to Biblical principles.

Grounds:

1. Especially in larger churches, in which elders and deacons meet separately, the office of deacon has doubtless deteriorated, so that in the mind of the congregation, if not in fact, the work of this office pertains almost exclusively to the physical and temporal aspects of the existence of the church.

2. If deacons are to function properly in major assemblies they should be acquainted with various aspects of the work of the church on the local level.

III. Synod refer the above recommendations (under 2) to the synod of 1968 for final decision.

1. The changes proposed in the recommendations above involve an important change in the structure and/or organization of the major assemblies of the church. This should not be made without proper consideration by the church as a whole.

2. Hence, the entire church, and especially the consistories and the classes, should be given ample opportunity to consider the changes recommended and, if deemed necessary, to report reaction to Synod.

IV. That the reporter of this committee, Dr. Melvin Hugen, be permitted to represent the committee before Synod and its advisory committee.

Respectfully submitted,

N. J. Monsma, chairman

M. D. Hugen, secretary

H. Baker

J. De Jager

P. Y. De Jong

J. Geuzebroek

REPORT 4
ARCHIVES OF (De Wolf) PROTESTANT
REFORMED CHURCHES

ESTEEMED BRETHREN:

At the 1961 Synod of the Christian Reformed Church certain reunion resolutions and arrangements were adopted in reference to the Protestant Reformed Churches (De Wolf section). These resolutions and arrangements led to the actual reunion of these latter churches with ours.

As an aftermath of this reunion the Synod of 1964 had to make a decision regarding certain archives, which were now the valid possession of the Christian Reformed Church, but which the Protestant Reformed Churches (Hoeksema section) very much desired and requested.

The Synod of 1964 adopted the following recommendations regarding this matter:

1. That synod give these archives to the Protestant Reformed Churches provided that:
 - a. It is clearly expressed that this in no way be understood to imply that these Churches have a moral or legal right to these archives.
 - b. That this action in no way imply that these Churches are the legal continuation of the Protestant Reformed Churches.
 - c. That the details of the final arrangements contain stipulations to preclude further litigation on a synodical level.

Grounds:

The Churches now existing under the name Protestant Reformed Churches are the group to whom these archives, etc. will be of most practical interest, and therefore, Christian good-will would dictate the transfer of these archives to that group.

2. That photostatic or microfilmed reproductions of the written (non-printed) records be made before they are passed on to the Protestant Reformed Churches.

3. That this matter be placed in the hands of the committee for contact with the Protestant Reformed Churches re historical archives for final disposition, in conjunction with members of the former administrative committee of the Protestant Reformed Churches who are now members with us. (Cf. pp. 118, 119, Acts, 1964)

The consummation of this matter was placed in the hands of your committee, now reporting.

Your committee met a number of times, sometimes with and at other times without representatives of the former administrative committee of the Protestant Reformed Churches (De Wolf section).

With the competent help of the members of the legal profession which the Synod of 1964 appointed as members of your committee, a legally

binding *Agreement* document was drawn up, incorporating all the features specified by the Synod of 1964.

This document was signed by the duly appointed representatives of the Protestant Reformed Churches (Hoeksema section) on June 17, 1965, after the president and secretary of our committee had previously signed for the Christian Reformed committee. And on October 25, 1965, the materials in question were given to the representatives of the Protestant Reformed Churches, at the Denominational Building of the Christian Reformed Church.

Before these archives and files went into the possession of the Protestant Reformed Churches (Hoeksema section) the representatives referred to above signed the following statement, typed on our copy of the *Agreement* document:

“The Litigation Committee of the Protestant Reformed Churches hereby declares that all items mentioned in this *Agreement* document have been received by us from the Christian Reformed committee regarding this matter.”

We should add at this time that your committee had all the hand-written, non-printed minutes of Acts of Classes or Synods of the Protestant Reformed Churches microfilmed, before the archives were given to the Protestant Reformed Churches (Hoeksema section). This included the microfilming of some 500 ledger pages. The cost amounted to \$17.67. Your committee would hereby acknowledge the good offices of Mr. Lester De Koster, Calvin College Librarian, who arranged this matter for us with the facilities maintained at Ann Arbor, Michigan.

These microfilm records are now on file at Heritage Hall, Calvin Library, Knollcrest Campus, and may there be consulted by such as may have a legitimate occasion for doing so at any future time. Printed copies of the Acts of Synod of the Protestant Reformed Churches, and the minutes of the Classis West of these churches meeting after the break in 1963 are on file with the Stated Clerk of the Christian Reformed Church.

This concludes the task assigned to your committee by the Synod of 1964.

Respectfully submitted,

John Weidenaar, President
Martin Monsma, Secretary
James LaGrand
Berton Sevensma
Cornelius Van Valkenburg

REPORT 5

FAITH, PRAYER, AND TRACT LEAGUE

ESTEEMED BRETHREN :

I am happy to report that the Lord has blessed the League with another prosperous year. Over sixteen million tracts were sent out in 1965, an increase of two million over the previous year.

Mr. Elisha Vila has been appointed to supervise our work in Spain. David Vila visited Spain last summer and wrote, "During my last days in Spain I spent some time with Operation Mobilization. Some 35 young people were canvassing sections of Madrid with your tracts, reaching thousands of homes with the Word of the Gospel. It thrilled my heart that such could be done in Spain!" Responses to our tracts are coming in from cities which have been strongholds of Catholicism.

Letters from Columbia and Venezuela tell of people coming to the Lord as a direct result of our tracts. Since we cannot send tracts to Cuba from the United States, we are sending them from Spain.

The work in India continues to be very productive in spite of rising prices in that country distressed by war and the threat of more conflict. An unusual project for us was the printing of 1,000 Children's Bible Story Books in the Sinhalese language for distribution in Ceylon.

Although the gospel is far more available in the United States and Canada than in foreign lands, the need for literature is not past. Literature can bring the demands of God to the attention of those who will not enter a church or listen to a religious broadcast. The sale of over twelve million of our tracts indicates that they are being widely used.

We ask therefore that you will again recommend the League to our churches for moral and financial support and that you will appoint a representative to the Board which directs the affairs of the League.

Our financial report is attached.

Yours in His service,

John Keuning, Synodical
Representative

FINANCIAL STATEMENT

Balance on hand, January 1, 1965	\$ 4,046.48
Receipts:	
Sale of tracts	\$ 95,587.27
Donations	16,358.48
Membership fees	1,069.00
Total Receipts	\$113,014.75
Total available funds	\$117,061.23

Disbursements:

Printing	\$ 54,183.61
Wages and salaries	17,735.60
Postage	17,808.25
Supplies	4,764.72
Advertising	4,682.94
Bank charges	711.77
Artists' fees	648.00
Social Security expense	327.78
Michigan Sales tax	194.85
India Branch expense	7,226.66
Spain Branch expense	972.00
Rent	1,250.00
Miscellaneous	2,641.05
Total Disbursements	\$113,147.23
Balance on hand, December 31, 1965	\$ 3,914.00
	\$117,061.23
Tracts sold, 1965	12,040,082
Tracts donated, 1965	4,307,427
Total sent out, 1965	16,347,509
Total sent out, 1964	14,497,641
Tracts printed, 1965	15,738,000
Total printed (1922-1965)	129,465,250

To the Faith, Prayer and Tract League
 Grand Rapids, Michigan
 Gentlemen:

We have examined the books and records of your treasurer, Mr. John S. Bronksema, and have compiled an Operating Statement on the cash basis for the year 1965.

The attached statement of cash receipts and disbursements which is compiled from the books, and hereby presented, does in my opinion, reflect fairly the cash transactions of your League.

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

Grand Rapids, Michigan
 January 11, 1966

REPORT 6
CHURCH HELP FUND, INC.

ESTEEMED BRETHREN:

The following is a report of the work performed by the Church Help Committee in aiding "weak and needy" churches in their building programs for the year 1965.

During the year the committee lost the services of the Rev. J. G. Vande Lune, who had faithfully served for six years. A word of appreciation is due him for the time and effort which he so willingly gave for this labor. The Rev. C. R. Veenstra has replaced him as a regular member of the committee. His previous experience as a member and chairman of the committee is indeed valuable.

A large number of churches applied for aid or made inquiry concerning the possibility of such aid. The fact that churches as large as 130 families requested a loan indicates that not all our churches understand that the Church Help Fund is intended only for the "weak and needy" church. After carefully considering each application and other information submitted, loans were promised to 15 congregations, totaling \$147,000.00. We were able to remit monies promptly to applying churches. The relatively small number of loans, and the accelerated repayment by some of our churches, have helped our financial situation. We were able to end the year without deficit. We regret however that several churches failed to make the required repayment. Should this practice continue or increase, the revolving nature of the fund would be seriously hampered.

Again this year, the committee has been able to make good use of the "short-term" loan, authorized by Synod a few years ago. The twenty year loan is becoming more the exception than the rule. Even the five or ten year loan, to help a church out of a temporary financial crisis, or give a fast growing newly organized church a needed boost, is being used considerably. This too will greatly assist the revolving nature of the fund.

The following figures give a brief bird's-eye view of the financial condition of the Church Help Fund, as of December 31, 1965:

Total receipts from repaid loans.....	\$ 188,094.94
New loans paid during 1965.....	210,500.00
Total loans outstanding.....	2,105,645.83
Cash on hand.....	105,082.11
Loans promised but not called for.....	77,000.00
Balance	28,082.11

Your committee requests that the secretary, Rev. G. J. Rozenboom, be consulted on matters pertaining to the Church Help Fund, and that he be given the privilege of the floor when such matters are being decided.

Since the Rev. G. J. Rozenboom, secretary of the committee, has completed his first three-year term, we recommend that he be reappointed for another three years.

Church Help Committee

Rev. P. Vander Weide, President
 Rev. G. J. Rozenboom, Secretary
 Mr. M. Wiersma, Treasurer
 Rev. C. R. Veenstra
 Mr. E. Duistermars

The Chairman
 Special Advisory Budget Committee
 Church Help Committee, Inc.
 The Christian Reformed Church

I have examined the records of the Church Help Fund of the Christian Reformed Church, Orange City, Iowa, as of December 31, 1965, and the related statements of income and expenses for the year then ended.

Our examination was made in accordance with generally accepted auditing standards and, accordingly, included such tests of the accounting records and such other auditing procedures as we considered necessary in the circumstances.

Our report on the examination is herewith presented together with the statements as follows:

Exhibit "A" Statement of Assets—Analysis Cash in Bank
 "B" Loans Outstanding
 "C" Detail list of expenses and summary of expenses

The balance in the Northwestern State Bank of Orange City, Iowa, was reconciled with the records of the Church Help Fund of Orange City of the Christian Reformed Church. H. V. Rowenhorst, President of the Northwestern State Bank of Orange City, Iowa, has certified to us that, the Church Help Fund, Christian Reformed Church, Marion Wiersma, Treasurer, had the following balances on account here at this bank on December 31, 1965:

Checking Account	\$27,588.79
Savings Account 4%	\$47,500.00
Time Certificates, No. 2424—4%	\$40,000.00

I have examined the Fidelity bond carried with the American Surety Company of New York, Bond No. 12-558-086, made payable to the Church Help Fund, Inc., of the Christian Reformed Church, for \$75,000, on Marion Wiersma, Treasurer, effective March 9, 1960, a continuous bond, \$149.60 premium paid on January 11, 1965, for year ended January 19, 1966.

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 Help Fund as of December 31, 1965, and the results of its operations for the year then ended. In conformity with generally accepted accounting principles applied on a basis consistent with that of the preceding year.

Respectfully submitted,
 Cora M. Hilger
 Iowa License No. 58

The Church Help Fund Schedule A

Statement of Assets—Analysis Cash in Bank

Northwestern State Bank, Orange City, Iowa
 —General Checking Account—
 Balance on hand, December 3, 1964\$ 28,182.06

Receipts:

Loan Repayments	\$188,094.94
Northwestern State Bank—Time Certificate	50,000.00
Northwestern State Bank—Savings Account	90,500.00
Northwestern State Bank—Interest	3,120.45
U.S.—Canadian Exchange	1,669.05
Refund—Loan Payment	250.00
Total	\$333,634.44

Disbursements:

New Loans	\$210,500.00
Northwestern State Bank—Time Certificate	40,000.00
Northwestern State Bank—Savings Account	90,000.00
U.S.—Canadian Exchange	1,687.09
Administration Expense	1,797.30
Refund loan—payment	250.00
Cash on hand	\$344,234.39
Cash on hand	\$ 17,582.11

Bank balance, December 31, 1965	\$27,588.79
Less outstanding checks No. 1016	6.68
No. 1022	10,000.00

Cash on hand

\$ 17,582.11

Statement of Assets—December 31, 1965

Northwestern State Bank—Checking Account	\$ 17,582.11
Northwestern State Bank—Savings Account	47,500.00
Northwestern State Bank—Time Certificate	40,000.00
Loans	2,105,645.83

Total Assets **\$2,210,727.94**

Schedule B**Analysis—Loans Outstanding**

No.	Church	Balance		Repay	Balance
		Dec. 31, 1964	New Loans		
1.	Abbotsford, B.C.	\$ 6,762.50	\$	\$ 606.25	\$ 6,156.25
2.	Ackley, Iowa	600.00		300.00	300.00
3.	Acton, Ont.	11,281.26			11,281.25
4.	Ada, Mich.	5,250.00		375.00	4,875.00
5.	Agassiz, B.C.	9,000.00		500.00	8,500.00
6.	Alameda, Cal.	2,150.00		2,050.00	100.00
7.	Alamosa, Col.	1,050.00		350.00	700.00
8.	Allison, Iowa—Bethel ...	1,831.00		150.00	1,681.00
9.	Alliston, Ont.	9,000.00		500.00	8,500.00
10.	Ann Arbor, Mich.	11,100.00		700.00	10,400.00
11.	Arcadia, Cal.	3,380.00		620.00	2,760.00
12.	Athens, Ont.	9,000.00		687.50	8,312.50
13.	Aylmer, Ont.	2,500.00		375.00	2,125.00
14.	Barrhead—Westlock, Alta.	9,450.00		600.00	8,850.00
15.	Barrie, Ont.	8,437.50		687.50	7,750.00
16.	Battle Creek, Mich.	500.00		500.00	none
17.	Bauer, Mich.	4,500.00		500.00	4,000.00
18.	Bejou, Minn.	1,805.00			1,805.00
19.	Belleville, Ont.	11,250.00		750.00	10,500.00
20.	Bellevue, Alta.	1,200.00		1,200.00	none
21.	Bemis, S.D.	700.00		350.00	350.00

No.	Church	Balance Dec. 31, 1964	New Loans	Repay	Balance Dec. 31, 1965
22.	Bigelow, Minn.	3,900.00		325.00	3,575.00
23.	Blenheim, Ont.	14,000.00		1,000.00	13,000.00
24.	Bloomfield, Ont.	9,000.00		1,000.00	8,000.00
25.	Blyth, Ont.	5,000.00			5,000.00
26.	Bowmanville, Ont.	7,350.00		600.00	6,750.00
27.	Bozeman, Mont.	3,450.00		3,450.00	none
28.	Brampton, Ont.	6,800.00		700.00	6,100.00
29.	Brandon, Man.	9,582.50		706.25	8,876.25
20.	Bradenton, Fla.	10,000.00		1,000.00	9,000.00
31.	Brantford, Ont.	6,124.90		937.50	5,187.40
32.	Britt, Iowa	5,800.00	6,500.00	825.00	11,475.00
33.	Brockville, Ont.-Bethel..	4,125.00		375.00	3,750.00
34.	Brooks, Alta.	7,200.00		450.00	6,750.00
35.	Brooten, Minn.	1,400.00		350.00	1,050.00
36.	Burdett, Alta.	8,750.00		500.00	8,250.00
37.	Burlington, Ont.	10,750.00		625.00	10,125.00
38.	Burnaby, B.C.	13,500.00		350.00	13,150.00
39.	Byron Center, Mich.- 2nd	7,000.00		500.00	6,500.00
40.	Caledonia, Mich.	4,500.00		500.00	4,000.00
41.	Calgary, Alta.-1st	7,200.00		600.00	6,600.00
42.	Calgary, Alta.-Em- manuel	29,400.00			29,400.00
43.	Calgary, Alta.- Maranatha	14,000.00		1,750.00	12,250.00
44.	Cascade, Mich.	7,750.00		1,000.00	6,750.00
45.	Cedar, Iowa	1,625.00	5,000.00	250.00	6,375.00
46.	Cedar, Springs, Mich.	4,500.00	4,500.00	250.00	8,750.00
47.	Chatham, Ont.	5,312.70		1,350.00	3,962.70
48.	Charlottetown, P. E.		15,000.00		15,000.00
49.	Chilliwack, B. C.	14,981.21		381.21	14,600.00
50.	Cincinnati, Ohio	1,200.00		1,200.00	none
51.	Clara City, Minn.	4,250.00		525.00	3,725.00
52.	Clarkson, Ont.	7,425.00		656.25	6,768.75
53.	Clinton, Ont.	7,250.00		543.75	6,706.25
54.	Cobourg, Ont.	12,250.00		750.00	11,500.00
55.	Cochrane, Ont.	7,338.05		531.25	6,806.80
56.	Colingwood, Ont.	10,600.00		650.00	9,950.00
57.	Columbus, Ohio- Olentangy	3,500.00		250.00	3,250.00
58.	Conrad, Mont.	1,375.30		505.00	870.30
59.	Cornwall, Ont.	7,312.50		625.00	6,687.50
60.	Crown Point, Ind.	18,500.00		1,500.00	17,000.00
61.	Cutlerville, Mich.-East..	5,500.00		500.00	5,000.00
62.	Dearborn, Mich.	3,635.00		3,635.00	none
63.	Decatur, Mich.	5,934.52		1,220.36	4,714.16
64.	Denver, Colo.-Fairview	12,975.00		675.00	12,300.00
65.	Denver, Colo.-Hillcrest	12,000.00		1,500.00	10,500.00
66.	Denver, Colo.-3rd	4,500.00		500.00	4,000.00
67.	Denver, Colo.-Trinity	8,050.00		800.00	7,250.00
68.	Drayton, Ont.	7,800.00		600.00	7,200.00
69.	Dresden, Ont.	7,125.00		625.00	6,500.00
70.	Duncan, B.C.	10,712.50		1,487.50	9,225.00
71.	Dundas, Ont.-Calvin	13,000.00			13,000.00
72.	Dunnville, Ont.	14,750.00		250.00	14,500.00
73.	Edmonton, Alta.-2nd	6,000.00		600.00	5,400.00
74.	Edmonton, Alta.-3rd	2,900.00		2,900.00	none
75.	Edmonton, Alta.- Maranatha	7,312.50		625.00	6,687.50

No.	Church	Balance Dec. 31, 1964	New Loans	Repay	Balance Dec. 31, 1965
76.	Edmonton, Alta.-- Ottewell	14,500.00		750.00	13,750.00
77.	Edmonton, Alta.-- West End	12,739.07		1,000.00	11,739.07
78.	Edson, Alta.	12,267.40		750.00	11,517.40
79.	Emo, Ont.	7,450.00	7,500.00	600.00	14,350.00
80.	Escalon, Cal.	12,625.00		2,000.00	10,625.00
81.	Escondido, Cal.	5,250.00		1,937.50	3,312.50
82.	Essex, Ont.	9,800.00		820.00	8,980.00
83.	Estelline, S.D.	3,950.00		250.00	3,700.00
84.	Everson, Wash.	1,200.00		1,200.00	none
85.	Exeter, Ont.	12,250.00		750.00	11,500.00
86.	Forest, Ont.	12,375.00		718.75	11,656.25
87.	Fort Lauderdale, Fla. ..	7,000.00		500.00	6,500.00
88.	Fort William, Ont.	6,587.50		750.00	5,837.50
89.	Framingham, Mass.	8,500.00			8,500.00
90.	Fremont, Mich.-Trinity	5,500.00		500.00	5,000.00
91.	Fruitland, Ont.	5,850.00		506.25	5,343.75
92.	Fruitport, Mich.	10,250.00		750.00	9,500.00
93.	Galt, Ont.	14,500.00			14,500.00
94.	Gary, Ind.	11,600.00		1,750.00	9,850.00
95.	Georgetown, Ont.	12,750.00		750.00	12,000.00
96.	Goshen, Ind.	12,333.34			12,333.34
97.	Grand Rapids, Mich.- Arcadia	12,416.68		916.66	11,500.02
98.	G.R., Mich.-Calvary	10,000.00		1,500.00	8,500.00
99.	G.R., Mich.-Grace	4,750.00		250.00	4,500.00
100.	G.R., Mich.-Ideal Park	10,000.00		1,333.32	8,666.68
101.	G.R., Mich.-Immanuel..	500.00		500.00	none
102.	G.R., Mich.-Millbrook..	5,000.00		500.00	4,500.00
103.	G.R., Mich.- Plymouth Hgts.	750.00		375.00	375.00
104.	G.R. Mich.-Princeton ..		15,000.00		15,000.00
105.	G.R., Mich.-Riverside ..	8,700.00		700.00	8,000.00
106.	G.R., Mich.- Roger Hgts.	7,500.00		500.00	7,000.00
107.	G.R., Mich.-36th St.	5,000.00		500.00	4,500.00
108.	Grandville, Mich.- Hanley	4,500.00		500.00	4,000.00
109.	Grandville, Mich.- Ivanrest	5,000.00	10,000.00	250.00	14,750.00
110.	Grandville, Mich.-South	5,500.00		500.00	5,000.00
111.	Granum, Alta.	3,775.00		500.00	3,275.00
112.	Grimsby, Ont.	14,250.00		750.00	13,500.00
113.	Guelph, Ont.	12,005.00		750.00	11,255.00
114.	Halifax, Nova Scotia	4,500.00		250.00	4,250.00
115.	Hamilton, Ont.- Immanuel	15,000.00		775.00	14,225.00
116.	Hamilton, Ont.- Mt. Hamilton	7,850.00		600.00	7,250.00
117.	Hammond, Ind.	12,325.00	5,000.00	725.00	16,600.00
118.	Hancock, Minn.	8,625.00		500.00	8,125.00
119.	Haney, B.C.	6,225.00		637.50	5,587.50
120.	Hartley, Iowa	12,450.00		500.00	11,950.00
121.	Hawarden, Iowa		5,000.00		5,000.00
122.	High River, Alta.	10,300.00			10,300.00
123.	Hills, Minn.	3,000.00		500.00	2,500.00
124.	Hoboken, N.J.	2,400.00		500.00	1,900.00
125.	Holland, Mich.-Calvary	9,500.00		500.00	9,000.00

No.	Church	Balance Dec. 31, 1964	New Loans	Repay	Balance Dec. 31, 1965
126.	Holland, Mich.-Calvin	6,500.00		500.00	6,000.00
127.	Holland, Mich.- Maranatha	7,000.00		1,000.00	6,000.00
128.	Holland, Mich.- Park Church	5,000.00		500.00	4,500.00
129.	Holland, Minn.	740.00		150.00	590.00
130.	Hollandale, Minn.	8,500.00		500.00	8,000.00
131.	Holland Center, S.D.	4,450.00		500.00	3,950.00
132.	Holland Marsh, Ont.	6,688.44		500.00	6,188.44
133.	Houston, B.C.	2,500.00		250.00	2,250.00
134.	Hull, Iowa-Hope	5,000.00	10,000.00	250.00	14,750.00
135.	Ingersol, Ont.	12,990.00		750.00	12,240.00
136.	Iron Springs, Alta.	6,667.50		1,198.93	5,468.57
137.	Jackson, Mich.	4,250.00		250.00	4,000.00
138.	Jarvis, Ont.	4,550.00			4,550.00
139.	Jenison, Mich.- Baldwin St.	1,000.00		1,000.00	none
140.	Jenison, Mich.-Trinity..	3,250.00		250.00	3,000.00
141.	Kalamazoo, Mich.-Faith		20,000.00		20,000.00
142.	Kalamazoo, Mich.- Knollwood	22,200.00		1,700.00	20,500.00
143.	Kalamazoo, Mich.- Prairie Edge	10,750.00		750.00	10,000.00
144.	Kalamazoo, Mich.- Southern Hgts.		15,000.00		15,000.00
145.	Kalamazoo, Mich.- Northern Hgts.		20,000.00		20,000.00
146.	Kalamazoo, Mich.- Westwood	4,500.00		500.00	4,000.00
147.	Kemptville, Ont.	2,300.00		500.00	1,800.00
148.	Kentville, Nova Scotia	15,000.00		750.00	14,250.00
149.	Kingston, Ont.	6,500.00		750.00	5,750.00
150.	Kitchener, Ont.	7,250.00		656.25	6,593.75
151.	Lacombe, Alta.-1st	1,875.00		700.00	1,175.00
152.	Lacombe, Alta.-Bethel	11,500.00		750.00	10,750.00
153.	Ladner, B.C.	10,375.00		825.00	9,550.00
154.	Langley, B.C.	7,947.50		687.50	7,260.00
155.	Leamington, Ont.	150.00		150.00	none
156.	Le Mars, Iowa	5,000.00		500.00	4,500.00
157.	Lethbridge, Alta.	7,100.00		1,000.00	6,100.00
158.	Lindsay, Ont.	13,388.00		512.50	12,875.50
159.	Listowel, Ont.	14,000.00		1,250.00	12,750.00
160.	London, Ont.	4,537.50		387.50	4,150.00
161.	Lucknow, Ont.	13,100.00		700.00	12,400.00
162.	Luverne, Minn.	5,375.00		750.00	4,625.00
163.	McBain, Mich.-Calvin..	9,000.00		1,000.00	8,000.00
164.	Manle, Heights, Ohio ..	7,000.00		500.00	6,500.00
165.	Medicine Hat, Alta.	12,000.00		1,250.00	10,750.00
166.	Midland Park, N.J.- Irving Park	6,000.00		500.00	5,500.00
167.	Miami, Fla.	7,000.00	12,000.00	1,000.00	18,000.00
168.	Milwaukee, Wis.	3,750.00		350.00	3,400.00
169.	Minneapolis, Minn.- Calvary	4,750.00		500.00	4,250.00
170.	Minneapolis, Minn.-1st	1,883.83		350.00	4,250.00
171.	Momence, Ill.	15,000.00		1,000.00	14,000.00
172.	Monroe, Wash.	3,150.00		450.00	2,700.00
173.	Montreal, Que.	30,000.00			30,000.00
174.	Morrison, Ill.	1,500.00		250.00	1,250.00

No.	Church	Balance Dec. 31, 1964	New Loans	Repay	Balance Dec. 31, 1965
175.	Mountain Lake, Minn...	1,807.25		168.25	1,639.00
176.	Mt. Vernon, Wash.-1st	7,000.00		500.00	6,500.00
177.	Muskegon, Mich.- Calvin-Bluffton	4,450.00		350.00	4,100.00
178.	Muskegon, Mich.-Grace	12,097.08		40.00	12,057.08
179.	Navan, Ont.	8,226.67		500.00	7,726.67
180.	Neerlandia, Alta.	2,750.00		500.00	2,250.00
181.	New Liskeard, Ont.	11,075.00		400.00	10,675.00
182.	New Market, Ont.	14,750.00			14,750.00
183.	New Richmond, Mich...	4,000.00		250.00	3,750.00
184.	Newton, N.J.	3,000.00		650.00	2,350.00
185.	New Westminster, B.C...	7,537.50		600.00	6,937.50
186.	Niagara Falls, Ont.- Rehoboth	12,500.00			12,500.00
187.	North Haledon, N.J.	12,900.00		1,200.00	11,700.00
188.	Oak Forest, Ill.-Hope...	13,500.00		1,500.00	12,000.00
189.	Ogilvie, Minn.	9,400.00		1,000.00	8,400.00
190.	Ontario, Cal.	5,000.00		500.00	4,500.00
191.	Orangeville, Ont.	10,985.00		720.00	10,265.00
192.	Orillia, Ont.	14,000.00		750.00	13,250.00
193.	Oshawa, Ont.-Hebron ..	11,812.50		750.00	11,062.50
194.	Oshawa, Ont.-Zion	5,000.00	10,000.00		15,000.00
195.	Oskaloosa, Ia.-Bethel ..	5,300.00		550.00	4,750.00
196.	Ottawa, Ont.	10,125.00		1,250.00	8,875.00
197.	Owen Sound, Ont.	3,100.00		637.50	2,462.50
198.	Palos Hgts, Ill.	7,900.00		700.00	7,200.00
199.	Paramus, N.J.	4,250.00			4,250.00
200.	Parchment, Mich.	7,500.00		500.00	7,000.00
201.	Paterson, N.J.-Madison		10,000.00		10,000.00
202.	Peers, Alta.	11,812.50		1,000.00	10,812.50
203.	Pella, Ia.-Calvary	3,250.00		3,250.00	none
204.	Pembroke, Ont.-Zion ..	9,187.50		687.50	8,500.00
205.	Peterborough, Ont.	13,250.00		800.00	12,450.00
206.	Phoenix, Ariz.	1,000.00		1,000.00	none
207.	Phoenix, Ariz.- Orangewood		15,000.00		15,000.00
208.	Pine Creek, Mich.	900.00		900.00	none
209.	Pipestone, Minn.	5,000.00		500.00	4,500.00
210.	Plainfield, Mich.	10,100.00		675.00	9,425.00
211.	Port Alberni, B.C.	3,900.00		300.00	3,600.00
212.	Port Arthur, Ont.	15,000.00			15,000.00
213.	Portland, Mich.	2,500.00		500.00	2,000.00
214.	Randolph, Wis.-2nd	2,250.00			2,250.00
215.	Raymond, Minn.	945.00		250.00	695.00
216.	Red Deer, Alta.	7,125.00		750.00	6,375.00
217.	Redlands, Cal.- Highland Avenue	8,900.00		1,675.00	7,225.00
218.	Regina, Sask.	14,545.00		750.00	13,795.00
219.	Renfrew, Ont.	12,000.00		750.00	11,250.00
220.	Renville, Minn.-Emden	8,000.00		1,000.00	7,000.00
221.	Richmond, B.C.	9,000.00			9,000.00
222.	Rock Rapids, Ia.	4,545.00		850.00	3,695.00
223.	Rocky Mt. House, Alta.	6,487.50		637.50	5,850.00
224.	Roseville, Mich.- Immanuel	6,000.00		750.00	5,250.00
225.	Saginaw, Mich.	3,779.74	15,000.00	3,779.74	15,000.00
226.	San Diego, Cal.	11,700.00		3,100.00	8,600.00
227.	Sarnia, Ont.-1st	6,000.00		1,150.00	4,850.00
228.	Sarnia, Ont.-2nd	7,350.00		650.00	6,700.00

No.	Church	Balance Dec. 31, 1964	New Loans	Repay	Balance Dec. 31, 1965
229.	Saskatoon, Sask.—Bethel	11,500.00			11,500.00
230.	Seattle, Wash.—1st	7,250.00		775.00	6,475.00
231.	Seattle, Wash.—Calvary	10,250.00		750.00	9,500.00
232.	Sheboygan, Wis.—Calvin	10,500.00		750.00	9,750.00
233.	Sibley, Ia.	1,890.00		360.00	1,530.00
234.	Simcoe, Ont.	10,800.00		1,700.00	9,100.00
235.	Sioux City, Ia.	11,400.00		900.00	10,500.00
236.	Smithers, B.C.	10,890.00		855.00	10,035.00
237.	South Bend, Ind.	1,526.75		175.00	1,351.75
238.	Springdale, Ont.	10,000.00		1,000.00	9,000.00
239.	St. Catharines, Ont.	6,187.50		637.50	5,550.00
240.	Stratford, Ont.	10,000.00			10,000.00
241.	Strathroy, Ont.	6,200.00		637.50	5,562.50
242.	St. Thomas, Ont.	10,312.50		762.50	9,550.00
243.	Sun Valley, Cal.—Bethel	8,000.00		750.00	7,250.00
244.	Surrey, B.C.	14,500.00		750.00	13,750.00
245.	Sussex, N.J.	3,725.00		575.00	3,150.00
246.	Taber, Alta.	14,440.59		1,448.97	12,991.62
247.	Telkwa, B.C.	10,250.00		265.00	9,985.00
248.	Terrace, B.C.	9,250.00		625.00	8,625.00
249.	Terra, Ceia, N.C.	3,700.00		595.00	3,105.00
250.	Toronto, Ont.—1st	4,250.00		450.00	3,800.00
251.	Toronto, Ont.— Grace Scarborough		10,000.00		10,000.00
252.	Toronto, Ont.— 2nd-Weston	12,000.00		750.00	11,250.00
253.	Toronto, Ont.— Rehoboth	3,175.00		362.50	2,812.50
254.	Toronto, Ont.— Willowdale	8,000.00		800.00	7,200.00
255.	Tracy, Ia.	3,250.00		250.00	3,000.00
256.	Transcona, Man.	3,750.00		250.00	3,500.00
257.	Trenton, Ont.—Ebenezer	6,375.00		600.00	5,775.00
258.	Truro, N.S.	8,500.00		500.00	8,000.00
259.	Tucson, Ariz.—Bethel	20,000.00		1,250.00	18,750.00
260.	Tyler, Minn.	315.00		45.00	270.00
261.	Vancouver, B.C.—1st	2,500.00		1,000.00	1,500.00
262.	Vancouver, B.C.—Bethel	7,875.00		562.50	7,312.50
263.	Vauxhall, Alta.	3,850.00		400.00	3,450.00
264.	Victoria, B.C.	9,900.00		625.00	9,275.00
265.	Vogel Center, Mich.	4,500.00		500.00	4,000.00
266.	Wallaceberg, Ont.	10,362.50		762.50	9,600.00
267.	Wayland, Mich.	7,000.00		1,000.00	6,000.00
268.	Welland Junction, Ont.	13,750.00		750.00	13,000.00
269.	Wellandport, Ont.	6,875.00		625.00	6,250.00
270.	Western Springs, Ill.	3,375.00		900.00	2,475.00
271.	Wheaton, Ill.	3,500.00		500.00	3,000.00
272.	Williamsburg, Ont.	8,750.00		625.00	8,125.00
273.	Willmar, Minn.	8,500.00		500.00	8,000.00
274.	Winfield, Ill.	20,000.00			20,000.00
275.	Winnipeg, Man.	4,550.00			4,550.00
276.	Winnipeg, Man.—Kildonan	15,000.00		1,000.00	14,000.00
277.	Woodstock, Ont.	4,799.50		800.00	3,999.50
278.	Wyoming, Ont.	7,387.50		662.50	6,725.00
279.	York, Ont.	9,000.00		600.00	8,400.00
280.	Zeeland, Mich.—Bethel	2,500.00		500.00	2,000.00
281.	Zillah, Wash.	1,575.00		600.00	975.00

TOTAL.....\$2,083,240.77 \$210,500.00 \$188,094.94 \$2,105,645.83

SUMMARY

Balance on hand December 31, 1964\$ 28,182.06

Receipts:

Loan Repayment—Schedule "B"	\$188,094.94
NW State Bank—Time Deposit—Schedule "A"	50,000.00
NW State Bank—Savings Account—Schedule "A"	90,500.00
NW State Bank—Interest—Schedule "A"	3,120.45
U.S.—Canadian Exchange—Schedule "A"	1,669.05

333,384.44

TOTAL\$361,566.50

Disbursements:

New Loans—Schedule "B"	\$210,500.00
NW State Bank—Time certificate—Schedule "A"	40,000.00
NW State Bank—Savings Account—Schedule "A"	90,000.00
U.S. Canadian Exchange—Schedule "A"	1,687.09
Administration Expense—Schedule "C"	1,797.30

343,984.39

Cash on hand December 31, 1965 17,582.11

TOTAL\$361,566.50

Administration Expense—Schedule "C"

Total Administration Expense\$ 1,797.30
(Itemized Accounts Available)

REPORT 7

SPECIFIC MATTERS OF THE CANADIAN CHURCHES

Synod of the Christian Reformed Church,
to convene on Wednesday, June 8, 1966,
at Pella, Iowa, U.S.A.

ESTEEMED BRETHREN:

Your committee calls attention to the following:

I. HISTORICAL BACKGROUND

The problem of peculiar Canadian matters and a proposed plan to deal with them was brought to the attention of the Synod of 1965 by an overture from Classis Chatham (Overture 26, Acts 1965, p. 460). By way of this overture, supported by Classes Eastern Ontario, Hamilton and Toronto, the four Classes of Eastern Canada requested permission to convene as a Regional Synod with circumscribed powers as would be decided by Synod. This request was made by the Eastern Canadian Classes after five years of experience with an "Inter-Classical Conference." This Conference had no official standing as an ecclesiastical assembly and could act only in an advisory capacity. These Classes were of the conviction that an assembly was needed with power to act. They therefore overtured Synod to assent to the introduction of a "Regional Synod." This overture was neither adopted nor rejected by the Synod of 1965. Instead a Committee was appointed to study the entire field of peculiar Canadian matters as these confronted the churches in Canada.

II. MANDATE

The mandate given to your Committee reads as follows: "That Synod appoint a committee which shall study ways and means by which the Christian Reformed Churches of Canada may most effectively deal with matters that are peculiar to them as a body of churches in Canada. *Observation:* There are also matters peculiar to the churches in the United States. This committee shall be composed of persons both from Canada and the United States. (See Art. 159)

Grounds:

a. There is a new situation in the Christian Reformed Church, since it has become an international denomination having about one fourth of its congregations in Canada. The implications of that situation should be studied.

b. The matters involved concern the entire denomination.—Adopted" Acts 1965, pp. 84, 85.

III. ANALYSIS OF THE MANDATE

The mandate calls for answers to the following questions:

A. Are there matters peculiar to the Christian Reformed Churches of Canada that call for decision and action?

B. Are these matters confronting the churches of Canada different from those faced by the churches in the United States?

C. How can these matters peculiar to Canadian churches best be taken care of?

IV. MATTERS PECULIAR TO THE CANADIAN CHRISTIAN REFORMED CHURCHES

In respect to the question: "Are there peculiar matters in Canadian churches that call for decision and action?" your committee feels that some of the unique responsibilities confronting the Canadian churches can be met adequately without united decision and action. We refer then to unique situations confined to particular congregations and/or classes. By way of an example, the congregation in Montreal is confronted with a distinctive and challenging responsibility within the French-speaking Province of Quebec. Other examples could be added to illustrate situations where one or more congregations or classes within a given area face peculiar matters that call for decision and action. In respect to such matters, the committee is of the opinion that as much as possible should be done locally by the consistories and classes involved.

However, after careful consideration of the material contained in the overture of Classis Chatham (Acts 1965, p. 460) and a broad discussion on the place and task of the Canadian churches within their nation, your committee judges that there are matters peculiar to the Canadian churches as a body that call for some *united* decision and action. These peculiar matters are present in the following areas:

A. Official contact with the Canadian government on such matters as: The Lord's Day Act, laws on incorporation and proposed legislation in which Biblical principles are involved.

B. Matters of public relations as: Canadian Centennial in 1967, government control of radio and television, and press releases.

C. Spiritual care for those in the Canadian armed forces.

D. Contacts with other churches and/or denominations in Canada.

E. Liaison with Canadian Christian institutions of mercy and social-cultural organizations.

The question may be asked: "Are these matters confronting the Christian Reformed Churches in Canada different from those faced by the churches in the United States?" In general, the answer is, "No." The same general issues are present within the churches of Canada and the United States. However, in the case of the churches within Canada and the United States, these issues arise in the context of churches with a different history within a different nation with a different government, e.g. in Canada, radio and television broadcasting is controlled and operated partially by the national government. In the incorporation of churches, the existing legislation generally deals with denominations rather than with single congregations. In education, both public and separate (Roman Catholic) schools receive government aid. These matters merely illustrate some of the characteristics of the national environment in which the Canadian churches have developed. In view of this,

the Canadian churches can best fulfill their responsibility towards their nation in a somewhat independent manner within the broader framework of the international Christian Reformed Church.

Furthermore, the Christian Reformed Church as a *denomination* is United States orientated. It has developed and grown during the first one hundred years of its existence within the national context of the United States. It may be described as a United States denomination with congregations in Canada. If the Christian Reformed Church had grown from similar and equal beginnings at about the same rate in both the United States and Canada, the matter under study would undoubtedly be of a different nature. However, we must face the situation that obtains today.

Another difference between the churches in Canada and the United States lies in the different stage of development and acclimatization within their respective nations. The overwhelming majority of members within the churches in Canada has recently come from a specific background (religious, social and political) in the Netherlands. These members are now finding their place within a new national situation which requires specific direction and action. The Canadian churches should assume their full responsibility within national life as quickly as possible. This process of development and acclimatization has been far more gradual within the United States. The Christian Reformed churches in the United States have become American orientated at a rather leisurely pace. At present their place within national life is somewhat fixed.

Finally, one may not overlook the difference between the United States and Canadian churches because of the latter's recent background in the Netherlands. There is no disagreement between the membership of the Christian Reformed churches in the United States and Canada in respect to loyalty to the Word of God and the Reformed confessions. However, there are differences within that general framework of essential agreement. The members of the Canadian churches, barring a few exceptions, have recently immigrated from a historical national situation where Christian social and political organizations were of great influence in society. In the main, they were members of churches which were proportionately large in number. Consequently, these churches had a great impact upon national life. The churches in the United States, however, have always been a small minority within a very large country. They have developed within that country largely in isolation. The result of these distinct backgrounds give rise to different attitudes, and even different objectives within the churches in Canada and the United States.

V. POSSIBLE WAYS AND MEANS BY WHICH MATTERS PECULIAR TO THE CANADIAN CHURCHES MAY BEST BE DEALT WITH

A. How have other denominations in a somewhat similar situation addressed themselves to the distinct matter of a church within two nations?

1. In the past, many churches in Canada have had official ties with American denominations. However, since the War of 1812 and particu-

larly after the Canadian Confederation in 1867, there was an increase of ecclesiastical independence of Canadian churches from their American or English counterparts. The Presbyterian Church of Canada was established in 1875. The First General Synod of the Church of England in Canada was held in 1893. Many of the Lutheran churches, which were affiliated with the Lutheran Churches in the United States at the beginning, were later organized into independent Lutheran Synods in Canada and are now associated with one another in a separate Canadian Lutheran Council. In the denominations mentioned above, the solution to matters peculiar to Canadian churches has been found in the direction of complete separation and independence from other national churches.

The consensus of opinion within the Christian Reformed churches in Canada is adverse to the idea of a separate national church. Your committee is of the same conviction.

2. The Lutheran Church Missouri Synod, with many congregations in Canada, has taken a different approach to the matters peculiar to the churches in Canada. In its church structure, the Lutheran Church Missouri Synod has established Districts which may be compared with Reformed Provincial Synods. These Districts are "created by Synod to carry out its work in a respective territory." Such a District was also established in Canada called "The Canadian District of the Missouri Synod." Each District is an integral part of the entire body of churches, and as it is stated: "Over against these Districts, Synod is not merely an advisory body." Nonetheless, a certain delegated authority is inherent in the Districts. "Each District is at liberty to adopt such by-laws and resolutions as it deems expedient for its conditions, provided that such by-laws and resolutions do not conflict with the Constitution and By-Laws of Synod." (cf. *Handbook of the Lutheran Church Missouri Synod* 1960, Article XII and By-Laws, Article 3.01 and 3.03)

B. How have Reformed Churches met a similar situation in the past? The historical solution within the Reformed system of church polity has been found in the formation of provincial, particular, or regional synods. An example of a national particular synod is found within the church structure of the Gereformeerde Kerken in Nederland. Within this denomination, some 15 congregations are situated in Germany. These churches (Altreformierte Kirchen in Niedersachsen) are organized into two classes (Oostfriesland and Graafschap Bentheim) and into one particular synod. In this way, these national churches are able to address themselves to matters peculiar to their particular situation.

Since however, the matter of particular or regional synods has been debated and postponed repeatedly by past synods, your committee would not recommend such a course of action at this time. "It would be unwise to try to impose particular synods upon the church until more receptivity toward them is evidenced" (Acts 1960, p. 78).

C. Is there another alternative possibility whereby the churches in Canada can take united decision and action on matters peculiar to themselves? Your committee is of the opinion that such a possibility exists within the newly adopted Church Order of the Christian Reformed Church. Article 44 of the revised Church Order reads: "A classis may

take counsel or joint action with its neighbouring classis or classes in matters of mutual concern." This article does not refer to the ordinary business of a particular classis, since these matters can be discussed and decided at a classical meeting. Nor does this article refer to the ordinary matters of the church at large, since these items can be transacted by Synod itself or by its committees. The evident intention of Article 44 (R.C.O.) is to provide an avenue of "counsel and/or joint action" in matters which are peculiar to two or more classes in a given area. Something of this is already being done in certain areas of the Christian Reformed Church, e.g. the combined effort of Classes Hackensack and Hudson to meet the evangelism challenges in their area by way of the Eastern Home Missions Board and secondly, the cooperation of the Michigan Classes in the operation of the Ann Arbor Chapel.

Your committee feels that the application of Article 44 will provide an avenue whereby the Canadian churches can address themselves to the matters peculiar to their own national situation. By implementation of Article 44, the Canadian classes could take "counsel and joint action" in a united way on "matters of mutual concern." It is to be understood, however, that such inter-classical "counsel or joint action" cannot and may not function as a court of appeal in cases of discipline or protests, nor deal with matters of doctrine, liturgy, or church polity. Such inter-classical "counsel or joint action" would be confined only to matters of mutual concern as circumscribed by the cooperating classes in a special mandate. The "joint action" agreed upon by the participating classes would assume the subsequent support of all cooperating classes, unless such action is in conflict with the principles of Reformed church polity, or in disagreement with decisions of major and minor assemblies. In addition, each participating classis possesses the inherent right to terminate its continued cooperation with other classes in "matters of mutual concern" whenever a particular classis is convinced that weighty reasons require such action.

In view of the foregoing, your committee presents the following recommendations for consideration and adoption by Synod.

VI. RECOMMENDATIONS

A. That Synod remind the congregations and classes of the Christian Reformed Churches in Canada that the first responsibility of dealing with matters peculiar to their situation resides with the local consistorial and classical assemblies in keeping with the principle of Article 28, a & b of the Revised Church Order.

B. That Synod declare that in harmony with Article 44 of the Revised Church Order, the Canadian classes may "take counsel or joint action" as often as necessary on matters that are peculiar to the Christian Reformed Churches in Canada.

C. That Synod declare that the matters to be considered by the cooperating classes be confined to those matters that are of "mutual concern" (Art. 44) and which cannot with equal effect be dealt with either by the local churches individually, or by the classes, or by the general synod,

or by their respective committees. Examples of such matters of "mutual concern" are found under Section IV, A-E of this report.

D. That Synod declare that the inter-classical gathering, where "counsel or joint action" is taken, shall in no wise be construed as a court of appeal in cases of discipline or protest against decisions of other ecclesiastical assemblies.

E. That Synod affirm the voluntary character of this inter-classical "counsel or joint action" in that each invited classis remains free to join and to continue participation in such a cooperative effort.

Grounds:

1. The proposed plan of action recognizes that there are matters peculiar to the churches in Canada and offers an effective means to deal with them.

2. The proposed plan is an implementation of Article 44 of the Revised Church Order.

F. That the chairman be permitted to represent the committee at Synod.

Respectfully submitted,

Rev. T. C. Van Kooten, chairman

Rev. J. A. De Kruyter

Rev. J. T. Holwerda

Rev. L. Mulder

Dr. L. Praamsma

Rev. A. H. Venema, Sec'y

REPORT 8
THE BOARD OF TRUSTEES OF
CALVIN COLLEGE AND SEMINARY

ESTEEMED BRETHERN:

This report of the Board of Trustees of Calvin College and Seminary covers the activities of the Board of the College and Seminary for the period from June, 1965, through the meeting of the Board of Trustees in February, 1966. A supplementary report on developments between February, 1966, and the May meeting of the Board, including further recommendations as adopted for presentation to Synod in May, will be submitted after the May meeting of the Board.

I. INFORMATION:

A. Board of Trustees

1. The Board of Trustees membership has increased to 42 members with the addition of the Rev. J. O. Schuring as delegate from the new Classis Florida. As usual, there was considerable change from the list approved by the Synod in 1965 due to moving, retirement and the fact that some members have served six years. In addition to the delegates chosen by classes there are nine members-at-large representing four districts.

2. *Officers.* The officers chosen at the February meeting of the Board are:

President, Rev. Henry De Mots
First Vice-President, Dr. Jacob Hoogstra
Second Vice-President, Rev. Charles Greenfield
Secretary, Rev. Elco H. Oostendorp
Assistant Secretary, Mr. Robert Goldsword
Treasurer, Mr. Richard Hoekstra

3. *Meeting.* The winter meeting of the Board was held in the Commons Board Room on the Franklin Street Campus February 8, 9, and 10, 1966. This was one of the shortest meetings in recent years, in part because there was very little business from the Seminary, and in part because there were not as many interviews with prospective teachers in the College as the Administration had hoped for. Although a great deal of work has been done by the Long-Range Planning Committee and the Executive Committee on the Knollcrest Campus building program this was at a stage which did not require lengthy discussion at this meeting.

4. *Executive Committee.* This committee is composed of twelve members, seven ministers and five laymen. It met once a month except in July and conducted business that needed to be done between the meetings of the entire Board. During the past year several members of the Executive Committee have served also on the Long-Range Plan-

ning Committee, and a great deal of time and effort has been devoted to the planning and execution of the building program as authorized by the Synod 1965. Not only members of the Board, but also several individuals in the Administration and on the Faculty have given long hours of hard work to this program which involves careful accounting of the gifts of God's people in a way most advantageous to the Church and our educational program for many years to come.

5. *Class Visits.* As in the past members of the Board within reasonable distance of the campus have been asked to visit classes of faculty members up for reappointment. As the staff grows in size this is becoming a more difficult task, and the Board decided to study methods of improving present procedures. Also the question of other ways of contact with the faculty in addition to class visits connected with reappointment have been discussed and are under study. As the institution becomes larger, relationships tend to become more impersonal and traditional methods need updating.

6. *The Graduate Studies Committee:* This is a committee of Board and Faculty members which has been studying the questions raised by need for an expanded program of higher education, beyond the college level, based on the principle of our Reformed world and life view. Progress is being made and we hope that something concrete can be proposed to Synod after the meeting in May.

B. *The Seminary.*

1. *Faculty*

a. There has been no change in the personnel of the Seminary Faculty. Dr. John Kromminga has again functioned as President; other Faculty members are: Professors Anthony A. Hoekema, Fred H. Klooster, Carl G. Kromminga, Henry Stob, Bastiaan Van Elderen, and Marten Woudstra; Associate Professors Harold Dekker and John H. Stek; and Assistant Professors Andrew J. Bandstra, Peter Y. De Jong and Henry Zwaanstra. Dr. Ann Janssen and the Rev. Leonard Verduin (first semester only) rendered teaching service on a part-time basis. Professor Van Elderen serves as Academic Dean, Professor Bandstra as Dean of Students, Professor Carl Kromminga as Director of Field Education, and Professor Henry Stob as Secretary of the Faculty.

b. Mr. Henry Zwaanstra has been called by the Alger Park Church and examined by Classis Grand Rapids South preparatory to his ordination. The service at which he was ordained was held March 20, 1966.

c. Dr. Bastiaan Van Elderen was installed as Professor of New Testament with indefinite tenure as approved by the Synod of 1965 in a special service held on November 11, 1965. On this occasion Dr. Van Elderen delivered an address on "New Perspectives in Biblical Research."

d. *Leave of Absence.* Professor John Stek has completed a year's leave of absence and work on his doctoral degree; he has resumed his teaching duties and is pressing on with his degree program. Dr. Bastiaan Van Elderen has been granted a leave for the academic year 1966-'67 in order to pursue research in the field of archaeology. He is the recipient of a \$4,000 grant from the American Association of Theo-

logical Schools. Dr. Anthony Hoekema has been spending the past academic year in England, studying at the University at Cambridge on Calvin's teaching concerning the covenant. He also was the recipient of a \$4,000 grant from A.A.T.S.

e. *Consultation with Denominational Executives.* In order to discharge its function of being the School of the Church more effectively, the Seminary Faculty arranged a meeting with representatives of several denominational boards and committees on January 21, 1966. This proved a very helpful meeting and gives promise for opening up future avenues of service and interaction.

f. *Calvin Theological Journal.* By the time Synod meets, the first issue of a scholarly journal produced by the faculty of Calvin Seminary should be published. For an introductory period copies will be sent to all Christian Reformed ministers and other persons as provided by Board action.

2. Curriculum

a. All the required courses were again taught in the Seminary.

b. The following new elective courses have been introduced this year:

The Epistle to the Hebrews, Dr. Andrew Bandstra

The Christology of Oscar Cullmann, Dr. Andrew Bandstra

The Church's Ministry to the Family, Dr. P. Y. De Jong

The Organization of the Christian Church in the Apostolic Age,
Dr. P. Y. De Jong

The Significance of Roman Catholic Renewal for Church Order,
Dr. P. Y. De Jong

The Christian Reformed Church and Its Environment
(1895-1920), Professor Henry Zwaanstra

The Theology of Dietrich Bonhoeffer, Dr. Henry Stob

3. Students

a. The enrollment of the Seminary has set a new record. As reported by President Kromminga in October there were 149 regular undergraduate students, 21 graduate students, and 20 unclassified, auditors and visitors for a total of 190. Three undergraduate students decided to discontinue studying for the ministry. Because of the large number of students admitted with academic deficiencies last fall the Executive Committee and the Board have had to approve an unusually large number of changes in status of Seminary students.

b. A program of psychological testing for both Junior and Senior pre-seminary students in the College, approved by the Board and Synod, is being put into operation under supervision of the Calvin Psychological Institute. This program will be on a trial basis of two years and its results will then be evaluated.

c. Five students from Dordt College were admitted to the Seminary last fall after an interview by delegates of six classes in the mid-west. This procedure will again be followed for ten graduates of Dordt who wish to enter the Seminary in 1966.

d. Nine men were granted licensure to exhort until June, 1966.

C. *The College*

1. *The Faculty*

a. The teaching and administrative staff now consists of 142 persons; of this number 120 are engaged in full-time teaching. There are 32 persons who teach on a part-time, non-faculty basis. Twenty-two persons joined the staff this year. Nine faculty members are on leave of absence working on graduate programs or research, etc., and many others are working on doctoral studies. The growth of the College enrollment demands addition of many more staff members; obtaining well-qualified people who are also committed to the principles for which Calvin stands becomes increasingly difficult in a day when there is great competition for their services. As a Board we earnestly request all our office-bearers who read this report and the members of Synod to make this need a matter of prayer and active interest in encouraging our youth to give themselves for the cause of Christian higher education.

b. Twenty-five members of the staff were up for reappointment. They will be listed under recommendations for Synod's approval. Where necessary according to the rules they have been interviewed by the Board. Dean John Vanden Berg has been reappointed as Vice President of Academic Affairs. Mr. James Hoekenga has been serving as Director of Alumni Affairs.

c. Six new appointments to the Faculty were made by the Board in February, their names also listed for Synod's approval under appointments recommended. The President reported that some who had been interviewed and appointed declined. It is hoped that more names can be presented in May.

d. *Special Recognition of Calvin Faculty Members.* In his report to the Board, President Spoelhof listed 36 items acknowledging special services or accomplishments of faculty members; some of these referred to joint efforts involving more than one faculty member. As the size of the faculty increases this list will also grow. We call this matter to the attention of Synod with the suggestion that we as sponsoring Church do well to take note of the diligence and faithfulness of these men and women. The Board asked the President to convey its appreciation to them for their contributions. In addition to these activities more closely connected with academic efforts, many of the faculty members have been giving time and effort as members of boards and committees and many serve as office-bearers in their churches.

e. While none of the faculty members have been removed by death since last Synod, several of the emeriti of advanced age are ill. We remind you of the needs of these pioneers who so often are forgotten by a younger generation.

f. *Changes in the Faculty* of interest to many in the churches are the resignation of Professor Seymour Swets as Head of the Music Department. Dr. John Hamersma will replace him. Also, Dr. Barney Steen has resigned as Varsity Basketball Coach, but remains as Head of the Physical Education Department.

2. Curriculum

a. The Curriculum Study Report. This is a lengthy document, fruit of many hours of hard work by a committee of the College Faculty in cooperation with the entire Faculty. During February the Faculty voted on several crucial points suggested by the report. Further action on this exciting and vital matter will, the Lord willing, be reported after the Board meeting in May.

b. The College Faculty has also given serious thought to the Graduate Studies Report and is vitally interested in this matter of expanding Christian higher education beyond the college level.

c. New courses in Economics and Psychology were approved by the Board and will be introduced to meet changing demands.

d. The revision of the requirements for admission to the Seminary, reported to Synod last year, has resulted in decreasing demand for courses in Classical Greek. The effect of this revision upon the Department of Classical Languages in the College is being watched with concern; changes in the character of the first year Greek course may be necessary.

3. *College Counselling.* In his report to the Board Dr. Spoelhof called attention to the continuing efforts being put forth to improve the counselling system for College students. In this connection there has been a change in policy for pre-seminary students. The Board is also working on getting more information through personal counselling with these students before they are admitted to the Seminary. The Calvin Psychological Institute, with Drs. R. Bijkerk and A. J. Reynolds as permanent staff members, has proved a valuable adjunct to the College counselling services. Its services are also available to the Christian Schools of the area.

4. Students

a. Student recruitment is the responsibility of several members of the administration, but this year Mr. Donald Lautenbach has been working as Coordinator of Admissions and Student Financial Aid. A variety of programs is in effect to interest high school seniors in coming to Calvin. Much depends upon the cooperation of the local consistories, which sad to say, sometimes is not as good as it ought to be.

b. Student loans are available from a large number of government plans. Scholarships are also increasingly obtainable. Availability of such help makes it possible for any worthy student to go to Calvin. The College office will gladly give information on these programs to all who are interested.

c. Enrollment the first semester totalled 2942 students, 2776 full-time and 166 part-time, of which 94.49% come from Christian Reformed homes. 242 students have indicated intentions of studying for the ministry, or 8.2%, a slight increase over last year.

d. Enrollment projections based on a variety of sources indicate that by 1975 Calvin can expect an enrollment of more than 5,000 students. Our planning for the Knollcrest Campus is currently based on this projection.

e. Student housing poses problems. Two new residence halls are now being built on Knollcrest Campus. They will make room in other Col-

lege-owned and supervised housing for those now living in substandard housing. In the long range planning for the new campus this matter will need much attention, not only as concerns single students, but also for the many married students.

f. Spiritual life of the students is the object of concern and activities are planned for the spiritual welfare of the student body. Although the *Grand Rapids Press* gave great publicity to the matter of chapel skipping this is not as serious a problem as it was made to appear. Compulsory chapel attendance has always been and will no doubt remain difficult to enforce. Efforts are made to make the services appealing. "Mission Week" and "Religious Emphasis Week" were occasions for special emphasis on religious themes. Synod is reminded that the entire denomination owes a debt of gratitude to several of the churches in the area of our School who make special sacrifices to accommodate the students. Home churches can also do much for students at Calvin by maintaining regular contacts as much as possible. A recommendation for services at Knollcrest will again be submitted to Synod. There are several types of special religious activity on campus, such as Bible-study groups, devotional hours, etc. All of these activities are in a definite way the concern of the College Chaplain.

5. *The Library*

Heritage Hall is a division of the Library services at Knollcrest to which attention is especially called at this time. Efforts are being put forth to establish a very extensive collection of historical material bearing upon our Church and related activities. Microfilming of records will not only build up a valuable collection, but also safeguards records of our churches, schools and other organizations. In addition to the Heritage Hall program we may report that the Library staff has been reorganized and enlarged. Naturally as our schools grow the Library must keep pace. In any Graduate Studies Program such as envisaged hopefully the Library will play a very crucial role.

D. *Property and Finance*

1. We are grateful that we can report that for the fiscal year ending August 31, 1965, the operating expenses of College and Seminary were again met. Total expenses were \$2,388,855.70 and income was \$2,394,570.60, leaving a balance of \$5,714.90.

2. The same cannot be said for the building program. Although funds from the drive and other sources have been coming in well the greatly expanded building operations presently being carried on made it necessary to take advantage of authorizations of past Synods and borrow on a short term basis from local banks. Some of this was in anticipation of receipts of Government loans; some will have to be paid back from income. Recommendations will be made regarding continued efforts to finance our building program. Federal and state loans and grants are available. It must be borne in mind that financing for residence halls and the Commons will be repaid from income for services rendered and thus will not need to be paid for directly by the Church.

3. It is hoped that next year, with two new residence halls and the Auditorium-Music-Speech Building available for additional classrooms

the Sophomore class can be moved to Knollcrest. This will relieve pressure on the Franklin Campus. The new Physical Education Building was in use and has proved very satisfactory except for some minor inconveniences. More parking spaces will be provided on a temporary basis. The Auditorium-Music-Speech Building is progressing according to plan; the residence halls were a bit behind schedule, but it is hoped they can be used in September of this year. Work on the new Commons and Science Buildings, authorized by Synod last year, has not progressed as rapidly as desired. As our enrollment and plant become larger and more complex, more work devolves upon the Business Office and new procedures must be introduced to handle the work load. The Board has taken note of the efficient and diligent services of our business manager and his staff.

E. *College Relations and Development*

Mr. James Hoekenga has been working hard as Coordinator of Alumni Affairs and Editor of the Alumni publication *The Spark*. Other contacts with our people have been maintained by mailing them *Calvinia*, edited by Mr. Joe Orlebeke and sent to some 72,000 persons. A special edition, "From Our Calvin Chapel" has been well received not only in our circles, but by many outside institutions as well. A series of 34 half hour lectures on tape by members of the faculty has been well received. Efforts are being made in various ways to establish and maintain good relationships with the community, especially the business and political leaders whose good will means much to Calvin in many ways. The receipts from the Calvin Development campaign have totalled \$482,488.84 for 1965. \$9,000 has been received in the newly inaugurated annuity program mentioned to Synod of 1965 and put into effect during the past months. It is hoped that this will be an increasing source of revenue from those who wish to have a reliable income while their money is working for Calvin. The "Telethon" campaigns have been very successful in bringing in added support for the expansion drive, and also helping bring about more complete and satisfactory understanding of the needs and problems of our College.

II. RECOMMENDATIONS FOR SYNODICAL ACTION:

A. *Seminary:*

1. Reappointments:
 - a. The Board of Trustees recommends that Dr. Andrew Bandstra be reappointed for four years as Associate Professor of New Testament.
 - b. The Board of Trustees recommends that Dr. Peter Y. De Jong be reappointed for four years as Associate Professor of Practical Theology.
2. Teaching of Speech in The Seminary: The Board of Trustees recommends that Synod receive as information the plan of the Seminary Faculty that for a period of at least three years Seminary-approved College personnel able to provide instruction in speech be made available to the Seminary.
3. Elimination of Interviews with Applicants to the Seminary: The Board of Trustees recommends that Synod adopt the following policy as adopted by the Board at its meeting in February:

a. That the Board of Trustees recommends to Synod that approval of the elimination of the Board of Trustees interview with those students seeking admittance to Calvin Seminary as Degree Candidates, pre-licentiate. (It is to be clearly understood that the Board of Trustees is not relinquishing its responsibility for admitting degree candidate, pre-licentiate, students to Calvin Seminary. This will still be the responsibility of the Board but the Board of Trustees will admit without benefit of interviewing the prospective candidates.)

Grounds:

1) There is an increasing number of applicants seeking admittance to the Seminary. To interview them becomes a time consuming task in a very busy Board schedule.

2) There is an increasing number of applicants seeking admittance who come from other colleges than Calvin. For many of these applicants it is inconvenient to come to Grand Rapids for an interview.

3) The continual improvement of the College Counselling program for pre-seminary students decreases the need for interview to gather pertinent information concerning the applicant.

4) The interest of the Church in the individual student becomes crucial when he applies for licensure in the Christian Reformed Churches. Therefore the Board of Trustees should make the interview for licensure more meaningful and thorough.

b. That the Board of Trustees request Synod to give the Board of Trustees power to act in implementing the above decision with the definite understanding that the right and duty of the Board of Trustees to admit students be safeguarded.

B. College:

1. Worship Services on Knollcrest Campus. The Board of Trustees recommends the approval by Synod of the following plan for meeting the need for worship services for students residing on the Knollcrest Campus:

That the Synod authorize the Board of Trustees to request four neighboring Consistories to appoint an elder and a deacon (preferably Calvin College faculty members) from their respective Consistories, said appointees, with the College Chaplain as chairman, to constitute a Supervisory Committee for worship services on the Knollcrest campus, on an experimental basis for two years.

The duties of the Supervisory Committee on behalf of the local Consistories:

a. To initiate and provide for consistorial supervision of worship services at Knollcrest in September of 1966.

b. To arrange for preaching of the Word, administration of sacraments, the liturgy, offerings, operational expense, etc., during the college year.

c. To hold the Student Certificates of students worshipping on the Knollcrest campus, and to arrange whatever spiritual or ecclesiastical care is needed for the students.

Grounds for this recommendation:

a. This arrangement takes due cognizance of the principles of Re-

formed church worship and polity, making local Consistories responsible for worship services.

b. This arrangement, providing for continual cooperation of Committee and college Administration, takes due cognizance of the peculiar circumstances and needs of the resident students, and of those who are most directly involved with student life.

c. This arrangement, effective for two years, will make provision for an emergency situation, and will give opportunity for review and evaluation of this solution to a new problem in the history of our college.

2. APPOINTMENTS AND REAPPOINTMENTS. The Board of Trustees recommends that Synod approve these appointments and reappointments as made by the Board:

1) Dr. Roelof Bijkerk was reappointed as Associate Professor of Psychology for two years.

2) Mrs. Ervina Boeve was reappointed as Director of Drama for two years.

3) Mrs. Eunice Bolt was reappointed to the Art Department on a part-time basis.

4) Mrs. Lenore Brashler was reappointed as Assistant Instructor in Modern Languages (German) for one year.

5) Dr. Albertus Bratt was reappointed as Associate Professor of Biology for four years.

6) Wallace Bratt was reappointed as Associate Professor of Modern Languages for four years.

7) Dr. Herbert Brinks was reappointed as Assistant Professor of History for two years.

8) Mr. Peter De Boer was reappointed as Assistant Professor of Education for two years.

9) Dr. Dennis Hoekstra was reappointed as Associate Professor of Education for four years.

10) Henry Holstege was reappointed as Associate Professor of Sociology for two years.

11) Dr. David Holwerda was reappointed as Associate Professor of Religion and Theology for four years.

12) Robert Jensen was reappointed as Assistant Professor of Art for two years.

13) Bernard Kreuzer was reappointed as Assistant Professor of Modern Languages (German) for two years.

14) Louis Kuipers was reappointed as Assistant Professor of Economics for four years.

15) Chris S. Overvoorde was appointed as Instructor in Art for two years.

16) Rodger Rice was reappointed as Assistant Professor of Sociology for two years.

17) Dr. Marion Snapper was reappointed as Professor of Education with indefinite tenure.

18) Calvin Stapert was appointed as Assistant Instructor in Music for one year.

19) Rev. Leonard Sweetman was reappointed as Assistant Professor of Religion and Theology for two years.

20) Dr. Bernard Ten Broek was reappointed as Professor of Biology with indefinite tenure.

21) Miss Karen Timmer was reappointed as Instructor in Physical Education for two years.

22) David Tuuk was reappointed as Assistant Professor of Physical Education with indefinite tenure.

23) John Vanden Berg was reappointed as Vice President for Academic Affairs and Dean of the College for four years.

24) Miss Gertrude Vander Ark was reappointed as Assistant Professor of Education with indefinite tenure.

25) Dr. William Van Doorne was appointed as Assistant Professor of Chemistry for two and one-half years beginning January 1, 1966.

26) David Van Houten was reappointed as Assistant Instructor in English for one year.

27) Bernard Van't Hul was reappointed as Assistant Professor of English for two years.

28) Johan Westra was reappointed as Associate Professor of History and Political Science for two years.

29) Donald R. Wilson was reappointed as Associate Professor of Sociology for two years.

30) John W. Worst was appointed as Instructor in Music for two years.

31) Miss Doris Zuidema was reappointed as Instructor in Physical Education for two years.

32) Miss Margaret De Boer was appointed as Assistant Instructor in Biology for two years.

33) Albion Kromminga was appointed as Associate Professor of Physics for two years.

C. *Property and Finance*

Science Building: The Board of Trustees recommends to Synod the approval of the increased costs for the proposed Science Building. Synod of 1965 approved spending \$1,000,000 for this upon recommendation by the Board, with the understanding that this was for the first "phase" of such a building. Work by the Long Range Planning Committee, approved by the Board, indicates that it is not feasible to phase this structure as planned. The Board asks Synod's approval for a plan estimated to cost \$2,316,000, which includes a heating plant. Proposed financing is as follows:

1. A grant for \$750,000 from the Higher Education Facilities Administration,
2. A loan for \$987,675 from this same agency, and
3. The balance from Ford Foundation Funds.

Respectfully submitted,

The Board of Trustees of
Calvin College and Seminary
Elco H. Oostendorp, Sec'y

REPORT 9

CHAPLAIN COMMITTEE

ESTEEMED BRETHREN:

God has permitted us as people of the Christian Reformed Church to carry on the work of chaplain ministry for another year, both in the military and the institutional spheres. In fact, this year, the scope of our ministry has been larger than in any peace-time year. We present to Synod a review of this work in this our annual report.

The Chaplain Committee met each month. Most of our efforts were expended in the matter of recruitment, interviews, endorsements, consultations and general administration. We have sought to strengthen our chaplains through a personal visit of a Committee member during the year, either directly, or, for those at a great distance, through a former member in their vicinity. In this we have succeeded quite well and find that these visits are very much worthwhile for all concerned, especially for the chaplains. Their isolation from church fellowship becomes trying at times.

The Chaplain Committee is grateful for a continued valuable liaison with the Young Calvinist Federation, particularly through their representative, Rev. J. Lont, and with the Home Mission Board. We have enjoyed good cooperation in every way. The appointment by Synod of 1965 of Rev. A. De Jager from Canada as a member of our Committee has brought about a closer tie with the efforts of the Canadian churches on behalf of the chaplaincy ministry in that area. The services of Rev. C. Schoolland as part-time secretary have enabled us to do greater justice to the volume of the ever increasing work involved in our assignment.

I. MILITARY CHAPLAINCY

Christian Reformed ministers on active duty as U.S. Military Chaplains in March 1966 were as follows: (parenthesis give the year of entering active duty as chaplain).

Army:

1. Friend, Jan (Capt.—1962) 02309379 Hq. 1st Bn., 16th Inf., 1st Inf. Div., APO San Francisco, Cal. 96345. Stationed in Viet Nam.
2. Hemple, Bruce C. (Capt.—1959) Student Co., US Army Chaplain School, Ft. Hamilton, Brooklyn, New York.
3. Hoogland, John J. (Capt.—1959) Student Co., US Army Chaplain School, Ft. Hamilton, Brooklyn, New York.
4. Konynenbelt, Marvin (1st Lt.—1965) Hq. 2nd Tng. Brigade, Office of the Chaplain, US Army Tng Cntr, Armor, Ft. Knox, Kentucky.
5. Ouwinga, Harvey A. (Capt.—1962) Hq. and Band Support Command, 2nd AD, Ft. Hood, Texas 76546.

6. Vruwink, Paul H. (Capt. 1958-60) Off. of Prot. Chaplain, Hq. & Hq. Co., 1st Regt., Ft. Leonard Wood, Mo. 65475. Left for Korea Feb. 1, 1966.

Navy:

1. Dahm, Arlo J. (LT—1958) Hq. Marine Aircraft Grp 15, 3d Marine Aircraft Wing, Air FMF Pac, Marine Corps Air Station, El Toro (Santa Anna) California 92709
2. Roon, Albert J. (LTjg—1966) Whiting Field, Milton, Florida
3. Swierenga, Raymond C. (LT.—1960) 3rd Marine Division, FMFPAC, FPO San Francisco, California 96601. Stationed in Viet Nam.

Air Force:

1. Bode, Harold (Capt.—1962) 405 Combat Support Grp. (PACAF), APO San Francisco, Cal. 96274. Stationed in the Philippines.
2. Guikema, Henry (Capt.—1962) Office of the Chaplain, Box 395, 32nd Fighter Interceptor Sq., APO 292, New York, New York. Stationed at Camp New Amsterdam, the Netherlands.
3. Kok, Louis E. (Capt.—1962) 5040th ABWg (ELCH) CMR No. 1, Box 7, APO 942, Seattle, Washing. 98742. (Elmendorf AFB, Alaska)

This totals 12 active duty chaplains, an increase of two since 1965, and four since 1964. Candidate Marvin Konynebelt was ordained to the ministry on Sept. 19, 1965 and reported to Ft. Knox as army chaplain. Rev. Albert J. Roon accepted a commission as chaplain in the Navy and reported to Whiting Field, Fla. on February 25 of this year. We heartily welcome these two brethren into the chaplain ministry! However, we are still seeking 6 more ministers to fill our active duty quota. At present there are 3 openings offered us by the Army, 1 by the Air Force, and 2 by the Navy.

As of March 1966, 15 of our ministers are serving in Military Reserve chaplain assignments, 6 in the Air Force, 5 in the Army, and 4 in the Navy. All these men are performing valuable service, part-time. In addition, 2 ministers are serving in the Civil Air Patrol.

Chaplain Bruce Hemple, then stationed in Germany, coordinated plans for the 1965 Reformed Retreat at Berchtesgaden, Germany, assisted by Chaplain Henry Guikema, but since he was unable to attend, Chaplain Guikema, stationed in the Netherlands, took over. Chaplain Guikema is our coordinator for the Retreat scheduled for June 7-10 of this year and plans are going forward. Rev. Clarence Vos, studying at Amsterdam, will also represent our denomination as one of the speakers at this Retreat.

Chaplain Committee has endorsed the Rev. Robert Recker, studying in Amsterdam, who has been appointed Auxiliary Chaplain to assist Chaplain Guikema in the work in the Netherlands and is reported well received by the military there.

You will note from the above listings that 5 of our chaplains are serving on overseas duty, two of them in actual combat theaters, Chaplains Friend and Swierenga. We commend especially these men and their families for intercessory prayer. Chaplain Friend reports: "In jungle

combat missions, psychological stamina is also a necessity. How important it is was demonstrated when one of our chaplains broke down and requested, really insisted on immediate return to the U.S. and release from service. I anticipate no problems in that respect. Spiritually one is 'on his own' here more than ever. The law of supply and demand in grace has been fully balanced—thank God! Whatever dread one may have at the prospects of an assignment like this is more than compensated for in the satisfaction derived from the work. We're just trying to fight the good fight and keeping the faith." Chaplain Swierenga reports: "I try to visit the troops in the field for a personal ministry and whenever any men are wounded I meet them at the battalion station . . . Seeing and talking with men just in from the field with bodies torn by shrapnel and bullets is a singular and rewarding experience."

Chaplain Bode has been transferred to the Philippines and Chaplain Vruwink to Korea.

Rev. Ralph W. Bronkema will be entering upon active duty in the Air Force, to report for Chaplain School Training on May 11, 1966. We are happy with this addition to our chaplain ministry.

Revs. Harold Dekker and James Lont, our denominational representatives on the General Commission of Chaplains and Armed Forces continue to give excellent aid and counsel at our committee meetings.

All chaplains send in quarterly reports and these in turn are edited and redistributed so that each chaplain may benefit from such contact with the others and with their experiences and problems.

II. INSTITUTIONAL CHAPLAINCY

The following Christian Reformed ministers were serving as Institutional Chaplains as of March 1966:

1. Heynen, Ralph (1943) Pine Rest Chr. Hospital, 6850 S. Division Ave., Grand Rapids, Michigan.
2. Jansma, Theo. J. (1957) Chr. Sanatorium, Wyckoff, New Jersey.
3. Kaemingk, Franklin (1964) Bethesda Hospital, Denver, Colorado.
4. Swierenga, William (1960) Michigan Veterans' Facility, Grand Rapids 49504, Michigan.
5. Vanden Bosch, Thomas (1965) Protestant Chaplain, Sierra Conservation Center, Jamestown, California 95327.
6. Vander Kooi, George (1957) Kalamazoo State Hospital, Kalamazoo, Michigan.
7. Visser, Duane E. (In training) Pine Rest Chr. Hospital.
8. Werkema, Sidney (1960) Evangelical Ministers' Union Hospital Chaplain.

Rev. A. Koning retired from the ministry after several years of faithful service and hence resigned as chaplain at the Mayo Clinic at Rochester, Minn. Chaplain E. J. Holtrop, of the Veterans Administration Hospital at Battle Creek also retired and resigned his post. He had served as a chaplain since he became Navy Chaplain in 1943. Thus he gave many

years of devoted service. Efforts are being made to seek a replacement for the V.A. service. For these men and their ministry we give thanks to God.

Duane Visser began his training at Pine Rest in the Institutional Chaplains Resident Training Program in the spring of 1965.

Rev. Thomas Vanden Bosch completed his training and is now at the Sierra Conservation Center (State Prison) of California. We are happy to inform you that he was selected out of more than 100 applicants for this position, which speaks well for our Clinical Training Program at Pine Rest. He received his permanent appointment in February of this year.

The Chaplain Committee is devoting special effort in this field of Institutional Chaplaincy as well as that of the Military and is alert to other fields of service that are opening for the Christian ministry of our church in our American life.

III. SPIRITUAL AND FINANCIAL SUPPORT

We are deeply appreciative of the continued interest and prayers of the people and congregations of our denomination on behalf of the work of the chaplaincy. This interest and these prayers are so essential and vital in this phase of the ministry and the work of our Lord. May they grow ever more active!

For the first time since the Synod of 1961 the Chaplain Committee finds it necessary to ask to be placed on the approved list for one or more offerings. Our enlarged responsibility in connection with the Institutional Chaplaincy, and the acceleration of the military program make this necessary.

IV. RECOMMENDATIONS

A. *Representation at Synod*: We request that the chairman of our Committee be permitted to speak at Synod on behalf of the Chaplain Committee.

B. *Presentation of Chaplains*: We request the privilege of introducing active duty chaplains present during Synod's sessions.

C. *Offerings*: We request that Synod recommend the Chaplain Committee be placed on the approved list for one or more offerings for 1967 for the work of the Chaplaincy of the Christian Reformed Church.

Gounds:

1. No request for one or more offerings has been made since the Synod of 1961.

2. Our present low balance makes it necessary.

3. Our responsibility has been increased in connection with the Institutional Chaplaincy and the acceleration of the Military Build-up.

D. *Nominations*: Mr. John Berkhof, Revs. M. Goote and R. Heynen have completed their first three-year term of service on the Committee. Chaplain Committee suggests the following nominations:

- Group I John Berkhof (eligible for re-election)
 Kenneth Verburg (S. Grandville C.R.C.)
- Group II Rev. J. H. Ellens, MOBDES, U.S. Army Chaplain School
 Faculty, Ft. Hamilton, Brooklyn, N.Y.
 Rev. M. Goote (eligible for re-election)
- Group III Rev. R. Heynen (eligible for re-election)
 Rev. Wm. Swierenga (institutional chaplain)

V. FINANCIAL REPORT

The treasurer's annual statement and an auditor's report are attached.

Respectfully submitted,
Marinus Goote, Chairman
Derke P. Bergsma
John Berkhof
Anthony De Jager
Ralph Heynen
Robert J. Lyzenga, Treasurer
Cornelius M. Schoolland, Secretary
Herman Steenstra

To the Chaplain Committee of the Christian Reformed Church:

I have examined the financial report of the Chaplain Committee for the period March 1, 1965 to December 31, 1965. My examination was made in accordance with generally accepted auditing standards, and accordingly included such tests of the accounting records and such other auditing procedures as I considered necessary in the circumstances, except that it was not feasible to make an independent verification of contribution and gift receipts.

In my opinion, the accompanying financial report presents fairly the financial position of the Chaplain Committee at December 31, 1965 and its recorded receipts and disbursements for the period March 1, 1965 to December 31, 1965, on a cash basis of accounting.

Donald E. Pruis, C.P.A.

CHAPLAIN COMMITTEE OF THE CHRISTIAN REFORMED CHURCH
Financial Report

March 1, 1965 to December 31, 1965

Balance - Mach 1, 1965:

Checking account	\$ 674.56	
Savings account	4,478.59	
Note receivable	6,000.00	\$11,153.15

Receipts:

Contributions and gifts	\$ 739.67	
Interest income	361.58	
Total Receipts		1,101.25
Total Available		\$12,254.40

Disbursements:

Travel and moving	\$2,265.96	
Training	1,570.30	

General commission dues	550.00
Literature	162.43
Clerical and postage	220.16
Secretary	100.00
Miscellaneous	149.89
Home Mission Board — Air Force Gift	131.39
Foreign Mission Board — Air Force Gift	131.38

Total Disbursements	5,281.51
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Balance - December 31, 1965	\$ 6,972.89
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Ending Balance Consisted of:

Checking account	\$ 172.72
Savings account	800.17
Note receivable — Committee on Education	6,000.00
	<u>\$6,972.89</u>

REPORT 10
PENSION PLAN FOR UNORDAINED WORKERS

ESTEEMED BRETHREN:

The Synod of 1965 made the following decision: (cf. Acts of Synod, 1965, p. 38, Article 68, C, 2, b.)

"That Synod appoint a study committee to investigate the inequities which currently exist in the pension program for Unordained Workers and report to the Synod of 1966 with recommended improvements.

"Grounds:

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

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

Since your committee was appointed it has met regularly and has made a study of the Unordained Employees Benefit Plan as it exists. (cf. Acts, 1964, pp. 184, 185) It has appointed an Agent of Record to serve the committee with advice in securing group life insurance and in providing an adequate pension plan by investigating the best plans available.

A survey has been conducted of congregations and classes to ascertain the number of people who may possibly be included in such a denomination-wide plan.

At the date of this report we are unable to present a completed plan. However, it has been established that in order to prepare an adequate plan a sum equal to nine percent (9%) of the worker's salary must be set aside for pension and a sum equal to one or one and one-half percent (1% to 1½%) will be needed to provide adequate group life insurance. The total expense will not exceed a sum equal to eleven percent (11%) of the worker's salary.

Your committee anticipates that a completed proposed plan will be available for distribution and recommendation to the delegates at Synod.

Respectfully submitted,

D. Hoekstra, chairman
A. Huibregtse, secretary
G. Borst
D. Bosscher
H. De Wit
S. De Young

REPORT 11

THE LORD'S DAY ALLIANCE OF THE UNITED STATES

ESTEEMED BRETHERN:

Our Executive Director, Rev. Marion G. Bradwell, started his work with the Alliance in August 1965. It soon became evident that our prayers were answered. In Mr. Bradwell we have a dedicated, spiritual leader. In the short time in which he has been with us he has also demonstrated his ability as an able administrator. Under his leadership we can look for a more aggressive program, and the Alliance should become a more effective organization than at any time in its seventy-seven years of service to the nation and to the cause of our Lord Jesus Christ.

An effort is being made to make the Alliance an organization which will represent and serve our whole nation. In order to reach this goal several new study committees have been appointed. A committee of which your representative is chairman is reviewing the whole program of the Alliance. We need state organizations and more representation on the Board of Managers. Another committee is making a revision of the constitution which needs to be done to meet the challenges of our day. All standing committees are up-dating their programs. The literature committee of which Rev. J. T. Holwerda is a member has made much progress. The new look will be seen in the new issues of *The Leader*.

In addition to the above committee, I have served the Alliance as a member of the special nominating committee to select a new Executive Director, was a member of the standing nominating committee, a member of the finance committee, and at the annual meeting was elected chairman of the finance committee for 1966.

The work of the Alliance which gained the most attention last year was the effort to defeat the bill presented by Senator Everett Dirksen to hold national elections on Sunday. Through press releases, letters to every senator, and alerting denominations and churches, the Alliance played an important role in killing the bill in committee. It again shows what can be accomplished through united action. The Dirksen bill awakened many to the fact that the Lord's Day is being threatened from many sides. It now appears that it has interested other denominations in the Alliance. Our director is hopeful that the Alliance will also be supported by them. He has been in contact with some leading men who have shown an interest. In other areas the work has continued. Much literature is sent from the office to the churches requesting it. The scholarship program is in its second year. The highlight of our annual meeting was the address by Dr. Joel Nederhood. It has been a year for which we can give thanks.

Synod is specifically asked again to recommend the Lord's Day Alliance of the U.S. to the churches for financial support. It is also requested to give Rev. Marion G. Bradwell the opportunity to personally address Synod on either the 13th or 14th of June.

Respectfully submitted,
H. Hoekstra

REPORT 12

THE HISTORICAL COMMITTEE

To the Synod of the Christian Reformed Church

ESTEEMED BRETHREN:

The Denominational Historical Committee has been operating since 1934 under a mandate which originally directed them "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." In the past decade and a half the efforts of this committee have been concentrated on establishing denominational archives under the supervision of an archivist. The archives are located at Heritage Hall of the Library of Calvin College and Seminary, and the Director of the Library, Dr. Lester De Koster, is the denominational archivist.

A past synod has directed the boards and committees under its supervision to house their minutes and other records in these archives (cf. Acts of Synod, 1952, pp. 333 ff.), and this directive has been reiterated by a more recent synod. In addition to this, efforts have been made to secure minutes of consistories and classes, valuable old pamphlets, books, and magazines, and collections of personal papers and correspondence.

This work has, until recently, produced limited results. Now, however, your committee can report a new development which has vastly furthered the work. Largely through the work of the personnel of the Calvin Library, the contacts with the Christian Reformed public have been improved, the publicity given this matter has increased, and the materials have been received and processed to an extent never before realized. The key figures in this new development are Dr. De Koster, Mr. Herbert Brinks, Curator of Heritage Hall, and Mr. E. R. Post, who is serving as field agent. We are happy to report that the vast work of preserving the records of the denomination is progressing in fine fashion. Mr. Post has made many field contacts. His work to date has been somewhat experimental and localized in the Grand Rapids and Chicago areas, but response to his efforts has been good.

Acquisition of materials is only a small part of the entire program. For many years little was done to make available to the public the materials received. In the processing of these materials we have now made even more of an advance than in their acquisition. Processing includes the following steps:

1. Sorting according to category; i.e., published, bound manuscripts, etc.
2. Sorting into chronological and topical order.
3. Reading and noting under various topical headings.
4. Making cards in a catalog arranged by topic and alphabet.

5. Making materials available for investigation, under approval of a board of control, and in keeping with whatever stipulations are made by the donor.

The importance of this painstaking processing cannot be overemphasized. Without it, the historical materials received are practically unavailable for historical purposes. They are "there," but inaccessible.

In addition to the above, there is a microfilming service, by which valuable second and third copies are made of the important, and sometimes priceless, historical records of various groups. Consistories and classes are offered a microfilming service which safeguards their records against disastrous depletion or loss. Such records, as well as all other materials in this collection, are made available to researchers only under stipulations which the donors make. Their confidential character is covered by adequate safeguards.

All of this, of course, is not done without expense. Part-time salaries, correspondence, travel, microfilming, sorting, and cataloging make this a sizeable undertaking. Although it is hard to state just how much of this expense is a direct denominational responsibility, your committee judges that some of it ought to be shared through denominational allocation of funds. This work has a great value for the Christian Reformed Church, which we believe the church ought to recognize by making some financial provision for its support.

Further and more detailed information regarding the processes and costs is available to Synod or its Advisory Committee upon request. We trust that the church will rejoice with us that provision is thus being made for the preservation of our heritage.

Recommendations:

1. That Synod take grateful cognizance of the services rendered by the staff of Heritage Hall in the preservation of the historical records of the denomination.
2. That Synod allocate the sum of \$7,000 as its share in this work.
3. That Synod encourage classes and consistories to safeguard their records through use of the microfilming services offered through the Historical Committee and Heritage Hall.

Respectfully submitted,

Dr. Henry Ippel

Dr. John H. Kromminga, chairman

Dr. Edwin Y. Monsma, secretary

Dr. Lubbertus Oostendorp

REPORT 13

THE BACK TO GOD HOUR

ESTEEMED BRETHREN:

I. REV. PETER ELDERSVELD

On October 14, 1965, our sovereign God called home the Rev. Dr. Peter Eldersveld, radio pastor of The Back to God Hour for nearly 20 years. Though Dr. Eldersveld had suffered heart attacks some years ago, his health had been restored in a great degree, and he was able to maintain an active schedule of radio speaking and public appearances to the end of his life. His last radio sermon was completed only hours before his death, and, on the evening of the 14th, he was scheduled to conduct a Back to God Hour Rally in Albuquerque, New Mexico.

Our denomination owes a debt of gratitude to this man, for, in the providence of God, it was his task to give our church a vision for using radio in bringing the Reformed faith to the nations. During his early years at The Back to God Hour, Dr. Eldersveld endured the rigors involved in maintaining a radio ministry before tapes and other technical advances removed much of the drudgery from the broadcasters' work. He often prepared his radio messages under the pressures of deadlines and heavy travel schedules and delivered them in crowded, busy studios far from home. He crisscrossed the United States and Canada inspiring thousands with his earnest, touching messages and impressing upon the Reformed community the necessity of using modern means of communications to proclaim the Word of God.

A large part of our denomination's image today can be attributed to the careful, courageous activities of Dr. Eldersveld. Not only did he faithfully proclaim the Reformed faith over the air, but he also enjoyed telling others about the Reformed community which so faithfully supported the broadcast with its prayers and gifts.

When he died, Dr. Eldersveld bequeathed to our denomination a program that enjoys high acceptability in the broadcasting industry and an unfinished task that is large and impressive against the background of the momentous days in which we live.

Today the Radio Committee is studying plans for suitable memorials to Rev. Eldersveld. By the time this report is read at Synod, progress will have been made on the production of a Memorial Record and on the production of a Memorial Book. Nevertheless, the facts of this report already constitute a memorial to this man's vision and dedicated service to the Lord. Members of The Back to God Hour staff, members of our committee, and members of our denomination will properly respond to Rev. Eldersveld's contribution to our church only by dedicating themselves to the unfinished task now before us.

II. BROADCASTING

The primary responsibility of the Radio Committee is the production and broadcasting of three programs, *The Back to God Hour* in the English language, *Saatu-L-Islah* in the Arabic language, and *La Hora De La Reforma* in the Spanish language. *The Back to God Hour* radio program is designed for broadcast on Sunday and is distributed in a 30-minute and 25-minute version. The Arabic broadcast is heard 7 days a week, 15 minutes each week day, and 30 minutes on Sunday. The Spanish programs are 15 minutes long and are often played on other days besides Sundays. Presently we lack sufficient Spanish tapes to allow daily transmissions.

A. English Language Broadcast

1. *The Domestic Network* — The Radio Committee is thankful to report that it is still possible to negotiate good contracts with important stations in the United States and Canada. Today 294 stations carry the broadcast. Of these, 70 are carried on NBC, 58 on Mutual, 7 on the Yankee Network, and 18 on the Intermountain Network. Of this domestic network, 36 stations are in Canada. During the year 1965, we were especially pleased to be able to strengthen our Toronto coverage. Though this has been desirable for some time, station time had not been available.

One of the biggest problems encountered during 1965 was the dropping of our program by station WRCV in Philadelphia. Our broadcast had been heard on WRCV for some years and had acquired a very fine listening audience. However, the station became a member of the Westinghouse Broadcasting group and initiated a new policy which banned all commercial religion. Commercial religion, in the broadcasting industry, consists of all those national religious programs which pay for their time and generally solicit funds in order to support their work. Since many broadcasters look with disfavor upon some of the practices of many types of commercial religion, they find it simpler to ban all commercial religion from their stations. *The Back to God Hour*, in this case, was also eliminated from WRCV's schedule.

This type of action is very common and our denomination should know that the attitudes of broadcasters with respect to commercial religion constitute one of the greatest threats to our continued use of radio. We therefore urge members of our denomination to investigate carefully any other religious broadcasters to whom they give their support. We also suggest that we make this problem a matter of prayer so that the radio time we need so badly will remain available.

2. *Foreign English Broadcasting.* The English broadcast of *The Back to God Hour* continues to reach many countries of the world by means of various overseas stations. Rev. Bassam Madany prepares the program for overseas transmission by eliminating certain dated and national elements from the messages. Otherwise the overseas version of *The Back to God Hour* is exactly the same as that heard in the United States. It is necessary, unfortunately, because of the high cost of air mailing tapes overseas, to carry the foreign broadcast on a somewhat different schedule than we use here in the United States.

The Back to God Hour network overseas consists of the Trans World Radio operation which broadcasts the program into England, continental Europe, and Scandinavia. Trans World Radio uses the facilities of Radio Monte Carlo for this transmission. In the Andes Mountains, HCJB in Quito, Ecuador, carries The Back to God Hour to New Zealand and Australia. DZAS, Manila, the Philippines, reaches into Ceylon and south India. In Africa, station ELWA carries the broadcast into West Africa and covers such important countries as Ghana, Liberia, and Nigeria. Besides the short wave network, regular wave broadcasts are maintained in Panama, Formosa, Puerto Rico, Guam, Korea, Ecuador, and Costa Rica. We are also happy to report that the new radio station located in the Netherlands Antilles, on the island of Bonaire, is providing us with exceptional coverage in the West Indies as well as along the northern coast of South America. This transmission enables us to have regular contact with listeners in Jamaica, Trinidad, and the Virgin Islands.

During the year 1965, it was also possible for the Radio Committee to continue its cooperative venture with the Reformed churches in Australia by providing our brethren there with the radio broadcast. The Radio Committee also subsidizes the Australian operation in the amount of \$4,500 a year, according to Synod's instructions. If there are any who would like to support the work in Australia directly, we invite them to send their gifts to our office and they will be forwarded directly to the proper authorities in Australia. Our office enjoys a cordial and efficient relationship with the office in Australia. Participation in this Australian broadcasting venture is certainly a high privilege for our denomination in view of the strategic importance of Australia and in view of its expanding economy and frontier atmosphere.

During 1965 we have also had opportunity to continue our broadcast designed especially for New Zealand. This program is beamed from Manila and is directed to the people of New Zealand. The New Zealand Reformed churches are gradually increasing their support for this broadcast.

3. *Conclusion.* Certainly we as members of the Christian Reformed Church have many reasons to thank God as we observe the far-flung radio network which we are still able to maintain. The same broadcast which many of us hear in our living rooms or on our car radios is being heard around the world and we are grateful to acknowledge that God has evidently been able to use it with a wide variety of people, in different national situations, and in different cultures. While certain other radio broadcasts can indicate they are on a greater number of stations than we utilize in our work, we must understand that the quantity of stations is not the final criterion in measuring the effectiveness of the network which carries a given program. In the broadcasting business, stations differ greatly in quality. We may be thankful that The Back to God Hour network includes such broadcasting giants as KOA, Denver; WOR, New York City; KHJ, Los Angeles; WNAX, Yankton, South Dakota; and CKEY, Toronto. We are also glad that we can still use the facilities of NBC and the Mutual Broadcasting Company. Further-

more, we are thankful that we may enjoy the full cooperation of various missionary radio stations overseas.

Furthermore, in judging the quality and the extent of The Back to God Hour network, it must be understood that because of limited financial capabilities, this network must be tailored in a great degree to Christian Reformed strategy in missions, both home and foreign. It is our prayer that the continued interest of our church and those outside the church who support the broadcast will make possible the continued maintenance of this network and the further expansion of it by adding to it with discrimination those stations which can best serve our purposes and goals.

B. *Foreign Language Broadcasting*

1. *The Arabic Broadcast* — During the year 1965, an additional station began to carry the Arabic program, *Saatu-L-Islah*. This was the Monte Carlo station of Trans World Radio. The station's facilities are used because it utilizes a lower frequency than station ELWA and covers certain areas which are not covered adequately by the Liberian station. Since the frequencies are lower, the broadcast over this new station can be received by some of the lower cost radios in the North African and Middle Eastern areas. Because of budgetary limitations, however, it is possible to use the facilities of this new station for only 15 minutes each week. It is hoped that it will be possible in the future to increase the frequency of broadcasting *Saatu-L-Islah* on TWR.

The station which has carried *Saatu-L-Islah* for some years now, station ELWA in Monrovia, Liberia, has continued to serve us well in spite of the political unrest and revolution that characterizes the area in which the broadcast is heard. There are two transmissions of the Arabic broadcast, one of them beamed to the Middle East and Egypt, and the other beamed more directly north into Algeria and other areas in North Africa itself. The transmission of this broadcast directed to the north is reaching people who are almost exclusively Muslim.

It is impossible to overestimate the efforts of Rev. Mr. Bassam Madany, our Arabic radio minister, as he carries out the responsibilities involved in this broadcast from day to day. Since the broadcast is heard seven days a week, Rev. Madany is under great pressure as he seeks to provide new material. He also carries out an extensive correspondence with his listeners and supervises the distribution of literature. Our denomination may indeed be very grateful to God for providing us with this individual who has made it possible for our church to engage in this unique and effective work. During the year 1965, Rev. Madany began to make plans for visiting West Africa and the Middle East with a view to meeting some of his listeners and carrying out certain field responsibilities connected with his broadcast activities. At the time of Synod, Rev. Madany will most likely be in Beirut, Lebanon.

The literature program of the Arabic broadcast and the response to it is discussed elsewhere in this report.

2. *Spanish Broadcast* — The year 1965 marks the beginning of a full time Spanish work for The Back to God Hour. At its meeting in Sep-

tember, the Radio Committee decided to call Rev. John S. Boonstra as the associate radio minister of The Back to God Hour for Spanish language. This call was issued on November 7, 1965, and we are grateful to God that we may report that Rev. John S. Boonstra accepted this call and is now engaged full time in this work.

Though the Spanish broadcast has not enjoyed the benefit of the full time attention of Rev. Boonstra, he has served the broadcasting ministry well by providing tapes of Spanish broadcasts which have enabled us to move forward with the establishment of a network for our Spanish transmission. We are especially impressed with the broad coverage of the Bonaire station, which we have already mentioned in connection with our English broadcast. This Bonaire operation of Trans World Radio carries the Spanish broadcast as far south as the southern parts of Argentina and also into Chile. Besides this it covers Venezuela, Colombia, and other South American countries with great effectiveness. We are also on a regular wave station in Montevideo, Uruguay, CX16. The jungle station, HCGM, carries the Spanish broadcast to Indians living in Ecuador. Besides this, we enjoy the cooperation of such missionary stations as TIFC, Costa Rica; YSHQ, El Salvadore; HOXO in Panama. HCJB in Quito, Ecuador, also carries the Spanish broadcast on short wave and within Ecuador itself. The Spanish program is also used in the United States where there are high concentrations of Spanish-speaking people.

We have been very grateful for the fine response to this Spanish language broadcast. Though we have had neither a full time minister nor a very extensive Spanish network, the mailing list of Spanish-speaking people is already over the 1,000 mark. More than 700 of these responses were received during the year 1965. Up to this point, the responses have been serviced by sending copies of the Spanish language radio messages, as well as by sending form letters with brief personal notes appended to them.

III. RESPONSE TO THE RADIO MINISTRY

The letters which come in to The Back to God Hour cover a variety of subjects and are most generally in response to the radio messages. Many letters also express appreciation and voice comment regarding the Family Altar. During 1965, the response to the English broadcast over The Back to God Hour was 64,221, an increase of almost 10,000 over the year 1964. Furthermore, the responses were of an especially touching nature since many of them, near the end of the year, were reactions to Rev. Eldersveld's ministry and expressions of sympathy in connection with his death. Many people who indicated that they had always wanted to write during the course of his life did take the time to send in a tribute to his work. These letters came from all over the world and were deeply impressive, not only because they contained expressions of sorrow in connection with Rev. Eldersveld's death, but also because they provided graphic evidence of the widespread effectiveness a radio ministry may enjoy.

The letters received in The Back to God Hour office are from all over the world and are, only in a small degree, from members of Reformed or

Christian Reformed communities. For example, the mail report for December 1965 indicates that 71 letters were received from Texas, and 376 letters were received from Pennsylvania, where the Christian Reformed population is very small indeed. Furthermore, we have noted very fine response from overseas to the English broadcast. Among the countries which have indicated substantial listener response are England, Ghana, Nigeria, India, and Jamaica. The foreign response to The Back to God Hour continues to grow in significance, and indicates that the English transmission of the broadcast overseas must be considered an important part of our overall radio ministry.

The response to the Arabic broadcast has continued to be strong, in spite of the unstable political conditions in the areas covered by the broadcast and the unstable political situation in the Sudan from which all of our mail is forwarded to us. During the year 1965, 1,197 letters were received from Arab listeners. Of these, 1,022 were received from eastern Christians and 175 from people who were apparently Muslim. It is very significant that a country like Morocco, which is predominantly Muslim, was able to furnish us with 117 letters during the year 1965. Egypt continues to be the country from which we receive the greatest response, having sent in 850 letters during 1965.

In assessing the response to the Arabic broadcast, it is necessary to remember that the broadcast is being heard in areas where illiteracy predominates to a great degree. Furthermore, the radio sets which receive the broadcasts are in some instances community sets and great groups of people gather around them in the market place to hear the message. The Arab people are conditioned by present circumstances and past history to view with skepticism the messages which we bring. In these Arabic-speaking lands, we are speaking against the background of a form of Christianity which has never felt the full force of the Reformation. Furthermore, we are seeking to combat the advance of an increasingly militant Mohammedanism. Because of this, we must recognize that each letter represents an exceptional working of God's grace in the heart of the writer. Today there are more than 3,600 people on the regular mailing list of the Arabic broadcast. Many of these people receive quantity supplies of our literature. It is hoped that Rev. Madany will be able to contact a great number of them during his trip this year.

The response to the Spanish language broadcast has been very impressive, especially in view of the fact that we have had no full time ministry in this field. During the year 1965, approximately 700 letters were received. Many of these letters indicate a high quality of interest in the Christian faith and demonstrate as well that the writer has had very little or no contact with a substantial form of Christianity. There is an immense vacuum in the South American countries which the Reformed faith is especially equipped to fill. The letters received certainly indicate that that is true. Many of them are from people who are highly educated, members of the business and governmental class. Some of them can hardly be deciphered because of the low educational achievements of those who have written them. In this response, however, we find real proof that the Word of God can reach all kinds of people.

IV. LITERATURE

The radio broadcasts which the Radio Committee supervises are supported by a literature ministry. During the year 1965, 2,500,000 radio messages were mailed to our listeners. Of these, many were sent overseas. These radio messages are frequently used as tracts. Some people distribute them in motels. We also know of evangelists and other lay workers who are using them in the Philippines, in Jamaica, and in other countries where the Protestant church is not very strongly established.

The Family Altar continues to be a very effective arm of the broadcast ministry. This is used by a wide variety of people. We are especially thankful to notice that, of the 175,000 which are sent out each month, approximately 90 to 95% of them go into homes outside the Christian Reformed Church. We are deeply impressed with the high degree of appreciation with which these *Family Altars* are received. Sometime material which may appear to be old and somewhat uninteresting to those who have grown up in Christian Reformed churches, is especially instructive to individuals who are seeking to add to their Christian commitment a more substantial knowledge of the Word of God.

We wish to express our appreciation to the ministers of the Christian Reformed Church who have contributed to this devotional guide during the year 1965. The writers for *The Family Altar* are selected from among names submitted at the Radio Committee meetings. The Radio Committee appreciates receiving the names of ministers who might be interested in submitting a *Family Altar* manuscript.

We also wish to express our appreciation to Mr. Peter Meeuwse who, as business manager of our publishing house, is deeply involved in the monthly publication of *The Family Altar*. His conscientious attention to detail has enabled us to produce this devotional guide at a very low cost.

The Arabic broadcast is supported by a very impressive range of literature. At the present time the literature consists of a book on *Family Worship* based on twelve different *Family Altar* booklets, booklets of individual sermons, and booklets of *Biblical Studies* which are based on the broadcast lessons heard on station ELWA on Mondays to Fridays. In addition, two booklets on Bible study have been printed, *The Epistle to the Romans* and *The Epistle to the Hebrews*. Each new listener receives a package which contains these booklets. Near the end of August 1965, 9,000 copies of the Arabic version of Dr. Eldersveld's booklet on the Lord's Prayer were mailed. This has been well received by Arab listeners. Though many eastern Christians repeat this prayer liturgically, few have heard an exposition of it. During the last week of 1965 a booklet was published entitled, *Biblical Studies in Galatians—Freedom in Christ*. Nine thousand copies of this book will be mailed out in the beginning of 1966. Rev. Madany is also moving forward with the translation of other material which he judges to be useful for those who listen to his broadcast and who are on his mailing list.

At this point, we would like to express publicly our appreciation for the services of a printer who wishes to remain anonymous, but who has handled the publication of all this Arabic material. In some instances we

have been charged only for the material involved and in some instances the entire booklets have been donated at practically no cost to The Back to God Hour.

At the present time, the literature ministry for the Spanish broadcast consists of the copies of the radio messages given over the air. Many of these are available as single copy editions and serve well as tracts. In the future, however, the radio messages will be collected in booklets which will be distributed to our listeners.

As we survey the literature ministry of The Back to God Hour, we have many reasons to give God thanks for supplying the strength to those who are charged with the production of this material. Furthermore, we also recognize with gratefulness that we live in a world where it is possible to utilize the postal services of the various countries involved in making this literature available everywhere. We must continue in our prayers to God that He will bless the printed word for the conversion of sinners and for the edification of His children.

V. FINANCES

The treasurer's report for 1965 and the proposed budget for 1966 are included with this report.

VI. PERSONNEL AND ADMINISTRATION

A. *The Radio Ministers*

The radio ministers of The Back to God Hour during 1965 were Dr. Peter H. Eldersveld, Dr. Joel H. Nederhood, and Rev. Bassam Madany. Besides, Rev. John S. Boonstra served by supplying material for the Spanish program.

We are very thankful that we may report that Dr. Peter Eldersveld was deeply involved in the work of The Back to God Hour to the very end of his life. The radio messages with which he concluded his ministry were especially forthright and indicated the grave necessity of maintaining the truths of the historic Christian faith to which he had dedicated his life. These messages on such important subjects as, "What is the Church?" and, "What is the Bible?" will always serve as messages which indicate what the Christian Reformed Church seeks to bring to the world. It is our prayer that the work which God privileged him to do may continue to bear rich fruit in our organization. Certainly he has provided the broadcast ministry of our church with very important patterns which must be followed and has supplied us with counsel that will long be influential in the ongoing work of this radio ministry.

It is indeed most touching and very sad to note that, with this report to Synod, it is necessary to recognize that he no longer will be a part of this broadcasting enterprise which meant so much to him. Nevertheless, we are thankful that his work with this organization could continue to the very end of his life and we give thanks because we know that he is now with the Savior whom he served.

Dr. Joel Nederhood, the associate radio minister of The Back to God Hour, lived in Washington, Pennsylvania, during the year 1965. The

Washington, Pennsylvania, Christian Reformed Church was begun when a group of listeners to *The Back to God Hour* and readers of *The Family Altar* became interested in the Reformed faith and wished to move forward with the formation of a Christian Reformed congregation. We are deeply grateful for the interest shown in that area and are grateful too that the church now has its own pastor, Rev. Rensselaer O. Broekhuizen. During Dr. Nederhood's stay in Washington, he continued to carry out many of his duties with *The Back to God Hour*. He carried on his regular correspondence activities and served as the summer speaker.

On October 16, 1965, Dr. Nederhood was appointed to succeed Rev. Eldersveld as the radio pastor. It was necessary for the Radio Committee to move quickly in this matter because the radio stations and networks immediately question what is going to happen to a program when sudden death occurs. We are very pleased to report that the program moved forward without any real interruptions of any kind and all of our contracts remain unaffected by Rev. Eldersveld's death.

Dr. Nederhood has been serving as associate radio minister since 1960 and has had the benefit of working closely with Dr. Eldersveld during the five years preceding the latter's death. His radio messages during the summer season have been well received by the radio audience and have elicited enthusiastic mail response. We are thankful that God provided him and prepared him well so that he might fill the important position of radio minister as soon as it became vacant.

Rev. Bassam Madany's work has already been reviewed in connection with the broadcast in which he plays such an important part. We are also grateful that it was possible to call Rev. John S. Boonstra for the Spanish ministry and we are glad that God has led him to accept this challenge.

The Radio Committee now requests that the Synod approve its action in appointing Rev. Joel Nederhood as the radio minister of the Christian Reformed Church. At the present time, he is filling the responsibilities of radio minister and is also discharging those responsibilities of associate radio minister which are necessary for the successful operation of *The Back to God Hour* organization. Since the work of an associate radio minister is directly involved with the task of the radio minister, the Radio Committee is not seeking to fill the office of associate radio minister until a complete assessment of our staff needs is completed.

For the summer of 1966, the Radio Committee hopes to procure the services of a single minister who will be able to act as guest radio speaker for two months.

B. *The Radio Choir*

Prof. James De Jonge continued as the director of the Radio Choir during the year 1965. Letters from all over the world indicate that the choir's work is received with a great deal of appreciation. The use of *The Back to God Hour* Radio Choir also serves to inform our listening audience of the higher educational activities of the Christian Reformed Church and, because of the choir's work, letters of inquiry concerning Calvin College are frequently received at *The Back to God Hour* as well

as occasional gifts designated for that institution. We certainly appreciate the work of the members of the choir and also the continued efforts of Prof. De Jonge.

C. *The Office Staff*

The Radio Committee wishes to express its appreciation to Mr. Donald Dykstra, our office manager, who is responsible for the office activities carried on at the Chicago headquarters. We also want to express our appreciation to Mrs. L. De Boer, who handles much of the listener correspondence and edits and supervises much of the publication work of The Back to God Hour. The Radio Committee also benefits greatly from the efforts of the following members of our office staff: Mrs. W. Decker, Mrs. A. Kuiper, Mrs. V. Terpstra, Miss P. Van Beek, and Messrs. W. Prince, J. Kuiper, M. Wiegers, and K. White.

D. *The Back to God Hour Committee*

The members of The Back to God Hour Committee are: Rev. E. Bradford, President; Rev. W. Van Peurseem, Vice-president; Dr. A. C. De Jong, Secretary; M. Ozinga, Jr., Treasurer; Revs. L. Bazuin, J. Botting, W. Huyser, W. Vander Hoven; and Messrs. P. Heerema, D. Ribbens, C. Schaap, S. Tigchelaar, and J. Veltkamp.

VII. 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. *Nominations*

The committee brings the following nominations for committee membership:

1. To replace Dr. A. C. De Jong: Messrs. H. Beech and E. Tamminga.
2. Rev. W. Huyser's first term expires. Nominations:
Rev. W. Huyser (incumbent) and A. Bultman.
3. Dr. D. Ribbens' first term expires. Nominations:
Dr. D. Ribbens (incumbent) and Mr. G. De Stigter.
4. Rev. W. Van Peurseem's first term expires. Nominations:
Revs. W. Van Peurseem (incumbent) and B. Nederlof.
5. Mr. J. Veltkamp's first term expires. Nominations:
Mr. J. Veltkamp (incumbent) and Dr. F. Wm. den Dulk.

C. *Radio Minister*

The Radio Committee, meeting immediately after Dr. Eldersveld's sudden death, passed the following resolution:

"Dr. Joel H. Nederhood Appointed Radio Minister

"Whereas, almighty God in his wise providence has removed our beloved Dr. Peter H. Eldersveld from our midst and from his labors as Radio Minister of the Christian Reformed Church, and

"Whereas, it is of the utmost importance that the ministry of the Back to God Hour be carried forward without interruption of leadership, and

"Whereas, Dr. Joel H. Nederhood has served with distinction for five years as Associate Radio Minister and is eminently qualified to assume the important post left vacant by the passing of Dr. Eldersveld, therefore

"Be it resolved that Dr. Nederhood be appointed to the office of Radio Minister, subject to the approval of the Synod of the Christian Reformed Church.

"Rev. Eugene Bradford, President
"Dr. Alexander C. De Jong, Secretary

"Done in committee October 16, 1965."

The Radio Committee requests Synod to approve its action in the appointment of Dr. Joel Nederhood as the radio minister of The Back to God Hour.

Ground: Expressed in the resolution of the Radio Committee.

D. Budget. The Radio Committee requests that the proposed budget for 1966 and the quota of \$9.25 be adopted.

E. Above quota needs

The committee requests that Synod recommend The Back to God Hour for one or more offerings for above quota needs.

Respectfully submitted,
The Back to God Hour Committee
Rev. E. Bradford, President
Rev. W. Van Peurseem, Vice-president
Dr. A. C. De Jong, Secretary
Mr. M. Ozinga, Jr., Treasurer
Rev. L. Bazuin
Rev. J. Botting
Rev. W. Huyser
Rev. W. Vander Hoven
Mr. P. Heerema
Dr. D. Ribbens
Mr. C. Schaap
Mr. S. Tigchelaar
Mr. J. Veltkamp

THE BACK TO GOD HOUR

Financial Report — January 1, 1965 to December 31, 1965

Receipts:

Synodical Quotas	\$432,527.20
Churches	65,221.40
Organizations	9,168.18
Individual Gifts	207,692.34
Literature	563.03
Foreign	43,341.23
Station Sponsorship	12,320.38
Rallies	2,615.12
Legacies	12,240.13
Funds Held in Trust	332.22
Real Estate Sale	23,219.29

Total Receipts \$809,240.52

Disbursements:

Broadcasting:		
Mutual, Yankee & IMN	\$ 77,148.76	
NBC	97,392.10	
Spot Stations	312,048.40	
	<u>\$486,589.26</u>	
Less Discounts Earned	27,050.44	459,538.82
Recording & Duplicating		17,217.30
Foreign		39,186.51
Salaries		59,934.60
Committee Expense		3,833.55
Administration and Promotion:		
Maintenance		1,309.39
Building Fund		4,250.00
Supplies		5,299.70
Equipment		12,226.34
Utilities		5,424.85
Travel		4,677.77
Family Altar:		
Printing		50,114.70
Postage		12,397.40
Writers		1,100.00
Sermons:		
Printing		25,961.22
Postage		7,431.94
Radio Bulletin:		
Printing		2,624.00
Postage		1,763.84
Other Printing		7,877.15
Choir:		
Salaries		3,552.50
Music and Equipment		312.68
Tours		1,934.35
Ministers' Housing:		
Maintenance		913.55
Mortgage Reduction		22,569.45
Publicity		6,668.48
Literature		411.75
Insurance		1,355.97
Social Security Expense		1,271.22
Interest		201.66
Audit		589.92
Canadian and Foreign Exchange		4,622.94
Canadian Mailing Address		300.00
Gratuities		564.65
Corporation Filing Fee		1.00
Improvements		5,027.77
Total Disbursements		\$772,466.97
Balance — December 31, 1964		\$ 4,686.53
Receipts over Disbursements		36,773.55
Balance — December 31, 1965		\$ 41,460.08

Martin Ozinga, Jr., Treasurer

THE BACK-TO-GOD HOUR BUILDING FUND
Financial Report — 1965

Receipts:

Balance, January 1, 1965		\$	16.24
General Fund	\$4,250.00		
Christian Reformed World Relief Committee	2,700.00		
Garage Rent - Van Eck Property	600.00		
Miscellaneous	49.26		7,599.26
Total Receipts			\$7,615.50

Disbursements:

Janitor's Salary	1,156.08		
Care of Sam Van Eck	4,204.40		
Maintenance	500.00		
Coal	1,086.60		
Insurance	280.12		
Scavenger Service	138.00		
Miscellaneous	57.03		
Total Disbursements			7,422.23

Balance, December 31, 1965		\$	193.27
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The Back to God Hour — Tentative Budget - 1967

Estimated Receipts

Synodical Quotas	\$488,025.00
Churches - Special offerings	70,000.00
Organizations	12,000.00
Individual Gifts	210,000.00
Foreign - Designated	40,000.00
Station Sponsorship	15,000.00
Rallies	2,500.00
	\$837,525.00

Disbursements

Broadcasting (net figures):	
Mutual, Yankee & IMN	\$ 80,000.00
NBC	100,000.00
Spot Stations	315,700.00
Recording & Duplicating	22,000.00
Foreign	63,000.00
Broadcasting Research & Program Development	2,000.00
Salaries	66,000.00
Committee Expense	4,000.00
Administration and Promotion:	
Maintenance	1,750.00
Improvements	2,500.00
Transfer to Building Fund	5,000.00
Supplies	6,000.00
Equipment	6,000.00
Utilities	5,500.00
Travel	5,725.00
Family Altar:	
Printing	55,000.00
Postage	15,000.00
Writers	1,500.00
Sermons:	
Printing	30,000.00
Postage	9,500.00

Radio Bulletin:	
Printing	3,500.00
Postage	2,400.00
Other Printing	7,500.00
Choir:	
Salaries, Music & Equipment	4,500.00
Tours	4,000.00
Ministers' Housing	8,200.00
Publicity	6,500.00
Insurance	1,500.00
Social Security Expense	2,000.00
Audit	650.00
Gratuities	600.00
	<hr/>
	\$837,525.00

REPORT 14

REPORT ON RELATIONS WITH THE ORTHODOX
PRESBYTERIAN CHURCH

ESTEEMED BRETHREN:

The Committee to confer with Representatives of the Orthodox Presbyterian Church continued its work this past year according to the usual schedule. Two separate meetings were held by our committee and one meeting was held jointly with the corresponding committee of the Orthodox Presbyterian Church. We continued our contact in spite of the fact that we actually worked this past year without official synodical Mandate, for the Synod of 1965 inadvertently failed to consider our report and proposals. Thus some of the matters we direct to your attention this year are repetitions of the items in our previous report.

Our meeting with the committee of the Orthodox Presbyterian Church was held in Princeton, N.J. on January 24, 1966. All representatives of the Christian Reformed Church and all but one of the Orthodox Presbyterian Committee were present. All agreed that a most fruitful discussion was held and there was a real confrontation of the problems and differences which separate us and also an appreciation of the challenges we share in the world of our time. In the course of the discussion, it was noted that although the Christian Reformed Church has expressed positively that our goal should be toward definite organic union between our two denominations, a similar mandate has never been given to the committee of the Orthodox Presbyterian Church with whom we confer. We would have synod note that the report of the Committee of the Orthodox Presbyterian Church rendered this year to their general Assembly, included the following request:

"That the General Assembly declare its opinion that the present committee should work toward the definite goal of organic union between the Orthodox Presbyterian and the Christian Reformed Churches."

In the light of our continued discussions your committee would present the following recommendations:

1. That Synod encourage, wherever practicable (a) pulpit exchanges, (b) joint youth activities, (c) joint home missionary activities, (d) cooperative publishing, (e) mutual exchange of publications and the holding of common conferences, (f) representation at existing conferences and meetings.

2. That Synod consider the feasibility of publishing a directory of our churches in convenient booklet form, similar to that published by the O.P.C. and that this be made available for distribution in our own and also the O.P.C. as requested.

3. That Synod provide for funds that the directory of Churches and Chapels of the O.P.C. might also be made available for general distribution in our churches.

4. That Synod request the Church Order Revision Committee to invite to a joint meeting the Committee on Revisions to the Form of Government and Book of Discipline of the Orthodox Presbyterian Church, and our joint committees on Closer relationships between the C.R.C. and the O.P.C. in order to determine whether progress cannot be made in the immediate future toward agreement between the two churches on principles of church government. (Note: A similar request is being presented to the General Assembly of the O.P.C.)

5. That the Committee be continued.

Respectfully submitted,

John T. Holwerda
Jacob Hasper
Louis Dykstra
Herman Hoekstra
Peter Damsma

REPORT 15

REPORT OF THE CHURCH ORDER REVISION COMMITTEE

ESTEEMED BRETHREN:

Upon adoption of the Revised Church Order, the Synod of 1965 gave two additional assignments to the Church Order Revision Committee. These were as follows (cf. Acts of Synod, 1965, p. 96):

“That Synod decide that to this booklet be appended a supplement in which the articles of the present church order be cross-referenced with respect to the old church order so that our present commentaries could still be easily used, as is requested in Overture No. 11 from Classis Minnesota South.”

“That Synod decide that this supplement contain also those Synodical regulations which are specifically indicated in several articles of the Church Order.”

“That Synod request the present Revision Committee to prepare this supplement.”

Your committee now wishes to report that this assignment has been carried out. The cross reference is found on pages 18 to 21 of the booklet in which the new Church Order has been published. The listing of synodical regulations is found on pages 21 to 32 of the same booklet.

There were, of course, some judgments to be exercised as to what to include and what to exclude from these supplements. The committee is satisfied that a reasonable judgment has been made. We trust that the Synod, also, will approve the work that has been done and receive it as the fulfillment of our mandate.

Respectfully submitted,

Rev. R. J. Bos
Dr. R. J. Dankhof
Dr. J. H. Kromminga, Chairman
Prof. Martin Monsma, Secretary
Dr. L. Oostendorp

REPORT 16

THE AMERICAN BIBLE SOCIETY

ESTEEMED BRETHREN:

The forty-seventh Annual Advisory Council meeting of the American Bible Society was attended by your representative November 15-17 in New York City. This Advisory Council is "formed of representatives appointed by and invited from the evangelical Christian bodies in the United States. The Council cooperates with the Board of Managers in interesting the churches, which they represent, in the work of the Society. They also advise the Board as to its purpose and plans. The purpose of the Society according to the Constitution is "to encourage a wider circulation of the Holy Scriptures without note or comment." Since the early 1900's the Christian Reformed Church has supported the Society in this purpose and has had representation on the Council.

The great call to carry "God's Word for a New Age" to the corners of the earth gathered momentum throughout 1964. It is gratifying to note the following facts with reference to the publishing of the Scriptures:

Languages in which the whole Bible has been published	236
Languages in which a whole Testament has been published	289
Languages in which at least a complete Gospel or other book has been published	707
Total languages in which some completed part of the Bible has been published as of December 1964	1,232

It is noteworthy that among the complete Bibles which were published for the first time was the Bible in the Tiv language (Nigeria). Complete New Testaments were published for the first time in West Irian, Congo, Cameroon, and the Philippines. From this we see the significant work which the American Bible Society is doing and how it serves as one of our missionary agencies in getting the Bible translated into the languages of the world where our missionaries are sent.

The Society has distributed the Scriptures during 1964 in 492 languages and dialects in Asia, 186 in Europe, 45 in Africa, 187 in the Pacific Islands and 60 in 14 Americas. Faced with tremendous developments in the field of translations the Society conducts special institutes, seminars, and scholarship programs designed to prepare translators to do a more effective piece of work in their own languages.

The Advisory Council commended the Society for such notable accomplishments during 1964 as: the increased volume of major revisions and completion of the Bible involving more than 100 languages and representing more than 80% of the world's population, a record increase of Scripture production by more than 5½ million copies, Scripture production in a greater variety of languages in appealing and practical formats (Spanish Gospel of John, "El Camino," "Lost and Found" in

14 African languages, English, and French), arrangements to market special non-competitive items available to denominational centers at the regular commercial discount rate, recording of the Braille Bible on 16 $\frac{2}{3}$ R.P.M. in both the King James and Revised Standard version reducing the cost to \$40.20, and increased cooperation with the work of major Bible Societies through joint planning and budgeting the work throughout the world.

Let us be reminded again, brethren, that no matter how noble the goals, how claimant the needs of the churches and the Bible Societies are, these are met only by strong and specific implementation. Confronted with an enlarged opportunity to translate, publish, and distribute the Bible to all the world, let us give thanks to God that in the American Bible Society we have an agency by which our task may be vigorously and wisely performed. As a denomination sharing in the fruits of this work, may we continually realize our Christian obligation to raise through our congregations a significant sum of money for this cause. The churches contributed during 1964 20.1% towards the budget and it is the reasonable and prayerful expectation of the Society that in the immediate future 50% of its income will come from the churches. A proposed budget of \$6,645,000 was adopted for the year 1966.

Therefore, as your representative to the Society, I would bring the following matters to your special attention:

1. We recommend to Synod that the American Bible Society be again placed on the list of causes recommended for financial support.

2. Because both your representative and the alternate (Rev. J. Van Ryn) have moved out of the New York City area, we recommended that a new representative and alternate be appointed to the Advisory Council.

I thank you for the opportunity you have given me to serve as your representative and may the American Bible Society continue to enjoy the spiritual and financial support from our congregations as it has in the past.

Humbly submitted,

Rev. Willard Van Antwerpen
Synodical Representative

REPORT 17

THE LORD'S DAY ALLIANCE OF CANADA

ESTEEMED BRETHREN:

Last year it was my pleasure to accompany the Rev. J. Hanenburg to the annual meeting of the Lord's Day Alliance in Canada, and this year on February 3 the Rev. L. Slofstra of the Willowdale Christian Reformed Church continued this tradition by assisting me in representing our church at a similar meeting. As the Rev. Hanenburg expressed in his report, we too feel rather "new on the job." This sentiment was shared this time by the CLAC, which organization was represented by its new business agent, Mr. Stan DeJong.

As customary the meeting took place in the Ladies' Club Room of the Bloor Street United Church, served by the Rev. E. M. Howse a former Moderator of the United Church. As in previous years it was a joint meeting of the Dominion and the Provincial Boards. Our representatives serve in both boards and are considered to be members of the Ontario executive as well.

This time twenty eight persons were present at the meeting — a slight increase from last year — and we should make special mention of the fact that the Roman Catholic Church had also sent a delegation which meant a renewal of a former contact. Their return was not like that of the lost son, but they expressed their willingness to co-operate in every helpful way.

It was again a pleasure to listen to the well formulated annual report of the General Secretary of the Association, the Rev. A. S. McGrath. This report will be printed and circulated as the official report of the Association to the general public. Since we have not as yet received this printed report, we cannot quote from this source. It dealt, however, with the work and the future of the Association, aspects which also are duly reflected in the minutes of the annual meeting.

It will be of interest to the members of Synod and to the churches that the Lord's Day Alliance in Canada is wrestling with problems quite identical with those of its counterpart in the United States. In Canada too we must replace the General Secretary. In the meantime the overall picture of the observance of the Lord's Day has changed as well as the insights of the people supporting the Alliance. Thus the organization itself is in the dark as to its future role. Several possibilities have been suggested, but no unanimity has been reached. This creates a very unfavorable climate for the appointment of a successor.

The Rev. McGrath has been serving the Alliance for a number of years in a very able manner. When he began his work, the Alliance represented an orthodox view on the sacredness of the Lord's Day and most of the work done at that time consisted of seeking legal enforcement of the federal Lord's Day Act. But in the course of time the Provincial

Governments did not enforce existing legislation and much of the strictness, the "blue-ness," of the Lord's day laws gradually disappeared. As with so many other regulations in our legal system the gap between the letter of the law and the adherence to it became wider and wider. The law itself was not repealed, but obedience to it died. Even governmental officials often gave the example. Moreover the scheme of leisure changed through the industrial revolution. In its beginning years the Alliance had to fight for at least Sundays off duty, whereas now the masses enjoy the weekend, often the long weekend, but *how?* To mention only one example, it is a wellknown fact that the multimillion dollar industry of tourism unceasingly pleads for more permissive and more-permissive legislation especially on the local level.

In trying to cope with these problems the suggestion has been made that perhaps the General Secretary should become an officer of the Canadian Council of Churches. At first some denominations objected to this course of development. Now in turn the Council has stated that it is in the process of reorganization and will not be ready to consider receiving the Alliance in its total structure within two years. We are happy that for the time being we don't have to face the problem whether we must leave the Alliance when it becomes part of the organization of the Canadian Council of Churches.

The Alliance has made one more attempt to solve its difficulties by the appointment of a special Advisory committee. This committee presented a progress report without much real progress to the meeting. Result was the appointment of a new committee now called "Planning Committee," which must study within a much broader mandate. The terms of reference for this committee shall include:

- the question of assistance for and succession to the General Secretary;
- policy in relation to changing business and social conditions;
- consideration of the name of the Lord's Day Alliance;
- the advisability of again seeking change in the Lord's Day Act;
- Sunday customs and attitudes of church, business leaders and others in Canada and abroad, particularly Europe;
- the possibility of Dominion-wide coverage of a panel type television broadcast featuring the General Secretary, perhaps together with two distinguished church leaders;
- the desirability of closer liaison with local councils of churches;
- the advisability of consulting with leaders and organizations in the labor movement, et al;
- a proviso that, whereas consultation may be with all and sundry, the Alliance body itself shall remain Christian.

—Agreed

For those interested in figures the financial report reveals a considerable drop in income, which is offset by an even larger legacy. Though this is gratifying, it does not necessarily reflect a healthy situation. We are of the opinion that also in 1966 the Christian Reformed Churches in Canada ought to support the Alliance and cooperate with this organization, especially now since it is involved in some rather fundamental soul searching, in which the existence of the Alliance itself is at stake. This is no time to leave. May the Lord bless also this work

to the welfare of the churches and to the glory of His name by a new and warm obedience to the fourth commandment: *Remember the Sabbath day to keep it holy.*

Respectfully submitted,
Remkes Kooistra
Lambert Slofstra

The Financial Report has been submitted to the Standing Budget Committee for review and recommendation.

REPORT 18

SPONSORSHIP OF FOREIGN STUDENTS

ESTEEMED BRETHREN:

The Committee for the Sponsorship of Foreign Students is pleased to present herewith its report for the past year's activities.

As in previous years, the Committee has continued its support for a number of foreign students who are attending Calvin College and Seminary. This year the number is slightly lower as compared with last year. *Daniel Anakaa*, a Nigerian student, is continuing his studies as an unclassified undergraduate student. The other students now being supported are all Koreans. *Chun Il Cho* was awarded a grant for one year of study to equip him more adequately for his ministry in his homeland. Support was renewed for this year for *Young Karl Choi* who hopes to receive his Master's degree in New Testament at the end of this academic year. *Kidal Kim* is continuing his work as an unclassified student taking selected courses. *Jin Tae Lee* is continuing as an unclassified graduate preparing for candidacy for a Master's degree in Old Testament from Calvin Seminary. Support was extended for one semester to *Kook Yung Lee* to enable him to complete his thesis work. *Suksan Chung* was granted support for one semester after which it was not renewed because of his adequate financial situation. In addition to these grants which are now being used, the Committee has awarded grants to two Nigerian students contingent upon their full admission to Calvin Seminary. A letter of appreciation was received from *Peter Van Dam* who was supported by your Committee for the larger part of his training at Calvin Seminary. His family is now making arrangements for its return to New Zealand.

In general your Committee feels that it is making a significant contribution to Reformed scholarship around the world. However, there have also been instances of disappointment especially when students prolong their stay in the United States to such an extent that their contribution to their homeland churches is jeopardized. In view of these circumstances your Committee has decided on this tenth anniversary of its operations, to engage in an extensive self study in order to ascertain 1) how successfully the Committee's mandate has been carried out, 2) where changes should possibly be made, and 3) possible alternatives within present policies.

Your Committee is pleased to report that it works closely with the Admissions Committee of Calvin Seminary. The latter Committee furnishes most of the information on which your Committee's decisions are based. During the past year special efforts have been put forth to strengthen our contacts with the Korean screening committee. It is hoped that improved screening procedures will insure your Committee the best use of those funds which have been entrusted to us.

Although the number of students receiving support this year is not as great as in past years, the disbursements have continued to be fairly high

so the resources available are being rapidly depleted. Your Committee requests that Synod place this cause on the list of denominational causes for one or more offerings especially since it seems to have been inadvertently omitted from the 1966 list.

Your Committee appreciates the faithful support it has received in this important work. We beg your continued prayers upon this important work in God's Kingdom.

Recommendation: That Synod reinstate Sponsorship of Foreign Students on the list of denominational causes for one or more offerings.

Respectfully submitted,

Bastiaan Van Elderen, Chairman
Henry Venema, Secretary
Henry De Wit, Treasurer
Andrew Bandstra
Alvin Huibregtse
Philip Lucasse
Nelson Vander Zee

FINANCIAL REPORT

March 1, 1965 to February 28, 1966

Cash Balance - March 1, 1965	\$16,498.14
Receipts from Churches during the Year	1,638.90
	\$18,137.04

Disbursements:

Jin Tae Lee	\$1,513.50	
Kook Yung Lee	1,459.00	
Daniel Anaka	1,517.00	
David Kidal Kim	1,370.00	
Young Karl Choi	1,352.00	
Chun Il Cho	579.00	
Suksan Chung	515.00	
Tae-eui Park	375.00	
Peter Van Dam	300.00	
Travel Costs for Daniel Anaka	533.57	
Travel Costs for Tae-eui Park	200.00	
Health Insurance Premiums	232.00	
Committee Expenses	12.65	9,958.72
Cash Balance - February 28, 1966		\$ 8,178.32

REPORT 19

CHRISTIAN REFORMED WORLD RELIEF COMMITTEE

ESTEEMED BRETHREN:

The year of 1965 afforded opportunities for a continuation of our established work and new occasions for manifesting our denomination's concern for the needs of mankind. There was an extension of both overseas and domestic outreach.

I. ORGANIZATION

A. The Board is comprised of a deacon or recent deacon from each of our 33 classes, plus six members at large. Board membership in 1965 was as follows:

Classis	Delegate	Alternate
Alberta North.....	William Vanden Born.....	H. De Bree
Alberta South.....	Dick Vander Molen.....	J. Kooy
British Columbia.....	John De Jong.....	Harold Waslander
Cadillac.....	Willard Vander Ark.....	Ed Meyering
California Central.....	John Smink.....	John Brower
California South.....	William De Groot.....	Arthur De Young
Chatham.....	Arthur Bisschop, Jr.....	W. Kuindersma
Chicago North.....	Abel Hoving.....	Herman Buurma
Chicago South.....	Henry Jager.....	George Jousma
Eastern Ontario.....	J. Vander Windt.....	
Florida.....	Howard Kross.....	
Grand Rapids East.....	John Penning.....	Robert Prince
Grand Rapids South.....	Frank C. Kass.....	G. Rietberg, D.D.S.
Grand Rapids West.....	Eugene Van Dyken, D.D.S.....	Andrew De Vries
Grandville.....	Harold Zondervan.....	Harold Lankheet
Hackensack.....	Peter D. Borduin.....	Donald E. Van Heemst
Hamilton.....	Peter Zwart.....	J. Kamps
Holland.....	James W. Bareman.....	Kenneth Beelen
Hudson.....	Samuel J. Greydanus.....	William Tanis
Kalamazoo.....	J. Meulendyk.....	Herman Van Hamersveld
Lake Erie.....	Ed Breuker.....	Harold Danhof
Minnesota North.....	Matt Aikens.....	A. Zondervan
Minnesota South.....	Leroy Tinklenberg.....	Harold Schaap
Muskegon.....	Kenneth Van Hemert, D.D.S.....	Richard Vredeveld
Northcentral Iowa.....	Herman H. Hiemstra.....	John Eckhoff
Orange City.....	Forrest D. Hubers.....	D. W. Van Gelder
Pacific.....	Jay A. Anema.....	John Braaksma
Pella.....	Germent J. Rus.....	Max Hoeksema
Rocky Mountain.....	Robert S. Paauw.....	Robert L. Ver Schure
Sioux Center.....	Howard Kiel.....	Gerald Kroese
Toronto.....	William Ubbens.....	J. Gehrels
Wisconsin.....	John W. Mulder.....	M. J. Ten Hoor
Zeeland.....	Harold Boss.....	Rufus Mast
Members at Large		
Medical.....	Arthur F. De Boer, M.D.....	Martin Sharda, M.D.
Business Man.....	S. Tamminga.....	Harry Bloem
Sociologist.....	Dale De Haan.....	Henry J. Ryskamp
Attorney.....	Cornelius Van Valkenburg.....	Judge W. Waalkes
Accountant.....	Donald J. Boes.....	Peter Timmer
Minister.....	Rev. John A. Mulder.....	Rev. Wm. Vander Hoven

- B. Officers of the Board in 1965 were:
President, Harold Zondervan
Vice-president, Sam Tamminga
Secretary, Eugene Van Dyken, D.D.S.
Treasurer, Donald Boes
Assistant secretary-treasurer, John Penning

II. 1965 IN REVIEW

The past year was another year of growth and expanded outreach made possible by the Lord's blessing and a fine response by our constituents.

A. *Domestic Disaster and Emergency Aid*

1. *Western Michigan Tornado* on Palm Sunday, April 11, struck areas of Indiana and Michigan with little warning. Six lives were taken and there was considerable property loss. The need was met through the cooperative efforts of the Grand Rapids Deacons Conference and CRWRC. A splendid response to an appeal for deacons to serve as clean-up teams brought prompt aid to the stricken communities. Modest financial aid was quickly provided by CRWRC.

2. *Fulton, Illinois, Flood Disaster* — Only two weeks after the tornado disaster, flooding of the Mississippi River made evacuation necessary for more than 100 of our 209 families of our Fulton churches. The officers of CRWRC concluded that the emergency was of such significance that help should be made available at once and that our congregations should be informed immediately of the need and be asked to hold emergency offerings. There was no way of knowing the need nor what the answer to the appeal would be. An immediate cash grant of \$7,000 was made from CRWRC funds plus a shipment of blankets from our Chicago Clothing Center.

This was the first occasion for CRWRC to appeal for special offerings since a typhoon raked havoc on Guam Island in the Fall of 1962, destroying the bookstore and other facilities of our Mission program there. The 1962 appeal for offerings for this need brought in \$35,363, which was turned over to our Board of Foreign Missions for rebuilding the damaged structures.

The Fulton Flood appeal received prompt and generous response. Offerings from 434 congregations, plus societies and individuals, amounted to \$102,390.

The deacons from the Chicago Deacons Conference responded quickly to an appeal for help in cleaning up the water-soaked and mud-filled homes. They also assisted the deacons of the Fulton churches in evaluating needs of stricken families. CRWRC provided additional funds as requested by the local diaconates. Considerable damage was sustained by the First Church edifice. In the course of repairing the damage, the Council and congregation authorized certain improvements to the building. The cost of these improvements was assumed by the Fulton church.

Total disbursements were \$32,916. The balance was placed in our general fund in accordance with Art. V-A-1-f of the Constitution. Letters

of appreciation were received from families who were aided and from the consistory of the First Church acknowledging CRWRC's help.

B. *Permanent Benevolent Aid Projects*

1. *Cuban Refugee Aid* — CRWRC is mindful of the Lord's command of caring for the sojourner that comes to our country (Lev. 19:33). Early in 1965 it appeared that the Cuban Refugee needs were diminishing. Entry of the refugees had fallen to a new low. Many of the refugees in Miami were not self-supporting.

CRWRC, along with other Voluntary Agencies, began to curtail its program. The clothing and food aspects of the work were moved into the Medical Center building. John Yff retired after serving several years as Director of the Food and Clothing Center. Our Medical work was also restricted. Dr. M. Santana left the Center to take on a position with the Board of Home Mission's Spanish Refugee Program in New Jersey.

In September, President Johnson encouraged a new influx of refugees. Since December, refugees have been arriving at a rate of nearly 4000 per month. Those presently arriving are relatives of refugees already in the United States. Following this group, political prisoners will be admitted.

Several congregations have expressed a willingness to sponsor a family.

In the meantime, the Good Samaritan Center at 1894 S.W. 8th Street continues to provide emergency medical care to the refugees. Family services and counseling in matters of employment assistance, job training, emergency food and clothing assistance continues. Our present staff consists of:

Mr. Jerald Sandall, Director	Miss Omelia Ruano, Pharmacist
Teofilo R. Vega, M.D.	Mrs. Y. Izquierdo, Receptionist
Mrs. M. Magally, Secretary	Mr. Robert Palma, Stock Clerk

We are presently seeking to fill the position of a medical social worker, vacant since August, in an effort to assist our doctor and more thoroughly counsel with the refugee families. Efforts in meeting the needs of the refugees are carefully coordinated with the home missionary program. Joint staff meetings provide occasion for insuring integration of the ministry of the *Word* and *work*.

An added aspect of participation developed from the interest of the Miami Christian Reformed Church Diaconates. Their wholesome and helpful interest has not only proven of value in the operations but also encouraged the deacons of the Good Samaritan (Spanish Speaking) Church into a fuller realization of the task of Christian mercy.

Resettlement of refugee families has also increased, although not as rapidly as expected. To date most of the refugees arriving are relatives of the 98,000 refugees previously resettled by various agencies. There have been more offers by our deacons to resettle families than available families. Our staff is grateful for the resettlement offers by many congregations and continues to make every effort to work with our diaconates.

2. *Korean Aid Program* — This phase of CRWRC's work has grown during the past two years. The staff has been increased in accordance with the decision of the Synod of 1965 and now includes:

Peter Boelens, M.D.

Peter Feddema, Agriculturist

Henry Hubers, Coordinator

Sook Kyung Lim, M.D.

Date J. Mulder, M.D.

Elvinah Spoelstra, M.S.W., A.C.S.W. (July 1966)

a. *Medical Assistance Program*. The medical work begun by Dr. Boelens has not only expanded but other areas of concern are also being met. He has recently been appointed on the staff of the Pediatrics Department of the Chungby Hospital in Seoul. Work in the slum areas of Seoul continues to be an important part of medical outreach. Dr. D. J. Mulder, a graduate of the Free University of Amsterdam Medical School, shares the medical work in the outlying villages.

Several Christian Korean doctors were encouraged to form a Korean Christian Medical Society. This offers an added dimension in Christian witnessing and also makes the Korean doctors more aware of challenge of meeting needs of their own people. This is a step in the direction of encouraging the medical and dental students in becoming involved in the needs of their countrymen.

Dr. D. J. Mulder also engages in village medical work in addition to providing care for the abandoned and homeless children that are brought at a rate of 120 per month to the Municipal Babies Home. Medical work on the Islands is also a necessary but very rewarding part of his work.

b. *Agricultural Aid*. In March 1965, one of CRWRC's board members, Peter Feddema, of Toronto, volunteered for a short term assignment as agriculturist. During this time he became so convinced of the need of the work that he was led to seek a full term. In August he and his family returned for a term of 3½ years. The experimental 30 acre farm has proved an excellent means of teaching area farmers better land utilization through terracing, crop rotation, use of fertilizer as well as proper care of cattle. This endeavor makes it possible for many to become self-supporting and to more fully use their God-given talents. All this training is provided amid an emphasis that all of creation belongs to the Lord and that Christ is the answer to all of man's needs.

c. *Child Care*. Child care continues to be an urgent area of need. The work of Dr. D. J. Mulder in the Municipal Babies Home has been instrumental in vastly improved medical care for the homeless children. The children are now bathed regularly, given medical attention and have proper eating habits. A Christian Korean medical doctor has recently been appointed as Director of the Babies Home.

Children from the Babies Home are available for placement in 30 foster homes. Some are adopted by Christian Korean families, while others are placed in Korea's many orphanages. Our staff, along with some of the other agencies in Korea, feels strongly that the preferred way is to place these children for adoption in Christian Homes. Our Christian

Adoption Program of Korea (CAPOK) encourages societies and others to make monthly contributions of \$10 to underwrite this program.

Presently, Dr. Sook Kyung Lim and Dr. D. J. Mulder are supervising the program in addition to their other work. Miss Elvinah Spoelstra, a graduate social worker, from our Denver II church, has been appointed to direct this work. She looks forward to taking up her work in July D.V. Her experience should be of inestimable value in training a Korean staff in this important work.

d. *Administration and Cooperation with Korean Church Groups.* Mr. Henry Hubers and his wife joined our staff in October as coordinator and administrator. The additional outreach required careful planning and coordination. Regular contacts with the Hapdong Presbyterian Church are increasingly necessary to make sure that they become involved in the work of Christian mercy. It is also necessary that adequate follow-up work by Korean pastors and missionaries be made in the areas where our work is carried on. The deacons of the local churches are encouraged to become involved in the work.

Mr. Hubers reports that the Committee of the Hapdong Church which cooperates with our Mission program consists of deacons as well as elders. This is an important step in preparing Korean Christians for taking a greater responsibility in this work.

Contacts with community groups also took time but have been rewarding. Arrangements were made to construct a water reservoir in an area which previously lacked a water supply for crop growth. With the completion of this project 100 small landowners will be able to farm the land and move a step closer toward becoming self-sufficient. Recently several families were supplied with simple but effective rope-making machines. This enables them to make a living while producing items for use in the community.

e. *Material and Emergency Aid.* During 1965 shipments of used clothing, shoes, bulgur wheat, whole milk powder, medicines and blankets were made. When aid material is disbursed to needy people, steps are taken to ascertain need and assure responsible distribution. In the future, efforts will be made to use the material aid in encouraging the people to become self-supporting. This will especially be done in land development and agricultural programs where groups are provided with food while they work on projects that will have lasting usefulness and productive possibilities for the community and its families.

The emphasis will also be placed on vocational training for young men and women. Agricultural projects will be carefully studied for their greatest possible usefulness. In evaluating such activities, the judgment and insight of Christian technical and professional personnel is of utmost importance.

Emergency aid was necessitated by the overflowing of the Han River in the summer of 1965, causing extensive damage to the fragile homes built on the river banks. CRWRC's staff quietly responded by providing large tents with U.S. Army cooperation. Arrangement for heating was made possible by installing the typical Korean floor heating. Nearly 1000 fami-

lies were helped. Prompt and efficient aid prevented any outbreak of infectious diseases.

f. *Field Organization.* The additions of personnel to the field brought a need for field organization, and a conference arrangement similar to that used by our foreign missionary staffs was instituted. This gives opportunity for adequate planning and discussion. Periodic reports and recommendations are made to the Board.

CRWRC has also offered its services to the Home Mission Board in their plans for establishing a Servicemen's facility in Korea. The Servicemen's pastor will be invited to become a member of the Missionary Conference.

g. *Plans for 1967.* Modest expansion of the medical work, farm and community development programs, and the child care program is anticipated. To accomplish this, Conference requests an additional social worker or nurse for 1967. CRWRC requests Synod approval.

It has become increasingly clear that both principles of Christian stewardship and effective social aid militate against indiscriminate and mass distribution of food and clothing. To be sure, such help is needed in cases of emergency and disaster. It is far more effective and proper to provide help in a more personal way and in a manner whereby those helped can be trained in self-help endeavors. Such effort requires competent Christian social workers to evaluate a need and to stimulate a national staff to carry on the work. To achieve this, we must seek competent Christian trained personnel.

C. *Overseas Disaster and Emergency Aid*

1. *Japan.* A fire destroyed a recently built church and kindergarten school. Feeling the loss and the hindrance in their missionary efforts, the Japan Mission Conference asked for help. CRWRC's Executive Committee quickly approved giving funds for the damaged buildings. Rebuilding was completed by early Fall and expressions of appreciation were received from the local Japanese church and our missionaries.

2. *Philippines.* Aid begun late in 1964 was continued in the form of Multi-Purpose Food, blankets and used clothing. A shipment of sample medicines proved most helpful. A local Christian Philippine doctor volunteers a few hours each week to provide urgently needed medical care. We anticipate a continuing need for moderate quantities of assistance.

In consultation with our Foreign Mission office, a Christian Philippine woman, Dr. Lilly Villaruel, was engaged part-time to oversee the distribution of emergency aid. CRWRC requests approval for this limited activity subject to a more extensive evaluation by missionary, Rev. Barry Blankers, after his arrival on the field.

3. *Mexico.* Aid in 1965 was first provided in the form of limited quantities of used clothing. Arrangements through the U.S. offices of the Multi-Purpose Food organization have made possible shipment of M.P.F. from the Mexican manufacturers to our Mexican program. This has been most helpful. The Mexican missionary conference has requested the continuance of assistance in the form of clothing, Multi-Purpose Food, and medicines as well as limited financial aid.

4. *Other Areas.* CRWRC has made offers of aid to our two chaplains—one army and one navy—in the Vietnam area. We will be guided by their evaluation of the usefulness and propriety of aid and in what form it can best be given. Should further developments be forthcoming, a supplemental report will bring this matter current.

a. A grant of \$12,590 made possible by the Chicago area deacons, was provided to the Takum Hospital in Nigeria. In addition, several thousand dollars worth of medicines were provided for our Nigerian hospitals.

b. Limited aid in the form of clothing and vitamins was made to other orthodox aid programs in Hong Kong and India.

D. Unusual Benevolent Aid

During 1965 a different kind of need was placed before CRWRC. Cases in both the Canadian and United States churches called for benevolent help in such amounts as to be beyond the resources of the congregations involved. Limitations of time and other practical restrictions made diaconal conference help ineffective, with the result that representatives of the area diaconal conferences in conjunction with classical authorities approached CRWRC for help.

After careful consideration, CRWRC provided aid through the Diaconal Conference representatives for the cases in need. The reality and the urgency of the needs cannot be denied. The conventional means of providing help—prevalent and operative in areas where our congregations are numerous and strong—was lacking in both of these cases. CRWRC deemed it to be a matter of legitimate Christian concern and provided the necessary aid.

This matter was considered to be of sufficient significance for a more detailed study. Accordingly, a special committee was asked to study the matter. The following report was rendered by the committee and adopted by CRWRC at its annual meeting as its policy:

Special Study Committee Report

To: The Board of the Christian Reformed World Relief Committee

Re: Advisability of Central Funds Raising and Disbursing for Meeting Unusual Benevolent Needs throughout our denomination by CRWRC.

Recommendations

In the light of our study, your committee submits for your consideration the following recommendations:

A. With Respect to CRWRC

That along with the broader services of CRWRC the Board consider this agency *also* be a source of assistance to local congregations (diacónates) at such times when unusual needs within the local congregation arise or when long-term needs must be met which exceed the resources of the local church and the resources of the regional diaconal conference. This, we believe, may and should be done, however:

(1) Without in any way obscuring the local diaconate or absolving the local diaconate of its primary responsibility to guide the congregation to meet its own needs.

(2) In full cooperation with and assistance by the diaconal conferences which are always much closer to and more conversant with such local needs than any central office. It is our conviction that CRWRC must never be thought of or tend towards becoming a "centralized" diaconate. Its service to the churches in such a program as envisioned here is only that of providing assistance when needed.

B. With Respect to Diaconal Conferences

That the Board, should such a program be endorsed, also move in the direction of strengthening the diaconal conferences by means of the following:

(1) Continue to urge the organization of diaconal conferences in those areas where they do not exist.

(2) Specify in some detail the proper relationships between diaconal conference and both local diaconates and CRWRC when such assistance as discussed above is needed. This, we believe, should be in the form of a kind of liaison between local diaconates and CRWRC, so that all requests for need be made to and processed through the executive board of diaconal conferences rather than made to CRWRC directly. These boards can decide better the amount of need required, its duration, and also whether the area diaconates could be of direct assistance to a congregation having unusual benevolent needs.

(3) Encourage all possible efforts toward making diaconal conferences more effective in meeting benevolent needs which exceed the ability of their area congregations. To achieve this, it would be desirable to consider such steps whereby diaconal conferences would be:

a. Made more organizationally uniform throughout the denomination.

b. Organized more closely along classical line. One conference for each classis. (Consideration for geographically large classes will have to be allowed for.)

c. Structured so that officers or members of the executive committee serve a minimum of 3 years in order to insure a measure of continuity of administration necessary to obtain effective operation.

d. Have as an ex-officio member on its executive committee the CRWRC classical delegate to insure proper liaison and opportunity for maximal meeting of urgent needs—and making both conferences and diaconates conscious of world needs.

Respectfully submitted,

James Bareman

Harry Bloem

Dr. P. Y. De Jong, Reporter

Rev. Ralph Heynen

Frank Kass

Rev. W. Vander Hoven, Chairman

Philip Van Heest

CRWRC requests that Synod endorse this report as a proper and necessary activity of CRWRC in meeting unusual needs of those who are "of the household of faith."

III. FINANCES.

The support of our program was very encouraging during 1965. 542 churches held offerings for our cause, compared with 472 churches in 1964. Societies and church groups also made significant contributions to our work. The certified audit report for the year of 1965 is as follows:

Condensed Statement of Cash Receipts and Disbursements
Year Ended December 31, 1965

Balance - January 1, 1965		\$101,608.49
Receipts:		
Contributions	\$132,064.36	
Flood Relief — Fulton, Illinois	102,390.45	
Takum Hospital — Africa	12,589.90	
Korean Relief	57,985.17	
Cuban Relief	17,253.91	
	\$322,283.79	
Interest income	4,144.15	
Christian Reformed Resettlement Committee	25,000.00	
Other receipts	13,931.08	
Total Receipts		365,359.02
Total Available		\$466,967.51
Disbursements:		
Relief Programs:		
Flood Relief — Fulton, Illinois	\$ 32,915.61	
Takum Hospital — Africa	13,348.84	
Korean Relief — Programmed Relief	103,621.79	
Korean Relief — Special Projects and Emergencies	44,911.78	
Cuban Relief	67,409.03	
Resettlement aid and benevolence	7,894.92	
Hong Kong	634.10	
Israel	125.04	
Philippines	5,583.34	
Japan	5,027.00	
Mexico	1,803.75	
India	1,175.00	\$284,450.20
Advance to Committee on Ecumenicity and Inter-Church Correspondence		10,000.00
Operation of Clothing Centers		15,386.90
Administrative and general		45,476.96
Total Disbursements		\$355,314.06
Balance - December 31, 1965		\$111,653.45

January 28, 1966

Christian Reformed World Relief Committee,
Grand Rapids, Michigan

We have examined the condensed statement of cash receipts and disbursements of the Christian Reformed World Relief Committee, Grand Rapids, Michigan, for the year ended December 31, 1965. Our examination was made in accordance with generally accepted auditing standards, and accordingly included such tests

of the accounting records and such other auditing procedures as we considered necessary in the circumstances.

In our opinion, the accompanying condensed statement of cash receipts and disbursements presents fairly the recorded cash transactions of the Christian Reformed World Relief Committee for the year ended December 31, 1965, on a basis consistent with that of the preceding year.

Den Braber, Helmholtz & Lyzenga
Certified Public Accountants

In addition to cash received and disbursed for relief programs during the year, the records of the committee indicate that 188,000 pounds of used clothing with an estimated value of \$188,000 was distributed during 1965, as well as \$201,000 worth of donated food, medicine, drugs, transportation, and new clothing.

Approximately 7,500 "Gift Packs" were prepared under CRWRC sponsorship by societies, diaconates, church groups, school children, and individuals. These may be conservatively estimated at a value of \$15,000 bringing CRWRC's total outreach of cash "kind" to \$688,451.

Our projected operations for 1967 are reflected in the budget as follows:

	Budgets	
	1966 (revised)	1967
A. Programmed Aid		
Korea		
Salaries and operational expenses	\$ 65,550.00	\$ 77,850.00
Medical Aid	36,000.00	46,500.00
Emergency and Child Care	59,000.00	67,000.00
Agricultural Aid	47,750.00	41,250.00
	<u>\$208,300.00</u>	<u>\$232,600.00</u>
Cuban Refugee Aid	64,420.00	72,140.00
Philippine Aid	8,000.00	10,000.00
Mexico Relief	8,000.00	10,000.00
Japan Aid	3,000.00	4,000.00
Nigerian Hospital Aid	14,000.00	17,000.00
Clothing Center Operations	26,600.00	29,930.00
B. Emergency Aid		
Domestic	10,000.00	10,000.00
Overseas	10,000.00	10,000.00
C. Administrative	48,850.00	56,900.00
Total	<u>\$402,170.00</u>	<u>\$452,570.00</u>

It is difficult to conceive of any question as to the urgency and reality of the needs that our projected program aims to meet. In each case we have assurance that the gift will be accompanied with the witness. An increasing measure of cooperation with our denominational missionary endeavor is being achieved. We are thankful for this.

As has been the practice in the past, we do not contemplate any quota support. Instead we trust that our diaconates will view the work of CRWRC as an extension of the work of mercy carried on within their own congregations and will therefore remember it by offerings as needed. We request that Synod approve CRWRC for *one or more* offerings for 1967.

IV. ADMINISTRATION

A. *Office.* Our office is now located at 733 Alger St., S.E. We anticipate moving into the enlarged denominational building when it is ready.

B. *Clothing Collection Activities.* Diaconally sponsored clothing drives brought in a total of 221,340 pounds of used clothing. Clothing was received at the following points:

Chicago, Illinois	152,606	pounds
Modesto, California	15,292	"
Toronto, Canada	38,442	"
Paterson, New Jersey	15,000	"
Total	221,340	"

Both the Chicago center and the Toronto center benefited greatly from volunteer help by ladies groups, young people, and others who aided in sorting and preparing the clothing for baling and shipment.

Clothing shipments were made from Chicago, Modesto, Calif., and Toronto, Canada, at an estimated value of \$187,898. Shipments were made to Korea, Miami, Greece, Mexico, Philippines, and Honduras, and to Hong Kong.

C. *Material Aid Shipment.* Medicines, food, new shoes, clothing items, farm equipment, trucking services and other help contributed by individuals and business firms to the extent of \$201,000 greatly aided in CRWRC's outreach to the needy.

V. SUMMARY OF RECOMMENDATIONS AND REQUESTS:

A. Representation at Synod.

CRWRC requests that its President Harold Zondervan; ministerial Board member, Rev. John A. Mulder, and Executive Director be granted the floor when matters pertaining to our work are discussed.

B. Approval of Field of Work for 1967.

1. Cuban Relief Aid Program.
2. Korean Aid Program.
 - a. Permission for additional social worker or nurse.
3. Philippine Aid Program.

C. Endorsement of Statement on Unusual Benevolent Needs.

D. Approval of Request for offerings.

Respectfully submitted,

Louis Van Ess, *Executive Director*

REPORT 20
COMMITTEE ON EDUCATION

To the Synod of 1966

ESTEEMED BRETHERN:

During 1965, as in past years, the Committee on Education sensed keenly the growing weight of responsibility which follows upon blessings multiplied in the pursuance of our mandate. In seeking to serve our churches in their educational and evangelistic ministry we have experienced a steady increase in the volume and variety of our publications. To meet the challenge of these expanding operations your committee continues to function through its three sub-committees, the catechism committee, the VBS committee, and the business committee, all this in the interests of an effective division of labors.

The committee as a whole meets on a monthly basis to make editorial decisions and to transact business matters. With the approval of the Synodical Committee, the Rev. J. Eppinga was appointed to the committee to fill the remaining year in the unexpired term of service of Dr. A. Hoekema, presently on leave of absence. The ongoing editorial task, however, of seeing our publications through, from the planning stage to printing and distribution, rests largely upon our Editor, the Rev. W. Vander Haak, whose diligent and expert services we here gratefully acknowledge. To assist in the clerical and administrative work of the committee we have secured the services of an office secretary, thus releasing our Editor for the more creative tasks of editorial management.

During the past year we contacted all our churches by mail to better acquaint our ministers and consistories with the materials available for both catechism classes and VBS. We have also taken steps to encourage those involved in our mission and evangelism programs to make greater use of our publications. To facilitate the movement of our materials across the border we have established a distribution center in Canada.

As our volume of output increases we are gradually reaching a more favorable financial position. With the assistance of a synodical quota we have been able to meet all current financial obligations. Our indebtedness incurred in the past is being steadily reduced. The prospects for the future are encouraging, with indications that in the foreseeable future our publication will continue to multiply.

Your committee has continued to carry on negotiations with the Building Committee of the Publications Committee for the purpose of arranging suitable office, storage, and shipping space in the proposed new wing to the Denominational Building.

Your committee received a special mandate from the Synod of 1965 in the form of the following overture which was adopted by Synod:

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

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

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

Grounds:

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

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

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

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

In studying this overture, your committee considered it desirable to obtain the judgment of our ministers presently active in catechism teaching. A suitable questionnaire was prepared and distributed and an excellent return of 58.4% received. However, we have not yet been able to complete our study of the overture for several reasons. The results of the questionnaire are quite inconclusive on the first proposal of the overture, with only a small majority not favoring the overture. On the second proposal there is a definite majority in favor of a new translation, thus suggesting a careful evaluation of the 1963 translation prepared under the auspices of the North American Council of the World Alliance of Reformed and Presbyterian Churches. Finally, many of our ministers offered helpful comments in completing their questionnaires, about 15% of them in extensive and detailed statement. We have not yet had sufficient time adequately to consider and evaluate all of this material. Hence we find that another year is needed for reporting on this important overture.

The VBS materials for this season, under the theme, "Learning to Know God," are now in the hands of many of our churches. In our judgment these publications constitute an excellent series of graded studies of God's Word for evangelistic purposes. The art work is attractive and the crafts should prove helpful and instructive. We are hopeful that these materials will be serviceable in our mission outreach.

We are presently engaged in developing basic concepts and patterns for two instructional booklets for converts, one geared to the needs of the more simple, the other to the needs of the more learned convert. This venture is being undertaken with the encouragement of our Home Missions personnel.

The three catechism books presently on the market have enjoyed a generous reception in our churches. A set of filmstrips to accompany the fifth grade catechism book, "Teach Me Thy Way," is now available, and has experienced a good sale and acceptance during our first year of involvement in the field of visual aids to catechetical training. A catechism book for the eleventh grade level on "The Christian Life" is beginning to take shape. The rest of the high school curriculum is still

under study. For an overall view of current activities we submit the following publication schedule:

- Grade 3—*Light Upon My Path*—second printing this year
- Grade 4—*With All My Heart*—fourth printing this year
- Grade 5—*Teach Me Thy Way*—second printing this year
- Grade 6—*Steps in Faith*—ready for publication this year
- Grade 7—*That I May Know*—ready for publication this year
- Grade 8—*My Church*—in advanced stages of preparation

Your committee is pleased to submit the above information as its annual report to synod, hoping thereby to have shared with you some of the highlights of this past year's activities.

At the time synod convenes the term of service of the following committee members will have expired: S. Dykstra (who is not eligible for re-election), B. Woldring, and Rev. J. Eppinga. To fill these posts we submit the following nominations:

elect one	elect one
Mrs. D. Van Halsema	*Rev. J. Eppinga
Miss Dorothy Westra	Rev. J. DeVries
elect one	
*Mr. B. Woldring	
Mr. E. Broene	

In view of the expanding operations of the committee, we hereby petition synod to authorize the addition of a tenth member to the committee, preferably someone familiar with publication procedures. Accordingly we submit the following nomination:

Mr. H. Baker
Mr. P. Kladder

The Synod of 1964 appropriated funds in the amount of \$26,250.00 for use by the committee to help meet its current expenses for the year 1965, these funds to be raised by a synodical quota of 50 cents per family. The Committee on Education herewith submits its audited financial report for the year 1965:

March 3, 1966

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, 1965 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, 1965, and the results of its operations for the year then ended, in conformity with generally accepted accounting principles applied on a basis consistent with that of the preceding year.

Den Braber, Helmholdt and Lyzenga
Certified Public Accountants

Balance Sheet
December 31, 1965

ASSETS

Current		
Cash	\$14,545.06	
Accounts receivable	2,360.04	
Contracts receivable	715.50	
Inventory - books and V.B.S. material, at cost	36,206.66	
Prepaid expense	1,350.00	
Total Current		\$55,177.26
Fixed		
Office equipment, at cost	\$ 754.36	
Less allowance for depreciation	213.82	540.54
Total Assets		<u>\$55,717.80</u>

LIABILITIES AND FUND EQUITY

Current		
Accounts payable	\$ 559.78	
Note payable - Chaplain Committee, Due June 4, 1966	6,000.00	
Accrued pension	66.51	
Accrued interest	140.00	
Total Current		\$ 6,766.29
Long-Term		
Notes payable - Resettlement Committee:		
Due September 30, 1968	\$ 2,000.00	
Due February 12, 1969	18,000.00	20,000.00
Total Liabilities		\$26,766.29
Fund Equity		
Balance - December 31, 1965		28,951.51
Total Liabilities and Fund Equity		<u>\$55,717.80</u>

Statement of Changes in Fund Equity
Year ended December 31, 1965

Balance - January 1, 1965		\$14,106.17
Additions		
Sales:		
V.B.S. and catechism materials	\$41,614.36	
Filmstrips and projectors	6,231.30	\$47,845.66
Quota receipts		18,273.52
Total Available		<u>\$80,225.35</u>
Deductions		
Cost of sales:		
V.B.S. and catechism materials	\$24,610.07	
Filmstrips and projectors	5,545.24	\$30,155.31
Salaries and outside services	15,789.00	
Contract writers	1,970.00	
Rent	996.00	
Insurance	568.83	
Office supplies and books	513.77	

Interest	376.58	
Travel	282.86	
Telephone	212.89	
Freight	155.00	
Advertising and promotion	100.36	
Depreciation	72.94	
Pay roll taxes	59.27	
Miscellaneous	20.45	51,273.84
Balance - December 31, 1965		<u>\$28,951.51</u>

For the current year the Synod of 1965 appropriated funds in the amount of \$42,055.00 for committee expenditures, these funds to be raised by a synodical quota of 75 cents per family. In view of these things and in view of our foreseeable financial needs we herewith submit a proposed budget covering anticipated expenditures for the fiscal year 1967, a copy of which is also being submitted to the synodical Standing Budget Committee:

Salaries and payroll expenses.....	\$14,565.00
Outside contracts (writers, artists, assistants).....	11,800.00
Rent and utilities	8,135.00
Equipment, supplies, and committee expenses.....	4,161.00
Total	<u>\$38,661.00</u>

In conclusion, kindly note the following recommendations by your committee which await the action of this synod:

1. That synod recognize Rev. W. Haverkamp as spokesman for the Committee on Education and that he be granted speaking privileges on matters pertaining to the work of the committee.
2. That synod elect three persons from the nominations as presented to fill the expired terms of service on the committee.
3. That synod approve our request for the addition of a new member to the Committee on Education, and accordingly elect one person from the nomination as presented.
4. That synod appropriate by synodical quota a sum in the amount of \$38,661.00 for the continued operations of the Committee on Education.

Respectfully submitted,
 The Committee on Education
 W. Haverkamp, President
 M. Doornbos, Vice-President
 B. Woldring, Treasurer
 G. Spykman, Secretary
 H. Dekker
 S. Dykstra
 J. Eppinga
 B. Scholten
 M. Snapper

REPORT 21

ECUMENICITY AND INTER-CHURCH CORRESPONDENCE

ESTEEMED BRETHREN :

Your Ecumenicity and Inter-Church Correspondence Committee, composed of Dr. Jacob T. Hoogstra, chairman, Dr. Ralph J. Danhof, Dr. John H. Kromminga, Rev. Lawrence Veltkamp, and Rev. Clarence Boomsma, secretary, was privileged to carry on several matters which we now report to Synod.

I. Hapdong Presbyterian Seminary Fund

The Synod of 1965 authorized assistance to the "Hapdong" Presbyterian Church for the construction of its seminary building in the amount of \$30,000 (Acts pp. 24, 25). Synod further delegated the responsibility for raising the contribution to our committee (Acts p. 106). In October our committee received information from the "Hapdong" Seminary and Dr. Peter Boelens who represented our interests in Korea, that the "Hapdong" Presbyterian Church had met Synod's requirement "that moneys received for this cause shall not be turned over to the Hapdong Seminary until they have raised a matching amount of \$30,000." (Acts p. 106) We asked the churches to send contributions if possible before the end of 1965. We hope to be able to report at the time of Synod that the entire sum has been collected. By March 1 the amount received was slightly more than \$24,000. The seminary building is now in process of construction.

II. World Presbyterian Alliance

A letter from Dr. James I. McCord, North American Secretary of the World Alliance of Reformed Churches, was referred to our committee in which he reports he and his colleagues would welcome a representative from our Church on the Theological Committee as a regular member. Our committee decided to send Dr. John Kromminga, a member of our committee, as an observer to this committee. We did so on the grounds that the Synod of 1960 decided "not to apply for membership in the World Presbyterian Alliance" because "such membership has far-reaching implications which have not been sufficiently explored by our church in order to take final action at this time." We believe that appointing Dr. Kromminga as an observer would be one way by which we could obtain more information about the World Presbyterian Alliance. At the same time sending him as an observer in no way involved us in membership in the Alliance. Dr. Kromminga did attend one meeting of the Theological Committee and having heard his report our committee concurred in his judgment that he must attend more meetings before a mature judgment regarding the Theological Committee can be made. We trust Synod will approve of our continuing to send an observer to these meetings.

III. *Reformed Church in America*

The Synod of 1964 referred to our committee an overture from Classis Central California that urged Synod to apply the decisions of the Reformed Ecumenical Synod of 1963 (cf. C.R.C. Acts 1964, p. 329 C) so that "the Christian Reformed Church and the Reformed Church in America may officially be drawn into closer fellowship with one another." (Acts, p. 83, XIV)

Our committee could report in 1965 that our letter to the Reformed Church requesting closer contact "received favorable response and was referred to the Permanent Committee on Inter-Church Relations of the R.C.A." Not to burden Synod with the details of our initial contacts we wish to report that beginning in September arrangements were made for a morning and afternoon meeting with the Inter-Church Relations Committee at Knollcrest Campus on January 6, 1966. Since our committee numbers but five, we invited the following to join us for the discussions of the day. Rev. Arnold Brink, Rev. William Brink, Rev. Henry Evenhouse, Rev. William Haverkamp, Mr. James Hoekenga, Dr. Carl Kromminga, Dr. Henry Stob, Dr. Dick Van Halsema, and Mr. Cornelius Van Valkenburg.

It was the unanimous feeling of all present (about 30 members) that it was a very profitable meeting and that a spirit of warm fellowship prevailed. Various recommendations were made at the joint meeting to our respective committees for consideration and action. As a result our committee reviewed the recommendations and made the following decisions:

1. To ask Synod to instruct our standing Committee on Liturgy to confer with the Liturgical Committee of the Reformed Church so they might explore common concerns and share the fruits of their current work. The Committee on Liturgy has been informed of this recommendation to Synod.
2. To urge our Foreign Mission Board to explore with the Board of World Missions of the R.C.A. areas in which cooperation might be mutually beneficial.
3. To call the attention of the Christian Reformed World Relief Committee to the possibility of increased cooperation in relief work. Note was taken of the fact that some cooperation has already been going on.
4. To call to the attention of the Home Missions Committee that "whereas in the past our two denominations often duplicated efforts and entered into competition where cooperation would have been better for the fields involved it was recommended that the respective boards of our denominations should study the advisability of devising a united strategy for church extension in areas that are contiguous or overlap."
5. To refer to Synod the recommendation that Synod encourage closer fellowship at congregational and classical levels between our congregations and classes, especially the exchange of fraternal delegates at classical meetings.
6. To inform Synod that we deem it advisable to have another joint meeting with the Inter-Church Committee of the R.C.A. next year and desire Synod's approbation for such a meeting.

IV. *Gereformeerde Kerken and World Council Membership*

The Synod of 1965 referred to our committee a copy of a letter sent by the Gereformeerde Kerk of Boechout, Belgium, to the Gereformeerde Kerken in the Netherlands in which they urgently request the Synod not to unite with the World Council of Churches (Acts, p. 121). Copies of this letter were sent to all sister churches including our church. Our Synod of 1965 heard an overture from the Neerlandia Christian Reformed Church asking Synod to "express its concern for the direction in which the Gereformeerde Kerken are apparently inclined to go" toward membership in the World Council of Churches. Synod did not accede to this overture on the ground that it had "received no official notification from the Gereformeerde Kerken about their statement pertaining to membership in the World Council of Churches and therefore cannot make a proper judgment about it." (Acts, p. 89) In February of this year our committee received official copies of the Gereformeerde Kerken's resolution regarding the World Council of Churches and the report of the study committee submitted to their Synod on which the resolution was based. In the resolution the Gereformeerde Kerken resolved "to take no further action concerning the decision of the Reformed Churches with the World Council of Churches before the opinions of the Reformed Churches themselves with the arguments can be taken into account, and the churches with which our churches cooperate in the Reformed Ecumenical Synod have been enabled to give their point of view." They further appointed a committee "to receive possible reaction . . . from the churches with which our church cooperates in the Reformed Ecumenical Synod."

Our committee having reviewed the material submitted by the Gereformeerde Kerken is impressed with the importance of the problem that faces our Synod by this invitation to express our reaction to their resolution. Therefore, we caution Synod against any hasty action. The Gereformeerde Kerken has made a careful study over a long period of time of the problems involved in membership in the World Council of Churches. Already in 1959 their committee reported at length on the problem of pluriformity and ecumenicity. This report included a study of the Biblical basis for ecumenicity, the relevance of Articles 27 to 29 of the Confessions of Faith and its significance for ecumenicity today, and an analysis of the history of their church and its relationship to the ecumenical movement. The report of the committee that resulted in the resolution of the Synod of Groningen of 1963-64 weighed the significance of the Christological basis for ecumenical relations, the recognition of other churches by the side of one's own church and a careful evaluation of the World Council of Churches and the International Council of Christian Churches.

For our Synod to make a proper and responsible judgment of the resolution of the Gereformeerde Kerken demands a thorough study of all these materials. Anything less than this would not do justice to the seriousness with which the Gereformeerde Kerken have approached the question of World Council membership. It is evident that should our Synod feel constrained to differ with the Gereformeerde Kerken in its

judgment it can do so only by a careful argumentation that refutes the careful presentation of our sister church. On the other hand, should Synod decide not to take issue with the resolution of the Gereformeerde Kerken, Synod must realize the possible implication of its action in terms of our own relationship to the World Council of Churches. Therefore, our committee recommends that Synod appoint a special committee to study the action of the Gereformeerde Kerken regarding their membership in the World Council of Churches. We believe that this committee should be a broadly based and competent committee representing theological and mission interests, qualified laymen, and our own committee on Ecumenicity and Inter-Church Correspondence. The committee of the Gereformeerde Kerken has been apprised of our recommendation.
V. De Gereformeerde Kerken (Onderhoudende K.O. Art. 31)

The Synod of 1964 instructed the Committee on Ecumenicity and Inter-Church Correspondence to enter into communication with the "Liberated Churches" (De Gereformeerde Kerken, O.K.O. Art. 31) with a view of advising Synod as to a proper and desirable relationship with these churches. During the 1965 Synod an official reply was received but was too late to be presented to Synod. We present the text of the official response of the General Synod of the "Liberated Churches." (We present it in translated form, but will have the original available for Synod.)

The General Synod

has received in proper order a letter dated September 30, 1964, from The Committee for Ecumenicity and Inter-Church Correspondence of the Christian Reformed Church (U.S.A.), in which it is stated that the most recent synod of said church has instructed this committee to seek contact with the Gereformeerde Kerken in the Netherlands;

It has taken cognizance of this letter and decided:

1. to instruct the committee which will be appointed for correspondence with foreign churches to communicate with the committee mentioned above for the purpose of supplying all requested information as well as other possible information which may be considered desirable and necessary, in order that the committee (GRC) may be in position to come to the next synod of the Christian Reformed Church (USA) with the proper advice;

2. in reply to the letter of the aforementioned committee:

a. to express the gratitude of the synod for the fact that at this time contact is sought by the Christian Reformed Church (USA) with the Gereformeerde Kerken in the Netherlands, following the discontinuance of such correspondence since 1945;

b. to call attention to the letter which the General Synod of Groningen (1946) addressed to the Rev. R. J. Danhof, Secretary of the Synodical Committee and Stated Clerk of the Christian Reformed Church, at the same time enclosing a copy of this letter;

c. to communicate the information that the committee for correspondence with foreign churches is mandated to seek contact with the afore-

mentioned committee as soon as possible, in order to supply all requested and needed information so that they may bring to their synod the proper advice;

d. to point out:

1) that the correspondence of the Christian Reformed Church with the (synodically) bound churches in the Netherlands at the outset presents an insuperable obstacle to the Gereformeerde Kerken in the Netherlands for carrying on correspondence (cf. *acta generale synode Berkel en Rodenrijs 1952, art. 56, 3 en 4*);

2) that communion with the (synodically) bound churches appears impossible not only because of what has occurred in the past, but the more because these churches which in 1944 broke the ecclesiastical fellowship by means of disciplinary measures are now increasingly departing from the Confession according to the Scriptures, and in addition these churches have since 1959-61 exchanged the scriptural church government for an anti-scriptural hierarchical-society type church polity, in which human toleration has taken the place of the freedom of the Word of the Lord;

e. further to state that the committee to be appointed will submit all of this to the aforementioned committee; and furnish copies of all correspondence which is carried on to the Canadian Reformed Churches, with whom the Christian Reformed Church is currently having correspondence and whose committee (Canadian Reformed Churches) might possibly cooperate with us in the future;

3) to communicate this entire decision to the Committee for Ecumenicity and Inter-Church Correspondence of the Christian Reformed Church (U.S.A.); to the next General Synod of the Christian Reformed Church (U.S.A.); to the committee which is to be appointed for correspondence with foreign churches; to the committee of the Canadian Reformed Churches for correspondence with foreign churches; and to the American Reformed Church of Grand Rapids.

It was clear to us from the decisions of their General Synod and the enclosed correspondence of their committee that to establish closer relations with the "Liberated Churches" would not be easy. In March members of our committee met with Mr. F. J. Kerkhof, a member of their committee, and from the conversation it became evident that much needs to be discussed before any definite steps can be taken for a proper and desirable relationship with these churches. Our committee desires to keep the door open for further contact and seeks Synod's approbation to continue our discussions with them.

VI. Reformed Ecumenical Synod Regional Conference

Our committee has continued to cooperate with the secretary of the Reformed Ecumenical Synod, Dr. Paul Schrottenboer, and a special committee to make arrangements for the holding of a North American Regional Conference of the Reformed Ecumenical Synod. Plans are completed for the holding of this conference in July of this year at the

Knollcrest Campus of our Calvin College and Seminary. Dr. Schrotenboer will probably be furnishing Synod with more information.

VII. *Appointment of Fraternal Delegates*

In the past the appointment of fraternal delegates to attend the assemblies of other denominations has been left to our standing synodical committee including Dr. Danhof, our Stated Clerk. Our committee which also includes Dr. Danhof requests Synod to assign to our committee the responsibility for such appointments. We do so on the ground that the relationship of our denomination with other denominations is our concern as a committee and so the appointment of fraternal delegates by our committee is natural and proper. Moreover, by this arrangement we believe we will be in a better position to keep informed about other churches and their activities.

VIII. *Name of Our Committee*

Our committee is called "Committee on Ecumenicity and Inter-Church Correspondence." The name was given when two committees in the past were combined into one and the names of both likewise combined. We find this name cumbersome and ask Synod for permission to be called "Committee on Inter-Church Relations." We feel this name adequately covers the mandate we have from Synod.

IX. *Summary of Recommendations*

We recommend:

1. That Synod approve of our continuing to send an observer to the meetings of the Theological Committee of the North American Area of the World Presbyterian Alliance.

2. That Synod instruct the Committee on Liturgy to confer with the Liturgical Committee of the Reformed Church in America to explore common concerns and share the fruits of their current work.

3. That Synod encourage closer fellowship between our church and the Reformed Church in America by commending such fellowship to our congregations and urging our classes to exchange fraternal delegates at classical meetings.

4. That Synod authorize our committee to continue discussions with the Reformed Church in America.

5. That Synod appoint a special committee to study the resolution of the Gereformeerde Kerken regarding their membership in the World Council of Churches.

6. That Synod authorize us to continue discussions with De Gereformeerde Kerken (Onderhoudende K.O. Art. 31).

7. That Synod declare it our responsibility to appoint fraternal delegates to denominations with whom we have official fraternal relations.

8. That Synod declare our committee to be known as the Committee on Inter-Church Relations.

Respectfully submitted,

Clarence Boomsma, Secretary

REPORT 22

REVISION OF RULES FOR CHURCH VISITING

ESTEEMED BRETHREN:

Mandate: Your committee was appointed by the Synod of 1965 as a revision committee with the following directive: "to draw up an acceptable text of the 'Proposed Rules for Church Visiting'." (Acts of Synod 1965, art. 121 II, and art. 159 VI, 15.)

Materials: Synod referred to this committee; Supplement No. 18 and Overture No. 37. (Acts of Synod 1965)

Approach: Our evaluation of the matter under consideration led us to conclude that we should furnish the church with a helpful guide rather than an authoritarian document. In our rephrasing and editing of the material we have sought to conform to the thought and language of the Church Order and the Liturgical Forms.

Guide for Conducting Church Visiting

The annual visit of the churches, as prescribed in Article 42 of the Church Order, must follow an orderly procedure. The following rules are intended to guide both the church visitors and the consistories so that the visit may be helpful.

Article 42 of the Church Order states:

- a. The classis shall appoint at least one committee composed of two of the more experienced and competent ministers to visit all its churches once a year.
- b. The church visitors shall ascertain whether the office-bearers faithfully perform their duties, adhere to sound doctrine, observe the provisions of the Church Order, and properly promote the edification of the congregation and the extension of God's kingdom. They shall fraternally admonish those who have been negligent, and help all with advice and assistance.
- c. The churches are free to call on the church visitors whenever serious problems arise.
- d. The church visitors shall render to classis a written report of their work.

Arrangements for the Visit

The annual visit shall be announced to both the consistory and the congregation.

The official records of the church are to be brought to the meeting.

Matters upon which the consistory seeks advice of the church visitors must have been agreed upon prior to the visit.

The questioning shall be conducted by the chairman of the committee, and the report to classis written by the secretary of the committee.

Guide for the Examination

Questions Regarding the Whole Consistory

1. a. Do you have preaching services at least twice on each Lord's Day?

b. Is one of the preaching services each Sunday devoted to the exposition of a Scripture passage, the choice of which is left free to the minister?

c. At the other service does the minister ordinarily preach the Word as summarized in the Heidelberg Catechism, following its sequence? (C.O. Art. 54-b)

d. Is the "Lord's Day" which is to be considered read to the congregation before the sermon is preached? (Acts 1950, pp. 62, 441)

2. a. Does the consistory approve the sermons that are read at reading services? (C.O. Art. 53-c)

b. When guest ministers or unordained men are invited to preach, does the consistory employ only persons of Reformed persuasion who are properly licensed?

3. Is the Lord's Supper administered at least every three months and ordinarily preceded by a preparatory sermon and followed by an applicatory sermon? (C.O. Art. 60)

4. Does the consistory properly guard the sanctity of the Lord's Table by admitting only those who give evidence of true faith and godliness? (C.O. Art. 59)

5. Is catechetical instruction supervised by the consistory? (C.O. Art. 63-64)

6. Are the members of the consistory elected according to the stipulations of the Church Order? (Art. 3, 4, 23)

7. Have all the consistory members signed the Form of Subscription? (C.O. Art. 5)

8. Does the consistory meet at least once a month? (Art. 36a)

9. Does the consistory strive to become familiar with the Church Order and the Acts of Synod?

10. Are the minutes of the consistory accurately recorded and kept? (C.O. Art. 32b)

11. Do the members of the consistory, at least four times a year, exercise mutual supervision among themselves? (C.O. Art. 36b)

12. Is church discipline administered faithfully in accordance with the Word of God and the Church Order?

13. Is the consistory aware of any members who belong to secret societies or to other organizations the membership of which is incompatible with the membership of our church?¹⁾

14. Do the members of the consistory, as their office demands, regularly visit the families, the sick, and the poor? (C.O. Art. 65)

15. a. What is the spiritual condition of the church?

1) Reply to Overture No. 37, p. 467. Acts of Synod, 1965.

b. Does the consistory promote and preserve peace, unity, and love among the members? (C.O. Art. 80)

16. Do the youth upon reaching maturity profess Christ as their Savior and Lord, and seek admission to the Lord's Table? If not, what does the consistory do to change this situation? (C.O. Art. 63)

17. Is the consistory diligent in promoting the cause of missions in the community, throughout the nation, and on the foreign field? (Acts of Synod, 1959, p. 36.)

18. Does the consistory show concern regarding the doctrine and conduct of those seeking admission into the church by transfer? (C.O. Art. 59c)

19. Does the consistory keep in contact with members who have moved away but have not requested transfer of membership? (C.O. Art. 67)

20. Does the consistory make proper provision for receiving communications, preparing agenda and acts, keeping files and archives, conducting the financial transactions of the assembly, and for maintaining proper incorporation? (C.O. Art. 32)

21. Does the consistory diligently encourage the members of the congregation to establish and maintain good Christian schools? (C.O. Art. 71)

Questions Regarding the Minister

1. Is the minister faithful in administering the Word and the sacraments according to the Formulas of Unity and the Church Order? (C.O. Art. 11)

2. Are the prescribed Forms of the Church correctly used and honored in his ministry? (C.O. Art. 55)

3. Does he conduct public worship in an edifying manner?

4. Does he diligently instruct the children and youth of the church in the doctrine of salvation? (Form for Ordination)

5. Is he faithful in visiting the sick, the distressed, and the erring, and does he assist the elders in the annual home visitation? (C.O. Art. 65)

6. Does he with the elders engage in and promote the work of evangelism? (C.O. Art. 11b)

7. Does his work as teacher and preacher give evidence of diligent study and of relevance to the needs of today?

8. Does he devote himself exclusively to the discharge of his official duties? Does he receive adequate time for spiritual and physical refreshment?

9. Does he receive an income proportionate to his training and work? (C.O. Art. 15)

10. Does he set an example of godliness in his personal life, in his home life, and in his relations with his fellowmen? (Form for Ordination)

Questions Regarding the Elders

1. Do the elders faithfully attend the meetings of the church and of the consistory?

2. Do they supervise the instruction given in the catechism classes of the church, and do they, upon request, assist the minister in the catechizing? (C.O. Art. 64)

3. Do they exercise discipline and promote good order in the church? (C.O. Art. 24)

4. Do they faithfully visit the members of the congregation in regular family visitation, and also when there is a need for comfort, encouragement, or instruction? (C.O. Art. 25)

5. Do they promote within the congregation societies for the study of God's Word, and do they serve the youth organizations with counsel and assistance? (C.O. Art. 72)

6. Do they set an example of godliness in their personal life, in their family life, and in their relations with their fellowmen? (Form for Ordination)

Questions Regarding the Deacons

1. Do the deacons faithfully attend the meetings of the church, of the consistory, and if such are held, of the deacons?

2. Are they faithful and diligent in the ingathering of offerings which God's people in gratitude make to their Lord? (Form for Ordination)

3. a. Are the collections counted by the deacons jointly, or, where there are very few deacons, in the presence of the pastor or one or more elders? (Acts of Synod, 1928, Art. 132, p. 132)

b. Do they keep a double record of receipts and disbursements?

4. In cases of need do they carefully investigate the actual situation and jointly decide on the nature and extent of help to be proffered?

5. Do they administer Christian mercy toward those who are in need, first of all toward those of the household of faith, but also toward the needy in general? (C.O. Art. 25a)

6. Do they serve the distressed in order to prevent their poverty? (Form for Ordination)

7. Do they minister to the distressed with kindly deeds and words of consolation from Scripture? (Form for Ordination)

8. Do they periodically render an account of their work to the general consistory? (C.O. Art. 35c)

9. Do they set an example of godliness in their personal life, in their home life, and in their relations with their fellowmen? (Form for Ordination)

Respectfully submitted,

H. Bratt, Secretary

C. De Graaf

D. Houseman

G. Postma

REPORT 23
THE PLACE AND TRAINING OF LAYWORKERS
IN EVANGELISM

ESTEEMED BRETHREN:

In spite of serious efforts to finish the assignment given us by the Synod of 1965 on the place and training of layworkers in evangelism, we have found one year too short a time to present a satisfactory report to Synod. Our mandate has been expanded and we have not yet had sufficient time to complete our study and formulate recommendations.

We hope to be able to come with a complete report next year, and request permission to submit a report to Synod of 1967.

Respectfully submitted,

John Guichelaar, chairman
Jack Vander Laan, Sec'y
Marvin Baarman
David Bosscher
Henry Hoekstra
John Schaal
Dick Van Halsema

REPORT 24

THE WORLD HOME BIBLE LEAGUE

ESTEEMED BRETHREN:

The World Home Bible League has provided a double service to the Christian Reformed Church in the past year. It has provided excellent outlet for the concerned layman to be directly engaged in Gospel witness. And it has been very busy providing Scriptures in various languages in answer to the increasing requests from our missionaries and churches at home and abroad. Let us take a brief look at both aspects of this service.

A little over a year ago, two Christian Reformed pastors sat down with the director of the World Home Bible League to discuss a new idea. They called the new program "Handclasp." Volunteer workers from the churches would be asked to come to the League and help in the binding and distribution of Gospel portions and Scripture booklets. The League made an agreement with a Christian Reformed printer to get material printed on high speed efficiency presses at only the cost of the paper. With the program of "Handclasp" the cost of production could be held down to a fraction of what it had been. As a result more than one million two hundred thousand portions have already been processed through "Operation Handclasp." Each day of the week, volunteer workers come in to provide their time. At least twenty Chicago area Christian Reformed Churches are sending representatives regularly to help in this effort. Add to this effort the many hands that are kept busy on World Home Bible League canvasses, the number of men whose old age is suddenly made vital by involvement in the Ambassador program (Placing and collecting from World Home Bible League Banks) and we can be grateful as a church for opportunities to serve offered by the League.

Let us trace in brief the ministry of the League to our churches through supplying of requested Scriptures.

Mexico

The official minutes of the General Conference of Christian Reformed missionaries in Mexico contain the following: "The missionary general conference requests from the World Home Bible League for distribution in 1966 the following material: 50,000 copies of "God Speaks," 30,000 copies of the Gospel of John, 15,000 New Testaments, and 5,000 Bibles." The request was granted. In addition the World Home Bible League published for distribution by Juan Calvino Seminary, 20,000 Easter booklets entitled, "Pardon for Sin." These Scriptures will be distributed by seminary students in the villages and remote areas of the country.

The Christian Reformed Board of Foreign Missions has approved the appointment of Rev. Chester Schemper as director of the World Home Bible League's expanding program in Mexico, Central and South America.

Ceylon

The League has just printed 124,000 copies of the Book of Galatians in the Sinhalese language for distribution in Ceylon. The program in Ceylon has now reached more than one million people. It has been under the supervision of the Rev. John Van Ens.

Nigeria

The World Home Bible League assisted the Nigerian field in an expansion of their Bible correspondence department. At the last report 2000 people were taking lessons in the Tiv language and 1000 in the Hausa. All these lessons are corrected by missionary personnel on the field. Meanwhile more than 10,000 people from Africa have written to the League office in the states and are participating in the English course. These are corrected by volunteer workers from churches in the Chicago area.

During 1967 the Nigerian field will participate in an effort to place the Scriptures in every home in Nigeria. The League has promised to play an active part in this effort. The field has requested an initial printing of 50,000 copies of the Gospel of John. This has been approved by the League and represents but a small part of the hundreds of thousands of Gospels of John which will be distributed in Nigeria through the Christian Reformed personnel in the months ahead.

Guam

During the past several years, World Home Bible League Scriptures have been sent to missionary Poel on the Island of Guam. The League is now setting up a distribution depot there. A large shipment of Bibles, New Testaments, and Bible portions in the English language are now on their way to the island. Many of these Scriptures will be placed in the hands of those going to and returning from the battle fields of Vietnam.

Miscellaneous

The World Home Bible League's new pamphlet, "Behold the Answer," has been approved by the Board of Home Missions of the Christian Reformed Church for distribution among SWIM teams. A special edition of 30,000 copies will be placed at the disposal of our young people who will be going out this Summer.

Again last year a very large number of Scriptures, Bibles and New Testaments and portions, were distributed through Wayside Chapels. It is estimated that at least 100,000 copies were distributed in this manner by Christian Reformed churches.

Christian Reformed Mission societies, churches, and individuals have again used World Home Bible League Scriptures in hospital visitation, prison evangelism, door to door canvasses, and in other ways of witness. In practically every area in which the Christian Reformed Boards of Home and Foreign Missions operate, the League has assisted with its program.

The World Home Bible League is very grateful to the Christian Reformed Church for the provision of personnel and funds to carry on this

ministry of service. We are most thankful for your continuous prayer support.

The undersigned requests the Synod of 1966 to recommend the World Home Bible League to our churches for their moral and financial support.

Humbly submitted,

Rev. John A. De Kruyter

REPORT 25

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

ESTEEMED BROTHERS:

During the past year the work of The Evangelical Literature League has continued to expand under the blessing of the Lord. The faithful support of individuals and churches within the Christian Reformed and Reformed denominations has made it possible to distribute such Christian literature in the Spanish language to thousands of individuals in Latin America. In the past 5 years TELL has been privileged to distribute over two million tracts free of charge, over 250,000 books at subsidized prices, and more than 120,000 copies of *El Heroe Cristiano*, a children's magazine. Many of our denominational missionaries have also been able to use the literature available through the TELL office. Distribution continues to be developed, particularly in countries where we have no missionaries sponsored by our respective denominations.

The demand for Christian tracts far exceeds our ability to fill such orders. Many orders have been reduced simply because of financial and physical limitations. We are deeply grateful for 100,000 copies of 13 different tracts in the Spanish language received from the Back To God Tract Committee which is discontinuing such publications in the Spanish language. These as well as other tracts are available free of charge to our own missionaries as well as others desiring them.

Books that are now or will soon be available for distribution include *The Chaos of the Cults* (Part II) by J. K. Van Baalen, *This Was John Calvin* by Thea Van Halsema, *God Centered Evangelism* by R. B. Kuiper and many other titles. The TELL board continues to evaluate existing titles for reprinting as well as new books for translation.

Overcrowded and inadequate office facilities have also limited the service that could be offered by TELL. Several months of study and consideration led to the recent purchase of a building at 941 Wealthy St. SE which, with a minimum of remodeling, has provided very adequate office, mailing and storage facilities. We are indeed grateful to God for this answer to prayer.

Mr. David Vila continues to serve very capably as Executive Director of TELL. During the past year Mr. John Yff joined the staff as Office Manager, bringing to the office many years of business experience in Latin America as well as more recent service among the Cuban refugees in Miami, Florida under the CRWRC and Board of Home Missions. We are grateful for the dedicated labors of these men as well as for much volunteer labor on the part of others.

Numerous letters received in the office are evidence of the endless opportunities that face TELL in the distribution of Christian literature in Latin America. Such letters also testify of the spiritual blessings that have resulted from such literature. We are sincerely grateful to God for

His blessing on this ministry. As your synodical representative and on behalf of the board of TELL I heartily recommend that Synod endorse this cause for the continued prayerful and financial support of our churches. (A copy of our audited financial report has been submitted to the Special Advisory Committee for their evaluation and recommendation.)

Respectfully submitted,
David W. Bosscher

REPORT 26

PUBLICATION COMMITTEE

ESTEEMED BRETHREN:

Your Publication Committee is pleased to submit this annual report of its business and present matters which call for synodical action.

I. *Committee Membership*

The Publication Committee meets the first Thursday of each month. It is divided into two sub-committees which also meet once a month or more as duties demand. The Editorial Committee is comprised of the ministerial members on our committee: the Revs. Clarence Boomsma, Henry De Mots, Siebert Kramer, and William D. Buursma. The Business Committee consists of Messers. Theodore Hoekstra, Roy Jurgens, Jr., Jack Dekker, Joseph Daverman, and Gordon Buter. During the past year Rev. C. Boomsma served as president, Rev. S. Kramer as secretary, and Mr. Roy Jurgens, Jr. as treasurer.

Three committee members will have finished their terms of office this year. Rev. C. Boomsma, having served two terms of three years must retire in accord with the synodical ruling on tenure of office. Messers. Theodore Hoekstra and Roy Jurgens, Jr. are eligible for re-election. All these men have served faithfully and the excellent leadership of our chairman was especially appreciated. To fill these vacancies the following nominations are submitted.

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

Rev. Marvin Beelen

Rev. John C. Medendorp

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

Mr. Roy Jurgens, Jr. (incumbent)

Mr. Fred Hollebeek

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

Mr. Theodore Hoekstra (incumbent)

Mr. Casey Wondergem, Jr.

II. *Editorial Matters*

A. With gratitude we report that the editors of both *The Banner* and *De Wachter* have been able to carry on in good health and with diligence. Rev. John Vander Ploeg, editor-in-chief of *The Banner* and Rev. William Haverkamp, editor-in-chief of *De Wachter* have met with the editorial committee regularly to discuss plans, policies, appointments, and problems pertaining to our denominational weeklies.

B. This is the Centennial Year for *The Banner*. It was in July one hundred years ago that the first issue of *The Banner* appeared. It was then known as *The Banner of Truth* and was privately owned and published. In 1965 we celebrated the 50th anniversary of *The Banner* as

our denominationally owned periodical. The Publication Committee requests Synod to take special note of the Centennial of *The Banner*. Plans are in the making to publish a special Centennial issue in July of this year.

C. *Readers' Survey*—A special committee was appointed to study how we might increase reader interest and increase the number of subscriptions to *The Banner*. This committee is now working with the editor and the business manager on a denomination-wide survey. About 10,000 readers and all ministers will be contacted by mail.

D. The Synod of 1964 referred to our committee the following overture with its ground for study and advice: "Classis California South overtures Synod that, in view of the expiration of the present appointment of Rev. John Vander Ploeg as Editor of *The Banner*, Synod give serious consideration to the appointment of a managing editor and to the establishment of an editorial staff made up of five or more members, chosen by the Publication Committee and approved by Synod, which staff shall be representative of the broad geographic area of the church, it being understood that such an editorial staff would meet and confer at stated intervals to plan and expedite the labors involved. *Ground*: A broadly based consensus of editorial viewpoint and opinion would provide the churches with much-needed leadership in the large variety of problems that face us in these troubled times." (Overture No. 42, pg. 492) Synod adduced the following grounds for referring it to our committee: a. In reviewing the many tasks the editor-in-chief of *The Banner* is expected to perform, your advisory committee concluded that some reorganization of the editor's office may well be necessary. b. Such a study lies within the province of this committee. c. It would not be proper for Synod to act upon a matter involving the major restructuring of this committee's work without affording the committee an opportunity for study and recommendations. (Acts 1964, pg. 93, III, B. 2)

Your Publication Committee having studied the overture and its ground advises Synod not to accede to the request of the overture at this time. We do so for the following considerations:

1. The proper time for a "major restructuring" of our editorial organization and personnel would have been at the time of the editor's reappointment (1964) or could be at the end of his present appointment in 1970.

2. The present editor has been provided assistance in reading and editing copy, etc. so that the committee does not feel the work load is too heavy for him.

3. The committee recognizes that the broader "consensus of editorial viewpoint and opinion" of an editorial staff could be beneficial to the churches, but feels that in a measure this is now met by appointing special writers and guest editorial writers from various geographical areas of the church and from various areas of interests.

4. An editorial staff of five or more members from the broad geographic area of the church would incur considerable expense for *The Banner* if they were to function in a truly meaningful way.

Your Publication Committee feels, however, that serious thought and study to a restructuring of the editorial work of *The Banner* might well be done prior to the expiration of the present editor's term in 1970, so that at that time changes might be adopted by Synod.

II. *Business Matters*

Since the Synod of 1965 it was necessary to arrange for another printing of Psalter Hymnal. In accordance with Synod's decision, the Church Order was included in the liturgical section of the Psalter Hymnal. Our committee is making arrangements to prepare a more serviceable topical index which we hope to include in the next edition of the Psalter Hymnal.

Ten years ago we conducted negotiations with Thomas Nelson and Sons and obtained the publication rights to produce the pulpit edition of the American Standard Version of the Holy Bible. This action was essential to service our churches with copies of the ASV for their pulpits. The demand for this Bible continues and we wish to inform Synod that we have completed a second printing and the copies are available to our churches. We contract with Thomas Nelson and Sons for the publication of the pew size ASV Bible.

The demand from our Canadian churches was sufficient to warrant a translation into the Dutch language of the revised forms for the celebration of the Lord's Supper.

At the time of the writing of this report there are 42,925 subscriptions on *The Banner* mailing list. This is an increase of 1,325 over the number reported to Synod a year ago. The downward trend of the *De Wachter* continues. Subscriptions now total 4,020, a reduction of 5% during the past year.

The annual financial statement accompanying our report reflects in greater detail the scope of the business activities of the Christian Reformed Publishing House in 1965.

IV. *Building Expansion Report*

The Publication Committee is also entrusted with the responsibility of maintaining the denominational building.

The Synod in 1964 authorized expansion of the "church offices section" of the building. The Synod of 1965 approved an anticipated expenditure of \$190,000 to pay for the addition.

During the latter part of 1965 numerous conferences were held with the representatives of the boards who will occupy the new facilities. Early in 1966 the building plans were completed. The plans reflect an increase of 1,000 square feet in the superstructure and an increase of 2500 square feet in the basement, above the space requirements reported to Synod in 1965. In addition to the increased area requirements construction costs are rising. We will also be confronted with remodeling expenses to properly accommodate the CRWRC and the Committee on Education who will occupy the existing office facilities which will be vacated by the Foreign and Home Mission Boards when they move into the new facilities.

The Synod of 1964 instructed the Publication Committee to work in conjunction with the Budget Committee regarding finances for the new addition. We consulted with the Budget Committee in February, 1966, and presented to them a revised cost figure as prepared by our architect. It now appears that the cost will approximate \$250,000. We requested advice from the members of the Budget Committee. Should we proceed to let bids and sign a contract at this time for the increased amount or should we withhold action and submit the projected cost to the 1966 Synod.

The Budget Committee advised us to proceed because the need was urgent and the added cost was reasonable and justifiable. The Budget Committee will include in their report to Synod a plan for financing the additional cost.

V. *Sunday School Editor*

The Sunday School Committee is requesting Synod to appoint a full-time editor for the Sunday School papers and lesson materials. Since the Publication Committee is involved in the publishing and distribution of Sunday School materials, the Sunday School committee also presented to us the need for a full-time editor. Our committee wishes to report to Synod that we concur in the recommendation of the Sunday School Committee that a full-time editor for the Sunday School papers be appointed by Synod.

VI. *Church Music Committee*

In 1963 our committee in response to a communication received appointed a special Music Study Committee to evaluate the need for and advisability of publishing music for organists and choirs in our churches. This committee was composed of Dr. Dick L. Van Halsema, Chairman, Mrs. Clarence Boomsma, Mrs. Trena Haan, Dr. John Hamersma, Dr. Wendell Rooks, and Mrs. John Tibbe, Secretary. The conclusion of this committee was that a great need existed in our Christian Reformed Churches to develop this phase of our church life. The committee observed that the place and principles of church music should be clearly enunciated, our congregations, musicians, and pastors need education in the use and appreciation of good church music, creativity should be stimulated, more good church music should be made available, and the co-ordination of all phases of music in the worship service should be encouraged.

In the judgment of our committee it is beyond the scope and responsibility of our committee to meet the needs of music in our denomination. But in the light of the Music Study Committee report we recommend that Synod appoint a committee on Church Music.

VII. *Matters Requiring Action by Synod*

1. We request Synod to authorize our chairman, Rev. C. Boomsma, to represent our committee before Synod.
2. Synod must elect three to membership in our committee.
3. We request Synod to take note of the centennial of *The Banner*.

4. Synod should hear our advice and take action regarding Overture No. 42 to the Synod of 1964.

5. Synod should consider our recommendation to appoint a Committee on Church Music.

Humbly submitted,
Rev. Siebert Kramer

Balance Sheet

The Publication Committee of the Christian Reformed Church Inc.
Grand Rapids, Michigan
December 31, 1965

ASSETS

Current

Cash on Deposit	\$ 64,285	
Accounts receivable	37,628	
Inventories	74,171	
Prepaid expenses	13,584	

Total current		\$189,668
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Other

New equipment fund investments	\$ 40,000	
Real estate — rental property	9,560	
Inventory — supplies	5,921	\$ 55,481

Property, plant and equipment (at cost)

Land, land improvements and building	\$ 543,559	
Machinery, furniture and truck	459,078	

	\$1,002,637	
Less-allowance for depreciation	290,231	\$712,406
		<u>\$957,555</u>

LIABILITIES

Current

Accounts payable	\$ 19,277	
Accrued expenses	12,781	\$ 32,058

Deferred income

Unearned subscriptions	127,351	
Rent	300	\$127,651

Reserve for pension

		\$ 5,702
Total liabilities		<u>\$165,411</u>

CAPITAL

Operations — Balance Dec. 31, 1965		\$686,369	
Contributed — Balance Dec. 31, 1965			
Buildings	\$105,266		
Furnishings	509	105,775	\$792,144
			<u>\$957,555</u>

Statement of Income
Year ended December 31, 1965

Income		
Subscriptions, sales and advertising		\$668,361
Costs		
Merchandise for resale	\$ 58,153	
Material	205,664	
Labor	88,125	
Manufacturing expense	98,719	
Contributors	18,857	
Mailing costs	43,657	\$513,175
Gross Margin.....		\$155,186
General and Administrative		
Direct (clerical-editorial-managerial)	\$ 88,147	
Indirect (depreciation-insurance-office supplies- postage-utilities, etc.)	44,190	\$132,337
Operating Income		\$ 22,849
Other income - net		\$ 6,688
Net income		\$ 29,537

February 7, 1966

To the Publication Committee of
the Christian Reformed Church, Inc.,
Grand Rapids, Michigan.

We have examined the balance sheet of The Publication Committee of the Christian Reformed Church, Inc., Grand Rapids, Michigan, as of December 31, 1965 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, 1965, 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.

K. G. HUNGERFORD & CO.
Certified Public Accountants

REPORT 27
SUNDAY SCHOOL COMMITTEE

ESTEEMED BRETHREN:

Your Sunday School Committee presents its annual report to Synod.

The Committee met each month except August. The following work has been accomplished:

1. The six weekly papers have been published without interruption: Bible Stories, Bible Light, Bible Guide, Bible Truth, Bible Crusader, Bible Studies.

2. The Key (teacher's help) has been published semi-quarterly.

3. The average number of papers published in 1965 is as follows:

<i>Bible Stories</i>	19,490	copies weekly
<i>Bible Light</i>	21,740	copies weekly
<i>Bible Guide</i>	19,830	copies weekly
<i>Bible Truth</i>	23,700	copies weekly
<i>Bible Crusader</i>	10,360	copies weekly
<i>Bible Studies</i>	3,015	copies weekly
<i>The Key</i>	11,150	copies semi-quarterly

Average total weekly papers for 1965 98,135

Average total weekly papers for 1964 98,185

Decrease 50 copies

Average total copies of The Key for 1965 11,150

Average total copies of The Key for 1964 10,985

Increase 165 copies

During the year 1965 the following amount of Pre-school material was sold:

	Little Ones Bible Stories	Little Ones Bible Activities	Little Ones Bible Pictures	Teacher Manuals
Course I	9,352	9,043	231	202
Course II	5,270	5,069		131
Total sold	14,622	14,112	231	333

Samples: Course I — 150 packets

Samples: Course II — 7 packets

We supply the following approximate quantities to churches and missions of other denominations:

<i>Bible Stories</i>	1,350	copies weekly
<i>Bible Light</i>	1,950	copies weekly
<i>Bible Guide</i>	2,185	copies weekly
<i>Bible Truth</i>	2,150	copies weekly
<i>Bible Crusader</i>	725	copies weekly
<i>Bible Studies</i>	220	copies weekly
<i>The Key</i>	2,420	copies semi-quarterly

4. As a partial attempt to answer the mandate of Synod to direct the Sunday school papers into a wider evangelism channel, two meetings were held with representatives from Home Missions. As a result the Home Missions office sent out a questionnaire to their home missionaries and the findings are being tabulated for future use.

5. Proposal for a full-time editor for Sunday school work.

A. Introduction

Through the years the Sunday school has been growing along with the denomination. Of late years it has become increasingly clear that with the larger work on every count, and to make a more effective impact in the field of evangelism, a full-time editor for the Sunday school publications and work is an urgent necessity.

B. History of Growth

Only two Sunday school papers, the *Comrade* and the *Instructor* and *The Key* were being published in 1945 when the present part-time editor was appointed. In only twenty years the materials published have increased to the following proportions in 1965:

1. *Little Ones' Bible Stories* and *Little Ones' Bible Activities*
(2 one-year series, by quarters)
2. *Bible Stories* for beginners19,490 copies weekly
3. *Bible Light* for primary21,740 copies weekly
4. *Bible Guide* for juniors19,830 copies weekly
5. *Bible Truth* for seniors23,700 copies weekly
6. *Bible Crusader* for young adults10,360 copies weekly
7. *Bible Studies* for adults 3,015 copies weekly
8. *The Key* to the Sunday School Lesson11,150 copies semi-quarterly

C. Increased Demands on the Editor

The growth in both the number of publications and the number of each publication used has demanded increased editorial work in the following areas:

1. More writers must be obtained and more editorial work is required.
2. More attention needs to be given to promotion and to correspondence with churches of our own and other denominations who are using our Sunday school materials or are interested in them.
3. More numerous and more diverse demands for different kinds of materials and emphases, due to the wide range of needs among churches using our Sunday school papers.
4. More requests for teaching aids, conventions, workshops, conferences, and general leadership work from those using our materials.
5. Greater time required for lesson planning and for discussing and developing new ideas to meet both present and future needs.
6. Need to spend more time in finding, choosing, and guiding writers to implement the kinds of changes needed to remain up-to-date and relevant.

7. Need for increased availability of the editor for consultation and planning with persons from various churches who are having problems with their Sunday school.

8. Increased availability of the editor for making the day-to-day decisions required in printing and distributing some 100,000 pieces of educational materials each week.

9. More time and planning to make our papers bear more definitely a distinctively Reformed, orthodox reflection of the Christian gospel. This is particularly necessary because these papers are used increasingly by denominational groups and individuals outside our ecclesiastical boundary.

D. Need for a Full-time Editor

It is obvious that to meet adequately even the immediate demands listed above, a full-time editor is needed at once. Further, this is important as a long-range goal to keep up with new pedagogical insights and to make our Sunday school endeavors even more effective in the future. From the preceding growth figures, it appears that the Sunday school will continue to grow. Surely it should be made as effective a means of evangelism and nurture in our churches as is possible. It is obvious from the steady flow, over the past ten years, of suggestions, requests, mandates for change, and desires for improvement from individuals, churches, classes, and synod that the Christian Reformed Church desires the best possible Sunday school materials, and should produce them. We believe a full-time editor is the best way to achieve these goals.

E. Criteria for Choosing an Editor

The ability to meet efficiently and effectively the needs as we have listed them must of course be within the abilities of any person appointed as editor. It is probably impossible to list all the complex professional and personal qualifications an editor should have. It is certain, however, that he ought to have at least the following general qualifications:

1. Enough competence in biblical interpretation and theological content to guide the development of materials that are biblically and theologically sound.

2. Sufficient knowledge of human development and the teaching-learning process to initiate and guide the development of materials that are conceptually and pedagogically fitting and useful for each class in the whole age-range covered by the Sunday school.

3. Adequate creative, literary, and aesthetic abilities to encourage and guide the development of good writing, helpful teaching aids, and attractive art work for classes of all ages and background and for both experienced and inexperienced teachers.

In view of the above situation and needs, the Sunday School Committee requests approval of the Publication Committee to overture the Synod of 1966 for the appointment of a full-time editor for Sunday school materials and leadership.

F. Conclusion

In light of the above information and proposal the Sunday School Committee considers this a partial solution to the problems and decisions taken by the Synod of 1965 which read: "I, A, 2, 2, b. Synod instruct the Sunday School Committee increasingly to implement this principle (more effectively serve the purpose of evangelism), recognizing also that the Sunday school does serve our covenant youth, and to report the results of its efforts in this respect to the Synod of 1966." — Acts of Synod 1965, p. 73

6. Recommendations:

A. We request in consultation and with approval of the Publication Committee to overture the Synod of 1966 for the appointment of a full-time editor for Sunday School materials and leadership.

B. We request that Rev. John H. Schaal and Mr. Wilmur Schipper represent the Sunday School Committee at Synod, alternate Dennis Hoekstra.

C. That the detailed lesson plan for 1967 be adopted.

D. Elections:

Marion Vos — Marvin De Boer (elect one)

Rev. Wm. Vander Hoven (incumbent) — Rev. J. Vander Lugt (elect one).

Respectfully submitted,

THE SUNDAY SCHOOL COMMITTEE

Wilmur Schipper, President
 Dennis Hoekstra, Vice-president
 Marian Ippel, Secretary
 Hattie Guichelaar
 Henry Hoekstra
 Siebert Kramer
 John H. Schaal
 William Vander Hoven

SUNDAY SCHOOL LESSON PLANS

1967

Themes: The Glory of Solomon's Kingdom
 Christ, the Greater than Solomon
 The Early Church a Growing Church
 God's Witness through Old Testament Prophets
 Judgment and Mercy upon God's Old Testament People
 The Fulness of Time

Unit I — The Glory of Solomon's Kingdom

- Jan. 1 Unit title: The Glory of Solomon's Kingdom
 Lesson theme: God defeats unholy ambitions
 Lesson Scripture: II Sam. 15: 1-18; 17:1-14; 18:6-16, 33
 Supplementary references: I John 2:16; Acts 9:6
 Lesson title: Absalom's failure
 Picture title: Absalom steals the hearts of the people (II Sam. 15:1-6)
 Printed text: II Sam. 15:1-11

- Jan. 8 Unit title: The glory of Solomon's Kingdom
 Lesson theme: God chooses men to serve Him
 Lesson Scripture: I Kings 1:1, 5-43; 2:1-3; I Chron. 28
 Supplementary references: Acts 9:15; Eph. 2:10; 11-13
 Lesson title: Solomon is anointed king and given a charge
 Picture title: "God save the king!" (I Kings 1:39, 40)
 Printed text: I Kings 1:5, 9, 32-40
- Jan. 15 Unit title: The Glory of Solomon's Kingdom
 Lesson theme: God qualifies those whom He calls
 Lesson Scripture: I Kings 3:3-28
 Supplementary references: II Chron. 1:1-12; Isa. 40:30, 31; 41:9-11;
 Lesson title: Solomon especially gifted [II Cor. 12:9
 Picture title: Who is the mother? (I Kings 3:25)
 Printed text: I Kings 3:5-14
- Jan. 22 Unit title: The Glory of Solomon's Kingdom
 Lesson theme: God looks upon the work of our hands and the worship
 of our hearts
 Lesson Scripture: I Kings 6, 8; II Chron. 5, 6
 Supplementary references: I Kings 5; Psalm 29: 2; 95:6
 Lesson title: The temple built and dedicated
 Picture title: "Hear our prayer!" (II Chron. 6: 12, 13)
 Printed text: II Chron. 5:2-8, 6:12-14
- Jan. 29 Unit title: The Glory of Solomon's Kingdom
 Lesson theme: The accomplishments of His people must glorify God
 Lesson Scripture: I Kings 10
 Supplementary references: I Kings 5:7, 9:25-28; Ps. 96:7-9; Prov. 16:7;
 Lesson title: The worldwide fame of Solomon [Matt. 12:42
 Picture title: Bringing gifts to Solomon (I Kings 10:25)
 Printed text: I Kings 10:1-9, 23-25
- Unit II — Christ, the Greater than Solomon
- (Mission)
- Feb. 5 Unit title: Christ, the Greater than Solomon
 Lesson theme: Christ's Kingdom extends over all the earth
 Lesson Scripture: Matt. 2:1-23
 Supplementary references: Num. 24:17; Ps. 22:27; Dan. 7:14;
 Rom. 8:19-22
 Lesson title: God's message beamed from a star
 Picture title: The star over Bethlehem
 Printed text: Matt. 2:1-14
- Feb. 12 Unit title: Christ, the Greater than Solomon
 Lesson theme: Jesus was unique among those whom John baptized
 Lesson Scripture: Matt. 3; John 1:29-34
 Supplementary references: Matt. 14:33; 27-54; II Cor. 5:21; Phil. 2:8
 Lesson title: The baptism of Jesus
 Picture title: "This is My beloved Son"
 Printed text: Matt. 3:7-17
- Feb. 19 Unit title: Christ, the Greater than Solomon
 Lesson theme: Jesus heals both body and soul
 Lesson Scripture: Matt. 8:5-17
 Supplementary references: Isa. 53, 4, 5; Jer. 3:22; Luke 4:18
 Lesson title: A centurion's servant healed
 Picture title: Jesus healing the sick (Matt. 8:12)
 Printed text: Matt. 8:5-17

- Feb. 26 Unit title: Christ, the Greater than Solomon
 Lesson theme: Jesus overcomes evil
 Lesson Scripture: Matt. 3:23-34
 Supplementary references: Luke 8:22-39; John 16:33; I John 2:13, 14;
 Rev. 3:21
 Lesson title: Calming of stormy seas and stormy hearts
 Picture title: The wind and the sea obey Him
 Printed text: Matt. 8:23-34
- Mar. 5 Unit title: Christ, the Greater than Solomon
 Lesson theme: Jesus reveals His creative power
 Lesson Scripture: Matt. 15:29-39; Mark 8:1-9
 Supplementary references: John 1:1-3; Eph. 3:9; Col. 1:16
 Lesson title: Four thousand miraculously fed
 Picture title: They ate and were filled
 Printed text: Matt. 15:29-39
- Mar. 12 Unit title: Christ, the Greater than Solomon
 Lesson theme: Jesus changes men's hearts
 Lesson Scripture: Luke 19:1-10
 Supplementary references: John 3:5; II Cor. 5:17; Ezek. 36:26
 Lesson title: Zaccheus' conversion
 Picture title: "I must abide at thy house"
 Printed text: Luke 19:1-10
- Mar. 19 Unit title: Christ, the Greater than Solomon
 Lesson theme: No love is comparable to that of Jesus
 Lesson Scripture: Matt. 27:27-50
 Supplementary references: Gal. 1:4; Titus 2:14; I John 3:16
 Lesson title: Jesus crucified
 Picture title: "Greater love hath no man than this . . ."
 Printed text: Matt. 27:39-50
- (Easter)
- Mar. 26 Unit title: Christ, the Greater than Solomon
 Lesson theme: The resurrection—first step of Jesus' exaltation
 Lesson Scripture: John 20:1-18
 Supplementary references: Isa. 9:7; Matt. 12:42
 Lesson title: Jesus' appearance to Mary
 Picture title: "Master!"
 Printed text: John 20:1, 2, 11-18
- Apr. 2 Unit title: Christ, the Greater than Solomon
 Lesson theme: What a thrill to meet the risen Lord!
 Lesson Scripture: Luke 24:33-44; John 20:19-21
 Supplementary references: Isa. 61:10; I Cor. 15:4-8; I John 1:1-4;
 Rev. 1:18
 Lesson title: Jesus' appearance in the upper room
 Picture title: "The Lord is risen indeed!" (Luke 24:33-34)
- Apr. 9 Unit title: Christ, the Greater than Solomon
 Lesson theme: We walk by faith
 Lesson Scripture: John 20:24-31
 Supplementary references: Acts 10:39-43; II Cor. 5:7; I Peter 1:7-10;
 Heb. 11:1
 Lesson title: Thomas' confession
 Picture title: "My Lord and my God" (John 20:28)
 Printed text: John 20:24-31

- Apr. 16 Unit title: Christ, the Greater than Solomon
Lesson theme: The believer builds upon the Rock, Jesus Christ
Lesson Scripture: Luke 6:41-49
Supplementary references: Rom. 2:13; I Cor. 3:11; Eph. 2:19-22;
James 2:14-16; 3:10
Lesson title: Building on a good foundation
Picture title: The foolish man's house
Printed text: Luke 6:41-49
- Apr. 23 Unit title: Christ, the Greater than Solomon
Lesson theme: Love motivates for service
Lesson Scripture: John 21:1-19
Supplementary references: Romans 12:1; II Cor. 5:13, 14; Gal. 2:20;
I John 3:16
Lesson title: Peter forgiven
Picture title: "It is the Lord!"
Printed text: John 21:5-15

Unit III — The Early Church a Growing Church

(Ascension)

- Apr. 30 Unit title: The Early Church a Growing Church
Lesson theme: The Lord rules His church from heaven
Lesson Scripture: Acts 1:1-11
Supplementary references: Ps. 68:18; Mark 16:19; I Peter 3:22
Lesson title: Our ascended Lord
Picture title: "Why gaze ye into heaven?"
Printed text: Acts 1:1-11
- May 7 Unit title: The Early Church a Growing Church
Lesson theme: Prayer is the life-line of the church
Lesson Scripture: Luke 11:1-13; Acts 1:12-14
Supplementary references: Mark 1:35, 36; John 15:7; Phil. 4:4
Lesson title: Praying and waiting
Picture title: Praying together
Printed text: Luke 11:1-10; Acts 1:12-14

(Mission)

- May 14 Unit title: The Early Church a Growing Church
Lesson theme: When the Spirit comes
Lesson Scripture Acts 2
Supplementary references: Gen. 11:1-9; Exod. 4:11, 12; John 15:26, 27
Lesson title: The power of the Spirit
Picture title: "They began to speak" (Acts 2:4)
Printed text: Acts 2:1-8, 14-17
- May 21 Unit title: The Early Church a Growing Church
Lesson theme: The church grows by the power of Jesus' Name
Lesson picture: Acts 3—4:4
Supplementary references: Isa. 9:6; John 14:13; Phil. 2: 8-11;
Rev. 19:16
Lesson title: Healed by the power of Jesus' Name
Picture title: Stand up and walk (Acts 3:6)
Printed text: Acts 3:1-12

- May 28 Unit title: The Early Church a Growing Church
 Lesson theme: The church grows when men are bold for the Lord
 Lesson Scripture: Acts 4:5-33
 Supplementary references: Deut. 31:6; Phil. 1:28
 Lesson title: The boldness of Peter and John
 Picture title: We must speak (Acts 4:20)
 Printed text: Acts 4:19-31
- June 4 Unit title: The Early Church a Growing Church
 Lesson theme: The power of the Lord is manifest in the church
 Lesson Scripture: Acts 5:12-42
 Supplementary references: Ex. 4:1-5; Ps. 66:16-20; John 2:11, 20:30,
 31; present-day miracles
 Lesson title: Prison doors are opened
 Picture title: An angel opened the doors
 Printed text: Acts 5:12-25
- June 11 Unit title: The Early Church a Growing Church
 Lesson theme: The Power of God versus magic
 Lesson Scripture: Acts 8:4-25
 Supplementary references: Ex. 8:18, 19; Luke 18:24, 25; John 2: 23,
 24; I Cor. 1:19
 Lesson title: Simon's magic and the Spirit's power
 Picture title: "Give me this power, too" (Acts 8:18, 19)
 Printed text: Acts 8:9-21 (or 9-15, 18-21)
- June 18 Unit title: The Early Church a Growing Church
 Lesson theme: Our all should be dedicated to the Lord
 Lesson Scripture: Acts 4:36, 37; 9:21-30; 11:19-26
 Supplementary references: I Cor. 9:6; 14:12; 15:38, 39
 Lesson title: Barnabas, a good friend
 Picture title: Barnabas tells Paul's story (Acts 9:27)
 Printed text: Acts 9:26, 27; 11:19-26
- June 25 Unit title: The Early Church a Growing Church
 Lesson theme: Christ's love crosses all barriers
 Lesson Scripture: Philemon
 Supplementary references: Gal. 3:26-28; Eph. 5:1-2; 6:7, 8; Col. 3:22;
 Titus 2:9
 Lesson title: A runaway slave returns
 Picture title: A letter for his master
 Printed text: Philemon 9-21
- July 2 Unit title: The Early Church a Growing Church
 Lesson theme: Christian work requires Christian training
 Lesson Scripture: Acts 16:1-15; II Tim. 1:5, 6; 4:1, 2
 Supplementary references: Acts 17:13, 14; 19:19-22; I Cor. 4:17;
 II Tim. 1:6, 7; Heb. 13:23
 Lesson title: Timothy becomes Paul's helper
 Picture title: Timothy reads his Bible (II Tim. 1:5)
 Printed text: Acts 16:1-13

- July 9 Unit title: The Early Church a Growing Church
 Lesson theme: Every member has a function in the growing church
 Lesson Scripture: Acts 18:1-19, 24-26; Rom. 16:3-5a
 Supplementary references: Matt. 20:27, 28; 25:23; John 13:12-16;
 Eph. 4:11-13
 Lesson title: Aquila and Priscilla - helpers
 Picture title: Tentmakers and preachers
 Printed text: Acts 18:1-4, 18a, 19, 24-28
- July 16 Unit title: The Early Church a Growing Church
 Lesson theme: The church looks for the return of the Lord
 Lesson Scripture: I Thess. 3; 4:13-18
 Supplementary references: Luke 21:26-28; John 14:1-3; I Thess. 5:
 1-11; Rev. 21:1-7; 22:1-4
 Lesson title: Jesus is coming again
 Picture title: Jesus is coming again! (I Thess. 4:18)
 Printed text: I Thess. 3:1-6; 4:13-18
- July 23 Unit title: The Early Church a Growing Church
 Lesson theme: The church must be aware of the Lord's presence
 Lesson Scripture: Rev. 1:9, 10, 12-18; 2:1-5
 Supplementary references: Isa. 43:2; Matt. 18:20; 28:20b
 Lesson title: John's vision
 Picture title: What John saw
 Printed text: Rev. 1:9, 10, 12-18

Unit IV — God's Witness through Old Testament Prophets

- July 30 Unit title: God's Witness through Old Testament Prophets
 Lesson theme: God is sovereign
 Lesson Scripture: I Kings 16:29-33; 17:1-16 or 24
 Supplementary references: Deut. 4:39, 40; Job 12:15-18; Ps. 47: 1,2;
 Luke 4:25, 26; James 1:27
 Lesson title: Elijah cared for and caring
 Picture title: Fed by ravens (I Kings 17:6)
 Printed text: I Kings 17:1-14
- Aug. 6 Unit title: God's Witness through Old Testament Prophets
 Lesson theme: Man must take the blame for the world's troubles
 Lesson Scripture: I Kings 18:1-19
 Supplementary references: Deut. 5:29; 28:15-25; Isa. 59:1, 2;
 James 1:25
 Lesson title: The trouble-maker
 Picture title: Elijah gives orders to King Ahab
 Printed text: I Kings 18:1-18
- Aug. 13 Unit title: God's Witness through Old Testament Prophets
 Lesson theme: God hears and answers prayer
 Lesson Scripture: I Kings 18:20-46
 Supplementary references: Deut. 9:5; Isa. 13:11; John 17:15;
 James 5:17, 18
 Lesson title: God's triumph over Baal
 Picture title: Elijah prays (I Kings 18:36)
 Printed text: I Kings 18:29-39

- Aug. 20 Unit title: God's Witness through Old Testament Prophets
Lesson theme: God's cause is never a lost cause
Lesson Scripture: I Kings 19
Supplementary references: Isa. 1:9; John 16:33; Rev. 3:21; 17:12-14
Lesson title: Elijah hears a still small voice
Picture title: Elijah listening to God
Printed text: I Kings 19:4-12
- (Mission)
- Aug. 27 Unit title: God's Witness through Old Testament Prophets
Lesson theme: Witnessing requires courage
Lesson Scripture: I Kings 22:1-40; II Chron. 18
Supplementary references: Phil. 1:28; II Tim. 1:6-8
Lesson title: Micaiah's brave stand
Picture title: "Put this fellow in prison" (I Kings 22:26, 27)
Printed text: I Kings 22:5-14
- Sept. 3 Unit title: God's Witness through Old Testament Prophets
Lesson theme: God is not bound by nature's laws
Lesson Scripture: II Kings 4:1-7, 38-44
Supplementary references: Gen. 18:14a; Matt. 14:15-21
Lesson title: The widow's amazing supply of oil
Picture title: The vessels were full (II Kings 4:5)
Printed text: II Kings 4:1-7; 42-44
- Sept. 10 Unit title: God's Witness through Old Testament Prophets
Lesson theme: By faith we see the hosts of God
Lesson Scripture: II Kings 6:8-23
Supplementary references: Ex. 14:19; Ps. 68:17; Eph. 6:12;
Heb. 1:14; 12:22
Lesson title: What Elisha's servant saw
Picture title: God's horses and chariots (II Kings 6: 16, 17)
Printed text: II Kings 6:8-17
- Sept. 17 Unit title: God's Witness through Old Testament Prophets
Lesson theme: God's prophecies are surely fulfilled
Lesson Scripture: II Kings 6:24, 25; 7
Supplementary references: I Kings 8:56; Ps. 119:160; Luke 21:33;
II Cor. 5:7
Lesson title: Bargains at the gate of Samaria
Picture title: "A measure of flour for a shekel!"
Printed text: II Kings 7:1-9
- Sept. 24 Unit title: God's Witness through Old Testament Prophets
Lesson theme: God is pleased when we turn to Him for help
Lesson Scripture II Kings 18:1-3; 17—19:36
Supplementary references: II Chron. 6:20, 21; Ps. 28:7; Matt. 11:28;
Heb. 13:5, 6
Lesson title: Hezekiah's prayer and Isaiah's message
Picture title: Showing a letter to God (II Kings 19:14)
Printed text: II Kings 19:10-20
- Oct. 1 Unit title: God's Witness through Old Testament Prophets
Lesson theme: God's mercy is upon all that fear Him
Lesson Scripture: II Chron. 34
Supplementary references: Ps. 84:11, 103:11; Isa. 54:7-10; Rev. 7:1-3
Lesson title: Hulda's message to Josiah
Picture title: "Go, inquire of the Lord" (II Chron. 34:19, 21)
Printed text: II Chron. 34:1-3, 15-21

(Mission)

- Oct. 8 Unit title: God's Witness through Old Testament Prophets
 Lesson theme: God calls us to suffer for His Name's sake
 Lesson Scripture: Jeremiah 37:1, 2, 6-8; 38
 Supplementary references: Matt. 5:11; Acts 9:16; Phil. 1:12-18;
 I Peter 2:20; 4:12, 13
 Lesson title: Persecuted for denouncing sin
 Picture title: Jeremiah lifted out of the dungeon
 Printed text: Jeremiah 38:2-11

Unit V — Judgment and Mercy upon God's Old Testament People

- Oct. 15 Unit title: Judgment and Mercy upon God's Old Testament People
 Lesson theme: Persistent disobedience bears its fruit
 Lesson Scripture: II Chron. 36:11-21; Jer. 39
 Supplementary references: Deut. 28:36; II Kings 25:1-21; Ps. 137;
 Gal. 6:7
 Lesson title: The long-predicted exile
 Picture title: The weeping captives (Ps. 137:1)
 Printed text: II Chron. 36:11-21
- Oct. 22 Unit title: Judgment and Mercy upon God's Old Testament People
 Lesson theme: God exalts whom He will
 Lesson Scripture: Daniel 2
 Supplementary references: Ps. 21:13; Ps. 91:14; Dan. 1:9, 12:3
 Lesson title: Great Nebuchadnezzar bows to a captive
 Picture title: Nebuchadnezzar kneels before Daniel (Dan. 2:46)
 Printed text: Daniel 2:1-13
- Oct. 29 Unit title: Judgment and Mercy upon God's Old Testament People
 Lesson theme: God humbles the proud
 Lesson Scripture: Daniel 4
 Supplementary references: Ps. 2; Dan. 7:13, 14; Matt. 18:4; Rom. 12:3;
 Phil. 2:10
 Lesson title: The captives' God and the captor
 Picture title: Proud Nebuchadnezzar (Dan. 4:29, 30)
 Printed text: Dan. 4:9-17
- Nov. 5 Unit title: Judgment and Mercy upon God's Old Testament People
 Lesson theme: The true Christian worships God faithfully
 Lesson Scripture: Daniel 6
 Supplementary references: I Chron. 16:29; Ps. 95:6; Matt. 15:7-9;
 John 4:23, 24; Rev. 4:10, 11; 7:11
 Lesson title: Daniel faithful in daily devotions
 Picture title: Daniel in the lions' den (Dan. 6:22)
 Printed text: Daniel 6:10-17
- Nov. 12 Unit title: Judgment and Mercy upon God's Old Testament People
 Lesson theme: The path of Christian duty is not easy
 Lesson Scripture: Esther 1-4
 Supplementary references: Proverbs 31:30; Matt. 10:39;
 John 15:12, 13, 18-20; Eph. 2:10
 Lesson title: Esther's difficult decision
 Picture title: The queen hears sad news (Esther 4:8)
 Printed text: Esther 3:8-15

- Nov. 19 Unit title: Judgment and Mercy upon God's Old Testament People
Lesson theme: Men plot in vain against God's people
Lesson Scripture: Esther 5-9
Supplementary references: Ps. 37: 1-13; Prov. 11:5; Mark 14: 10, 11
Lesson title: The plot of Haman boomerangs
Picture title: The king honors Mordecai
Printed text: Esther 6:10-7:6
- Nov. 26 Unit title: Judgment and Mercy upon God's Old Testament People
Lesson theme: The hearts of kings are in the Lord's hand
Lesson Scripture: II Chron. 6:36-39; Ezra 1, 3, 6
Supplementary references: II Chron. 30:9; Ps. 126; Isa. 45:1-15;
Jer. 29:10-14
Lesson title: The return from captivity
Picture title: Singing for joy (Ezra 3:3; Ps. 126)
Printed text: Ezra 1:1-6; 3:1-4
- Dec. 3 Unit title: Judgment and Mercy upon God's Old Testament People
Lesson theme: There is a time to weep and a time to rejoice
Lesson Scripture: Neh. 1, 2, 8
Supplementary references: Neh. 6:15; 7:66-73; Deut. 8:3; Col. 3:16;
Lesson title: Holy holidays Heb. 4:12
Picture title: Tenting on the housetops (Neh. 8:16)
Printed text: Neh. 8:5, 6, 10-18
- Unit VI — The Fulness of Time**
- Dec. 10 Unit title: The Fulness of Time
Lesson theme: God reaches down to man
Lesson Scripture: Luke 1:1-25
Supplementary references: Ps. 138:6; Mal. 4:1-6
Lesson title: Zacharias startled by God's messenger
Picture title: "I am Gabriel"
Printed text: Luke 1:5-17
- Dec. 17 Unit title: The Fulness of Time
Lesson theme: God is favorably inclined toward men
Lesson Scripture: Luke 1:26-56; Matt. 1:18-25
Supplementary references: I Sam. 18:18; II Sam. 7:18; Ps. 89:16-18;
I Cor. 1:26-29
Lesson title: The good news told to humble people
Picture title: "The Lord is with thee" (Luke 1:28)
Printed text: Luke 1:26-35; Matt. 1:19-20
- Dec. 24 Unit title: The Fulness of Time
Lesson theme: God gives a foretaste of heavenly joy
Lesson Scripture: Luke 2:1-20
Supplementary references: Ps. 16:11, 30:5; Isa. 12; John 15:11, 16:24;
Lesson title: The Savior's birth Romans 14:17
Picture title: "Glory to God in the highest!"
Printed text: Luke 2:8-18
- Dec. 31 Unit title: The Fulness of Time
Lesson theme: God reveals Himself to those who seek Him
Lesson Scripture: Luke 2:22-38
Supplementary references: Ps. 119:2; Jer. 29:13; Luke 11:9; Heb. 11:6
Lesson title: Simeon and Anna see the Christchild
Picture title: Simeon and the Baby Jesus
Printed text: Luke 2:25-38

REPORT 28
REPORT OF THE LITURGICAL COMMITTEE

ESTEEMED BRETHREN:

The Liturgical Committee was appointed by the Synod of 1964 and was instructed by that Synod to report "at least every two years" (Acts, 1964, p. 60). Your committee had occasion to address a communication to the Synod of 1965 (Acts, 1955, pp. 488-89). We respectfully call Synod's attention to the last paragraph of that report.

A review of our mandate has caused us to conclude that we can responsibly discharge it only by engaging in a thorough study of the history of Christian liturgy in general and of Reformed liturgy in particular. Accordingly, areas of investigation have been delineated and study assignments have been given to the several members of the committee. Competent members of the church who are not members of the committee have also been asked to aid us by serving us with studies in areas of their special interest and competence. It is the hope of your committee to have the results of these various area studies in our hands by October, 1966. With these studies in hand we hope to turn our attention to a review of the liturgical practices of the Christian Reformed churches.

Some of the studies referred to in this quotation have been submitted to the committee and have been discussed extensively. In addition to receiving and discussing these reports, your committee is engaged in assembling a large amount of liturgical literature from the Gereformeerde Kerken in Nederland, the Reformed Church in America, and other denominations in the generic Reformed tradition. We are confident that a thorough study of this literature, also will help us to discharge our mandate in a responsible manner.

The Committee on Ecumenicity and Inter-Church Correspondence has informed us that it is requesting Synod to instruct our committee to confer with the Committee on Revision of the Liturgy of the Reformed Church in America. We wish to inform you that we are willing to seek such contacts should Synod instruct us to do so.

In view of the progress which we have made to date in the extensive studies outlined above, we have good prospects of being able to present a full report and specific recommendations to the Synod of 1968. We solicit the continued interest and prayers of the church.

May the Lord bless the Synod of 1966 in all its deliberations and decisions.

Respectfully submitted,

J. Stek, Chairman

C. Kromminga, Secretary

J. Vriend, Corresponding Secretary

A. Hoksbergen

J. Schuurman

C. Seerveld

L. Smedes

N. Wolterstorff

REPORT 29
REPORT ON THE LUKE SOCIETY, INC.

ESTEEMED BRETHERN:

As your representatives to The Luke Society, Inc., we herewith submit this annual report for your consideration.

I. The offices of the Luke Society are located at 2090 South Downing Ave., Denver, Colorado 80210.

II. Rehoboth Hospital

In accordance with authority granted to the Christian Reformed Board of Home Missions in the Acts of Synod of 1964, The Luke Society has:

1) assumed the complete administration* of the Rehoboth Hospital from the Christian Reformed Board of Home Missions, changed the name to Rehoboth Christian Hospital.

2) entered into a Lease agreement for the present hospital facilities with the Christian Reformed Board of Home Missions.

3) arranged for the authorized temporary financial support by the Christian Reformed Board of Home Missions.

4) not yet completed the transfer of 40 acres of Rehoboth land from the Christian Reformed Board of Home Missions to The Luke Society, Inc., for a new hospital; this transfer is expected to be completed during 1966.

III. The Nigerian Dental Clinic

Background

In 1962, the Nigerian Dental Clinic was organized in response to an urgent cry from Nigerian missionaries for emergency dental care. The Nigerian Dental Clinic asked the Christian Reformed Board of Foreign Missions for permission to meet this health need. The Christian Reformed Board of Foreign Missions authorized the Nigerian Dental Clinic to borrow \$10,000 for two years from the Foreign Mission Board to purchase and install the necessary dental equipment in Nigeria; this loan was repaid with voluntary contributions.

Volunteer dentists sometimes borrowed money for travel from the Christian Reformed Board of Foreign Missions, which was repaid within two years each time.

The Nigerian Dental Clinic joined the Luke Society, Inc. in May of 1965, and The Luke Society borrowed \$1000 from the Christian Reformed Board of Foreign Missions to send a dentist to Nigeria.

*The administration of the Rehoboth Christian Hospital has been assumed through a wholly owned and controlled New Mexico Corporation called the Rehoboth Christian Hospital Association, the organizational structure of which has been reviewed with, and found acceptable by, the Christian Reformed Board of Home Missions.

Problem

In February of 1966, the Christian Reformed Board of Foreign Missions approved a request from the Nigerian General Conference with the following decision:

"It was decided to approve the request for a full time dentist to be provided on condition that all equipment and expenses be paid by The Luke Society and they advance the funds to the Board of Foreign Missions prior to the person leaving for the field."

The Luke Society applauds the decision of the Christian Reformed Board of Foreign Missions for a full time missionary dentist, but The Luke Society, in its present formative stage, cannot pay for "equipment and expenses" referred to, not to mention in "advance."

IV. Recommendations:

A. Representatives at Synod: The Luke Society requests that in the event of a question, that the chairman or secretary of the Nigerian Dental Clinic be granted the floor to speak on behalf of The Luke Society's Nigerian Dental Clinic.

B. The Luke Society requests Synod to:

1) remove us from the impossible financial situation by placing The Luke Society, Inc. on the list of causes recommended for financial support making possible the immediate procurement of the necessary dental equipment and;

2) instruct the Foreign Mission Board to supply the necessary funds for salary, housing, and all other common expenses incurred by a full time missionary under their direction.

Reasons:

a. It is the church's responsibility to provide financing for adequate health care (including dental care) for its missionaries who are deprived of such care, by location.

b. A missionary dentist will provide, in addition to answering the dental needs of the native and the missionaries in Nigeria, an unqualified witness to kingdom work.

c. The same arrangements for financial support that now exists between the Foreign Mission Board and their financial relationships to the missionary physician must exist also between the Foreign Mission Board and the missionary dentist.

d. The Foreign Mission Board has already concurred with the conviction of the Nigerian General Conference that the situation in Nigeria demands a full time missionary dentist, to be provided by the Nigerian Dental Clinic, of the medical mission arm of the church, namely, The Luke Society, Inc., under the direction of the Foreign Mission Board.

e. Synod has already utilized The Luke Society, Inc., as an auxiliary agent to a successful missionary enterprise in Rehoboth.

Grounds:

The grounds for (B) are the same as the reasons above.

C. In keeping with Synod's custom, The Luke Society requests Synod appoint an alternate to their delegate in The Luke Society.

Nominations:

- 1) Henry Evenhouse, M.D.
- 2) John Yff, M.D.

Respectfully Submitted,

Peter Northouse, M.D., Reporter to Synod
 Raymond DeHaan, M.D., President
 Gilbert den Dulk, M.D.,
 Rehoboth Committee Chairman
 Melvin Gesink, M.C., Vice-President
 Robert Plekker, D.D.S.,
 Nigerian Dental Committee Chairman
 Gary Ritsema, D.D.S., Treasurer
 Roger Hamstra, M.D., Secretary

Statement of Receipts and Disbursements, Year Ending Jan. 1, 1966

Cash on hand, Jan. 1, 1965		\$ 323.00
	Receipts	Dis-
		bursements
Membership and Dues	\$2,965.15	
Misc. Contributions	131.00	
Misc.		
Physical Exams	58.01	
Telephone - Western Union - Filing of Certificate of Incorp., Rehoboth		\$ 223.05
Nigerian Dental Clinic		
Loan from Foreign Mission Board	\$1,000.00	
Misc. Contributions	60.00	
Travel to Nigeria		933.30
Supplies for clinic		37.44
Office Supplies		323.82
Postage		515.31
Printing		839.48
Travel*	1,767.92	1,767.92
Wages		455.00
Total receipts, 1965	\$5,982.08	
Total disbursements, 1965		\$5,095.32
Balance, 1965		\$ 886.76
January 1, 1966, Cash on Hand		\$1,209.76
Debts: Foreign Mission Board	\$1,000.00	
H. J. Caulkins Co. (dental supplies)	764.04	
Total	\$1,764.04	

*All these travel expenses have been borne by the individuals concerned.

Respectfully submitted,
 Gary Ritsema, DDS
 Treasurer
 THE LUKE SOCIETY, INC.

Audited and found correct by:
 Roger D. Hamstra M.D.

REPORT 30

CHRISTIAN REFORMED BOARD OF FOREIGN MISSIONS

ESTEEMED BRETHREN:

When the Apostle Paul wrote his letter to the Thessalonians he reported on his great joy because of the fruits of the Gospel which had become manifest. (I Thess. 3:6-13) At the same time he also wrote of the elements of sorrow that filled his heart because of the powers of sin that were still evident. (I Thess. 2:18; 3:5) So it is with us as we look back over a year's work in foreign missions. There is much for which we can give thanks and about which we can write with gladness. Nevertheless, there are also the aspects of work and the measures of progress which make us wish that it might be otherwise. Certainly, the Lord has given rich enabling grace to permit the work to go forward on the many fields of mission open to us. Again the rich harvest of church growth in Nigeria calls for praise to our God. In Japan the work has progressed with blessing so that mission stations might be transferred from mission stage to church, and become integrated into the body of the Reformed Church of Japan. In Mexico the work has been carried on with continuing experience of blessing as new believers were added to the church, as new centers for preaching were opened and as additional students came to the seminary for training. In Taiwan, Argentina, Brazil, Ceylon, Guam, the Philippines, Korea and Australia missionaries of our church have also served in faithfulness to bring the message of Christ. Each, in every place, can speak of what the Lord has accomplished through His Word and Spirit. But in every instance there has also been the constant pursuit of the evil one, seeking to undermine the work, to demoralize the workers, and to generally bring on an ineffectiveness of the labors. But, thanks be to God, the victory remains with Christ, and in the confidence that the Word of the Lord shall not return void, the work is carried forward. Our missionaries carry on with the assurances of Christ's constant presence, and in the faith that He will, through the labors of His servants, bring in the Kingdom.

Two matters of major importance should certainly be brought to the attention of Synod. The cause of Christ went through days of great peril and uncertainty in Nigeria during the past year as revolution took place in that land, and the existing government was forcibly removed and a military government established. We are most happy to report that with all the aspects of alarm attending such a development the work of the church and the mission has, from all appearances, been unhampered; and neither the Christians in the land nor our missionaries experienced any particular dangers. In Cuba the situation also calls for our special attentions. Outwardly things stand pretty well as they did last year. Communication with our Cuban brothers and sisters has been

continued and the work has been sustained, but we have not been able to do much from our side to give strength or increase to the work other than the support of our prayers. Intense concern and apprehension has been expressed from time to time about the future of the work and about the future even of some of the Christians, but the lamp of witness still shines. For this we must thank God. But let us be much in prayer for the church in Cuba, asking that God in His sovereign power may lift the burden of fear and the stress of oppression.

We should take note of the good support given to our work during the past year by our church as this is reflected in our finances. The recent auditing of the books indicated that a total of \$1,722,800 had been received during 1965. Of this total amount 47% has been raised outside of quota, the greater part coming from salary support raised by many of the congregations supplemental to their quota support.

We also bring to the attention of Synod the Foreign Missions Conference which is to be conducted in August at Winona Lake. This conference is under the direction of the Promotion Committee of our Board, and will feature a varied program on missions, all designed to cultivate a fuller understanding of our work. We trust this project may have the hearty endorsement of Synod, and that Synod will encourage our entire church constituency to remember this conference in prayer and to attend in person, if possible.

Section One Organization and Personnel

A. Board

Thirty-three ministers representing the thirty-three classes of the Christian Reformed Church, three members-at-large who are direct appointees of Synod, and the Executive Secretary of Foreign Missions constitute the Christian Reformed Board of Foreign Missions. The board met in annual session on February 8-10, 1966 at the Brookside Christian Reformed Church. The Executive Committee of the Board is constituted of the three delegates-at-large, the Executive Secretary, and the representatives of the Michigan Classes, the Illinois Classes and Classis Lake Erie. The Executive Committee meets regularly on the second Thursday of each month, excepting February when the full Board is in session.

The officers of the Board are as follows: Rev. Henry N. Erffmeyer, president; Dr. G. Arthur Mulder, vice-president; Mr. Sidney De Young, treasurer; Mr. Harold J. Gelderloos, assistant treasurer; Rev. John L. Meppelink, minute clerk; Rev. Henry J. Evenhouse, executive secretary; Mr. Alvin W. Huibregtse, assistant secretary.

B. In order to have full synodical endorsement for all classical appointments we ask Synod to approve the following:

Classis	Member	Alternate
Alberta North.....	Rev. Nicholas Beute.....	Rev. Peter Sluys
Alberta South.....	Rev. Leonard T. Schalkwyk.....	Rev. Dick Kwantes
British Columbia.....	Rev. Cecil Tuininga.....	Rev. Peter De Jong
Cadillac.....	Rev. Alvin Vander Griend.....	Rev. Vernon Geurkink
California Central.....	Rev. Harold Petroelje.....	Rev. Louis Voskuil

Classis	Member	Alternate
California South.....	Rev. Willam Van Peursem.....	
Chatham.....	Rev. C. William Flietstra.....	Rev. Hilbert Vander Plaet
Chicago North.....	Rev. Fred Van Houten.....	Rev. Thomas Van Eerden
Chicago South.....	Rev. Marvin Doornbos.....	Rev. Enno L. Haan
Eastern Ontario.....	Rev. Nicholas B. Knoppers.....	Rev. Repko W. Popma
Florida.....	Rev. Andrew R. Rienstra.....	Rev. Clarence Nyenhuis
Grand Rapids East.....	Rev. Henry N. Erffmeyer.....	Rev. Rodger Buining
Grand Rapids South.....	Dr. Richard De Mol.....	Rev. Edward F. Visser
Grand Rapids West.....	Rev. Paul Ouwinga.....	Rev. Edward J. Tamminga
Grandville.....	Rev. John L. Meppelink.....	Rev. Allan H. Jongsma
Hackensack.....	Rev. Paul Szto.....	Rev. Herman Hoekstra
Hamilton.....	Rev. Henry W. Kroeze.....	Rev. Anthonie Vandenende
Holland.....	Rev. Donald Houseman.....	
Hudson.....		Rev. Richard M. Hartwell
Kalamazoo.....	Dr. Renze O. De Groot.....	Dr. Leonard Greenway
Lake Erie.....	Rev. George B. Ebbers.....	Rev. David Muir
Minnesota North.....		
Minnesota South.....	Rev. C. Oliver Buus.....	Rev. Maynard Keuning
Muskegon.....	Rev. Jerrien Gunnink.....	Rev. Christian Vanden Heuvel
Northcentral Iowa.....	Rev. James A. Bultman.....	Rev. Peter Honderd
Orange City.....	Rev. John J. Wieggers.....	Rev. Henry P. Baak
Pacific Northwest.....	Rev. John A. Hoeksema.....	Rev. John Fondse
Pella.....	Rev. William Dryfhout.....	Rev. Bernard A. Van Someren
Rocky Mountain.....	Rev. Edward Cooke.....	Rev. Gerrit Boerfyn
Sioux Center.....	Rev. Gysbert Rozenboom.....	Rev. Richard De Ridder
Toronto.....	Rev. Henry De Moor.....	Rev. Gerard Nonnekes
Wisconsin.....	Rev. Clifford Vander Ark.....	
Zeeland.....	Rev. John Blankespoor.....	Rev. Fred Huizenga
Member-at-large.....	Mr. John Colenbrander.....	Mr. Ray Koning
Member-at-large.....	Mr. Sidney De Young.....	
Member-at-large.....	Dr. G. Arthur Mulder.....	
Member-at-large.....	Mr. Harold J. Gelderloos.....	Mr. Abe Stroo

Member-at-large. Three members of our Board are direct appointees of Synod. At this time the second three year term of Mr. Harold Gelderloos comes to a close and it is necessary that Synod appoint a replacement. Mr. Gelderloos has served our mission cause with faithfulness and with much profit to our cause. As a nomination for member-at-large the Board presents the following names:

Mr. Abe Stroo Mr. Jan Vander Heide

Both of these brethren have indicated their readiness to serve if appointed, and it is the judgment of the Board that both of them are worthy of Synod's confidence.

C. Organization of the Executive Committee

In order to carry on the vast amount of work relating to mission administration the executive committee has the following committees which report monthly to the executive committee and the Board: Officers Finance, Recruiting and Personnel, Promotion; and the following area committees: Far East, Latin America, Nigeria, South Asia.

D. Field Personnel

Argentina	Rev. Edward Meyer
Rev. Raymond Brinks	Dr. Sidney Rooy
Rev. W. Thomas De Vries	Australia
Rev. G. Bernard Dokter	Rev. Alan A. Arkema
Rev. Angus MacLeod	Rev. Gerard Van Groningen

Brazil

Rev. William V. Muller

Ceylon

Rev. John Van Ens

Cuba

Cuban Pastors

Guam

Mr. Jay Poel

Rev. Henry Dykema

Japan

Rev. Henry Bruinooge

Rev. Michiel De Berdt

Mr. Martin Essenburg

Rev. Gerrit Koedoot

Rev. William La Fleur

Dr. Harvey Smit

Rev. Richard Sytsma

Mr. Harold Terpstra

Rev. John Timmer

Rev. Edward Van Baak

Rev. Maas Vander Bilt

Korea

Dr. Peter Boelens

Mexico

Rev. Roger Greenway

Mr. Abe Marcus

Rev. Gerald Nyenhuis

Rev. Jerry Pott

Rev. Chester Schemper

Rev. Hans Weerstra

Mr. Jose Susano Chan Chi

Mr. Gustavo de Leon

Rev. Efron Haro

Mr. Jose Munoz

Mr. Pablo Mancillia

Rev. Roberto Salas

Miss Esperanza Sanchez

Rev. Godofredo Varquez

Mr. Maximinio Villareal

Nigeria

Mr. LeRoy Baas

Rev. Ralph Baker

Miss Laura Beelen

Mr. Harold Bergsma

Mr. Albert Bierling

Dr. Harry Boer

Rev. John Boer

Mr. Reanard Bouma

Mr. Thomas Broersma*

Mr. Norman Brouwer

Mr. Raymond Brouneye

Mr. Gordon Buys

Nigeria (continued)

Miss Nancy Chapel

Mr. Ralph Cok

Miss Cloe Ann Danford

Rev. Harold De Groot

Miss Jessie De Jong

Dr. Lawrence Den Besten

Mr. Ellis Deters

Miss Neva De Vries

Mr. Richard De Vries

Miss Emily Duyst

Miss Margaret Dykstra

Mr. William Evenhouse

Miss Marjorie Franz

Miss Nancy Friend

Miss Geraldine Geleyne

Rev. W. D. Gerrys

Dr. Herman Gray

Dr. G. Paul Groen

Mr. Terry Hammink*

Rev. Gilbert Holkeboer

Miss Angie Hoolsema

Rev. Peter Ipema

Mr. Charles Jansen

Miss Jenny Keegstra

Rev. Harvey Kiekover

Dr. Stuart Kingma

Miss Bena Kok

Dr. Suzanne Kok

Miss Margaret Kooiman

Mr. Robert Koops

Mr. Cornelius Korthorn

Mr. Paul Kortenhoven

Mr. Johannes Kotze

Miss Carolyn Kredit

Mr. Gordon Kuik

Mr. Gordon Kuipers

Mr. William Lemcke

Miss Mae Mast

Dr. Stanley Mills*

Rev. Timothy Monsma

Miss Rachel Moolman

Mr. Thomas Oosterhuis*

Mr. Harold Padding

Rev. Cornelius Persenaire

Mr. Harvey Poel

Rev. Eugene Rubingh

Mr. Herman Scholten

Dr. Henry Smit

Rev. and Mrs. Edgar Smith

Rev. George Spee

Dr. Edward Stehouwer

Miss Dorothy Sytsma

Rev. Gerard Terpstra

Miss M. A. Thirion

Miss Jean Van Beek

Miss Geraldine Vanden Berg

Rev. Harry Vanderaa

Mr. Gordon Vander Biele

Miss Ruth Vander Meulen

Mr. Dick Vander Steen

Miss Frances Vander Zwaag

*short term

Rev. Lester Van Essen
 Miss Gertrude Van Haitsma
 Miss Margaret Van Heukelum
 Mr. Avert Vannette
 Miss Martina Van Staalduinen
 Mr. William Van Tol*
 Mr. Warren Van Tongeren
 Mr. Gerrit Van Vugt
 Mr. Henry Visser
 Mr. Thomas Visser
 Miss Anita Vissia
 Miss Evelyn Vredevoogd
 Dr. Jerry Walden*
 Mr. Peter Winkle

Philippine Islands
 Mr. Vicente Apostol
 Rev. Barry Blankers

Taiwan
 Miss Lillian Bode
 Miss Winabelle Gritter
 Rev. Isaac I. C. Jen
 Rev. William Kosten
 Rev. Peter Tong
 Rev. Mike Vander Pol

*short term

CALLING AND/OR SUPPORTING CHURCHES BY CLASSES

Alberta South

Calgary I, Alta.
 Classis Alberta South
 Granum, Alta.
 Nobleford, Alta.

Oak Glen, Lansing, Ill.
 Palos Heights, Ill.
 Munster, Ind.
 South Holland I, Ill.
 Bethany, South Holland, Ill.
 Cottage Grove, South Holland, Ill.

Cadillac

Cadillac, Mich.
 Prosper, Falmouth, Mich.
 Lucas, Mich.
 Rudyard, Mich., SS
 Vogel Center, Mich.

Eastern Ontario

Rehoboth, Bowmanville, Ont.
 Calvin, Ottawa, Ont.

California South

Artesia I, Cal.
 Bellflower I, Cal.
 Bellflower III, Cal.
 Ontario, Cal.

Grand Rapids East

Dutton, Mich.
 Boston Square, Grand Rapids
 Brookside, Grand Rapids
 Calvin, 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
 Seymour, Grand Rapids
 Shawnee Park, Grand Rapids
 Shawnee Park, Grand Rapids, SS
 Sherman St., Grand Rapids
 Sherman St., Grand Rapids, SS

Central California

Hanford, Cal.

Chatham

Sarnia I, Ont.
 Rehoboth, Sarnia, Ont.

Chicago North

Ebenezer, Berwyn, Ill.
 Cicero I, Ill.
 Morrison, Ill., SS
 Oak Lawn I, Ill.
 Calvin, Oak Lawn, Ill.
 Kedvale, Oak Lawn, Ill.
 Western Springs, Ill.

Grand Rapids South

Cutlerville I, Mich.
 Covenant, Cutlerville, Mich.
 East, Cutlerville, Mich.
 Alger Park, Grand Rapids
 Bethel, Grand Rapids
 Burton Heights, Grand Rapids
 Burton Heights, Grand Rapids, SS
 Godwin Heights, Grand Rapids
 Grandville Ave., Grand Rapids
 Kelloggsville, Grand Rapids
 Lagrave Ave., Grand Rapids
 Moline, Mich.

Chicago South

Roseland I, Ill.
 Roseland II, Ill.
 De Motte, Ind.
 Evergreen Park, Ill.
 Park Lane, Evergreen Park, Ill.
 Highland II, Ind.
 Bethel, Lansing, Ill.

Grand Rapids West

Coopersville, Mich.
Alpine Ave., Grand Rapids
Arcadia, Grand Rapids
Beckwith Hills, Grand Rapids
East Leonard, Grand Rapids
Riverside, Grand Rapids
Westview, Grand Rapids
Lamont, Mich.

Grandville

Byron Center I, Mich.
Calvary, Grand Rapids
Hope, Grandville, Mich.
South, Grandville, Mich.
Beverly, Grand Rapids
Lee St., Grand Rapids
Lee St., Grand Rapids, SS
Wyoming Park, Grand Rapids
Trinity, Jenison, Mich.
12th Ave., Jenison, Mich.

Hackensack

Lodi, N.J.
Newton, N.J.
Bethel, Paterson, N.J., SS
Pompton Plains, N.J., SS

Holland

East Saugatuck, Mich.
Graafschap, Mich.
Hamilton, Mich.
Harderwyk, Mich.
Bethany, Holland, Mich.
Calvin, Holland, Mich.
Central Ave., Holland, Mich.
Faith, Holland, Mich.
14th St., Holland, Mich.
Holland Heights, Holland, Mich.
Maple Ave., Holland, Mich.
Montello Park, Holland, Mich.
Ninth St., Holland, Mich.
Pine Creek, Holland, Mich.
Prospect Park, Holland, Mich.
Niekerk, Mich.
South Olive, Mich.

Hudson

Midland Park, N.J.
Irving Park, Midland Park, N.J.
Ridgewood, N.J.
Rochester, N.Y.
Pleasant St., Whitinsville, Mass.
Calvin, Wyckoff, N.J.

Kalamazoo

Battle Creek, Mich.
Kalamazoo I, Mich.
Kalamazoo III, Mich.
Prairie Edge, Kalamazoo, Mich.

Lake Erie

Ann Arbor, Mich.
Dearborn, Mich., SS
Detroit, Mich., SS
Lansing, Mich.
Willard, Ohio

Minnesota North

Bunde, Minn.
Prinsburg, Minn.
Emden, Renville, Minn.

Minnesota South

Chandler, Minn.
Edgerton I, Minn.
Leota, Minn.
Volga, S.D.

Muskegon

Ferrysburg, Mich.
Fremont I, Mich., SS
Fremont II, Mich.
Trinity, Fremont, Mich., SS
Grand Haven I, Mich.
Grand Haven II, Mich.
Allen Ave., Muskegon, Mich.
Bethany, Muskegon, Mich.
Green Ridge, Muskegon, Mich., SS
New Era, Mich., SS
Reeman, Mich.
Spring Lake, Mich.

Northcentral Iowa

Kanawha, Iowa
Wellsburg I, Iowa
Woden, Iowa

Orange City

Bigelow, Minn.
Ireton, Iowa
Ocheyedan, Iowa
Orange City II, Iowa
Sheldon, Iowa
Worthington, Minn.

Pacific Northwest

Bozeman, Mont.
Everett, Wash.
Bethel, Lynden, Wash.
Lynden II, Wash.
Lynden III, Wash.
Manhattan I, Mont.
Bethel, Manhattan, Mont.

Pella

Pella I, Iowa
Pella II, Iowa
Calvary, Pella, Iowa

Rocky Mountain

Denver I, Colo.
Denver II, Colo.
Trinity, Denver, Colo.

Sioux Center

Holland Center, S.D.
 Hull I, Iowa
 Hope, Hull, Iowa
 Lebanon, Iowa
 Rock Valley I, Iowa
 Calvin, Rock Valley, Iowa
 Bethel, Sioux Center, Iowa, SS

Wisconsin

Biramwood, Wis.
 Kenosha, Wis.
 Milwaukee, Wis.
 Waupun, Wis.

Zeeland

Allendale I, Mich.
 Allendale II, Mich.
 Borculo, Mich.
 Drenthe, Mich.
 Hudsonville I, Mich.
 Hillcrest, Hudsonville, Mich.
 Immanuel, Hudsonville, Mich.
 Overisel, Mich.
 Zeeland I, Mich., SS
 Zeeland III, Mich.
 Bethel, Zeeland, Mich.
 Zutphen, Mich.

It is most gratifying to know that throughout the past year almost every church that was involved in special support beside that of quota, continued to carry through again for another year. Many others not previously listed have now also entered into this relationship of support supplemental to quota. During the year 1965 \$740,200.00 of our total income came from such congregational salary support and other special gifts.

Through the services of our secretary on Church Relations, Mr. William Schultze, this program is expanding, and the success of it suggests in large part why our Board is this year striving to operate with an increased budget but with no increase in quota.

F. Representation at Synod

The Board respectfully requests that Rev. Henry N. Erffmeyer, the chairman of the Board; Mr. Sidney De Young, 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

A. Salaries and Allowances

During the past year the Board had a study committee enter into a careful review of all salaries and allowances being paid to all paid personnel serving under our Board. This was found necessary because of the evident inadequacy of provision in some instances and because of the need to have a uniformity of plan. It has long been the position of the Board that missionary salary should follow a uniform plan for all fields, and that in cases of special needs a provision should be made for the cost of living factor which might in some cases be particularly severe. This evaluation is made on the basis of information procured from the U.S. State Department "local index" figures. With reference to those serving in the home office, salaries have been set in line with those paid by other denominational agencies for similar services. With reference to salaries and allowances being paid to those serving in the mission work a plan has been adopted which the Board considers fair to all and adequate to the needs. Special attention has been given to the matter of

service increases so that there would be proper acknowledgment for experience and faithfulness in service.

B. *Historical Documents*

Mr. Herbert Brinks, curator of manuscripts, Calvin Library, corresponded with our Board outlining the instructions of Synod that all documents and records pertaining to the history of our denomination be collected and preserved. He requested permission to microfilm all minutes of the Board and requested copies of other forms of historical interest.

It was decided to:

1. To give permission to the curator and field agent of Heritage Hall to microfilm our records.

2. Access to these records in Heritage Hall shall be limited to parties authorized within the terms set forth in the agreement drawn up for that purpose, to be executed by the Executive Committee.

C. *Promotion*

The distribution of various publications continues to increase. Beside the more general *Mission News*, four field bulletins are now being printed and distributed. We enjoy a favorable response to these publications both from readership and as a motivation to increased giving.

The Lord has again blessed us in 1965 with generous contribution through special gifts and offerings by our people. Nearly 200 congregations and groups within congregations participated in the special missionary support program. Although the financial statements for 1965 appear elsewhere in the report, we only note here that approximately 47% of the total receipts consisted largely of funds received from these sources.

The demand for the use of our 16mm films and slide programs remains heavy. New slide programs have been released while additional presentations and three films are in various stages of preparation.

Approximately 35 missionaries were on furlough for varying lengths of time during 1965. Some were limited in their deputation assignment due to pursuit of further education. However, in the majority of cases many assignments were carried out, and it is estimated that each missionary filled approximately 100 engagements during his normal furlough period.

The first foreign missions conference sponsored by the Board is scheduled for August 2, 3 and 4, 1966, at Winona Lake, Indiana. Morning prayer sessions and Bible expositions, afternoon workshops and evening rally-type meetings are planned as the activities for each day.

Section Three

Far East

A. *Japan*

Since the last meetings of Synod two additional missionary families have been sent to Japan. The Rev. and Mrs. Gerrit Koedoot have entered into the assignment and are now busily engaged in language

study. Mr. and Mrs. Harold Terpstra have joined our mission band with Mr. Terpstra serving as a teacher at the Japan Christian Academy. There has been rich blessing on the work in Japan as is evident by the transfer of 3 mission stations from mission status to organized church life. The transfer of these mission stations means that these newly established churches become part of the Reformed Church of Japan and are removed from jurisdiction or administration from our mission. Our work continues to be carried on in close association with the Reformed Church of Japan and we are happy to observe that the relationship remains cordial and encouraging. Through this association we also have close contact with the Kobe Seminary which is the official seminary of the Reformed Church of Japan. Besides having one of our missionaries serve as a member of the Board of Trustees of this seminary we also as a mission underwrite the salary of one of the regular professors. Our missionaries have the signal benefit of having as their partners in service graduates of Kobe Seminary who are ordained in the Reformed Church of Japan. This teamwork in service gives strength to the work and serves to link closely the chapels and emerging groups with the established Reformed denomination.

Almost all of the work thus far carried on by our missionaries in Japan has been focused on chapel work and local evangelism. This was conducted chiefly by person to person contact and by means of Sunday school and worship services. God has blessed this ministry richly. Two new approaches to extending the Christian witness have now been proposed and these have been approved by the Board:

1. Newspaper evangelism. It was decided to approve the allocation of \$1,200 for newspaper evangelism in the cities of Kawagoe and Omiya. Rev. John Timmer is to render an evaluation report in six months.

2. Radio: The Japan Mission Conference presented to the Board the request that a radio ministry be established by our church in Japan with Tokyo being the center of transmission. Correspondence with the Back to God Hour had been carried on to discuss the many factors involved and to consider also whether the plans should be implemented by the Back to God Hour, whether the Christian Reformed Board of Foreign Missions should operate the program or whether it should be a united effort of the two agencies. This was further discussed at the Board meeting in February. The matter was then given the attention of the Back to God Hour Committee at its Chicago office. Finally, after a committee of the Board returned from conference with the Back to God Hour Committee it was decided:

A. To grant the request of Japan General Conference to initiate a radio gospel ministry for a trial period of three years in the Tokyo-Yokohama area.

Grounds:

1. This is judged a most effective means to reach the millions of people living in this strategic area. (25% of the nation's population resides in this cultural, governmental, industrial heartland).

2. Several Reformed Churches and our chapels are located here which provide excellent opportunities for referrals and follow-up contacts.

3. Other Christian religious broadcasts (The Lutheran Hour, The Light of the World) report most encouraging results.

B. The administration of this radio ministry will be exercised by the Japan General Conference.

C. Rev. Henry Bruinooge will be assigned as supervisor of this ministry as recommended by Japan General Conference.

D. The specimen budget of Japan General Conference's study committee of \$44,100 was referred to the Finance Committee.

From the above it is evident that our Board shall enter into a new phase of work in Japan. It is proposed that the necessary funds be raised by special appeal to the churches for voluntary gifts. It is the conviction of our mission staff in Japan as well as that of the Board that this is a significant step forward, and that it will open the door to a vast audience otherwise outside of our reach, and be a presentation of the Reformed message to what is probably the largest potential audience available to any single radio outlet in the world. We trust it will have Synod's full endorsement.

3. Eleventh missionary requested. We have at present ten ordained missionaries in Japan. This staff is supplemented with two unordained missionaries serving as teachers in the Japan Christian Academy. At the request of the Japan General Conference it was decided to ask the Synod to approve the calling of the eleventh ordained missionary to Japan as soon as possible. As grounds for this decision the Board declares the following:

1. Opportunities for unrestricted work continue and are increasing.
2. The conference enjoys a most congenial relationship with the Reformed Church of Japan and the RCJ would welcome additional missionaries to work cooperatively with them as under the present arrangements.
3. Japan has an outstandingly large unevangelized population.
4. Synod adopted the Board's recommendation "to send as many missionaries as possible" (Acts of Synod 1951, page 75; 1955, page 356).

B. *Korea*

It has been the desire of our Board to have ordained missionaries of our church serving in Korea. The request has been before us for several years from the church in Korea, and the authorization too has been on hand from our own Synod. However, we were first confronted with the question as to ecclesiastical association which we would have to establish in that country if we sent out ordained men. The multiple divisions of the church caused us to delay until there was clearer light on this matter. Last year, through the report of the Christian Reformed Church Ecu-
menicity Committee and by decision of Synod, it was decided that we should recognize the Hapdong Church as the ecclesiastical body with which we should cooperate. The current plan to give financial aid to the construction of their seminary is evidence of this disposition of our Christian Reformed Church to work cooperatively with this denomination. This being settled, we sought to secure ordained men to serve in Korea but found that two candidates whom we thought ready and

qualified for this assignment were not available to us, at least not at present. We are continuing the effort to secure an ordained man to enter into the work this year, and possibly by the time Synod meets we will be able to report success on this score. It must be borne in mind that we have been asked to seek someone who is ready for the task of carrying on a regular missionary assignment but also prepared to enter into teaching assignment at the Korean Presbyterian Theological Seminary as need arises.

Dr. Peter Boelens, who has been in Korea since July 1961, is faithfully conducting a medical ministry with various aspects of witness and service. His work is conducted in immediate association with the staff which is serving under the Christian Reformed World Relief Committee. He, with these colleagues are united together into what has become known as the Christian Reformed Mission Conference in Korea. It is somewhat anomalous that there should be in Korea a mission conference established by the Christian Reformed World Relief Committee without the presence of a single minister of the Gospel having been sent out by the Board of Foreign Missions. Soon, if plans are fulfilled, there will also be representative(s) of the Christian Reformed Board of Home Missions in Korea since that Board will presumably be assigning someone to serve there for their Servicemen's Home. When our Board does have a missionary on the scene it is expected that all those serving in Korea will work within the framework of one conference so that there may be in Korea a single and united representation of the Christian Reformed Church's ministry in that country, even though there are three sending agencies providing the personnel and the funds for operation. Further details on this will no doubt appear in the reports from both the Board of Home Missions and the World Relief Committee.

Synod of 1965 instructed us to work out plans of cooperation with the Christian Reformed World Relief Committee. Some progress towards this end has been made. Dr. Boelens, the only missionary currently under direct assignment from our Board, has entered into direct association with the CRWRC personnel into one conference. However, since Dr. Boelens will in the next year leave Korea for furlough and in all likelihood be absent from the field for two or three years as he pursues special studies in America, further discussion on cooperation has been deferred until we have actually have ordained men on the scene.

C. *Taiwan*

The door of opportunity and privilege for evangelization remains open to us in Taiwan. Our staff has not been increased during this past year although two brethren have been called for the work and installed into office. The Rev. Mike Vander Pol was called to be a missionary to Taiwan. Preliminary to his entrance into the actual work, a period of orientation was available to him and it was agreed that he secure this preliminary training at the University of Hawaii over a period of one year during which time he would be available also to the Board of Home Missions to attend to the work that Board was seeking to do in Hawaii. This time of orientation is almost over now, and by the time Synod meets

Rev. and Mrs. Vander Pol will be approaching their departure time for Taiwan. The Rev. Peter Tong was also called to be a missionary in Taiwan. Due to citizenship complications he was delayed in the commencement of the actual work in residence. However, he took up residence in Chicago, and by mutual agreement with the staff in Taiwan and the administration of the Back to God Hour, Rev. Tong was able to prepare tapes in the Chinese language for use in Taiwan radio work. He has prepared three series of messages which have been sent out over the radio in Taiwan. During the past year Rev. Tong was married to Miss Freda Hatfield, an American citizen. His marriage to an American citizen has changed his citizenship status to the point that he can now obtain residence status earlier than otherwise expected. With this in mind the Board has indicated that the time has come for him to proceed to Taiwan if the official and personal matters are in good order. It is quite possible that when Synod meets that Rev. and Mrs. Tong will already be in Taiwan to enter into full association with the staff already there.

We would call attention to the fact that Miss Lillian Bode will this year terminate her services as a missionary under our Board assignment. She entered into the services of our Board in 1926 when she went to China. When the door to China was closed she taught school for 4 years and then turned to missionary service to work in Zuni for 3 years. It was largely through her persistence of appeal that the Board in 1953 agreed to send her to Taiwan to work again among the Chinese people for whom she had special burden and concern. When first in Taiwan she worked in fellowship with the missionaries of the Orthodox Presbyterian Church but after only a few years she urged that other Christian Reformed missionaries come out to join in the work. This led to the development of our present extension of work in that country. Her many years of service are marked with warmhearted devotion to Christ and an eagerness always to witness to the unconverted of the wonderful grace of God. Many have through her ministry been led to the Lord, and her total commitment to serve Christ in missions stands as a testimony that may well inspire others to follow in her pattern.

The work conducted in Taiwan remains varied. The Rev. Jen has been assigned to focus particularly on his teaching program, and radio and literature. Rev. Kosten, Miss Gritter and Miss Bode also serve in the teaching role at the John Calvin Bible Institute but direct their further attentions on chapel work and local evangelism. Discussions are continuing with other Reformed mission bodies as to directing all work towards the establishment of a single Reformed church rather than that each Reformed mission seek to develop a separate church organization. Discussions also continue on the question as to whether there should be a single theological training school rather than that each conduct its own school. With reference to the two foregoing matters the consensus of judgment is that it is important that all those committed to a genuinely Reformed theological position seek to channel their efforts into one united goal. There are now missionaries representing five foreign denominations working cooperatively for this united Reformed witness. These denominations are, in order of seniority on the field, Orthodox

Presbyterian, Christian Reformed, World Presbyterian Missions, Korea (Kosin) Presbyterian, and New Zealand Reformed.

Section Four Latin America

A. Argentina

We have at the present time six ordained missionaries serving in Argentina. They and their families are serving in close association with the Reformed Church of Argentina, although our mission does have its own conference. But all conference matters relating specifically to missionary service are processed through the mission committee of the Argentina Reformed Church. A cordial relationship prevails and the outlook for continued progress of the work is very evident.

During the past year Dr. and Mrs. Sidney Rooy and family have entered into Argentina as missionaries of our church. They are located in Comodoro Rivadavia. Dr. and Mrs. Rooy took their initial language courses in New York City at the Berlitz School of Languages, and are now in the deep south of Argentina where they are the missionary neighbors of the De Vries family who live seventy miles further inland, in the city of Sarmiento. The other missionaries in Argentina all serve in what may be called Central Argentina, about 1,000 miles further north than Comodoro Rivadavia.

All the missionaries are involved in direct evangelism. The Revs. MacLeod, Rooy, De Vries, and Brinks all serve organized churches with the expectation that when the time is ripe and men are available their ministries can be taken over by nationals from the Argentina Reformed Church and they can be released for further missionary expansion. The Revs. Dokter and Meyer carry on their work in the communities where there are established churches but minister through the facilities of a local chapel.

Careful study is being made of the new opportunities. The question of radio ministry, literature ministry as well as theological education are also under careful study and in part being implemented.

Previous Synods have authorized our Board to have seven ordained men serving in Argentina. Since Rev. Mac Leod will not continue his ministry after his present term is completed we are seeking a replacement for him, and besides that are also calling for another minister to complete our complement of seven men.

B. Brazil

Rev. and Mrs. Muller are continuing in Brazil until the close of their current term. The Instituto Christao, a coeducational institution comparable to a high school and junior college level of training, is under Rev. Muller's direction. He is also engaged in studying the possibilities of further missionary expansion for our church in Brazil. Since we are not expecting to establish a continuing work as a follow up of that which has been carried on by Rev. and Mrs. Muller, a new sphere of work is being considered. With this in mind the Board has instructed the Executive secretary, on the advice of our missionary, to enter into consultation

with the Board of World Missions (Presbyterian Church in the U.S.) to inquire about mission needs in Brazil presently unfulfilled and open for a missionary witness. Consultation with the Board of World Missions is to be pursued since that Board has an extensive missionary ministry in Brazil, and any new work we might enter in that country should be commenced with good comity understanding. Report on this study is to be made to the Board of Foreign Missions at its next regular annual session.

C. *Cuba*

Comment on Cuba has been made in the introduction of this report. We may indicate that we are continuing to have correspondence with our Cuban brethren, and it appears that the work at the mission stations is continuing to go on. Mr. Ramon Borrego is in charge of the work at Jaguey Grande. No Christian Reformed missionaries are serving in Cuba. The annual Children's Conference might again be held in 1965. The body of Christ remains under the clouds of suspicion and faces the constant hazard of persecution, with the result that Christian life is always under peril. It is urgently necessary that we pray much for the cause of Christ in Cuba, asking God to undergird His people there with spiritual strength, and asking also that He may in His good providence soon again open the door for a free conduct of missionary work in that country.

D. *Mexico*

Mexico as our most recently opened mission field is both inviting and promising as a missionary challenge. The need and the opportunities for Gospel witnessing continue to enlist the full strength of our staff, and we can report that there has been blessing on the work. During the past year Rev. and Mrs. Chester Schemper have been added to the mission force, and after a period of language study Rev. Schemper has joined in the full stream of work. Although assigned to teach in the seminary Rev. Schemper has also been given the responsibility of attending to the literature outreach of our mission. This means that he shall also keep in close contact with the work of the World Home Bible League and the literature available from other sources in the Spanish language. The bookstore opened in Mexico City, under the daily supervision of Miss Esperanza Sanchez, is also part of his responsibility. Rev. Gerald Nyenhuis and Rev. Roger Greenway and the Rev. Jerry Pott have been focusing most of their attentions on the seminary work, while the Rev. Hans Weerstra has carried on supervision of preaching centers. More recently Rev. Weerstra has moved to the Yucatan Peninsula to take up residence in the city of Merida so as to focus more particularly on the work among the Maya Indians in the Yucatan.

The literature ministry has become a matter of intense concern to our mission in Mexico, and with one bookstore open in Mexico City it is hoped to be able to have others open soon in other areas, the next in line probably being Acapulco. The direct evangelism work of all our workers is conducted in immediate association with the Independent Presbyterian Church, and constant use is made of the seminary students who receive their field training in preaching itineration organized by the seminary instructors.

During the past year we have been urgently asked by the churches of Southern California to enter into the area of Baja, California, with special attention being given to Tijuana. Classis California South asked that our Board assign the Rev. Robert Ruis to this work with the promise of seeking to raise \$15,000 a year toward the maintaining of this program. The Mission Conference in Mexico, representing both our Board and the Independent Presbyterian Church, recommended that our Board give this proposal favorable consideration, advising that we divide our mission program in Mexico into three sections, Northern, Central and Southern, and assign an ordained man to supervise the northern section which would include the states of Baja, California, Sonora, Chihuahua and Coahuila. We ask that this proposal be approved by Synod. With the expected help from Classis California South we expect to be able to add this work without an increase in quota for it.

One of the responsibilities of our Board is that of considering the new opportunities, and the needs for expansion that rise in foreign missions. With the closing of our work in New Zealand and the eventual closing of the work in Ceylon and the uncertainty about continued work in Brazil attention has been directed to further work in Spanish speaking areas of Latin America. In September of 1965, Mr. John Yff was asked by our Board to study the possibilities of opening new work in Ecuador, Venezuela or Columbia. However, through circumstances beyond his control, this study could not be completed. Nevertheless, the Board does consider it necessary to keep an eye open to new mission opportunities for our church in Latin America. With this in mind the Rev. Jerry Pott was invited to enter into full assignment under our Board to serve as missionary to Mexico with added duty to concern himself with the study of new fields that may call for our attention and ministry in Latin America. Besides calling Rev. Pott for Mexico we are seeking yet one more missionary to complete our complement of workers in that country. Presumably the last mentioned would enter the work to focus especially on teaching at the John Calvin Seminary since the Rev. Pott has strongly insisted that he should not be asked to fill this particular position.

Section Five South Asia

A. *Australia*

We have at the present time one minister of the Christian Reformed Church serving in Australia. The Rev. Gerard Van Groningen continues as professor at the Geelong Theological Seminary. All three of his former colleagues of the Christian Reformed Church have been repatriated. The Rev. John Morren returned to the United States in October, 1965; Mr. Jan Senneker returned in December, 1965; and the Rev. Alan Arkema will have returned just prior to the opening of Synod. Neither of the three last mentioned brethren are planning to return to Australia. Each rendered faithful and much appreciated service in Australia but in harmony with their initial commitment served a full five-year term with the understanding that there would be no repetition of service unless all three parties involved, the Christian Reformed Church, the Reformed

Church of Australia and the missionaries themselves, were of the united mind to do so.

The Reformed Church of Australia has expressed deep appreciation to the Chr. Ref. Church for the services of all these brethren, and has asked that our Board continue to provide men to be missionaries to Australia with the intent that such missionaries work especially in Melbourne and Sydney, and provide leadership to the Australian Reformed Churches in church extension and evangelism. It was decided by the Board to accede to this request; and authorization was given to the Executive Committee to call two ministers for this assignment. At the time of this writing no call has been issued. Our supplemental report to Synod will probably provide further detail as information and for Synodical decision.

B. *Ceylon*

Rev. Clarence Van Ens has returned from Ceylon and in accordance with previous decision by the Board did not return to Ceylon for further service. His 13 years of service were highly appreciated by the Reformed Church in Ceylon as well as by our Board. The Rev. John Van Ens is continuing in Ceylon until his regular term of service comes to a close, December, 1967. The work of Rev. John Van Ens focuses very largely on the newly established seminary in Ceylon while he also carries on an extensive pastoral work. Probably the most significant development in Ceylon as relating to the church and mission pertains to new law of the land changing Sunday from a day of rest to a regular work day. The following is a communication from the General Consistory:

"Words cannot express how grateful we are to your Board for the ministerial assistance and training of our students over the past 15 to 16 years.

"You will be happy to know that, though handicapped with a shortage of ministers at the present time, the work of our seminary continues to flourish and good results are being achieved. This indeed has been a great blessing to our Church with the doors being closed for studies abroad. You will also be pleased to know that our congregations are full of praise for the students in training, as and when they are used for pulpit supply and other religious activities of the Church. We can only give praise to God for using the members of the faculty in this wonderful training program and in this respect we must again say how thankful we are to your two missionaries, the Revs. Clarence and John Van Ens, for the contribution they made and at present is being continued by Rev. John Van Ens. We are only sorry that we did not start this work much earlier."

C. *Guam*

The island of Guam is a small spot of U.S. territory. But Guam must not be thought of as a mere island of some 687 square miles, or a little over half that of Rhode Island. Nor must one think only of the population on this one island, a population that approximates 70,000 people. Guam is the hub of a vast island world commonly known as the Trust Territory, currently under American administration as a United Nations

trusteeship. One writer speaks of Guam as representing civilization to the inhabitants of the Marshalls, Carolines, and the Marianas.

We have two missionary families located in Guam. Rev. and Mrs. Henry Dykema have just entered into their work and Mr. and Mrs. Jay Poel have spent three busy years there already. The work relates to all those resident in the island, those permanently there as Guamanians and those there on temporary assignment, usually known as statesiders. Besides there are also many from the Philippines. The missionary work is conducted through three avenues of outreach, direct evangelism through the use of a local chapel, radio, and literature distribution. As to the latter we can report that remarkable success has been experienced in operating a bookstore. The gross sales last year were about \$40,000 and books and literature were sent to many of the islands in the Trustee area. A fine bookstore is located on the main highway of the island and a new church building will soon be under construction.

D. New Zealand

With the return of Rev. Sidney Cooper after a full term of five years in New Zealand our ministry to that country ended as far as personnel is concerned. However, we do by previous commitment retain a vital relationship with the Reformed Churches of New Zealand in that we continue to have a budget for assisting the New Zealand churches to carry forward some of their local work. For the year 1965 financial assistance was given in the amount of \$5,000. The expectation is that there shall be an annual decrease in this figure so that after a few years we can expect a discontinuance of New Zealand as part of our foreign missions agenda. The services of both Rev. R. Venema, who served for a five year period in New Zealand, and of the Rev. S. Cooper were significant contributions to the development of the Reformed Church in New Zealand, and it is the prayer of our Board that the foundations laid and the work done may, in the years ahead, prove to have been well done, and that the Reformed Church in that land may carry forward a strong witness for the Reformed faith.

E. Philippine Islands

It was our hope that we might at this Synod be able to report good progress of our work in the Philippines. Already last summer Rev. Barry Blankers was called to go to the Philippines to join forces with Mr. and Mrs. Vicente Apostol. Plans were made to have Rev. and Mrs. Blankers enter the Philippines immediately after an initial period of orientation studies. In January 1966 they expected to move to the Philippines. However, this was not possible. To the Board at its annual session the following was reported and may well serve to explain our continuing situation: "In order for a missionary to obtain a visa to enter the Philippine Islands he must be sponsored by a recognized religious body in the Islands. Though such a body has offered to assist us in this matter the arrangements have not yet been completed. Rev. B. Blankers is presently waiting for the time he may go and begin his work. Let us pray that this new missionary may soon obtain his visa so that he may perform the task to which he has been called."

During the waiting period Rev. Blankers has been extending his studies and has been serving local churches on the West coast in preaching. The continued delay has led him now to seek a stated supply situation so that he may profitably occupy his time. In the meantime every effort is being made to meet the governmental requirements so that Rev. and Mrs. Blankers may enter in on their chosen work.

Although there has been this disappointing experience as far as visa procurement is concerned we should not forget that Mr. and Mrs. Vicente Apostol have carried on faithfully in their witnessing and that there is evidence of God's blessing on the preaching of His Word. In Pulupandan the chapel services are well attended, and in the city of Bacolod a witness for Christ is constantly going out as our missionaries through the help of the Christian Reformed World Relief Committee maintain a witness of Christian love and charity to the needy.

Section Six

Nigeria

As we review the progress of the church in Nigeria we must exclaim with the psalmist, "Not unto us, O Lord, not unto us, but unto thy Name give glory, for thy mercy, and for thy truth's sake."

Although Nigeria was beset by political unrest which was noticeable in our mission area, yet the Lord used the machinations of men to prosper the extension of His Kingdom in Nigeria. Statistics may be made up of cold figures, yet they can tell a thrilling story. That is true of Nigeria.

During 1965 worship services were held in 1,653 places each Sunday, an increase of 28 over 1964. During the same year the average attendance increased from 121,996 to 146,658, and the number of new communicant members received during the year was 2,310. *This is an increase of more than 29% over 1964!* The Lord has indeed blessed the work of the Nigerian pastors and evangelists and of our missionaries as all work together in bringing the Gospel to this small area of Nigeria.

This is an indigenous church. Pastors and evangelists as well as others are very active in providing services in such a large number of places each week. The fact that meetings can be held in so many places is due to the fact that the Nigerian Christians are not ashamed of the Gospel of Jesus Christ, but rather, they are concerned about their fellow Nigerians. Nigerian pastors, evangelists, teachers, students and others, as well as our entire missionary personnel, participate in the evangelistic outreach of the church. And each week the Lord has added to the church those who are ordained to salvation. A glance at the total number of communicant members admitted during the year will show that an average of 45 adults made profession of their faith every Sunday. These professions were made after a 3-year period of instruction followed by a thorough examination by the national church.

Of all those in Nigeria who are reached by the Gospel, not all are reached solely through the work of direct evangelism. In our two hospitals a total of 37,313 people were treated for their physical needs and in our dispensaries 43,467 were aided. Our Leprosy settlements, clinics and

segregation areas treated 6,344 people. All of these heard the regular preaching of the Gospel while receiving medical care.

In the primary schools 11,924 children enjoyed the privilege of being taught by Nigerian Christian teachers. To this number must be added more than 36,000 who attended classes for religious instruction, pastor's training classes, Bible schools, Secondary schools and Teacher's Training College.

How many have listened to the preaching of The Word in 1965? It is almost impossible to estimate, but we may be certain that multitudes have at some time or other come into contact with Christians. And if they have met Christians they have heard about the Lord Jesus Christ and thus have come face to face with the problem that is uppermost in the minds of pagans, the fear of the terrible effects of evil spirits in their lives. They have been brought to face up to the problem of sin in their lives and the only means of escape, that of redemption through the Lord Jesus Christ.

We have reviewed the general progress of the work in Nigeria, Several items of importance must be brought to the attention of Synod.

Since the beginning of our work in 1940 we have operated on the field as a Nigeria General Conference. This conference met semi-annually to decide policy matters on the field and to prepare the annual budget. During the interim between meetings of the conference an executive committee met regularly to take up matters of field-wide importance. This General Conference plan was very satisfactory and adequate during the initial years of our work, but with the development of the church in the Hausa-speaking area (The Ekkleisia Kristi a Sudan), and the church in the Tiv area, (Nongo u Kristu ken Sudan hen Tiv), the field operation of our mission and cooperation with the two independent churches became a matter of great concern with our missionaries as well as the church and a request was made for a visit to Nigeria by the Executive Secretary and two members of the Board. This visit was made by Rev. H. J. Evenhouse, Rev. H. N. Erffmeyer and Rev. P. Ouwinga in the month of December. Their report appears as an appendix to this report.

At the annual meeting of the Board in February the following decisions were made, which we respectfully recommend to Synod for consideration and approval:

Mission Reorganization

A. There shall be a Board appointed Nigeria Executive Committee made up of CRC missionaries, five in number, representing as broad a spectrum of mission functions as possible, responsible for all such matters as relate specifically to Home Board and CRC missionary staff, and of such matters as are not specifically and direct concerns of the national churches.

B. There shall be a EKAS Mission Committee, six in number, three from the EKAS and three from the CRC staff serving in the EKAS sphere of mission activity. This committee shall be a joint committee of church and mission, have its own appointed correspondent with our Home Board, and shall deal with all matters relating to the evangelism,

pastors' training, literature and all such activities as are essential to the missionary service of the CRC in the EKAS area. Correspondence shall be direct with Home Board.

C. There shall be a NKST (Church of Christ in the Sudan-Tiv) Mission Committee, six in number, three from the NKST and three from the CRC staff serving in the NKST sphere of mission activity. The committee shall be a joint committee of church and mission, have its own appointed correspondent with our Home Board, and shall deal with all matters relating to the evangelism, pastors' training, literature and all such activities as are essential to the missionary service of the CRC in the NKST area. Correspondence shall be direct with Home Board.

D. The educational institutions and the medical operations (hospitals and dispensaries) shall operate as much as possible under their own properly established administrations such as Board of Governors or Hospital Committees. This shall not mean that the Home Board or the local churches have no responsibility to these institutions but it does mean that these institutions shall as much as possible have internal administrative authority so that the church and mission may more fully focus attention on the matters of evangelism and church growth. Cooperation and consultation between these institutions and the church-mission shall, of course, be continued so that the spiritual concerns of these institutions are not neglected.

Three delegates of the Board requested that their negative votes be recorded when this decision was taken.

Conference also suggested that the offices of the Field Secretary and Field Treasurer be moved to Jos. This matter was referred to the Executive Committee for further study and consultation and may appear in our supplementary report.

Nigeria General Conference also requested the Board to consider a financial grant to the EKAS and NKST churches to assist them in their share of the building program of the Theological College of Northern Nigeria. The reasons for such a request were given by Nigeria General Conference in their minute No. 5335.

T.C.N.N. Building Program

1. Nigeria General Conference does not wish to effect any change in its relationship to T.C.N.N. as this relationship has been carried out in the execution of the decisions of the Synods 1959, 1960 and 1961.

2. That in view of the involvement of the Benue Church and NKST in T.C.N.N. we cannot be unmindful of our missionary responsibility to them in the crucial area of advanced ministerial training.

3. That if financial assistance requested by the churches and by N.G.C. for the T.C.N.N. building program is not forthcoming, it will not be possible for the College, as enrollment estimates now stand, to receive all applicants for entrance in 1967 among them will be a large proportion from the Benue Church and NKST.

4. That it considers as very important in this connection the decision of the Synod of 1961, "The T.C.N.N. shall be recognized by our Board and the Nigeria General Conference as serving the present interests of

the churches of Northern Nigeria for advanced theological training in the absence of a Reformed theological seminary.”

5. In view of these considerations, N.G.C. respectfully requests the Board to grant the funds requested in N.G.C. 5157 and 5158. This aid should be given to the Benue and NKST churches on the same basis on which grants for capital expenses for T.C.N.N. were made in 1960. N.G.C. believes that this would be wholly in harmony with previous synodical decision, particularly with the decision of the Synod of 1960 which gave \$12,600 for the T.C.N.N. building program.”

This matter was also discussed with the special visiting committee who made a recommendation in their report on their visit to Nigeria. (See Section XVI, Committee report)

The Board at its annual meeting decided it could not grant the request of Nigeria General Conference because of the decision of Synod of 1959, Article 110, and also urged our mission to develop and strengthen the existing Reformed Pastor's Training Program in cooperation with the EKAS and NKST.

One member requested that his negative vote together with his reasons be recorded.

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, 1965, as prepared by our auditor. A detailed account of all transactions will be presented to the budget committees of Synod.

March 14, 1966

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, 1965 and have prepared therefrom the following concise Statements:

General

Balance Sheet
Statement of Revenues and Expenses

Statement of Annuity, Pension and Relief Funds

Balance Sheet
Statement of Fund Balances
Statement of Revenues and Expenditures

Our examination was made in accordance with generally accepted auditing standards and, accordingly, included such other auditing procedures as we considered possible in each circumstance.

Respectfully submitted,
Dwight D. Ferris
Certified Public Accountant

**Christian Reformed Board of Foreign Missions
Balance Sheet
December 31, 1965**

ASSETS

Current Assets

Cash on Hand and in Banks	\$ 66,388.92
Bank Savings Receipts	654,434.11
Accounts and Notes Receivable	110,264.50
Bonds and Investments	20,950.63
Prepayments	82,773.62

Total Current Assets \$ 934,811.78

Fixed Assets

Land, Buildings, Furniture and Equipment	\$1,463,649.26
Reserves for Depreciation	334,482.05

1,129,167.21

Total Assets \$2,063,978.99

LIABILITIES AND FUND BALANCES

Current Liabilities

Accounts Payable and Accruals	\$ 36,165.55
Notes and Contracts Payable	8,302.72
Liability for Unexpended Balances	107,648.13

Total Current Liabilities \$ 152,116.40

Other Liabilities

Memorial Fund	
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5,961.20

Fund Balances

Operating Fund	\$ 776,734.18
Plant Fund	1,129,167.21

1,905,901.39

Total Liabilities and Fund Balances \$2,063,978.99

Statement of Revenue and Expenditures

Year Ended December 31, 1965

Receipts

Classical Quotas	\$913,394.16
Missionary Support	434,730.53
Gifts and Offerings	
Designated Gifts	119,095.48
Non-Designated Gifts	38,971.76
Missions	51,867.12
Legacies	28,492.50
Above Quota Offerings	48,316.71
2nd Protestant Reformed Church	98.75
Field Receipts	64,073.94
Interest and Dividends	14,304.01
Other Revenue	4,365.42
Sale of Assets	5,063.49

Total Receipts \$1,722,773.87

Expenditures

	Operating	Capital Expenditures	Field Expansion	Total
Administration	\$ 57,606.96	\$ 2,110.82	\$ —	\$ 59,717.78
General	52,663.99	—	—	52,663.99
Promotion	21,103.53	250.00	—	21,353.53
Australia	39,974.46	—	—	39,974.46
Ceylon	31,267.96	—	—	31,267.96
Cuba	13,534.27	—	—	13,534.27
Guam	20,730.65	2,800.00	—	23,530.65
Japan	135,449.98	77,324.12	4,175.51	\$ 216,949.61
Korea	11,580.00	—	—	11,580.00
Mexico	65,483.13	6,019.04	9,419.74	80,921.91
New Zealand	14,118.08	—	—	14,118.08
Nigeria	606,670.25	38,967.20	—	645,637.45
Philippine Islands	3,165.78	1,500.00	14,587.12	19,252.90
South America	59,397.04	—	10,315.03	69,712.07
Taiwan	42,305.02	24,436.44	5,484.98	72,226.44
Total Expenditures	\$1,175,051.10	\$153,407.62	\$43,982.38	\$1,372,441.10
Excess of Current Revenues Over Expenditures				\$ 350,332.77

Statement of Annuity, Pension and Relief Funds
Balance Sheet
December 31, 1965

Assets

	Annuity Fund	Pension Fund	Relief Fund
Cash in Bank	\$ 1,377.58	\$ 18,917.87	\$14,283.21
Accounts Receivable	—	—	34.50
Investment in Savings	—	35,310.50	2,500.00
Investments	28,058.19	138,000.00	73,500.00
Total Assets	\$29,436.77	\$192,228.37	\$90,317.71

Liabilities and Fund Balances

Accounts Payable	\$ —	\$ 34.50	—
Annuities Payable	28,200.00	—	—
Employees Equity	—	65,566.01	—
Fund Balance	1,236.77	126,627.86	90,317.71
Total Liabilities and Fund Balance	\$29,436.77	\$192,228.37	\$90,317.71

Statement of Fund Balances

Fund Balance - January 1, 1965	\$ (157.02)	\$122,671.45	\$87,886.80
Additions			
Interest	1,279.29	5,286.50	2,621.94
Contributions	—	4,702.67	38.97
Cancellation of Annuities	1,500.00	—	—
Totals	\$ 2,622.27	\$132,660.62	\$90,547.71
Deductions	1,385.50	6,032.76	230.00
Fund Balance - December 31, 1965	\$ 1,236.77	\$126,627.86	\$90,317.71

**Statement of Revenues and Expenditures for the Year Ended
December 31, 1965**

Revenues	\$ 1,279.29	\$ 9,989.17	\$ 2,660.91
Expenditures	1,385.50	6,032.76	230.00
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Excess Revenues over Expenditures (Excess Expenditures)	\$ (106.21)	\$ 3,956.41	\$ 2,430.91

B. *Budget for 1967* — A complete list of budget requests for 1967 will be submitted to officers of Synod and to members of its advisory committee when Synod meets. A summary of these requests follows:

**Budget 1967
Budget Expenditures**

Administration	\$ 79,700		
General Expense	88,500		
Promotion	27,200		
Field Operation			
Salaries	\$705,442		
Field Expenses	817,212		
Medical Expenses	20,940		
To and From Field	166,928		
<hr/>			
Total Field Operation		1,710,522	
Field Expansion		171,100	
Capital Expenditures		339,476	
<hr/>			
Total Budget Expenditures			\$2,416,498

Estimated Source of Funds

Quota Receipts	\$975,000		
Missionary Support	450,000		
Gifts and Offerings	350,000		
Special Gift Projects:			
New Airplane Fund	60,000		
Northern Mexico Mission Project	15,000		
Field Receipts	456,218		
Free Surplus	110,280		
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Total Amount Needed for 1967 Budget			\$2,416,498

C. Request for Special Offerings

In 1965 fifty-three percent (53%) of our total income was derived from the denominational quotas. Forty-seven percent (47%) or nearly one-half of our total income resulted from special missionary support by congregations and classes, gifts, field receipts, and *special offerings in the churches*. We praise God for opening the hearts of our people so that the regular quota may be held within reasonable limits while those whom the Lord has blessed with material prosperity are also so generous in supporting the cause of foreign missions. However, in order to carry on our foreign mission program it is essential that the cause of foreign missions remain on the list of denominational causes recommended for one or

more special offerings. In our proposed budget for 1967 we do not ask for a quota increase, yet even if we should receive 100% of the requested quota, it will mean that only 40% of our total income is derived from quota funds. This expectation of expanding our work without requesting an increase in the quota is partly due to a larger anticipated field income, but also because we firmly believe that the Lord will move our people to give liberally to the cause of foreign missions as they have in the past. Therefore, we respectfully request the Synod to continue the Board of Foreign Missions on the list of denominational causes recommended for one or more offerings in 1967.

Section Eight

Summary of Items on which we Request Synodical Action

1. Approval of board members and alternates. Section one, B.
2. Election of member-at-large, Section one, B.
3. Representation at Synod, Section one, F.
4. *Japan*. Radio Ministry. Section three, A, 2.
5. *Japan*. Permission to call eleventh ordained missionary.
6. *Mexico*. Division of fields in Mexico
Beginning work in Sonora, Chihuahua, Coahuila and Baja.
Section 4, D.
7. *Nigeria*. Mission Reorganization, Section 6, A, B, C, D.
8. *Financial Matters*. Treasurer's Report for 1965. Section seven, A.
Budget Requests for 1967. Section seven, B.
Request for special offerings in 1967. Section seven, C.

Respectfully submitted,
Board of Foreign Missions
Henry J. Evenhouse,
Executive Secretary

Report on Visit to Nigeria

December 1, 1965 — December 21, 1965

ESTEEMED BRETHREN:

Introduction

Three representatives of the Christian Reformed Board of Foreign Missions visited the Nigerian Mission Field December 1, 1965 to December 21, 1965.

Rev. Henry Erffmeyer the chairman of the Board, Rev. Paul Ouwinga the chairman of the Nigeria area committee, and Rev. Henry Evenhouse the Executive Secretary of the Board were delegated for this purpose. The visit to the field was occasioned by the specific request of the Nigeria Mission Executive Committee, as indicated in their May 7, 1965, minutes.

The specific minutes read as follows:

"NGCEC 5222 — REQUEST FROM EKAS BENUE. Executive Committee took careful note of the request received from EKAS Benue to administer sepa-

rately the two church areas of the mission, Executive Committee is in sympathy with the concern of EKAS Benue for better Church-Mission relationships, but finds that to consider setting up two separate mission administrations is a matter of too great importance to be decided by this committee. Executive Committee assures EKAS Benue that it will continue to study the matter and that it will seek the advise of the Home Board, which is presently engaged in studying Church-Mission relationships."

"NGCEC 5223 — REQUEST FOR HOME BOARD DELEGATION. Executive Committee is impressed with the complexities of setting up of a new constitution for the Mission because of the anticipated effect on the mission staff and on the very important area of Mission-Church relationships. To produce a suitable constitution through Home Board-Field correspondence would be most difficult and we feel very much the need for Home Board representation on the field in drawing up a constitution. Executive Committee therefore respectfully requests the Home Board to send the Executive Secretary of the Home Board and one or two other representatives to Nigeria as soon as possible to give direction in this urgent matter."

In July 8, 1965, the Executive Committee of the Home Board decided to delay temporarily and defer definite decision on the request but in September decision was made to comply with the request and in October three delegates were appointed. The occasion for the visit thus was the specific appeal of the EKAS Church to have a basic alteration in field administration, with the underlying thought behind it that consideration of this matter called for Home Board delegation since missionaries on the field would themselves be too deeply involved with the existing situation.

The itinerary will indicate the outline of meetings and the scene of activity engaged in. As delegate we may say that it was a genuine privilege to serve the Board on this assignment and we submit this report with the prayer that it may help all to gain a clear picture of the administrative questions involved, and to see also the complexity of field administration. As the mission work administered by our Board becomes increasingly involved with national and local church leadership, and as national feelings as well as tribal feelings become factors to reckon with, the direction of the work becomes ever more difficult. On the other hand, it must be borne in mind that whatever the complications of administration there is every reason for praise to God because of the manifest fruits of the Holy Spirit.

The Church is growing and the mission effort is bearing rich fruit, and many of the problems in administration which we face have taken rise simply because the Christian believers and the established church is taking on the very responsibilities for which we have worked as we emphasized the "indigenous approach." It should be said at the outset that we experienced the finest courtesies and hospitality while in Nigeria both from expatriates as well as from our Nigerian brethren. For all these kindnesses we are grateful.

We also call attention to the second major issue that confronted us as we came to the field. The Tiv Synod had met shortly prior to our arrival and took decision concerning the proposed new hospital in Gboko which was in opposition to that of the Nigerian General Conference. This occasioned a great deal of distress among the missionaries, especially those immediately related to the medical work, and called for considerable discussion and conference also on our part with the Executive Committee of the Tiv Synod.

I. *The EKAS Request.*

The specific request of the East Benue Church which is the Hausa speaking church related to our mission and the one familiarly known as EKAS (Church of Christ in the Sudan) was presented to your committee in the following formulation:

EKKLESİYAR KRISTI A SUDAN LARDIN BENUE

Relationship between the EKAS/LB and the CRC Mission

1. In the 1940 when the CRC Mission took over the Lord's work in the Benue, and have sent Missionaries to help in the work everything went well. But by 1952 the Missionaries of the CRC began to negotiate with the DRCM that after about ten years time they will take over the work on the DRCM field, since then they have two separate sections of the Mission to take care of. Both the East Benue Church and the Tiv Church are two separate bodies and *NOT* one.

2. We have noticed that although the CRC started her work in the East Benue (EKAS) she has drawn all her attention to the Tiv area which is just the same as ignoring the first born to cherish the second child. In certain meetings the Mission often have the NKST and EKAS representatives with them, this brings a lot of unpleasantness between us.

3. According to EKAS/LB it would be impossible to say one Mission body will take care of two separate areas simultaneously. This Executive Committee of the EKAS/LB therefore want the Mission to separate into two different bodies one to be for the Tiv NKST and the other for the EKAS/LB.

4. We want a separate Mission under the CRC for as our parents we cannot sever our relationship from the CRC. We do however insist that the Mission body for the EKAS be different and that the NKST different.

5. When the CRC Missionaries were working with the RCC EKAS alone there was a good relation between us and the Tiv tribe, but since the CRC took over work in that area, there is disunity between us and the Tiv people, we do not live in peace, we try too to know the cause but are quite unable to get at the root of the matter. How can one Missionary body take care of two separate fields in the same area?

Respectfully submitted,

Sir,

We met with the Executive Committee of the EKAS on two separate occasions and listened to the considerable commentary which gave rise to this document. As a committee we were impressed with the depth of feeling involved and also rather moved to a sympathetic understanding as to how and why the EKAS brethren felt as they did.

The CRC began its mission work in Nigeria with the Hausa speaking people in the East Benue area. The EKAS growth was the fruit of missionary labors in the area where we had our initial work. The relationship of our home church and home board was exclusively with that of this church until 1951 when we began to have official contacts with the DRCM and entered into some direct negotiations to take over certain areas of the Tiv mission field. When in succeeding years the sphere of Tiv activity within our mission increased the major attentions eventually turned from the Hausa speaking church to that of the Tiv. The later transfer of our office from Lupwe (which is in the heart of the Hausa speaking area of the mission), to Mkar (which was the center of the Tiv work of the DRCM) occasioned a keen sense of loss and disappointment to the EKAS membership. Following this there has been a succession of significant developments among the Tiv which seem to suggest that the CRC was disposed to be far more favorable to advancing the interests of the Tiv than in seeing the EKAS work progress. The establishment of the Bristow Secondary School, the establishment of the Benue Bible Institute, the marked development of the Teacher's Training College and the much larger expatriate staff in Tiv country as over against Hausa country has left the impression that we had as a mission lost our first love and focused on the adopted mission at the expense of the first and original mission area.

Without going into the two sides of the discussion (and there are two sides to this issue) we offer here the conclusion we have come to and trust that it may serve to meet the immediate need. We should add that the call for reorganization of field administration of our mission had also on other occasions come to the fore so the following proposal does fit in with the field needs generally as well as the specific needs of the EKAS issue.

We recommend that we adopt as basic field administration pattern the following:

1. There shall be a Board appointed Nigeria Executive Committee made up of CRC missionaries, five in number, representing as broad a spectrum of mission functions as possible, responsible for all such matters as relate specifically to home board and CRC missionary staff, and of such matters as are not specifically the direct concerns of the national churches.

2. There shall be a EKAS Mission Committee, six in number, three from the EKAS and three from the CRC staff serving in the EKAS sphere of mission activity. This committee shall be a joint committee of church and mission, have its own appointed correspondent with our Home Board, and shall deal with all matters relating to the evangelism, pastor's training, literature and all such activities as are essential to the missionary service of the CRC in the EKAS area. Correspondence shall be direct with Home Board.

3. There shall be a NKST (Church of Christ in the Sudan-Tiv) Mission Committee, six in number, three from the NKST and three from the CRC staff serving in the NKST sphere of mission activity. The committee shall be a joint committee of church and mission, have its own appointed correspondent with our Home Board, and shall deal with all matters relating to the evangelism, pastors' training, literature and all such activities as are essential to the missionary service of the CRC in the NKST area. Correspondence shall be direct with Home Board.

4. The educational institutions and the medical operations (hospitals and dispensaries) shall operate as much as possible under their own properly established administrations such as Board of Governors or Hospital Committees. This shall not mean that the Home Board or the local churches have no responsibility to these institutions but it does mean that these institutions shall as much as possible have internal administrative authority so that the church and mission may more fully focus attention on the matters of evangelism and church growth. Cooperation and consultation between these institutions and the church-mission shall, of course, be continued so that the spiritual concerns of these institutions are not neglected.

5. We propose also that the Nigerian Field Secretary be assigned ex-officio member of the two Church-Mission Committees as field advisor and as Home Board advisor, and that his office be transferred to Jos so that he may serve each area of the mission as advisor from a neutral location.

6. We further propose that the business manager of the mission be relocated also and that he be given an office in Jos so that his work may be identified more specifically as mission oriented and that the churches may be free of the involvement with expatriate business administration.

It is the judgment of your committee that the above proposals, even though somewhat radical as compared to present pattern will serve to meet the specific and profoundly felt desires of the EKAS brethren, it will tend to deliver the church and mission from much misunderstanding that now rises because of the close association of finance and business with the specific mission-church activities.

II. *New Hospital at Gboko and the Decision of the Tiv Synod*

For many years the question of a new hospital has been under discussion. The location of the present Mkar Hospital has been consistently recognized as unfavorable for a new development because of the rocky terrain making drainage almost a hopeless problem and because of the excessive heat. It was also discovered

that the water supply available at the present site was wholly inadequate for a major hospital development and also that electrical installation would then have to be by way of privately installed generators. In view of these factors a new location was sought. At the November 1965 session of the Nigeria General Conference the following decision was taken:

"NGC 5346 — MKAR CHRISTIAN HOSPITAL SITE AND COST. NGC recommends the construction of a new hospital complex on a 28 acre plot adjacent to the C.M.S. School plot near Gboko at the cost of \$335,804.

After this decision was taken and transmitted to the Home Board for its attention the Tiv Synod met and took the following decision:

"Synod of NKST Mkar November 23-26, 1965. Minute Number 858 Mkar Hospital. Synod previously stated (1962-Minute 505) that the mission and NKST should come together and find another place for the hospital in the area of Mkar if the old location is insufficient. But after that, the mission alone found another location at Gboko, without inviting the NKST. Thus as Synod sees it, since the mission put the NKST out of the matter of this hospital, the NKST has nothing to do with this matter. If the mission should build a new hospital in Gboko which they alone decided upon, or if they work on it alone, the NKST has nothing to do with the matter. Thus, Synod refuses the location. Synod says: Build the hospital at Mkar, or in the area of Mkar, as previously stated, but not more than 2 miles from Mkar. (See Minute 505)."

As can be well imagined this decision took the mission by surprise and occasioned considerable dismay. It was recognized that the Synod's decision was of major importance for the mission and that it had to be reckoned with in any further planning. There was general consensus on the field with the medical personnel as well as the others that the mission should not proceed into a program of building in opposition to the specifically expressed will of the Synod. Since the church is of primary concern to the mission and since the church in its official voice represents the Christians in the community to be served, a building program that would commence on a basis of such radical opposition the one to the other would be utterly contrary to the best interest of both the church and the mission.

Your delegation from home was invited to meet with the Executive Committee of the Tiv Synod to discuss the decision of the Tiv Synod anent the newly proposed hospital. The meeting was held at Mkar with the three delegates of the CRC present and the Executive Committee of the Tiv Synod, the Rev. Pastor Sai serving as chairman, and Pastor Manyam, Mr. Gar and the Rev. Eugene Rubingh. Rev. E. Rubingh was present as a member of the Tiv Synod Executive Committee serving in the place of Rev. G. Spee who is a regular member of that committee. Pastor Sai offered an extensive review of the experience and thinking of the Tiv leadership concerning the issue at hand. He expressed warm welcome to our committee, profound appreciation to our church and Board for the great and extensive help given the Tiv Church, and for the ministries of our missionaries—all of which must be kept in mind so that the presence of the current conflict of judgement does not become occasion for thinking that there is serious cleavage between church and mission. The discussion was also carried on in wholesome though frank interchange of discussion. Pastor Sai expressed the line of thought. In effect he spoke as follows:

1. The Tiv people and the church have great regard for the hospital and they carry the hospital about in their hearts. So the hospital issue is of great concern to them.

2. The suggestion of having better facilities and of expanding the hospital had brought great joy. This because of the many patients and the great asset to evangelism.

3. The present location was first discussed as the site for new buildings but the objections against this were several: Too crowded, a valley situation, too close to the road, no water available, site not big enough for needed expansion, no public electricity available.

4. When change of location was considered necessary two things were done:

- a. Decision was made to look for another site within two miles of Mkar,
- b. A committee of Synod was appointed to consult with medical staff and NGC to look for a new site.

5. When new proposal of NGC was announced to the Tiv brethren by Dr. Den Besten and he showed them the proposed new location in Gboko, in response to his inquiry as to whether they liked the suggested site replied: We cannot speak since this exceeds the limits established by our Synod, and our Synodical Committee has not been consulted.

6. The reason the Synod after discussing the matter at its official session chose to oppose the newly proposed location seemed to be based on the following considerations:

a. If the mission erects a new hospital in Gboko the projected plan of the government to build a hospital there will be scrapped. Instead of eventually having two hospitals the Tiv would then end up with but one hospital.

b. Should there ever be a government expropriation of assets because of adverse political developments the location of the mission hospital in Gboko would mean that the church would in all likelihood lose it, whereas if it were in more specifically church community location the church would be in position to retain it.

c. The question as to a site within two miles of the Mkar Church had not been thoroughly explored with the synodically appointed committee, and in the opinion of the Tiv brethren, such matters as water and electricity could adequately be dealt with in one way or another if more thoroughly explored.

In fairness to our own missionaries we should indicate that there was response on their part to these various comments of the Tiv brethren and we will try to summarize these so that the full picture is presented.

1. The appointment of the Tiv Synodical Committee while acknowledged when minutes are reviewed was completely forgotten since it occurred before Dr. Den Besten came back to the field and before Rev. Vanderaa was serving as secretary of NGC. As soon as the appointment of this committee was brought to the attention of the missionaries every effort was made to have this committee enter into the discussions but without success. However, individual members of this committee as private parties were apprized of the line of thinking being proposed by our medical staff so that the committee members as individuals were not unaware of the current of opinion being formed.

2. The choice of location for the new hospital was made with a view to having a site that would be most desirable from the point of view of water and electricity power supply.

3. The proposed new site while outside the immediate vicinity of the Mkar Church would not be outside the Tiv Community.

4. No feasible location offered itself anywhere within the immediate Mkar territory which would not be encumbered with the difficulties now experienced at the present site.

After discussing this matter extensively with both the representatives of the Tiv Synod and with the members of the Nigeria Executive Committee we offer the following recommendations:

1. That the Board defer any action on the recommendation of NGC with reference to a new hospital at Gboko:

a. The decision of the Tiv Synod confronts us with an impasse since the two decisions, that of the Tiv Synod and that of NGC, essentially cancel one another out,

b. We do not want to enter into a plan for a new hospital building without a full spirit of harmony on the matter with the Tiv church.

2. That we instruct our medical staff at Mkar to advise the Board as to any immediate proposals concerning present facilities which would make possible a medical service in the Mkar area appropriate to the existing location and available utilities.

It is the judgment of your committee that the Tiv Synod while interested in medical provisions in the Mkar area has not as such requested a new hospital, and at the same time it is the judgment of your committee that our medical staff in Nigeria and our Nigeria Executive Committee is of the mind that we should not proceed with the new hospital proposal in opposition to the Tiv Synod, and that for the present it may be best to retain the Mkar facilities as a dispensary kept at a level suitable to the terrain factors involved.

III. *The Administration of Mission Institutions*

Reference is focused in this matter especially on such institutions as the TTC, Bristow Secondary School, the hospitals in Mkar and Takum. Although these mission institutions are vitally related to the furtherance of the missionary objective, sound administration seems to suggest that the mission as such and the church as such should not be involved in perpetual discussion of internal administrative questions relating to these institutions. In order to enable the mission and church to focus more particularly on matters of evangelism and specific church and mission matters, and to enable the respective institutions to exercise appropriate autonomy within their own designated spheres, we recommend that the Board give favorable response to the recommendations of the NGC so that the leadership in these institutions may enter into the responsibilities appropriate to their positions, and the mission may be delivered from constant involvement with detailed administrative questions.

IV. *Local Labor Questions*

The visiting committee was asked by several Nigerian young men for opportunity to express themselves on the matters of labor details and employment questions. It was agreed to meet with these men. Fine conversations were held. It was explained that the many Nigerian employees serving on our mission field are working not as appointees of our Board of Foreign Missions but as local employees who have accepted work assignments with mission personnel or mission institutions. Their employment is considered a common effort to advance the cause of Christ but the specifics of the employment as to salary, time and schedule of work remains with the individual or local institution that effected the employment in the first place. We took notice of it that our Nigeria General Conference had expressed itself on matters of labor and we believe decided effort is being made to exercise genuinely Christian labor relations and that salary considerations as well as labor-employee relationships are given careful and appropriate attention.

V. *Proposal That We Procure a New Airplane*

The request that the Board approve the procurement of a new twin-engine plane was the subject of considerable conversation and comment. The figures already submitted in reports on miles covered, numbers of passengers carried, costs per mile and other relevant details—all indicate that the experience in having a plane at our mission service has been most helpful and very economical. The request that we replace the one we now have for a twin-engine plane rises primarily because of the significant safety factor involved in operating a twin-engine

plane instead of a single-engine. The considerable advantages in added speed and added passenger and freight capacity are also of importance.

It is the judgment of your committee that this request should be given favorable response.

It should also be mentioned that while we do not want to place into conspicuous focus any single missionary we do believe exception is permissible, and we call attention to the splendid service rendered our total mission effort and our missionary families by our Nigeria Mission Pilot, Mr. R. Browneye.

VI. *Request for Loan to EKAS in Behalf of the Wukari Secondary School Project*

It is the judgment of your visiting committee that the request that \$28,000 be loaned to EKAS from Account 88 be approved. There is the expectation that this money will be refunded when the Nigerian Government receives its anticipated grant from the World Bank. The grant has been authorized and assurance has been given that the Nigerian Government would then make the grant in turn to EKAS for the secondary school. The school is now under construction and a loan now from Account 88 would mean that the construction can be continued and brought to completion. This would mean also that Mr. Bergsma could vacate the present facilities at Wukari and enable Miss Dorothy Sytsma to again carry on her own Bible School program.

VII. *Hillcrest*

We toured this school but since it was vacation time most of the staff were not on hand. The facilities were in good repair and we are thankful to be able to have such a school open for our large number of missionary children. The school provides education from grade one through high school. At present we have between 25% to 30% of the GRC children in attendance. We are providing house-parents for two of the dormitories and three teachers presently on the staff.

VIII. *Mountain View Hostel*

Our high school children attending Hillcrest do not live on the Hillcrest campus but have their own dormitory facilities under the care and supervision of Mr. and Mrs. R. De Vries. This is an excellent home and besides the main building which contains dormitory rooms, lounge and kitchen, there also are two duplex guest houses for the convenience of our missionaries who need lodging from time to time in Jos.

IX. *Teachers Training College (TTC).*

Located on a plot of ground contiguous to the Mkar Mission Station. TTC is part of the total Mkar complex. It is a training school for teachers, co-educational and serving to supply teachers for the primary schools. The facilities are good and the school renders a distinct service in keeping the Christian witness alive in the area of education.

X. *Benue Bible Institute and TIV Pastors' Training School*

At Harga we visited with Mr. and Mrs. G. Vander Bie and the Rev. R. Baker family. Miss Laura Beelen who also lives in Harga had just left for furlough. The B.B.I. is the training school for lay evangelists. At the same location, using the facilities of the B.B.I. we have the Pastors' Training School now under the care of Rev. E. Rubingh. Rev. Rubingh was to move to Harga from Zaki Biam a week after our visit. Both these institutions render significant service for the furtherance of evangelism in Tiv country.

XI. *Takum Hospital*

This medical center is a haven of help to hundreds of patients each day of the year. We have fine medical facilities here with a faithful staff of workers. Reports are regularly supplied to Board members and we need not enter into detail here.

XII. *Correspondence Courses*

The Rev. W. D. Gerrys who serves in Asukunya, has been carrying on (along with local evangelism) the special task of directing the correspondence training program which is sustained largely by the World Home Bible League, and makes provision by mail for a Home Bible study program.

XIII. *Mission to Islam*

The Rev. Peter Ipema has for the past few years focused his attention on the training of the Nigerian church leadership and the expatriate missionaries on the method and manner of conducting missionary work amongst the Mohammedan people. He has received special training in this work and has established his headquarters in Jos. He is carrying on a very busy schedule of training classes and seminars for any and all the mission groups in Northern Nigeria that ask his help. A significant phase of missionary outreach.

XIV. *New Life for All Campaign*

A program of evangelism under the general direction of Mr. Jerry Swank with headquarters at Jos, Nigeria has been developed which has been the means of developing widespread witnessing of local Christians to fellow Nigerians. This program leaves every church and mission participating in it to make use of its own people and its own means of communication, but it does provide guidance as to methods. Our missionaries have spoken well of it and have written too of the considerable fruits being seen in the many places where the campaigns have been conducted. But it is meant to be a program of national Christians, and is not intended to be a part of the expatriate missionary service.

XV. *Sudan United Missions International Meeting*

When in London your committee met with Mr. William Tett of the Sudan United Mission Office (British Branch) and the Rev. Canon Hughes, chairman of the S.U.M. (British Branch). Discussion centered on the planned international gathering of the S.U.M. set for April, 1966. Request had been sent to our office asking that we have home board and field representatives on hand for the meeting. After consulting with the brethren in London and after talking it over with the Executive Committee on the field and also having opportunity to speak to Rev. Recker about it we would recommend that the Board have official delegation present, and that Rev. H. Vanderaa of the Nigerian field be asked to be there and that Rev. R. Recker be asked to serve as our Board spokesman. Since we as a church owe so very much to the S.U.M., and since we may in the future also find it most fortunate to have a contact with wider base of relationship in Nigeria than simply a separate denominational mission, it may be well to retain our close fellowship.

XVI. *Theological College of Northern Nigeria (TCNN).*

It was our privilege to have a fine visit with Dr. Harry Boer one evening at his home on the campus of TCNN, at Bukuru, some ten miles outside of Jos.

The classrooms, the library, the chapel, the student housing facilities and the residences of the teaching staff were visited but we did not get to see the student body since it was the holiday season.

We had opportunity to discuss especially two matters:

- (1) The role of TCNN in Northern Nigeria in behalf of TEKAS; and,
- (2) the need for additional student housing needed for incoming students.

1. *The role of TCNN in behalf of TEKAS*

It may be helpful to explain TEKAS. In order to do so let us explain first the immediately related names. NKST is the abbreviation for the official name of the Tiv Church (The Church of Christ among the Tiv). EKAS is the abbreviated name of the East Benue Church (The Church of Christ in Nigeria, Benue/Lardin).

The letters TEKAS refer to the Fellowship of churches in Northern Nigeria, a fellowship to which both NKST (Tiv) and EKAS (Hausa) belong. It is comparable to an organization known to us in North America as the NAE. It is not an organically united single church but a federation of churches, largely brought into being by the several branches of the Sudan United Mission of which we also are a part. This TEKAS is a fellowship which is precious to the African member churches as it gives to all a sense of large association, and a bond of rich and significant communion with brethren of like faith. The several members are not called upon to surrender their own respective mission traditions but their situation in Nigeria amid a tremendous pagan Mohammedan world make them feel the compelling need to stay together in a fellowship which does not call for the denial of spiritual heritage but does serve to express their oneness in Christ.

For all these churches the need for pastors is great. The growing church membership throughout the Sudan is a wondrous witness of the Holy Spirit's work in Nigeria. Each of the churches does have some pastor's training program on the Vernacular level but all feel the great need for a pastor's training program that has an academic level adequate for the rising educational level of the constituency. Also there is need for a training that is all English so that students can avail themselves of the body of theological reading material that otherwise would remain closed to them. The TCNN is the school of TEKAS, their one and major common enterprise, and the joy and pride of the several branches. Also NKST and EKAS, the two organized denominations associated with the CRC mission have a cherished stake in this school and send students for training. The English language is the official language of the country and the only language medium too that can effect a fellowship across the lines of the multiplicity of tribal languages. The TCNN also serves as a significant link to lift the several tribal groups into an association of religious and kingdom concern that is broader and more promising than what any adherence to tribal limitations would supply.

The CRC may well consider it a mark of blessing that it may supply significant leadership at the TCNN through the person of Dr. Harry Boer who serves as principal of the school. The Rev. Edgar Smith, also one of the CRC missionaries, serves as president of the Board of Governors. The statistics of student populations indicates that we have been able to have many students coming from our own mission area trained. "There are now thirty-five students at the college. They come from seven churches and from some fourteen tribes. The Benue and Tiv Churches contribute thirteen out of the thirty-five students." (Quote from Dr. Boer's report September 8, 1965).

The question should be asked: How does this school relate to the pastors' training program on our own mission terrain; and what of the Synodical decision to seek to develop a specifically Reformed seminary on our mission field?

1. *Vernacular Pastor's Training:*

We have varying levels of pastors' training going on in Nigeria in the vernacular. At Harga a program is operating at which the Rev. E. Rubingh is preparing several men to become pastors for the Tiv Church. These are men with very limited educational background, unable to use the English language and needed certainly for the immediate service of the Tiv Church. The very fast growth of the church and the paucity of men adequately trained to enter TCNN explains why there is still need for the lesser-taught clergy. But this must be conceived of as definitely a short term program. The future needs of the church will need more than bush pastors. However excellent in spiritual character and noble in sacrificial devotion to the cause the lesser trained men may be, the modern church in Nigeria as well as elsewhere in the world is calling for men ready to meet today's increasingly educated people. In the Hausa speaking area (EKAS) our mission does not operate a vernacular pastors' training program other than a pre-seminary class

which is being taught by the Rev. Lester Van Essen at Lupwe. All his twenty or more students are being prepared to go to TCNN for their seminary training. Both the NKST and the EKAS Churches stand for TCNN as their witness of oneness with TEKAS and as their medium for preparing ministers for their churches.

2. *Student Housing:*

The need for additional student housing is urgent. Dormitory space has to be supplied because the numbers of students coming to TCNN to prepare for the Gospel ministry is growing. The Synodical declaration that we as a CRC provide the housing and salary for a professor at the TCNN is recognized with genuine appreciation. This is our official link by way of support to the school as such. The CRC has also on occasion given assistance to the churches in Nigeria to enable these churches to carry their respective financial burdens with reference to the TCNN. The request is now again before the Board for a grant to enable the churches to help build the student housing. This request is a bonafide appeal from the churches for help in an area where they feel the need is urgent and their capacity is inadequate.

There are two reasons why we consider it right that this appeal be given favorable response:

1. The consideration that we have a separate and specifically Reformed seminary in Nigeria is not feasible. The will to retain the fellowship of churches on the part of two denominations comes to expression in the TCNN, and the establishment of a separate seminary would be a sword into the very heart of this cherished fellowship.

2. The proposal that we establish a seminary of our own would place us into the most difficult position of intertribal arbitration which could only result in establishing two seminaries, one in each of the respective church areas now being served by our mission. As it is there is with neither of the two church bodies any discussion of establishing an English language theological seminary, and anything less than that would be far below the needs of the modern situation; also, neither of the two churches want to consider a seminary training that would isolate them from neighboring Christians on lines established by foreign mission agencies. This they would consider foreign intrusion and an unworthy imposition. For us to press for a separate seminary would be to precipitate a tragic interchurch and tribal confusion.

It seems to us that we should recognize the TCNN as the school of TEKAS and be thankful to be able to have a significant opportunity for training leadership; and, that we should express willingness to help our Nigerian Church as to provide additional facilities as they have requested it.

XVII. Special Request of the Gboko Elders

Just prior to our departure from Nigeria we were asked to meet with the elders of the Gboko congregation. Gboko is some five miles from Mkar. A large congregation of the NKST is located in Gboko and is under the pastoral charge of the Rev. Manjam. This congregation has a large church building under construction but finds it difficult to bring it to completion. An assembly of some 2,000 to 2,500 people is gathered every Sunday for worship but economic strength is very limited. There is appeal for a loan of 5,000 pounds with assurance that this money will be repaid. If it were forthcoming the building could be completed, a roof put on it, and the interior facilities provided.

Your committee was much impressed with the strategic location of this church and felt uneasy about simply referring to past policy about church building being taken care of exclusively by the nationals. Acknowledging the tremendous importance of urging the need for self support and the implications of the indigenous method, and recognizing too the hazard of undermining local initiative in other

areas we nevertheless felt special burden with reference to this request. Two factors enter in to explain this special concern.

(1) The nearby Mkar Church is a large edifice which was largely a contribution by the Dutch Reformed Church Mission, and

(2) the constituency of the Gboko Church is largely transient, making it difficult to meet the sustained financial demands.

While we as a committee would not want to make a recommendation to make the loan to the Gboko Church and thereby be in opposition to past Board and Field policy we would like to bring this matter to the attention of the Board and ask for a consideration of this special request. Other requests too were presented for special assistance from other church groups but we consider the Gboko request one of particular merit.

XVIII. *Date for Implementation of Field Reorganization*

Your committee recommends that the Nigeria General Conference be continued through April of 1966; that NGC be at liberty also to advise on details and be authorized to attend to the implementation of the proposals given. We further recommend that the Synod of NKST and the Synod of EKAS be advised of the proposals being made as they relate especially to the respective churches.

Much more might yet be added. Let this suffice. We are thankful that we might serve the Board as a special delegation to Nigeria. It was a high privilege to be on the field, to meet the missionaries in their areas of labor, to meet face to face with African Christians and to have sessions with official gatherings of the churches. We trust the Lord will bless what we might do and that somehow by the rich favors of the Lord the information and advice contained in this report may be of real help to the Board and of benefit to the field.

Respectfully submitted,

H. N. Erffmeyer

P. Ouwinga

H. J. Evenhouse

REPORT 30-A
MINORITY REPORT
NIGERIAN MISSION FIELD REORGANIZATION

ESTEEMED BRETHREN:

The undersigned members of the Christian Reformed Board of Foreign Missions — having recorded our negative votes in the minutes — protest the plan for Nigerian Mission Field reorganization which the Christian Reformed Board of Foreign Missions is proposing to the 1966 Synod; as being in conflict with Article IV of our Synodically adopted MISSION ORDER.

Article IV

Field Agencies Through Which the Christian Reformed Board of Foreign Missions Functions

“General and Local Conferences shall be constituted as soon as feasible on all mission fields. The Christian Reformed Board of Foreign Missions shall administer the work on the field through General Conference as its field agency. The membership, organization, and activities of these conferences shall be determined by the Christian Reformed Board of Foreign Missions as set forth in the Organizational Chart.”

In the place of the Board's plan of reorganization to concentrate field responsibility in *three* small committees, and creating Boards of Governors:

We propose:

I. That the reorganization of our staff be effected by organizing two General Conferences in Nigeria. viz: Nigerian Conference EKAS (NCE), and Nigerian Conference NKST (NCT), with their respective Local Conferences.

Grounds:

1. This is in accord with Article IV, *Mission Order*, as established for *all* our field organizations, through which the Board is to administer the missionary labors.

2. This provides for and safeguards the privilege of whole-field delegation and representation of the missionaries at Conference in TIV and BENUE fields respectively.

3. This will keep the Christian Reformed Board of Foreign Missions within the bounds of its own proper authority, since reorganization as here conceived refers only to the missionary staff, (“whose membership, organization, and activities are to be determined by CRBFM,” Art. IV). The functioning of the Conferences in their relationship to the National

Churches is herewith left to the discretion of the Conferences themselves in consultation with those Churches.

4. This answers fully to the request of EKAS for separate lines of administration, (Visiting Committee Report, Page 2) since the Benue (as well as TIV) Church will have its relationship to the General (and Local) Conference on its own field only, and through these to the Christian Reformed Board of Foreign Missions.

II. That the two General Conferences NCE, and NCT appoint committees of liaison to whom to refer matters of mutual concern which should be recommended to both Conference.

III. That the missionaries may organize annual retreats, including both fields, for the encouragement of unity and mutual fellowship.

Respectfully submitted,

(signed)

C. William Flietstra

Renze O. De Groot

Paul Szto

REPORT 31

BACK TO GOD TRACT COMMITTEE

ESTEEMED BRETHREN:

Your Back to God Tract Committee hereby presents its annual report to Synod.

I. PERSONNEL AND ADMINISTRATION

A. *Personnel* — Rev. G. Postma, pres.; Rev. A. Hoogstrate, vice pres.; Rev. A. Jongsma, sec'y; Mr. R. Broene, treas.; Mr. N. Baylor; Mr. A. Bytwork; Rev. J. Eppinga; Mr. R. Hoekstra; Mr. G. Malda; Rev. G. Van Oyen.

Rev. G. Van Oyen was appointed by the Synodical Committee subsequent to the 1965 Synodical meeting. Rev. Van Oyen replaces Rev. D. Negen who resigned by reason of moving to the state of Washington.

Three members of the committee, Rev. J. Eppinga, Rev. A. Jongsma, and Mr. A. Bytwork, are completing a three-year term. The committee is deeply appreciative of their work. They are eligible for re-election for a three-year term.

B. *Administration* — The work of your committee, for the most part, is performed at its monthly meetings at the Christian Reformed Publishing House. The committee appreciates the good services of the publishing house in printing these tracts. Mr. Peter Meeuwesen and his staff deserve our thanks in recording the sales and keeping excellent records.

II. ACTIVITIES

A. The total tract distribution during the year 1965 numbers 1,169,804. This number represents an increase of nearly 80,000 over the prior year. The Summer Workshop in Missions received 109,771 free tracts. The Wayside Chapel groups received 43,168 tracts and two tract racks without charge. Your committee also supplies free tracts for the Board of Home Missions, the Board of Foreign Missions, the Christian Reformed World Relief Committee, and the Young Calvinist, when requested.

B. There were nine new tracts processed this year. Subsequent to the close of the year there has been another tract added to the line entitled "the Bible and Faith Healing," in the series on the Bible's answer to the cults.

C. During the past year the committee has authorized the expenditure of additional funds for the work of promotion both by our own churches and by others.

D. During this past year the entire inventory of Spanish tracts and printing plates has been donated to the TELL Organization which plans to continue the printing and distribution of Spanish tracts.

E. Presently your committee is engaged in an evaluation of the entire line of tracts for the purpose of elimination and expansion of our tract ministry.

III. FINANCES

Since these tracts are actually published at a loss, your committee is grateful for the financial support of our churches in the past and acknowledges the need of their continual support.

The report of the treasurer is attached.

IV. MATTERS REQUIRING SYNODICAL ACTION

A. Your committee requests Synod to recommend this cause to the churches for one or more offerings.

B. *Nominations.* Three members are to be elected (one from each group).

Group I Rev. J. Eppinga (eligible for re-election)
Rev. P. Vermaire

Group II Rev. A. Jongsma (eligible for re-election)
Rev. H. Bultje

Group III Mr. A. Bytwork (eligible for re-election)
Mr. G. Geurink

Respectfully submitted,
Back to God Tract Committee
A. H. Jongsma, Sec'y

Statement of Receipts and Disbursements

Year Ending December 31, 1965

Receipts:

Church Donations	\$14,701.47
Individual and Society Donations	402.60
Sale of Tracts	7,103.83

Total Receipts \$22,207.90

Disbursements:

Printing and Engraving	\$12,177.38
Clerical and Distribution	6,090.87
Writing Tracts	95.00
Art Work	355.00
Advertising	1,177.99
Postage	1,212.08
Canadian Discount	12.53
Travel	232.33
Meals	91.68
Treasurers' Bond	25.00
Supplies Purchased	44.10
Honorarium—Secretary and Treasurer	300.00

Total Disbursements \$21,813.96

Increase for year \$ 393.94

Checking Account, January 1, 1965 1,257.99

Checking Account, December 31, 1965 \$ 1,651.93

Savings Account, January 1, 1965 \$5,631.43

Interest Earned for Year 220.20 5,851.63

Total Funds, December 31, 1965 \$ 7,503.56

Respectfully submitted,
Richard Broenc, Treas.

REPORT 32

THE CHURCH AND THE FILM ARTS

ESTEEMED BRETHREN:

We, the undersigned, constituting the Committee on the Church and the Film Arts hereby submit our report in lieu of the mandate laid upon us by the Synod of 1964. In keeping with that mandate we reported to the Synod of 1965, requesting that the Committee be allowed to give its final report in 1966 and that the Rev. B. Nederlof be added to the Committee. We also advised the Synod of 1965 of the Committee's intention to conduct surveys to determine the practice of the membership of the Christian Reformed Church with respect to the use of the film arts media. Synod granted the request of the Committee. (Acts of Synod, 1965, p. 19)

I. OUR MANDATE

Our mandate is found in the decision of the Synod of 1964 in response to Overture No. 14 and No. 32 from Classis Eastern Ontario and Classis Alberta South respectively. It read as follows: "Synod appoint a study committee to evaluate the overture of Classis Eastern Ontario on church and film and Classis Alberta South's opposition to this overture, and advise Synod on the question of the church and films, and report to the Synod of 1965.

Grounds:

1. These materials demand careful study and evaluation.
2. A responsible evaluation of these materials also demands a careful study of the reports and decisions of Synod in 1928 and 1951 on worldly amusements and the relevance of their principles to Christian behavior today."

In interpreting our mandate we conclude that we have been charged to evaluate both the principles and the application of principles as set forth by "the report and decisions of Synod in 1928 and 1951 on worldly amusements"; but only as these apply to the matters referred to by the overture of Classis Eastern Ontario, namely, movie attendance and the use of television. Inherent in this instruction is the task of reformulating principles and applying them in a way which is relevant to life today, if that should prove necessary.

II. ANALYSIS OF THE OVERTURE OF CLASSIS EASTERN ONTARIO

A. Thrust of the Overture

1. It is in essential harmony with the decisions of 1928-51 as to the principles which govern the relationship of the Christian to world but it lays large emphasis upon the mandate of the church to claim the world for Christ.
2. It asserts that the Synod of 1928 said an emphatic "No" is not an adequate position today, nor was it in 1928.
3. It regrets the vagueness and ambiguity it claims to find in the

decisions of 1951 on the question of the permissibility of movie attendance and suggests that the ambiguity of the decisions is in a measure responsible for the confusion in the minds of young people as to what the stand of the Church really is, and therefore is responsible in measure for the fact that 70% of the young people of the Church do attend movies.

4. It asserts that the Church must speak a much more emphatic, specific, and thus more effective "No" against the evil associated with the film arts, but that it must also recognize the existence of and the need for film products which are acceptable and which can contribute to a well-oriented citizenship in the kingdom of Christ.

5. It asserts that the Church has the duty and calling to guide those who are its members in a positive and edifying use of the products of the film industry, and to challenge the Christian community to produce such film arts products which are acceptable to the Christian.

B. Analysis of Changing Times

1. Scientific advances, industrialization and mechanization, along with changes in society have resulted in an increasingly important place in modern society for the film arts. Consider the place of the film arts in mass entertainment and education.

2. Changes in the film industry have resulted in movies of much inferior cultural and moral quality on the one hand and in the production of a larger number of superior films of definite cultural and social worth.

3. The advent of television is a universal phenomenon in North America and is an accepted aspect of life in the homes of our members. This has introduced the modern film into our homes along with all the other aspects of the film arts world.

C. Survey and Analysis of Present Practices

1. Classis Ontario's survey, conducted among the young people of the Classis, reveals that about 70% of the young people attend movie theaters, 10% do not attend because they are not able (including those whose parents will not allow them to attend), and 10% do not attend for other reasons.

2. The survey shows that the young people of Classis differ widely as to their understanding of what Synod has decided with respect to movie attendance. 50% believe that Synod "warned against it"; 8% believe that Synod has "forbidden it"; 8% believe that Synod advised "to see good movies"; while 30% were able to give no opinion.

3. In substance Classis contends that the survey shows

a. that the Church's position is not clear to the membership of Classis
b. that it is a position that is not working effectively in the lives of the young people nor in the lives of their parents

c. that it is a position which is not giving guidance in the choice of movies to the large majority of young people who with parental consent or acquiescence are attending movies or watching them on television

d. that it is a position which must be reassessed in the light of abiding principles and changing times.

D. Essence of Classis Recommendations

1. That Synod maintain and reinforce or augment the position of the

decisions of 1928-51 re movie attendance in its negative thrust of warning against the use of the products of the film industry which glorifies and promotes a way of life in conflict with the rule of Christ.

2. That Synod acknowledge that there are film products which are culturally and morally acceptable and which can be used profitably by the Christian.

3. That Synod encourage our members to use every means available to arrive at a responsible judgment of the specific products of the film arts industry in contemplating their use or their rejection.

4. That Synod challenge the Christian community to work for the fulfilment of its cultural mandate in the film arts field.

III. EVALUATION OF THE OVERTURE OF CLASSIS EASTERN ONTARIO

A. *Reliability of the Survey of Classis*

There is reason to believe that the survey conducted by Classis gives a reliable picture of the conduct and attitude of the young people of Classis with respect to the Church's stand on movie attendance. A subsequent survey conducted by Mr. John D. Fennema, a student at Calvin College working toward college credit, was designed as a replication study of the Eastern Ontario survey to check the reliability of that survey. Mr. Fennema shows that the findings of Classis Eastern Ontario are reliable as checked over against survey response in the Grand Rapids area. (Cf. John D. Fennema: *The Church and Movies*.) This survey also indicated that general conduct with respect to movie attendance was very similar in Grand Rapids to that in Classis Eastern Ontario.

B. *Argumentation of the Overture*

1. Your Committee finds itself in agreement with the basic contention of the Classis with respect to the principles which apply to the question.

a. With respect to the Church's relationship to the world, the Classis propounds a Reformed (Calvinistic) position which takes up the scriptural admonition to "love not the world, neither the things that are in the world" and "to keep one's self unspotted from the world," while also positing the Christian's duty to enter the world to reclaim it for the kingdom of Christ. This is a fundamental aspect of the cultural mandate given to all men but especially to redeemed men.

We agree that this fundamental principle must also be applied in that area of culture which we describe as the film arts. This would make of the field of the film arts a legitimate area for cultural endeavor and enjoyment.

b. The Classis asserts, with scriptural grounds, the principles of the usefulness in the kingdom of God of the cultural achievements of the unregenerate and applies this in the area of the film arts. This truly Reformed principle, so widely applied in nearly every other field of cultural endeavor, should also determine our attitude toward the products of the film industry. It is in the application of this principle that we find the crux of the problem before us. Historically, our Church has not seen fit to grant the use of the good products of the film industry because of the evil associated with that industry.

c. Classis further asserts the principles of the Church's responsibility to those who are weak in faith so that the Church will assist them to live responsibly.

d. The Classis posits a principle with respect to the "order" of Christian cultural activity on the basis of the priority of those activities of strategic importance. This might dictate withholding cultural activity in one area while making it mandatory in another. On this basis the Classis contends that the field of the film arts has become an area of strategic importance and that activity in this field has high priority.

2. Classis presents an historical review of the Church's position arrived at in the decisions of 1928-51. The report shows a good grasp of the factors which were active in the formation of the Church's position. The Classis is critical of the position of 1928 because it was only negative, and of the position of 1951 because it was confusing and ambiguous. The Classis sees the ambiguity of 1951 as a result of the influence of those who desired a new approach but were stymied by the mandate given to the study committee appointed in 1949. The mandate of the Synod of 1949 limited the work of the Committee to clarification and amplification of the decisions of 1928.

The Classis states that "this confusion, which has paralyzed the desire of many to educate our people in a responsible use of the movie theater and the television set, is very deplorable in view of the results of the questionnaire." Whether the position of Synod or the confusion about its position caused the paralysis referred to is open to discussion, but it is abundantly clear that our members have not been educated in a responsible use of the movie theater and the TV set. This also in our opinion is deplorable, for in the place of responsible use has come much abuse.

3. Classis' analysis of the changes in society since 1928 is to the point and is very relevant to a fruitful consideration of the Church's approach to the use of the film arts. The mere mention of the introduction of TV suffices to point out the entirely new situation we face with respect to the film arts.

Classis contends that there are more "better type movies" today than formerly. This is a judgment of Classis; it may be true, but it has not been proved. We would agree, however, that there are some movies which are of high quality morally and culturally edifying and which could be classed as very acceptable to the discriminating viewer.

4. Finally, with respect to the weaker brother, Classis argues that an endorsement of acceptable movies will not harm the weak and immature since it is precisely they who are attending movies. The argument is not without some relevance but it would seem more cogent to insist that a more realistic rejection of demoralizing film products and an endorsement of the acceptable productions would be a positive step in helping the immature to escape the snare of evil in the area of the film arts.

IV. ANALYSIS AND EVALUATION OF OVERTURE OF CLASSIS ALBERTA SOUTH

Classis Alberta South opposes the idea of Synod taking position with

Classis Eastern Ontario because it will "give credence to" the film industry; it will "adversely affect" the image of our Church among other denominations; it is in conflict with the present synodical position; and finally, it is not necessary. It is not necessary because the Synod of 1951 left room for personal freedom in the matter of movie attendance.

In evaluating this overture we note that the Classis states as its interpretation of the present synodical position that it allows for "personal freedom" in these matters. This interpretation should be seen in the light of the general assumption, also shared by Classis Eastern Ontario, that the decisions of Synod in 1928-51 are settled and binding statements *denying personal freedom* in the matter of movie attendance. What is cited as a ground is the matter in contention. Further, what may adversely affect our image among some other denominations might very well improve it with some others, and if we should arrive at a more relevant position we would give leadership to other churches also struggling with the problem. That the overture of Eastern Ontario is in conflict with the decisions of Synod is possibly true but it should be remembered that Classis Eastern Ontario is asking Synod to change its position if necessary. As for giving "credence to" the film industry, it can be stated axiomatically that we must render a true and honest verdict with respect to any institution which may require our judgment and that we may not fear the consequences of such a verdict.

We therefore conclude that the overture of Classis Alberta South has little to commend it.

V. MOTIVATION FOR FURTHER SURVEYS

Early in the study of the overture of Classis Eastern Ontario it became evident that the Classis was prompted to overture Synod because it had found, by means of survey, that the large majority of its young people were attending movies in apparent conflict with the decisions of Synod and without the benefit of mature advice in the matter of discriminating attendance. In other words, the Classis found a serious problem with respect to the whole matter of movie attendance and the adequacy of synodical decisions. This is the background for the overture to reassess the Church's position in these matters.

The possibility that this could be a problem peculiar to the people of Ontario was suggested as a factor to be considered. In order to determine the dimensions of the problem throughout the Church, the Committee decided that a church-wide survey would be necessary. In view of the fact that such a survey would be a large and specialized undertaking the Committee concluded that it ought to be done thoroughly and with as much success as possible. It therefore solicited the aid of the Sociology Department of Calvin College to handle the technical aspects of the survey. Not only was this aid graciously given, but the facilities of the College were also offered to undertake the very important task of compiling and analyzing the results of the survey. The survey was set up in two parts, one the adult phase and the other the youth or teen-age phase. It should be noted that the Committee takes complete responsibility for every aspect and detail of the survey questionnaires and the procedures used to ad-

minister the survey. We have the highest praise for the unstinting effort and the fine cooperation of Professors T. Rottman and R. Rice and their student associates who contributed all their services to the Committee without remuneration.

The Synod of 1928 and the Synod of 1951 also laid down specific advice to consistories with respect to their duties in the matter of examining candidates for profession of faith. The Synod of 1928 decided that "Synod instruct Consistories to inquire of those who ask to be examined previous to making profession of their faith and partaking of the Lord's Supper, as to their stand and conduct in the matter of worldly amusements, and, if it appears that they are not minded to lead the life of Christian separation and consecration, not to permit their public profession." Synod of 1951 declared by way of elucidation that the decisions of 1928 "do not prescribe a hard and fast rule as to how the inquiry is to be made. This is left to the discretion of each consistory." Therefore your Committee also decided to conduct a survey intended to determine consistorial practice in these matters. Questionnaires were sent to all ministers of organized churches in which they were requested to reflect as accurately as possible the practice of their consistories in matter of the synodical declarations on worldly amusements and the examination of candidates for profession of faith. The object of this inquiry was to determine, if possible, just how the consistories are interpreting the decisions of 1928 and 1951 as they apply to the life of the individual as well as to consistorial duty. It is also quite clear that a valid and effective synodical position should both be interpreted and supported with a large degree of unanimity by the consistories. They are the primary ruling bodies in the Church, charged with and pledged to caring for the flock of Christ and the implementation of synodical decisions. Should that unanimity not be apparent, considerable doubt would be cast upon either the validity or the effectiveness of the synodical decisions, or both.

VI. ANALYSIS, REPORTS AND DECISIONS OF SYNOD IN 1928 AND 1951 ON WORLDLY AMUSEMENTS

In keeping with the mandate given to your Committee to study the reports and decisions of the Synods of 1928 and 1951 on worldly amusements "and the relevance of their principles to Christian behavior today" and to advise the church meaningfully today, we deem it imperative to survey the history of the "worldly amusements" issue in the Christian Reformed Church since 1926.

A. *Overtures and Decisions in 1926*

In 1926 Classis Grand Rapids West, supported by Classis Pacific, overtured Synod "to utter a strong warning against worldliness and take a definite stand against the popular evils of card-playing, theater-attendance (including movies) and dancing." One of the grounds of this overture was, "They are contrary to the Word of God, bear the stamp of worldliness, endanger the spiritual and moral welfare of those who indulge in them, and have always been condemned by Reformed moralists as a whole."

Classis Illinois, also by overture, requested that a competent study

committee should make "the necessary study and investigation of the above named amusements in order to determine their true nature and character in the light of Scripture . . . to advise whether habitual indulgence in these amusements becomes a disciplinary matter . . . and to outline principles of policy which the Church may adopt to combat this particular spirit of worldliness." This overture was adopted.

Two things should be noted at this point. First, the overture of Classis Illinois had a preamble which clearly spoke of these amusements as evil. "Although traditionally the Reformed churches have always been opposed to the above named amusements, they have never taken an official stand or formulated a definite policy by which the consistories might be guided in combating this evil." (Acts of Synod, 1926) Second, the Synod of 1926 further stated: "Though the adoption of the overture of Classis Illinois virtually includes a declaration of Synod, yet it feels constrained to declare explicitly that it greatly deplores the increasing worldliness in our Church, and the participation in all kinds of sinful and questionable amusements."

It should be clear from this summary that the Committee appointed in 1926 and whose report was the basis for the decisions of 1928 was given a mandate which greatly limited its freedom to consider objectively what should be the Church's position with respect to "theater-attendance" among other things. The Committee would have been hard pressed to find room within its mandate for the recommendation of a discriminate and legitimate use of the cinema as a historical cultural medium. The Committee in no way suggested that this alternative was ever considered, but it did observe that there were "contradictory elements in Synod's decision" in that "worldly amusements are strongly condemned"; but in the same action Synod appointed a committee to study the true nature of these amusements.

The fact that the Church, when dealing with the theater, was dealing with a *cultural* institution was lost in the concept of "amusements" and in the classification of "worldly amusements." The problem in 1926-28 was not so much a taking of position with respect to "worldly amusements," which position had already been taken *de facto* and *de jure*, but the problem was a pastoral and church governmental one. What should be done with respect to those people who were sinning by participation in "worldly amusements?" In seeking to arrive at an answer to that question the Committee set about building its case by showing how worldly these amusements were. In this light it is not strange that the Synod condemned all movie attendance, for indeed all worldly amusement is sin!

B. *The Report and Decisions of 1928*

The Committee reporting in 1951 called the decisions of 1928 "a declaration of war upon worldliness," and this indeed is what they were. For this declaration of war the Synods of 1926 and 1928 should be highly commended. Worldliness strikes at the heart of the moral and spiritual well-being of the Christian. The Church and every office-bearer in it should be deeply concerned about the danger of and the temptation toward worldliness and should use every legitimate means to combat this

evil. Though we may differ on the question of what is amusement and which amusements are "worldly," we are one on a declaration of war on worldliness.

The Committee began to study the question from a historical background. For centuries many Reformed moralists had condemned theater attendance, card playing and dancing. Puritanism had made itself felt in the history and theology of Protestant churches in the new world as well as in Europe. When the cinema was developing at the turn of the century it was considered in the same light as and condemned along with the legitimate theater which had been condemned even by such pagans as Ovidius and Cicero! The subsequent development of the film arts with all the diversification within the medium, along with the invention and advance of television, could not have been foreseen in 1928. There can be little doubt about the consensus at that time. The mandate of the Committee appointed in 1926 must be seen in that light.

The Report of the Committee to the Synod of 1928 contained four chapters: Introduction; General Principles; Application to the Three Forms of Amusements; and Proper Policy of the Church. It is our purpose to study the relevance of the principles of this report and the decisions coming forth from it rather than to evaluate to any extent the ways in which the report has been interpreted. Genuine principles can never lose their relevance, but their formulation and application may and must be evaluated. This we will attempt in the following summary and observations.

1. *General Principles.* The report states that "We shall, of course, mention only those principles which should guide the Christian in his contact with the World and in his choice of Amusements . . . Man's chief end is the glorification of God . . . It follows also that our amusements should also glorify God. This means that these at the very least should not conflict with any commandment of God . . . The real problem arises out of the attitude . . . that 'a man must have some fun' . . . The Christian shall deem it a matter of loyalty to his God and Savior not to further the interests of an institution which in its general influence is an unmitigated evil . . . which must be reckoned among the forces of Satan." You will note that this is part of the discussion of the principle entitled "The Honor of God" and already at this point it takes issue with the practical problem of worldly amusements, thus anticipating the chapter on the Application of General Principles. The approach is negative rather than tentatively neutral, beclouding the issue. There is more involved in the "Honor of God" than an implied condemnation of evil, and certainly more is involved than merely these three evils. The report states that God "saves his people from their sins to enable them to answer to their original purpose," but it fails to indicate that this includes the cultural mandate and the dedication of the arts and recreation to His glory. It also mentions the God-given "play instinct" but does not further develop the concept. By juxtaposing "contact with the World" and "choice of Amusements" the Committee forfeited the opportunity to develop the Christian's position in the whole of God's creation and his

calling as the image-bearer of God in all human endeavor, including the arts and recreation.

With respect to the second general principle, the Welfare of Man, the report states that there is a legitimate place in life for truly recreative amusements provided that they occupy only a subordinate place in life and are not subversive of our spiritual and moral well-being.

Concerning the third general principle of Spiritual Separation from the World, the report states that the word "world" can be understood in more than one sense, including an unfavorable and an essentially neutral sense. Therefore Christians should not form separate communities or shun all association with ungodly men. How can Christians have fellowship with unbelievers? "The solution is found in the doctrine of common grace. Spiritually the believers and unbelievers have nothing in common, but morally they have. The basis of our fellowship with unbelievers should never be the sin which we have in common with them, but the grace (common) which they have in common with us! . . . God has given certain joys, diversions, pleasures to man . . . He restrains sin in the hearts of the ungodly so that the diversions and amusements which they devise are not always and necessarily tainted with sin."

The above observation is not reflected in the summary of the general principles adopted by the Synod of 1928, nor are elements in the excellent exposition of the fourth principle, that of Christian Liberty. It should be noted that the report *did not* provide a summary of general principles, but it was drawn up by the Advisory Committee of Synod in Resolution No. 1 by combining various elements of the report. This Advisory Committee apparently felt constrained to emphasize those elements of the report which coincided with the stand of the Synod of 1926 which had condemned participation in the three amusements indicated by name. The summary, therefore, did not do justice to other important and broader elements in the report.

Your Committee feels that some elements of the report should be included in any revised statement of general principles. While we have no specific disagreement with the general principles adopted in 1928, we do feel that the formulation as adopted is inadequate, and is more stringent and inflexible than the report itself. In spite of some of its understandable weaknesses the report as a whole is a good piece of work and more balanced than has often been realized. Some of the exegetical material should be re-evaluated, especially that which concerns the meaning of the terms "world" and "worldliness" and including the term "this world" found in various New Testament passages.

2. *Application of Principles to Participation in Amusements.* Your Committee feels constrained to observe that there is a wide divergence between the quality of the former chapter on general principles and this chapter on the application of the same. We read a great deal about the evils inherent in or connected with the familiar trio of movie attendance, card playing and dancing, but very little about the actual application of principles. We fully agree with the report in its condemnation of the corruption and immorality so often connected with theater presentations. We fully agree with the rule, stated in connection with the concept of

the Honor of God, to "do nothing which in any way conflicts with the letter or spirit of any of God's commandments." No Christian should ever condone or participate in anything sinful.

However, the conception in the report of the basic nature of the theater is, in our opinion, grossly inadequate. It defines the theater as "an institution which (with rare exceptions) exists for commercial purposes" and that strictly in the area of "amusement." One cannot evaluate the theater without considering the educational, the socio-critical or historical nature of drama and the film arts and the reality of redemptive value in dramatic and theatrical presentations. We need only mention the name of Shakespeare and the Shakespearian theater to illustrate what we mean. Your Committee can only conclude that the prior condemnation of theater attendance as a worldly amusement led the report and the Synod of 1928 to build its case against the theater as an institution which "is on the side of Satan against the Kingdom of Christ."

Though the report answered the question of "whether the theater is a sinful institution" by saying that "no ground for an affirmative answer can be found in the Bible," it nevertheless condemned the theater as it is. It dismissed the viewing of "so-called good plays" by saying that while a few plays are unobjectionable, he who takes this stand toward the theater is on dangerous ground. This for four reasons: it may cause a brother to stumble; one never knows if a play is good until he has seen it; some so-called good plays are more dangerous than the bad; and occasional theater attendance may develop a taste for theater going. "The safest course to pursue is the way of total abstinence."

As far as movie attendance is concerned, the report sees no essential difference between the playhouse and the movie theater. It also objects that children make up a large portion of theater patrons. The movie industry is called one of the most destructive forces in our country and morally pestilential.

In this light it is not strange that the Synod condemned all theater attendance. In advising Synod the Committee took the position that whereas not every public sin is censurable, it becomes censurable when it is persisted in against the warning of the Church. In this light it advised the Synod of 1928 to adopt its recommendations for dealing with the ever-growing problem—recommendations which included the application of church discipline for those who would not refrain from participation in worldly amusements.

* * *

Our reaction to all this is that while it contains much that is praiseworthy, it fails to come to grips with the real nature of the theater or the film arts as cited above and with the fact that the same objections can be brought against the other media of culture such as the press, magazines, literature, the modern novel and radio. No Synod has ever advised, nor has any Reformed moralist ever held, that we should abstain from these areas of communication and culture. Yet in all of these one can observe much that is false, immoral and perverse. The Reformed approach has generally been one of selection and discrimination rather

than that of abstinence. The film arts must also be characterized as a cultural phenomenon. To label it all as "worldly" is to indulge in uncharitable generalizations which cannot stand the test of truth and is strikingly confusing.

Your Committee feels that it is not within its mandate to evaluate those aspects of the report that deal with card playing and dancing. Furthermore, we feel that it is not necessary to the fulfillment of our mandate to deal further with the fourth chapter on "The Proper Policy of the Church with regard to participation by its members in these Amusements."

* * *

The recommendations of the report were adopted in the main by the Synod of 1928. There is one striking difference. The second resolution as adopted is not found in the recommendations of the report but was added by the Advisory Committee. It contains the clause, "Synod feels constrained, in pursuance of the decisions of the Synod of 1926 in the matter of amusements, to call particular attention to this familiar trio." (The reference is of course to movie attendance, card playing and dancing.) It is apparent that the practical implementation of this resolution by the consistories has led many people to believe that our Church condemned the "familiar trio" as worldly above anything else and made non-participation a shibboleth of membership.

Your Committee would also observe that the recurring phrase "this age of prevailing worldliness" tends to leave the impression that it is more dangerous for a Christian to live in the 20th century than ever before. In the light of the warnings of the New Testament against worldliness and the opinions of Reformed moralists of the 16th through 19th centuries as quoted in the report of 1928, we come to the conclusion that it is not more nor less dangerous to live as Christians today than in any other age in the history of the Church.

* * *

Summarizing our survey of the report and the decisions of 1928 we conclude:

- a. The report and the decisions of 1928 did not eliminate the "contradictory elements" of the decisions of 1926.
- b. The general principles as adopted by Synod, though valid in themselves, are lacking in comprehensiveness and are inadequate. They are less than general insofar as important aspects of principle were overlooked; they are inadequate since they are not pure principles, already containing application to the familiar trio which is altogether negative.
- c. The treatment of the matter of "theater and movie attendance" is based on insufficient consideration of the diverse forms of these cultural activities and of their place in life.
- d. The report and decisions of 1928 rightly warned the Church against the dangers of worldliness. The recommendations contain many good and helpful features that should be revitalized and re-emphasized.

C. *The Decisions of Synod of 1932*

In 1932, Classis Muskegon overtured Synod to express its opinion and its interpretation of the synodical position on the question of card playing. Synod decided not to enter into such an interpretation, but simply stated that the Synod of 1928 "has called attention in no uncertain terms to various evils," that "it is the policy of Reformed church government not to itemize and catalogue a list of particular sins" and referred the Classis to the decisions of 1928.

This statement certainly did not end the confusion. There is an obvious discrepancy between the inclusion of three particular amusements in the decisions of 1928 and this statement that it is Reformed policy *not* to catalogue particular sins. This did not make it easier for the Committee reporting in 1951.

D. *The Decision of Synod of 1940*

The Synod of 1940 had to deal with a matter of policy with respect to student conduct at Calvin College and Seminary. The College faculty reported that the College rule against theater attendance was neither clear nor enforceable. Synod adopted a number of resolutions in the spirit of those of 1928.

E. *Synod of 1944*

Classis Grand Rapids South overtured Synod to appoint a new committee to study both the principles and the practical angles of the amusement situation. This overture is a clear and concise statement of the differences of opinion in the Church with regard to the decisions of 1928. It stated, "There is a widespread feeling that these decisions are the result of a compromise, that in them two views are brought together, namely, the view of those who wanted a set of rules against indulgence in these amusements, and the view of those who felt that a testimony should be sufficient, or perhaps just a guide for action."

Synod decided not to appoint a new study committee since, among other grounds, "the overture does not prove that the confusion is due to the alleged lack of clarity of these principles and their recommended application."

This overture also mentioned the objections of some against the church-governmental aspects of the decisions of 1928. Classis Grand Rapids South may well have had in mind the objections of the Rev. Idzerd Van Dellen who wrote in 1942, "the Church has no right or duty to mark certain amusements as worldly, notably the well-known trio, as long as it cannot be proved from Scripture either directly or by sound, logical deduction, that these amusements in themselves are sinful. If the Church condemns these amusements, it enters upon a domain where it does not belong and where as a church it cannot judge... Manmade laws dethrone Christ as our only Master. By such laws Christ is robbed of His royal prerogatives. It is very well possible that such laws are made with the best of intentions. It is even possible that the lawmakers want to make the Church more loyal to Christ, and desire to fight against sin in the Church. But that does not make any difference. When the rulers in the

Church make laws they sin against Christ and against his Church by 'binding and compelling the conscience' of the members of the Church and lording it over the charge allotted to them." (*Concerning Ecclesiastical Decrees*; 1942, pp. 21, 25) That Rev. Van Dellen did not plead for leniency toward worldliness is obvious. "Scripture plainly condemns this sin, and the ecclesiastical assemblies certainly must fight this sin in the manner prescribed in Scripture and in our Church Order." (*Ibid.*, p. 28) But he contends that Synod has no right to make a law prohibiting certain amusements with the penalty that those who do not obey will be disciplined. "The rulers in the Church may *never* make laws. All they are called to do is to admonish the members to obey the laws of God, and of Christ our only Master, and to discipline those who do not obey those laws." (*Ibid.*, p. 27) We include these passages to indicate the nature of the discussion which was carried on in the Church at that time. Synod reprinted the decisions of the Synod of 1928. This did not end the matter.

F. *The Action of the Synods of 1949 and 1951*

In 1949 Classis Chicago South overtured Synod "to review, to clarify and if need be to enlarge upon the decisions of 1928." Another classis and four consistories asked for reaffirmation of the decisions of 1928. Synod decided to appoint a study committee of nine members whose task it would be: "a. to clarify the decisions re Worldly Amusements of the Synod of 1928 wherever such clarification may appear necessary or desirable; it is however to be understood that the clarification to be proposed is not to change the essence of those decisions . . . b. to amplify them . . ."

The Committee came to the Synod of 1951 with a majority and a minority report, both of which analyzed the decisions of 1928. Neither report called attention to the ambiguity within the report of 1928 nor to the differences between the recommendations of the report and the decisions of Synod. The authors of these reports were likely aware of these things but they were confined to the restrictive mandate of the Synod of 1949, and in their majority-minority division they represented the two opinions already outlined in the overture of Classis Grand Rapids South in 1944.

The majority of five members gave a rigid and uncompromising interpretation of the decisions of 1928. It maintained that the Synod of 1928 declared that the three well-known amusements are sinful, worldly amusements, that Resolution II is basic to all that follows (the resolution not recommended in the report of 1928 but added by Synod), that these resolutions are not advisory but settled and binding, and that the Church has the right to discipline those members who refuse to abide by these decisions. The majority further called attention to the evil influences of radio, television, evil literature, games of chance, social dancing and square dancing, and attending ball games.

The minority of four members was more mediating and would have left room for greater freedom of choice in the question of whether a member of the Church might ever attend a movie. It maintained that

the Synod of 1928 did not take the position that every instance of theater attendance, etc. "is in itself, under all circumstances necessarily sinful." Synod did not choose to name an institution which is "manifestly an instrument of Satan" nor what may be the meaning of "to further the interests of such an institution." The minority referred to the decisions of 1932 as "an official synodical interpretation," namely, that it is not the policy of Reformed church government to itemize and catalogue a list of particular sins. It failed to discuss whether this was a *valid* interpretation of 1928. It further maintained that the decisions of 1928 were neither legislative nor advisory, but declaratory. Synod of 1928 did not say that theater attendance, etc. is always sin, nor did it condone it. The minority report asked Synod to declare, among other things: "1. That the essence of the decisions of 1928 consists of a synodical declaration condemning worldliness in general, more particularly worldliness in the field of amusements, and still more specifically worldliness as it so commonly manifests itself in theater-attendance, card-playing and dancing . . . 3. . . . Whether or not theater-attendance, dancing or card-playing are in themselves, under all circumstances, necessarily sinful is a matter on which Synod has not seen fit to make a positive declaration one way or the other."

* * *

Synod so declared in essence and continued in the main to follow the recommendations of the minority report, but the weight of the majority opinion forced a compromise which comes to expression in two ways. First, the words "so commonly" were left out of the first minority recommendation. If Synod had retained these words, it would have left the door open for limited attendance by inferring that worldliness is *not always* manifested in theater attendance, etc., only *so commonly*. By eliminating "so commonly" Synod almost closed that door but did not go so far as the majority recommendation, namely, to condemn the three amusements as evil and therefore sinful. The second aspect of the compromise lay in the decision of Synod "that although Synod did not pass judgment as to whether or not theater-attendance, card-playing and dancing are always sinful in themselves, it did urgently warn, in no uncertain terms, against theater-attendance, card-playing and dancing, and did not condone participation in them."

The words "did not condone participation in them" are the essence of the compromise and the cause of the ambiguity of the synodical position on the question of whether or not Synod actually banned theater attendance. The question immediately comes to mind: If the Synod of 1928 did not pass judgment as to the sinfulness of theater attendance in itself, did the Synod of 1951 make such a judgment? The answer is both "no" and "yes." The "no" is clearly there, otherwise the Synod of 1951 would have accepted the majority opinion and openly said, "Theater attendance is worldly and therefore sinful." The "yes" is also quite clearly there, for Synod in no uncertain terms warned against attendance and did not condone participation, and surely this would not be said by a synod unless there was sin involved.

There is reason, however, to conclude that there is further ambiguity in the synodical decision as quoted above. Synod "warned against," which would lead one to conclude that each member would then be essentially free to choose one way or the other, taking the warnings into consideration. Warnings are given to people who exercise their freedom. However, the warning was "urgent," . . . "in no uncertain terms," and Synod "did not condone participation," quite effectively militating against the freedom implied in "warning."

In view of this ambiguity, it is not surprising that the membership of the Church wonders what Synod really meant. Our survey of consistorial practice indicates that there is no unanimity of opinion about what is required by the decision of the Synod of 1951. It should be acknowledged that the ambiguity would not have been present if Synod had accepted the complete advice of either the majority or the minority of its study committee. The Synod of 1951 did not solve the problem. We conclude that it tried to make the best of a controversial situation by mediating two fundamentally conflicting positions.

* * *

Your Committee is of the opinion that the ambiguity existent in these synodical decisions from 1926 to 1951 is due not only to differences in position in the membership of the Christian Reformed Church in general and in Synod and its committees in particular, but also to some basic weaknesses in the approach to the problem. These weaknesses can be overcome by coming to grips with the real issue, that of the Christian's position in and relationship to the world and his reaction to the products of human culture, both good and bad, in the light of the abiding principles set forth in God's revelation. There will always be differences of interpretation and appreciation as we relate ourselves to the problem, but some of our differences will fall away if we can eliminate some of the weaknesses in approach. We hope that our report will contribute something to this end, but further diligent study must be pursued by specialists in the various fields if we are to attain a healthy consensus.

* * *

With respect to the omission of important aspects of principle in the decisions of 1928, it is quite obvious that we must include the principles which govern the Christian's involvement in the world and its culture. We are not of the world but we are in it. We must find a realistic place in all of this for the scriptural concepts of the Christian and the Kingdom of God as "salt" and "leaven" in the life of contemporary society, the usefulness to the Kingdom of God of the cultural achievements of the society in which we live (even of the unregenerate), and the cultural mandate as that applies to the Christian community that must, in all its endeavors, claim the world for Christ so that the life of the world may be saved.

The failure of Synod to enunciate and apply these principles resulted in the negativism of the decisions of 1928 and this was not remedied in 1951. Moreover, while the Synod of 1928 gave a clear exposition of the scriptural principle of Christian liberty, indicating the basic nature of

that liberty and the limitations place upon it, it did not, in our opinion, make it clear that in the matter of "amusements" such liberty could really be exercised; nor did it in any sense urge a responsible use of that liberty. After a very brief definition of the principle and its limiting factors, there is not a single further reference to the concept of Christian liberty. Nor is there any reference to the principle or its application in the decisions of 1951. The deliverances of Synod were so urgent and of such a weighty nature that it would have been quite out of character with the decisions to introduce a meaningful concept of freedom of action.

Further, Synod at no time addressed itself to those directly responsible for the conduct of the young people of the Church, namely, their parents; nor did it make the meaningful distinction that Christian liberty is for those mature in faith and not yet fully for the immature, the young people.

VII. THE CHRISTIAN AND THE FILM ARTS

Having reviewed the history of the matter in the Christian Reformed Church, we now turn to the principles of Christian behavior as they apply in the area of film arts today.

A. *The Christian in the World*

1. *In General.* As our point of departure we refer to Genesis 1, the creation of man. God created man in his own image. "And God said . . . Be fruitful, and multiply, and replenish the earth, and subdue it: and have dominion over . . . the earth." (Genesis 1:26, 28) Man's task, therefore, is a spiritual and cultural imperative. In these words we read the mandate to explore and invent, to do research and to actualize every potential hidden in the riches of God's universe, including the potentials of the human race. The main purpose of culture is the bringing to light of all that lay dormant in the human race, and to do this to the honor and praise of God.

This mandate is founded in man's creation as the image of God. Man is the servant of and co-laborer with God in the office of prophet, priest and king. His cultural activity therefore has a liturgical character, and his culture can never be detached from his religion; it forms an integral part of the covenantal relationship. Art is included in this picture; we remember that the first song of joy was composed in Paradise. With God's continued outpouring of grace and the response of man in consecrated love, man's culture would culminate in the City of God, of which the Almighty is the Architect and man the willing servant-builder.

Although man's departure from God in sin has created havoc in all that man is and does, and man now is incapable of doing what is truly good, he has retained small remnants of his excellent gifts (Belgic Confession, Article 14) and glimmerings of natural light. (Canons of Dordt III and IV, Article 4) Even gentiles "show the work of the law written in their hearts." (Romans 2:15) Man's conscience is still working, though not as a reliable guide. Even the best works of man are defiled with sin.

The Reformed doctrine of total depravity prevents us from dividing life and activity into sinful and non-sinful areas or into some spheres that

are "worldly" and others that are not. As we shall see later, "this world" does not "prove what is the good and acceptable and perfect will of God." (Romans 12:2) No human endeavor is excluded from this verdict of Scripture. No aspect of culture escapes its judgment. To whatever heights of glory man's creative genius may ascend—be it in statesmanship, in technology and science, in philosophy or art—his accomplishments will always remain fragmentary and defiled with sin.

This world has not returned to absolute chaos, however, for God restrains the power of sin and bestows many good gifts and talents upon man in general. These gifts are common to both the regenerate and unregenerate man. God "giveth to all life, and breath, and all things." (Acts 17:25) In Acts 14:17 we are told that He fills our hearts with gladness. This is "a kind of favor or grace of God which He manifests toward His creatures in general." (Acts of Synod 1924, Article 132) It would be highly ungrateful to God to despise or reject these gifts and their results in human society. Sinful man, in his effort to be autonomous, may boast of his accomplishments and idolize his culture; but the Christian will accept whatever God has made possible with gratitude and will dedicate it to God's glory.

This points toward the antithesis that exists "between him that serveth God and him that serveth him not." (Malachi 3:18) There is enmity between the seed of the woman and the seed of the serpent. (Genesis 3:15) A war is in progress between the Kingdom of God and the realm of darkness—between the Prince of Peace and the prince of this world.

All men have in common the materials with which to work, God's creation, the framework of God's inviolable laws of the universe, the remnants of God-given abilities, the methods and techniques of human culture, and frequently the benefits of human accomplishment. Men differ, however, in their motivation, in the inner direction of their hearts, in the purpose in their work, in the ordering of their activities, and in the dedication of it all to the honor and glory of God.

This divergence would not exist without the special revelation of God, the redemptive work of Jesus Christ, and the operation of the Holy Spirit. Through this particular grace of God sinful man may enter into the new communion of the covenant of grace in which he is restored in the image of God. The Christian confesses: "I am a member of Christ by faith, and thus a partaker of His anointing, that I may confess His name, present myself a living sacrifice of thankfulness to Him, and with a free and good conscience fight against sin and the devil in this life, and hereafter reign with Him eternally over all creatures." (Heidelberg Catechism, Question 32)

Thus the prophetic, priestly and kingly office is restored, in principle, to the believer. This is the "office of all believers" exercised in the "communion of the saints." In this way believers may again take up the original mandate to "have dominion over all the earth." Their work now unfolds in the eschatological perspective of Christ's return and in the new Jerusalem coming down from God. Grace does not negate nature but restores it. "And the kings of the earth (shall) bring their glory into it (the City of God)." (Revelations 21: 24)

This does not mean however that Christians can now separate themselves from their contemporaries or that they can now fully pursue the goal that is set before them. They still share the curse resting upon this earth and even the holiest men, while in this life, have only a small beginning of this obedience. (Heidelberg Catechism, Question 114) The activities and the results of the new life are limited by the indwelling sin which remains. The restraint of sin in unbelievers and the limitations of the good works of believers are realities that remain interwoven; both will remain in effect throughout the present dispensation. There will be neither a consummation of sin nor a consummation of God's Kingdom on this side of eternity. The Christian does not belong wholly to this world nor to the next. This leads him in two directions: the development of self and the denial of self, the faithful performance of his daily tasks and the longing for the life to come, the exercise of his Christian liberty and voluntary abstinence in the use of that liberty, the possession of all things as not possessing them, using the world as not using it to the full. (I Corinthians 7:31) The Christian is characterized by a dual attitude toward the achievements of human culture, whereby he acknowledges its merits and witnesses against its decadence. He is the salt of the earth and the light of the world at the same time. He loves whatever things are true and honorable and just and pure and lovely, but he does not give the love of his heart to this world. (Philippians 4:8 and I John 2:15) Unless we understand the polarity of this relationship, we shall never be able to find our way through the complexities of the relationship of the Christian to the world in which he lives.

2. *The World.* God's Word has much to say about the world in which the Christian lives, but Scripture uses the word *world* in a variety of ways. The New Testament actually uses different words: *aeon* (age), *ecumene* (inhabited earth), and *cosmos*. Sometimes the word *world* has a neutral sense. (e.g.: This world and all its inhabitants; the apostles go out into the world to preach the gospel.) In other instances, we read that God loved the world so much that He gave His Son for it. (John 3:16) He was not sent to judge the world but to save it. (John 3:17; 12:47) He takes away the sin of the world. (John 1:29) He is the Light of the world (John 8:12) and the Savior of the world. (I John 4:14) In this sense, the *world* is the object of God's compassion. "God was in Christ reconciling the world unto himself." (II Corinthians 5:19)

A third meaning of the word has greater relevance in our consideration, however; here *world* stands for "all that is alienated from and opposed to God." (A. Ross, *New International Commentary* on I John 2:15) This is the world that "lieth in the evil one," (I John 5:19) of which the evil one is prince. (John 14:30) Satan is the god of this world (II Corinthians 4:4) which hates Christ and His followers. (John 15:18) James writes "that the friendship of the world is enmity with God." (James 4:4) Jesus petitioned, "I pray not that thou shouldest take them from the world, but that thou shouldest keep them from the evil one. They are not of the world, even as I am not of the world." (John 17:15, 16) In Titus 2:12 we are told to deny "worldly lusts."

3. *Worldliness*. An often-used scriptural passage against worldliness is Romans 12:1, 2: "... And be not fashioned according to this world: but be ye transformed by the renewing of your mind, that ye may prove what is the good and acceptable and perfect will of God." In this text the expression "this world" or "the present world" is derived from the Old Testament distinction between "this world" and "the world to come," and here we find the word *aeon* or *age*. The basic assumption of Romans 12:2 is that "this world" does not and cannot discern the will of God. The unrenewed mind of "this world" is destitute of moral discernment. John Calvin tells us that "this world" substitutes its own inventions for the Word of God. The main thrust of Romans 12:2, according to Murray, is the *pattern* of thought and behavior. (J. Murray, *New International Commentary*) "Conformity to this age is to be wrapped up in the things that are temporal, to have all our thought oriented to that which is seen and temporal." (*ibid.*) This is "worldliness." In other words, it concerns the deepest motives and directions of life, being governed and determined either by iniquity or by the will of God. If we are to avoid conformity to this world, our motivation and the direction of our thought and life must be renewed. Only then are we able to sense for ourselves what is the "good and acceptable and perfect will of God," and to direct our conduct accordingly.

Romans 12:1, 2 strikes at the root of our being and not only at some outward manifestations of the Christian life. To draw a straight line from this text to "amusements" in general, or even to "worldly amusements" in particular, is to miss the force of the text and is a superficial application of it. This Word of God has more to say. *Every* human activity must be critically evaluated by the renewed, enlightened Christian mind to determine whether or not it is an activity in harmony with the will of God. A blanket endorsement or condemnation of a particular *area* or *sphere* of life is therefore out of the question. Personal conduct, family relations, political and business activity, the arts, even church affairs, must be evaluated in the light of the revealed will of God.

In his book, *De Gereformeerde Zede* (p. 168), Dr. R. Schippers indicates that in the course of history we have adopted the view that "the world" and therefore "worldliness" is that which belongs to the habits—which we do not share—of our non-christian contemporaries. We can see the "world" in the *amusements* of our opponents rather than in trade or commerce or in politics or war, in which we all are involved and active. We fail to see the "world" in our sitting in judgment upon others or in gossiping, or where indeed we must find it, in our hearts and minds.

Your Committee is in full agreement with the following views expressed on this matter in one of the 1951 reports to Synod: "Worldliness is not a thing, but a spirit. It is an affection and movement of the soul. It is a love of Self and of the Word to the exclusion of God. Being a love, it has its residence in the heart. It lives and grows in the depths of the human spirit. Because this is so, the first and by far the most effective way to oppose it, and in the last analysis the only way to overcome it, is by attacking it with spiritual weapons upon the only ground it ever occupies, the human heart. Happily the Christian can attack it there

because there has entered into him a Power not his own, the regenerating power of the Holy Spirit, which has called into being a new affection of the soul—the love of God, and the love of all creation for the sake of God. It is to the development of this new life and disposition by prayer, by works of love, and by attendance upon the Word and Sacraments that the Church, in the name of Christ, calls all its members; and it is in the life so developed that there lies the only hope of uprooting and mortifying those evil affections in which the essence of worldliness consists.” (Acts of Synod 1951, p. 166)

We now turn to I John 2:15-17: “Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh and the lust of the eyes and the vainglory of life, is not of the Father, but is of the world. And the world passeth away, and the lust thereof: but he that doeth the will of God abideth forever.” The opposites in this text are *to love the world* and *to do the will of God*. To love the world is nothing less than to give one’s heart to the world that lies in the evil one, (I John 5:19) for love is a matter of the heart. We would again refer to Ross’s commentary on “the world” as used here. This is not the world of nature around us. “The things that are in the world” are not material objects which can be possessed and enjoyed quite innocently, but *world* here is all that is alienated from and opposed to God, those elements which are necessarily evil—the three deadly enemies of the soul: the desire for unlawful gratification of the senses, the longing to behold unlawful sights because of the sinful pleasure to be derived from them, and the ostentatious pride in the possession of worldly resources. He who delights in these things is a foe of God and has no love for the Father in him. (A. Ross, *New International Commentary*, pp. 164-6)

This text does not condemn pleasure, but it does condemn *sinful* pleasure; not earthly possessions, but their *power* over the heart of man. It was the Lord Jesus himself who said, “If any man cometh unto me, and hateth not his own father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be my disciple.” (Luke 14:26) Texts such as these must be clearly understood in their proper context. In taking them out of context or applying them unwarrantedly to different situations, we do injustice to the message of Scripture as a whole. Their warning is unmistakably clear however; only God has the right to receive the adoration of our hearts and the consecration of our lives.

For “the world passeth away.” This refers not only to that which is sinful in this world, but to the world itself. The apostle Paul writes, “. . . the time is shortened, that henceforth both those that have wives may be as though they had none; and those that weep, as though they wept not; and those that rejoice, as though they rejoiced not; and those that buy, as though they possessed not; and those that use the world, as not using it to the full: for the fashion of this world passeth away.” (I Corinthians 7:29-31) Should we conclude from these words that Christians ought to avoid marriage or that they should abstain from weeping or rejoicing or from buying or using the world? Paul expresses the same

thought here as does John in the second chapter of his first epistle, namely, that "this world passeth away." Our conclusion cannot be that the world and the things of the world are bad in themselves, but rather that: 1) we must shun all evil, and 2) the things we may use should never occupy the central place in our heart where the love of God has been poured out by the Holy Spirit.

4. *Amusements.* The Synodical Report of 1928 speaks of a rightful place for relaxation, recreation, pleasure, diversion and amusement; but it also fosters the idea that *amusement* is a more dangerous area of life than such areas as the institutions of marriage and the family and such human endeavors as labor and industry. Man's activities in these and other fields of human endeavor seem less frivolous than in amusements and in the arts.

Your Committee contends that all of these institutions and activities (marriage, family, labor, industry, etc.) can become *worldly* in the sense of Romans 12 and I John 2; while on the other hand, "amusements" and the arts can be dedicated to the glory of God. Because we reject the dualism of nature and grace, and accept the Biblical opposites of sin and grace, we arrive at a more comprehensive view. We turn to words such as those found in Ecclesiastes 9:7-9: "Go thy way, eat thy bread with joy, and drink thy wine with a merry heart; for God hath already accepted thy works. Let thy garments be always white; and let not thy head lack oil. Live joyfully with the wife whom thou lovest all the days of thy life of vanity . . ." and in I Timothy 6:17: "Charge them that are rich in this present world, that they be not highminded, nor have their hopes set on the uncertainty of riches, but on *God, who giveth us richly all things to enjoy.*" We do not forget that these words from Ecclesiastes were written for Israel which was supposed to live separated from its pagan environment; but we remember also that Paul was writing to Christians who were living in the midst of a thoroughly pagan world where all of life was false religion. Against this background we agree with Kuyper's view that the secularization of state and society is one of the most fundamental concepts of Calvinism (A. Kuyper, *De Gemeene Gratie* II, p. 275), for it frees the *adiaphora* from their attachment to pagan religion. When pagan religion returns in the days of the Antichrist, Christians will be boycotted and they will be able to do nothing else but separate themselves as completely as possible. For us, still living between Israel's separation and the coming days of the Antichrist, there is as yet no simple straight line from "worldliness" to "amusements."

In harmony with the foregoing, we must also ask whether any human "institution" at the present time may be called an "institution of Satan." The Bible calls Satan "the prince of the world," but also states that "now shall the prince of this world be cast out," (John 12:31) which was fulfilled on the cross (Colossians 2:15). Christ also saves culture from Satan's usurpation, and therefore: "all things are yours; . . . the world, or life, or death, or things present, or things to come; all are yours; and ye are Christ's; and Christ is God's (I Corinthians 3:21-23).

There can be no doubt about Satan's efforts to lure man into sin.

Actually there is not one area of life where we are free from temptation; the battlefield is everywhere and this includes the spheres of arts and amusements. The dividing line between the acceptable and the sinful is not between one area and another, but within all areas of life.

The Synod of 1932 stated that "it is the policy of Reformed church government not to itemize and catalogue a list of particular sins." We concur, but would note that the Bible does itemize and catalogue particular sins (e.g.: Galatians 5:19-21). This, however, is an itemizing of *sins*, not of *areas of life* or of "institutions." Sin can and does enter institutions and therefore must be fought in any and all such instances. Even the State, whose power is ordained of God (Romans 13), can become the Beast. (Revelation 13)

There is therefore danger in synodical legislation (assuming that Synod did legislate) which would require consistories to demand of prospective members an avowal of abstinence in three specifically-mentioned amusements as a pre-requisite for membership in the Church. This is not to de-emphasize the importance of warning against evil in these amusements. However, we should refrain from giving the factitious impression that abstinence from these amusements puts one on the "safe" side of the dividing line which separates the domain of Satan from the "neutral" areas where he can do less harm.

B. *Christian Liberty*. Since the report presented to the Synod of 1928 dealt at length with the General Principle of Christian Liberty, your Committee does not feel the need for a lengthy discussion of the subject. Instead we offer the following summary:

1. Christian liberty consists of freedom from the bondage of sin,¹ from the judgment of God and from the bondage of death and corruption,² from the yoke of the law and its demands,³ and from the judgment of others.⁴ This freedom is given in Christ⁵ and the Holy Spirit.⁶

¹ John 8:34-36; Romans 6:14-23; 8-2 ² I Thessalonians 1:10; Romans 8:1, 2
³ Romans 6:14-23; Galatians 2:19; 5:1. ⁴ Romans 13:8; 14:4; 13-23; I Corinthians 7:23; 10:29. ⁵ John 15:15; Romans 10:4; I Corinthians 3:21, 23; 7:23; Galatians 5:1. ⁶ II Corinthians 3:17.

2. Christian liberty requires voluntary obedience to the law of God as a law of liberty¹ and as a law of love.² It is therefore a freedom to love and honor God,³ to love one's neighbor as oneself,⁴ and to love and train oneself for service in the kingdom of God.⁵

¹ James 1:25; 2:12; Psalm 119:44, 45. ² Romans 13:8; I Corinthians 1:8; Galatians 5:13; James 2:8. ³ I Corinthians 10:31; Philippians 1:27; Colossians 3:17.
⁴ I Corinthians 9:19; 10:32; 8:7-13; Romans 14:13-23. ⁵ Matthew 22:39; Ephesians 5:28-30; Acts 24:16; I Corinthians 7:29-31; 9:25; 10:12; Philippians 4:8.

3. It requires that in matters neither demanded nor forbidden by the Word of God the Christian is conscience-bound to make use of or to abstain from these things so as always to be well-pleasing unto God and as accountable unto Him. For all things are good and lawful in them-

selves,¹ but not all things are edifying.² The use of these things may not lead one to sin,³ nor be a stumbling block to others.⁴

¹ I Timothy 4:4, 5; Romans 14:14, 23; I Corinthians 2:21-23; 6:1; II Corinthians 6:10. ² I Corinthians 6:1; 10:23-26; Galatians 5:13; Hebrews 12:1. ³ I Corinthians 5:9, 10; II Corinthians 6:14; James 1:27; II Peter 2:20; Jude 23. ⁴ Romans 14:13-23; I Corinthians 8:7-13; 10:32.

4. The application of these guiding principles brings forth the following directives.

a. In all moral issues concerning which the Scriptures make known the will of God, the Christian bows voluntarily and without reservation in faithful obedience. (Matthew 6:10; Romans 12:2; I John 2:17)

b. The Christian is free from every ordinance above and beyond that which God demands in Holy Scripture, which is the only rule for faith and conduct. (Galatians 1:18; Revelation 22:18, 19; Belgic Confession, Article 7)

c. In the use of things temporal, the Christian shall be guided by an enlightened conscience, in prayerful submission to the Word of God and the guidance of the Holy Spirit, always maintaining an appreciative consideration of the pastoral guidance of the office-bearers of the church and of the mind of his fellow Christians. (Psalm 119:19; II Corinthians 3:7; I John 2:20, 27; Ephesians 3:16-19)

d. The Christian honors human authority in the home, the church, the school, the state and in all other spheres of society only for the sake of Christ who is our eternal King. No human authority may lay down laws of its own for Christian conduct. Those in authority *do* have the right to require submission to the law of Christ. They may and often must lay down regulations to maintain good order, but such regulations shall bind the conscience only in so far as they are in harmony with the Word of God. (Matthew 28:18; Heidelberg Catechism, Question 104; Belgic Confession, Article 32)

e. The exercise of the Christian's freedom of conscience should be restrained, not by the dictates of his fellowmen, but by his own love and faith, his concern for his own spiritual welfare and that of others, and by his desire to do the works of faith according to God's law and to His glory. (Heidelberg Catechism, Question 91)

f. Although Christian liberty is in principle a gift to all believers, it can be fully exercised only by those who are mature. The youth of the church are in a position analogous to that of Israel in the old covenant, being "under guardians and stewards" (Galatians 4:2). This places upon the parents the duty of guiding their children into a responsible exercise of Christian liberty; and places upon the Church the duty of coming to an understanding of the complexities of the life of contemporary youth, and in that light the duty of instructing them so they may properly discern the will of God for their lives.

C. *The Film Arts as a Cultural Medium*

Your committee is of the opinion that the Church, having concerned itself with the matter of movie attendance on the part of her members

in previous synodical action, must at this point make clear that it accepts the film arts as a legitimate cultural medium to be used by the Christian in the same way that every cultural medium is to be used, whether that be the literature of the ages, the daily newspaper, news magazines, radio, television, the media in the field of music or whatever such media might be listed. The fact that cultural media in general are largely under secular control has in no sense made them illegitimate to discriminating Christian use. It seems that this would be self-evident when applied to the matter of the products of the film industry. However, the Church has to this time not seen fit to make this affirmation and has rather clearly implied the opposite. One could seek to refute such a claim by pointing to the acceptance of educational films and the products of "Christian film producers," the latter being largely those films calculated to present the gospel and to promote the Christian religion. But this does not meet the argument. We have reference to what might be called the secular film industry—at one time designated as the "Hollywood movie," but at present arising out of the cultural life of many nations in our Western world. This film industry is no more nor less secular than the daily newspaper, the radio or the literature of our Western world. The Church has never found it necessary to make deliverances with respect to the legitimacy of these media, but neither has it made decisions about the use of newspapers, radio or literature. Having concerned itself with the use of the products of the film industry, the question of the legitimacy of the film arts as a cultural medium is one which Synod cannot avoid.

It is further necessary to speak out on the legitimacy of the film as a cultural medium because it must be made clear to the membership of the Church that a legitimate cultural medium can be used for good or for evil, and that the products of the film industry must be judged on their merit and not on the basis of an *a priori* rejection of the medium. To reject every product of any cultural medium without a consideration of the merit of the product is foreign to the principles of a Calvinistic way of life.

The advent of television, which is an essential combination of radio and the film industry, is, from a practical point of view, forcing us in this direction. TV is found in 89% of our homes. This is tantamount to a *defacto* acceptance of the film arts and the film industry as a legitimate cultural enterprise. It is therefore incumbent upon Synod to acknowledge this if it is to make any relevant and fruitful deliverances with respect to the use of the film arts by the members of the Church.

This is all the more necessary if our witness is to have relevance and redemptive value in society. For while synodical declarations are binding upon the membership of the Church, they are also a witness in the name of Christ to the world in which we live and in the communities where our congregations are found, and of utmost importance to those whom we call to consider the fellowship of our Church. In a society that is slowly choking in its own filth and evil, the Church must speak as clearly and relevantly as possible. To fail at this point to draw the clear distinction between the "movies" as a *medium* of culture and as

a *product* that can be either good or bad would be tragic for our witness and a great disservice to our fellowmen. Our witness is, in the scriptural figure, salt that has saltiness. If it loses that "saltiness" it is good for nothing.

D. *Christian Film Critique*

1. It is a rather simple matter to affirm that there are good movies (and your committee is convinced that there are films being shown today that are acceptable by Christian standards), but it is not a simple matter to determine which are acceptable. That is not because it is difficult to tell the difference between a good and an evil deed as portrayed in film, but because feature films are largely *dramatic* portrayals of *life*. The drama has been called an artistic presentation of human life purporting to give insight into the deeper meaning of human existence. It presents human life in all its situations, its struggles and conflicts. Its purpose is both to entertain and to instruct. Drama can be acted out by players on a stage but it can also be transferred to the motion-picture or television screen. Such dramatic presentations include comedy, tragedy, and satire. They deal with romance and adventure, crime, social problems, racial strife and the like. They show emotions, produce excitement and convey ideas. They exert social and moral influences upon the audience. Especially television "brings the world into the homes" and can influence our thought, our understanding, our likes and dislikes, our manner of speech and dress, our buying habits and moral code.

In the interest of legitimate realism human evil must often be presented along with the good. A "Pollyanna" view of life portrayed in the film arts would be of little value to the Christian and possibly as unacceptable as any other false picture of life. But we are faced with the question of what is then, ultimately, good and evil in the dramatic arts, and how a Christian should evaluate what is being offered from varied sources.

2. We are confronted with a difficult question: May a Christian ever play or view or hear or read anything that is not according to God's commandments? We can only make some observations on the subject. We must distinguish between the depiction of sin as something glamorous and desirable inciting lust and passion and that portrayal whereby sin, in a redemptive struggle between good and evil, is rejected and overcome.

There can be no doubt about the fact that many movies portray sin in a way that is utterly unacceptable according to Christian moral standards. When sin is tolerated and even propagated as a normal feature of human life, when its exposition leads into the temptation to imitate it, when it paralyzes critical evaluation and plays upon unbridled passions, then we must condemn those features. With regard to these features the Scripture speaks clearly: "Fornication, and all uncleanness, or covetousness let it not even be named among you" and "have no fellowship with the unfruitful works of darkness, but rather even reprove them; for the things which are done by them in secret it is a shame even to speak of" (Ephesians 5:3, 11, 12). The Motion Picture Production Code of 1930 stated: "No picture shall be produced which will lower the moral

standards of those who see it." This raises the question of how low the producer estimates the moral standards of the average viewer, below which he cannot descend. What has been called "the great sex-swindle," not only in feature-films, but even in cartoons and commercials, stands condemned in the light of God's commandment, "Since our body and soul are both temples of the Holy Spirit, it is His will that we keep both pure and holy; wherefore He forbids all unchaste actions, gestures, words, thoughts, desires, and *whatever may entice* one thereto." (Heidelberg Catechism, Question 109). Moreover it is not only the portrayal of sin in the strict sense of the word, such as crime, immorality, violence, cruelty and other evils, that confront us, but often a life-view is offered either directly or indirectly. Many movies, having no objectionable scenes must still be considered objectionable because they portray and explain life in a way which militates against the only God-given explanation rooted in the concepts of sin and redemption. Whenever such a presentation conflicts with God's revelation it has to be called a false interpretation of life and in certain cases even false religion. In this context we must call the glamorization and near deification of "stardom" one of the most unhealthy aspects of the film industry. Even Biblical themes are often distorted and desecrated. We must object to the injustice done to sacred subjects as well as to the exploitation of the evil of Biblical characters.

It is also possible, however, to incorporate sin in a dramatic presentation in such a way that it occupies the proper place it has according to God's revelation, as a reality that must be overcome. Such a presentation serves a cathartic purpose and has redemptive value. It helps in the struggle against evil and is morally acceptable. The film critique and reviews of Christians of other church groups have helped promote this type of film. For this we must be grateful, but we must also ask if there are not qualified members in our own Church who could make valuable contributions. There is a positive task of claiming this area of the film arts for the Kingdom of our Master, Jesus Christ. It is a strategic area and the time is short, but of this task also it is true: Blessed is the servant doing the work of the Master when He comes!

3. All of this indicates the need for film critique in the Reformed community and it places upon the Christian community—in distinction from the Church—the solemn obligation to go to work in this field. The idea that our colleges might introduce courses in the subject of cinematography and that our Church publications might provide reviews is worthy of further consideration. There is urgent need for providing guidance and information and for the development of good Christian taste in these matters. Many people who state that they only go to see "good movies" do not know what they are talking about. Contemporary youth are particularly fascinated by the language of the film arts. We ought to guide and instruct them in understanding this language, in discerning its values, and in distinguishing the precious from the vile. This is a delicate task and simply forbidding our youth to view any dramatic presentations does not resolve the problem. This would not only be unrealistic but also irresponsible. As the teaching of literature helps to discriminate in the world of books, so the teaching of the film arts

should help in acquiring an experienced Christian approach to films and plays.

A Christian critique of the film arts therefore requires careful analysis of film and television products by specialists in the fields of Christian ethics as well as art. (These should be persons who are well acquainted with the subtle as well as overt deceptions built into the visual arts.) Such a critique also requires the cooperation of pedagogues and psychologists who can contribute from their professional insights. For, indeed, a typical audience is composed of a diverse group of persons whose intellectual, emotional, and cultural characteristics show pointed differences. What may be acceptable for one group of viewers may be objectionable for another group.

Your Committee offers further suggestions on this matter in the chapters on the cultural and the pastoral task.

E. The Christian Film Industry

There is in our day a vigorous effort to produce "Christian" or "gospel" films, and such a volume of these films is presently on the market that one might be led to conclude that we have the answer to the problem of finding "good" films. Your Committee would venture a few remarks with respect to the Christian film industry.

1. The primary intent and purpose of most of the Christian film producers is to use the film arts as a witness to the gospel and the salvation of sinners. We do not criticize this purpose; we would only point out that this falls short of the fuller purpose of developing a Christian approach to life and culture which is the ideal of a Calvinistic way of life. We would see Christian film arts in that light. There are, of course, exceptions to this general categorization.

2. The modern "Christian" film is generally shot-through with unreformed assumptions in theology and suffers from a superficial presentation of life's problems and from unrealistic solutions to the same. This over-simplification of the process of salvation and of the life that flows forth from it can often be as detrimental to the Christian life as that which is secular in the ultimate sense of that term. Again, there are exceptions to this in the output of some producers of Christian films.

3. The overall artistic quality of "Christian" films is far below the standard which is maintained by the secular film industry. A good film should be technically as well as morally good. It has been claimed that the "Christian" film industry lacks both skilled personnel and money to put out a good product. In this we can only sympathize with those who are doing their best against heavy competition.

VIII. OUR SURVEYS

A. Ministerial Survey

The ministerial survey calculated to determine consistorial practice with respect to the decisions of 1928-51 was set up and administered by your Committee without professional advice and without the use of sampling techniques. The survey questionnaire was sent to every minister presently in congregational service, with no provision being made to obtain infor-

mation about the practice in consistories having no minister. In a few instances a minister saw fit to answer with respect to his former congregation. In total, 394 questionnaires were returned, which can be considered an exceptionally high response since the 1965 Yearbook lists 489 ministers in congregational service, indicating an 80% return. We hereby present the results that the Committee feels are clearly trustworthy. Questions No. 5 and No. 6 were of such a nature that the Committee does not feel that clear, unambiguous answers were forthcoming.

1. "Does your consistory inquire of those seeking permission to profess their faith what their attitudes and practices are with respect to worldly amusements?"

Yes: 88.5% No: 11.5%

It should be noted that several ministers answering "No" did indicate in notes that the consistory did ask about worldliness. It can thus be concluded that "worldliness" is the concern of all consistories. Some do not specifically single out the area of amusements.

2. "If 'yes' on 1, does your consistory inquire about their attitudes with respect to movie attendance, card playing and dancing specifically?" (Answered by the 88.5%)

Yes: 51.5%; No: 37%

This clearly indicates that about half of the consistories do question about the matter that is the concern of this Committee, that is, movie attendance, attitudes, and practices. (It should also be noted that some ministers indicated that while the consistory did ask about movie attendance it did not ask about card playing.)

3. "What does your consistory consider is satisfactory practice with respect to movie attendance?" Two categories were presented.

Total Abstinence: 35%

Discriminate Attendance: 55.5%

Other or No Answer: 9.5%

This question was intended to determine the *thinking* of consistories as that comes to expression in the process of admitting candidates for profession of faith, many of whom admit to attending movies if and when asked about it. We realize that in every consistory there could be some difference of opinion, but we also feel that the results are indicative of consistorial thinking.

4. "If 'yes' on 2, what does your consistory do concretely re movie attendance?" Three categories were presented.

Exact a promise of abstinence: 2%

Warn against movies and urge abstinence: 57%

Urge discrimination when they do attend: 22%

Both, Warning and Urging discrimination: 18%

The responses to this question are from that 51.5% in which the consistory asks specifically about movie attendance. The question was intended to determine not just the thinking of the consistory but the actual practice of the consistory when candidates come before it who admit to movie attendance. The answers indicate that 98% of the consistories *do* admit members who attend movies. 2% take the position that movie at-

tendance is totally incompatible with church membership. 57% take a rather strict attitude toward movie attendance, but ultimately leave the decision of attendance or non-attendance to the individual. 18% would allow discriminate attendance, though not endorsing it. 22% take the position that discriminate attendance is the proper Christian stance, even in the light of synodical regulations.

It is clear of course that the 48.5% of the consistories not considered in this question would generally be more lenient with respect to individual freedom in these matters.

Conclusions. Your Committee is of the opinion that the results of this survey indicate most emphatically that there is no unity in the thinking or the practice of the consistories in the matter of interpreting and applying the decisions of Synod as these were taken in 1929 and 1951. The reasons for this are likely two-fold, either or both of which apply in some instances: that the decisions are not clear enough or that they are not considered to be relevant today and are thus being ignored to some extent by many consistories. To us this is much more significant than the evidence of confusion about or ignoring of synodical decisions on the part of the membership of the Church. It is also plain that we can expect no forthright and unequivocal response on the part of the membership of the Church if these ruling bodies charged with the responsibility of interpreting and applying synodical decisions are not of one mind essentially.

However, it is not the intention of your Committee to indict the consistories for lack of concern for the welfare of the Church or for failure in applying synodical positions and regulations. Rather our aim is to indicate that consistories, working faithfully under the guidance of the Holy Spirit, have found it impossible to apply the synodical position and regulations with any degree of unanimity in the present situation. There is evidence to indicate that many consistories have, since 1928, experienced grave difficulty in living with the synodical decisions. The history of appeals to Synod for a more valid and workable position would seem to indicate this to be true. The decisions of 1951 did not bring us closer to a solution of the problem.

The contention that a synodical position should not be determined from the results of a survey is indeed well taken. The practices of the members of the Church can never become the principles which the Church adopts for guidance in Christian living. However, when those ruling bodies in the Church primarily entrusted with the spiritual care of the flock of Christ can no longer endorse a synodical position with a goodly degree of unanimity, it is time for Synod to re-search the Scripture for all the relevant principles, re-evaluate its position and redefine its witness in the area of concern.

Further, the response to question No. 3 indicates that 55% of the consistories, in the judgment of the ministers serving them, are of a mind that would endorse discriminate attendance as satisfactory practice with respect to movie attendance, given the present synodical stand. (This involves three out of every five churches in which a judgment could be made.) This very clearly indicates the direction in which the churches

are being led by those who are entrusted with the pastoral care of the congregations. One can regret that this is in obvious conflict with the decisions of the Synod of 1951 which "did not condone participation in" movie attendance, but one could also regret that these decisions are not more in harmony with the mind of the churches.

B. *Adult Survey*

The adult phase of the membership survey was conducted on the basis of scientific methods of sampling and analysis with a view to gaining as much information as possible about the attitudes and practices of the adult membership of the Christian Reformed Church with respect not only to movie attendance but also the viewing of television. We can only report a small amount of the information that is contained in the responses to this questionnaire, but we have included everything that we feel to be relevant in arriving at a basic picture of what our membership thinks and does in the area of the film arts. The wealth of information that can still be derived from the questionnaires through further analysis should prove valuable to any agency charged with the task of giving a more specific interpretation of denominational attitudes and actions.

Copies of the original questionnaire and the specific responses to each question are available for synodical examination.

The following is a simplified presentation of the survey responses with percentages generally given in the nearest whole number.

1. Movie attendance in the past 12 months:
 - 11% have never attended a movie (2% once or twice in life)
 - 48% have attended, but not in the past 12 months
 - 26% once or twice a year
 - 9% once a month or less
 - 2% more than once a month
 - 4% no answer
2. Age at which first attended a movie:
 - 10% 10 years or younger
 - 20% 11—14 years
 - 44% 15—18 years
 - 25% 19 years and over
3. Attended movies with parents:
 - 21% yes; 79% no.
4. Parents' policy with respect to movie attendance (of those who attend):
 - 46% strict disapproval
 - 36% general disapproval with exception for good movies
 - 12% no definite policy
 - 3% encouraged to see some films.
5. Those who have never attended, the main reason they abstain:
 - 57% personal Christian convictions
 - 12% parental teaching
 - 8% no interest
 - 4% no time
 - 4% synodical declarations
 - 4% financial considerations
 - 6% would not be approved by friends.

6. Opinion on what most accurately describes personal overall impression of movies: (typical or average film)
- 5% educational
 - 21% harmless entertainment and relaxation
 - 34% general waste of time
 - 17% harmful entertainment
 - 12% bad information and values
 - 10% no answer and other.
7. What should be the policy of parents re children's movie attendance:
- 26% strict disapproval
 - 60% general disapproval with exception for "good" films
 - 3% no definite policy
 - 9% encouraged to see some films
 - 2% no answer
8. a) Television viewing: b) Television set in home:
- 93% Yes; 5% No 89% Yes; 9% No
9. Why no television set in the home (9%);
- 49% personal Christian convictions
 - 23% no interest
 - 9% no time
 - 7% parental teaching (influence)
 - 3% financial reasons
 - 9% other or no answer
10. Programs preferred most (listing 2 each)
- 47% current events (& news)
 - 41% sports
 - 33% comedy
 - 21% educational
 - 15% documentaries
 - 8% movies
 - 2% panels
 - 2% family shows
 - 31% no answer
- 11a. Program restrictions on TV
- 30% no restrictions (includes homes without children)
 - 13% yes, but not specified
 - 18% killing and violence
 - 6% crime and sex
 - 8% "scary stuff"
 - 3% westerns
 - 3% dancing
 - 3% movies
 - 3% "worldly amusements"
 - 1% sacrilegious
 - 10% no answer
- 11b. No restrictions (30% in 11a.)
- 21% with children
 - 40% without children
- 11c. Restrictions on TV viewing:
- 32% no restrictions
 - 30% Sundays
 - 9% school work first
 - 5% combinations of Sunday, school work, only religious on Sunday
 - 4% no late hours
 - 3% mealtime
 - 2% war films
 - 14% other or no answer

12. Hours per day TV is viewed:
 43% less than one hour
 38% one to two hours
 10% three to four hours
 1% five to six hours
 8% no answer
13. Does the Church have a stand on:
- | | |
|---------------------|----------------|
| a. Movie attendance | b. TV viewing |
| 83% yes | 47% yes |
| 8% No | 30% no |
| 6% don't know | 17% don't know |
| 3% no answer | 6% no answer |
14. Opinion on what the stand or advice of the Church is:
- | | |
|------------------------------|------------------------|
| a. Movie attendance | b. TV viewing |
| 24% to forbid it | 4% forbid it |
| 52% warn against it | 13% warn against it |
| 9% advise us to be selective | 49% advise selectivity |
| 14% other or no answer | 34% other or no answer |
15. Opinion on where primary concern in these matters rests:
- | | |
|-----------------------------|------------------------------|
| a. Movie attendance | b. TV viewing |
| 62% onself and one's family | 80% oneself and one's family |
| 14% local church | 3% local church |
| 15% the denomination | 8% the denomination |
| 9% other or no answer | 9% other or no answer |
16. Opinion on what decision Synod should take:
- | | |
|----------------------------|----------------------------|
| a. Movie attendance | b. TV viewing |
| 15% forbid it | 3% forbid it |
| 33% warn against it | 12% warn against it |
| 47% advise to be selective | 78% advise to be selective |
| 5% other or no answer | 7% other or no answer |

Analysis. We do not propose a lengthy analysis of these findings. The statistics are quite clear in each category. It should be noted that the sample was not only taken from all over the denomination but it covered the whole range of the adult membership of the church (source of names: church directories). This indicates that much could be done by way of analysis of the practices and thinking of the membership at various age levels in our membership. We do not propose to print these results in detail simply because of the volume of the material. However, with respect to the question of attendance or non-attendance, it is plain that with the increase in age the amount of movie attendance decreases. This is demonstrated by the survey. Totalling all those who attend movies at least once a year the following figures emerge:

- 64% 20—29 years of age
- 43% 30—39 years of age
- 38% 40—49 years of age
- 27% 50—59 years of age
- 20% 60—69 years of age
- 8% 70 years of age and older

It should be noted that while nearly half of the parents of those who are now our adults strongly disapproved of movie attendance, the other

half maintained a position which allowed some movie attendance, though sharply limited to "good" movies.

It is also interesting to note that of those who have never attended a movie, only 4% gave "synodical regulations" as their main reason for not attending. This indicates that even the most conservative among our adult members are, as they see themselves, not legalists, and further, that we cannot expect any large-scale uncategorical response to a restrictive synodical position.

It is also instructive to note that the present adult generation is more inclined to endorse selective movie attendance than the former generation. Whereas nearly half of their parents "strongly disapproved" of attendance, only 26% of the present adults would favor the same position. The dominant idea both in theory and practice is that there ought to be room for those films which can be called "good."

One of the most striking and possibly disconcerting statistics is that which reveals personal impressions of the quality of the average or typical movie. Only 29% of the adults sampled placed the average movie in the harmful or bad category. Nearly as many, 26%, placed the movie in the harmless or educational category with 34% indicating the category, "general waste of time." One would be hard-pressed to explain this in view of the Church's long standing condemnation of the institution of the movie theater and the fact that so much of what is produced is very unwholesome.

* * *

With respect to the viewing of television, it should be noted that while the 30% in which there is no restriction as to *what* may be viewed includes homes where there are no children (therefore less restriction would be expected), yet there are even more homes in which there are no restriction as to *when*. This might also be influenced by the absence of children, but it does indicate that there is a large measure of unrestricted use of television. It should also be indicated here that the questions with respect to restrictions in viewing TV were cast so as to elicit the viewer's own restrictions, not those he could find in a prepared check-off list. The answers fell into rather clear categories which have been reported above.

It would seem that the average adult does not engage in an inordinate amount of TV viewing.

C. *The Teen-age Survey*

The teen-age survey questionnaire was sent to all the teen-agers who were listed as family members of those returning the adult questionnaire. These questionnaires were sent to persons between the ages of 12 and 21. Again it must be stated that we cannot present all of the results and statistics produced by this survey. We aim to give those statistics that are most relevant to the problem before us.

It is possible from the statistics produced by the survey to describe what might be called the "average teen-ager" answering our questionnaire. The picture would be something like this, without considering differences there might be between boys and girls. Our "average teen-ager" is 15 years of age, has been or is active in two youth group or church-

related activities, but has not been a leader in any of these. He saw his first movie by the time he was 12 years old and he judges that he attends the movies once or twice a year. He saw his first movie with either his parents or a school friend. His parents disapprove of movie attendance in general, allowing the exception for "good" movies. He discusses with his parents the movies he has seen. He goes to movies that can be called "good" movies. He judges whether a movie will be "good" in one of three ways: either his friends advise him, he is advised by his parents, or he reads some type of review. In his judgment he sees above-average movies. He considers the *Sound of Music* and Disney movies to be the most worthwhile. He likes comedy and cartoon movies and musicals the best. The last movie he saw was undoubtedly the *Sound of Music*, while his less than average friend was seeing *Thunderball*. He thinks that the average or typical movie is rather harmless entertainment bordering on a waste of time. He thinks his parents ought to disapprove of his attending movies except for some "good" movies that are being produced.

He is a confirmed television viewer who likes comedy and movies best in his rating of programs, with sports coming in third. He thinks comedy shows and news to be most worthwhile or profitable, then drama. There are some restrictions in his home as to what he may view on TV, but it is hard to say precisely what he may not watch. He will likely not be allowed to watch TV on Sunday or when his school work is not finished, and he will watch TV for about one and one-half hours a day.

He thinks that the Church has taken a stand on movies which warns against attendance, whereas he has no clear understanding of whether the Church has or has not said anything about television. He thinks his parents ought to decide whether or not he can go to movies, but he will soon change his mind. In a couple of years he will be convinced that he should decide independently. He can't make up his mind as to whether he or his parents should decide about his TV habits, but give him a year and his mind will be made up. He is convinced that if the Church makes a decision with respect to movie attendance, it should advise the members of the Church to be selective. He is even more convinced of this with respect to TV.

Statistics

1. Movie attendance habits:
 - 28% never attended
 - 9% not in past 12 months
 - 28% once or twice a year
 - 19% less than once a month
 - 10% about once a month
 - 4% once a week or less.

2. Reasons for not attending: (28% of total)
 - 25% personal religious conviction
 - 28% parents will not allow it
 - 17% parents discourage it
 - 15% not interested in movies
 - 5% Church forbids it
 - 4% no time
 - 6% other or not specified

3. Age at which first attended a movie:

- 37% 10 years or less
- 17% 11—12 years
- 18% 13—14 years
- 20% 15—16 years
- 6% 17—18 years
- 2% 19—21 years

4. a. Associate at first movie:

- 40% parents
- 29% school friends
- 13% brother or sister
- 6% other relative
- 4% friends
- 3% date
- 5% other or no answer

b. Parents have gone with them:

- 58% yes
- 42% no

5. Parental policy of those who attend movies:

- 14% strong disapproval
- 67% disapprove except for "good" movies
- 8% indifferent
- 4% encouraged to see some
- 7% other or no answer

6. Discuss movie with parents:

- 77% yes
- 21% no
- 2% no answer

7. Deciding factor on attendance when friends propose attending a movie:

- 69% if it is a "good" movie
- 10% ask parents
- 5% good movie and ask parents
- 3% good movie and they have money
- 2% friend's choice
- 11% other or no answer

8. How they decide which movie to attend:

- 25% read reviews
- 21% parents advice
- 20% friend's choice
- 12% whatever is playing
- 4% reviews and friend's choice
- 3% current attraction
- 3% parents, friends, reviews
- 3% other "combinations"
- 6% other not specified
- 3% no answer

9. Type of movies seen:

- 1% below average
- 4% some below average
- 17% average
- 26% some above average
- 27% mostly above average
- 20% all above average
- 5% no answer

10. Most worthwhile movies: (based on actual movies named)

- 23% Sound of Music
- 20% Disney productions
- 11% historical - documentaries
- 9% Cinerama
- 9% musicals
- 8% religious
- 5% drama and sex
- 3% comedy
- 3% western - violence
- 3% Rock 'n Roll
- 2% horror - murder
- 4% all others

11. Kind of movies liked most:

- 21% musicals
- 25% comedy - cartoon
- 10% detective
- 10% war films
- 10% love and romance
- 6% nature films
- 5% historical
- 5% westerns
- 3% science
- 5% all others

12. Impression of typical or average movie:

- 3% educational
- 47% harmless entertainment
- 27% waste of time generally
- 9% harmful entertainment
- 8% full of bad ideas & information
- 6% no answer

13. Idea of what parental attitude should be:

- 18% strong disapproval
- 61% disapprove with exceptions for "good" movies
- 2% general disapproval
- 3% parents decide until old enough
- 7% encourage to see some movies
- 4% indifferent to problem
- 1% own decision
- 3% other or no answer

14. 96% watch TV; 87% have TV in their homes

15. Kinds of TV liked most:

- 40% comedy
- 23% movies
- 15% sports
- 6% educational
- 4% current events
- 2% detective - westerns
- 2% drama
- 1% family - variety
- 1% music
- 5% other categories

16. Most profitable TV programs: (based on actual programs named)
- 22% comedy
 - 19% news
 - 18% drama
 - 11% sports
 - 7% westerns
 - 6% "kids" programs
 - 6% quiz programs
 - 4% movies
 - 4% music
 - 3% fantasy
 - 1% religious
17. Kind of TV programs like most : (based on actual programs named)
- 3% news
 - 2% music
 - 1.3% dancing (Rock 'n Roll)
 - 22% situation comedy
 - 1.4% quiz & panels
 - 5% sports
 - 2% movies variety shows
 - 16% drama, mystery & detective
 - 7% westerns & war
 - 2% children's programs
 - 6% fantasy
 - 0.3% religious
 - 31% no answer
18. TV program restrictions:
- 31% none
 - 19% restrictions, none specifically
 - 14% killing & violence
 - 8% horror
 - 7% passion - sex
 - 6% dancing
 - 5% movies
 - 4% westerns
 - 3% sacrilegious
 - 1% "soap opera"
 - 3% other
19. Time restrictions on TV:
- 20% none
 - 15% yes, but none specifically
 - 24% Sundays
 - 6% Sundays, with exceptions
 - 18% school work first
 - 10% late hours
 - 4% mealtime
 - 3% other
20. Hours TV per day:
- 21% less than 1/2 hour
 - 11% half hour
 - 22% one hour
 - 25% two hours
 - 11% three hours
 - 5% four hours
 - 1% five or more
 - 4% no answer

21. Ever watch TV on Sunday:
89% yes; 8% no
22. Ever watch movies on TV:
90% yes; 7% no
23. Does the Church offer advice on movie attendance?
66% yes; 11% no; 22% don't know
24. Does the Church offer advice on TV viewing:
38% yes; 28% no; 33% don't know
25. Nature of advice on movies:
22% forbids attendance
56% warns against it
21% advises us to be selective
26. Nature of advice on TV:
1% forbids viewing
11% warns against it
86% advises us to be selective
27. Who should decide movie attendance and TV viewing:
- | | |
|-----------------------------|----------------------------|
| a. Movie attendance: | b. TV viewing: |
| 36% person himself | 45% person himself |
| 37% parents | 39% parents |
| 6% one's own church | 2% one's own church |
| 5% Synod | 1% Synod |
| 6% person himself & parents | 5% person himself, parents |
| 1% parents and church | 2% parents & church |
| 2% all the above | 2% all the above |
| 6% other or no answer | 4% other or no answer |
28. What should the Church decide about movie attendance and TV viewing:
- | | |
|--------------------------------|------------------------|
| a. Movie attendance: | b. TV viewing: |
| 12% forbid it | 0.4% forbid it |
| 27% warn against it | 5% warn against it |
| 56% advise us to be selective | 85% advise selectivity |
| 2% movie censor | 3% nothing |
| 1% warn and advise selectively | 1% warn and advise |
| 2% no answer | 5% other & no answer |

Analysis. While the statistics here presented require little in the way of explanation, there are a few items which should receive some special attention.

1. While 28% of those responding have never attended movies, it should be remembered that this response includes the age brackets of 12-13 and 14-15 years, and these two groups make up half of the responses. Their frequency of attendance at movies was much lower than the older groups. The 12-13 group shows 40% never attended, while the 14-15 year group shows 36% never attended, while the 18-19 year group shows only 7% never attended. The inclusion of so many very young teenagers whose movie habits tend to be very restricted tends to lower the statistic for average attendance. While the average for "once a month" attendance is only 10%, it is 22% for the 18-19 year group and 25% for the 20-21 year group.

2. Many of our teenagers begin to go to movies at a very early age, and the conclusion must be drawn that they do this with parental consent and cooperation. This is further borne out in the statistic that shows a large amount of family attendance. In 58% of the responses the parents had attended with their children (where the child had attended) and in 77%, the children have discussed the movies they attend with their parents. This indicates that "sneaking to the movies" is no longer in vogue.

3. Our teenagers will not admit to indiscriminate movie attendance. On the contrary, they claim they choose good movies and their reporting of the films they have actually seen indicates they do attend what are generally conceded to be the better-type movies. While your Committee has viewed a few of the current productions, it would not at this point wish to make a judgment as to whether our teenagers are attending good films or not. The task of film critique is not ours. It is obvious though, that these movies generally conceded to be good are vastly superior to those general conceded to be unwholesome. It must be recognized that some of our teenagers are attending movies that received a "no" rating in *Parents Magazine*. This then, is an area of special concern for all who bear responsibility in guiding our teenagers to a wholesome Christian way of life. It should also not escape us that exactly half of the teenagers responding consider the typical movie to be essentially harmless and either entertaining or educational. This would indicate, in the judgment of your Committee, that it is high time that we as a Christian community, by direct analysis of specific movies, do something to educate our teenagers and their parents in what is and what is not harmful in the portrayal of life by the modern film industry.

4. Comparing the TV problem with the movie problem leads us, if we are willing to face the facts, to conclude that they compare as does a giant to a pygmy. That is, they are of the same species but the one completely dwarfs the other by the sheer "weight" of its presence. While our average teener spends two to five hours per *year* in a movie theater and some about that much in a month, he spends 10 hours a *week* and in some cases as many as 20 hours a week with television. He will be watching either comedy—much of it inane and frivolous—or a movie for 63% of that time. In one third of the homes of our Church there is likely to be no restriction as to what he may view, with the restrictions in most of the other homes tending to be quite limited and superficial and often non-specific. Considering the large amount of condemnation which is being heaped upon the television industry by its critics both Christian and secular, it is indeed urgent that we take steps toward solving what is obviously our most crucial problem, that of a non-productive use of television.

D. *Film Arts Attitudes in Canada and U.S.A.*

An interesting comparison that can be drawn out of the responses to the questionnaires of both the adult and the teenage surveys—at every point touched by the questionnaires—is that between the Canadian and American attitudes and practices as that relates to the film arts question in the Christian Reformed Church.

1. Adult movie attendance:

Frequency	U.S.A.	Canada
Never attended	9%	16%
Only once in life or not in last 12 months	50%	46%
Once or twice a year	27%	27%
Less than once a month	7%	4%
One to three times a month	4%	3%
Once or twice a week	0.6%	1%
No answer	3%	3%

2. Teenage movie attendance:

Frequency	U.S.A.	Canada
Never attended	28%	25%
Not in last year or only once	9%	19%
Once or twice a year	28%	29%
Three to 10 times a year	30%	24%
Less than once a week	4%	0%
More than once a week	0.2%	1.5%
No answer	1%	1.5%

This survey clearly indicates that no significant difference exists between the movie habits of Canadian and American members of the Christian Reformed churches. Although the survey conducted by Classis Eastern Ontario cannot be used in a direct comparison with our surveys, yet it is obvious that the picture conveyed by that survey is generally similar to ours for the age group involved. It should be noted that the Eastern Ontario survey included ages 13 to 27 years while our teenage grouping is from 12 to 21 years. This could account for the generally higher percentage of movie attendance reported by Classis Eastern Ontario.

E. *Evaluation of Present Practice in the Light of 1928-51*

How shall we now view the wide-spread patronization of the movie theater on the part of the Church's membership in the light of the synodical decisions of 1928-51?

The judgment we reach in this matter will depend on what we consider to be the import of the synodical decisions. If we should hold that Synod essentially forbade movie attendance, then we are faced with a rather deplorable disregard for the deliverances and the authority of Synod. If, on the other hand, we should hold that Synod in warning against movie attendance was nonetheless leaving the actual decision of attendance or non-attendance to the judgment of the members of the Church and to the parents of the young people, then attendance as such could be construed as a rightful exercise of Christian liberty. In view of the large division of opinion as to the exact stand of Synod, we ought not to conclude that the prevalence of movie attendance is evidence that the membership of the Church has no respect for synodical decisions.

It should be pointed out, however, that the decisions of Synod failed to help the members of the Church who, insisting that the principle of Christian liberty left them free to attend the theater if they chose, were not clearly advised that, should they choose to attend, they be very alert to the responsibilities involved in the exercise of that liberty; and that consequently any movie attendance be on the basis of discriminate choice.

IX. THE CULTURAL TASK IN THE FILM ARTS

A. *The Educational Task*

Your Committee is of the opinion that the membership of our Church has generally taken a negative attitude toward the film arts because of the negative synodical stand on movie attendance, and the average member is therefore less than truly appreciative of the good that can be found in films and is equally unaware of what specifically constitutes evil in the film arts. Like judging a book by its cover, he judges a movie by its advertisement. He has been given little or no guidance in the matter of assessing and evaluating what is offered in the theater or for that matter on his television set. In spite of the negative synodical stand the membership of the Church is attending the theater and will continue to do so in increasing numbers and likely with greater regularity.

If this is so, we can only conclude that the membership of the Church must be encouraged to become more sensitive to what is good and what is evil in the film arts—what has value and what is degrading. There is therefore a large educational task that must be initiated by responsible agencies at the various levels of life in our Christian community. We must strive for a critically-informed appreciation of the culture communicated by the film arts media.

To attain such sensitivity it is imperative that our Christian community begin to engage in a responsible critique of the film arts. We need study in depth of television, a phenomenon which has taken deep root in the life of nearly every member of the Church.

Your Committee is of the opinion that such evaluation is not the task of Synod. We also are of the opinion that Synod is not called to designate specifically whose task this shall be. It can only declare that the task must be undertaken speedily and responsibly, either by existing organizations or publications or by such agencies as might be specially brought into being for this purpose.

Since such an educational task has at its very heart a responsible critique of the film arts, it is natural that such well-founded criticism should be given to others as well as to our own members. This would constitute a cultural as well as a religious witness, with both protest and commendation based on the merits of the products of the film arts. This searching criticism would fulfill a basic duty to the broader aspects of the Church of the Lord and to the society in which we live and would contribute to our function as the "salt" and the "leaven" and the "light" in our secular world.

B. *Film Production*

Classis Eastern Ontario has argued that our Christian Reformed community should begin the work of film production so as to take up what is an obvious cultural task. The Classis also takes the position that while this task was not taken up in the past because of the urgency of other aspects of Christian calling in the world, the time has come when it must be given a rightful "priority" since it is within our means to accomplish it.

Your Committee has no criticism of this argument but we do feel that neither we nor the Synod is able to make this judgment since there is much involved which is of such a technical nature that it is better left to those who have professional insight into the problem. That we need film arts products bearing the stamp of the regenerate mind and heart is abundantly clear; therefore the work should be initiated. The present-day "Christian" film industry should be studied with a view to determining to what extent the Reformed community might be able to lend its support and exert its influence. It is our opinion, however, that at this point the Church should not become involved beyond an endorsement of the concept.

X. THE PASTORAL TASK OF THE CHURCH

From the preceding discussion and the factual findings indicated by the surveys conducted by your Committee, several vital matters have become apparent with respect to the pastoral task of the Church in dealing with the problems involved in the Christian's use of the film arts. We would summarize these vital points to indicate the areas of concern.

Television has made tremendous inroads into our homes. Many motion pictures formerly considered unfit for Christian use are now being viewed on the TV screens in our homes along with all the rest of scheduled programming. This has created a new problem with which Synod has not previously been directly concerned.

We are living in an era in which there is much time for leisure. The average work-week is slightly under forty hours. Much of this leisure time is being used in the viewing of television and movies, and this will increase as the amount of leisure increases. While the Church must always be pastorally concerned about the productive use of the time of its members, it is especially concerned with any single factor that plays as large a role as television in our lives. This puts the problem into sharp focus.

Our synodical decisions relating to the problem have lost much of their impact. They no longer speak convincingly and effectively to the members of the Church. Many serious-minded young people are not content with a largely negative approach to the problem. They are looking for guidance in judging what is basically right and wrong in the matter of Christian participation in the film arts field.

Finally, television and the cinema cannot be considered merely as amusements and their use or misuse merely an "amusement problem." They are part of the world's cultural complex, and we as Christians may and must share in the cultural product that comes forth from them. The Christian must distinguish between that which he may share and that which he must reject.

Consequently your Committee is of the opinion that it is the pastoral task of the Church to give specific guidance and instruction to its members in this complex and difficult situation—in preaching, catechetical instruction, family visitation, counseling, and in all other official functions of the Church.

This involves faithful teaching to bring members of the congregation

to a clear understanding of the Biblical principles which apply to the use of the film arts.

Those entrusted with the care of the flock must earnestly warn against all movie and television products which portray or promote a philosophy of life and a way of thinking that is contrary to the Christian way of life.

There must be a candid recognition and promotion of such film arts products as are able to meet the test of those Biblical principles and to form part of the cultural wealth of our society.

The congregation must be educated in a practical way so that its members may become more qualified to distinguish between good and evil in movies and television programs.

The congregation must be reminded frequently that leisure time is never an end in itself but is a means to make us more qualified for service to our Lord. The use of the film arts must always be kept in that perspective.

XI. RECOMMENDATIONS

1. That Synod, having re-evaluated the principles which determine the Christian's relationship to the world in general and to the film arts in particular, does hereby present the following directives to the Churches for guidance.

A. With respect to the Relationship of the Christian to the World

1) God created man in His image and mandated him "to have dominion over all the earth." (Genesis 1:28) This includes the cultural mandate to develop all the potentials of creation and to dedicate them to the glory of God.

2) Because sin entered the world, even the best works of man are defiled with sin, (Heidelberg Catechism, Question 62), but sin is being restrained by God's common grace.

3) By God's particular grace sinners are, in principle, renewed and are restored in their three-fold office as Christians so they may acknowledge the Kingship of Christ and may serve Him in all their activities. (Heidelberg Catechism, Question 32)

4) The difference between believers and unbelievers cannot always be detected in the products of their cultural activities, but it becomes evident in their motivation, direction, and purpose. (Romans 12:1, 2)

5) Worldliness is that evil of giving the love of the heart to things temporal or sinful instead of giving love to God and seeking to do His will. (Romans 12:2; I John 2:15-17)

6) Every area of human life is a battlefield between good and evil, where the Christian must learn to discern and to do the will of God. Therefore the Christian must accept and enjoy whatever things are true, honorable, just, pure, and lovely (Philippians 4:8), and he must reject and shun all evil.

7) The Christian must lead a life of spiritual separation from the world, even while enjoying those things which are neither commanded nor forbidden by the Word of God. (I Corinthians 7:31)

8) The Christian must not only abstain from and protest against evil in the world, but he must also call society to conversion and salva-

tion, thus serving as the *salt* of the earth and the *light* of the world. (Matthew 5:13, 14)

9) All Christians, according to the talents God has given them, must work positively and constructively to fulfill the cultural mandate. (Ecclesiasties 9:7-10)

10) The Christian must make use of all cultural products discriminately, according to the Scriptural principle of Christian liberty.

B. *With respect to the Exercise of Christian Liberty*

1) In all moral issues concerning which the Scriptures make known the will of God, the Christian bows voluntarily and without reservation in faithful obedience. (Matthew 6:10; Romans 12:2; I John 2:17)

2) The Christian is free from every ordinance above and beyond that which God demands in Holy Scripture, which is the only rule for faith and conduct. (Galatians 1:18; Revelation 22:18, 19; Belgic Confession, Article 7)

3) In the use of things temporal, the Christian shall be guided by an enlightened conscience, in prayerful submission to the Word of God and the guidance of the Holy Spirit, always maintaining an appreciative consideration of the pastoral guidance of the office-bearers of the Church and of the mind of his fellow Christians. (Psalm 119:19; II Corinthians 3:7; I John 2:20, 27; Ephesians 3:16-19)

4) The Christian honors human authority in the home, the Church, the school, the State and in all other spheres of society only for the sake of Christ who is our eternal King. No human authority may lay down laws of its own for Christian conduct. Those in authority do have the right to require submission to the law of Christ. They may and often must lay down regulations to maintain good order, but such regulations shall bind the conscience only insofar as they are in harmony with the Word of God. (Matthew 28:18; Heidelberg Catechism, Question 104; Belgic Confession, Article 32)

5) The exercise of the Christian's freedom of conscience should be restrained, not by the dictates of his fellowmen, but by his own love and faith, his concern for his own spiritual welfare and that of others, and by his desire to do the works of faith according to God's law and to His glory. (Heidelberg Catechism, Question 91)

6) Although Christian liberty is in principle a gift to all believers, it can be fully exercised only by those who are mature. The youth of the Church are in a position analogous to that of Israel in the old covenant, being "under guardians and stewards." (Galatians 4:2) This places upon the parents the duty of guiding their children into a responsible exercise of Christian liberty; and places upon the Church the duty of coming to an understanding of the complexities of the life of contemporary youth, and in that light the duty of instructing them so they may properly discern the will of God for their lives.

C. *With respect to the Film Arts as a Cultural Medium*

1) The film arts as actualized in the cinema and television is a legitimate cultural medium to be used by the Christian in the fulfillment of the cultural mandate.

2) If our Christian witness is to have relevance and redemptive value in modern society, it is necessary for us to make the meaningful distinction between the film arts as a legitimate medium of culture and the products of the film arts industry which are subject to the moral judgment of the Christian community.

3) Although the film arts as a cultural medium is largely under secular control, the film arts industry is no more and no less secular than the other media of culture such as the daily newspaper, the radio, or the literature of our western world, and can be used similarly for cultural edification.

4) Since the film arts is a cultural medium that can be used for good or evil, the products of the film industry must be judged on their merits in the light of Christian standards of excellence.

D. With respect to the Christian Evaluation of the Film Arts

1) In keeping with the directives enunciated above, it is incumbent upon the mature Christian to exercise a responsible personal freedom in the use of the film arts.

2) Recognizing that the film arts are largely under the control and administration of non-christian agencies, the Christian must exercise a Spirit-guided and enlightened discrimination in the use of the film arts.

3) The Christian must reject and abstain from the use of those film arts products which tolerate sin or propagate it as a normal aspect of human life, or which portray and interpret life in a way that does violence to the only valid explanation of life as declared in God's revelation of sin and redemption. (Ephesians 5:3, 11, 12)

4) A Christian may witness a dramatic presentation of the realities of life which portrays a redemptive struggle between good and evil when such a portrayal helps him in his struggle to overcome evil with good (Romans 12:21) and thus makes a contribution to a more fully oriented citizenship in the Kingdom of God.

5) Responsible discrimination should also be exercised in the use of the film arts products from broadly Christian sources.

E. With respect to the Cultural Task in the Field of the Film Arts

1) There is a large educational task that must be initiated by responsible agencies at the various levels of life in the Church.

a. The membership of the Church must become more sensitive to what is good and what is evil in the film arts so as to come to a meaningful evaluation and a discriminate use of the same.

b. It is imperative that the Christian community should engage in the constructive critique of the film arts, being led by those who are specialists in art and in Christian ethics.

c. The fruit of this effort (b) should be presented to and shared with our modern society and the Church in general as a cultural and moral witness: for we are the "salt" of the earth and "light" in a secular world.

2) a. There is an urgent need for the production of film arts materials that bear the stamp of the regenerate heart and mind.

b. In the task of film arts production it is incumbent upon the Christian Reformed community to cooperate as fully as possible with others of Christian commitment.

F. With respect to the Pastoral Task of the Church

1) It is the pastoral task of the Church in preaching, catechetical instruction, family visitation, counseling and in all other official functions to give specific guidance and instruction to its members in this complex and difficult situation.

2) The Church and its office-bearers may not ignore nor neglect faithful teaching to bring the members of the congregation to a clear understanding of the Biblical principles which apply to the use of the film arts.

3) Those entrusted with the care of the flock must earnestly warn against all movie and television products which portray or promote a philosophy of life and a way of thinking that is contrary to the Christian way of life.

4) There must be a candid recognition and promotion of such film arts products as are able to meet the test of those Biblical principles and form part of the cultural wealth of our society.

5) The congregation must be educated in a practical way so that its members may become more qualified to distinguish between good and evil in movies and television programs.

6) The congregation must be reminded frequently that leisure time is never an end in itself but is a means to make us more qualified for service to our Lord. The use of the film arts must always be kept in that perspective.

2. That Synod declare this to constitute its answer to the Overtures of Classes Eastern Ontario and Alberta South.

3. That Synod express its appreciation to the Sociology Department of Calvin College for the excellent cooperation given in the work of conducting the denominational surveys.

Respectfully submitted,

COMMITTEE ON THE CHURCH
AND THE FILM ARTS

Henry C. Van Deelen, Chairman

Tymen E. Hofman, Reporter

Stuart Ellens

Bastiaan Nederlof

Donald Paauw

William Van Peurseem

REPORT 33

IMMIGRATION COMMITTEE FOR CANADA

ESTEEMED BRETHREN:

The Immigration Committee for Canada of the Christian Reformed Church herewith presents its 20th Annual Report together with its recommendations.

I. COMMITTEE MEMBERSHIP

Rev. R. Groeneboer—served as member for Classis British Columbia until October 1965 after which

Mr. S. A. Gerber—was appointed by Classis in his stead.

Rev. P. J. Hoekstra—Classis Alberta South

Mr. H. J. Ten Hove—Classis Alberta North

Mr. N. Veldhuisen—Classis Minnesota North

Rev. G. Bouma—Classis Chatham

Rev. J. C. Derksen—Classis Hamilton

Mr. M. Mol—Classis Toronto

Mr. J. Vander Vliet—Classis Eastern Ontario

Rev. W. Smedes—Minister of Evangelism

II. MEETINGS

During the year 1965 the Committee did not meet in full strength but authorized the Executive Board in Ontario to deal with all matters on the Agenda in order to save considerable time and also money. There were no pressing problems of any kind which would have required serious examination and discussion.

The Executive Board is composed of the Vice-President the Secretary-Treasurer and two members, all Ontario residents for whom it is easy to meet.

III. SUMMARY OF WORK

The Committee worked in close contact throughout the year with the "Christelijke Emigratie Centrale" in Holland and received from this source the information sheets of 102 single young men and women and of 24 families. Assistance with job procurement and housing was arranged by the Secretary when requested with the cooperation of the churches. In all cases the churches in Canada were informed of the expected arrivals.

Last year the number of tradesmen, office personnel and nurses increased. Employment for all was readily obtained. Some 370 persons out of a total number of arrivals in Canada of 2446 originated from the "Gereformeerde Kerken" in The Netherlands.

Seventy young farmers arrived from Holland during the early spring and summer and were placed in Ontario and in the Western provinces. Our church took care of 15 of them and our secretary was in charge of the entire administration of this particular movement of young people.

The other youth movement, the "Canadian Youth Programme" which encourages Dutch young people of various occupations to work from one

to two years in Canada drew 150 young men and women to the larger cities where church committees or contact men provided boarding houses for them.

Last year's number of arrivals of Netherlands immigrants in Canada confirmed the prediction in our previous report of an increase in immigration. From a total of 1911 in 1964 we arrived at a figure of close to 2500 in 1965.

Looking back at 20 years of immigration from Holland to Canada we have abundant reason for sincere gratitude, especially when we realize that out of a total of 149,000 Dutch immigrants more than 47,000 were people who came from the "Gereformeerde Kerk." In the same period the Reformed Church in Canada received 38,000 souls and the Roman Catholics 44,000.

IV. EXPECTATIONS FOR 1967

Due to adverse economic conditions in Canada the flow of immigrants dipped down to its lowest point in 1962. Since that year a slow but steady rise has taken place and next year we may very well see a top total of 5,000 people from Holland entering our country. Our churches should benefit from this movement to the extent of 500 souls.

In spite of automation and mechanization the demand for practically all types of workers, but especially skilled tradesmen, professional people and farmers is greater than it has been for several years. Your Committee is therefore convinced that it should be allowed to continue its activities, not only for the benefit of our own churches but also for the purpose of giving assistance to those Christian believers from the Netherlands who seek the fellowship of the Christian Reformed Church upon arrival in this country.

V. FINANCE

The Committee managed to get along on the funds provided by a number of Canadian Churches and an allowance of the Canadian-Netherlands Immigration Council of \$500 for services rendered, and is not asking for denominational support for 1967.

An audited financial statement has been added to this report.

VI. RECOMMENDATIONS

The Committee recommends:

1. That it be continued by Synod on the same basis as before, namely by Classical representation;
2. That Synod allow the Committee to approach Canadian churches for financial assistance for 1967 if this help should be needed.

Respectfully submitted,

P. J. Hoekstra, President

G. Bouma, Vice-President

J. Vander Vliet, Sec'y-Treas.

J. C. Derksen

S. A. Gerber H. J. Ten Hove

M. Mol N. Veldhuisen

Immigration Committee for Canada
of the Christian Reformed Church
Trenton, Ontario

1965 Financial Report

Upon instruction of your treasurer I have examined the books and records of your committee for the year ended December 31, 1965 and have prepared the attached statement of Receipts and Expenditures.

My examination included a general review of the accounting procedures and checking of the books and records to the extent deemed necessary.

In my opinion the attached statement fairly represents the position of your committee as at December 31, 1965, and the result of its financial operations for the year.

Terrance M. Read, A.P.A.

Immigration Committee for Canada of the Christian Reformed Church
Trenton, Ontario

Statement of Receipts and Expenditures
for the Year Ended — December 31, 1965

Receipts

Donations	\$1,546.20	
U.S. Exchange	4.26	
Services Rendered to the C.N.I.C.	500.00	
Interest Earned	77.75	\$2,128.21

Expenditures

Advertising	\$ 16.08	
Audit Fees	40.00	
Bank Charges & Exchange	4.70	
Bond Premium	25.00	
Membership - I.R.A.M.	50.00	
Office Supplies	24.26	
Postage	63.57	
Telephone & Telegraph	96.24	
Traveling Expenses	219.39	
Wages	1,500.00	
Yearbook - Chr. Ref. Church - 1965	6.25	2,045.49

Excess of Income over Expenses\$ 82.72

Bank Reconciliation

Balance, January 1, 1965	\$2,333.86
Add: Receipts	2,128.21
	\$4,462.07
Less: Expenditures	2,045.49
Balance, Dec. 31, 1965	\$2,416.58

Bank Account Balances, Dec. 31, 1965

Canadian Imperial Bank of Commerce, Trenton, Ontario	
Current Account	\$ 776.43
Dutch Canadian Credit Union (Trenton) Ltd.	
Savings Account	1,640.15
	<u>\$2,416.58</u>

REPORT 34

FUND FOR NEEDY CHURCHES

ESTEEMED BRETHREN:

The Fund for Needy Churches Committee again presents a report of its activities in behalf of the Christian Reformed Church. We kindly request that Synod consider the recommendations contained in this report and approve them. Aid was given to 129 congregations in 1965, in varying amounts and various needs. This figure would have been higher if all the congregations which had been approved for subsidy had had pastors. Some received support for the services of seminary students during the summer term.

I. MEMBERSHIP AND ORGANIZATION

Mr. Henry P. Ottenhoff, Berwyn, Illinois, President

Rev. Ralph Wildschut, Lansing, Illinois, Secretary

Mr. E. J. Beezhold, Palos Heights, Illinois, Treasurer

Rev. Fred Van Houten, Cicero, Illinois, Assistant Secretary

The Vice-President, Mr. A. Sluis, went to be "with the Lord" on March 12, 1966. His departure will be keenly felt by the remaining members of the Committee. Mr. Sluis served as a member of the Committee continuously since its incorporation in Illinois, with the exception of one year. He had a wide knowledge of denominational affairs and financial matters. Earlier the Lord took out of this life another capable former member of the Committee, Mr. Maurice Vander Velde, who had served with devotion as treasurer, vice-president, and president.

The Synodical Committee has been requested to approve the appointment of Mr. George Vander Werken, member of our Elmhurst Church, as a replacement for Mr. Sluis. Mr. Vander Werken's name has previously appeared on nominations approved by Synod.

II. ADMINISTRATION

Of the applications received for 1966, only one was rejected. Two congregations, one less than 10 years old and the other over 80 years old, did not renew their requests. One request was deferred for further study. A number of new requests were received, some of these from congregations that were self-supporting but are now in need of help.

All applications are processed carefully and discussed by the entire Committee. Amounts of aid vary with the need, as indicated by the information supplied by the applicants. The largest amount of aid in 1965 was \$4,410. Salary support was given to 122 congregations, with \$3,210 being the top amount. Child allowance was granted to 115 congregations, with amounts ranging from \$41.67 to \$1,200. Churches receiving mileage allowance numbered 59, for a total payment of \$16,150.05. Nineteen congregations were given help on the moving expenses for their pastor, for a total of \$9,101.77, with a low of \$76.20 and a high of \$1,200.

The Committee wishes to emphasize the importance of receiving full information on the subsidy application forms and the supporting financial documents. Some requests could be handled with greater efficiency if this were remembered by consistories in making application and by classical committees and classes in giving endorsement to requests.

Accompanying this report, in their order, are:

Schedule A, a statement of payments for salary subsidy, child allowance, mileage allowance, and moving expense assistance.

Schedule B, a statement of cash receipts and disbursements, with report of Certified Public Accountant, Mr. John H. Evenhouse.

Schedule C, a statement of receipts from the classes showing quota requirements and quota receipts, with percentage of quota contributions.

III. RECOMMENDATIONS

1. *Minimum Salary* — That ministers serving churches receiving aid from the F.N.C. receive a salary in 1967 of *not less than* \$4,600.

2. *Per Family Contribution* — That the per family contribution toward the minister's salary in congregations receiving aid from the F.N.C. in 1967 be *not less than* (and, if possible, *more than*)

- a. \$75 per family in the United States;
- b. \$70 per family in Canada.

3. *Child Allowance* — That child allowance of \$200 be granted for every child *up to* 19 years of age, but excluding those through high school who have gainful employment.

4. *Mileage Allowance* — That mileage allowance, *exclusive* of the first 5,000 miles *on the field*, be granted at 8¢ *per mile* according to the following schedule:

- a. For not more than 3,500 miles in the United States;
- b. For not more than 5,000 miles in Ontario and Quebec;
- c. For not more than 6,500 miles in the Western Provinces and the Maritime Provinces of Canada.

5. *Quota for 1967* — That the per family quota for 1967 be *not less than* \$5.

6. *Quota Payments* — That Synod urge *all* the congregations to do their utmost in contributing *the full amount* of the F.N.C. quota, in order that all may share in this denominational ministry of mercy, *remitting* quota payments *quarterly or more frequently*, lest there be insufficient funds on hand to meet the requests for aid by needy churches.

7. *Nominations* — That Synod accept, approve, and act upon the following nominations made necessary by the expiration of three-year terms:

Mr. Henry P. Ottenhoff*

Rev. Fred Van Houten*

Mr. Paul Gelderloos

Rev. Duane Vander Brug

Incumbents are indicated by an asterisk (*) and are eligible for election to another three-year term.

8. *Filling Unexpired Term* — That Synod approve the appointment of Mr. George Vander Werken to fill the unexpired term of the late Mr. Abraham Sluis.

9. *Representation at Synod* — That the Secretary of the F.N.C. Committee, the Rev. Ralph Wildschut, be consulted on matters pertaining to the F.N.C. when these are considered by Synod or the Committees of Synod and that he be given the privilege of the floor; or, in the event that the Secretary cannot attend, that another member of the F.N.C. Committee be consulted and given the privilege of the floor.

IV. GENERAL INFORMATION AND EXPLANATION

1. In implementation of Synod's decision (contained in Art. 66, II-B-3, p. 50, Acts of Synod of 1963 and in Art. 127, B-6, p. 88, Acts of Synod of 1965), the F.N.C. Committee appointed its Secretary, the Rev. R. Wildschut, as a liaison with the Executive Committee of the Board of Home Missions, since he is also a member of the latter Committee, serving on the Special Fields Committee.

2. The F.N.C. Committee has performed its synodically assigned task as frugally and efficiently as possible, the net operating cost of the Committee in 1965 being only \$176.18 on a total disbursement of \$180,897.25 in U.S. funds and \$99,315.17 in Can. funds.

3. Both Canadian and United States bank accounts are maintained, having the advantage of eliminating foreign exchange loss in funds received from Canada and earning a foreign exchange gain in funds transferred from the United States to Canada.

4. 1965 Quota payments from Canadian churches amounted to \$42,936.48, while 1965 disbursements to Canadian congregations amounted to \$99,315.17 (in Canadian funds in each instance).

5. 1965 Quota payments from U.S. churches amounted to \$226,071.80, while 1965 disbursements to U.S. congregations amounted to \$179,117.60.

Respectfully submitted,

The Fund for Needy Churches Committee
Ralph Wildschut, Secretary

FUND FOR NEEDY CHURCHES, INC.

Schedule A

Subsidy Payments for Year Ended January 31, 1966

Classis	Total	Salary Subsidy	Child Allowance	Mileage	Moving
Alberta North					
Barrhead-Westlock ..\$	2,430.00	\$ 2,430.00	\$		\$
Edson	1,596.54	932.00	150.00		514.54
Edmonton-Ottewell ..	1,320.00	370.00	600.00	350.00	
Peers	710.00	710.00			
Alberta South					
Brooks	2,162.04	1,740.00	175.00		247.04
Burdett	2,457.30	1,283.34	466.66	80.00	627.30
Calgary-Maranatha ..	566.65		566.65		
Medicine Hat	2,052.25	1,500.00	400.00	152.25	
Regina	3,275.00	2,675.00	600.00		
Saskatoon	988.99	486.12	208.33		294.54
Taber-Vauxhall	586.66		266.66	320.00	

Classis	Total	Salary Subsidy	Child Allowance	Mileage	Moving
British Columbia					
Agassiz-Chilliwack ..	1,680.00	240.00	1,200.00	240.00	
Burnaby	1,930.00	1,930.00			
Duncan	1,812.95	435.00	566.67	811.28	
Houston	1,000.00	1,000.00			
Ladner	300.00		300.00		
Langley	1,188.00	300.00	600.00	288.00	
Port Alberni	1,620.00	1,020.00	600.00		
Surrey	801.50	446.50	315.00	40.00	
Telkwa	3,839.18	2,515.00	800.00		524.18
Terrace	2,124.25	1,165.62	375.00		583.63
Cadillac					
Atwood	1,700.00	1,500.00	200.00		
McBain	480.76	191.25	289.51		
California South					
Bellflower-Grace	3,010.00	2,210.00	800.00		
Central California					
Palo Alto	2,920.00	2,160.00	600.00	160.00	
Walnut Creek	3,180.00	2,300.00	600.00	280.00	
Chatham					
Blenheim	1,660.40	1,000.00	400.00	260.40	
Blyth	2,500.00	1,000.00	1,100.00	400.00	
Dresden	2,098.60	1,300.00	400.00	398.60	
Exeter	1,345.39	656.90	515.10	173.39	
Forest	3,005.00	2,255.00	600.00	150.00	
Ingersoll	2,275.00	1,475.00	800.00		
Wallaceburg	1,300.00	500.00	800.00		
Chicago North					
Winfield	2,720.00	2,320.00	400.00		
Chicago South					
Crown Point	4,206.48	2,624.97	750.03	315.00	516.48
Gary, Beacon Light	1,916.88	1,042.50	450.00		424.38
Indianapolis-Devington	2,225.62	1,578.81	646.81		
Oak Forest	2,280.00	1,600.00	400.00	280.00	
Eastern Ontario					
Cobourg	1,876.20	1,000.00	400.00	400.00	76.20
Cornwall	1,700.00	1,500.00	200.00		
Halifax	4,165.80	3,100.00	408.00		657.80
Kemptville	700.00	700.00			
Kentville	1,696.24	1,300.00	200.00	196.24	
Lindsay	1,700.00	700.00	600.00	400.00	
Navan	894.86	547.50	150.00	197.36	
Pembroke	2,100.00	1,300.00	400.00	400.00	
Renfrew-Hebron	1,171.95	850.00	41.67	50.00	230.28
Grand Rapids East					
Caledonia	2,640.00	1,460.00	900.00	280.00	
Grand Rapids Grace	3,661.75	2,568.75	400.00		693.00
Middleville	3,130.00	2,650.00	200.00	280.00	
Grand Rapids West					
Pioneer	4,056.00	2,930.00	600.00	526.00	

	Classis	Total	Salary Subsidy	Child Allowance	Mileage	Moving
Grandville						
	Ivanrest	3,741.16	2,650.00	1,091.16		
Hackensack						
	Broomall-Trinity	3,235.00	1,755.00	1,200.00	280.00	
	Englewood	3,100.00	3,100.00			
	Ft. Lauderdale	700.00	700.00			
	Franklin Lakes	2,360.00	1,650.00	430.00	280.00	
	Lodi	1,000.00	200.00	800.00		
	Miami	3,130.00	2,300.00	550.00	280.00	
	Pompton Plains	2,163.38	1,190.92	512.46		460.00
	St. Petersburg	2,900.00	1,900.00	1,000.00		
	Terra Ceia	3,100.00	2,300.00	800.00		
Hamilton						
	Dunnville	1,645.00	45.00	1,200.00	400.00	
	Galt	1,705.17	497.50	800.00		407.67
	Lucknow	3,240.00	2,840.06	400.00		
	Niagara Falls	1,305.00	305.00	600.00	400.00	
	Simcoe	2,675.00	1,475.00	800.00	400.00	
	Stratford	2,718.28	2,045.00	500.00	173.28	
	Welland Junction	2,026.68	695.00	1,000.00	331.68	
	York	1,732.56	1,350.00		382.56	
Holland						
	Calvary	2,140.00	1,740.00	400.00		
Hudson						
	Framingham	2,560.00	2,160.00	400.00		
	Manhattan	539.67	360.00	133.00	46.67	
	North Haledon	1,460.00	700.00	600.00	160.00	
	Paramas	3,150.84	1,397.50	433.34	120.00	1,200.00
Kalamazoo						
	Decatur	3,200.00	2,400.00	800.00		
	Knollwood	796.62	538.62	258.00		
	South Bend	4,410.00	3,210.00	1,200.00		
Lake Erie						
	Cherry Hill	3,190.00	2,510.00	400.00	280.00	
	Maple Heights	3,280.00	2,000.00	1,000.00	280.00	
	Roseville	1,826.00	1,450.00	200.00	176.00	
	Saginaw	1,900.00	1,700.00	200.00		
Minnesota North						
	Bejou	710.90	580.00		130.90	
	Brandon	1,000.00		1,000.00		
	Clara City	3,000.00	2,400.00	600.00		
	Crookston	872.50	872.50			
	Emo	1,545.56	1,159.17	386.39		
	Hancock	2,790.00	2,000.00	575.00	100.00	115.00
	Ogilvie	520.00	120.00	400.00		
	Port Arthur	2,693.80	1,600.00	600.00	493.80	
	Transcona	800.00		800.00		
	Willmar	891.80	400.00	491.80		
Minnesota South						
	Bemis	600.00	600.00			
	Estelline	2,640.00	2,200.00	200.00	240.00	
	Mountain Lake	425.00	425.00			
	Tyler	2,586.67	2,186.67	400.00		

Classis	Total	Salary Subsidy	Child Allowance	Mileage	Moving
Muskegon					
Muskegon-Grace	2,400.00	1,600.00	800.00		
Northcentral Iowa					
Ackley	450.00		450.00		
Alliston-Bethel	833.33	541.66	291.67		
Britt	3,480.00	2,200.00	1,000.00	280.00	
Iowa Falls	1,940.00	1,400.00	400.00	140.00	
Waterloo-Cedar Bend	3,007.50	2,407.50	600.00		
Orange City					
Bigelow	2,132.70	1,770.20	362.50		
Hartley	2,862.36	2,677.36	185.00		
LeMars	2,570.25	2,370.25	200.00		
Sioux City	2,406.90	1,777.50	300.00		329.40
Pacific Northwest					
Bellingham	2,070.00	1,390.00	400.00	280.00	
Portland	3,207.86	2,044.83	558.55		604.48
Seattle	3,108.00	1,708.00	1,200.00	200.00	
Pella					
Cedar	1,150.00	1,050.00	100.00		
Tracy	3,200.00	2,600.00	600.00		
Rocky Mountain					
Albuquerque	3,693.51	1,767.50	1,050.00	280.00	596.01
Alamosa	925.50	542.00	383.50		
Colorado Springs	3,390.00	2,510.00	600.00	280.00	
Denver-Fairview	3,030.00	1,950.00	800.00	280.00	
Denver-Trinity	1,896.00	1,040.00	600.00	256.00	
Phoenix-Orangewood	4,070.00	3,000.00	1,000.00	70.00	
Salt Lake City	2,810.00	1,530.00	1,000.00	280.00	
Tucson	2,516.66	1,681.66	835.00		
Sioux Center					
Hills	1,000.00		1,000.00		
Holland Center	2,800.00	2,000.00	800.00		
Hull-Hope	2,400.00	1,200.00	1,200.00		
Lakeview	3,050.00	2,500.00	550.00		
Toronto					
Alliston	2,720.00	2,320.00		400.00	
Collingwood	3,097.31	2,385.00	491.67	220.64	
Orangeville	3,660.00	2,060.00	1,200.00	400.00	
Orillia	2,120.00	1,020.00	700.00	400.00	
Wisconsin					
Birnamwood	2,200.00	1,800.00	400.00		
Madison	2,850.00	2,600.00	250.00		
Zeeland					
Haven	620.00	620.00			
	\$278,432.77	\$187,270.66	\$65,910.13	\$16,150.05	\$9,101.93

February 15, 1966

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, 1966. My examination was made in accordance with generally accepted auditing standards

and accordingly included such tests of the accounting records and such other auditing procedures as I considered necessary in the circumstances.

I have also examined Schedule Bond Number 12969, executed by the Firemen's Insurance Company of Newark, New Jersey, providing bond coverage in the amount of \$25,000 on Mr. Egbert J. Beezhold, Treasurer of the Fund for Needy Churches, Inc. This bond was in force through February 6, 1966, and was replaced on that date by Bond Number 24198-03-38-66 issued by the United States Fidelity and Guarantee Company for a three-year period.

In my opinion, the accompanying statements present fairly the fund balances of the Fund for Needy Churches, Inc. on January 31, 1966, 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.

Schedule B
FUND FOR NEEDY CHURCHES, INC.

United States Accounts
Statement of Cash Receipts and Disbursements
For the Year Ended January 31, 1966
(In U.S. Dollars)

United States Fund Balance, February 1, 1965		\$ 83,888.14
Receipts		
Quota payments from classical treasurers	\$226,071.80	
Individual contributions	15.00	
Interest on saving account	1,603.45	
	<hr/>	
Total receipts		227,690.25
Total funds to be accounted for		<hr/> \$311,578.39
Disbursements		
Salary subsidy payments	\$127,110.95	
Child allowance payments	40,227.33	
Moving	4,938.75	
Mileage	6,840.57	
Fidelity bond premium	67.00	
Stationery and supplies	179.06	
Audit expense	95.00	
Honorariums	1,000.00	
Committee expense	210.13	
Secretarial expense	193.46	
Postage	35.00	
Transfer to Canadian account	53,500.00	
	<hr/>	
Total disbursements		234,397.25
United States Fund Balance, January 31, 1966		<hr/> \$ 77,181.14
Cash Accounts		
First National Bank of Evergreen Park		\$ 41,879.45
Tri-City Savings & Loan Association		25,000.00
Palos Savings & Loan Association		10,301.69
		<hr/> \$ 77,181.14

Canadian Account
Statement of Cash Receipts and Disbursements
For the Year Ended January 31, 1966
(In Canadian Dollars)

Canadian Fund Balance, February 1, 1965	\$ 6,157.49
Receipts	
Quota payments from classical treasurers	\$42,936.48
Transfer from United States account (includes Canadian exchange gain of \$4,009.37)	57,509.37
Total receipts	100,445.85
Total funds to be accounted for	\$106,603.34
Disbursements	
Salary subsidy payments	\$60,159.71
Child allowance paymetns	25,682.80
Moving	4,163.18
Mileage	9,309.48
Total disbursements	99,315.17
Canadian Fund Balance, January 31, 1966	\$ 7,288.17
Cash Account — Canadian Imperial Bank of Commerce	\$ 7,288.17

Schedule C

Classis	Families 1965	Quota Required	Quota Received	Percent of Full Quota
Alberta North	1,486	\$ 7,430.00	\$ 4,686.27	63.1
Alberta South	884	4,420.00	5,621.07	127.2*
British Columbia	1,443	7,215.00	6,651.53	92.2
Cadillac	630	3,150.00	3,120.00	99.5
California South	2,233	11,165.00	10,809.30	96.8
Central California	886	4,430.00	4,193.80	94.7
Chatham	1,981	9,905.00	5,180.92	52.3
Chicago North	2,020	10,100.00	10,460.00	103.6
Chicago South	3,227	16,135.00	16,153.54	100.1
Eastern Ontario	2,046	10,230.00	6,377.96	62.3
Grand Rapids East	3,697	18,485.00	18,268.77	99.0
Grand Rapids South	2,681	13,405.00	13,315.00	99.3
Grand Rapids West	1,992	9,960.00	9,801.29	98.3
Grandville	2,656	13,280.00	13,390.25	100.9
Hackensack	1,594	7,970.00	7,700.00	96.7
Hamilton	2,483	12,415.00	7,430.48	60.0
Holland	2,936	14,680.00	14,685.00	100.0
Hudson	1,934	9,670.00	9,825.75	101.7
Kalamazoo	1,695	8,475.00	8,890.32	105.0
Lake Erie	1,073	5,365.00	4,906.25	91.4
Minnesota North (U.S.)	1,059	5,295.00	5,356.35	101.3
Minnesota North (Can.)	559	2,795.00	1,437.18	48.3
Minnesota South	826	4,130.00	4,156.71	100.6
Muskegon	1,963	9,815.00	9,781.25	99.7
Northcentral Iowa	812	4,060.00	3,732.50	92.0
Orange City	1,269	6,345.00	6,345.00	100.0
Pacific Northwest	2,071	10,355.00	10,073.87	97.2
Pella	1,412	7,060.00	7,072.50	100.1
Rocky Mountain	1,219	6,095.00	5,998.55	97.0

Classis	1965 Families	Required Quota	Received Quota	Full Quota Percent of
Sioux Center	1,832	9,160.00	9,065.80	99.0
Toronto	1,902	9,510.00	5,551.07	58.3
Wisconsin	1,233	6,165.00	6,145.00	99.7
Zeeland	2,565	12,825.00	12,825.00	100.0
	<u>58,299</u>	<u>\$291,495.00</u>	<u>\$269,008.28</u>	<u>92.2%</u>

*Note: The percentage shown, 127.2, includes a sizable portion of the quota payments for the previous fiscal year, ended Jan. 31, 1965, received after the close of the fiscal year. For that year, quota contributions from Classis Alberta South amounted to 31.6%, whereas it would have been 78.9% if the funds received late had been included. Therefore the actual amount of money received for the 1965 quota is much less than 127.2%, with \$2,045.72 of the total amount being for the 1964 quota. For 1965, the quota contributions amounted to 80.9%.

REPORT 35

BIBLE TRANSLATION

ESTEEMED BRETHREN:

The Synod of 1965 extended the mandate of your committee one year in order that it might carry through to completion a project on which it had been working for a number of years (Acts 1965, art. 77, I, pp. 45f.). We herewith submit our final report.

This committee consists of the members of the Old and the New Testament departments of Calvin Theological Seminary. During the time of its ten-year labors there have occurred a number of changes in its membership. From 1956 to 1959 the members of the committee were: Professors H. Schultze, R. Stob, M. H. Woudstra, M. J. Wyngaarden. Upon the death of Professor Schultze in 1959 Professor B. Van Elderen became a member of the committee. In 1961 Professor Wyngaarden retired from active service but upon request of the committee he was retained as a member of the committee. In that same year Professor J. Stek became a member of the committee. In 1964 Professor R. Stob retired and ceased to meet with the committee though retaining his membership until the time of his death. In that same year Professor A. Bandstra began to function as a member.

The Committee on Bible Translation was initially appointed to study the merits of an overture which urged the Synod of 1956 that the Christian Reformed Church endeavor to join with other conservative churches in sponsoring or facilitating the early production of a faithful translation of the Scriptures in the common language of the American people.

In response to this overture your committee, after careful deliberation and consultation with other groups and churches, stated as its opinion that though the task of translating the Bible is a tremendous one, this task should nevertheless be undertaken and the necessary steps should be taken to carry out the intent of the overture (Cf. Acts, 1958, p. 306, VI, 5).

Throughout the subsequent years of its existence your committee has kept the goal of the production of a new translation before the denomination. In 1960 the committee declared that "the interest in producing a translation of high calibre must be kept alive and strengthened" (Acts, 1960, p. 155). In 1961 the committee stated that "a new translation of the Bible could not be undertaken without the cooperation and support of a large number of churches and groups" (Acts, 1961, p. 219). And in 1964 the committee observed that since there appeared no lack of human resources for the undertaking contemplated all that remained to be done would be to initiate and properly organize the work (Acts 1964, p. 230). (Note: For a more complete background of the history of committee reports and synodical decisions we refer to the "Survey of Bible Translation Project" which has been added to this report by way of appendix).

In keeping with this conviction that the need for a new English version of the Bible does exist and that this need can best be met through the cooperative effort of a large number of churches and organizations your committee has sought to bring about the holding of a Bible Translation Conference in which the advisability and feasibility of a new translation venture could be considered within the broadest possible context. Of the progress of the committee's efforts in this direction some of the recent Synods have been duly informed. Your committee wishes to take appreciative note of the fact that it is due to the patience and the benevolence of previous Synods that the work of the committee could be carried forward in the hope that in due time definitive results might be reported. For this reason it gives the committee pleasure to report that its consultations have indeed yielded positive results in recent months. Of these results we now wish to give you a brief resume.

On August 26 and 27, 1965 the proposed Bible Translation Conference was held at Trinity College, in Palos Heights, Illinois. Participants in the conference included scholars and educators from a wide variety of academic and educational backgrounds. The work of the conference consisted of

- a. an evaluation of existing Bible translations
- b. a consideration of the feasibility of undertaking a new translation effort at this time
- c. a consideration of crucial aspects of translation
- d. a general discussion of the project as a whole
- e. a business meeting.

In the course of lengthy and careful deliberations, based on a variety of papers presented, the conference arrived at the momentous conclusion "that the preparation of a contemporary English translation of the Bible should be undertaken as a collegiate endeavor of evangelical scholars." In order to implement the decisions of the conference a Committee of Fifteen was established. This committee was requested to set up preliminary ground rules for the work of the translation committees and to draw up a preliminary set of principles governing such translation as the conference envisaged. The Committee was also "charged with exploring ways of establishing communication with the Committee of the R.S.V. with a view to making suggestions for revision." A report of this significant conference was subsequently prepared by Professors Stek and Woudstra and distributed to a large number of religious periodicals of various theological opinion and outlook.

The decision of the Palos Heights Conference that a new translation of the Bible into contemporary English should be undertaken brings to a conclusion the work which your committee in conjunction with a similar committee of the N.A.E. has been carrying on. For this reason we respectfully request Synod to discontinue the committee in its present form.

In the meantime Drs. Woudstra and Van Elderen were appointed to serve as members of the Committee of Fifteen established by the Palos Heights conference. Dr. Van Elderen has subsequently resigned from the

committee, but Dr. Woudstra continues his membership and is currently serving as committee chairman. This committee, having held one meeting in December 1965 is scheduled to meet for a two day conference in Chicago on March 25 and 26, 1966. At that time the committee expects to put the finishing touches on the plans for a much broader conference to convene in Chicago in August of this year. The purpose of the August meeting is to involve at the earliest possible moment representatives of Christian denominations and organizations having a high view of Scripture and involved in a major way in the use of Bibles in the English language. The proposed August meeting is expected to consummate a full organization for the program. Invitations to attend this meeting have been sent out.

Looking back upon the road that has been traveled one thing in particular should be noted. This is the fact that your committee from the very beginning of its reporting to Synod has placed due stress upon the ecumenical nature of all true Bible translation work. The Bible belongs to all who accept and revere it as the very Word of God to man. Evangelicalism at its best submits unconditionally to the supreme and pervasive authority of Scripture. It wishes to settle all disputes, also those arising in the course of Bible translation, by the light of a responsible understanding of the Scriptures. It refuses to submit Scripture to the standard of human reason however enlightened this reason may be. Evangelical scholarship should be eminently suited to keep an eventual translation project such as now envisaged free from unecumenical encroachments. To achieve this lofty end the prayers of all who love the Word in its purity are urgently solicited.

When the famous Synod of Dordt commissioned the translation of the Scriptures into Dutch the opponents thought that they would not find it difficult to point out the Calvinistic bias of the ensuing translation. But historians inform us that the Arminians failed to find any occasion to accuse the translation of unfairly bending a phrase or a clause for the establishment of a particular doctrine. The ideal of perfect objectivity combined with a wholehearted submission to the divinely authoritative canon of Scripture had been achieved to a remarkable degree. May the same ideal motivate those who have committed themselves to render the Word of God into the speech of today.

The work of translating the Bible must go on indefinitely as long as languages and cultures are the changeable things they have always been. As was recently stated in the Jesuit weekly *America*: "We know that of making many translations 'there is no end' — nor should there be any end, since each new rendition of the sacred text may offer new insights into an inexhaustible treasure" (Vol. 114, nr. 8, p. 249). Within this ever ongoing process of translating the Bible Evangelicals have decided to assume their rightful place. Interest on the part of a variety of publishers has already been shown. The General Secretary of the American Bible Society has been kept informed and has offered some helpful suggestions. There seems to be every reason to be confident that the project, once undertaken, will meet acceptance.

But the road ahead is still arduous and long. Painstaking scholarship and Christian statesmanship will be required to pilot the project through stormy seas and over treacherous shoals. Only the earnest prayer of all God's children will assure success. Your committee is under no illusion as to the difficulty of the undertaking contemplated. Neither does it wish to imply that there are no other urgent needs that must be met by competent evangelical scholarship. But the work of translating the Bible need not hinder the meeting of these other needs. On the contrary, a lively interest in the basic questions of the plain meaning of Scripture will no doubt have many other helpful side-effects. It may well stimulate activity in the area of Bible exposition, or in the area of the transmission of the sacred text.

Your committee has now reached the end of several years of exploration and planning. With the establishment of the Committee of Fifteen an initial and decisive step toward the undertaking of a new translation of the Bible into modern (American) English has been taken. In view of this development your committee judges that its work has been completed, and that it may now be discharged. It recommends that the Church's further interest in this Bible translation effort be pursued by means of contact with the Committee of Fifteen.

Humbly submitted,

Marten J. Wyngaarden
Andrew Bandstra
John Stek

Addendum

ESTEEMED BRETHERN:

Although signing the Majority Report of the Committee given above, the undersigned wishes to call Synod's attention to the following considerations and further recommendation.

With the establishment of the Committee of Fifteen there are now two distinct groups pursuing activities in the field of Bible translation (or revision) that are worthy of consideration, that represented by the Standard Bible Committee (RSV) and that represented by the Committee of Fifteen. Although the Palos Heights Conference instructed the Committee of Fifteen to explore ways of establishing communication with the RSV committee with a view to making suggestions for revisions, it placed as its main goal "the preparation of a contemporary English translation of the Bible... as a collegiate endeavor of evangelical scholars."

It is the contention of the undersigned that an interest in one of these projects (that represented by the Committee of Fifteen) need not exclude a direct interest in the other (that represented by the Standard Bible Committee, currently working on further revision of the RSV). It is further contended that there is an immediate urgency about recommending corrections and suggestions to the RSV committee so that immediate action should be taken by the Christian Reformed Church in this direc-

tion. There are various reasons for this. (1) The RSV is the most lucid modern (American) English translation currently available. (2) The next major revision of the RSV is contemplated for 1970 whereas the new translation by evangelical scholars is envisaged as covering the next decade or two. (3) The amount of labor and effort needed to make suggested corrections for an existing translation would be considerably less than that required by a completely new translation. (4) Without a serious address to an attempt at working with the RSV committee our church might be open to the charge of contributing to a "liberal-conservative split" at the level of Bible translation.

In the light of the preceding considerations, the following recommendation is added to those suggested in the majority report:

Recommendation: Synod declare its interest in the forthcoming revision of the RSV and show this interest by appointing a committee to prepare and present to the RSV committee recommendations and suggestions regarding improvements, corrections, changes and modifications of the existing text of the RSV.

Grounds:

a. Within the Christian Reformed Church there have been requests for a modern English translation of which the most lucid translation currently available is the RSV.

b. This procedure has been pursued by other denominations with a measure of success.

c. This procedure would be a worthwhile attempt at a united effort within American Christianity at the level of Bible translation.

d. The next major revision of the RSV is being contemplated for 1970 and therefore this matter has immediate urgency.

Respectfully submitted,
Andrew J. Bandstra

SURVEY OF BIBLE TRANSLATION PROJECT

1956: Overture of Seattle Consistory:

" . . . That the Christian Reformed Church endeavor to join with other conservative churches in sponsoring or facilitating the early production of a faithful translation of the Scriptures in the common language of the American people.

Grounds:

1. We do not now have such a translation.

a. Versions presently in use among us (the King James and the American Standard Versions), have become antiquated so that they are no longer written in the common language of the people.

b. The new Revised Standard Version, presumably written to fill this need for a modern translation has failed to win the approval of our Synod and of other conservative Christians.

2.

3.

ACTS 1956:

That Synod refer this overture to the teaching staff of the Old and New Testament departments of our Seminary for thorough consideration and report to the Synod of 1957. (art. 98, II, B, p. 61)

1957: Report of the committee (Supp. 25)

Recommendations:

1. Synod endorse the Seattle overture.
2. Synod appoint a committee which shall be charged with taking the necessary steps in order to carry out the intent of the overture.
3.
4. Synod grant its permission to have the above report sent to all parties that may be considered concerned with this project.
5.

ACTS 1957:

Recommendations of Advisory Comm.

1. That Synod do not endorse the overture of the Seattle Consistory.

Grounds:

a. The committee appointed by Synod to study this matter has not demonstrated that the inadequacies of the present translation (sic) are such that there is "an urgent necessity" for a new translation.

b. The committee has not demonstrated that there are sufficient conservative churches interested in this project.

2.

Decision: "Synod decides to defer action on the whole matter until next year, since the judgments of other communions have been solicited in this matter and official answers have not been received from them." (art. 54, VI, C, pp. 24, 25)

1958: Report of the committee (Supp. 24)

The committee's report repeated the report of 1957, added new considerations, and submitted new recommendations. Its summary of the report of 1957 is as follows:

"This committee sought to demonstrate the great need for the production of a translation such as was envisaged by the Seattle overture. This was done in view of the following considerations:

"1. The ever changing structure of a living language demands constant work of revision, approximately every fifty years.

"2. The two major English versions, namely the King James or Authorized Version and the American Standard Version both fall short of the demands for a Bible translation such as envisaged by the Seattle overture. . . .

"3. As to the American Standard Version it was felt that the relatively limited acceptance which this version has had in the United States of America would make the production of a new version which would have a wider appeal desirable (Acts 1958, p. 306).

Recommendations:

"1. Synod express itself favorably concerning the continuation of the exploratory labors such as have been carried on by this committee since 1956.

"2. Synod instruct its committee to approach those bodies and individuals that have shown an interest in this project with a view to the drawing up of tentative plans.

"3. Synod charge its committee with the responsibility of incorporating such tentative plans in its next report for Synod's consideration and approval" (Acts 1958, p. 309).

ACTS 1958:

Recommendations of Advisory Comm.:

".

"This indicates the committee should continue its work. Yet the committee feels that to continue its work profitably Synod should express itself in such a way

as to acknowledge the need of a new translation, without committing itself to any specific plans for translation or even to a translation as such. This is such a gigantic undertaking that to commit ourselves to it will require much more information and consultation.

"1. Synod express itself favorably concerning the continuation of the exploratory labors which have been carried on by the committee since 1956.

"2. Synod instruct the committee to approach those ecclesiastical bodies, organizations, and individuals that have shown an interest in this project, with a view to drawing up tentative plans.

"3. Synod charge the committee with the responsibility of incorporating such tentative plans in its next report for synodical consideration and approval" (Acts 1958, pp. 102, 103).

1959: Report of the committee (Supp. 22).

"... Time did not permit to execute point 3 in view of the fact that point 2 required the committee to renew its contacts with those who previously had shown an interest in the production of a new Bible translation. . . .

"... We humbly request the Synod of 1959 to continue this mandate for another year" (Acts 1959, p. 292).

ACTS 1959:

Recommendation of the Advisory Comm.

"Synod accede to the request of the committee that it be given another year to complete its mandate."

Ground: "The magnitude of the task warrants an extension of time" (Acts 1959, p. 38 f.).

1960: Report of the committee (Supp. 4).

"

"In the light of the above considerations your committee thinks it wise not to aim at an immediate production of a new version at this point. This would indeed be an impossibility. But on the other hand no opportunity must be lost in exploring the entire field of Bible translation. The general requirements for such a translation of high calibre must be weighed. The interest in producing a translation of high calibre must be kept alive and strengthened. Contacts with promising prospects for future translation work must be made and renewed. Trial translations of selected portions of Holy Writ must be circulated for thorough scrutiny and improvement. A general desire to be satisfied with nothing but the best must be aroused.

"Thus the solid groundwork can be laid on which a first-class translation of the Bible can be made to rest. The efforts of your committee during the past year have been chiefly aimed in that direction. . . .

"

"In view of the greatness of the task of Bible translation the progress made can only be slow. No hasty measures appear advisable.

"The result of our efforts hitherto have been gratifying and encouraging. Numerous contacts have been made with bodies of Bible-believing evangelical Christians. The fact that this could be done by a committee of the Christian Reformed Church should in itself be a cause for Christian joy. The initiative thus gained in this highly important work of presenting God's infallible Word to the modern man gives cause for humble thanks to God.

"The committee foresees several years of patient discussion and study before concrete plans can be submitted for approval. In the light of the nature of its work, a somewhat greater degree of permanency of the committee appears distinctly advisable. We are presently thinking in terms of an extension of the committee's man-

date for five years, with annual reports submitted throughout the period. Significant progress in this area can only be noted over an extended period of time" (Acts 1960, p. 155 f.).

ACTS 1960:

Recommendations of Advisory Comm.:

1. That Synod note the progress that is being made in the fulfillment of the Study Committee's mandate.
2. That Synod extend the Study Committee's mandate for a five-year period to give the work a somewhat greater degree of permanency and continuity.
3. That annual reports be submitted by the committee of the progress being made (art. 22, II, B, p. 10).

1961: Report of the committee (Supp. 18-A):

"

"The members of the NAE Committee expressed the desire and the willingness to act as a go-between for the calling together of a large body of interested persons, representative of a cross section of evangelical Christian Churches, and not restricted to NAE affiliates only. Your committee is of the opinion that such a meeting would be in keeping with the general policy pursued hitherto and wishes to inform the Synod of 1961 that it will participate in such a meeting for the purpose of further consultation on a wider evangelical basis. Your committee also feels that any movement in this direction requires the final approval of Synod" (Acts 1961, p. 221).

ACTS 1961:

Recommendations of Advisory Comm.:

1. (Dr. Wyngaarden's continued membership)
2. Synod note the progress that is being made in the fulfillment of the Study Committee's mandate" (art. 74, VI, B, p. 38).

1962: Report of the committee (Supp. 4):

"

"At the time of the writing of this report no definite steps for the calling of this meeting had been taken. Should any new developments occur between March and the sessions of the 1962 Synod these will be reported in a supplementary report. In the meantime your committee intends to pursue this matter further and hopes to be able to report on the outcome of the proposed meeting not later than the Synod of 1963" (Acts 1962, p. 162).

ACTS 1962:

Recommendation:

"That Synod accept this report as information and note the progress that is being made by this committee in the fulfillment of its mandate" (art. 38, II, B. p. 12).

1963 Report of the Committee (Supp. 13):

"

"A joint meeting of the two committees was held in Grand Rapids on December 21, 1962. It was decided to call a Bible-translation Conference for the purpose of exploring the need for a new English version or revision of the Bible. . . .

"As has been pointed out repeatedly in past reports the work of the Christian Reformed Committee on Bible Translation continues to be exploratory in nature. No binding commitments will be undertaken and no definite plans approved without submitting these to a future Synod.

"

"During the coming year your committee will be expected to attend one or more conferences at some distance from Grand Rapids. This will involve expenses of

travel, lodging, etc. The committee therefore requests Synod that a certain amount be set aside for this purpose" (Acts 1963, p. 196).

ACTS 1963

Recommendations of Advisory Comm.:

1. Synod receive the report as information.
2. That the committee's anticipated expenses for travel, lodging, etc., be paid from the synodical expense fund" (art. 71, IV, B, p. 54).

1964 Report of the committee (Supp. 12):

(Note taken of slowness of progress and lack of funds).

"In the meanwhile, some progress has been made. Most significantly there has been compiled a list of evangelical scholars capable of contributing to a new translation effort. The list is most encouraging. Contrary to our fears there appears to be no lack of human resources for the truly formidable undertaking contemplated. It would seem that there awaits but the initiation and the proper organization of the work. To this we will continue to address ourselves should the Bible Translation Conference produce a consensus as to its desirability" (Acts 1964, p. 230).

Overture 31:

"Classis Central California overtures Synod to discontinue the Bible Translation Committee with appreciation to the members thereof for the work done.

"*Grounds:*

- "1. We do have a good translation (ASV).
- "2. New translations are costly.
- "3. Having many versions makes memorizing difficult and confusing.
- "4. The membership of the church does not feel the need for another translation."

ACTS 1964:

Recommendations of Advisory Comm.:

(Brief resumé)

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

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

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

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

"That Synod do not accede to the overture.

"*Grounds:*

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

"2. The grounds adduced for the overture do not give adequate reason for cancelling the committee's assignment" (art. 58, IV, B, pp. 32, 33).

1965 Report of committee (Supp. 31).

(Brief history. Report on Nyack meeting of joint committee, including the following: "At that meeting the following statement was approved as expressing the present attitude of the Joint Committee on Bible translation: 'We are inclined to suggest a prompt and persistent effort in the next decade or two toward a better

translation of the Scriptures than the various existing translations, whose merits we do appreciate.'")

Recommendations:

1. The extension of the mandate of the committee.
(One year) ". . . It would seem likely that, at next year's Synod, recommendations will be forthcoming either for discontinuing the committee or for a change of mandate.
2. The approval of the idea of calling a Bible translation conference. (Reference to decision of 1958) ". . . The committee suggests that, since now a specific conference is being projected, Synod should approve the action taken by your committee as delineated in the preceding section of the report.
3. Suggested financial involvement (Acts 1965, p. 310).

Overture 31:

Classis Central Calif. resubmitted, unchanged, its overture of the previous year.

ACTS 1965:

Recommendations of Advisory Committee:

1. Synod approve an extension of the present mandate of the Committee on Bible Translation for one more year, with the understanding that the committee present a definite recommendation next year either for discontinuing the committee or for a change of mandate.
2. Since the Synod of 1958 . . . approved a request to explore with other groups the possibility of drawing up tentative plans for a Bible Translation Conference, Synod now approve the existing plans for such a conference.

3. (Expenses).

Re Overture 31:

Synod do not accede to this overture.

Grounds:

"It is unwise to discontinue the committee at this time while it is still studying the necessity and the feasibility of making a new Bible translation and has set up a conference with other evangelical scholars" (Acts 1965, p. 45 f.).

REPORT 35-A
MINORITY REPORT ON BIBLE TRANSLATION

The undersigned would like to present to the 1966 Synod of the Christian Reformed Church the following observations and recommendations regarding the work of the Bible Translation Committee.

Observations:

The plans and preparations described in previous reports to Synod resulted in the Bible Translation Conference held on August 26 and 27, 1965, at Palos Heights, Illinois. All the members of the Synodical Committee attended these sessions except Mr. Bastiaan Van Elderen, who at the time was engaged in archaeological research in Turkey.

Among the decisions of the conference were the following:

- 1) The adoption of this statement: "It is the sense of this assembly that the preparation of a contemporary English translation of the Bible should be undertaken as a collegiate endeavor of evangelical scholars."
- 2) The establishment of a continuing committee of fifteen to implement the work of the conference.
- 3) The instruction to the committee of fifteen to explore ways of establishing communication with the committee of the RSV with a view to making suggestions for revision.

Subsequently a Committee of Fifteen has been established. Five members of this new committee are members of the CRC Bible Translation Committee and the NAE Committee. Two members of the CRC Committee were appointed: Mr. Marten Woudstra and Mr. Bastiaan Van Elderen. The first meeting of the Committee of Fifteen was held on December 29, 1965, in Nashville, Tennessee. Mr. E. Leslie Carlson was chairman of this meeting and Mr. M. Woudstra was appointed to act as chairman at the next meeting in March, 1966. Decisions were taken to implement initial plans for a Bible translation. Regarding the decision about the RSV taken by the Palos Heights Conference, the following position was taken: "this committee for the time being discharge its responsibility by requesting its editorial committee, in process of translation, to build up a list of RSV and NEB passages to which objection is felt, for the purpose of making these available to the RSV and NEB committees at the proper time."

Following this Nashville meeting Mr. Van Elderen resigned from the Committee of Fifteen. This action was occasioned by a number of considerations. First of all, there is the practical consideration that his research plans will take him out of the country for the academic year 1966-67. More significantly, the program initiated by the Committee of Fifteen has not done justice to the recommendation of the Palos Heights Conference regarding the RSV. In addition, the procedure and plans of the committee are such as not to engender confidence in this

venture. Likewise, many in and outside the CRC have serious doubts about the necessity, feasibility and desirability of a new translation at this time.

Recommendations:

1. Synod declare that the preparation of a new translation is not necessary, feasible, or desirable at this time and hence state that it will not give financial or moral support to the project described above.

Grounds:

a) The preparation of a translation by evangelicals will lead to further fragmentation of Christendom at an unnecessary and unfortunate level. This is already reflected in the presidential address by Kenneth Clark to the annual meeting of the Society of Biblical Literature on December 30, 1965, when he said: "Recently, the announcement of a 'Bible for Evangelicals' credited the RSV with clarity but criticized it for its Christology, and intimated that the newly announced translation would express the true theology" (*Journal of Biblical Literature* 85 (1966), p. 1).

b) The inadequacy of the RSV, the most popular English translation, has not been sufficiently established to warrant such a new translation.

c) Such a project will demand an expenditure of time, money and effort that is hardly warranted in view of more pressing needs in evangelical circles.

d) The work of the Synodical Committee has reached a point at which it becomes necessary for Synod to make a judgment on the original mandate of the Committee and on this specific project. The 1965 Synod in answer to an overture from Classis Central California has indicated that a decision on the necessity and feasibility of making a new Bible translation shall be forthcoming. (Acts, 1965 p. 46).

2. Synod designate a committee of two or three men 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.

Grounds:

a) This procedure has not been pursued by the CRC.

b) The Palos Heights Conference urged this procedure but the Committee of Fifteen has not followed this approach.

c) This procedure has been pursued by other denominations with a measure of success.

d) This procedure logically should precede any adoption of or commitment to a definite plan for the preparation of a new translation.

3. Synod discharge its present Bible Translation Committee.

Grounds:

a) The mandate of the Committee has expired.

b) The above decisions fulfill the mandate of the Committee.

Respectfully submitted,

Bastiaan Van Elderen

REPORT 36

THE BOARD OF HOME MISSIONS

ESTEEMED BRETHREN:

I. INTRODUCTION

This report has three dimensions. The first looks backward over the year 1965. The second gives attention to the present. The third looks into the future.

A. *In Retrospect*

The year 1965 stands as a monument to the abundant blessing of the Lord. It was a year which provided a handy vantage point from which to view the work of the Lord in a half decade. Five years ago there were 46 persons in the service of the Board of Home Mission. These served in 41 fields in the United States and Canada. There were 23 supporting churches which gave financial assistance by way of salary support. Today there are more than 180 persons serving the denominational Home Mission program. These serve in 95 fields or stations.

Since January, 1960, the Board of Home Missions has started 50 new churches; 11 on the Eastern Seaboard, 16 in the North Central section, 12 in the Rocky Mountain region, 12 on the West coast of the U.S.A. and Canada. In the same period of time 15 churches graduated from home missions status to the status of calling church. At the present time these churches which graduated range from 25 families to 60 families, and all of them record a steady growth. In the last five years the Board has given assistance in the construction of 30 new church buildings.

Since January of 1960 there has been a complete turnover in the administrative staff. Rev. Blystra, Executive Secretary, retired in 1960, Dr. D. L. Van Halsema, Minister of Evangelism, accepted a call to Central Avenue, Holland, in September of 1963. Early in 1963, Mr. C. Van Malsen retired from the post of Treasurer of the Board. Of the Board members who served the Board in 1960 only four remain and one of these with an interruption of a few years.

In the same period of time the Lord has added more than a thousand persons to the Christian Reformed Church through the agency of the missionaries in the service of the Board of Home Missions. In the year 1965 there were more than 200 accretions.

Surely we have been used of the Lord in the building of His Church. We thank God for the loyal support of a faithful people. We thank God for a people who maintain a prayerful vigil at the throne of grace. We thank God for a people who respond to the vision of fields ripe unto the harvest. We are indebted to ministers, elders and deacons who have been cooperative with great patience and understanding. We are indebted to Classes and their classical home mission committee which have shared the burden of the work on the Urban frontiers of America.

B. *The Present*

The year 1966 is a year of consolidation. In a sense it is a year in which we stand still. There will be no new fields opened in 1966 because of a lack of funds. The receipts for 1965 did not meet the amount budgeted. Furthermore, Mr. Vander Vlies, our former treasurer died, just as the 1966 budget was being prepared.

In the confusion which followed that tragic event no amount was budgeted for new fields. In addition to that, some emergency expenditures had to be made which were not in the budget and some of our building costs went over the original estimates.

It is painful and frustrating to stop short when there are so many opportunities which lie just ahead of us but responsible stewardship demands a pause, while we concede the necessity of this self-imposed restriction we urge you to join us in praying for a miracle. All things are possible to God whom we confess to be Almighty. Our concern is that the Gospel of our Lord Jesus Christ may be victorious in the hearts of men and triumph in our city streets. May there yet be a mighty outpouring of resources so that the work of the Lord may go forward in these crucial times.

Two items of special interest are these: The Korean Service Home fund stands at \$28,234 which means that we are nearing our goal of \$40,000 and should be ready to move ahead soon. Furthermore, negotiations continue with officials in Washington, D.C. to determine whether we can send a Service Pastor to South Vietnam. We request your prayers for this venture and for the work among our servicemen generally.

C. *Prospectus*

The future offers a remedy for lost time and delayed opportunities. For 1967 the Board has projected fields which include some of the most strategic urban centers, such as, Houston, Texas; Windsor, Ontario, Canada; Syracuse, New York; and a few possibilities in California and the Southwest. Also on the horizon is a possible entry into the Los Angeles, California area through negotiations with the Los Angeles Christian Reformed Church. This would be an inner city project within the now famous Watts curfew area of Los Angeles.

There is something tragic about our plans for the future. We have had to make a choice among potential fields which were contending for a priority. Those which lost out (were not selected for opening in 1967) should not have lost. Utica, New York is such a place. A nucleus of 6 families who came to know the Christian Reformed Church through the Family Altar, have been meeting together. They have read everything they could about the Christian Reformed Church. They have pledged more than \$3,000 this year if we will open the field and send them a missionary pastor. It is hard to say "no" or "wait another year" to such people, and there are many groups like the one in Utica.

There is also an unknown element in our planning for the year ahead. How shall we prepare for such sudden emergencies as may come to us out of the turmoil of the adoption of the new confession by the Presbyterian Church or out of the mergers which seem imminent in some denom-

inations. There is no provision in our strategy or in our budget for such eventuality. In fact, there is nothing in our budget for contingencies.

The challenge of the mission to the U.S.A. and Canada continues to grow. We are living in the middle of a sociological revolution which has tremendous proportions. The urbanization of American culture is a challenge which we have scarcely begun to meet. The mobility of the people in North America is an important element in the planning for new fields. The rapid increase in population is more than the Christian church has been able to deal with. The church is steadily falling behind at the rate of one person every eleven seconds.

There are some tragic overtones to the changing scene in Canada and the United States. This is a day of extensive religious illiteracy and abysmal ignorance of things Biblical. This is a day of moral decay and reckless abandonment of moral standards. This is a day when the home is failing to provide direction and authority and one out of every three homes is doomed to collapse. This is a day when Protestantism has lost its message and the church which bears the name Christian is sulking because "God is dead." If ever there was a need for a massive effort on our part, it is now! Dr. Jared F. Gerig has said, "We must save America to save the world." Our noble efforts to bring the gospel to the darkened nations may well fail because Christianity at home is crumbling.

Let us rise and build strong the spiritual walls of our nations so that we may continue to have the opportunity to proclaim the Gospel in the important years ahead.

II. PERSONNEL — 1965

A. It is with great joy that we welcomed Mr. Gerard J. Borst to the staff as Treasurer-Business Manager for the Board of Home Missions in April, 1965. The post of treasurer is filled by a man of great dedication and exceptional ability.

B. *Departures from the staff*

1. Rev. J. J. Vanden Hoek left the Boulder, Colorado, field to serve the church at Pompton Plaines, New Jersey.

2. Rev. Theodore Brouwer left the Dayton, Ohio field to serve the church at Prairie City, Iowa.

3. The Rev. Donald Wisse left the field at Ogden, Utah to serve the church at Lake Worth, Florida.

4. Rev. Jack Zandstra accepted the call to be Home Missionary for Classis California South. Rev. Zandstra was Itinerant Home Missionary for the Board of Home Missions for many years.

5. Mr. J. Toebes left the service of the Board when the Bellevue, Alberta, field was closed.

6. Rev. Dick C. Bouma left the field at Grand Prairie to take up a ministry in Gallatin Gateway (Montana).

7. Mr. Robert Koornneef left the work at Fourth Creek to return to school.

8. Rev. G. Koedoot was led to accept a call to Japan, and thus terminates his service in the Jewish Mission in Chicago.

9. Rev. John S. Boonstra was led to accept the call to serve the Back to God Hour as head of the Spanish broadcast. This terminates his services to the Cuban community in Grand Rapids.

10. Mr. Romero has left the service of the Board at Hoboken, N.J.

11. Miss Bess Grasman has terminated her connection with the Board and has left the Norfolk Service Home.

C. *Accretions to the Staff:*

1. The following candidates were called, ordained and installed as missionary pastor in the place indicated.

Rev. Hendrik De Bruyn — Frederickton, New Brunswick

Rev. August De Berdt — Miami, Good Samaritan Church

Rev. J. Huizenga — East Tucson, Arizona

Rev. R. Slater — Ogden, Utah

Rev. R. Timmerman — Huntington Beach, California

Rev. D. Zandstra — Chester, New Jersey

2. Rev. Rensselaer O. Broekhuizen was installed as missionary-pastor at Washington, Pennsylvania.

3. Rev. Arthur J. Stienstra was installed as missionary-pastor at Pine-wood, Minneapolis, Minnesota.

4. Rev. Edward Walhout was installed as missionary-pastor in Webster, New York.

5. Mr. John Klunder accepted the appointment to the Servicemen's Home in Norfolk, Virginia

6. Mr. James White was added to the staff in Harlem, New York.

7. Seminarian Richard Grevengoed was added to the staff at Detroit Inner City work.

8. Dr. M. Santana was appointed to the post of assistant to Rev. E. T. Lewis in Hoboken, New Jersey.

D. *Transfers:*

During the course of the year 1965 the following were transferred as indicated.

1. Rev. John Roorda from Vernon, British Columbia*, to Quincy, Washington.

2. Rev. Henry De Rooy from Quincy, Washington, to St. Louis, Missouri.

3. Rev. Samuel Vander Jagt from Sacramento, California*, to Davenport, Iowa.

*These became calling churches and thus graduated from the Home Mission status.

E. *Long Term Volunteers:*

1. Janet Bierlink — Anchorage

2. Joe Tanis — Boca Raton

3. Riena Timmer — Tacoma

4. K. Westerhof — Lawndale

5. Henry & Catherin Eppinga — San Francisco

6. Mary Ann Feyen — Salt Lake City

- 7. Mrs. Dorothy De Haan — Colorado Springs
- 8. Misses Erma & Elva Vos — Brigham City

F. Interns:

- Mr. Dennis Boonstra — Indian Harbour Beach, Florida
- Mr. Richard Grevengood — Detroit Community, Inner City, Michigan
- Mr. Bob De Vries — Ann Arbor, Michigan
- Mr. James White, Harlem, New York City.

III. BOARD MEMBERS:

Classes	Delegates	Alternates
Alberta North.....	Rev. Walter Dubois.....	
Alberta South.....	Mr. J. Havinga.....	Mr. D. Timmersmans
British Columbia.....	Rev. Ralph Groeneboer.....	Rev. B. DenHerder
Cadillac.....	Rev. W. J. Dykstra.....	
Central California.....	Rev. Bernard Den Ouden.....	Rev. H. Van Declen
California South.....	Rev. T. Hofman.....	
Chatham.....	Rev. Harry Kwantes*.....	Rev. H. Numan
Chicago North.....	Rev. J. Draisma.....	
Chicago South.....	Rev. Ralph Wildschut*.....	Rev. Harry Baas
Eastern Ontario.....	Rev. Gerard Ringnalda.....	Rev. H. Wittenbosch
Florida.....	Rev. Donald Wisse.....	Rev. C. Nyenhuis
Grand Rapids East.....	Rev. John Mulder*.....	Rev. L. Veltkamp
Grand Rapids South.....	Rev. Wm. Buursma*.....	Rev. J. Vander Laan
Grand Rapids West.....	Rev. Nelson Veltman*.....	Rev. P. Vermaire
Grandville.....	Rev. Edward Knott*.....	Rev. H. Bultje
Hackensack.....	Rev. W. Boer.....	Rev. D. Griffioen
Hamilton.....	Rev. D. C. Los.....	Rev. L. Doezeema
Holland.....	Rev. Richard Venema*.....	
Hudson.....	Rev. Raymond Opperwall.....	Rev. C. Terpstra
Kalamazoo.....	Rev. Allen Bultman*.....	
Lake Erie.....	Rev. Geo. Vanderhill*.....	
Minnesota North.....	Rev. Peter Vis.....	Rev. N. Meyer
Minnesota South.....	Rev. Henry Bajema.....	
Muskegon.....	Rev. E. Boer*.....	Rev. Wm. Brink
Northcentral Iowa.....	Rev. R. Holwerda.....	Rev. F. Einfeld
Orange City.....	Rev. C. C. Spoor.....	Rev. K. Slager
Pacific.....	Rev. Bernard Byma.....	Rev. J. W. Maas
Pella.....	Rev. J. E. Versluys.....	Rev. J. Kok
Rocky Mountain.....	Rev. Eugene Los.....	Rev. T. Verseput
Sioux Center.....	Rev. John T. Ebbers.....	Rev. J. Huizenga
Toronto.....	Rev. E. Gritter.....	
Wisconsin.....	Rev. T. C. Vanden Heuvel.....	Rev. S. M. Voortman
Zeeland.....	Rev. A. W. Hoogstrate*.....	Rev. H. C. Van Wyk, Jr.

Members at Large

Alberta North.....	Mr. J. Monsma	
Central California.....	Mr. Harold Camping	Mr. J. VanderBeek
Hamilton.....	Mr. P. Turkstra*	
Hudson.....	Mr. Peter Damsma	
Central U.S.A.....	Mr. Jack Van Eerden*	Dr. T. Monsma
	Mr. J. Simerink*	
	Mr. H. Soper*	Dr. R. Plekker
	Mr. J. Spalink*	Dr. Roy Davis

*Indicates members of the Executive Committee

Staff:

M. G. Baarman, Exec. Sec'y, N. Vanderzee, Field Sec'y, W. Smedes, Minister of Evangelism, D. W. Bosscher, Ass't. Field Sec'y, G. J. Borst, Treas.

Officers:

Rev. J. A. Mulder, Pres., Rev. N. Veltman, Vice Pres., Mr. Harold Soper, Ass't Treas.

Sub Committees of the Board:

1. Church Extension Committee: Revs. N. Veltman, J. Mulder, W. Buursma, N. Vanderzee.
2. Evangelism Committee: Revs. E. Boer, E. Knott, J. VanderLaan, W. Smedes.
3. Finance Committee: Rev. H. Kwantes, Messrs. H. Soper, J. Van Eerden, J. Spalink, J. Simerink, G. J. Borst.
4. Indian Committee: Revs. W. Brink, R. Venema, A. Hoogstrate, N. Veltman, Mr. D. W. Bosscher.
5. Special Fields Committee: Revs. E. Marlink, R. Wildschut, A. Bultman, Dr. R. Plekker, Dr. Roy Davis.
6. Personnel Committee: Executive Secretary, Field Secretary, Minister of Evangelism, Assistant Field Secretary, Treasurer. (Dr. T. Monsma and Dr. R. Plekker, consultants).
7. Campus Ministry Committee: Revs. G. Vander Hill, L. Veltkamp, W. Smedes, augmented by the addition of the following Study Advisory Committee: Revs. L. Sweetman, D. Postema, A. Hoksbergen, Messrs. D. Huisman, B. Vander Lugt, Dr. G. Van Wylen, Dr. S. Van Dyken, Dr. W. H. Jellema.

IV. REGULAR URBAN MISSION, U.S.A.

Field	Missionary	Date opened	12-31-65 No. of fam.
1. Akron, Ohio.....	H. Karsten	1963	12
2. Anchorage, Alaska.....	W. Heynen	1953	22
3. Binghamton, New York.....	P. Vermaat	1964	10
4. Boca Raton, Florida.....	J. Schuring	1963	10
5. Boulder, Colorado.....	J. Vander Ark	1960	23
6. Champaign, Illinois.....	B. Boelens	1956	13
7. Chester, New Jersey.....	D. Zandstra	1965	12
8. Chula Vista, California.....	A. Paul Veenstra	1960	34
9. Dayton, Ohio.....	J. Dykstra	1961	14
10. East Islip, New York.....	F. Bultman	1957	18
11. East Tucson, Arizona.....	J. Huizenga	1965	13
12. El Paso, Texas.....	R. Boeskool, Jr.	1960	4
13. Fairbanks, Alaska.....	R. Wezerman	1956	8
14. Ft. Collins, Colo.....	G. Boerfyn	1963	24
15. Fresno, California.....	F. De Jong	1963	29
16. Grand Forks, North Dakota.....	P. Lagerwey	1963	14
17. Hartford, Connecticut.....	J. Bonnema	1963	15
18. Hayward, California.....	Vacant	1959	18
19. Huntington Beach, California.....	R. Timmerman	1965	10
20. Indian Harbour Beach, Florida.....	R. Van Harn	1959	19
21. Iowa City, Iowa.....	J. Kok	1960	28
22. Jackson, Michigan.....	J. Batts	1957	30
23. Los Angeles, Calif., Crenshaw.....	G. Lau	1963	16
24. Mason City, Iowa.....	W. Gebben	1960	12
25. Minneapolis, Calvary.....	D. Aardsma	1963	30
26. Minneapolis, Pinewood.....	A. Stienstra	1965	30
27. Ogden, Utah.....	R. Slater	1958	15
28. Orlando, Florida.....	R. Bronkema, Jr.	1959	18
29. Phoenix, Palm Lane, Arizona.....	J. Hollebeck	1963	19
30. Portland, Oregon (Oak Hills).....	H. Spaan	1964	12
31. Poughkeepsie, New York.....	B. Mulder	1963	10
32. Quincy, Washington.....	J. Roorda	1963	18
33. Quint Cities, Iowa, Ill.....	S. Vander Jagt	1965	12
34. Richton Park, Illinois.....	D. Vander Brug	1958	31
35. Riverside, California.....	G. Hubers	1960	34

Field	Missionary	Date opened	12-31-65 No. of fam.
36. Salem, Oregon.....	B. Niemeier	1961	16
37. St. Louis, Missouri.....	H. De Rooy	1965	3
38. S. St. Paul, Minnesota.....	A. Van Andel	1960	19
39. Salt Lake City, Immanuel.....	Vacant	1960	15
40. Tacoma, Washington.....	R. Tadema	1959	20
41. Terra Haute, Indiana.....	S. Houseward	1960	8
42. Toledo, Ohio.....	E. Holkeboer	1961	22
43. Visalia, California.....	B. Huizenga	1965	21
44. Webster, New York.....	E. Walhout	1965	14
45. Washington, Pennsylvania.....	R. Broekhuizen	1964	11

V. SPANISH MISSION, U.S.A.

1. Miami, Florida	C. Nyenhuis B. Bruxvoort A. De Berdt Dr. V. Hernandez Miss C. Boersma	1961	27
2. Grand Rapids, Michigan	Dr. C. Cortina (resettled Cuban refugees) Stated Supply		
3. Spanish Migrants	J. J. Pott (on loan to the Foreign Board) R. Ruis		

VI. INNER CITY MISSION

A. Manhattan Chr. Ref. Church, Mission Department		1955	25
Mission Director—vacant			
James Allen			
James White			
B. Greenfield			
Kathy Heemstra			
B. Detroit, Michigan		1964	
H. Botts, Mission Director			
R. Gravengoed, Intern			
C. Hoboken, New Jersey		1964	15
E. T. Lewis, Mission Director			
Dr. M. Santana			

VII. CHINESE MISSION

A. Queens, New York	Paul Szto	1956	13
B. Chicago, Illinois	Paul Han	1954	12
C. San Francisco, Calif.	Peter Yang	1965	

VIII. JEWISH MISSION

Nathaniel Institute			
Rogers Park, Chicago, Ill.	Miss E. Vander Meulen		

IX. CANADIAN FIELDS

Charlottetown, P.E.I., and New Glasgow, N.S.	M. Dornbush	1960	30
Cochrane, Ontario	Vacant	1949	21
Fredericton, N.B.	H. De Bruyn	1960	20
High River, Alberta	D. Kwantes	1951	18
Peace River, Alberta.....	H. Klok	1961	
Penticton, Alberta	Tensen		
Prince George, B.C.	G. Polman	1957	25
Stony Plain, Alberta	E. O. Holkeboer	1962	47

X. SUMMARY OF STATISTICS

	Adult baptism	Infant baptism	Conf. of faith	Re-aff. of faith
USA	33	152	68	27
Canada	1	37	13	
Indian	41	108	23	6
Totals	75	297	104	33

XI. FIELDS

A. Fields graduated into Calling Church status	opened	families
Sacramento, California	1959	30
Vernon, British Columbia	1954	17

B. Waiting List of fields waiting to be opened

Note: This listing establishes no priority, and is not to be construed as a guarantee of the opening of any field mentioned below. The Board desires to maintain flexibility of operation by such non-committal listing.

1. Albany, N.Y.	22. Kansas City, Mo.
2. Anderson, S.C.	23. Lincoln, Neb.
3. Baltimore, Md.	24. Little Rock, Ark.
4. Boston, Mass.	25. Livermore, Calif.
5. Bridgeport, Conn.	26. Longview, Calif.
6. Buffalo, N.Y.	27. North Glen, Colo.
7. Corona, Calif.	28. North Sacramento, Calif.
8. Corvallis, Ore.	29. Port Jervis, N.Y.
9. Dallas, Texas	30. Princeton, N.J.
10. Dawson Creek, B.C.	31. Providence, R.I.
11. Duluth, Minn.	32. Redding, Calif.
12. Durham, N.C.	33. Riviera Beach, Fla.
13. Easton, Pa.	34. San Antonio, Texas
14. East Seattle, Wash.	35. Santa Barbara, Calif.
15. Eugene, Ore.	36. Santa Cruz, Calif.
16. Farmington, N.M.	36. Tampa, Fla.
17. Fort Dodge, Kan.	38. Trenton, N.J.
18. Fort Meyers, Fla.	39. Utica, N.Y.
19. Fort Smith, Ark.	40. Vancouver, B.C.
20. Houghton, Mich.	41. Wichita, Kan.
21. Jacksonville, Fla.	42. Winston-Salem, N.C.

XII. INDIAN FIELD

The Indian Mission field is the oldest mission field in the Christian Reformed Church. It remains one of the most important and strategic fields to this day. Of the nearly half a million Indians in the United States, the Christian Reformed Church has "Squatters Rights" in its ministry to the largest tribe — the Navajo tribe with its more than 300,000 members. There are more than 5,000 Indian children whose religious training at government boarding schools is entrusted to the missionaries of the Christian Reformed Church. At present, 55% of the Indians are under 16 years of age. We have a tremendous responsibility to these children. Humanly speaking, our future in the Indian field will be determined by what kind of effort we can put forth with this generation.

The challenge of the Indian in the large cities of the United States is our second concern. In Chicago, San Francisco, Albuquerque, Salt Lake City, and other places we are extending a helping hand to the

Indian who makes that tremendous adjustment from the reservation (or boarding school) to the temptations of the big city with all the attendant loneliness, depersonalization, frustration and disease.

On the reservation we continue to build on the solid foundation laid by the Board of Foreign Missions. The ministry to the older generation of Indian is important because of the new attacks which are being made on his beliefs by the cults, and on his pattern of living by a wage economy.

The work on the Indian field is not without fruit. In the year 1965, there were 28 adult baptisms, 75 infant baptisms, 22 confessions of faith and 3 reaffirmations of faith. This represents a respectable percentage of the total. The Lord is bringing in His own.

A. Personnel

1. Those who left during the past year

Name	Field	Reason
Mr. Howard Redhouse	Teec Nos Pos	Discharged
Miss Ann De Vries	Rehoboth	Teaching in other school
Miss Deborah Holtrop	Rehoboth	Marriage
Miss Renzina Stob	Rehoboth	Retirement
Mr. Robert Jipping	Zuni	Continue education
Rev. John Dykstra	Toadlena	Transfer to Dayton
Mr. John Lec	Skeets Chapel	Attend RBI
Mr. Frank Bakker	Salt Lake City	Accept Allegan appt.
Miss Julia Ensink	Rehoboth	1 yr. leave of absence
Hospital staff—transfer to Luke Society		

2. Those who were added during the past year

Rev. Harry Van Dam	Albuquerque
Rev. Thomas Beech	Gallup Stated Supply
Rev. John Hofman, Jr.	Ft. Wingate
Mr. Jackson Yazzie	Ft. Wingate Ass't (Pinedale-Mariano Lake)
Mr. Cato Begay	Red Rock (was part-time, now full-time)
Mr. E. Benally	Sanostee
Mr. John Talley	Teec Nos Pos
Mr. Thomas Weeda	Zuni
Miss Thelma VanderVen	Tohatchi
Mrs. Carlotta Thomas	Riverside
Mr. Ronald De Young	Rehoboth School
Mr. John Klein	Rehoboth School
Miss Ruth Moblard	Rehoboth School
Mr. Steward Barton, Jr.	Rehoboth laundry-school
Rev. S. Yazzie—ordained and transferred to Farmington—not an addition as such.	

B. Indian Mission Fields

Arizona	Phoenix	Rev. Jacob Van Bruggen
	Red Rock	Cato Begay
		Rev. Paul Redhouse
	Teec Nos Pos	Mr. Corwin Brummel
		Mr. John Talley
California	Window Rock	Rev. Scott Redhouse
	Riverside	Rev. Gerald Hubers
		Mrs. Carlotta Thomas
	San Francisco	Mr. Marvin Baas
Illinois	Chicago	Mr. Howard Bielema

New Mexico	Albuquerque	Rev. Harry Van Dam	
	Crown Point	Mr. Paul Belin Mr. Jack Toledo	
	Farmington	Rev. Sampson Yazzie Mr. Clarence Tsoic Mr. Howard Begay	
	Ft. Wingate	Rev. John Hofman, Jr. Mr. Jackson Yazzie	
	Gallup	Rev. Thomas Beech Mr. Melvin Chavez	
	Indian Village	Mr. John Tso	
	Naschitti	Mr. Marinus Harberts Mr. Ben Henry	
	Rehoboth	Rev. Edward Cooke, Pastor Educ. Supt., Roland Kamps Teachers: Ronald De Young, Kenneth Dobbs, Paul Hekman, John Klein, Mary Kuik, Ruth Moblard, Rena Van- der Woude, Edward Vlietstra Business Mgr., Ed Oppenhuizen Industrial Assistants: Theodore Tibboel, Julius Den Bleyker, Tullie James Engineers: Arthur Bosscher, Edward Berkompas Matrons: Johanna Roelefs, Dora Hofstra, Ethel Mokma Houseparents: Mr. & Mrs. Marvin Swartz Cooks and Kitchen: Wm. Hoekstra, Bes- sie Van Boven, Josie Holtgeerts Laundry: Bessie Tjoelker, Stewart Bar- ton, Jr. Office: Violet Henry, Marilyn Swierenga	
	Rehoboth Hospital	(operated by the Rehoboth Chr. Hospital Assoc.) under the Luke Society	
	San Antone	Mr. Alfred Becenti	
	Sanostee	Mr. Earnest Benally	
	Shiprock	Rev. Floris Vander Stoep Grace Bitsie Rita Van Engen Edward Henry Boyd Garnenez	
	Skeets Chapel	Mr. John Charles	
	Toadlena	Sidney Nez Lucy Harvey Emma Jean Yazzie	
	Tohatchi	Rev. Gordon Stuit Mr. Frank Curley Miss Thelma Vander Ven	
	Tohlakai	Mr. Richard Kruis Mr. John George	
	White Horse Lake	Mr. Charles Gray	
	Zuni	Rev. Roger Posthuma Industrial: Neil Natewa Principal: Thomas Weeda Teachers: Eunice Post, Albertha Kuiper, Wilma Van Dam, Thelma Vanden Bosch, Wanda Van Klompenberg	
	Utah	Brigham City	Rev. Alfred E. Mulder Miss Erma Vos Miss Elva Vos
		Salt Lake City	Mr. G. Klumpenhower

XIII. CALLING AND/OR SUPPORTING CHURCHES

Classis Alberta North

LaGlance-Grande Prairie
Stony Plain
Edmonton I, Alberta
Maranatha, Edmonton
Edson

Classis Alberta South

Granum

Classis British Columbia

New Westminster
Prince George
Vernon
Vancouver I
Penticton

Classis Cadillac

Falmouth, Prosper
Lucas
McBain

Classis California South

Anaheim
Arcadia
Artesia I
Crenshaw, Los Angeles
Escondido
Lakewood
Riverside
Redlands I
San Diego
Bethany, Bellflower
Ontario
Chula Vista

Classis Central California

Alameda
Immanuel, Ripon
Ripon I

Classis Chicago North

Des Plaines
Fulton I
Oak Park
Wheaton

Classis Chicago South

Chicago, Chinese
Chicago, Roseland III
Chicago, Roseland IV
De Motte
Evergreen Park I
Munster, Ind.
South Holland, Bethany
Fulton, Ill., Sunday School
South Holland I
Palos Heights, Ill.
Lansing, Bethel
Champaign, Ill.
Richton Park

Classis Eastern Ontario

Fredericton, N.B.
Lindsay, Ont.
Brockville, Bethel, Ont.
Kingston, Ont.

Classis Florida

Miami, Fla.
Ft. Lauderdale, Fla.

Classis Grand Rapids East

G.R. Brookside
G.R. Faith
G.R. Fuller
G.R. Millbrook
G.R. Neland Ave.
G.R. Seymour
G.R. Sherman St.
G.R. Oakdale Park
G.R. Shawnee Park

Classis Grand Rapids South

Cutlerville, East
G.R. Alger Park
G.R. Burton Heights
G.R. Grandville Ave.
G.R. Kelloggsville
G.R. Lagrave Ave.

Classis Grand Rapids West

G.R. Alpine Ave.
Coopersville
G.R. Walker
G.R. Westview

Classis Grandville

Bauer
Byron Center I
Byron Center II
Grandville, Hope
Grandville, South
G.R. Beverly
G.R. Lee St.
Jenison, Baldwin St.
Jenison, 12th Ave.

Classis Hackensack

East Islip, N.Y.
Jamaica, N.Y., Chinese
West Sayville, N.Y.

Classis Holland

Graafschap
Hamilton Sunday School
Holland, Bethany
Holland, Calvin
Holland, Central Ave.
Holland, 14th St.
Holland, Maple Ave.
Holland, Maranatha
Holland Ninth St.
Holland, Prospect Park
Holland, 16th St.
Niekerk
Pine Creek
Holland, Montello Park
Holland Heights

Classis Hudson

Midland Park, N.J., Irving Park
New York City, N.Y., Manhattan
Norfolk, Virginia

- Paterson I, New Jersey
 Paterson II, New Jersey
 Paterson IV, New Jersey
 Fairlawn, Whitinsville, Mass.
 Goshen, New York
- Classis Kalamazoo**
- Kalamazoo II
 Kalamazoo III
 Kalamazoo, Grace
 Kalamazoo, Milwood
- Classis Lake Erie**
- Detroit, Michigan
 Jackson, Michigan
 Toledo, Ohio
 Dearborn, Michigan
 Parkview Heights, Cincinnati, Ohio
 Willard, Ohio
 Maple Heights, Ohio
- Classis Minnesota North**
- Baldwin, Wisconsin
 Minneapolis, Calvary
 Pease
 So. St. Paul, So. Grove
 Minneapolis I
 Crookston
- Classis Minnesota South**
- Bemis, South Dakota
 Edgerton I
 Edgerton, Bethel
 Luverne
- Classis Muskegon**
- Ferrysburg
 Fremont I
 Fremont II
 Grand Haven II
 Muskegon, Bethany
- Classis Northcentral Iowa**
- Kanawha
 Parkersburg
 Kanwha (Wright)
- Classis Orange City**
- Hartley
 Hospers
 Ocheyedan
 Orange City I
 Orange City II
 Sanborn, Iowa
- Classis Pacific Northwest**
- Anchorage, Alaska
 Everett, Washington
 Quincy, Washington
 Lynden II, Washington
 Lynden I, Washington
 Everson, Washington
- Classis Pella**
- Leighton
 Pella I
 Pella II
 Pella, Calvary
 Peoria
 Prairie City
 Sully
- Classis Rocky Mountain**
- Boulder, Colorado
 Dispatch, Kansas
 Fort Collins, Colorado
 Luctor, Kansas
 Ogden, Utah
 Rehoboth, New Mexico
 Salt Lake City, Immanuel, Utah
 Scottsdale, Palm Lane, Arizona
 Fairview, Denver
 Phoenix I
- Classis Sioux Center**
- Hull I, Iowa
 Hull, North Dakota
 Hull, Iowa (Hope)
 Le Mars (Calvin)
 Rock Valley, Iowa
 Sioux Center (Hope)
- Classis Toronto**
- Cochrane
- Classis Wisconsin**
- Waupun I
 Baldwin, Wisconsin
- Classis Zeeland**
- Allendale II
 Allendale I
 Beavertdam
 Borculo
 Drenthe
 Hudsonville I
 Hudsonville, Hillcrest
 Hudsonville, Immanuel
 Hudsonville, Messiah
 Jamestown
 North Blendon
 Oakland
 Overisel
 Rusk
 Zeeland I
 Zeeland III
 Zeeland, Bethel
 Zutphen
 Zeeland, Haven

XIV. GRANTS-IN-AID

The Board of Home Missions recommends the following Grants-in-Aid to the Synod of 1966 for approval. In each case the approval of the respective Classis has been received and the requirements set forth in the Acts of Synod 1964, Art. 143 II, page 107, have been fulfilled.

A. Renewal of previous requests

1. Ames, Iowa	\$3,000.00
2. Highland, Michigan (Marion)	\$2,000.00
3. Madison Ave. - Paterson	\$6,000.00
4. Mt. Vernon, Washington	\$1,500.00
5. Oak Harbor, Washington	\$3,500.00
6. Racine, Wisconsin	\$1,750.00
7. Rapid City, South Dakota	\$2,500.00
8. Manhattan I, Montana (Gateway)	\$3,000.00
9. Westwood, Kalamazoo (Faith Chapel)	\$2,000.00
10. Columbus, Ohio	\$4,000.00
11. Big Rapids, Michigan	\$6,000.00
12. Eastern Ontario (Seaway)	\$5,000.00

B. New Requests

1. Classis Cadillac (Mt. Pleasant)	\$4,000.00
2. Whitinsville, Mass. (Vermont)	\$3,000.00
3. Englewood, New Jersey	\$4,000.00
4. Lansing, Michigan (MSU campus)	\$4,200.00

XV. DISPERSED AND NON-RESIDENT MEMBERS

A. Statistics for the last six years

United States	1960	1961	1962	1963	1964	1965
— Families reported	38	37	31	49	47	74
— Individuals reported	41	40	43	37	17	23
Consisting of —						
— Confessing members	63	69	60	115	82	126
— Baptized members	48	70	47	88	89	109
— Undesignated	47	19	19	10	32	35
Total Souls Reported	158	158	126	213	203	270
Canada						
— Families reported	0	2	16	6	3	3
— Individuals reported	0	9	9	9	2	7
Consisting of —						
— Confessing members	0	6	3	15	5	11
— Baptized members	0	12	2	24	4	11
— Undesignated	0	4	36	2	9	2
Total Souls Reported	0	22	41	41	18	24
Total: U.S. & Canada	158	180	167	254	221	294

XVI. YOUTH IN THE MILITARY SERVICE

A highly respected magazine recently came out with a cover which boldly presented these words, "The World in a Mess." The truth of this

observation cannot be denied. There is unrest and revolution in the dark continent. There is a social and political upheaval brewing in Latin America. There is an uneasy armed force in Korea. A new government in Indonesia, trouble on the borders of India, a wall and tension dividing Berlin, and a full scale war in South Vietnam.

All of this adds up to an increase in the number of men under arms, an increase also in the number of Christian Reformed young men in the Armed Forces of the United States and Canada. To meet this crisis the Board of Home Missions is giving consideration to the following:

1. The early implementation of a plan to staff a service home in Korea.
2. Press for a favorable outcome to the negotiations now underway with the officials in Washington and Saigon to obtain permission to send a Service Pastor to South Vietnam.
3. Take steps to put several emeriti ministers on the road to visit our young men at some of the larger training camps in the USA and Canada.
4. Augment our services to the servicemen in strategic areas such as Los Angeles, San Francisco, Seattle, Alaska, Halifax, New York, Washington, Norfolk.
5. Continue to cooperate with the Young Calvinist Federation and the Chaplains Committee to maintain contact with the servicemen and to help in the holding of retreats in Japan, Germany and such other areas as conditions and the number of servicemen may warrant.

To attain to these objectives it will be necessary to appeal to the churches for a substantial contribution to the Soldiers Fund. The Soldier's Fund has been "in the red" for the last five years. We can not even begin to do what must be done unless a great change comes in the pattern of support for the soldiers fund. We will do all in our power to acquaint the churches with the need and to use the funds judiciously in the service of the young men in the armed forces. We earnestly request Synod to place the Soldiers Fund (Home Mission Board) on the list of denominational causes recommended for one or more offerings.

XVII. EVANGELISM

The work of evangelism is at the base of the structure and is the heart of the church. Its promotion in this day in the USA and Canada is no longer an option. It is a matter of survival. If the nations of our time are to survive they must be evangelized. They need it. They are religiously illiterate. The church must evangelize or perish. To put our actions where our words are, we present the following.

A. *Summer Workshop in Missions 1965*

Nearly 500 young people went out under the S.W.I.M. program to work in more than 70 fields. This was done under the capable direction of the Rev. W. Smedes and with the cooperation of the Young Calvinist Federation, its offices, leagues, leaders and the supporting churches.

The benefits of the S.W.I.M. program are enormous. There have been souls won for Christ. S.W.I.M.ers have dedicated their lives to the gospel ministry or Christian service and have gone on to school with new determination to prepare themselves for a place in God's great work.

Churches gave money and time and prayer, but they received more than they gave. Their sons and daughters came back to speak about what God had done for them and in them. The Home Mission fields were helped. The door to door contacts which are so time consuming for one minister becomes an attainable goal when a team of young people take over.

For 1966 we look forward to more fields and more S.I.W.M.ers. The harvest is ready. The laborers are at hand. We do not lack for young volunteers. If there is a lack it will be financial, not a lack of dedicated young people.

B. *The Way*

The Way is constantly being reevaluated and revised to make it the best possible vehicle for the proclamation of the Gospel. At this point, there are nearly 30,000 copies distributed each month.

C. *Evangelistic Conferences* were held in approximately forty areas of our denomination. Attendance at these meetings has been very good.

D. *Evangelistic Services* have been remarkably well received. In every instance there were people in attendance who were from the community. Rev. Smedes has had as many as 35 speaking engagements a month during 1965. These engagements include youth rallies, retreats, schools, colleges, Mission Sundays, mission rallies, Sunday services, and many other occasions.

E. *The Christian Service Corps (Volunteer Program)*

1. Regular long-term volunteers

Mr. and Mrs. H. Eppinga — San Francisco

Miss Mary Ann Feyen — Salt Lake City (Indian Mission)

Mr. and Mrs. Nicholas Jongert — Phoenix (Indian work)

Miss Rena Timmer — Tacoma, Washington

During the course of the year 1965 volunteers were placed in Anchorage, Alaska; Boca Raton, Florida; Ogden, Utah; Lawndale, Chicago, Illinois; Colorado Springs, Colorado; El Paso, Texas.

2. Teacher Volunteers

22 teachers volunteered and worked during the Summer of 1965. Some helped in the S.W.I.M. program. Others worked apart from the S.W.I.M. program in the churches.

F. *Campus Ministry*

The work of the Campus Ministry Committee is moving, though slowly. This is to be expected in view of the fact that this is an area somewhat new to us.

A. The Campus Ministry Committee has met from time to time during the year to discuss the ministry of our church on Campus.

B. The Minister of Evangelism conferred with the Home Mission Committee of Classis Zeeland to discuss work at Grand Valley State College. At the present time work has begun at this institution with a seminarian being present on campus part-time. Classis Zeeland has decided to exercise its option on the property directly across the street from the entrance to the college. More recently the Home Mission Com-

mittee of Classis Zeeland had a meeting with the Home Mission Committees of nearby Classes. It became evident that these committees were very much interested in the work that is being contemplated at Grand Valley. At the present time there are some one hundred five Christian Reformed students on campus.

C. Conferred with the Christian Reformed Professors at Grand Valley concerning our responsibility to be on campus.

D. Participated in a Conference at Grand Valley State College sponsored by the ecumenical ministries of Michigan for all the denominations of the area to discuss work at Grand Valley, at Grand Rapids Jr. College and at Muskegon Jr. College.

E. Conducted a survey to find out where Christian Reformed students are attending and the number of churches who have opportunity to work on campus. The results are 268 reported they are near a campus where there is opportunity to work with students. The number of colleges having 8 or more Christian Reformed Students—19.

G. The Evangelism Institute as authorized by the Synod of 1965 was held in one area with limited participation. It was a resounding success. Other such meetings are now being planned for various areas of the denomination.

H. Plans for the future include the preparation of materials for the instruction of inquirers, materials explaining the Christian faith, Study booklets on personal witnessing, Teacher training materials and Leadership training materials.

XVIII. MATTERS FOR SYNODICAL ACTION

A. Representation at Synod

The Board of Home Missions respectfully requests that its President, Executive Secretary and Treasurer be granted the privilege of the floor when matters pertaining to home missions are discussed.

B. The Board of Home Missions urgently requests that Synod approve the Soldiers Fund for one or more offerings from the churches.

C. The Board of Home Missions requests that Synod approve the schedule of grants-in-aid for evangelism as presented in section XIV of its report to Synod.

D. Nominations

1. To succeed Mr. G. Monsma, member at large from Western Canada: (Mr. G. Monsma is not eligible for reelection)

Mr. A. Velstra
Mr. K. Terpstra

2. For member at large from Eastern USA

Mr. P. Damsma (eligible for reelection, 1st term 1963-1966)
Mr. N. Prins

3. Information:

Mr. Spalink has been moved from the position of alternate to the position of member at large, Central U.S.A. to fill the vacancy created by the retirement of Mr. Raymond Stapert. Dr. Roy Davis has been confirmed as alternate for Mr. Spalink. (cf. Action of Synodical Committee)

4. For Alternate Member at Large, Western Canada
Mr. M. Kwantes (eligible for reelection, 1st term 1963-1966)
Mr. P. Van Dyk

5. It is recommended that the following reappointments be made by the Synod of 1966.

- a. Rev. Marvin C. Baarman, Executive Secretary, 4 year term
- b. Rev. Nelson Vanderzee, Field Secretary, 4 year term
- c. Rev. Wesley Smedes, Minister of Evangelism, 4 year term

E. The Board of Home Missions respectfully recommends that Synod authorize an additional member at large from the central district.

Grounds:

1. There is an urgent need for the services of an additional consultant to furnish advice in the area of building design and construction.

2. As we become increasingly involved in the growing Metropolitan areas the Board needs the services of competent professional advice in the areas of urban development.

3. Should Synod accede to this request we present the following nominations:

Mr. Peter Van Putten
Mr. Jay Volkers

F. The Board of Home Missions urges Synod to adopt the "Inner City Policy Statement" as presented to Synod and the Churches in 1965.

Grounds:

1. The area of greatest need is the Inner City.

2. The sociological revolution which is going on at present makes a decision on this subject a matter of crucial importance.

3. The changing pattern in Home Missions is attributed to increased mobility, growing urbanization, urban redevelopment, and decline in the exodus to the suburbs which results in a decline in the pressure from suburban communities.

4. The cost of acquiring land and buildings in the inner city or the assistance to one of our own churches in an area where the neighborhood is changing may be more expensive than the regular urban fields. Similarly there is a possibility that Inner City fields may mature to calling status more slowly than the regular urban fields.

G. The Board of Home Missions urges Synod to adopt the "Campus Ministry Report" as presented to Synod and to the churches in 1965.

Grounds:

1. We are involved in work on several university campuses and we need a definite statement to establish guidelines for this work.

2. The work on the university campuses needs to be expanded in order to minister to that segment of our population which will be the technical directors, specialists, and consultants in our culture for years to come.

3. The campus is a wasteland of moral decay, unprincipled behavior

and directionless wandering. It is an area of gross religious illiteracy and abysmal ignorance regarding things Biblical.

4. This request is especially a matter for Synod because the cost of campus project may be three or four times the amount required to open a regular field, ca \$150,000 - \$200,000.

Marvin C. Baarman, Executive Secretary
Chr. Ref. Board of Home Missions

To the Synod of the Christian Reformed Church,
Grand Rapids, Michigan

We have examined the statement of fund balance of the Christian Reformed Board of Home Missions, Grand Rapids, Michigan, as of December 31, 1965, and the related statement of changes in fund equity for the year then ended. Our examination was made in accordance with generally accepted auditing standards, and accordingly included such tests of the accounting records and such other auditing procedures as we considered necessary in the circumstances.

In our opinion, the accompanying statement of fund balance and statement of changes in fund equity present fairly the financial position of the Christian Reformed Board of Home Missions at December 31, 1965, 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, Helmholtz & Lyzenga
Certified Public Accountants

Jan. 26, 1966

STATEMENT OF FUND BALANCE
December 31, 1965 and 1964

	December 31	
	1965	1964
Cash on hand and in banks		
Petty cash funds	\$ 925.00	\$ 1,100.00
Demand deposits	104,339.84	59,446.73
Savings deposits	209,506.56	154,324.20
Total Cash (Note)	<u>\$ 314,771.40</u>	<u>\$ 214,870.93</u>
Real Estate and Notes Receivable		
United States	\$3,120,718.74	\$3,049,618.99
Canada	369,445.73	353,731.35
Special fields and administrative	1,139,738.82	920,193.05
Total Real Estate and Notes Receivable	<u>\$4,629,903.29</u>	<u>\$4,323,543.39</u>
Real Estate and Equipment — Indian Field		
Land and buildings	\$1,231,604.78	\$1,183,516.82
Furniture and equipment	122,662.36	114,566.01
Trucks and automobiles	59,517.15	53,985.05
	<u>\$1,413,784.29</u>	<u>\$1,352,067.88</u>
Less allowance for depreciation	631,341.21	578,401.19
Total Real Estate & Equipment—Indian Field	<u>\$ 782,443.08</u>	<u>\$ 773,666.69</u>

Other Assets

Accounts and short term notes receivable	\$ 15,040.16	\$ 35,925.16
Mortgages and contracts receivable	154,395.66	154,414.78
Inventories	5,045.38	11,750.53
Prepaid expenses and deposits	2,199.61	869.23
Stocks and bonds	19,595.00	20,495.00
Furniture and fixtures — Grand Rapids	4,580.56	3,901.25
Total Other Assets	\$ 200,856.37	\$ 227,355.95
Total Assets	\$5,927,974.14	\$5,539,436.96

LIABILITIES AND FUND EQUITY**Liabilities**

Notes and mortgages payable	\$ 106,874.02	\$ 112,584.26
Withheld taxes and other payables	7,276.88	7,083.80
Restricted funds payable	79,537.15	46,988.12
Total Liabilities	\$ 193,688.05	\$ 166,656.18

Fund Equity

Balance at end of year	\$5,734,286.09	\$5,372,780.78
Total Liabilities and Fund Equity	\$5,927,974.14	\$5,539,436.96

Note — At December 31, 1965, \$180,000 was committed for additional real estate budgeted in 1965.

Statement of Changes in Fund Equity
Years ended December 31, 1965 and 1964

	1965 Budget	1965 Actual	1964 Actual
Balance - Beginning of Year		\$5,372,780.78	\$4,187,503.07
Additions			
Quota receipts	\$1,421,000	\$1,419,106.92	\$1,262,195.99
Salary support	210,000	210,153.75	203,807.13
Above quota gifts	200,000	145,627.73	129,561.02
Indian field revenue	45,000	56,634.10	45,543.26
Other income	15,000	18,591.74	12,137.11
Total Additions	\$1,891,000	\$1,850,114.24	\$1,653,154.51
Total Available		\$7,222,895.02	\$5,840,657.58
Deductions			
General home missions	\$ 110,000	\$ 130,130.68	\$ 99,203.42
Administration	88,000	100,889.75	94,789.50
Evangelism	25,000	24,049.29	19,156.86
Regular outreach — U.S.A.	350,000	349,820.87	348,849.06
Regular outreach — Canada	76,500	68,207.36	75,469.93
Special fields:			
Chinese	30,900	29,573.91	29,923.21
Jewish	18,800	14,066.80	22,855.89
Spanish - Cuban	45,600	51,215.92	42,753.69
Mexican migrants	17,300	14,557.18	16,596.08
Inner city	68,000	71,379.32	47,665.09
Soldiers fund	20,800	20,432.79	15,706.43
Off-reservation Indian	64,000	61,411.11	58,104.03

On-reservation Indian:			
General	38,458	35,954.31	32,970.01
Administrative and industrial	80,416	92,989.35	79,813.03
Regular posts	172,494	173,486.28	169,010.75
Rehoboth mission	100,495	102,733.09	99,739.27
Rehoboth hospital	65,402	68,086.32	50,122.78
Zuni mission	32,735	35,139.58	32,585.22
Depreciation		56,739.15	55,407.40
Total Deductions	\$1,404,900	\$1,500,863.06	\$1,390,721.65
		\$5,722,031.96	\$4,449,935.93
Indian field transferred from Board of Foreign Missions		12,254.13	922,844.85
Balance — End of Year		\$5,734,286.09	\$5,372,780.78

1967 Proposed Budget

	1964 Actual	1965 Actual	1966 Budget	Proposed 1967 Budget
Receipts				
Quota Payments	\$1,262,196	\$1,419,107	\$1,570,000	\$1,730,000
Salary Support	203,807	210,154	220,000	220,000
Above Quota Gifts	129,561	145,628	200,000	200,000
Indian Field Revenue	45,453	56,634	35,000	35,000
Real Estate Repayments	44,646	49,987	50,000	50,000
Other Income	12,137	18,592	25,000	25,000
Total Income	\$1,697,800	\$1,900,102	\$2,100,000	\$2,260,000
Disbursements				
Operating:				
Administration	\$ 94,790	\$ 100,890	\$ 115,550	\$ 115,450
Evangelism	19,157	24,049	27,000	36,000
General Home Missions	99,203	130,131	128,850	239,550
Regular Fields — U.S.	335,336	349,821	382,000	446,500
Regular Fields — Canada	75,470	68,207	61,900	60,000
Special Fields	247,117	262,637	271,700	315,000
Indian Field	464,241	508,389	490,000	500,000
Total Operating	\$1,335,314	\$1,444,124	\$1,477,000	\$1,713,000
Real Estate				
Regular Fields	\$ 191,019	\$ 297,381	\$ 430,270	\$ 305,000
Special Fields	69,967	250,524	140,000	180,000
Indian Field	45,054	43,632	50,730	60,000
Administration	29,993	680	2,000	2,000
Total Real Estate	\$ 336,033	\$ 592,217	\$ 623,000	\$ 547,000
Total Disbursements	\$1,671,347	\$2,036,341	\$2,100,000	\$2,260,000

1967 Proposed Budget

	1964 Actual	1965 Actual	1966 Budget	Proposed 1967 Budget
Administration				
Personnel	8	8	9	10
Expenses:				
Salaries	\$ 41,216	\$ 52,399	\$ 57,000	\$ 66,000
Travel	10,613	14,473	12,000	14,000
Meetings	19,564	7,878	24,000	10,000
Supplies & Postage	5,855	7,611	7,000	7,500
Other Expenses	17,542	18,529	15,500	17,950
	<u>\$ 94,790</u>	<u>\$ 100,890</u>	<u>\$ 115,550</u>	<u>\$ 115,450</u>
Evangelism				
Personnel	1	1	2	2
Expenses:				
Salaries	\$ 4,489	\$ 7,225	\$ 11,200	\$ 11,600
Travel	2,172	5,938	5,000	5,000
Supplies & Postage	10,820	8,383	8,000	16,000
Other Expenses	1,676	2,503	2,800	3,400
	<u>\$ 19,157</u>	<u>\$ 24,049</u>	<u>\$ 27,000</u>	<u>\$ 36,000</u>
General Home Missions				
Expenses:				
Grant-in-Aid	\$ 24,250	\$ 29,750	\$ 41,250	\$ 63,050
Seminarian Expense	34,082	32,032	33,000	37,000
Intern Expense		6,295	10,600	48,000
Local Radio Broadcasts				10,000
Moving Expense	19,167	24,531	12,000	20,000
Promotion Expense	8,248	10,618	13,000	14,000
Stated Supplies	7,982	8,414	8,000	8,000
Pension costs				25,500
Other Expenses	5,474	18,491	11,000	14,000
	<u>\$ 99,203</u>	<u>\$ 130,131</u>	<u>\$ 128,850</u>	<u>\$ 239,550</u>

1967 Proposed Budget

	1964 Actual	1965 Actual	1966 Budget	Proposed 1967 Budget
Regular Outreach — U.S.				
Personnel	38	41	42	45
Expenses:				
Salaries	\$ 229,536	\$ 227,969	\$ 252,000	\$ 273,000
Car Expense	29,657	34,903	37,000	42,000
Rent	46,918	54,210	56,000	60,000
Other Expenses	29,225	32,739	37,000	42,000
	<u>\$ 335,336</u>	<u>\$ 349,821</u>	<u>\$ 382,000</u>	<u>\$ 417,000</u>
Increase — All Missonaries Salaries				<u>\$ 29,500</u>

Regular Outreach — Canada

	9	10	10	9
Personnel				
Expenses:				
Salaries	\$ 53,726	\$ 47,890	\$ 46,000	\$ 44,000
Car Expense	11,355	10,653	9,000	8,500
Rent	3,221	3,862	3,000	3,000
Other Expenses	7,168	5,802	3,900	4,500
	<u>\$ 75,470</u>	<u>\$ 68,207</u>	<u>\$ 61,900</u>	<u>\$ 60,000</u>

1967 Proposed Budget

	1964 Actual	1965 Actual	1966 Budget	Proposed 1967 Budget
Special Fields				
Personnel:				
Chinese	4	4	4	4
Jewish	3	2	2	2
Cuban-Spanish	6	6	6	6
Mexican Migrant	2	2	2	2
Inner-City	9	9	9	11
Soldiers Fund	2	2	2	4
Off-Reservation Indian	10	11	11	11
	<u>36</u>	<u>36</u>	<u>36</u>	<u>40</u>
Expenses:				
Chinese	\$ 29,923	\$ 29,574	\$ 30,900	\$ 31,100
Jewish	22,856	14,067	15,000	15,200
Cuban-Spanish	42,853	51,216	46,000	46,900
Mexican Migrants	16,696	14,557	15,200	17,300
Inner-City	60,983	71,379	81,600	92,000
Soldiers Fund	15,707	20,433	17,300	43,500
Off-Reservation Indian	58,099	61,411	65,700	69,500
	<u>\$ 247,117</u>	<u>\$ 262,637</u>	<u>\$ 271,700</u>	<u>\$ 315,500</u>
Expenses:				
Salaries	\$ 155,151	\$ 163,612	\$ 169,500	\$ 194,800
Car Expense	20,832	22,809	22,500	25,500
Rent	17,501	16,443	16,500	21,000
Other Expense	53,633	59,773	63,200	74,200
	<u>\$ 247,117</u>	<u>\$ 262,637</u>	<u>\$ 271,700</u>	<u>\$ 315,500</u>

1967 Proposed Budget

	1964 Actual	1965 Actual	1966 Budget	Proposed 1967 Budget
Indian Field				
Personnel:				
Administration & Industrial ..	9	9	8	8
Rehoboth School & Church ..	19	19	20	20
Rehoboth Hospital	13	15		
Zuni School & Church	7	7	8	9
Regular Posts	36	36	37	37
	<u>84</u>	<u>86</u>	<u>73</u>	<u>74</u>

Expense:

Indian General	\$ 32,970	\$ 35,954	\$ 19,500	\$ 20,000
Field Industrial	79,813	92,990	88,600	90,600
Rehoboth Hospital	50,123	68,086	43,000	41,000
Rehoboth School	93,039	95,983	98,400	101,100
Rehoboth Church	6,700	6,750	6,800	6,600
Zuni School	23,485	25,990	32,800	36,800
Zuni Church	9,100	9,150	9,200	9,500
Regular Posts	169,011	173,486	191,700	194,400
	<u>\$ 464,241</u>	<u>\$ 508,389</u>	<u>\$ 490,000</u>	<u>\$ 500,000</u>

Expense:

Salaries	\$ 306,307	\$ 325,856	\$ 306,800	\$ 312,400
Car Expense	18,824	19,361	22,500	23,800
Hospital Supplies (subsidy)	12,592	13,842	43,000	41,000
School Commissaries	18,970	20,874	19,800	20,400
Maintenance & Repairs	26,291	29,840	23,600	24,700
Utilities	13,035	19,361	18,300	17,700
Other	68,222	79,255	56,000	60,000
	<u>\$ 464,241</u>	<u>\$ 508,389</u>	<u>\$ 490,000</u>	<u>\$ 500,000</u>

REPORT 37

SERMONS FOR READING SERVICES

ESTEEMED BRETHREN:

We gratefully report to you that we were able to supply a number of our churches with sermons for reading services during the past year. It is often difficult to procure sermons before publication deadlines. However, we readily acknowledge that our work was made possible by the generous co-operation of those ministers who were found willing to prepare and write sermons. We extend our sincere thanks to all of them.

Our work during the past year continued to be mainly that of soliciting and, when possible, editing sermons. Responsible editing is often made difficult by the late arrival of sermons, yet we feel that the churches are being provided with sermons of generally good quality as the result of conscientious work on the part of the participating ministers.

A matter of greater seriousness, however, is the continuing decline in the number of subscribing churches. Brethren, we humbly but urgently request your attention for this problem. Our publisher has indicated that if the number of subscribers becomes much less it will be impossible to publish sermons for a reasonable cost to the churches. At our last meeting held February 23, 1966 it was reported that only 204 churches subscribe compared with 219 last year and 236 in 1964. This is alarming in view of the need which still remains very real. Perhaps the following paragraph from a letter recently sent to us by the clerk of one of our Canadian Classes will help to demonstrate this need. "One of our churches requested help from our last classis with reading sermons. This particular church needs at least 50 English reading sermons per year. At the present time this church is vacant, but even with a pastor, who is shared with another congregation, this church needs more reading sermons than they are able to obtain." Your committee is convinced that we still have a fair number of small churches with a similar problem and which largely rely upon sermons provided through its work. A letter urging all our churches to subscribe is being prepared as was done in previous years. We are convinced that such a subscription need not be a waste in non-vacant churches because the sermons can be used for various purposes as has been repeatedly stated before. Permit us to request that the delegates to Synod make it their special concern to report this need to their respective Classes urging support with especially our small and needy churches in mind.

Due to the gradual transition, even in small churches, from use of the Dutch to the English language your committee decided to reduce the number of Dutch and increase the number of English sermons. Two series of sermons will again be available for the coming year but with the following change: series A will consist of 35 English sermons for the price of \$12.25 (an increase of \$1.75); series B will include 35 English and 10 Dutch sermons for the unchanged price of \$15.00.

Gentlemen, this is what we have to report to you. We trust that our work has been accomplished to your satisfaction, and that it may be for the well-being of Christ's Church on earth.

Since the need for sermons for reading service remains, we present to you once more the following recommendations:

1. That Synod approve the publication of sermons through "The Living Word" for the year beginning June 1, 1967 through May 31, 1968.
2. That Synod *strongly* recommend these sermons for use by the churches.
3. That Synod continue the committee on Sermons for Reading Services.
4. Since the Rev. John C. Verbrugge has moved to Rochester, New York, we ask that someone be appointed in his place.

Humbly submitted,

Rev. H. R. DeBolster
Rev. J. Joosse
Rev. L. Slofstra
Rev. J. C. Verbrugge

REPORT 38
**CONTACT COMMITTEE WITH THE CANADIAN
REFORMED CHURCHES**

ESTEEMED BRETHREN :

We are able to give you a brief report about the progress of the work of our Committee. (Acts of Synod, 1964, Art. 43, III, B, 3).

The Synod of the Canadian Reformed Churches met in November of 1965. At this meeting our request that they appoint a committee to meet with us was acted on favorably. Due to an oversight in communication by the Canadian Reformed Churches we were not informed promptly about their decision and the membership of their committee. When, after correspondence in January of 1966 we did receive an official copy of their decision and the name of the person to contact, there was not sufficient time to arrange an initial meeting for discussion of the question of closer relationship, about which a report could be included in the Agenda of Synod. We are planning to hold such a meeting before Synod meets in June, and hope via supplementary report to inform you about the progress which may have been made. We feel encouraged by the fact that the Synod of the Canadian Reformed Churches has appointed a Committee for contact.

It is our prayer that the Holy Spirit may guide us when we meet to consider the question of closer relationship to promote greater unity in the community of Reformed Churches.

Respectfully submitted,

J. C. Verbrugge, Chairman
P. M. Jonker
D. Farenhorst
N. B. Knoppers, Sec'y

REPORT 39
THE REVISION OF FORMS FOR ORDINATION
(INSTALLATION)

ESTEEMED BRETHREN:

Pursuant to the decisions of the Synod of 1965 (Cf. Article 156, pp. 109, 110), your Committee on the Revision of Forms for Ordination has given consideration to the substance of the changes proposed by the Synod of 1965, and also to a suggestion forwarded to us by the Liturgical Committee, has prepared a new redaction of these Forms, and is submitting this redaction to the Stated Clerk for printing and distribution among our churches.

It is understood that these Forms, as provisionally approved, are to be used in the churches for a period of four years, after which Synod shall decide whether these Forms shall be finally adopted. Your Committee recommends that the same Committee be continued, that this Committee consider such suggestions and criticisms as may be forthcoming from the churches, and be prepared to submit a recommendation for possible final approval to the Synod of 1969.

Your Committee has also taken note of the fact that the Form for the commissioning of ministers in extraordinary tasks has been referred back to the Study Committee, but without grounds and without supplementary mandate. Permit us to say that we are unchanged in our conviction concerning the appropriateness, and we may add, the advisability, of such a Form. We still feel that if one enters upon an extraordinary task as an ordained minister, with support of Classical declaration that this task is spiritual in character and consistent with the office of the ministry, and in response to a lawful calling from a congregation, he should be installed with due ecclesiastical ceremony, and with recognition of the church related character of his person and function. The fear, expressed at the Synod of 1965, that such installation accords too much ministerial dignity to the extraordinary task, is perhaps not justified. The extraordinary task is already dignified as properly ministerial by the judgment of the Classis. If these ministers are not duly installed when they are so called by the Church of God, we would appear to be acting inconsistently with already expressed conviction.

For these reasons, and in keeping with the grounds for the recommendation submitted in 1965, we recommend that Synod adopt for provisional approval, to be used in the churches for the period up to the Synod of 1969, and subject to the same conditions as expressed regarding the other Forms in Art. 156, Acts 1965, the following Form for the commissioning of Ministers who, in response to the lawful calling of the church and with the consent and approval of Classis, enter upon extraordinary tasks:

FORM FOR THE COMMISSIONING OF MINISTERS TO EXTRAORDINARY MINISTERIAL TASKS

Congregation of Jesus Christ: The Rev.
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)

Our recommendations may be summarized as follows:

1. That this Committee be continued, 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.

2. That Synod provisionally approve the above Form for the Commissioning of Ministers in Extraordinary Ministerial Service, subject to the same conditions as the other already provisionally approved Forms.
3. That this Form for Commissioning be included with the other Forms in suitable format for printing and distribution to the churches for their use as designated by Synod.
4. That the Rev. Jay De Vries be permitted to represent the committee before Synod and its Advisory Committee.

Respectfully submitted,

Alexander C. De Jong
George Stob
Jay De Vries

REPORT 40

YOUNG CALVINIST FEDERATION

ESTEEMED BRETHREN:

As your representatives to the Young Calvinist Federation of North America we herewith submit our annual report.

Under the able leadership of Rev. Wm. P. Brink as Federation president and Rev. James Lont as Federation director, the official youth organization of the Christian Reformed Church can once again report a busy and fruitful year. In a very special way we may say that we have felt the leading of our God the past twelve months. Some significant decisions were taken, and providential avenues were opened to us at a time of special need. This year we would concentrate our report upon these items.

Last year we could report that the Young Calvinist Federation and the Calvinist Cadet Corps were meeting regularly with a view to uniting the two organizations. (Calvinettes have always been part of the Young Calvinist Federation). Now, after almost two years of many meetings and much discussion and prayer, your synodical representatives are happy and thankful that they may report that, also subject to the wishes repeatedly expressed by your body (Acts 1943, p. 23; 1945, p. 94; 1951, p. 20; and 1955, p. 9) this unification is an accomplished fact. The three organizations—Young Calvinist Federation, Calvinettes, and Calvinist Cadet Corps—will still maintain their own names and identity, and will continue to direct their own programs, but in many areas they will be working together: presenting a united front, sharing ideas and goals, consolidating their offices, etc.

These three groups will be joined by an over-all board composed of nineteen members who will meet twice a year to conduct such business as is necessary. This over-all organization will be known as the UNITED CALVINIST YOUTH. We would request the prayers of Synod that God will guide our new organization during the days of implementation which lie ahead, and will continue to give to its leaders the wisdom and foresight necessary to be a witness to our youth, and to make an even greater impact upon the lives of our covenant children and young people.

It is also necessary to call Synod's attention to Article II of the by-laws of the new United Calvinist Youth organization. We quote: "*Synodical Representatives*. Official contact with the Christian Reformed Church is maintained by the appointment of as many representatives as there are divisions in the United Calvinist Youth to the United Calvinist Youth Board by the Synod of the Christian Reformed Church. Each representative shall take a continuing interest in one of the divisions. The United Calvinist Youth Board shall supply them with all necessary information to enable them to render an annual report to the Synod." Your present representatives therefore request Synod to take note of this and

to elect three representatives instead of two, each one of these to take a "continuing interest" in one of the three divisions.

Another problem which the Federation has been facing is the need for additional office space. Even if the unification mentioned above had not occurred, the Young Calvinist Federation headquarters would still be laboring under a definite handicap due to crowded conditions. This then will surely be the case when the offices of the Calvinist Cadet Corps will be combined with those of the Young Calvinist Federation. And once again we were very thankful when property (a two-story, frame house on a 75x100 foot lot) immediately adjacent to the present office building was offered for sale and the owner was willing to sell to us. With a minimum of remodeling, the Calvinist Cadet Corps will be able to occupy the second floor, the Calvinettes the ground floor, and both the basement and garage will supply much needed storage space.

Note should also be taken at this time of the resignation of the founder, and director for the past six years, of the Calvinettes. We refer to Mrs. Lawrence Vredevoogd, whose boundless enthusiasm and untiring efforts for the girls of our denomination certainly causes us to be deeply grateful to her.

But we can also report that the Lord has graciously supplied us with a fine, dedicated replacement in the person of Mrs. Donald Lautenbach. Mrs. Lautenbach served in a temporary capacity when Mrs. Vredevoogd found it necessary to resign, and we are very happy that she has accepted the appointment on a permanent basis.

And so our organization continues to grow—during the past year the number of young people's organizations has increased from 610 to 616 youth groups and the Calvinettes from 399 to 443 clubs, making a total of 1,059 member organizations. When the 340 clubs of the Cadets are added to this the new United Calvinist Youth will be composed of 1,399 youth organizations in the United States and Canada.

We may now say that the youth movement of the Christian Reformed Church enters a new era. Your continued prayers and moral support are earnestly requested. Work in many areas continues as before. For our servicemen: *Spires*—a monthly devotional guide—is published and sent free of charge to all servicemen as is the *Young Calvinist* magazine; a complete file of all servicemen is kept to aid them in contacting each other; help is given wherever possible in establishing Servicemen's Clubs. For our young people: the *Young Calvinist* supplies them with Bible outlines and society programs; folio '65-'66 was again distributed to all society presidents; another inspiring convention is being planned; SWIM recruitment continues; planning for retreats and conferences goes on; an expanded speech contest has been inaugurated this year. For our Calvinettes: a *Young Calvinist* section especially for them; help in organizing new clubs; programming for Calvinettes; workshops for leaders. And in addition to the foregoing the Cadets are now part of the organization. Services for them will be continued and doubtlessly also expanded.

Therefore we would also ask Synod for its continued financial support. The board has approved a budget of \$159,000.00 for the current

fiscal year (excluding the Cadets). This amount is raised through dues from the Calvinettes and young people, through the annual *Young Calvinist* campaign, and through offerings received in our churches. Contributions from churches last year totaled \$23,985.05, allocated as follows: \$10,948.21 for the Young Calvinist Federation, \$8,861.13 for the Servicemen's Fund, and \$4,175.71 for the Calvinettes. Without this help we would be forced to go into deficit spending or some of our services would have to be curtailed. Our new and expanded program and the purchase of additional property will all add to our operating expenses. We therefore respectfully request that Synod again recommend to our churches for one or more offerings each of the three areas of service: Young Calvinist Federation of North America, Young Calvinist Servicemen's Fund, and Calvinettes, as has been done in the past. A financial report of the Federation is submitted annually to the Standing Advisory Budget Committee of Synod and is available to the churches upon request.

Respectfully submitted,
Earl Marlink
Hester Monsma

REPORT 41

MINISTERS PENSION AND RELIEF ADMINISTRATION

ESTEEMED BRETHREN:

The Board of Trustees of the Ministers Pension and Relief Administration hereby submits the following report to your honorable body.

Part I

Personnel and Organization

The Board is composed of Rev. F. Huizenga, pres.; Mr. Walter de Hoog, vice-pres.; Rev. M. Arnoys, sec'y; Mr. Alden Walters, treas.; Mr. Nelson Gritter, vice-sec'y; Mr. Harry Meyer, vice-treas., and Rev. Wm. Van Rees.

The Alternate members of the Board are: Mr. K. Bergsma, Mr. A. Bel, Mr. M. Langeland, Dr. J. Harkema, Mr. J. Petersen, Rev. Marvin Vanderwerp, and Rev. W. Hofman.

Mr. Walter De Hoog and Mr. Nelson Gritter have completed their six years of service, and are not subject to re-election. The following nomination is presented by the board, Messrs. Dr. K. Baker, K. Bergsma, Dr. J. Harkema, M. Langeland, W. Venema, from which two members are to be elected for a three-year term. Those not elected will then serve as alternates.

One minister delegate to the Board must also be elected and the Board submits the following nomination; Rev. John Guichelaar and Rev. Thomas Yff.

The Secretary, Rev. M. Arnoys has been designated to represent the Board at Synod should any further information be needed.

Part II

Information and Pensionaires

A. The Synod of 1965 approved the honorable emeritation of the following, who were added to our pension roll. Rev. R. Haan, Rev. J. Griffioen, Rev. Conrad Veenstra, Rev. H. Schripsema, Rev. Karel De Waal Malefyt, Rev. J. Gritter, Rev. J. Kenbeek, Rev. B. Van Someren, Dr. Wm. Hendriksen, Rev. J. Bult, Dr. J. Hoogstra, Rev. H. De Weerd.

B. The following pensionaires were taken away by death, since the last Synod.

1. Rev. P. A. Hoekstra
2. Mrs. G. W. Hylkema
3. Rev. I. Van Dellen
4. Rev. P. Eldersveld

C. We wish to inform the Synod that since Classis Wisconsin met on September 28, 1965, and then and there sustained the request of the Second Christian Reformed Church of Randolph to depose the Rev. B. J. Boerkool as minister of the gospel. Your committee has made the

six months payment from that date on, in accordance with Art. 152 of the Acts of Synod of 1965.

D. The following have received approval from their various classes for their honorable emeritation. We as committee have the statement of their consistories and classes in our possession, and we now bring these names for official approval to the Synod of 1966.

1. Rev. A. A. Koning of Classis Northcentral Iowa, in session Sept. 21. Ground: Served the church for 40 years in the ministry and reached retirement age. Effective date, Nov. 1, 1965.

2. Rev. M. Arnoys of Classis Grandville, in session Sept. 16, 1965. Ground: Retirement age and served the church for more than 38 years in the ministry. Effective date, Oct. 1, 1965.

3. Rev. R. Frens of Classis Hudson, in session Sept. 16, 1965. Ground: Recurrent illness and reached the retirement age. Effective date, Oct. 1, 1965.

4. Rev. H. Van Andel of Classis Eastern Ontario, in session Sept. 22, 1965. Ground: Ill health and upon the advice of doctors must for the time being retire from the active ministry. Effective date, Oct. 1, 1965.

5. Rev. P. Holwerda of Classis Kalamazoo, in session Sept. 30, 1965. Ground: Retirement age and served the church for more than 35 years in the ministry. Effective date, Nov. 1, 1965.

6. Rev. E. J. Holtrop of Classis Kalamazoo, in session January 18, 1966. Ground: Served as a minister for 41 years and now reached retirement age. Effective date, Jan. 1, 1966.

7. Rev. Wm. Reinsma of Classis Pacific, in session October 14, 1965. Ground: Ill health and upon advice of the doctors must retire from the active ministry. Effective date, Oct. 1, 1965.

8. Dr. E. Masselink of Classis Grandville, in session January 20, 1966. Ground: Retirement age and served more than 38 years in the ministry. Effective date, May 1, 1966.

9. Rev. John E. Meeter of Classis Hackensack, in session January 26, 1966. Ground: Retirement age. Effective date, Oct. 8, 1966.

10. Rev. B. Bruxvoort of Classis Florida, in session January 25, 1966. Ground: Retirement age. Effective date, March 1, 1966.

11. Rev. J. Hanenburg of Classis Toronto, in session January 13, 1966. Ground: Retirement age. Effective date, July 1, 1966.

12. Rev. Reuben De Haan of Classis Grand Rapids West, in session January 18, 1966. Ground: Retirement age. Effective date, April 1, 1966.

13. Rev. Jacob Hoogland of Classis Alberta South in session January 17, 1966. Ground: Retirement age. Effective date, July 1, 1966.

14. Rev. John Moes of Classis Zeeland, in session January 19, 1966. Ground: Ill health, and according to the doctors is unable for the present to carry out his duties as active minister of the gospel. Effective date, Jan. 1, 1966.

The average salary for 1966 on the basis of 610 ministers reporting is \$6,540. A statement of the names of the ministers and the salary of each is available should Synod desire it.

The pension of a minister, which is 50% of the average salary computed to the nearest multiple of 10 is \$3,270 for the year 1966. The

pension of a widow, which is 40% of the average salary, computed to the nearest multiple of 10 is \$2,620.

Part III

The Ministers Relief Fund

1. The Relief Fund was established by Synod to aid ministers, widows, and orphans whose pension is inadequate, because of severe adverse conditions. This year we've had several requests, and therefore an appeal was made through the church papers for an offering or donation. This fund is maintained by freewill offerings of the churches of our denomination and gifts of individuals.

2. A detailed statement of Relief Disbursements will be submitted to the Advisory Committee of Synod, and if Synod so desires, to Synod itself in executive session. This is in accordance with the rule of Synod.

Part IV

The Reprinting of our Rules for the Administration of the Pension and Relief Fund

Since all our booklets that were printed in 1961 have been distributed and we urgently need more, your committee has seen fit to somewhat bring these rules up to date. As in all things, our social life rapidly changes. Conditions therefore change, and so we must somewhat also modify these rules, so that they will apply to modern conditions.

We humbly submit these rules for your perusal with the hope that they may be adopted in toto by the Synod of 1966, and we can have a new edition of these rules printed as soon as possible.

Part V

Financial Statement of the Fund

FINANCIAL REPORT

Statement of Fund Condition

Reflecting Operation for Period February 1, 1965—January 31, 1966

	Pension	Relief	Total
Balance Feb. 1, 1965	\$351,643.01	\$56,630.69	\$408,273.70
Net Decrease	87,506.01	2,390.11	89,896.12
Balance Jan. 31, 1966	\$264,137.00	\$54,240.58	\$318,377.58
Fund Balances consist of:			
Commercial Accounts	\$ 4,780.36	\$10,731.44	\$ 15,511.80
U.S. Treasury Bills	29,793.13		29,793.13
Certificates of Deposit	50,000.00		50,000.00
Savings Accounts	71,044.45		71,044.45
Mortgage (Foreign Mission Board)	5,019.06	2,509.14	7,528.20
Government Securities	103,500.00	41,000.00	144,500.00
Totals	\$264,137.00	\$54,240.58	\$318,377.58

Schedule of Operation — 1965

Receipts:			
Quota Payments	\$342,499.09		\$342,499.09
Ministers Contributions	147,953.29		147,953.29
Interest	6,225.02	1,450.96	7,675.98
Donations	448.35	506.13	954.50
Total Receipts	\$497,125.75	\$ 1,957.11	\$499,082.86

Disbursements:

Canadian Exchange and Bank Charges ..	\$ 3,398.03		\$ 3,398.03
Payment to Ministers	339,481.22	3,205.34	342,686.56
Payments to Widows and Orphans	228,770.88	1,141.88	229,912.76
Salary of Secretary	500.00		500.00
Salary of Treasurer	500.00		500.00
Clerical and Office Expense	1,244.50		1,244.50
Travel Expense	25.60		25.60
Miscellaneous Expense	949.33		949.33
Payments to Ministers no Longer in Fund	2,018.87		2,018.87
Moving Expenses	7,743.33		7,743.33
Total Disbursements	\$584,631.76	\$ 4,347.22	\$588,978.98
Net Decrease	\$ 87,506.01	\$ 2,390.11	\$ 89,896.12

The Board submits its statement of operation and its budget for 1967. In view of the information presented they request a quota of \$10 per family for 1967.

Note: There is an amount of interest accrued on savings accounts, certificates of deposit; and government securities which is not reflected in above report. These will be determined and incorporated in the annual audited report to Synod.

1967 Budget

1965 Operation of Fund Compared to Budget

Receipts	1965 Budget	Actual	Gain	Loss	Budget 1967
Quotas	\$358,150.00(1)	\$342,499.09		\$15,650.91	\$570,950.00(1)
Ministers	153,302.00(2)	147,953.29		5,348.71	165,375.00(2)
Interest and Donations ..	15,000.00	6,673.38		8,326.63	8,000.00
Total Receipts	\$526,452.00	\$497,125.75		\$29,326.25	\$744,325.00
Disbursements:					
To Ministers	\$302,820.00(3)	\$339,481.22		\$36,661.22	\$421,875.00(3)
To Widows	217,360.00(4)	\$228,770.88		11,410.88	264,600.00(4)
Administration	10,000.00	3,219.43	\$6,780.57		7,000.00
Moving		7,743.33		7,743.33	8,000.00
Canadian Exchange ..		3,398.03		3,398.03	6,000.00
Payments to Ministers no Longer in Fund		2,018.87		2,018.87	
	\$530,180.00	\$584,631.76	\$6,780.57	\$61,232.33	\$707,475.00
Anticipated Decrease	\$ 3,728.00				
Anticipated Increase					\$ 36,850.00
Actual Decrease		\$ 87,506.01			

1965 Budget based on 58,000 families — Actual 58,699.

(1) Estimated 60,100 families based on 1% increase over 1966 at \$10.00 less 5% not paid.

(2) 700 Ministers at average salary of \$6,750 at 3½%

(Average salary 64 — \$6,074.18)

(Average salary 65 — \$6,313.57)

(Average salary 66 — \$6,537.03)

(3) 125 Ministers at 50% of average of \$6,750.000 (125 × \$3,375 = \$421,875.00)

The Budget in 1965 was based on 98. As of February 1, 1966 there were 115 ministers receiving pensions.

(4) 98 widows at 40% of average salary of \$6,750.00 ($98 \times \$2,700 = \$264,600$)
The Budget in 1965 was based on 88. As of February 1, 1966 there were 94 widows receiving pensions.

The receipts of the fund for the fiscal year ending January 31, 1966 were closer to the budget than is reflected in this statement because quota payments and ministers contributions were received after January 31, 1966, covering amounts due for the period February 1, 1965 through January 31, 1966. Although this indicates that the projected receipts were in line, it does not solve the problem of more disbursements than receipts. There undoubtedly were receipts received during the period February 1, 1965 through January 31, 1966, and disbursed in the same period which applied to the fiscal year ending January 31, 1965.

The decrease in the fund resulted primarily from more pension payments to ministers and widows than anticipated.

Part VI

Matters Requiring Synodical Action

1. The election of two regular members to the committee—both laymen. And also two alternates.
2. The approval of requested emeritations.
3. The adoption of the \$10 quota per family.
4. The adoption of the improved rules of the Pension and Relief Administration of the Christian Reformed Church.

Humbly submitted,

M. Arnoys, Secretary

REPORT 42

REPORT OF THE DOCTRINAL COMMITTEE

ESTEEMED BRETHREN:

The Doctrinal Committee, appointed by the Synod of 1964, presents the following report:

I. *History.*

The problem which the Synod of 1964 gave in the hands of our committee was initially precipitated by an article in the December, 1962 issue of *The Reformed Journal* from the pen of Professor Harold Dekker, incumbent of the chair of Missions in our Seminary. Disturbed at the apparent paucity of results of our mission endeavor and animated by the desire to be biblically and theologically sound in mission motivation, Prof. Dekker proposed the thesis that "The doctrine of limited atonement as currently understood and observed in the Christian Reformed Church impairs the principle of the universal love of God and tends to inhibit missionary spirit and activity."¹ This thesis was developed in sub-

¹*The Reformed Journal*, Dec. 1962

sequent articles and gave rise to a spate of journalistic comment.

It also occasioned classical and congregational action. Two Classes, Wisconsin and Orange City, took official action. The former addressed a communication to the Board of Trustees of Calvin College and Seminary expressing its concern and requesting an inquiry into the doctrinal views of the professor of missions. Classis Orange City engaged in classical study of the matter and finally decided to suspend judgment until a full evaluation of the doctrinal implications could be made. That decision failed to secure the concurrence of the Hospers Church, which addressed itself directly to the Board of Trustees, and First Orange City, which drew up an overture and forwarded it to the Synod of 1964.

The Board of Trustees, at its May 1964 meeting, conducted a doctrinal colloquy with Prof. Dekker. As a result of this discussion the Board declared that in its estimation there were issues involved that merited further inquiry and it solicited and urged further exchange of research and opinion. It also commended Prof. Dekker for his deep interest in the principles and motivations of missions and expressed its confidence that the occupant of the chair of missions would continue to have the love and welfare of the church at heart.

It was proposed by the advisory committee of the Synod of 1964 that the broadest assembly conduct a doctrinal discussion similar to the one previously held by the Board of Trustees. After weighing the proposal, however, the Synod decided to place the question in the hands of a study committee. This action having been taken, Prof. Dekker was given the privilege of the floor. Expressing himself to the effect that in a day when evangelism is so urgent and the need of restudy of missionary motivation

so essential, he had been constrained by obedience to the Scriptures and love for the Reformed faith to raise the issue in our communion. He reminded the Synod that the church in its re-evaluation of its position throughout the ages has been led by the Spirit to rid itself of misconceptions and erroneous theological tenets in order to better fulfill its God-ordained task. He suggested that the Christian Reformed Church may have reached such a juncture, and he concluded his remarks by avowing that his aim was to "continue studying and working in obedience to the Scriptures, in loyalty to the confessions, in response to the Spirit, in co-operation with Synod's committee, and in devotion to the gospel and to the church."

II. *Mandate.*

We received the following mandate: "To study in the light of Scripture and the Creeds the doctrine of limited atonement as it relates to the love of God, the doctrinal expressions of Professor H. Dekker beginning with and relative to his article entitled "God So Loves . . . All Men" and other related questions which may arise in the course of their study, paying specific attention to:

"a. Whether the nature of the atonement and the decree of election allow for the validity of making a qualitative distinction between the general love of God and His special love for the elect.

"b. Whether there is Scriptural evidence that the universal love of God includes any intent to bring about the salvation of the non-elect or to perform any redemptive act on their behalf.

"c. Whether the nature of the atonement as satisfaction reveals the universal love of God.

"d. Whether the teachings of the Canons of Dort warrant the use of such concepts as universal atonement and limited redemption.

"e. Whether the efficacy of the atonement is determined by the good pleasure of God in distinction or abstraction from the love of God.

"f. Whether, 'the doctrine of limited atonement as commonly understood and observed in the Christian Reformed Church impairs the principle of the universal love of God and tends to inhibit mission spirit and activity.'

"g. Whether it is consistent with the genius of the New Testament evangelism to say to each and every man, 'Christ died for you,' and whether this statement is productive of confusion and misunderstanding in this generation of universalism and Arminianism.

"*Grounds:*

(1) A mandate to study these matters will allay much of the unrest which prevails in the churches.

(2) Such a study will help clarify the Reformed witness to our generation.

(3) This study may assist Professor Dekker in carrying forward his own work of carefully examining the various matters which he has raised.

(4) This carries forward the spirit of the report of the Board of Trustees which reads, 'After the discussion the Board concluded that there

are issues worthy of further inquiry and it trusts that future exchanges of research and opinion on these issues will be profitable to the Church.'

"(5) A study of this nature is requested in Overture No. 45."

The committee was also mandated "to consult frequently with Professor Dekker in order that a spirit and relationship of full and free exchange may exist between the professor and the committee." Moreover, the committee was authorized "to seek the advice and counsel of the professors in the departments of Dogmatics and Exegesis at Calvin Seminary."

And finally the committee was mandated "to evaluate its findings and study and make every effort to bring a report to the Synod of 1965." (Acts 1964, Art. 122, pp. 88, 89)

Your committee has tried to adhere to the stipulations of the mandate in that it request Prof. Dekker to be present at many of its meetings and gave him ample opportunity to express himself on all points under discussion. It also made a grateful use of the advice and counsel from the Calvin Seminary professors in the departments mentioned above.

A careful analysis of the mandate, however, will reveal that, on the one hand, it is very broad, as it includes all "other related questions which may arise in the course of their [the committee's] study." On the other hand, the mandate calls the attention of the committee to certain specific questions which were more directly raised in connection with Prof. Dekker's articles.

There were various ways in which the committee could have tackled the problem assigned to it. For example, we might have tried to give a broad exposition of all the questions which came into our purview during our study. Or we might have simply tried to give concise answers to the seven questions which are enumerated in our mandate. However, we were of the opinion that neither course was feasible. Instead, we have taken the liberty to single out two subjects which seem to us most fundamental in the consideration of our task. If we shall be able to give Synod a clear exposition of these two subjects, then we believe we shall also have dealt with all the questions which the Synod of 1964 put to us.

The first subject concerns the love of God and the question whether, in the light of Scripture and the Confession, it is valid to make a qualitative distinction between the general love of God for all His creatures and His special love for the elect. The second subject concerns the doctrine of the atonement and raises the question whether, in the light of Scripture and the Confession, we may properly speak of a universal atonement, or whether the traditionally Reformed terminology about an atonement which is limited and particular should be maintained. After this study we also wish to consider the following two questions, namely, whether it is proper to say to every man "Christ died for you," and whether "the doctrine of limited atonement as commonly understood and observed in the Christian Reformed Church impairs the principle of the universal love of God and tends to inhibit missions." And finally, we expect to present to the Synod certain propositions flowing forth from our study, with the recommendation that Synod adopt these.

III. Introductory analysis.

Before your committee takes up its mandate proper, it would like to place the problem that was committed unto it in a focus that may help Synod to understand more clearly the issues involved. For this purpose we would first like to make some general remarks in regard to Prof. Dekker and the articles which he has written. We wish to do so in order that Synod may consider what he wrote in its proper perspective, and not be tempted to evaluate or judge him and his writings merely on the basis of some isolated statements which he has made. For this reason also we feel constrained to point up, first of all, the things that we may appreciate about Prof. Dekker and what he wrote in *The Reformed Journal*. We may begin by stating that we consider his motive for writing as he did laudable. He himself expressed that motive in these words: "I wrote out of concern for the mission of the Church. I wrote out of a desire for a well-directed missionary motivation and aim, and a correctly conceived missionary message and method."²

Since Prof. Dekker occupies the chair of missions in our Seminary, it is not surprising that he would be greatly interested in the missionary task and program of our denomination, and that he would deplore that this program seemingly did not produce the fruit that was desired and might be expected. In his zeal for missions he has attempted to find reasons which might explain this apparent failure. As he did so, he came to the conclusion that one of these reasons was our failure to stress the love of God for all men, which he claims was due to "the doctrine of limited atonement as commonly understood and observed in the Christian Reformed Church." According to him our controversy with the Rev. H. Hoeksema and his followers in 1924 has made many of us afraid to speak freely about God's universal love and concern for all men, and His desire that all might be saved. He claims that it is only with tongue in cheek that we dare to say that God loves all men. This is what he wrote in this connection: "In the mind of the Christian Reformed Church the distinction between common and special grace has sometimes been understood qualitatively, and thus understood it has tended to obscure the true character of the universal love of God and the Biblical realism of its implications for the witness of the gospel to all men."³

Whether this last judgment about our church is correct or not we leave an open question at this juncture. But it may be argued, and perhaps with some justification, that in our reaction to the Rev. H. Hoeksema's attacks upon 1924 we may have been inclined to be somewhat afraid of being too evangelical in our missionary approach. This may have accounted for our apparent lack of zeal in witnessing to the world outside, especially during the first decade after 1924. We must confess that oftentimes our evangelistic efforts were feeble and sporadic. For example, only in a few places did we carry on extensive evangelistic programs, and even these were almost completely institutionalized and did not challenge the active participation of the rank and file of our church

²*The Reformed Journal*, Feb., 1963

³*The Reformed Journal*, Feb., 1963

members. Even today, although we have made much progress in our missionary outreach, we still have to admit that more of our church members ought to be personally involved in evangelism. But especially in the first years after 1924 many of our people lacked the evangelistic fervor and zeal that should have characterized them.

Another observation we wish to make in regard to Prof. Dekker is this, that he expresses his desire to be in harmony with both the Scriptures and the Reformed Standards. Even though some have seen dangerous leanings toward unreformed views, he himself considers them to be reformed. It is the task of your committee to judge who is right, Prof. Dekker or his critics.

There is still another preliminary observation which we wish to make, namely, that we must all remember that in connection with the matters touched upon by Prof. Dekker we meet with great difficulties. No one is able to give a completely satisfactory solution of the problems which they raise. There will always be mysteries that will baffle our finite minds. But, although we do wish to fully recognize these mysteries and paradoxes, we shall have to make certain affirmations in connection with them so as to avoid extremes, either on the one side, or the other. For example, who will ever be able to fully comprehend the relationship between God's eternal counsel and man's moral responsibility? Yet this should not prevent us from firmly holding to both these truths, without allowing the one virtually to cancel out the other in our theological reflections. Again, who will ever be able to harmonize the decree of divine election with man's own responsibility for his eternal destiny? All we can say is that in dealing with this question we do not believe that it is necessary to choose between a decree of God which would make man's decision impossible and a decision of man upon which God's decree would be dependent. And so, too, we should recognize that it is not easy to harmonize the doctrine of a definite atonement with the equally important truth, enunciated in the Canons of Dort, namely, that "as many as are called by the gospel are unfeignedly called," (III & IV, 8) and that "the promise of the gospel is that whosoever believes in Christ crucified shall not perish, but have eternal life;" and furthermore, that "this promise, together with the command to repent and believe, ought to be declared and published to all nations, and to all persons promiscuously and without distinction, to whom God out of His good pleasure sends the gospel." (II, 5)

Finally, your committee wishes to state that we consider the term, "limited atonement," which is commonly used in our theological discussions, and is even employed in our mandate, to be a far from happy term. Perhaps the word "TULIP" which was employed to teach catechumens an easy way to remember the five points of Calvinism found in the Canons of Dort may be responsible for the use of that term "limited atonement." But as a theological description of what Reformed writers mean with this term it is ill-chosen. For, whenever we speak about the *nature* of the atonement, no reformed person would ever maintain that the atonement is limited. We all confess that "it is of infinite worth and value, abundantly sufficient to expiate the sins of the

whole world." (C. of D., II, 3) Moreover, all agree also on the proposition that the atonement made by Christ has certain universal benefits which accrue to all without distinction. Nearly all Reformed writers would hold that the blessings of so-called common grace are a fruit of Christ's atonement. But, whenever Reformed theologians did use the term "limited atonement," they always referred only to the design or the extent of the atonement insofar as its saving efficacy is concerned. In other words, by the use of that term, "limited atonement," they have tried to show that not all men, perished through Adam, are saved by the Mediator Jesus Christ.

It would have been better, however, if that term had never been used; but that in its stead we would have employed the adjectives "particular" or "definite" in regard to the atonement. For the advocates of the doctrine of limited atonement always meant to convey only this idea, that Christ in His suffering and death paid the redemption price of His precious life-blood for a certain definite number of persons, namely, those who are said to be "the given unto Him by the Father," and who, according to our confession, are the same "certain number of persons," who, "according to the sovereign good pleasure of God's will, were chosen from the whole human race, . . . to redemption in Christ, whom He from eternity appointed the Mediator and Head of the elect and the foundation of salvation." (C. of D., I, 7)

But again, before we consider the mandate as such, it would seem to be very profitable that we would first see the problems raised by Prof. Dekker's articles and the reactions to them in the light of our ecclesiastical history. For, as Prof. Dekker himself has intimated, and Dr. James Daane has openly stated, these problems will only be seen in their proper perspective, if we bring into focus the bearing that the common grace controversy of 1924 has on them. We may note, therefore, that Prof. Dekker's writings compel us once more to take a good look at the decisions of our Synod of 1924 and the interpretation of these decisions that was given by the Synod of 1959. For we are convinced that now as then we are again wrestling with the age-old problem concerning the grace of God. Can we make qualitative distinctions when we refer to that grace? Is it valid to posit that there is besides the special or saving grace of God also a common grace or benevolence which God bestows on all men indiscriminately? Hence, let us briefly review 1924 and its aftermath in our ecclesiastical history.

In 1924 the Revs. H. Danhof and H. Hoeksema stressed the exclusiveness of God's grace at the expense of leaving no room at all for the doctrine of so-called common grace. Prof. Dekker, and perhaps some others with him, are inclined to wipe out the distinction between special and common grace. Yet both meet on this point that both would maintain that God's grace is one. The former, however, would limit that one grace of God to the elect alone; and from their standpoint draw the conclusion that any mention of common grace or even general favor or benevolence on the part of God towards the non-elect is forbidden. Fact is, the Rev. Hoeksema contended that God could manifest only His wrath towards those whom he labelled the reprobate. Not

for one moment could God be favorably disposed towards any one who did not belong to his elect people. Even when the prophet Ezekiel says so plainly that the Lord "has no pleasure in the death of the wicked, but that the wicked turn from his way and live;" these deniers of the doctrine of common grace went so far as to aver that this text refers only to the elect wicked. The others God delights to visit with His wrath.

Our Synod of 1924 rightly repudiated this conception of God, and stated emphatically that "on the basis of Scripture and Confession it is certain that there is, besides the saving grace of God shown only to the elect unto eternal life, also a kind of favor or grace of God which He manifests towards his creatures in general." Moreover, in the two points of doctrine, which followed that first point, Synod declared that this general favor of God manifests itself in a "restraint of sin" and in this, that "unregenerate men, though incapable of any saving good, are capable of doing civil good."

Nevertheless, although the Synod of 1924 made these clear and definite statements in regard to the doctrine of common grace, it soon became evident that there were still several problems left in the area of God's grace that remained unresolved. For example, there was, first of all, the question about the so-called "favorable disposition of God toward all His creatures in general" that gave rise to a long debate. But more important than this was the problem that was presented by what Synod had adduced as one of its grounds for the position taken in the first point, and which Rev. Hoeksema called "the little point of the first point" ("het puntje van het eerste punt"). This ground stated that this certain favor or grace of God toward all His creatures in general appears from the well-meant offer of the gospel, which the Canons of Dort present as coming to all men promiscuously (II, 5 and III & IV, 8, 9). It was this point especially that became the main target of Rev. Hoeksema's attack upon 1924; and it is this same point that is also calling forth the shades of 1924 in our present controversy.

Needless to say that the debate which followed on this matter was characterized by much misunderstanding and confusion. This confusion was compounded by the use of the term "offer of grace" ("aanbod der genade") which became the bone of contention to both sides in the dispute.⁴ The question was poised: in the preaching of the gospel what kind of grace is supposed to be offered to the non-elect? Rev. Hoeksema vehemently contended that God's grace (and by this he meant, of course, the one grace of God which is always particular) can never be common, or something that is offered to all men indiscriminately. And certainly he was on solid ground, when he argued that the confessions, and particularly the Canons of Dort, never did speak of a grace of God that is offered to all men, except when they referred to the so-called "common grace" of Arminian vintage. The Arminians spoke of a common grace

⁴It is noteworthy that neither the advisory committee of the Synod of 1924, nor the Synod itself in its official declarations ever used this term. The committee spoke of a "well-meant offer of salvation" and the Synod referred to "the general offer of the gospel." Nevertheless, both sides began to argue about the meaning of the phrase "offer of grace."

that "is given without exception to all men," enabling them, together with the exercise of their own free will, to convert themselves and to accept Christ. (cf. C. of D. II, par. 6; also III & IV, 10) Again, Rev. Hoeksema was right, when he contended that the word "grace," as used in the Canons never referred to what the Synod of 1924 meant with common grace. Fact is, the term "common grace" as such was never used by the Canons, except once, and then as something which should be condemned as an Arminian heresy. Otherwise the Canons of Dort do use the word "grace" some 42 times with reference to God, and in every case it always refers to what we are wont to call special grace. It is well that we realize this in order to avoid confusion and misunderstanding in our discussion of our present problem.

From the side of our church, however, there were also those who, in spite of contrary evidence from the confessions, did try to maintain that God *offers* grace to all men indiscriminately.⁵ By doing this they allowed Rev. Hoeksema to put them in the uncomfortable position of having to explain what kind of grace then was supposed to be offered in the so-called offer of grace. Was it common grace, as some thought was im-

⁵Notably among those who make this same mistake of maintaining that God *offers* some kind of grace in the preaching of the gospel is Dr. Daane. Like the Rev. Hoeksema he also strenuously maintains that the grace of God is one, and is always saving in its nature. For he writes: "A grace which cannot save is *not* the grace of a sovereign God." But he parts company with Hoeksema in that he would expand that grace into a blessing that is bestowed by God upon all men, without any regard to His elective purpose and without any regard to the fact that many recipients of that grace may ultimately be lost. Dr. Daane goes so far as to state that, if two essentially different types of grace are thought to be possible, then consistency would demand that we should also posit two Holy Spirits, two Crosses, two Gods, etc. We must note, however, that he also comes to this conclusion, because he holds as axiomatic that grace *is offered* in the preaching of the gospel. And he upbraids the Synod of 1924 for even considering it possible that such "common grace" would be offered in the gospel preaching. To his mind such an idea is wholly erroneous, and if true, would be meaningless. And we must agree. But did the Synod of 1924 say this? Dr. Daane claims it did. He asks the rhetorical question: "How can such a non-saving grace come to expression in the preaching of the gospel that preaches only saving grace?"

The best answer given Daane is that of Dr. Roger Nicole. He writes: "You [Dr. Daane] are insisting that the offer of grace, and grace itself, must be of the same nature. Obviously if it is true grace that is offered, a certain connection may be recognized, but this ought not to lead to an identification between the offer and the thing offered. An offer of bread is a statement made in the form of a proposition, while bread is a substance whose effects are quite different from the hearing of a sentence. It appears quite conceivable to me that the offer may be prompted by one kind of grace, while the benefit offered is grounded in another kind. You seem to consider identity here as axiomatic. I deem it to be highly questionable. Hence I must object strongly to your statement, 'To this day no one has been able to make clear to anyone that the well-meant offer of salvation is an instance, not of saving, but of a qualitatively different non-saving common grace.' What you apparently meant is, 'I have thus far not read any presentation which made clear to me . . . etc.' The terms you use are much too sweeping; specifically the members of the Synod of Dort made it quite plain in their pronouncements that the offer of the Gospel was distinct from saving grace itself. Some one must have made it clear to them. To my mind, it is not difficult at all to distinguish between the offer of the gospel and the effectual application of the Gospel by the Holy Spirit." (Quoted from a document received by our committee)

plied by the Synod of 1924? Or was it special grace that was offered to all men? Or again, was it some kind of grace in between? This was the problem that plagued all those who tried to defend the doctrinal declarations of 1924 on the basis of some kind of grace which was supposed to be offered by God to all in the preaching of the gospel. Unfortunately, however, none seemed to realize that Synod had never spoken of an "offer of grace," but rather of "the offer of salvation," or "the offer of the gospel." If this had only been realized, much misunderstanding and needless debate might have been avoided, and the controversy with our Protestant Reformed brethren would have been much more pointed and profitable. For, while the Canons do not speak about an offer of grace, they do plainly state that in the preaching of the gospel there is a sincere and well-meant offer of salvation made to all men indiscriminately. More than that, the Canons do not hesitate to aver that Christ Himself is offered in the gospel preaching. Again, they state that the gospel contains a promise of "salvation, rest of soul, and eternal life" to all men who are called by that gospel to come to Christ and to believe in Him. (II, 5; III & IV, 8, 9) But, if this is so, where then does the so-called "certain favor or grace of God" come in? Is there then such a thing as common grace in the proper reformed sense of that term? Certainly! For this favor or grace appears in the gifts which God bestows upon all men in general, and especially upon those who are privileged to come in contact with the gospel. All men experience common favors and undeserved blessings of God, as is abundantly evident from those texts which the Synod of 1924 quoted in support of its declarations. Such texts are: Ps. 145:9: "Jehovah is good to all; and His tender mercies are over all his works." Or Matthew 5:44, 45: "But I say unto you, Love your enemies, and pray for them that persecute you; that ye may be sons of your Father who is in heaven: for He maketh His sun to rise on the evil and the good, and sendeth rain on the just and the unjust." Or again, Acts 14:16, 17: "Who in the generations gone by suffered all the nations to walk in their own ways. And yet He left not Himself without witness, in that He did good and gave you from heaven rains and fruitful seasons, filling your hearts with food and gladness."

But besides these common favors which come to all men alike, there are also some special tokens of God's mercy which they receive who are privileged to hear the gospel, and to receive in that gospel the command to repent and believe, accompanied with a promise, sincere and well-meant, that, if they do repent and believe, they will receive "rest of soul and eternal life," yea, all the blessings of salvation which Christ has merited on the cross. More than that, not only are they confronted with this urgent command and gracious promise; but that gospel offer is also accompanied with various operations of the Holy Spirit, striving with sinful men: such things as the author of Hebrews describes in these words: "Those who were once enlightened and tasted of the heavenly gift, and were made partakers of the Holy Spirit, and tasted the good word of God, and the powers of the age to come."

But there is *one thing* that is not common to all men, nor even to all who hear the gospel. And that is the special grace of God, that grace

which the Canons of Dort refer to under various names, such as "saving grace" (III & IV, par. 5); "the grace of election" (I, 13, 15, 18); "the grace of conversion" (I, 15; III & IV, par. 7); "regenerating grace" (III & IV, 3, 12, 13, 16); "the grace of the covenant" (II, par. 5); "the grace of adoption" (V, 6); also "glorious grace" (I, 7) and "richer grace" (I, 16). It is true, of course, that in the presentation of the gospel all these graces are exhibited. The gospel tells us that all these graces, which Christ through His Word and Spirit must work in the heart (C. of D., I, 16; III & IV, par. 8; V, 14), as well as the gift of the Holy Spirit Himself, are the fruit of Christ's sacrifice on the cross. Therefore, those who receive Christ by a true faith will also with Him be the recipients of all these graces; or rather, it may be more correct to say that the recipients of all these graces are those to whom, through the work of the Holy Spirit, it has been given to believe on Christ. Hence, when one is a recipient of saving grace, this is due wholly to the free and sovereign good pleasure of God's will.⁶

As we have stated before, Prof. Dekker's articles and the reaction toward them called forth the shades of 1924. But we might say that this time we have the problem of 1924 in reverse. For, while Rev. Hoeksema denied that "besides the saving grace of God there is also a certain favor or grace which He bestows upon all His creatures in general," Prof. Dekker is inclined to make the saving grace of God universal and given or offered to all men. He did so by equating the grace of God with His love, and then stating that this love of God is always one and redemptive to all men. In other words, Prof. Dekker, and perhaps others with him, seem to deny that there is an essential and qualitative difference between the grace which God bestows upon the elect and that which He manifests to all His creatures in general. Even though in regard to the love of God Prof. Dekker will admit that it may be shown in various ways and in various degrees, yet according to him we have no right to make qualitative distinctions in regard to the love of God. For him God's love, indicated by the Greek word "agapé," is always one. Yet he himself in his *The Reformed Journal* articles did characterize that love by using qualifying adjectives, such as "redemptive" and "redeeming." He maintains, however, that these adjectives are not added to distinguish between two qualitatively different kinds of love, but only indicate that the one love of God in the case of all men is redemptive;

⁶Dr. James Daane has correctly set forth that grace, strictly speaking, is not an attribute of God, but always freely and sovereignly bestowed by Him upon whomsoever He wills. But it was wrong of him to assume that God's grace is always one and universally bestowed. For, strictly speaking, the grace of God referred to in our confessional standards—that which we are wont to call "special grace"—is never universal. These standards always speak only of the grace of God in Jesus Christ, which is based on His atoning sacrifice, and bestowed only upon the elect. But there is also a "grace" or rather favor or benevolence of God which is universal. And this is what we have been wont to call "common grace." But, as Dr. A. Kuyper already pointed out in his day, this term, common or general grace (algemeene genade) is not felicitous. He preferred to speak of "gemeene gratie," a term which is untranslatable in the English language; but which means a certain longsuffering benevolence or execution-postponing goodness of God which all men share in, at least in this life.

while in the case of the elect it is redeeming, since in them it actually reaches its culmination. In a later statement made to our committee, however, he dropped this distinction, and now prefers to speak only of the one love of God which is always redemptive to all men. According to him the only difference is that "this one love of God is experienced differently by the redeemed."

But to return once more to the grace of God with which Prof. Dekker has equated His love, we may note that he also claims a universality for this grace. For, in answer to a question put to him by the committee, whether "he can subscribe to the statement of the Synod of 1959, namely, that the grace of God shown to the elect, and which is irresistible, is not the same as that shown to all creatures in general, he wrote: "My answer to this question depends entirely on the definition given to the term 'grace' in this sentence. If it stands for *special* grace, as distinguished from *common* grace in the traditional manner, I could not accept the statement for I do not accept the theological construction upon which it is based. Moreover, if the term 'grace' is understood to be synonymous with redemptive love, as I presupposed in my articles, I would have to disagree with the statement since I hold the love of God to the elect to be the same in essence as His love to all men. On the other hand, if the term 'grace' is defined as Dr. Daane defines it in his article 'What is Grace?' (*The Reformed Journal*, Oct., 1965), this statement has no real point since it evidently regards grace as a divine attribute, a conception which Dr. Daane disputes. The problematics of Dr. Daane's views, if accepted, make the synodical statement inapplicable.^{6(a)} One more remark is fitting here, it seems to me that, strictly speaking, it is not grace in itself which is irresistible, but rather God in His grace who is irresistible."⁷

There is one more problem, and that perhaps the most serious one, which also is a point of dispute between Prof. Dekker and those who disagree with him. That is the question about the design or scope or extent of the atonement. This problem also is closely related with the question concerning the grace and the love of God.

Prof. Dekker prefers to speak of Christ's atonement as being universal and in no sense limited. True in his *The Reformed Journal* articles, he did admit that it may be said to be limited in one sense, namely, in its efficacy. But again, in a later statement sent to the committee, he wrote: "I wish to abandon the distinction between the atonement as *universal* in certain respects and *limited* in another respect. Further study and reflection have led me to see that the atonement as such has no *efficacy* (the sense in which I previously said it was limited). Redeeming efficacy lies neither in the love of God *as such* nor in the atonement *as such* but

^{6(a)}As stated before one may agree with Dr. Daane that grace is not a divine attribute. We would rather characterize it as a manifestation of the attribute of God's goodness, and then this goodness as it appears to those who are unworthy. But this does not imply that the distinction between irresistible grace and common grace is irrelevant. On the contrary, we believe that this distinction should be maintained, if we are not to drift into Arminian waters.

⁷Letter to the Committee, Jan. 28, 1966.

rather in the redeeming work of the Holy Spirit. Here too is the sovereign freedom of divine grace (cf. John 3:3-8, 16-18) and the particularism of redemption. The atonement itself is inherently universal, as both the Scriptures and the Confessions, it seems to me, teach (Canons II, 8 and Catechism, Q. 37). Moreover, the Canons speak only once of the atonement itself as being efficacious (II, 8) and this statement must be seen in its immediate and larger contexts. It seems to me that there is neither need nor warrant for retaining the concept of limited atonement, as it has been traditionally used among us. At the same time I recognize, of course, that the redeeming work of the Spirit is a fruit of and is dependent upon Christ's atonement."⁸

After this preliminary discussion of the problem with which your committee had to deal, let us now turn to our mandate proper, and first consider the question concerning the love of God, as Prof. Dekker spoke of it in his first article, "God loves . . . all men," as well as in his later writings, and which elicited a spate of journalistic comment.

IV. *The love of God.*

The first subject our mandate deals with is the love of God and the question whether, in the light of Scripture and the Confession, it is valid to make a qualitative distinction between a general love of God for all men and His special love for the elect.

Prof. Dekker's views on the love of God are set forth by himself in the following propositions:

"1. That the love of God is the most basic and comprehensive of all missionary principles.

2. That God loves all men with a redemptive love.

3. That the love of God is one, and that the Scriptures do not allow us to hold two qualitatively different loves in God. There is *one* love of God and this one love is *redemptive* in nature.

4. That in the presentation of the gospel, one may say to any man 'God loves you.'

5. That, although, on the one hand, God loves all men and Christ died for all, on the other hand, not all men are saved. This constitutes a Biblical paradox which we must accept."⁹

Furthermore, Prof. Dekker maintains, this one love of God for all men distributively is explicitly stated in the Bible, as, for example, in such texts as John 3:16; Matt. 5:44, 45; Luke 6:35; etc.; is involved in the sincere offer of the gospel, and is implied in God's desire that all may be saved. If God's love is infinite, it "cannot have as its object only a part of mankind."

In evaluating these propositions, we may begin by stating that we do not wish to dispute Prof. Dekker's first proposition, namely, "that the love of God is the most basic and comprehensive of all missionary principles." He may find support in the words of the Canons of Dort: "But in this

⁸Letter to the Committee, Nov. 17, 1965.

⁹Letter to the Committee, Nov. 17, 1965.

the love of God was manifested, that He *sent his only begotten Son into the world, that whosoever believeth on Him should not perish, but have eternal life*" (I John 4:9; John 3:16).

The bone of contention, however, is the view of Prof. Dekker that God loves all men with the same, that is, with a redemptive love; and that we have no right to make any qualitative distinctions in regard to that love. In other words, he denies the validity of distinguishing "between divine benevolence and love, between common and special grace, or between a non-redemptive and a redemptive love." But, although he wants to maintain that God's love is one, yet he himself does admit that "we must discriminate between the different ways in which people experience this one love of God." He writes: "God does love all men alike in the sense that He loves them all without exclusion—and He does so with a redemptive love. On the contrary, God does not love all men alike in the sense that the love relationship which actually exists between God and man is the same for all men alike."¹⁰ Furthermore, in his attempt to clarify this distinction, which he himself makes here, he refers to the analogy of human love. He writes: "God requires us to love all our fellow men as ourselves, that is, according to the same standard and with the same love. In that sense we must love all men alike. All these love relationships, however, are not alike. They differ, for instance, in that some love is close and personal, other is casual and impersonal, and some is even extended but spurned."¹¹ Thus, as he compares this love of God with its human analogy, he draws the following conclusion: there are differences within God's love as exercised in relation to man, but these differences are not to be understood as qualitative or essential. If they are there, they can only be quantitative or relational in nature. We need not say that God loves all men "just as much and in the same way."

In his articles, published in *The Reformed Journal*, Prof. Dekker tried to point up this difference by the use of such terms: *redemptive* and *redeeming love*. However, in a later statement to our committee he admitted that this distinction was ineffectual in expressing his real meaning, "because of semantic confusion between the two terms and because of its suggestion of two qualitatively different loves." Therefore he now prefers "to speak simply of the one love of God as redemptive to all men." But he adds, "I recognize, of course, that this one love of God is experienced differently by the redeemed. This was my intent in using the term '*redeeming love*.'" Yet, after he writes this, he still adds another sentence in which he states: "another consideration which favors abandoning the distinction of redemptive and redeeming love is that, strictly speaking, it is not the *love* of God as such which redeems. Rather it is God Himself who redeems through His Word and Spirit."¹²

But to have a complete picture of Prof. Dekker's position concerning the love of God, we should still add certain other statements which he

¹⁰*The Reformed Journal*, March, 1963

¹¹*Ibid.*

¹²Letter to the Committee, Nov. 17, 1965.

made to our committee. For example, in answer to the question, whether there are differences in regard to the love relationship that God sustains to believers and unbelievers, he stated: "This is precisely the position I have held in my articles. Moreover, I contend that this difference in relationship is not to be understood as a difference in the quality of love, but only as a difference resulting from the fact that some men are regenerated by the Holy Spirit and therefore believe while others are not so regenerated and therefore do not believe."¹³ Again, in answer to the question of the committee, whether then this difference is merely due to man's attitude toward God's love, or whether it is due to a difference which God also willed, his reply was: "I would answer unequivocally that it is the latter."¹⁴ And again, when the committee asked him to articulate this difference, namely, that God wills to love some men (e.g. the elect) in a different way than He loves all men in general, he replied: "I do not and cannot articulate this difference. For this difference belongs to Biblical paradox, to the mystery of belief and unbelief which the Bible recognizes but does not explain."¹⁵ Finally, when the committee asked him, Does the universal love of God include any intent on His part to bring about the salvation of the non-elect or to perform any redemptive act on their behalf?—his reply was: "Let me answer the second part of the question first. In my view God does perform redemptive acts on behalf of the non-elect. Such redemptive acts must then belong to His intent, for nothing that God does is excluded from His intent. What are these redemptive acts? They are the same, it seems to me, as those which He performs for all men, for example, the restraint of sin, the giving of His Word, the incarnation and the atonement of Christ, and the preaching of the gospel. It remains to answer the first part of the question. I would say that the universal love of God does not include any ultimate intent to bring about the eternal salvation of the non-elect. On the other hand, it remains true that Christ is the Savior of all men (I Timothy 4:10) and that all men experience salvation in certain proximate ways, e.g. the continuation of life and wellbeing, the conquest of evils such as sickness which result from sin, social order, peace, and justice, and physical resurrection."¹⁶

From these quotations from Prof. Dekker's writings Synod may obtain a rather unbiased and comprehensive survey of his views in regard to the love of God. Perhaps at times it may seem that the differences between Prof. Dekker and his critics are largely semantic in character—shall we say "a battle of words"? For both agree that love, considered as an attribute of God is one. But the problem arises, when the further question is asked: Is it valid nevertheless to introduce qualitative distinctions with reference to the love of God, depending on the different objects upon which that love of God terminates? Prof. Dekker maintains that such qualitative distinctions may not be introduced. He states emphatically: "God's love is one: it cannot be something else. Where in

¹³Letter to the Committee, Dec. 24, 1965.

¹⁴ibid.

¹⁵ibid.

¹⁶ibid.

Biblical language or concept is there a qualitative difference within love as 'agape'? A *qualitative* disjunction between different kinds of divine love is a sheer contradiction in terms. It safeguards neither the love of God nor the decree of election."¹⁷ . . . "The love of God for sinners is either redemptive or non-redemptive. If one holds that it is both redemptive and non-redemptive, redemptive for the elect and non-redemptive for the non-elect, has he not abandoned the concept of one love."¹⁸

They who disagree with Prof. Dekker, however, take exception to his contention that the love of God is redemptive to all men distributively. They are indeed willing to admit that there is but one love in God, which may, however, express itself in various ways and in different relationships. But they demur when Prof. Dekker qualifies this one love of God with the adjective "redemptive." This, it seems to them, is an unwarranted assumption on his part. They would maintain that, although love as an attribute of God is one, yet it can very well be expressed or manifested by Him in different ways, so that it is, indeed, possible to speak on the one hand of a general love or compassion or benevolence which God manifests toward all His creatures; and on the other hand of a special or saving love or grace which He bestows only upon the elect. Hence, his critics would maintain that God not merely shows *more* love to the elect than to the non-elect; but that His love to the former is qualitatively different from that to the latter. In other words, they would hold that the one love of God has two facets.

At this juncture your committee desires to turn to the Word of God and our confessional standards in order to discover what they teach us about the love of God. First, let us see what is the Scriptural doctrine of the love of God?

We may begin with a study of the Old Testament. The most prominent Hebrew word for love is "ahab." This word itself, however, does not indicate any particular type of love, since it covers the whole range of meanings which are expressed by the Greek words "eros" (erotic love), "philia" (friendship), and "agape" (the highest type of love). Therefore the particular force that the word "ahab" may have must always be determined by the context in which it is found. Then, too, we should remember that the Old Testament was God's revelation originally given to a semitic people. This means that they would not be inclined to view God's attributes in an abstract manner, but rather in their concrete manifestations in single and historical events. As Dr. Geerhardus Vos states: "To translate these attributes from the sphere of action into the sphere of being, and thus to eternalize them, has been the task of the New Testament."¹⁹

Again, although love is, indeed, presented as an essential element in the character of God, yet the use of the word itself, when applied to God,

¹⁷*The Reformed Journal*, Dec. 1962.

¹⁸Letter to the Committee, Dec. 24, 1965.

¹⁹*The Scriptural Doctrine of the Love of God*, in *The Presbyterian and Reformed Review*, 1902, p. 6.

is not numerous in the Old Testament. It speaks more often of man's love for God than of God's love for man. Therefore, if we want to obtain from it a more comprehensive view of what the love of God is like, we should also consider such cognate words as "grace," "mercy," "loving-kindness," and furthermore, those words which describe an elective act on God's part, such as "to know" and "to choose"; and still further, such concepts as the Fatherhood of God and His covenant. For example, the word love ("ahab") is not used at all until we come to the book of Deuteronomy. Yet we do find long before this that God established His covenant of friendship with the patriarchs. Of Abraham God says, "I have known him" (Genesis 18:19). This indicates that He had chosen Abraham to be in a relation of special intimacy with Himself. The same is true of God's relationship to Israel, the people whom He has chosen for "his own possession from among all peoples: . . . to be unto Him a kingdom of priests and a holy nation" (Exodus 19:5, 6). Then, when we come to the book of Deuteronomy, we note that the word love is first used with regard to God. But there, too, this love of God is revealed in its elective character, as the love which God has set upon his people Israel to the exclusion of all other nations. God says: "For thou art a holy people unto Jehovah thy God: Jehovah thy God hath chosen thee to be a people for His own possession, above all the peoples that are upon the face of the earth. Jehovah did not set his love upon you nor choose you, because ye were more in number than any people; for ye were the fewest of all peoples: but because Jehovah loveth you, and because he would keep the oath which he swore unto your fathers" (Deut. 7:6-8; cf. Deut. 4:37; 10:15; 23:5; 32:8-12). Fact is, throughout the whole Old Testament this love of God for His people continues to be stressed. The prophets compare this covenant relationship between God and His people to the love that a father has for his children (Isa. 1:2; 63:8, 16; 64:8) and to the love that exists in the marriage relationship. Israel is called the wife of Jehovah (Isa. 54:5; Jer. 2:2; 3:14, 20; Hos. 1-3).

Although the Old Testament lays stress upon this special and peculiar love that God has for His chosen, covenant people, we should not conclude from this that He is unconcerned about the lot of His creatures in general. On the contrary, His benevolence reaches unto all men. Israel was enjoined by Jehovah to show kindness to the sojourner, and even to their enemies. For example, a stray animal had to be restored to its owner, whether he were a brother or an enemy (Deut. 22:1-4; Ex. 23:4, 5). And Proverbs 25:21 states: "If thine enemy be hungry, give him bread to eat; and if he be thirsty, give him water to drink." Nevertheless, the fact remains that Israel alone was the recipient of God's particular and covenant grace in which the other nations did not share. True, the prophets foretold the coming of the New Testament day, when the blessing of Abraham would be extended to all the nations of the earth. But, when these prophecies are fulfilled in the New Testament dispensation, James, the president of the Council at Jerusalem, tells the multitude of disciples that this is a token of God's elective grace extending even to the Gentiles; for, says he, "Brethren, hearken unto me: Symeon hath rehearsed how first God visited the Gentiles, *to take out of them*

a people for His name." (Acts 15:14, 15) We see, therefore, that even then the grace and the love of God that comes to the Gentiles is and remains particular grace, covenant grace. The love of God reaches the nations via the Church which itself has first experienced that mercy.²⁰ God takes unto himself a people out of the Gentiles and ingrafts them into the one olive tree, which represents the Church of all ages, and which is rooted in Christ, the Savior of the world.

Dr. Vos sums up the whole situation correctly, when he writes: "Before taking leave of the Old Testament doctrine (of the love of God) . . . we must note one fact which stands out quite prominently, namely, that wherever the specific term or the specific concept of the love of Jehovah appears, the reference is always to the sphere of the covenant. It would be an inadequate explanation to say that the Old Testament, on the whole, concerns itself with the relation of God to Israel *exclusively*, and that consequently its silence on His love for other nations is a mere negative datum, from which no doctrinal inference to the particularistic character of the divine love as such can be drawn. In point of fact the Old Testament has a great deal to teach on the benevolent side of God's self-revelation to the world at large. The strongest terms are used on occasion to emphasize this truth. Even the covenant conception is not deemed too sacred to be employed for the purpose of describing the solemn manner in which God pledged to the whole creation, in the day of Noah, His abundant, ever-flowing kindness in the sphere of natural life, His longsuffering in the view of universal sin, His common grace working for the restraint of sin. It is attributed to His righteousness, universally revealed, that He keeps this covenant and preserves man and beast. As Jonah took pity on his gourd, so He pities and spares the Ninevites and their cattle. His mercy is wider and deeper than the ocean of human misery. But when the Old Testament seeks for the general category under which these several manifestations of universal benevolence are to be subsumed, it does not choose the term love.²¹ . . . Obviously the reason for this phenomenon lies in the absolute character the Old Testament ascribes to the divine love. In his general goodness God bestows various gifts upon the creatures; in His love He gives Himself and holds nothing back. Consequently it was felt that wherever such absolute, unreserved covenant self-communication was lacking, the term love could not properly apply. The Scriptural terminology on this point was not the product of any abstract theological speculation, but the faithful transcript of the simple facts of experience, as interpreted by the Holy Spirit to the minds of the sacred writers."²²

Let us now turn to the New Testament. Does it then teach a universal love of God which is the same for all men? There is no doubt about it that the New Testament does teach a love of God which is universal in character. For example, Jesus tells His disciples, "Love your enemies,

²⁰cf. C. Kromminga, *The Communication of the Gospel through Neighboring*, p. 163, Note 173.

²¹Perhaps Deut. 10:18 may be considered, to be an exception to this rule.

²²*The Scriptural Doctrine of the Love of God*, Presbyterian and Reformed Review, 1902, p. 19.

and pray for them that persecute you; that ye may be sons of your Father who is in heaven: for he maketh his sun to rise on the evil and the good, and sendeth rain on the just and the unjust" (Matt. 5:44, 45; Luke 6:35; cf. Acts 14:17). But again the question may be asked, whether that love of God is the same for all men; or is the distinction between God's covenant love and His general benevolence carried over into the New Testament dispensation also? A careful study of the New Testament will reveal the latter to be true.

There is indeed a real advance from the old dispensation to the new, and that in two respects. In the first place, during the old dispensation the nation of Israel collectively was the object of Jehovah's love. God was the God of His people. But in the teaching of Jesus the possession of this privilege is individualized. God is the Father of every disciple in the kingdom. But more important is the fact that in the new dispensation the conception of the divine love is universalized, in this sense also, that now it is denationalized. God's love extends not merely to Israel, but includes the Gentiles. Men and women of all nations and tribes and peoples are incorporated in the Church and together with believing Israel form the one body of the Lord Jesus Christ. But still the question may be asked, whether besides this denationalization of the love of God our Lord also taught a universally redemptive love of God which extends to every individual person.

According to Dr. Vos this question requires a careful discrimination. He writes: "It must be admitted that what the Old Testament used to call the goodness of the Lord in the sphere of natural life, is drawn by our Lord within the circle of God's love (cf. Matt. 5:45). . . . Although this benevolent attitude toward mankind universally is not explicitly called love, —reasoning implies that it may correctly be so designated. . . . Undoubtedly, by thus emphasizing the universality of common grace, and making it flow from the love of God, our Lord sought a point of contact for the approaching universalism of the gospel. That God loves the world in its natural existence, even outside the sphere of the covenant, contains a pledge of the bestowal upon the same world of an infinitely higher redemptive love. . . . For it should be observed, in the second place, that the work of redemption itself bears in our Lord's representation a broad cosmical character—the gospels set forth as the goal of the divine love not the salvation of isolated individuals, but the salvation of the world as an organic whole (cf. John 3:16, 18). Christ is called 'the Light of the world.' . . . *From the nature of the case, however, this cosmical love, though in certain of its effects pertaining to every man, does not permit in its absolute sense of being individualized. It involves a purpose to save the world organically, not a purpose to save every person in the world individually.*"²³ (italics ours, the committee)

Dr. Vos further states that he was well aware that such a qualification in regard to the love of God would be regarded in many quarters as a subterfuge inspired by dogmatic prejudice. "But," says he, "in matter of fact, the reasons which compel this interpretation are purely biblio-

²³op. cit., pp. 19-21.

theological, and consist of a number of Johannine utterances giving the saving love of God a special reference to the elect."²⁴ And to prove how little ground there is for the charge of dogmatic bias, he appeals to men like Holtzman and Pfleiderer, liberal theologians, who obviously not from any dogmatic motive also admit this, because they see no other way of making the Johannine teaching consistent with itself. And then he draws the following conclusion: "Neither this indiscriminate goodness in the sphere of nature, however, nor the collective love which embraces the world as an organism, nor the love of compassion which God retains for every lost sinner, should be confounded with that fourth and highest form of divine affection which the Savior everywhere appropriates to the disciples. This is represented under the figure of fatherhood."²⁵ He then goes on to show that in the Synoptics Jesus always speaks of "*your* Father," and "*their* Father," when He refers to his disciples; but never speaks of "*the* Father" absolutely, except where the altogether unique trinitarian relation between Himself and God is meant. In the gospel of John, however, the words "*the* Father" are used with reference to the disciples also; but then because, according to John, the disciples are considered as being adopted into the same relationship with God through Christ.

Thus, according to the findings of this theologian, we are not justified in identifying God's common and special grace, or His love of compassion with that of adoption. Ultimately, the distinction between these two kinds of love, the wider and the narrower, can be traced back to the sovereign grace of God according to which he chose to save some, while He left others in their sin, in which they wilfully plunged themselves. For we must admit that believers, as well as all other men, are by nature the children of wrath. Now then, is the special love of God for them conditioned by their spiritual character, as, for example, by the fact that they are regenerated? Prof. Dekker contends that this difference in relationship is not to be understood as a difference in the quality of love, but as a difference resulting from the fact that some men are regenerated by the Holy Spirit and therefore believe, while others are not so regenerated and therefore do not believe. Dr. Vos, however, denies this, and correctly remarks: "Even before the divine wrath is lifted off the sinner at the moment of his believing, there exists alongside of the general benevolence which embraces all mankind a special affection in the heart of God for certain individuals, who are destined to become subsequently His children, and who are in their subjective consciousness as yet the objects of His wrath. Already during the pre-Christian state of the elect there are two lines, that of general and special love, running parallel to God's disposition toward them. It is not the special love itself which originates at the moment of conversion but only the subsequent realization and enjoyment of it on the part of the sinner."²⁶ In other words, that God loves the elect more than others

²⁴ibid.

²⁵ibid. pp. 23, 24.

²⁶op. cit. p. 25

and in a different way is not simply due to the fact that in the elect the one, so-called redemptive love of God gets through to them, while it fails to get through to the non-elect. But the very fact that God's love gets through to the elect is already an evidence of God's sovereign, efficacious grace which He, according to the good pleasure of His will, bestowed only upon the elect. There must be a qualitative difference between the love of God for the elect and the love of God for all mankind: a difference which accounts for the difference in effect. For "the effects which get through to the elect get through ultimately because God bestows on them a special working of His particular mercy, thus enabling them to believe (not to the exclusion of their own response of faith, of course)."²⁷ Those who are appointed unto life are children and sheep of the fold antecedently to their own acceptance of the gospel. They belong to the Father in a special sense, and in virtue of His ownership are given by Him to the Son."²⁸ All this is corroborated by what Paul says in Ephesians 1:4-6: "Even as he chose us in him before the foundation of the world that we should be holy and without blemish before him, *having in love foreordained us unto adoption as sons through Jesus Christ unto himself, according to the good pleasure of his will, to the praise of the glory of his grace, which he freely bestowed on us in the Beloved.*"

Let us next turn to our confessional standards. Do they confirm Prof. Dekker's contention that the love of God is redemptive to all men?

The phrase "the love of God" does not appear very often in the Confession, and where it is found, it always refers to the love of God which He has for the believers or the elect. There is only one place where, according to Prof. Dekker's reasoning, the love of God might have a universal meaning, and that is in the Canons of Dort (I, 2), where we read, "But in this the love of God was maintained, that He sent His only begotten Son into the world, that whosoever believeth on Him, should not perish, but have eternal life (I John 4:9; John 3:16)." Otherwise the love of God always has reference to believers only. For example, the Canons speak of an "everlasting love towards the elect" (II, 9 cf. also I, 13 and I par. 9); and of those whom "God loved in the highest degree" (II, 7). Again they speak "of the good pleasure and unmerited love of God" that accounts for the fact that not all peoples receive the mystery of God's saving grace revealed in the gospel. Once more, when we ask the question whether it is valid to make distinctions in regard to the grace of God, we have already shown in our introductory analysis that the Canons of Dort explicitly speak about a grace of God for the elect only, as, for example, they refer to "*this* grace" or "*that* grace" and distinguish it from any other type of favor or grace which God may extend to all men in general. For instance, the Canons, in III & IV, 13, speak of "this grace" of God, meaning the grace of regeneration by which believers "are enabled to believe with the heart and to love their Savior." Again, in III & IV, 15, where the Canons speak of faith

²⁷Quoted from the document of Profs. A. Hoekema and F. H. Klooster.

²⁸G. Vos, op. cit. p. 25

as the gift of God, they state, "God is under no obligation to confer 'this grace' upon any one." Also the terms "saving grace," "regenerating grace," "the grace of election," and "the grace of conversion" are used. Of all these graces we can never say that they are common to all men.

The Heidelberg Catechism also, whenever it speaks about the grace of God refers to that grace in which only the believer has a share.

Finally, we wish to quote some of the statements made by members of the Synod of Dort, which corroborate the view that the grace of God to the elect is qualitatively distinct from that grace or favor which He may show to all His creatures in general, and this distinction is not merely quantitative and relational.

The following is an excerpt of an opinion presented by the delegates from the Palatinate: "A general inclination of the love of God, whereby He loves all His creatures, but especially the human race, we on both sides acknowledge and confess with one mouth. The heavenly Father also extends the same toward man after the fall, giving us life and health and all things, Acts 17:25; making His sun to rise on the evil and the good, and sending rain on the just and the unjust, Matt. 5:45. Yea, he bears with sinners, in their continuous custom and practice of sinning, with great longsuffering, in order at least with goodness He may break their wickedness, Romans 2:4. And as He does punish and destroy the obstinate and impenitent, yet He has no pleasure in the destruction of creatures, but only in the carrying out of His righteous judgment, Isa. 1:24. This is indeed a great love toward the sinner. But greater and higher is correctly evaluated the love which moved God to give us His Son to be a Savior from our sins. This we posit not as a general, but particular, not common for all or each individual, but distinctively for the elect. For this love is nothing else than the good pleasure to save in Christ, Eph. 1:4, 5. Is this love the good pleasure of the Father to save all men? This Christ plainly denies, Matt. 11:25, 26. It is moreover apparent that God's intent is not general, Romans 8:28, 29; nor general His mercy by which He has pity on whom He will, Romans 9:18; nor yet common to all that grace by which those are given faith in Christ but others not, Matt. 13:11. . . . Therefore it remains a special gift, ordained out of a particular and special love of God, to redeem the elect and save the believers. This causes Paul to say that God is a Savior or Preserver of all men, but especially of believers, I Tim. 4:10. He preserves them all by a general mercy, see Psalm 36:7, but He preserves believers through a particular goodness and grace in Christ prepared for them before the world began, II Tim. 1:9."²⁹

²⁹We have attempted to give a literal translation of the Dutch version, which inevitably makes for some awkwardness in expression. The following is the Dutch version: "eene algemeene neiging der liefde Gods, waarmede Hij alle zijne creaturen, maar voornamelijk het menschelijk geslacht liefheeft, bekennen wij aan weerszijden, en belijden het met eenen mond. De Hemelsche Vader strekt ook dezelve goedertierenlijk uit tegen den mensch, ook na den val, ons gevende leven, adem en alles, Hand. 17:25; doende Zijne zoon opgaan over de kwaden en goeden, en regenende over de rechtvaardigen en onrechtvaardigen, Matt. 5:45. Ja, in de gedurige gewoonte en oefening van te zondigen, verdraagt Hij met groote lankmoedigheid de zondaars, opdat Hij ten minste met goedheid hunne boosheid breke,

The delegates representing the particular Synod of Gelderland wrote: "So the love of God toward mankind, commonly so-called, is scarcely posited as a preceding cause; Armin. disput., priv. 42, Thes. 3. . . For God does not embrace every individual with this particular love and affection, but only some particular persons; and this particular affection does not spread itself farther, nor to more persons than to those to whom it is extended."³⁰

The following from the delegates of the Synod of South Holland:

"Therefore we posit:

I. That the outward grace, manifested by the book of nature, is common to all men, Rom. 1:19; Acts 14:17; Ps. 19:1, 2.

II. But that the grace, manifested by the book of Scripture, is not communicated to all peoples, far less to all men and to every man in particular, Ps. 147:19, 20; Acts 14:16; Eph. 2:12.

III. That the reason why God gives His Word to some peoples, in preference to others, and has it preached to them, is only the good pleasure of God and His gracious inclination, apart from any foreseen greater worthiness in them above others, or any better preparation, piety, or teachability.

"Therefore we posit:

1. That this grace is to be distinguished from external grace; yes, that the same is also indeed separated from the external grace in those who are not actually converted.

2. That this grace is not common to all men, not even common to all those to whom the Word is preached and whose inner life was partially

Rom. 2:4. En als Hij de hardnekkigen en onbekeerlijken straft en verderft, zoo heeft Hij geen vermaak in het verderf van de creaturen, maar in de uitvoering van Zijn rechtvaardig oordeel, Jes. 1:24. Dit is voorwaar eene uitnemende liefde tegen de zondaars. Maar uitnemender en hooger wordt met recht geacht de liefde, door welke God, bewogen zijnde, Zijnen Zoon ons heeft gegeven tot een Zaligmaker van onze zonden. Dezelve stellen wij niet algemeen maar bijzonder, niet allen en ieder mensch gemeen, maar den uitverkorenen eigen. Want die liefde is anders niet dan een welbehagen van in Christus zalig te maken, Ef. 1:4, 5. Is dezelve het welbehagen des Vaders van de zaligheid aller menschen? Dat ontkent Christus duidelijk, Matt. 11:25, 26. Het is daarenboven kennelijk dat Gods voornemen niet in algemeen, Rom. 8:28, 29; noch ook algemeen Zijne barmhartigheid, waarmede Hij erbarmt wien Hij wil, Rom. 9:18; noch ook die genade allen gemeen, uit welke dezen gegeven wordt het geloof in Christus, anderen niet, Matt. 13:11. . . Zoo blijft het dan eene bijzondere gave, geordineerd uit eene bijzondere en speciale liefde Gods, om de uitverkorenen te verlossen, en de geloovigen zalig te maken. Hieruit zegt Paulus, dat God is een Zaligmaker en Behouder aller menschen, maar voornamelijk der geloovigen, I Tim. 4:10. Want Hij behoudt ze wel allen door eene algemeene goedertierenheid; waarvan Ps. 36:7; maar Hij behoudt de geloovigen door eene bijzondere goedheid en genade in Christus, die hun voor de tijden der wereld al bereid is, 2 Tim. 1:9." (*Acta der Nationale Synode van Dordrecht*, bl. 425)

³⁰The Dutch version has: "Zoo wordt dan de liefde Gods tot de menschen, in 't algemeen alzoo genoemd, kwalijk tot eene voorhenen gaande oorzaak gesteld; Armin. disput., priv. 42, Thes. 3. . . Want met deze bijzondere liefde en genegenheid omhelst God niet een ieder mensch, maar sommige bijzondere menschen en deze bijzondere genegenheid spreidt zichzelf niet wijder uit, noch tot meer personen, dan tot dewelken zij zich uitstrekt." (*ibid.*, bl. 776)

enlightened unto the knowledge of the truth; but the same is exclusively the possession of the elect, Deut. 29:4; Matt. 11:25, 26; 13:11; John 5:21; 14:17; 12:39; II Thess. 3:2; Tit. 1:1; John 17:6, 9; Rom. 11:7; Phil. 2:29; II Tim. 2:25, 26.³¹

And finally, we quote the opinion of the delegates from North Holland: "This grace does not signify to us a mere external urging like that of morality, which urging is only external and invites from without; but to us it means a certain divine power and stirring of God's mercy, according to His eternal purpose, which is powerful in the mind, will, and heart of the elect, and which is identical with that powerful internal calling, which previously was demonstrated, according to the first article, to be a work and fruit of the external and gracious election. As to the external urging of morality, it is denied that this cannot be withstood. But pertaining to this internal grace, although the corrupt nature of man by itself is inclined to withstand it, nevertheless it is not at all withstood by the person who is converted, nor can it be withstood, according to the teaching of the Scriptures, Eph. 1:19."³² (Compare with this the declaration of the Christian Reformed Synod of 1959: "The doctrine of irresistible grace would indeed be jeopardized, if we held that the grace shown to the elect is the same as that shown to creatures in general. We

³¹The Dutch version has: "Derhalve stellen wij,

I. Dat de uitwendige genade, die daar geschiedt door het boek der natuur, gemeen zij allen menschen; Rom. 1:19; Hand. 14 en 17; Ps. 19:1, 2.

II. Doch dat de genade, die daar geschiedt door het boek der Schriften niet aan alle volkeren, veel minder aan alle en een ieder der bijzondere menschen, medegedeeld wordt; Ps. 147:19, 20; Hand. 14:16; Ef. 2:12.

III. Dat de oorzaak, waarom God deze volkeren, voor andere, Zijn Woord geeft, en hetzelfde doet prediken, alleen het welbehagen Gods is, en Zijne genadige goedgunstigheid, zonder eenig voorzien van eenige meerdere waardigheid in dezelve boven andere, of van eenige betere voorbereiding, vroomheid of leerzaamheid.

"Derhalve stellen wij:

1. Dat deze genade onderscheiden is van de uitwendige genade, ja, dat dezelve ook van de uitwendige metterdaad afgezonderd is in diegenen, dewelken dadelijk niet bekeerd worden.

2. Dat deze genade niet aan alle menschen gemeen is, zelfs niet gemeen aan alle degenen, aan dewelken het Woord gepredikt wordt, en welker gemoed ten deele tot kennis der waarheid verlicht wordt, maar dat dezelve den uitverkorenen alleen eigen is; Deut. 29:4; Matt. 11: 25, 26; Matt. 13:11; Joh. 5:21; Joh. 14:17; en 12:39; 2 Thess. 3:2; Titus 1:1; Joh. 17:6, 9; Rom. 11:7; Fil. 2:29; 2 Tim. 2:25, 26." (ibid., bl. 781, 782.)

³²The Dutch version has: "Deze genade beteekent bij ons niet eene uiterlijke aanrading, naar de wijze van de aanrading der zeden, die alleen uitwendiglijk en van buiten noodigt, maar beduidt bij ons eene zekere Goddelijke kracht en beweging der barmhartigheid Gods, naar Zijn eeuwig voornemen, zijnde krachtig in der uitverkorenen verstand, wil en hart; dewelke een en dezelfde is met die krachtige inwendige roeping, dewelke voorhenen bewezen is, op het eerste Artikel, te zijn eene werking en vrucht van de eeuwige en genadige verkiezing. Aangaande die uiterlijke aanrading wordt niet ontkend, dat men die wederstaan kan. Maar belangende deze inwendige genade, alhoewel de verdorvene natuur des menschen bij zichzelf genegen is om te wederstaan, evenwel nochtans door den mensch, die daar bekeerd wordt, wordt ze geenszins wederstaan, of kan ook geenszins wederstaan worden, volgens de spreuken der Schriftuur, Ef. 1, vs. 19." (ibid., bl. 790)

would then be guilty of the error of the Arminians who teach that all men enjoy the same grace.")

Let us now consider some of the arguments upon the basis of which Prof. Dekker reasons that the love of God is universally redemptive in character.

In his initial article Prof. Dekker employs a rather long list of rhetorical questions, such as these: "Can an unlimited love be limited in its scope? Can an unrestricted love be restricted in those whom it loves? Can the infinite love of the incarnation have as its object only a part of mankind?"³³

To all these questions he himself gives the answer, "Hardly." And yet he does not give that answer without qualifications. For, when he asks, "Can an unlimited love be limited in scope?" he wants to exclude from that love those who have committed the unpardonable sin; and we may assume also those wicked men whose eternal destiny has already been settled.

However, in answer to that question—"Can an unlimited love be limited in its scope?"—we would not say "Hardly," but "Yes." For, although God's love is unlimited in its character and intensity, it may very well be limited in the choice of its objects. Fact is, it can be expected that God, who loves Himself and His chosen people with an unlimited love, must exclude those from that love who ultimately on account of their sin and unbelief must be the objects of His just and holy wrath. This does not imply, of course, that those objects of His wrath may not for a time be spared through His longsuffering with them, and even be the recipients of His benevolent favors; just as His chosen people, before their conversion, may experience His wrath for a time, even though they are the objects of His elective love and grace. For we must always remember that in the historical process through which both the elect and the non-elect pass, neither class has yet reached its ultimate destiny. Each man is still on the move. Dr. C. Van Til puts it this way: "God's favor rests upon the reprobate and God's disfavor rests upon the elect to the extent that each lacks epistemological self-consciousness. In neither case is it God's ultimate or final attitude, but in both cases it is a real attitude. As there is an 'old man' in the believer, so there is an 'old man' in the unbeliever. As there are the remnants of sin in the believer, so there are the remnants of the image of God in the unbeliever. And as the 'old man' in the believer does not, in the least, detract from his status as believer, so the 'old man' in the unbeliever does not, in the least, detract from his status as unbeliever."³⁴

Prof. Dekker also quotes certain Scripture passages to prove that God loves all men alike with a redemptive love. For example, from the Old Testament he quotes such passages as these:

Deut. 10:17-19: "For Jehovah your God, he is the God of gods, and the Lord of lords, the great God, the mighty, and the terrible, who regardeth not persons, nor taketh reward. He doth execute justice for

³³*The Reformed Journal*, Dec. 1962.

³⁴*Common Grace*, p. 92.

the fatherless and widow, and loveth the sojourner, in giving him food and raiment. Love ye therefore the sojourner for ye were sojourners in the land of Egypt."

Ezek. 18:23: "Have I any pleasure in the death of the wicked? saith the Lord Jehovah; and not rather that he should return from his way, and live." (cf. Ezek. 33:11)

Isa. 45:22: "Look unto me, and be ye saved, all the ends of the earth: for I am God, and there is none else."

As to the first passage, we may note that Jehovah is said to be no respecter of persons, and therefore loveth the sojourner also and shows this love for him by providing him with food and raiment. This love, however, is not the same love that He has for His covenant people. For of them we read in verse 15: "Only Jehovah had a delight in thy fathers to love them, and he chose their seed after them, even you above all peoples, as it is this day." Notice, how in each case God's love is qualified. He loves His people by delighting in them and choosing them only above all others; and He loves the sojourner by giving him food and raiment. As Keil & Delitzsch state: "The force of this passage is to show the greatness of God's love to Israel, even though He does not regard persons, as is evident from the fact that 'Jehovah does justice to the defenceless (orphan and widow) and exercises a loving care toward the stranger in his oppression.'"³⁵

As to the second passage, from Ezekiel, we may say that it states succinctly that God, according to His revealed will proclaimed in the preaching of the gospel, has no delight in the death of the wicked, but desires that they will repent and be saved. However, as Drs. Murray and Stonehouse remark: "We have found that God Himself expresses an ardent desire for the fulfilment of certain things which He has not decreed in His inscrutable counsel to come to pass. This means that there is a will to the realization of what He has not decretively willed, a pleasure towards that which He has not been pleased to decree. This is indeed mysterious, and why He has not brought to pass, in the exercise of His omnipotent power and grace, what is his ardent pleasure, lies hid in the sovereign counsel of His will. We should not entertain, however, any prejudice against the notion that God desires or has pleasure in the accomplishment of what He does not decretively will."³⁶

As to the third passage, Isaiah 45:22, we find therein an invitation extended and a command given to all men to turn to the Lord and be saved. Since God is the only living God and alone able to save, no limitation can be set on this invitation. All men without exception are invited, because all need to be saved and can only be saved by the One who extends this invitation. Again we have in this verse the general invitation of the gospel. But, as Murray & Stonehouse write: "While, on the one hand, He [God] has not decretively willed that all be saved, yet He declares unequivocally that it is His will and, impliedly, His pleasure that

³⁵Commentary on the Pentateuch, Vol. III, (Martin transl.), p. 344.

³⁶*The Free Offer of the Gospel*, p. 26

all turn and be saved. We are again faced with the mystery and adorable richness of the divine will."³⁷

Turning to the New Testament, we find that Prof. Dekker, in his attempt to prove God's universal redemptive love appeals especially to John 3:16: "For God so loved the world, that he gave his only begotten Son, that whosoever believeth on him should not perish, but have eternal life." To him it seems obvious that the word "world" in this verse must include all men, and each and every man. For he writes: "Whether taken as the cosmos or as the human race, 'world' in this passage clearly covers all men."³⁸

But again we ask, Why is this so? Why could we not just as well say that God loved the world, meaning thereby the cosmos, or the human race, as an undifferentiated totality; and therefore not necessarily every individual in the human race? In that case the love of God would be consummated in and experienced by those who believe. We need not accept Prof. Dekker's interpretation of the word "world" in John 3:16. There are many other ways to explain the use of this word. For example, Dr. W. Hendriksen lists no less than six meanings of this word in the writings of the apostle John. According to him it may refer: "(1) the (orderly) universe, 17:5 (2) by metonymy, the human inhabitants of the earth; hence, mankind, . . . human race, . . . 16:21; (3) the general public, 7:4; . . . (4) ethical sense: mankind alienated from the life of God, sin-laden, exposed to the judgment, in the need of salvation, 3:19; (5) the same as (4) with the additional idea that no distinction is made with respect to race or nationality; hence, men from every tribe and nation; not only Jews but also Gentiles, 4:42; and probably also 1:29; 3:16, 17; 6:33, 51; 8:12; 9:5; 12:46; 1 John 2:2; 4:14, 15; (6) the realm of evil. This is really the same as (4) but with the additional idea of open hostility to God, his Christ, and his people, 7:7; 8:23; 12:31; 14:30; 15:18; 17:9, 14."³⁹

Most Reformed writers have taken the word "world" in John 3:16 in the sense mentioned in (4) and (5) above, namely, as referring to all mankind, Jews and Gentiles, but alienated from the life of God, sin-laden, exposed to judgement, and in need of salvation. Rev. H. Baker in his article in *The Banner* of December 3, 1965, gave a plausible interpretation, when he wrote: "Jesus called Nicodemus' attention to the judgment that fell on Israel when God 'sent fiery serpents among the people . . . and much people of Israel died.' Verse 15 tells us that 'Moses lifted up the serpent in the wilderness,' as God instructed him to do, that the dying might live. Then follow the words, 'even so must the Son of man be lifted up; that whosoever believeth may in him have eternal life.' God made provision for the saving of His covenant people, and in doing this He was undoubtedly motivated by His love for them. God's love that moves Him to save is, however, not limited to Israel. It embraces the world — a truth which to Nicodemus and to the Jewish people generally

³⁷Ibid., pp. 20, 21.

³⁸*The Reformed Journal*, Dec. 1962.

³⁹Commentary on John, Vol. I, p. 79 (note).

was new. The judgment that rests on the world is much more serious than that which fell on the people who were bitten by fiery serpents. Men's souls are 'in danger of the hell of fire' (Matt. 5:22). Deliverance from that perilous state requires that God send His only begotten Son. And Scripture tells us that His love for the world was so great that He did send His Son."

Perhaps a still better exegesis of John 3:16 was given by Dr. B. Warfield. He said in a sermon on this text: "The key to the passage lies . . . in the significance of the term 'world.' It is not here a term of extension so much as a term of intensity. Its primary connection is ethical, and the point of its employment is not to suggest that the world is so big that it takes a great deal of love to embrace it all, but that the world is so bad that it takes a great kind of love to love it at all, and much more to love it as God has loved it when He gave His Son for it. The whole debate as to whether the love here celebrated distributes itself to each and every man that enters into the composition of the world, lies thus outside the immediate scope of the passage and does not supply any key to its interpretation. The passage was not intended to teach, and certainly does not teach, that God loves all men alike and visits each and every one alike with the same manifestation of His love; and as little was it intended to teach or does it teach that His love is confined to a few specially chosen individuals selected out of the world. What it is intended to do is to arouse in our hearts a wondering sense of the marvel and the mystery of the love of God for the sinful world—conceived, here not quantitatively but qualitatively as, in its very distinguishing characteristic, sinful."⁴⁰

Prof. Dekker refers to several other texts to prove that God loves all men redemptively. However, these we expect to deal with more particularly in connection with the doctrine of the atonement. At that time we also shall take up the subject of the well-meant offer of the gospel,

⁴⁰The Savior of the World, p. 120. The late Prof. D. H. Kromminga gave the following exegesis of John 3:16: "I think there is no difficulty whatever if we can just bring ourselves to let the text say neither more nor less than what it naturally appears to say. It certainly makes no express mention at all of God's elect, whatever may lie in the background. I see no occasion for those who heard it first to have thought here of election. I know that by the Arminian the mention of God's love to the world is used as an argument against the doctrine of election, especially since that love occurs here in such intimate connection with the declaration of the free offer of salvation. But I see no reason whatever for letting the Arminian exegesis of John 3:16 drive us into a forced and unnatural exegesis. I think the Arminians themselves are fundamentally wrong in imposing an arbitrary limitation upon the term 'world' as if this word *here must of necessity* [italics, the Comm.] refer to all mankind, the whole human race, and to nothing else. The simplest and most natural understanding of the word takes it as indicating the whole cosmos, the totality of what God has created, as indicating about the same thing which is in Gen. 1:1 indicated as heaven and earth. Supposing a Calvinist with his distinctive view of election and depravity understands John 3:16 as declaring God's love to the whole creation as of such nature that He gave His Son, that whosoever believeth on Him should not perish etc., does that not make eminently good sense? The free offer of salvation will elicit no response of faith except from those whom God has chosen unto salvation and whom He therefore regenerates and equips with faith." (*The Banner*, Vol. 75, p. 677)

which Prof. Dekker also used as an argument for the universality of God's redemptive love.

V. *The Atonement*

Let us now take up the doctrine of the atonement and consider the question whether, in the light of Scripture and the Confession, we may speak of a universal atonement, or whether the traditionally Reformed terminology about an atonement which is limited and particular should be maintained.

Again, let us first of all set forth Prof. Dekker's views on the atonement, as they may be gathered from his articles in *The Reformed Journal* and from the documents which he submitted to our committee. We shall present them by way of the following propositions:

1. The love of God is universal, in the sense that God loves all men distributively; and the atonement which is an expression of that divine love is also universal.

2. The scriptural texts which have usually been quoted to prove a "limited" atonement, and which speak of those for whom Christ died as "His sheep," or "His Church," or "His people," do not state for whom Christ died exhaustively or exclusively. They say nothing about the possibility that He may have died for others also.

3. The atonement of Christ is universal in its *sufficiency*, its *availability* and the divine *desire* which it expresses.⁴¹

4. "In the presentation of the gospel, one may say to any man: *God loves you and Christ died for you.* (Not that one must say these things to every man. Circumstances and context vary and will affect *whether and when* such statements will be made."⁴²

5. "Nothing in the foregoing implies that all men are saved. That on the one hand God loves all men and Christ died for all and on the other hand not all men are saved—This constitutes a thoroughly Biblical paradox which can be accepted as readily as any other Biblical paradox."⁴³

We may note further that in his *The Reformed Journal* articles Prof. Dekker made a distinction between the atonement as *universal* in certain respects and *limited* in another respect. However, in a letter, sent to the committee later, he wrote: "Further study and reflection have led me to see that the atonement as such has no *efficacy* (the sense in which I previously said it is limited). Redeeming efficacy lies neither in the love of God as such nor in the atonement as such but rather in the redeeming work of the Holy Spirit. Here too is the sovereign freedom of divine grace (cf. John 3:3-8, 16-18). The atonement itself is inherently universal, as both the Scriptures and the Confessions it seem to me, teach (cf. Canons II, 8 and Catechism Q. 37). Moreover, the Canons speak only once of the atonement itself as being efficacious (II, 8) and this statement must be seen in its immediate and larger contexts. It seems to me that there is neither need nor warrant for retaining the concept of limited atonement,

⁴¹*The Reformed Journal*, Dec. 1962.

⁴²Letter to the Committee, Nov. 17, 1965.

⁴³Letter to the Committee, Nov. 17, 1965.

as it has been traditionally used among us. At the same time I recognize, of course, that the redeeming work of the Spirit is a fruit of and is dependent upon Christ's atonement."⁴⁴

To complete the picture, we wish to add a few more statements which Prof. Dekker sent to our committee, in answer to certain questions which were put to him. For instance, we asked him: "Would you tell us what you mean with the atonement of Christ being universal in its availability? Does this refer only to the concrete presentation given in the gospel, or does it extend beyond this?—he said: "It seems to me that just as the redemptive love of God can not be limited to the concrete presentation of the gospel, neither can the availability of the atonement be so limited. Surely, as the committee suggests, the factor of availability is involved in the offer of the gospel. However, it is then also necessarily involved in the atonement which is revealed by the gospel. May we separate between what is *revealed* in the gospel and what actually *exists*, in a way to eliminate the latter? If the notion of availability is limited to 'the concrete presentation of the gospel,' without some objective reality behind it, does not the gospel offer itself become unreal? It seems to me that the integrity of God and the sincerity of the offer of the gospel are at stake here."⁴⁵

Another question was: "Does the universal love of God include any intent on His part to bring about the salvation of the non-elect or to perform any redemptive act on their behalf?" To this he answered: "Let me answer the second part of the question first. In my view God does perform redemptive acts on behalf of the non-elect. Such redemptive acts must then belong to His intent, for nothing that God does is excluded from His intent. What are these redemptive acts? They are the same, it seems to me, as those which He performs for all men, for example, the restraint of sin, the giving of His Word, the incarnation and the atonement of Christ, and the preaching of the gospel. It remains to answer the first part of the question. I would say that the universal love of God does not include any ultimate intent to bring about the eternal salvation of the non-elect. On the other hand, it remains true that Christ is the Savior of all men (I Tim. 4:10) and that all men experience salvation in certain proximate ways, for example, the continuation of life and wellbeing, the general restraint of sin, the conquest of evils such as sickness which result from sin, social order, peace and justice, and the general resurrection."⁴⁶

Finally, we asked him: "When you say, 'Christ died for you' to every man, what does this mean? Does it mean that certain benefits of Christ's death are for all? or that Christ actually expiated the guilt of all, and was their Substitute? Can any such statement as 'Christ died for you' be found in the preaching of Christ or the apostles? or anywhere in the Bible?" His reply was: "When I say, 'Christ died for you' to any man, I mean to say that Christ has actually suffered for his sins and has in that sense expiated his guilt. If, however, the word 'expiate' is intended

⁴⁴ibid.

⁴⁵Letter to the Committee, Jan. 28, 1966.

⁴⁶Letter to the Committee, Jan. 28, 1966.

by definition to include the idea of *effectuation*, which to my mind it need not include, I would not want to use the word *expiation* to describe what Christ has done for all men. Question 6 further asks whether any such statement as 'Christ died for you' can be found in the preaching of Christ or the apostles, or anywhere else in the Bible. No, it can not. However, it should be noted that this is hardly an argument against the validity of making such a statement to unbelievers. For, as a matter of fact, such a statement is not even used in the Bible as an address to believers. Yet does anyone question that it may be properly so used? The Bible is not a textbook in missions or a manual for evangelism. The Bible gives us general principles which must be applied to the life and work of the Church. If then the Bible teaches that God loves all men and that Christ died for all, this teaching must be articulated in a message which may be properly directed to individuals. In fact, without this content what is the gospel? It seems to me that there is no real good news without it—nothing essential to be believed or disbelieved, accepted or rejected, by the sinner as it applies to him."⁴⁷

As we seek to evaluate Prof. Dekker's views of the atonement, our committee desires to point up, first of all, a certain vagueness that characterizes his writings on this subject. For example, nowhere in his articles does he give any definite indication as to what the atonement really means to him. Fact is, when he was asked to give his own definition of it, he declined to do so. Moreover, whenever he was asked whether the elements in the atonement which stress its expiatory and substitutionary character allow us to speak about an atonement that is universal, he either avoided giving a direct answer, or he pleaded that it was "scarcely possible" for him to answer such a question, since he considered an emphasis on those elements one-sided and inadequate. Yet he did state very definitely that God performs the same redemptive acts for all men; and that among these redemptive acts he would include the incarnation and the atonement. He writes: "It remains true that Christ is the Savior of all men (I Tim. 4:10)." And again, "When I say, 'Christ died for you' to any man, I mean to say that Christ has actually suffered for his sins and has in that sense expiated his guilt." He adds, however, "if the word 'expiate' is intended by definition to include the idea of *effectuation*, which to my mind it need not include, I would not want to use the word 'expiate' to describe what Christ has done for all men."⁴⁸

From all this we gather that Prof. Dekker, although he is vague in his treatment of the atonement, yet is inclined to put the major emphasis on its universality. Fact is, he definitely states "that there is neither need nor warrant for retaining the concept as it has been traditionally used among us."⁴⁹ This raises the question as to what concept of the atonement he champions. From his articles, however, we may draw the conclusion that it is his stress on the universal character of the love of God that prompted him to hold that the atonement is also universal. Now,

⁴⁷*ibid.*

⁴⁸Letter to the Committee, Jan. 28, 1966.

⁴⁹Letter to the Committee, Nov. 17, 1965.

although we do not wish to dispute that the atonement made by Christ on the cross is, indeed, a revelation of the love of God; yet we maintain that it is not that exclusively; for it also has reference to the expiation of human guilt and the satisfaction of divine justice. In other words, we believe that one can never have a true conception of the atonement, unless he recognizes that Christ *had* to suffer primarily because of our sins which had merited the wrath of a righteous and holy God. (Luke 24:26; Gal. 1:4; II Cor. 5:21) This means that, when we speak about the atonement, we should never consider the love of God only, but also all His other perfections, and especially, His justice and His truth. God's love can be shown to us when also His justice will be satisfied. This implies that Christ's death was not merely an exhibition of divine love, as the advocates of the moral influence theory of the atonement would have us believe; but it also was an exhibition of the wrath of God which Christ bore in our stead. The moral influence theory of the atonement holds that the death of Christ was not really necessary, since God would have been willing to forgive our sins and to count us as His children without it. Those who hold this view usually have nothing but scorn for the orthodox satisfaction theory of the atonement. They say it pictures God as an avenging deity who demands his pound of flesh, and whose wrath can only be appeased by the shedding of blood. It is of this theology of "penal Substitution" that Vincent Taylor says "Modern Christianity has no option but to discard."⁵⁰ He himself, as a modern representative of the moral influence theory, has this to say: "Modern Christianity has fully grasped the belief that the Cross is the commendation of the love of God. It is, indeed, the supreme service of all Moral Theories of the atonement, . . . that they have impressed this truth as deeply upon the Christian consciousness. Gone for ever are feudal and merely legal conceptions of God, except in quarters where the modern spirit finds it difficult to enter."⁵¹

It would take us too far afield, of course, to attempt a full discussion of this view. Suffice it to say that what Taylor describes as the orthodox position is only a caricature of it. The historical Reformed position in regard to the atonement, as a sacrifice to satisfy the righteous demands of God's justice, does not conflict at all with the idea that it also exemplifies God's great love. On the contrary, we confess, in the words of St. Paul, that it was God Himself who "was in Christ reconciling the world unto himself, not reckoning unto them their trespasses;" (II Cor. 5:19) and that He did so, since "Him who knew no sin he made to be sin on our behalf; that we might become the righteousness of God in him." (II Cor. 5:21) The latter text plainly teaches us that Christ, the innocent One, was made our Substitute, our Sin-bearer, and only in this way could we become righteous in the sight of God. Far from the idea that God is like a heathen deity whose wrath and hatred against mankind must first be placated (which position Dr. Bavinck criticizes as a Gnostic contrast between the Father and the Son), we hold that it was God Himself who

⁵⁰*The Atonement in New Testament Teaching*, p. 9.

⁵¹*ibid.*, p. 195.

in love and compassion for us sinners. "gave his only begotten Son." Nevertheless, we must remember that, when God did give His Son over to the death of the cross, He did not do so needlessly, nor simply in order that by His willingness to die Christ might have some moral influence on us; nor even that His death was a mere token payment to God's law (as the governmental theory of the atonement maintains) but because only in that way could Christ render that perfect obedience which was required, if He was to atone for our sins and to restore us into God's fellowship. We must never forget that Christ's atonement was necessary, because there was an obstacle in the way of our fellowship with God, namely our sin. And this obstacle not merely made it impossible for us to have fellowship with God; but it also prevented God from having fellowship with us. In other words, the obstacle was there also on the part of God. This means that the Reformed position has always stressed the primarily objective character of the atonement (not to the exclusion of the subjective, of course). Not man, but God had to be reconciled first. This does not mean that God is a hard and unforgiving Judge. On the contrary, He is "merciful and gracious, longsuffering, and abundant in goodness and truth." (Ex. 34:6) But He is also righteous and holy. And thus, as our Catechism puts it, "God will have His justice satisfied; therefore we must make full satisfaction to the same, either by ourselves, or by another." The obstacle, namely, our sin, must be removed before the reconciliation between God and us can take place. T. J. Crawford puts it clearly, when he writes in this connection: "Now if by 'an obstacle on the part of God to the forgiveness of sinners' there be understood anything in the shape of personal resentment, or implacable vindictiveness or unwillingness to show mercy, it is perfectly true that there is no such obstacle. But that there are what may be called obstacles of another kind, arising from God's holy aversion to sin, His just condemnation of it, and His determination to punish it, can hardly be denied by any plain reader of the Scripture. How else are we to explain those frequent and express statements that 'God is angry with the wicked every day,' — that 'our iniquities have separated between us and our God, and our sins have hid face from us, that he will not hear,' — and that 'the wrath of God is revealed from heaven against all ungodliness and unrighteousness.'"⁵²

Perhaps it may seem that in these last few pages of our report we have somewhat digressed from our main subject. Yet we feel our efforts therein have not been wasted. For, as Steele and Thomas write in their pamphlet, *The Five Points of Calvinism*, "One should not attempt to settle the question of the *extent* or *intended application* of Christ's atoning work until he first considers the broader question of the *nature* or *purpose* of the atonement. Before asking the profound question 'for whom did Christ die?' one should first ask the more fundamental question, 'Why did Christ die?' or to state it more pointedly, what was *accomplished* by his death?"⁵³

⁵²*The Fatherhood of God*, p. 74.

⁵³David N. Steele and Curtis C. Thomas, *The Five Points of Calvinism*, p. 79.

It would be both interesting and profitable, if we could trace the historical, orthodox position concerning the atonement—in the sense of satisfaction of God's justice, reconciliation through sacrifice, expiation, propitiation, substitution, and obedience—as it has been held and developed throughout the whole history of the Christian Church. For this would show clearly that far from being a one-sided and inadequate view, it really presents the heart of this all-important doctrine. Fact is, it is the only view of the atonement that occupies the central place in the Scriptures. This does not imply, of course, that there are no other aspects of the atonement which also have value. Of course, there are. For instance, we too believe that Christ by His perfect obedience was our example; and that by His willingness to humble Himself for our sake He exercised a moral influence which, if realized by us, will also make us more willing to humble ourselves. (Cf. Philippians 2:1-8) But let us never lose sight of the fact that the heart of Christ's atoning work was His substitutionary sacrifice of Himself as the perfect "Lamb of God that taketh away the sin of the world." (John 1:29) He died that "He might purchase unto God with his blood men of every tribe, and tongue, and people, and nation." (Revel. 5:9) It was that spotless Lamb of God who "his own self bare our sins in his body upon the tree, that we, having died unto sins, might live unto righteousness, by whose stripes ye were healed." (I Peter 2:24)

Again, we do not wish to ignore the other benefits of Christ's atonement which indeed have a universal reference. We wholly agree with what Dr. Geerhardus Vos writes in this connection: "It must be granted, however, that . . . some sort of reference of the atonement to every man may be affirmed; and insomuch as this reference is a beneficial one, we are led to posit back of it a form of love equally comprehensive and effective, which will have to be co-ordinated with the three other forms of universal love previously distinguished. . . . The Bible gives no right to say that Christ in His atoning work acted as the legal Substitute of every individual human being. But certainly neither does it require us to assert that for the non-elect the atonement is void of all benefit or significance. Every man is indebted for great privileges to the cross of Christ."⁵⁴ Dr. Vos mentions among those universal benefits of the atonement such things as these: 1. The continued existence of the human race; 2. that, because of the sufficiency of Christ's atonement the gospel has a message which can be preached to every human being; 3. that the offer of the gospel holds out hope to every one who hears it, and that it makes an immense difference whether man's present life is spent in the consciousness of this hope or without it." But he continues: "On the other hand, the love from which these universal benefits of the atonement flow should never be so defined as to obscure the fact that it falls short of the intention to bestow efficacious grace."⁵⁵

Allow us to add still another quotation from this same article of Dr. Vos: "The divine love for the elect is different not only in degree, but

⁵⁴op. cit., p. 30.

⁵⁵ibid, p. 30.

specifically from all the other forms of love, because it involves a purpose to save, of which all the other forms fall short. It was the great fault of the Amyraldian system that, on the one hand, it ascribed to the universal redemptive love, which it assumed, the character of a purpose to save; and that, on the other hand, by doing so it made the special relation of God to the elect emerge at a secondary stage in the decree of redemption. This is not only destructive of the principle that the purpose of God cannot under any circumstances be frustrated; it also strikes at the root of the specifically religious significance of the doctrine of election. The love of God for His own thus becomes an afterthought and loses the better part of its value. The fact that the one historic attempt to reduce the principle we have been considering to a theological formula has been a signal failure, ought to fill the church of today with great humility and to make her proceed with extreme caution in the task which, wisely, or unwisely, she has set herself;—the more so since, as we have seen, the air is rife with extravagant, un-Calvinistic, unscriptural notions on this subject.⁵⁶

Let us also listen to Prof. J. Murray. He writes: "The question is not whether many benefits short of justification and salvation accrue to men from the death of Christ. The unbelieving and reprobate in this world enjoy numerous benefits that flow from the fact that Christ died and rose again. The mediatorial dominion of Christ is universal, Christ is Head over all things and is given all authority in heaven and in earth. It is within this mediatorial dominion that all the blessings which men enjoy are dispensed. But this dominion Christ exercises on the basis of and as the reward of his finished work of redemption . . . (Phil. 2:8, 9). Consequently, since all benefits and blessings are within the realm of Christ's dominion, and since this dominion rests upon His finished work of atonement, the benefits innumerable which are enjoyed by all men indiscriminately are related to the death of Christ and may be said to accrue from it in one way or another. If they thus flow from the death of Christ they are intended thus to flow. It is proper, therefore, to say that the enjoyment of certain benefits, even by the non-elect and reprobate, fall within the design of the death of Christ. The denial of universal atonement does not carry with it the denial of any such relation that the benefits enjoyed by all men may sustain to Christ's death and finished work. The real question is something very different."⁵⁷

Again, Murray writes in another place: "All the favors which even the reprobate receive in this life are related in one way or another to the atonement and may be said to flow from it. If so, they were designed to flow from it, and this means that the atonement embraced in its design the bestowment of these benefits upon the reprobate. But this is not to say that the atonement in its specific character as atonement, is designed for the reprobate. It is one thing to say that certain benefits accrue to the reprobate from the atonement; it is entirely different to say that the atonement itself is designed for the reprobate. And the

⁵⁶op. cit., p. 31.

⁵⁷*Redemption - Accomplished and Applied*, p. 61f.

fallacy of the latter supposition becomes apparent when we remember that it is of the nature of the atonement to secure the benefits which the reprobate never enjoy. In a word, the atonement is bound up with its efficacy in respect of obedience, expiation, propitiation, reconciliation, and redemption. When the Scripture speaks of Christ as dying for men, it is His vicarious death on their behalf that is in view, and all the content which belongs to the atonement defines the significance of the formula 'died for.' Thus we may not say that He died for all men any more than that He made atonement for all men."⁵⁸

As mentioned before, we do not wish to present all the historical proofs for the orthodox position of the atonement. But we do want to take the time to show that in the Scriptures, too, all the emphasis is placed on its substitutionary and piacular character. This is evident, first of all, from the words that are used to describe this doctrine. For example, the words "to atone" and "atonement" occur frequently in the Old Testament, as a translation of the Hebrew words "kaphar" and Kippurim." Literally they refer to a covering or a being covered, as sin is covered by expiation. Particularly in the book of Leviticus the word atonement occurs very often in connection with the sin- and the trespass-offerings, and especially in connection with the offerings that were brought on the great day of atonement. It was through these offerings that the high priest was to make atonement for the sins of both, himself and his people. It was through these sacrifices that Israel was constantly reminded of the fact that "without the shedding of blood there is no remission of sins."

In the New Testament the atoning work of Christ is referred to by the Greek words "apolutrosis" (also "lutron" and "antilytron"), "katallage" and "hilasmos." Of the first word "apolutrosis" Trench states that it refers to the complete redemption which Christ has purchased for us by the price or ransom ("lytron" and "antilytron") which He paid for us. Here are a few examples of the use of these words: Titus 2:14: "Who gave himself for us, that he might redeem us from all iniquity;" I Peter 1:18, 19: "Knowing that ye were redeemed, not with corruptible things, . . . but with precious blood, . . . even the blood of Christ;" Matt. 20:28: "The Son of man came . . . to give His life a ransom for many." (Cf. also I Cor. 6:20; Heb. 9:12).

Of the second word, "katallage," Trench says the following: "It is first a reconciliation, 'qua Deus nos sibi reconciliavit,' [by which God reconciled Himself to us], laid aside His holy anger against our sins, and received us into favor, a reconciliation effected once for all for us by Christ upon the cross; so II Cor. 5:18, 19; Rom. 5:10. . . . But *katallage* is secondly and subordinately the reconciliation, 'qua nos Deo reconciliamur' [by which we are reconciled to God] the daily deposition under the operation of the Holy Spirit, of the enmity of the old man toward God, . . . II Cor. 5:20 and I Cor. 7:11. All attempts to make this, the secondary meaning of the word, to be the primary, rest not on

⁵⁸*The Atonement*, p. 27f.

an unprejudiced exegesis, but on a foregone determination to get rid of the reality of God's anger against sin."⁵⁹

Finally, the word "hilasmos" refers to the propitiation which Christ Himself has become to us, as our Mediator, High Priest, and Surety (cf. I John 2:2; 4:10). "Hilasmos" in distinction from "katallage" refers more particularly to the means whereby reconciliation was accomplished, or that which effected the reconciliation. A good example is Romans 3:25: "Whom [Christ Jesus] God set forth to be a propitiation, through faith, in his blood, to show his righteousness because of the passing over of the sins done aforetime, in the forbearance of God."

But once more the question might be asked, Why spend so much time on proving that the Scriptures place the predominant emphasis on the piacular and substitutionary character of Christ's atonement? Why stress that idea that Christ by His death satisfied the justice of God, and that only in this way reconciliation between God and us could be effected? In the first place we consider this necessary, because, especially in our day, there are so many views on the atonement that are contrary to this Reformed and scriptural point of view. Not merely should we be on our guard against the error of Arminianism, but greater dangers threaten us from the side of Existentialism and Neo-modernism. The theological atmosphere of our day is charged with all sorts of erroneous views, encouraged as they are by the extremely tolerant attitude of the ecumenically-minded churches. For the most part, however, all these new theologies have one thing in common, namely, that they tend to gravitate towards a universalism.

We do not mean to imply, of course, that Prof. Dekker has denied that Christ made His atonement to satisfy the justice of God; or even that he may be accused of having universalistic tendencies. On the contrary, we appreciate the fact that he repeatedly avers that his idea of a universal atonement should be distinguished from the theory of universal salvation. He also stresses the truth that in the application of salvation we are dependent upon the work of the Holy Spirit, who must regenerate the heart and work faith in us. But we cannot escape the impression that the piacular and substitutionary character of Christ's suffering does not receive the place that it should have in his theology. For the sake of holding to an atonement which is universal, he always seems to stress those aspects of Christ's work which lie on the periphery and do not touch the heart of his atoning sacrifice. The following statement made to our Committee seems to illustrate this: "It remains true that Christ is the Savior of all men (I Tim. 4:10) and that all men experience salvation in certain proximate ways, — for example, the continuation of life and well-being, the conquest of evils such as sickness which result from sin, social order, peace and justice, and the general resurrection."⁶⁰ Moreover, when he is faced with the question whether Christ on His cross actually bore the sin and guilt and the curse of the law for every man, and whether He actually merited for them eternal life and salva-

⁵⁹R. C. Trench, *Synonyms of the New Testament*, p. 138f.

⁶⁰Letter to the Committee, Jan. 28, 1966.

tion, he is inclined to hedge somewhat on these questions, and he answers that in some sense Christ is the Substitute for all men, and that somehow all men are involved in His death and resurrection. He even goes so far as to deny that the atonement has efficacy in itself, and thus seeks to transfer that efficacy from the atonement to the redeeming work of the Holy Spirit. In certain of his statements Prof. Dekker seems to come close to the governmental theory of the atonement which, A. A. Hodge characterizes as follows: "The atonement renders the salvation of all men possible, and it bears, from its very nature, precisely the same relation to the non-elect that it does to the elect. Its sole design and effect is to remove legal obstacles out of the way of the salvation of all men indifferently. It secures nothing more than this for any man. The principles which secure its actual application to individual men, whether these lie ultimately in the free will of men or in the sovereign election of God, in either case have no place in the atonement itself."⁶¹

Like the advocates of the governmental theory of the atonement, Prof. Dekker also holds that the benefits of Christ's work for any individual are left undetermined by the atonement itself. He does not seem to believe that Christ by His death on the cross has also actually purchased for those for whom He died faith and repentance, the adoption of sons and eternal inheritance. This it seems to us is the fundamental fault in Prof. Dekker's position. For, while he would definitely reject the Arminian position that the application of salvation depends on the free will of man, he does make the assertion that it is dependent on the operation of the Holy Spirit only, and is not to be ascribed to the efficacy of the atonement as such.⁶² Thus he introduces a disjunction between the work of Christ and that of the Holy Spirit. If Christ has effectually merited *faith and repentance* for those for whom He died, it is not possible to say that His atonement is universal, unless one also believes in universal salvation. This Prof. Dekker does not do.

There is, of course, a legitimate distinction between the *atonement* and its application to men in *redemption and salvation*. But this is not the question that we are dealing with. The real question is this, whether we may distinguish between a *universal atonement* and a *particular redemption*. The Arminians did this, when they said that Christ died for all, but that men, by the exercise of their own wills must appropriate redemption to themselves. The School of Saumur also was inclined to make that distinction, when it posited an antecedent decree of hypothetical universalism and a consequent decree of particular redemption. Prof. Dekker, however, makes that same distinction in still another way, when he insists on a *universal atonement*, in the sense that God loves all men and Christ died for all, and a *particular redemption*, based on God's decree to save only the elect. This we believe is not in harmony with the genius of Reformed theology and certainly is contrary to the teachings

⁶¹The Atonement, p. 330.

⁶²In the same context, however, he also made another assertion, which to us seems inconsistent with the above, namely: "At the same time I recognize, of course, that the redeeming work of the Spirit is a fruit of and is dependent upon Christ's atonement." (Letter to the Committee, Nov. 17, 1965)

of the Canons of Dort, as we hope to show later in our report. We hold that the particularism of redemption is the fruit of a particular atonement, since even the Holy Spirit Himself, who applies that redemption is a gift of God which Christ has merited for His people through His death.

Again, not only does Prof. Dekker introduce a disjunction between the work of Christ and that of the Holy Spirit, but he also seems to drive a wedge between the work of the Father and that of the Son. For in his first article he criticizes those who hold that the doctrine of limited atonement can be logically deduced from the doctrine of election. We too, of course, admit that we should not try to establish a truth merely by the way of logical deduction. However, it cannot be denied that the Bible itself definitely links our election in Christ with the love that God had for us in Him. For Paul says in Ephesians 1:4-7: "Even as He has chosen us in Him before the world was founded, to be holy and blameless in His presence. In love He predestined us in Jesus Christ for His sonship, in agreement with the kind intent of His will, for the praise of His glorious mercy with which He has graced us in union with the Beloved. In Him and through His blood we enjoy redemption, the forgiveness of our trespasses to the measure of the wealth of His grace."^{62a}

Moreover, as Steele and Thomas point up, the whole purpose for which the Synod of Dort was summoned was to set forth, over against the Arminian heresy, that this "one view [Calvinism] presents the three great acts of the Holy Trinity for the recovering of lost mankind—election by the Father, redemption by the Son, calling by the Spirit—as directed towards the same persons, and as securing their salvation infallibly. . . . For the five points, though separately stated, are really inseparable. They hang together; you cannot reject one without rejecting them all, at least in the sense in which the Synod meant them. For to Calvinism there is really only *one* point to be made in the field of soteriology: the point that God *saves sinners*. God—the Triune Jehovah, Father, Son, and Holy Spirit; three Persons working together in sovereign wisdom, power and love to achieve the salvation of a chosen people, the Father electing, the Son fulfilling the Father's will by redeeming, the Spirit executing the purpose of a Father and Son by renewing. . . . God *saves sinners*—and the force of this confession may not be weakened by disrupting the unity of the work of the Trinity."⁶³

Prof. Dekker finds that the atonement is universal on the basis of three things, namely, its *sufficiency*, its *availability*, and the divine *desire* that all men be saved. Let us briefly consider these points also, and see whether they actually teach all that Prof. Dekker claims that they do.

It is true, that the death of Christ was, as the Canons say, "of infinite worth and value, abundantly sufficient to expiate the sins of the whole world." (II, 3) But why was it so sufficient? "Because the person who submitted to it was not only real man and perfectly holy, but also the

^{62a}We have here followed the Berkeley version, which is a clearer translation of this passage.

⁶³op. cit., p. 22f.

only begotten Son of God, of the same eternal and infinite essence with the Father and the Holy Spirit, which qualifications were necessary to constitute Him a Savior for us; and, moreover, because it was attended with a sense of the wrath and curse of God due to us for sin." (II, 4)

Prof. Dekker seems to hold that, since the death of Christ was infinite in value and sufficient to expiate the sins of the whole world, it also was God's design that it would save all men. For he writes: "The Bible indicates that it precisely belonged to the divine intention that the atonement would be sufficient for all men. In other words, universal sufficiency belongs to the design of the atonement and is an essential element in the witness of the gospel."⁶⁴

It seems to us, however, that his conclusion does not necessarily follow. It is true that, since the atonement was to be sufficient *to be able* to save all men, God also designed that it would have that sufficiency. But from this we may not conclude that God actually intended the atonement to be for all men. For the same article of the Canons which teaches the infinite worth and sufficiency of the death of Christ also states that these qualifications were necessary to constitute Him a Savior *for us*, and because it was attended with a sense of the wrath and curse of God due *to us* for sin." Notice, that it does not say that these qualifications constitute Him a Savior of all men. Fact is, we may well ask whether the sufficiency of the atonement properly belongs to its *design*, and not rather to its *nature*. Steele and Thomas write: "All Calvinists agree that Christ's obedience and suffering were of infinite value, and that if God had so willed, the satisfaction rendered by Christ would have saved every member of the human race. It would have required no more obedience, nor any greater suffering for Christ to have secured salvation for every man, woman, and child who ever lived than it did for Him to secure the salvation for the elect only. But He came into the world to represent and save only those given to Him by the Father. Thus Christ's saving work was limited in that it was designed to save some and not others, but it was not limited in value for it was of infinite worth and would have secured salvation for every one if this had been God's intention."⁶⁵

The Canons teach, moreover, that if any one "perish in unbelief this is not owing to any defect or insufficiency in the sacrifice offered by Christ upon the cross, but is wholly to be imputed to themselves." (II, 6) "But," they continue, "as many as truly believe, and are delivered and saved from sin and destruction *through the death of Christ*, are indebted for this benefit solely to the grace of God *given them in Christ* from everlasting, and not to any merit of their own." (II, 7) This last article also teaches that, although the death of Christ was sufficient, able to save all men, if God had willed this, nevertheless it was not God's purpose or intention to save all men by it.

A similar difficulty faces us, when we consider Prof. Dekker's contention that the universal character of the atonement is proved by the availability of salvation to all men. He calls this availability "the second

⁶⁴*The Reformed Journal*, Jan. 1964.

⁶⁵*op. cit.*, p. 39.

factor in the design of the atonement." With much that he wrote about this subject in *The Reformed Journal*⁶⁶ we can agree, since he repeatedly stressed the fact that salvation is only available to those who meet the conditions of repentance and faith. But again we asks, Is this availability of salvation to all men a *design* of the atonement? Or is this availability involved in the offer of the gospel? It seems to us one should carefully distinguish between these two things.

Prof. Dekker claims that if "the factor of availability is involved in the offer of the gospel . . . it is then also necessarily involved in the atonement which is revealed in and explained by the gospel. May we separate between what is *revealed* in the gospel and what actually *exists*, in a way to eliminate the latter? If the notion of availability is limited to the concrete presentation of the gospel, without some objective reality behind it, does not the gospel offer itself become unreal? It seems to me that the integrity of God and the sincerity of the offer of the gospel are at stake here."⁶⁷

Here again, Prof. Dekker seems to imply that somehow Christ has merited salvation for all men and that, as far as God is concerned salvation is available for all distributively. In other words, he would say, salvation is there: not merely for all who will avail themselves of it in the way of repentance and faith, but also actually for all, including those who will not avail themselves of it. "For," says he, "availability in itself has nothing to do with ability or disability to obtain. To say something is available only to those who actually meet the conditions for obtaining it arbitrarily alters the meaning of a plain English word."⁶⁸

Again, we do not believe that what Prof. Dekkers avers here is true. Neither is it necessary to hold such a view with reference to the offer of the gospel. Dr. Roger Nicole gives a very illuminating illustration of this. He writes: "It is urged that if an offer is to be sincere, a full provision must have been made for all those who the offer reaches. Otherwise, there would be an element of duplicity in the presentation.

"I have before me an offer which has been made by a large store in Boston for a brand name refrigerator at the cost of \$199.95.

"This offer appeared in the Boston Sunday Herald, a journal which has a circulation in the hundreds of thousands. Am I to understand that the store in question has made a purchase of several hundred thousand refrigerators because it has published this ad, or am I entitled to accuse them of duplicity and sharp practices if they have failed to make such provision? Certainly not. In fact, any business concern that would be run along these lines would soon be bankrupt. All that I have a right to expect is that, if I appear at the store with \$199.95 and seek to purchase a refrigerator, one such will be available to me.

"Indeed, if the firm in question published this ad with scarcely any provision for the satisfaction of the customers that might come we might feel that they have indulged in a questionable practice in producing what

⁶⁶Jan. 1964.

⁶⁷Letter to the Committee, Jan. 28, 1966.

⁶⁸*The Reformed Journal*, Jan. 1964.

may be called a 'come on,' a bait to induce customers to appear at their store, without any real intention of providing what is offered.

"As long, however, as they will provide what they advertise to those who respond to the ad, one cannot raise the slightest objection, and the question of how much provision they make is purely a matter of internal administration, which is not the customer's concern.

"Now if this be so at the lowly level of human business where our grasp of principles and activities is abundantly adequate, how much will this be the case in relation to sovereign purposes and dispositions which an infinite God may be led to frame. If among men we do not demand total provision, by what right should we think that with God such a thing would suddenly become necessary? The above example points conclusively to the fact that a *coextensive provision is not an essential prerequisite for a sincere offer.*

"And now we ask, 'What then is the essential prerequisite for a sincere offer?' Simply this: that if the terms of the offer be observed, that which is offered be actually granted. In connection with the Gospel offer, the terms are that a man should repent and believe. Whenever that occurs, salvation is actually conferred.

"There is not a single case on record in the whole history of mankind where a person came unto God in repentance and faith and was refused salvation. This our Lord specifically promised: 'Him that cometh to me I will in no wise cast out' (John 6:37). But if the question be raised 'Who is going to come?', the answer is 'All which the Father giveth me shall come unto me' (John 6:37), and 'No man can come to me, except the Father that sent me draw him' (John 6:44)."⁶⁹

The third universal factor in the atonement Prof. Dekker finds in the divine desire that all men be saved. Here again we are at a loss to know what exactly he means with this divine desire. Does he mean to say that God does not "desire the death of the wicked; but rather that the wicked turn from his way and live." (Ezek. 33:11) and that, therefore, He can also say that He is "not wishing that any should perish, but that all should come to repentance" (II Peter 3:9)? If so, then we could wholly agree with him. But sometimes we fear that Prof. Dekker means more than this, and that he is inclined to identify the *divine desire*, which is expressed in the gospel proclamation, with the *divine intention* or purpose which is known to God alone. As he speaks of the universal atonement, does this then also imply that "God, as far as He is concerned, has been minded to apply to all equally the benefits gained by the death of Christ"? (Canons of Dort, II, par. 6) The latter is the Arminian position which was rejected at the Synod of Dort, and which we trust Prof. Dekker would also reject. But the fact remains that it is exactly this position which the Arminians and many other theologians who believe in a universal atonement would maintain. Hence, it is rather

⁶⁹*Defense of Definite Atonement*, in *Moody Student*, February 14, 1964. Bavinck in his book, *Our Reasonable Faith*, (pp. 361, 362) says: "However much we must hold to this absolute universality of the preaching of the gospel and of the offer of grace, we are not to infer from it that therefore the benefits of Christ were achieved and destined for every individual person."

confusing to say that the universality of the atonement is proved by such texts as Ezek. 33:11; II Peter 3:9; and others.

We may be sure, of course, that God who is love, does not desire that any man should perish, but that all should come to repentance. He takes no pleasure in the death of the wicked. Moreover, when in spite of this He must, according to His just judgment, punish the wicked on account of their sin, we can rest assured that this grieves Him at His heart. (Gen. 6:6) Nevertheless, God was not obliged to save any one. And therefore we say that it was not the intent or purpose of His counsel to save all. Here again the remark of Murray and Stonehouse is apropos: "We have found that God Himself expresses an ardent desire for the fulfilment of certain things which He has not decreed in His inscrutable counsel to come to pass. This means that there is a will to the realization of what He has not decretively willed, a pleasure toward that which He has not been pleased to decree."⁷⁰

We should remember, however, that Prof. Dekker does not wish to establish the correctness of his views by logical deduction merely. He believes that he can produce stronger evidence from the Scriptures, and secondarily, also from the confessions and from Calvin.

The scriptural evidence which he has set forth in his articles consists of a number of texts which are all supposed to teach a universal atonement. They are those passages which speak of the "world," or "all men," or "every man" in relation to Christ's sacrifice. It is regrettable, however, that Prof. Dekker usually only quoted these passages and made little attempt to exegete them. He simply assumed that, when, for instance, John 1:29 states that Christ is "the Lamb of God that taketh away the sin of the world," then this word "world" must inevitably mean every individual in the world. And, when we read in II Cor. 5:14 that Christ "died for all," he at once draws the conclusion that Christ died for all men distributively.

This, it seems to us, is a grave weakness in Prof. Dekker's position; the more so, because he should realize that these same texts have always been used by the Arminians for their position. Prof. Dekker reveals that same weakness also by the casual way in which he disposes of those texts which Reformed writers have always quoted to substantiate the position that the atonement is limited or definite. These texts too he does not exegete; but he simply says that, when the Bible speaks about Christ dying for "the sheep" or for "His church" or for "the elect," this does not exclude the possibility that He may have died for others also. But how shall we harmonize those two sets of texts in the Bible: the so-called universalistic passages and the particularistic?

R. S. Candlish writes: "There is this general difference between the two sets of texts—those which seem to assert a general, and those which rather point to a restricted and limited, reference in the atoning work of Christ—that while the former easily admit of a clear and consistent interpretation, such as makes them harmonize with the doctrine which, at first sight, they might be supposed to contradict, it is altogether other-

⁷⁰*The Free Offer of the Gospel*, p. 26.

wise with the latter. It is only by a process of distortion—by their being made to suffer violence—that they can be so explained away as to become even neutral in the controversy. It is remarkable, accordingly, that opponents of the Calvinistic view rarely, if ever, apply themselves to the task of showing what fair construction they may put, according to their theory, on the texts usually cited against them. They think it enough simply to collect an array of texts which, when uttered in single notes, give a sound similar to that of their own trumpet.⁷¹

Let us now consider those texts Prof. Dekker has quoted as teaching a universal atonement. First, we shall deal with the passages in which the word "world" occurs in connection with the work of Christ. John 1:29: "Behold, the Lamb of God, that taketh away the sin of the world."

We believe that the word "world" here has the same meaning that it has in John 3:16, and refers to mankind in its totality. This may be deduced from the fact that this text also speaks of sin collectively. Christ came not merely to bear the sin of the Jewish nation, but of all mankind, both Jews and Gentiles. It is this fact that prompted the Samaritans to confess Him as "indeed, the Savior of the world." Thayer's Lexicon asserts that the words "taketh away the sin of the world," means that Christ came into the world "to remove the guilt and punishment of sin by expiation, or to cause that sin be neither imputed nor punished."⁷² This cannot refer to all men distributively.⁷³

I John 2:2: "My little children, these things write I unto you that ye may not sin. And if any man sin, we have an Advocate with the Father, Jesus Christ the righteous: and he is the propitiation for our sins; and not for ours only, but also for the whole world."

Before we consider the extent of the words, "the whole world," we should first take note of the meaning of the word "propitiation." "The term 'propitiation' means . . . to pacify, to conciliate, to make propitious. It presupposes that the person propitiated is angry and needs to be pacified . . . Those whom God loved with invincible love were the children of His wrath as Paul expressly says (Eph. 2:3). It is to this fact that the propitiation made by Christ is directed . . . It was Christ's to deal with the wrath so that those loved would no longer be the objects of wrath, and love would achieve its aim of making the children of wrath the children of God's good pleasure."⁷⁴

We should remember that John teaches in John 3:36 that the wrath of God abideth on those who do not believe. It has never been removed. Therefore, to say that the term the "whole world" in I John 2:2 includes each and every man would prove too much, since the wrath of

⁷¹*The Atonement*, p. 86f.

⁷²See under "airó", p. 17.

⁷³J. Van Andel remarks: "Men late hem (Johannes de Dooper) echter niet zeggen dat het Lam Gods van alle menschen, hoofd voor hoofd, de zonde wegnemen zou. De uitdrukking 'wereld' toch wijst in de taal der Schrift, die de taal des Doopers is, iets anders aan dan de som van alle menschen te samen, namelijk, het in zijne eenheid aangemerkt menschelijk geslacht." (*Johannes' Evangelie*, bl. 32).

⁷⁴J. Murray, Article on *The Atonement*, in *The Encyclopedia of Christianity*, p. 469).

God has not been removed from those that do not believe on the Son. But to say that John here again refers to the "world" in the sense of ethnic universalism fits in well with the context, with the general teaching of John, and with the Scriptures.⁷⁵

I John 4:14: "And we have beheld and bear witness that the Father hath sent the Son to be the Savior of the world."

Here again we believe that John is simply referring to Christ as the Savior of the world in its cosmic and ethnic sense. In the context John had spoken of the many false prophets and evil spirits that exert an anti-Christian influence in this world (4:1-3). But in contrast with these, the Son of man has been sent to be the Savior of the world. Here, too, as in John 3:16, the love of God for the world and the fact that the Son of God is the Savior of the world is linked with a "whosoever." ("Whosoever believeth in Him" in John 3:16 and the "Whosoever shall confess that Jesus is the Son of God" in I John 4:15). In other words, God saves the world in those who believe and confess. Hence the word "world" in this verse also may refer to the cosmos, mankind in general, and emphasizes ethnic universalism. To say that it must refer to all men distributively demands proof. II Cor. 5:19: "God was in Christ reconciling the world unto himself, not reckoning unto them their trespasses."

Dr. G. Vos would have us take notice here that in the original Greek the article is lacking before the word "world." This would indicate that God was reconciling to Himself the world as cosmos, or the world in its totality. He says: "The exegesis which would find here a reference to the benefits which flow from the atonement to every man as such, is open to two objections: 1) Not some lesser benefit, but actual justification is specified, as the main effect of the atonement; for Paul says here, "Not imputing their trespasses unto them." And 2) In the immediate

⁷⁵Murray, however, does admit that there is perhaps "no text in the Scriptures (which) presents more plausible support to the doctrine of universal atonement than I John 2:2." He continues: "The extension of propitiation to the 'whole world' would appear to allow for no other construction than that the propitiation for sins embraces the sins of the whole world. It must be said that the language John uses here would fit in perfectly with the doctrine of universal atonement, if Scripture elsewhere demonstrated that to be a biblical doctrine. And it must also be said that this expression of *itself* would not offer any proof or support to a doctrine of limited atonement. The question, however, is: does this text prove that the atonement is universal? In other words, is the case such that canons of interpretation are violated if we interpret it in a way that is compatible with the doctrine of limited atonement? Since there are so many biblical reasons for the doctrine of a limited extent of the atonement, we are required to ask this question, and when we seek to answer it we can find several reasons why John should have said, 'for the whole world' without in the least implying that his intent was to teach what the proponents of universal atonement allege." He further mentions three reasons why John might say 'for the whole world.' He might say this:

1) to indicate Christ's propitiation was not limited in its efficacy to the immediate circle of disciples; nor yet to those who would come under their influence, but it would extend to all in every nation (ethnic universalism).

2) He might also have meant to refer to the exclusiveness of Christ's propitiation. The whole world needs it, and can find it in Christ alone.

3) Or he might have referred to the perpetuity of Christ's propitiation. (Cf. J. Murray, *Redemption Accomplished and Applied*, pp. 72-74)

context the words 'one died for all' have their correlate in 'all are dead,' which latter statement refers, if not exclusively, at least in part, to the believer's ethical death to sin. It appears therefore, that Paul's thought was dwelling here upon an efficacy of Christ's death which extends to believers only. But believers are, according to Paul, involved in the sin and guilt of the race, and consequently the reconciliation which disposes of their sin and guilt must from the nature of the case bear also a racial, cosmical aspect."⁷⁶

Let us next consider those texts which speak of Christ dying "for all" or "for all men."

II Cor. 5:14, 15: "For the love of Christ constraineth us; because we thus judge, that one died for all, therefore all died; and he died for all, that they that live should no longer live unto themselves, but unto him who for their sakes died and rose again."

To get the drift of what Paul is saying in these verses we must see them first of all in their context. Paul in the last part of this 5th chapter of II Cor. is trying to convince his readers that he is sincere in all his labors for God and the Church. "For," says he, "the love of Christ constraineth us." Those who have experienced that love will also make the will of Christ the rule of their obedience, and the glory of Christ the great aim of their lives. Why? "Because," says Paul, "we thus judge, that one died for all, therefore all died; and he died for all, that they that live should no longer live unto themselves, but unto him who for their sakes died and rose again." What he means is this, namely, that all for whom Christ died, are now also dead with him unto sin and self, in order that they may no longer live for self, but unto him who for their sakes died and rose again.

The question which concerns us particularly is, What does Paul mean, when he writes "one died for all"? Is this expression to be understood as distributively universal; or is the "all" found therein limited in its extent? Another way of presenting this problem is to ask: Did Christ die for all men without distinction; or only for those who are reckoned to be dead in Him, and consequently, also live for Him? Were all men somehow representatively involved in Christ's death; or was that death primarily substitutionary in character and only for those who are actually redeemed thereby?

Some argue for the former position on the basis of the fact that in this statement—"one died for all"—the preposition "for" is a translation of the Greek word "hyper," instead of "anti." The latter always has the force of "instead of," or "in the place of," while the former (hyper) often has the meaning of "for the benefit of," or "in behalf of." Yet Greek scholars agree that "hyper" as such may have either meaning, depending on the context in which it is found. Fact is, we may say that as a rule, wherever "hyper" is used in connection with such statements as "Christ dying *for* . . ." or "giving His life *for* . . ." the idea of substitution is in the foreground. Yet, although the idea of substitution is in the foreground, this does not prevent us from holding the position

⁷⁶op. cit., p. 30.

that in this passage Christ is also referred to as the Representative of His people in His death. For, according to Trench, the preposition "hyper" is purposely used here, in order that it may embrace both meanings (of substitution and representation) and thus express how Christ died at once *for our sakes* and *in our stead*, while "anti" would only have expressed the latter.⁷⁷

We must observe that, when Paul says, "because we thus judge, that one died for all, therefore all died," he implies that the *all* that died are the same persons for whom He died. For Christ who died for them as their Substitute is also their Representative in His death. Being reckoned in Him, His death secured their death (unto sin). This was one of its designs or effects. And therefore the *all* in the second clause, "therefore all died," limits the *all* in the first clause, "One died for all." In other words, not all people died in and with Christ. And Christ died only for the *all* who died when He died. Moreover, those who died in and with Christ (that is, died unto sin), are also the same persons who, according to verse 15, also "no longer live unto themselves, but unto Him who for their sakes died and rose again." Hence, what Paul means to say in this passage is simply this: We judge that the death of Christ also implies the death of those for whom He died, so that they also, now being dead with Him unto sin, should no longer live unto themselves, but unto Him who for their sakes died and rose again.

This idea that those who are Christ's share in both His death and His resurrection is very common in the New Testament Scriptures. For example, we find it also in Phil. 3:10, 11; Col. 2:20; 3:1-3 (cf. I Pet. 4:1, 2); and especially in Romans 6:2-8. Fact is, Paul's teaching in Romans 6 contains an exact analogy with II Cor. 5:14, 15. "For," says the apostle there, "If we have become united with him in the likeness of his death, we shall also be in the likeness of his resurrection. . . . If we died with Christ, we believe we shall also live with Him For the death that He died, He died unto sin once: but the life that He liveth He liveth unto God. Even so reckon ye also yourselves to be dead unto sin, but alive unto God in Christ Jesus (vss. 5, 8, 10, 11). Both passages teach that Christ's own (those for whom He died) are reckoned

⁷⁷R. C. Trench, *Synonyms*, par. xxxii, p. 164. Compare with this also what Dr. G. Berkouwer says in his book, *The Work of Christ*, (p. 308): "*All the passages concerning the death of Christ, whatever their context, point to the fact that it was 'for us' in the sense of 'in our stead.'*" (italics, The Comm.) The distinction has frequently been made between 'in our behalf' and 'in our stead.' Many admit, however, that Scripture does not warrant such a distinction. We read, for instance, that the Son of man came . . . to give His life a ransom for (anti) many' (Matt. 20:28; Mark 10:45), whereas we also read that Christ 'died for (hyper) all' (II Cor. 5:15; cf. Rom. 5:6, 8; I Cor. 15:3). When Christ gives His life a ransom (lytron), then life becomes free because He gives His life. In their favor it is precisely the case that He takes their place. This correctly says that 'in the stead of' and 'in behalf of' neither contradict each other nor exclude each other. When we translate both expressions by 'for,' then this one word signifies a twofold aspect. It is exactly the uniqueness of Christ's act that makes it not impersonal substitution but one that benefits others."

It is interesting to note that Berkouwer also refers to this same text (II Cor. 5: 14, 15), which says that "Christ died for all," in order to show that it was by that death of Christ that God was reconciled to us. (Cf. *ibid*, p. 255)

to be dead in Him, namely, dead unto sin and self. Yet, at the same time, they are living too, for they live in the spirit. For the death of Christ of which they are partakers is also the source of their life. Dying with Christ to sin and self is to live with Him in the spirit. As Paul testified of himself in Gal. 2:20: "I have been crucified with Christ; and it is no longer I that live, but Christ liveth in me: and that life which I now live in the flesh I live by faith, the faith which is in the Son of God who loved me, and gave himself up for me." Hence, they who die with Him, who died for them, die in order to live. They live by dying. Shall they then not live unto Him who gave His life, in order to make their death a life? He did all for them; therefore, they will do all for Him!⁷⁸

When we turn to the Pastoral Epistles of St. Paul, we may note that in them a more pronounced universalism seems to find expression. The following are the texts which Prof. Dekker quoted, and which we wish to consider at this time.

I Tim. 2:4-6: "4. Who would have all men to be saved, and come to the knowledge of the truth. 5. For there is one God, one mediator also between God and men, himself man, Christ Jesus, 6. who gave himself a ransom for all; the testimony to be borne in its own times.

The question that confronts us is whether the "all men" in verse 4 and the "all" in verse 6 refer to all men individually, or to all men in the sense of all classes of men. The context must decide. In verse 1 Paul exhorts his readers to pray for all men. But that he does not mean all men individually, but rather all classes of men follows from what he says in the next verse, namely, that among all those for whom we should pray are "kings and all that are in high place." For, says he, "This is good and acceptable in the sight of God our Savior, who would have all men to be saved and come to the knowledge of the truth." (vss. 3, 4) The all men in verse 4, therefore, are the same all men in verse 1, and refer to all classes of men. God does not exclude any from salvation because of rank or standing in this world. But if any are to be saved, they must come to the knowledge of the truth.

In this passage Paul exhorts his readers to avoid the narrow particularism of the Jews, who would exclude heathen and publicans from salvation, and also the exclusivism of the Greeks who under the influence of

⁷⁸We have given a rather extensive exegesis of this passage, because in connection therewith our committee was given a lengthy document in which, on the basis of the ideas of "human solidarity" and "corporate personality" it was proposed that all men distributively are involved in the death of Christ, as well as in His resurrection. We do not presume to evaluate this material in our report, but only mention it as a possible area of fruitful theological reflection, as we continue to articulate the biblical data regarding the universal and particularistic aspects of Christ's work. Such future reflection, however, in the judgment of your committee, must in no way obscure the unique Biblical particularism of the atonement, which has always been at the heart of the Canons of Dort and mainline Reformed Theology, and which teaches that the definite design of the atonement of Christ was to secure full redemption, eternal life for those definite ones whom the Father had given unto Him before the world began.

Gnostic ideas would limit salvation to an elite number.⁷⁹ But that not all men distributively are referred to in this passage, is further evident from the fact that the phrase "all men" is anarthrous (that is, without the article) in the Greek, indicating that an undifferentiated totality is intended (cf. Rom. 12:18; II Tim. 2:24). Again, that God's salvation is for all men throughout the whole world and all classes of men is brought out in verse 5, where Paul says: "There is one God, one mediator between God and man, himself man, Christ Jesus." This truth, that there is one God, is not mentioned here in order to combat polytheism, but rather to point up the unity of the human race, having been created by one God, and being subject to Him. He is the God of all men, no matter to what race or nationality or to what rank or standing they belong. Therefore He also wants all to be saved. He wills the salvation of the world, not merely because of His love for that world, but especially because as the Creator and Preserver of it He loves that which is His own (cf. John

⁷⁹Even though the Gnostic heresy did not flourish in the Christian community before the second century, there was already an incipient Gnosticism threatening the church, since Gnosticism as a religious philosophy existed before the rise of Christianity. Dr. G. Vos holds that it was on account of this incipient Gnosticism that we find so many universalistic passages in these Pastoral Epistles. He writes: "Of a polemic against Judaistic particularistic tendencies in the ordinary sense we cannot think in this connection, for there is no further trace of such in the Pastoral Epistles. . . . The only possibility that remains, therefore, is to find in the passages under review a warning against the dualistic trend of that incipient Gnosticism, to whose early presence in the Apostolic period also the Epistles of the first captivity bear witness. In a twofold sense it might become of importance to vindicate over against this heresy the universalism of saving grace. On the one hand, in so far as Gnosticism on principle excluded from salvation those who lacked the pneumatic character which predisposes for the reception of the truth and, on the other hand, in so far as those belonging to the pneumatic part of the human race might be considered to carry the power of salvation by nature in themselves, and consequently to stand in no absolute need of the objective saving grace of God revealed in Christ. In other words, it might become necessary to emphasize that God saves all men, in so far as no man is by his subjective condition either sunk beneath the possibility or raised above the necessity of redemption. Reading again with this theory in mind the passages already quoted, we cannot but be struck with the light it throws upon their general meaning and even upon the concrete forms of expression. God will have all men to be saved and come to the knowledge of the truth, which the Gnostics reserve for the pneumatici. The living God is the Savior not of one class of men, but of all men, especially of those that believe, for believers do not stand in less need of His grace than others: on the contrary, they are those in whom it most fully manifests itself. . . . If this should be really the key to a correct understanding of the statements in question, it needs no lengthy argument to show that they were never intended either to affirm or deny the absolute universalism of redemptive love with reference to individuals. All they can be fairly construed to teach is, that no subjective spiritual characteristics divide the human race for God into two generations. God extends His grace to man as man; whether to all men without exception in the same manner, or to all in one sense, to some in a special sense, these are questions the answer to which would lie entirely outside the scope of the writer's intention. But whether this interpretation be adopted or not, in either case it will have to be acknowledged that the Pastoral Epistles do not identify this general love with the specific affection whose sole objects are the elect. In the midst of an apostasy which had carried away prominent members of the Church, and might well make others doubt their own power of perseverance, Paul appeals for the encouragement of believers to the sovereign principle, 'The Lord knoweth them that are His.'" (op. cit., pp. 31-33)

3:16). But if that world is to be saved, it must be through that one mediator between God and men, Himself man; Christ Jesus.

Verse 6 continues to point up the universalism implied in verse 1 by stating that this mediator, Christ Jesus, in complete harmony with the will of His Father, "gave Himself a ransom for all" (cf. Matt. 20:28). Here Paul quotes one of Jesus' own sayings; but he does so freely. For while Jesus said, "The Son of man gave himself a ransom for many," Paul states, "He gave himself a ransom for all." However, Paul does so purposely, because he wishes to call the attention of his readers to the "all." Yet the "all" here means the same as the "many" in Matt. 20:28. Only by using the word "all" Paul would avoid all Jewish and Gnostic exclusivism.

Finally, this same universality of God's salvation and of gospel preaching is referred to in verse 7, as Paul refers to himself as a "teacher of the Gentiles."⁸⁰

Titus 2:11: "For the grace of God hath appeared, bringing salvation to all men."

The main question in this text is, whether the word "to all men" should be connected with the verb "hath appeared," or whether they go with the verbal adjective "bringing salvation."⁸¹ Most commentators agree that the latter is the case. In other words, this text does not say that the grace of God hath appeared to all man; but rather, that the grace of God has the nature of bringing salvation to all men. But then there is still the question: What does this "bringing salvation" mean? Should that be taken in the sense of effectuating salvation in all men? or should it be taken in the sense of putting that salvation before them, or bringing them in contact with it, as would be implied in the translation "offering salvation to all men."

It is certain that this text cannot teach that all members of the human race are partakers of the salvation that the grace of God works in the heart. For, if it did, it would be clearly contrary to the Word of God which teaches everywhere that not all men will be saved (cf. Luke 2:34; John 3:36). Again, it may be noted that "all men" here, too, is without the article in the Greek, and therefore, refers not to all men individually, but to the undifferentiated totality of men. As such all men may refer, just as in I Tim. 2:4, to all classes of men. And this agrees with the preceding context. For in the first ten verses of this chapter Paul had

⁸⁰Calvin in his commentary on this passage writes: "The apostle simply means that there is no people and no rank in the world that is excluded from salvation; because God wishes that the gospel should be proclaimed to all without exception. Now the preaching of the gospel gives life; and hence he justly concludes that God invites all equally to partake of salvation. But the present discourse relates to classes of men, and not to individual persons; for his sole object is to include in this number princes and foreign nations." (The Pastoral Epistles), (Pringle Transl. 1948) p. 55.

⁸¹Most commentators agree that the translation in the A. V., namely, "For the grace of God that bringeth salvation hath appeared to all men," is incorrect; and that the above translation of the A.R. V. is to be preferred. Prof. Bandstra suggests the following translation: "For the grace of God appeared, capable of bringing salvation to all men." Still another translation is that of Falconer, namely, "For the grace of God appeared, offering salvation to all men."

addressed the church in its variety of members, such as, aged men and women, young men and servants; and he had exhorted them all to walk in the fear of the Lord. His readers should do this, first of all, because "the grace of God hath appeared, bringing salvation to all men." And, since they themselves have experienced that grace which brings salvation, they should also manifest this in their lives.

Thus this text also does not teach a salvation-bringing grace bestowed upon all men. Nor does it imply in any way that the atonement of Christ is universal. Fact is, the subsequent context teaches the opposite, since we read in verse 14: "Who (that is, our Savior Jesus Christ) gave Himself for us, that He might redeem us from all iniquity, and purify unto Himself a people for His own possession, zealous of good works."

I Tim. 4:10: "For to this end we labor and strive, because we have our hope set on the living God, who is the Savior of all men, specially of them that believe."

In this verse again the words "all men" are without the article in the Greek and refer to the unindividuated totality of men. But how are we to interpret the words: "God who is the Savior of all men, specially of them that believe"?

There have been four interpretations suggested.⁸²

1. The *universalistic* interpretation, which holds that God saves all men and none are lost. Only believers experience that salvation earlier. This interpretation is clearly contrary to the rest of Scripture.

2. The *providential* interpretation, which holds that God is the Savior of all men in the sense of being their Preserver; but that He is the Savior of believers in a higher sense. This seems to be the view of Calvin, who states: "It ought to be understood that this is an argument drawn from the less to the greater, for the word 'Soter' (Savior) is here a general term, and denotes one who defends and preserves. He means that the kindness of God extends to all men."⁸³

3. The *potential-actual* interpretation. God is the Savior of all men, for He desires to save all and has provided a salvation in Christ which is needed by all men. But this salvation becomes actual only in the believers. In this interpretation, however, the word "malista" (specially) offers a problem, since according to its ordinary meaning it would demand that the all men in this passage must enjoy to some degree at least what believers enjoy in the highest degree.

4. The *temporal-eternal* interpretation. God's salvation is one. As applied to all men it implies preservation and deliverance from various evils and a bestowal of many blessings in this life. To believers, however, this salvation does not end with this earthly life, but goes on throughout all eternity.

⁸²See the commentary of H. A. Kent on *The Catholic Epistles*, pp. 158-160 who refers to W. E. Purdy's *The Meaning of the Phrase 'Savior of All Men' in First Timothy 4:10* (unpublished critical monograph, Grace Theological Seminary, 1954) pp. 33-48.

⁸³*The Pastoral Epistles*, (Pringle Transl. 1948) p. 112.

It seems to us that either the second or the fourth interpretation is to be preferred, since both give proper force to the word "specially," and since both employ the word "Savior" in a valid way.

Hebrews 2:9: "But we behold him, who hath been made a little lower than the angels, even Jesus, because of the suffering of death crowned with glory and honor, that by the grace of God he should taste death for every man."

Again, if we allow the context to decide the meaning of these words, "every man," we shall see that they cannot be taken in a universalistic sense. For of "every man" for whom Christ tasted death He is also the Author of their salvation (vs. 10). They are brought to glory (vs. 10); they are sanctified (vs. 11); they are His brethren (vss. 11, 12); and they are delivered from the bondage of fear and death (vs. 15). Murray remarks in connection with this passage: "This text shows how plausible off-hand quotation may be and yet how baseless is such an appeal in support of a doctrine of universal atonement."⁸⁴

II Peter 3:9: "The Lord is not slack concerning his promise, as some count slackness; but is longsuffering to youward, not wishing that any should perish, but that all should come to repentance."

The emphasis in this passage is upon the longsuffering of God. Calvin gives the following interpretation of this text which we believe is adequate: "So wonderful is His love towards mankind, that He would have them all to be saved, and is of His own self prepared to bestow salvation on the lost. But the order is to be noticed, that God is ready to receive all to repentance, so that none may perish; for in these words the way and manner of salvation is pointed out. Every one of us, therefore, who is desirous of salvation, must learn to enter by this way . . . But it may be asked, if God wishes none to perish, why is it that so many do perish? To this my answer is, that no mention is here made of the hidden purpose of God, according to which the reprobate are doomed to their own ruin, but only of His will as made known to us in the gospel. For God there stretches forth His hand without a difference to all, but lays hold only of those, to lead them to Himself, whom He has chosen before the foundation of the world."⁸⁵

Herewith we have concluded our exegesis of the texts to which Prof. Dekker appealed for his universalistic view of the atonement. We have found that what Candlish asserted was true, namely, that in all cases it was not too difficult to harmonize the so-called universalistic passages with the doctrine which at first sight they were supposed to contradict. At this time, however, we wish to consider those other texts which prove a limited or definite atonement, and we shall see that again it is true what Candlish avers, namely, that "only by a process of distortion . . . they can be so explained away as to become even neutral in the controversy."

Let us, therefore, consider some of these particularistic texts.

⁸⁴op. cit., p. 61.

⁸⁵Catholic Epistles, p. 419.

Matthew 1:21: "And thou shalt call his name JESUS, for it is he that shall save his people from their sins."

These words were spoken to Joseph, the foster-father of Jesus. We may assume that he understood the phrase "his people" as referring to Israel, God's chosen people (cf. Acts 5:31). But, although "Israel" may have been the first connotation of the words "his people" in Matthew 1:21, from further revelation we learn that Israel came to mean the whole Church of Jesus Christ, including both Jews and Gentiles. (Acts 20:28; Gal. 6:15, 16) The significance of this passage, however, is this, that Christ came to save *His people* and not all men distributively.

John 6:39: "This is the will of him that sent me, that of all that which he hath given me, I should lose nothing, but should raise it up at the last day."

Murray writes in connection with this text: "Security inheres in Christ's redemptive accomplishment. And this means that, in respect of the persons contemplated, design and accomplishment and final realization have all the same extent."⁸⁶ Moreover, those whom Christ will keep are also those who were given unto Him by the Father. This fact, too, guarantees their infallible preservation. No one can snatch them out of His hand, or out of the hand of His Father (John 10:28, 29). Observe how in the 10th chapter of John Jesus calls attention to the fact that those who were given Him by the Father are also called "the sheep" for whom He, as the good shepherd, laid down His life.

John 10:11-29: "11. I am the good shepherd: the good shepherd layeth down his life for the sheep . . . 14. . . and I know mine own, and mine own know me. . . 16. And other sheep I have, which are not of this fold; them also I must bring, and they shall hear my voice; and they shall become one flock, one shepherd. . . 26. But ye believe not, because ye are not of my sheep. 27. My sheep hear my voice, and I know them, and they follow me: 28. and I give unto them eternal life; and they shall never perish, and no one shall snatch them out of my hand."

Certainly this passage teaches a definite atonement. For, in the first place, the metaphors, "sheep" and "shepherd" emphasize a distinctive relationship all do not share in. Again, the sheep are those who, in distinction from others, know their own shepherd and are known by him. They hear his voice, and they follow him. It is for these sheep that Jesus says He will lay down His life. On the other hand, there are also those who are not his sheep. Furthermore, although there are others who as yet are not of his fold, and who will be brought in later, these, too, are called his sheep. Considering all this, we are not permitted to maintain that, although Christ died for His sheep, this does not preclude the idea that He may have died for others also. Any one who would maintain this misses the whole point of Christ's discourse in this chapter.

John 17:2, 9, 20: "2. Even as thou gavest him authority over all flesh, that to all whom thou hast given him, he shall give eternal life. . . 9. I pray for them: I pray not for the world, but for those whom thou hast given me: for they are thine. . . 20. Neither for those only do I pray,

⁸⁶op. cit., p. 74.

but for them also that believe on me through their word; that they may all be one."

We should note again the emphasis on the "all whom thou hast given him." It is only to them that Christ gives eternal life (vs. 2) and for them He intercedes as their High Priest (vs. 9). Again, these words are limited to all believers, namely, the disciples for whom He was praying at this moment and all others who would believe on Him through their preaching. Christ did pray for others also, even for His enemies; but that prayer must be clearly distinguished from His High priestly prayer which was only for the elect—for those given Him of the Father.

Acts 20:28: "Take heed unto yourselves, and to all the flock, in which the Holy Spirit hath made you bishops, to feed the church of the Lord which he purchased with his own blood."

Note that the elders of Ephesus are here admonished to take heed unto the *flock*. This implies that the Church of Jesus Christ, which was entrusted to their care, was looked upon by Paul as a flock of sheep belonging to the Lord. It is for them that Christ shed His blood in order that they might be His purchased possession. Christ did not shed His blood for all men; neither can it be said that He purchased them to be His own possession.

Ephesians 5:25: "Husbands, love your wives, even as Christ also loved the church, and gave himself up for it."

In the concluding part of this fifth chapter of Ephesians Paul indicates that the marriage relationship between husbands and wives should reflect the union between Christ and the Church which He lived and for which He gave Himself up. The emphasis falls on the intensity of the love of Christ and on His desire to have that Church as His own exclusive possession. Furthermore, He gave Himself up for the Church, and "cleansed it by the washing of the water with the word" in order that He might present that Church to Himself "a glorious church, not having spot or wrinkle or any such thing; but that it should be holy and without blemish." (vss. 26, 27). Again, this passage also speaks of a unique relationship which Christ sustains to His Church through His death on the cross:—a relationship in which others do not share. Hence it is quite pointless to say that this passage does not indicate that it is only for the Church, or the elect, that Christ sacrificed Himself. For, when we say that, this implies that He also gave Himself up for others. But if that be so, then we must also conclude that He gave Himself up for them, in order that He might also sanctify them and present them to Himself glorious and holy and without blemish. This cannot refer to all men.

Romans 8:31-35: "32. He that spared not his own Son, but delivered him up for us all, how shall he not also with him freely give us all things? . . . 33. Who shall lay anything to the charge of God's elect? . . . 34. It is Christ Jesus that died, yea rather that was raised from the dead, who is at the right hand of God, who also maketh intercession for us. 35. Who shall separate us from the love of Christ? . . ."

Here it is specifically said that God spared not His Son, but delivered Him up for us—that is, the believers. And the "us" in verse 32 are the same who in verse 33 are called "the elect!" and they are the same "us"

for whom, according to verse 34, Christ intercedes, and who cannot be separated from the love of Christ (vs. 35). This whole passage speaks of the unique relationship between Christ and His own, the elect. Again, it is quite pointless to say that this passage does not exclude the possibility that Christ also gave Himself unto death for others. For if He did, it is certain that He did not do so in the same sense in which He did it for the elect. Certainly, no one would deny that there are, indeed, certain benefits accruing from the death of Christ for all men. But this does not imply that Christ's atonement, in its essential and primary purpose, was for all men. Why then should we stress those universal benefits so much, as to obscure the peculiar and saving benefits of the atonement for the elect? Let us beware that in this age of universalism we do not lose our distinctively scriptural and Reformed emphasis on the substitutionary character of the atonement. For, even though this scriptural view of the atonement would not then be denied, it might still be lost to us by default, since we failed to give it its proper and necessary emphasis.

Let us next consider Prof. Dekker's views on the atonement in the light of our confessional standards. He maintains that these views are in harmony with them, and to prove this he quotes from the Heidelberg Catechism (Q. 37) and from the Canons of Dort (II, 3, 4, and 8).

First, he claims that Question 37 of the Catechism teaches that Christ died for all men. This is what he wrote: "The Heidelberg Catechism . . . does not even raise the question, 'For whom did Christ die?' However, in answer to the question, 'What does it mean that He suffered?' the catechism answers, 'That all the time He lived on earth, but especially at the end of His life, He bore, in body and soul, the wrath of God against the sin of the whole human race. . . .' (Q. 37). In other words, the atonement was (deliberately, not merely as a by-product of the salvation of some) sufficient for all men. In that sense Christ died for all men."⁸⁷

We may observe, first of all, that in this Q. 37 of the Heidelberg Catechism the question of the extent of the atonement is not within its purview. Prof. Dekker himself realized this, when he began that paragraph in his article with these words, "The Heidelberg Catechism does not even raise the question, 'For whom did Christ die.' Yet at the close of that paragraph he asserts that we may conclude from this question that Christ did die for all men.

It seems to us that the catechism at this point is only interested in the question concerning the character of Christ's suffering, namely, that His suffering was not that of an ordinary man, but that He bore (or rather "sustained") the wrath of God which was kindled against the sin of the whole human race. But why did He do so? The answer of the catechism is: "in order that by His passion as the only atoning sacrifice, *He might redeem our body and soul from everlasting damnation and obtain for us the grace of God, righteousness, and eternal life.*" Hence, what this Q. 37 actually says about the intent and purpose of the *atoning sacrifice of Christ* is this, namely, that it is effective in *redeeming us from dam-*

⁸⁷The Reformed Journal, March 1964.

nation and *obtaining for us* grace, righteousness, and eternal life. This militates against the conclusion of Prof. Dekker, namely, that Christ's atonement was for all men.

There is in this question and answer of the catechism no reference to a universal sufficiency or availability of the atoning sacrifice of Christ. But, as Dr. A. Kuyper points out, in his commentary on the Heidelberg Catechism, Christ had to bear the wrath of God against the sin of the whole human race, because our guilt and our sin is associated with the guilt and the sin of the human race to which we belong. "No man is able to say, 'I only have to do with my own sin.' This is not true. You have to do also with the sin of your city or village; also with the sin of mankind. Thus indeed the sin of the whole human race is the only proper expression which does justice to both, our guilt in Adam, and our complicity in the guilt of others. If the mediator would pay the ransom for His own and atone for their sin, then this could not be done in any other way than that there had to be an atonement for the sin of the whole human race; for the elect are not judged in respect to any lesser sin."⁸⁸

Prof. Dekker also refers to the Canons of Dort (II, 3 and 4) as sustaining his position that the atonement of Christ is universal. These articles deal with the sufficiency of Christ's death, since they state that "the death of the Son of God . . . is of infinite worth and value, abundantly sufficient to expiate the sins of the whole world."

⁸⁸*E Voto Dordraceno*, Vol. I, pp. 397f. The following is the complete Dutch version of the above: "De menschelijke natuur lag voor God geoordeeld van het Paradijs af, en die geoordeelde natuur nam de Zoon Gods aan. *Hij kwam in de gelijkheid des zondigen vleesches* (Rom. VIII:3). Zelf innerlijk, naar zijn wezen buiten alle aanraking zelfs met iets, dat ook maar naar zonde zweemde, maar dragende onze natuur, en dragende dus ook den toorn Gods, die op deze menschelijke natuur rustte.

"De uitdrukking van onzen Catechismus: 'de toorn Gods tegen de zonde des ganschen menschelijken geslachts' is daartoe zeer gelukkig gekozen. Niet, gelijk de Arminianen dit uitleggen, als school hierin, dat Christus voor *alle* menschen zaligmakend gestorven ware. Want Ursinus heeft zelf in zijn uitlegging deze woorden vlak omgekeerd verklaard. Maar wel gelukkig gekozen, omdat het de zaak niet zou uitdrukken, als er stond: 'de toorn Gods tegen de zonde *der uitverkorenen*.' Ook de uitverkorenen toch hebben geen zonde als uitverkorenen, maar alleen als behoorende tot een zondig geslacht en staande voor God als voortgekomen uit die menschelijke natuur, waarop zijn toorn rust. Dit is het wat de heilige apostel zegt: 'Gij waart van nature kinderen des toorns gelijk ook de anderen.'

"Onze schuld en onze zonde hangt dus saam met de schuld en zonde van het *menschelijk geslacht*, waartoe we behooren. Dat geslacht viel in Adam, en in en met Adam al wat uit dit geslacht komen zou en dus in dit geslacht besloten lag. Adams zonde, onze erzonde en onze werkelijke zonde, het staat al in noodzakelijk verband. En geen mensch kan zeggen: 'Ik heb alleen maar te maken *met mijn eigen zonde*.' Dit is niet waar. Ge hebt te maken ook met de zonde van uw stad of dorp; ook *met de zonde van uw volk en vaderland*; ook met de zonde der menschheid. Metterdaad is dus: 'de zonde des ganschen menschelijken geslachts de eenigste juiste uitdrukking, die en onze schuld in Adam, en onze medeschuld aan de schuld van anderen tot haar recht laat komen. Zou de Middelaar het rantsoen voor de zijnen betalen en hun zonde verzoenen, dan kon dit niet anders gebeuren, of er moest plaats hebben verzoening van de zonde van heel ons menschelijk geslacht; want onder geen mindere zonde liggen de uitverkorenen geoordeeld.'"

As we have observed previously, when we discussed this particular point, Prof. Dekker is not warranted to draw the conclusion from these articles that, because the atonement is of infinite worth and value it is also universal. Something that is infinite is not necessarily universal. The sufficiency of the atonement should not be confused with the extent or the purpose of Christ's death.

The Rev. T. Bos, in his commentary on the Canons of Dort, makes the following comments in this connection: "This fruit (of Christ's atoning work) was of infinite power and worth. So much so, that the satisfaction (which Christ made) could have been sufficient for the reconciliation of the sins of the whole world. Therein something universal is expressed, without, however, teaching a universal atonement. We must not count sins one by one, and then conclude that Jesus did just so much as the sum of all the sins of the elect demanded. Sin and apostasy brought man, yea, the whole human race, in death and under the curse. On account of sin God's wrath was kindled against the whole human race. This wrath was an eternal, undivided divine wrath. This wrath the Son of God has borne. There was nothing lacking in the work of Christ. As surety he performed a perfect work. He satisfied the justice of God fully. The only question was: For whom, and on whose behalf? And this was decided by the will of God in relation to the election.

"Whosoever would accuse our fathers of narrowmindedness in regard to the doctrine of Christ's atonement judges them wrongly. With their doctrine of particular grace they did not want to detract anything from the perfection of the atoning work of the Son of God. Therefore, too, they were broad enough in their preaching of the gospel that they could comply with the command of the Lord, 'Preach the gospel to all creatures.' Since that gospel presented Christ and His sacrifice, all men could be assured that in that sacrifice there was an infinite power and worth, so that in the whole world there could not be any man so deeply sunken, or the sacrifice of Christ was abundantly sufficient to atone for him. And even though thousands have been saved already by this sacrifice, never does any one need to fear whether there is still abundantly sufficient grace present in that sacrifice of Christ.

"However, a warning should be given that no one should have this view of the matter, as if this satisfaction was made in general for all men, and as if the fruit of this sacrifice was dependent upon man himself. For the satisfaction, no matter how perfect and all-sufficient it was, has not been made without a definite purpose. This purpose was already implied in the substitutionary character of this sacrifice of the Son. Those for whom the sacrifice was brought, also were really reconciled and saved; otherwise the unwillingness of man could be the cause that the entire sacrifice was made without any fruit unto reconciliation. And this too belonged to the complete mediatorial work which was not only meriting and obtaining, but also applicatory. It was not only to deliver from the curse, but also to give eternal life, as Paul clearly teaches in Romans 5:10"⁸⁹

⁸⁹pp. 104, 105.

The following are some quotations from our confessional standards which seem to contradict the views of Prof. Dekker:

In the first place, we may note that Prof. Dekker's statement that the atonement as such has no efficacy is directly controverted by the Canons of Dort, which clearly teach us in II, 8, that "it was the sovereign counsel and most gracious will and purpose of God the Father that the quickening and *saving efficacy* of the most precious death of His Son *should extend to all the elect*, for bestowing upon them alone the gift of justifying faith, thereby to bring them infallibly to salvation; that is, it was the will of God that Christ by the blood of the cross, whereby He confirmed the new covenant, *should effectually redeem* out of every people, tribe, nation, and language, all those, and *those only*, who were from eternity chosen to salvation and given Him by the Father; that He should confer upon them faith, which together with all the other saving gifts of the Holy Spirit, He purchased for them by His death; should purge them from all sin, both original and actual, whether committed before or after believing; and having faithfully preserved them even to the end, should at last bring them, free from every spot and blemish, to the enjoyment of glory in His own presence forever."

The Canons also reject the validity of Prof. Dekker's distinction between a universal atonement and a particularistic redemption.⁹⁰ For example, in the section dealing with the rejection of errors, under the second head of doctrine, they state, that they reject the errors of those:

"Paragraph 1: Who teach: that God the Father has ordained His Son to the death of the cross without a certain definite decree to save any . . . For this doctrine tends to the despising of the wisdom of the Father and of the merits of Jesus Christ, and is contrary to the Scripture. For thus says our Savior, *I lay down my life for the sheep and I know them* (John 10:15, 27)."

(Note, how the Canons point to Christ's giving up of His life for the sheep as an evidence that His death was ordained by the Father in order to save a definite number, or the elect. Compare Canons I, 7, where election is described as "the unchangeable purpose of God, whereby . . . He has chosen . . . a certain number of persons to redemption in Christ,

⁹⁰In this connection we wish to quote the following from the notes given the committee by Profs. Hoekema and Klooster: "There have been some who would distinguish between a *universal atonement* and a *particular redemption*. The Arminians did this with an emphasis upon the free will of man in appropriating redemption. In another sense Amyrald's distinction between an antecedent decree of hypothetical universalism and a consequent particular decree approaches the distinction between universal atonement and particular redemption. And in still another sense H. Dekker distinguishes between universal atonement (a love toward all men and a death of Christ for all men) and a particular redemption (based on a decretive will of God, to save only the elect). The question arises, however, whether this is a valid distinction. The Arminian use of this distinction . . . is certainly in conflict with Scripture and our Confessions. The same is true of the distinction as employed by Amyrald. And we are inclined to believe that Dekker's distinction between a universal atonement and a particular redemption is not one which our Confessions make, is one that does not prove helpful, and is one that opens the door for an Arminian understanding of the work of God in our salvation."

whom He from eternity appointed the Mediator and Head of the elect and the foundation of salvation.")

"Paragraph 3: Who teach: that Christ by His satisfaction merited neither salvation itself for anyone *nor faith, whereby this satisfaction of Christ unto salvation is effectually appropriated; . . .*"

(This also contradicts Prof. Dekker's contention that the atonement as such is not efficacious.)

"Paragraph 6: Who use the difference *between meriting and appropriating* to the end that they may instill into the minds of the impenitent and inexperienced this teaching *that God, as far as He is concerned has been minded to apply to all equally the benefits gained by the death of Christ . . .*"

(This also seems to be contrary to what Prof. Dekker wrote concerning God's desire to save all men, that which we referred to earlier in our report.)

That God gave up His only begotten Son to the death of the cross as our Substitute is also taught in Articles 15, 20, and 21 of the Belgic Confession. For example, Art. 21 states: "We believe that Jesus Christ . . . has presented Himself in our behalf before the Father, to appease His wrath by His full satisfaction, by offering Himself on the tree of the cross, and pouring out His precious blood to purge away our sins . . ." All what is said here about the mediatorial work of Christ cannot be applied to all men. (Cf. also H. Catechism: Q. 1, 18, 20, 31, 37-40; 56, 59, 60, 61, 67, 70).

VI. "God loves you" and "Christ died for you."

Let us now take up the question of the well-meant offer of the gospel, and in connection therewith Prof. Dekker's claim that, since God loves all men redemptively and the atonement is universal, we may also say to every man individually "God loves you" and "Christ died for you." According to him it is the theological position, which refuses to say these things that largely accounts for the unfruitfulness of our evangelistic efforts. For he writes: "Given the common conviction in the Christian Reformed Church that God does not love all men redemptively and that Christ did not die for all men, it is really not surprising that our record in evangelism is so poor."⁹¹ And again he writes: "The conviction that God loves all men and that Christ died for all, as this truth is taught in the Scriptures, could revolutionize the missionary motivation and program of our Church and make it truly effective in the evangelization of the United States and Canada. . . Any real improvement in our missionary performance awaits a change in certain of our theological misconstructions."⁹²

Furthermore, Prof. Dekker criticizes the Synod of 1924 for permitting the view among us that the general offer of the gospel belongs to common grace, since this offer is cited as an evidence for "a certain favor or grace of God which He shows to His creatures in general." He writes: "If one

⁹¹The Reformed Journal, May-June 1964.

⁹²ibid.

holds that the general offer of the gospel is an expression of common grace, and if one also holds that common grace is generically different from special grace, then the general offer is *rooted in and expressive of non-redemptive divine love*. Can non-redemptive love offer redemption? Is this not a sheer anomaly? Is it not, moreover, destructive of the very character of the gospel offer as sincere and well-meant to all men?"⁹³ Once more, he writes: "Can one really say that the divine love expressed in the gospel, in the good news of God's redemptive acts in Jesus Christ, is a *non-redemptive love*? How can a love which offers redemption be described as non-redemptive in character? Does that really make sense? The alternatives seem clear: *either the love of God expressed in the invitation of the gospel is redemptive or it is non-redemptive*. It seems to me that if it is non-redemptive, the gospel offer has no real meaning."⁹⁴

Let us first consider the question of the love of God, as related to the offer of the gospel.

In the above statements, quoted from Prof. Dekker's writings, we again find a number of rhetorical questions to all of which there seems to be but one answer possible, namely, that a non-redemptive love cannot offer redemption, and that, therefore, the love of God *expressed* in the gospel offer must be a redemptive love. Furthermore, since this gospel offer, admittedly, must be made to all men without distinction, therefore also, God must love all men with a redemptive love.

The problem, as Prof. Dekker presents it, may be stated in this form: What kind of love can offer redemption? And, since in some current discussions love and grace have been identified, we could perhaps also put the problem this way: What kind of grace is offered in the gospel? But put in that form this question is unanswerable. For who is able to determine what kind of grace is offered to any man in the gospel offer? As we said in our introduction, grace is never offered, but always conferred or bestowed. What the gospel does offer is not grace, but full redemption from all sin and eternal life in Jesus Christ. Fact is, it is Christ Himself in all the fulness of His grace and truth who is offered therein. Still more precisely put, it is Christ Himself who comes to men with the invitation, "Come unto Me, all ye that labor and are heavy laden, and I will give you rest." And those who do come to Christ also receive *with Him* all the graces that are found in Him: wisdom of God, righteousness, sanctification, and complete redemption. (I Cor. 1:30) As John also says, "Of his fulness we all received, and grace for grace" (or, as the margin has it, "grace upon grace."). And so there are scores of texts which speak of different graces that those obtain who by faith receive Christ as their Lord and Savior.⁹⁵

⁹³*The Reformed Journal*, March 1963.

⁹⁴*The Reformed Journal*, Jan. 1964

⁹⁵Dr. J. Daane is correct when he states that there are no two kinds of grace in the sense of attributes of God: the one always operating in a non-saving way and the other operating in a saving way. But he was wrong, when he assumed that the Synod of 1924 taught this. All that Synod said was this, that God bestows a saving grace upon the elect and another "grace" or rather "favor" upon all His creatures. The Synod never spoke, *in the abstract*, about a saving grace that in

But we must remember that only through an acceptance of Christ by a true faith, and thus also through a consequent union with Christ, will any one be a partaker of all the love and grace that are found in Him. This is plainly taught in the Heidelberg Catechism, when in answer to the question — “Are all men, then, saved by Christ as they perished in Adam?” — the author says: “No, but only those who by a true faith *are ingrafted into Him and receive all His benefits.*” Notice, first a person must be ingrafted into Christ by a true faith before he can be a partaker of His benefits. It is this fact that makes the offer of salvation such a rich offer. It does not speak of a general love of God for all men; but it speaks about a redeeming love of God that will “save to the uttermost all those who come unto Him in faith.”

When we say this, however, we do not deny that there are also certain benefits that come to all those who hear the gospel, benefits which flow forth from the general goodness or benevolence of God. On the contrary, we hold that the very fact that they do receive the gospel, and the message of full salvation offered therein, is already a token of God’s goodness towards them. And, when the gospel is preached, these general benefits must be proclaimed and their significance made known to men. For example, that is exactly what the apostle Paul did, when he said to the idol-worshippers at Lystra: “Ye should turn from these vain things unto a living God, who made the heaven and the earth, and the sea and all that in them is: who in the generations gone by suffered all the nations to walk in their own ways, and yet he left not himself without witness, in that he did good and gave you from heaven rains and fruitful seasons, filling your hearts with food and gladness.” (Acts 14:15-17) He did the same in Athens, when he pointed the wise men of this world to that goodness of God that was manifested in this that God “giveth to all life, and breath, and all things.” (Acts 17:25) And it was only after Paul had first pointed those heathen people to the general goodness of God, manifested in His providence, that he called upon them to come

its very nature must always save, and a non-saving grace which in its very nature cannot save. But rather the Synod spoke about two distinct graces as *gifts of God differing in regard to their objects*. The elect receive a grace that is saving, just as they also receive a grace that accomplishes their regeneration, and a grace which works their conversion, and a grace by which they are adopted as children of God, and so forth. And of the non-elect that Synod said that they receive a certain “grace” or favor of God, when they receive sunshine and rain; or when, through the influence of the Holy Spirit upon them, they are restrained from breaking out into certain sins; or when, through that same Holy Spirit’s influence, they are enabled to do civil good; or even, when they are privileged to hear the gospel. All these may be called “grace” in the sense of undeserved favors. And, therefore, since God is sovereignly free in the bestowal of His grace, it is wholly in harmony with His sovereign good pleasure to confer whatever grace He wishes upon any man. For He does not owe any grace to any one. Therefore, too, if grace is looked upon, primarily, as an undeserved favor or a divine gift, freely bestowed, we may also speak of *special* and of *common grace*. God is free to bestow special gifts upon the elect, which He, in accordance with His sovereign good pleasure, is not willing to bestow upon others. The Synod of 1924 did not use the common-special grace distinction to explain the differing destinies of sinners; but rather to describe the varying love acts and love attitudes which God shows to concrete sinners in the ongoing process of history.

to Christ in the way of repentance and faith. In other words, the proclamation concerning the general goodness of God was but introductory to his real gospel message, which was to point to Christ as the one who would judge them for their sins and to whom they should therefore flee for salvation.

Dr. J. Murray writes in this connection: "It is not the general love of God to all mankind, that is offered to men in the gospel. As we found earlier . . . this general love is not to be discounted. It is to be proclaimed and its significance made known to men. The character of God is disclosed therein and all that God is and does is to be declared to His glory. But this love is not the love specifically overtured to men in the gospel. The love presented in the gospel is as specific as the gospel itself. Since Christ invited men to Himself, he invites them to union and communion with Himself and with the Father and the Holy Spirit in all the particularity of grace that each Person bestows in the economy of salvation. When Christ invites us to Himself he invites us to embrace of His life on the highest level of its exercise and therefore to the love wherewith He loved the Church and gave Himself for it; the love that passeth knowledge He invites us to the love of the Father in the intensity manifested on Calvary when He spared not His Son but delivered Him up, and also the love of complacency of which Jesus spoke: 'If a man love me he will keep my words; and my Father will love him' (John 14:23). He invites likewise to the love of the Spirit and to the manifold operations of grace that the Spirit's love insures. We thus see how impoverished would be our conception of the free overture of Christ in the gospel if the appeal were simply to the undifferentiating and general love of God. It is the love of which the accursed tree is the supreme exhibition that invests the free offer of Christ in the gospel with constraining appeal."⁹⁶

Therefore, although the offer of the gospel, which speaks of the highest love of God in Christ, comes to all men; not all men will actually experience that highest love. As Murray states again: "It is only in Christ that this love and the riches of grace involved can be known and experienced. To this love Christ invites when He invites sinners to Himself. But only those who respond are partakers. It is not therefore a love that may be declared to be the possession of all indiscriminately, or more pointedly stated, to be a love in which all are embraced. There are various ways in which this distinction may be stated. Sinners to whom the claims of the gospel come are not asked to believe that God or Christ loves them with this differentiating love. The faith the gospel demands is not belief of the proposition that Christ loves them with this love. The gospel demands that they come to Christ and commit themselves to Him. In coming to Him they will know *His* embrace and with Him they will know His love on the highest plane of its exercise. This way of stating the case is parallel to what is true of election. Sinners do not come to Christ because they first believe that they have been elected. They come to Christ and only then may they believe that they were chosen in Christ before the foundation of the world."⁹⁷

⁹⁶Torch and Trumpet, Nov. 1965.

⁹⁷ibid.

All that we have said about the love of God in relation to the gospel offer would also hold true in regard to the atonement. The Christ who offers Himself to sinners is the Christ who has obtained a complete redemption. It is not a Christ who only made salvation possible, or a Christ who only obtained *certain* benefits, but a Christ who imparts to those who receive Him by faith salvation in all its fulness and perfection. Therefore, as Murray says again: "The only doctrine of the atonement that will ground and warrant this overture [namely, the gospel offer of Christ and salvation] is that of salvation wrought and atonement accomplished. And the only atonement that measures up to such conditions is a definite atonement. In other words, an atonement construed as providing the possibility of salvation or the opportunity of salvation does not supply the basis required for what constitutes the gospel offer. It is not the *opportunity* of salvation that is offered; it is salvation. And it is salvation because Christ is offered and Christ does not invite us to mere opportunity but to Himself."⁹⁸

In view of the foregoing we may well conclude that it is not proper to say to all men without distinction "Christ died for you." For such a statement is not verifiable, and may be untrue of many who hear the gospel. Therefore, as Murray writes: "It cannot be declared to men indiscriminately that, in the proper sense of the term, Christ died for them. The belief of this proposition is not the primary act of faith. Only in commitment to Christ as freely offered may we come to know that He died for our sins unto our redemption. It should be seen that not only are the doctrines of the love of God and of the atonement involved but also a proper conception of the gospel offer and of the faith that responds to it. Christ is offered and faith is first of all commitment to Him. It is receiving and resting upon Him alone for salvation."⁹⁹

J. I. Packer makes some pertinent observations in this connection. He writes: "It is obvious that if a preacher thought that the statement, 'Christ died for every one of you,' made to any congregation, would be unverifiable, and probably not true, he would take care not to make it in his gospel preaching. You do not find such statements in the sermons of, for instance, George Whitefield and Charles Spurgeon. But now, my point is that, even if a man thinks that this statement would be true if he made it, it is not a thing that he ever needs to say, or ever has reason to say, when preaching the gospel. For preaching the gospel . . . means inviting sinners to come to Jesus Christ, the living Savior, who, by virtue of His atoning death, is able to forgive and save all those who put their trust in Him. What has to be said about the cross when preaching the gospel is simply that Christ's death is the ground on which Christ's forgiveness is given. And this is all that has to be said. The question of the designed extent of the atonement does not come into the story at all."¹⁰⁰

But again, when we maintain that Christ died only for those who will actually be saved by His death, we do not thereby deny that there

⁹⁸Torch and Trumpet, Nov. 1965.

⁹⁹*ibid.*

¹⁰⁰Evangelism and the Sovereignty of God, p. 67f.

are not also other benefits accruing from His death for all men. On the contrary, we would hold that the non-elect also receive many blessings, which are dispensed to them within the mediatorial dominion of Christ, which dominion He has been given as a reward for His obedience unto the death of the cross. (Phil. 2:8, 9) Thus the good that the world receives is also a result of Christ's death. As Murray says: "It was designed to accrue from the death of Christ. Since many of these blessings fall short of salvation and are enjoyed by many who never become the possessors of salvation, we must say that the design of Christ's death is more inclusive than the blessings that belong specifically to the atonement. This is to say that even the non-elect are embraced in the design of the atonement in respect of those blessings falling short of salvation which they enjoy in this life. This is equivalent to saying that the atonement sustains this reference to the non-elect and it would not be improper to say that, in respect of what is entailed for the non-elect, Christ died for them."¹⁰¹

We might even go further and state that the non-elect not only receive many natural blessings, but those who receive the gospel are even partakers of special blessings. In Hebrews we read of those who were "once enlightened, who tasted of the heavenly gift, and were made partakers of the Holy Spirit, and tasted of the good word of God, and the powers of the age to come;" (6:4, 5; 10:29) and in II Peter we are told of those who have "escaped the pollutions of the world through the knowledge of the Lord and Savior," and who have "known the way of righteousness." (2:20, 21) But, although the gospel had all these influences upon them, yet they missed the benefits of the atonement of Christ which they possess who are truly and finally saved. Again, Murray states: "The non-elect do not participate in the benefits of the atonement, and the elect do. The non-elect enjoy many benefits that accrue *from* the atonement but they do not partake *of* the atonement. It is here that the precise *meaning* of the categories is bound up strictly with the extent. The non-elect are not partakers of the obedience of Christ, nor of the expiation Christ accomplished by His sacrifice, nor of the propitiation, reconciliation, and redemption Christ wrought. . . . This is but to say that the atonement is limited in its extent. The atonement was designed for those and for those only who are ultimately the beneficiaries of what is its proper connotation. And likewise, when we think of Christ's 'dying for' in the substitutionary terms which are its proper import, we must say that He did not die for those who never become the beneficiaries of that substitution; he did not 'die for' the non-elect. . . . To sum up, there is radical differentiation between the benefits accruing from Christ's death for the non-elect and the benefits accruing for the elect, and it is the latter that belong to the atonement in its biblical definition."¹⁰²

¹⁰¹*Torch and Trumpet*, March 1965.

¹⁰²*Torch and Trumpet*, March 1965. Dr. G. Berkouwer in his book, *The Work of Christ*, p. 292, writes: "Those who deny this correlation, making reconciliation an objective fact which is merely announced — Christ died for all and all are elect in Christ — change the *kerygma* into a mere declaration and rob preaching of its urgency. . . . The message comes to mankind not to 'announce' a certain

In a communication to our committee, Prof. Dekker wrote: "When I say 'Christ died for you' to any man, I mean to say that Christ has actually suffered for his sins and has in that sense expiated his guilt. If, however, the word 'expiate' is intended by definition to include the idea of *effectuation*, which to my mind it need not include, I would not want to use the word *expiation* to describe what Christ has done for all men. Question 6 [of the committee] further asks whether any such statement as 'Christ died for you' can be found in the preaching of Christ or the apostles, or anywhere in the Bible.¹⁰³ No it can not. However it should be noted that this is hardly an argument against the validity of making such a statement to unbelievers. For, as a matter of fact, such a statement is not even used in the Bible as an address to believers. Yet does anyone question that it may be properly so used? The Bible is not a textbook in missions or a manual for evangelism. The Bible gives us general principles which must be applied to the life and work of the Church. If then the Bible teaches that God loves all men and that Christ died for all, this teaching must be articulated in a message which may be properly directed to individuals. In fact, without this content what is the gospel? It seems to me that there is no real good news without it — nothing essential to be believed or disbelieved, accepted or rejected, by the sinner as it applies to him."¹⁰⁴

There are three things to be noted in this quotation.

First of all, that Prof. Dekker states that Christ died for the sins of the non-elect and thus expiated their guilt. But he does not wish to maintain that this expiation also includes the idea of effectuation, so that all men are actually saved from their sins and freed from their guilt. But we may well ask, What difference is there then between this view and the view of those who teach that Christ only made the salvation of all men possible? Again there appears in this view of Prof. Dekker that disjunction between the work of Christ and that of the Holy Spirit. Christ by His death did not actually obtain redemption for those for whom He died. That redemption is only the work of the Holy Spirit. This we believe is a faulty conception and directly contrary to the Canons of Dort which reject the teaching of those who say, "That Christ by His satisfaction merited neither salvation itself for anyone, nor faith, whereby this satisfaction of Christ unto salvation is *effectually appropriated*; . . ." (II, par. 3) It also seems to be contrary to another statement in the Canons, when they reject the error of those "who teach that all men have been

'truth' (namely that Christ died for all), but as a ministry of reconciliation, a proclamation which urges men to the reality of peace through faith in the blood of the cross. The doctrine of *apokatastasis*, as even Barth's doctrine of reconciliation, threatens the *kerygma*." Berkouwer wrote this in connection with the Barthian view of the atonement. But insofar as the statement "Christ died for all" is concerned, what he writes there would also apply to the Arminian position, and we are afraid, also of the view held by Prof. Dekker.

¹⁰³An analysis of all the New Testament sermons will prove this. It is not found in Peter's sermons (Acts 2:14ff; 3:11-25; 4:9-12; 5:29-32; 10:9-26; 34-43), nor in Paul's (Acts 13:16-42; 17:22-32; 22:26) nor in Stephen's (Acts 7:2-53).

¹⁰⁴Letter to the Committee, Jan. 28, 1966.

accepted unto the state of reconciliation and unto the grace of the covenant, so that no one is worthy of condemnation on account of original sin, and that no one shall be condemned because of it, but that all are free from the guilt of original sin." (II, par. 5)

It is our conviction that the Holy Spirit will apply to men only that which Christ has merited for them. As Jesus Himself said: "He [the Holy Spirit] will take of mine, and shall declare it unto you." (John 16:14)

Secondly, when our committee pointed out that the Bible never used this phrase, "Christ died for you" with reference to unbelievers, Prof. Dekker tried to minimize the weight of this observation by stating that such a statement is not even used in the Bible as an address to believers. But how can he maintain this, when Christ Himself said to His disciples, at the time that He instituted the Lord's Supper, "This is my body which is given for you," and "this cup is the new covenant in my blood, even that which is poured out for you"? (Luke 22:19, 20) Certainly Christ would not have said those words to the chief priests who were even then plotting His death.

Finally, in the quotation we are dealing with, Prof. Dekker claims that, unless one can say that Christ died for all, there can be no proper gospel preaching, "no real good news without it, — nothing essential to be believed or disbelieved, accepted or rejected, by the sinner as it applies to him." In other words, Prof. Dekker here seems to bring forward the same charge that the Arminians had against the Reformed position. They also said that, if Christ did not die for all, there can be no sincere offer of the gospel. True, there is a difference between him and the Arminians. The latter said that the free will of man would have to make the death of Christ effectual in the believers, while Prof. Dekker holds that it is the Holy Spirit who must make that death effectual. Yet both are agreed on this point that the well-meant offer cannot be sincere on the part of God unless Christ actually died for all. The Reformed position, however, maintains that, even though we may not be able to find a completely logical harmony between the doctrine of the definite and particular atonement and the position that the offer of salvation in the gospel is well-meant and sincere to all men, yet we should cling to both these truths. The atonement is indeed definite and limited in its design; but the offer of salvation is universal.

After all, let us remember that the same difficulty that meets us in regard to the gospel offer also meets us in connection with the law of God. In respect to His law also God still holds men responsible for the keeping thereof, even though He knows that no man by himself is able to keep His law. In both cases, however, we confess that the difficulty does not lie in God, nor in the law, nor in the gospel, nor in Christ whose death was sufficient in value; but must be sought in man himself, who made it impossible for himself either to keep the law or to accept the gospel. As well as God, after man's fall into sin, did not abrogate His law, so too He may still come to man with His offer of salvation. Just as sinful man is still confronted with God's law, so he is also confronted with the gospel. It is not God's fault that man of himself is unable to fulfil the conditions laid down therein. The fact remains that God's

offer is sincere, namely, that any man who meets the conditions of repentance and faith will indeed receive rest of soul and eternal life. Here we must be willing to accept the paradox we are faced with.

Moreover, we should realize also that, essentially, the gospel message is *not that Christ died for all men, but that Christ died for sinners*. In other words, the well-meant offer of salvation comes to men in the historical situation in which they are found here and now. This means that when we preach and confront men with the Christ of the Scriptures, we are not dealing with them as elect and non-elect, nor yet as those whose eternal destiny is already an accomplished fact; but we are dealing with them as sinners who must be pleaded with to be reconciled to God, and whose eternal destiny is going to be determined, at least in part, by their response to the gospel invitation. In other words, the offer of the gospel is made to them with the intention that it might bring about the ultimate differentiation between them. It is by the hearing of the Word preached that believers are brought to Christ; and it is by the hearing of the Word that unbelievers are held responsible for their rejection of the Christ. All are sinners by nature, and to all comes the challenge, "What think ye of the Christ?"

Prof. Dekker gives a caricature of the Christian Reformed position when in one of his articles he states that we would have to refer a person to the doctrine of election first before we could answer his question whether God loved him. This is not true. All we need to tell such a person is this, that God loves sinners and that Christ died for sinners; and that, therefore, if he feels himself to be a sinner and is truly repentant, he can have the full assurance that he too is the object of God's love and that Christ died for him. "For," as the Rev. Henry Baker brought out so clearly in his article in *The Banner*,¹⁰⁵ "before he [the unbeliever] can appreciate God's love, he must be convicted of his sin and guilt. . . . No person is prepared for a message of love until he is convicted of sin, guilt, and judgment. Neither we nor anyone else can appreciate what and how great God's love is except against the dark, black, frightening background of merited damnation."

In this connection we also wish to quote from the book, *The Well-meant Gospel Offer*, written by Dr. A. C. De Jong, a member of our committee. He writes: "No sinner accosted by God in Christ through the *kerygma* can really know whether Christ died for him except in the constancy of believing commitment to the spoken word of God. In proclaiming the good news the herald *may not* presume to administer as Christ but only in His name, upon His commission, and in submission to that which is revealed. Thus he is kept from saying too much, namely, that Christ acted as Substitute for every individual sinner of the human race. And he is kept from saying too little, namely, that God only wants to save some in the way of repentance and faith. He addresses sinners and declares to them *all* that God in Christ will save them if they turn from self to the Savior in faith. He leaves the final results safely in the hands of his Sender."

¹⁰⁵Dec. 3, 1965.

VII. *Limited Atonement and Missionary Spirit and Activity.*

Finally, let us briefly consider Prof. Dekker's judgment that "the doctrine of limited atonement, as commonly understood and observed in the Christian Reformed Church, impairs the principle of the universal love of God and tends to inhibit missionary spirit and activity."¹⁰⁶

What shall we say about this? First of all, we wish to observe that the phrase "as commonly understood" in the above quotation eludes definition. It may be true that some people in their zeal to maintain the doctrine of a limited atonement have failed to realize that the offer of salvation in the preaching of the gospel is a universal offer; and consequently may have been insufficiently concerned about the salvation of their unbelieving neighbors. But such an abuse in nowise inheres in the doctrine as such. Hence we do not believe that Prof. Dekker's statement is valid. Theologically speaking, the doctrine of a limited or definite atonement does not obscure the fact of God's concern for all men. Neither does it tend to inhibit missionary spirit and activity. On the contrary, the knowledge that God has chosen a definite number of persons to eternal life, and that for those same persons Christ paid the full price of their redemption, may well tend to inspire missionary zeal and activity. For, when we realize that Christ's death is truly efficacious and will actually result in the salvation of all those who were given Him by the Father, then we know that our preaching will never be in vain, but will surely bear fruit. As in the days of the apostles, it is still true today that "as many as were ordained to eternal life believed." (Acts 13:48) Moreover, since we do not know who those persons are who are ordained to eternal life, we must never write off any one from the hope of salvation. For the Scriptures teach us that even the most hardened sinners may still be added to the church.

Suppose we would assume with Prof. Dekker that God loves all men redemptively and that Christ died for all, would this solve the problem that he seems to find in the evangelistic approach of our church? He writes: "Our doctrine affects our missions especially by the particularism of our conceptions of the covenant and election, due recognition not being given to the universalism of divine love; and by our conception of the atonement as limited, due recognition not being given to its aspects of universalism." And he continues, "We often rationalize our failures in evangelism by disparaging results and laying responsibility for the lack of them upon God. How often have we not said that our duty is merely to preach the gospel and that we must leave the rest to God."¹⁰⁷

But supposing that this were true, would we not still be able to excuse our failures, if we were inclined to do so? For even if we accepted Prof. Dekker's assumptions that God loves all men, and Christ died for all, we might still want to blame our failures on the Holy Spirit and on the

¹⁰⁶Most critics of Prof. Dekker have interpreted the above quotation as a charge against the Christian Reformed Church. He himself, however, in the May-June, 1964 issue of *The Reformed Journal*, assures us that it was not intended as a charge, but rather as a judgment requiring practical demonstration.

¹⁰⁷*The Reformed Journal*, May-June, 1964.

fact that the grace of God does not get through to all men. In other words, Prof. Dekker has not really solved the difficulty that faces every one who seeks to *rationalize* these things. If one wishes to exonerate himself for his lack of success in his evangelistic efforts, he could still do so on Prof. Dekker's basis.

The fact remains, however, that all such rationalizations are illegitimate. Lack of missionary zeal and activity can never be excused. But the question remains, is it our doctrine of "limited" or definite atonement that causes this lack of our missionary enthusiasm and activity? This we deny. Belief in this doctrine need no more hinder our missionary approach than Prof. Dekker's belief in the necessity of the Holy Spirit's sovereign operation would tend to do so. After all, if we follow that line of reasoning to its logical conclusion, we would be forced to adopt the Arminian position, and claim that the regenerating work of the Holy Spirit should also be universal. Only then all such rationalizations would be impossible, and we would have to say that the blame lies with ourselves alone. Prof. Dekker, however, realizes with us that this would imply a rejection of the Biblical doctrine that salvation is solely by grace. Only he should also realize that his contention that the atonement is universal and that only the Holy Spirit makes redemption definite and particular detracts from the perfect work of Christ's atonement, and would rob our Savior of His glory. Fact is, if we would detract from the efficacy of Christ's atonement to impart salvation, the next step might be to minimize the need of the Holy Spirit's work in the application of salvation.

Therefore, the doctrines of election and limited atonement need not in any way dampen our zeal for missions. For we have always realized that in preaching to unbelievers, we are not going to make these doctrines our starting-point. We agree with Prof. L. Berkhof, who himself was a staunch defender of the doctrine of definite atonement, but yet wrote these words: "The Bible does not teach that the preacher of the gospel should take his starting-point in these doctrines [of predestination and particular atonement; — and we might add, of the necessity of the Spirit's regenerating work] however important they may be. His starting-point and warrant lie in the commission of his King: 'Go ye into all the world, and preach the gospel to every creature: He that believeth and is baptized shall be saved; but he that believeth not shall be damned.' (Mark 16:15, 16) After all, as we said before in our report, we are not preaching to the elect, nor to those whose eternal destiny is already settled; but to men in the historical situation in which we find them. We can never look at those to whom we preach in any other way but as lost sinners all, and yet saveable; all needing Christ as their Savior, and all not without hope as long as they are in this life. If we are only truly concerned about the lost, we shall never cease to plead with them, "Be ye reconciled to God." We, too, may freely say to every man, "Who-soever will, let him come"; and we may quote to him the words of Jesus, "Him that cometh unto me I will in no wise cast out." (John 6:37b) Yes, and we may say all these things with greater assurance, because we know that our preaching will not be in vain. For that same Jesus

who said, "Him that cometh unto me I will in no wise cast out," had just previously made that other statement, "All that the Father giveth me shall come unto me." (John 6:37a) Therefore a belief in the doctrine of particular atonement does not tend to inhibit missionary spirit and activity.

But shall we then be complacent, and say that there is no lack of missionary spirit and activity in our church? Is there not an element of truth in Prof. Dekker's observation that the results of our missionary endeavors have been too meager, even though we would not, as he does, attribute this to our so-called theological misconstructions? Certainly, we may admit that our church, especially in the past did lack missionary zeal and activity. On the other hand, let us not fail to appreciate the great strides forward which have been made in the last two decades. Both our Home and our Foreign mission work has greatly expanded. And let us be thankful especially for the interest which our covenant youth is showing in the S.W.I.M. program. But, even though we may take heart, when we consider these things it remains true that much more zeal and much more effort should characterize our missionary program.

Where then lies the blame? Not in our thoroughly scriptural doctrines of the saving and irresistible grace of God and the particular atonement; but in many other things which have tended to impair our missionary spirit and activity. Let us just mention a few of these. It seems to us that the main cause of our lack of missionary zeal is no doubt the spiritual apathy and the low level of sanctification of many of our church members. In this time of unparalleled material prosperity many have become too preoccupied with secondary values. Our church also has not escaped the influence of its environment. Then, too, there are those who have a feeling of inferiority and fear to speak to others, because they are not sufficiently informed due to their lack of Scripture knowledge and understanding of the Reformed faith. Again, we are as a church not yet fully delivered from our immigrant mentality which tended to keep us aloof from our neighbors. Then, too, the paucity of results may itself have produced a feeling of weariness and ennui. It may also be that as individual Christians we are not praying enough for those who are still unconverted. And finally, it may be admitted that especially during the twenties we were perhaps too excessively preoccupied with details of theological correctness that we failed to have a genuine and compassionate interest in people outside of our church. At this time, however, the pendulum is swinging the other way, so that it may rather be a general doctrinal indifference that may tend to hinder our missionary zeal. For it is a patent fact that the more doctrinally unsound and the more ecumenical churches become, the less interested they are in missions. Statistics prove that church union and theological latitudinarianism have not produced a greater number of missionaries, but has greatly reduced their number.

Therefore there is no warrant for Prof. Dekker's statement that "The doctrine of limited atonement as commonly understood and observed in the Christian Reformed Church impairs the principle of the universal

love of God and tends to inhibit missionary spirit and activity." It is unwarranted, first of all, because the doctrine of the limited or definite atonement is thoroughly scriptural and taught by the Confession. And secondly, the words, "the principle of the universal love of God," in the above statement are ambiguous. If Prof. Dekker means to infer that God loves all men with the same love they would not be true.

VIII. *Conclusion and Recommendation.*

By way of conclusion we wish to state that in the pursuit of the assigned study the committee has consulted frequently with Prof. Dekker and with the professors in the departments of Dogmatics and Exegesis at Calvin Seminary; and we feel that a sincere expression of appreciation is due them for their willing and enlightened assistance.

As we noted in our preliminary observations, all must remember that in connection with the matters touched upon by Prof. Dekker we meet with great difficulties. No one is able to give a completely satisfactory solution of the problems which they raise. There will always be mysteries that will baffle our finite minds. And, since we desire to fully recognize these mysteries and paradoxes, we are of the opinion that no undue and artificial restrictions should be placed upon those who wish to take part in the theological reflection and dialogue in which the Reformed community is presently engaged.

There are, however, certain affirmations which must be made in connection with these theological discussions so that we may avoid both, the Scylla of undue universalism which repudiates definite atonement and leads into Arminianism and the Charybdis of an undue particularism whereby mission ardor and zeal would be stymied or curtailed. Therefore, in order that these theological discussions may be carried on in the proper scriptural and creedal framework, we recommend that Synod adopt the following propositions:

I. That, in the light of Scripture and the Confession, there is a qualitative distinction between the general love of God for all His creatures and His special love for the elect.

Grounds:

A. This distinction must be maintained because, although love as an attribute of God is one, yet the Scriptures plainly reveal that this one love is expressed or manifested by Him in different ways, so that His general love or benevolence which He manifests toward all His creatures, may not be confused with His special or saving love or grace which He bestows only upon the elect.

B. This distinction is consonant with the statement of the Synod of 1924 and its re-affirmation by the Synod of 1959, namely, that "according to Scripture and the Confession it is evident that there is, besides the saving grace of God shown only to the elect unto eternal life, also a certain favor or grace of God, which He manifests toward His creatures in general."

II. That, in the light of Scripture and the Confession, the doctrine of a definite or particular (limited) atonement must be maintained.

Grounds:

A. Although in accordance with Christ's universal dominion which He exercises as a reward for His sacrifice on the cross there are universal and undeserved benefits accruing to all men from His death, yet Christ's atonement, in its specific character as atonement, — expressed by the words: obedience, expiation, satisfaction, propitiation, reconciliation, and redemption — was not made for all men, but only for the believers or the elect.

B. The particularistic terms used in the Scripture, such as "sheep," "His people," "Church," etc., are intended to speak exclusivistically.

C. The word "world" in John 3:16 and related passages is to be interpreted not distributively, but as referring to an undifferentiated totality. Also the words "all" and "all men" used in such passages as II Cor. 5:14, 15; I Tim. 2:4-6; 4:10; Tit. 2:11; Heb. 2:9; II Pet. 3:9; should be interpreted in the light of the delimitations evident in the context.

III. That, in the light of Scripture and the Confession, it is unwarranted to posit a universal atonement and a particular redemption.

Grounds:

A. Historically, efforts to legitimatize such a distinction, such as were made by the Arminians and the Amyraldians, were repudiated by Reformed Synods.

B. To speak of a universal atonement and a particular redemption might imply an invalid disjunction between the work of the Son and that of the other Persons of the Trinity.

C. Such a distinction between a universal atonement and a particular redemption would be contrary to the teachings of the Canons of Dort, which maintain that the atonement is efficacious. They state: "For this was the sovereign counsel and most gracious will and purpose of God the Father *that the quickening and saving efficacy of the most precious death of His Son should extend to all the elect, for bestowing upon them alone the gift of justifying faith, thereby to bring them infallibly to salvation;* that is, it was the will of God that Christ by the blood of the cross . . . should effectually redeem . . . all those, and those only, who were from eternity chosen to salvation and given Him by the Father; that He should confer upon them faith, which, together with all the other saving gifts of the Holy Spirit, He purchased for them by His death." (II, 8)

IV. That, in the light of Scripture and the Confession, it is unwarranted to say to each and every man without distinction "Christ died for you."

Grounds:

A. Such a statement is not found in the preaching of Christ or the apostles.

B. Such a statement is unverifiable and probably not true in regard to all who hear it.

C. Although this statement, "Christ died for you," might be correctly understood as referring to the many universal and undeserved benefits which accrue to all men from the death of Christ; yet in the kerygmatic situation this statement is usually understood by the hearers in an Arminian, universalistic sense.

D. Such a statement is unnecessary for the communication of the gospel, since it is sufficient to say "Christ died for sinners." Any one who truly repents and confesses his sins may be assured of Christ's willingness and ability to save him.

V. That, in the light of Scripture and the Confession, the doctrine of definite atonement is an incentive for rather than a hindrance to mission enthusiasm and endeavor.

Grounds:

A. The universal gospel offer is grounded in the atoning work of Christ which actually merited salvation for sinners.

B. The gospel clearly shows that all men distributively may be saved in the way of repentance and faith and may experience a historical transition from being under God's wrath to being under God's unique paternal love.

Respectfully submitted,

Dr. J. H. Bratt, Chairman

Rev. A. Persenaire, Sec'y

Mr. J. W. Borst

Mr. J. De Jager

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Rev. G. Gritter

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REPORT 43

ANNUITIES AND TRUSTS

ESTEEMED BRETHREN:

Your committee was established by the Synod of 1964 "to consider the desirability of our denominational boards soliciting trusts, wills, estates and annuities" and "to make recommendations in regard to the investment and administration of such funds."

Unfortunately, Mr. Maurice VanderVelde, an original member of the Committee, was ill during most of the first year of the committee's appointment and was taken by death before the meeting of the 1965 Synod. Mr. Abe Hoving was appointed by the Synod of 1965 to take his place on the committee.

According to the mandate given it in 1964, your committee's report is in two sections, followed by its recommendations.

I. THE DESIRABILITY OF OUR DENOMINATIONAL BOARDS SOLICITING TRUSTS, WILLS, ESTATES AND ANNUITIES

In the materials available to your committee are the decisions of the Synod of 1953 (Page 70).

These decisions involved three recommendations. The second and third of these recommendations were permissive in that they authorized the Board of Missions to "receive annuities if the element of giving is predominant," and to "receive the exceptional gift which is thus offered."

Unfortunately, the first of the three recommendations has been construed as discouraging the extension of stewardship opportunities to include trusts, wills, estates and annuities unless specifically requested by the donor.

For that reason, it is well to repeat the first recommendation and grounds which received the approval of the Synod of 1953:

"Recommendation: That Synod disapprove of the unqualified sales of annuities by ecclesiastical bodies, as recommended in the 1952 study committee report. Grounds: (a) The church should not involve itself in business matters unduly. (b) The commercial promotion and sale of annuities is apt to endanger true motivation in Christian giving."

Your committee is certainly not recommending the "unqualified sale of annuities," or involving the church "in business matters unduly" or endangering "true motivation in Christian giving."

However, the approval of this first recommendation seems to be the basis for uncertainty within the Church as to the propriety of establishing orderly and publicized plans for the receipts of trusts, wills, estates and annuities.

By contrast, the grounds given in the 1963 adoption of the recommendation of Synod authorizing the Board of Missions (and presumably other

denominational agencies) to receive annuities "if the element of giving is predominant" are significant: "(1) Such legitimate business is not morally wrong. (2) Such gifts allow for positive kingdom participation."

Properly administered, it seems, the acceptance of annuities (as well as trusts, wills and bequests) is not considered of itself to be wrong. This position, we believe, to be well taken. To our knowledge, there has been no dissent from this decision and so we conclude that annuities (as well as trusts, wills and bequests) can be considered acceptable means of stewardship "if the element of giving is predominant."

The concluding sentence of the recommendation stipulates that the Board "not solicit such annuities by advertisement."

This prohibition was based on the following grounds: "(1) Giving to the Church must not motivate from material gain. (2) Giving to the Church is a spiritual exercise in which the motivation of giving must remain predominant."

These grounds strike directly to the point of our mandate—the desirability of "soliciting trusts, wills, estates and annuities."

With these two grounds we certainly concur. We cannot understand, however, how they can be applied to the stated prohibition if the "element of giving is predominant" and where such gifts "allow for positive kingdom participation."

Our denominational institutions and other kingdom endeavors have consistently and rightly, we believe, presented their needs for gifts to carry on their work. While it is possible to conduct such fund campaigns in a manner unworthy of the church or its related causes, there never has been to our knowledge a blanket prohibition against "soliciting" gifts as such.

Perhaps because the words "annuities" and "trusts" are used commercially in a setting entirely apart from stewardship, some confusion has arisen as to their use as a means of prudent stewardship. There certainly has been no sign, to our knowledge, that any of our Church institutions has designs on entering commercially in the insurance or banking business. Quite the contrary, they feel the need for gifts and are understandably eager to educate the membership of the church as to all available means of stewardship. A casual comparison, for example, between an "annuity plan" offered commercially and the types of annuities offered by religious institutions shows that the appeal of the first is to "what one gets" and the appeal of the second is to "what one gives." The type of annuity offered by a religious or charitable institution is certainly not "competitive" as an investment; the rewards it promises are those given to the "cheerful giver."

Unfortunately, with the de facto ban on publicizing alternative methods of stewardship, most of the constituency of the church is in the position of not being aware of the fact that their stewardship can be far more meaningful than it now is; on the other hand, religious groups outside of the denominational embrace are in a position to exploit what appears to be lack of opportunity for such stewardship within our church.

From the standpoint of the many denominational agencies which regret their inability to present effectively these alternative methods of giving, the "desirability" of a clear-cut approval on publicizing annuities, trusts, wills and estates as stewardship opportunities is no question.

From the standpoint of the denomination itself, it appears to your committee that it is just as desirable to promote such alternative methods of giving as it is to promote cash gifts.

The only "undesirable" possibilities lie in abuse of promotion, and fortunately the promotion of giving within our church has almost invariably been handled discreetly; there is no reason to assume that solicitation of trusts, wills, estates and annuities would be handled any differently.

II. INVESTMENT AND ADMINISTRATION OF SUCH FUNDS

Since all church organizations which may be interested in publicizing alternative stewardship opportunities share in the common need to educate our constituency accordingly, we as a committee suggest that a self-governing association of representatives of these agencies is indicated.

Such an association, which we believe is required at this time to publicize and educate, could simultaneously serve as a center for the exchange of information on investment and administrative requirements.

We believe it would be unwise for us to recommend, or for Synod to prescribe, details of investment and administration. Technical advice on such matters may readily be obtained under changing conditions. Prudence, however, dictates an exchange of information among those boards and agencies which serve the same Lord and are seeking to advance His kingdom.

Moreover, we suggest that such organizations might actively cooperate with non-denominational causes recommended by Synod for financial support. Parenthetically, many of these non-denominational causes have considerable experience in the broad areas of stewardship involved in annuities, trusts and bequests.

Rather than prescribing methods of investment and administration, your committee believes the agencies involved could benefit much more from mutual efforts to establish rules, a code of ethics, exchange of information or whatever else may be required to prevent even the appearance of offering a "competitive advantage" in annuities and trusts.

III. SPECIFIC RECOMMENDATIONS

1. That Synod authorize denominational agencies to receive annuities, trusts, bequests and wills.

Grounds:

a. This is consistent with the authorization given the Board of Missions in 1953.

b. Synod of 1953 has already declared that such legitimate business is not morally wrong.

c. Synod of 1953 has already declared that such gifts allow for positive kingdom participation.

2. That Synod authorize denominational agencies to educate the constituency of the church to the stewardship opportunities available in annuities, trusts, estates and wills and to publicize these opportunities to meet kingdom needs, consistent with an emphasis on Christian giving.

Grounds:

a. Synod of 1953 has already declared that such gifts allow for positive kingdom participation.

b. Large numbers of our membership are not aware of the opportunities for stewardship available to them in annuities, trusts, estates and wills.

c. The Synod of 1964 in appointing this committee recognized that "other agencies outside of our denomination are approaching our people and realizing a sizeable income from these sources."

3. That Synod request the Board of Missions to convene a meeting of representatives of all denominational agencies to establish an association which would cooperatively explore and implement all avenues of mutual concern in publicizing and administering programs involving annuities, trusts, estates and wills.

Grounds:

a. The Board of Missions already has been involved in annuities pursuant to the decisions of the Synod of 1953.

b. The interest of the Board of Missions is obvious from its concern in bringing this matter to Synod's attention.

c. The Board of Missions in bringing this matter to Synod's attention specifically recognized the needs of other "institutions, boards and agencies."

4. That Synod recommend that such an association, if and when established, cooperate with non-denominational causes recommended for financial support.

Grounds:

a. Such other institutions could contribute invaluable information on administrative and investment opportunities where active programs of soliciting annuities, trusts and bequests have been in effect.

b. The objectives of publicizing the opportunities of stewardship at minimum expense for all agencies would be enhanced by including as many agencies as possible.

c. The fear of undue financial competition would be minimized if a maximum number of denominational and other kingdom causes were included in such cooperative effort.

d. Denominational and other periodicals could be guided in the placement of advertising and publicity by participation of agencies in such cooperative group.

5. That the suggested association of denominational agencies be empowered to join with other causes recommended for financial support in forming a single organization if that is deemed mutually desirable; and that the association be empowered to provide for the funds necessary to operate, to retain investment, legal, advertising or publicity counsel,

to place advertising and to publish publicity and educational materials, and to take whatever measures it deems necessary for effective, co-operative efforts consistent with the foregoing recommendations:

Grounds:

- a. If such an association is to operate effectively, it must be empowered by Synod to take the steps necessary to assure its own success.
- b. Its operations may require unforeseen contractual authority which can be attained only as a single organization.

* * *

Your committee submits the report and recommendations above as its unanimous conclusions. We regret that for too long our membership has, for all practical purposes, been denied the opportunities for prudent stewardship which have been available in other communions. We trust that this report and its recommendations will belatedly but effectively provide the means by which such opportunities will be offered to the membership of our church.

Humbly submitted,

Mr. Abe Hoving
Mr. Ben Ottenhof
Mr. Fred Baker

OVERTURES

No. 1 — Article 41 of the Church Order

Recognizing the responsibility which consistories have toward their members in particular and members of the denomination in general, classis Pella overtures the Synod of 1966 to incorporate with the questions of article 41 of the Church Order an inquiry on whether consistories have informed other consistories or pastors about member families or individuals who reside, (even temporarily,) (for example, students) in the vicinity of the latter church, and whether consistories so informed have done all in their power to serve these families and individuals with the ministry of their church.

Grounds:

1. Families and individuals are being lost from the Christian Reformed Church and its ministry because consistories and pastors in the areas to which these members are moving for employment, education, and military service are frequently unaware of the residence of these people.

2. Families and individuals are being lost from the Christian Reformed Church and its ministry because some consistories and pastors in the areas to which these members are moving for employment, education, and military service do not promptly and efficiently call upon these people of whose residence they have been informed.

Classis Pella,
Willard H. DeVries, S.C.

No. 2 — Request Reconsideration of 1954 Decision re Revised Standard Version

Classis Lake Erie overtures the Synod of 1966 to reconsider its decision of 1954 regarding the Revised Standard Version of the Bible which states, "That Synod advise our consistories 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 of Synod, 1954, Article 85, D."), and grant the churches the option of using this version in our official worship services.

Grounds:

1. The initial reaction of many evangelical Christians toward the Revised Standard Version created an atmosphere which was not conducive to an objective evaluation of the merits of this translation.

2. The Committee which was assigned by the Synod of 1953 to make a recommendation concerning our official use of the Revised Standard Version states in its report that it "decided to carry on the work within the all too short a time allowed for this rather extensive assignment." (Acts of Synod 1954, p. 419, supplement No. 37.)

3. Our denomination is one of the very few which makes extensive use of the American Standard Version which tends to make an unnecessary barrier to Christian unity and effective outreach.

4. Although each translation has its shortcomings, the Revised Standard Version has proved itself over the years to be a translation which can be used with profit both in public worship and personal study. Furthermore, our pastors frequently have found that the Revised Standard Version can be used more effectively than the American Standard Version or King James Version in communicating the message of Scripture.

Classis Lake Erie,
Sidney Draayer, S.C.

Done in Classis: Sept. 17, 1965.

No. 3 — Request to Maintain Decision of 1954 re Revised Standard Version

Classis Minnesota South overtures Synod to maintain the decision of the 1954 Synod which states: "That Synod advise the Consistories, 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."

Grounds:

1. An overture is being addressed to Synod by Classis Lake Erie to reconsider this decision.
2. There are passage in the RSV that suggest a non-evangelical bias; see Isaiah 7:14, Matt. 14:33, Matt. 16:16.
3. There are passages in the RSV that call into question its regard for the unity of Scripture: compare Gen. 12:3 and Gal. 3:8, Psalm 45:6 and Heb. 1:8, Psalm 109:8 and Acts 1:20. See also the translation of Psalm 110:1. (Cf. *The Banner*, Dec. 10, 1965, pp. 8-9.)
4. The use of the RSV in the pulpits as an approved translation could place the minister of the Word in the embarrassing position of disagreeing with the Scriptures as set forth in the text that was the very basis of his message.
5. The present decision of the Synod of 1954 in no way forbids a minister of the Word from employing various translations as aids in his expounding and proclamation of a text.
6. The rescinding of the decision of 1954 would open up the possibility that the RSV could be employed by a church as its pulpit version and, thus, make it virtually impossible for members, who have serious objection to this translation, to worship in that congregation.

Classis Minnesota South,
John Leugs, S.C.

No. 4 — Re-organization of Classes Chicago North and South into Three Classes

Classes Chicago North and Chicago South herewith overture the Synod of 1966 to approve the re-organization of the two existing Chicago Classes (North and South) into three Classes, constituted as follows:

Classis Chicago North		Classis Chicago South	
Congregation	Families	Congregation	Families
Chicago, Lawndale	20	Chicago, Archer Ave.	50
Berwyn	180	Roseland I	248
Cicero I	215	Roseland II	198
Warren Park	187	Roseland III	130
Des Plaines	80	Roseland IV	110
Elmhurst	100	Evergreen Park I	200
Fulton I	155	Park Lane	140
Bethel	54	West Evergreen	76
Morrison	65	Oak Lawn I	140
Oak Park	108	Calvin	130
Ridott	48	Kedvale	144
Western Springs	154	Oak Forest	41
Wheaton	96	Palos Heights	121
Winfield	18	Richton Park	27
		Champaign	12
14 Congregations	1480	15 Congregations	1767

Classis "Illiana"

Congregation	Families
Crown Point	19
De Motte	175
Gary	43
Hammond	35
Highland I	142
Highland II	144
Indianapolis	30
Lafayette	184
Lansing I	174
Bethel	116
Oak Glen	137
Momence	40
Munster	228
South Holland I	155
Bethany	206
Cottage Grove	172
16 Congregations	2000

Grounds:

a. The three Classes proposed conform to the *de facto* structure and functioning of Christian Reformed church and Kingdom life in these three separate areas.

b. This will make for a more effective promotion of the mission responsibilities in church extension and inner-city work in each area, and of the Kingdom tasks which these area churches share in common.

c. The wide variance in the rate of growth between Chicago South and North (more than 3 to 1 proportion) suggests need for reorganization. No realignment which transfers churches from South to North can be considered satisfactory or feasible — in fact, the basic rationale for the formation of Classes rather recommends the transfer of some North churches to Classis South. The only logical and fruitful solution is the organization of a third Classis, and realignment of churches within that framework.

d. The reorganization of the Classes into three as recommended will result in a reasonably equal division of churches, with three Classes each of average or better than average size.

Note:

1. Classis names are here used only for convenience in designation. Obviously it is the prerogative of the new or re-organized Classis to choose its own name.

2. Figures here used are those taken from the 1965 Yearbook of the Christian Reformed Church.

In the event of Synodical approval the two existing Classes be charged with the task of supervising the organization of the new Classis which will result from this re-organization.

A copy of the study and recommendations which led to this overture is attached for the enlightenment of Synod's Study Committee, or for such distribution as Synod may desire.

Done at Classis on January 19, 1966.

Classis Chicago North,
Garrett D. Pars, S.C.

Done at Classis Chicago South, Jan. 19, 1966.

Classis Chicago South,
I. Couwenhoven, S.C.

P.S. The above overture is the result of the study of a joint committee from both classes.

No. 5—Fund for Needy Churches and Harlem Church

1. *Explanatory statement*

Recently the Manhattan Christian Reformed Church became a calling church, thus moving out of Home Mission status and joining the ranks of the churches supported by F.N.C. We call the attention of Synod to the fact that this experience has turned up a serious weakness in the rules by which the denominational F.N.C. is administered. This weakness lies in the fact that no adequate provision is made for the abnormal situation of a church located in an inner-city setting such as Harlem. While the costs of normal goods and services in such an inner-city setting are extremely high, the giving potential of those to whom the church ministers is comparatively low, preventing them from contributing any of the "extras" that often makes the F.N.C. minimum salary an adequate one. The result is that the local pastor is caught in a squeeze between an exorbitant cost of living and a minimum F.N.C. salary, with no relief in sight.

While this church felt that the amount paid to its pastor as a Home Missionary was not excessive, it discovered that he would receive some \$1,600 less if the normal F.N.C. grant were given. Therefore, in addition to raising their contributions to cover some of the difference, it requested from F.N.C. an amount approved by the classical F.N.C. committee, endorsed by Classis Hudson, but denied by the denomination committee on the grounds that they "had neither the funds nor the 'machinery' to meet such unusual situations."

II. *Overture*

In view of the above we overture the Synod of 1966 to instruct the denominational F.N.C. committee to:

- a. Provide adequately for the present need of the Manhattan Christian Reformed Church by way of exception to the present rules.
- b. Recommend to the Synod of 1967 such changes in the F.N.C. rules as are necessary so that, in the future, just and adequate provision will be made for similar cases of exceptional need.

Classis Hudson,
J. P. Smith, S.C.

No. 6—Revision of Form for Excommunication

Classis Hudson overtures Synod of 1966 to instruct its Liturgical Committee to review and revise the current *Form for Excommunication* for approval by the Synod of 1968.

Grounds:

1. The general literary style, particularly the complex sentence structure, of the present Form needs to be brought up-to-date and simplified.
2. Such expressions as, "according to the command and charge given in God's holy Word," ought to be supported by the Scriptural references.
3. The clause, "to keep no company with him," is confusing and needs further clarification.
4. Terms such as, "Stiff-necked," in the prayer are antiquated.
5. Revisions for such Forms as the *Form for Infant Baptism* and the *Form for Ordination* are being considered; but nothing has been mentioned overtly regarding the *Form for Excommunication*.

Classis Hudson,
J. P. Smith, S.C.

No. 7—Investigation of Loss in Denominational Membership

Classis Alberta South overtures Synod to appoint a Committee to inquire into, and report to the Synod of 1968 on the unfavorable ratio between the number

of members gained from without, and the number lost, as evident in recent statistics.

Explanation:

In 1962 we received into the church	2048 individuals
In 1962 we lost	2694 individuals
In 1963 we received into the church	1865 individuals
In 1963 we lost	2387 individuals
In 1964 we received into the church	1861 individuals
In 1964 we lost	2720 individuals

Grounds:

1. Whereas the Church in the New Testament is described as a dynamic, growing body, we are not even "holding our own." We must know what the membership losses signify.

2. The matter clearly concerns the churches in general. Resources in staff (College and Seminary) and scientific means of investigation are available only to the churches in general and not to an individual classis.

3. Statistics need to be researched, interpreted and made known before decisive action can be taken in an effort, under God, to change the unfavorable trends.

Classis Alberta South,
D. Kwantes, S.C.

No. 8 — Concern Regarding Membership in World Council of Churches

Classis Kalamazoo overtures the Synod to convey an expression of deep concern to the Gereformeerde Kerken of the Netherlands, as to their trend toward favoring membership in the World Council of Churches, found in their Synod's 1964 decision that, "the creedal statement of the World Council of Churches is no hindrance to becoming a member of that Council."

Grounds:

1. The Gereformeerde Kerken have asked for the reaction of the churches belonging to the Reformed Ecumenical Synod and the Christian Reformed Church is a member of this Synod.

2. The basic formula is inadequate as a basis for ecclesiastical fellowship in view of the numerous doctrinal errors abroad in the churches today.

3. The World Council of Churches in its own declaration at Evanston, Illinois, does not deem it within its jurisdiction to judge whether member churches are true to the basic formula in their own communion.

Classis Kalamazoo
Neal Punt, S.C.

No. 9 — Sermons of Candidates at Classical Examinations

Classis Toronto overtures Synod that the Stated Clerk of Synod be instructed to send a copy of those reports of its Synodical Examiners, in which any remark has been made about the sermons of candidates which were delivered at a classical examination, to the Faculty of Calvin Seminary.

Grounds:

1. Under the present procedure the department of Practical Theology is not notified of criticism on the sermons at classical examinations.

2. The instructor in homiletics should in his instruction of our future ministers be enabled to take into consideration criticism brought to the attention of Synod in those reports.

Classis Toronto
J. W. Van Stempvoort, S.C.

No. 10 — Invitation for Synod to Meet in Toronto in 1967

Classis Toronto invites the Synod of 1967 to meet in the Toronto area.

Grounds:

1. The meeting of a Synod in Canada would give recognition to that part of the church which is located in Canada and would therefore be stimulating for both the churches and the delegates.

2. Synod has been meeting in a place different from Grand Rapids and will do so this year (1966) as well.

3. The year 1967 is the Canadian Centennial and it would be a reason for rejoicing if on that occasion the Synod would have its session in Canada.

4. Proper accommodations for Synod are available in the Toronto area.

Classis Toronto,

J. W. Van Stempvoort, S.C.

No. 11 — Master Plan of Higher Education

Classis Central California overtures Synod 1966 to appoint a committee to formulate a *Master Plan of Higher Education* for our denomination.

Grounds:

1. In an age when both the college population and the per-student cost are rising rapidly, we as a denomination must consider the problems this situation poses for all parents attempting to supply a Christian higher education for their covenant children.

2. Presently the demand for both junior and senior colleges is on the increase in our denomination, both in the the United States and Canada.

3. The growth of this college program among us very much involves the present and future development of our Calvin College and Seminary.

4. The extensive and intensive development of our college movement requires the combined and correlated efforts of all who give their moral and financial support to this worthy cause.

5. Obtaining the best of facilities at the lowest possible cost, and obtaining well-qualified faculties for all these institutions are matters of common concern for all of our people.

6. The outlines of a Master Plan of Higher Education and the recommendations contained therein will serve our people well in the future, both in the founding and financing of additional junior and senior colleges, and in the further development of our entire college program.

7. A well-organized base on the college level throughout the entire North American continent will serve the cause of higher education still further in the formation and development of a Calvinistic university.

Should Synod adopt the above overture, Classis Central California would like to suggest that the committee to formulate a Master Plan of Higher Education be composed of representatives from each of our presently-existing denominationally-associated institutions of higher learning; namely Calvin College, Dordt College, and Trinity College, and of members from our denomination at large. All members of the committee, aside from Trustee members, should be actively involved in education at the college or university level.

In addition, Classis Central California would like to suggest that the following mandate be given to the committee to formulate a Master Plan of Higher Education.

1. Lay down, as much as possible, preliminary guidelines concerning the formation of junior colleges, their growth into four-year colleges, and the eventual growth of a college into a university.

2. Discuss the relationship of junior colleges, senior colleges, and a university to each other and to our denomination.

3. Suggest possible means of financing denominationally-related higher education, drawing upon the churches, individual donors, financial institutions, and philanthropic foundations.

Classis Central California

Jack Stulp, S.C.

No. 12 — Request for Clarification of Ruling of Synodical Committee

Classis Florida, in session January 25-26, 1966, respectfully overtures the Synod of 1966, convening in Pella, Iowa, June 8, 1966, to render a clarification of a ruling given by the Synodical Committee in which the committee declared that the Rev. Roger E. Van Harn, elected by Classis Florida in September 1965 to serve as its delegate on the Christian Reformed Board of Home Missions, could not serve on the ground that Rev. Van Harn as a denominational home missionary is an employee of this particular Board and thus cannot sit on the board that governs his work.

Grounds:

1. Classis Florida is not certain whether this ruling of the Synodical Committee is simply an expression of the best judgment of the Committee or is a decision based on a standing rule of the Christian Reformed Church.

2. Classis Florida received a letter dated January 17, 1966, from the Executive Secretary of the Christian Reformed Board of Home Missions stating "I would like to indicate that we look forward to seeing Rev. Van Harn as Board delegate from Classis Florida, on February 3, 1966."

Classis Florida,

Edward Heerema, S.C.

No. 13 — Amendment to the Rules for the Ministers' Pension and Relief Administration

Classis Hamilton respectfully overtures Synod to add the following words to article 7-B of the Rules for the Ministers' Pension and Relief Administration:

The termination of the pension is subject to the approval of the Classis in which the deceased minister served last.

Ground:

The decision to grant or to withhold pension from the Fund belongs to the province of the Classis.

Classis Hamilton,

Dirk J. M. Lieverdink, S.C.

No. 14 — Canadian Account of Church Help Fund, Inc.

Classis Hamilton overtures Synod to instruct the Church Help Fund Committee to

- a. open a bank-account in Canada
- b. grant loans to Canadian Churches and receive payments from the Canadian Churches in Canadian funds.

Grounds:

1. This will eliminate commission costs payable to the bank on every transfer of money from Canada to the U.S.A. and vice versa.

2. It will eliminate the price now paid for the exchange of Canadian for U.S. dollars.

3. It will remove the unjust burden, now borne by some Canadian churches, who received loans when the Canadian dollar was more valuable than the U.S. dollar and who are returning the money at a time when the U.S. dollar is worth more than the Canadian dollar. These churches lost money when they received the loans, and they have to pay extra when making repayments.

4. New loans granted to Canadian churches are about equal to the repayments made by Canadian churches, as appears from the following figures:

Year	New loans granted to Can. churches	Repayments made by Can. churches
1964	\$ 70,500.00	\$ 88,408.00
1963	60,500.00	84,404.00
1962	67,500.00	74,435.00
1961	127,000.00	67,677.00
1960	68,500.00	68,858.00
Totals	\$393,500.00	\$383,782.00

5. This instruction by Synod would be consistent with the recommendation of Synod 1963, Art. 135, XIII, page 103 of the Acts of Synod 1963.

Classis Hamilton,

D. J. M. Lieverdink, S.C.

No. 15 — Inner City Mission Policies

Classis Toronto having studied the policy statement of the Home Missions Board re the inner city (cf. Acts of Synod 1965, pp. 346 and 347) overtures Synod to adopt the following reformulation of this statement.

The Christian Reformed Church is aware of the industrial revolution and its consequent developments which has produced that which is generally called the Inner City. The Church must be sensitive to the various and interwoven needs of the people who are living in such areas. The Church must present God's mercy and grace in both Word and deed to those who often live post-Christian and/or degraded, post-human lives in the Inner City.

Therefore, the Church declares the following:

1. If there is a Christian Reformed congregation in the Inner City, the Church at large shall make every effort to assist that local congregation in the fulfillment of its evangelization task.

a. In case this congregation needs help, then the neighboring churches in the metropolitan area and/or Classis, when requested, shall support and help this congregation in the carrying out of its task.

b. In case this proves to be too large a task for the churches and Classis, the Board of Home Missions shall be asked for its help.

c. A qualified staff should be engaged to handle the ministry in the Inner City effectively.

d. The person or persons on the staff will work under the supervision and direction of the consistory of the local congregation in co-operation with the supporting agencies: neighboring churches, Classis, Board of Home Missions.

2. Inner City areas where there is no Christian Reformed congregation shall be considered a legitimate concern of the Board of Home Missions, in accordance with Art. III, Section 5-B of the Home Mission Order. Such special fields shall be added to the list of proposed fields, in accordance with Art. XI of the Home Mission Order.

3. Though the work of the Inner City may be costly; it may not, therefore, be neglected by the Church.

4. The Board of Home Missions and the Minister of Evangelism especially, shall make the churches more aware of their responsibility and the challenge with regard to this evangelism task in the Inner City.

Grounds:

I. The above policy statement safeguards the authority of the local congregation.

II. This is in keeping with the present Home Mission Order.

III. There is a danger toward boardism in the statement, especially the words: "Where the Christian Reformed Church has a church in the Inner City, every effort shall be made *by the Board . . . to maintain* the witness . . . in that area." Isn't this maintenance by a Board an infringement upon the authority of the local congregation? Isn't this statement in conflict with Reformed Church Polity? The church (congregation) is to maintain the work of evangelism, not the Board; a Board is to help the congregation in that work, if it requests such help.

IV. No mention is made regarding the regional organization of the several churches in Classis, in regard to the work in the Inner City. The impression is given that this work belongs entirely to the Board of Home Missions.

V. In the policy statement submitted by the Home Missions Board it is mentioned under No. 4, "Such Inner City work . . . must be performed as a spiritual service to all regardless of race or national origin." However such a lack of discrimination is implied in the very nature of Evangelism work and thus it does not need to be mentioned.

Classis Toronto,

J. van Stempvoort, S.C.

No. 16 — Campus Ministry Policies

Classis Toronto made a study of the report of the Campus Ministry (Cf. Acts of Synod 1965, pp. 348 ff.) and concluded that although in its general conception the report has many merits, in its present formulation it leaves much to be desired, both conceptually and stylistically. There is often unnecessary verbosity, while important points are not sufficiently elaborated to convey any clear sense. Consequently the Study Committee of Classis found it necessary to rewrite the entire statement. Not always does a new formulation imply a fundamental disagreement with the intent of the report. At some points, however, the Classical Study Committee and subsequently the Classis, deemed it necessary to add stipulations regarding matters that were simply ignored in the report. The main objection of Classis is that the role of the Consistory of the local Christian Reformed Church in the Campus Ministry is not clearly indicated. (Cf. 111, A, *init*; 111 A, 2, c).

Hence Classis Toronto submits to Synod 1966 the following concept policy statement for consideration and overtures Synod its adoption.

I. THE CAMPUS OPPORTUNITY

A. There are at present many Christian Reformed students who do not receive pastoral care from an on-campus reformed ministry directed specifically to their needs.

B. The church must recognize that students are preparing to assume roles of leadership and may have significant influence in the society of the future. The campus ministry must assist them in living out of their commitment to Jesus Christ also in their studies and in integrating this commitment into the whole structure of their lives, in order that their leadership may be discharged under the Lordship of Christ.

C. An on-campus location makes it possible to conduct a vital ministry, not only to Christian Reformed students but also to the entire university community. This opportunity has been neglected or bypassed in several cities where the local Christian Reformed congregation has located its building off and away from the

campus, e.g. in Ames (Iowa), Boulder (Colorado), and Boca Raton (Florida). To perform this task most effectively the campus ministry should be located on or near the campus.

D. A ministry on campus also affords the possibility of confronting potential leaders of other countries with the claims of the Gospel. In these students, "foreign mission fields" come to our door. This presents a unique opportunity to do foreign mission work among students who will assume positions of leadership in their respective countries.

II. DELINEATION OF THE CAMPUS MINISTRY

Having indicated both the importance of the church as God's instrument on college and university campus, and the opportunity for Christian Reformed Churches there, we will now delineate more specifically a campus ministry. We thus inquire concerning the person on campus, the needs of that person, and the manner in which these needs may be fulfilled. While it is true that the Gospel is always the same, those who hear it differ greatly from age to age and from place to place. It is therefore incumbent upon the church to orient her Gospel ministry to the peculiarities of the constituency of the campus community.

A. General Characteristics.

Although great variety exists among the persons concerned, inasmuch as they all participate in the campus community they find themselves in a peculiar *intellectual* as well as *social* climate that may be characterized in a general way.

1. In spite of much confusion about the function(s) of the university in North America, the *central* idea of a university assigns to it a *critical* function. Judgments embodied in tenets, principles, and laws, as well as the assumptions underlying them, are to be treated as no more than truth-claims, which must constantly be subjected to critical analysis, in order that the truth may emerge as that which can be approved by professionally competent scholars. Students entering the university are expected to participate in this enterprise. By its very nature this enterprise assumes that truth can be attained if, and only if, man continues to examine all truth-claims by the application of criteria acceptable to man, particularly his rationality. Religious beliefs about God are likewise treated as mere truth-claims, the truth and scope of which remains to be determined by man. It is obvious that there is at work here a religious commitment to the autonomy of man.

2. In their social climate, persons at the university confront a wide range of pressures. Faculty members face a different kind of social pressure than the students. The administrative personnel, again, meet forces peculiar to their situation. Married students are confronted with different ethical and social problems than the single student.

B. The Student.

1. When a student enters a university in order to be trained by competent scholars, he faces the demand to subscribe to the assumption underlying and animating the scholarly enterprise, as characterized in A 1.

2. In his scholarly pursuit any student faces the question of how he is to use his talents in the work for which he is preparing. Here the question regarding the meaning or purpose of life must be faced by the student in relation to his own life.

3. In the social climate of the campus community the student faces many peculiar problems that call for a decision on his part. These problems the church must understand if she expects to reach the whole student. The student faces problems of identity, when he feels no longer part of the group "back home" nor really part of the large, extremely diversified campus population. Not living in a normal home situation, he is exposed to unique pressures exerted by peer groups. There are, for example, constant pressures from roommates, classmates, fellow fraternity and sorority members. This situation make him particularly susceptible

to environmental influences, whether these be good or bad. A Christian student in particular, will often be called upon to make decisions which tend to isolate him even further.

C. The Church's Ministry.

No matter what other directions the ministry of our church may take on the campus, it is clear that the church ought to accompany her own students with the Gospel and call others to acceptance of this same message. The remainder of this report will therefore focus on the ministry to the students. This ministry should not differ materially from that in any other context: it should be a ministry of the Word and Sacraments. However, the following points should be borne in mind.

1. Because of the *academic* climate of the Christian student the articulation of the Gospel should be such that he can appropriate anew the content of his faith in language that will cause it to become part of his very existence as a student and enable him to witness effectively in his new situation. It is, of course, not the aim of the church to fulfill the same function as the university. Her aim is to place a man and his work at the university in the light of the judgements of God, in order that the man and his work may constantly be viewed as God views them.

2. Because of the *social* context in which the Christian student lives, the church's ministry should provide:

- a. Spiritual counsel, so that the student's personal and professional life may express his faith;

- b. Competent advice that will assist the student in solving his personal problems;

- c. Opportunities for fellowship outside continuous fraternity, sorority, or dormitory life, e.g. recreation rooms, library facilities, coffee hours, visits with families of the local church, etc.;

- d. Opportunities for students to meet more advanced Christian students and senior scholars or professionals, so that discussions with these may help them in the choice of a vocation.

D. The Response of the Student.

The church's ministry to the needs of the students is based on the belief that the Holy Spirit will call forth a response of faith from the student, whether in the form of conversion or rededication. Such a response should in turn be used to make the ministry of the Christian Reformed Church more effective. Students who respond to the ministry will undoubtedly want to participate in carrying out that ministry by assuming an active role in the church's ministry and witness to the campus community as a whole.

E. The Place.

A peculiar aspect of the student not mentioned before is that, generally, he is a pedestrian. Hence, the church's ministry must be at least as accessible as the classroom, and preferably more accessible.

III. THE IMPLEMENTATION OF THE CAMPUS MINISTRY

A. Where there is a local church.

In some university towns the local Christian Reformed Church is situated far from the campus and has no ministry specifically directed to the campus community. Nevertheless, efforts should be made to engage in this ministry at the earliest possible time. In case a congregation needs help the neighboring churches and/or classis shall upon request support this congregation in carrying out this task. In case this task proves to be too heavy for the regional churches and/or classis, the Board of Home Missions shall be asked for its help. There are basically two possibilities for implementing such a ministry: 1. The consistory of a local church may direct her pastor to devote a certain portion of his time to this work; 2. The consistory may acquire an additional pastor to engage specifically

in this ministry. In either case the minister is to report on his work among the students to the local consistory, which has the task to supervise the ministry. In case the local church receives support from elsewhere, the student minister will also regularly report to those agencies.

1. The following remarks are intended as guidelines for both consistory and pastor in cases where the latter is required to divide his ministry between the campus community and his regular congregational duties:

a. It should be remembered that the success of a student ministry depends to a great extent on the pastor's going to the student and working on the campus rather than expecting the student and the campus to come to him;

b. If possible, the pastor should affiliate with whatever official or unofficial organization may exist at the university (e.g. the Association of Religious Counselors at the University of Michigan, the Sir Robert Falconer Association at the University of Toronto), and with other campus ministries;

c. Efforts should be made to become acquainted with and, if possible, to be of service to the interdenominational religious organizations on the campus, such as the Student Christian Movement, the Inter-Varsity Christian Fellowship, or similar groups;

d. Discussion groups, retreats and other activities directed to the needs of university students should be initiated, or stimulated if they already exist, as at some Canadian universities. Emphasis should be placed on making the programme broad enough to arouse interest of non-Christian as well as Christian students;

e. The pastor might encourage the organization of Bible study groups conducted by the students in their living quarters. Many students can be reached in this way who would normally not attend church-sponsored programmes;

f. The local church affords great potential for carrying on a ministry to foreign students. For example, foreign students might be entertained in homes of the congregation;

g. A library-reading room could be set up in the church primarily for the use of students.

2. Guidelines where the services of an additional pastor are available for campus ministry. There are basically three directions into which the work might go:

A. The work could be conducted using the facilities of the local church.

(1) The campus pastor should devote himself to the work outlined in 1. a-g above;

(2) He should maintain regular office hours either on or near the campus if the local church is located too/far from the campus to make it easily accessible for students who have no transportation;

(3) He could conduct special devotional services for the students at various opportune time;

(4) He should speak in behalf of the interests of the campus ministry at ecclesiastical assemblies, when called upon to do so;

(5) He should maintain an intimate relationship with the local church and assist students in assuming a meaningful role within that church.

(6) He should avail himself of opportunities to have contact with the general student population to as great an extent as possible.

B. The campus pastor could conduct his ministry in separate facilities on or near the campus rather than using the facilities of the local church.

The following are possibilities:

(1) A large house, in which the campus pastor himself lives and works;

(2) A building to be used only for student activities, office space and study facilities;

(3) Periodic or regular worship services in such a location under the supervision of the local consistory.

C. A third possibility is the establishment of a campus chapel which ministers especially to the transient student population. It should then be understood that, until it has developed into an organized church, the chapel remains under the authority of the local church. Its ministry is directly related to the university, rather than to the community. Its calendar year of activities should correspond to that of the university.

Guidelines for a chapel ministry are the following:

- (1) Regular worship services should ordinarily be conducted each Sunday;
- (2) It should be a complete ministry of Word and Sacraments;
- (3) The chapel ministry, if it should be conducive to the proper fulfilment of its task, ought to provide a Sunday school program for children and conduct catechism classes for the youth of the church;
- (4) From those who regularly attend the chapel a committee should be formed to assist the pastor in carrying out the chapel program;
- (5) The local church should be responsible for the chapel work. Should this prove too great a burden for the local congregation, a committee could be formed from the classis within which the chapel is located. This committee appointed by classis should include the campus pastor (in an advisory capacity) and at least one representative of the local consistory;
- (6) Membership certificates of those who belong to the Christian Reformed Church and attend the chapel shall be held by the local church. The consistory shall be responsible for the doctrine and life of such students.

B. Where there is no local church.

If a number of Christian Reformed students is in residence on a university campus in a town in which there is no Christian Reformed Church, a campus pastor may be called (in accordance with the normal procedures followed by the Board of Home Missions), whose task it will be to carry out the ministry delineated in section II above, as completely as possible. This ministry may be envisaged as developing in several stages:

1. In the first stages, the campus pastor should arrange for discussion groups, Bible classes, counselling programs, social functions and retreats. This program could be implemented by using facilities made available by most universities to student religious groups or by using student housing. Such activities should, if possible, take place on campus;
2. As the group grows (or if large enough at the outset) public meetings of a devotional character shall be held. Again, if university facilities are available, these should be used. However, as the group grows, an effort should be made to acquire a suitable structure which may serve as a center for student activities;
3. As soon as possible an organized church should be established. At this stage of development the regulations spelled out in III A apply.

Classis Toronto,

J. van Stempvoort, S.C.

No. 17 — Reformed Churches of the Netherlands and World Council of Churches

Classis Minnesota North overtures Synod 1966:

That, since the 1963/64 Synod of the Gereformeerde Kerken, regarding its pronouncements (see A under GROUNDS) concerning possible affiliation with the World Council of Churches, has decided "to communicate these pronounce-

ments . . . also to the churches who participate with us in the Reformed Ecumenical Synod, and thus to request them to give us in brief their judgment concerning them," (*Gemeenschap Der Heiligen*, J. H. Kok, Kampen, 1965, page 36, paragraph 5)

Synod respond by sending warning and admonition to our sister church, urging her to consider carefully the steps she has taken in the direction of such affiliation.

Grounds:

A. The pronouncements of the 1963/64 Synod of the Gereformeerde Kerken, listed in paragraphs 1 through 10 below, make clear that affiliation with W.C.C. is contemplated (7 below), yet give opportunity for possible objections (4 below).

1. "That the churches must, in obedience to the Holy Scripture, fulfill their ecumenical calling and that this call to obedience must have the constant attention of the churches in their assemblies;

2. "that in fulfilling this ecumenical calling, no necessary objections arise to the fact that the basis of an ecumenical union is not in entire agreement with our own reformed confessions, providing this basis is not in conflict with the Holy Scripture and bears a clear christological character;

3. "that the confession and history of our churches provides no basis for objections against an ecumenical union of churches, who, although they cannot all be recognized as churches in the full sense of the word, nevertheless have made themselves responsible for the adopted basis and wish to be identified with it;

4. "that the way in which a good basis for ecumenical union functions for the organization itself can be a decisive obstacle in the way of uniting with or remaining united with such an organization, for example, whenever a deviation from this basis shall be tolerated;

5. "that such an ecumenical organization cannot be held responsible for expressions of members of member churches who are not delegates, who deviate from what is set forth in the basis and who, alas, are not, or not sufficiently, called to account in their own churches;

6. "that in fulfillment of our ecumenical calling, we may not rest satisfied with what is being done by the churches in the organization of the Reformed Ecumenical Synod, as well as in the framework of the Division of World Mission and Evangelism in that which concerns the work of missions; and in that of the Division of Inter-church Aid, Refugee and World Service in that which concerns the world diaconate;

7. "that if the special character of the W.C.C. as an attempt to bring the fallen and divided church in the whole world to conform more fully to her essential nature and mandate is kept in mind, the basis of the W.C.C., especially in its New Delhi, 1961, altered form, can serve as a basis for this particular ecumenical union, and that in the manner in which its basis functions, no decisive obstacle arises for the Gereformeerde Kerken to affiliate themselves with the W.C.C. according to the data presented to Synod;

8. "that however, before proceeding to further decision, we give the churches full opportunity to inform themselves concerning the present position taken by Synod, and in this light to reflect upon all the material more thoroughly, particularly because there is still a great difference in point of view concerning the ecumenical calling and especially concerning the manner in which the basis of the W.C.C. functions;

9. "that in doing this, further deliberation is necessary concerning the practical consequences of possible eventual affiliation with the W.C.C. for the inter-church contact on the national and local level;

10. "that the report of the deputies can render good service for the dissemination of information."

Note: The translation of the above quotations from *Gemeenschap Der Heiligen*, *ibid.*, is by the Rev. John W. Postman.

B. The nature of the W.C.C. as seen in relation to pronouncement 4 above.

1. As seen from her own publicity and compared to the Word of God.

a. *View of Scripture:*

(1) *Infallibility*

"Historicism, however disenchanting, serves as a useful check to the anti-ecumenical tendencies to absolutize the infallibility of the Bible, on the one hand, or the papacy on the other." (*The Old and the New in the Church*, page 16) From the above quotation it becomes apparent that although in her basis the W.C.C. proclaims itself to be "a fellowship of churches which confess the Lord Jesus Christ as God and Saviour *according to the Scriptures*" (italics ours), she does not wish to accept the Scriptures as the infallible revelation of the Lord Jesus Christ.

(2) *Scripture as the Rule of Faith and Life*

"To defy the accumulated traditions of the medieval Church in the name of the freedom of God and of the renewing Spirit, the Reformers could speak as though traditions were always consequent upon Scripture, both logically and chronologically, and as though it were possible to preclude the development of traditions by firm adherence to the Scriptures as both the source and the norm of Christian teaching. Such defiance makes less and less sense as the several Protestant communions themselves spawn traditions of teaching and of usage that are no more (and no less!) Scriptural in their origin and validation than were the consuetudines ecclesiasticæ against whose claim the apostolicity the Reformers protested so vehemently." "... as a result, there is no tradition more tenacious than the tradition of *sola Scriptura*." (*ibid.*, pages 37, 38)

From the above it appears that the W.C.C. in her publications is endorsing a history which is not influenced or determined by the Word of God as the only absolute rule of faith and life. In order to remove herself then from a tradition which is normed by the Word of God as the only rule of faith and life, she must distance herself from the Reformation tradition. Therefore, in her publications she seeks to undermine the tradition of the Reformation. To be sure, we may not subscribe to a Reformation tradition merely for the sake of tradition. But to the degree that tradition is normed by the Word of God and frees us from the traditions which would keep us from the Word of God, we must be mindful of such tradition. This attempt, it would seem, is an attempt not only to undermine the Reformation as a hindrance to ecumenicity and eventual union, but also an attempt to secure such union apart from the Scriptures as the rule for faith and life.

(3) *Scripture as an Admixture of the Divine and the Human*

"Holy Scripture is not in an abstract, quasi-dogmatic manner the voice of God, but God's Word through human words. Apostolic preaching and the earliest formulations of the faith and the Holy Scriptures are human words, human testimony and human confession, created by the Spirit, but nevertheless human. The Tradition does not exist as, so to speak, an antiseptic, divine Tradition, purified from every human element, but is made real in human faith through the Holy Spirit. The act of God and the human answer in faith belong together. We do not have Revelation without the human answer in faith." (*ibid.*, page 33) Cf. II Timothy 3:16, "All Scripture is given by *inspiration of God* (underscore ours), and is profitable for doctrine, for reproof, for correction, for instruction in righteousness."

b. *View of the Church:*

(1) *Nature of the Church*

"With the enlightenment of man and his increasing critical self awareness he examined his institutions, his roles in them, and became restive with respect to his

social status or position. Man began to shape, select and control his institutions as a function of his own volition (autonomy). Nevertheless, man continued to be subject to the fundamental institutions which he has inevitably established as a member of society. This situation of the organic relationship of freedom and order involves and implies a specific ethical challenge: man becomes a responsible agent for and to the social order." (*ibid.*, page 57) From her official publications, the W.C.C. lays great stress upon the church as societal. Her nature is then determined by the particular situation in which she finds herself in this world. The church then must be enlightened by an examination of herself and the part of the world in which she finds herself. She is determined, consequently, by herself. And, she may determine herself, i.e., she is free to determine her nature. She develops herself along the horizon of history. This is in contradiction to the fact taught by the Scriptures that the church does not determine herself but is determined by God. Also, that her nature is intrinsically bound up with the fact that she is "called by God." Further, that she is a "peculiar people" (i.e., distinct from the world) in order that she may enlighten the world by the Word of God. Not that she determines herself, nor yet that she is determined by the world in which she lives, but rather that her course is to enlighten and in that sense determine the world. It is obvious therefore, that the kind of thinking sponsored by this societal approach to the church prevents the church in her witness to the world. Is it any wonder then that the W.C.C. sees confessionalism as a threat to ecumenicity? "There is general recognition of the fact that ecumenism may be threatened by strong confessionalism." Confessions, it begins to appear, are regarded as a hindrance to ecumenism because they bind the church to Revelation and forbid it to be determined by itself.

(2) *The Church and the Means of Grace*

"Have they a greater willingness to be led by the Holy Spirit to change their organizational and even their institutional form?" (*ibid.*, page 69) By way of a question this official publication of the W.C.C. seeks to infer that there are certain binding forces which inhibit the work of the Holy Spirit in the church. The institution of a church may, according to the W.C.C., be such a binding force. A very prominent part of the institution of a particular church may be its adherence to the Word of God as it interprets that Word in the tradition of the Christian Church. The Word of God as it has maintained its historic position in the institution of such a church is God's means of grace. This God uses to build His Church. As a means of grace this is the instrument of the Spirit in the building of the church. But the W.C.C. infers that such inhibits the work of the Holy Spirit, and the Holy Spirit must be set free. Should the church surrender the primary of the means of grace, she would be surrendering that which is an integral part of her being. And by surrendering one of the means of grace she is preventing herself from being a powerful instrument in the world. The W.C.C. is inviting her now to surrender that which is vital to her, in order that she may be free to partake of the power of the Spirit. This Spirit did not promise us in His Word that He would bind Himself to an organization; rather, that He would choose to use the Word as His instrument in the mouth of the Church.

c. FROM THE ABOVE IT IS OBVIOUS THAT THERE IS "a deviation from this basis," (cf. pronouncement 4) i.e., "The W.C.C. is a fellowship of churches which confess the Lord Jesus Christ as God and Saviour *according to the Scriptures* (italics ours) and therefore seek to fulfill together their common calling to the glory of the one God, Father, Son, and Holy Spirit." IT IS OBVIOUS THAT THIS DEVIATION IS TOLERATED. HOW CAN THE W.C.C. CONFESS CHRIST ACCORDING TO THE SCRIPTURE WHEN SHE FIRST DENIES THAT AUTHORITY OF THAT SCRIPTURE? THE

W.C.C. HAS REMOVED THE NORMATIVE FROM THE NORM SHE POSITS.

2. As seen from the study of the Reformed Ecumenical Synod.

a. In its decisions the R.E.S. has been consistent with what it has articulated in the Synod of 1953 (Acts, R.E.S., 1953, Art. 57, page 18) :

(1) "The World Council of Churches actually permits essentially different interpretations of its doctrinal basis, and thus of the nature of the Christian Faith.

(2) "The World Council of Churches represents itself as a community of faith, but is actually not this, for Churches of basically divergent positions are comprised in the World Council of Churches."

b. From the report of its committee (1953), upon which she acted, we find:

"Consequently, it seems not to be too audacious to state that the unity of churches the World Council stands for is not a unity in the spirit of truth, but that it rather aims at a certain fellowship which surpasses dissension in faith, even to such a degree that an outstanding point like the profession of Jesus Christ as God and Saviour may be left in a state of ambiguity." (*ibid.*, page 56)

"And now the problem which faces the Reformed Church is: can and may they seek and proclaim fellowship and unity with such deformed churches, disloyal to their own creed, disloyal to the profession of Jesus Christ as God and Saviour in the true Scriptural sense?" (*ibid.*, page 56)

Concerning the fact of agreement with the basis of the R.E.S. the committee states, "on that basis the churches participating in the Reformed Ecumenical Synod give expression to their conviction that fellowship is impossible with churches which do not *maintain* their own creed. If this is not possible with the churches of the Reformed Confession, it certainly is as much impossible with churches of other creeds. Indeed, instead of entering any form of union with such disloyal churches, the Reformed Churches who are willing to remain loyal to their creed can only profess publicly that they must reject the disloyalty which appears in so many churches. This is a point of major interest which does not generally receive the attention it deserves." (*ibid.*, page 59)

"The W.C. does not in reality seek unity where John Calvin sought it; and on such a unity he would pass the verdict 'a sacriligious riot.'" (*ibid.*, page 59)

"The W.C. is surely not, as is often asserted in various discussions, a simple platform for interchange of views and ideas. If we consult what the W.C. has publicly pronounced we immediately observe that it wishes to bring to the front the idea of unity." (*ibid.*, page 54)

c. We direct attention to "History of Decision Regarding World Council of Churches" drawn up by our own Committee for Ecumenicity and Inter-church Correspondence in Acts of Synod, 1962, Supplement 31, pages 392, 393.

d. THE ABOVE EXAMPLES OF THE FUNCTIONING OF THE BASIS OF THE W.C.C. ARE CERTAINLY A "decisive obstacle in the way of uniting with . . . such an organization." (cf. pronouncement 4 above)

C. The Membership of the Gereformeerde Kerken in the R.E.S. — Her Obligations to the Synod and Its Member Churches.

1. Report of Committee for Ecumenicity and Inter-church Correspondence, Acts 1957, Supplement 18, page 302, in which the meaning of the decisions of the R.E.S. to its members is elucidated.

"Observations:

"Both reports advise strongly against joining the W.C.C., and request members of the W.C.C. to reconsider their position in the light of the foregoing observations. Edinburgh took no uncertain position.

"The difference between the first and the second reports is: 'Without intending to limit the freedom of the Churches to determine their own affiliations.'

Edinburgh concedes a liberty to the Churches. It is a question of jurisdiction. Technically liberty is conceded. Edinburgh adopted 'Rules Pertaining to the Reformed Ecumenical Synod.' These rules circumscribe the basis, purpose, membership, nature and extent of authority (cf. Acts, pp. 35f.). Membership requires subscription to the classic Reformed creeds: Authority is advisory and consultative with the understanding 'the churches are under obligation to take such decisions and deliverances under serious consideration, so that there may be, as much as possible, unity in attitude and action.' As long as they maintain their Reformed Character they comply with the requirement of fellowship.

"Nor does it imply when Edinburgh states 'without intending to limit the freedom of the churches' that it thereby is indifferent as to what its membership does in this matter. It merely concedes its own limitation, but expressed the hope that by persuasion all its members may adopt the same position."

2. Decision of Synod 1957:

"c. A matter of this kind should be approached through *persuasion* (italics ours) rather than through legislation." (Acts 1957, Art. 173, III., B., 1., c., page 102)

3. Acts of the R.E.S. 1963, Art. 100, page 49:

"4. Taking note of the fact that the 'Deputies for Ecumenicity' have not completed their study, and in view of the undeniable fact that outspoken liberals are active, and in some instances prominent, in the W.C.C. and that some of its member churches knowingly tolerate and even highly honor as preachers and teachers, deniers of cardinal truths of the Christian religion. Synod is assured that in their further study the deputies will do justice to the antithesis of belief and unbelief, the true Church and the false, as taught in Article 29 of the Belgic Confession and Chapter XXV, v of the Westminster Confession of Faith and in such passages of Scripture as Gal. 1:8, 9; II Cor. 6:14-18; and II John 10, 11. Synod looks forward with great interest to the results that may be expected of further study of these deputies, presuming that no definite steps concerning affiliation with any ecumenical organization will be taken by the Gereformeerde Kerken in Nederland, without consultation beforehand with the R.E.S."

"5. That Synod express the desire that the 'Deputies for Ecumenicity' in their further study emphasize on the one hand the need for strengthening the R.E.S. and on the other hand give serious consideration to the question whether a Reformed Church should affiliate itself with one or another of the existing evangelical councils or ought rather to help bring into being a new evangelical council of churches."

D. Our Obligation to Sister Churches.

"Correspondence with sister Churches, known to adhere to the Reformed Standards, should not consist in only an exchange of greetings and formal calls but also: (1) in the sending of delegates to each other's major assemblies that they may there have advisory vote; (2) in taking heed mutually lest there be deviation from the Reformed principles in doctrine, worship, or discipline; (3) in mutual counsel as to what attitude should be assumed toward other Churches; and (4) in serving one another with advice, especially in case of proposed revision of Confession and liturgy. Acts 1898, Art. 68; Acts 1900, Art. 85, p. 51; Acts 1914, p. 15." (J. L. Schaver, *The Polity of the Churches*, page 190, [d])

Classis Minnesota North

Clarence Bisschop, S.C.

No. 18—Request re Member of the Board of Trustees of Calvin College and Seminary

In Voices of the *Banner*, issue Sept. 10, 1965, under the title "Thinking Cap or Night Cap," Dr. Peter Berkhout writes concerning Adam and Eve, and the origin of the earth. He also has an article in *Geloof en Wetenschap* on "Revelation and Evolution."

The gist of the articles are evolutionary, we believe, and his reasoning and logic go contrary to Reformed exegesis of Scripture and the creeds.

Therefore, Immanuel Ripon Consistory of Ripon, Calif. overtures the Synod of 1966 to relieve Dr. Berkhout of the "trust" which he holds in the Chr. Ref. Church as a lay member of the Board of Trustees, of Calvin College and Seminary.

Grounds:

1. Sentence 1 paragraph 3, *Banner* article, "We believe God made man to evolve slowly," is in direct opposition to Gen. Chap. 1:27, "God created man in His own image, in the image of God created He him." Man came from the hand of the Creator a perfect being, "And God saw everything that He had made and behold it was good." Gen. 1:31a. Gen. 2:7 and Luke 3:38 will not allow for Adam to have human or animal ancestors.

2. Paragraph 6, sentence 1, "Now the Lord could not explain in detail to Adam the evolvment of sex in a living world," is in opposition to Lord's Day III, Question and answer 6, Question . . . answer, ". . . but God created man good, and after His own image, that is, in true righteousness and holiness, that he might rightly know His Creator, heartily love Him, and live with Him in eternal "blessedness to praise and glorify Him." Also Art. XIV of the Belgic Confession, to the first six lines, "We believe that God created man out of the dust of the earth, and made and formed him after His own image and likeness, good righteous, and holy, capable in all things to will agreeably to the will of God. But being in honor, he understood it not, neither knew his excellency, but willfully subjected himself to sin and consequently to death and the curse, giving ear to the words of the devil." Also Art. 1, Sec. 3 of the Canons of Dort, lines 1 and 3, "Man was originally formed after the image of God. His understanding was adorned with a true and saving knowledge of his Creator, and of spiritual things; his heart and will were upright, all his affections pure, and the whole man was holy."

3. Paragraph 3 also infers that man may have been an hermaphrodite before his evolvment into male and female, but again without any scientific or Scriptural evidence.

4. Paragraph 8, Dr. Berkhout tries to explain how there were many creatures of the same likeness of Adam and Eve spread over the earth. This is in opposition to Sec. III, Art. 2, of the Canons of Dort. "Man after the fall begat children in his own likeness. A corrupt stock produced a corrupt offspring. Hence all the posterity of Adam, Christ only excepted, have derived corruption from their original parent, not by imitation, as the Pelagians of old have asserted, but by the propagation of a vicious nature in consequence of the just judgment of God." His explanation does away with the doctrine of original sin and original guilt. This also is contrary to the teaching that Adam is the father of the whole human race and our representative head, Roman 5:12-21.

5. Paragraph 9, lines 1 to 8, Dr. Berkhout admits "We wish to state that we believe that evolution is largely true, that it is the method God used and uses," . . . from the inorganic (chemical), into the organic or living world. This is a matter of his faith, but without scientific or Scriptural argument to prove it.

6. Paragraphs 14 and 15, Dr. Berkhout presents ". . . evolution . . . as the most probable explanation of the world's origin," through the vehicle of a young student. In this way he presents it as the best way to reach other students with the love of God. Young people are inclined to rationalize instead of accepting by simple faith. This then harms their spiritual life and hinders their submission to the Bible as the infallible revelation of God.

7. In the article "Revelation and Evolution," first paragraph, page 175, as follows: "In the fifth place, we realize full-well, that, if what we call theistic evolution were accepted as true, a tremendous change would take place in our thinking; compared with which the change to the Copernican point of view would be a mere bagatelle. For example, if man did descend from some primate physically, can we attribute all imperfection and all of what we call physical evil to man's Fall? Is it not an oversimplification anyway? Many of the books would have to be rewritten. But, if necessary for the sake of truth, why not? In the field of medicine we are used to that. A book hardly lasts five years. Would we not be obeying the whole revelation of God instead of just part of it?", Dr. Berkhout directly contradicts Romans 8:18-22 in that the above paragraph separates imperfection of physical evil from man's fall, and Romans combines the same in the combined hope of redemption.

8. Conclusion: Our faith is attacked by Dr. Berkhout's presentation, and God's truth is mis-represented. We feel we cannot be co-responsible for Dr. Berkhout's influence to our people, but especially our young people at Calvin College and Seminary, who see him as a member of the board which governs these institutions of learning. Let scientists continue to study and produce evidences from their various fields. But since evolution is a theory, an hypothesis, a scientific guess, let it remain such until such a time when the evidence is in, as Sir Wm. Dawson, Pres. of McGill Univ. says, "I know nothing about the origin of man, except what I am told in the Scripture . . . that God created him. I do not know anything more than that, and I do not know of anyone who does." Quoted by O'Toole: THE CASE AGAINST EVOLUTION, page 345.

Done in consistency,
Ripon Immanuel Christian Reformed Church,
E. Tanis, President
Harry Douma, Clerk

To the Stated Clerk of Synod
Rev. Ralph Danhof:
Dear Rev. Danhof:

We are informed by our Immanuel Christian Reformed Church consistory of Ripon, California, that they have overtured Synod to remove Dr. P. Berkhout from the Board of Trustees of Calvin College and Seminary, because of certain published views on evolution that he stated in The Banner of September 10, 1965, page 20. They also inform us, that they have so informed Dr. Berkhout of this their overture. We, too, have informed Dr. Berkhout that we are supporting Immanuel's overture at Synod. (See overture 18.)

We therefore, ask you to place our support in our 1966 Synod agenda as follows, "We feel that Dr. P. Berkhout's published views on evolution are unscriptural, and therefore feel he should not hold a place of trust on one of our denominational boards."

We thank you very kindly.

Sincerely,
The Council
First Christian Reformed Church
Ripon, California
Leonard Enserink, Vice-president
John Blom, Clerk

No. 19 — Request for Study of Creation and Evolution

The undersigned overtures Synod to appoint a committee to study the teaching of Scripture in relation to the subject of creation and evolution. The Committee is to address itself especially to these questions:

1. Must we accept the historicity of Genesis 1, 2, and 3, or are these chapters to be viewed as being symbolic?

2. The Bible repeatedly states that all things were created in six days. Is it Scriptural to assume that these "days" were very long periods of time—maybe millions of years?

3. Was Adam really the first man created by God as traditionally accepted, or did he develop gradually from some lower form of animal under the direction of God as the theistic evolutionists claim?

Grounds:

1. In the last three or four years many articles have appeared in our religious journals dealing with the above subjects. Some of the views expressed have caused deep concern and confusion. To mention only two, we would like to refer to the articles of the Rev. Nicholas J. Monsma found in the issues of *Torch and Trumpet*, September and October, 1964, entitled *Genesis, Evolutionism, and the Churches*.

2. From these and other articles, it is evident that some of our leaders, and many of those in the Netherlands, no longer accept the traditional view espoused by such men as the late Prof. L. Berkhof.

3. Genesis 1-3 are basic. If one interprets these chapters in the light of modern science, he must also alter the doctrine of sin, the redemptive work of Christ, and other related truths.

4. For the welfare of our churches and schools, it is time for Synod to act and to set forth guiding principles for the members of our churches.

Humbly submitted,

Mr. Jack Arens

P.S. The above overture was submitted to the Niekerk consistory and also to Classis Holland. The author of the overture was not satisfied with the decision of the classis and herewith presents his overture to synod. (R.J.D.)

No. 20 — Sunday Worship Services on Knollcrest Campus

Classis British Columbia overtures Synod to maintain and expand the present method of providing for the spiritual needs of the students.

Explanation:

This overture is being presented in view of the fact that Synod is being asked to authorize the Board of Trustees to arrange for Sunday Worship services on Knollcrest Campus.

Grounds for the overture:

I. Present procedure is in harmony with the Reformed conception of the Church. The spiritual care of the members of the church should be the direct responsibility of congregations in whose area they reside, *not* of a separated organization made up of representatives of the churches.

We recognize present difficulties of over-crowded churches and transportation problems because of the increasing number of students. Yet these problems should be handled by local congregations.

If churches now participating in this ministry are not able to adequately assume this responsibility, the help of other churches should be enlisted. The financial burdens involved, such as transportation, should be assumed by the entire Christian Reformed Church.

II. Spiritual fellowship and Sunday Worship should never be confined only to campus atmosphere (life).

a. This would be too closely associated to everyday school life.

b. The spiritual development of the student requires an environment different from the restricted school situation.

c. Students would lose the wholesome influence of normal church life.

d. The little social contact between students and church families which is now enjoyed would disappear.

Classis British Columbia,
Rev. C. W. Tuininga, S.C.

No. 21 — Reformed Churches of the Netherlands and W.C.C.

Classis British Columbia overtures Synod that in view of the fact the Gereformeerde Kerken have officially declared that there is "no sufficient hindrance for the Reformed churches to join the World Council of Churches," and have invited sister churches, belonging to the Reformed Ecumenical Synod to give their opinion on this matter, we overture Synod to define its own objections to membership in the World Council of Churches and to advise the Gereformeerde Kerken accordingly.

Grounds:

1. The decision of the Gereformeerde Kerken invites the reaction of its sister churches to this step which it is contemplating.
2. Our obligations as their sister church implies "the exercise of mutual watchfulness against departures from the Reformed principles in doctrine, worship and discipline," and "common consultation on the question of the proper attitude toward third parties." (Acts 1944, p. 332)
3. Other sister churches (the Orthodox Presbyterian Church and the Reformed Churches of Australia) have already written such communications.
4. The opportune time for such a response from us is now when the sister churches have announced that they are considering that matter rather than after the contemplated action is taken.

Classis British Columbia,
Rev. C. W. Tuininga, S.C.

No. 22 — Request Study Committee re Evolution

The consistory of the First Christian Reformed Church of Kalamazoo overtures Synod to appoint a study committee to define the doctrinal position of the Christian Reformed Church with regard to the teaching of Atheistic Evolution and more particularly that of Theistic Evolution.

Further that said study committee have as its specific mandate:

To determine whether or not the above mentioned teachings are in conflict with the inspired Scripture; particularly the Genesis account of creation, with special emphasis as to the subject of origins.

Grounds:

1. There is much confusion in the church as evidenced by recent writings in our church papers and other periodicals. Such confusion stems from the lack of clear definition as to the churches position regarding the validity of these teachings of evolution, and their consequential application to Genesis and other Scripture passages.
2. As a result of higher learning, including that which emanates from our own Calvin College, there are a number of our ministers, teachers, professional people and laymen, who profess to accept these teachings as scriptural.
3. Such a study would be designed to clear up this atmosphere of division among us, which already is proving to be detrimental to our denomination.
4. Such a study would enable Synod to advise and give direction in the midst of confusion, regarding creation and evolution, which is of urgent necessity for the spiritual well-being of the church.

Consistory of the
First Christian Reformed Church
of Kalamazoo,

Dr. R. O. De Groot, Pres.
Mr. C. Zichterman, Clerk

PRINTED APPEAL

Request for Reconsideration of 1965 decision.

Synod of the Christian Reformed Church
Meeting at Pella, Iowa, June 1966

ESTEEMED BRETHREN:

The consistory of Trinity Chapel Christian Reformed Church of Broomall, Pa., recognizes that only very weighty reasons should move a consistory to bring a matter once decided to the attention of Synod for review. As office bearers in the Church each consistory member has vowed to rule in Christ's name; to discharge, by the grace of God, that office to which he has been called; and to submit to the government of the church in all things pertaining to his office. Seeking to discharge these offices in good conscience, after much searching of heart and wrestling in prayer, the consistory feels that to fulfill its vows it must appeal to the Synod of 1966 to review the decision of the Synod of 1965 in regards to the appeal from consistory (Acts 1965, Art. 114, p. 82) in the light of additional evidence herewith submitted; to clarify or interpret the decision of 1965 regarding this matter; and to advise Classis Hackensack to consider the request of Trinity Chapel to call a minister for extra-ordinary service on the basis of article 13 of the Church Order.

It is the judgment of consistory that the grounds for Synod's decision of 1965 lack supporting evidence and are not clearly stated. Consistory presents three grounds in support of its appeal.

Grounds:

I. There are several ambiguities in the grounds of Synod of 1965:

A. Synod states in its ground (a) that "Classis is required in this case to give advice as specified in Article 5 of the Church Order." Consistory would call the attention of Synod to the following:

1. Synod does not explain *why* Article 5 applies to the decision of Classis, nor *how* and *where* Classis obtains the right to give this kind of advice. Historically, Article 5 has been understood to apply to the observance of proper regulations and the presentation of proper credentials. The evidence of the appeal of 1965 is still relevant (ground A, 2, 3c and 5; pp. 477 and 478 of Acts 1965). This is clearly supported by the formulation of Article 9 of the present Church Order.

2. Synod by its statement seems to contradict the decisions of the Synods of 1961 and 1964 relative to calling ministers under (former) Article 6.

3. Synod states that "Classis . . . in this case . . ." But Synod does not support the phrase "in this case" with any evidence. Is Synod indicating that this case is different from others? If so, how? And why?

4. Synod states that "Classis . . . to give advice . . ." Does this mean to "exercise authority over" the consistory or "to advise" and leave freedom for the exercise of consistorial authority?

5. Synod does not demonstrate the propriety of supporting the action of Classis by means of a ground which Classis itself does not claim. It should be noted that consistory judged Article 5 to have a certain relevance for this call when the matter was introduced on May 20, 1964. Consistory proposed that the requirements of Article 5 had been met and Classis has not questioned this at any time. Neither has Classis ever appealed to Article 5 in support of its decision.

B. Synod states in its ground (a), "Although Classis is required to determine whether the contemplated work is 'spiritual in character and directly related to the ministry of the Word' . . ." Consistory would call the attention of Synod to the following:

1. Synod implies that Classis has determined whether this work is "spiritual in character and directly related to the ministry of the Word." But Classis has not made a judgment on this matter. Classis addressed itself instead to the problem of "supervision" on the basis of advice from administrative boards. It seems that the position of Classis regarding the problem of supervision is contrary to the decision of Synod in 1964 and the present Church Order Articles 12 and 13.

2. It was the failure of Classis to consider this very matter that prompted the appeal of consistory in 1965. Now the question remains: Does Classis have a duty to make such a determination?

C. Synod states in its ground (b) that "Synod shall, as far as possible, control all our mission work which demands denominational cooperation . . ." and draws the conclusion that Classis had the duty to determine the effect of a minister's work apart from the administration of the Board of Foreign Missions. Consistory would call the attention of Synod to the following:

1. It should be noted that the minister in question HAS BEEN working in Japan for several years. Classis has now been asked to recognize the nature of that work as a ministerial work. During the period in which the consistory, classis, and synod have been considering this request, the minister has been working without being charged that he is in any way interfering with or interrupting the work of the denomination.

2. Synod should be aware that another of our missionaries has been teaching at the same Seminary while under the direction of the Board without in any way having this interfere with the work of the denomination.

3. Has Synod now ruled that ALL work (whether or not specifically "missionary") in a foreign land MUST be controlled by the Board of Foreign Missions even though such work does not prove a hindrance to our regular work?

4. In view of the fact that it has not been demonstrated that this work which is NOW BEING CARRIED OUT in Japan is disruptive, does the consistory have to validate its right to advance the kingdom of God in this way or does the burden of proof rest upon the classis to prove that such work will hinder the advance of the kingdom?

D. Synod states in its ground (b) that "Classis had the duty to determine whether Rev. _____'s return (sic) to Japan apart from the jurisdiction of the Christian Reformed Board of Foreign Missions would interfere with or disturb the work in Japan." Consistory would call the attention of Synod to the following:

1. Consistory overruled Classis to make such a determination at its September 16, 1964, meeting. Classis refused to make such a determination and later re-iterated its position in this regard.

2. Classis rejected the evidence advanced by consistory in this regard and limited itself to the matter of proper supervision since it wanted to act "with confidence in the Board."

3. Consistory questions whether Classis is now instructed to make such a determination or not. Is it proper to accept the "judgment" of a Board without an evaluation of the evidence of a consistory? Is consistory warranted in now asking Classis to make such a determination?

II. There are certain inaccuracies in the "analysis" presented to Synod of 1965 which could have adversely influenced the decision of Synod.

A. The analysis states, "Trinity Chapel contended that Article 6 as interpreted in Acts 1961 and 1964 (p. 58) is the only relevant article." Consistory would call the attention of Synod to the following:

1. Exhibit "A" which accompanied the consistory's appeal of 1965 reveals that the requirements of Articles 5, 12, and 51 were fulfilled by the local church. Thus the requirement of Article 6 was the only matter that needed the endorsement of Classis. This fact has not been questioned by Classis.

2. The information referred to in the above was also discussed in an interview between the study committee and the chairman of consistory. It was emphasized that consistory has always recognized the bearing of the whole Church Order on this request. It is a fact that Article 6 was the only article over which there was a difference of interpretation.

B. The analysis states, "There is no official record that Rev. _____ now desires to serve under the jurisdiction of the Board of Foreign Missions . . ." Consistory would call the attention of Synod to the following:

1. The minister involved is _____ and was _____ on record with the consistory as being willing to cooperate with or to serve under the Board of Foreign Missions in any manner necessary.

2. The information referred to above was also discussed in an interview between the study committee and the chairman of the consistory. Consistory has insisted on its desire to work with the Board of Missions in all its correspondence with the minister involved.

3. Subsequent to the Synod of 1965 the minister involved again indicated his willingness to work with the Board by making a formal request to both the Board and the consistory to be placed under the supervision of the Board.

III. There are several serious questions of Church Polity left unresolved by the Synod of 1965. Consistory would call the attention of Synod to the following:

A. The responsibility of the local church in the supervision of its ministers is obscured. Acts 1964 and Articles 12 and 13 of the present Church Order seemingly are contradicted by the position of Classis which is upheld by the Synod.

B. The interpretation of Article 5 of the former Church Order given by Synod seems to be contradictory of the present Church Order Articles 9 and 10.

C. Synod of 1965 seems to support points B, 2 and 3 of Classis Hackensack's reply to the appeal of consistory (cf. Acts 1965, p. 486). The positions there advanced are contrary to Article 13 of the present Church Order.

D. There is a pressing need to clearly define the basis on which a Classis must make a decision in such matters as are here considered. If a Classis is to proceed on the basis of Article 13, this should be clearly stated. If other factors are also to be considered, such factors should be clearly defined and proper procedures outlined.

Brethren, consistory has made every effort to resolve these questions in Classis and in cooperation with the Board of Missions. Failing in this, consistory feels conscience bound to appeal to the judgment of its fellow office bearers for guidance according to the Scriptures and under our Church Order. Therefore, consistory appeals to Synod of 1966 to 1) review the decision of the Synod of 1965 in regards to the appeal from consistory (Acts 1965, Art. 114, p. 82) in the light of the additional evidence here submitted; 2) to clarify or interpret the decision of 1965 in this matter; and 3) to advise Classis Hackensack to consider the request of Trinity Chapel on the basis of Article 13 of the present Church Order.

Humbly submitted,

Elton J. Piersma, president

Larry E. Faber, clerk

DELEGATES TO THE SYNOD OF 1966

DELEGATES		ALTERNATES	
Classis Alberta North			
Ministers.....	Rev. J. E. F. Dresselhuis Rev. H. Hollander	Ministers.....	Rev. J. W. Van Weelden Rev. H. A. Venema
Elders.....	Mr. N. Prins Mr. K. Terpstra	Elders.....	Mr. H. J. Ten Hove Mr. J. Vander Velde
Classis Alberta South			
Ministers.....	Rev. J. Vriend Rev. D. Kwantes	Ministers.....	Rev. F. J. Van Dyk Rev. G. Vander Ziel
Elders.....	Mr. S. Nieuwenhuis, Sr. Mr. D. Vander Molen	Elders.....	Mr. M. Van Gaalen No second alternate name submitted
Classis British Columbia			
Ministers.....	Rev. P. De Jong Rev. B. Den Herder	Ministers.....	Rev. T. Heyboer Rev. D. Picrik
Elders.....	Mr. G. J. Nyboer Mr. J. H. Marsman	Elders.....	Mr. G. M. Ridder Mr. J. Schaart
Classis Cadillac			
Ministers.....	Rev. A. J. Vander Griend Rev. M. Bolt	Ministers.....	Rev. F. L. Netz Rev. G. W. Sheeres
Elders.....	Mr. J. Veldkamp Mr. M. Ouwinga	Elders.....	Mr. P. Ebels Mr. A. De Vries
Classis California South			
Ministers.....	Rev. P. W. Brouwer Rev. O. W. Duistermars	Ministers.....	Rev. B. Nelerlof Rev. G. Hubers
Elders.....	Mr. J. B. Groen Mr. F. Prins	Elders.....	Mr. T. Dykema Mr. R. Gritters
Classis Central California			
Ministers.....	Rev. H. Visscher Rev. B. Huizenga	Ministers.....	Rev. H. Bouma Rev. L. Voskuil
Elders.....	Dr. V. Ehlers Mr. G. Van Soelen	Elders.....	Mr. John Verhoeven Mr. H. Douma
Classis Chatham			
Ministers.....	Rev. H. Numan Rev. G. Bouma	Ministers.....	Rev. A. De Jager Rev. H. Mennega
Elders.....	Mr. H. Dekker Mr. J. Vander Heide	Elders.....	Mr. R. M. Eising Mr. M. Lugtigheid
Classis Chicago North			
Ministers.....	Rev. S. Vroon Rev. F. Van Houten	Ministers.....	Rev. E. Bradford Rev. E. Marlink
Elders.....	Mr. H. P. Ottenhoff Mr. B. Engbers	Elders.....	Mr. L. Stavenger Mr. J. Van Kampen
Classis Chicago South			
Ministers.....	Rev. L. A. Bazuin Rev. C. Bolt	Ministers.....	Rev. H. Baas Rev. J. Bylsma
Elders.....	Mr. J. Rooze Mr. A. Vander Wall	Elders.....	Mr. H. Kortenhoven Mr. R. Patterson

DELEGATES	ALTERNATES
Classis Eastern Ontario	
Ministers.....Rev. N. B. Knoppers Rev. J. Van Harmelen	Ministers.....Rev. J. Groen Rev. D. N. Habermehl
EldersMr. J. Hultink Mr. J. Luimes	EldersMr. F. Kooy Mr. W. Triemstra
Classis Florida	
Ministers.....Rev. J. O. Schuring Rev. R. E. Van Harn	Ministers.....Rev. E. Heerema Rev. C. Nyenhuis
EldersMr. D. Vander Werf Mr. A. Vanden Brink	EldersMr. M. Zylstra Mr. H. Hoogetboom
Classis Grand Rapids East	
Ministers.....Rev. M. Goote Dr. M. R. Hugen	Ministers.....Rev. H. N. Erfmeyer Rev. M. Beelen
EldersMr. E. R. Post Mr. James LaGrand	EldersDr. E. Y. Monsma Dr. D. Hoekstra
Classis Grand Rapids South	
Ministers.....Rev. A. Brink Rev. L. Bossenbroek	Ministers.....Rev. G. Gritter Rev. J. Vander Laan
EldersMr. R. Herrema Mr. J. K. De Boer	EldersMr. G. B. Jager Mr. H. De Young
Classis Grand Rapids West	
Ministers.....Rev. R. Rienstra Rev. E. Tamminga	Ministers.....Rev. G. Holwerda Rev. P. Ouwinga
EldersMr. R. Verhey Mr. M. Hoogerhyde	EldersMr. J. Langeland Mr. P. Cooper
Classis Grandville	
Ministers.....Rev. J. Medendorp Rev. J. DeVries	Ministers.....Rev. J. Hulst Rev. J. Wesselink
EldersMr. W. Post Mr. A. Doorn	Elders.....Dr. M. De Vries Mr. P. H. Boonstra
Classis Hackensack	
Ministers.....Rev. H. Hockstra Rev. S. Ten Brink	Ministers.....Rev. J. Malestein Rev. E. Piersma
EldersMr. P. Damsma Mr. J. Last	EldersMr. L. Faber Mr. A. Pauwe
Classis Hamilton	
Ministers.....Rev. A. Kuyenhoven Dr. L. Praamsma	Ministers.....Rev. J. D. Hellinga Rev. G. J. Hoytema
EldersMr. W. Suk Mr. J. Kamps	EldersMr. K. Mulder Mr. H. Koenen
Classis Holland	
Ministers.....Rev. R. Westveer Rev. R. Venema	Ministers.....Rev. C. Steenstra Rev. H. Stoutmeyer
EldersMr. G. De Vries Mr. D. Vander Ploeg	EldersMr. H. Holtgeerts Mr. E. R. Bos
Classis Hudson	
Ministers.....Rev. J. A. Petersen Rev. J. R. Kok	Ministers.....Rev. J. Hasper Rev. R. Opperwall
EldersMr. A. J. Petzinger Mr. C. J. De Roo	EldersMr. S. Steen Mr. P. Dykman

DELEGATES		ALTERNATES	
Classis Kalamazoo			
Ministers.....	Rev. H. Vander Kam Rev. W. Huysler	Ministers.....	Rev. H. Bouma, Jr. Dr. R. O. De Groot
Elders	Mr. A. Post Mr. R. Slager	Elders	Mr. H. Schuurman Mr. A. Razenberg
Classis Lake Erie			
Ministers.....	Rev. J. Hofman Rev. J. Hekman	Ministers.....	Rev. W. Gritter Rev. H. Botts
Elders	Mr. K. Luddema Mr. B. Dykstra	Elders	Mr. J. Visser Mr. T. Vander Velde
Classis Minnesota North			
Ministers.....	Rev. R. Evenhuis Rev. R. R. Graves	Ministers.....	Rev. J. W. Postman Rev. P. Vis
Elders	Mr. J. Segaar Mr. J. Bulthuis	Elders	Mr. A. Visser Mr. J. De Jong
Classis Minnesota South			
Ministers.....	Rev. J. Leugs Rev. H. G. Entingh	Ministers.....	Rev. A. Van Schouwen Rev. N. Roorda
Elders	Mr. H. Schaap Mr. J. Hoogwerf	Elders	Mr. F. Bouma Mr. T. H. Vanden Bosch
Classis Muskegon			
Ministers.....	Rev. W. P. Brink Rev. D. P. Bergsma	Ministers.....	Rev. S. Newhouse Rev. J. Gunnink
Elders	Mr. D. Ravenhorst Mr. F. Brummel	Elders	Mr. G. Deur Mr. C. Dirkse
Classis Northcentral Iowa			
Ministers.....	Rev. C. Van Winkle Rev. J. Riemersma	Ministers.....	Rev. J. Bultman Rev. F. Einfeld
Elders	Mr. H. Hiemstra Mr. C. De Waard	Elders	Mr. A. Verbrugge Mr. H. Van Meckeren
Classis Orange City			
Ministers.....	Rev. K. R. Slager Rev. J. J. Wiegiers	Ministers.....	Rev. H. P. Baak Rev. J. H. Rubingh
Elders	Mr. I. Woudstra Mr. D. Weg	Elders	Mr. F. De Groot Mr. L. Holtrop
Classis Pacific Northwest			
Ministers.....	Rev. I. J. Apol Rev. J. A. Hoeksema	Ministers.....	Rev. A. J. Veltkamp Rev. H. Petersen
Elders	Mr. Henry VanderPol Mr. E. Kok	Elders	Mr. H. Hoving Mr. V. Van Heyningen
Classis Pella			
Ministers.....	Rev. A. Pontier Rev. J. H. Piersma	Ministers.....	Dr. O. Holtrop Rev. H. Vanden Einde
Elders	Mr. T. Vander Hart Mr. M. Van Soelen	Elders	Mr. T. Nibbelink Mr. T. Fynaardt
Classis Rocky Mountain			
Ministers.....	Rev. E. W. Los Rev. K. Rietema	Ministers.....	Rev. G. Boerfyn Rev. W. B. Bierling
Elders	Rev. C. Kuipers Mr. Fred Volkema	Elders	Mr. S. Lambuth Mr. H. Brasser

DELEGATES

Classis Sioux Center

Ministers.....Rev. P. De Boer
 Rev. J. T. Ebbers
 EldersDr. G. Rozeboom
 Mr. J. Levering

Classis Toronto

Ministers.....Rev. J. Geuzebroek
 Rev. J. Jooze
 EldersMr. H. De Jong
 Mr. J. Siderius, Jr.

Classis Wisconsin

Ministers.....Rev. C. Vander Ark
 Rev. S. M. Voortman
 EldersMr. J. C. Ribbens
 Mr. H. Kok

Classis Zeeland

Ministers.....Rev. H. G. Arnold
 Rev. M. R. Doornbos
 EldersMr. H. Verhulst
 Mr. H. Van Noord

ALTERNATES

Ministers.....Rev. R. De Ridder
 Rev. L. Tamminga
 EldersMr. H. De Jong
 Mr. P. Noteboom

Ministers.....Dr. R. Kooistra
 Rev. P. M. Jonker
 EldersMr. G. Van Belle
 Mr. J. Mooibroek

Ministers.....Rev. T. C. Vanden Heuvel
 Rev. J. Entingh
 EldersMr. J. Van Vuren
 Mr. S. Buwalda

Ministers.....Rev. C. De Haan
 Rev. M. Ouwinga
 EldersMr. P. Jasperse
 Mr. N. De Young

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3. Mr. and Mrs. D. Rolffs.
4. Mr. and Mrs. K. Van Dyke.