

1967

135th Annual Report of the Board of World Missions

Reformed Church in America

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Annual Report

1967

REFORMED CHURCH IN AMERICA

BOARD OF WORLD MISSIONS

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FOR THINE IS THE GLORY

*The Board of World Missions
respectfully presents to the
General Synod of the
Reformed Church in America its
One Hundred and Thirty-fifth*

ANNUAL REPORT

1967

The task in Mission is two-fold.

It includes witness — to proclaim the new life in Christ to the world
and to provide nurture for those who respond
to the call of Christ.

It includes service — in gratitude to God to make the resources of
the Christian Community available to all men
in relation to their need and aspirations.

The Board of World Missions has been assigned this two-fold task outside of the North American continent. The Reformed Church in America directs it to work in cooperation with other churches, to assist in the development of new churches by maintaining missions where no church exists, and to initiate witness and service in new areas wherever and whenever feasible. The Board seeks to fulfill this responsibility in obedience to the guidance of the Holy Spirit and in loyalty to the Word of God.

INTRODUCTION

In fulfillment of its responsibility to report to General Synod annually, the Board of World Missions requires members of its Executive Committee to act on behalf of the Board at the meeting of the General Synod. The Executive Committee members and members of the executive staff are available as consultants to the Standing Committee on the Board of World Missions as it reviews the Board's policy and program.

The official minutes of the Board and the Executive Committee meetings for the past year and the audited reports of the treasurer are provided for the Standing Committee. The annual report is distributed to the delegates in advance of the meeting of the General Synod so that it may be carefully reviewed.

The annual report for the year 1966 and the first part of 1967 will include two sections:

- (1) Trends and Major Issues in Administering the world Mission;
- (2) Financing the World Mission.

A presentation book on the total range of the Board's responsibility as assigned by the Synod has been printed for limited distribution throughout the denomination. This comprehensive Viewbook with the title of *You Are There* will be presented to the General Synod delegates. The Viewbook will illustrate where, what and how the World Mission program is being carried on.

The directory of missionaries which in past years has appeared as a part of the annual report will be printed in two ways:

- (1) A combination prayer guide/directory will be printed by the Board of World Missions and the Board of North American Missions. It will include the names, addresses and assignments of the total personnel force serving under the two boards.
- (2) A simple directory will also be printed as an addition to the directory of ministers which annually appears in the Minutes of General Synod.

GOD'S MISSION IN A CHANGING WORLD

The church is constantly engaged in seeking to define its task with greater clarity. In the process of defining its task, it inevitably becomes involved in discerning the relationships between God, world and church. She finds, in fact, that the understanding of these relationships provides the clues for her in determining the most critical issues which must be met at a particular time.

A simple way of describing the role of the church, and the role of a Board of World Missions as a part of the church, is to accept what may seem to be a complete reversal of the traditional relationships between God the church and the world. Traditionally we have said that mission belongs to the church. A close reading of Scripture reminds us that mission has always belonged to God. Traditionally the church has used its own norms for deciding what it would do in the world. Today it seems more valid to move out into the world, and, under the guidance of the Holy Spirit, seek to discern the critical areas of human aspiration and need. We then ask how we can best participate with God in meeting these crises and needs.

This will sometimes mean that we must set aside the traditional assumptions about the way we do our task. If followed in faith, however, this stance may well reveal possibilities of greater freedom for the church as it engages in the dynamics of a world in which God is and always has been at work.

Some have described this approach as "letting the world set the agenda for the churches." This kind of approach will undoubtedly seem threatening, but perhaps less so in the light of Christ's directive to lose our lives in order to save them. Unless the church and its agencies as disciples of a serving Christ can accept the role of being servants of mankind for Christ's sake, and in this role have a willingness to accept God's direction, the mission reported will more likely be ours than His.

What kind of world are we living in? One report has summarized the facts of our secular society in this way: "To look at the headlines of any newspaper in any country in the world today is to encounter again and again similar terms which have become a kind of shorthand describing the situation in which mankind now finds itself." Such words are: crisis—population explosion—birth control—industrialization—automation—cybernetics—urbanization—space travel—hydrogen bomb—African Nationalism—racialism—class struggle—world revolution. If some of the problems indicated by these terms seem geographically remote, there are plenty of others on our

own doorstep and even in our own homes: the loneliness of the individual in mass society—the withdrawal of the family into its own private world—changing moral standards—increasing leisure time—tension between generations—the exhaustion of the parson as he endeavors to keep the ecclesiastical machine from taking over—the decline in church attendance . . . the old landmarks are being left behind. There seems nothing today which is not questioned; all authorities are challenged. Such guidance as is offered is by way of education, advertising, propaganda, by religious or ethical images and biases, but who guides those who guide?)*

A first step in moving out into the world and seeking to participate in God's mission is to accept the fact that the only unalterable feature of the world is permanent change. The closed, easily-measured, predictable, social life of the past is extinct.

As we seek to clarify our task and determine how best to perform it, and where to perform it, the breathtaking pace of modern life need not surprise us. We may indeed find it preferable to welcome the acceleration as a sign of God's fermenting activity. It is a fact that "the old order has gone and a new order has already begun." (II. Cor. 5:17). In the midst of this change, it is God who is present in the midst of every life situation. Another mark of the true church may well be added to *the preaching of the Word, the celebration of the sacraments and the responsible use of discipline, i.e. the readiness to discard outmoded, inherited structures and to accept new forms for fulfilling our responsibility in mission.* It is this obedience that is required by the Lord of history.

The Board of World Missions seeks to fulfill its responsibility in mission on behalf of the church.

It is the Board's hope that every congregation and regional judicatory will join it and the other program units of the church in determining whether the current structures and budget allocations tend toward self-perpetuation or enable the church to participate with God in mission for others. We are called upon to develop an esprit de corps throughout the church which will permit a climate of openness to constant change. The God of history requires that an ever greater share of the church's resources be allocated to those programs which most effectively confront men with the person and work of Christ and in this confrontation bring liberation, selfhood and the knowledge of God's eternal kingdom.

**The Church For Others*, World Council of Churches, 1967, p. 8

THE WORLD AND THE AGENDA

To fulfill its accountability for conducting the world mission of the Reformed Church in America, the Board of World Missions is constantly evaluating and seeking to upgrade the programs in which it is involved. This requires clear channels of communication with missions and sister churches. As new policies and goals are developed, the Board seeks to interpret to and gain the support of the RCA constituency.

Specific examples of the evaluation procedures of the Board may be summarized as follows:

(a) Bold, forward-looking recommendations of the Arabian Mission Medical Survey Team, which included a professional consultant on hospital administration, the Executive Director of the Christian Medical Council, NCCC, two members of the Board's Medical Consultant Council, the Area Secretary and other members of the executive staff and medical missionary staff, are being implemented by the Board in 1967 and 1968. The Board has approved the closing of the medical program in Kuwait and the upgrading of the hospitals in Bahrain and Oman.

(b) The Board has shared with other boards in program evaluation by professional and church leaders: 1966-67 study of Christian higher education in Asia under the auspices of the United Board of Christian Higher Education in Asia; 1967 evaluation of the effectiveness of the radio evangelism of the NECC over Radio Voice of the Gospel by an international team; 1967 evaluation of AVACO programming in Japan; 1966-67 medical survey of all Protestant church and mission hospitals in India.

(c) Overseas churches with which the Board is associated are undertaking similar surveys with the support of the Board. For example, the Church of South India has surveyed evangelism in villages and agricultural needs.

(d) The Board is participating in an evaluation of the Interboard Committee channels for relationships with churches in the Far East; this is one focus of the 1967 overseas working tour by two Board executives.

(e) The Board has enrolled its executive staff in American Management Association courses intended to upgrade their management abilities. The Board's Executive Committee implements a periodic executive staff evaluation process.

(f) The Board has accepted the request of the General Synod Executive Committee (GSEC 67-29) to participate in a study of a new structure for the program boards and agencies. This study may lead to a reorganization which will improve the total effectiveness of the church.

In order to appreciate the disciplined way in which the Board works, we turn next to a fuller account of the various relationships and programs.

TRENDS AND ISSUES

The vast differences in development, political climate and culture in the several countries and regions are reflected in the type of projects and programs in the BWM budget. In the BWM areas of responsibility the door for Christian witness remains wide open, except in the *South Sudan*.

In *Ethiopia* the opportunities to pioneer continue. Likewise, through association with the program of the Commission on Ecumenical Mission and Relations, UPUSA, there is ongoing cooperative effort with diverse Christian bodies, ranging from the Coptic Orthodox Church to small independent churches and agencies. It is cause for gratitude that the missionaries expelled from the South Sudan, in the years 1962 to 1964, are now in active service in Ethiopia.

Grants to the Church of Christ in the Upper Nile continue (*South Sudan*); in spite of countless problems and handicaps this small indigenous church carries on a surprisingly active program.

The Arabian Mission has been the scene of a thorough "on location" medical study. This is one phase of anticipated ongoing review of the entire mission program. Initial findings of the medical study have been reported in *The Church Herald* (December 23, 1966). The termination of the medical program in Kuwait calls attention to the accomplishment of a long medical ministry. The spectacular development of Government medicine in Kuwait has been inspired by the effective healing ministry of the Mission Hospital. The medical study recommends the upgrading of the Bahrain Hospital through a proposed coordination with the Bahrain Health Department. Even greater urgency was given to upgrading and unifying the medical program in Oman as a top priority since it is the only medical facility for a half million people.

Efforts continue in seeking to discover new avenues for witness to the Muslim. Some personnel are being asked to experiment in unstructured ap-

proaches to the Islamic community. The study of alternate approaches in Kuwait is receiving careful attention. The assistance of the Near East Council of Churches and of agencies of the Division of Overseas Ministries, NCCC and of the World Council of Churches is being solicited in this study.

Offers of personnel from the Danish Missionary Society and Scottish Presbyterian Church, formerly active in Aden, present a prospect of new co-operative effort in the Gulf, where the BWM-RCA has carried primary responsibility in mission.

In the Board's relationships with the *Church of South India* a similar emphasis on study prevails. In part this reflects a new strategy by the churches in India in a growing recognition of the need of re-evaluation and renewal, such as:

(a) A medical survey of all Protestant church and mission hospitals will be completed in the first six months of 1967. Hopefully this will point the way to more effective medical service. The Board has contributed to this study.

(b) The Church of South India is among agencies studying the program of 125 Christian colleges, both Protestant and Catholic. The BWM-RCA is seeking to contribute to a ministry to college youth through new missionary personnel.

(c) Within the *Madras Diocese* significant studies are under way or contemplated, some under Board initiative, others clearly by the commitment of Diocesan leaders:

1) Grants for secondary education have been coordinated in a Five Year Plan to aid evaluation. Support of elementary education is being reduced by the Board by 10% each year.

2) The Diocese has surveyed all villages within its boundaries and hopes to launch a new program of outreach to several hundred untouched villages.

3) Careful planning has been under way for some months for a study of agricultural needs and opportunities in Tamil-speaking dioceses. The Board has taken early initiative in this. Hopefully this study will develop creative programs to help meet India's critical need for increased food production.

4) A new desire to strengthen diocesan evaluation by including personnel not employed by the church is evident.

(d) The *Rayalaseema Diocese* continues to focus on the poverty and food shortages which are most acute in this area. New self-help projects, such as mat-weaving as a small industry have been developed. The diocese is also studying more effective ministries to village youth and to Christian youth at Government universities.

These carefully formulated program emphases were presented to the Board at its meeting in November 1966. Joint negotiation is also in process with the Synod of the CSI for the establishment of criteria in determining priorities in programs of Christian witness. Likewise there is growing among the Christians in India a new awareness of the need for developing more adequate Christian literature as an overall strategy in mission.

The *United Mission in Iraq* still remains a clear channel for witness and service. The Primary School in Basrah will be discontinued in June 1967 so that greater emphasis can be given to secondary education in both the Basrah Boys' School and the Baghdad Girls' High School. Renewed effort is under way for more effective outreach in literature and in ministering to college youth in Baghdad.

The *Church in Japan* is saying to itself, "We must sacrifice; we must develop a sense of stewardship, we must, as quickly as possible, be financially independent from the North American churches." In keeping with this determination, the support of church administration requested is approximately 10% less than last year. These churches have worked out a system of priorities based upon definite goals. The Kyodan (The United Church of Christ in Japan) has set as its goal Self-reliance, Consolidation and Extension.

In identifying Self-reliance, Moderator Masahisa Suzuki says, "It is that which stems from a lively sense of responsibility for the evangelization of Japan. We need to make our professions in this matter concrete, becoming more keenly aware that we are responsible ourselves, as Japanese, for winning our nation. When we think together on this matter, and in particular when we think of our hopes for an ability to speak boldly about social problems of our nation, it is clear that our church ought to achieve financial independence quickly, so as not to give occasion for stumbling to our fellow citizens. They will know where the money comes from. They will easily harbor doubts about our intentions if it comes from abroad. In addition, the position of Japan and its church on middle ground between the two halves of a divided world places a tremendous responsibility upon us. We shall not be

able to take advantage of our position to fulfill our task unless we are self-reliant."

The term Consolidation is used to mean the realignment of ecclesiastical structure for the proper functioning of the church, and Advance or Extension means a vigorous program of evangelism by which persons are used by God to challenge persons in the name of Christ, persons who are "out in the world." Of this, Moderator Suzuki says, "In connection with Advance, the Kyodan should open evangelistic work and construct meeting places in areas where the Gospel is not yet preached, and where new types of preaching should be embarked upon. Yet we must always ponder the fact that evangelism is not a business enterprise but the performance of individual duty in the Name of the Holy Spirit. We must pray constantly with all energy, and keep seeking new areas for cultivation. More evangelistic effort is demanded by 'Tomorrow's Kyodan.' "

Because the evangelization of the nation is the primary responsibility of the church called to serve within it, we are being asked to help in the fulfilling of the church's task; in the final analysis it is neither their task, solely, nor ours, but God's task being fulfilled in God's world through us jointly.

These ample illustrations of the strategy of study and evaluation do not suggest maintaining the status quo until new programs emerge. The needs in mission demand simultaneous evaluation and entrance into new avenues of witness. Thus, review of present programs and steps to meet new opportunities are simultaneous.

In *Taiwan* the Board of World Missions is involved in mission through its relationship with the Presbyterian Church of Formosa. This is the second year of the Second Century of Christian Witness in Taiwan, and following the 1965 Second Century Consultations with representatives of the participating boards of churches certain goals were set.

In 1967 the goal of the Presbyterian Church of Formosa is to concentrate on the needs and opportunities presented by the Christians of the mountain tribes. These include:

- (a) The Christian education of the large number of tribal people who became Christians in the Double the Church Movement.
- (b) The development of lay leadership with the mountain church.

(c) The establishing of secondary schools in the mountain area, and the offering of scholarships to tribal children who otherwise would be denied a secondary education.

(d) Helping to raise the economy of the mountain people through the development of demonstration agricultural centers in various parts of the tribal areas; the training of farmers at Yu Shan Agricultural Training School in the scientific methods of farming.

(e) The training of tribal ministers to include the study of scientific farming methods.

(f) The development of cooperatives and loan societies, of home industries and animal husbandry.

In order to make these goals as indigenous as possible the Presbyterian Church of Formosa, in its recent General Assembly, made two important decisions:

1. To form three tribal presbyteries.

2. These presbyteries are to be administered not by the plains pastors, but the tribal pastors who have the qualifications of leadership.

It is to be pointed out that although the emphasis of the church is on the development of the tribal church, the other areas of church life will be maintained, indeed developed according to the specific needs and resources.

One of these areas of witness is on the campuses. This is a new thrust in the life of the Presbyterian Church of Formosa. It is one of the clear areas where the church has responded to the agenda made by the society as new colleges have sprung up in Taiwan.

The Presbyterian Church of Formosa faces an uncertain future as the social and political forces of the Island of Taiwan tend to bring pressures to bear upon it. This is not new to the life of this gallant church. It has triumphed in the face of past persecutions and there is every confidence that in the Spirit of Christ it will triumph again.

In the *Hong Kong Council of the Church of Christ in China*, as with the Kyodan in Japan, goals are being set and time schedules decided on.

It has adopted a Ten Year Development Plan by which the church will

assume full self-support for its program. This Ten Year Plan is being set in stages. There is the projection of consolidation and renewal in four years, and the following are the specific areas of concentration:

1. Evangelism will be carried out on the following plan:

(a) Evangelism and service through schools.

(b) Wherever there is a Christian program, (school welfare center) there a congregation may be started.

(c) The establishing of a central church in large industrial areas, that will minister to the pastoral needs of people around it. On this projection the booklet *The Ten Year Developing Plan* states: "Our church today is not only concerned with the future out of the world, but it is also deeply rooted in the world. Evangelism and service must be united."

2. Education is one of the primary focuses of the Hong Kong Council of the Church of Christ in China, with the eventual development of schools to provide quality education. It has helped to build primary schools many of which have already proved to be inadequate to care for the tremendous surge of school age children. The Council has therefore set itself the task of establishing from four to six annex schools where it has been operating with inadequate buildings. In addition to the involvement in primary education, the Council has decided to administer four kinds of secondary schools.

(a) One boarding school partly subsidized by government

(b) A private school without government subsidy

(c) A post secondary school

(d) An industrial and technical school

3. Theological Education has been one of the weakest links in the church in Hong Kong. A new program has been embarked upon to make Chung Chi Theological College one of the forward looking theological institutions in Southeast Asia.

4. Social Welfare has been one of the primary areas of involvement for the Hong Kong Council of the Church of Christ in China. As it related to the thousands of refugees who came from China, however, the program and plans were not as much an integral part of the church's outreach.

In the Ten Year Plan that has been adopted, specific goals have been projected:

1) Industrial evangelism involving the assignment of ministers to live and work in resettlement blocks and workers' hostels and to be chaplains in industry.

2) The establishing of a Christian casework center which will be under the new Hong Kong Christian Service.

3) The expansion of the Child Sponsorship Plan to minister to 3,000 families by 1972.

In the *Philippines* the Board of World Missions responds to its Master's mandate in cooperation with the United Church of Christ in the Philippines. Our personnel through the United Church of Christ endeavors to witness in the name of Christ to the total social situation of Chinese and Filipinos. This is undertaken through their involvement in schools in Manila and Cebu, and in and through their leadership in congregations.

One of our veteran missionary families, Dr. and Mrs. William Angus, completed their overseas career by laying the foundation of the Philippine Chinese Commission of the United Church of Christ in the Philippines. Through this division of the church, new paths are being made for Philippine Chinese reconciliation in Christ.

The projection for the continuation of this phase of Christian outreach is focused on the development of leadership on the local level in the barrios and small towns which will result in the Chinese regarding the local Philippine Church as their church home too.

In the *Malaya Synod of the Chinese Christian Church* there is a new awareness of the task of evangelization which must be done in the towns and villages of Malaysia.

The outreach for Christ continues by the law in Muslim Malaysia to be limited to the Chinese, yet there is a growing number of English speaking Chinese who are open to the Christian Gospel. The Malaya Synod has made an urgent request for two missionary couples to fill this priority need.

The Prinsep Street Presbyterian Church where an RCA couple has been sent on a special three year assignment, is developing a plan of outreach by which the untouched thousands living in high-rise apartments around the church will be challenged in the name of Christ.

PERSONNEL DEVELOPMENT

The important features of the Personnel Department are those aimed at recruitment, selection, training, development and retention of missionary personnel of high quality and real effectiveness. To achieve such personnel

with a genuine motivation for mission requires a very individualized approach. For example, to achieve the sending of ten new missionaries in 1968 it is estimated that one hundred contacts will be interviewed, in addition to corresponding with other inquirers.

In the focus on *Student Development* for the period 1967-1969, a series of regional group meetings for young adults is being planned to provide facts and information about missionary service. Contacts on the three RCA campuses are being increased and a new program, *Joint Recruitment for Action in Mission*, is enabling the Personnel Department staff to contact RCA students on university and other college campuses. More intensive faculty contact is under development. At the recruitment level the Personnel Department is giving time to the Board of North American Missions in campus contact and finding summer service personnel.

The continuation of personal attention to missionaries in the overseas settings through overseas travel is part of the projection. Study will be intensified on the problem of retaining experienced and well-trained missionaries beyond a third term and finding new ways for more creative missionary assignments to be given by the churches.

Still continuing in need of individualized attention and planning remain the pre-retirement and retired personnel. Efforts to be of more assistance are projected for 1969.

COOPERATION WITH THE LOCAL CHURCHES

The *Departmental objectives* for the next two-year period are as follows:

(a) To search out and keep current the facts and dynamics of each program, institution and assigned personnel for which the Board has full or shared responsibility in mission.

(b) To develop and maintain the flow of communication tools for use by the Board, Staff, missionaries and local church leaders, including informative literature, audio-visuals, Education for Mission supplements for Board of Education Divisions and the National Department of Women's Work, "hot off the wire" reports, and promotion material.

(c) To intensify the planning and execution of the program of personal contact with the decision-making leadership at every level within the denomination.

The objectives are based on the premise that we cannot take for granted the

RCA understanding of our financial commitment to the world mission program. In a day of transient church membership the building of loyalty to the denominational program is essential. People are rightly requiring specific information on program and personnel, and their interest and financial commitment will be in direct ratio to the provision of accurate and up-to-date information.

PARTICIPATION IN THE DEVELOPMENT OF THE OAF AND SINGLE CORPORATION CONCEPT

The General Synod 1966 "authorized the General Synod Executive Committee to proceed with the establishment of the proposed Office of Administration and Finance, contained in Sections I, II, III (Appendix III), with the understanding that progressive steps will be taken toward the single corporation concept."

The Executive Committee of the Board meeting concurrently with the 1966 General Synod voted "to endorse the principle of the single corporation concept as adopted by General Synod 1966 and further, to direct the staff to work cooperatively in the development of proposals for implementation of the single corporation concept with the boards, agencies and committee that may be involved." (Executive Committee Minutes 66-56)

An OAF Committee has been established. An OAF director is being sought, and it is indicated that the development will be carried out prior to January 1, 1968. The areas of the Board's administration and finance for which the office of Administration and Finance will begin to assume responsibility are being defined.

BWM RESPONSIBILITY FOR RCWS PROGRAM

The General Synod 1966 voted "(a) That the Reformed Church World Service be placed under the responsibility of the Board of World Missions and be included in the portfolio of a present staff member. (b) That the Board of World Missions be responsible to (1) promote the causes of Church World Service including One Great Hour of Sharing, and of Interchurch Aid; (2) prepare the asking budget in consultation with the Board of North American Missions and the Board of Education for submission to the General Synod Executive Committee and for recommendation to General Synod and to administer the budget approved by the General Synod. (c) That the transfer of the RCA/Church World Service program to the responsibility of the Board of World Missions be accomplished by January 1, 1967."

Culminating a series of discussions between the two agencies, a conference between the Reformed Church World Service Committee and the staff of the Board of World Missions was held on September 27, 1966. An orderly transfer of RCWS responsibility was arranged at that time. Subsequently a BWM Task Force to administer the RCWS program was established by the Board. Effective provisions have been made for a careful review of information on RCWS program concerns. Clear authorization has been established for rapid disbursement of funds in response to emergency and disaster needs. Guidelines have been established for cooperative relationships with other agencies receiving RCWS program grants. Authorization has been sought from Synod through the General Synod Executive Committee for making a special appeal to the RCA constituency if and when a catastrophe occurs. A GSEC action directed that special appeals not be made unless approved by the GSEC.

The promotion of the RCWS program will be continued under its own identity with the same kind of dedication and enthusiasm which marked the participation of the RCWS Committee in the past. A separate report on RCWS program in 1966 is being presented through the Standing Committee on the Board of World Missions.

NEW STRUCTURE FOR PROGRAM

The Board of World Missions and the Board of North American Missions have been engaged in a joint study since April of 1964 on the feasibility of having just one mission board for the denomination. A progress report was made to the General Synod of 1964, and Synod encouraged further study.

In a progress report to the General Synod of 1965 the Boards indicated that one mission board would be feasible and that "the cross fertilization of ideas and practices, as the result of one board being involved in total missionary programming, would seem to have desirable and fruitful consequences in terms of staff and board functioning." In the same report it was indicated that "a key question which has not yet been resolved and which will require further study is whether or not the actual programming would be enhanced or made more effective."

A favorable progress report was presented to the General Synod, 1966 and the continuation of the study in consultation with the General Synod Executive Subcommittee on Denominational Structure was reported.

A meeting of the joint committee of the two boards and the Subcommittee

was held on September 28, 1966 for an exchange of viewpoints. The premises for a new single structure for mission were presented to both boards in mid-November:

(1) The theological conviction that the mission of the church is one and that this oneness can better be expressed through a single structure;

(2) The hope that the following denomination-wide goals as expressed by the staffs of BONAM and BWM can more readily be realized through a single structure for mission;

(a) Renewal for commitment to its mission in response to a revolutionary world;

(b) Development of a climate for mission in which innovation and experimentation can occur;

(c) Evaluation of current policies and programs to determine their relevance.

(3) Practical consideration suggesting that the one mission of the church can better be administered through a single structure.

The Boards had previously recognized the interrelationships with the Board of Education. In authorizing the development of a design for a single structure for mission the Boards invited the Board of Education to participate on an equal basis. An Advisory Committee was established to implement the action.

The report indicated complete agreement on goals but not on methods. The Advisory Committee's action was to indicate to the representatives of the General Synod Subcommittee on Denominational Structure that the Boards would receive favorably an invitation from the General Synod Executive Committee to participate in designing a new structure for mission with the emphasis on the program responsibilities of the Board of North American Missions and the Board of World Missions but including in the study a consideration of the functions of the Board of Education and other related agencies within the denomination.

The General Synod Executive Committee responded favorably to the recommendation that a new structure for mission be expanded to consider the interrelationships with other program units of the denomination. It instructed the newly-employed Coordinator for the Implementation of Changes in Denominational Structure to undertake the staff assignment to develop the new design and to make this a priority task for a period of several months.

The Executive Committee of each of the program boards accepted the invitation from the General Synod Executive Committee. Consultations of the Advisory Committee were held on March 8 and March 29.

Simultaneous discussions between staff members responsible for promotion and the Stewardship Council staff opened the possibility of including an Office of Communication and Promotion within the structure on the same basis as the projected Office of Administration and Finance.

The *New Design for Program* (a redesignated title in the light of the broader consideration) was presented to each of the program boards and to the Stewardship Council during April.

At its April 13, 1967 meeting the Board of World Missions voted the following action:

VOTED: to urge and approve the immediate establishment of one corporation by the GSEC merging therein the Board of North American Missions, Board of World Missions, Board of Education and such other agencies as may desire to be included, in accordance with the articles of the RCA Constitution (Article 12, Section 11 and Article 13, Section 1, 2 and 3); and to recommend that the GSEC employ a professional management consultant to provide a preferred detailed organization structure design with disclosure of alternatives, for adoption by the GSEC after submission for consideration by the Board of World Missions, Board of North American Missions, Board of Education and such other agencies as may desire to be included, and that this management structure and implementation thereof be submitted by GSEC to the General Synod in 1968 for approval.

A report including the actions of the Board of North American Missions, the Board of Education and the Stewardship Council will be presented to the General Synod by the General Synod Executive Committee. The Standing Committee on the Board of World Missions will be expected to consider endorsing the Board's actions and proposals on this subject and refer their recommendation to the Chairman of the General Synod Executive Committee prior to the time it makes its report.

FUTURE ORGANIZATIONAL CONSIDERATIONS

At the request of the General Synod and its Executive Committee as well as the Joint Committee of 12, the Board of World Missions through its president and General Secretary participated in a convocation of consultants

called by the Joint Committee of 24 in January of 1966. At this meeting pertinent matters relative to witness and structure were discussed.

A second consultation of consultants and representatives of the Joint Committee of 24 was held during March 1967. A member of staff participated in the drafting of recommendations for setting up a Commission on Witness and Structure at the time of the culmination of the merger, an initial draft of a definition of mission and a draft of principles on which a new design for witness and structure could be built.

At this very important time in the consideration of union between the two denominations, the Board reiterates its stand on this union proposal as described in the policy statement approved in November of 1964:

"It is the Board's conviction that the historic Reformed Church policy in mission, to work cooperatively and in partnership with churches in a wide diversity of Christian traditions, provides ample evidence that this board and its staff are able and willing to solve technical matters related to a merging of the two boards of world missions when the issue of union is resolved." (64-177)

The Board also feels it vitally important to emphasize its conviction that the current studies related to the denomination's *New Design for Program* have a correlative rather than a competitive relationship. The sharp insights which are resulting from a *sorting out* of the various functions carried on within denominational programs will enable the Reformed Church to make a very solid contribution to the continuing study related to the union proposal.

MISSIONARY PERSONNEL

During the year 1966 the following missionary appointments were made by the Board:

Miss Alice Elzinga was appointed as a missionary associate to serve as a teacher at Baiko Jo Gakuin, Shimonoseki, Japan.

The Rev. and Mrs. Vernon L. Hoffs were appointed for a short term to serve in Singapore. Mr. Hoffs is minister of the Prinsep Street Church.

The Rev. and Mrs. Lewis R. Scudder, Jr. were appointed to serve in the Arabian Mission. They are presently engaged in a language study program in Beirut, Lebanon.

Miss Henrietta A. Van Bruggen was appointed to serve with the Arabian Mission. She is engaged in language study in Beirut, Lebanon.

Mr. and Mrs. Larry Zudweg were appointed for a two-year term to serve in Ethiopia. Their initial assignment is to assist in the construction of basic buildings at the Godare Post.

The Rev. and Mrs. Paul E. Hostetter have been on an extended furlough for health reasons. Mr. Hostetter has been working in the Board's Department of Promotion and Education for Mission with an assignment as Western Field Representative. He will continue in this position until July 1, 1967. During the past academic year Mrs. Hostetter served as a member of the Hope College faculty in the Latin Department.

The Hostetters began a leave of absence effective December 31, 1966. It is Mr. Hostetter's intention to pursue graduate study at the doctoral level in the field of communication at Michigan State University.

Dr. and Mrs. Eugene Ten Brink have submitted their resignation as missionaries. This was accepted by the Board with deep regret. Dr. Ten Brink will continue his work in mission as a pastor in the United States.

The Rev. and Mrs. George Gosselink have completed their pre-retirement furlough after having served in Iraq since 1922 and 1929 respectively. Miss Esther J. De Weerd has completed her pre-retirement furlough after having served in India since 1928.

IN MEMORIAM

MISS CHARLOTTE C. WYCKOFF

Charlotte Wyckoff was born to missionary parents in the community of Kodaikanal, high in the southern hills of India. Brought up in a Christian home, she became a member of the United Church of South India at the age of 13.

In 1908 she was sent to Northfield Seminary in Massachusetts and later entered Wellesley College. Just before she was to graduate from college she heard about her father's death in India which left her mother alone. She applied to go to India as a missionary and despite her lack of training, she

was appointed and reached India in September 1915. For two years she taught school and studied Tamil. At her mother's death in 1918 she began work in Ranipet.

With others she helped to introduce the cottage system at the Sherman Memorial Girls' High School in Chittoor. In 1930 she made a survey tour of the village schools in the Arcot Mission of the Reformed Church. Amazed at conditions in the schools, she felt constrained to leave her well-ordered school life and work among the villagers at their own level. Eleven years later this opportunity came to her.

In 1941 she began an entirely new life, choosing the village of Muttathur as her base of operations. She lived in a tent, won friends and started a little school. As the center grew she learned all about farming, livestock and digging wells. The *Jotby Nilayam* (Abode of Light) is well known to Reformed Church people.

All these years her prolific pen did much to disseminate information about the work and needs of the Church of South India. She wrote many articles for the church paper, leaflets and brochures; two children's books *Jotby* and *Kumar* have been very popular with children. A pageant depicting the history of Vellore Hospital School of Nursing was presented in the early 1960's in India. She wrote with the light touch of humor and the debonair spirit that endeared her to her readers.

In the summer of 1960 Miss Wyckoff returned to the United States for a year's furlough to be followed by retirement. For some time she made her home in Bound Brook, New Jersey, later entering the Presbyterian Home on 73rd Street in New York City. Her life on earth came to a close on July 22, 1966, in Presbyterian Hospital in New York City. A memorial fund was immediately set up to be used toward a high school at *Jotby Nilayam* in India. Her life will continue to be an influence on the young people of India whom she loved so dearly.

THE REV. BOUDE C. MOORE

Born in Japan of missionary parents, Boude Moore spent his early years in a little fishing village. Outside of his own family, the Japanese boys of the community were his only companions. He spoke Japanese long before he knew English.

He was graduated from Austin College in Sherman, Texas, in 1918 and from Union Theological Seminary, Richmond, Virginia, in 1924. He also did graduate work at Princeton Theological Seminary and at the Imperial University of Tokyo.

Appointed a missionary of the Reformed Church, he and his bride, the former Anna Mc Alpine, left for Japan in 1924. For some 14 years they served in the southern island of Kyushu where Mr. Moore's emphasis was on preaching in the Japanese language. At various times he taught in mission and government schools and developed newspaper and literacy evangelism. He was responsible for the building of many churches and parsonages and has held positions of trust and merit in the Japan Mission.

During World War II he served for some time in one of the Reformed Churches in northern New York State. In March 1942 he was given a leave of absence to serve in the United States Army. At the war's close he became attached to the military government in Yokohama where he was a particularly valuable officer because of his understanding of the army position, the problems of the Japanese people and of the Japanese church.

In 1950 the Moores returned as missionaries and settled in Fukuoka where they witnessed the building of the Albertus Pieters Evangelistic Center, headquarters of several denominations for newspaper evangelism, Christian literature, radio, visual aids and correspondence courses in Christianity. Mr. Moore became vitally interested in evangelistic work with hard core criminals in the prisons and did outstanding work in this area.

When the time came for retirement, the Moores chose to remain in Japan, where both were born and reared. They winterized a summer cottage at Lake Nojiri and made this their retirement home. As is so often the way, they scarcely knew that they were retired as they continued their work of evangelizing the Japanese people and telling them the story of Christ.

Death came to Boude Moore on March 13, 1967 in Bellflower, California where he had just rejoined his wife who had gone to the United States before him on a visit.

His life, his labors and his accomplishments are worthy of recognition by the church he served. He was an evangelistic missionary "by choice and endowment."

EXECUTIVE STAFF OF THE BOARD

During the past year the Board renewed the employment of the Rev. Edwin M. Luidens for a five-year term. Mr. Luidens had completed a three-year term as the General Secretary of the Board.

OFFICERS OF THE BOARD OF WORLD MISSIONS

According to the By-Laws of the Board of World Missions (Article I, Section 1.B. and C.), the officers of the Board are to be elected for two-year terms effective at the close of the General Synod. The following officers were elected at the spring meeting of the Board to serve through General Synod 1969:

<i>President</i>	— Mr. Clarence Linder
<i>First Vice President</i>	— The Rev. Arie R. Brouwer
<i>Second Vice President</i>	— The Rev. Warren G. Martens
<i>Recording Secretary</i>	— The Rev. Donald R. Baird

EXECUTIVE COMMITTEE OF THE BOARD

The Executive Committee of the Board consists of the officers, the chairmen of departmental committees and three members at large. In addition to the officers, the following Board members will serve on the Executive Committee during the coming year:

<i>Chairmen of Committees</i>	— The Rev. Wilbur E. Ivins
	— The Rev. Charles B. Wissink
	— The Rev. Kenneth Leestma
	— Mr. John Van Eenenaam
<i>Members at Large</i>	— Mrs. George Befus
	— Mr. Nellis Wagner
	— Mrs. Harmon R. Wierenga

ELECTION OF MEMBERS TO THE BOARD OF WORLD MISSIONS

The Constitution of the Board of World Missions (Article III A.) says "the Board shall consist of 27 members to be nominated and elected to the Board

by the General Synod." Article III also lists other conditions governing the election of Board members.

At the close of General Synod 1967, 12 Board members will be continuing in terms lasting until 1968 and 1969. One new member must be elected to the unexpired term of the Rev. Leonard Wezeman who died on March 16, 1967. Another member must be elected to fill the unexpired term (1966-69) of the Rev. Gradus A. Aalberts whose resignation was accepted with regret by the Board on April 13, 1967.

SPECIAL EVENTS

1967

THE 50TH ANNIVERSARY — HONG KONG CHURCH

This year 1967 marks the 50th Anniversary of the establishment of the Hong Kong Council of the Church of Christ in China. Work was begun as the sixth district of the Kwangtung Synod of the Church in China.

THE 90TH ANNIVERSARY — MEIJI GAKUIN

Meiji Gakuin University, Tokyo, Japan, will be celebrating its 90th year of operation in November 1967.

Meiji Gakuin has been inseparably identified with the whole course of Christian education in Japan. Its story is of a "school with a conscience." Its beginnings go back to classes held in the homes of such people as Dr. and Mrs. James C. Hepburn, the Rev. Samuel R. Brown, Dr. B. D. Simmons and Mr. John C. Ballagh. A college, a theological school and a preparatory school were formed. Later these merged and became the nucleus of Meiji Gakuin, a Reformed-Presbyterian school. It was with the organization of the theological school that Meiji Gakuin is said to have had its start, in 1877. There has been a close tie between the Reformed Church and Meiji Gakuin from the time of the school's inception.

THE 100TH ANNIVERSARY — SAMUEL M. ZWEMER

April 12, 1967 marked the centenary of Samuel M. Zwemer, "the apostle to Islam." As church historian Kenneth S. Latourette has said, "No one through all the centuries of Christian missions to Muslims has deserved better this designation." When his mother placed him in his cradle at birth, she prayed that he would become a missionary.

He was born in a manse in Vriesland, Michigan, the thirteenth of fifteen

children. From his senior year at Hope College he became an ardent supporter of the missionary movement. He inspired others to become missionaries and to take on missionary support; he visited seminaries other than his own New Brunswick and was co-founder of the Arabian Mission of the Reformed Church.

He learned Arabic, preached and wrote in it and preached in English the length and breadth of his own country on the needs of the Muslims. He wrote books (50 altogether), articles, founded the magazine *The Moslem World* of which he was editor for 35 years, taught at Princeton Theological Seminary and retired in 1937; the same year he wrote the forceful article, "Life Begins at Seventy." He kept on writing and delivering passionate addresses until his death, just before his 85th birthday on April 2, 1952.

FINANCING THE WORLD MISSION

An annual financial report should do two things. It should show the financial status of an organization for a specific period of time. In this case it will be for the year 1966. Secondly, it should provide a broader perspective within which it may be possible to indicate certain trends. In this report we will be limited by space to a four-year period, ending December 31, 1966.

For the second year the four program boards will be using identical terminology and principles in recording of certain expenses. The basic breakdown of expenses is as follows:

Program:

- Support of Missionaries
- Share in Programs
- Development of Personnel
- Promotion and Cooperation with the Local Churches
- Administration

The uniformity among the four boards has been developed for the expenses entitled *Promotion and Cooperation with the Local Churches* and *Administration*. However, absolute uniformity in the program expenses will not be possible because of distinct differences in the programs themselves.

The overwhelming fact of the year 1966 is that the Board received less income than was anticipated and thus incurred a deficit of \$119,184.00. This overexpenditure was substantially reduced by the receipt of \$110,314.00 in special credits (unusual return of funds or sale of overseas property that does not occur each year). The Board was thus permitted to end the year with a net decrease in the general fund balance—unrestricted of \$8,871.00. A more detailed report follows on the next page:

INCOME:		1966
General Synod Benevolences		\$1,578,728.91
Other		168,194.98
Total Income		<u>\$1,746,923.89</u>

EXPENSES:

Program:	
Support of Missionaries	\$ 915,296.59
Share in Programs	546,793.41
Development of Personnel	19,048.42
	<u>\$1,481,138.42</u>
Promotion and Cooperation with the	
Local Churches	85,975.17
Administrative	298,994.61
Total Expenses	<u>\$1,866,108.20</u>

EXCESS OF EXPENSES

OVER INCOME FOR THE YEAR	\$(119,184.31)
SPECIAL CREDITS	<u>110,313.65</u>

NET DECREASE IN GENERAL FUND

BALANCE — UNRESTRICTED	<u>\$ (8,870.66)</u>
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The financial results for any given year are always more meaningful when compared to the financial results of prior years. For this reason, the following comparative summary of Income and Expenses is listed in even thousands of dollars with deficits in parenthesis:

INCOME	<u>1963</u>	<u>1964</u>	<u>1965</u>	<u>1966</u>
General Synod Benevolences	\$ 1,440M	\$ 1,514M	\$ 1,576M	\$ 1,579M
Other	122M	124M	177M	168M
	<u>\$ 1,562M</u>	<u>\$ 1,638M</u>	<u>\$ 1,753M</u>	<u>\$ 1,747M</u>
EXPENSES	<u>1,725M</u>	<u>1,835M</u>	<u>1,748M</u>	<u>1,866M</u>
RESULTS FOR THE YEAR	<u>\$ (163)M</u>	<u>\$ (197)M</u>	<u>\$ 5M</u>	<u>\$ (119)M</u>
SPECIAL CREDITS	<u>47M</u>	<u>130M</u>	<u>55M</u>	<u>110M</u>
NET INCREASE/(DECREASE) IN THE GENERAL FUND				
BALANCE-UNRESTRICTED	<u>\$ (116)M</u>	<u>\$ (67)M</u>	<u>\$ 60M</u>	<u>\$ (9)M</u>

The above comparison reveals that for the four-year period ending December 31, 1966, there has been an overall net decrease in the general fund balance —unrestricted of (\$132,000.00). Further details of the comparative summary are available on the final page of this report.

In 1966, for the first time in the history of the Stewardship Council, the total RCA General Synod Benevolence Income is less than that received in the previous year. The decrease in the total giving has reflected itself in a leveling off of Board Income received from General Synod Benevolences. (The increase of less than \$3,000.00 is approximately 2/10 of 1%). This is after two years (1964, 1965) in which Board Income from General Synod Benevolences had increased and two years (1962, 1963) in which it experienced a leveling off. Income from General Synod Benevolences is essentially money that comes from living members of the Reformed Church in America through offerings.

In 1966 there was a decrease in Other Income of \$9,000.00 from that of 1965. The decrease can be directly attributed to a reduction in income from unrestricted and restricted legacies and Church World Service of \$30,000.00 offset by an increase in investment and miscellaneous income of \$21,000.00. Other Income is essentially money that comes from investments, legacies and fees.

Altogether there was \$6,000.00 less in Income received in 1966 than in 1965.

As can be seen from the comparison on the adjacent page, Expenses in 1966 were increased by \$118,000.00 over 1965, but only \$31,000.00 if compared with 1964. The Board expected to return to the 1964 expense level due to the particular savings in the 1965 expenses that were not expected to be repeated. The increases were in the areas of Share in Programs, Promotion and Cooperation with the Local Churches and Administrative. These are approximately the same areas to which the 1965 savings were attributed.

As always, the Board invites and encourages questions and comments concerning its financial statements and will be pleased to supply additional information upon request.

REFORMED CHURCH IN AMERICA
BOARD OF WORLD MISSIONS

Auditors' Certificate

To the Board of World Missions of
the Reformed Church in America:

We have examined the books of account of the BOARD OF WORLD MISSIONS of the REFORMED CHURCH IN AMERICA for the year ended December 31, 1966 and have prepared therefrom the following statements:

- Exhibit I — Statement of General Fund Income and Expenses
for the year ended December 31, 1966
- Exhibit II — Balance Sheet, December 31, 1966
- Exhibit III — Statement of General Fund for the year ended
December 31, 1966
- Exhibit IV — Statement of Endowment and Trust Funds
for the year ended December 31, 1966
- Schedule 1 — Statement of Program Expenses — Summary,
for the year ended December 31, 1966
- Schedule 2 — Statement of Expenses for Promotion and Cooperation
with the Local Churches for the year ended
December 31, 1966
- Schedule 3 — Statement of Administrative Expenses for the year
ended December 31, 1966

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 each circumstance.

In our opinion, the accompanying Statement of Income and Expenses and Balance Sheet present fairly the operating results of the BOARD OF WORLD MISSIONS of the REFORMED CHURCH IN AMERICA for the year ended December 31, 1966, as well as its financial position as at the same closing date. They were prepared in conformity with generally accepted accounting principles applied on a basis consistent with that of the preceding year.

LAMBRIDES — LAMBRIDES
Certified Public Accountants

New York, N. Y. 10036
April 11, 1967

REFORMED CHURCH IN AMERICA

Board of World Missions

STATEMENT OF INCOME AND EXPENSES

For the Year Ended DECEMBER 31, 1966

	<u>Operating</u>	<u>Capital</u>	<u>Total</u>
INCOME:			
General Synod Benevolences:			
Living Donors	\$1,437,091.19	\$ 67,817.07	\$1,504,908.26
Service Projects	—	36,370.97	36,370.97
February Emphasis	—	23,402.12	23,402.12
Youth Projects	11,331.07	2,716.49	14,047.56
	<u>\$1,448,422.26</u>	<u>\$ 130,306.65</u>	<u>\$1,578,728.91</u>
Other:			
Investments	\$ 82,894.28	\$ —	\$ 82,894.28
Unrestricted Legacies	36,177.12	—	36,177.12
Restricted Legacies	2,000.00	2,505.04	4,505.04
Church World Service	10,500.00	—	10,500.00
Miscellaneous	31,868.54	2,250.00	34,118.54
	<u>\$ 163,439.94</u>	<u>\$ 4,755.04</u>	<u>\$ 168,194.98</u>
Total Income	<u>\$1,611,862.20</u>	<u>\$ 135,061.69</u>	<u>\$1,746,923.89</u>
EXPENSES:			
Program: Schedule 1			
Support of Missionaries	\$ 888,636.59	\$ 26,660.00	\$ 915,296.59
Share in Programs	438,391.72	108,401.69	546,793.41
Development of Personnel	19,048.42	—	19,048.42
	<u>\$1,346,076.73</u>	<u>\$ 135,061.69</u>	<u>\$1,481,138.42</u>
Promotion and Cooperation with the			
Local Churches: Schedule 2	85,975.17	—	85,975.17
Administrative: Schedule 3	298,994.61	—	298,994.61
Total Expenses	<u>\$1,731,046.51</u>	<u>\$ 135,061.69</u>	<u>\$1,866,108.20</u>
EXCESS OF EXPENSES OVER INCOME			
FOR THE YEAR	<u>\$ 119,184.31</u>	<u>—</u>	<u>\$ 119,184.31</u>
SPECIAL CREDITS:			
From Sale of Property in Japan — Net			\$ 74,621.45
Refund of Reserve Fund Balance —			
Commission for Cooperation in the			
Upper Nile			28,336.38
Net Reserve of other Balances treated			
as Expenses in Prior Years			7,355.82
			<u>\$ 110,313.65</u>
NET DECREASE IN GENERAL FUND BALANCE			
UNRESTRICTED (Exhibit III)			<u>\$ (8,870.66)</u>

REFORMED CHURCH IN AMERICA
Board of World Missions

BALANCE SHEET

EXHIBIT II

DECEMBER 31, 1966

A S S E T S

GENERAL FUND:

Cash	\$ 46,857.70
1966 General Synod Benevolence Income In Transit	402,290.35
Advances to Overseas Treasurers	111,754.45
Miscellaneous Receivables from Mission- aries and Others	36,061.33
Investments held by Endowment and Trust Funds	954,622.50
Other Assets	<u>28,916.00</u>
Total Assets — General Fund	\$1,580,502.33

ENDOWMENT AND TRUST FUNDS:

Cash		\$ 28,082.94
Investments at Cost:		
Bonds (Market value \$1,777,304.23)	\$1,809,466.74	
Stocks (Market value \$1,782,214.25)	1,104,101.13	
Mortgages	98,657.85	
Notes Receivable:		
R.C.A. Extension Foundation, Inc.	30,950.00	
R.C.A. Stewardship Council	23,700.00	
	<u>\$3,066,875.72</u>	
Less — General Fund Investments	954,622.50	<u>2,112,253.22</u>
Total Assets — Endowment and Trust Funds		<u>2,140,336.16</u>
TOTAL ASSETS		<u><u>\$3,720,838.49</u></u>

REFORMED CHURCH IN AMERICA

Board of World Missions

BALANCE SHEET

EXHIBIT II

DECEMBER 31, 1966

LIABILITIES AND FUND BALANCES

GENERAL FUND:

1966 Expenses Payable	\$ 69,457.34
Unexpended Commitments and Accruals	286,205.71
Unexpended Designated Non-Budget Gifts and Legacies	72,210.22
Deferred Income from Unrestricted Legacies	<u>375,280.35</u>
	\$ 803,153.62

General Fund Balance: Exhibit III

Interim Operating Reserve	\$ 530,350.00
Missionary Emergency Reserve	275,000.00
Unrestricted	<u>(28,001.29)</u>
	<u>777,348.71</u>

Total Liabilities and Fund Balance —

General Fund	\$1,580,502.33
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ENDOWMENT AND TRUST FUNDS: Exhibit IV

General Endowment Fund	\$1,057,611.72
Specific Endowment Funds — Principal	582,112.96
— Accumulated Interest	160,950.82
Trust Funds — Principal	292,238.11
— Accumulated Interest	<u>47,422.55</u>

Total Fund Balances —

Endowment and Trust Funds	<u>2,140,336.16</u>
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TOTAL LIABILITIES AND FUND BALANCES

\$3,720,838.49

REFORMED CHURCH IN AMERICA
Board of World Missions

STATEMENT OF CHANGES IN GENERAL FUND BALANCE

For the Year Ended DECEMBER 31, 1966

INTERIM OPERATING RESERVE:

Balance, January 1, 1966	\$ 520,750.00	
Transfer from General Fund Balance — Unrestricted, to bring the amount of this Reserve at 12/31/66 to 30% of the approved Operating Budget Expenses for 1967	9,600.00	
Balance, December 31, 1966		\$ 530,350.00

MISSIONARY EMERGENCY RESERVE:

Balance, January 1 and December 31, 1966	275,000.00
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UNRESTRICTED:

Balance, January 1, 1966	\$ (9,530.63)	
Transfer to the Interim Operating Reserve — above	(9,600.00)	
Net decrease in the General Fund Balance — Unrestricted, Exhibit I	(8,870.66)	
Balance (Deficit), December 31, 1966		(28,001.29)

GENERAL FUND BALANCE, December 31, 1966 —

Exhibit II	<u>\$ 777,348.71</u>
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REFORMED CHURCH IN AMERICA

Board of World Missions

STATEMENT OF CHANGES IN ENDOWMENT AND TRUST FUNDS BALANCES

For the Year Ended DECEMBER 31, 1966

GENERAL ENDOWMENT FUND:

	Principal		
	Basic	Net Gain	Total
Balance, January 1, 1966	\$ 773,846.73	\$ 277,632.55	\$1,051,479.28
Net Gain on Sales of Investments	—	6,132.44	6,132.44
Balance, December 31, 1966 —			
Exhibit II	<u>\$ 773,846.73</u>	<u>\$ 283,764.99</u>	<u>\$1,057,611.72</u>

SPECIFIC ENDOWMENT FUNDS:

	Principal			Accumulated Income
	Basic	Net Gain	Total	
Balance, January 1, 1966	\$387,834.63	\$189,611.67	\$577,446.30	\$146,258.78
Net Income during Year	—	—	—	30,265.42
Net Gain on Sales of Investments	—	4,166.66	4,166.66	—
Principal Amount received for Arabian Mission	500.00	—	500.00	—
Disbursements during the year	—	—	—	(15,573.38)
Balance, December 31, 1966 —				
Exhibit II	<u>\$388,334.63</u>	<u>\$193,778.33</u>	<u>\$582,112.96</u>	<u>\$160,950.82</u>

TRUST FUNDS:

	Principal			Accumulated Income
	Basic	Net Gain	Total	
Balance, January 1, 1966	\$239,044.19	\$ 13,489.22	\$252,533.41	\$ 36,990.40
Net Income during Year	—	—	—	10,432.15
Net Gain on Sales of Investments	—	338.27	338.27	—
Principal Amounts Received:				
Arabian Pensions	3,157.89	—	3,157.89	—
Mason Olcott	1,000.00	—	1,000.00	—
Minnie Taylor	1,517.21	—	1,517.21	—
Lavina Honegger	22,529.45	—	22,529.45	—
Jalil Amso	9,622.97	—	9,622.97	—
W. R. Angus	1,728.80	—	1,728.80	—
Net Change in Escrow balances	(189.89)	—	(189.89)	—
Balance, December 31, 1966 —				
Exhibit II	<u>\$278,410.62</u>	<u>\$13,827.49</u>	<u>\$292,238.11</u>	<u>\$ 47,422.55</u>

REFORMED CHURCH IN AMERICA
Board of World Missions
COMPARATIVE STATEMENT OF PROGRAM EXPENSES — SUMMARY

SCHEDULE 1

For the Year Ended DECEMBER 31, 1966

SUPPORT OF MISSIONARIES:

	<i>Africa</i>	<i>Arabia</i>	<i>Hong Kong</i>	<i>India</i>	<i>Iraq</i>	<i>Japan</i>	<i>Philippines</i>	<i>Singapore</i>	<i>Taiwan</i>	<i>All Other</i>	<i>Total</i>
Operating	\$51,936	\$309,245	\$22,280	\$111,999	\$36,713	\$194,123	\$55,245	\$9,542	\$78,682	\$18,872	\$888,637
Capital	—	15,000	—	1,660	—	—	—	—	—	10,000	26,660
Sub-Total	\$51,936	\$324,245	\$22,280	\$113,659	\$36,713	\$194,123	\$55,245	\$9,542	\$78,682	\$28,872	\$915,297

SHARE IN PROGRAMS:

Operating	\$17,337	\$53,454	\$14,243	\$129,704	\$33,737	\$76,896	\$12,380	\$468	\$20,153	\$80,020	\$438,392
Capital	3,000	31,910	11,592	18,943	2,500	20,199	5,000	—	9,457	5,800	108,401
Sub-Total	\$20,337	\$85,364	\$25,835	\$148,647	\$36,237	\$97,095	\$17,380	\$468	\$29,610	\$85,820	\$546,793

DEVELOPMENT OF PERSONNEL:

Operating	\$327	\$9,068	—	—	—	—	—	\$1,917	\$3,036	\$4,700	\$19,048
Capital	—	—	—	—	—	—	—	—	—	—	—
Sub-Total	\$327	\$9,068	—	—	—	—	—	\$1,917	\$3,036	\$4,700	\$19,048
TOTAL — Exhibit I	\$72,600	\$418,677	\$48,115	\$262,306	\$72,950	\$291,218	\$72,625	\$11,927	\$111,328	\$119,392	\$1,481,138

Board of World Missions

SCHEDULE OF EXPENSES FOR PROMOTION
AND COOPERATION WITH THE LOCAL CHURCHES

For the Year Ended DECEMBER 31, 1966

Annual Report	\$ 2,807
Church Herald	5,187
Literature and Publications	17,180
Postage and Mailing Services	1,905
Visual Aids	3,281
Travel and Related Costs:	
Missionary	14,452
Other Non-Staff	2,167
Cooperative Services, R.C.A.:	
Stewardship Council	29,993
DAVARCA	6,000
Miscellaneous:	
Commission for Missionary Education, NCC	1,000
Education for Mission	2,003
TOTAL — Exhibit I	<u>\$ 85,975</u>

SCHEDULE 3

SCHEDULE OF ADMINISTRATIVE EXPENSES

For the Year Ended DECEMBER 31, 1966

Salaries:

Executive Staff:			
	<i>Salary</i>	<i>Housing Allowance</i>	
Edwin M. Luidens, General Secretary	\$ 9,500	\$ 3,000	
John E. Buteyn, Executive Secretary	8,500	3,000	
James P. Ebbers, Executive Secretary	8,500	3,000	
J. Robert R. Harrison, Treasurer	7,500	2,500	
Ruth E. Joldersma, Executive Secretary	8,500	3,000	
James J. Thomas, Executive Secretary	8,500	3,000	
	<u>\$51,000</u>	<u>\$17,500</u>	\$ 68,500
Other Staff Salaries			101,033
Employee Benefits for Staff			18,398
Pensions to Retired Staff			2,784
Travel and Related Costs:			
Staff			23,694
Board Members and Others			9,972
Office Rent			18,838
Office Maintenance			1,698
Office Equipment — Purchases			5,473
— Maintenance			1,941
Office Supplies			6,176
Mimeograph and Printing			3,805
Postage and Mailing Services			3,637
Telephone and Telegraph			8,232
Banking and Investment Services			1,901
Audit and Legal Services			4,119
Insurance			1,563
Actuarial Service			1,375
Cooperative Services, R.C.A. — Central Services			14,688
— General Synod Archives			200
Miscellaneous			968
TOTAL — Exhibit I			<u>\$298,995</u>

REFORMED CHURCH IN AMERICA

Board of World Missions

COMPARATIVE STATEMENT OF INCOME AND EXPENSES

For the Year Ended DECEMBER 31, 1966

	OPERATING			CAPITAL			COMBINED TOTAL					
	1963	1964	1965	1966	1963	1964	1965	1966	1963	1964	1965	1966
INCOME												
General Synod Benevolences	\$1,341,784	\$1,422,366	\$1,469,096	\$1,448,422	\$ 98,444	\$ 91,808	\$ 107,078	\$ 130,307	\$1,440,228	\$1,514,174	\$1,576,174	\$1,578,729
Other	83,332	122,961	154,361	163,440	37,978	1,541	21,984	4,755	121,510	124,302	176,545	168,195
Total Income	\$1,425,116	\$1,545,327	\$1,623,657	\$1,611,862	\$136,422	\$93,149	\$129,062	\$135,062	\$1,561,738	\$1,638,476	\$1,752,719	\$1,746,924
EXPENSES												
Program:												
Support of Missionaries	\$ 804,935	\$ 906,390	\$ 849,751	\$ 888,637	\$ 46,139	\$ 66,694	\$ 69,363	\$ 26,660	\$ 851,074	\$ 973,084	\$ 919,114	\$ 915,297
Share in Programs	362,630	413,832	388,328	448,392	142,155	70,132	58,732	98,402	504,785	483,964	447,080	546,793
Development of Personnel	71,229	36,479	35,135	19,048	—	—	—	—	71,229	36,479	35,135	19,048
	\$1,238,794	\$1,356,701	\$1,273,214	\$1,356,077	\$188,294	\$136,826	\$128,115	\$125,062	\$1,427,088	\$1,493,527	\$1,401,329	\$1,481,138
Promotion and Cooperation with the local Churches.....	67,663	73,849	69,449	81,975	—	—	—	—	67,663	73,849	69,449	85,975
Administrative	230,172	263,137	277,124	298,994	—	4,943	—	—	230,172	268,080	277,124	298,995
Total Expenses	\$1,536,629	\$1,693,687	\$1,619,787	\$1,741,046	\$188,294	\$141,769	\$128,115	\$125,062	\$1,724,923	\$1,835,456	\$1,747,902	\$1,866,108
RESULT FOR THE YEAR.....	\$(111,313)	\$(148,360)	\$ 3,870	\$(129,184)	\$(51,872)	\$(48,620)	\$ 947	\$10,000	\$(163,185)	\$(196,980)	\$ 4,817	\$(119,184)
SPECIAL CREDITS									47,285	130,480	55,551	110,313
NET INCREASE/(DECREASE) IN THE GENERAL FUND BALANCE - UNRESTRICTED									\$(115,900)	\$(66,500)	\$ 60,368	\$(8,871)



REFORMED CHURCH IN AMERICA
BOARD OF WORLD MISSIONS
475 RIVERSIDE DRIVE
NEW YORK, NEW YORK 10027

6/67/51