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136th Annual Report of the Board of World Missions

Reformed Church in America

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The Board of World Missions

respectfully presents its
One Hundred and Thirty-Sixth Annual Report
to the General Synod of the Reformed Church in America

Officers of the Board of World Missions:
Clarence H. Linder
President
Rev. Arie R. Brouwer
1st Vice President
Rev. Warren G. Martens
2nd Vice President
Rev. Donald R. Baird
Recording Secretary
"O God, Whose matchless power is ever new and ever young, Who didst create all things by Thy Word and art redeeming them through the Incarnation, Passion and Resurrection of Thy Son, pour out Thy Spirit upon Thy Church, that with renewed faith, vision and obedience we may the more joyfully testify to Thy new creation in Christ, more selflessly serve Thy new order amidst the old, and more hopefully await the new heavens and the new earth of Thy promise, through the same Jesus Christ, our Lord and Saviour. Amen."

(From the preparatory booklet for the Fourth Assembly of the World Council of Churches which will be meeting in Uppsala, Sweden, July 4 to 20, 1968.)
for the sake of the world. "Therefore, if anyone is in Christ, he is a new creation; the old has passed away, behold, the new has come." (II. Corinthians 5:17) In these words, the Apostle has captured the essence of the Christian faith. The writer of the book of Revelation was even more comprehensive. "Behold, I make all things new." (21:5)

It is with gratitude for God's revealed purpose to provide a new creation in the life of persons as well as structures that the Board presents this 136th Annual Report.

There is a consciousness of history as this report is presented to the General Synod and the church. The Board was instrumental in initiating recommendations for change in the structure of the Reformed Church in America. It has been consistent in its encouragement in the reorganization process spanning several years. In the fall of 1968 the Board will be merged into one Reformed Church corporation along with the Board of North American Missions, the Board of Education and the Stewardship Council. As this time of transition is faced, the Board, as a single entity, respectfully submits to the Reformed Church its legacy of achievement as well as its challenge for the continuation of an aggressive commitment to the missionary task in all of life and throughout all the world.

Before looking to the future, it is appropriate to look back with gratitude and appreciation for the way in which our God has led us in the past.

Perspective . . .

The world mission program of the Reformed Church in America began as a cooperative venture. The first missionaries from the Reformed
Church in America went overseas under the auspices of the American Board of Commissioners for Foreign Missions. An independent organization called The United Missionary Society was also formed during the same period by Presbyterian and Reformed Church ministers. The society later merged with the American Board. In 1832 a committee was appointed by the General Synod to develop the interest of the RCA constituency in world mission work.

The Reformed Church’s relationship with the American Board continued from 1832 to 1857. During this period work was begun in Borneo and China, and the work begun earlier in India was continued. In 1857, after several years of consideration by the General Synod, the relationship with the American Board was severed and the Board of Foreign Missions of the Reformed Church in America was organized. Missionaries were sent to Japan in 1849. The Arabian Mission was begun in 1889 and continues today in Bahrain, Kuwait, and Muscat, Oman.

In 1875 the Woman’s Board of Foreign Missions was organized, with the special project of “aiding Synod’s Board in work among women and children.” In 1946 the General Synod approved the recommendation of the two Boards for a merger into one Board of Foreign Missions.

In 1924 the Board related to the United Mission in Mesopotamia (now the United Mission in Iraq).

The closing of China in 1949 led the Board to relate missionaries to work in Taiwan, Hong Kong, the Philippines and Malaysia. In Ethiopia, missionaries who were expelled from the South Sudan during the years 1962 to 1964 are now engaged in a joint mission enterprise, first initiated in 1920 by the United Presbyterian Church in the U.S.A.

In the course of more than 150 years of world mission activity, the Board, staff and missionaries have been pioneers in cooperative endeavor and in the development of overseas churches.
IN PARTNERSHIP WITH
THE CHURCH OF SOUTH INDIA —
HOW THE WORK BEGAN . . . HOW IT CONTINUES —

In 1819 medical missionary John Scudder left America for Ceylon where he and his family spent 20 years. Proceeding then to Madras, India, his family worked under the American Board of Commissioners for Foreign Missions until 1853 when three sons (Henry, William and Joseph—all ordained ministers) established the Arcot Mission in the northern part of Madras State. Medical attention was given to people who needed it. People were taught to read. They were fed when hungry. To do these things, institutions were founded — hospitals, schools and churches, seminaries and agricultural and industrial schools.

Today, in the BWM's relationships with the Church of South India an emphasis on self-appraisal 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. Through self-study, the CSI is discovering that many new ways of witnessing have been neglected and must be employed. Effect: a stronger and closer relationship because the goal is that the members of the partnership will be engaged as fully as their capacities permit in the common task of more effective Christian witness.

The CSI has created an atmosphere in which related churches have an unusual opportunity for work in India. They have the prerogative of initiative, the assurance that their initiatives will be welcomed and that, so long as they are realistic, they will receive thoughtful and prayerful consideration.

RELATED IN MISSION —

In partnership with: The Church of South India, formed originally in 1947. The present CSI effort to develop joint action for mission as the chief means for bringing about Christian self-renewal and substantial advance in building God's Kingdom dates back to September 1961. Several earlier attempts were made to achieve integration but they were unavailing.

Related churches in mission: Presbyterian Church of Australia; Anglican Churches of Australia, New Zealand and the United Kingdom; British Methodist Church; English Congregational Church; Presbyterian Church of Scotland; Basel Mission; United Church of Christ (the only other American Church related to CSI).

WHERE THE REFORMED CHURCH IS AT WORK —

In southern India: Madanapalle, Kodaikanal, Ranipet, Katpadi, Vellore, Anantapur, Palmaner, Chittoor, Bangalore. Areas in Madras and Andhra States.
IN PARTNERSHIP WITH
THE UNITED CHURCH OF CHRIST IN JAPAN

HOW THE WORK BEGAN . . . HOW IT CONTINUES —

The Reformed Church mission in Japan dates back to 1859 when missionaries Rev. S. R. Brown and Rev. G. F. Verbeck went to Yokohama and Nagasaki respectively. Two years later the Rev. Mr. and Mrs. I. H. Ballagh arrived. To them can be credited the formation of the first Christian Church. Reformed Church missionaries, together with Presbyterian missionaries, founded Meiji Gakuin, a Christian University in Tokyo which celebrated its 90th anniversary in 1967. The first Japanese girls’ school was of Reformed Church origin.

Almost from the beginning a pattern of united Christian witness developed. Today, the Kyodan is a powerful force in Japan. Its membership includes nearly half of all Protestant Christians. It is a responsible, mature church. New patterns of Christian work are being found to provide a spiritual force to help bring cohesiveness and stability into an urbanized-industrialized society.

New efforts in evangelism mark the program of the Kyodan. And because the evangelization of the nation is the primary responsibility of the church called to serve within it, the Reformed Church in America is being asked to help in the fulfilling of the church’s task.

RELATED IN MISSION —

In partnership with: United Church of Christ in Japan (the Kyodan). Formed during World War II, it united all major Protestant groups in one federation. Reorganized after the war, the Kyodan is a member, like the RCA, of the World Alliance of Reformed Churches. Membership numbers about 250,000.

Related churches in mission: The Reformed Church (along with seven other North American denominations) cooperates with the Kyodan through an Interboard Committee. The related denominations are: Disciples of Christ, Evangelical United Brethren, Methodist Church, United Church of Canada, United Church of Christ USA, United Presbyterian USA and Presbyterian Church US.

WHERE THE REFORMED CHURCH IS AT WORK —

Thirty-one Reformed Church missionaries are at work in important centers throughout Japan — Tokyo, Kobe, Osaka, Nagasaki, Saga, Kumamoto, Fukuoka, Tsuyazaki, Shimonoseki, Otaru, Asahigawa, Tomakomai. Their work assignments are made through the Council of Cooperation, a body made up of both Japanese Church leaders and missionaries. These missionaries are engaged in evangelism: pioneer, mass media, industrial and rural. Some teach at secondary schools and at the university and seminary levels. A few share responsibilities with Japanese nationals for administration in Christian schools and church programs.

The Arabian Mission

HOW THE WORK BEGAN . . . HOW IT CONTINUES

Amid open hostility in a forbidding area, the Arabian Mission was founded in 1889 by Rev. Samuel M. Zwemer and Rev. James Cantine. From the beginning,
JAPAN: A light moment for students at Ferris Girls' School, Yokohama.
medicine was the most successful method of gaining entrance into the lives
of the people. The spectacular development of Government medicine in Kuwait
has no doubt been inspired by the effective healing ministry of the Mission
Hospital.

Efforts continue in seeking to discover new avenues for witness to the
Muslims. RCA-BWM has given priority to the task of building a program of
mission and evangelism in the region which is adapted to its history and culture.
It has also given priority to the task of training nationals of the region to take
positions of leadership in the churches and has given consideration to additional
ways in which the work and witness of the RCA in the region can be joined
with the similar efforts of others. Education plays an important role in Bahrain.

RELATED IN MISSION

The Near East Council of Churches has proved to be a valuable instrument
for achieving joint programming and consultation. An arrangement has been
made for exchange of missionaries with the United Presbyterian Church in the
U.S.A. Offers of personnel to assist in the medical, educational and evangelistic
work from the Danish Missionary Society and Scottish Presbyterian Church,
formerly active in Aden, present a prospect of new cooperative effort.

WHERE THE REFORMED CHURCH IS AT WORK—

RCA's Arabian Mission ministers to three countries situated on the East
Coast of the peninsula. These are: The Sheikhdoms of Kuwait and Bahrain and
the Sultanate of Oman (the twin cities of Muscat/Matrah).

WORKING THROUGH
THE UNITED MISSION IN IRAQ—

HOW THE WORK BEGAN . . . HOW IT CONTINUES—

Missionary work in Mesopotamia (now Iraq) goes back almost a century.
American Missions in Persia (now Iran) and Turkey witnessed and served in
Mosul and Baghdad at different times. Later, the Church Missionary Society of
England took over the field and developed successful work. During World War I
missionaries were scattered and the British Society withdrew, notifying the Pres­
byterians in Persia and the Arabian Mission of the Reformed Church in America.
In 1923 a joint committee was organized with these two groups and the Evangeli­
cal and Reformed Church. In April 1924 the United Mission in Mesopotamia
(now the United Mission in Iraq) was formed.

Under present conditions education is the primary means of witness for for­
eign missionaries. All of the missionaries are connected in some way with the
work of the schools in Basrah and Baghdad.

RELATED IN MISSION—

RCA-BWM works through the United Mission in Iraq, which is known in that
country as the Iraq Fellowship.

Related churches in mission: United Presbyterian Church in the U.S.A., the
United Church of Christ and the Presbyterian Church in the U.S.
WHERE THE REFORMED CHURCH IS AT WORK—

Basrah and Baghdad, secondary education. Renewed effort is under way for more effective outreach in literature and in ministering to college youth in Baghdad.

IN PARTNERSHIP WITH
THE PRESBYTERIAN CHURCH OF FORMOSA—
HOW THE WORK BEGAN . . . HOW IT CONTINUES—

In 1865 the Presbyterian Churches of England and Canada sent missionaries who laid the foundations for the Presbyterian Church of Formosa. After the second World War they were joined by missionaries of the RCA and other foreign missionaries. Rapid development in every respect has followed. The population of Taiwan has doubled. The percent of the population that is Christian has risen from 1% to 3% or possibly more.

Much of the most dramatic growth of the Presbyterian Church of Formosa, with which RCA personnel work, has been among the aboriginal people of the mountains. For years under Japanese rule (1894 to 1945) they had been denied the gospel. Estimates now are that about 75% of the mountain people are Christians.

Present goals of the Presbyterian Church of Formosa include a concentration on the needs and opportunities presented by the Christians of the mountain tribes: Christian education, development of lay leadership, establishment of secondary schools and development of agricultural methods.

RELATED IN MISSION—

In partnership with: The Presbyterian Church of Formosa. With about 180,000 members, this church is in its second century of Christian witness in Taiwan.


WHERE THE REFORMED CHURCH IS AT WORK—

Taipei, Taichung, Hualien, Tainan, Kaoshiung.

IN PARTNERSHIP WITH
THE HONG KONG COUNCIL OF THE CHURCH
OF CHRIST IN CHINA—

HOW THE WORK BEGAN . . . HOW IT CONTINUES—

With Communist conquest of the mainland of China, it was natural for the Reformed Church and its missionaries of the Amoy Mission (established in 1842) to take a vital interest in the welfare of Chinese refugees who fled to Hong Kong.

Presently, Reformed Church missionaries are participating in the carrying out of a Ten Year Development Plan adopted by the Hong Kong Council. The Plan, through which full self-support for its program will be assumed by the Council,
is concentrating on four objectives: evangelism, primary and secondary education, theological education and social welfare.

RELATED IN MISSION —

In partnership with: The Hong Kong Council of the Church of Christ in China. The Council has been a completely autonomous church body since 1957. Previously, Hong Kong had been one of ten districts in the Kwangtung Synod of the Church of Christ in China, a body established in 1927.

Related churches in mission: United Presbyterian Church in the U.S.A., Evangelical United Brethren Church, United Church of Christ in the U.S.A., United Church of Canada, Disciples of Christ and the Presbyterian Church of New Zealand.

WHERE THE REFORMED CHURCH IS AT WORK —

Hong Kong has become the haven of literally thousands of refugees from Communist China. A British Crown Colony, it is composed of the island of Hong Kong, the five square mile area of Kowloon and an additional 366 square miles known as the "New Territories."

IN PARTNERSHIP WITH
THE UNITED CHURCH OF CHRIST IN THE PHILIPPINES —

HOW THE WORK BEGAN . . . HOW IT CONTINUES —

RCA missionaries began work in the Philippines in 1950. They had become available from the Amoy Mission when the Communists occupied mainland China in 1949. At the invitation of the United Church of Christ in the Philippines, they went to work among the mainland Chinese who fled to the islands, joining expatriate Chinese there. (It is estimated that in the Philippines and in various other areas of Southeast Asia the Overseas Chinese, including refugees and earlier expatriates together, number between fifty and sixty million persons.)

In January 1964, RCA-BWM entered into full relationship with the United Church of Christ in the Philippines, with RCA missionaries working under its direction. RCA-BWM personnel through the United Church of Christ endeavor to witness to the total social situation of both Chinese and Filipinos. This is undertaken through their involvement in schools in Manila and Cebu, and in and through their leadership in congregations.

RELATED IN MISSION —

In partnership with: The United Church of Christ in the Philippines. Established in 1948 as an organic union of the Evangelical Church in the Philippines, the Philippine Methodist Church and the United Evangelical Church of the Philippines. About 140,000 Christians in 1,200 congregations.

Related churches in mission: Evangelical United Brethren Church, United Presbyterian Church, U.S.A., United Church of Christ in the U.S.A., Disciples of Christ.

WHERE THE REFORMED CHURCH IS AT WORK —

Manila, Quezon City, Cebu.
TAIWAN: Mobile medical clinic in action.
IN PARTNERSHIP WITH
THE MALAYSIA SYNOD OF THE CHINESE CHRISTIAN CHURCH —
HOW THE WORK BEGAN . . . HOW IT CONTINUES —

The Reformed Church's recent involvement in mission in Singapore began in 1954 when the Malaysia Synod asked for the services of Dr. and Mrs. Henry A. Poppen who had served in China since 1918. The request was granted and Dr. and Mrs. Poppen served in Singapore until 1962.

The Malaysia Synod of the Chinese Christian Church is itself a small but fully independent church. Membership numbers about 4,000, with some congregations situated in Singapore, in the State of Johore and scattered along the northeast coast of Malaysia. The vast majority of the membership and leadership of the church is drawn from China. It is a church mainly composed of first generation immigrant Chinese and Chinese-speaking people.

The Prinsep Street Presbyterian Church in Singapore, where an RCA couple is presently working, is developing a plan of outreach by which untouched thousands of people living in high-rise apartments around the church will be challenged in the name of Christ.

RELATED IN MISSION —

In partnership with: The Malaysia Synod of the Chinese Christian Church. A church-to-church relationship established in 1963 following nine years of work in mission under an informal arrangement.


WHERE THE REFORMED CHURCH IS AT WORK —

One RCA missionary couple is presently on special three-year assignment at the Prinsep Street Presbyterian Church in Singapore.

WORKING THROUGH
THE AMERICAN MISSION IN ETHIOPIA (UPUSA) —
HOW THE WORK BEGAN . . . HOW IT CONTINUES —

Reformed Church missionaries who were expelled from the South Sudan in the years 1962 to 1964 are now in active service in Ethiopia and the opportunities to pioneer continue. Through association with the program of the Commission on Ecumenical Mission and Relations, UPUSA, there is cooperative effort with diverse Christian bodies, ranging from the Coptic Orthodox Church to small independent churches and agencies.

Pioneer evangelism among the tribes of southwest Ethiopia, both on the dry plains and under the most primitive conditions in the rain forest, work among native refugees who have fled the South Sudan and hospital work mark the endeavors of Reformed Church personnel now in Ethiopia.

RELATED IN MISSION —

The Reformed Church provides personnel to work within the American Mission which is administered by the United Presbyterian Church in the USA.

WHERE THE REFORMED CHURCH IS AT WORK —

Addis Ababa, Godare River, Omo River, Mettu, Maji, Pokwo.
the dynamics of dialogue

"The mission of the church is to participate in God's mission. Our sense of urgency springs not from what we feel we must accomplish but from what God has done, is doing and will do. Christ has come. He will come again. Now is the day of salvation. Now is the time given for the gospel of the Kingdom to be made known to all men so that they may repent and believe."

"The church which God builds is one church. This oneness is, in fact, an integral part of its witness to the Kingdom. For in the Kingdom, God is seeking to unite all things in Christ. (Ephesians 1.9f). Since the church is inescapably a part of its own message, a fragmented church will stand in the way of its witness to the nature of the Kingdom. Ecumenicity is therefore an essential concomitant of mission. Mission is for the world; it will be realized only as the church lives for the world. In unity the church will be able to use the full diversity of Christ's gifts, transcend secular divisions, and begin to realize its own Catholicity."

"But the way to unity is not an easy one. It is blocked by innumerable barriers such as ethnic, cultural, confessional, denominational ties, as well as ancient fears and hostilities. It is cluttered with the remains of paternalism and colonialism. We must, therefore, continue our search for some way to relate to one another in openness and equality as brothers in Christ."

"Key factors in that search will be the acceptance of mission in the six continent sense, the correction and supplementing of bilateral relationships between 'older' and 'younger' churches, by setting them in

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wider context, and the development of church-to-church relationships, rather than mission board to church, with an accompanying development of such structures as will enable the most creative fulfillment of mutual responsibility in mission. Only through such mature and mutual relationships can the church be One, Holy, Catholic and Apostolic." (The above excerpts are from the Board’s statement on the Rationale for Mission.)

The Reformed Church in America has consistently contributed to the fulfillment of a stated purpose, i.e., “to develop or assist in the development of indigenous churches.” (BWM Constitution II.B.1) In all areas but the Middle East it is with these churches that we serve overseas as a partner in mission. (BWM Constitution II.B.2)

The goals, the setting of priorities, the development of strategy and the action which results, varies from one locale to another. It is to the leadership of the Christian Community in each place that the responsibility finally falls for determining the design. Partner churches and mission boards assist in research and action and contribute toward the fulfillment of mission through the assignment of personnel and resources.

The essential unity of purpose in cooperative mission overseas has led the Board of World Missions to be an active participant in the Division of Overseas Ministries of the National Council of Churches. Through the assignment of creative staff and board members, the Reformed Church in America has carried an influence in the DOM far out of proportion to its size. Committed to the fundamental New Testament imperatives, the role of the Division as defined supports the Board’s position as stated above.

“The Division of Overseas Ministries provides channels for U.S. churches to engage in cooperative study, planning and action, and to link themselves in mission with other churches around the world. Primary responsibility for mission should rest with the local church in each place; hence, also primary responsibility for selecting and framing goals. The main role of U.S. overseas ministries is to share thought and resources with these indigenous Christian communities in a partnership of growing vitality and relevance. (Such interchurch partnership, although basic, may not exhaust the responsibility of U.S. churches for ministry in any given overseas area.) It is recognized that the division may undertake certain service ministries which are distinct in intent and operation.” (Goals for Mission in the 1970's DOM/NCCC)

The participant churches in the DOM have as a fundamental procedural goal the maintenance of maximum flexibility and relevance to the emerging shape of God’s action in His world.
CONTEMPORARY STATEMENT ON RATIONALE FOR MISSION

The revolutionary nature of our time demands flexibility and mobility. At the same time, however, those involved in sensing changing needs must have on the one hand a firm foundation for the development of goals, strategy and action and, on the other hand, a framework for developing criteria by which the action is evaluated. There are times in which Christians can simply respond, knowing intuitively that a particular kind of action is right. There are other times in which we must draw apart and honestly question the traditional assumptions about the way in which we do our task. It is in this balanced interchange between inquiry and action that the possibilities of the greatest freedom and the maximum effectiveness are revealed.

The need for a contemporary statement on the Rationale of Mission motivated the Board to authorize the drafting of such a statement. The committee chosen to draft it was representative of the parish and academic life of the denomination.

Chaired by the Rev. Arie R. Brouwer, Vice President of the Board, and including the Rev. Isaac Rottenberg, the Rev. Howard G. Hageman, and Mr. Arthur Jentz, the committee recognized that such a statement could not be solely BWM-oriented. It would have to ignore the administrative lines between Boards and focus on the church which we confess to be One, Holy and Apostolic. Drafts of the document received careful consideration by representatives of other Boards, by the Theological Commission, by key pastors and laymen, by staff members of ecumenical agencies and by leaders of overseas churches which are our partners in mission.

The full statement was approved at the May 8 meeting of the Board and will be shared with the whole church as a resource for study and action.

* * *

The “Dynamics of Dialogue” described here do not lead the American churchman to a sense that “we accomplish something,” or that “we accomplish something properly,” or that “we showed them.”

Instead, they teach us the experience of humility before God as we look for what He is doing, humility before our fellow Christians as we listen to what God is saying to them, and to a cultural humility in the presence of those who may do things in a way different from our own.

The “Dynamics of Dialogue” can be as Christian “mission” centered as the dynamics of action.
INDIA: Receiving communion in a traditional "leaf cup".

At a maternity and child welfare center, Palmaner.
SHARING OF STRATEGY

Each church with which the Board of World Missions is in partnership in mission sets its goal and objectives on the basis of the needs of its society, the world’s needs, and in harmony with the will of God. These goals and objectives in each place do reflect the insights, concerns, and goals of their partner churches of which the Reformed Church in America is one.

How is the BWM-RCA participating in the achieving of these goals?

india

Several years before completing its second decade as a united church, the Church of South India made a careful survey to re-evaluate its life and witness as a united church.

Realizing that the needs of India and the world were urgent in their range and complexity and that Indian Christians faced new and unique challenges and opportunities, this church sought to renew its sense of mission and strengthen its evangelistic outreach.

A courageous restatement of goals and recommendations was compiled in the Renewal and Advance report of 1964. Many of these goals remain to be implemented, but the two Dioceses, Madras and Rayalaseema, with which the RCA-BWM has special relationships, have made earnest effort to carry out a number of the basic recommendations of Renewal and Advance.

The Madras Diocese reviewed the goals for the next several years at a special meeting of the Diocesan Executive Committee in January 1968. Representatives of the Mission Boards in partnership with the Madras Diocese were also present at this meeting and thus there was joint planning on goals for the next two to three years. Concerning on-going work, priorities were established as follows: 1) Youth work, 2) New evangelism, 3) Industrial mission, 4) Literature, and 5) Social work. The priorities reflected not only the urgency of the types of work but also the relative neglect of them in the recent past. At the same time, programs were accepted for a more systematic training of Indian leadership in various branches of the church’s work.

In statements received only recently from both Bishop Newbigin of the Madras Diocese and Bishop Sundaresan of the Rayalaseema Diocese, the church’s efforts to implement Renewal and Advance in its life, work and witness have been re-emphasized.
Today, the Church of South India evidences a continuing and a growing recognition of the need for re-evaluation and renewal. A medical survey of all Protestant church and mission hospitals was completed in 1967 pointing the way to more effective medical service and affecting the budgeting thereof. CSI is among agencies studying the program of 125 Christian colleges, both Protestant and Catholic in India. Grants for secondary education in the Madras Diocese 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. The Diocese has surveyed all villages within its boundaries and hopes to launch a new program of outreach to several hundred untouched villages. A grant for training pastors for such new evangelism is included in the 1969 Asking. Planning has been under way for a study of agricultural needs and opportunities in Tamil-speaking Dioceses to help meet India's critical need for increased food production. The Rayalaseema Diocese continues to focus on the poverty and food shortages which are most acute in this area. The Diocese is also studying more effective ministries to village youth and to Christian youth at government universities.

“Japan

FROM MASAHISA SUZUKI, MODERATOR, The United Church of Christ in Japan — The Kyodan wishes to take the opportunity to introduce to you our projected theme for the next few years. This is not an official document of the Kyodan but it has been prepared by the Kyodan officers:

Our Church Tomorrow

There is little question but that the United Church of Christ in Japan has come to a turning point. If we can think of the Kyodan as a ship we can see that the immediate postwar years were the laying of the keel, the next few years added the superstructure and with Asu No Kyodan (Our Church Tomorrow) the sail is hoisted, we have a point of departure, the course is set, and we have announced a designated port.

For 20 some years the Kyodan, as a church in a vanquished country, has had a very difficult role to play. It had to gather its forces together and attempt to unite them for progress; it faced the task of building and rebuilding physical facilities for worship and education; it has been and is staggered by the overwhelming task of presenting the Gospel in a society that is constantly changing; at the same time the Kyodan has had the unique experience of cooperating with the Boards of Missions
of eight major denominations in the U.S.A. and Canada, through the structure of the Interboard Committee and Council of Cooperation.

These 20 years of cooperation with the western churches has brought many joys but at the same time there have been some sorrows. Differences in language and culture; differences in methods and goals; differences in interpretation of religious, social and political issues have led to some misunderstandings but as is often the case, from these differences in opinions have come some important and very basic discussion and decisions, the kind that must constantly come forth if effective cooperation is going to be achieved.

However, this is the past—we are looking forward to OUR CHURCH TOMORROW and to our future relationship with IBC and its member churches. First, we of the Kyodan want to express our warmest gratitude to you, our friends of the West. You remembered us when we needed to be remembered and it is deeply appreciated. We pray that this relationship may continue and deepen in the future. We earnestly seek that our cooperation will produce in Japan that for which we have both prayed—A Church in and of its Culture.

We hasten to bring you a brief explanation of Asu No Kyodan (Our Church-Tomorrow) and its three-pronged plan.

I. First, we look at Jiritsu—Self-hood.

The Japanese word Jiritsu means “stand on your own feet”; it does not mean “stand alone.” There is such a difference in these two principles and yet they are so often mistaken for each other. Our use of this word simply means that we, as a church, want as far as we are able to support ourselves. The economy of our country has risen rapidly and we of the church would be poor stewards if we continued to ignore our own resources and depended continually upon outside help.

Jiritsu is to us a moral obligation. This is something we must do for our own integrity. It has never been the nature of the Japanese to rely on others for that which we should provide for ourselves. Therefore, this compelling force within us must be answered or we cannot as a church raise our heads and proclaim the Word in our own country, let alone in the uttermost parts of the earth.

As we look at our world we can see many areas that are more needy than Japan. We not only want the western churches to contribute more of their funds to these countries but as we receive less we at the same time want to be allowed to share our resources in this world-wide venture. Our self-hood is aimed not only to help Japan but that through “joint action” we can cooperate with IBC in propagating the Gospel world-wide.

II. Let us move to Sogo—Consolidation.
Our history is only 25 years long. We are an amalgamation of more than 30 different church bodies. We come together with different theological concepts, different methods of evangelism, different systems of church government. To think that in a mere 25 years we would have one system emerge as a working coordinated church government is wishful thinking.

To add to the problem some groups have left the Kyodan, and others have been added. All of this has complicated the problem of building a unified program.

There needs to be a strengthening of the local church, of the sub-districts, of the districts, and of the Kyodan Headquarters. Through all of this structure must run a line common to all and that is a common goal of purpose. We ask your prayers that we shall have the strength and grace needed to evaluate our church and make the necessary adjustments.

III. We now look at the last of this triangle: Shinten—Advance.

No matter how small, no matter how few the members, to exist a church must Advance. In the areas of self-hood and consolidation we seek the understanding of our IBC member Boards but in Shinten we desire and need your strongest cooperation. In the area of Shinten we cannot move alone; we need and will continue to need for some time to come the support and cooperation of IBC.

Shinten will lead us into every area and segment of Japanese life. Shinten will attempt to confront every person with Jesus Christ. Shinten will be the effort to fulfill God’s command to “build My Church.” Here in this area called Advance we must seek new and deeper ways of cooperation and at the same time we must continue to strengthen some of our present methods of “joint action.”

To be specific let us look at some areas where we shall cooperate in Shinten.

A. Missionaries

Some say that the day of missionaries is over. Not in Japan. We still need and will use all the people that God calls to our country. One area of Shinten will be those people—the missionaries. However, in this area we need to rethink our patterns of using missionaries. It might be that some rather drastic changes will be needed in order that we may more wisely be stewards of personnel.

B. Pioneer Evangelism Funds or Church Building Funds

A short visit to Japan will impress on anyone the phenomenon of
our changing society. Patterns of living have changed. The small town is rapidly becoming the Danchi or New Town. Suburbs are bed towns for the teeming cities. Apartments are rising to house literally thousands of people. The whole social structure of Japan has confronted our church with a challenge to evangelism—a challenge in methods, a challenge in planning, a challenge to establish priorities.

We have New Towns (Danchi) being built in Japan that house from 30,000 to 400,000 people. These areas are self-sufficient entities. They have their own railway stations, schools from the primary school level through university, shopping centers, and medical facilities. The church cannot ignore these new large centers.

C. Radio Evangelism. We have already commenced joint-action in this area with the Joint Broadcasting Committee. With nearly nationwide coverage and a program of follow-up we can already measure the effects of this venture. We can only say that God has blessed this project. In Japan businesses are on the waiting list for radio time. Now that we have been able to make this entree we need to persevere and make the most of this opportunity.

D. Television. The number of homes that own television sets is rising so rapidly that daily new statistics are needed to keep abreast. We have not yet actively entered into the field of television, except with special Christmas and Easter programs, but we do have dreamers and planners among our missionaries and pastors who see this need and are doing research in this type of evangelism.

E. Evangelistic Centers. At the present time we have 18 centers or missionary work projects in Japan. These include rural centers, all-purpose Christian centers, literature evangelism and industrial evangelism projects.

Japan will still need aid in evangelism but we would hope that the West may also recognize the contributions that Asians might make to church life in the West.

There are many areas of evangelism for which we will need help in the form of personnel and money from the IBC. Some of these areas are (1) Literature Evangelism, (2) Evangelism to the Intellectuals, (3) Evangelism to foreigners in Japan.

There are also areas of evangelism for which the Kyodan will bear the entire responsibility. The following are a few of these areas: (1) work in the Ryukyu Islands, (2) the layman’s movement, (3) evangelism for which funds are not needed.
This presents the primary base of Asu No Kyodan—Our Church Tomorrow. We invite your criticisms and comments on this program.

**Japan**

Although the goals and objectives of the United Church of Christ in Japan as outlined in its statement “Our Church Tomorrow” were produced by its leadership, the Board of World Missions as part of the Japan Interboard Committee, has, through its staff, participated in discussions leading to its formulation.

In the achieving of these goals and objectives the BWM has recognized and supported the Kyodan by:

(a) Enabling the church to finance its own administrative structures through a mutually agreed phased withdrawal of the North American Mission Boards support. This is at the rate of 10% reduction each year.

(b) To give leadership and support in the areas of Mission in Japan which hitherto have been left untouched or underdeveloped. Towards this end, the BWM specifically together with other Mission Boards, has increased its financial grants for the development of evangelism in the new towns, and radio and television evangelism. In addition, missionary personnel are sharing with the church on the basis of designated tasks which require specialized skills, and for a specific period of time.

**Middle East**

The Arabian Mission is the scene of a continuing “on location” medical study, one phase of an ongoing review of the entire Mission program. The termination of the medical program in Kuwait indicates the accomplishment of a long medical ministry and gives evidence of the need and the will to consider drastic changes in mission goals and program. The medical study continues to study the coordination of the Bahrain Hospital with the Bahrain Health Department. Even greater urgency is being given to upgrading the medical program in Oman as a top priority. Thus support of the medical program cannot be reduced, even though one hospital has been closed.

Personnel from the Danish Missionary Society and Egyptian Mission of UPUSA have brought much needed assistance and have opened a new cooperative effort in the Gulf, where the BWM-RCA has carried primary responsibility in mission alone far too long.

Efforts continue in seeking to discover new avenues for witness to the Muslim. Some personnel are being asked to experiment in un-
structured approaches to the Islamic community, including employment in the area by the Arab government. The assistance of the Near East Council of Churches and of agencies of the Division of Overseas Ministries, NCCC, and of the World Council is being solicited in the study of the more effective approaches.

At the Triennial Mission Executive Meeting, held in Bahrain during March 1968, a proposal for the re-structuring of the Arabian Mission was drawn up by a committee headed by Dr. A. G. Pennings. It, together with the appointment of a Steering Committee for the re-structuring of the Mission, coordinate well with the Board’s plan to seek to identify the current moving forces in Kuwait, Bahrain and Oman and to seek to establish programs that will be relevant to these moving forces in these three developing nations of the Middle East.

Excerpts from the report submitted by the Committee on Restructuring of the Mission highlight some of the viewpoints of personnel of the Mission concerning the need for, the scope of and the method of re-structuring:

THE NEED:

Change manifests itself, for one thing, in terms of emerging nationalistic sensitivities. Many nations formerly without pride of ownership or achievement, now have pride in both, and in abundance, forcing a mission organization to adjust its attitudes and organizational structure to the new attitude in which it finds itself.

The differences in the rate of economic, social and cultural change in the three areas of the Arabian Mission would warrant change in traditional mission organizational forms. The present forms are predicated on a strict equality of freedom of movement, equality of political tolerance and social advancement. There is no such equalism existing on the Gulf today such as there once was several decades ago.

It is well to recognize also the factor of closer Board-Mission communication as a factor of change. The added resource of the presence of staff member and area representative means that a need exists for change in organization.

THE SCOPE:

The Committee asked itself whether the needs were for a modest change of present structures or more radical changes, “from the ground up.” It felt it had to look freely at radical change, and in so doing, it studied the needs that structure should be designed to fill in terms of the needs of the individual, the program, the station, and
the Mission. Among the needs of the individual were identified as:
assignment, evaluation, maintenance, fellowship, sense of position,
fulfillment, relationship, identity, relatedness to the whole program.
Among the needs of programs identified were personnel, coordination
budget, community relationship, evaluation, direction, policy, objec-
tives, goals. In studying the needs of station and Mission, it became
the conviction of the committee that the station and Mission had no
valid needs of their own apart from the maintenance of their property
assets, and that they exist only as structures for meeting the needs of
persons and programs. It follows then that in restructuring the
Mission, we may freely abandon traditional patterns of station and
Mission organization, and we must focus on the needs of persons
and programs in the context of a clearly understood purpose of the
whole, which is a prerequisite.

THE METHOD:
How can the needed change be best accomplished? Can we do this
of and by ourselves? Can the people who are involved in the morass
and maze accomplish the change with their own resources? Or are
our emotional roots too deeply entwined in the structure to accom-
plish this change? It was felt that there are certain areas where we
can accomplish this change, or certainly much of the preparation for
it, but we may lack the dynamics to reach our ultimate goal. There-
fore, it is felt that outside consultation may be needed to sharpen
our understanding of the changes that are needed for most effective
function in the light of our goals, purposes and needs.

“iraq The Executive Secretary of the Joint Committee for the
United Mission in Iraq has reported as follows:
“The political and military crisis in the Middle East in the early
summer of 1967 caused serious disruption to the work of the United
Mission in Iraq. In June it was quite uncertain whether it would be
possible to open the two schools (Baghdad High School in Mansoor and
Basrah School of High Hope) in the fall, or whether any missionary
could re-enter Iraq. Within a few days after hostilities broke out, all
Baghdad missionaries had left for Teheran by car and bus and all Basrah
missionaries had crossed the river into Iran and continued north to
Teheran. The critical aspect of the situation was gradually alleviated,
however, and by the end of July it was possible for families to return
together.
"A new difficulty arose when it was not possible to obtain the usual residence permits and work permits for foreigners. Certain nationalistic elements in Baghdad were urging the government to nationalize all foreign schools. Although the government resisted these pressures, and although the schools opened on schedule before the end of September, the precious residence permits that would indicate a permanent permission to remain in Iraq still had not been issued as of March 1968.

"About the future: It is impossible to return to exactly the same conditions after the traumatic experiences of the summer. The bases of our work and presence in Iraq need to be re-examined. In our own two schools, and in the wider work of the U.M.I., we must reappraise what we are doing and what we would like to do. Decisions already made in regard to building needs must be reviewed again in the light of the new situation.

"In the Spring of 1968, the situation in the Middle East remains uncertain. On one hand, there is a sense of fluidity; on the other, a hardening of attitudes. Renewed military activities along the Jordan are seen as a serious set-back, removing once more the possibility of peace in the near future. Attitudes toward the west among Iraqi individuals, and even officials, vary. The inability to obtain for the American and British personnel either residence permits or work permits underlines the basic uncertainty of their position as nationals of an unfriendly nation. Yet, morale is excellent, much better than last year at this time, and the sense of being bound together in the service of our one Lord is strong.

"Both our schools are operating normally and successfully. The spirit in both institutions is good. As the enrollment grows, and as the government announces another class of high school for all institutions preparing for university work, both schools seek to implement their earlier plans for further building. . . . The Fellowship has been careful not to take a lead in church affairs this year except as invited. Nevertheless, cooperation has moved forward in quiet ways.""

"Taiwan The Presbyterian Church of Formosa

I. New Century Mission Movement and Consultation

In 1965 the Presbyterian Church of Formosa had significant and unforgettable events of the Centenary. Since then the Church has gone into the second century together. At the 14th General Assembly held in Taichung, February 1967, a year with emphasis on prayer and training
was launched in a special service. On June 18, 1967, which is the date of celebration of the gospel first coming to this island, more than 800 churches all over the island observed it as the start of the New Century Mission Movement.

A fruitful consultation in preparation for the second year of the movement, with emphasis on Mountain Tribal Work, was held in Kwan-dz-ling November 6-10, 1967. At the Consultation the past, present, and future problems of the work of tribal churches were discussed. The speeches were from both plain and mountain churches, sociologist, missionary, mission board representative and government official.

The findings of the Consultation are (a) strengthen the moral and Christian life (b) develop understanding of economic affairs and promote stewardship among tribal churches and (c) promote the plan for sister churches between plain and mountain churches.

II. Student Center Development

Various student center buildings were erected on this island where university and college students are concentrated. This year the Student Advisory Committee has made outstanding progress in this particular work. In Taipei a small but very attractive center near a teachers' university was purchased. In Taichung a site for a student union was jointly purchased by the Student Advisory Committee and the YMCA. In Tainan the plan for a university center is moving ahead of the fund raising program. It is our hope that the latter two centers will materialize in the near future.

III. Some Significant Ecumenical Organizations

The year 1967 saw the following new ecumenical organization formed to go forward together with our church to serve more effectively among society and needy people: The China Christian Medical Association was formed in March. The membership of this association is composed of medical workers—namely doctors, nurses, pharmacists and hospital administrators, and chaplains of various denominations on the island. The present Christian medical service, which shows the total beds of Christian hospitals exceeding the total beds of government hospitals, is certainly indicative of the role that Christian medical workers have to play among the leading people today. In the past the Christian medical workers have rendered wonderful service among the people on the coast line, in the mountains, in the salt villages, blackfoot disease areas and with victims of leprosy.

IV. Setting up position of Personnel Secretary

For the first time in the history of the church a Personnel Secretary
has been appointed. The Rev. Chung Chi-an was appointed to fill this
counsel and practical care
for the missionaries assigned to that country.

Following the Centenary Celebration in June 1965
the Presbyterian Church of Formosa had a series of Consultations to
plan on the approaches to the Second Century of its witness in Taiwan.
The first such Consultation was in October 1965 at which the Far East
Area Secretary was a participant. This was followed within the span of
six months with another Consultation with participants from the local
congregations and presbyteries. Emerging out of this was the decision
to launch formally a “New Century Mission Movement” with specific
goals set for the first five years.

The first year (1967) was designated as the period of prayer and
training for the church’s confrontation with its society. The Board of
World Missions has, through its resources of personnel and finance,
aided in this training emphasis which has involved teams of Taiwanese
leaders, primarily, first undertaking training themselves in the technique
of training lay leaders, then going into presbyteries and congregations
and conducting training sessions.

The second year of the five-year plan in the “New Century Mission
Movement” has as its focus, the Development of the Mountain Tribal
Work. The need of this emphasis was arrived at with counsel and in­sights
given by the Area Secretary as part of the Formosa Consultative
Committee. The plan for the implementation of this goal was worked
out in a Consultation held on Nov. 6-10 at which the RCA-BWM was
represented by its missionary personnel related to Mountain Work, Rev.
William Estell, and Dr. E. H. Johnson, General Secretary for Mission of
the Presbyterian Church of Canada, on behalf of the Formosa Consulta­
tive Committee.

In addition to services of Rev. Mr. and Mrs. Estell within the Tribal
Church, the Board of World Missions makes an annual grant to its train­ing
program for ministers and for continuing development of the Church.
We participate as well in the providing of scholarships for tribal leaders
who are sent to Japan for further training.

In relation to the Student Center development, BWM personnel have
given the primary leadership, particularly in the Kaoshiung and Taichung
presbyteries.
Goal of Hong Kong Council of the Church of Christ in China

"With firm dependence on Christ, penetrating more deeply into society, we go forward into a new decade, advancing with ever greater strength." This is the theme of the Development Plan of the Hong Kong Council of the Church of Christ in China. Our emphasis is to develop the relationship between the Church and the Society in which we live. The organizational structure of the church cannot be separated from the social realities of the world. Only in facing this fact can the church match the development of the social, political, and international situation.

1. Objectives

The development of education and the building of more schools.

This Council operates schools with a Christian emphasis, but at the same time, it takes seriously its responsibility for education as an end in itself. Therefore, we want to operate schools of high quality.

Emphasis on developing facilities for secondary education is necessary in order to give primary school graduates, especially poor children, an opportunity to go on. We shall receive total financial assistance from the government for the building of four secondary schools in the next few years.

Educational development and resources in personnel are very closely related. We will give careful consideration to the selection of local personnel and formulate a long-term plan for training in order to provide the right type of leadership to match the Council's educational expansion.

2. Church renewal and emphasis on action

With the situation in Hong Kong as it is at present, we feel that now is the time to think of a new pattern for the Church of tomorrow. This is closely related to the future planning of new church buildings. Therefore, we are proceeding with the building of only one church. Other church buildings must wait until concrete plans for the new pattern of the church have been formulated. This, we feel, is the most important task awaiting the Church Affairs Department during this coming period.

We are also anxious that church members should go out into society and serve. We cannot accept the view that the Church can isolate itself from the rest of society, even less the old idea that the Church must keep apart from politics and government affairs. Christians are a living part of this society. We must show courage and use our energy to build a peaceful and happy community.
Since we believe this, we must express ourselves by taking positive actions. To the limit of the money and personnel available, the Council is making the following programs its central emphasis in an attempt to help meet the needs of society:

Child Sponsorship Plan

This plan should be strengthened. At present there are over 700 children being supported, but we are still far from our goal of 3,000 children by 1972.

Welfare Work in New Areas

Our work in connection with nurseries, children’s clubs, roof-top schools, welfare centers, clinics, student health plan, and family planning has been growing stronger, and we are now ready for further expansion.

Education in Social Responsibility

In the present situation in Hong Kong with its political tension, the widening gulf between the rich and the poor, the danger of social and moral disintegration, there is a necessity for this theme to be promoted further.

3. Devolution of responsibility, simplification of organic structure and reduction of administrative expenditure

The simplification of the administrative structure and the devolution of responsibility has resulted in increased working efficiency. Looking at the financial situation of Hong Kong one cannot be optimistic. Therefore, our organization should stress the importance of reducing its operating expenses, providing this does not adversely affect the efficient working of any program which has been determined.

The theme of the 4th Assembly of the East Asia Christian Conference held in Bangkok this year was, “In Him, all things hold together.” Facing the need for united action in carrying out the Church’s common mission, we as Christians intend to take a firm hold on this theme from God’s Word and give thought to all our affairs and problems.

The Board of World Missions, as a member of the Hong Kong Interboard Committee, has shared in the development of the goals and objectives of the Hong Kong Council of the Church of Christ in China through consultations held between leaders of the Church and Executive Staff of the BWM. In addition, the BWM has aided in the implementation of these by:

(a) Providing our share of the funds both for their operating and capital needs.
(b) Giving “On the Spot” leadership towards the achieving of these goals and objectives through competent and experienced personnel shared with the church.

(c) Through insights provided by the church of the West, the BWM has, through the IBC Forum, helped to make the church aware of its need to relate in a meaningful way to the industrial society of Hong Kong, and to provide the financial means for the approach to industry.

**philippines**

The United Church of Christ in the Philippines, as a minority religious organization in a predominately Roman Catholic country, has developed goals and objectives to penetrate more meaningfully the society in which it seeks to witness.

It recognizes that it has in the past attempted to pattern its life and structure on church life and structures found in the West. It is seeking to develop its own integrity in structure and program. The Philippines is rapidly coming under the influence of urbanization and industrialization, and is therefore conscious of the need to develop its goals and objectives to reflect the changes in its changing society.

(a) Emerging therefore out of the society’s needs is the objective of the United Church of Christ in the Philippines to offer a ministry to the industrial workers. Towards this end an industrial chaplain has been appointed to work among industrial workers in the Dole Pineapple factory. As an experimental project it is largely supported by North America Mission Boards, including the Board of World Missions, RCA.

(b) Even with increasing urbanization the Church faces the reality of a chronic underdeveloped rural nation. It has therefore in conjunction with Union Theological Seminary in Desmarinas, Manila, organized a demonstration project by which scientific methods are applied to farming and animal husbandry, with a view to rural farmers adopting some of these scientific techniques and methods.

(c) Up until one year ago, the leadership in bringing about a meaningful relationship between the Chinese in the Philippines with the United Church of Christ in the Philippines, was delegated to the missionaries of the Reformed Church in America. The United Church has assumed this leadership with the goal of having an outreach to the Chinese especially in the barrios, related not only to specific Chinese Churches, but also to the established churches of the UCCP.
One of the goals of the UCCP is to be responsible for the cost of administration. Some progress has been made in the realization of this goal.

Raising the standard of indigenous leadership through the provision of scholarships for graduate study in the United States and in the Philippines is being carried out. These scholarships are granted by various North American Boards through the Philippine Interboard Committee.

How the Board of World Missions relates to these goals:

The BWM as a member of the Philippine Interboard Committee is in partnership with the UCCP. It therefore joins with the other North American Mission Boards in having discussions and consultations with the leaders of the UCCP, helping to formulate the goals and objectives and to plan together ways in which we, as boards, can aid in achieving them. The BWM has participated in the implementation of all of them through our contribution of finance and personnel.

However, because of our particular relationship to the Chinese in the Philippines, the Board has supported their goal of having a Chinese Christian Church in Quezon City. This support has been through direct leadership given by the Rev. Mr. and Mrs. Joseph Esther, and the offer of a long term loan of $30,000 towards the construction of a Sanctuary.

Singapore

Singapore, with its predominantly Chinese population, is regarded by the Malaysia Synod of the Chinese Christian Church as its primary area for Christian Witness and encounter. In order to carry out this primary responsibility it has developed the following goals and objectives:

(a) To address itself to the young people in a meaningful and relevant way through the restructuring of its Youth programs in Churches, schools and in their recreational agencies. In working towards these goals, it has employed a Youth Director who has received training in England for this responsibility.

(b) To seek an effectual spiritual renewal within the Church beginning at the congregational level. In order to achieve this goal, congregations are challenged and aided in dedicating their time and talents to the expression of Christian Stewardship towards their society.

(c) To strengthen the Christian Outreach to the Chinese in Muslim Malaysia. In the achieving of this goal, the Malaysia Synod of the
ETHIOPIA: Geleb man.
Chinese Christian Church has aided in establishing parishes in pockets of Chinese people in Malaysia, and giving supplemental grants for the salary of the pastors.

The Board of World Missions has participated in the movement towards these goals in two specific ways:

1. Through the “On the Spot” demonstration of spiritual renewal, and the method of Christian outreach, on the congregational levels given by BWM missionaries, the Rev. Mr. and Mrs. Vernon Hoffs through a PTR-type program.
2. By giving financial grants to enable the Malaysia Synod to employ the Youth Secretary, and to grant supplementary help to pastors in small Malaysia parishes.

In Ethiopia the opportunities to pioneer continue. Likewise, through association with the program of the Commission, UPCUSA, there is ongoing cooperative effort with most diverse Christian bodies, ranging from the Coptic Orthodox Church to small independent churches and agencies and an active program of outreach with a good number of missionaries. Grants to the Church of Christ in the Upper Nile continue; in spite of countless problems and handicaps this small indigenous church carries on a surprisingly active program.

In early 1968, the Executive Committee of the Board voted to accept an invitation of the Commission on Ecumenical Mission and Relations, UPCUSA, to share in review of present commitments and future involvements in Africa and of the joint relationships and staff administrative responsibilities in Ethiopia by participating in an Ad Hoc Committee to Review Africa Program. Out of this review it is hoped that the significant opportunities in Ethiopia may be given greater priority. In addition, the review seeks to focus on potential priorities in other parts of Africa. Thus the Board hopes to discern more clearly any new avenues of witness in which it can participate in the vast continent of Africa.

In accepting the invitation to share in reviewing responsibilities in Ethiopia by participating in the Ad Hoc Committee to Review Africa Program, the Board concurred with the Mandate for the Committee as approved by the Commission amending it slightly to read:

1. To review the total involvement of the United Presbyterian Church and the Reformed Church in America in Ethiopia under the urgency of the rapid changes in Africa and political uncertainties in Ethiopia with the intent of clarifying common commitments and concerns.
about current involvements there and of changing the program emphases.

2. To examine the new opportunities presented in Ethiopia and the commitment of personnel and funds necessary to meet these opportunities.

3. To recommend the extent of resources which should be committed to the Ethiopian situation in the next three-year period by the United Presbyterian Church and the Reformed Church in America.

4. To examine and recommend the relationships which should be developed in regard to the American Mission in Ethiopia, to the churches of Ethiopia, and to cooperative programs through ecumenical channels with the intent of redirecting the organization of the Mission and of enabling the indigenous churches to assume new responsibilities and relationships in mission.

5. To make recommendations concerning staff relationships between the American Mission in Ethiopia, the Commission on Ecumenical Mission and Relations of the United Presbyterian Church in the United States of America, and the Reformed Church in America, Board of World Missions, with a view to delegating to COEMAR staff the administrative responsibilities of the BWM for Africa.

6. To examine possible broader relationships involving shared staff and programs of Africa between the Commission on Ecumenical Mission and Relations (UPCUSA) and the Board of World Missions (RCA).

In the South Sudan: It is also to be noted that the Sudan Government has recently granted permission to the All Africa Conference of Churches to send Africa churchmen into the South Sudan to assist the struggling church there. It is hoped that the AACC may be able to meet this new challenging opportunity. It is possible that the UPCUSA Commission and the Reformed Church in America may be asked to participate in the financial support of this new venture in mission.

personnel policy revision

Important revisions in the Board of World Missions' Personnel Policy were approved by the Board in early November. The revisions relate to missionary work assignment, terms of service and use of furlough time. Because of their major significance, it is important that the reasons for them and the goals intended be clearly understood by Reformed Church in America congregations.
It is also important to note that the proposed revisions in policy were circulated, prior to the Board’s action, to all BWM missionary personnel and to churches with whom the BWM is related, and they were discussed directly with church leaders and personnel overseas.

Successfully tested

At first glance, the policy revisions seemed to call for drastic changes from previous practices of working within a rigid cycle of a given number of years overseas for the missionary, followed by a given number of months in the United States. However, the basic elements of the revised policy have been put into practice experimentally with most of the RCA missionaries who have had furloughs within the past four or five years.

The success of this testing has been a major factor in justifying the changes.

Reasons for change

Prompting the Board’s action in adopting the personnel policy revision were also these reasons:

- Previous policies and procedures were obsolescent since most terms of service and furloughs were being arranged on an individual basis.
- Working conditions overseas require a flexible response that pertains to the assignment, living conditions and personal situation of each missionary and family.
- Rapid social change at home and abroad suggest that missionaries ought to move more frequently within the homeland and country of assignment.
- Further training or education, as required by assignment, should be arranged on a need basis rather than arranged on a time cycle basis.
- The need of the sending church to stimulate attention to the specific nature of the mission of the church at home and overseas may require use of missionary service on a limited deputation program.
- The need of the receiving church or agency regarding when the missionary leaves his assignment or for how long the absence occurs should be a primary determinant in making arrangements.

Revised personnel policy

Adopted by the Board is the following revision to the BWM Personnel Policy:

- The first term will begin with preservice orientation, e.g., Missionary
Orientation Center, may include two years of language study and field orientation; and preferably extend to five years in total.

Midway in the third year of assignment the Personnel Department will initiate, in consultation with the Department on Church Relations and Missions and the Department on Promotion and Education for Mission, consultation to determine:

a. how much longer the missionary should remain overseas;
b. whether the missionary should be returned to the present assignment or be redirected to a new assignment overseas or in the U.S.;
c. what use the overseas church or agency recommends regarding furlough;
d. what use the Department on Promotion and Education for Mission recommends regarding furloughs.

The first furlough may extend for 12 months including round-trip travel, but the actual length of furlough may depend upon needs of the sending and receiving bodies, health and study requirements.

Contingent upon recommendations received from churches, institutions, the Department on Church Relations and Missions and the missionary, the Personnel Department may plan for:

a. medical, psychological and vocational review;
b. academic or retraining program;
c. missionaries' personal use of furlough.

The Department on Promotion and Education for Mission will supervise the missionary assignments in Church Relationships and Education for Mission Projects.

Goal of the changes

There are three facets to the goal sought by these changes.

The first is to relate the presence or absence of the missionary to shared decision between the receiving church or agency and the sending church rather than to have such based on time cycles established by the sending church.

Secondly, work assignments will have a shared evaluation between receiving church or agency and the sending church in regard to strategy, need or pertinence.

Thirdly, the receiving church or agency, the sending church and the missionary will share in decision with regard to work assignment upon return to an overseas location or return to work within the life of the sending church or some other situation.

What will revised Policy actually mean to your church in the program year (September — June of 1968-1969) and in the next several years?
BAHRAIN: Contrast in the Middle East.
Will furloughing missionaries still be available for assignments in your area? For visits to supporting churches? On what basis? What contribution can they make and should they make to the life of your church? What is the goal? What steps are being taken now to provide furloughing missionary participation in your education for mission and interpretation program?

Answers to these and other important questions:

Beginning in the summer of 1968 18 couples and a single missionary will return to the United States for furlough. Policy related to first term furloughs as well as consultation with overseas churches has defined the need for full time academic programs or special vocational training for at least half of the men. Part time study is being considered for several others. Approximately six families will be available for “in depth” church relations assignments.

All of those returning will visit supporting churches in the course of the furlough. However, the limited availability of missionaries for itineration does sharpen the need to change the pattern of participation on the part of the available missionaries from one of dispersion to one of greater concentration.

Before outlining a plan, it will be well to review the working premises.

On the one hand, the revised Policy provides for careful consultation with the missionary and the overseas church regarding the missionary’s primary need in relation to his future. On the other, the policy provides for consultation within the RCA regarding the most creative involvement of the missionary during furlough.

Several concepts must be brought into focus before looking at the unique contribution the missionary can make within the life of the RCA, and the steps to be taken to enable him to make this contribution.

☐ **The call to mission** is a call to the whole church. The base for mission is on all six continents, thus past distinctions between “home” and “foreign” are no longer valid. A “benevolent” view on the part of the Reformed Church toward evangelism, education, medical work which is shared with an overseas church is no longer tolerable. A unity of purpose must transcend distance and differences.

☐ **The fulfillment of mission** is entrusted to each church in its own setting, and more specifically, to each congregation in its own setting. The missionary can share this basic responsibility because of his commitment, special skills and willingness to be identified with the church in another place.

His role is that of “servant,” and it is therefore not characteristic of
his need that he be placed on a “pedestal” by the sending church. His activity can never become a substitute for the fulfillment of mission by the church to which he is assigned overseas.

The same is true as we consider his participation in education for mission and interpretation while on furlough. His activity is not a substitute for an ongoing carefully integrated program of instruction, inspiration and implementation of a mission program by the congregation.

☐ **The goal of the contribution** to be made by furloughing missionaries within the RCA as one missionary has suggested, is “in creating a sense of involvement of the whole church in Christ’s mission to the whole world.”

The missionary has this unique contribution to make since he personalizes the united effort of the churches to witness to Christ and find wholeness in his name. Also, since only a few constituents have been able to observe the ministries in overseas settings, he represents an unfamiliar dimension of mission.

If this goal, i.e., “creating a sense of involvement,” is accepted as valid, and if it is to be achieved, the same kind of consultation which is related to the overseas assignment must be carried out in relation to furlough assignments.

**What to do now —**

Experimentally, we are inviting such consultation. We would like to discover the opportunities for making full-year assignments in specific areas for missionaries not engaged in study programs.

At this point we encourage Synod executive committees or appropriate representatives from several Classes to indicate an interest in this kind of shared responsibility in education for mission.

Salary and family maintenance will be underwritten by the Board. Initially, consideration should be given to these additional questions:

1. What furnished housing accommodations are available? Cost?
2. What program assignment do you propose within the area?
3. What safeguards will be provided for family life?
4. How will transportation and equipment needs best be met?
5. What part of the above costs are you willing to underwrite?

Correspondence should be addressed to the Board of World Missions, 475 Riverside Drive, Room 1849, New York, N. Y. 10027.

Specific requests for missionary speakers during the coming program year will be acknowledged but marked “pending” until a coordinated approach to the assignments has been worked out.
missionary personnel

During the year the following missionary appointments were made by the Board: Dr. and Mrs. Glenn Folmsbee were appointed to serve with the Church of South India. They are presently engaged in a language study program in Kodaikanal, South India.

Mr. and Mrs. Donald Kardux were appointed to serve for a short term with assignment to the Presbyterian Church of Formosa. They are teaching at the Tainan Theological Seminary.

Miss Shila Reinsma was appointed to serve with the Presbyterian Church of Formosa and Mackay Memorial Hospital. She is presently engaged in language study in Taipei.

Miss Judith Zuidema was appointed for a short term to serve as a nurse with the Arabian Mission.

The Reverend Mr. and Mrs. Earl Kragt have submitted their resignations as missionaries. They have accepted a call from the Hope Reformed Church, Grand Haven, Michigan, and are serving the congregation there.

The Reverend Mr. and Mrs. John P. Muilenburg have submitted their resignation as missionaries. Mr. Muilenburg has accepted a position as Associate Secretary for Personnel with the Division of Overseas Ministries, National Council of Churches.

The Reverend Mr. and Mrs. William R. Angus have completed their pre-retirement furlough after having served in China and the Philippines since 1925.

Miss Jeannette Veldman has completed her pre-retirement furlough after having served in China and the Arabian Gulf since 1930.
Maurice M. Heusinkveld was born in Spring Valley, Minnesota. He studied three years at Central College and obtained his M.D. degree from the University of Minnesota. His internship was at Broadlawns Polk County Hospital in Des Moines, Iowa. In 1943, shortly before his graduation, he married Elinor Gran, a nurse from St. Paul, Minnesota. By 1966 they had completed 20 full years of missionary service in the Arab World and had worked in every medical area of the Arabian Mission, including Amarah, Iraq, which was then a part of it. In January 1967 on their return from furlough they were transferred from Bahrain, Arabian Gulf, to Muscat, Gulf of Oman. On September 13, Dr. Heusinkveld, 49, was killed by an unidentified assailant outside his home after putting his car away for the night. Funeral services were held on September 14, the Reverend Jay R. Kapenga officiating. He was buried in the Cove Cemetery in Muscat.

Dr. Heusinkveld considered it his privilege to have served in the mission hospital in Amarah, Iraq; in Kuwait; in Bahrain and Muscat. His grateful patients number in the thousands. News of his death saddened many people in every walk of life, ranging the length of the Arabian Gulf and into Saudi Arabia. Dr. Heusinkveld had a special place in his heart for the poor, those who needed special attention.

Dr. Heusinkveld maintained an active interest in all aspects of mission work. He spent many hours studying the Arabic language and was recognized as one of the finest Arabic scholars in the Arabian Mission. His enthusiasm for the language and his persistent efforts to help others to learn it have produced a large number of people who have come to know Arabic well because of his dedication.

He spent many hours in studying the many aspects of Arab history and culture in addition to the Arabic language. He appreciated the richness of the Arab traditions. He convinced the Arabian Mission there was a need for formal orientation of new missionaries.

Along with his devoted wife, Elinor, Dr. Heusinkveld took seriously his role as a parent of their three sons, David, Terry and Paul.

As a friend of all men—the rich and the poor, the black and the white, the educated and the illiterate, Dr. Heusinkveld gave evidence that the spirit and love of Christ were fundamental in his heart and life.
Winifred Jean Hostetter was the daughter of Dr. and Mrs. Harry J. Hager of Bethany Reformed Church, Chicago, Illinois. Born in 1926, she had felt the call to be a missionary from early childhood. The influence of a godly home, where missionaries were frequent guests, and the persuasive evangelistic preaching of her father were instruments of God to create and bring to fruition in her life the true missionary response: "Here am I Lord, send me." She died on September 30.

Winifred possessed unusual talents and attained high academic achievements which she dedicated to be used in her witness to Christ as a missionary. She graduated magna cum laude with the Bachelor of Arts degree from Wheaton College. She earned her Master of Arts degree from the University of Illinois in 1948, and received her Doctor of Philosophy in the field of Linguistics in 1955. During her student days she was active in the Inter-Varsity movement, witnessing to Christ especially among foreign students.

Winifred was married in June, 1951 to Paul E. Hostetter. Together they were appointed by the Board of World Missions, RCA in 1953. Both she and her husband prepared intensively for service in the Sudan. They studied at the Institute of Linguistics at the University of North Dakota and at the Missionary Training Institute in Nyack, New York.

Together with her family, Winifred Hostetter served as a missionary in the Sudan from 1955 to 1958, and later in West Pakistan from 1960 to 1965. During these years the Lord gave the Hostetters three lovely daughters, now age 15, 12 and 8.

She and her husband, Paul, with his talents and training for linguistic and literary work made an efficient team. Winifred found fulfillment and used her skills in assisting her husband in his assignment. With all her academic achievements, she always considered herself first a Christian wife and mother and then a career missionary. She was so modest that many of her colleagues never knew of the academic honors she had achieved. It was in the quality of her ministry that her unusual abilities were recognized. Missionary colleagues and the people among whom she served loved her for her compassionate Christ-like spirit.

Her missionary home was artistic and a model of orderliness and beauty; it was always open to receive the simplest village visitor. The quality of Winifred's life was such that African and Pakistani sensed that she loved them.

Never robust in body, Winifred was almost constantly in poor health during the latter period of service in West Pakistan. Only her sense of call and mission to make Christ known drove her and her family to
remain in Pakistan in spite of extreme physical weaknesses.

During her last furlough, Winifred taught in the Languages Department at Hope College. But this position, which Winifred enjoyed so intensely, was swiftly brought to an end by the malignancy that led to her early death. Winifred suffered intensely, but all who visited her during this period witnessed the power and presence of Christ in her testimony. When the Lord called her home at the age of 41, it was the testimony of a colleague at her memorial service which summed up the highest tribute to her life and witness, "of few can it be more appropriately said, for me to live is Christ and to die is gain."

**DR. BERNARD ROTTSCHEFFER**

Dr. Bernard Rottschaefer was born in Groningen, Netherlands on January 7, 1884. He graduated from Holland High School, from Hope College in 1906, and then from Western Theological Seminary in 1909. In September 1909, he left for India. He was granted the degree of Doctor of Divinity by his Alma Mater in 1933. After retirement, he lived in Holland, Michigan. He died on June 6, 1967.

During his active missionary career, Dr. Rottschaefer was engaged in evangelistic work and was the founder and first principal of the Katpadi Industrial Institute. He was responsible for the construction of missionary residences and numerous buildings of the Church of South India especially at the Christian Medical College and Hospital in Vellore.

Dr. Rottschaefer was known for a keen sense of justice and a very logical mind. Although he seemed to be stern, he was, in fact, tender. His friends testify that he had the kindest of heart and would help any man in trouble—even one that would not like him. He was disturbed when other people were treated unjustly. It was reported that a meeting of the Arcot Assembly, when a fellow missionary was being criticized, he left the room and was found in an adjoining room crying unashamedly. On the other hand, he could not tolerate what he termed unrighteousness, deceit or dishonesty. These, he said, are an offense against a righteous and a holy God.

It was this same sense of honesty, integrity and justice that forbade shabby work in himself and others and developed high standards for the craftsmanship at the Katpadi Industrial School. This same sense of perfection caused him to build well the hundreds of buildings he put up throughout the area of the Arcot mission and elsewhere.

His great love for the village and the Kingdom of God was represented by the village work he did. It was his regret in his later years that he could not go back to his village evangelism because of his involvement in construction of buildings.
He knew Telugu, a language in which he was a forcible and forthright speaker. His colleagues are confident that as time goes on his work will be appreciated more and more and that "he being dead, yet speaketh."

DR. GALEN F. SCUDDER

On July 22nd, 1967 the Board of World Missions lost a beloved missionary in the death of Dr. Galen F. Scudder. Galen was born in Ranipet, India, the son of Dr. and Mrs. Lewis Scudder. He returned there to serve as a medical missionary from 1920 until his retirement in 1956. On Jan. 9th, 1924 he was married to Maude Scudder. They have one son, William W. Scudder.

Dr. Galen, the efficient surgeon to whom people came from miles away, always found time in addition to his busy hospital schedule to serve as a member of the church consistory as its treasurer for many years. He was always on call for assisting the pastor and an evangelistic missionary in village programs and problems. Because of his excellent Tamil, he was often called in to interpret village Tamil which he understood so well. He would spend hours listening to the two sides of a problem and then give his wise help and advice. In later years he was on the Church of South India Diocesan Medical Committees and helped to keep up the standards of efficiency in the hospitals of the church.

In everything he did, there was a personal touch that made his patients—whether business men from Madras or a village coolie—feel that for the moment he was Galen’s only patient. Because of the outgoing hospitality of both Maude and Galen, their home was always overflowing with guests, patients and patients’ relatives. In fact, they seldom had a meal alone, but everyone felt welcome and at ease. No one talked “shop” at table. Each meal was an adventure in friendship.

Along with other interests Galen always kept a special place for the local boarding school whose girls he cared for medically; he even played Santa Claus for their Christmas tree program each year.

Even after his retirement in California, he still continued to work for Scudder Memorial Hospital, going back for a visit and keeping up the interest through letters to his successor, Dr. Julius Savarirayan. His continuing devotion to the people of India reflected his commitment to the healing ministry of the Lord of Life.

MISS FLORENCE WALVOORD

The earthly life of Florence Walvoord, who served for 35 years as a missionary in Japan, came to a quiet end in Sanger, Texas, on September 30, 1967. Miss Walvoord was born in Wisconsin on January 28, 1896,
and grew up on a farm near Cedar Grove. The seclusion of this place plus a natural tendency to shyness, would normally have tended to keep her near what was familiar and secure. But her Christian commitment, and a strong sense of responsibility outweighed her fears, so that in college she made her decision to go into foreign missions service. It was not easy for her parents to consent to this separation from their only daughter, but by graduation time they had consented. One can only surmise the depth of dedication both daughter and parents needed for this decision.

In 1922, after a year of preparation in the Kennedy School of Missions, she was appointed to Japan and there assigned to teach in Shimonoseki at Baiko Jo Gakuen—a junior and senior high school for girls. It was here that Miss Walvoord taught during most of her missionary career. For much of this time she was the only American in a school of more than a thousand Japanese girls.

Her service in Japan was interrupted by the second World War. In the Spring of 1941, when the U.S. government had advised Americans to leave Japan, the Board of Foreign Missions asked her to go to India. With characteristic dedication she consented, and spent the war years teaching in Sherman High School. But in 1947 she was one of the first of the Reformed Church missionaries to return to Japan, going directly from India. The mission residence at Baiko had been destroyed by fire bombs along with the school, so she taught for a year at Ferris High School in Yokohama, until some kind of housing could be found for her in Shimonoseki. When a room had been found in the house of an alumna, Baiko High School eagerly welcomed her back, and she resumed the devoted service she had begun before the war. It was the kind of quiet, consistent witness that the Japanese understood and most appreciated. There was no attempt to exert authority, or press for changes in patterns to the American way. She took her place in the faculty organization, accepted the assigned responsibilities, and carried them out conscientiously. This made both administrators and teachers respect and appreciate her.

Living conditions in those years following the war held many hardships. She did not, however, complain about these to anyone. This also was in line with Japanese cultural patterns, and they admired her humility and her fortitude.

For recreation she loved to walk, and had a quick steady gait, evidently developed from trudging to and from school in Wisconsin. The steep slopes of Shimonoseki were quite different from the level terrain she was used to, but even these did not dampen her ardor. On the school excursion, when teachers and students often hiked for miles, no
one needed to wait on her account.

This steady and purposeful tread might well serve as the parable of her life. She set out with deliberate speed and steady pace, and without wavering, or diverted purpose, persevered throughout her journey. She wandered up no intriguing byways, and was not drawn aside from her main objective. And this is how the hundreds of girls whom she taught may well remember her—as one who went steadily along The Way, without fretting or faltering, eyes always toward the goal.

In 1961, after years of service, Miss Walvoord retired. There were many formal tributes and tearful partings as students and grateful alumnae bade her farewell. The Japanese government recognized her contribution to the youth of Shimonoseki by awarding her a decoration which was presented by their own representative after she had returned to America. This was an unusual honor, granted only to those who had given long and appreciated service. But more important to her than this, was the memory of those many girls, with whom she had lived for a long time during their school years, walking The Way she had chosen and which she longed to show to them.

On October 4, 1967, she was buried in the church cemetery in Cedar Grove, Wisconsin, next to her father and mother, who had shared with her in the selfless dedication of her life for the cause of Christ in Japan.
financing the world mission

This year, in keeping with the recommendation of the General Synod Executive Committee, the four program Boards are using a single auditing firm, one different from that used previously. The selection of a new auditing firm has caused changes in the format and terminology of our financial statements. The year ended December 31, 1967 and that ending December 31, 1968 will serve as a bridge between accounting systems and format from that of the present structure to that of the new structure. Use of the one-page study of comparative statements may be somewhat hampered during the period of transition. Also, the use of different terms in statements such as the Balance Sheet for the year ended December 31, 1967 will mean these statements may not readily be compared with similar statements for past years.

The statement of Income, Expenses and Appropriations (Exhibit B) remains similar enough in terminology and format—as previously agreed upon by the four program Boards—to draw some comparative information. In 1967, as in three out of the four years ended December 31, 1967 the Board's income fell short of its expenses. Thus it incurred a deficit of $103,510 before the application of "Extraordinary Items." (In the years prior to 1967, the term "Special Credits" was used.) It is important to point out that 71.24% ($73,739) of the deficit was incurred for Capital (non-recurring) expenditures while $29,771 of the deficit was incurred for operating (recurring) expenditures. The smaller figure is the true deficit for 1967.

The apparent deficit for Capital expenditures will be balanced by income expected from the Development Fund in the next three years. The Board has approved a four-year (1967-1970) fiscal period for its Capital Budget in order to deal with the RCA Development Fund. Since the Board can expect to receive from the Development Fund and other Capital sources approximately the same income it has received for Capital in recent years, it can expend up to that amount each year, even though receipts for the four-year fiscal period will be low in 1967 and 1968 and higher in 1969 and 1970. In other words, assuming that the Development Fund's goal is met by 1970, the Board should receive sufficient Capital income in 1969 and 1970 to offset the above deficit for 1967 and the expected deficit for 1968.

The total Capital and Operating deficit of $103,510 which was incurred was offset by the receipt of $178,839 in Extraordinary Items (included in this figure is the welcome surprise receipt of $132,772 paid to the Board by the United States government against the approved $209,301 China War Claims Award). The Board was thus permitted to close the year with a net increase of Income and Extraordinary Items over Expense and Appropriations of $75,329, which enabled it to replenish the reserves on which the Board had drawn to cover deficits in previous years.

A more detailed report follows on the next page.
INCOME:

General Synod Benevolences ........................................ $1,599,601
Other ........................................................................ 205,271
Total Income ................................................................ $1,804,872

EXPENSES and APPROPRIATIONS:

Program:
Support of Missionaries ............................................... $ 946,708
Share in Programs .......................................................... 520,142
Development of Personnel ............................................. 43,291

Promotion and Cooperation with the Local Churches .......... 80,019
Administrative ................................................................ 318,222

Total Expenses ............................................................ $1,908,382

EXCESS OF EXPENSES and APPROPRIATIONS OVER INCOME FOR THE YEAR BEFORE EXTRAORDINARY ITEMS .. $ (103,510)
EXTRAORDINARY ITEMS ........................................... 178,839

EXCESS OF INCOME and EXTRAORDINARY ITEMS OVER EXPENSES and APPROPRIATIONS ....................... $ 75,329

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, Expenses and Appropriations is listed in even thousands of dollars with deficits in parenthesis:

<table>
<thead>
<tr>
<th>INCOME</th>
<th>1964</th>
<th>1965</th>
<th>1966</th>
<th>1967</th>
</tr>
</thead>
<tbody>
<tr>
<td>General Synod Benevolences</td>
<td>$1,514M</td>
<td>$1,576M</td>
<td>$1,579M</td>
<td>$1,600M</td>
</tr>
<tr>
<td>Other</td>
<td>124M</td>
<td>177M</td>
<td>168M</td>
<td>205M</td>
</tr>
<tr>
<td>EXPENSES and APPROPRIATIONS</td>
<td>$1,638M</td>
<td>$1,753M</td>
<td>$1,747M</td>
<td>$1,805M</td>
</tr>
<tr>
<td>RESULTS FOR THE YEAR</td>
<td>$(197)M</td>
<td>$ 5M</td>
<td>$(119)M</td>
<td>$(104)M</td>
</tr>
<tr>
<td>EXTRAORDINARY ITEMS</td>
<td>130M</td>
<td>55M</td>
<td>110M</td>
<td>179M</td>
</tr>
<tr>
<td>INCOME OVER EXPENSE</td>
<td>$(67)M</td>
<td>$ 60M</td>
<td>$( 9)M</td>
<td>$ 75M</td>
</tr>
</tbody>
</table>

The above comparison reveals that for the four-year period ending December 31, 1967, there has been an overall net excess of income over expenditures of $59,000.00. This means the Board for the first time for the period shown has been able to add to the unrestricted reserve of the Board. This reserve has carried a deficit since December 31, 1965. Even more important, the Board has been able to restore the designated reserves to their proper level.
In 1967, the total increase in income of $58,000 over 1966 was largely due to the $37,000 increase in Other Income. General Synod Benevolences has not been able to match the increased pace of expenditures the Board has been called upon to meet, resulting in little movement in the Board’s support of present work and little opportunity to become involved in new work. In 1967, General Synod Benevolences increased $21,000 over 1966, representing a 1.3% increase. The increase of $37,000 in Other Income represents a 22% increase over 1966. Income from General Synod Benevolences is essentially money that comes from living members of the Reformed Church in America through offerings. Other Income is essentially money that comes from investments, legacies and fees.

Expenses, in 1967 increased over 1966 by $42,000 or 2.26%. As indicated earlier, Capital (non-recurring) expenditures account in the most part for the increase. In totals, Program increased by $29,000.00, while Promotion and Cooperation with the Local Churches and Administrative increased by $13,000.00. A more detailed comparison of Expenses can be seen on page 63, Comparative Statement of Income and Expenses.

This information has been compiled by John W. Brown, Assistant Treasurer. As always, the Board invites and encourages questions and comments concerning its financial statements and will be pleased to supply additional information upon request.
HONG KONG: Apartment dwelling.
decisions and recommendations

General Synod, General Synod Executive Committee, Board of World Missions Relationships

1. In maintaining its responsibility to the General Synod and the General Synod Executive Committee and in carrying out its duties as outlined in the Constitution of the Reformed Church in America Article II, Section A, the Board of World Missions has taken the following Actions pursuant to Recommendations and Actions of the General Synod and the GSEC respectively.

1. The General Synod in 1967 recommended that the Board study the advisability of corresponding members who are experts in their fields and who would serve as consultants at times of specific need.

The Board of World Missions concurs with this judgment. An example of the Board's use of consultants is the Medical Consultants Council, continuing yearly, with which the Board consults on medical issues.

2. General Synod recommended that the Board of World Missions keep before the church the opportunity for laymen and women to serve the church in secular employment overseas.

The Board is helping those missionaries who have an opportunity to do so to consider secular employment overseas so that they can be more thoroughly integrated into the community and make a more relevant witness. The Personnel Department alerts Reformed Church laymen to significant opportunities available in mission abroad.

3. Another recommendation made by the General Synod was that the Consistories use the materials produced by the Department of Promotion and Education for Mission.

In this respect the Board renders the following services:
- "Mission," a quarterly magazine
- "You Are There," a pamphlet
- Japan—"You Are There," February Emphases
- Articles in The Church Herald
- Brochures on the countries in which BWM serves
- Films and Filmstrips, Friendship Press Books

II. The General Synod Executive Committee has approved various recommendations for referral to the Boards and Agencies.
1. The GSEC Action 67-185 instructs all the Boards and Agencies to submit the following information in writing in connection with the employment of all executive and administrative staff personnel, for official clearance of the GSEC, prior to the actual decision by the Board or Agency involved: qualifications, job description, salary and fringe benefits, date of employment, other relevant facts.

The Board of World Missions has not employed any Executive Staff since this action was taken. One Administrative Assistant was employed after compliance with the above rules.

2. The GSEC Action 67-233 was to request the Boards of Education, North American and World Missions and the Stewardship Council to appoint its representatives and to appropriate and transmit the necessary funds to enable the implementation of studies by Edward N. Hay and Associates of executive staff evaluation and development in accordance with the provisions mentioned.

BWM was represented by its President, Clarence H. Linder, and underwrote the evaluation and development studies for the Board's Executive Staff.

3. The GSEC requested in its Action 68-41 that a study be made of the policies and amounts for Executive Staff Salary and Fringe Benefits, the cost of which would not exceed $2,500, and that the organizations involved in the coordination of Executive Staff Salaries share in this cost in proportion to the relative size of the Operating Budget.

The Board of World Missions subsequently paid its proportionate share.

III. The Board of World Missions made several recommendations to the GSEC during the year.

1. The Board of World Missions in Action EX67-76 requested that the GSEC grant to Mr. Linder, President of the Board, an opportunity to appear before the GSEC to further good communication between the BWM and the GSEC.

The GSEC has not responded to this request.

2. In November of 1967 the Board voted to request the GSEC to initiate at the earliest possible time a review of equalization with the boards and agencies involved in the General Synod Benevolence Budget looking toward a revision of the current equalization process.

The GSEC pursued this matter in two actions, the first being to refer the request to the GSEC Sub-Committee on G.S. Benevolence Budget for study and report to the GSEC. And the second was the answer to the Board: "The GSEC reviewed the existing principles and process
and came to the conclusion that, at the earliest, it would be better to study the matter in the Fall of 1968 in light of the organizational changes that are scheduled to take place. It was moved, seconded and carried that the GSEC not change the present equalization process because of restructuring and that the matter be reconsidered following the decisions on restructuring.

3. The Board of World Missions at its meeting in February, 1968 approved the following actions:

(EX68-5) to approve the 1969 Operating Budget Asking of $1,839,056 for referral to the General Synod Executive Committee.
(EX68-6) to approve a 1969 Capital Budget Asking of $100,000 for referral to the General Synod Executive Committee.
(EX68-7) to approve the 1969 RCWS Budget Asking $120,000 and to authorize its referral to the General Synod Executive Committee.

The GSEC, after reviewing and evaluating the referrals at its April 16th meeting, made its recommendations to the General Synod.

4. The Board of World Missions voted in February to request staff to arrange with GSEC a discussion of the implications of anticipated requests for capital funds of a magnitude beyond the normal level of capital funds for overseas projects such as the validated high priority request from Mackay Memorial Hospital Reconstruction Project.

This Action was presented to the General Synod Executive Committee in April.

IV. Administrative Issues and Referrals

Reorganization—new structure for the denominational program

The Board of World Missions and the Board of North American Missions began a joint study in April, 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.

A progress report was made to the General Synod of 1965. The boards indicated that one mission board would be feasible. In the same report it 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."

Another favorable progress report was presented to the General Synod of 1966, with an indication that the study would be continued in consultation with the General Synod Executive Sub-Committee on Denomination Structure. In the ensuing year, the Board of Education was also invited to participate on an equal basis, the two mission boards
having previously recognized that there were obvious interrelationships in program with the Board of Education. Subsequently, other units, including the Stewardship Council, indicated a desire to participate.

Throughout the time between 1964 and 1967, the discussions were detailed and serious in intent. However, it became clear that there were limitations in seeking to develop a structure simply on the basis of interboard discussions.

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.

The recommendation was incorporated in a comprehensive recommendation presented to the 1967 General Synod. (Minutes of the 1967 General Synod, page 168ff.) During the past year, the Board as a whole has participated responsibly and extensively in the continuing effort to design a new structure for program; its officers and executive staff have participated fully in the study of alternatives and development of recommendations by the management consultants and the GSEC Committees.

The order of the day for the February 12, 1968 meeting of the Board of World Missions was for the consideration of the proposal presented by the professional consulting firm of E. N. Hay and Associates. The presentation by the consultants was made to a joint meeting of the Board of World Missions and the Board of North American Missions. The Board voted on a preferred plan of reorganization; its judgment was forwarded to the General Synod Executive Committee along with the recommendation that its alternate plan for *the sorting of program* be considered as soon as the new structure becomes functional.

A full report on the results of the reorganization process as it affects all the boards will be made to the General Synod for information by General Synod Executive Committee which has been given full authority to proceed with implementing the plan.
To the Board of World Missions,
Reformed Church in America:

We have examined the following financial statements and supplemental schedules of the Board of World Missions of the Reformed Church in America for the year ended December 31, 1967:

Financial Statements:
- Balance Sheet, December 31, 1967 (Exhibit A)
- Statement of Income, Expenses and Appropriations for the Year Ended December 31, 1967 (Exhibit B)
- Statement of Changes in Current Fund Balances for the Year Ended December 31, 1967 (Exhibit C)
- Statement of Changes in Principal of Endowment Funds for the Year Ended December 31, 1967 (Exhibit D)
- Statement of Changes in Agency Funds Balances for the Year Ended December 31, 1967 (Exhibit E)

Supplemental Schedules:
- Program-Expenses and Appropriations (Schedule 1)
- Expenses and Appropriations for Promotion and Cooperation with the Local Churches (Schedule 2)
- Administrative Expenses and Appropriations (Schedule 3)
- Missionary Furlough Residences (Schedule 4)

Except as noted in the following paragraph, 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.

With respect to restrictions placed by donors on funds designated as restricted funds in prior years and the Board's compliance with such restrictions, our examination was generally limited to a reading of information set forth in financial statements of the Board for prior years (examined by other accountants) and minutes of meetings of the Board, inasmuch as we were informed that the underlying documentation (legal instruments or correspondence) was not available.

In our opinion, the above-mentioned financial statements present fairly the financial position of the Board of World Missions of the Reformed Church in America at December 31, 1967, and the results of its operations for the year then ended, and the supplemental schedules, when considered in relation to the basic financial statements, present fairly in all material respects the information shown therein. We did not examine the comparative summary of income and expense for the four years ended December 31, 1967 (Schedule 5) and accordingly we express no opinion thereon.

New York, New York
April 26, 1968

HASIKINS and SELLS
Certified Public Accountants
## ASSETS

### Current Funds:
- Cash: $38,940
- 1967 General Synod benevolence income in transit (Note 2): $460,223
- Advances to and receivables from overseas Treasurers and Missionaries: $123,896
- Share of investments held by endowment fund: $1,051,399
- Income receivable from endowment fund: $196,693
- Participating interest in Interchurch Center: $5,000
- Other assets: $4,107

**Total Current Fund**: $1,880,258

### Endowment Funds:
- Cash in banks (including $16,265 in savings accounts): $171,046
- Cash in transit: $36,894
- Investments at cost:
  - Bonds (market value $1,729,325): $1,817,494
  - Stock (market value $2,074,658): $1,110,330
  - Mortgages notes: $93,460
  - Notes receivable—Reformed Church in America—Church Extension Foundation: $75,950
  - Total: $3,097,234

**Less investments held for other funds:**
- Current funds: $1,051,399
- Agency funds: $283,615

**Total Endowment Funds**: $1,970,160

### Agency Funds:
- Cash in savings accounts: $10,113
- Share of investments held by endowment fund: $283,615

**Total Agency Funds**: $293,728

### Mission Properties Fund —
- Missionary furlough residences (Note 4, Schedule 4): $16,844

**TOTAL**: $4,160,990

See accompanying Notes to Financial Statements.
### REFORMED CHURCH IN AMERICA
### Board of World Missions
### BALANCE SHEET, December 31, 1967

#### LIABILITIES AND FUND BALANCES

**Current Funds:**

<table>
<thead>
<tr>
<th>Description</th>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td>Accounts payable</td>
<td>$74,107</td>
</tr>
<tr>
<td>Unexpended commitments (Note 1)</td>
<td>211,844</td>
</tr>
<tr>
<td>General fund balances (Exhibit C)</td>
<td></td>
</tr>
<tr>
<td>Appropriated:</td>
<td></td>
</tr>
<tr>
<td>For interim operating requirements</td>
<td>$515,000</td>
</tr>
<tr>
<td>For future years operations — unrestricted legacies</td>
<td>366,872</td>
</tr>
<tr>
<td>For specific overseas missions or special projects</td>
<td>116,231</td>
</tr>
<tr>
<td>For missionary emergency repatriation</td>
<td>275,000</td>
</tr>
<tr>
<td>Unappropriated:</td>
<td></td>
</tr>
<tr>
<td>Restricted funds balances (Exhibit C):</td>
<td></td>
</tr>
<tr>
<td>Unexpended non-budget gifts and legacies</td>
<td>72,669</td>
</tr>
<tr>
<td>Unexpended endowment fund income — (Note 3)</td>
<td>496,693</td>
</tr>
<tr>
<td>Total Current Fund</td>
<td>1,880,258</td>
</tr>
</tbody>
</table>

**Endowment Funds:**

<table>
<thead>
<tr>
<th>Description</th>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td>Payable to current fund — restricted</td>
<td>196,693</td>
</tr>
</tbody>
</table>

**Principal of endowment funds (Exhibit D):**

<table>
<thead>
<tr>
<th>Description</th>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td>General</td>
<td>1,148,787</td>
</tr>
<tr>
<td>Specific</td>
<td>624,680</td>
</tr>
<tr>
<td>Total</td>
<td>1,773,467</td>
</tr>
</tbody>
</table>

**Total Endowment Funds**

<table>
<thead>
<tr>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td>1,970,160</td>
</tr>
</tbody>
</table>

**Agency Funds (Exhibit E):**

<table>
<thead>
<tr>
<th>Description</th>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td>Fund balance</td>
<td>231,886</td>
</tr>
<tr>
<td>Unexpended income</td>
<td>61,842</td>
</tr>
<tr>
<td>Total Agency Funds</td>
<td>293,728</td>
</tr>
</tbody>
</table>

**Mission Properties Fund Balance**

<table>
<thead>
<tr>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td>16,844</td>
</tr>
</tbody>
</table>

**TOTAL**

<table>
<thead>
<tr>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td>$4,160,990</td>
</tr>
</tbody>
</table>

See accompanying Notes to Financial Statements.
## REFORMED CHURCH IN AMERICA
### Board of World Missions

### STATEMENT OF GENERAL FUND INCOME, EXPENSES AND APPROPRIATIONS

For the year ended December 31, 1967

<table>
<thead>
<tr>
<th>INCOME:</th>
<th>Operating (Normal recurring items)</th>
<th>Capital (Non-recurring Specific Projects)</th>
<th>TOTAL</th>
</tr>
</thead>
<tbody>
<tr>
<td>General Synod benevolences:</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Living donors</td>
<td>$1,507,221</td>
<td>$26,028</td>
<td>$1,533,249</td>
</tr>
<tr>
<td>Service projects</td>
<td>38,080</td>
<td>38,080</td>
<td></td>
</tr>
<tr>
<td>February emphasis</td>
<td>20,658</td>
<td>20,658</td>
<td></td>
</tr>
<tr>
<td>Youth projects</td>
<td>7,614</td>
<td>7,614</td>
<td></td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>1,507,221</strong></td>
<td><strong>92,380</strong></td>
<td><strong>1,599,601</strong></td>
</tr>
<tr>
<td>Other:</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Investments</td>
<td>104,280</td>
<td>—</td>
<td>104,280</td>
</tr>
<tr>
<td>Unrestricted legacies received</td>
<td>29,092</td>
<td>—</td>
<td>29,092</td>
</tr>
<tr>
<td>Transfer from appropriated unrestricted legacies</td>
<td>8,408</td>
<td>—</td>
<td>8,408</td>
</tr>
<tr>
<td>Restricted legacies</td>
<td>—</td>
<td>2,423</td>
<td>2,423</td>
</tr>
<tr>
<td>Church World Service</td>
<td>12,000</td>
<td>—</td>
<td>12,000</td>
</tr>
<tr>
<td>Miscellaneous</td>
<td>46,272</td>
<td>2,796</td>
<td>49,068</td>
</tr>
<tr>
<td><strong>Total Income</strong></td>
<td><strong>200,052</strong></td>
<td><strong>5,219</strong></td>
<td><strong>205,271</strong></td>
</tr>
</tbody>
</table>

| EXPENSES AND APPROPRIATIONS (Note 1): | | |
| Program (Schedule 1): | | |
| Support of missionaries | 944,224 | 2,484 | 946,708 |
| Share in programs | 351,288 | 168,854 | 520,142 |
| Development of personnel | 43,291 | — | 43,291 |
| **Total Expenses and Appropriations** | **1,338,803** | **171,338** | **1,510,141** |

| EXCESS OF EXPENSES OVER INCOME FOR THE YEAR BEFORE EXTRAORDINARY ITEMS | ($ 29,771) | ($73,739) | (103,510) |

| EXTRAORDINARY ITEMS: | | |
| Proceeds from sale of property in Japan | — | — | 46,667 |
| China war claims recovery | — | — | 132,172 |

| EXCESS OF INCOME AND EXTRAORDINARY ITEMS OVER EXPENSES AND APPROPRIATIONS (Exhibit C) | — | — | $ 75,329 |

See accompanying Notes to Financial Statements

58
STATEMENT OF CHANGES IN CURRENT FUND BALANCES

For the year ended December 31, 1967

GENERAL FUND:

Appropriated:

For interim operating requirements:
- Balance, January 1, 1967: $530,350
- Restored to unappropriated Balance, December 31, 1967: (15,350)

Total for interim operating requirements: $515,000

For future year operation—unrestricted legacies:
- Balance, January 1, 1967: 375,280
- Included in general fund income for 1967: (8,408)
- Balance, December 31, 1967: 366,872

For specific overseas missions or special projects (Note 1):
- Balance, January 1, 1967: 62,450
- Additional appropriation during 1967: 53,781
- Balance, December 31, 1967: 116,231

For missionary emergency repatriation:
- Balance, January 1 and December 31, 1967: 275,000

Total appropriated balances, December 31, 1967: $1,273,103

Unappropriated Balance:

Balance, January 1, 1967 (deficit): (28,001)
- Excess of income and extraordinary items over expenses and appropriations for the year 1967 (Exhibit B): 75,329
- Balance in Retired Missionaries Emergency Medical Fund restored to unappropriated balance: 6,008
- Transfer to Mission Properties Fund: (16,844)
- Amount restored from interim operating requirements: 15,350

Balance, December 31, 1967: $51,842

RESTRICTED FUNDS:

Unexpended non-budget gifts and legacies:
- Balance, January 1, 1967: 72,210
- Net increase in non-budget gifts: 459
- Balance, December 31, 1967: $72,669

Unexpended endowment fund income:
- Balance, January 1, 1967: 160,951
- Distribution of endowment income: 35,742
- Balance, December 31, 1967: 196,693

Total restricted funds balances: $269,362

See accompanying Notes to Financial Statements
### EXHIBIT D

**STATEMENT OF CHANGES IN PRINCIPAL OF ENDOWMENT FUNDS**

For the year ended December 31, 1967

<table>
<thead>
<tr>
<th></th>
<th>General Endowment Funds</th>
<th>Specific Endowment Funds</th>
<th>TOTAL</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>PRINCIPAL</strong></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>January 1, 1967 as previously reported</td>
<td>$1,057,612</td>
<td>$582,113</td>
<td>$1,639,725</td>
</tr>
<tr>
<td>Add—transfer of certain funds formerly designated as Trust Funds</td>
<td>51,200</td>
<td>13,514</td>
<td>64,714</td>
</tr>
<tr>
<td><strong>January 1, 1967 balance restated</strong></td>
<td>1,108,812</td>
<td>595,627</td>
<td>1,704,439</td>
</tr>
<tr>
<td>Net gain on sale of investments</td>
<td>37,475</td>
<td>26,302</td>
<td>63,777</td>
</tr>
<tr>
<td>Gifts and income accumulation</td>
<td>2,500</td>
<td>2,751</td>
<td>5,251</td>
</tr>
<tr>
<td><strong>Principal, December 31, 1967</strong></td>
<td>$1,148,787</td>
<td>$624,680</td>
<td>$1,773,467</td>
</tr>
</tbody>
</table>

### EXHIBIT E

**STATEMENT OF CHANGES IN AGENCY FUNDS BALANCES**

For the year ended December 31, 1967

<table>
<thead>
<tr>
<th></th>
<th>Principal</th>
<th>Unexpended Income</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Balances, January 1, 1967</strong></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Funds formerly considered as trust funds</td>
<td>$227,525</td>
<td>$47,423</td>
</tr>
<tr>
<td><strong>Additions</strong>:</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Net gain on sale of securities</td>
<td>2,149</td>
<td>—</td>
</tr>
<tr>
<td>Distribution of investment income</td>
<td>—</td>
<td>13,929</td>
</tr>
<tr>
<td>Interest on savings account</td>
<td>—</td>
<td>490</td>
</tr>
<tr>
<td>Receipts for Arabian pensions</td>
<td>1,140</td>
<td>—</td>
</tr>
<tr>
<td>Net receipts to mortgage escrow accounts</td>
<td>1,072</td>
<td>—</td>
</tr>
<tr>
<td><strong>Balances, December 31, 1967 (Exhibit A)</strong></td>
<td>$231,886</td>
<td>$61,842</td>
</tr>
</tbody>
</table>

### NOTES TO FINANCIAL STATEMENTS

1. Unexpended commitments ($511,844) represents amounts which the Board has pledged to various organizations for the support of overseas mission projects. Amounts not so pledged but reserved for specific mission projects ($516,231) are shown as General Fund Balances appropriated for such purposes.

2. Benevolence income in transit from contributors at the year end, as evidenced by postmarks dated not later than January 3, 1968 or the records of the Staff Conference, RCA is included in these financial statements. Income from investments is recorded as received.

3. Endowment funds include unrestricted funds functioning as endowment funds pursuant to action of the Board. The income of the specific funds is either restricted or designated by the Board for specific purposes.

4. Missionary furlough residences are stated at cost less depreciation or nominal values if acquired by donation.
## REFORMED CHURCH IN AMERICA
### Board of World Missions

### PROGRAM EXPENSES AND APPROPRIATIONS

#### SCHEDULE 1

For the year ended December 31, 1967

<table>
<thead>
<tr>
<th>MISSION FIELD</th>
<th>SUPPORT OF MISSIONARIES</th>
<th>SHARE IN PROGRAMS</th>
<th>DEVELOPMENT OF PERSONNEL</th>
<th>TOTAL</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Operating</td>
<td>Capital</td>
<td>Operating</td>
<td>Capital</td>
</tr>
<tr>
<td>AFRICA</td>
<td>79,278</td>
<td>—</td>
<td>17,801</td>
<td>10,000</td>
</tr>
<tr>
<td>ARABIA</td>
<td>328,348</td>
<td>—</td>
<td>52,105</td>
<td>21,000</td>
</tr>
<tr>
<td>HONG KONG</td>
<td>23,136</td>
<td>—</td>
<td>12,772</td>
<td>5,000</td>
</tr>
<tr>
<td>INDIA</td>
<td>111,726</td>
<td>—</td>
<td>67,192</td>
<td>56,636</td>
</tr>
<tr>
<td>IRAQ</td>
<td>38,385</td>
<td>—</td>
<td>32,323</td>
<td>—</td>
</tr>
<tr>
<td>JAPAN</td>
<td>196,819</td>
<td>(2,331)</td>
<td>60,246</td>
<td>32,208</td>
</tr>
<tr>
<td>PHILIPPINES</td>
<td>65,115</td>
<td>—</td>
<td>9,642</td>
<td>19,510</td>
</tr>
<tr>
<td>SINGAPORE</td>
<td>9,506</td>
<td>—</td>
<td>2,009</td>
<td>—</td>
</tr>
<tr>
<td>TAIWAN</td>
<td>88,486</td>
<td>3,500</td>
<td>17,543</td>
<td>8,500</td>
</tr>
<tr>
<td>ALL OTHER</td>
<td>3,425</td>
<td>1,315</td>
<td>79,655</td>
<td>16,000</td>
</tr>
<tr>
<td>TOTAL (Exhibit B)</td>
<td>$944,224</td>
<td>$2,484</td>
<td>$351,288</td>
<td>$168,854</td>
</tr>
</tbody>
</table>

### EXPENSES AND APPROPRIATIONS FOR PROMOTION AND COOPERATION WITH THE LOCAL CHURCHES

#### SCHEDULE 2

For the year ended December 31, 1967

- **Annual report**: $2,005
- **Church Herald**: 3,279
- **Literature and publication**: 13,761
- **Postage and mailing services**: 2,182
- **Visual aids**: 2,744
- **Travel and related costs**:
  - Missionary: $18,686
  - Other non-staff: 710
- **Cooperative Services, R.C.A.**:
  - Stewardship Council: $28,452
  - DAVARCA: 6,000
  - Interpretation and promotion: 1,200
  - Commission for Missionary Education, NCCC: 1,000
- **TOTAL (Exhibit B)**: $80,019
SCHEDULE 3

ADMINISTRATIVE EXPENSES AND APPROPRIATIONS

For the year ended December 31, 1967

Salaries:

<table>
<thead>
<tr>
<th>Executive Staff:</th>
<th>Salary</th>
<th>Housing Allowance</th>
</tr>
</thead>
<tbody>
<tr>
<td>Edwin M. Luidens, General Secretary</td>
<td>$10,000</td>
<td>$ 3,000</td>
</tr>
<tr>
<td>John E. Butyn, Executive Secretary</td>
<td>9,000</td>
<td>3,000</td>
</tr>
<tr>
<td>James P. Ebbens, Executive Secretary</td>
<td>9,000</td>
<td>3,000</td>
</tr>
<tr>
<td>Ruth E. Joldersma, Executive Secretary</td>
<td>9,000</td>
<td>3,000</td>
</tr>
<tr>
<td>James J. Thomas, Executive Secretary</td>
<td>9,000</td>
<td>3,000</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>$46,000</strong></td>
<td><strong>$15,000</strong></td>
</tr>
</tbody>
</table>

Other staff salaries | 120,189
Employee benefits for staff | 20,460
Pensions to retired staff | 2,040
Travel and related costs:
- Staff | 22,426
- Board members and others | 11,328
Office rent | 19,666
Office equipment:
- Appropriations for purchases | 6,000
- Maintenance | 934
Office supplies | 6,629
Mimeograph and printing | 1,862
Postage and mailing services | 5,198
Telephone and telegraph | 9,812
Consultant fees | 7,000
Banking and investment services | 2,261
Audit and legal services | 3,692
Insurance | 599
Actuarial services | 450
Cooperative services, R.C.A:
  - Central Services | 13,139
  - General Synod archives | 200
Professional training of staff | 1,868
Miscellaneous | 1,499

**TOTAL (Exhibit B)** | **$318,222**

SCHEDULE 4

MISSIONARY FURLOUGH RESIDENCES

For the year ended December 31, 1967

At cost (less depreciation of $1,315):
- 29 East 21st Street, Holland, Michigan | $12,844

At nominal value:
- 174 West 15th Street, Holland, Michigan | 1,000
- 180 West 18th Street, Holland, Michigan | 1,000
- 917 South Westnedge Avenue, Kalamazoo, Michigan | 1,000
- 1848 Godfrey Avenue Southwest, Grand Rapids, Michigan | 1,000

**TOTAL (Exhibit A)** | **$16,844**

See accompanying Notes to Financial Statements
### COMPARATIVE STATEMENT OF INCOME AND EXPENSES

For the four years ended December 31, 1967

#### OPERATING

<table>
<thead>
<tr>
<th>INCOME</th>
<th>1964</th>
<th>1965</th>
<th>1966</th>
<th>1967</th>
</tr>
</thead>
<tbody>
<tr>
<td>General Synod Benevolences</td>
<td>$1,422,366</td>
<td>$1,469,096</td>
<td>$1,448,422</td>
<td>$1,507,221</td>
</tr>
<tr>
<td>Other</td>
<td>122,961</td>
<td>154,561</td>
<td>163,440</td>
<td>200,052</td>
</tr>
<tr>
<td>Total Income</td>
<td>$1,545,327</td>
<td>$1,623,657</td>
<td>$1,611,862</td>
<td>$1,707,273</td>
</tr>
</tbody>
</table>

#### EXPENSES

<table>
<thead>
<tr>
<th>Program:</th>
<th>1964</th>
<th>1965</th>
<th>1966</th>
<th>1967</th>
</tr>
</thead>
<tbody>
<tr>
<td>Support of Missionaries</td>
<td>$300,300</td>
<td>$340,751</td>
<td>$388,637</td>
<td>$444,224</td>
</tr>
<tr>
<td>Share in Programs</td>
<td>413,812</td>
<td>388,328</td>
<td>448,392</td>
<td>331,288</td>
</tr>
<tr>
<td>Development of Personnel</td>
<td>36,479</td>
<td>35,135</td>
<td>39,048</td>
<td>43,291</td>
</tr>
<tr>
<td>Total Expenses</td>
<td>$1,356,701</td>
<td>$1,273,214</td>
<td>$1,356,077</td>
<td>$1,338,803</td>
</tr>
</tbody>
</table>

| With the local Churches | 73,849 | 69,449 | 85,975 | 80,019 |
| Administrative | 263,137 | 277,124 | 298,994 | 318,222 |
| Total Expenses | $1,699,687 | $1,619,787 | $1,741,046 | $1,737,044 |

**RESULT FOR THE YEAR**: $(348,360)  | $(3,070)  | $(129,184)  | $(1,29,771)  |

**EXTRAORDINARY ITEMS**: $(48,620)  | $(947)  | $(10,000)  | $(73,739)  |

**NET INCREASE/(DECREASE) IN THE GENERAL FUND BALANCE — UNAPPROPRIATED**: $(66,500)  | $(60,368)  | $(1,887)  | $(75,329)  |
BOARD OF WORLD MISSIONS
MEMBERS OF THE BOARD
1965-1968

+Rev. Donald R. Baird
Recording Secretary
302 Ocean Avenue
Massapequa, L.I., New York 11758

Mrs. James W. Benes
18 Otsego Street
Mohawk, New York 13407

Rev. Chester J. Droog
10253 Destinn Street
Bellflower, California 90706

+Rev. Kenneth Leestma
6228 26th Street West
Bradenton, Florida 33505

+Mrs. George Befus
1161 South Raleigh Street
Denver, Colorado 80219

Dr. John C. Blagg
27 Glendale Road
Park Ridge, New Jersey 07656

Rev. Bruce Hoffman
1429 Fern Avenue
Schenectady, New York 12306

+Rev. Wilbur E. Ivins
308 Main Street
Catskill, New York 12414

Mr. Bernard C. Kline
28 Winne Lane
Poughkeepsie, New York 12603

+ Mrs. Gerrit Boogerd
Lester, Iowa 51242

+Rev. Arie Brouwer
1st Vice President
141 Hamilton Avenue
Passaic, New Jersey 07055

Rev. Leonard V. Kalkwarf
Woodland Rd.
Willow Grove, Pa. 19090

Mr. Stephen Mitchell
10658 South Michigan Ave.
Chicago, Illinois 60628

+ Mrs. Herman Ridder
580 Central Avenue
Holland, Michigan 49423

*Members of Executive Committee

1966-1969

+Rev. Warren G. Martens
2nd Vice President
101 Strawtown Road
West Nyack, New York 10994

Dr. James Oldshue
141 Tyringham Road
Rochester, N. Y. 14617

Dr. Russell Paalman
222 Medical Arts Bldg.
Grand Rapids, Michigan 49502

+Mr. John Van Eenenaam
1119 W. Norton Avenue
Muskegon, Michigan 49441

+Mrs. Harmon R. Wierenga
229 University Street
Pella, Iowa 50219

+Rev. Kenneth Leestma
6228 26th Street West
Bradenton, Florida 33505

1967-1970

† Mrs. Alfred Vande Waa
North Division Street
Zeeland, Michigan 49464

† Mr. Edwin Van Houten
1851 Crescent Drive, N.E.
Grand Rapids, Michigan 49503

†Mr. Nellis Wagner
9415 S. Bell Avenue
Chicago, Illinois 60620

†Rev. Charles B. Wissink
1447 Blythe Drive, N.W.
Grand Rapids, Michigan 49504

†Second term

Executive Staff

General Secretary ............................................... Rev. Edwin M. Luidens
Executive Secretaries .......................... Rev. John E. Buteyn, Rev. James P. Ebbers,
............................................ Rev. James I. Thomas, Miss Ruth E. Joldersma*

* (Through April 5, 1968)
Furlough, 1968-69

AFRICA

(In association with the United Presbyterian Church, USA-COEMAR)

Hoekstra, the Rev. and Mrs. Harvey T., American Mission, Box 1111, Addis Ababa, Ethiopia, eff. 6/24/68
Huiskes, Miss Lillian (R.N.), American Mission, Box 1111, Addis Ababa, Ethiopia
Kats, Miss Wilma J., American Mission, Pekwo, Gambela, Ethiopia
Schulteman, Miss Arlene (R.N.), American Mission, Box 1111, Addis Ababa, Ethiopia
Swart, the Rev. and Mrs. J. Robert, 174 West 15th Street, Holland, Michigan 49423,* eff. 8/1/68
Zudweg, Mr. and Mrs. Larry, American Mission, P.O. Box 1111, Addis Ababa, Ethiopia***

ARABIAN MISSION

Allison, Mrs. Mary B. (M.D.), P.O. Box 1, Bahrain, Arabian Gulf
Bosma, Miss Jeannette H. (R.N.), P.O. Box 11, Muscat, Oman
Bosch, Dr. and Mrs. Donald T. (M.D.), P.O. Box 11, Muscat, Oman, eff. 10/1/68
Dekker, Mr. and Mrs. Wilbur G., P.O. Box 1, Bahrain, Arabian Gulf
De Young, Miss Anne R. (R.N.), P.O. Box 11, Muscat, Oman, eff. 9/68
Franken, the Rev. and Mrs. Darrell V., c/o RCA, BWM, 475 Riverside Drive, N.Y.C. 10027, *eff. 6/68.
Garden, Mr. and Mrs. Jeffrey, P.O. Box 1, Bahrain, Arabian Gulf
Hollers, the Rev. and Mrs. G. Jacob, Jr., P.O. Box 80, Kuwait, Arabian Gulf
Holmes, Miss Madeline A., c/o RCA, BWM, Muscat, Oman, eff. 10/1/68
Kapenga, the Rev. and Mrs. Jay R., Pendle Hill, Wallingford, Pennsylvania 19086,* eff. 7/68
Kuykendall, Mrs. Maurice (R.N.), c/o RCA, BWM, 475 Riverside Drive, N.Y.C. 10027, *eff. 6/68
Overkamp, Miss Corine R. (M.D.), P.O. Box 1, Bahrain, Arabian Gulf
Parr, Mr. and Mrs. Alfred G. (M.D.), P.O. Box 1, Bahrain, Arabian Gulf
Scudder, the Rev. and Mrs. Lewis R., Sr., Cedric Haddad Bldg., Sadat Street, Beirut, Lebanon
Scudder, Dr. and Mrs. Lewis R., Sr. (M.D.), P.O. Box 80, Kuwait, Arabian Gulf
Sluiter, Miss Elaine (R.N.), c/o RCA, BWM, 475 Riverside Drive, New York, N. Y.**, eff. 6/68
Staal, the Rev. and Mrs. Harvey, P.O. Box 80, Kuwait, Arabian Gulf, eff. 9/68
Teumer, Miss LaDonna Mae, P.O. Box 1, Bahrain, Arabian Gulf
Thoms, Dr. and Mrs. W. Wells (M.D.), P.O. Box 11, Muscat, Oman
Van Bruggen, Miss Henrietta (R.N.), c/o RCA, BWM, 475 Riverside Drive, New York, N. Y. 10027
Vander Aarde, the Rev. and Mrs. Robert, c/o Luther Theological Seminary, 2375 Como Avenue West, St. Paul, Minnesota 55108,* eff. 9/68; until then 221 Sixth Street, N.E., Orange City, Iowa 51041, eff. 7/68
Van der Zwaag, Miss Alice (M.D.), P.O. Box 11, Muscat, Oman, eff. 10/8/68; until then, RCA, BWM, 475 Riverside Drive, New York, N. Y. 10027
Vandenberg, Dr. and Mrs. Donald D. (M.D.), P.O. Box 1, Bahrain, Arabian Gulf
Veldhuizen, Mr. and Mrs. Elmer, c/o RCA, BWM, 475 Riverside Drive, New York, N. Y. 10027* eff. 6/68
Veldman, Miss Jeannette (R.N.), Warm Friends Hotel, Holland, Michigan 49423*
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Warren, Mr. and Mrs. Kenneth R., Jr., P.O. Box 1, Bahrain, Arabian Gulf
Weiss, the Rev. and Mrs. Raymond E., P.O. Box 1, Bahrain, Arabian Gulf
Zuidema, Miss Judith Elaine, (R.N.), P.O. Box 1, Bahrain, Arabian Gulf**
INDIA

(In association with the Church of South India)

Biegel, Miss Albertha J. (R.N.), Madanapalle, Chittoor District, Andhra, South India, eff. 9/12/68

Boomstra, Miss Dora, 10745 S. Wentworth, Chicago, Illinois 60628*

Dejong, Mr. and Mrs. C. Keith, Sioux Missionary Home, Orange City, Iowa 51041,* eff. 6/68

Folmsbee, Dr. and Mrs. Glenn A. (M.D.), Highclere School, Kodaikanal, Madurai District, South India

Heideman, the Rev. and Mrs. Eugene P. (Ph.D.), Mission Compound, Vellore, North Arcot, South India

Hoffman, the Rev. and Mrs. William H., c/o RCA, BWM, 475 Riverside Drive, New York, N. Y. 10027*

Kooy, Miss Gladys M., Palmaner, Chittoor District, Andhra Pradesh, South India

Marsilje, Miss Lois M. (R.N.), Scudder Memorial Hospital, Ranipet, North Arcot, South India

Pofahl, Mr. and Mrs. Harry C., c/o RCA, BWM, 475 Riverside Drive, New York, N. Y. 10027*

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Vander Aarde, Dr. and Mrs. Stanley B. (M.D.), 1435 S. 61st Avenue, Cicero, Illinois 60650*

Zwemer, Dr. and Mrs. Frank L. (M.D.), Scudder Memorial Hospital, Ranipet, North Arcot, South India

UNITED MISSION IN IRAQ

(In association with Christian Congregations in Iraq)

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JAPAN

(In association with the United Church of Christ in Japan)

Bogard, Miss F. Belle, Kobe Jogakuin, Okadayama, Nishinomiya, Nishinomiya, Japan

Brink, Miss Suzanne H., 890-1, Aza, Kaminohara, Oe Toroku Cho, Kumanoto, Japan

Brugger, the Rev. and Mrs. Glenn, 9-11, 2 Chome Ohori, Fukuoka, Japan

de Forest, the Rev. and Mrs. Carroll, 12 Gazenbocho, Azabu, Minato-ku, Tokyo, Japan

Elzinga, Miss Alice, Baiko Jo Gakuin, Maruyama Cho, Shimonsensei, Yamanashi-ken, Japan

Flaherty, Mr. and Mrs. Theodore E., c/o RCA, BWM, 475 Riverside Drive, New York, N. Y. 10027*, eff. 6/12/68

Harris, the Rev. and Mrs. Thomas J., c/o RCA, BWM, 475 Riverside Drive, New York, N. Y. 10027*

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Laman, the Rev. and Mrs. Gordon D., 1139 Oaza Honjo Machi, Saga Shi, Japan

Magee, the Rev. and Mrs. George, 4, 1-Chome, Nishi Yayoi-Cho, Tomakomai-Shi, Japan, eff. 9/68

Norden, the Rev. and Mrs. Russell L., 37 Yamate Cho, Naka-ku, Yokohama, Japan

Rigler, Miss Agatha C., School of Social Work, Wayne State University, Detroit, Michigan 48201*

Unzicker, the Rev. and Mrs. William M., 17-2-2 Shiomi Machi, Otorushi, Hokkaido, Japan, eff. 9/68

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Zwyghuizen, the Rev. and Mrs. John E., c/o RCA, BWM, 475 Riverside Drive, New York, N. Y. 10027*, eff. 6/68

SOUTHEAST ASIA

TAIWAN (FORMOSA)

(In association with the Presbyterian Church of Formosa)

Bechtel, the Rev. and Mrs. Owen T., P.O. 282, Kaohsiung, Taiwan, Republic of China

Burke, the Rev. William J., Jr., 30-38 29th Street, Long Island City, New York 11102*

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Estell, the Rev. and Mrs. William H., Jr., c/o RCA, BWM, 475 Riverside Drive, New York, N. Y. 10027*

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HONG KONG
(In association with the Hong Kong Council of the Church of Christ in China)
De Pree, the Rev. and Mrs. Gordon, Kennedy Apts., 47 Claremont Ave., New York, N.Y. 10027,* eff. 7/1/68
de Velder, the Rev. and Mrs. Walter (D.D.), P.O. Box 5915, Kowloon, Hong Kong, BCC, eff. 7/5/68

THE PHILIPPINES
(In association with Chinese Churches and United Church of Christ in the Philippines)
Angus, the Rev. and Mrs. William R., 29 Seminary Place, New Brunswick, New Jersey 08901*
Bandt, the Rev. and Mrs. John E., c/o RCA, BWM, 475 Riverside Drive, New York, N.Y. 10027,* eff. 6/1/68
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Scholte, Mr. and Mrs. John, P.O. Box 907, Philippine Christian Colleges, Manila, Philippines 12105

SINGAPORE
(With the Malaya Synod of the Chinese Christian Church)
Hoffs, the Rev. and Mrs. Vernon L., 77 Prinsep Street, Singapore 7***

SPECIAL MINISTRIES
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LEAVE OF ABSENCE
Hostetler, the Rev. Paul E., 527 Division Street, East Lansing, Michigan 48823

EMERITUS MISSIONARIES WITH CAREER SERVICE
Beekman, Miss Edna K. (China), 209 W. High Street, Milford, Penna. 18337
Broekema, Miss Elizabeth G. (China), Andes, Delaware County, N.Y. 13731
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Dalenberg, Miss Cornelia, R.N. (Arabia), 422 E. 160th Place, South Holland, Ill. 60473
DeBruin, Rev. C. A., D.D. (India), 210 Main Street, Pella, Iowa 50219
DeBruin, Mrs. Frances L. (India), 210 Main Street, Pella, Iowa 50219
De Jong, the Rev. Garrett E. (Arabia), 4849 E. Eastland Street, Tucson, Arizona 85711
De Jong, Mrs. Everdene K. (Arabia), 4849 E. Eastland Street, Tucson, Arizona 85711
De Pree, the Rev. Henry P., D.D. (China), Rest Haven, 49 E. 32nd Street, Holland, Mich. 49423
De Pree, Mrs. Kate E., (China), Birchwood Nursing Home, Holland, Michigan 49423
De Valois, John J., D.Sc. (India), 766 W. 24th Street, Holland, Michigan 49423
De Valois, Mrs. Bernadine Siebers, M.D. (India), 766 W. 24th Street, Holland, Michigan 49423
De Vries, Mr. Benjamin (India), 1011 Hazel Street, Pella, Iowa 50219
De Vries, Mrs. Mildred V. (India), 1011 Hazel Street, Pella, Iowa 50219
De Weerd, Miss Esther J. (India), 2110 Stetson Court, Kalamazoo, Michigan 49001
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Gosselink, Mrs. Christina (Iraq), 5075 East 13th Street, Tucson, Arizona 85711
Hakken, Rev. Bernard D. (Iraq), 234 West 22nd Street, Holland, Michigan 49423
Hakken, Mrs. Elda V. (Iraq), 234 West 22nd Street, Holland, Michigan 49423
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MISSIONARIES WHO SERVED ABROAD FOR MORE THAN FIFTEEN YEARS

Bösch, Taeke, M.D. (China), 290 E. Franklin Turnpike, Hohokus, New Jersey 07423
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Dame, Mrs. L. P. (Arabia), 901 Paris Avenue, Rockford, Illinois 61100
Darrow, Miss Flora (Japan), 1411 Carlos Avenue, Burlingame, California 94010
DeBoer, Mrs. Emma (India), 1430 Plimpton Avenue, Bronx, N. Y. 10452
Hill, Dr. and Mrs. Jack W. (Philippines), 646 84th Street, S.E., Byron Center, Michigan 49315
Hollemann, C. H., M.D. (China), 671 Leyden Avenue, Claremont, California 91711
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Luidens, Rev. and Mrs. Edwin M. (Arabia), 111 Grayson Place, Teaneck, N. J. 07666
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Mullenburg, Rev. and Mrs. John P., 8 Godfrey Road, Upper Montclair, N. J. 07043
Olcott, Mason, Ph.D. (India), 660 W. Bonita Avenue, Claremont, Calif, 91712
Olman, Miss Evelyn (Japan), 660 Mayflower Road, Claremont, California 91712
Piet, Dr. and Mrs. John H. (India), Meston Compound, #4 White's Road, Madras '14, India
Renskers, Mr. and Mrs. H. (China), 10 Landing Lane, Apt. 8, New Brunswick, N. J. 08901
Ryder, Mrs. S. W. (Japan), Box 1670 (Bradenton Manor), Bradenton, Florida 33506
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Ten Brink, Rev. and Mrs. Eugene L., Village Sq. Townhouse, 1736 Bising, Cincinnati, Ohio 45239
TerBorg, Rev. and Mrs. John (Japan), 601 S. Downing Street, Denver, Colorado 80200
Van Blarcom, Mrs. Warren C. (Mary Van Pelt), (Arabia), 346 Montford Avenue, Asheville, N. C. 28801
Vander Meer, Mrs. William (Alma), (China), 629 ½ E. University, Wooster, Ohio 44691
Wells, Miss Doris A. (India), c/o Mrs. H. Peyser, So. Boulevard, Nyack, N. Y. 10960