

AGENDA

Synod Christian Reformed Church

To convene June 9, 1954
at Grand Rapids, Mich.

REPORTS AND OVERTURES

CHRISTIAN REFORMED PUBLISHING HOUSE
47 Jefferson Avenue, S. E.
Grand Rapids 2, Mich., U. S. A.

P R E F A C E

The Agenda for the Synod of 1954 contains the reports of standing and study committees, representatives to organizations, overtures of Classes, Consistories, individuals, and notification of appeal.

On *Tuesday evening, June 8, at 7:45 o'clock*, D. V., a special Prayer Service for Synod will be held in the *Boston Square Christian Reformed Church of Grand Rapids, Michigan*, assigned by Synod of 1953 to serve as the Convening church of the Synod of 1954. This church is located on the corner of Kalamazoo Avenue and Griggs St., in the southeast section of the city of Grand Rapids. The Pastor of the Convening church will lead Synod in special prayer and will preach the sermon.

On *Wednesday morning, June 9, at 9:00 a.m.* the delegates to Synod will meet in the auditorium of the main building of Calvin College. *Rev. Nelson L. Veltman*, will formerly open the first session of Synod with an appropriate address, lead in devotions and serve as chairman until Synod is duly constituted.

On the preceding Sunday, June 6, our pastors and congregations are urgently requested to remember the forthcoming sessions of Synod in their intercessory prayers to the King of the Church.

R. J. DANHOF, TH.D.
Stated Clerk

944 Neland Ave., S.E.
Grand Rapids 7, Michigan, U.S.A.

P. S. Delegates to Synod are kindly requested to bring their copy of the Agenda.

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Reports

REPORT NO. 1

THE CHICAGO JEWISH MISSION

To the Synod of 1954.

DEAR BRETHREN:

YOUR Committee for Chicago Jewish Mission and Nathanael Institute consists at present of the following: the Rev. E. L. Haan, Pres., the Rev. G. Zylstra, Vice Pres., the Rev. A. De Kruyter, Mr. P. Euwema, Treasurer, Mr. Geo. De Boer, and the Rev. H. J. Triezenberg, Secretary. We can report that during the past year our staff of devoted workers has again patiently and faithfully labored at the task of bringing the Gospel to the Jew. As to the work here at Nathanael Institute, we quote from the report of the Superintendent, the Rev. J. R. Rozendal:

"The primary purpose of our work is to bring the gospel to the many Jews in the Chicago area. This is done through personal work, gospel meeting and Bible classes. The Medical clinic serves to give expression to the Christian ministry of Mercy and brings many Jewish people into the Mission to hear the gospel. In all classes we give Bible instruction. Classes are held for children of pre-school age, Grade school children, High School students and also College men. Two groups of Jewish mothers meet every week for sewing and Bible study. The staff consists of the Rev. J. R. Rozendal, Sup't, Miss Edith Vander Meulen, Bible instructor, Dr. E. Van Reken, physician in the Clinic, Miss Elizabeth Wesseling, nurse assisting at the Clinic. Part time assistants are Mrs. S. Karsen, Miss Minnie Goossens, Raymond Rozendal and Stewart Vander Woude. — During 1953 we held 168 gospel meetings, total attendance 727; 683 patients received medical care in the Clinic. At 69 kindergarten class meetings a total of 646 children were present; grade school girls 74 meetings, total attendance 1094; Ladies Bible Class 41 meetings, total attendance 254; Wednesday evening Mothers Bible Class 40 meetings, total attendance 481; Older Girls Club 12 meetings, total att. 72; Grade School Boys Bible Class 39 meetings, total att. 276; High School Boys Class 22 meetings, total att. 171; College boys Class 23 meetings, total att. 125. A total of 425 visits were made to homes and shops. — A daily vacation Bible School was held for three weeks from June 29 to July 17; average daily attendance 23, total att. 322. Our Christmas program was held

on Wed., December 23. About 100 children and adults were present. The children and mothers rendered a program consisting of 28 numbers. They sang and spoke about the birth of Jesus. Many of the parents of the children were present to listen to their children speak and sing about the birth of our Savior."

Mr. Albert Huisjen writes about his work as follows: "The extent of our Church Community Jewish Evangelism has steadily increased during 1953 and also the interest shown therein. At this writing forty-eight of our churches are participating in this missionary program by definite arrangements with or through the respective Consistories or mission committees representing them. Each of these churches or groups of churches has a list of Jewish families in their particular church neighborhood, and each has established a definite and continuous gospel witness with them by use of the "Shepherd's Voice" and personal work. This extends to about 1300 Jewish families. Eight of our Neighborhood Chapels are also participating in a definite way, extending to another 300 families. Some fifty more of our churches are participating on a somewhat casual basis. These receive copies of the Shepherd's Voice for distribution to Jewish people and to use in casual contacts. Assuming that most of the copies used get into Jewish homes, this adds another 1300 families. (This does not include copies used by our Chicago and Paterson missions). . . . At the turn of 1952-53 it was reported to us that a young Jewish mother was received into the communion of our Church in Classis Wisconsin. During the summer of 1953 another young Jewish mother was likewise received in one of our churches in Classis Grand Rapids East. Both of these daughters of Israel were brought in through the work of the local churches. — Although our field work was mainly carried on in the Michigan area, we have sought to promote this cause on denominational scale by means of deputation work, Banner articles and providing mimeograph papers of a promotional nature. The challenge for this work meets us everywhere. Where time permits and opportunity is given to present this cause and show how it can quite easily be effected in church communities which have Jewish residents, the response is generally good. As concerns the Jewish people of our land, the potential gospel outreach by means of this missionary program is great indeed."

As directed by last year's Synod, your Board has continued its efforts to expand the work, especially in view of our improved financial condition. Since many Jews who used to live in the neighborhood of Nathanael Institute have moved to other localities in the city of Chicago, it seemed the part of wisdom to keep up contact with them, and through them establish Bible classes and cottage meetings, which many of them are willing to have in their homes. For this work we have engaged Miss Nellie Van Mersbergen, who is a graduate of the Grand Rapids

Reformed Bible Institute and has had some years of experience in neighborhood evangelism. Miss Van Mersbergen has already entered upon this work, as of January, 1954.

We again respectfully request Synod to grant us a quota of 60 cts. per family for 1955 (To meet our proposed Budget we should have at least 75 cts. per family, of course)

Respectfully submitted,
The Board of Nathanael Institute and
Chicago Jewish Mission

HENRY J. TRIEZENBERG, *Secretary*

P.S. Classis Chicago North, in its session of January 20, 1954, approved the above report, as well as the accompanying financial report and proposed Budget for 1955, and directed the Stated Clerk to send both on to Synod.

H. J. TRIEZENBERG, S.C.

**ANNUAL REPORT OF THE TREASURER., 1953
CHICAGO JEWISH MISSION OF THE
CHRISTIAN REFORMED CHURCH.**

RECEIPTS:

Jan. 1, 1953 Cash on hand		\$ 1,934.50	
In Tri-City Sav. & Loan			\$10,500.00
Rec. from Medical Dept.	\$ 1,472.25		
Rec. from Class. Treas.	27,615.94		
Rec. from Synodical Treas.	20,690.17		
Don. Churches & Societies	1,697.01		
Don. Individuals	266.00		
Misc. Receipts	50.70		
Interest on Gov't. Bonds	235.00		
Withholding Taxes	1,408.55		
From J. B. Nagel Estate	270.00		
 Total Receipts:	 \$53,705.62	 \$53,705.62	
			 \$55,640.12

DISBURSEMENTS:

Salaries	\$15,884.75
Auto Allowances	758.18
Rent Allowances	1,200.00
Child Allowance	350.16
Printing	885.65
Insurance	1,222.36
Medicines	433.66
Heating	850.44
Salaries (Ass'ts.)	481.50
Taxes	430.93
Class Supplies	156.67
Building Repairs	853.59
Cleaning	19.00

Misc. Expense	259.27
Telephone	162.36
Light	122.47
Travel Expense	448.97
Postage & Stationery	355.76
Janitors Supplies	30.77
Withholding Taxes	1,484.25
Purchase of Gov't. Bonds	16,884.72

\$43,225.46

\$43,225.46

Balance on Hand Dec. 31, 1953

\$12,414.66

STATEMENT OF ASSETS AND LIABILITIES DECEMBER 31, 1953.

ASSETS:

Cash on hand	\$12,414.66
On Dep. Tri-City S. & L.	10,500.00
In Gov't. Bonds	16,884.72

Buildings:

Nathanael Institute
Parsonage for Minister
(Both free of indebtedness)

Total Assets;

\$39,749.38

LIABILITIES:

None

P. R. Euwema, Treas.

CHICAGO JEWISH MISSION OF THE
CHRISTIAN REFORMED CHURCH
PROPOSED BUDGET FOR 1954.

Pastor's Salary	\$ 3,600.00
Pastor's Car Allowance	400.00
Pastor's Child Allowance	350.00
Field Worker's Salary	3,300.00
Field Worker's Car Allowance	400.00
Field Worker's Rent Allowance	700.00
Lady Worker's Salaries	5,100.00
Lady Worker's Rent Allowance	1,000.00
Lady Worker's Travel Expense	250.00
Doctors Salary	2,500.00
Nurse's Salary (Est.)	1,500.00
Office Clerk Sal. (Est.)	600.00
Janitor's Salary	2,250.00
Part time workers	1,000.00
Gas, Electric & Fuel	1,100.00
Insurance & License	400.00
Repairs & Decorating	500.00
Medical Supplies	800.00
Travel Expense	200.00
Janitor & Class Supplies	350.00
Printing & Shepherds Voice	1,500.00
Telephone	150.00
Postage	150.00
Gen. Office Expense	300.00
Misc. Expense	150.00
Total	\$28,550.00

REPORT NO 2

THE AMERICAN BIBLE SOCIETY

ESTEEMED BRETHREN:

IT is 150 years ago that the first Bible Society was organized in London on March 7, 1804. This movement spread to different countries. Today there are twenty-five national Bible Societies, united together in "the United Bible Societies". The sole purpose of these twenty-four national Bible Societies, working in full co-operation with each other is "*to translate, publish and distribute the Holy Scriptures without note or comment and without purpose of profit.*" Eleven of these national Bible Societies are very young as they were instituted in the years 1937 to 1948. Four of these are in the Far East, six in Europe and only one in Latin America.

At our annual meeting we received a report of all the work that had been done by these societies in the 150 years since the beginning of this movement. 1,200,000,000 copies of the Word of God in more than 900 languages and dialects have been distributed, donated or sold below cost. These United Bible Societies are planning to publish and circulate 25,000,000 copies of the Holy Scriptures in 1954. But the actual need is for 50,000,000 volumes a year. Let us remember that the giant share of this work has to be done by the British and American Bible Societies. Larger supplies of Scriptures are needed each year. So far it has never been possible to supply enough Bibles. Let us also remember that literacy is increasing today throughout the whole world. Millions of people in India, Africa and other lands are taught to read and Communism is ready to supply the reading matter. This is the challenge to the church to give to these teeming millions the Word of Life.

The United Bible Societies plan to prepare a good-will book in which everyone, who would like to help to extend the distribution of God's Word and make a donation for this cause, would inscribe his or her name. This book, when completed and assembled would be a mighty testimony of the faith and willingness of God's people to share their spiritual treasures with others. The funds collected would be used exclusively for more Bibles for foreign mission work.

Our American Bible Society has been able to extend its work again in this year 1953. But the field is always changing. The emergency in Germany and Japan has been decreased. There is still a great demand for Scriptures, but the supplies are increasing. It is impossible to get Bibles behind the iron curtain in Russia or China. But the American Bible Society is able to get paper, type and binding material over the

border, and Scriptures are printed and distributed in Communist countries. Large groups of Chinese people are reached outside of their native land; among about 25 millions of them Bible work is regularly carried on.

In Okinawa the American Bible Society, through the Japanese Bible Society, is now able to reach a large group of people that were formerly deprived of the Word of God.

In Korea, the work is vigorously carried on and extended among the natives as well as among the military forces. During our meeting a cablegram was received stating that in the great fire that destroyed a large part of Pusan, the Bible House was burned with a loss of almost 700,000 Scriptures. But the plates were saved and printing can be resumed both in Korea and other places.

The work of translation and printing for various tribes in Africa is growing. More intensive work is carried on in Liberia by appointing and sending a secretary for aid in translation, printing and distribution of Scriptures.

In the Bible lands the distribution is carried on by camel, especially in Lebanon.

Latin America continues to be hungry for the Word of God. The Bible Society of Brazil circulated more than a million and a half of volumes last year. The total circulation in Latin America was over three million volumes.

The service among the Negro population in our own country is carried on vigorously. Colporteurs are increasingly doing this important work of carrying God's Word to remote territories.

The brightest spot is the work for the blind. The whole Bible or portions of it are now obtainable in 36 languages. Many calls come for such books from veterans hospitals. They are even obtainable in the Hausa language used in Nigeria where we carry on our mission work.

Secretary Dr. Nida travels all over the world to assist in Bible translations. In May 1953 he joined with members of the Netherlands Bible Society in Djakarta, to help giving the people of Indonesia Bibles in their own tongue.

God has blessed and prospered the work of the American Bible Society. Let me give you the complete figures for the year 1952, including the volumes for the blind:

At home	7,822,644
Abroad	5,546,386
Total	13,369,030

The budget for the new year has been increased, but it does not include the program for advance that is deemed necessary. There is need of \$159,000 for Bibles for re-established churches and homes in Korea;

for Colporteurs in Okinawa and Japan; for extension work in Formosa and in the Philippines; also for new work in India, Pakistan and Indonesia.

There is need for \$163,500 for enlarged work in the Near East; also for Latin America, and the United States.

The need is there; the plans are made; are God's people ready to supply the funds to give the Bread of Life to the hungry and the Light to those who sit in darkness?

I am sorry to report that the gifts from our churches for the American Bible Society have decreased more than 25 percent during this year. This is undoubtedly due to misunderstanding and misrepresentation.

May I kindly ask Synod to recommend this cause to all our churches in the United States for increased moral and financial support.

Respectfully submitted,

HESSEL BOUMA

REPORT NO. 3

REVISION OF FORM FOR THE LORD'S SUPPER

To The Synod of the Christian Reformed Church, 1954,

ESTEEMED BRETHREN,

YOUR committee has complied with the instructions of Synod 1953, Acts, Art. 163, B, 3 and solicited the reactions of the consistories to its 1953 Report. A questionnaire was sent to all consistories listed in the 1953 Yearbook (430). For the information and guidance of Synod we present a brief resumé of the responses received.

I. Recommendation I of the 1953 Report advised that the preparatory part of the Form should not be read separately, and that churches now using it on the preparatory Sunday be advised to discontinue this practice. Opinion on this point was almost evenly divided, 160 for and 152 against the recommendation. As is to be expected those who disagreed often accompanied their return with reasons for using the first part of the Form in the preparatory service. A large number of our churches, in spite of Synodical recommendation to the contrary, are following this procedure, and find it satisfactory. Some read the entire Form at the administration; others only I Corinthians 11. It is interesting to note that such a use of the Form was also advocated by a proportionately large number of the new churches in Canada.

II. Recommendation II advocated that no extensive revision or abbreviation of our Form be made. This received almost unanimous endorsement, 271 for and 41 opposed. Thus it is evident that most of our consistories feel no need of radical revision. A few letters were received arguing the necessity of such revision, but several also suggested making no changes at all. It would seem that the old Form has a place of deep regard in the hearts of our people. Of course, there is danger of unhealthy conservatism, clinging to the old forms when they have lost their effectiveness. It is also interesting to observe that many consistories voting for this recommendation have not hesitated to introduce their own adaptations in administering the Sacrament.

III. Recommendation III contained two parts, IIIA recommending the adoption of an abbreviated Form for use in the second administration of the Lord's Supper; and IIIB advising that the use of the long Form be made mandatory for the first administration. IIIA won approval 221 to 80, and IIIB by 246 to 40. Most of those opposing a shorter Form did so because they felt no need of it since they use the first part of the Form on preparatory Sunday. Several objected to

the use of "mandatory" in the second recommendation. Most of the consistories that did not vote on this point did so because they use the Form in two parts.

In this connection we also report on response to Recommendation VII, adoption of a proposed abbreviated Form. Consistories were asked whether they preferred it still shorter; the result: Yes, 80; No, 160. It is only fair to state that many who voted "No" did not favor such a form at all. Responses indicate that the status of the second administration of the Lord's Supper is a disputed question. Must it be regarded as a continuation of the first administration, or a distinct administration?

IV. The Committee's recommendation that the sermon be preached between the reading of the Form and the prayer did not find favor, the vote being 84 for and 217 against. Some regarded it as in violation of Article 62 C.O. and others found it liturgically objectionable. Not a few suggested it be left to the option of the consistories.

V. Recommendation V listed five major changes suggested by the committee.

a. Using the Lord's Prayer only once was approved by a vote of 287 to 17.

b. Placing the Apostle's Creed before the Lord's Prayer was approved 211 to 91. However, several commented that the Creed should not be in the prayer at all, and some consistories are already using it at some other point in the administration.

c. Dropping the words "a psalm shall be sung", etc. was approved 243 to 54. It was suggested that "shall" could well be changed to "may".

d. Revision of the list of "gross sins" was approved 208 to 93. Several appended a note that this approval was to the principle rather than the actual proposed revision. Main objection to the proposed revision was its tendency to generalize rather than mention specific sins as is done in the present Form. On the basis of replies received your committee feels that satisfactory revision of this part of the Form is perhaps its most difficult assignment.

e. Opinion on the elimination of the quotation of Christ's words at the institution taken from the Gospels was rather evenly divided: 169 yes, and 136 no.

VI. About seventy (70) consistories and a few ministers made suggestions as to changes, a few rather extensively. It will take too much space to list these, but your committee will give them careful attention in making its revision. Obviously it will be impossible to please every one since what one finds excellent another finds objectionable. The most

commonly suggested improvement was breaking up long sentences into short ones, and use of modern terms for some archaic expressions.

From the above summary it appears that in general the consistories took this matter seriously. As committee we appreciate the good response, 312 returns out of 430, and the many worthwhile suggestions sent us. The response indicates considerable diversity of opinion on some matters so it will be impossible to satisfy everyone. Happily, there is overwhelming sentiment against extensive revision and abbreviation, and we consider this a mandate to keep changes to a minimum.

Because of the great amount of material received and our conviction that it will be impossible to incorporate it into a worthy revision in the short time at our disposal, your committee is not submitting a proposed revision at this time. However, in the light of the information submitted above we are making a few recommendations in the hope that Synod may see fit to adopt them as guiding principles for further work in revision of the Form.

Recommendations:

I. Synod declare that no extensive revision or abbreviation of our beautiful and well-rounded Form for the Lord's Supper shall be made.

Ground: It appears from the investigation of the Committee that this is the desire of the great majority of our consistories.

II. Synod leave the reading of the part of the Form which concerns self-examination at the preparatory service to the discretion of the consistories. Since the present Form is not intended for such use Synod approve such revision of the Form as shall adapt it for this purpose. This would include closing the preparatory service with an appropriate prayer, and adding a brief summary of the first part of the Form by way of introduction to the part concerning the remembrance of Christ.

Grounds:

1. Practical. It has appeared from the response of the consistories that many of our churches are following this practice, and find it satisfactory. It is doubtful whether the recommendation of 1953 on this matter could have been enforced. Perhaps many churches have not tried this method because of Synodical decision discouraging it, and might find it satisfactory if given a trial.

2. Historical. Although our Dutch Reformed Churches did not feel the need of such a preparatory form yet the Form in use by the German Reformed Churches, from which much of our present Form is derived, does consist of two parts as suggested above. This is not an innovation, but has good historical precedent.

3. Liturgically. While it is true that the Form belongs with the Sacrament the preparatory service stands in intimate connection with the Lord's Supper. The fact that our fathers felt the need of a pre-

paratory service would argue the propriety of using the form at that time also. In this way all three points of self-examination will be brought before the congregation. On the other hand, the contention that self-examination should also be mentioned at the administration is correct. Therefore the suggestion that a brief summary introduce the second part of the Form as a reminder to those who partake. Finally, such a splitting up of the Form in large measure solves the knotty problem of desire for a shortened Form for the second administration. Admittedly, this second Communion service will always present problems, varying according to local conditions, but adoption of the above recommendation presents the safest and simplest solution.

(NOTE: In connection with this recommendation objection may be made that this involves a violation of Article 62 C.O. Incidentally, it is interesting to observe that this Article does not prescribe either preparatory or applicatory sermons. Your committee does not share this objection, but is of the conviction that the intent of the Church Order is only: (1) to insist that the Lord's Supper shall be administered in a regular service accompanied by the preaching of the Word; and (2) to provide that the official Form shall be used. However, should Synod deem revision of Article 62 necessary to provide for Recommendation II we recommend that this be referred to the committee charged with revision of the Church Order.)

III. Regarding major revisions as suggested under Recommendation V of the 1953 Report we recommend:

A. Synod approves of using the Lord's Prayer only once, namely, in the prayer, and not a second time in the thanksgiving.

B. Synod declares that the Apostles' Creed is to be regarded as part of the prayer and approves placing it before the Lord's Prayer.

Grounds: Leading authorities agree that it is meant as part of the prayer (cf. Dr. B. Wielenga, *Ons Avondmaalsformulier*, p. 349). Compare also several of the prayers found in our Psalter Hymnal, pp. 75, 79. Since the Lord's Prayer is a perfect summing up of our petitions (as the inspired Word) it should not be followed by even so honored a human document as the Creed.

C. Instead of dropping the words "a psalm shall be sung", etc. Synod decides to change "shall" to "may".

Ground: This leaves the use of a meditation, Scripture reading, singing or playing of psalms or hymns to the discretion of the consistories. This change was suggested by several consistories.

D. Synod approve the principle of a revision of the list of "gross sins" in the interest of making it more meaningful to our people in the light of modern conditions. The committee is instructed to incorporate such a revised list into its proposed revised Form.

IV. We recommend that Synod again appoint a committee for revision of the Form for the Lord's Supper in line with the decisions that may be taken re the above recommendations.

Ground: Many consistories expressed themselves as in favor of some such revision.

Praying for the Lord's blessing upon the members of Synod in all their labors we respectfully submit our report.

The Committee:

REV. JOHN C. VERBRUGGE

REV. ELCO H. OOSTENDORP, *Secretary*

REV. J. K. VAN BAALEN

REV. JOHN HANENBURG

REPORT NO. 4

REALIGNMENT OF MISSIONS AND CHURCH EXTENSION

ESTEEMED BRETHREN:

The Committee on Realignment of Missions and Church Extension wishes to bring the following information and request before the Synod of 1954:

- 1) Our reports (Minority and Majority on this problem were presented after a two-year study to the Synod of 1953. (Cf. *Acts, 1953*, Supplement 31, pp. 427 ff.)
- 2) The Synod of 1953 "deferred action on both the majority and minority reports and recommended them to the churches for study." (*Acts, 1953*, p. 34.)
- 3) The Synod of 1953 continued the committee but charged it with no specific work or function.
- 4) The committee, therefore, respectfully requests that its work be declared finished and that the committee itself be discharged.

Respectfully submitted.

J. M. VANDE KIEFT
G. STOB
J. A. MULDER
W. P. BRINK
R. P. DE GROOT
R. DE RIDDER
E. STRIKWERDA

BRITISH AND FOREIGN BIBLE SOCIETY

ESTEEMED BRETHERN:

OUR Church has the reputation of being very faithful in doing its share in supporting the work of the American Bible Society. The congregations north of the United States border have not yet in that measure made their contribution to the British and Foreign Bible Society. This failure is not the result of ill-will and lack of interest, but is due we may be sure to our new-ness. There is so much to be done in the way of stabilizing our own congregational life, building churches and parsonages, and the making of at least a partial payment toward the support of our denominational projects, that we have scarcely had time to pay heed to the matter of Bible translation and distribution.

We may be certain that no consistory objects to making such contribution as is requested and recommended by Synod, and are confident that ample support will be forthcoming in due time. The total contributed to this cause in 1953 by the congregations which constitute the four all-Canadian Classes, is \$583.83. Of this the lion's share came from Classis Alberta.

The Bible Society is presently celebrating its sesquicentennial, having been organized in the year 1804. Its Canadian Auxiliaries came into existence at later dates, the first being that of New Brunswick dating from 1819. It would be particularly appropriate that our congregations should make a contribution this year, even though it be small, toward the support of this organization.

The exact nature of its work was made plain in last year's report, and scarcely needs repeating. It is obvious that it is similar to that carried on by the other Bible Societies. Bibles are printed, and distributed from Bible Houses and depots and with the help of colporteurs, about 1000 being in its employ throughout the world.

An effort is being put forth by the Canadian Council of Churches, in connection with the 150th anniversary of the Society, to call the people back to the Bible. This "Recall" has the endorsement of the denominations linked up with the Council. It is hoped that this effort may encourage many to use the Scriptures in their daily devotions. The custom of daily Bible reading, which is still prevalent among us, is an unknown experience to the vast majority of our fellow Canadians. Encouragement in establishing a family altar is not lacking altogether, however. We can only hope that this progress, to the adoption of

which also churches not connected with the Council are encouraged by the General Secretary of the Bible Society, may bear fruit.

The Bible Society ordinarily sells its publications at a low cost. All ministers are reminded that it also stands ready to present a copy of the Bible to any family recommended by them as being unable to pay for it.

The Rev. W. H. Hudspeth has retired as General Secretary for Canada, and his place has been taken by the Rev. A. H. O'Neil, D.D., an Anglican. His address is: 122 Bloor St., W. Toronto 5.

Humbly Submitted,

REV. C. WITT

REPORT NO. 6

COMMITTEE ON ECUMENICITY AND INTERCHURCH
CORRESPONDENCE

To the Synod of the Christian Reformed Church,
ESTEEMED FATHERS AND BRETHREN:

IT is a pleasure to report to you on the following matters:

1. "Thank You" on behalf of the Korean brethren
2. Request for closer contacts with Classis Bentheim
3. World Council of Churches
4. International Council of Christian Churches
5. Alliance of Reformed Churches holding the Presbyterian System
6. Delegate to Korean Presbyterian Church, General Presbytery
7. Request of the New Zealand Reformed Churches

"THANK YOU" ON BEHALF OF THE KOREAN BRETHREN

Your committee has taken care of transmitting the gratitude of our Korean brethren, as requested by Synod of 1953, through the news column in *The Banner*, and through the editorial page in *De Wachter* to our generous membership. We simply note this as information.

ALTREFORMIERTE KIRCHEN IN NIEDERSACHSEN
(Acts of Synod, 1953, p. 93)

Classis Bentheim has expressed through its secretary the desire for closer contact with our churches. Just what that contact should be would be difficult to determine. This classis with Classis Ost-Friesland together constitute a regional synod of the *Gereformeerde Kerken of the Netherlands*, known as "De Particulier Synode van Oost-Friesland en Bentheim". Our denomination has, therefore, automatically contact with these German churches since they are represented by the *Gereformeerde Kerken* of which they form a part.

This desired greater contact on the part of Classis Bentheim stemmed in a large measure from gratitude to our denomination for what our church humbly was privileged to do for it during the post-war period. This has developed closer ties and interests. No doubt with a growing ecumenical consciousness these ties will remain vital. There could be more of a natural deepening of fellowship, cultivated also by learning through our religious press of each other's activities. In time of need we can always have direct contacts with each other as in the post-war period. Exigency will best direct us in selecting the best channels when necessary. That is as far as we at present can go.

WORLD COUNCIL OF CHURCHES

One of the most significant events in the offing is the assembly of the World Council of Churches (WCC) required to convene at Evanston, Illinois, August 15-31. Your committee members desire to view this movement not from afar, through books or press reports, but by actual observation. Contemporary Christendom is not understandable without taking proper cognizance of the activities of the WCC. If a pass is obtainable we shall be able to have a member present at each meeting. The purpose is to keep fully informed on ecumenical matters not only for ourselves personally, but for our entire denomination. No doubt ecumenical problems will become more vital to our Church as times moves on.

Your committee recommends Synod to do two things: (1) Take cognizance of our intent to be present at the WCC; (2) To defray the expense of those attending. There will never be more than one attending at the same time because of the scarcity of admission tickets.

We feel this Assembly is of such moment, even though we cannot endorse the movement, that it merits observation. Besides, the WCC is meeting right within the United States, and only a short distance from here. The expense cannot be too great especially since only one can attend at a given time.

INTERNATIONAL COUNCIL OF CHRISTIAN CHURCHES

The International Council of Christian Churches (ICCC) will hold its annual international meeting in Philadelphia the earlier part of August this year. This ICCC is an orthodox council which seeks to organize historically orthodox churches of the world into a council of churches. It is a "competitor" of the WEF which also seeks the same goal in the orthodox world, the latter not limiting itself to churches only.

Our committee feels that it would be profitable for our church to have an observer at the meetings of this Council. Such a desire has been expressed by one of the officers of this Council. Your committee recommends Synod to send an observer. (cf. below)

ALLIANCE OF REFORMED CHURCHES HOLDING THE PRESBYTERIAN SYSTEM

(cf. Acts of Synod, 1951, p. 42)

The Synod of 1951 adopted our recommendation to have an observer attend the meetings of the above Alliance, at that time to be held in Buck Hill Falls, Pa. Up to this time this could not be carried out. This year there was no Western Sectional meeting in view of the international meeting scheduled at Princeton Seminary in late July and early August. The committee has appointed Dr. J. T. Hoogstra to be its observer.

In this connection, if Synod decides to send an observer to the ICCC assembly our committee recommends that Dr. J. T. Hoogstra be delegated to go since both Alliance and the ICCC will meet practically in the same area, one in Princeton, and the other in Philadelphia, and almost concurrently.

DELEGATE TO KOREAN PRESBYTERIAN CHURCH,
GENERAL PRESBYTERY

Your committee learned that said Church was to hold its annual Major Assembly early in March, too late for Synod to designate a fraternal delegate. Your committee realizing the desire also of said church recommended to the Synodical Committee to appoint one of our missionaries in Japan. They have appointed the Rev. Mr. Bruinooe. No doubt this action will also appear in the report of the Synodical Committee. It is here noted as information.

THE NEW ZEALAND GEREFORMEERDE KERKEN

A new denomination has come into the sisterhood of Reformed Churches, the *Reformed Churches of New Zealand*, near Australia. We have received the following communication which is self explanatory and in which there is a request to be a sister church.

DEAR BROTHERS IN OUR LORD JESUS CHRIST,

On behalf of the deputees of the Reformed Churches of New Zealand (appointed at our Synod meeting of July 31, 1953 to take up correspondence with Churches abroad) we convey to you our cordial brotherly greetings.

In 1953, our Reformed Churches have been established there in New Zealand, as a result of the fact that many Dutch immigrants have not been able to find in this country a spiritual "home" within the existing churches, because of predominant modernism.

The Presbyterian Church with her Westminster Confession was originally believed to be a true Calvinistic church. However she also is subject to grave modernistic influences. Although reluctantly at first, we came to realize more and more that this church has gone the way of nearly all churches here in N. Z.

Our church establishment has amongst others induced one of the Presbyterian ministers to join our church after difficulties with his Presbytery.

As base of our church, we have accepted with a faithful heart the Holy Scriptures as the infallible Word of God and the Confession of Faith in accordance with that Word as the Churches of the Reformation have formulated her in the Confession Belgica, the Heidelberg Catechisme, and the Canons of Dort.

We will maintain this base through exercising Christian discipline concerning doctrine and life, in accordance with the Scriptures and our Confession of Faith and according to the Church Order of Dort, which we accept as an agreement of church life.

The Westminster Confession of Faith, which we consider to be a rich inheritance of the Reformation in England and Scotland, is being studied by a committee appointed by our Synod.

Our Churches would like to take up correspondence with your Churches in this respect that we cordially accept each others attestations and that we open our doors to each others ministers for the preaching of the Word of God and the administration of the sacraments.

May we hear from you at your earliest convenience?

Yours in our Lord Jesus Christ
on behalf of the deputees,

(Signed) W. VAN RIJ, *Secretary*

Your committee recommends: (1) That the Reformed Churches of New Zealand be a sister church of our denomination; (2) that Synod instruct its Stated Clerk to express for Synod in writing the wish that this new denomination may experience growth, fortitude in the faith, and a mission in its adopted land through the power of the Holy Spirit.

Committee on Ecumenicity and Interchurch
Correspondence,

WM. RUTGERS, *Chairman*

R. J. DANHOF

M. MONSMA

J. T. HOOGSTRA, *Secretary*

REPORT NO. 7

THE CHURCH HELP COMMITTEE, INCORPORATED

ESTEEMED BROTHERS:

It has been another busy year for your Church Help Committee as the financial report of our Treasurer will show. We are grateful to God that we were able to help most of the churches which came to us asking aid. We regret, however, that due to lack of funds it was in some cases found necessary to scale down requests, in order that the funds available might reach as far as possible. In a few cases we could see no other way out than to recommend that help be gained elsewhere.

The response to the Canadian Emergency Building Fund drive has been fair. With the \$126,573.39 received to date we are a little over half way the goal of \$250,000 set by Synod. (This drive was initiated upon the request of the Synod of 1953. Cf. Acts 1953, Art. 107, p. 81 and is being conducted by a sub-committee of the Church Help Committee.) This fund proved a "life-saver" in a period when we were literally swamped with requests. At one meeting we had requests totaling over \$100,000 with only some \$20,000 on hand.

For some time we have loaned money to the needy Canadian churches from both the Church Help Fund and the Canadian Emergency Building Fund on a 50/50 basis. This policy has now been discontinued in view of the fact that more funds have been made available due to the recent drive. (Here we have acted in harmony with the wishes of Synod as expressed in Acts 1953, p. 51, B.2.)

We are glad to be able to announce that all the churches made repayments as the rules require. Only three churches have not contributed their quotas for the Church Help Fund for the year 1953.

Re the bonding of our treasurer, Mr. Chas. R. Mulder, we wish to inform Synod, for the clarification of the records, that the original bond of \$5,000 was reduced to \$3,000 to save expenses. Later, when our funds had grown considerably, Synod requested that the bond be increased to \$20,000. This accounts for the figure of \$17,000 mentioned in the Acts. (Cf. Acts 1953, p. 137) The old bond has now been cancelled. In its stead a new bond was issued in the amount of \$25,000. This has been made payable to the Church Help Fund Inc. of the Christian Reformed Church as Synod requested. Bond is on file with the secretary.

According to Acts of Synod 1953, p. 51:3 Synod requested our committee to reconsider the policy whereby the Canadian churches receiving aid from the Canadian Emergency Building Fund are granted a 25% cancellation of the money loaned and a period of five years

before they begin repayment. In compliance with this request we come with the recommendation that Synod make the Canadian Emergency Building Fund and the Church Help Fund one fund bearing the name Church Help Fund Inc., and that all the money be loaned on the basis of the provisions of the present Church Help Fund. If this is done the Canadian churches will no longer receive the special consideration whereby they are granted a 25% cancellation of the money loaned and a period of five years before they begin repayment. We advise this change on the following grounds:

1. We believe that the overall picture in Canada is such that the churches there would not suffer hardships under this plan.
2. The emergency conditions demanding such a fund can be better met by means of a quota.
3. Even now the Canadian churches can draw from the Church Help Fund as well as the churches in the U.S.A.
4. Uniting these two funds, making money available alike for all, will remind us that the Canadian Churches are one with us. The distinction will then not receive the emphasis which it now receives.
5. It will help to remove the dissatisfaction which exists in some churches in the United States, because they feel that our Committee is showing favors to the Canadian churches.
6. As a result more money will be returned to our treasurer and it will be returned sooner.
7. Then all the money can be brought in by quotas. Drives have by now become quite unpopular.
8. Uniting these funds will help to remove the confusion in the minds of many of our people due to the multiplicity of funds for similar causes.

Considering the need of the Canadian and the United States churches on the basis of past experience we recommend that a quota of \$8.00 be set to provide the necessary funds; that is, \$4.50 for U.S. and \$3.50 for Canada.

For Synod's information we call attention to the fact that none of the committee members have terms that expire this year.

We herewith present our financial reports of both the *Church Help Fund* and the *Canadian Emergency Building Fund*. To get the correct picture of the figures below it must be kept in mind that we have on hand in the Church Help Fund \$79,000 in unpaid promised loans, which will be called for as soon as the churches concerned are ready to start building operations. Subtracting this amount from \$48,000 which we have on hand in cash, leaves us approximately \$31,000 in the red. Due to the drive the picture of the C.E.B.F. looks a bit

brighter. From the \$73,000 which we have on hand in this fund must be subtracted \$33,000 in unpaid promised loans. This leaves us here an actual cash balance of approximately \$40,000.

**THE CHRISTIAN REFORMED CHURCH
THE CHURCH HELP FUND**

Schedule "A"

**Bank Reconciliation
Northwestern State Bank, Orange City, Iowa
Year 1953**

Bank Balance as per Statement, January 31, 1953	\$107,579.81
1952 Deposits Late	4,577.25
Total	\$112,157.06
Less: Checks Outstanding	73,462.10
Our Ledger Balance	\$ 38,694.96
1953 Receipts	163,620.82
Total	\$202,315.78
Less: 1953 Disbursements	153,851.96
On Hand	\$ 48,463.82
Cash	\$48,463.82
Bank Balance as per Statement	\$ 54,619.16
Deposits Late	1,865.76
Total	\$ 56,475.92
Less: Checks Outstanding	8,012.10
Balance	\$ 48,463.82
Cash	\$48,463.82

**THE CHRISTIAN REFORMED CHURCH
THE CHURCH HELP FUND**

Schedule "B"

No.	Church At	Outstanding January 1, 1953	New Loans	Payments	Outstanding Dec. 31, 1953
1.	Abbotsford, B. C.	\$ 3,500.00			\$ 3,500.00
2.	Ackley, Iowa	550.00		\$ 200.00	350.00
3.	Alameda, California..	8,000.00		400.00	7,600.00
4.	Alamosa, Colorado	6,650.00		350.00	6,300.00
5.	Alberni, B. C.		\$ 1,500.00		1,500.00
6.	Allendale Second, Michigan		10,000.00		10,000.00
7.	Arcadia, Calif.	4,770.00		345.00	4,425.00
8.	Barrie, Ontario, Canada		5,000.00		5,000.00
9.	Bauer, Michigan	2,000.00		1,000.00	1,000.00

No.	Church At	Outstanding January 1, 1953	New Loans	Payments	Outstanding Dec. 31, 1953
10.	Battle Creek, Michigan	8,250.00		500.00	7,750.00
11.	Bejou, Minnesota	2,050.00		300.00	1,750.00
12.	Bellflower Second, California	3,600.00		300.00	3,300.00
13.	Bellflower Third, California	5,000.00		500.00	4,500.00
14.	Bellwood, Illinois	9,500.00		500.00	9,000.00
15.	Bemis, South Dakota	6,400.00		700.00	5,700.00
16.	Beverly, Alta., Canada		5,000.00		5,000.00
17.	Bozeman, Montana....	5,600.00		400.00	5,200.00
18.	Brampton, Ontario, Canada	8,000.00			8,000.00
19.	Brandon, Man., Canada		3,500.00		3,500.00
20.	Brantford, Ontario, Canada		5,000.00		5,000.00
21.	Cadillac, Michigan	8,000.00		500.00	7,500.00
22.	Cascade, Michigan	5,000.00	5,000.00	250.00	9,750.00
23.	Chandler, Minnesota	3,000.00		3,000.00	.00
24.	Chatham, Ontario, Canada	21,875.00		2,000.00	19,875.00
25.	Chicago Auburn Park, Illinois	5,625.00		375.00	5,250.00
26.	Chilliwick, B. C.		3,000.00		3,000.00
27.	Cincinnati, Ohio	6,800.00		400.00	6,400.00
28.	Clara City, Minnesota	8,000.00		400.00	7,600.00
29.	Cobden-Penbeke, Ontario, Canada	5,000.00			5,000.00
30.	Conrad, Montana	5,000.00		250.00	4,750.00
31.	Cornwall, Ontario, Canada		5,000.00		5,000.00
32.	Crookston, Minn.	2,382.90		200.00	2,182.90
33.	Dearborn, Mich.	10,750.00		650.00	10,100.00
34.	Decatur, Michigan	2,124.04		142.91	1,981.13
35.	Delavan, Wisc.	6,650.00		350.00	6,300.00
36.	Denver Second, Colorado	2,500.00		375.00	2,125.00
37.	Denver Third, Colorado		10,000.00		10,000.00
38.	Des Plaines, Illinois..	6,750.00		375.00	6,375.00
39.	Dixie, Ontario, Canada		3,000.00		3,000.00
40.	Dorr, Michigan	2,512.50		325.00	2,187.50
41.	Dresden, Ontario, Canada	5,000.00		250.00	4,750.00
42.	Duncan, B. C.		4,500.00		4,500.00
43.	East Palmyra, New York	3,325.00		175.00	3,150.00
44.	Edmonton First, Alta., Canada	6,975.00		1,000.00	5,975.00
45.	Escalon, California....	8,625.00		500.00	8,125.00

No.	Church At	Outstanding January 1, 1953	New Loans	Payments	Outstanding Dec. 31, 1953
46.	Everson, Wash.	6,716.92		500.00	6,216.92
47.	Flint, Michigan	2,550.00	2,550.00	275.00	4,825.00
48.	Fort William, Ontario, Canada		7,000.00		7,000.00
49.	Goshen, New York....	9,000.00		500.00	8,500.00
50.	Grand Rapids, Mich. Alger Park		10,000.00		10,000.00
51.	Grand Rapids, Mich. Boston Square	5,250.00		375.00	4,875.00
52.	Grand Rapids, Mich. Highland Hills	6,750.00		375.00	6,375.00
53.	Grand Rapids, Mich. Immanuel	4,000.00		250.00	3,750.00

THE CHRISTIAN REFORMED CHURCH
THE CHURCH HELP FUND
Schedule "B" — Page 2

No.	Church At	Outstanding January 1, 1953	New Loans	Payments	Outstanding Dec. 31, 1953
54.	Grand Rapids, Mich. Plymouth Heights ...\$	7,500.00		\$ 375.00	\$ 7,125.00
55.	Granum, Alta, Canada	2,375.00		125.00	2,250.00
56.	Hamilton, Michigan..	7,600.00		400.00	7,200.00
57.	Haney, B. C.	9,000.00		450.00	8,550.00
58.	Hartley, Iowa	5,000.00		250.00	4,750.00
59.	Hawarden, Iowa	4,800.00		500.00	4,300.00
60.	Hoboken, New Jersey	5,000.00	\$ 650.00	250.00	5,400.00
61.	Holland Bethany, Michigan	5,625.00		375.00	5,250.00
62.	Holland Heights, Holland, Michigan ...	7,125.00		375.00	6,750.00
63.	Holland Marsh, Ontario, Canada	3,400.00		440.00	2,960.00
64.	Holland, Minn.	2,700.00		150.00	2,550.00
65.	Houston, B. C.	4,000.00		500.00	3,500.00
66.	Iowa Falls, Iowa	5,775.00		500.00	5,275.00
67.	Kalamazoo Westwood, Michigan		10,000.00		10,000.00
68.	Kingston, Ontario, Canada	5,000.00			5,000.00
69.	Kitchener, Ontario, Canada		5,000.00		5,000.00
70.	Lacombe, Alta., Canada	10,900.00		925.00	9,975.00
71.	Langley, B. C.	7,000.00	1,000.00	350.00	7,650.00
72.	Lansing Oak Glen, Illinois	10,000.00		500.00	9,500.00
73.	Lansing, Michigan ...	3,750.00		375.00	3,375.00
74.	Leamington, Ontario, Canada		3,000.00		3,000.00
75.	Lethbridge, Alta., Canada	8,000.00			8,000.00

No.	Church At	Outstanding January 1, 1953	New Loans	Payments	Outstanding Dec. 31, 1953
76.	Lindsay, Ontario, Canada		3,000.00		3,000.00
77.	Lodi, New Jersey ...	2,250.00		125.00	2,125.00
78.	London, Ontario, Canada		1,000.00		1,000.00
79.	Luverne, Minnesota..	10,000.00		500.00	9,500.00
80.	Lynden Bethel, Washington		10,000.00		10,000.00
81.	Milwaukee, Wisc.	6,750.00		450.00	6,300.00
82.	Minneapolis, Minn....	5,950.00		350.00	5,600.00
83.	Modesto, California ..	5,400.00		300.00	5,100.00
84.	Monroe, Washington ..	9,000.00		450.00	8,550.00
85.	Morrison, Illinois	4,500.00		250.00	4,250.00
86.	Mount Hamilton, Ontario, Canada		3,000.00		3,000.00
87.	Neerlandia, Alta., Canada	9,100.00		1,000.00	8,100.00
88.	Newton, Iowa	2,404.00		1,893.00	511.00
89.	Newton, New Jersey ..	10,500.00		625.00	9,875.00
90.	New Westminster, B. C.		3,000.00		3,000.00
91.	Nobleford, Alta., Canada	5,000.00		1,500.00	3,500.00
92.	Oak Lawn, Illinois....	4,250.00		250.00	4,000.00
93.	Ogilvie, Minnesota	4,800.00		250.00	4,550.00
94.	Orangeville, Ontario, Canada		2,500.00		2,500.00
95.	Oskaaloosa Bethel, Iowa	5,400.00		300.00	5,100.00
96.	Owen Sound, Ontario ..	3,000.00			3,000.00
97.	Parchment, Michigan ..	800.00		150.00	650.00
98.	Phoenix, Arizona	10,200.00		500.00	9,700.00
99.	Pine Creek, Mich.	5,700.00		300.00	5,400.00
100.	Pipestone, Minnesota ..	526.00		526.00	.00
101.	Plainfield, Michigan..	2,700.00		1,150.00	1,550.00
102.	Randolph Second, Wisconsin	6,750.00		375.00	6,375.00

**THE CHRISTIAN REFORMED CHURCH
THE CHURCH HELP FUND**

Schedule "B" — Page 3

No.	Church At	Outstanding January 1, 1953	New Loans	Payments	Outstanding Dec. 31, 1953
103.	Raymond, Minn.	\$ 5,370.00		\$ 375.00	\$ 4,995.00
104.	Redlands First, California	4,500.00		250.00	4,250.00
105.	Redlands Second, California	7,750.00		425.00	7,325.00
106.	Ridgewood, New Jersey	8,000.00		500.00	7,500.00
107.	Ripon Immanuel, California	8,875.00		625.00	8,250.00
108.	Rock Rapids, Iowa....	4,350.00		355.00	3,995.00

No.	Church At	Outstanding January 1, 1953	New Loans	Payments	Outstanding Dec. 31, 1953
109.	Rock Valley Calvin, Iowa	9,500.00		500.00	9,000.00
110.	Rocky Mountain House, Alta., Canada		\$ 3,000.00		3,000.00
111.	Saginaw, Michigan....	15,400.00		500.00	14,900.00
112.	San Diego, California	8,300.00		550.00	7,750.00
113.	Sarnia First, Ontario	17,800.00		850.00	16,950.00
114.	Sarnia Second, Ontario		4,000.00		4,000.00
115.	Seattle, Washington..	6,800.00		400.00	6,400.00
116.	Sibley, Iowa	541.75		260.00	281.75
117.	Sioux City, Iowa.....	750.00		500.00	250.00
118.	Sioux Falls, South Dakota	8,500.00		500.00	8,000.00
119.	Springdale, Ontario, Canada		3,000.00		3,000.00
120.	Strathroy, Ontario, Canada	3,000.00		250.00	2,750.00
121.	St. Catharines, Ontario, Canada		3,000.00		3,000.00
122.	St. Thomas, Ontario, Canada		3,000.00		3,000.00
123.	Sussex, New Jersey..	2,850.00		150.00	2,700.00
124.	Taber, Alta., Canada	2,750.00			2,750.00
125.	Terra Ceia, North Carolina	5,450.00		350.00	5,100.00
126.	Toronto Second, Ontario, Canada		3,000.00		3,000.00
127.	Tracy, Iowa	1,346.10		300.00	1,046.10
128.	Tyler, Minnesota.....	900.00		90.00	810.00
129.	Vancouver, B. C.	13,623.00		875.00	12,748.00
130.	Wallaceburg, Ontario, Canada	3,000.00		150.00	2,850.00
131.	Washington, D. C.....	2,450.00		200.00	2,250.00
132.	Wellandport, Ontario, Canada	5,000.00			5,000.00
133.	Wheaton, Illinois	9,500.00		500.00	9,000.00
134.	Winnipeg, Man., Canada	2,850.00		150.00	2,700.00
135.	Wyckoff Calvin, New Jersey	8,000.00	2,000.00	500.00	9,500.00
136.	Wyoming, Ontario, Canada		5,000.00		5,000.00
137.	Zeeland Bethel, Michigan	9,500.00		1,000.00	8,500.00
138.	Zillah, Washington....		4,500.00		4,500.00
	Total	\$640,217.21	\$152,700.00	\$48,476.91	\$744,440.30

**THE CHRISTIAN REFORMED CHURCH
THE CHURCH HELP FUND**

Schedule "C"

Denominational Quotas by Classes and Other Receipts
Year 1953

CLASSES	1952	1953
Alberta	\$ 1,658.34	\$ 3,098.18
California	4,385.13	4,697.88
Chatham		1,414.15
Chicago North	6,402.86	6,158.22
Chicago South	7,197.66	7,275.00
Eastern Ontario		979.20
Grand Rapids East	9,255.75	9,426.00
Grand Rapids South	10,416.00	10,638.00
Grand Rapids West	5,739.00	5,691.00
Hackensack	2,748.45	2,790.75
Hamilton		1,066.06
Holland	7,755.00	7,779.00
Hudson	5,404.00	5,508.05
Kalamazoo	4,467.00	4,536.70
Minnesota North	5,097.81	2,388.80
Minnesota South		2,592.67
Muskegon	7,755.44	7,764.00
Ontario	2,837.58	
Orange City	3,581.25	3,608.58
Ostfriesland	2,268.00	2,171.00
Pacific	5,025.71	5,025.00
Pella	5,390.69	5,430.00
Sioux Center	4,717.91	4,960.13
Wisconsin	3,156.00	3,094.43
Zeeland	6,475.94	6,609.00
Miscellaneous	89.87	442.11
Total	\$111,825.39	\$115,143.91

**The Church Help Fund
Summary**

Balance on Hand January 1, 1953.....		\$ 38,694.96
Receipts:		
Repayments "B"	\$ 48,476.91	
Quotas "C"	115,143.91	163,620.82
Total		\$202,315.78
Disbursements:		
New Loans	\$152,700.00	
Administrative Expenses	1,151.96	153,851.96
Cash.....	\$48,463.82	\$ 48,463.82

I HEREBY CERTIFY, that, I have examined the books and records of the Christian Reformed Church, Church Help Fund, of the Christian Reformed Church, and that the attached is a true statement of the receipts and disbursements for the year ended December 31, 1953, insofar as disclosed by the records.

Respectfully submitted,
Cora M. Hilger
Public Accountant

The Church Help Fund Comm., Inc.
Report
of
The Canadian Emergency Building Fund
from

March 6, 1953 to March 1, 1954

Summary

On Hand March 6, 1953	\$ 33,761.09
Total Receipts	153,317.42
Total	\$187,078.51

Disbursements

New Loans	\$113,500.00	
Campaign Expenses	265.51	\$113,765.51
On Hand, March 1, 1954.....		73,313.00
Total		\$187,078.51

Loans: Cash issued to March 6, 1953.....	\$419,450.00
Cash issued to March 1, 1954.....	113,500.00

Total\$532,950.00

NOTES received for 75% of \$532,950.00 or.....		\$399,712.50
Repayments to March 6, 1953.....	\$ 700.00	
Repayments to March 1, 1954.....	5,087.50	\$ 5,787.50

Total amount outstanding as of March 1, 1954.....\$393,925.00

CANADIAN EMERGENCY BUILDING FUND
Analysis-Loans Outstanding as of March 1, 1954

No.	Church	Amt. Rec'd.	Note	Payment	Outstanding
1.	Abbotsford B. C.	\$ 9,000.00	\$ 6,750.00	\$.00	\$ 6,750.00
2.	Alberni, B. C.	1,500.00	1,125.00		1,125.00
3.	Aylmer, Ont.	10,000.00	7,500.00	875.00	6,625.00
4.	Barrhead, Alta.	6,000.00	4,500.00		4,500.00
5.	Barrie, Ont.	5,000.00	3,750.00		3,750.00
6.	Beverly, Alta.	5,000.00	3,750.00		3,750.00
7.	Bowmanville, Ont.	12,000.00	9,000.00		9,000.00
8.	Brampton, Ont.	8,000.00	6,000.00		6,000.00
9.	Brandon, Man.	3,500.00	2,625.00		2,625.00
10.	Brantford, Ont.	5,000.00	3,750.00		3,750.00
11.	Brockville, Ont.	10,000.00	7,500.00		7,500.00
12.	Brooks, Alta.	3,000.00	2,250.00		2,250.00
13.	Calgary, Alta.	16,000.00	12,000.00		12,000.00
14.	Chilliwack, B. C.	3,000.00	2,250.00		2,250.00
15.	Clinton, Ont.	4,500.00	3,375.00	400.00	2,975.00
16.	Cobden-Pembroke, Ontario	5,000.00	3,750.00		3,750.00
17.	Cochrane, Ont.	7,500.00	5,625.00		5,625.00
18.	Cornwall, Ont.	10,000.00	7,500.00		7,500.00
19.	Dixie, Ont.	3,000.00	2,250.00		2,250.00
20.	Drayton, Ont.	16,000.00	12,000.00		12,000.00
21.	Dresden, Ont.	5,000.00	3,750.00		3,750.00

No.	Church	Amt. Rec'd.	Note	Payment	Outstanding
22.	Duncan, B. C.....	4,500.00	3,375.00		3,375.00
23.	Edmonton Second, Alta.	16,000.00	12,000.00		12,000.00
24.	Edmonton Third, Alta.	16,000.00	12,000.00		12,000.00
25.	Essex, Ont.	5,500.00	4,125.00		4,125.00
26.	Fort William, Ont.....	7,000.00	5,250.00		5,250.00
27.	Fruitland, Ont.	13,500.00	10,125.00		10,125.00
28.	Granum, Alta.	10,000.00	7,500.00	300.00	7,200.00
29.	Hamilton, Ont.	10,000.00	7,500.00	575.00	6,925.00
30.	Haney, B. C.....	5,000.00	3,750.00		3,750.00
31.	Holland Marsh, Ontario	7,700.00	5,775.00	75.00	.00
	Holland Marsh, Ont., \$5,700.00 transferred to Springdale, Ont.				
32.	Iron Springs, Alta.	15,000.00	11,250.00	1,125.00	10,125.00
33.	Jarvis, Ont.	16,000.00	12,000.00	500.00	11,500.00
34.	Kingston, Ont.	5,000.00	3,750.00		3,750.00
35.	Kitchener, Ont.	5,000.00	3,750.00		3,750.00
36.	Ladner, B. C.	8,000.00	6,000.00		6,000.00
37.	Langley, B. C.	1,000.00	750.00		750.00
38.	Leamington, Ont.	3,000.00	2,250.00		2,250.00
39.	Lethbridge, Alta.	8,000.00	6,000.00		6,000.00
40.	Lindsay, Ont.	3,000.00	2,250.00		2,250.00
41.	London, Ont.	9,000.00	6,750.00		6,750.00
42.	Mount Hamilton, Ont.	3,000.00	2,250.00		2,250.00
43.	New Westminster, B. C.	3,000.00	2,250.00		2,250.00
44.	Orangeville, Ont.	2,500.00	1,875.00		1,875.00
45.	Owen Sound, Ont.....	13,000.00	9,750.00	525.00	9,225.00
46.	Peers, Alta.	10,000.00	7,500.00		7,500.00
47.	Picton, Ont.	2,000.00	1,500.00	1,300.00	200.00
48.	Red Deer, Alta.	10,000.00	7,500.00		7,500.00
49.	Rocky Mt. House, Alta.	13,000.00	9,750.00		9,750.00
50.	Sarnia Second, Ont.....	12,000.00	9,000.00		9,000.00
51.	Springdale, Ont.	3,000.00	2,250.00		7,950.00
	Springdale, Ont., \$5,700.00 transferred to them from Holland Marsh, Ont.				
52.	St. Catharines, Ont.....	13,000.00	9,750.00		9,750.00
53.	St. Thomas, Ont.	3,000.00	2,250.00		2,250.00
54.	Strathroy, Ont.	13,000.00	9,750.00		9,750.00
55.	Taber, Alta.	12,750.00	9,562.50		9,562.50
56.	Telkwa-Smithers, B.C.	6,000.00	4,500.00		4,500.00
57.	Toronto First, Ont.....	12,000.00	9,000.00		9,000.00
58.	Toronto Second, Ont...	3,000.00	2,250.00		2,250.00
59.	Trenton, Ont.	16,000.00	12,000.00		12,000.00
60.	Vauxhall, Alta.	5,500.00	4,125.00		4,125.00
61.	Wallaceburg, Ont.	3,000.00	2,250.00	112.50	2,137.50
62.	Wellandport, Ont.	5,000.00	3,750.00		3,750.00
63.	Westlock, Alta.	6,000.00	4,500.00		4,500.00
64.	Williamsburg, Ont.	10,000.00	7,500.00		7,500.00
65.	Winnipeg, Man.	10,000.00	7,500.00		7,500.00

No.	Church At	Outstanding January 1, 1953	New Loans	Payments	Outstanding Dec. 31, 1953
66.	Woodstock, Ont.	16,000.00	12,000.00		12,000.00
67.	Wyoming, Ont.	11,000.00	8,250.00		8,250.00
		<u>\$532,950.00</u>	<u>\$399,712.50</u>	<u>\$ 5,787.50</u>	<u>\$393,925.00</u>

Respectfully Submitted

The Church Help Committee Inc.

Rev. D. D. Bonnema, President

Rev. Louis Bouma, Secretary

Rev. Andrew Baker

Mr. Chas. R. Mulder, Treasurer

Mr. Sam Elgersma

P.S.: A detailed report of all receipts for the Canadian Emergency Building Fund will be available for Synod's perusal.

ADMITTING MINISTERS FROM OTHER DENOMINATIONS

ESTEEMED BRETHREN:

Your committee re admitting ministers from other denominations hereby reports as follows:

A. OUR MANDATE—Our mandate may be found on p. 105 of Acts, 1953, and pertains to Overture No. 57, Acts 1953, pp. 573; 574, "This overture is submitted by the Rev. A. A. Koning, Synodical Examiner of Classis Ostfriesland. The brother contends therein that there are several undesirable features about the present arrangement, adopted in 1943 and 1945, (cf. Schaver's Polity of the Churches, Vol. II, pp. 87-89), of admitting ministers from other denominations". Synod decided to appoint a committee to study this matter and to advise the Synod of 1954. Grounds:

"1. The Rev. A. A. Koning adduces some materials which merit the appointment of a study Committee.

"2. The difficulties which the Rev. Koning mentions have been shared by other Synodical Examiners".

B. REGULATIONS PERTAINING TO THIS MATTER.

1. *Present Rules and Usage.* "It is urged upon 'the Consistories of vacant congregations to refrain from calling ministers of other than the Christian Reformed churches'. (Acts 1930, Art. 54, pp. 52-54). A nomination of a Consistory, containing the name or names of ministers from a Church other than the Christian Reformed, must have the approval not only of the Classis or of the counselor in the name of the Classis but also of the neighboring delegates of examination (i.e., delegates of nearby Classes) (Acts 1934, Art. 145, p. 133; Acts 1945, p. 84)".

"(1) Neither the Consistories nor the Synodical examiners have a purely discretionary power in this matter.

"(2) No Consistory shall nominate a minister from another denomination without furnishing reasons for so doing to the synodical examiners; (3) no committee of Synodical examiners shall disapprove of such nomination without furnishing reasons for its actions to the Consistory; (4) the standard of approval or disapproval to be applied by the Synodical examiners shall be (a) soundness of doctrine, (b) sanctity of life, (c) knowledge and appreciation of Christian Reformed practices and usages, (d) the need of calling others than those who are of the Christian Reformed Church. Acts 1943, Art. 159, pp. 95, 96".

“(1) All our churches should refrain from calling ministers from other denominations, except in very exceptional circumstances. (2) No Synodical delegates for examination may arbitrarily condemn in any and all cases the proposal to call a minister from another denomination. (3) The synodical delegates called in must be given the opportunity and must insist on that opportunity, to give their advice before the Consistory acts; when it seriously considers nominating an outsider (as for instance when his name remains on the list from which the Consistory is to choose its nominees), it must not proceed to balloting before it calls in the synodical delegates, it must give the reasons why the name of such an outsider is given serious consideration, and it must hear and give serious consideration to the advice of the synodical delegates. (4) When distances are great, Consistories may confer with the synodical delegates by mail, and said delegates shall render their complete recommendation by mail. Acts 1945, Art. 90, p. 85”.

Quoted from Schaver, *The Polity of The Churches* — Vol. II, pp. 87, 88.

“(1) The question of need must be considered, by Consistory and delegates, both from a general denominational and from the more specific congregational viewpoint. (2) Upon the Consistory rests the burden of attempting to show that the needs of the local church justify the nomination of the outside minister or ministers under consideration. And the synodical delegates must give earnest consideration to such consistorial allegations and persuasions, always remembering that the peculiar needs of a local church are usually understood best by its own people. (2) The phrase, “the need of calling others than those who are of the Christian Reformed Church”, lays upon both Consistory and synodical delegates the solemn responsibility not to nominate or approve the nomination of ministers outside of our Church, unless there are very special reasons and needs, and to remember that usually there is not only no need of calling outsiders, but rather that there is need, with a view to our distinctiveness and loyalty to our seminary and our ministers of limiting nominations to those whom the church has itself trained. Acts 1945, Art. 90, pp. 86, 87.

Quoted from Schaver, *The Polity of The Churches*, Vol. II — p. 88 (a).

“MANNER OF ADMITTING MINISTERS FROM ELSEWHERE

“Must First Be Declared Eligible. See Article 3 of Church Order in Part II.

“Procedure in Admitting Such Ministers. — Ministers of other denominations are called only after Consistory and Classis, upon careful examination, are satisfied as to their training, official standing, confession, and walk, and before entering the ministry submit to a colloquium doctum before the Classis of the calling church and in the presence

of the delegates for examination. Such ministers should be required forthwith to sign the Formula of Subscription. (Usage)"

Quoted from Schaver, *The Polity of The Churches*, Vol. II — p. 89 (b).

2. "History As to Calling of Outsiders" — "Previous rules on this subject are the following: in 1858 it was decided that no ministers should be called from without the denomination (Minutes June 2, 1858, Art. 8); in 1866 a minister from the Reformed Church in America might be called with the consent of the counselor and subject to classical approval (Minutes Dec. 12, 1866, Art. 22); in 1872 it was decided that no minister might be called from any other denomination except upon advice of the then two existing Classes or their classical committee (Acts 1872, Art. 23); and in 1881 it was required in the case of ministers of the Reformed Church in America that the involved Classis give its approval of such call and that the minister-elect be subjected to an examination as to this orthodoxy (Acts 1881, p. 20)."

Quoted from Schaver, *The Polity of The Churches*, Vol. II — p. 88 (b).

C. THE PROBLEM.

1. *Difficulties* re the matter of admitting outside ministers have been listed by the Rev. Koning in his overture. In its decision to appoint a committee re this problem Synod stated that "the difficulties which the Rev. Koning mentions have been shared by other Synodical Examiners". The difficulties as stated in the overture are as follows:

"There are several undesirable features about the present arrangement, adopted 1943 and 1945 (Schaver: *Polity of The Churches*, Vol. II, pp. 87-89).

1. Usually only a few churches find out about the minister under consideration; and these may not even be the most needy. 2. Usually also, consistories have gone so far in their dealings with the minister under consideration that it is difficult to stop. 3. So much of the weighing of circumstances is left to the Synodical Delegates that they are easily suspected of bias".

2. *The Urgency* of this problem is evident from the fact that no less than 24 outside ministers were reported to the Synod of 1953 as having been placed on nomination by Consistories. With the present large number of vacancies it is reasonable to expect that we will continue to be confronted by this problem, and that in an increasing measure.

D. RECOMMENDATIONS — In view of this growing problem we recommend:

1. That henceforth the method to be employed anent this matter be as follows:

a. Any minister of another denomination desiring to enter the ministry in our church shall be expected to declare himself to be available by corresponding with our Stated Clerk to that effect, and by sending all pertinent information relative to himself and his position in this matter.

b. Such declarations together with this information shall be placed in the hands of a Committee to be appointed by Synod (possibly comprised of neighboring Synodical examiners) for the purpose of giving careful consideration to each case, and to serve Synod in each instance with its recommendation.

c. Such ministers, except those coming from sister churches, shall be expected to appear before Synod to submit to an examination similar to that of our own graduates before they are declared eligible for the ministry in our Church.

d. In the event of it being impossible for anyone to appear before Synod for this purpose — as e.g. in the case of a minister from a non-sister Church in the Netherlands — Synod shall act on the basis of acceptable and sufficient testimony to be supplied to the Committee by the minister concerned, as well as any additional information which may be available.

e. The Colloquium Doctum now conducted by the Classes shall not be required except for those coming from sister churches, and for any others unable to appear before Synod.

Grounds:

a. This procedure requires that the initiative in this matter be taken by the minister concerned rather than by one of our consistories; he will thereby show his esteem for our denomination, his desire to be of service in it, and his whole hearted commitment to our position.

b. The above procedure will eliminate the danger of Consistories applying improper pressure upon Counselors and Synodical Delegates when they desire to call someone from another denomination.

c. This procedure will give all vacant churches an equal opportunity to become acquainted with ministers of other denominations who may desire to serve in our church.

d. This procedure will promote consistency, since Synod also declares our own graduates to be candidates for the ministry in our denomination.

2. That Synod, acting in harmony with the decisions of 1945 anent this matter (cf. Acts 1945, pp. 85, 86), shall:

a. Refrain from declaring ministers from other denominations to be eligible *except in very exceptional circumstances*. Only by such an attitude will we manifest the proper spirit of denominational loyalty.

b. Remember that *usually* there is not only no need of calling outsiders, but rather that there is need, with a view to our distinctiveness and loyalty to our seminary and our ministers of limiting candidacy or eligibility to those whom the church has itself trained.

3. That Synod declare these rules to go into effect as of January 1, 1955.

Respectfully submitted,

E. B. PEKELDER, *President*

J. VANDER PLOEG, *Secretary*

J. ENTINGH

MAYNARD HOEKSTRA

ANTHONY VANDEN BERG

P.S.—Your Committee asks that either the President or the Secretary of the Committee be permitted to defend our report when it is considered by Synod.

UNITED YOUTH COMMITTEE

ESTEEMED BRETHREN:

The United Youth Committee has held meetings quarterly during the course of the year. Various matters were considered which concern the general problem of effecting a coordinated, effective program for our youth. We would call the following items to the attention of Synod:

Your committee is happy to report that real progress is being made towards a United Youth Movement. Since both the Young Calvinist Federation and the Young Women's Federation have decided in favor of working towards such a goal, a Constitution Committee is at present working on this phase of the movement. This committee is making good progress and is characterized by excellent cooperation. This is a difficult task requiring much time and thought. The relationship between the overall organization and its component parts, as well as the method by which this unification can be carried out to the advantage of all of the groups, is being considered. The actual fulfillment of the goal cannot be expected in the immediate future, since the recommendations of the committee must be considered at the national conventions which meet only once a year. The United Youth Committee, in studying the question as to the need of some official contact between the Church and the Youth Movement, has advised that in the Constitution of the United Youth Movement provision should be made for establishing official contact between the Church and the youth organization.

We have met once again with the Board of the Federation of Reformed Boys' Clubs. This group is making progress numerically, and likewise facing real problems in its process of development, especially in preparing the Handbook necessary in order to carry out their program. The limited amount of time which can be devoted by its busy leaders for this work presents a real problem for them. Many inquiries are being received by the Board from interested parties. The United Youth Committee recommended to the Board that their Federation also take an active part in developing the constitution of the United Youth Movement. This is being considered by the group at present.

The Committee on Education of the Christian Reformed Church has requested this committee to cooperate in the matter of correlating the activities of the youth organizations with that of the other educational agencies of our denomination. The Youth Committee is prepared to cooperate in these matters, since its mandate includes trying to

“effect a coordinated program in facing the problems of our youth”.
(Acts 1945, p. 94.)

The activities of the existing Federations are being carried on normally. The work on behalf of the servicemen by the Young Calvinist Federation also continues. This work takes on an added importance in these days where there is a cessation of open warfare, since in many instances there is more free time for the serviceman, which time can either be used profitably, or become a source of potential danger in his life. A meeting which was held in Canada this past year with representatives of all the societies in Ontario produced a definite decision on the part of these organizations that the present Federations, and ultimately the United Youth Movement, would be the official Movement for all societies in both Canada and the United States. An excellent unanimity of opinion on this point is evident.

The Committee wishes to call the attention of Synod to the fact that Mrs. Clarence Bouma, who was appointed by Synod to serve on this committee, has during the course of the past year moved from this vicinity. A replacement for her will be needed. We wish to acknowledge the faithful services which she has rendered during the last seven years while serving in this capacity.

Respectfully submitted,

The United Youth Committee

MR. RICHARD POSTMA, *Chairman*

MRS. CORNELIUS JAARSMA

MISS ANNE WEESIES

DR. CLARENCE DE GRAAF

REV. LOUIS DYKSTRA, *Secretary*

REPORT NO. 10

WORLD HOME BIBLE LEAGUE

To the Synod of 1954:

DEAR BRETHREN:

God's blessing on the World Home Bible League has been much in evidence during the past year as it continued the distribution of Bibles throughout the World.

In 1938 Mr. and Mrs. William A. Chapman conducted the first Bible canvass. They called on 256 homes in Walkerton, Indiana, found 45 without a copy of the Scriptures, and gave each family a Bible upon the promise to read it. Since that time men and women from various churches have gone out and visited thousands of homes and given Bibles to those without them upon the assurance that it would be read.

During 1953 more than 30,000 English Bibles and over 4,500 Spanish and Italian Testaments were distributed in the United States alone.

Foreign distribution to 23 different countries consisted of approximately 7,500 new and used Bibles and Testaments. These figures represent shipment from the Chicago office only. In addition, distribution by Foreign offices was as follows:

India: 82,719 — Bibles, Testaments and Scripture portions
Japan: 31,200 — Testaments
Canada: 2,000 — Bibles

Over 200,000 copies of a pamphlet entitled "God Speaks", containing selected portions of Scripture, have been given out during this year.

The Budget for 1953 was set at \$120,000.00 and under the blessing of God more than \$130,000.00 was received. A detailed financial statement for the year will be submitted to Synod by the League office.

At this writing, a building is being constructed which will eventually house the League offices. Due to the ever expanding scope of the work it was necessary to find additional office and storage space. The new building will adequately serve the need for some time to come. Through the generosity of contractors and friends of the cause a modest building will be erected at minimum cost.

As we listened to the reports given at the Board meetings, we were deeply impressed with the fact that there is still much "Sowing of the Word" to be done. We sincerely request that Synod again recommend this cause to our churches for their prayers and gifts.

Respectfully submitted,

G. VANDE WERKEN

REPORT NO. 11

MAJORITY REPORT ON THE NAE QUESTION (Overture of Classis Ostfriesland)

ESTEEMED BRETHREN:

MANDATE:

Our mandate is found on page 94 in the Acts of Synod of 1953. In answer to Overture 21 from Classis Ostfriesland (Acts of 1953, pp. 543-544) Synod decided to appoint a committee whose task would be "to study this overture and to advise the Synod of 1954 on the whole matter of the overture". The overture was as follows:

"Classis Ostfriesland overtures Synod to declare that the Synod of 1951 was wrong, in the main, when it tabled the report of its advisory committee, see Acts 1951, Art. 147, p. 78, Cl. In the abstract, Synod had the right to table the advice of the committee reporting at the time. However, in so far as this report involved and included the report of a study committee the Synod was not justified in tabling, by inference, the report of this committee, and leave it there. It is the more to be regretted when we remember that previous Synods had (1) confessed their inability to come to any decision on the NAE matter until a thorough study of the principles of ecumenicity had been presented, and (2) warned future Synods not to attempt any decision with regard to our affiliation except in the light of those principles. We therefore also overture the 1953 Synod to take up this report for proper consideration. *Grounds:*

1. It is wholly unwarranted to ignore a report drawn up by a committee on mandate of a previous Synod, and

2. It is unjustifiable to table indefinitely by inference.

"Classis Ostfriesland overtures Synod to furnish carefully formulated grounds to be printed in the Acts of Synod, for our decision of 1951, see Acts 1951, Art. 151, p. 79, 'after lengthy discussion . . .', if such decision can be sustained in the light of the foregoing study. *Grounds:*

1. The action, seemingly unsupported, has given rise to misunderstanding and unrest in the church. The two overtures presented to the Synod of 1952, see Acts of Synod 1952, page 521, Overture 12, and page 525, Overture 20, are an evidence of such disquiet.

2. We owe this indication of respect to the NAE."

BACKGROUND FOR THE OVERTURE:

1. 1949 — Study committee appointed "to search out and set forth the basic Scriptural and Creedal deliverances relevant to the whole question of inter-Church relations, and to formulate the principles by which the Church must be guided in determining the matter of inter-Church affiliation".

2. 1950 — Membership in the NAE remains in status quo "until our churches have had an ample opportunity to consider the principles set forth in the report of the study committee for the matter of inter-Church affiliation".

3. 1951 — Membership in the NAE is terminated “after lengthy discussion”, but without directly and officially taking up the Study Committee’s report. See Acts of Synod 1951, Art. 151, p. 79.

4. 1952 — Overtures of Classes Ostfriesland and California ruled out of order.

5. 1953 — Appeal is made to Synod by Classis Ostfriesland re the ruling made at the Synod of 1952. (See Acts of 1953, Overture 20, p. 543). This appeal was sustained at the Synod. Synod proceeded to appoint your committee to study Overture 21 (see above under Mandate).

ANALYSIS OF OUR MANDATE:

Your committee agreed that primarily two matters are brought into question by the overture. The first concerns the procedure of the Synod of 1951 in deciding the NAE question without taking up directly the report of the Study Committee. The other is the fact that no Scriptural and Creedal grounds have been given for Synod’s action.

We judged that our mandate had the following possibilities:

1. We might judge that Synod’s procedure was justifiable, and also that no further grounds for the action are necessary. In this case it was our responsibility to prove the point with respect to both matters.

2. We might judge that Synod was wrong in the fact that no Scriptural and Creedal grounds for the action were given. This would mean that it was our task to advise ways of rectifying the error.

3. We might judge that the Synod of 1951 was at least morally wrong in its procedure in taking action before the Study Committee’s report was directly and officially taken up. In this case we should advise appropriate action with respect to the Study Committee’s report.

EVALUATION: (With respect to the three possibilities)

1. As to the first possibility given above — your committee could not go along with this judgment, at least not in one important respect.

2. As to the second possibility — even if Synod might somehow, at this late date, proceed to supply Scriptural and Creedal grounds for leaving the NAE this would not provide a satisfactory solution to the larger problem.

3. As to the third possibility — your committee is of the opinion that this is basically the heart of the problem.

CONCLUSION AND SUPPORT:

While in the abstract and from a purely technical point of view Synod’s action might conceivably be justifiable, your committee is of the opinion that morally its course of action is difficult to support. In 1949 Synod set out on a definite course of action, namely the “formulation” and “definition” of Scriptural and Creedal principles for

inter-Church relationships prior to taking action re the NAE. At this point the church began to await a satisfying solution to the NAE problem—a solution to be based on Scripture and our Creeds. In 1950 the course of action of the previous Synod was continued by holding in abeyance a final decision re the NAE. In 1951 without duly satisfying the expectation of the church in respect to Scriptural and Creedal principles, and without even directly taking up the Study Committee's report anent inter-Church relationships, our connection with the NAE was severed. This is the basic complaint of the overture, and we judge also the main reason why a large segment of our constituency has not been able to rest in the decision of 1951.

In support of this conclusion we call attention to the grounds which were adopted by the Synod of 1949 in connection with the appointment of the Study Committee (See Acts of 1949, p. 24). The grounds were as follows:

- 1) "We are at present without the guidance of clearly defined principles which should govern our practice in this area.
- 2) "Our traditional belief that a thorough theological investigation and formulation should precede all of our important commitments commends this procedure.
- 3) "Such a study and definition is appropriate and necessary in a day when all of Christendom is concerned theoretically and practically with the issues involved in ecumenicity.
- 4) "This procedure is best calculated to resolve the differences between the majority and minority reports, which differences, we apprehend, exist also within the Church."

On the basis of these grounds and the mandate given to the Study Committee we believe that it was clearly the intention of Synod to reach a decision on the NAE directly on the basis of Scripture and our Creeds. It is also most significant that at two successive Synods the Advisory Committee (or in 1952 a majority thereof) so interpreted the course of action which was set forth by the Synod of 1949, and proposed an application of the Study Committee's report to the NAE problem. (See *The Banner* of July 31, 1951, p. 869 for the complete list of recommendations from the Advisory Committee in 1951. For the recommendations in 1952 see the Acts of Synod 1952, p. 38).

In view of all this your committee judges that Synod did not satisfy its moral obligation to the church in the decision of 1951.

RECOMMENDATION :

That a committee be appointed to study the question, "Was the Christian Reformed Church justified in severing its connection with the NAE?", in the light of the Study Committee's report, the deliverance of the Reformed Ecumenical Synod, and all other pertinent material. This committee to report to the Synod of 1955. *Grounds:*

1. The church must decide inter-Church relations on the basis of Scriptural principles.
2. The Synod of 1949 set out to do this, and the church expected such action accordingly.
3. This is the only satisfying solution to remove the unrest which has followed the decision of 1951.

Respectfully submitted,

G. J. ROZENBOOM, *Chairman*
R. RIENSTRA
C. WONDERGEM
E. BOER, *Secretary*

MINORITY REPORT

Committee to Study Overture of Classis Ostfriesland Appealing Decision of 1951 Synod re NAE

To the Synod of the Christian Reformed Church, 1954:

ESTEEMED BRETHERN:

Appointment of the present committee by the Synod of 1953 was occasioned by an overture of Classis Ostfriesland. Background of this overture is Synodical history, the nature of which ought first to be briefly indicated.

BACKGROUND FOR THE OVERTURE:

1. 1948 — Synod appointed a Special NAE Committee to study all available material and principles involved relative to the NAE and to advise Synod in respect to our association with it. (Acts 1948, Art. 98, p. 58.)

2. 1949 — The Special NAE Committee submitted majority and minority reports. (Acts 1949, p. 288, 302.) Synod's Advisory Committee "find it impossible to advise Synod to adopt either the majority or the minority proposal", Acts 1949, Art. 64, p. 23 E. Advisory Committee recommends "that Synod appoint a special study committee to search out and to set forth the basic Scriptural and Creedal deliverances relevant to the whole question of interchurch relations, and to formulate the principles by which the church must be guided in determining the matter of interchurch affiliation", Acts 1949, Art. 64, p. 23, III A.

3. 1950 — Synod adopted the advice of the Advisory Committee *Varia* to abide by the decision of Synod 1949 that our relation with the NAE remain in status quo "until our churches have had ample opportunity to consider the principles set forth in the report of the

study committee for the matter of Interchurch Affiliation", Acts 1950, Art. 145, p. 69. (Acts 1950; p. 378.)

4. 1951 — After lengthy discussion of the reports (majority and minority) of the Special NAE Committee submitted in 1949, "Synod decides to terminate the membership of the Christian Reformed Church in the NAE", Acts 1951, p. 79, Art. 150. The report of the study committee on Interchurch Affiliation appointed in 1949 had been before our church for study since 1950 (Acts 1951, Art. 147, p. 77, 4) and (Art. 147, p. 78, 2a, b), but there is no statement in the Acts 1951 to indicate that the report of the study committee had been officially evaluated on the floor of Synod.

5. 1952 — Classis Ostfriesland and California overtured Synod to reconsider the decision of 1951. Acts 1952, p. 521, 525. Synod ruled these overtures out of order, Acts 1952, p. 40.

6. 1953 — Appeal was made by Classis Ostfriesland in Overture No. 20 relative to the Overture No. 12 of Ostfriesland in 1952 had been out of order. This appeal was sustained at the Synod of 1953, Acts of Synod 1953, p. 93 Art. 126. Our committee was appointed to study Overture No. 21, Acts of Synod, p. 94, Art. 126, D 2.

Text of Overture of Classis Ostfriesland presented to Synod of 1953. (Acts 1953, p. 543).

The overture is as follows: "Classis Ostfriesland overtures Synod to declare that Synod of 1951 was wrong, in the main, when it tabled the report of its advisory committee, see Acts 1951, Art. 147, p. 78, C-1. In the abstract, Synod had the right to table the advice of the committee reporting at the time. However, in so far as this report involved and included the report of a study committee the Synod was not justified in tabling, by inference, the report of this committee, and leave it there. It is the more to be regretted when we remember that previous Synods had (1) confessed their inability to come to any decision on the NAE matter until a thorough study of the principles of ecumenicity had been presented, and (2) warned future Synods not to attempt any decision with regard to our affiliation except in the light of those principles. We therefore also overture the 1953 Synod to take up this report for proper consideration. *Grounds:*

1. It is wholly unwarranted to ignore a report drawn up by a committee on mandate of a previous Synod, and

2. It is unjustifiable to table indefinitely by inference.

Classis Ostfriesland overtures Synod to furnish carefully formulated grounds to be printed in the Acts of Synod, for our decision of 1951, see Acts 1951, Art. 151, p. 79, "after lengthy discussion . . .", if such decision can be sustained in the light of the foregoing study.

Grounds:

1. The action, seemingly unsupported, has given rise to misunderstanding and unrest in the church. The two overtures presented to the Synod of 1952, see Acts of Synod 1952, p. 521, Overture 12, and page 525, Overture 20, are an evidence of such disquiet.

2. We owe this indication of respect to the NAE."

Mandate to Present Committee. (Acts, 1953, Art. 126.)

"To study this overture and to advise the Synod of 1954 on the whole matter of the overture."

The overture of Classis Ostfriesland requesting Synod of 1953 to make amends rests, essentially, on two affirmations:

I. The Synod of 1951 did wrong in "tabling by inference" and "ignoring" the report of the Study Committee for the Matter of Interchurch Affiliation.

II. If in the light of the report of the Study Committee for the Matter of Interchurch Affiliation the decision of 1951 (to withdraw from the NAE) "can be sustained . . . carefully formulated grounds" for the decision should "be printed in the Acts".

The present minority report will discuss each of these two affirmations in turn.

I. WHETHER THE SYNOD OF 1951 DID WRONG IN "TABLING BY INFERENCE" AND "IGNORING" THE REPORT OF THE STUDY COMMITTEE FOR THE MATTER OF INTERCHURCH AFFILIATION.

A. The question of fact. The overture contends first of all that the report of the Study Committee for the Matter of Interchurch Affiliation was "ignored" and was "tabled by inference". This contention raises a question of fact.

1. It may be conceded that if Synod had literally ignored the report of the Study Committee for the Matter of Interchurch Affiliation, if Synod had acted as though it knew nothing of such a report, its action would have been irregular. But the Synod of 1951 did not ignore the report, it was listed among the material presented to Synod by the Advisory Committee *Varia* (Acts 1951, Art. 147, p. 77, I A4). In addition, the Advisory Committee *Varia* of 1953 mentions that "this report was discussed on the floor of Synod". (Acts 1953, Art. 126, p. 93, C.)

2. However, the intent of the overture is probably rather to maintain that the report was "tabled by inference" and that this is tantamount to "ignoring".

The question of fact then is whether Synod did "table by inference" the report of the Study Committee for the Matter of Interchurch Affiliation.

It is a fact, as the overture itself mentions, that Synod tabled the report of its Advisory Committee. It is true that in this advisory re-

port were included certain recommendations as to what to do with the report of the Study Committee for the Matter of Interchurch Affiliation. Consequently it is true that these *recommendations* were tabled. But such does not imply that the report of the Study Committee for the Matter of Interchurch Affiliation was itself tabled. The tabling simply means that Synod was at the time not ready to accept the particular course of action recommended by its Advisory Committee; logically it means no more.

3. But even though the facts would indicate that Synod did not literally "ignore" the report of the Study Committee for the Matter of Interchurch Affiliation and that no "tabling" of this report occurred, directly or by implication, the overture probably means to contend that Synod did not officially evaluate the report of the Study Committee for the Matter of Interchurch Affiliation and that such failure officially to issue pronouncement on the report is in effect to "ignore" or "table".

Here again the facts are clear. Synod did not officially (that is, for the record, in the Acts) evaluate the report.

But one cannot conclude that the report had not been studied and assessed by the delegates, or that it did not materially influence Synod. All that can be concluded is that Synod did not officially adopt or reject the report.

In sum, then, the fact is not that Synod ignored the report, nor that Synod tabled it, but simply that Synod did not officially express itself on the report.

And, in fairness, this may precisely represent the basis of Classis Ostfriesland's grievance. What the overture, so understood, contends is not that Synod was wrong in what it actually did, but rather in what it failed to do. Thus the first major affirmation of the overture would reduce to the contention that Synod *ought* to have officially expressed itself on the report.

B. *Whether Synod was wrong in not officially expressing itself on the Report of the Study Committee for the Matter of Interchurch Affiliation.*

The argument of the overture would seem to run as follows:

1. A Synod is always wrong in not officially evaluating every study report.
2. Synod was certainly wrong in not officially evaluating this particular report because of a "warning" by a previous Synod.

Consider each of these arguments.

1. *Whether a Synod is always wrong in not officially evaluating every study report.*

The issue is not whether every study committee report should be received, or should be studied, or should be taken seriously, but

whether Synod is under obligation always *officially to express* its opinion of the report.

We have found no rule declaring that such an official evaluation of a study committee report must in every case be made. There are other study committee reports which have not received official evaluation. Nor, very probably, would such a rule be wise; Synod should in any particular instance remain free in the matter.

But one may of course still argue that Synod was wrong in not officially evaluating this particular report, the report of the Study Committee for the Matter of Interchurch Affiliation.

2. *Whether, because of action by prior Synods, Synod was wrong in not officially evaluating this Report.*

Synod of 1949 (Art. 65, p. 24) decided that "as long as this study (i.e., of the Study Committee for the Matter of Interchurch Affiliation) is in process our relationship to the NAE remains in status quo". Then Synod of 1950 decided that until our churches have had ample opportunity to consider the principles set forth in the report of the Study Committee for the Matter of Interchurch Affiliation, our relation with the NAE remains in "status quo". (Acts 1950, Art. 145, p. 69.)

In other words, prior Synods had laid down two conditions that were to be met before deciding the questions of NAE membership.

The first was that the study of the Study Committee for the Matter of Interchurch Affiliation *should be completed*. This it was; the report was presented to the Synod of 1950. (Acts 1950, p. 378.)

The second condition was that *our churches have ample opportunity to consider* the report. This they had had, for the Synod of 1950 recommended the report to the churches for study; and a year would surely seem ample.

That before acting on the matter of NAE membership, Synod had *first officially to express itself* on the report is neither directly nor by implication among the conditions laid down by prior Synods.

One cannot, therefore, conclude from the conditions imposed by prior Synods that Synod ought officially to have evaluated the report of the Study Committee for the Matter of Interchurch Affiliation, or that Synod was wrong in not doing so.

From our study of the facts, and of the decisions of prior Synods, we conclude that Synod of 1951 did nothing "wrong" or "unwarranted" in regard to the report of the Study Committee for the Matter of Interchurch Affiliation. And so the first of the two affirmations which essentially constitute the overture is without substantiation.

II. WHETHER "CAREFULLY FORMULATED GROUNDS" FOR THE DECISION (TO WITHDRAW FROM THE NAE) SHOULD BE PRINTED IN THE ACTS.

This time the question is not one of right and wrong, but of wisdom and advisability.

And the overture contends that "carefully formulated grounds" should be printed in the Acts because:

A. At present, the action taken "seems unsupported".

B. "We owe this indication of respect to the NAE".

C. There is misunderstanding and unrest in the churches, as is evidenced by the two overtures presented to the Synod of 1952.

A. & B. The statement that at present the action seems unsupported derives much of its plausibility from an error. Grounds for the decision were, as a matter of fact, officially given in a letter to the NAE informing the NAE of our decision to withdraw. This letter was "read and approved by Synod" (Cf. Acts 1951, Art. 151, p. 79), but was omitted by error in the 1951 printing of the Acts. The letter was published in the July 17, 1951 issue of *De Wachter*, pp. 445, 446. It was sent to Dr. Fowler, President of the NAE. It reads as follows: "Dear Brethren:

"At the meeting of the Synod of the Christian Reformed Church, held June 15, at Grand Rapids, Mich., it was decided by a large majority vote to terminate the membership of the Christian Reformed Church as a member of the National Association of Evangelicals.

"After a lengthy discussion and serious consideration it became apparent that our membership in the Association is not a happy one. The Christian Reformed Church is a close-knit denomination with a very specific creed and a practice based upon and in harmony with this creed. Membership in the National Association of Evangelicals, loosely organized and without a well defined program of action, easily does lead and in the past has led to embarrassment and difficulty. It was felt that the testimony the Christian Reformed Church is called to bring in this day and in this world is in danger of being weakened by continued membership in the National Association of Evangelicals.

"It is our desire to assure you of our prayers that God may bless you richly in your efforts to bring your testimony in the way you feel you must give it.

Fraternally yours,

The Synod of the Christian Reformed Church

(Signed) DR. R. J. DANHOFF,

Stated Clerk."

While one may take issue with the adequacy of these grounds, he cannot affirm "no grounds". The Ostfriesland overture expressed concern over Synod's treatment of the NAE, suggesting that more respect was due the NAE. The above letter clears up this matter completely, Synod certainly owed the NAE no fuller or more courteous statement

of its reasons for our withdrawal. To say more might easily have given unnecessary offense.

C. Our own people, however, might perhaps be well served by a fuller statement of the reasons why we withdrew. We believe that Synod would have been acting wisely and appropriately had it given clear Scriptural and Creedal grounds for our own people.

One might like to see a formulation of such grounds even at this time. The overture requests that Synod now "furnish carefully formulated grounds . . . for our decision of 1951". However, Synod of 1954 can hardly give grounds for what was done by the Synod of 1951. This would be equivalent to one man's trying to give reasons for another's action. One Synod may give reasons for its own actions but cannot give us the grounds which motivated the action of a prior Synod.

It appears as though there is only one way to get this matter of grounds back on the floor of Synod. That is by way of an overture that addresses itself to the *material* problem. If the question of grounds is to be taken up by a new Synod it must be done in connection with an overture to rejoin the NAE. If there be those who feel that the decision taken was without grounds they are at liberty to overture that we rejoin the NAE, and such overture should furnish grounds *in favor of joining*. If such an overture were received, Synod could in its own right take up the question of grounds.

RECOMMENDATIONS:

1. That Synod declare that the Synod of 1951 was not wrong in its action relative to the report of the Study Committee for the Matter of Interchurch Affiliation.

a. Synod did not "ignore" the report; the report was on hand from the material presented by the Advisory Committee *Varia* and had been discussed on the floor.

b. Synod did not "table by inference" the report, but tabled only the recommendation of its own Advisory Committee as to what to do with that report—not the report itself. As a result Synod made, subsequently, no official evaluation of the report.

c. There is no rule obligating a Synod to make official evaluation of a study committee's report.

d. There was no commitment of any prior Synod morally obligating the Synod of 1951 to do more than have the report on hand before making its decision.

2. That Synod declare that, if there be those desiring an official evaluation of the report of the Study Committee for the Matter of Interchurch Affiliation, Synod must receive an overture asking such an evaluation before it can now take such actions.

a. Since Synod of 1951 was justified in its action, the matter of evaluation requires a new overture to return it to the floor of Synod.

b. The Ostfriesland overture does not ask such an evaluation. The overture wrongly contended that the report had never received "proper consideration" and asked that such "proper consideration" now be given it. This is not equivalent to a bona fide request for an evaluation of the report.

3. That Synod declare that the decision of 1951 was not taken without grounds.

a. Such grounds were provided the NAE in a letter even though this letter did not appear in our Acts.

b. While issue may be taken with the sufficiency of these grounds for our own people, they were sufficient for the NAE, providing all that was in courtesy required and all that need be said without giving unnecessary cause for offense.

4. That Synod declare that it is unable to furnish further grounds for the decision of 1951. Grounds:

a. One Synod cannot produce reasons for the action of another Synod. It can only set forth grounds for its own action.

b. If anyone feels that a decision has been made with adequate grounds, the proper procedure would be to present an overture asking that we join the NAE and furnishing positive grounds. Such Synod could then in its own right deal with the question of grounds.

5. That Synod rectify the technical oversight in the printing of the Acts of 1951, as a result of which the letter which was officially approved and was sent to the NAE does not appear. Perhaps the letter could be printed in the next Acts.

Humbly submitted,
EUGENE PETERS

REPORT NO. 12

PARTICULAR SYNODS

ESTEEMED BRETHREN,

Your Committee, appointed by the Synod of 1950 to consider the desirability and feasibility of Particular Synods (Acts, 1950, p. 25), and instructed by the Synod of 1952 to

a. Promote discussion in our church press on the Report of the Committee,

b. Obtain reactions from our Classes, Consistories, and denominational Boards to the Committee report, and

c. Present recommendations to the Synod of 1954 on the basis of its findings (Acts, 1952, p. 34), humbly submits the following report:

I. In pursuance of the mandate of 1952, the Committee has:

A. Endeavored to promote discussion in our church press on the previous report. Our lack of success appears to indicate a general lack of interest in the question of Particular Synods.

B. Asked the Classes to submit their judgment on the question after obtaining the reactions of the Consistories. Some Classes have complied. The results we have are as follows:

Classis Pella: "feels that neither the need nor the practicability of Particular Synods has been sufficiently demonstrated to introduce them at the present time." "A number of consistories had not studied the matter."

Classis Pacific: May overture Synod not to institute Particular Synods. Several reasons are offered for this judgment.

Classis Holland: Does not favor the introduction of Particular Synods. Three grounds are offered.

Classis Zeeland: Considers it inadvisable to establish Particular Synods at present.

Classis Sioux Center: Favors the proposed plan, but has certain questions regarding its details.

Classis Minnesota South: Favors Particular Synods without committing itself to the details of the report.

Classis Grand Rapids East: Favors the introduction of Particular Synods.

Classis Grand Rapids South: Does not favor the introduction of Particular Synods.

Classis Hamilton: A majority of Consistories were opposed.

Classis Chatham: Favors the introduction of Particular Synods.

Classis Chicago South: Does not feel the need of Particular Synods at this time.

Classis Kalamazoo: Is not in favor of introducing Particular Synods.

C. Obtained reactions from the Christian Reformed Board of Missions, the General Home Missions Committee, and the Calvin Board of Trustees. All three agencies express the opinion that their work will admit of adjustment to the introduction of Particular Synods, though the Mission Bodies do not favor the detailed proposals regarding reorganization of their work in the 1952 report.

These reactions show that most Classes view the introduction of Particular Synods unfavorably, many reporting that some Consistories had not taken the trouble to study the matter, and some indicating that discussion at Classis was not particularly lively. In general these reactions appear to substantiate the impression gained from the lack of discussion in our church press, namely that the question of introducing Particular Synods is not a particularly live issue in our denomination at present.

II. The Committee, however, is convinced that Particular Synods have an important contribution to make to our denominational life and work, and that Synod should keep the issues alive.

Allow us, first of all, to comment on the more important objections to Particular Synods that have come to our attention:

A. Our denomination is functioning efficiently under the present system of operation.

This contention we dispute. As evidence we have only to cite: the agitation for mission realignment; the fact that our General Synod is increasingly overburdened with work that could be distributed among Particular Synods; the fact that the examination of candidates at our General Synods has become a task of such magnitude as to make it impossible for Synod to do justice to it; the fact that our Mission Board has too big a mandate (see our 1952 Report); the fact that the administration of Home Missions, which in the nature of the case should be carried on regionally rather than denominationally, is in the hands of a central Committee which is too far removed from many of our Home Mission areas; and the fact that there are regional problems which could better be dealt with by Particular Synods than by General Synod.

Moreover, the degree of efficiency that we do achieve by means of the present centralization of functions, is at the cost of close contact between our denominational activities and the people.

B. Particular Synods in the denominations having them do not seem to play any significant role in the denominational life.

This contention possesses a measure of truth. Our own studies confirm this point in part. However this has nothing to do with our own question. The Committee does not propose to establish Particular

Synods to operate in conformity with the pattern that obtains in the Reformed Church in America or in the Presbyterian denominations. We propose the establishment of Particular Synods as a means toward the decentralization of our denominational functions, so as to bring these functions closer to the membership of the churches, and recommend that they be set up in such a way as to carry a good part of the load now being carried by General Synod. We believe that altogether too many overtures and appeals are coming to Synod without sufficient preliminary study. Particular Synods would provide a medium for broader study and more careful digesting of problems and proposals that arise, and would provide that the matters that come to General Synod would come in more mature form. Moreover, Protests and Appeals already handled by Classes and Particular Synods could be more readily disposed of by General Synod.

Besides, it is not to be overlooked that Particular Synods, even in those denominations in which they do not play a large administrative role, do provide for a fuller fellowship, and a medium of interaction that keeps the churches more closely bound together.

C. Particular Synods would tend to foster sectionalism.

The Committee would like to point out that the opposite is more likely. The fact is that the tendency toward sectionalism is present in the nature of the case, our denomination being spread over a wide area in the U. S. and Canada. Sectional interests and emphases are indeed in danger of fostering a sectionalist spirit so long as the facts of sectional life go unrecognized. So long as the only major assembly broader than the Classes is the General Synod, always meeting in Grand Rapids, Michigan, there is danger that the churches in the various sections away from Grand Rapids will feel that they are not in the main stream of denominational life, or rather, that the central stream of denominational life is too remote from the churches to be truly representative, however equitable representation of the Classes at General Synod may be. When the various sections of the Church are organized into their respective Particular Synods, there will be a greater sense of participation on the part of all churches in the life of the Church as a whole. A sectionalist spirit arises, not from sectional organization, but from a sense of frustration owing to a lack of proper sectional organization. Rather than promoting sectionalism, therefore, we believe that Particular Synods would be an important factor in offsetting the existing danger of sectionalism. If, in our denominational organization, we officially recognize the existence of sections of the Church, now officially ignored to our detriment, we will forestall the danger of the rising sectionalist spirit.

In this connection we call attention to the fact that there are certain inescapable geographical divisions in our denominational spread. There are, to cite one example, the churches of Minnesota, Northwest

Iowa, and the Dakotas. They constitute a natural unit because of similar living conditions, homogeneity of membership, and similarity of problems in the field of Home Missions and Education. It is natural and expedient that these churches should be able to work together in an official unit to meet their problems and opportunities in keeping with the conditions peculiar to the section. For example, the Junior College problem is mainly a sectional problem. There is a feeling abroad, in those sections in which the Junior College is a live issue, that the General Synod could not, in the nature of the case, meet the problem adequately. In the meantime, there was no ecclesiastical assembly of the proper scope to deal with it. Home Missions, likewise, is properly, at least mainly, a sectional rather than a denominational matter. Conditions, opportunities, and problems differ from section to section. It does not appear wise nor efficient to administer Home Missions in all the various sections from one denominational center. Particular Synods can best provide the encouragement and help in meeting the Home Mission challenge in the respective sections of the country.

If it be argued that Particular Synods seem to have contributed to a sectionalist spirit in the Reformed Church in America, it must be pointed out that the sectionalism in the R.C.A. is not due to its division into Particular Synods, but rather to the fact that parts of the Reformed Church are further removed from the Reformed origins in the Netherlands than are other parts. One section has included in its historical background the history of the Reformed groups in the Netherlands during the middle late 19th century, while the other section has included in its background a comparable, but quite different, period of American Church History.

III. A general observation on our 1952 Report is in order:

Synod of 1950 gave our Committee the mandate to study the desirability and feasibility of instituting Particular Synods. Our 1952 Report remains at this time our fulfillment of that mandate. On the grounds therein contained, we believe today that the establishment of Particular Synods is both desirable and feasible. However, we did not consider it a part of our mandate to provide a finished blueprint for the distribution of our denominational functions under the proposed new arrangement. We did suggest changes that could be made in order to demonstrate that the change in administration is feasible. However, our final recommendations do not include every detail in the report. The validity of the Report and its recommendations does not stand or fall with the acceptability of its detailed suggestions. Nor did we recommend an immediate changeover. Our Report envisioned the adoption of the principle of Particular Synods, followed by a period of study of the adjustments involved, and of the working out

of the concrete details of a plan embracing the introduction of Particular Synods.

IV. Summary of the considerations arguing for the desirability of introducing Particular Synods, based on our 1952 Report and on subsequent study and discussion:

A. The increasingly great amount of work facing our General Synod, with the result that: adequate debate on important matters is discouraged; sessions are drawn out to undue length, so that some delegates are compelled to leave before the sessions are ended, and those who remain become too weary and impatient to carry on the work properly.

Article XXX of the Church Order states: In major assemblies only such matters shall be dealt with as could not be finished in minor assemblies, or such as pertain to the Churches of the major assembly in common.

This article implies the existence of Particular Synods. In the present situation, General Synod is frequently called upon to deal with matters that do not belong to its churches in common but to a smaller group of churches in common, as well as with matters which could be finished in a Particular Synod if the Particular Synods existed.

B. As our denomination increases in membership, the number of Classes becomes larger and their geographical area smaller. The result is that the scope of inter-church fellowship becomes smaller. By way of illustration, 16 years ago, Classis Orange City covered an area from Winnipeg, Canada, to Sioux City, Iowa, an area now occupied by three Classes. The broad fellowship of the past has given way to the necessity of subdivision, a fellowship that could and should be restored by the introduction of Particular Synods.

Article XLVII of the Church Order envisions the need of close correspondence between the churches, and is designed to meet the desirability of a framework of a gradually expanding fellowship. Our present framework sacrifices adequate fellowship between the churches to an "efficient" centralized system of administration.

This angle of increased fellowship has particular cogency in relation to the increase in membership in Canada, largely composed of people not acclimated to our church life. As Canadian Classes are formed, the new and as yet unabsorbed Canadian section of our denomination will have less and less fellowship and interrelation with the older churches in the States. This will promote a real sectionalism. Particular Synods, so arranged as to cross the international boundary, may serve in this juncture to establish a unity which may otherwise fail to crystallize.

C. Our growing work of foreign missions as well as the need of keeping close contact between the churches and the mission work,

calls for a larger participation and a broader representation in the administrative functions. It is not feasible to obtain this by increasing the size of the Board. It is feasible to obtain it by distributing the work among several Particular Synods. Moreover, the Committee believes that it is not reasonable to expect the Board, as now constituted, and functioning most of the time through a small executive committee, to administer to the best advantage all our several and diverse mission fields. If it appears impracticable to assign the several fields to the several Particular Synods (though this is by no means self-evident), it would be practicable to sub-divide the Board into separate committees, one for each field, each committee to be chosen from one or more Particular Synods, but responsible to the Board and to General Synod.

D. Our regular Home Mission activity properly belongs to the province of Particular Synods. It is not reasonable to supervise the work in all the various fields from one central point. The need of a denominational body to seek out and arrange for the needs of new fields can be adequately met by the Back to God Hour organization. The country can be conveniently zoned to correspond with distribution of the Particular Synods.

Incidentally, the Committee would like to call the attention of Synod to the difference between our policy with respect to neighborhood evangelism and our policy with respect to home missions. If our neighborhood evangelism is not the care of General Synod, why should Home Missions be so? Our Church Order (Art. XXXVIII) makes the organization of new Churches the responsibility of the neighboring church and of Classis; not of General Synod and its agencies. There is needless duplication and expense involved in our present departure from the Church Order on this score. Also the provisions of the Church Order are reduced to a meaningless formality under our present centralized system.

E. The introduction of Particular Synods would make possible the return to Biennial Synod. This will allow for more time for the Church to digest its problems, and will discourage the present tendency to send any and all matters on to General Synod since it meets annually anyway.

F. By relieving General Synod of its present task of examining prospective candidates for the ministry, it would become possible for Synod to vary its place of meeting. For the Synod to meet in the various sections of the denomination would be a large factor in overcoming the growing sectionalism in our churches, and would bring direct benefit to those areas in which Synod would assemble.

G. Particular Synods could better provide the facility for making an impact as a denomination in the various areas. For example, in

our industrial areas, where the major part of our membership is found, there is the labor organization problem. This has occupied a good deal of the attention of our Synod for several years. But there is also the farm organization problem, with its particular angles. Because so large a portion of our membership is involved in the labor organization problem, the problems connected with farmers' organizations have been overlooked at General Synod. Particular Synods would give more adequate opportunity for our Church to come to self-expression on matters which now receive scant attention because they concern a minority of the membership, or a section of the membership geographically removed from our denominational center of gravity.

H. The increase in the number of Classes will create a pressure for smaller classical delegations at General Synod; a pressure that will finally be irresistible. In that eventuality, Particular Synods will serve to keep our denominational deliberations still on a sufficiently broad base.

In view of these considerations, the Committee is convinced that the establishment of Particular Synods is desirable, and that it will prove feasible as soon as the Church is persuaded of its desirability. However, since the Church appears to be cool to the proposal at present, a period of preparation is indicated.

V. The Committee therefore recommends:

A. That Synod declare that the time is at hand when Articles XLVII to XLIX of the Church Order should be taken out of parentheses, and the Church move in the direction of establishing Particular Synods.

B. That Synod appoint a committee to prepare specific plans for the distribution and administration of our denominational work to adapt our program to the inauguration of Particular Synods.

C. That Synod appoint a Committee whose task it shall be to consider whether Articles XLVII to XLIX should be revised in any way.

The Committee, as undersigned, wishes to acknowledge the labors of Rev. J. Griffioen and of Rev. J. Breuker on this Committee, both having moved away from our locality before the completion of the committee's work, but only after having contributed greatly to the committee's studies.

Respectfully Submitted,

REV. B. J. HAAN, *Chairman*

REV. S. KRAMER,

REV. G. VANDER PLAATS,

REV. P. VAN TUINEN, *Secretary*

REPORT NO. 13

SOUTH AMERICA AND CEYLON

ESTEEMED BRETHREN:

This committee welcomes the annual opportunity to report on its activities, its problems, and its expenditures, past and contemplated. Our existence goes back to 1912, the year of the original mandate which authorized work among the Dutch immigrants in Argentina. The Synod of 1946 broadened our mandate by authorizing the committee "to promote evangelistic work among people of other antecedents" (*Acts, 1946*, p. 100). Throughout the years the successive Synods have taken many decisions which have accounted for the continuation and expansion, by the grace of God, of the work in Argentina, Brazil, and more recently, Ceylon.

Your committee meets monthly and carries on constant correspondence through the treasurer and secretary with the following four ministers: Rev. J. Pott (Argentina), Rev. W. Muller (Brazil), and the Revs. Clarence and John Van Ens in Ceylon. By the time Synod convenes, Rev. Schuring will be in Ceylon, D.V., in accordance with the decision and authorization of the Synod of 1953 (*Acts, 1953*, p. 38). The work of our missionary pastors has been richly blessed; and we are sincerely thankful for the cooperation and zeal which have continually characterized their efforts.

As a committee we are not optimistic, humanly speaking, about how long the Reformed or Protestant faith will be allowed the freedom to spread in our particular fields overseas. There is a spirit of nationalism afoot in Latin-America which, in cooperation with rigid Catholicism, does not promise good for the future. And in Ceylon the Reformed witness faces an even stronger challenge since the Island has become independent and its nationalism more intense under the influence of Buddhism and the general secular renaissance of south Asia. It is our prayer that our efforts be not terminated and these struggling Reformed groups be not cut loose to fend for themselves in oceans of Romanism and Buddhism.

ARGENTINA

In the Argentine, the field of Rev. J. Pott, there are three established congregations of Dutch or South African immigrants: Chubut (Commodor Rivadavia) whose minister returned recently to his native South Africa; Buenos Aires, formerly served by Rev. A. C. Sonneveldt alone, and more recently by Rev. Pott; and Tres Arroyos, served formerly by Rev. Pott and now by Rev. J. VanderVelde who is native to that community and trained at Kampen, The Netherlands.

Besides these established congregations or churches there are Reformed nuclei in six or seven other localities, mostly northwest from Buenos Aires. The work in these separate and rather distant communities of Dutch immigrants cries for personnel, particularly because each group, larger or smaller, can serve as an outpost for mission effort among drifting, nominal Roman Catholics.

Mr. Juan S. Boonstra, a native Argentinean and coming graduate of Calvin Seminary (1954), is ready to return and serve as a pastor. The committee, in obedience to the mandate of 1953, has corresponded with Classis Buenos Aires on this matter. With reference to getting help from the Gereformeerde Kerken of the Netherlands, we report that we have again corresponded with the Dutch committee, but our communication has not yet been acknowledged (after a two-month interval). If a reply is forthcoming this spring, we shall transmit it to Synod. Also, we wish to apprise Synod to the fact that Rev. Pott contemplates a furlough, beginning in April of this year, and that he will be eager to report to Synod in person.

BRAZIL

The work in Brazil is, as far as we know, the only Reformed effort in a Portuguese-speaking culture. There are now two Gereformeerde Kerken in this vast country, which, incidentally, is territorially larger than the United States. The Brazilian churches are a part of Classis Buenos Aires, and their development under the care of Rev. Muller goes back to the middle 1930's. The original congregation at Carambei is now self-supporting and has as its pastor the Rev. Moesker from the Netherlands. Rev. Muller is shepherding a newer congregation nearby at Castrolanda. Both of these churches are composed largely of farmers who have in the case of several come over into assembled groups under special arrangements effected by Rev. Muller in his capacity as Netherlands consul for the area.

The several other Dutch groups in Brazil are separated from Carambei and Castrolanda by extended distances. Two groups are some four hundred miles to the southwest; one is three hundred miles to the north—another one hundred and ten miles; and two of them lie distantly to the northeast—Sao Paulo, 425 miles and Rio de Janeiro, 715 miles. The question or problem is the same as it is in Argentina: Shall we ignore these small, scattered groups of Reformed people, or shall we labor toward establishing them as self-supporting congregations.

CEYLON

Until a few years ago Ceylon was a crown colony under a measure of British control. Recently the Island has become an independent Commonwealth, related or joined to Britain only by virtue of the fact that they share the monarch. Anti-western nationalism is growing in

strength — fed possibly by Buddhist antagonism to the Christian faith. There is every reason to believe that Christian missionaries will be less and less welcome here in the coming years. This is general in the Orient; and the point is that the weakened Dutch Reformed Church of Ceylon needs all the help that can be mobilized for it.

The problem of this historic denomination is primarily one of obtaining more ordained personnel. It has nine struggling churches and two or three mission outposts. There has been coasting and drifting, and there is lethargy. Rev. J. Schuring and the Van Ens brothers have done and are doing significant work in reversing the trend. They are serving in roles as pastors of several of the nine churches, as editors, teachers, school administrators, missionaries, officers of the General (collegiate) Consistory, committee advisors; and they will likely be teachers in the Bible institute that is being organized. From their own admissions, as well as from letters from their colleagues we know that the Dutch Reformed church here has again been pointed in the right direction. A new chapter has been opened in the three-hundred-year history of this oriental church. The call of Ceylon is a call for ordained men for the churches as well as for missions. Of Ceylon's own four ministers, Rev. Foenander is in ill-health. This leaves Rev. Metzeling, Rev. Felsianes, and Rev. Hitchcock.

FINANCIAL CONSIDERATIONS

The Synod of 1953 asked for "elucidation" of our expenses. Your committee has always been conservative with its outlays. We have had to be. We have had to borrow money in recent years, and we have had to "budget" in order to repay our loans. The fact is simply that there is no substitute for money in adequate amounts for the maintenance of personnel with families in price-inflated, distant, overseas economies.

In ARGENTINA the Christian Reformed Church pay the salary of Rev. J. Pott and part of the salary of Rev. Vander Velde who serves the church at Trés Arroyos. Also our churches have paid for the college and seminary training of Mr. Juan S. Boonstra who is now ready to return to his native land. (As stated above, we have corresponded with Classis Buenos Aires stating that Mr. Boonstra is in a position to accept a call.) In addition, we have paid for the circuit work carried on by Rev. Pott. Also we have paid Rev. A. C. Sonneveldt who is about to retire at 74 years of age.

Buenos Aires, the congregation of Rev. Pott, is preparing to call a minister from the Netherlands, which will release Rev. Pott to work in one or more of the several groups which can be nurtured into congregations. Working with these small groups would also give him the opportunity to do "evangelistic work among people of other antecedents" as authorized by the Synod of 1946 (*Acts, 1946*, p. 100). The

committee is of the opinion that if Rev. Pott is released by the congregation at Buenos Aires in order to engage more intensively in "home missionary" work, then the classis should have the opportunity to participate financially in this work. And we are prepared to make such an agreement with them, if Synod authorizes it. (See recommendations below.)

The work in BRAZIL has been costly because distances are somewhat greater than those between our groups in Argentina. The Brazilian railway system does not seem to be as usable or as extensive as that in Argentina, so the Rev. Muller is forced, to use the airways or to abuse automobiles on the miserably-rutted roads. The distances are comparable to those that span our middle west, say, from Detroit to Sioux County. Rev. Muller is willing both to serve his church at Castrolanda and to engage in "home mission" endeavor, and the committee is not prepared to take the responsibility for curtailing the latter type of work, costly though it is. It will simply mean that within a generation or two, scores of Dutch immigrant families will have drifted away from their Reformed faith.

The committee is of the opinion, however, that Classis Buenos Aires should have some responsibility for, and share the expenses of, this work in Brazil also. But the financial strength of Classis Buenos Aires is not comparable to that of our Holland-Canadian groups, and hence, we cannot expect too much from Classis Buenos Aires immediately.

CEYLON has financial considerations that are in a class by themselves. The cost of the work here is clearly indicated in our reports. The climate of Ceylon is severly tropical which necessitates adequate health allowances, special funds for the children who should go to school in the hill country, and travel outlays for a journey literally half way around the globe.

We are happy to report that the Dutch Reformed Church of Ceylon understands what its own responsibility should be in matters of finance, and it has therefore doubled its stipends toward the salaries of the two Revs. Van Ens — to a total of three thousand dollars per year. This is a matter of several thousands of rupees which are monetary units that are weak in contrast to the American dollar. The expenses of maintaining American personnel in Ceylon will always outdistance the contributions from the churches there. Ceylon has founded a Reformed Bible institute, and it is likely to have two more young men who will seek support for attendance at Calvin College and Seminary. Nevertheless, the broad options concerning this work rest with Synod. We can draw the line at present commitments or we can rise to the need and authorize judicious expansion of the work in this denomination which is a lonely bastion of the Reformed faith.

RECOMMENDATIONS TO SYNOD

- 1) That Synod appoint a committee to supervise the work and expenditure of funds designated for Argentina, Brazil, and Ceylon. (We wish to apprise Synod that Rev. T. Yff steps out of the committee this year in conformity with the "six-year rule.")
- 2) That Synod authorize the continuation of the work in South America and Ceylon within the framework of the original mandate of 1912 and of the expanded mandate of 1946.
- 3) That Synod authorize this committee to request Classis Buenos Aires to assume supervision of "home missionary" or pastoral-circuit work in Argentina and in Brazil and that Classis Buenos Aires be requested to support this specific endeavor to the extent of 25% of its cost in 1955, 33⅓% of the cost in 1956, and 50% of the cost in 1957.

GROUNDS:

- a) This is in harmony with indigenous policy.
 - b) Better supervision can be given by a body that is local than by a committee that is far removed.
- 4) That Synod authorize a quota of \$1.30 per family in the Christian Reformed church for the year 1955, as based on the proposed budget submitted herewith.

The following proposed budget for 1955 is brought to the attention of Synod:

REV. WILLIAM MULLER

Basic salary	\$ 3,200.00	
Increase after 20 years	400.00	
Child allowance	150.00	
Living cost adjustment	1,400.00	
Travel expense for missionary work	1,800.00	
Car operational expense	1,200.00	\$ 8,150.00

REV. JERRY POTT

Basic salary	\$ 3,200.00	
Increase after 15 years	300.00	
Children's allowance	750.00	
Living cost adjustment	1,650.00	
Travel allowance for missionary work	1,500.00	
Car operational expense	900.00	
House Rent	1,200.00	\$ 9,500.00

REV. C. VAN ENS

Basic salary	\$ 3,200.00	
Living cost adjustment	1,500.00	
Car operational expense	800.00	
House Rent	1,500.00	
Health allowance	750.00	\$ 7,750.00

REV. J. VAN ENS

Sames as for Rev. C. Van Ens		\$ 7,750.00
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REV. J. O. SCHURING

Basic salary	\$ 3,200.00	
Children's allowance	750.00	
Living cost adjustment	1,500.00	
Car operational expense	800.00	
House rent	1,800.00	
Health allowance	1,000.00	
Outfit Allowance	1,000.00	
For furniture in lieu of shipping it	2,500.00	
Children's room rent, tuition, and travel expense to school	750.00	
Entrance assessment	2,000.00*	
For purchase of car	2,500.00	\$17,800.00

REV. A. C. SONNEVELDT

Subsidy	\$ 1,000.00	
Cost of living adjustment	1,500.00	\$ 2,500.00

TRES ARROYOS

Subsidy for Rev. J. Vander Velde	\$ 1,000.00
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*The Kodaikanal School is maintained by mission groups doing work in India. Since our denomination is not a member of this group, children of our missionaries must pay an entrance fee of \$500.00 each.

MISCELLANEOUS

Administration expense	\$ 500.00	
Support of A. Perera	1,400.00	
Furlough travel expense	5,000.00	
Miscellaneous	300.00	\$ 7,200.00

Total budget for 1955	\$61,650.00
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ESTIMATED INCOME

Tres Arroyos	\$ 500.00	
Dutch Reformed Church in Ceylon	3,000.00	
From Classes for student	500.00	
Canadian Churches	1,400.00	
For support of the Rev. Van Ens's	2,800.00	
For support of Rev. Schuring	4,000.00	
From Netherlands for Rev. Sonneveld	0.00	\$12,200.00

To be raised by quotas	\$49,450.00
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Quota per family — approximately \$1.30

Respectfully submitted,
JOHN DE HAAN

Respectfully submitted,
Committee of Synod for South American and Ceylon
REV. T. YFF, *Chairman*
REV. C. VANDEN HEUVEL
JOHN DE HAAN, *Treasurer*
PROF. J. KROMMINGA
REV. WM. KOK
E. STRIKWERDA, *Secretary*

CALVINIST RESETTLEMENT SERVICE

ESTEEMED BRETHREN:

Your Committee under its year's re-appointment and the renewal of its mandate by the Synod of 1953 was ready to activate a sponsorship procurement program for Holland immigrants into the United States under provision of the special law which was then (June, 1953) in process of enactment by Congress and which was approved on date of August 7, 1953 as Public Law 203, 83rd Congress. This law was in the nature of a Relief measure which would at the same time reduce the overpopulation in the countries allowed the extra, non-quota immigration. The Netherlands was included to the extent of 15,000 persons, plus 2,000 near-relative cases. The terms under which this law operates are in general the same as those under the Immigration and Nationality Act (Mc Carran-Walter Act) which was passed by Congress over President Truman's Veto on June 27, 1952. This Act required affidavits giving assurance of housing, employment and pledge of special relief, if needed, by qualified and responsible citizens of the United States for all immigrants eligible under the Act. However, it was definitely indicated in the new Relief-Immigration Act of August 7, 1953 who were eligible, and how broad, or how restricted, the interpretation and application of the law would be. We requested instructions as to interpretation and regulations and were promised they would be forthcoming but there ensued considerable delay.

Unofficially, and from the side of the Netherlands, we were informed that a large percentage of eligibles would be the Ambonesians who have been given an asylum with prospects of establishing permanent homes in Holland and being assimilated into the national life. Netherlands is historically known and admired as a people given to hospitality unto strangers and the oppressed. But it is itself over-crowded. The Ambonesians, long accustomed for generations to the tropical climate and island life of Indonesia, desire to be repatriated and are restless and discontented, although the prospects of returning to their native land are poor, owing to their loyalty to the Netherlands and opposition to the present regime. Your Committee has considered the responsibility, advisability and feasibility of having our people and churches to undertake the sponsoring of these unfortunate victims of a confused, distressed, war-cursed world. As Christians we may well ask ourselves in conscience whether our Lord is not speaking to us, and about us, with reference to these "strangers", when He said: "I was a stranger and ye took (or, ye took me not) in."

We are restrained by considerations that these strangers have already been taken in; that they will find it even more difficult to become acclimated and properly integrated among us in the United States than they do in Holland with which they have had close colonial and historical connection for generations.

This aspect of the question as to whom we shall, or shall not, sponsor as Christians, deserves more principal study in the light of the Word of God. We have requested the proper authorities in Washington to grant us authorization and accreditation as a responsible, qualified, voluntary agency for sponsoring procurement to help bring in those of our Reformed faith who are eligible and desirous of immigration under the special Act of 1953.

To date (March 1954) we have received no definite reply to this request and we cannot inaugurate our program as planned until we do. We have hopes that it will soon be forthcoming as the program is being activated on both State and National scale.

BROADENING OF MANDATE

In the meantime, your Committee is increasingly receiving requests for help from our members, or from Consistories of our smaller churches and from Home Mission stations. They have families of our common faith in the Netherlands in possession of their visas, or about to obtain them, but they lack adequate sponsorship. They are willing to provide housing and work but they cannot meet the support guarantee, or citizenship qualification required in the affidavit. In order to aid in such cases, your Committee would be pleased to have Synod broaden its mandate so as to permit discretionary provision of corporate sponsorship. The individual, or the Consistory, or Home Mission Station, requesting this aid, would still do the actual sponsoring but with the Committee's endorsement on a co-operative basis.

Some of our immigrants of Reformed persuasion are being sponsored by those of contrary faith and not a few are getting into dispersion far from our churches and people. This is one effective way of inviting, welcoming and assisting them to come into our country and to become fellow-citizens of America and to continue with us as fellow-citizens of the Kingdom of God, loyal to the faith of our fathers.

COMMITTEE PERSONNEL

Your Calvinist Resettlement Service Committee consists at present of the following members:

Rev. W. Van Rees, Chairman
Rev. J. M. Vande Kieft, Secretary
J. Vander Meer — Dennis Ave.
Edw. Mersman — Neland Ave.
C. Van Noord — Oakdale Park
W. Posthumus — Grandville
John Brondsema — Alpine Ave
Gerald Lyzenga — West Leonard

We were saddened by the loss of one of our members. Deacon Arthur Kuizema of Oakdale Park, called Home from his earthly life and labors on August 17, 1953. He was a valuable member of the Committee with deep sympathies and good understanding. He was promoted to higher service and the better rest from all the services in which he was active in the Lord. His place was filled by the Oakdale Park Consistory with Elder C. Van Noord.

Miss Agnes Flonk continues to serve as Assistant Secretary, for which she is ably qualified.

In our Supplementary Report when Synod meets in June, we hope to be in a position to present real progress in activating that part of our program pertaining to sponsorship under the Special Relief-Immigration Act of 1953.

RECOMMENDATIONS

1) Your Committee recommends that Synod continue and re-appoint the Calvinist Resettlement Service Committee, as presently constituted, for another year.

2) That the Committee be authorized by Synod to broaden the scope of its sponsorship-procurement-program in behalf of Holland Immigrants of Reformed-Calvinistic faith who are eligible and have their visas, but have only partial, inadequate sponsorship. This is to be done jointly on a co-operative basis.

Grounds: 1) This would help the immigrants, ready and waiting to come, and it would strengthen some of our churches and home mission stations.

2) This would prevent considerable dispersion consequent to immigration with indiscriminate sponsorship.

Respectfully submitted,

J. M. VANDE KIEFT, *Sec'y.*

REPORT NO. 15

ORDER FOR CITY AND NEIGHBORHOOD EVANGELISM

ESTEEMED BRETHERN:

We humbly present our report on the above assignment given to us in the Acts of Synod 1952, pp. 69, 70, "to appoint a study committee whose task it shall be to formulate an Order, i.e., a set of rules, according to which our consistories (and/or Classes) may regulate their work of Neighborhood and City Evangelism." (Cf. Acts of Synod 1952, Art. 137 IV pp. 69, 70)

ORDER FOR CITY AND NEIGHBORHOOD EVANGELISM

A. Material: Overture No. 32

B. Recommendation:

"That Synod adopt the essence of the Overture of Classis Grand Rapids South 'to appoint a study committee whose task it shall be to formulate an ORDER, i.e., a set of rules, according to which our consistories (and/or Classes) may regulate their work of neighborhood or city evangelism.'

1. That in their study this committee give careful attention to the valuable material in the 1934 Synodical agenda, re this matter.

2. That it be understood that this overture does not imply the formation of another denominational board to enforce such regulation which we feel can well be left to the local consistories (and/or Classes).

3. That this committee present a proposed draft of such an order to the Synod of 1954. (See Art. 190, VI).

Grounds:

a. There is a lack of uniformity which is causing confusion and unrest, in such matters as

- (1) Where the convert shall worship.
- (2) The "branch church,"
- (3) The status of full-time lay worker,
- (4) The Gospel meeting, etc.

b. Although we do have some excellent material on the nature and practice of this work, we have nothing definite as to rules or regulations for such evangelization work.

c. This is a denominational problem. Although the work of Neighborhood Evangelism is performed by our Consistories and/or Classis, there should be denominational unity of procedure in such a rapidly expanding work."

This Synodical decision came into being due to an overture of Classis Grand Rapids South, in which the Classis requested Synod to "appoint a study committee" for above said purpose.

Several reasons were given for the urgency of such order — e.g. that there is a serious lack of uniformity, which causes confusion and unrest. Then specific examples are given: (cf. Acts 1952 Overture 32 pp. 531):

"1. The Convert: Should the Mission Convert be asked to worship with the established church in which he holds membership, or can we encourage him to continue attending the meetings in the Chapel?

"2. The Chapel: Is there room in the Reformed System of church polity for the 'branch Church' — especially if the chapel is within the area of the established church?

"3. The full-time lay worker: Does the nature of his work call for some kind of specific — even though 'limited' — ordination?

"4. The Gospel meeting: How should it be conducted? When should it be held? What is the more important element in this work: teaching or exhortation after the pattern of preaching?"

The Classis claims that there is some excellent expository material on the nature and practice of this work, but we have nothing definite as to rules or regulations for such Evangelization work.

Your committee has sought to glean from the Agenda and Acts of past years the materials which have been presented to and/or adopted by our past Synods on the matter of Neighborhood Evangelism. We have selected the following as material of importance for our survey.

I

HISTORY OF GENERAL PRINCIPLES OF PAST SYNODS

A. *The following general principles of Neighborhood Evangelism were presented to the Synod of 1926. (cf. Agendum, p. 50.)*

Synod decided "to urge all our churches which are engaged in Evangelization work carefully to study the committee report, and to be guided by the principles set forth and the methods described therein." (Acts 1926, p. 88, Art. 74.)

1. Evangelization is a phase of Home Mission work that aims to call unto God's service and to the membership of His Church the unchurched in Christian communities;

2. This work among the unchurched or lost is, according to God's Word, the duty of the Church of Christ;

3. The means employed is the Word of God, and this means must be used according to the formulated truth in the Forms of Unity;

4. Though it is the duty of every Christian to evangelize, yet, the formal work of evangelization ought to be carried on under the direc-

tion of the Consistory, which can utilize the gifts and talents with which God has adorned and equipped the membership;

5. It may be profitable in some localities to confederate in this work. This co-operative endeavor must then be sought through the consistories;

6. The particular manner in which the churches desire to regulate the work of Evangelization is left to their free choice as long as the above declared principles are adhered to.

B. *The Synod of 1932, Art. 50, Page 29, declared, "that City Mission work may properly be conducted by a Classis as a whole, as well as by a local church"*. The basis for this declaration may be found in Acts 1926, Art. 73, Page 88.

With respect to the "Report of the Comm. in re-Evangelization or City Missions," submitted to the Synod of 1926, it was decided, "To urge all our churches which are engaged in Evangelization work . . . to be guided by the principles set forth therein" (Acts 1926, Art. 73, IX, p. 88). In the report proper (see Agendum 1926, pp. 50-60) the following statements are found: p. 53, "In fine, we would define this work of Evangelization as a part of the task of Domestic Missions that devotes itself to the spread of the Gospel by word of mouth, or the printed page among the unchurched in Christian communities."

"Evangelization is a phase of Home Mission work that aims to call unto God's service and to the membership of His Church the unchurched in Christian communities." (Acts 1932, Art. 50, p. 29.)

From these statements we conclude that a classis as a whole may conduct Neighborhood Evangelization work.

C. *Synod of 1934 in the minority report emphasized the following:* "Whereas Christ charged His disciples to preach the Gospel to every nation, not as mere individual believers, but as representatives of the Church; whereas Paul and Barnabas were set aside as missionaries by the Church at Antioch at the special order of the Holy Spirit. (cf. Matt. 28:19, 20; Acts 13:1-3)."

Your committee opines that "Evangelization in its technical sense, as a department of the general missionary commission of the Church of Christ is the task of the instituted Church and not of individuals or groups of individuals such as Mission Societies." (Agenda 1934, Minority Report p. 39.)

1. The covenant conception of the work of Neighborhood Evangelism has also its practical significance: therefore, we should stress working with the family as a unit. "God has not merely included a disconnected multitude of individual believers in the covenant, but as a rule He has included the parents and their children's children." (Genesis 17:7) "I am thy God and the God of thy seed after thee." According to this plan God adds unto the Church those that should be

saved. Consequently, when we read of specific conversions to Christianity in the New Testament, we often read that the family of the convert shared his blessing, (cf. Acts 10 and 16) Agenda 1934, p. 29, Study Committee Report.

D. *The Unordained Mission Worker.*

1. The Examination of Unordained Mission Workers.

The Synod of 1947 adopted the following: (Acts of Synod, 1947, Article 157, p. 88).

“Overture 31, Classis Chicago North, overtures Synod to instruct the mission agencies of the denomination (such as the Christian Reformed Board of Missions, the General Committee for Home Missions, and the Boards which administer the work among the Jews), and to advise Consistories; when engaging a non-ordained mission worker, to first subject him to an examination which shall include the following matters: the Bible, the Standards, subscription to the standards, personal piety and attitude to the work in question.

Grounds:

1. At present there is no rule requiring that he be examined. However, because a non-ordained missionary engages in spiritual work, he should be examined as to the soundness of faith and his ability to function as an un-ordained missionary.

2. There should be uniformity as to what is required in the examination of an unordained missionary.

Your committee recommends that Synod adopt this overture on the grounds given. Adopted.”

2. The Status of Unordained Mission Workers.

Synod of 1948 adopted the following: (Acts of Synod 1948, Article 122, B2, pp. 79, 80).

“The Status of Unordained Mission Workers. (Agenda, pp. 66-80) (Supplement 9) (Section II).

“The advisory committee recommends that the recommendations of the study committee be adopted as follows:

a. Synod declare that, while allowing that there might be no violation of either the Word of God or the Church Order involved in the introduction of a “limited ordination” for the mission field, it does not consider it feasible to do so. *Grounds:*

1) It would betray a gross underestimation of the importance and difficulty of the work of the missionary. Missionary ministers, to work effectively, are generally speaking, in need of more than less training as compared with other ministers.

2) Innovations, even though legitimate, are often disturbing, and should not be inaugurated unless the urgency of the given situation calls for it. And we cannot speak of such an emergency at present,

since we have a large number of young men who are at present preparing themselves for the gospel ministry so that the present shortage of ordained men on the Indian mission field may be expected soon to be a thing of the past.

3) Such a "limited ordination" might be contrary to the spirit and intent of the declaration of the Synod of 1947 re admission to the ministry by the use of Article 8, C. O. (cf. Acts, 1947, Art. 163, pp. 93, 94). Adopted.

b. Synod declare that it does not recognize the office of "evangelist" as an office distinct from that of the ministry of the Word and sacraments in the established churches and an office inferior to it with respect to prerequisite scholastic training. *Grounds:*

1) There is no ground for the introduction of such an office in Scripture. While Scripture makes mention of "evangelists" in distinction from apostles, and prophets, and pastors, and teachers, we must infer from the character of the persons so named (Philip and Timothy), as well as from the labors which these men performed that this was not to be regarded as an office involving less training and ability than even that of an apostle.

2) Our Church Order nowhere provides for the introduction of such an office.

3) It is not advocated by any recognized authority on Church Polity in the Reformed Churches.

4) It would betray a gross misunderstanding of the importance and difficulty of the work of the missionary. Adopted.

c. Synod adopt as its own the principles set forth by the study committee under Point C of its report regarding the authority of the unordained worker; namely, (Supplement 9, C).

1) that the authority vested in the office of elder is limited to the local congregation in which a person is elected to this office,

2) that the chief ground for the authority of the unordained worker is to be found in the office of all believers in which he shares together with all true Christians; but that this authority as expressed more specifically in the royal office consists largely in one of "control" and can never include the prerogatives contained in the special offices of minister and elder,

3) that the mandate given him in his appointment by Synod, while adding a certain prestige to his position, can likewise never clothe him with that authority which pertains to the special offices of minister and elder. Adopted."

In brief summary this means that according to the Synod of 1948 the layworker:

1. Is not an Evangelist since the office of Evangelist is inseparably linked with the office of the ministry of the Word.
2. Has all the prerogatives of the office of all believers.
3. Does not have the "authority" of elder and the minister by virtue of his appointment by Synod, Classis or Consistory.

E. *Synod of 1951 adopted the following: (Acts of Synod 1951, Art. 61, pp. 24, 25.)*

"... Recommendations: That Synod adopt the following:

1. The prosecution of mission work in any given community is the prerogative and also the responsibility of the local church, or of groups of local churches, within or immediately contiguous to such a community. Adopted.

3. Any local church is expected to carry on mission work in its community, with the object of bringing converted mission subjects into its membership, or of establishing a new congregation where feasible or desirable. In any community where there is more than one of our churches, these churches may when the situation demands it, carry on mission work jointly, including such endeavors as building a chapel, procuring an ordained missionary or layworker. Adopted.

4. The prior rights and responsibilities of any local church or group of churches to carry on a mission program in any given community are to be respected by the Synodical Home Missions Committee. To this end the following conditions are to be observed:

a. Before a survey of mission possibilities is made in any community the Home Missions Committee shall apprise the local church or churches of its intention, obtain its or their consent and invite cooperation. Adopted.

b. When through its investigations the Home Missions Committee judges it is desirable and necessary to begin mission work in any community, the local church or churches shall be so advised, and if the Home Missions Committee deems it advisable, shall recommend to the local church or churches that it be undertaken by them. Adopted.

c. When either the mission work is of such scope or the competence of a local church or churches is so limited that mission work cannot be done by local agencies, the Home Missions Committee may undertake such work, enlisting such cooperation and participation from the local church or churches as the circumstances allow. Adopted.

5. The relation of local churches and their mission programs to the Home Missions Committee and its mission task may be indicated as follows:

a. When local churches are aware of mission opportunities and needs which they are unable to meet, it is suggested that they give such information and advice as is at their disposal to the Classical Home Missions Committee. Adopted.

b. When local churches undertake or propose to undertake a mission project which they are not able to carry on alone, they may solicit the aid of the Home Mission Committee according to the rules of the Home Mission Order. The Home Missions Committee upon investigation shall advise the local churches how to proceed, and if Home Missions Committee aid is needed this shall be proposed by the Home Missions Committee to the next forthcoming Synod. Each request or proposal shall be adjudged on the basis of its own merits; nor shall Synod be bound by any precedent or rule that Home Missions Committee aid is to be given to any church requesting it. Adopted.

c. The Home Missions Committee shall function as consultants to local churches carrying on a mission program, and may be called on to help in disposition of such problems and difficulties as arise in connection with mission program in any local area. Adopted.

2. The Synodical Home Missions Committee has been established to prosecute the work of Home Missions in those communities where our churches do not exist, and in any community where, by reason of financial or personnel limitations, or by reason of the strategic importance of the community, this work exceeds the competence of a local church or groups of churches. Adopted.

II. HISTORY OF MISSION PRACTICES

A. *Consistorial control of Neighborhood Evangelism.* The Study Committee of 1926 presented a lengthy report on methodology. Of the many suggestions, we call attention to the following three which are recommended to local Consistories. (Agenda 1926, p. 56ff.)

"1. Every consistory shall have a consistorial committee for evangelism which shall render regular reports to the full consistory.

"2. This committee shall enlist all qualified members of the church in the work of Evangelism.

"3. The Consistorial committee and the workers shall carry out the work of evangelism on behalf of the consistory. In this way the church officially carries on the work and the membership exercise the office of all believers."

This position is also the opinion of the Study Committee of Acts 1934 which states ". . . that Consistories should sponsor and govern the work of Evangelization directly, rather than through independent Mission Boards though appointed by the Consistory. There is no work of greater import than that which pertains to the preaching of the Gospel. Then why should a Consistory delegate the management of this work out of its own hands and occupy itself meanwhile with secondary affairs, such as pertains to the business administration of the Church?"

Of course, we would want the Consistory to appoint large numbers

of workers out of the membership and to keep in close touch with the church body. (Acts 1934, Study Committee, p. 10 Agenda.)

B. "*Church Community*" (*Parish*) *Evangelization*.

"We enumerate some evangelistic endeavors, many of which may be sponsored by almost all of our churches in their immediate vicinities:

1. Conducting a series of Week-day Evangelistic meetings annually, by those of our churches which have a large number of unchurched and non-Christians living in the communities of their churches.

2. Maintaining special Adult Bible Doctrine Classes for all Mission subjects willing to attend.

3. Promoting Catechism and Sunday School attendance by neighborhood children.

4. Conducting an annual canvass. Purpose of canvass:—

— To bring the gospel through conversation and tract distribution.

— To invite mission subjects to attend Sunday services: to urge attendance of mission subjects to Evangelistic meetings;

— To promote Catechism and Sunday School attendance by neighborhood children;

— To locate those who are willing to listen to the gospel message or to be instructed in Bible doctrine in their own homes, through frequent, periodic visits;

— To gain members for a special Adult Class in Bible Doctrine.

To these suggestions we add the following remarks:

This type of evangelistic work should carry strong appeal inasmuch as we have a special obligation toward those who in the providence of God come to dwell, as it were, under the wings of our churches. Furthermore, this plan requires practically no extra financial outlay, as far as rental, fuel, light, etc. are concerned." (Acts 1934 Study Committee Report, Agenda, p. 10.)

C. *Agenda 1934 (Part I) Page 12, 13.*

"For churches which are able and desirous of carrying on Evangelization work in communities not in their immediate vicinities, we mention the following:

A. Pointers relative to the opening of a new field:

1. Select, if possible, what appears to be a fallow and promising field;

2. Conduct an Investigating-Canvass;

3. If results of Investigating-Canvass warrant such, secure a suitable center for Sunday School and Gospel Meeting work.

B. Pointers relative to the work as such:

1. Organize a Sunday School, preferably using lesson material which teaches Bible History in systematic order;

2. As soon as feasible begin holding Gospel Services;

3. Canvass the whole neighborhood at least once a year. Keep an accurate card system record.

4. Make it a point that every non-believing home at which audience can be gained is visited repeatedly, at definite intervals.

5. Instruct systematically by conversation method in their homes all that are willing to be instructed;

6. As soon as possible organize Bible Doctrine Classes for youths and young people, as well as an Adult Bible Class as soon as a group can be interested;

7. Conduct summer Open-Air Meetings, if location is suitable;

8. Distribute attractive tracts, which are doctrinally sound;

9. Those that are desirous of confessing Christ and of joining His Church, and appear to be in agreement with our churches and their distinctiveness, refer to one of our nearest Christian Reformed churches. In isolated districts, when a number of converts is sufficient, work for a separate congregation, with a group of our own people as a nucleus, if at all possible. When the number of converts is too small to organize them into a separate church, although good hopes are entertained that at some future time a church will be organized in the locality of the Mission, these first converts should be urged to affiliate with one of our nearest churches, even though these converts may wish to attend the meetings of the Mission. When a sufficient number of converts has been gained these first converts can help to form the new church. Gratitude to God and good order in things spiritual require that converts join a church as soon as possible.

... "To this we would add that the Committee considers without hesitation the personal work, conducted at the homes of missionary subjects, to be the most essential part of any evangelistic program."

D. *No. 9 of the Agenda 1934 (page 12) was more fully developed by the Synod of 1947 — Acts of Synod 1947 — Art. 96, pp. 45, 46.*

Art. III. "Classis Grand Rapids East overtures Synod (No. 27), to appoint a committee to study the question as to whether or not those converted through Home Evangelization work must necessarily affiliate with one of our established congregations, or whether or not arrangement can be made whereby the membership, or at least the church life of such persons can remain at the place where they were spiritually born and nourished in their native environment. *Grounds:*

1. The past practice of compelling these people to affiliate with a local church has often proved unsatisfactory.

2. Opinions of some of our leaders indicate that such affiliation is not demanded by our Church Polity.

3. The problem is a real problem which is becoming more acute.

4. It is a denominational problem on which there should be denominational unity of procedure."

Classis Chicago North in an overture No. 9 of a similar nature requests that Synod "establish rules for the Home Mission field along the same lines that obtain on the Indian Mission Field: Namely, that of establishing missionary churches, when by the grace of God, individuals are converted through missionary endeavors. (cf. Acts of Synod, 1942, Art. 80, especially paragraph C and sub-points as found on p. 68f.)"

Recommendations:

Your committee believes that there is no need of a new set of rules to govern the churches in this matter as we have methods of dealing with this situation in full harmony with Reformed church polity.

Your committee recommends that Synod remind the churches and committees that in cases where it is not feasible to have the converts leave the mission and attend the nearest church, the advisability of establishing a branch church at such mission stations be considered in order that converts continue to attend the mission where they were converted and the sacraments may be administered there.

Grounds:

1. This is the practice in some mission stations and works out well.
2. This keeps the converts in their own environment, causes them to feel more at home, and gives the more active among them a field of usefulness — their talents can be used for the further extension of God's Kingdom. Adopted."

E. The Gospel Meeting.

Agenda 1934, Part I, Page 31: "Positively, we would urge that all our churches which engage themselves in this work of Evangelization, make it a point to provide a good gospel meeting leader. The best they can get. One who is able to bring a worth-while message interestingly. As soon as the church is able, it should call a Minister for this work, either independently or in cooperation with one or more of our churches.

In the second place, provide for good singing and playing. And let us beware in this connection of what we sing and play. Let it be sacred and true! Scores of hymns inculcate false conceptions as to the way and work of salvation. It will be a wise policy, no doubt, if our churches would limit themselves to our Psalter-Hymnal or to The New Christian Hymnal.

In the third place we would suggest that at the close of every service the leader invite all in the audience who may feel the need of Christian counsel or who would appreciate a visit at their homes, to stay for a few minutes. Not for a so-called after-meeting, the holding of which we would discourage, but simply for reasons indicated.

In the fourth place, workers should make it a point to secure the addresses of such as come to the meetings repeatedly, in order that a personal visit may be given them.

It stands to reason, we would much discourage the so-called altar-call. It is too spectacular. And it is clearly based on the theory that natural man's will is free to accept Christ, and that almost anything that can be used successfully to make a man say "Yes, I accept Christ," is permissible. The altar-call doubtless fosters mere emotionalism and shallow externalism. The undue application of pressure which the altar-call so easily produces, is certainly far below the dignity of the sacred gospel.

Neither would we encourage the feature of public testimony-giving before our meetings. It is far better to arrange with certain individuals, known and trusted, to speak a few words, than to ask for testimonies. For not all that may be inclined to speak may be entrusted to speak. And from the nature of the case it is impossible to control the utterances of voluntary and spontaneous speakers.

Nor should we imitate other groups in pressing for "a decision." Conversion is far more than a decision. It is fundamentally a change of heart which God alone can give and does give to his people at his own time. We may urge prayerful consideration, we may warn most earnestly, and we may recommend most cordially, but we should not merely press for a decision.

And neither should we disgrace our gospel meetings by money-raising pleas. Let an offering be taken, but let it be absolutely a free-will offering. Do not disgrace the meeting in the eyes of the worldly man present, and do not embarrass the poor man in your midst.

Let us seek and employ the best of gospel meeting methods, methods that are strictly in keeping with the gospel message. Let us by all means avoid the use of cheap psychological traps. And above all, let us rely on the irresistible power of the Holy Spirit."

III. ANALYSIS

A. *The previous history of principles and methodology gives evidence that we have given careful attention to the valuable material which is found in Synodical Acts of 1934 and other Synods.*

B. *We are in full agreement with the sentiment of Synod that the formation of another Denominational Board "for Neighborhood Evangelism is not necessary".*

C. *Your committee has not seen fit to present to Synod a new order or set of rules for adoption for several reasons.*

1. The Consistories or Classes are not only able to carry on work effectively but are now doing so. The major assembly should not govern such work as the minor assemblies are able to do. Synod itself

decided in 1926 that "the particular manner in which the churches desire to regulate the work of evangelization is left to their free choice as long as the above principles are adhered to." (Acts 1926, p. 88.) The principles referred to are the general principles of Reformed work previously cited in this report.

2. The formulation of a new order with detailed rules would demand complete acquaintance with all the fields and methods of our evangelization projects, as well as the problems involved. Your Committee submits that we do not have adequate information to meet these problems anymore successfully than the material which is already contained in the historical survey above.

3. To adopt a new order and propose the same to Synod would demand that your committee should present its appraisal of the previous decision of Synod, and would involve Synod in the task of rescinding, amending, or reappraising all previous decisions on these matters. Since none of our churches has protested these decisions, we think it would be presumptuous of our committee to criticize previous Synodical decisions, and unwise for the Synod of 1954 to become involved in such a maze of detail.

D. *Therefore, your Study Committee, in order to meet our mandate, would restate some of the former decisions of Synod and present them in a logical, orderly and concise manner.* We do this with the purpose that if Synod should adopt, it could be published in pamphlet form to guide our consistories and classes in this work.

E. *In the study of your committee, we have become convinced that there is one sore spot in our evangelistic work.* This point is one which, in our opinion, has not been dealt with in an adequate fashion by previous Synods, and, we believe it is a source of confusion and irritation in many of our projects. We refer to the matter of the status of the unordained worker.

It is time that Synod should give some expressions on the status of the lay worker as our historical section indicates. These expressions are chiefly negative and do not answer some of the most basic questions. For instance, the question may be asked, "What is ordination? Is it more than the internal call of the Lord and the outward appointment of the Church? If so, what? If a man is called by the Lord to full-time preaching of the Word, and if he has been appointed by the Church, has he already been ordained in essence?" Our previous Synods have stated that the lay-worker has only the office of all believers. When he is officially appointed to the work of evangelism, does he not bring the message of the church officially?

Your committee believes that the above questions demand careful consideration. We, therefore, recommend that Synod appoint a committee whose mandate it shall be to study the question of the meaning

of ordination, and to define the status of the lay-workers of our denomination. We believe that a clear cut answer to this question will solve many other problems associated with it in the work of community evangelism.

IV. PROPOSED GUIDE FOR NEIGHBORHOOD EVANGELIZATION

THE PREAMBLE

It is the sacred duty, as well as the blessed privilege, of all individual Christians and churches to take part in the fulfillment of Christ's great commission to evangelize the world.

That unity and order may prevail in the work of neighborhood evangelization, Synod presents its past decisions and advice to our Consistories to guide them in this work.

A. *General Principles of Neighborhood Evangelization.*

1. Evangelization is mission work that aims to call unto God's service and to the membership of His Church the unchurched in various communities;

2. This work among the unchurched or lost is, according to God's Word, the duty of the Church of Christ;

3. The means employed is the Word of God, and this means must be used according to the formulated truth in the Forms of Unity;

4. Though it is the duty of every Christian to evangelize, yet, the formal work of evangelization ought to be carried on under the direction of the Consistory, which can utilize the gifts and talents with which God has adorned and equipped the membership;

5. It may be profitable in some localities to confederate in this work. This cooperative endeavor must then be sought through the consistories;

6. The particular manner in which the churches desire to regulate the work of evangelization is left to their free choice as long as the above declared principles are adhered to.

B. *The Sponsoring Agencies.*

1. Evangelization in its technical sense as a department of the general missionary commission of the Church of Christ is the task of the instituted church. Therefore, evangelization work must be conducted either by the consistory, classis, or synod, and not by individuals, or groups of individuals, such as mission societies.

2. The Function and Relationship of Sponsoring Agencies.

a. The prosecution of mission work in any given community is the prerogative and also the responsibility of the local church, or of groups of local churches, within or immediately contiguous to such a community.

b. Every local church is expected to carry on mission work in its community, with the object of bringing converted mission subjects into its membership, or of establishing a new congregation where feasible or desirable. In any community where there are more than one of our churches, these churches may when the situation demands it, carry on mission work jointly, including such endeavors as building a chapel, procuring an ordained missionary or lay-worker.

c. The Synodical Home Mission Committee has been established to prosecute the work of Home Missions in those communities where our churches do not exist; and in any community where, by reason of financial or personnel limitations, or by reason of the strategic importance of the community, this work exceeds the competence of a local church or groups of churches.

d. The prior rights and responsibilities of any local church or group of churches to carry on a mission program in any given community are to be respected by the synodical Home Mission Committee. To this end the following conditions are to be observed.

1.) Before a survey of mission possibilities is made in any community the Home Missions Committee shall apprise the local church or churches of its intention, obtain its or their consent, and invite cooperation.

2.) When through its investigations the Home Missions Committee judges it is desirable and necessary to begin missionary work in any community, the local church or churches shall be so advised, and if the Home Missions Committee deems it advisable, shall recommend to the local church or churches that it be undertaken by them.

3.) When either the mission work is of such scope or the competence of a local church or churches is so limited that mission work cannot be done by local agencies, the Home Missions Committee may undertake such work, enlisting such cooperation and participation from the local church or churches as the circumstances allow.

e. The relation of local churches and their mission programs to the Home Missions Committee and its mission task may be indicated as follows:

1.) When the local churches are aware of mission opportunities and needs which they are unable to meet, it is suggested that they give such information and advice as is at their disposal to the Classical Home Missions Committee.

2.) When local churches undertake or propose to undertake a mission project which they are not able to carry on alone, they may solicit the aid of the Home Mission Committee according to the rules of the Home Mission Order. The Home Missions Committee upon investigation shall advise the local churches how to proceed, and if Home Missions Committee aid is needed this shall be proposed by the Home

Missions Committee to the next forthcoming Synod. Each request or proposal shall be adjudged on the basis of its own merits; nor shall Synod be bound by any precedent or rule that Home Missions Committee aid is to be given to any church requesting it.

3.) The Home Missions Committee shall function as consultants to local churches carrying on a mission program, and may be called on to help in disposition of such problems and difficulties as arise in connection with the mission program in any local area.

C. *The Prosecution of Neighborhood Evangelization.*

1. Every consistory shall have a consistorial committee for evangelism which shall render regular reports to the full consistory.

2. This committee shall culist all qualified members of the church in the work of evangelization.

3. The consistorial committee and the workers shall carry out the work of evangelization on behalf of the consistory. In this way the church officially carries on the work and the membership exercises the office of all believers.

4. In view of the magnitude of the task and the need for direction, a full-time worker, ordained or unordained, shall be employed for the prosecution of neighborhood evangelization as soon as possible.

D. *The Presentation of the Gospel.*

1. The covenant conception of the work of Neighborhood Evangelism has also its practical significance; that, we should stress working with the family as a unit. God has not merely included a disconnected multitude of individual believers in the covenant, but as a rule He has included the parents and their children's children. "I am thy God and the God of thy seed after thee" (Genesis 17:7). According to this plan God adds unto the Church those that should be saved. Consequently, when we read of specific conversions to Christianity in the New Testament, we often read that the family of the convert shared his blessing (cf. Acts of the Apostles, Chapters 10, 16).

2. Church Community ("Parish") Evangelization.

The Church has a special obligation to bring the Gospel to those neighbors whom God in His providence has placed in close proximity. We enumerate some evangelistic endeavors, many of which may be sponsored by almost all of our churches in their immediate vicinities:

- a. Conducting an initial survey of the entire church community;
- b. Conducting a series of week-day evangelistic meetings annually;
- c. Maintaining special Christian doctrine classes for all mission subjects willing to attend;
- d. Conducting Catechism and Sunday School classes for neighborhood children.

e. An annual canvass should be conducted in order that we may keep an up-to-date file of all new neighbors coming into our church community.

f. Personal visits should be made to the homes. This is one of the most essential parts of any evangelistic program. The purpose of such work is:

1.) To bring the gospel through conversation and tract distribution.

2.) To invite mission subjects to attend Sunday services and evangelistic meetings;

3.) To promote Catechism and Sunday School attendance by neighborhood children;

4.) To promote attendance at adult classes for Christian doctrine.

g. Converts shall make profession of their faith before the local consistory and thus become members of the church.

3. For churches which are able to carry on evangelization work in communities not in their immediate vicinities, Synod makes the following suggestion:

a. Select, what appears to be a promising field;

b. Conduct a canvass;

c. If the results of the canvass are favorable, secure a suitable place for meetings.

d. As soon as feasible, begin holding Gospel Services and special evangelistic meetings;

e. Organize Sunday School classes;

f. As soon as possible organize Christian doctrine classes for young people and adults.

g. Canvass the whole neighborhood at least once a year keeping an accurate card record.

h. The Gospel should be brought to the homes through repeated visits and the distribution of tracts and other materials.

i. Gratitude to God and good order in things spiritual require that converts shall make profession of their faith and form a church as soon as possible.

V. THE LAY WORKER

A. *Synod instructs the sponsoring agencies when engaging a non-ordained mission worker, to first examine him in the following matters: The Bible, the Standards, subscription to the Standards, personal piety, and attitude to the work in question.*

B. *The chief ground for the authority of the unordained worker is to be found in the office of all believers which he shares together with all true Christians, but this authority can never include the prerogatives contained in the special offices of minister and the elder. The latter authority is not bestowed upon the layworker by his appointment.*

VI. THE GOAL OF THE MISSION

A. *The objective of evangelization work is to bring into being the manifestation of the body of Christ in the establishment of the organized Church.*

B. *As a step toward this objective, branch churches shall be established in order that converts continue to attend the mission where they were converted and the sacraments may be administered there. This keeps the converts in their own environment, causes them to feel more at home, and gives the more active among them a field of usefulness where their talents can be used for the extension of God's kingdom.*

C. *As soon as possible the local group of believers shall become an organized church — self-governing, self-supporting, and self-propagating.*

VII. RECOMMENDATIONS

A. *Your committee recommends that Synod adopt the "Proposed Guide for Neighborhood Evangelism", and publish it for the use of our consistories and classes.*

B. *Your committee recommends that a committee be appointed to define the meaning of ordination and the status of the lay-workers of our denomination.*

C. *That Dr. R. S. Wierenga be permitted to represent the Committee for 'Rules and Regulations for Neighborhood Evangelism' before Synod and its Advisory Committee pertaining to this Report.*

Respectfully submitted,

REV. WM. BRINK

REV. C. VANDEN HEUVEL

C. KROMMINGA

MR. A. VANDER VEER

DR. R. WIERENGA

REPORT NO. 16

FAITH, PRAYER, AND TRACT LEAGUE

*To the Synod of the Christian Reformed Church,
convened in Grand Rapids, Mich., June, 1954.*

ESTEEMED BRETHREN:

As your representative to the Faith, Prayer, and Tract League, it affords me great satisfaction to be able to report that the Lord has richly blessed the humble efforts of this organization during the past year.

Although the work is often not spectacular, yet there are indications that the Lord is using these gospel leaflets both for the salvation of sinners and the comforting and upbuilding of His children.

New records were again set—over 2,700,000 tracts sent out. We were heartened by the reports of several that they could trace the means used in their salvation to the message of these tracts. Letters of appreciation and commendation of the type and style of tracts put out by the League are numerous.

With over 10,000 distributors who are not members of our denomination there is also the fertile field of sending out leaflets explaining the full world and life view which we hold dear. Tracts such as *Christianity — Capitalism — Communism* and *Liberty Bell, Ring Again* have been widely distributed. These aim to show what the Bible has to say in the spheres of economics and politics. The booklets on Christian Science, Mormonism, Adventism, Jehovah's Witnesses, and Spiritualism continue to be widely read.

Twenty-one new tracts were published during the year. All material is approved by every board member to insure the purity of the contents. The details of art-layout, mailing of samples, advertising programs, and the daily filling of orders are in the hands of the general manager and a staff of four assistants. All these workers are on a part-time basis.

We humbly request that Synod recommend this work to our people for continued moral and financial support which in the past has been so splendidly given and thankfully received.

The board has instructed me to ask that Synod again appoint a representative to the League board.

Respectfully submitted,
JOHN KEUNING

Financial Statement
1953
FAITH, PRAYER, AND TRACT LEAGUE

Balance on hand Jan. 1, 1953.....	\$	848.20
Receipts:		
Sale of tracts	\$11,619.79	
Donations	6,772.47	
Membership fees	259.00	
Repayment on loan	120.00	
Sale of tract racks	170.15	
	\$18,891.41	
		\$19,739.61
Disbursements:		
Printing	\$ 8,956.81	
Postage	2,362.02	
Wages	4,277.68	
Advertising	664.37	
Supplies	725.10	
Rent	450.00	
Artist's fees	254.80	
Board meeting	225.40	
Car allowance	250.00	
Engraving	353.42	
Miscellaneous	223.06	
	\$18,743.64	
Balance on hand, December 31, 1953		995.97
		\$19,739.61

REPORT NO. 17

DIVORCE AND REMARRIAGE

DEAR BRETHREN:

I. OUR MANDATE

The mandate of the committee is found on page 23 of the *Acts of Synod, 1952*. In its narrower compass, it reads as follows:

a. To examine the exegetical foundation for the thesis that the marriage of any person who has obtained an unbiblical divorce (or who was divorced as a result of his own adultery) is a living in continual adultery.

b. If the committee's findings conclusively substantiate the position that a second marriage after unbiblical divorce is a living in continual adultery, the committee shall study this further question—Are there possible ethical involvements or circumstances which may demand that an unbiblically divorced and remarried person shall continue in the second marriage? If so, the committee shall draft a revision of Point 2 which recognizes such involvements and gives guidance to our Consistories that they may deal wisely with the specific cases.

c. If the committee is unable on the basis of Scripture to substantiate the contention that a second marriage after unbiblical divorce is a living in continual adultery, the committee shall draft an appropriate resolution to replace point 2.

The grounds appended to this threefold mandate point to the lack of unanimity on this question, and the fact that the Synods of 1890, 1908, and 1947 all failed to give adequate Scriptural support for the contention that unbiblical divorce and remarriage constitutes continual adultery.

This entire mandate, in turn, must be read against the background of the majority and minority reports presented to the Synod of 1952 on the question of divorce. The questions with which these reports concerned themselves and the positions they adopted are briefly summarized on pp. 20-21 of the *Acts of Synod, 1952*, while the complete reports are to be found on pages 123-152 of that volume. The basic matter involved in the present difficulty is the contention that persons unbiblically divorced and remarried are living in continual adultery. Other serious matters involved are the questions what evidences of repentance to require from persons guilty of unbiblical remarriage and how to deal with the ethical involvements arising out of the negotiations concerning such a marriage.

Seen against that background, the mandate is perfectly clear. The committee agrees that its primary task concerns point "a" of the mandate. Only after it has attacked the problem of exegetical grounds for the contention concerning continual adultery can it proceed to make recommendations concerning the further treatment of persons un-

biblically remarried. Further, the committee concludes that when it has reached a decision on point "a", it has the remaining task of making recommendations with respect to either point "b" or point "c", but not both. That is, if our findings substantiate the contention concerning continual adultery, we have to deal with point "b"; if not, we must deal with point "c".

II. SCRIPTURAL EVIDENCE FOR THE THESIS CONCERNING "CONTINUAL ADULTERY"

A. *Preliminary Considerations*

Certain facts of a general and historical nature are worthy of preliminary consideration, since they bear upon the Scriptural argumentation which will be advanced.

1. It should be evident to all that no text or texts can be found which directly and clearly support or refute the statement in question; i.e., that unbiblical divorce and remarriage constitute a living in continual adultery. All the reams of material which have been written for, against, or about this thesis have failed to turn up one such text. It should therefore be granted by all that it is asking too much to demand that such a text or texts be presented for either position.

This is not exactly an isolated situation. In many other problems besides this, the Church is left to draw conclusions and make inferences on the basis of incomplete Scriptural evidence for or against a specific point. Anyone who insists at all times on iron-clad and direct Scriptural evidence for every detail of the Church's position is bound to be frequently disappointed. Referring again to the case before us, it is simply a fact that Scripture does not clearly mention "living in adultery" or "not living in adultery". Some other evidence than this will have to be sought, and when found, will have to be sufficient.

2. We call the attention of Synod to the fact that this is not the first time that an attempt has been made to settle this question on Scriptural grounds. A report to the Synod of 1936 (cf. *Agenda, 1936*, Part I, pp. 71-73) addressed itself directly to this question. The section here referred to is entitled, "If a Marriage is Begun in Adultery, is it also Continued in Adultery?" We quote the concluding paragraph of this section, not as if we were adopting this as our own, but to indicate the lines of argument used there.

Hence, before being able to accept the position that a marriage begun in adultery is not continued in adultery, adequate grounds must be given to prove that the initial act of adultery cancels the adultery; that the marriage of Herod to which John refers was *not* adulterous; that Rom. 7:2 does *not* teach that a woman is bound by law to her husband as long as he lives; that the verb "is involving himself in adultery" found in Matt. 5:32b has no continuative strength; and that the almost unanimous testimony of the church throughout the ages, including the testimony of our own previous Synods, is wrong!

The Synod of 1936, facing a very confused situation, did not finally pronounce on the correctness of incorrectness of this position. This particular argumentation has never been either approved or repudiated.

We would insist, therefore, that the absence of a list of proof-texts behind a statement of position does not necessarily indicate that the position is wrong, or that it has been reached on some other basis than Scripture. In so speaking, we are not yet arguing for one position or the other, but simply seeking to give some indication of the kind of evidence we expect to present, and how we expect it to be received by the Church.

3. In the absence of one single conclusive text, our proof will therefore be cumulative. In the absence of direct statements, it will of necessity be somewhat inferential. It will seek to establish the grammatical possibility that this thesis is correct; to indicate how the *analogia fidei* agrees with that interpretation; and to place the burden of proof in this question where it properly belongs.

B. The Evidence from Scripture.

1. We take as our starting point what we will call our key-text. The text so selected is Matt. 19:3-9, as follows:

And there came unto him Pharisees, trying him, and saying, Is it lawful for a man to put away his wife for every cause? And he answered and said, Have ye not read, that he who made them from the beginning made them male and female, and said, For this cause shall a man leave his father and mother, and shall cleave unto his wife; and the two shall become one flesh? So that they are no more two, but one flesh. What therefore God hath joined together, let not man put asunder. They say unto him, Why then did Moses command to give a bill of divorcement, and to put her away? He saith unto them, Moses for your hardness of heart suffered you to put away your wives; but from the beginning it hath not been so. And I say unto you, Whosoever shall put away his wife, except for fornication, and shall marry another, committeth adultery; and he that marrieth her when she is put away committeth adultery.

Our attention will be centered upon the concluding verse of this passage. But the following remarks about the passage in general are significant. It is a New Testament passage, and therefore free from any suggestion that it is of limited application, as was the Old Testament civil and ceremonial legislation. It does, however, relate itself directly to questions based upon an interpretation of the Old Testament; thereby clearly taking the Old Testament legislation into view. Further, Jesus adds weight to this passage by referring directly to the creation ordinance concerning marriage, thus indicating clearly that He is speaking of that which abides, by contrast with that which is merely passing; and of that which ought to be, by contrast with that which has been permitted by way of concession to human obstinacy. Beyond this, it ought also to be remarked concerning this passage that Jesus here speaks directly to the point of marriage and divorce; that is, He does not adduce this material by way of illustration of anything else.

We feel, therefore, that this passage is able to bear the weight we intend to place upon it.

Turning more specifically to the last verse of the passage cited, we point first to the fact that the verb translated "committeth adultery" leaves room for the construction that the adultery is continued or repeated. This verb is MOICHATAI, which is the present middle and passive form of MOICHEUOO. In Greek, "The present often expresses customary or repeated action in the present time" (Goodwin, *Greek Grammar*, p. 269). For further discussion of the durative present (present of linear action) see A. T. Robertson, *Word Studies in the New Testament*, p. 879. It is not our purpose in saying this to indicate that continued action must be the case; but simply that there is nothing in the grammar of this text (or of Matthew 5:32, Mark 10:11, 12, or Luke 16:18) to prohibit this possibility.

On that basis, we proceed to face the question, what does this text say? The words themselves are as follows: "And I say unto you, Whosoever shall put away his wife, except for fornication, and shall marry another, committeth adultery; and he that marrieth her when she is put away committeth adultery." Just what does Jesus say about those who are thus illegitimately joined?

In this text, as well as in the three others cited above, it is the marriage which is the committing of adultery. The inference is warranted that this is an adulterous marriage; not just an adulterous act, but an adulterous relationship. It is a union which has not been made in obedience to God's will, but in direct disobedience of it. It is forbidden territory—not just the threshold of the marriage, but the whole of it.

The crux of the difficulty involves the question whether the sinfulness of this marriage continues after the initial act of cohabitation. In the absence of any Scriptural indication that a change comes about in this sinful marriage after that act, the burden of proof rests upon those who say that such a change does come. The argumentation usually advanced is that the adultery of the remarried person makes the previous divorce valid; but this is based upon the erroneous assumption that the Bible teaches that adultery automatically breaks a marriage. This is not quite the case; adultery rather opens the door to a legitimate dissolution of the marriage tie on the part of the innocent party. But it can hardly be used to make valid that which is not valid in itself.

Our contention, therefore, is that: (1) the grammar of the text allows for the possibility that the adultery is continuous; (2) Jesus, in speaking of "him that marrieth" makes the marriage itself an adulterous relationship; (3) the burden of proof rests on those who

would say that at some stage the sinfulness of this relationship terminates and it becomes legitimate.

To use language previously presented to Synod, "What is evil on the first day remains evil on the second day. The burden of proof rests on those who would deny this."

2. Second, we face the question, Does the testimony of Scripture in general support this contention?

We refer first to Matthew 14:4 and Mark 6:18 where it is reported that John the Baptist told Herod concerning his brother's wife, "It is not lawful for thee to have her." This passage has been much discussed, with the argument centering on the question whether Herod's marriage was condemned because it was incestuous or because it was adulterous. We are not going to try to answer that question, but simply to point out that, on either basis, John does not speak as if the fact of marriage obviates the sinfulness of the relationship. That is to say, Herod's relation to his wife is spoken of as if it continues to be sinful; the sinfulness did not end with the commission of the first act of adultery between two persons who were not permitted to marry each other. We cite this in support of the contention that what is sinful on the first day remains sinful on the second. Whether the sin involved was incest or adultery or both has no direct bearing on this point.

Other passages frequently discussed in this connection are Romans 7:2, 3 and I Corinthians 7:10-15. These passages read as follows:

For the woman that hath a husband is bound by law to the husband while he liveth; but if the husband die, she is discharged from the law of the husband. So then if, while the husband liveth, she be joined to another man, she shall be called an adulteress; but if the husband die, she is free from the law, so that she is no adulteress, though she be joined to another man (Romans 7:2, 3).

But unto the married I give charge, yea not I, but the Lord, that the wife depart not from her husband (but should she depart, let her remain unmarried, or else be reconciled to her husband); and that the husband leave not his wife. But to the rest say I, not the Lord; If any brother hath an unbelieving wife, and she is content to dwell with him, let him not leave her. And the woman that hath an unbelieving husband, and he is content to dwell with her, let her not leave her husband. For the unbelieving husband is sanctified in the wife, and the unbelieving wife is sanctified in the brother; else were your children unclean; but now are they holy. Yet if the unbelieving departeth, let him depart; the brother or the sister is not under bondage in such cases; but God hath called us in peace (I Corinthians 7:10-15).

We will not contend that these passages give a direct and clearcut answer to the present question (concerning the continuing nature of the adultery in an unbiblical marriage). The passage in Romans, as has frequently been pointed out, is not directly a discussion of marriage, but an illustration of man's relation to the law. The passage in

I Corinthians relates to a special case, which may or may not be limited to situations in which the individuals previously married are confronted for the first time with the Gospel and turn from darkness to light. And yet these passages are not entirely without significance in respect to our central question. They amply illustrate the high esteem in which the Word of God holds marriage. The Romans passage makes this esteem so high and considers it to be so universally recognized that it serves as an admirable illustration for the binding power of the law. The Corinthians passage indicates that the married state is to be so highly valued that any breach in it is to be made only reluctantly and by way of exception. Even when an exception is made it is carefully circumscribed. The wife is not to depart from her husband; if she insists on doing so anyway, she is not to marry again, and if possible is to be induced to return to her husband. The point we are seeking to establish is this; that marriage is so holy that no departures from the creation ordinance (one man for one woman) ought to be permitted unless they are clearly and specifically allowed in Scripture.

The Old Testament, like the New, fails to mention specifically the question of living or not living in adultery. It remains a fact, however, that in the Old Testament as well as the New, marriage is considered holy and binding. According to the creation ordinance, the man and his wife become one flesh, and man must not sever what God has joined. According to the Mosaic legislation (and also Roman law) adultery was considered so serious a sin that the adulterer was liable to the death penalty. Jesus in Matthew 19 distinctly repudiates the Mosaic concession with respect to allowing divorce; He reveals therefore in that connection what is abiding and what is passing in the Old Testament situation. The concession to human obstinacy passes; the inviolability of marriage remains. And if He seems to imply that the death penalty for adultery no longer prevails, at least He in no way indicates that it is a sin to be lightly regarded, or an evil out of which good may come.

Against this Scriptural background we may also raise the question, "What is this marriage which is regarded so highly in Scripture?" Is it the ceremony? The consummation? The honeymoon? The birth of the first child? Is it not a life-long relationship, from which one may be freed—basically—only by death? And if the remarriage ceremony is not holy wedlock, but sin, when does the sin cease and the wedlock begin?

3. In the third place, we point to the lack of contrary evidence. We do not claim to have established a position so strong that a clear-cut text to the contrary would not necessitate some re-examination of it. But what we have already said more than once now obtains; the burden of proof rests on those who would contest this position. We have

sought to indicate the Scriptural teaching on the holiness and inviolability of the marriage bond. This primary fact does allow for an exception (adultery may break a marriage), but we have tried to indicate the limitations of that exception. The primary fact remains primary. The holiness of the marriage bond is the starting point. Then the question follows, "What exceptions to this inviolability does Scripture allow?" And the more specific further question, "Does Scripture anywhere permit *this* exception, that the act of entering upon an adulterous remarriage sets one free from the requirements of marriage, so that the remarriage, through the very adultery, ceases to be adulterous?" Such an exception to the established Scriptural principle of the inviolability of marriage, is, we say, completely absent from Scripture.

It is sometimes argued from the fact that all sins (with the exception of the sin against the Holy Spirit) can be forgiven, that some room must also be made for the forgiveness of those who have been guilty of unbiblical divorce and remarriage. But this argumentation begs the point on this particular question. One of the evidences of repentance, on which forgiveness is predicated, is the forsaking of the sin involved. This is of the very essence of the question before us, does the sin of adultery cease when it has been performed once, or is a relationship which is adulterous in the beginning adulterous from that time on? Our concrete question can be approached from that very angle. Has the sin been forsaken or has it not? Has satisfactory evidence of repentance therefore been given or has it not? Is forgiveness possible without some further alteration in the relationship, or is it not? The universality of forgiveness for sins which are repented of does not therefore touch on this question, but in a sense takes up where the question before us leaves off.

With this we have completed the consideration of the first part of our mandate. We have examined "the exegetical foundation for the thesis that the marriage of any person who has obtained an unbiblical divorce (or who was divorced as a result of his own adultery) is a living in continual adultery." We have taken our stand in the basic attitude of Scripture to marriage and reasoned from that point. We have established that Matthew 19:3-9 supports the above-mentioned thesis; that this passage in all probability speaks of a relationship which is sinful in the beginning and remains so; that the general testimony of both Old and New Testaments agrees with this attitude toward marriage; and that no clear Scriptural evidence can be adduced which overthrows this position.

Let us be very clear as to what we do not claim for this argumentation. We do not claim that any passage has been discovered which finally and independently establishes the thesis concerning continual adultery. On the contrary, our argumentation is cumulative and in-

ferential. We do not claim to have said everything which can be said about any one of the points which we have raised. On the contrary, we have been satisfied in each case with suggesting what we consider to be the proper approach, rather than to belabor the various points. We do not claim that Scripture anywhere says, in so many words, "The adultery arising from an illegitimate remarriage remains adultery as long as the remarriage continues in effect." On the contrary, we have limited our argumentation to this point; the thesis concerning continual adultery is in harmony with the spirit of Scripture, and any weakening of that thesis is out of harmony with that spirit.

Let us summarize our argument in the following propositions:

1. The thesis "that the marriage of any person who has obtained an unbiblical divorce (or who was divorced as a result of his own adultery) is a living in continual adultery" is an inference drawn from the fact that such a person enters an adulterous relationship: Matthew 5:32; 19:3-9; Mark 10:11, 12; Luke 16:18.

2. This inference is permitted by Greek grammar, in that verbs in the present tense may have a continuative force; cf. MOICHATAI and MOICHEUEI in the passages cited above.

3. This inference receives strong support from the general Scriptural teaching regarding the holiness and inviolability of marriage, the seriousness of the sin of adultery, and the strict limitations placed on exceptions to this general Scriptural rule; cf. Genesis 1:27; 2:24; 5:2; Romans 7:2, 3; I Corinthians 7:10-15. It receives support also from the analogous situation reflected in Matthew 14:4 and Mark 6:18.

4. There is no clear indication in Scripture that this inference is not valid. There is no indication given of any time (during the lifetime of the original marriage partner) at which the adulterous relationship ceases to be adulterous.

We submit that the above cumulative and inferential argumentation establishes the thesis in question.

III. THE PROBLEM OF ETHICAL INVOLVEMENTS

A. The Requirement of the Mandate

The second part of your committee's mandate reads as follows:

If the committee's findings conclusively substantiate the position that a second marriage after unbiblical divorce is a living in continual adultery, the committee shall study this further question — Are there possible ethical involvements or circumstances which may demand that an unbiblically divorced and remarried person shall continue in the second marriage? If so, the committee shall draft a revision of point 2 which recognizes such involvements and gives guidance to our Consistories that they may deal wisely with the specific cases.

The present reading of point 2 of the stand on divorce is as follows (*Acts of Synod, 1952, p. 22*):

With respect to any person who has obtained an unbiblical divorce or who was divorced as a result of his own adultery, and who being guilty of either sin, subsequently remarried, Synod declares that he cannot during the lifetime of his former wife (or she cannot during the lifetime of her former husband) be a member of the church, unless in addition to confessing his guilt before the consistory, he manifests his genuine repentance not only by means of a godly conduct in general, but also and specifically by means of ceasing to live (in the ordinary marriage relationship) with his present spouse.

This, then is the matter which we must consider. Do the findings under Part II of this present report necessitate any change in the church's present stand, as quoted immediately above?

B. Guiding Considerations

1. It is to be clearly recognized that Scripture does not have definitive instructions as to just how the Church is to deal with every case which comes before it. If the basic attitude toward remarriage is arrived at only on the basis of indirect Scriptural evidence, one could hardly expect that clear-cut directives would be found for such things as "ethical involvements" arising out of remarriage. Not only in this, but in practically every other stand the Church may take, it is possible for the critic to point to some detail or implication which has not been documented by some text or other. The Church must deal as far as possible with specific instructions and general spirit of Scripture; but beyond that will sometimes have to make formulations and prescriptions which will remain open to some criticism. A recognition of this fact is the product of the honest acknowledgement of the limitations of our understanding, the imperfections of our present society, and the alteration of details of various problems between the time of the New Testament and our own days.

2. It is beyond dispute that there are ethical involvements arising out of unbiblical divorce and remarriage, and that these may in some cases be serious indeed. The committee is heartily agreed on the existence of these involvements and their difficult character. Very many of our consistories have wrestled at first hand with the problems arising out of these involvements. In some cases, particularly where they involve the physical and spiritual nurture of dependent children, these complications may make it impossible for the parties concerned to agree to the demand of separation. It is, in fact, the very existence of these involvements and the appeal which they make to the consciences of our consistories, which has brought and kept this problem before the Church in a realistic manner. The question which faces us is how people involved in such seemingly impossible situations are to be restored to membership in the Church.

3. The appeal of such cases has a point of reference in the consistories themselves. They have the duty of proclaiming and manifesting the mercy of God toward repentant sinners, and, within that

context, of encouraging the penitent. There is no denying that there are requirements of patience and mercy incumbent upon the Church.

But there is also a limitation upon those requirements. They may go up to the point where the revealed will of God comes into conflict with them; but not beyond that point. It is a recognition of that limitation which has prompted the inclusion of the following requirement in Point 2 or our present stand on divorce; “. . . unless in addition to confessing his guilt before the consistory, he manifests his genuine repentance not only by means of a godly conduct in general, but also and specifically by means of *ceasing to live . . . with his present spouse.*”

4. But what, once again, of those for whom such separation is “ethically impossible”? This is the very crux of the dilemma. If, as appears to be the case, there is no perfect solution to this problem, is there anything we can say about the general lines which its treatment ought to follow?

We would remark first of all that it is to be borne in mind that the responsibility of dealing with social obligations or ethical involvements lies squarely with those who have involved themselves in the sinful relationship and difficult position. It is not out of keeping with the character of the Church of Christ to declare this fact. On the contrary, it is a necessary declaration in view of the concessions which some demand of the Church; and this necessity is certainly not less in our day than in past ages.

Our second remark is that even within the situation in which the parties involved deem separation impossible, there are wide divergencies of background and attitude on the part of the aspirants for church membership. Some were better acquainted than others with the Scriptural requirements which they were transgressing; some show a greater zeal than others in seeking the fellowship of the Church. These variations make it impossible to legislate, in a casuistic manner, for every last possibility.

The genuinely repentant person will continue to seek the preaching of the Word and the religious education of his children even if he is not granted the full rights of membership in the Church. The committee believes that he should be encouraged to do so. It would seem that while on the one hand it cannot be said that a person who has not forsaken an adulterous marriage is fully repentant, it cannot on the other hand be maintained that one who continues to seek the preaching of the Word is not repentant at all.

5. The solution of this difficulty, we believe, is to be found in the fact that God is able to do what man cannot. God is able to read the heart and see the real attitude where man can only judge by the external manifestations; God is able to judge perfectly and justly in

cases in which man can only involve himself in hopeless casuistry. Although God has told the Church that what it binds or looses on earth is bound or loosed in heaven, the final word on these matters rests with Him. The Church must deal realistically with the responsibility thus given to it, but must admit at the same time that its decisions are not final in every case. When the Church opens its doors to membership, it may be and probably often is deceived by human hypocrisy. Is it not equally possible to hold that the Church may, acting honestly and in keeping with the light which has been given to it, bar from the privileges of membership someone who may nevertheless appear in the Kingdom after the Judgment?

The adoption of such an attitude does not leave the Church without a mission or a message for the person who seeks its fellowship. Certainly in the light of such an attitude, the Church may apply some softening of the extreme consequences of excommunication when it confronts one who gives some signs of repentance. It should not be necessary, for instance, to treat these people as heathen and publicans, with whom church members have no fellowship, as one might treat a flagrant violator of the requirements of the Word who showed no signs of repentance whatsoever. Furthermore, the conscience of the Church, which is rightly moved by the unhappy situation of those who have enmeshed themselves in an unbiblical remarriage, can come to expression in the manifestation of a measure — perhaps even a special measure — of spiritual care for these people. They may be included in the family visiting schedule, receive sick visits, and send their children to catechism classes. The sacraments, however, must be denied them. Such an attitude, we believe, far from being inconsistent, would reflect something of the genuine perplexity with which the Church faces the plight of these people; moved to help them to the very limit of its ability, doing all that is in its power to keep them in contact with the Gospel, and at the same time, as regards their eternal welfare, committing them to the hands of the omniscient and sovereign God.

C. Related Questions

1. Divorce and the mission subject.

We may touch on two questions which are related to this general problem. One of them concerns the admission into the Church, through its mission program, of those whose lives are burdened by the difficulty of an unbiblical remarriage. It is admitted that this is a weighty problem. The solution which has been suggested, that those be admitted who sinned in complete ignorance of the Scriptural teaching, has been found unsatisfactory by the Christian Reformed Church and been repudiated. Yet the Church is eager to present a vital message to the unchurched in its environment, and this is an attitude in which every church member should share.

And yet this admittedly weighty consideration is counterbalanced by another question. What is the Church's testimony concerning the evil of divorce? This is a question of first-rank importance. The very persistence and urgency of the divorce question among us is evidence of the dimensions of this evil in our environment, and even in our midst. Our day and our situation demand a clear-cut and unmistakable testimony, which is practically impossible to obtain or maintain with a compromising stand. Your committee has no solution to this difficulty which will satisfy all parties and all demands; but is of the firm opinion that nothing must be introduced which will compromise the Church's witness on this point.

2. Divorce and the State.

A comparable question, and one which has received some attention in our synods, is the question of the relation between the attitude of the Church and that of the State toward divorce. It appears that at least part of the difference between the stand of our church and the advice of the sister-church in the Netherlands is due to the different situations with respect to the grounds on which divorce is permitted in the respective countries. A further difference complicates the relations of our church to the laws of the State here. When one asks how the stand of the Church relates to that of the State, one must ask, further, what the stand of the State is. But then, in a sense, the answer must be given that there is no attitude of "the State", but only various attitudes of various states, some of which do not recognize the validity of divorces granted by others. It is the task of the Church to indicate clearly what her own attitude is, over against the attitudes of the states in general, and the extreme laxity of some states in particular.

D. CONCLUSION

It is the opinion of your committee, in the light of the foregoing considerations, that point 2 of our present position on divorce, as revised in 1952, should be allowed to stand as it is. There are no ethical involvements of sufficient weight, it seems to us, to warrant a perpetuation of the sin of living in a marriage which is illegitimate in its very nature. Where separation is possible, it remains the recommended solution. Where separation is considered impossible, it is impossible also to grant the full privileges of church membership.

IV. FURTHER REFLECTIONS ON THE CHRISTIAN REFORMED POSITION ON DIVORCE.

It might be argued that the formal requirements of our mandate have now been met. The committee does not feel that there is any need for revising point 2 of the present stand on divorce. The question remains, however, whether it is not required of the committee to formulate its advice with respect to those who cannot meet the re-

quirements laid down in point 2. The opinion of your committee is that this could better be done by adding a third point than by revising point 2.

In that connection it is wise to examine our whole stand on divorce as it now exists. In 1947 a five-point stand was adopted. The first of these five points has stood without argument to the present. The second was revised in 1952. The third was rescinded in 1952. The fourth and fifth points, dealing with the manner of readmission of those who qualify for readmission, still stand. The fourth point speaks of the period of probation to which such people shall submit, and the fifth, of the necessity of gaining the approval of Classis for such readmission. (These decisions may be found on pp. 66-69 of the *Acts of Synod, 1947.*) Your committee now addresses itself to the question what it expects the stand of the Church on divorce to be if the present recommendations are approved.

The first point, concerning the duty of consistories and ministers to explain the principles governing marriage and to warn against the evils of divorce, should stand, and should be faithfully observed in our churches.

The second point, as revised (see *Acts, 1952*, page 22), should stand, but some revision is necessary in the grounds for this point. Some of the grounds adopted in 1947 refer directly to elements of the declaration which have now been dropped. Those grounds should be deleted. In their place should come some reflection of the findings of the present committee with respect to "continual adultery".

The third point has already been rescinded. It may well be replaced at this time with a statement concerning the proper handling of those cases in which separation of those unbiblically remarried is thought to be ethically impossible.

The fourth point of the 1947 decisions needs at least some revision. It reads as follows:

Persons who have made themselves guilty of the sin of remarriage after a divorce in which they were the guilty parties, and who can be admitted or readmitted in harmony with 2 and 3 above, should not be accepted into the church unless there has been an adequate period of probation during which they have given ample evidence of the genuine character of their sorrow. This period of probation should not be too short, in order that the holy things of God be not given to those who are not entitled to them, Matt. 7:6. Neither should it be too long lest the truly penitent be swallowed up with overmuch sorrow, II Cor. 2:5-7. The length and acceptable evidence of repentance in each concrete case should be determined by the consistory, in harmony with the conditions stipulated in points (2) and (3) above.

At least the words "and 3" in the first sentence should be deleted, and the concluding words should be altered to read, "the conditions stipulated in point 2 above." It is a question in the mind of your

committee whether articles 4 and 5 are really designed for a situation in which separation is required in all cases for the readmission of those guilty of adulterous remarriage. Perhaps all such cases may be treated according to the general rules of the Church on discipline, without special regulation. If so, these two articles also might be rescinded. But formally, articles 4 and 5 do not contradict the divorce stand of the Christian Reformed Church as we visualize it, if only the minor revisions proposed in this paragraph are carried out. The committee is not therefore prepared to recommend rescinding these points at this time.

V. RECOMMENDATIONS

1. That Synod adopt the following as the first ground for point 2 of its present position on divorce: "Those who have been divorced and remarried contrary to Scriptural requirements have entered an adulterous relationship which is sinful in its continuation as well as its inception. This interpretation is not only allowed, but clearly implied in Matthew 5:32; 19:3-9; Mark 10:11, 12; Luke 16:18. It receives further support from the *analogia fidei*, as reflected in such passages as Genesis 1:27; 2:24; 5:2; Matthew 14:4; Mark 6:18; Romans 7:2, 3; I Corinthians 7:10-15.

2. That Synod delete, from its present ground "a" for point 2, the opening words, "With respect to those who have sinned against better knowledge".

Ground: The reference to those who have sinned against better knowledge is no longer to the point, since point 3 of the 1947 decisions was rescinded by the 1952 Synod. The Scriptural evidence cited in this ground, however, is still to the point, and therefore the ground itself should be retained.

3. That Synod adopt the following as point 3 of its stand on divorce: "In dealing with those who feel that their ethical involvements are such that they cannot agree to the demand for separation, consistories shall reckon with the above considerations as well as with the demands of love and mercy. Such people cannot be admitted to the full rights and privileges of church membership, particularly the enjoyment of the sacraments; but as much spiritual care as possible ought to be offered to those who show some signs of repentance and who seek the ministrations of the Church of Christ."

Grounds:

1. Professions and signs of repentance may not be utterly disregarded by the Church and considered as worthless.

2. The general demands of mercy, on the other hand, may not obviate the continuing sinfulness of an unbiblical remarriage.

3. The final determination of the status of such people with respect to the Kingdom of God is beyond the scope of the knowledge which has been given to the Church.

4. That Synod make the necessary deletions and alterations in point 4 of its present stand on divorce, so that it shall read as follows:

“Persons who have made themselves guilty of the sin of remarriage after a divorce in which they were the guilty parties, and who can be admitted or readmitted in harmony with point 2 above, should not be accepted into the church unless there has been an adequate period of probation during which they have given ample evidence of the genuine character of their sorrow. This period of probation should not be too short, in order that the holy things of God be not given to those who are not entitled to them, Matt. 7:6. Neither should it be too long lest the truly penitent be swallowed up with overmuch sorrow, II Cor. 2:5-7. The length and acceptable evidence of repentance in each concrete case should be determined by the consistory, in harmony with the conditions stipulated in point 2.”

Ground: The references to point 3 which are hereby deleted are no longer relevant, since the point 3 to which they referred has been rescinded.

Respectfully submitted,

W. KOK

J. KROMMINGA

J. VANDER PLOEG

B. J. HAAN

H. ERFFMEYER

F. W. VAN HOUTEN

REPORT NO. 18

KOREAN REFORMED SPIRITUAL RELIEF

DEAR BRETHREN:

The Korean Reformed Spiritual Relief Committee has again been privileged to serve the denomination in carrying out the work of aiding our fellow-believers in Korea. In reporting on this work, we shall not repeat those facts which have previously been called to Synod's attention, but will describe only that which is new. We are now working through an organized church, the General Presbytery of the Korean Presbyterian Church, which has since the Synod of 1953 been recognized by our denomination as a corresponding church. The distribution of funds in Korea has proceeded peacefully throughout the year, and the assistance is still much needed and highly appreciated. The support of this work by the members of the Christian Reformed Church was such that during the year we increased the amount sent to Korea each month from \$1,500.00 to \$2,000.00. This was accomplished with hardly any solicitation on the part of this committee. We are grateful to God for the sympathy our people continue to show for their brothers and sisters in the faith.

The details of receipts and disbursements may be found in the treasurer's report attached to this report.

RECOMMENDATION

That Synod again recommend the Korean Reformed Spiritual Relief Committee to the churches for one or more offerings, as in previous years.

Respectfully submitted,

J. T. HOOGSTRA, *President*

J. H. KROMMINGA, *Secretary*

E. VERMAAT, *Treasurer*

A. NABER

MARVIN J. VANDER WERP

KOREAN SPIRITUAL RELIEF

Balance brought forward — March 1, 1953.....\$17,565.08

RECEIPTS

March	1953	.....	\$ 759.75
April	1953	.....	2,649.71
May	1953	.....	4,908.78
June	1953	.....	931.18
July	1953	.....	864.00
August	1953	.....	2,488.43
September	1953	.....	1,530.93
October	1953	.....	1,704.71
November	1953	.....	1,491.96

December	1953	.....	2,426.77
January	1954	.....	8,280.45
February	1954	.....	360.24

\$28,396.91

Total receipts\$45,961.99

DISBURSEMENTS

Korean Christian Relief Committee.....	\$32,272.70
Rev. Y. S. Park — Commentaries	2,250.00
Zondervan Publishing House	360.12
Transfer to Korean Material Relief.....	500.00
Christian Reformed Publ. House	2.62

\$35,885.44

Balance on hand — March 1, 1954.....\$10,576.55

EDWARD VERMAAT
Treasurer

I have examined the records of the Korean Spiritual Relief Fund Treasurer and find that accurate records have been kept and that the cash on hand corresponds with the statement of the Peoples State Bank of Holland, Mich. for period March 1, 1953 to March 1, 1954.

(Signed) THEODORE HOEKSEMA

KOREAN ORPHAN FUND

Balance brought forward — March 1, 1953.....\$ 462.56

RECEIPTS

March	1953	.....	\$ 74.50
April	1953	.....	270.08
May	1953	.....	103.16
June	1953	.....	120.00
July	1953	.....	37.63
August	1953	.....	300.75
September	1953	.....	15.00
October	1953	.....	445.01
November	1953	.....	69.10
December	1953	.....	298.70
January	1954	.....	246.16
February	1954	.....	18.01

\$1,998.10

Total receipts\$2,460.66

DISBURSEMENTS

Korean Christian Relief Committee	\$2,300.00
Balance on hand — March 1, 1954.....	\$ 160.66

EDWARD VERMAAT
Treasurer

I have examined the records of the Korean Orphan Fund Treasurer and find accurate records have been kept and that the balance of cash on hand corresponds with the statement of the Peoples State Bank of Holland, Mich. for period March 1, 1953 to March 1, 1954.

(Signed) THEODORE HOEKSEMA

CHURCH ORDER REVISION

ESTEEMED BRETHREN :

The Committee on Revision of the Church Order proposed to the Synod of 1953 that it should proceed with its work after this fashion: "(1) That while the Gereformeerde Kerken in the Netherlands proceed with drafting and adopting their own revision, our committee shall keep in touch with their committee, informing them of our reactions to various proposed changes and additions, in so far as the committee in the Netherlands requests such consultation. (2) That our committee shall in due season advise one of our future Synods as to possible and advisable revisions in our Christian Reformed Church Order, profiting by the findings and decisions of the Church in the Netherlands." Synod adopted this advice (*Acts, 1953*, p. 52).

Correspondence with the Revision Committee of the Gereformeerde Kerken brought to light the fact that alterations were being proposed with respect to articles 2, 6, 9, 20, 26, 52 and 65 of the Church Order as presently followed by the Gereformeerde Kerken. Comparison of their Church Order with ours showed that every one of these articles had already been revised in our Church Order. We so informed the Dutch committee, providing them with the revised text of these articles as held by the Christian Reformed Church and adding our comments where it was thought necessary. We may remark in this connection that a consideration of these articles underscores the inadvisability of seeking a revised Church Order which will be the same in every respect for the Gereformeerde Kerken and our own.

The Dutch committee also sought our reaction to the following problems which they confronted: frequency of synodical meetings; the presence of theological professors at synodical meetings; women suffrage; delegation of deacons to major assemblies; the general plan of revision; the power of discipline. We replied in substance as follows: (1) With respect to the frequency of synodical gatherings, we regarded this as a local problem, on which we had no advice to offer. (2) We informed the Dutch committee what our present rules for Synodical procedure had to say about the presence of theological professors at synodical assemblies. (3) With respect to women suffrage, we noted a difference between their problem and ours, due to the difference between the two denominations in the character of congregational meetings, and added that our Synod had not yet decided the matter of women suffrage. (4) We noted that we do not, at least as yet, delegate deacons to major assemblies, but expressed the opinion

that there was something to be said for the practice. We promised to inform the Dutch committee if our Synod should choose to introduce this practice. (5) The question of the general outline of revision of the Church Order arose out of a difference of judgment between the Dutch committee and their Synod. The committee proposed a sweeping revision, including a larger number of major divisions and of articles in the Church Order; the Synod rejected this advice and instructed the committee to abide by the general pattern of the present Church Order. By way of comment on this situation, we noted that this was in agreement with the mandate which we had received from our own Synod, and that therefore we concurred in the advice given to the Dutch committee by their Synod. (6) With respect to the power of discipline by major assemblies, we reserved comment, except to agree that it was a complicated and important problem and to indicate that we might have more specific comment when the final draft of the proposed Dutch revision is presented to us.

The above material is presented to Synod by way of information. We do not at present have any recommendations to present, but propose to continue operating under the instructions given to us by the Synod of 1953 and noted above.

Respectfully submitted,

MARTIN MONSMA, *Chairman*

J. H. KROMMINGA, *Secretary*

R. J. BOS

R. J. DANHOF

IDZERD VAN DELLEN

REPORT NO. 20

CANADIAN IMMIGRATION

ESTEEMED BRETHREN:

Your Committee, by the Grace of God, was privileged in the year 1953 to execute the mandate of Synod and to work toward the advancement of immigration of our people to Canada and to assist those that have arrived. It has tried to be faithful to its charge and trusts that the accomplishments will meet with your approval.

PERSONNEL

In accordance with the decision of Synod of 1953 classis Chatham and classis Hamilton each appointed a member to our Committee, Rev. J. Gritter of London, Ont. and Rev. A. Persenaire of Hamilton, Ont. Classis Minnesota North did not appoint anyone in its fall meeting. The membership of the Committee at present is constituted as follows:

Rev. P. J. Hoekstra, Lethbridge, Alta., president,
Mr. J. VanderVliet, Trenton, Ont., secretary-treasurer,
Rev. A. Disselkoen, Winnipeg, Man.,
Mr. J. VanderVelden, Vancouver, B.C.,
Rev. J. Gritter, London, Ont.,
Rev. A. Persenaire, Hamilton, Ont.,
Rev. J. M. VandeKieft, Missionary-at-Large.

The following appointees of Synod are serving as full-time fieldmen:

For Ontario,

Mr. J. Vellinga, Chatham, Ont.,
Mr. C. Steenhof, Toronto, Ont.,
Mr. L. VandenBerg, Brockville, Ont.

For Alberta,

Mr. B. Nieboer, Iron Springs, Alta.,
Mr. H. A. Wierenga, Edmonton, Alta.

For Manitoba and Saskatchewan,

Mr. Tom Polet, Genthon, Man.

For Quebec,

Mr. A. DeJonge, Montreal,

And as part-time fieldmen for Ontario,

Mr. R. A. Jongbloed, Hamilton, Ont.,
Mr. J. VanderVliet, Trenton, Ont.,

For British-Columbia,

Mr. A. DeJong, New Westminster, B. C.
Mr. E. Laninga, S. Burnaby, B. C.

For the Maritimes,

Mr. H. J. Lam, Belmont, N. S.

GENERAL SURVEY OF WORK DONE IN 1953

Approximately 20,000 Dutch immigrants were allowed entrance into Canada during the year. They came in largely through the port of Halifax but also via Quebec and the Dorval airport. The general allo-

cation of these immigrants followed fairly well the pattern of previous years which means that the province of Ontario was still attracting about half of the total of all the incoming immigrants. Efforts are being made by the Canadian Immigration Department to promote a wider distribution over the Western and Eastern provinces but the lack of industries in most of these districts prevents an influx on a larger scale.

Out of the above mentioned 20,000 some 6,000 souls were of the Reformed faith and our fieldmen were responsible for procuring employment and in many cases also living accommodation for a large percentage of them.

All immigrant boats and planes were met by a representative of the Immigration Committee. In Halifax Mr. H. J. Lam and his wife give all possible assistance to newcomers and distribute literature among them. Mr. Lam then accompanies the immigrants on the train to Montreal. In this city fieldman A. DeJonge gives much appreciated help to the new arrivals from planes at the airport. He also meets all trains from Halifax. Fieldman L. VandenBerg meets all incoming immigrant boats in Quebec. At other central points, such as Toronto, Winnipeg, Calgary, Edmonton and Vancouver our men are always there to use their experience and connections for the benefit of our people.

Intensive efforts were made last year in two new sections of Canada to establish groups of fellow believers: Quebec Province and the Maritimes. As to the first the new full-time fieldman Mr. A. DeJonge had to limit his activities to the city of Montreal, because of the size of this Metropolis but in the Maritimes the two provinces of Nova Scotia and Prince Edward Island were drawn within the circle of our activities. The result of these undertakings has been that preparations made during 1953 have led to the organization of a church in Montreal and in Belmont, N.S. early this year.

In other places existing groups were strengthened whenever possible. In some cases congregations had to start a new church in the vicinity to take care of the overflow.

Our fieldmen throughout the country were unable to fill the demand for farm labourers. Due to improved conditions in the Netherlands agriculturists were not coming forward in large numbers during 1953 and observers anticipate that their number may even be smaller in 1954. On the other hand tradesmen of various occupations and from many cities and towns in Holland were permitted to enter Canada with the result that our fieldmen had to concentrate more than in previous years on finding employment in the ever expanding industries of Canada and on obtaining living quarters in already crowded towns where housing is at a premium. In our larger cities Immigrant Re-

ception Centers, all but one of which are supervised and maintained by local and district Immigration Societies, were used to good advantage for giving temporary shelter to families for whom living quarters were being sought. The Belmont, N.S. Immigrant Home was occupied during the larger part of the year.

As time goes on an increasing number of immigrants in Canada are establishing themselves on farms and in businesses of their own. A strong urge to be independent has led some to purchase property before they were in a position to shoulder heavy financial burdens, but others, especially those who had the support of adult children, have been assisted by our field staff to set themselves up in various agricultural, industrial and mercantile enterprises.

Your Committee met twice during 1953, both times in Winnipeg, Man. During the October session our new member from Ontario, Rev. J. Gritter was present for the first time. The Committee also enjoyed the presence of Rev. H. Blystra, secretary of the Executive Committee for Home Missions and was benefited greatly by the valuable information supplied by Mr. T. Cnossen of the Netherlands who had recently visited Australia and New Zealand in his capacity of Director of the "Christelijke Emigratie Centrale" and member of the newly organized "Emigratie Raad". Rev. A. Persenaire of Classis Hamilton, Ont., was unfortunately prevented from attending through an accident sustained a few weeks before.

RELATIONSHIP TO OTHER BODIES

Close contact has been maintained through the year with the Netherlands Embassy and the Immigration Department in Ottawa. Full cooperation was received from the two Canadian Railway Companies who have given excellent service in efficient transportation of people and goods across the continent and who have proved repeatedly to have the welfare of the immigrants at heart.

Our ties with the Netherlands were strengthened by the visits of two of our fieldmen Mr. A. De Jong of Vancouver and Mr. R. A. Jongbloed of Hamilton who spent several weeks in Holland and who gave liberally of their time for the work of immigration.

One of our Committee members, Rev. A. Disselkoe of Winnipeg, was assigned to accompany the immigrants on one of the Westbound boats which task he performed successfully.

The secretary of your Committee, Mr. J. VanderVliet and Rev. J. Gritter as alternate for Rev. J. M. VandeKieft, attended a meeting with representatives of the Reformed and Roman Catholic Immigration Committee for the purpose of discussing matters of common interest such as our relation to the Canadian Government, dealings with railways, reception of visiting officials from the Netherlands and other

public relations. A joint Committee, The Canadian-Netherlands Immigration Council was set up subsequently.

Mr. Cnossen, when meeting with our Committee advised us to obtain membership in the International Council of European Migration with Headquarters in Geneva, Switzerland. Representation in this organization would be to our advantage since we would share in certain benefits and have an opportunity to be active in the promotion of the immigration movement on a broader scale.

PROSPECTS FOR 1954

The Netherlands Immigration Service in close consultation with the Canadian Department of Citizenship and Immigration has made provision for the transportation of 30,000 immigrants by chartering several ships which are to call on Canadian ports from January until October. The largest influx is expected between March and August when 19 contingents are expected to arrive.

It is doubtful whether the proposed goal of 30,000 will be reached. Unemployment in many Canadian industries made it difficult to obtain jobs from the late fall of 1953 until now and reports on this condition will naturally influence the decisions of the Canadian Immigration Department and its representatives in Holland. However, from various parts of the country optimistic reports are being received about an early opening up of several new undertakings in the field of housing, road construction, mining, power development and industry which will absorb a large number of skilled and unskilled labourers.

Our staff of fieldmen is prepared to place a maximum of applicants in gainful employment and provide living quarters for them.

Your Committee has taken cognizance of the fact that the percentage of "Gereformeerden" in last year's movement was considerably below that of previous years and the experience of the first two months of 1954 has confirmed this downward trend. Whereas before we would have immigrant boats on which 50% or more were of the Reformed faith, at present the percentage is down to somewhere between 25 and 30%. Considering, however, that the "Gereformeerden" in the Netherlands constitute only about 8% of the total population we find no reason for complaint but are grateful for the large number of our spiritual kinsmen which are again expected this year.

As to new fields under investigation we would mention the Peace River District in Alberta which has been mentioned in earlier reports and where we are slowly gaining ground and Atikokan, a point between the existing churches of Fort William and Emo and also certain farming districts in the province of Quebec.

FINANCES

Due to some rearrangements of fieldmen's territories in Ontario and to curtailment of payments to part-time fieldmen, the Canadian Im-

migration Committee has been able to keep expenditures within the amount provided by the quota of \$1.70 per year per family. As shown in the financial report there was a balance of \$5,802.96 by the end of the year 1953.

RECOMMENDATIONS

1. That Synod continue all previous appointments.
2. That Synod approve the appointment to full-time fieldman of Mr. Herman J. Lam of Belmont, N.S.
3. That Synod continue the quota of \$1.70 per family per year for the year 1955.

CONCLUSION

Sincerely grateful for the unprecedented influx of fellow believers into Canada and for the privilege given to your Committee to lay the foundation for organized church life in this country and to contribute to the stabilization of existing churches we recommend this work to the continued interest and support of all our churches in the United States and Canada and to your fervent prayers to God on our behalf.

The Immigration Committee for Canada
of the Christian Reformed Church:

REV. P. J. HOEKSTRA, *President*
MR. J. VANDERVLiet, *Secretary-treasurer*
REV. A. DISSELKOEN
MR. J. VANDERVELDEN
REV. J. GRITER
REV. A. PERSENAIRE
REV. J. M. VANDEKIEFT

**IMMIGRATION COMMITTEE FOR CANADA
OF THE CHRISTIAN REFORMED CHURCH**
Statement of Cash Receipts and Disbursements
For the Year Ended December 31, 1953

RECEIPTS:

Quotas	\$66,798.34	
Less: Loss on American Funds	1,389.38	\$65,408.96

DISBURSEMENTS:

Advertising	\$ 264.14	
Committee Meetings	522.38	
Exchange	2.26	
Expenses Truro Reception Centre	595.59	
Labour paid by Committee Members	1,056.00	
Miscellaneous Expenses	565.77	
Office Supplies	450.31	
Postage	636.92	
Telephone & Telegraph	2,685.64	
Travelling Expenses	17,398.16	
Wages	41,940.38	66,117.55

EXCESS OF DISBURSEMENTS OVER RECEIPTS (LOSS)	\$ 708.59
CASH SURPLUS:	
Net Cash on Deposit December 31, 1952	\$ 6,511.55
Net Cash on Deposit December 31, 1953	5,802.96
Decrease in Cash Surplus	\$ 708.59

Bank Reconciliation — As At — December 31, 1952

BALANCE ON DEPOSIT	
Canadian Bank of Commerce Trenton, Ontario Branch as per Bank Confirmation Certificate	\$ 7,030.71
LESS:	
Cheques issued and not cashed as at December 31, 1952	519.16
NET CASH ON DEPOSIT, DECEMBER 31, 1952	\$ 6,511.55

Bank Reconciliation — As At — December 31, 1953

BALANCE ON DEPOSIT	
Canadian Bank of Commerce Trenton, Ontario Branch as per Bank Confirmation Certificate	\$ 8,656.96
LESS:	
Cheques issued and not cashed as at December 31, 1953	2,854.00
NET CASH ON DEPOSIT, DECEMBER 31, 1953	\$ 5,802.96

Auditor's Report

As instructed by you, I have made an examination of the books and vouchers of your committee for the year ended December 31, 1953 and present herewith the undernoted financial statements with my report thereon:

1 — Statement of Cash Receipts and Disbursements for the year ended Dec. 31/53

2 — Bank Reconciliation Statements at December 31, 1952 and at Dec. 31/53

A detailed check of receipts and disbursements was carried out and the balances on deposit with the Canadian Bank of Commerce as at December 31, 1952 and as at December 31, 1953 were confirmed.

During 1953 a loss was recorded on American funds in the amount of \$1,389.38.

Cash Surplus was decreased by \$708.59 as a result of the year's operations, decreasing the Cash Surplus on deposit as at December 31, 1953 to \$5,802.96.

The books and records in my opinion are complete, neat and accurate, and correctly determined all receipts and disbursements as listed in the financial statements attached.

TERRANCE M. READ
Auditor

Dated at Trenton, Ontario
March 12, 1954

REPORT NO. 21

THE MINISTER'S PENSION AND RELIEF ADMINISTRATION

ESTEEMED BRETHREN:

The Board of Trustees of the Ministers' Pension and Relief Administration humbly submits the following report to your honorable body.

PART I

PERSONNEL AND ORGANIZATION

The Board is composed of:

Rev. J. O. Bouwsma, *President*
Rev. J. Beebe, *Vice President*
Rev. F. Handlogten, *Secretary*
Mr. L. Heeres, *Treasurer*
Mr. W. H. Boer, *Vice Secy-Treas.*

The alternates are: Mr. B. De Jager, Mr. G. B. Tinholt, Rev. W. Van Peurseem, Rev. T. Yff, and Mr. Walter De Hoog.

The Board would call Synod's attention to the many and faithful services of Mr. N. Hendrikse who served with wise counsel and leadership as president of the Board for many years, and to the valued labors of Mr. F. L. Winter who has given years of unselfish service as Treasurer of the funds. Both brethren retired from the Board last year.

The term of appointment of Mr. W. H. Boer expires at this time. According to Synod's rule he is not eligible for re-appointment. The Board is appreciative of the valued consecrated work of Mr. Boer. Synod will no doubt wish to express its appreciation to him as well as to the two brethren mentioned above. To fill this vacancy the Board presents the following nomination: Mr. Jerry Jonker (of the Bethany Christian Reformed Church, Holland, Mich.) and Mr. John L. Ryskamp (of the Burton Heights Christian Reformed Church, Grand Rapids, Mich.)

The Secretary, Rev. F. Handlogten, will represent the Board at Synod should further information be desired.

PART II

INFORMATION ON PENSIONERS

We have been informed of the emeritation of the following:

1. Rev. J. Cupido by Classis Orange City, effective April 1, 1953.
Grounds: Very serious illness and 36½ yrs. of service.
2. Rev. C. De Leeuw by Classis Pella, effective Nov. 1, 1953.
Grounds: Failing strength, and years of service.

3. Rev. Wm. Meyer by Classis Wisconsin. Effective Nov. 1, 1953. Grounds: Age and years of service.
4. Rev. H. Goodyke by Classis Muskegon. Effective Nov. 1, 1953. Grounds: Age and physical condition.
5. Rev. A. H. Bratt by Classis Hudson. Effective Jan. 1, 1954. Grounds: 40 years of service and advanced age. (Reported to the Synod of 1953 by Classis Hudson. Cf. Acts, Art. 82, p. 53.)
6. Rev. Herman Wierenga by Classis Chatham in session Nov. 10, 1953. Classis reports: "Having taken cognizance of a letter from Dr. J. Mulder, which stated that his mental condition was worse and having received a recommendation from the consistory of First Church, Sarnia, it was moved and supported to grant request."
7. Rev. P. A. Hoekstra by Classis California. Effective July 1954. Grounds: 44 years of service and advancing age.

The following pensioners have been removed by death: Rev. John H. Geerlings, Rev. James Bruinooge, Rev. Wm. Borgman, all of whom leave a widow. Also Mrs. Sarah Jonkman, Mrs. Henrietta Keizer, and Mrs. Lutitia Bouma.

The number of pensioners as of March 1, 1954 was 45 ministers, 83 widows and 1 orphan.

Rev. A. Jabaay was declared eligible for a call by Classis Chicago South, and was installed as pastor of the Byron Center II Christian Reformed Church, Jan. 10, 1954. As of that date he ceased to be a pensioner.

Since Rev. C. Oldenberg left our denomination for the United Presbyterian Church he is no longer a member of our plan. Refund was made according to the rule.

PART III

THE MINISTERS' PENSION FUND

1. *Average Salary.*

According to the rules adopted by Synod the average salary of the ministers in active service shall be determined on or before March 1st. A statement with the name of 393 ministers and the amount of the salary of each is available for Synod. The average salary of the 393 reported is \$4,146.95.

The 1954 pension of a minister — 50% of the average salary computed to the nearest multiple of 10 — is \$2,070.00, an increase of \$60.00. The 1954 pension of a widow — 40% of the average salary computed to the nearest multiple of 10 — is \$1,660.00, an increase of \$50.00.

2. *Budget for 1955.*

ANTICIPATED RECEIPTS

Quotas (43,000 families at \$4.25, less \$12,000 for shrinkage)	\$170,750.00
Ministers, 3½% of Salary	63,000.00
Interest	2,000.00
<hr/>	
Total	\$285,750.00

ANTICIPATED DISBURSEMENTS

Pensions, Ministers (50 at \$2,100)	\$105,000.00
Pensions, Widows (83)	129,440.00
Dependency Allowances	2,400.00
Administration	1,800.00
Additional Pensions	10,000.00
<hr/>	
Total	\$248,640.00
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Deficit	\$ 12,890.00

The quota for 1954 is \$4.25. We recommend an increase of \$.25 in the quota for 1955, raising it to \$4.50. You will note from the financial report and also from the budget figures that we are operating on a very close margin. There were several classes that did not meet their quota in full. This shortage amounted to about \$12,000.00 for 1953. It is hoped that for 1955 the churches will be able to reduce the shortage, which together with the increase of \$.25 in the quota will be sufficient to cover the anticipated deficit. The increase in pension also necessitates an increase in the quota. Since the pensions are geared to the salary, as the salaries increase the pensions also increase. Approximately 27% of the increase in pensions is absorbed by the increase in the 3½% salary contributions of the ministers. The balance of the increase, about 73%, is raised by the quota.

3. Statement of Receipts and Disbursements.

STATEMENT OF RECEIPTS AND DISBURSEMENTS January 1, 1953 to January 11, 1954 CURRENT PENSION FUND

RECEIPTS

Quotas from Classical Treasurers	\$158,379.20
Ministers, 3½% of Salary	55,025.65
Interest	1,726.12
Proceeds from Sale of U.S. Bonds	10,000.00*
Legacies	200.00
Miscellaneous	556.99
<hr/>	
Total Receipts	\$225,887.96
Balance January 1, 1953	14,974.25
<hr/>	
Total	\$240,862.21

DISBURSEMENTS

Pension to Ministers	\$ 87,682.91
Pension to Widows	119,478.67
Refunds of Contributions	274.70

Administrative	1,488.46
Total Disbursements	\$208,924.74

Balance January 11, 1954 \$ 31,937.47

*This amount has been placed on a Savings Deposit in the Muskegon Federal Savings Loan and is drawing 2% interest. At the same time it will be readily available if needed.

RESERVE PENSION FUND

RECEIPTS

Increment on U.S. Bonds	\$ 270.00
Balance Jan. 1, 1953	76,870.00
Total	\$ 77,140.00

DISBURSEMENTS

Sale of U.S. Bonds*	\$ 10,000.00
Balance Jan. 11, 1954	\$ 67,140.00

*Proceeds from sale placed on savings deposit at 2% interest in the Muskegon Federal Savings & Loan.

The \$67,140.00 is invested in U. S. Securities in accordance with a Synodical decision. You will note that the reserve fund is very small — it would do little more than to pay the obligations of the Administration for one quarter year of pensions.

Article X of the Rules adopted by Synod reads: "All income from legacies, unless otherwise specified, shall be divided as follows: one third to be put in the Relief Fund and the remaining two thirds in the Pension Fund; and shall be kept as Reserve Funds. Provided, however, that in event of special emergency the Board of Trustees may borrow from these Reserve Funds to meet such emergency; but shall repay the same as soon as funds are available."

PART IV

THE MINISTERS' RELIEF FUND

1. This fund was established by Synod to aid those ministers, widows and orphans whose pensions are inadequate because of adverse conditions. It is maintained by the free-will offerings of the congregations. We are thankful and happy that once again we can report that it is not necessary to request a free-will offering for this year since there is a good balance on hand.

STATEMENT OF RECEIPTS AND DISBURSEMENTS

RECEIPTS

Interest	\$ 500.00
Legacies	25.00
Miscellaneous	5.00
Total Receipts	\$ 530.00
Balance Jan. 1, 1953	8,137.06
Total	\$ 8,667.06

DISBURSEMENTS	
To Widows	\$ 2,170.00
Balance Jan. 11, 1954	\$ 6,497.06

RESERVE RELIEF FUND

RECEIPTS	
Increment on U.S. Bonds	\$ 910.50
Balance Jan. 1, 1953	46,163.50
Total	\$ 47,074.00

DISBURSEMENTS

None

The \$47,074.00 is invested in U. S. Bonds.

A detailed statement of the disbursements shall be submitted to the Advisory Committee of Synod and, if Synod so desires, to Synod itself in Executive session. This is in accordance with the rules adopted by Synod.

The Board has sought to administer the fund as reasonably as possible, and again this year the cost has been kept below $\frac{3}{4}$ th of one percent of the monies administered.

PART V

AUDITOR'S REPORT

The complete, detailed auditor's report is in the hands of the Stated Clerk of Synod.

PART VI

MATTERS REQUIRING SYNODICAL ATTENTION

1. The recommendation to increase the quota \$.25 for 1955, making it \$4.50. Cf. III, 2 above.
2. The appointment of one new member to the Board. Cf. I above.
3. Expressing thanks to Mr. N. Hendrikse, Mr. F. L. Winter and Mr. Boer for services rendered. Cf. I above.

4. The Board recommends to Synod that Article VIII, B of the Rules for the Administration of the Pension and Relief Funds be changed to read as follows:

"In event a minister desires to withdraw from the Pension Fund, he shall upon emeritation be entitled to a pension in the proportion that the total number of years he has contributed shall bear to the total number of years served/or would have served/to age 65."

Grounds: Article VIII, B as it now stands is not workable.

5. The Board recommends to Synod that payment of utilities by consistories be added to salary from which $3\frac{1}{2}\%$ is contributed to the Pension Plan. By utilities we mean — fuel, gas, and electric (not telephone and water).

Grounds: 1. Inquiry reveals that 23% of the churches are paying utilities to some extent; some up to \$500.00 per year. It is believed

that some of the payments of utilities have been made in lieu of increased salary. 2. This would be in fairness to all members of the Pension Plan.

6. The Board presents the following proposal as an amendment to the Rules for the Administration of the Pension and Relief Funds :

"If a minister emeritated for reasons other than age and/or length of service is employed and receives a remuneration for such employment, it shall not prejudice his pension allowance unless remuneration exceeds his pension allowance. In such event, the emeritated minister shall report his earnings to the secretary of the Ministers' Pension and Relief Administration, and the excess amount of salary over pension shall be deducted from his pension allowance as long as this condition exists."

Grounds: 1. The Board is faced increasingly with the problem of ministers emeritated for reasons other than age and/or length of service, who are working and at the same time requesting pension. 2. It is felt that an amendment such as the above is needed to safeguard our Pension funds.

Humbly submitted,
The Ministers' Pension and Relief Administration
F. HANDLOGTEN
Secretary

REPORT NO. 22

REVISION OF THE BELGIC CONFESSION

ESTEEMED BRETHERN:

At the Synod of 1952 an Overture originating with the Consistory of Calvin Christian Reformed Church, Grand Rapids, was received; asking Synod "to study the weight and relevancy" of certain specific objections raised by a member of said Church against specified expressions in the Belgic Confession (Cf. Acts of 1952, p. 520).

The Committee appointed by Synod of 1952 to do what the Overture asked has the pleasure to report as follows.

1. In re Point I of the Overture (that "the Confession errs when it asserts that the Apostle Paul is the author of the Epistle to the Hebrews") we feel that it is a little too much to say that the Confession "errs" in ascribing Hebrews to Paul; for St. Paul may very well have written Hebrews. On the other hand it is still true that "only God knows who wrote Hebrews". The situation being thus, we feel that it were better in a Confession to refrain from speaking categorically on the authorship of this Epistle.

What to do in the matter is not a simple thing; for, to eliminate Hebrews from the Confession's "books by the Apostle Paul" would be to declare against the Pauline authorship, a thing which we feel a Confession ought also not to do.

No doubt the ascription of Hebrews to Paul results from the Confession's unfortunate policy of grouping the books of the Bible ("five books of Moses", "three books of Solomon", etc.), a policy that implies isagogical commitments that can very easily lead to misunderstanding and even embarrassment.

We *recommend* in this matter that Synod recast the paragraphs to make them read: "The books of the Old Testament are Genesis, Exodus, etc." and "Those of the New Testament are Matthew, Mark, Luke, etc.", reproducing merely the names of the books as they appear in the index of any modern copy of the Bible.

2. In re Point II (that "the Confession errs when it uses 1 John 5:7 to prove the existence of the Trinity, Art. IX, this text not appearing in the ARV") we feel that it is too much to say that the Confession "errs" in using 1 John 5:7 as a prooftext. The authenticity of this verse is indeed not beyond challenge; but we feel that the argument against its authenticity is not such as to permit the assertion that to quote it as a prooftext is an error.

We feel the need also of saying that although the ARV occupies a favorable position in the Christian Reformed Church this should not

be taken to mean, as the Overture implies, that the readings of that version are automatically binding upon the Church. If that were the case Synod would be bound to excise Q. 128 and its answer from the Heidelberg Catechism, seeing that the same ARV has seen fit to drop as spurious the doxology ending of the Lord's Prayer treated in this Question and Answer!

We *recommend* that Synod take no action in this matter.

3. In re Point III (that "the Confession errs when it speaks of Original Sin in the following terms 'Nor is it altogether abolished or wholly eradicated even by baptism' Art. XV") we feel that the Confession at this point engages in the perfectly permissible usage of referring to the thing signified (*in casu*, regeneration) with the term denoting the thing signifying (in *casu*, baptism); so read the Confession says that original sin is not eradicated (or, as a later reading has it, "not wholly eradicated", a variant that makes no essential difference) even by the event of regeneration. This usage, called technically the *sacramental* use of language, has Biblical warrant.

Nevertheless, we feel that this usage is not altogether desirable in a Confession of Faith, which, by common consent, should be unmistakably clear. History has shown that this usage, proper enough in itself, has in fact given rise repeatedly to misunderstanding. Men have been misled by it to think that the Confession espouses the doctrine of *ex opere operato* at this juncture.

In view of this fact we *recommend* that Synod revise the passage by substituting the word *regeneration* for the word *baptism*.

4. In re Point IV (that "the Confession errs when it states 'In the meantime we err not when we say that what is eaten and drunk by us' in the Holy Supper 'is the proper and natural body and the proper blood of Christ', Art. XXXV") we wish to call attention to the fact that the period occurring at the end of the incriminated passage did not appear in the original text of 1561; the sentence runs right on into the following sentence which tells us that the manner of our partaking is not with the mouth but with the spirit. We feel that it was unfortunate in the revision of 1566 to set this passage off as two separate and independent sentences. (The resulting construction is not even good English; to begin a sentence with "But the manner" is quite awkward); by so dissecting the sentence two parts that should be allowed to balance each other have become separated.

In regard to the expressions "proper and natural body" and "proper blood of Christ", over which the complainant stumbles specifically, it should be pointed out that here again we have sacramental language, against which there is no valid objection. If the expression "Christ's body" is proper of the elements of the Sacrament then the expression "Christ's proper body" should not be considered improper — the more

so when it is remembered that *propre* in *le propre corps de Christ* and in *son propre sang* means simply "own". (The English derivative "property" illustrates this); what body can Christ be said to have except His *own* body?

However, to repeat what we have said in connection with Point III, above, sacramental language, although wholly proper and in place, does seem in practice to be conducive to misunderstanding. It may for that reason be not amiss to eliminate it if it can be done without serious alteration of the text. It appears to us that if the adjective *own* were inserted in the place of the adjectives *proper* and *natural* the sense would remain the same and the occasion for misunderstanding would be eliminated. So altered the passage would read "In the meantime we err not when we say that what is eaten and drunk by us is Christ's own body and blood; but the manner of our partaking of the same is not by the mouth, but by the spirit through faith."

We *recommend* that Synod authorize the single sentence as we have given it immediately above to be substituted for the two sentences that appear in the current version.

5. In re Point V. (that "the church can more properly detest the error of the Anabaptists than the Anabaptists themselves") we should point out that as it stands the language of the Overture at this point makes no sense; for, the construction is "The Confession errs when . . . the church can more properly detest etc." However, assuming that the intention is to say that the Confession errs when in Article XXXVI it speaks of detesting Anabaptists rather than of detesting certain errors traditionally associated with the Anabaptists, may we make the following observations:

1) That the original of 1561 did not at this point mention the Anabaptists by name; it has simply: "nous detestons tous ceux qui veulent reietter les Superiorites et Magistrats" (We reject all those who seek to renounce rulers and magistrates).

2) That the English word *detest* as used in the current translation can hardly be called the equivalent of the French *detestons*. This French verb is better rendered with *reject* or with *repudiate*. It is pertinent to observe that the Dutch translation of 1562 has *verwerpen* and not *verfoeien*.

3) It is untenable in the light of modern historic research to speak of the Anabaptists without distinction as "seditious people". The Confession at this point falls into the error, common enough in the 16th Century, of applying to the Anabaptists without distinction that which was applicable only to a comparatively small lunatic fringe.

In view of these things we *recommend* that Synod revise the opening sentence of the last paragraph of Article XXXVI to read, as it originally stood, "Therefore we reject all those who seek to renounce rulers and magistrates."

6. In re Point VI (that "the Confession errs when it omits the Book of Lamentations from the list of the books of the Bible, Art. IV") we wish to point out:

1) That there seems to be no good explanation for the omission. What is especially strange is that the Gallic Confession (which de Bres is commonly assumed to have followed as he drew up his own Creed — an assumption not beyond challenge) refers specifically to the Lamentations.

2) That it seems reasonable to suppose that the omission of Lamentations was a mere slip (Just as was the omission of the Book of Habakuk in a listing made at the Synod of Dordt).

3) That the omission was early discovered, and, corrected; the Latin text approved at Dordt has, at this juncture: "Quatuor Prophetæ maiores, Esaias, Ieremias cum eiusdem Threnis, Ezechiel et Daniel".

We *recommend* that the name of this canonical book be inserted in its proper place in Article IV. (This will be quite simple if the advice given above, under Point I can have Synod's approval, namely, to list merely the names of the several books as they occur in the index of any copy of the Bible.)

P.S. Your Committee advises Synod that in the event it wishes to act positively upon the recommendations given in this our report it confer with the other churches that give the Belgic Confession binding authority.

Yours with an expression of appreciation for the confidence reposed in us, and, with a prayer for God's blessing upon your labors,

The Committee *ad hoc*

Signed, JOHN WEIDENAAR, *President*
LEONARD VERDUIN, *Secretary*

Minority Report

REVISION OF THE BELGIC CONFSSION

To the Synod of 1954:

ESTEEMED BRETHREN:

The undersigned agrees with the other members of the Study Committee in the conclusions reached on all points except Point Four in the Overture of the Calvin Christian Reformed Church (Acts of Synod, 1952, pp. 520f.). He humbly asks for synodical consideration of this minority report on Point Four.

The Minority is of the opinion that there is no warrant for declaring that the Confession uses "sacramental language" when it states that "what is eaten and drunk by us is the proper and natural body

and the proper blood of Christ." On the contrary it seems clear that the Confession here takes a step toward a frank and unambiguous definition of the biblical, sacramental language used in the previous paragraphs, viz: "The communion of the body of Christ", "Jesus Christ who nourishes and strengthens the spiritual life of believers when they eat Him", "we — receive by faith — the true body and blood of Christ". The Confession declares simply that even though the process by which "He works in us all that He represents to us by these holy signs" is spiritual, mysterious, and incomprehensible, nevertheless we are correct in declaring that the result of this "working in us" involves an appropriation of the physical body of Christ.

The task of defining one's position with regard to the presence of Christ in the Sacrament constituted one of the major problems facing the early reformers. If the Roman church was in error in its interpretation of the words: "hoc est corpus", a correct interpretation had to be offered. Thus Luther, Zwingli, and Calvin took their historic positions. Does the Majority assume that Guido de Bres and his church did not choose to define their position in this matter? Surely to explain the meaning of "Unless ye eat my flesh and drink my blood" by the use of more sacramental language would seem futile.

In our opinion it is a strange manner of reading that interprets the words "proper and natural body", as used here, to mean anything other than the physical body. Besides stating that the Christian partakes of Christ's own (proper) body, the Confession says that we partake of his "natural" body. What else can this mean than Christ's body as part of the realm of nature?

The Majority is saying, in effect, that the Confession, by using the words "proper and natural body" sacramentally is leading some, who are insufficiently initiated into such language usage, to understand these words to mean "physical body". To obviate somewhat such "misunderstanding" it is proposed to rewrite the phrase, using sacramental language less likely to be taken literally. The Minority deems that such a change in text as the Majority proposes constitutes unnecessary tampering with the wording of a historic Creed. The revision neither changes the substance nor increases the clarity of the passage in question.

If the Church wishes to confess that this Sacrament is a sign and seal of Christ's saving and sanctifying Grace by which we become vigorous members of Christ's body, the Church, it should state this in more explicit language than the Majority suggests. If, on the other hand, the Church wishes to confess that in some way the natural, physical body of Christ is involved when the believer partakes of Holy Communion, it can very well say so in the text as it stands. Thus it seems that Synod should first determine what it thinks the Christian Reformed Church *should* confess *re* the presence of Christ in the

Sacrament of Holy Communion, and then proceed to express this as clearly as possible within the framework of Article XXXV of the Belgic Confession.

The undersigned, believing that the Christian Reformed Church does not teach and has never taught what he is convinced the Belgic Confession teaches, recommends that Synod take steps, in co-operation with other churches adhering to this Confession, for the alteration of the text of Article XXXV. To initiate thought and discussion concerning this alteration, he humbly suggests that the two sentences following the words, "In the meantime we err not—" be made to read thus:

"Nor do we err when we say that the sum of that which is appropriated by us when we eat the bread and drink the wine of the Holy Sacrament is spiritual; that is to say, the saving and sanctifying Grace of Christ by which we become vigorous members of Christ's body, the Church. The manner of our partaking of Christ is not physical, by the mouth, but by the spirit through faith."

Yours, with a prayer for God's strength and guidance in your labors,

CLARENCE BOERSMA
Committee Member

CENTENNIAL COMMITTEE

In the providence of God, the Christian Reformed Church in America is approaching the hundredth year of its existence in 1957. These have been years in which human frailty has been abundantly evident; but the unfailing mercy and longsuffering of God have provided the means for steady advancement and growth. Such signal blessings are worthy of careful consideration and grateful recognition. Mindful of the great and undeserved blessings it has received, and desirous of expressing its gratitude in the clearest possible manner, the Christian Reformed Church, through its Synod of 1953, has appointed a Centennial Committee to prepare the way for the proper observance of this notable occasion. It is to this task that the undersigned Committee now addresses itself.

The present task of this Committee is to lay the ground-work for the coming celebration. We will therefore seek first to describe the kind of celebration we visualize and then present preliminary recommendations for carrying it out, submitting both to Synod for comment and approval.

I. PURPOSE AND SCOPE OF THE CENTENNIAL CELEBRATION

The Centennial celebration of the Christian Reformed Church has as its central purpose the recognition and public acknowledgement of God's blessings. Your committee had this purpose before it in all of its deliberations, and is determined to keep this element uppermost throughout the celebration; a determination which we are confident is shared by the whole church. There are secondary purposes as well, however, and these also ought not to be lost from view. We wish to lead the church in utilizing this occasion to preserve, and even if possible improve, the excellent denominational solidarity which has characterized us up to this point. Another purpose, equally important, is to define our heritage, by recounting and evaluating the events of the past. The Centennial provides an excellent opportunity to make clear, both to ourselves and to our neighbors, just what we are and what we believe. It will thus have the further purpose of publicizing the denomination in the American environment, with the aim not of self-exaltation, but the propagation of that heritage. And finally, in all humility, we may do something in the way of charting the future as a result of our celebration: at least in the light of the hundred years past we ought to be able to define some objectives toward which we will consciously strive in the future.

Our Centennial celebration ought to bring into clear focus such matters as these: The age of our Church as seen in historical perspective; what we stand for; what we have accomplished; in what direction we hope to move in the future. In pursuing these subjects of inquiry, we shall have in mind first of all our own members; that they may be equipped with such information out of which gratitude may arise to God. But besides our own members, we shall have an eye for the communities in which our churches are found; and we shall not even be ignoring our nation at large.

Such an approach, we believe, will provide the Christian Reformed Church with an opportunity to express its gratitude to Almighty God in a fitting manner.

II. RECOMMENDATIONS

In order to accomplish these objectives, your committee has drafted this preliminary set of recommendations. Undoubtedly these recommendations will be augmented by suggestions from our church membership as planning for our Centennial progresses. In the coming year your Committee hopes to find a suitable slogan and seal for the Centennial year. The Committee also hopes to draft specific recommendations for using all suitable techniques and media in publicizing the Centennial.

These preliminary recommendations are listed according to the following four categories: Program; Information and Publicity; Financing; and Personnel.

Your Committee recommends:

A. PROGRAM.

1. That an invitation be extended to the Ecumenical Synod to meet in the United States during the year of our Centennial.
2. Since the documents of secession were presented at the Classical meeting of April 8, 1857, that Synod designate the Sunday closest to the actual anniversary of that date, namely April 7, 1957, as a Centennial Sunday for Centennial sermons and songs of gratitude.
3. That regional commemorations be held among our churches in 1957 and that the Centennial Committee help to provide such gatherings with speakers, competent musicians, recordings, and other aids.
4. That Synod plan for its own special Centennial program at its sessions in 1957.
5. That Synod invite official delegates from sister churches to appear before the Synodical and regional celebrations in the Centennial year.
6. That the Centennial Committee prepare a technicolor-slide and pageantry presentation of the history of our denomination in such a way that local church groups can execute it.

7. That the Centennial Committee obtain suitable Centennial material for church societies, such as orations, recitations, essays, and one-act plays, and also solicit from our members their creative efforts toward celebrating the Centennial, such as the above-named program materials and cantatas, epic poems, anthems and hymns.

8. That the Centennial Committee solicit suggestions from our membership for a suitable Centennial memorial. Such a memorial should be a living memorial, through which service will continue to be rendered to God in the coming years; it should be visible, as the Ebenezer stone of the Christian Reformed Church; it should have universal appeal by functioning in the interests of the denomination at large.

9. That Synod urge all church-related institutions to celebrate the Centennial year appropriately, welcoming the contributions they make toward the denominational celebration.

B. PUBLICITY AND INFORMATION.

1. That the Centennial Committee arrange for the publication of a pictorial record of our church and its work as a Centennial volume similar to a reasonably-priced college yearbook.

2. That the Centennial Committee prepare a Centennial calendar for 1957 which will be made available to the entire church membership; this calendar to depict the history of the Christian Reformed Church, possibly through a privately-underwritten series of 12 illustrations.

3. That an informative brochure be prepared under the direction of the Centennial Committee for use by our ministers and others interested; such brochure to contain all the factual information pertinent to our 100 years of existence as a church. (The Centennial Committee has under study the possibility of obtaining such material by a direct appointment of someone to obtain and prepare these facts for publication; through classroom project; or by a graduate thesis).

4. That Synod urge our church magazines and other publications to produce memorial issues for the Centennial and also to plan to include as part of their contents a series of articles on our history, growth and future.

C. FINANCING.

1. That a pay-as-you-go policy be followed as much as possible in observing our Centennial so that wherever feasible special projects for the Centennial be self-liquidating and self-supporting.

2. That the Centennial Committee seek to obtain patrons and sponsors for any Centennial projects that lend themselves to that type of support.

3. That Synod provide 25 cents per family for the coming year through the Synodical expense fund to defray expenses which will be

incurred by the committee before the Synod of 1955 in preparing materials for the Centennial.

D. PERSONNEL.

1. That Synod approve the Committee's action in accepting the resignation of Prof. J. G. VandenBosch, who found he would not be able to serve on the Centennial Committee.

2. That Synod concur in the appointment of Fred H. Baker to the Committee in place of Prof. VandenBosch.

3. That the present Centennial Committee be continued until the 1955 Synod and that it be empowered to enlarge its membership with representation from all areas of the Christian Reformed Church.

4. That the present Centennial Committee constitute the Executive Committee of this expanded Centennial Committee.

Respectfully submitted,

JOHN H. KROMMINGA, *Chairman*

JACOB T. HOOGSTRA

HENRY ZYLSTRA

SYDNEY T. YOUNGSMAN

FRED H. BAKER, *Secretary*

REPORT NO. 24

PUBLICATION COMMITTEE

ESTEEMED BRETHREN:

Your Publication Committee has sought to do the work assigned to it by Synod and wishes to present a report of its activities, as well as refer such matters as require synodical action to you.

Our committee is divided into two sub-committees: an editorial committee and a business committee. The smaller committees meet as the demands of the work require it, and they in turn report to the full committee which meets regularly once a month. Dr. H. H. Meeter served as President and the undersigned as Secretary. The appointments of Dr. Meeter and Mr. Gerrit I. Buist end this year. According to the present synodical decisions regarding tenure of office, neither of the brethren can be reappointed. We wish to call Synod's attention to the long years of service rendered by these faithful workers. Dr. Meeter has been a member of the committee for 16 years, and Mr. Buist began his tenure in 1944, 10 years ago. We present nominations for these vacancies below.

The publishing house functioned smoothly throughout the year. We are definitely handicapped by the limited quarters and inadequate machinery to do all that we should like to do, but everything has been successfully published that was required of the plant. We were shocked by the sudden and unexpected death of one of our employees, Miss Minnie Geelhoed, on January 21. Otherwise there has been no serious illness or incapacity. The Synod of 1953 authorized the Publication Committee in cooperation with the Denominational Building Committee to purchase a tract of land on the south-east corner of Kalamazoo Avenue and 28th Street for the purpose of building a denominational building and printing establishment. Synod further authorized the two committees to proceed with the erection of the joint building along the lines set forth in the joint report to the Synod of 1953. (Acts 1953, pp. 30, 31). We are pleased to report that the property has been purchased and it has been leveled for building operations. Architectural plans for the new building are being completed and we hope that by the time Synod meets building operations will be in progress. A special committee composed of three members from the Denominational Committee and three members from the Publication Committee are functioning as the responsible group in charge of the joint venture. Wage increases were given those who work in the shop.

Special note was taken during the early part of 1954 of the 25th anniversary of the Reverend H. J. Kuiper as editor of The Banner.

Arrangements were made for a special editorial article prepared by Dr. Meeter, the chairman of the committee, and the picture of Rev. Kuiper was displayed on the front page, all without his knowledge. A banquet was given in his honor to which the members of the committee were invited as well as the office and plant staff, the editor of De Wachter, and the respective helpmeets of all. The committee wishes to remind Synod of this long term of service by our editor. As was done last year, it was decided to have guest editorials during the editor's vacation. This year Rev. J. M. Vande Kieft, Rev. J. K. Van Baalen, Dr. Ralph J. Danhof, and Dr. William Spoelhof wrote these editorials. Since this is the last year of Rev. Kuiper's appointment made six years ago, your committee has a proposal to present to Synod regarding Mr. Kuiper's reappointment.

Due to the large influx of immigrants into Canada the past several years, considerable time was spent during the past year on two problems that arise in connection with the publication of De Wachter. The first is the adaptation of De Wachter to the needs of the immigrant in Canada. The solution to this problem is not simple because the paper has been geared to the immigrants of the United States who are older people today, not facing the problems of the immigrants of today in Canada. The second problem is the distribution of De Wachter throughout Canada in what is a highly mobile society. In order that the committee might understand the Canadian needs, a special committee was sent to Canada to confer with various ministers there, and also a committee of Canadian ministers was received by the full committee. As a result, various changes in the editorial make-up of the weekly have been made and other changes are in process. The new Dutch spelling has been introduced, various Canadian writers are now contributors, and a Canadian department is under consideration. In order to encourage the reading of De Wachter free six-months subscriptions are given all new immigrants. At the time of this writing the committee is considering more effective methods of getting the paper into our immigrant homes. We are well-aware that the adaptation of De Wachter and its distribution in Canada are pressing problems today, but we are not losing sight of the need of getting The Banner also into the new homes of our members in Canada.

The committee has been cooperating with the Sunday School Committee to publish the new papers authorized by Synod. In order to do the work properly and also to help in improving the lay-out of our various publications serious consideration is being given to the engaging of a full-time art editor.

The Yearbook for 1954 was also published with no major changes from previous years.

In spite of constant increasing costs of labor and materials, the committee succeeded in maintaining the same subscription rate for eight

years. In April of this year, however, it was decided to raise the price of *The Banner* from \$3.00 to \$4.00 per year; the price of *De Wachter* from \$2.50 to \$3.00; both to one address at \$6.50 per year. It was also decided to make the subscription prices for Canadian readers the same as for United States readers, although mailing costs to Canada are higher.

Synod should take action on the following matters:

1. *The appointment of committee members.*

We present the following nominations for committee members to serve for three years:

a. In the place of Dr. Meeter: The Revs. Ghysbert J. Rozenboom and Nelson L. Veltman.

b. In the place of Mr. Buist: Mr. Cornelius Rikkers and Mr. Cornelius Van Valkenberg.

2. *The appointment of The Banner editor.*

We recommend to Synod that the Rev. H. J. Kuiper be reappointed for two years after which Mr. Kuiper will retire, and that the Publication Committee be instructed to present to the Synod of 1955 nominations for a new editor after Mr. Kuiper's retirement. Should Synod desire a nomination at this time for the editor for the next two years, the committee is prepared to present such nomination.

3. *The appointment of De Wachter editor.*

We nominate Revs. Emo F. J. Van Halsema and William Haverkamp to serve for two years.

4. *The salary of the editor of The Banner.*

We recommend that the salary of the Rev. H. J. Kuiper be raised to \$6,050.00 per year, and that it be retroactive to January 1, 1954. This is in line with the salaries of our Seminary professors, which has been the standard generally employed in the past.

Respectfully submitted,

CLARENCE BOOMSMA, *Secretary*

REPORT NO. 25

PUBLICATIONS OF SERMONS FOR READING SERVICES

ESTEEMED BRETHREN:

I. Your Committee respectfully reports that it has carried out Synod's mandate with respect to publishing Volume 10 of Sermons, and is busy preparing Volume 11. Five hundred copies of each will be published.

II. Your Committee was instructed by Synod 1952 "to investigate the acceptability of tape or wire recorded sermons for reading services."

We requested Rev. De Koekkoek, member of our Committee, to look into this matter. These are his findings:

Mechanically tape and wire recordings are developed to such a point of perfection that they are in satisfactory use for a great variety of be any objection to the use of such recorded religious messages. Min-purposes including the publication of religious messages.

From a *moral and religious* point of view there does not seem to isters use them for their shut-ins. Missionaries use them to reach non-Christian peoples in their native tongue. Our denominational radio broadcast is oftentimes extended through recordings. A common Christian conscience evidently considers recorded messages proper means of spreading the gospel. Does this imply that they are acceptable in our church services?

The use of recorded sermons in our official public worship can be compared to the reading of printed sermons in our churches when preachers are not available. This practice is well established among us — no one doubting its propriety. Would the use of recorded sermons be so much different that it would be objectionable?

In reading services a reader reproduces by word of mouth a message previously inscribed on paper. When a recorded sermon is used, a machine reproduces the message previously inscribed on tape or wire. Ordinarily the reproduction of the message is more accurately done by the machine than by the man. A recorded sermon will more precisely reflect the preacher and his message than one printed and read. In this respect the recording on tape or wire may indeed be superior.

The official setting of messages presented by either method does not differ in any material way. The manner of reproduction is not vital to the *authority* of a sermon. Its authority lies in him who preaches the Word and not in the instrument of reproduction, man or machine. These are only secondary agents. In Reformed circles

anyone may read an acceptable sermon under the auspices of the consistory concerned. Accordingly it should not make any essential difference whether a book or tape or wire is used in the inscription and reproduction of an authorized sermon for public worship.

There is, however, also the *attitude of the congregation* to be considered. The use of the recording machine may easily be looked upon as an unholy mechanizing of church services. That's why the introduction of recorded sermons should be done, if at all, with great care. There may be need of instruction to overcome prejudices. In no case should this new method be forced upon our people. Of old the organ in the church and the individual communion cup at the table of the Lord were not introduced rashly either. Consistories should consider the mind of their people so that this new way of bringing the gospel message may not interfere with but rather contribute to their edification.

There does not seem to be any general use of recorded sermons in public worship among our people. One church reported to us, that upon the basis of steady use of recordings during a period of 1½ years, it found them definitely acceptable. They "would not go back to reading sermons." It is, however, quite clear that we hardly speak of any great need and urgency in this matter. For private use and personal edification the recordings have found their way among our people. Their introduction in public worship may well be left to the judgment of the local church authorities.

We do not think it within our province to enter into the details of the way recordings should be made, distributed, and used. It will suffice to observe that it may be wise if only the sermon proper be reproduced in our services, and that the other liturgical activities are performed by the ministering elder, and that he remain on the pulpit throughout the entire service.

In the light of the above considerations it may be concluded:

I. That there is no valid objection to the use of recorded sermons in public worship.

II. That consistories who contemplate the introduction of recorded sermons in public worship do so in a tactful manner, considering the attitude of their people to this new method of providing spiritual food in church services.

III. That in case there shall be a more general demand for recorded sermons which would seem to justify synodical provision, this should be brought to the attention of Synod through the regular ecclesiastical channels.

Respectfully submitted,

REV. PAUL DE KOEKKOEK

REV. LOUIS VOSKUIL

REV. WILLIAM VERWOLF

INSURANCE FOR CHURCH PROPERTIES

ESTEEMED BRETHERN:

This is a report of the undersigned committee, giving you the results of their work in connection with the attached overture. In making the report, we will do so in the following manner:

Classis Grand Rapids South overtures Synod to investigate the feasibility of carrying our own insurance on Church Property through the entire denomination. *Reasons:*

1. That, at present, our Churches are carrying a large amount of insurance and paying large premiums and having very few losses.
2. The work would require only a small office force due to the fact that there would be no agents or solicitors necessary.
3. Since our denomination is growing at such a tremendous rate, the income would build a sufficient reserve in a few years.
4. The actual profit or saving would run into the thousands of dollars per year.

Recommendation: Synod send out a questionnaire to each congregation requesting amount of insurance paid for fire, windstorm, theft, and Workmen's Compensation for the past five years. This would give a good picture of the past experience rate and then base their decision on these findings and it would show a tremendous saving for our denomination each year.

Classis Grand Rapids South,
J. O. BOUWSMA, S.C.

* * *

Article 149 — (Acts of Synod, 1952) insurance of church properties.

A. MATERIAL: OVERTURE No. 4

B. RECOMMENDATION:

1. Synod appoint a Study Committee to investigate the feasibility of establishing a program of self-insurance for the various insurance requirements of the churches.
 2. The attention of this Study Committee shall be directed to the recommendation of Classis Grand Rapids South in their overture.
- Grounds:*

- A. Our churches are buyers of substantial insurance services.
- B. The study will determine whether savings in insurance costs might be possible. (Study Committee in Art. 190, VI). Adopted.

* * *

1. What was done to gather information
2. The information gathered
3. Recommendation
4. Reason for recommendation

WHAT WAS DONE TO GATHER INFORMATION

As recommended, we drew up a questionnaire, and sent it to all of the clerks of the 436 churches listed in the 1953 Yearbook. From the 436 questionnaires sent, to date we have received 333 replies.

THE INFORMATION GATHERED

Two hundred and ninety-seven questionnaires indicated that fire and extended coverage insurance had been purchased on church properties, 234 on church contents, 271 on church parsonages, and 60 on garages. 76 indicated that public liability insurance had been purchased, 45 compensation insurance, 20 boiler insurance, 120 burglary insurance, and 4 bond insurance. 25 questionnaires indicated that no church property was owned and 2 wrote that they would not give the required information. As to loss experience, 49 indicated having had a fire loss, 21 a windstorm loss, 1 an explosion, 5 had had burglary losses, 1 a compensation loss, and 1 a public liability loss.

RECOMMENDATION

We strongly recommend that the churches continue to purchase insurance through the insurance company markets.

REASONS FOR OUR RECOMMENDATION

Item No. 1 of the overture reads:

"Our churches are carrying a large amount of insurance and pay large premiums but having very few losses."

From the information gathered, the total amount of losses in actual figures given amounts to \$397,283. In addition to the actual figures given, we were advised that 4 parsonages, 2 churches, and 1 chapel had been destroyed by fire and while no figures were given, it would be safe to add another \$100,000 to the figure of \$397,000 already given, making the total loss figure approximately \$500,000. Of the \$397,000 actual figures given, approximately \$250,000 occurred in the last 14 months and another \$50,000 during the last 5 years. We know of one \$50,000 loss to the Alpine Avenue church in Grand Rapids that occurred 40 years ago. Since no specific loss data was given in regard to the balance of the figures given, we do not know how far back they go.

Item No. 2 of the overture reads:

"The work would require only a small office force due to the fact that there would be no agents or solicitors necessary."

In our opinion, to efficiently operate an insurance fund would require many functions. First, office space to accommodate at least two competent girls with insurance experience would have to be established. Since all contributions to an insurance fund are generally based on the existing insurance rates, the first duty of the office help would be to secure the existing rates from the rating authorities in which the churches were located. An engineer with appraisal experience would

have to be hired. His important duties would be to check all the rates to see that the rates were as low as they could safely be and then to see that each church was adhering to the proper safety rules so as not to jeopardize the investment of the churches that were keeping their house in order. Since it might prove difficult to get the rate information inasmuch as the rating authorities generally give such information only to insurance people, it might mean that the engineer would have to make most of the inspections himself. This would then add traveling expenses to his salary. Next, a competent adjuster would have to be hired, who would be able to adjust not only fire losses, but all other losses as well. Such a man would be hard to find and if he were uncovered, he would demand a rather substantial salary. In addition to his salary, there would of course, always be the traveling expenses.

Getting back to the actual contribution by the various churches, the operators of the fund would run into a rather difficult situation. In checking over the questionnaires returned to us, we found that at least 70 of the churches were under-insured. This would mean then, that they very likely would be made to contribute considerably more money to the fund than they are now spending for insurance. It goes without saying that those that had gone so far as to have appraisals made in order to establish the correct amount of insurance to be carried, would not tolerate the under-insured churches to make contributions based on the amounts of insurance that they were carrying. There of course would be other expenses, such as office supplies and postage, etc., etc.

Item No. 3 reads:

"Since our denomination is growing at such a tremendous rate, the income would build a sufficient reserve in a few years."

Our reply to the first item should answer this. In our closing remarks, we shall give some additional information as to fires occurring to churches.

Item No. 4 reads:

"The actual profit or savings would run into the thousands of dollars per year."

This was also answered, we believe, in our reply to Item No. 1.

CLOSING REMARKS

In a pamphlet called "Facts and Trends" dated April, 1953, the Christian Herald was quoted as follows:

"In the last 15 years, fire has damaged or destroyed 40,000 churches in the United States and Canada. This year, fire will consume over \$50,000,000 worth of church property. Nearly 3,000 churches in the United States and Canada burn every year; 2,000 of them during the winter months. While many of these 2,000 fire losses will be only

minor blazes, more than $\frac{1}{2}$ of them will reduce church buildings to a horrible rubble."

The duty of the Committee was of course to give their opinion as to whether or not the churches should go self-insured. We have done so, and believe that we have given you enough information to justify our recommendation. However, we have considerable additional data on hand, and will be happy to give it to you, should you so desire.

Yours in the Service of The Lord,
The Committee

G. ZYLSTRA, *Chairman*

B. VELLENGA, JR.

H. P. OTTENHOFF

E. J. BEEZHOLD

THE CHAPLAIN COMMITTEE

ESTEEMED BRETHREN:

The Chaplain Committee has undergone considerable reorganization during the past year in connection with the retirement, under synodical rules, of Revs. E. Boeve and J. M. Vande Kieft. The former had served as Treasurer, and the latter as Secretary, for a period of twelve years. Appreciative recognition has been given to their faithful service, both to them personally and by suitable notice in *The Banner*. We call the attention of Synod to their large and sacrificial labors, especially during the period of World War II when the work of the Committee was heavy and entailed considerable travel. They have been vigorous representatives of the military chaplaincy and have provided effective leadership to our Church's role in ministering to the armed forces.

Mr. Harry Faber and Rev. George Vander Kooi were elected by last year's Synod to the vacancies created. Both are veterans of World War II, and Mr. Faber of the Korean War as well. Rev. Vander Kooi is still in the Army chaplain reserve.

Rev. Henry Van Til now serves as President of our Committee, and Mr. Harry Faber as Treasurer. Rev. Harold Dekker is Secretary and Delegate to the General Commission of Chaplains, liaison agency of some 30 denominations in relation to the Department of Defense and the Veterans Administration, with offices at Washington, D. C.

I. ACTIVE DUTY CHAPLAINS

We are greatly pleased to report that during the past year the number of Christian Reformed ministers on active duty as chaplains has been doubled with the addition of two 1953 graduates of Calvin Seminary. Those now serving, in order of seniority, are as follows:

A. *Chaplain Elton J. Holtrop* continues his unique and valuable ministry to the two thousand patient Veterans Administration Hospital at Battle Creek, Michigan, a psychiatric institution. His recognized professional competence in this field is a distinct credit to our Church. He reads widely in the field of pastoral psychology and psychiatry, and is a respected member of the diagnostic staff as well as a participant in numerous hospital conferences and panels. Twice per week he conducts morning devotions over the hospital radio, and once per week a special Bible class. He holds more than 20 ward devotionals per month. He is influential as a regular consultant to Alcoholics Anonymous. His Sunday services have attendance of over 400,

a remarkable average of over one-third of the total Protestant registration at the hospital, especially noteworthy since many patients are unable to attend at all. Perhaps most significant in Chaplain Holthrop's effort is his day by day personal work, amounting to between 500 and 800 distinct contacts per month.

B. *Chaplain Dick J. Oostenink* is now on duty in Germany with a medical battalion attached to one of our Army's combat-ready infantry divisions, having completed a stateside tour of duty at Fort Dix, New Jersey. His unit is not large, allowing a fine opportunity for intensive work. He speaks of the finest cooperation and assistance on the part of officers and men. Attendance at his Sunday services averages about 70, which compares favorably with the war-time attendance enjoyed by our chaplain, proportionate to size of unit. He regularly conducts a Bible class, and gives numerous character guidance lectures. His personal interviews and consultations number almost 9,000 in a year! We have learned from the office of the Chief of Chaplains that Chaplain Oostenink has a favorable record, and are happy to hear from him that he is expecting to remain in the chaplaincy a number of years longer. It should be gratefully added that while in Germany Chaplain Oostenink has been conducting monthly Young Calvinist meetings at Munich and Stuttgart, with an average attendance of 10 to 12 Christian Reformed men, and that nearly every week he and his wife have one or more of our servicemen as house guests.

C. *Chaplains Albert Walma and Adrian Van Andel*, both 1954 Seminary graduates, completed their chaplain training about March 1, the former at the Air Force School, Lackland Field, Texas, and the latter at the Navy Base, Newport, Rhode Island. Chaplain Walma's first duty station is Foster Field, Victoria, Texas, where he has taken his wife and son. Chaplain Van Andel has been assigned to a ship which ferries planes to various European countries under the NATO plan. His "parish" will consist of a closely-knit unit of only about 350 men, a fine opportunity to do thorough personal work. His ship operates out of New York, and his family will live somewhere in the Paterson area. We now have chaplains on active duty in all branches. May God amply qualify by His Spirit these newcomers to the chaplain ranks, as well as our two veterans, and use them all in an effective way for the conversion of sinners and a needful ministry to His people in uniform.

II. PROCUREMENT

The cutback in military personnel which followed the cessation of hostilities in Korea, and continuing budgetary reductions have naturally reduced the need for active duty chaplains. However, the armed services are still rapidly adding to their ranks of reserve chaplains in preparation for the possible outbreak of hostilities on a large scale.

The accent now is on younger men who can put in an extended period in the reserve. Special stress is laid on the recruiting of seminary students, who are eligible for probationary commissions while in school with the assurance of regular commissions upon graduation. In such cases, under present conditions, there is a short period of active duty some time during the early years after graduation, which is considered to be part of a broad training program as well as a way of supplying the vacancies created by retirement due to age. Three of our own seminarians have made application for such probationary commissions during the past year, and others have conferred with the Committee. Younger men in the active ministry are also urged to investigate the possibilities for reserve commissions now. In this way our Church can meet its quota in an orderly and adequate fashion, without adding unduly to our present shortage of ministers.

III. GENERAL COMMISSION ON CHAPLAINS

This body continues to function as outlined in some detail in previous reports. Full meetings of the Commission are semi-annual. Publication of *The Link* for servicemen and *The Chaplain* continue as heretofore. Retreats for chaplains and preaching missions to military installations in this country have been conducted. It is gratifying to note that through the efforts of your Committee, the editor of *The Link* has asked Rev. Rolf Veenstra to write the Bible study outlines for one month. This magazine has a circulation of about 100,000 to service men and women at home and all over the world, and this certainly is a splendid channel of influence for us. Your Committee hopes to cultivate similar opportunities for our men as speakers for retreats and preaching missions.

Our financial obligation to the General Commission is still at the rate of \$70 per chaplain per year, doubtless well worth the cost not only in actual service rendered but also in general status with the military establishment. Other expenses incurred have been almost entirely for travel by Committee members and one chaplain. The refunding of interest payments made by our Washington, D.C., Church has been discontinued, since such refunds can no longer be used to the advantage of work for servicemen. There is no need to place the Chaplain Fund on the list of causes accredited for special offerings.

V. COMMITTEE MEMBERSHIP

Rev. Fred Van Houten has served on the Committee for two years, but since moving to Lynden, Washington, only as a member *in absentia*. He has submitted his resignation, and we recommend that someone be elected in his place. Rev. Henry Van Til now ends his first term of three years as a member of the Committee, and is therefore eligible for another three-year term. Nominations will be for-

warded to the Stated Clerk in due course. It may be stated here that the Committee considers previous military service to be ordinarily a necessary qualification for appointment. Further, the Committee feels that two of its members should be laymen. Nominations will be prepared accordingly.

Respectfully submitted,

HENRY R. VAN TIL, *President*
 HAROLD DEKKER, *Secretary*
 HARRY FABER, *Treasurer*
 GEORGE VANDER KOOI
 FRED W. VAN HOUTEN

CHAPLAIN FUND
 of the
CHRISTIAN REFORMED CHURCH

STATEMENT OF CASH RECEIPTS AND DISBURSEMENTS
 March 1, 1953 to February 28, 1954

BALANCE ON HAND — MARCH 1, 1953\$1,351.72

RECEIPTS

Christian Reformed Church Contributions —		
Spring Lake, Michigan	\$ 100.21	
Prosper, Michigan	100.00	
Artesia, California	76.86	
Jenison, Michigan	65.00	
Rudyard, Michigan	25.00	
Atwood, Michigan	8.00	
Zuni Mission	15.15	
	<hr/>	
Total Contributions		\$ 390.22
Interest on Bonds — Washington, D.C. Church		120.00
		<hr/>
Total Receipts		510.22
		<hr/>
		\$1,861.94

DISBURSEMENTS

Loan (non-interest bearing) —		
Adrian Van Andel		\$ 300.00
Traveling Expenses —		
Rev. H. Dekker	\$ 177.27	
Rev. E. Boeve	37.00	
Rev. J. Vande Kieft	29.61	
Rev. G. Vander Kooi	11.00	254.88
	<hr/>	
General Commission on Chaplains		150.00
Dinner Expense		20.00
Stationery		19.37
Postage and Telephone		10.32
Secretarial Expense		7.00
Safety Deposit Box Rental		4.80
Miscellaneous		5.35
		<hr/>
Total Disbursements		\$ 771.72

BALANCE ON HAND — FEBRUARY 28, 1954\$1,090.22

Represented by: Deposited with Commercial Bank

OTHER ASSETS — No change during the year.

United States Savings Bonds — Series "F" — Cost\$2,405.00
(Maturity Value — February 1958 \$3,250.00)

Bonds — Christian Reformed Church, Washington, D.C. —
Due December 1, 1964 — 3% Interest\$4,000.00

GENTLEMEN:

Pursuant to your request, I have examined the books of your Treasurer, Mr. Harold Faber, for the fiscal year March 1, 1953 to February 28, 1954.

The receipts and disbursements were verified by reviewing the supporting evidence kept on file by the Treasurer. The balance on deposit at a commercial bank was verified by direct communication with the depository. The securities owned by the Fund were sighted by me at the bank where they are held for safekeeping.

In my opinion the accompanying financial statement represents fairly the receipts and disbursements of the Chaplain Fund for the year ended February 28, 1954 as well as the fund balance on that date.

Respectfully submitted,

HENRY DE WIT
Certified Public Accountant.

REPORT NO. 28

IMPROVEMENT AND REVISION OF THE
PSALTER HYMNAL

ESTEEMED BRETHREN:

The above committee has been privileged to hold ten meetings since its appointment by the Synod of 1951, and now presents to Synod of 1954 its report and recommendations concerning the Psalter section of our denominational praise book. The report contains the following parts:

- I. Materials
- II. Preliminary Remarks
- III. Report on Problems involved in Revision of Genevan Psalm Tunes
- IV. Report on the Psalter Section
 - A. Summary of recommended changes
 - B. Catalog of action on numbers 1-327
- V. New Tune Supplement (published separately from the *Agenda*)
- VI. Conclusion
- VII. Recommendations

I. MATERIALS

All previous materials are either contained or referred to on the following pages of the 1953 *Acts*: pages 494 (mention of previous data), 24-29, 494-506.

II. PRELIMINARY REMARKS

Since the Synod of 1953, the Committee's work has been expedited measurably, first of all by the work of the Temporary Editors for Texts and for Tunes (authorized by the last Synod), and secondly, by rapid progress in the four meetings held. The contents of this report is made up of contributions from all eleven members of the group, all of whom were enabled to work harmoniously under Chairman Henry A. Bruinsma.

The Committee requests that its Reporter and its Chairman be authorized to speak for the report at Synod.

Attention is hereby called to the New Tune Supplement (Part V), which has been published separately because of technical aspects of printing music. Copies of this supplement will be sent to the churches and will be available for members of Synod. It is good to report that, in answer to the call for original texts and tunes, members of our denomination sent in almost one hundred original manuscripts, most of which were of very high caliber. Those which were selected for submission to Synod are referred to under individual pseudonyms.

Delegates will notice, further, that the present report refers only to the *Psalter section* of our song book. Recommendations for carrying forward the work for another year appear in Part VII.

III. REPORT ON PROBLEMS INVOLVED IN REVISION OF GENEVAN PSALM TUNES

In considering the revision of the Genevan Psalm tunes (commonly called by us the "Dutch" Psalm tunes), the Committee was faced with several problems and with a choice of solutions to those problems in some cases.

1) The Committee had to recognize the fact that over a period of several centuries the Dutch Reformed Church had so altered the rhythms of these tunes as to create an essentially "different" art form. While the notes of the melodies had remained basically faithful to those of Calvin's Genevan Psalter, the mood and character of the music had been so changed that the Committee was faced with the problem of choosing between the Genevan and the Dutch versions of the melodies.

2) The present Committee wishes to state its real appreciation of the pioneer work done by the Committee of 1934 when it adopted the principle of singing these Psalm tunes in the Genevan rhythmic version. That Committee was apparently twenty years ahead of its time. Recent developments in the Netherlands indicate that the Dutch, too, are gradually returning to the original rhythmic performance of these tunes. Meanwhile, however, later editions of our Psalter-Hymnal have reverted to the "Dutch Chorale" settings of the Psalm tunes. The present Committee has had to evaluate seriously the problems involved in the use of each of these styles.

3) A common complaint is that our young people no longer appreciate the great Genevan psalm tunes. The Committee believes that there are, among others, two important reasons for this attitude among our young people:

a) This music is not presented to them at an early age in the Christian school and in the Church, as it was to our parents and grandparents in the Netherlands. The insistence upon memorization of the Psalm texts and their accompanying tunes in the schools, and the singing of only these tunes in the worship services, served to impress this music upon the minds of the young people so forcefully that it became intimately associated with the worship service for them.

b) Any serious student of this music must admit that many of the Genevan Psalm tunes become difficult to perform when all the notes are of equal length. When a phrase of music is so long that it is necessary to break the textual thought two or three times to "catch a breath" in one line, that music and its text no longer seems natural. Or, when a tune is fairly long, even in its original rhythmic setting,

and its length is then doubled (in actual time consumed for singing one verse) by singing it in Chorale style, it becomes difficult to sing more than one or two verses, purely for physical reasons. A forceful song, with a strong message, with some sustained high-note passages, will tire the average singer quickly. Such a song, sung rhythmically, will relieve the tension of singing long, sustained high tones, and will correspondingly shorten the length of time needed to sing through one verse. Such a song would be much more likely to achieve popularity if sung in this manner.

4) The Committee agrees, however, that there are practical reasons for retaining the "Dutch Chorale" style of singing some of the Psalm tunes. These reasons are as follows:

a) Some of the rhythms found in the Genevan Psalter, while popular in their day, are not suitable for congregational performance in the twentieth century. The differences in accent value between the French language and the English language are such that it is well-nigh impossible to compose a text which will fit the "syncopated" character of the music well. To insist upon such rhythmic performance would only mean congregational confusion and a resultant complete disuse of that song.

b) We must avoid the sort of sophistication which would deny that the Dutch version of these tunes is in itself a worthy art form. For example, No. 325, Psalm 150, has a melody which is easily sung in either style. The original Genevan version of the rhythm is sprightly and singable. However, the present "Dutch Chorale" version is equally suitable and possesses a majesty which is well wedded to the spirit of the text. In such a case it would seem advisable to the Committee to retain the present Choral version.

5) In line with this thinking, the Committee has adopted the following procedure:

a) The original Genevan rhythm will be adopted if:

1) The present Chorale-styling setting has such lengthy phrases as to harm or destroy the continuity of the text.

2) The present setting is so lengthy as to be physically exhausting in the singing of one or two verses.

3) The rhythm of the Genevan version is easily sung and readily matched with the syllabic accents. This point, particularly is of the greatest significance. The Committee feels that once our people become well acquainted with the rhythmic settings, they will discover a freshness and a virility which is lacking in the average 19th century hymn tune.

b) There are a few of these tunes which have an excellent rhythmic flow, with the exception of one or two syncopated beats. In such cases, particularly when the "Dutch Chorale" version is unsatisfactory, the

Committee has felt it wise to remove the syncopation. This has not been a large-scale alteration of the rhythm, and in no case was such alteration indulged in if more than two beats in the entire song were affected. In the final edition there will be an editorial footnote indicating such changes.

6) Concerning the harmonizations of the Psalm tunes:

a) Although there is a tendency today, both in the Netherlands and in some recent American hymnals, to harmonize these melodies with the modal-type harmony of the 16th century originally written for them, the Committee has decided to retain, for the most part, the major or minor tonalities as found in the most recent revision of the Psalter-Hymnal.

b) Reasons:

1) Since the bulk of our hymnody uses tonal harmonizations, the introduction of modal harmonies for these melodies would result in a musical confusion for our congregations generally.

2) For approximately 200 years these tunes have been sung with tonal harmonizations and such harmony has become intimately associated with these melodies.

3) Most of the more popular of these tunes are the types of music which lend themselves well to either major or minor tonalities. In fact, it may be that this is one of the reasons why these particular tunes have become more popular than others.

c) An effort has been made to find the best harmonizations of these tunes from several sources. Various Dutch, American, English, and French composers have harmonized these melodies and the best available harmonizations have been selected.

7) Concerning the texts for these Psalm tunes:

a) The Committee of 1934 requested certain poets to versify the prescribed Psalms in such a way as to approximate the style of the familiar Dutch translation.

b) It must be recognized that an exact translation from Dutch to English verse is, in the first place, very difficult. In the second place, any poet who must force his verse in this way will inevitably produce some stilted phraseology.

c) In spite of this, the Committee has decided to retain the present versifications associated with the Genevan Psalm tunes in our Psalter-Hymnal. It is felt that the reasoning behind the decision of the 1934 Committee is still valid because of the great recent influx of Dutch church members.

d) The Committee also recognized that many of these tunes have unusual meters, some of which do not conform to the more common meters usually associated with congregational singing. It is thus in-

evitable that the poetic value of some of these versifications shall be questionable. But in view of the fact that these versifications are generally acceptable, and in appreciation of the difficulty which any poet would have in doing this kind of writing, the Committee recommends retention of the present versions.

8) Concerning the rhythmic settings:

a) It must be remembered that the Genevan Psalm tunes, in their original rhythmic versions, must be sung smoothly and freely. The ordinary concept of a regularly recurring accent every two or three beats cannot be applied in many cases. Some of these tunes call for an alteration of duple and triple measures.

b) In order to avoid a forcing of those tunes into artificially accented measures, the Committee has not given a time signature for some of the rhythmic settings. In such cases, the music should be sung phrase by phrase and, in accordance with the practice of Calvin's day, it is recommended that the melodies should be sung in unison. Normally, the accent of the music should follow the accent of the text, and with this in mind, for certain of these tunes the bar-lines have been eliminated from the score except at the end of each textual phrase.

IV. REPORT ON THE PSALTER SECTION

As an introduction to the catalog of results which follows immediately, it will be helpful first to have a summary view of the total change being recommended by your Committee. These changes are briefly tabulated.

A. Summary of Recommended Changes

1. Total number of Psalter selections recommended for the Psalter section308
This represents an over-all reduction of nineteen selections, resulting from recommended omissions, additions, splitting and merging of selections.
2. Number of selections from present Psalter section the retention of which is recommended225
(This includes all Genevan tunes, since the differences in rhythm discussed above in Part III have appeared in the various editions of the *Psalter Hymnal* since 1934.) It will be observed that approximately seventy per cent of our present Psalter texts and tunes are being recommended for retention. New texts and/or new tunes are involved in the majority of the selections in which changes are asked.

B. Catalog of Individual Action on Numbers 1 through 327

Delegates to Synod will find it helpful to compare this index with the New Tune Supplement. Further explanation about suggested

changes can be obtained from representatives of the Committee at Synod. A key to the symbols used is found at the head of the index.

(PART III B OF THE S.C.I.R.P.H. REPORT)

Symbols: "A"—retain as is "GR"—Genevan Rhythm "Ch"—Chorale
 Psalm Number Text Tune Comment*

1	1	A	A	
	2	(a)	A	a) Alter stanza 2, "... In the law of God rejoicing, Meditating day and night."
2	3	Omit		
	4	(a)	(b)	a) Alter as recommended
				1. Wherefore War against the Lord supreme? His anointed they deride, And the rulers plotting say: Their dominion be defied Let us cast their bonds away.
				2. But the Lord Angered then He will reply (line 4)
				3. This the word declared to me, Ask and have Thy full demands (line 5) Thine shall all the heathen be, Thine the utmost of the lands, They shall be possessed of Thee.
				4. Dash them like a potter's urn, Thou shalt break them with a rod. Therefore, kings and judges, learn Anxiously to serve Thy God. Kiss the Son, and worship Him, Lest ye perish in the way, Blessed are all who trust in Him, Yea, supremely blessed are they.
				b) New tune, MONSEY CHAPEL
3	5	A	GR	
	5b	(a)	(b)	a) Text of Henry Zylstra 1953 (new number)
				1. O Lord, how many they Who deeply trouble me; How greatly are they multiplied Who do me injury.
				2. There is no help for him In God, I hear them say, Thou are my shield and glory, Lord, Thou art my constant stay.
				3. I called to God: He heard From out His holy hill. I fell asleep, I wake in peace, For He sustained me still.

*) Additional information will be available to Synod.

Psalm	Number	Text	Tune	Comments
				4. <i>Arise and save, O Lord, For thou didst smite my foes: Salvation cometh from the Lord, His saints His blessing know.</i>
(3 4	5b 6	etc) (a)	(b)	b) Adopt new tune, HAMLIN "B" a) Radical revision of Dawson by H. Zylstra:
				1. <i>O hear me, Thou most righteous God, When I appeal to Thee, Have mercy still, and answer Thou, For Thou didst set me free.</i>
				2. <i>O sons of men, how long, how long, Will ye dispise my name? How long love lies and vanity? My glory turn to shame?</i>
				3. <i>Know that the man of godly heart, The Lord our God holds dear, That when I call upon His name, He grants a listening ear.</i>
				4. <i>Then stand in awe and sin ye not, Consider and be still, Present a righteous sacrifice, And wait upon His will.</i>
				5. <i>O who will show us any good? The anxious many say. Then lift on us, O gracious God Thy loving face alway.</i>
				6. <i>My joy in Thy good favor, Lord Exceeds their harvest glee; I rest in confidence, for Thou Art my security.</i>
				b) Adopt new tune, HAMLIN
	7 8 9	A Omit (a)	A (b)	a) Alter stanza 4
5				4. <i>False and faithless are my foes, Wicked are their inward parts, Deadly are the words they speak, They employ the flatterer's arts. Let transgressors be destroyed, For their sins by Thee expelled; By their counsels let them fall For against Thee they rebelled.</i>
				b) Adopt new tune, RILEY
6	10	(a)	(b)	a) Adopt text, H. Zylstra 1953 radical revision:
				1. <i>Lord, rebuke me not in anger, Nor in wrath still chasten me, Pity now and show me mercy, Help Thou my infirmity.</i>

- | | | | | |
|---|----------|----------|-----------|---|
| | | | | <p>2. <i>I am vexed: no longer tarry,
Nor the way of anger take.
Lord, O Lord, my soul deliver,
Save me for Thy mercy's sake.</i></p> <p>3. <i>Shall the dead Thy name remember?
Can they praise Thee from the
grave?
Pity, Lord, my sad condition,
Lo, my bed with tears I lave.</i></p> <p>4. <i>I am worn and near exhausted,
Wasted now my eye appears.
Part from me, ye adversaries,
God hath marked my falling tears.</i></p> <p>5. <i>He hath heard my supplication,
He will sure regard my plea.
Let my enemies be routed,
Be ashamed suddenly.</i></p> |
| | | | | <p>b) Adopt new tune, BATTY</p> |
| 7 | 11
12 | A
(a) | GR
(b) | <p>a) Adopt radical revision of Dawson by
Zylstra:</p> <p>1. <i>O Lord, my God, in Thee I trust,
From my pursuers set me free,
Lest they like lions tear my soul
When none is near to rescue me.</i></p> <p>2. <i>O Lord, my God, if I have wronged
The man who was at peace with me
(Whereas I have delivered him
Who was an unwronged enemy),</i></p> <p>3. <i>Then let him persecute my soul,
Let him enslave me; let him thrust,
When he has seized me as his prey,
My life and honor in the dust.</i></p> <p>4. <i>Arise in Thy just anger, Lord,
To meet the fury of my foe,
Arise, O Lord, and for my cause,
Let him Thy righteous judgment
know.</i></p> <p>5. <i>Return and judge the people, Lord,
Arise and justice mete to me;
According to my righteousness
Remember my integrity.</i></p> <p>6. <i>O end the wrong of wicked men,
Establish just men in their goal;
Thou art, O God, a righteous God,
Who tests the heart and tries the
soul.</i></p> <p>7. <i>The Lord who saves the upright
heart
Is ever my defense and stay;
The just He judges, and the wrong
Evoke His anger every day.</i></p> |

Psalm	Number	Text	Tune	Comments
				8. <i>If wicked men persist in wrong, He has his deadly weapons by, He whets the sword and bends the bow, And after lets His arrows fly.</i>
				9. <i>The wicked travails with the wrong, Indulging evil, plotting sin; A pit he digs for other men, And then himself he falls therein.</i>
				10. <i>The evil aimed at other men Returns to plague himself instead; His violent dealing shall come down To wreak its vengeance on his head.</i>
				11. <i>Hence I will praise the Lord most high, The righteous judge I will proclaim; His justice I will magnify, And laud His mighty, glorious name.</i>
8	13	(a)	(b)	b) Adopt new tune, ELY (modified) a) Retain, but with new stanza 5: 5. <i>For Thou has made him little less Than Thy blest angels be; With honor Thou hast crowned his head And glorious dignity.</i>
	14	(a)	A	b) Retain with altered rhythm
9	15	A	A	a) Stanza 5, "... Over creatures ..."
10	16	(a)	(b)	a) Adopt new Dawson text, modified by Zylstra: 1. <i>O why, O Lord, so far re- moved, And why so distant be; Why hidest Thou Thy face from us In our anxiety?</i> 2. <i>The wicked in unholy pride The lowly poor oppress; Let them be taken in the snare Of their own craftiness.</i> 3. <i>The wicked in his pride of heart Boasts of his greedy aim, He glorifies the covetous Whom God abhors for shame.</i> 4. <i>The wicked in his arrogance Refuses God to fear, Nor is it in his thoughts at all The sovereign God to hear.</i> 5. <i>His ways are grievous and Thy laws Too high for him to see; He therefore his defiance bids, And taunts his enemy.</i>

6. For he within his heart has
said,
I suffer no distress,
Adversity comes not to me,
I still have had success.
7. In cursing and deceit and
fraud
His tongue is ever skilled;
With festering iniquity
His mouth is ever filled.
8. He lurks in village ambus-
cades,
And in dark corners bent,
He lowers on the humble poor
To seize the innocent.
9. In stealth he cowers covertly
As lion in his lair,
That he may pounce upon the
poor,
And catch him in his snare.
10. He crouches low so that the
poor
To his strong friends may fall,
And tells himself that God
forgets
Or sees it not at all.
11. Arise, O Lord, and lift Thy
hand,
The poor in memory keep.
How can the wicked blaspheme
God
And say He is asleep?
12. For surely Thou dost see, O
Lord,
Dost see the sin and spite;
And when the helpless look to
Thee
Thou dost their wrong requite.
13. Break Thou the force of evil
men,
Befriend the fatherless,
Trace out the wicked every-
where,
Uproot their wickedness.
14. The Lord our God is sovereign
still
The heathen all are slain.
Thou, Lord, hast heard the
suppliant's prayer
And dost his heart sustain.
15. No more shall boasting arro-
gance,
Or taunting pride oppress;
The poor and orphaned Thou
wilt hear
And judge with righteousness.

Psalm	Number	Text	Tune	Comments
				b) Use tune, SAWLEY (formerly, Ps. Hym. No. 133)
11	17	A	A	....
12	18	Omit		....
	18a	(a)	(b)	a) Adopt R. Church version, modif. by Zylstra: <ol style="list-style-type: none"> 1. <i>Help, Lord, for those who love Thee fail, Thy faithful ones fall from the ranks, And leave the liars to their tale, False gratitude, and treacher- ous thanks.</i> 2. <i>Lord, may those flattering lips be lashed, The boastful mouths stripped of their pride, Those tongues that murmur unabashed, Who is this God? We shall abide!</i> 3. <i>Because the poor have been oppressed, And in their patience sigh alone, I will protect them in my breast, The Lord has said. These are My own.</i> 4. <i>And what He saith is purified Like silver, sevenfold assayed. Though by this evil age defied, His word of truth shall be obeyed.</i> 5. <i>His promises shall stand se- cure His saints are safe, though ill betide; He will protect His humble poor, Though rogues are honored far and wide.</i>
				b) Adopt tune BROOKFIELD (was Ps. Hym. 16)
13	19	A	(b)	b) Adopt tune CONFERENCE
14	20	A	A	....
15	21	A	A	....
16	22	(a)	(b)	a) Retain, but stanza 4, ". . . <i>And He alone remains</i> " b) Adopt tune ANCHORAGE
	23	(a)	A	a) Retain, but stanza 4, " <i>That from corruption . . .</i> "

Psalm	Number	Text	Tune	Comments
	24	A	A	....
17	25	A	A	....
18	26	A	A	....
	27	A	A	....
	28	A	A	....
19	29	A	(b)	b) Adopt tune LINDA BARR
	30	A	A	....
	31	A	A	....
	32	A	GR	....
	33	Omit	....	....
20	34	(a)	(b)	a) Retain, but substitute new stanza 5 for present: 5. <i>In chariots some have confidence, On horses others will rely, But we acknowledge our defense In God, Jehovah, Lord Most High.</i> b) Adopt tune, TALLIS CANON (similar to present tune)
21	35	(a)	A	a) Retain, but for stanzas 5 & 6 substitute 5, 6, 7 new: 5. <i>By the hand of Thy might and the dread of Thy name All Thy foes Thou wilt burn in Thy fire; Thou wilt swallow them up in the vengeance of flame, And their race shall succumb to Thine ire.</i> 6. <i>Though they plotted their schemes against Thee and Thy might, In their purpose they cannot succeed; Thou wilt certainly make them turn backward in flight, For Thine arrows are ready to speed.</i> 7. <i>Be Thou then high exalted, Jehovah our God, And arise in the weight of Thy might; We shall sing of Thy strength and omnipotent rod: In Thy praises shall be our delight.</i>
22	36	A	A	....
	37	(a)	A	a) Retain, but omit stanzas 5, 6, 7, 8 (add No. 8 to No. 38)
	38	(a)	A	a) Retain and add No. 37's stanza 8
	39	(a)	A	a) Omit from Psalm section, use as Hymn
	40	A	A	....
23	41	Omit	....	....
	42	A	A	....

Psalm	Number	Text	Tune	Comments
	42a	(a)	(b)	a) Adopt new, additional setting, rev. from Mayer: 1. <i>My Shepherd is the Lord, my God: What can I want beside? He leads me where green pastures are, And where cool waters hide.</i> 2. <i>He will refresh my soul again, When I am faint and sore, And guide my step for His Name's sake In right paths evermore.</i> 3. <i>Though I should walk the vale of death, I should not know a fear. Thy rod and staff they comfort me: Thou, Lord, art ever near.</i> 4. <i>A table Thou hast spread for me In presence of my foes; Thou dost anoint my head with oil, My cup, Lord, overflows.</i> 5. <i>Thy goodness and Thy mercy, Lord, Will surely follow me, And in Thy house forevermore My dwelling place shall be.</i>
	43	A	(b)	b) Adopt tune TALLIS ORDINAL
	44	Omit		b) Adopt tune from HAMLIN "B"
	45	Omit		....
24	46	A	(b)	b) Adopt tune MALDWYN
	47	A	A	....
25	48	A	Ch	....
	49	A	A	....
	50	(a)	A	a) Retain, but add stanzas 5, 6, 7, 8 as modified: 5. <i>Ever are my longing eyes On the Lord, whose watchful care, When my foes their plots devise, Keeps my feet from every snare.</i> 6. <i>Turn to me, Thy grace impart, I am desolate indeed; Great the troubles of my heart: Save Thou me, O Lord, I plead.</i>

Psalm	Number	Text	Tune	Comments
				7. <i>Look on my afflicted state, Freely all my sins forgive; Mark my foes, their cruel hate: Keep my soul and let me live.</i>
				8. <i>Shame me not: I hide in Thee; Truth and right preserve me still; Mark Thy people, Lord my God, Save Thou them from every ill.</i>
25	51	Omit	----	
26	52	A	A	----
27	53	A	A	----
	54	(a)	A	a) Retain, but omit stanza 1
28	55	(a)	(b)	a) Retain, but replace stanza three, insert new 3a and 3b
				3. <i>O draw me not away With those of evil will; With them who speak of peace indeed, When they are plotting ill.</i>
				3a. <i>Requite them for their wrong, Their evil deeds, O Lord, O give them then their just dessert, And as they do, reward.</i>
				3b. <i>Thy deeds they disregard, Thy handiwork despise; And therefore Thou wilt cast them down, And never let them rise. (New total: 8 stanzas)</i>
				b) Adopt tune from HAMLIN
29	56	A	A	----
30	57	A	(b)	b) Adopt new tune, <i>Inter-Church Hym- nal</i> No. 141
31	58	(a)	A	a) Retain, but use <i>only</i> stanzas 1 through 6 here
	58a	(a)	(b)	a) Create new number of 8 stanzas, thus:
				1. <i>Show mercy, Lord, in my dis- tress, And send my soul relief; My life is spent in bitterness, My strength consumed in grief.</i>
				2. <i>My life has aged grown with woe, In bitterness my years decay; My eye is worn for very grief: I pine and waste away.</i>

Psalm	Number	Text	Tune	Comments
				3. <i>My foes have made me a reproach, My state my neighbors see; My friends, appalled at my approach, Turn them about and flee.</i>
				4. <i>For I have heard defaming tongues, And marked the terror rife; When all in league deliberate To take away my life.</i>
				5, 6, 7, 8 (Use stanzas 9-12 of number 58)
				b) Adopt tune OLD 81st
	59	A	A	....
	60	Omit		....
32	61	A	A	....
33	62	A	A	....
	63	(a)	(b)	a) Retain, but adapted to match full statement of tune
				b) Retain, but full length Genevan tune (in rhythm)
34	64	A	A	....
	65	(a)	(b)	a) Retain, but insert new stanza between 3 and 4 <i>3a. He hears the righteous when they cry, From trouble sets them free; He saves the broken-hearted ones And those who contrite be.</i>
				b) Adopt tune MANOAH C.M.
	66	Omit		....
35	67	A	A	....
36	68	A	A	....
	69	A	A	....
37	70	A	A	....
	71	A	A	....
	72	A	A	....
38	73	A	A	....
	73a	(a)	(b)	a) Adopt new text, modified from R. Church: 1. <i>Lord, in Thy wrath rebuke me not, For Thy sharp arrows wound me sore; Thy just displeasure waxeth hot, And my sad heart can bear no more.</i> 2. <i>Thine anger wears my flesh away, And in my bones I feel my sin. Yea, mine iniquities today Deprive my soul of strength within.</i>

Comments

3. *Such are my wounds, they will
not heal
Corrupted by my foolishness;
Bowed down upon the earth I
feel
The pangs of my complete dis-
tress.*
4. *In every limb lurks foul dis-
ease,
Loathesome my flesh in every
part;
And I do groan because of
these
Disquietnesses in my heart.*
5. *I know, O Lord, that my de-
sire,
My griefs and groans are
known to Thee;
My heart has lost its strength
and fire;
My eyes are blind: I cannot
see.*
6. *My kinsman shuns me, and my
friend;
Acquaintances stand off afar,
And they who seek my life to
end
Lay snares of words in slan-
derous war.*
7. *But I am as a man whose ear
Is deaf, whose mouth con-
tinues numb;
And what they say, I cannot
hear,
Nor from my lips reproaches
come.*
8. *In Thee alone I hope, O Lord,
And Thou, O Lord, wilt hear
my cry,
No triumph to my foes afford,
Who would rejoice if I should
die.*
9. *For they do magnify my fault,
And my defeat is all their
care;
But my own sorrow bids me
halt,
My sin and guilt I now de-
clare.*
10. *Yet these my foes are strong
in fight,
And they who hate me grow
apace;
Evil for good they would re-
quite,
While I pursue the way of
grace.*

Psalm	Number	Text	Tune	Comments
				11. <i>Forsake me not, O Lord, my God, Be not, O Lord, far off from me, O haste to my deliverance, And let me Thy salvation see.</i>
				b) Adopt tune HARMINE
39	74 74a	Omit (a)	(b)	.... a) Adopt new text (in several older books):
				1. <i>Teach me the measure of my days, Thou maker of my frame: I would survey life's narrow space, And learn how frail I am.</i>
				2. <i>A span is all that we can boast; How short, how fleet our time! Man is but vanity and lust, In all his flower and prime.</i>
				3. <i>See the vain race of mortals move Like shadows on the plain: They rage and strive, desire and love, But all their noise is vain.</i>
				4. <i>Some walk in honor's gaudy show, Some dig for golden ore: They toil for heirs they know not who, And straight are seen no more.</i>
				5. <i>What should I wish or wait for then From creatures, earth, or dust? They make our expectations vain, And disappoint our trust.</i>
				6. <i>Now I forbid my carnal hope, My fond desires recall; I give my mortal interest up, And make my God my all.</i>
				b) Adopt tune ARENDHORST
39	75	A	A	....
40	76	A	A	....
	77	A	A	....
	78	A	A	....
41	79	A	(b)	b) Adopt tune from NOM DE PLUME
42	80	A	Ch	....
	81	A	A	....
	82	A	(b)	b) Adopt tune SANDRINGHAM

Psalm	Number	Text	Tune	Comments
43	83	A	Ch	....
	84	A	A	....
	85	A	A	....
44	86	A	(b)	b) Retain RESIGNATION, but print in addition Alternate Tune SANKEY (Ps. Hym. 145)
	87	(a)	(b)	a) Adopt new (original) text by Brookfield, Ill.: <ol style="list-style-type: none"> 1. <i>God, Who omniscient art, Could we from Thee depart, Hide aught from Thee; Thou, Lord, wouldst search it out, Know all our sin and doubt; Searching within, without, Our secrets see.</i> 2. <i>Sorely oppressed are we, Naught but affliction see, O Lord, awake! Lord, from Thy sleep arise, No longer close Thine eyes, See how we are despised, All for Thy sake.</i> 3. <i>Humbled unto the dust, In Thee alone we trust: Thy love we plead. Refuge in Thee to take, Lord, for Thy mercy's sake, Our humble plea we make: Thy help we need.</i>
45	88	(a)	(b)	b) Adopt tune CUTTING (Ps. Hym. 231) a) Replace text with Zylstra new version: <ol style="list-style-type: none"> 1. <i>A goodly theme is mine, And eagerly I sing; For bounteous words flow from my lips As I salute the king. Supremely fair he is, In beauty peerless he; For him the favor of the Lord Doth grace eternally.</i> 2. <i>Gird on thy sword, O king, Put on thy majesty; Ride out in full regalia, And richest panoply. Triumph in very truth, In meekness and in right, Let fly the arrows of revenge, And vanquish in thy might.</i> 3. <i>Thy throne is ever sure, Established of God, Its sceptre is of righteousness, Of equity its rod.</i>

Psalm Number Text Tune

Comments

*Thou lovest perfect justice,
Hatest iniquity;
Therefore with oil of festive
joy,
The Lord anointed thee.*

4. *Thy garments breathe of
myrrh
Of spices rich and rare;
Glad strains of joyous music
ring
Throughout they palace fair.
Amid thy glorious train,
King's daughters waiting
stand,
And on thy right the queen
adorned
In gold from Ophir land.*

5. *O royal bride, give heed,
This king is now thy lord;
Forsake thy former loyalties,
Full fealty accord.
Thy beauty and thy grace
Will then delight the king;
And they to thee, since thou
art his,
Their precious gifts will bring.*

6. *Enthroned in royal state
All glorious thou shalt dwell,
With garments fair, inwrought
with gold;
And they who honor thee
Shall in thy train attend,
And to the palace of the king,
Shall joyfully ascend.*

7. *Then in thy father's place,
The sons of royal birth
Thou wilt endow with regal
gifts
As princes of the earth.
Thy name shall be proclaimed
Through all succeeding days,
And all the peoples every-
where,
His bride he loveth well.
Shall give thee endless praise.*

	89	Omit	
46	90	A	(b)
	91	A	A
47	92	A	Ch
	93	A	A
48	94	A	A
	95	A	A

b) Adopt tune FAIRFIELD, S.M.D.

....
b) Adopt tune GERARD (now in Ps.
Hym. 314)

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Psalm	Number	Text	Tune	Comments
49	96	A	(b)	b) Adopt tune from HARMINE
	97	A	(b)	b) Adopt tune from HAMLIN
50	98	A	A	....
	99	A	A	....
51	100	A	A	....
	101	A	A	....
	102	Omit		....
	103	A	(b)	b) Adopt tune SERENITY, C.M.
52	104	(a)	A	a) Retain, but substitute new stanza 5: 5. <i>But as for me, my strength is like A verdant temple olive tree; My trust is in God's tender love, Which shall endure eternally.</i>
53	105	A	A	....
54	106	A	A	....
55	107	A	A	....
	108	A	(b)	b) Adopt tune ALBANA
	109	A	A	....
56	110	A	A	....
57	111	A	A	....
	112	A	A	....
58	113	A	(b)	b) Adopt tune SWANWICK (4 lines)
59	114	A	A	....
60	115	A	(b)	b) Adopt tune DUMFERLINE
61	116	A	A	....
62	117	A	A	....
63	118	A	A	....
	119	A	A	....
64	120	A	A	....
65	121	A	A	....
	122	A	(b)	b) Adopt tune MORSE MOUNTAIN
	123	A	GR	....
	124	A	A	....
66	125	A	A	....
	126	A	A	....
	127	A	A	....
67	128	A	A	....
68	129	A	(b)	b) Adopt tune TRURO (now Ps. Hym. 392)
	130	A	A	....
	131	A	GR	....
	132	A	A	....
69	133	A	(b)	b) Adopt tune NUN DANKET ALL'
	134	A	A	....
	135	A	(b)	b) Adopt tune from HAMLIN
	136	A	A	....
70	137	A	A	....
71	138	A	A	....
	139	A	A	....
72	140	A	(b)	b) Adopt tune ISHPEMING
	141	A	A	....
	142	Omit		....
	143	Omit		....
	144	A	A	....

Psalm	Number	Text	Tune	Comments
73	145	A	A	....
	146	A	A	....
	147	A	A	....
	148	A	Ch	....
	149	A	A	....
74	150	(a)	A	a) Retain, but stanzas 1 through 7 only
	150a	(a)	(b)	a) Made up of stanzas 8 through 13 of present number 150 b) Adopt tune ALBANO
75	151	A	(b)	b) Adopt tune FARRANT
76	152	A	A	....
77	153	A	A	....
	154	A	A	....
	155	A	A	....
	156	A	GR	....
	78	157	Omit
157a		(a)	(b)	a) In place of both 157 and 158, recommend MacDonald version, epic: 1. <i>Dark ancient sayings waken on my tongue: Hearken, my people, we shall never keep These from our children: these our fathers sung Across these listening acres where they sleep.</i> 2. <i>Hath not the Lord commanded we make known The testament of Jacob and the law, Given to Israel from a loftier throne That man may hold His works and strength in awe;</i> 3. <i>That children yet unborn should light this flame, And waken it in never-dying fires, Lest they forget the beauty of His name Even as did their hard rebellious sires?</i> 4. <i>The bowmen of the Ephraimites turned back In the white heat of battle; they forgot The fire that led them when the night was black And that white cloud by day remembered not.</i> 5. <i>They broke the law of Him who led of old Their fathers through the heaped dividing seas,</i>

- Who freed the blood of granite,
white and cold,
Until great rivers sang be-
neath the trees.*
6. *They scorned the date and
olive and asked meat
To warm their veins and sa-
tiate their lust.
They wailed across the golden
fields of wheat
And sinned against their cov-
enant and trust.*
7. *"He smote the rock", they
cried, "and water flowed;
But can He on these savage
acres spread
The linen of His table: He
bestowed
Water, but can He give us flesh
and bread?"*
8. *Thus unbelieving Israel waked
His wrath
For all His proofs of power
had been in vain.
In vain the south wind sang
on Jacob's path;
In vain had manna fallen like
a rain.*
9. *They fed on flesh that poured
on them as dust,
And feathered fowl as many
as the sand.
They ate and they were filled,
nor from their lust
Were any souls estranged in
all the land.*
10. *So, while their mouths were
lusted yet with meat,
The wrath of God came on
their chosen men,
And cut them as a reaper
beardeth wheat;
Yet they believed Him not, and
sinned again.*
11. *He let them have their vanity
of days,
Their years of trouble; yet,
until His sword
Fell on them, they continued in
their ways,
Forgetful their salvation was
the Lord.*

12. Then came remembrance, like
a mocking light,
To hearts that failed His co-
venant and truth.
They lied and flattered Him to
gain respite
Within that boundless ocean of
His ruth.* (*compassion)
13. And He forgave, and turned
His wrath away,
Remembering they were flesh,
a passing wind
That cometh not again; yet on
them lay
No sorrow for His grief that
they had sinned.
14. And they remembered not His
saving hand
Nor all His signs in Egypt,
when they fell
Out of a blinded sky at His
command,
Destruction on the foes of
Israel.
15. The flies devoured, the frogs
destroyed their foes;
The locusts and the caterpillars
came;
The vines were bowed with
hail, the sycamores froze,
The flocks were gathered with
a scythe of flame.
16. He turned the silver rivers into
blood,
And set an evil angel on each
path;
And when His noble anger was
in flood
He smote all Egypt's first-born
in His wrath.
17. But His own people guided
were as sheep;
And they were brought to
safety by His hand.
They saw their foes beneath
the sea, in sleep,
Nor feared until they reached
the promised land.
18. But here a slow luxuriance
soiled their hearts;
They grew unfaithful unto God
and man;

Psalm	Number	Text	Tune	Comments
				<i>They set up graven idols in their marts And mocked the Lord and His appointed plan.</i>
	19.			<i>So God was wroth with Israel and forsook The tent of Shiloh, which His hand had placed There as a tabernacle, and He took Strength from His priest, and left His soul disgraced.</i>
	20.			<i>He gave His errant people to the sword; Their maidens were not wed, and fire consumed The young men of the nation, and the Lord Wakened above those scorers who were doomed;</i>
	21.			<i>Wakened as one aroused by strength of wine; Whereon He turned from Ephraim and cried: "Joseph, the faithless, is no longer Mine," And chose the tribe of Judah as His bride;</i>
	22.			<i>Chose Zion for His dwelling, and He called, Out of the sheepfold, David, famed for song; And there He built a sanctuary, marble-walled, A palace built eternal, high and strong.</i>
	23.			<i>And David left the ewes and guided well, With that quiet, skilled wonder of his hands, Both Jacob and the hosts of Israel, And wisely fed them from the fruited lands.</i>
				b) Adopt tune OLD 124TH (at least tentatively)
158		Omit		....
159	(a)	(b)		a) Replace with new Zylstra version: 1. <i>Let children hear the mighty deeds Which God performed of old, Which in our younger years we saw,</i>

Psalm	Number	Text	Tune	Comments
				<p><i>And which our fathers told. He bids us make His glories known, The works of power and grace, That we convey His wonders down Through every rising race.</i></p> <p>2. <i>Our lips shall tell them to our sons, And they again to theirs; And generations yet unborn Must teach them to their heirs. Thus shall they learn, in God alone Their hope securely stands; That they may not forget His works But honor His commands.</i></p>
				b) Adopt tune WEYMOUTH
79	160	A	(b)	b) Adopt tune HYFRYDOL
	161	Omit		....
	162	A	A	....
80	163	Omit		....
	164	A	A	....
81	165	A	A	....
	166	A	GR	....
82	167	(a)	A	a) Replace, use instead new Zylstra version 1953:
				<p>1. <i>There where the judges gather A Greater takes His seat; How long, He asks the judges, Will ye pronounce deceit? How long respect the persons Of them of ill repute? How long neglect the orphaned, The poor and destitute?</i></p> <p>2. <i>Deal justly with the needy, Protect the fatherless, Deliver the afflicted From those who would oppress. But you are wholly blinded, You do not understand; Therefore foundations totter, Injustice rocks the land.</i></p> <p>3. <i>He speaks: I named you rulers, Sons of the most high God; But you shall die as mortals, And perish by My rod. Arise, Thou God of judgment, Thy sovereignty make known; For Thine shall be the nations, The peoples Thou shalt own.</i></p>

Psalms	Number	Text	Tune	Comments
83	168	A	A	....
84	169	A	A	....
	170	A	A	....
	171	A	A	....
	172	A	GR	....
85	173	A	A	....
86	174	A	A	....
87	175	A	GR	....
	176	A	A	....
	177	A	A	....
88	178	A	A	....
89	179	A	A	....
	180	A	A	....
	181	A	(b)	b) Adopt tune JORDAN
	182	A	GR	....
90	183	A	(b)	b) Adopt tune ST CHRYSOSTOM
	184	A	A	....
	185	A	A	....
	186	A	(b)	b) Retain LAFAYETTE, but print on page Alternate tune, ST. ANNE
91	187	A	A	....
	188	A	A	....
92	190	(a)	A	a) If possible, place this number before No. 189. Also, omit stanza 6
	189	A	A	....
93	191	A	A	....
94	192	A	A	....
95	193	A	A	....
	194	A	A	....
	195	A	A	....
	195a	(a)	(b)	a) Adopt additional new Maynard verse:
				1. <i>Sing to the Lord, the rock of our salvation!</i> <i>Sing to the Lord a song of joy and praise!</i> <i>Kneel in His presence lowly in thanksgiving!</i> <i>The lofty psalm upraise!</i>
				2. <i>The land and sea are His, for He has made them,</i> <i>The valleys of the earth, its rugged hills;</i> <i>Cornland and vineyards and the olive orchards,</i> <i>All these His mercy fills.</i>
				3. <i>And we, His people, sheep of His own pasture,</i> <i>Lambs of His bosom, whom His hand has fed,</i> <i>Shall we not hearken to our kindly Shepherd</i> <i>By whom our feet are led?</i>

Psalm	Number	Text	Tune	Comments
				4. <i>Oh, harden not your hearts, like those who wandered The desert forty years to Jordan's strand; Humble and comforted, O chosen people, Enter the promised land.</i>
				b) Adopt tune PEACE (now, Ps. Hymn. 381)
96	196	A	A	....
97	197	A	GR	....
	198	A	A	....
98	199	A	A	....
	200	A	GR	....
	201	A	A	....
99	202	A	Ch	....
	203	A	A	....
	204	Omit		....
100	205	A	Ch	....
101	206	A	A	....
	207	A	GR	....
102	208	A	(b)	b) Adopt tune ABERYSTWYTH (use ST. GEORGE'S in hymn section)
	209	A	A	....
	210	Omit		....
103	211	A	GR	....
	212	A	A	....
	213	A	A	....
	214	Omit		....
	215	A	A	....
	216	Omit		....
	217	A	A	....
104	218	A	A	....
	219	A	A	....
	220	A	A	....
105	221	A	GR	....
	222	A	A	....
106	223-224 (a)			a) Use two pages: tune BARRE at top left, 23 stanzas next as unit, tune ST. FLAVIAN at bottom right as alternate tune.
107	225	A	A	....
	226	A	A	....
	227	A	A	....
	228	A	A	....
	229	A	(b)	b) Adopt tune BREAD OF HEAVEN
	230	A	A	....
108	231	A	A	....
	232	A	A	....
109	233	A	A	....
110	234	Omit		....
	235	A	A	....
111	236	A	A	....
112	237	A	A	....

Psalm	Number	Text	Tune	Comments
113	238	(a)	A	a) Recommend addition of a 5th stanza (from Wilbert Snow): 5. <i>The barren woman feels His power And comes to sacred motherhood, Adorns with grace the home of man. Sing hallelujah! God is good.</i>
114	239	A	(b)	b) Adopt tune VOM HIMMEL HOCH
115	240	A	A	....
	241	A	A	....
116	242	A	GR	....
	243	A	A	....
	244	A	A	....
117	245	A	A	....
118	246	A	A	....
	247	A	GR	....
	248	A	A	....
119	249	A	GR	....
	250	A	A	....
	251	A	A	....
	252	A	A	....
	253	A	(b)	b) Adopt tune DALEHURST
	254	A	A	....
	255	A	(b)	b) Adopt tune SONG 67 (GIBBONS)
	256	A	A	....
	257	A	A	....
	258	A	A	....
	259	A	A	....
	260	A	A	....
	261	A	(b)	b) Adopt original tune COLE 38
	262	A	(b)	b) Adopt original tune MITCHELL 9
	263	A	A	....
	264	A	A	....
	265	A	A	....
	266	A	(b)	b) Adopt tune ST. CRISPIN, L.M.
	267	A	(b)	b) Adopt tune MITCHELL 39
	268	A	A	....
	269	A	A	....
	270	A	A	....
	271	A	A	....
120	272	A	(b)	b) Adopt tune BABYLON'S STREAMS
121	273	A	Ch	....
	274	A	A	....
	275	Omit		....
	275a	(a)	(b)	a) Adopt Zylstra version 1953: 1. <i>If lift up mine eyes to the mountains, I look to Jehovah for aid; My help is the Lord God Almighty: The earth and the heavens He made.</i> 2. <i>His vigil is tender and constant, And watchful the care that He keeps;</i>

Psalm	Number	Text	Tune	Comments
				<i>He suffers no harm to befall thee And nods not, nor slumbers, nor sleeps.</i>
				3. <i>The Keeper of Israel is patient, His guerdon of grace, it is tight; He circles His canopy round thee For shelter by day and by night.</i>
				4. <i>Jehovah will keep thee from evil, Thy coming and going He knows; Thy soul He preserves unimperilled: Look thou to the hills for repose.</i>
				b) Adopt tune VIGILANCE from Stephen Harms
122	276	A	GR	....
	277	A	A	....
	278	A	A	....
123	279	A	A	....
124	280	A	A	....
125	281	A	(b)	b) Adopt tune FAR OFF LANDS
126	282	A	A	....
127	283	A	A	....
128	284	A	A	....
129	285	A	A	....
130	286	A	Ch	....
	287	A	A	....
	288	A	A	....
	289	Omit		....
131	290	A	(b)	b) Adopt tune TRENTHAM
132	291	A	A	....
133	292	A	GR	....
	293	A	A	....
	294	A	A	....
134	295	A	A	....
	296	Omit		....
135	297	A	A	....
	298	A	A	....
136	299	Omit		....
	299a	(a)	(b)	a) Adopt Mayer version (revised and augmented):
				1. <i>Now may all in brotherhood Praise the Lord for He is good, With most heartfelt songs of laud Glorify our gracious God. For His mercy will endure, Ever faithful, ever sure.</i>

2. *Tune your thanks with sounding chords
To extol the Lord of Lords
By the wonders of His hand
He maintains His just command.
For His mercy will endure,
Ever faithful, ever sure.*
3. *He ordained the arching sky,
Spoke the word that holds it high;
Made the waters of the deep,
Fixed the bounds which they must keep.
For His mercy will endure,
Ever faithful, ever sure.*
4. *Filled the world with radiance bright,
Fashioned heaven's orbs of light;
Made the sun whose golden rays
Regulate the passing days.
For His mercy will endure,
Ever faithful, ever sure.*
5. *Made the moon and stars to gleam,
Through the night with silvery beam;
Struck down Egypt's eldest born,
Smiting them twist eve and morn.
For His mercy will endure,
Ever faithful, ever sure.*
6. *His right hand and outstretched arm
Led the slaves past reach of harm;
Cleft the Red Sea flood in two,
Guided Israel safely through.
For His mercy will endure,
Ever faithful, ever sure.*
7. *Overwhelmed therein the foe,
Drowned therein proud Pharaoh;
Through the trackless waste
He led
Israel's folks and gave them bread.
For His mercy will endure,
Ever faithful, ever sure.*

Psalm	Number	Text	Tune	Comments
				8. <i>Smote the Kings who barred the way, Great and mighty kings were they; Sihon, lord of Emor's coast, Og, whose might was Bashan's boast. For His mercy will endure, Ever faithful, ever sure.</i>
				9. <i>And the land that bore their yoke Gave He to His chosen folk. He remembered all our woes, Snatched us from the clutch of foes. For His mercy will endure, Ever faithful, ever sure.</i>
				10. <i>He sustains and saves from dearth All who dwell upon the earth; Let high thanks be ever given To the Lord of earth and heaven. For His mercy will endure, Ever faithful, ever sure.</i>
				b) Adopt tune from NOM DE PLUME
	300	A	A	----
137	301	A	A	----
138	302	A	A	----
	303	A	GR	----
139	304	A	A	----
	305	A	A	----
	306	A	A	----
140	307	A	(b)	b) Adopt tune MUNICH
141	308	A	A	----
142	309	A	A	----
143	310	A	(b)	b) Adopt tune DENBY, modified
	311	A	A	----
144	312	Omit		----
	312a	(a)	(b)	a) Adopt Mayer version:
				1. <i>Thrice blest be Jehovah The Rock of my might; He girds me for battle And nerves me to fight; My Mercy and Stronghold, My Shield and my Tower, He humbled my foemen And established my power.</i>
				2. <i>O Lord, what are mortals That Thou shouldst bestow Attention upon them Wherever they go? Man is but a vapor,</i>

- His brief earthly stay
Is but as a shadow
That fleeteth away.*
3. *Bend low Thine arched
heavens,
Come, Lord, from on high,
And touch the great mountains
Till smoke shall thence fly;
Flash forth Thy fierce light-
nings
And scatter the foe,
Send out Thy sharp arrows
And whelm him in woe.*
4. *Reach down out of heaven
My Helper to be,
From floods and barbarians
Lord, rescue Thou me;
Their tongues speak me falsely,
And truth they despise,
Their right hand they hold
forth
To swear to their lies.*
5. *A song never rendered
Before I will sing,
And laud Thee with music
On many a string;
Thou biddest kings triumph
Thy hand, hath, O Lord,
Kept David, Thy servant,
From hurt by the sword.*
6. *Reach down out of heaven
And rescue Thou me,
From the threat of barbarians
O Lord, set me free,
Whose tongues speak me
falsely
And truth they despise,
Whose right hand is held forth
To swear to their lies.*
7. *Our sons be like saplings
In youth grown apace,
Our daughters, carved pillars
Excelling in grace;
Our garners be brimming,
Our flocks in the field,
Increasing by thousands,
Then thousandfold yield.*
8. *Our rulers established,
No raids, no retreats;
No outcry of panic*

Psalm	Number	Text	Tune	Comments
				<i>Be heard in the streets. How happy the people On whom is outpoured Such blessing; how happy Whose God is the Lord!</i>
				b) Adopt tune ST. DENIO
	313	A	A	....
145	314	A	A	....
	315	A	A	....
	316	A	A	....
	317	Omit		....
146	318	A	A	....
147	319	A	A	....
	320	A	A	....
148	321	A	(b)	b) Retain, but recommend singing 2d page at end of 3d stanza only
	322	A	A	....
149	323	A	A	....
	324	A	A	....
150	325	A	Ch	....
	326	A	A	....
	327	A	A	....

V. NEW TUNE SUPPLEMENT

(A limited number has been published separately)

VI. CONCLUSION

The Committee wishes to thank Synod for the opportunity to do service for the church at large. The work on the Psalter section, as indicated in this report, is largely completed. However, in the year that lies ahead the Committee will proceed as authorized to complete its recommendations concerning the hymn section of our praise book. Revision of the hymn section is a project which probably can be completed by time of Synod 1955, Lord willing.

VII. RECOMMENDATIONS

The Committee requests Synod to act on the following recommendations:

- A. That the Chairman as well as the Reporter of the Committee be granted privilege of the floor.
- B. That the recommendations for revision of the Psalter section of the *Psalter-Hymnal* be approved.
- C. That, in keeping with the Committee's tenure until 1955 (as decided by Synod 1953), Synod authorize the Committee to

prepare its recommendations for revision of the hymn section of our *Psalter Hymnal* and to present them to Synod of 1955.

Respectfully and gratefully submitted,

HENRY A. BRUINSMA, *Chairman*

DICK L. VAN HALSEMA, *Secretary*

MARVIN BAAS

JAMES DE JONGE

MRS. TRENA HAAN

ADRIAN HARTOG

MISS JOHANNA ORANJE

WILLIAM H. RUTGERS

SEYMOUR O. SWETS

DICK H. WALTERS

HENRY ZYLSTRA

AGENDA REPORT NO. 29

THE COMMITTEE ON EDUCATION

ESTEEMED BRETHREN:

The committee on Education herewith submits its report for 1954. The entire committee has met seven times during the past season, and, in addition, there have been numerous subcommittee meetings. The committee plans to continue meeting up to the time of Synod, so that there will probably be a Supplementary Report on matters which could not be incorporated into this report.

The present personnel of the committee, including the officers elected since the last Synod, is as follows: The Rev. Wm. Vander Haak, President; the Rev. N. H. Beversluis, Vice-President; the Rev. Anthony Hoekema, Secretary; Mr. Sidney Bangma, Treasurer; Mr. Harry De Blaey, the Rev. Harold Dekker, the Rev. John Meeter, and Mr. Rhine C. Pettinga. It will be noted that our committee is composed of both ministers and teachers. The Rev. Mr. Beversluis is the principal of Eastern Academy; Mr. Bangma is a teacher at Eastern Academy; Mr. De Blaey is the principal of the Midland Park Christian School; and Mr. Pettinga is the principal of the North Fourth Street Christian School.

Our report will deal with the following material: catechesis, Compendium revision, Sunday School, Youth Matters, and Miscellaneous Matters.

I. CATECHESIS

A. Curriculum

1. The Synod of 1953 adopted a curriculum for normal catechesis which was a modification of the curriculum which we had proposed. Your committee has accepted this curriculum as Synod's mandate to it, but proposes one change. In the curriculum adopted by last year's Synod, as found on p. 117 of the Acts of 1953, we find the following:

“III. Compendium — Ages 12 & 13.

IV. Systematic Christian Doctrine — Ages 14 & 15.”

Your committee understands Synod's recommendation here to mean that “Compendium — Ages 12 & 13” refers to a course in which the entire Compendium is covered in two years. We have therefore designated this two-year course as Compendium I and Compendium II.

At its meeting of October 2, 1953, your committee decided to ask Synod to reverse the position of the two courses referred to above,

so that Systematic Christian Doctrine would be taught to ages 12 and 13, and Compendium I and II would be taught to ages 14 and 15.

The reasons why we are asking for this change are as follows: One of the most prominent reactions to the questionnaires we sent out to all the ministers of our denomination in 1952 was that more stress should be laid on the Compendium. Accordingly, your committee increased the number of courses dealing with the Compendium. However, the course designated above as Compendium I and II will be, in this proposed curriculum, the basic and definitive course on the Compendium. It is to be followed only by a one-year course in advanced Compendium, which will be a review of what has been learned in Compendium I and II. To teach Compendium I and II to ages 12 and 13, however, would mean that this Compendium has to be adapted to that particular age level. The Compendium text which is to be learned must then not be too difficult for children 12 and 13 years old to grasp. This means, however, that the Compendium will then have to be memorized in somewhat simplified form, and that its material content will have to be explained in the textbooks in somewhat simplified form. Then we will still defeat our purpose, which is to place the emphasis on the Compendium.

Your committee therefore proposes to teach Compendium I and II to ages 14 and 15. At this age we can expect the young people to learn the Compendium in its mature form. The instruction and textbook explanation can then be addressed to them as more mature than they would be at ages 12 and 13. In other words, teaching the Compendium at ages 14 and 15 will enable us to teach it at the level of maturity which we deem necessary in order to get this Compendium across to the young people in its final, unabridged form.

It is understood that, in the arrangement we ask for, the course in Systematic Christian Doctrine will have to be treated more simply than was envisioned by the Synod of 1953. However, your committee feels that of these two courses, the more advantageous position should be given to the Compendium rather than to Systematic Christian Doctrine. This feeling reflects quite consistently the responses to our questionnaires.

There is another advantage in the above proposal. Our proposed change will teach Compendium I and II at a more opportune time: closer to the time when the young people will, in the normal course of events, make profession of faith, and also closer to the Compendium review course which we call Advanced Compendium. We therefore propose the following recommendation:

2. RECOMMENDATION: That Synod approve the change proposed by the Committee on Education: namely, that Systematic

Christian Doctrine be taught to ages 12 and 13, whereas Compendium I and II be taught to ages 14 and 15. *Grounds:*

1. At this age (14 & 15) the material content of the Compendium can be taught more effectively and grasped more fully than at the earlier age (12 & 13).

2. At this age the students can be expected to memorize the Compendium more readily in its final, unabridged form than at the earlier age.

3. If the proposed change is adopted, the Compendium in its final form will be taught nearer to the time of profession of faith, and also nearer to the time of the final Compendium review course (Advanced Compendium, Age 17) than under the previous arrangement.

3. Complete revised curriculum. If the foregoing is adopted by Synod, the catechism curriculum authorized by Synod will then be as follows:

Course No. 1, Elementary Bible Doctrine I (Age 8)

Course No. 2, Elementary Bible Doctrine II (Age 9)

Course No. 3, Elementary Compendium (Age 10): this course to go through the material of the Compendium in one year.

Course No. 4, Intermediate Compendium (Age 11): this course also to go through the material of the Compendium in one year.

Course No. 5, Systematic Christian Doctrine I (Age 12)

Course No. 6, Systematic Christian Doctrine II (Age 13)

These two courses are to cover the six loci of Dogmatics in two years.

Course No. 7, Compendium I (Age 14): this course would cover the first half of the Compendium.

Course No. 8, Compendium II (Age 15): this course would cover the second half of the Compendium.

Course No. 9, The Christian Reformed Church (Age 16)

Course No. 10, Advanced Compendium (Age 17): this course would cover the entire Compendium in one year, as a final review.

Course No. 11, God's Covenant With Man (Aged 18)

Course No. 12, Survey of the Belgic Confession and Canons of Dort (Age 19)

These last two courses are to be optional, and may be taught as post-confession courses.

B. Sample lessons. The Synod of 1953 instructed your committee to submit samples of its work to the Synod of 1954. The committee is making progress in carrying out this mandate. Various subcommittees have submitted outlines of some of the courses, which outlines were discussed in committee and recommitted. Sample lessons were presented, discussed, and reviewed. Your committee has begun to contact authors who may eventually be asked to write courses. However, we are not yet ready to submit samples of our work to Synod.

II. COMPENDIUM REVISION

We are progressing in revising the Compendium in the light of the comments made by the Synod of 1952. We plan to complete our Compendium Revision soon, and to send copies of it to the consistories so that they will receive it by the time the Agenda appears. If we are able to complete the revision as planned, we shall then ask this Synod for Synodical approval. All this will, of course, be reported on in our Supplementary Report.

III. SUNDAY SCHOOL

Since the Synod of 1953 appointed the Committee on Sunday School Planning, in accordance with our recommendation, matters pertaining to the Sunday School are no longer in the province of our committee, except insofar as they involve joint recommendations from both committees or the correlation of curricula. The Rev. Dekker has served as liason man between our committee and the Sunday School Planning Committee, having been appointed to the latter committee by the Synod of 1953. He has kept us informed of the work done by the Sunday School Committee, has brought up matters which concerned our committee, and has transmitted our recommendations on certain matters to the Sunday School Committee. We therefore have no further recommendations with regard to the Sunday School at this time.

IV. YOUTH MATTERS

A. *United Youth Committee.* We have been in correspondence with the United Youth Committee, since previous Synodical mandates have charged us to correlate the activities of youth organizations with those of the other educational agencies of our denomination. The United Youth Committee has expressed its readiness to co-operate with our committee in planning such correlation.

B. *Youth Conferences.* Last year we reported on the results of our questionnaire on Youth Conferences. We have nothing further to report at present about Youth Conferences, however. We have appointed a Subcommittee on Youth Organizations to deal with these matters.

V. MISCELLANEOUS MATTERS

A. *Committee Appointments.* Two members of the committee have completed their first three-year terms, and are eligible for re-appointments: Mr. Rhine Pettinga, and the Rev. Wm. Vander Haak. Your committee recommends the following nominees: for Mr. Pettinga's position, Mr. Rhine Pettinga and Mr. Gerrit Dykstra; for the Rev. Vander Haak's position, the Rev. Wm. Vander Haak and the Rev. Seymour Van Dyken.

One member of the committee must retire this year according to the six-year tenure rule: the Rev. Harold Dekker. This committee is prepared to present nominations to Synod for filling this vacancy.

Since one of the members of the Sunday School Committee is to be a member of the Committee on Education (see Acts of 1953, p. 118), and since the Rev. Dekker retires from the Committee on Education this year, your committee has designated the Rev. Anthony Hoekema as a member of the Sunday School Committee representing the Committee on Education.

B. *Supplementary Report.* Other matters requiring Synodical approval or action will be presented in our Supplementary Report, which will be on hand when Synod convenes.

C. *Representation at Synod.* Your committee requests that it be represented at Synod by its secretary, the Rev. Hoekema, and that he be given opportunity to elucidate and defend its report.

We are grateful for the privilege of having a part in the great work of communicating the saving truths of God's Word to our covenant youth. May the Holy Spirit guide you in all your deliberations.

Respectfully submitted,

WILLIAM VANDER HAAK, *President*

N. H. BEVERSLUIS, *Vice-President*

ANTHONY A. HOEKEMA, *Secretary*

SIDNEY BANGMA, *Treasurer*

HARRY DE BLAEE

HAROLD DEKKER

JOHN MEETER

RHINE C. PETTINGA

THE BACK TO GOD HOUR

ESTEEMED BRETHREN:

Your Back to God Hour Committee herein reports its activities on behalf of the Christian Reformed Church during 1953. The Committee urges all of the delegates to the forthcoming Synod, and also all of the office bearers in our churches to acquaint themselves with the materials presented in this report, and thus become better acquainted with the work of the Christian Reformed Church in presenting the Back to God Hour.

The Committee which the 1953 Synod appointed is listed on page 157 of the 1953 Acts of Synod. The mandate which the Committee received is found on page 107.

I. Administration and Personnel

A. *The Back to God Hour Committee*

At the first meeting the Rev. Wm. Kok, the Vice-president of the Committee, presided. The absence of the retiring members, the Revs. E. B. Pekelder and D. H. Walters, and Messrs. L. Bere and J. Van't Hof, was felt. This was especially true inasmuch as Rev. Walters had served as President, Rev. Pekelder as Secretary, and Mr. Bere as Treasurer. At this meeting the following were elected as officers: Rev. W. Kok, President, Rev. H. Baker, Vice-president, Rev. A. W. Hoogstrate, Secretary, and Mr. A. Evenhouse, Treasurer. Mr. Bere, retiring member of the Committee and its Treasurer, consented to be Mr. Evenhouse' assistant, in accordance with the decision of the 1953 Synod. The Committee is appreciative for the privilege of using the facilities of the Auburn Park Christian Reformed Church for its meetings.

B. *The Back to God Hour Office*

Mr. D. Van Eck, the owner of the building in which the Back to God Hour Office is located, passed away last summer, and his last will and testament leaves the building to the Back to God Hour. We note this legacy with gratitude to God and with grateful memory of Mr. Van Eck. The remaining space in his building is being rented, and part of the rental is being set up as a fund for the care of Mr. Van Eck's dependent brother, to be used in the eventuality that the balance of Mr. Van Eck's estate should become insufficient for his brother's care. There is no legal obligation placed upon us in this respect, but we feel a moral obligation to make this provision. The management of the building has been transferred to the Back to God

Hour Office. The Committee will recommend and request the approval of Synod of these arrangements.

C. The Radio Stations

The contract with the Mutual Broadcasting System continues. Every Sunday the Back to God Hour uses 300 Mutual stations. In addition to these Mutual stations, 20 others are used on a spot basis, because of their strategic location. In a few instances, the program appears on stations which are receiving payment for the time from Christian Reformed Churches in their immediate area. A recent addition for example, is WMNE, Menominee, Wisconsin, supported by the church at Baldwin, Wisconsin. There are definite weak spots in station coverage which have been discovered by the Rev. H. Dekker in connection with the follow-up work. From a home missions point of view, certain areas where there are great opportunities are not properly covered. Synod is asked to approve the request of Committee that it seek station sponsors who will pay for additional stations. (See point V of this report)

D. The Radio Minister

Rev. Eldersveld is now in his eighth year of radio preaching on the Back to God Hour. The response from many walks of life, from various types of denominations, and from every part of our country, is overwhelming. Foreign listeners are increasing. A report on the mail response will be given further on in this report. The messages have been distinctive, representing the richness and warmth of the Reformed Faith. It is just these qualities that so many of the listeners appreciate. Your Committee wishes to call your attention anew to the Back to God Hour reports in *The Banner*, which give an indication from time to time of the character of these responses to our Radio Minister's addresses. We thank God for giving us such an able exponent of our faith. During Rev. Eldersveld's summer absence, his place was ably filled by Rev. Harold Dekker, whose messages were highly appreciated. We wish to thank our Minister of Radio Evangelism for his willingness to assume this responsibility in addition to his other manifold duties.

E. The Back to God Hour Radio Choir

Under the inspiring and competent leadership of Professor James De Jonge, our Radio Choir has rendered valuable service to our program. Dignity and spirituality characterize its renditions. The appearance of our Choir at the Back to God Hour Rallies, which have been held in various places, has added greatly to the attractiveness of these meetings. Your Committee wishes to express its deep appreciation for the willing service which Professor De Jonge and his talented group have rendered.

II. RESPONSE TO THE BACK TO GOD HOUR

A. *Mail Response*

During 1953, 61,441 pieces of mail were received by our office. Mail came from each of the 48 states and each of the Canadian provinces. 180,850 copies of the radio messages were sent out during 1953. God only knows the full effect which these printed messages have had. We know that hundreds of ministers of many denominations have requested these messages, and we know that scores of them have testified to the fact that they have freely used much of the clearly presented, instructive, and inspiring materials which they contain. And who is able to estimate the number which has fallen into the hands of the unsaved, wayward, sick, or shut-ins? Our permanent mailing list now numbers 35,000. In connection with the requests for sermons this season, 6,166 copies of *The Confession of Faith*, which Rev. Eldersveld has been following, have been requested and sent out.

B. *Follow-up Work*

1. *The Minister of Radio Evangelism.* Serving the General Committee for Home Missions, and in cooperation with our office, the Rev. Harold Dekker has continued his efficient and difficult labors with undiminished zeal. The obstacles are colossal. The spaces to be covered are tremendous. Rev. Dekker, however, has the ability to see the total picture clearly, and to locate the areas in which the greatest degree of promise for advance in building God's Church is seen. We call attention once again to the bulletins which he sends to all of our pastors, in which he reports on suggestions of others, methods which are being followed in various localities, etc. We call further attention to the great amount of time which Rev. Dekker has spent in making personal contacts in some of the most promising areas. His personal concern for making the follow-up work of our Back to God Hour effective has been contagious, and we anticipate further strides ahead. This will be possible, however, not on the strength of a few loyal servants of the Lord such as Rev. Dekker and our home missionary staff, but only on the strength of a fully-cooperating, praying, and working denomination.

2. *Rev. Dekker's Report.*

Rev. Dekker has analyzed the mail and points out weak spots in our coverage, due to poor stations, loss of stations, lack of stations, wrong stations, etc. Such spots are Des Moines, Philadelphia, and Madison, where follow-up work is now being conducted, and Tampa, St. Petersburg, Bradenton, Indianapolis, Kansas City, St. Louis, and Spokane, where there are "seemingly good prospects for opening home mission fields."

From time to time, he has also reported on the rallies held in various centers. Of particular significance were the rallies in Carnegie Hall in New York and Orchestra Hall in Chicago, both of which drew large audiences. His report on the publication of literature follows in point 3.

3. *Publication of Literature*

In addition to *The Family Altar*, previously mentioned in this report, which now reaches almost 80,000 homes, and *The Radio Bulletin*, a new literature project has been in operation for about a year (February). There are four items in this literature service: *The Listeners Digest*, Doctrinal Tracts, Home Study Courses, and Book Lists. Over 5,000 copies of *The Listeners Digest* have been distributed to the radio audience, and there are 940 paid subscriptions, at one dollar per four issues. *The Listeners Digest* comes close to paying for itself, and soon will, after the initial period of building up a subscription list is over. Doctrinal tracts are distributed free upon request. This cost, however, is partly absorbed by contributions which the literature service as a whole brings in. Profit on the sale of books more than covers the cost of publishing Book Lists. 1,221 copies of the Home Study Courses have been sold. The literature project, therefore, does not largely affect our budget expenses, and it is an effective arm to supplement our broadcasts. However, if these materials could be offered free of charge, as other broadcasts do, the number of people requesting and using them would be many times larger.

III. FINANCES

A. Treasurer's Report for the fiscal year, 1953, is attached to this report. Our churches have not all met their quotas. Amounts received from extra offerings in our churches, societies, rallies, and radio listeners augment the quotas, but in the last few years the extra offerings from our churches have decreased from a total of approximately \$17,000 to \$1,000 annually. We hereby express our deep gratitude to the Lord, who has inclined the hearts of all of our faithful contributors. You will also notice substantial amounts given in support of the publishing of literature and television. Individual churches have, in some cases, borne the entire cost of a broadcast over a certain station. This extra support enables our denomination to broadcast over a greater area than would be possible if we were limited to the funds collected through our quotas. Needless to say, however, we appreciate the denomination's willing support of and interest in this denominational witness.

B. A complete report of our treasurer, properly audited by the Wynn & Wagner Co., will be presented to the Synodical Budget Committee.

C. A Supplementary Treasurer's Report, covering the period from January 1, 1954 to June 1, 1954, will be forwarded, the Lord willing, when Synod convenes.

IV. TELEVISION

A. *Historical Survey*

1. In 1952, in response to a previous Synodical mandate resulting from an overture from Classis Hudson, the Radio Committee advised the exploring of the television medium. It recommended an experiment with a 15-minute telecast, with the understanding that this experiment be conducted at no cost to the denomination as such, since special funds for this purpose had been promised by interested individuals. The 1952 Synod authorized this experiment. Cf. Acts of 1952.

2. The 1953 Synod authorized the continuation of the television experiment approved by the Synod of 1952. Grounds of this decision were: a) Inability to carry out the experiment proposed by the Synod of 1952 due to circumstantial reasons. b) Availability of the funds for such further experimentation.

B. *Present Status of the Experiment*

1. An extensive study of costs, feasibility, etc., has been made.

2. A series of thirteen 15-minute telecasts has been filmed; 20 copies of each film have been made, and at the time of the writing of this report, 18 stations have used the first few films and will complete the telecasting of the series at no time-cost to us, and at this date, 42 other stations have asked for audition prints. The cost of the films, which is our responsibility, is approximately \$15,000, plus handling and mailing. So far, the free time given to us is worth approximately \$40,000. A more complete report of this experiment will follow in the Supplementary Report.

V. MATTERS REQUIRING SYNODICAL ATTENTION

All matters requiring Synodical attention, including expressions of thanksgiving and gratitude, the proposed budget for 1955, the quota, further recommendations, and appointments to the Committee, will be presented in the Supplementary Report, which the Synodical delegates will have in their hands when the Synod of 1954 convenes.

We wish you God's richest blessings on your arduous task, and we

earnestly pray that the Holy Spirit will guide His beloved Church in its many important deliberations and decisions.

Humbly Submitted,

W. KOK, *President*

H. BAKER, *Vice-president*

A. HOOGSTRATE, *Secretary*

R. EVENHOUSE, *Treasurer*

J. ZANDSTRA

R. DE GROOT

G. POSTMA

C. DEN DULK

H. HOVING

J. HAMSTRA

J. FLES

G. ZUIDERVEEN

AGENDA REPORT NO. 31

THE SYNODICAL TRACT COMMITTEE

ESTEEMED BRETHREN:

Your Committee is pleased to present the following report for the year March 15, 1953 to March 15, 1954.

I. REPORT OF ACTIVITIES

Besides attending the regular monthly meetings of this Committee, the members also served on the following sub-committees:

Editorial: D. H. Walters, Wm. Vander Hoven, L. Veltkamp

Title: G. Dykman, E. Postma, G. Vande Riet

Assignments: E. Postma, N. Veltman

Art and Printing: J. De Jager, R. Weidenaar

Due to the co-operation of a considerable number of writers, we were able to put into print several new tracts.

Of the twelve new tracts in circulation, four are beautiful picture tracts. These are a new venture in tract material, which we believe will be favorably received by the tract-distributing public.

At present about fifteen new manuscripts are ready to go to print, six of which constitute a little series dealing with Roman Catholic doctrine.

During the past year we distributed through the Banner Office.

While most of these were sold, a considerable number were dispensed free of charge. Every minister and full-time mission worker in our denomination was offered ten dollars worth of free tracts. A goodly number have made use of this offer. A similar offer holds for the current year also.

One hundred sixty dollars worth of tracts were sent, without charge, to the Van Ess brothers in Ceylon, and six evangelists working with them. From the General Consistory of the Dutch Reformed Churches in Ceylon we received the following acknowledgment: "On behalf of the General Consistory of our Church I thank you and your Committee very sincerely for this generous supply of free literature. Every effort is being made by our local consistories and our church members to make good use of them."

Besides receiving several letters of commendation for the quality of our tracts, Rev. Wm. Goudberg of Phoenix, Arizona, has asked permission to translate our tracts into the Navajo language.

The Committee on Foreign Missions of the Orthodox Presbyterian

Church has asked permission to translate into the languages of Eritria, Africa, any of our tracts suitable for use in that field.

II. RECOMMENDATIONS

....

(a) Your Committee recommends that Synod continue to have a Synodical Tract Committee.

(b) That Synod elect three men to replace the three retiring members. They are Rev. D. H. Walters, Mr. G. Dykman, and Mr. E. Postma. The following names are suggested as possible nominees:

G. Dykman

G. Oppenhuizen

M. Tanis

Rev. Herm Teitsma

Rev. Earl Jabaay

Rudy Dik

Respectfully submitted,

D. H. WALTERS, *Pres.*

J. DE JAGER

G. DYKMAN

WM. VANDER HOVEN

G. VANDE RIET

L. VELTKAMP

N. VELTMAN

R. H. WEIDENAAR

E. POSTMA, *Secretary*

SUNDAY SCHOOL LESSON PLANNING

ESTEEMED BRETHREN:

The Sunday School Committee appointed by the Synod of 1953 herewith submits its first annual report to your honorable body.

The entire committee met five times during the past year, and sub-committees met as the need arose.

The following work was accomplished by our committee:

1. A Five-Year Plan of Lessons, arranged according to a chronological grouping of stories, was adopted as our basic plan. This series was adopted after a previous plan arranged according to topics was considered unsatisfactory.

2. The arrangement of the lessons for the first of the five years has been completed. The committee has tried to include such materials which would not only be beneficial for the children of our church, but also for the children of the Orthodox Presbyterian Church, and for those attending our mission Sunday Schools. A copy of these lessons is in the hands of our reporter. This new series of lessons is set up to begin on the first Sunday of January, 1955.

3. The following age groups were decided upon:

Group I	Pre-School, Kindergarten	Ages 3, 4, and 5
Group II	Grades 1, 2, and 3	Ages 6, 7, and 8
Group III	Grades 4, 5, and 6	Ages 9, 10, and 11
Group IV	Grades 7, 8, and 9	Ages 12, 13, and 14
Group V	Grades 10, 11, and 12	Ages 15, 16, and 17
Group VI	Senior Bible Class	Ages 18 and up

It was decided that for the present we should have a different paper for each of the first four groups. The fourth paper will have to be used by groups IV, V, and VI.

4. The names for the new papers will be decided upon by means of a contest held by the editor in the Instructor.

5. A tentative staff of writers has been selected to work on a one-year trial basis.

6. A recommendation has been made to the Publication Committee to hire a full-time artist to take care of the art work for our Sunday School papers, as well as other art work needed for our church publications.

7. Your committee wishes to be represented at Synod by its chairman, the Reverend William Van Peursen.

Respectfully submitted,

WILLIAM VAN PEURSEM, *Chairman*

DENA KORFKER, *Secretary*

WILLIAM VAN REES

HAROLD DEKKER

JOHN L. DE BEER

ANDREW VANDER VEER

REPORT NO. 33

BOARD OF TRUSTEES OF CALVIN COLLEGE AND SEMINARY

ESTEEMED BRETHREN :

In presenting our usual midyear report about the trust we hold in Calvin College and Seminary, we begin with thankful adoration to our Covenant God, whose unfailing mercy is our life. As we live by His Grace, so we would live for His Praise. To this we must at once append that we are greatly humbled in the knowledge that we — trustees, faculties, employees, students and supporting constituency — all without exception have stumbled in much. This makes us keenly aware of the constant need of our people's continued intercession.

For Synod's convenience we shall give a rather selective account of labors performed in Part One of this report and place all specific recommendations in Part Two.

I. INFORMATION

A. BOARD OF TRUSTEES

1. *Membership.* The Board has experienced a considerable change of membership in the last year; no less than eleven of the thirty-three trustees at the February meeting were new, due in large part to the current trend to shorter pastorates. The Reverend G. Hoeksema was again chosen as president of the Board, with the Reverend N. J. Monsma as vice-president, the Reverend J. T. Holwerda as secretary and Dr. J. T. Hoogstra as assistant secretary.

2. *Meeting.* The Board was able to complete its work in a little more than three days this time, thanks in a measure to a willingness to work on the part of the members, capable leadership, and diligent preparatory work on the part of the Executive Committee under the leadership of Dr. Jacob Bruinooge. No small amount of credit should also be given to the two presidents of our institutions who have efficiently dealt with the problems confronting them. Neither one has waited for problems to come knocking at the door of his office. Both are aggressively active in giving leadership in projects, some of which for the present may not appear to have much proportion, but which in the future, we are assured, will pay untold profits.

3. *Committees.*

a. In keeping with the mandate of Synod, the Board has through its Executive Committee appointed a Foreign Student Sponsorship Committee (See Art. 165, Acts 1953). The following are serving on

this committee: Dr. John Kromminga, Prof. Harry Dekker, Mr. H. Holtvluwer, and Mr. W. J. Dykstra. A report from this committee will be submitted later.

b. Synod also authorized the appointment of a Standing Committee on Seminary Appointments when it approved the rules for Tenure and Appointment of Seminary Professors. The following were appointed to serve on this committee: G. Hoekstra, R. Veenstra, J. Vander Ploeg, R. B. Kuiper and M. Monsma. We may expect the first fruits of this new venture at the May meeting of the Board.

c. Likewise a committee was appointed to consider the overture of Classis Sioux Center requesting aid for the operation of the midwest Junior College by means of a 20% quota reduction.

d. There was before last year's Synod an overture to the effect that graduates of Calvin Seminary be required to spend a year as interns laboring in the field of Home Missions. Synod instructed the Board of Trustees to study this matter in consultation with the Faculty and to relate it, not only to Home Missions, but to "all the needs of the student as they relate to his service in the Church" (Acts Art. 162, I C). A committee has been appointed to study this matter: Rev. N. J. Monsma, Rev. Hessel Bouma, Pres. R. B. Kuiper and Dr. John Kromminga.

e. The Board is regularly served by a Long Range Planning Committee to which has been assigned the task of plotting and supervising expansion of our physical plant; by two Pension Committees, one for the plan governing faculty members and one for the newly adopted plan covering non-faculty members; also by a Diamond Jubilee Scholarship Committee; and a special committee studying the possibility of granting the Th.D. at Calvin Seminary.

f. Moreover, a special committee has been assigned the task of studying the office of the president of the college and the president of the seminary in relation to professorship, and further, the possible obligation of the school for providing housing on the campus for the presidents.

4. *Class Visits.* The Executive Committee members have faithfully sought to visit classes according to mandate, but in view of the size of our two faculties it has been most difficult to do justice to this most important phase of the work of supervision.

B. SEMINARY

1. *Faculty*

a. All of Synod's appointees of last summer accepted their assignment, and, together with our regular staff of instructors, have been able to serve our students and school. All those teaching in the seminary have signed the Form of Subscription. As provided for in the rules (Acts 1953, Art. 9) four of the newly chosen professors were installed

as professors of theology in our seminary at a special service held November 12, 1953, under the auspices of the Neland Avenue Consistory. Dr. R. J. Danhof, the pastor, preached the sermon; Emeritus President Louis Berkhof charged the new professors; Dr. J. Bruinooge read the form and led in prayer. The Seminary Choir sang. President R. B. Kuiper gave the benediction. The four professors installed were: Dr. John H. Kromminga, Dr. Herman Kuiper, Dr. Henry Stob, and the Reverend R. B. Kuiper. Dr. Henry Stob also successfully passed the examination with a view to his ordination. See Acts, 1953, p. 82.

b. Synod referred the matter of salary for Dr. J. Kromminga and Dr. H. Stob to the Board (Acts 1953, page 82, 4 a). This has been properly cared for. Synod did not specify the rank which Dr. H. Kuiper was to have, and, in keeping with the rules, he was given the rank of Associate Professor of Dogmatics. Dr. Henry J. Stob and Dr. John H. Kromminga continue to serve respectively as Secretary of the Faculty and Registrar.

c. The Reverend Carl Kromminga is at the Free University of Amsterdam pursuing his studies. Synod referred the matter of a proper stipend for him to the Executive Committee for action. Arrangements have been made as to the courses he is to teach next September.

d. President Emeritus Louis Berkhof October last attained the venerable age of four score years. He was remembered with a letter of congratulations and a floral gift on the happy occasion. We rejoice that he is still able to present the church with the fruit of his research and study. The Board also took grateful note of the reported partial recovery of our esteemed Professor Emeritus Clarence Bouma, and continues in intercession for him and his family.

e. Our Seminary Faculty has been invited to be present at the Kampen Seminary Centennial to be held in June of this year. The Board agreed to assume the responsibility of paying the expense of a representative. The Faculty reported that Dr. Herman Kuiper and the Reverend Carl Kromminga would represent our Faculty.

f. We are signally honored this year in that we have Dr. Jan Waterink of the Free University as Guest Lecturer in Pastoral Psychiatry during the second semester. As noted previously, his coming was made possible by a grant from the Calvin Foundation. The Board is most grateful to the Foundation for making the services of Dr. Waterink available to us both in the seminary and the college.

2. *Curriculum.* All required courses have been taught. The division of labor in the departments where two men are presently at work was harmoniously arranged. In the New Testament Department Prof. H. Schultze taught *New Testament Introduction* in the first semester and is to teach *New Testament History* in the second, while Dr. Ralph Stob taught *Hermeneutics and Textual Criticism* together with *Exegesis* for

the Middlers in the first semester and is to teach *New Testament Biblical Theology* and *Exegesis* for the Juniors in the second. In the Department of Dogmatics Dr. Herman Kuiper taught *Soteriology* to both Seniors and the Middlers in the first semester and is to teach *Ecclesiology* and *Eschatology* to the same classes in the second, while Dr. F. H. Klooster taught *Introduction to Dogmatics* to the Juniors in the first semester and is to teach *History of Doctrine* to the same class in the second. In the Department of Practical Theology Rev. Martin Monsma taught *Church Government* and *Catechetics* in the first semester and is to teach *Liturgics* and *Pastoral Theology* in the second, while Prof. R. B. Kuiper taught *Homiletics* and the courses in *Practice Preaching* in the first semester and is to teach *Principles of Missions* and the courses in *Practice Preaching* in the second.

In addition to the required courses several electives were given during the first semester. Dr. Wyngaarden taught *Messianic Prophecies and Their Fulfillment*, *The Messages of the Psalmists*, and *Hebrew Reading*. Prof. Schultze taught *New Testament Social Teachings*, *The Intertestamental Period*, and *The Epistle to the Hebrews*. Prof. R. B. Kuiper taught a course in *Ethical Preaching*. In view of the fact that Prof. Waterink is scheduled to teach a course in *Pastoral Psychology and Psychiatry*, it is likely that in the second semester fewer electives will be given than would otherwise be the case.

From the president's report we also quote the following: "It may seem that the teaching load of some members of our staff is lighter than it needs to be, and possibly lighter than it ought to be. I would in this connection call attention to four weighty considerations. In the first place, several members of our Faculty are teaching their courses for the first time, and to construct a course which one has not previously taught is in every instance an onerous task. Second, departments which are offering no electives at present will certainly want to do so in the future. Third, as I shall point out under another head in this report, some of the courses that are now taught should be augmented, and new courses will have to be added to our curriculum. Finally, it is a matter of the greatest importance that our professors write scholarly books on subjects related to their several fields. Not only for Calvin Seminary's standing in the academic world, but especially for the furtherance of the Reformed faith, few things, if indeed any, are as important as that our Faculty shall "produce". And that is a time-consuming activity."

3. Students

a. *Enrolment*. Our enrolment during the first semester totaled 102. Of that number 25 were Juniors, 30 Middlers, 33 Seniors, 9 graduate students and 5 unclassified. The Special Student Aid Fund has again proved to be a much needed help to some of our more needy students.

All of our students now have the benefit of the recently established campus health service. Each student is charged \$2.50 a semester for this service. The schedule of classes has been coordinated with the morning schedule of the college. This is a first step toward making it possible for seminary students to take courses in the college and vice versa.

b. *Summer Field Work.* President Kuiper further reported: "In the summer of 1953 nearly all of our students were engaged in Field Work. In almost all instances the churches or boards by which they were employed have submitted appreciative, and even enthusiastic reports on their labors. The few students whose work was adversely criticized have been interviewed by their monitors and the professor of Practical Theology."

c. *Students from Other Schools.* Shortly after the beginning of the academic school year three graduates of Westminster Seminary, enrolled in post-graduate work in our seminary, presented themselves to the Executive Committee with a request for licensure. All aspire to enter the Christian Reformed ministry. An examination was arranged and licensure granted to Mr. C. Versluis, Mr. J. Jeffers, and Mr. Isaac Jen, all members of Christian Reformed churches. The Board approved this action.

It was decided that henceforth such students, who have completed undergraduate work elsewhere and who come to Calvin Seminary with a view to entering the Christian Reformed ministry, shall supply the same credentials as students from our own school, namely, membership in the Christian Reformed Church, plus a consistorial recommendation and a recommendation from our Seminary faculty.

At the request of the Executive Committee the Faculty made a study of the matter of admitting students who, having completed their undergraduate theological studies elsewhere, wish to enroll at Calvin Seminary with a view to entering the Christian Reformed ministry. They submitted a suggested policy which the Board has adopted for the future.

1. No such student shall enroll with this purpose until he has declared his intentions to the Board of Trustees and received its approval.
2. If a student has a bona fide B.D. or its equivalent from a recognized seminary, no inquiry shall ordinarily be made with respect to his pre-seminary course.
3. All such students shall be required to take Christian Reformed Church History, Church Polity, and Catechetics. In determining what other courses shall be required, the governing consideration shall be that all the requirements of our undergraduate curriculum must be met.
4. Such a student shall be required to take a minimum of 24 semester hours.

5. When graduate courses are taken by such a student, he shall receive graduate credit.
6. Such a student shall be designated as a special student.
7. Such a student, as well as the regular undergraduate students, needs faculty recommendation for candidacy.

It was further decided that it is for the Board or its Executive Committee to decide in each individual instance whether a student in this category shall be licensed to exhort in our churches.

d. *Special Post Graduates.* Dr. Edward Hills and the Reverend J. Herbert Brink, formerly pastors in Presbyterian churches, have enrolled at Calvin with a view to possible entrance into the Christian Reformed Church. When inquiry was made by one of the men as to proper procedure to be followed, the Board advised him to apply to Synod for eligibility to serve in the Christian Reformed Church and that he seek recommendation from our Seminary Faculty.

4. *Chair of Missions.* The Board, in keeping with Synod's instruction of last summer (Art. 124, Acts 1953) relative to the Chair of Missions, has given a measure of study to the matter but is not yet ready to report.

5. *Calvin College and Seminary Lecture Series.* In February, 1950, the Board of Trustees approved certain rules for a series of lectures to be delivered at Calvin College and Seminary. Somehow the plan then adopted was never put into effect. At the suggestion of the College-Seminary Relations Committee, which has made a thorough study of the matter, a revised set of rules has been formulated, passed upon by the two faculties and adopted by the Board.

6. *B. D. Degree.* For some time the requirements for the B. D. degree have been the subject of debate and an occasion for dissatisfaction. The Faculty, having given considerable study to the matter, submitted the following recommendations which the Board adopted. "1. That comprehensive examinations be retained as a requirement for the B. D. degree; 2. that all students who on the basis of their grades would ordinarily be permitted to graduate shall be eligible to take the comprehensive examinations; 3. that as a rule the comprehensive examinations be oral rather than written."

C. COLLEGE

1. Faculty.

a. *New Members.* Dr. J. Van Bruggen, Mr. Barney Steen, Mr. H. De Wit and Mr. W. Lagerwey, who joined our staff this past year, all indicate a good adjustment to college teaching. They enjoy their work, and have entered upon their careers with utmost devotion, consecration and enthusiasm. They, as well as all full time assistants, have signed the Form of Subscription.

Mr. Steve Vander Weele has done a great service in making possible an effective English department schedule adjustment necessitated by Dr. Henry Zylstra's leave of absence. Dr. J. Waterink is serving as guest professor in Psychology.

Mr. John Vanden Berg's leave of absence was extended through the first semester of this academic year in order that he might avail himself of a special scholarship awarded him. He has made significant progress toward fulfilling requirements for the Ph.D. degree.

Mr. J. W. Kingma, who has served in the department of Modern Languages, but who has been absent from the campus during the first semester due to illness, has sent in his resignation. This has been accepted.

Due to retirement, transfers to the seminary, leave of absences and expansion, it has been found needful to engage more than the usual number of assistants and part time teachers. The latter group numbered 14.

b. *Appointments.* The Board of Trustees was called upon to consider many reappointments and several new appointments. The large number of reappointments scheduled for consideration reflects in part the second large post war increase in faculty personnel. In every case where required, the appointee has been called in for a personal interview, reports of class visitors were noted as well as that of the president, before action was taken. In keeping with Synod's advice of last year we assure Synod that "the importance of stressing the knowledge of and devotion to our Reformed doctrines in the examination of every appointee to the faculty" has been stressed.

It has been found needful to appoint a new Dean of Students to replace Dr. De Beer, who did not wish to be reconsidered for reappointment and who was granted this privilege when pressed into service. Dr. De Beer has served commendably and in the two years of office gained the respect and admiration of the entire teaching staff and student body, and the appreciation of his fellow administrators. The Reverend Harold Dekker has been appointed in his stead. He will also teach a course in the Bible Department. The Board has found it good to add another staff member in the department of Bible in view of the large enrolment and also because more courses are being offered with a view to a Bible major. Dr. Fred Kloostra has been given an appointment to this department.

c. *Dr. Henry Zylstra*, while on leave of absence, became ill and this necessitated hospitalization for a time. Last reports indicate excellent recovery.

d. *Dr. John Daling.* Bitter grief filled the home of our esteemed professor, Dr. John T. Daling, whose dear wife was removed from

this earthly scene by death. Our brother has been remarkably sustained in the Christian's only comfort — belonging to Jesus Christ.

2. Curriculum.

From President Spoelhof's report we quote:

"Constant curriculum evaluation, readjustment, and elaboration lie at the heart of our academic development. It is our continuing policy to judge all new course offerings in the light of their contribution to supplying a distinctive Christian liberal arts education.

"New courses have been added to the curriculum. In each case the Executive Committee, serviced with the course description and rationale, has approved the new course. Old courses have also been reactivated.

"Currently, committees are at work *re-evaluating the Pre-Seminary Course and the Pre-Engineering Course*. In addition, a committee is studying the question of the place of Fine Arts at Calvin College. The courses in the Education Department are also being restudied with an eye toward realignment. So, too, inquiries were made into the course offerings of the Speech and Music Departments."

3. Students

a. Enrolment

1234 students were enrolled in September 1953. This is a 3.6% increase over the total of last year, and is almost double the percentile increase, reported in the publication "School and Society," for 793 accredited four-year colleges and universities in the United States.

The current increase in enrolments for most colleges is due largely to the increase in freshman enrolments. Our increase in that class was from 414 to 465, or 12.3%, again far above the national average. It is obvious that there is a growing interest, among our people, in higher education for their children.

It is interesting to observe that the total number of students training for professions at Calvin College has remained fairly constant, as shown by the following percentages:

1942	1948	1952	1953
58.2%	54.5%	57.5%	55.9%

This tabulation includes Education students, but not Pre-Seminary students. Over 50% of our students are preparing for teaching in our Christian schools or for the ministry.

Enrolment for the second semester totaled 1197. Expectations are that approximately 200 will be graduated; some 115 teaching certificates will be granted.

b. Future Enrolment

Should the current enrolment trend continue — and we have no reason to believe that our prognostications will prove to be incorrect — our plant facilities will be taxed to the utmost by 1958-60. Our "Needs of Today" Campaign was designed to meet current needs. Should these

needs be met in toto we could perhaps accommodate, with difficulty and temporarily, the enrolment swell. This problem must be brought home constantly to our constituency.

c. *Student discipline and morale*

Again quoting from the president's report:

"The student body has displayed an admirable spirit of co-operation and loyalty this year.. Student clubs and organizations were well managed. A very fine Freshman class has added a new spirit and spark to the campus.

"Christian academic life is the true gauge of the quality of the tone and atmosphere of the campus, but incidental extra-academic factors also help create atmosphere. I am certain that such matters as the student social and dining center — The Calvin Commons — the return of the "Dorm" to the men, the new guild halls for women, and new arrangements in the Athletic Department, have given the campus a different atmosphere.

"The methods previously devised to provide ecclesiastical care especially for out-of-town students were employed with continued success this year.

"There has been no major student discipline problem this year. Occasionally one hears expressions of criticism of the spiritual life of the student body. Undoubtedly there is some ground for criticism, for we all fall far short of attaining the ideal. One cannot, with any basis in fact, however, say that secularism is becoming a special Calvin-student trend. On the contrary, there is in evidence a healthy concern about matters pertaining to the life and health of our Church."

d. *Health Service.* Mrs. N. Monsma, our Campus Nurse, began her work with limited facilities at her disposal in September 1953. For the first two months, service was dispensed from a small office in the Administration Building, with a minimum amount of equipment at hand. Even under such adverse circumstances, Dr. Vander Ploeg, the Campus Physician, visited the college for one hour, three mornings a week. That is still his schedule. The commodious quarters now available and the service rendered the student have assured the Health Service a respected place in campus organization.

e. *Scholarships.* As in former years, so again this past year, scholarships in the form of free tuition were awarded; some 19 graduates of Christian High schools participated in such awards. Four graduates of public high schools (where no Christian High school is available) were given a full scholarship and three were granted a half scholarship. Two Canadian students were given a scholarship. At the request of the Christian Reformed Board of Missions a special scholarship has been made available to the Reverend Shigeaki Fujii of Japan.

4. *The College as an Instrument of Service to the Church.*

Criticism is sometimes made by some of our constituency that the college is of no immediate benefit to them. It is good to keep in mind that the college is doing more than training students as Kingdom members, though that is its chief function. It is doing more in various ways.

a. *The Denominational Reference Service*

The Director of the Library reports an increasing interest in this service, although the demand for it has not met our expectation. The idea has not yet taken hold. In time this could become one of our flourishing, strong departments in the library.

The Director of the Library is always alert to methods of extending the services of his department to the Christian Reformed denomination. Possible service to Church and Christian school libraries is being considered by him.

b. *The Summer Conference on Church Music*

The success of the 1953 Summer Conference on Church Music far surpassed our highest expectations. Attendance was about four times greater than we had expected. Its real success should, however, be gauged by the intense enthusiasm engendered, by the vigorous spirit demonstrated, and by the encouraging reports from conference members of the spiritual benefits received. President Spoelhof regards the Summer Conference on Church Music as one of the high points of achievement for the year 1953. As a result, there emanated from Calvin College a direct influence upon the worship services in many Christian Reformed churches.

A second conference is being planned for the summer of 1954. Dr. Henry Bruinsma was again chosen by the Music Department to be the conference director.

c. *Teachers' Institutes*

During the first semester Calvin College professors supplied the major contributions to all regional meetings of Christian teachers' institutes save one. Calvin staff members were invited to the following institutes:

1. Eastern Christian Teachers' Institute.
2. Midwest Christian Teachers' Institute. Calvin College not only was host to the M.C.T.A., but several Calvin men also appeared on the program.
3. Tri-State Teachers' Institute.
4. Denver Christian Teachers' Institute.
5. California Christian Teachers' Institute.
6. Pacific Northwest.
7. Christian Teachers' Association of S. California.
8. Calvin College was also host to the Christian School Principals' Conference, which held sessions in Grand Rapids in August, 1953. Not only did Calvin men take a prominent part on the

program, but many others on our staff contributed to the excellent discussions which followed.

This is illustrative of the extracurricular leadership which Calvin College supplies to Christian education. Through these regional institutes Calvin College reinforced its influence on our Christian schools. The institutes supplied the means for direct contact with almost every Christian school in our circuit.

d. *The First Calvinistic Scientific Conference*

Approval has been granted to activate plans for holding a Calvinistic Scientific Conference May 21-22 in which our Calvin Science department will take a prominent role. The purpose is threefold:

- 1) To isolate and pinpoint the problems faced by a Calvinist in the area of the relation between General and Special Revelation or, more particularly, in the area of Religion and Science.
- 2) To contribute to a Christian understanding of scientific problems.
- 3) To provide opportunity for Calvin-trained men to maintain contact with each other and to discuss the problems which pertain to their field.

D. PROPERTY AND FINANCE

1. *Gifts.*

From time to time special gifts are received from members of our constituency and also from non-members. Notable among the many gifts is the grant of a sizable number of records, the third in a series of such gifts, to the "Cayvan Collection of Recordings" by the original donor which makes our college the possessor of one of the finest such collections outside of the Library of Congress. The college has also received nearly four thousand volumes from the library of the Detling Estate, together with a number of choice art items. Appropriate letters of thanks have been sent to all donors.

2. *Campaign*

In keeping with synodically approved plans, portfolios have been sent out to all ministers in the denomination with suggestions for helping the churches in setting forth the campaign where such is needful. The Financial Secretary reports that the amount of cash received up to January 1, 1954, from all sources for Calvin's "Needs of Today" Campaign exceeds our prognostication by \$22,000.00. We have now passed the half million dollar mark in cash received. It should be added that all this has been used to complete the Commons, to purchase the Guild Houses, and to make necessary alterations in the Administration Building.

3. *Remodeling*

Extensive changes were made during the summer months as well as the first two months of the first semester. The remodeling projects

include: College academic offices; Business Office; Health Center; Physical Education facilities for women; three additional college class rooms; supply room; relocation of entrances to Men's and Women's Rest Rooms, and a Women Employees' Lounge.

4. *Guild Houses*

Of the six houses purchased, three are now being used to house freshmen women. The other three should be ready next year. They are filling a real need in housing our students and have greatly aided the Dean of Women in her duties of supervision.

5. *The Commons*

The Commons dining hall accommodated 425 students for the first semester. The students prize highly their "home away from home." Landscaping for the Commons Building was done in early fall.

6. *Girls' Dormitory*

Since there have been insufficient funds available from the Campaign to proceed with building a Girls' Dormitory, the Board has proceeded slowly in its expansion plans. However, the Long Range Planning Committee has been instructed to have plans and bids for a Girls' Dormitory at the May meeting. Meanwhile another committee is studying the possibilities of securing a government housing loan to finance construction.

7. The Long Range Planning Committee has been authorized to engage an architect to prepare a study on the possibility of converting the present Men's Dormitory to other uses.

II RECOMMENDATIONS

A. BOARD OF TRUSTEES

The term of Mr. H. Elenbaas from the Far West district terminates this year. Mr. B. Staal and Mr. J. De Nooyer are completing four year terms; Mr. L. Bere a three year term. Moreover, the term of Mr. J. Vander Ark, whose place is being taken by his alternate Mr. G. Andreas, expires this summer.

The Board submits the following nominations to Synod:

- | | |
|----------------------------------|---|
| 1. For the Far West..... | Dr. J. Hoeksema
Mr. Harm Te Velde |
| 2. For the Midwest..... | Mr. Glenn Andreas
Mr. John Brouwer |
| 3. For the Central District..... | Mr. Lambert Bere
Mr. J. De Nooyer
Mr. Benjamin Staal
Mr. E. Veenstra
Mr. B. Vellenga
Mr. Fred Winter |

(It is the understanding of the Board that according to the Acts of 1952 (Article 70) both Mr. J. De Nooyer and Mr. B. Staal, if re-elected, are eligible for a three-year term though they have served

a four-year term). Synod is requested to designate an alternate for each delegate chosen.

B. SEMINARY

Appointments. The Board gave careful consideration to the preliminary study which both the Faculty and the Executive Committee gave to the matter of Seminary teaching needs. The following recommendations are made to Synod:

- a. That the Reverend R. B. Kuiper be appointed to the Presidency of Calvin Seminary for two years (1954-1956) with a limited teaching load.
- b. That the Reverend Martin Monsma be appointed as Associate Professor of Practical Theology for two years (1954-1956).
- c. That Dr. Ralph Stob be appointed as Associate Professor of New Testament for a term of two years (1954-1956*).

C. COLLEGE

Approval for the following appointments is sought:

- a. William Spoelhof, Ph.D. was reappointed as Professor of History with indefinite tenure.
- b. Enno Wolthuis, Ph.D. was reappointed as Professor of Chemistry with indefinite tenure.
- c. Earl Strikwerda, Ph.D. was reappointed as Professor of History with indefinite tenure.
- d. John Tuls, A.M. was reappointed as Associate Professor of Mathematics with indefinite tenure.
- e. John Bratt, Th.M. was reappointed as Associate Professor of Bible with indefinite tenure.
- f. Bernard Fridsma, A.M. was reappointed as Associate Professor of German with indefinite tenure.
- g. Martin Karsten, A.M. was reappointed as Associate Professor of Biology with indefinite tenure.
- h. Henry Van Til, Th. M. was reappointed as Associate Professor of Bible for four years.
- i. Donald Bouma, Ph.D. was reappointed as Associate Professor of Sociology for two years.
- j. Clarence Boersma, Ph.D. was reappointed as Associate Professor of German for two years. (He will then qualify for full professorship with indefinite tenure).
- k. Calvin Andre, A.B. was reappointed as Assistant Professor of Physics for two years.
- l. George Harper, A.M. was reappointed as Instructor in English for two years.

m. Arthur Otten, A.M. was reappointed as Instructor in French for two years.

n. Fred Kloostra, Th.D. was appointed as Assistant Professor of Bible for two years.

o. Harold Dekker, Th.B. was appointed to serve as Dean of Students for two years and as Assistant Professor of Bible.

p. Mr. Robert Haan was appointed as an Assistant in History for one year.

q. Mr. Steve Vander Weele, A.M. was given a conditional appointment in English, subject to the favorable outcome of an interview before the Board prior to his taking up the work.

r. James Bosscher was appointed as an Assistant in Mathematics and Engineering for two years.

D. FINANCE

1. *Changes in Faculty Pension Plan Rules.* Synod failed to take action last year on the Board's proposals relative to changes in the rules for the Pension Fund, evidently through oversight. We request Synod to take action at this time. The recommendation as found in the Acts (1953, p. 241) reads as follows:

"The Board endorses a petition signed by over 75% of the faculty requesting that Section XII of the rules and regulations of the Pension Fund, adopted in 1952 be altered as follows:

"1. Deletion of the three words: 'and members of,' in Section XII—Administration of the Fund.

"2. Change the fourth line to read: 'three members to be appointed by the college faculty.'

"This change will allow non-faculty members and non-Board members to serve on the Pension Board."

Due note should also be taken of our action in granting the request of the college faculty that Mr. Gordon Buter, our business manager, be declared eligible to the Faculty Pension Plan.

2. *Proposed Plan for Non-Faculty Pension Plan*

Synod also failed to give its approval to the new non-faculty Pension Plan as requested in the report of the secretary to Synod last June, again evidently through oversight. The Board requests Synod to approve the plan as chosen by the employees and endorsed by the Board. A copy of the plan is available for Synod's perusal.

3. Further, Synod's approval is sought for the Board's recommendation that the same Board representatives serving on the Faculty Pension Committee be appointed to serve as the Board's representatives on the Non-Faculty's Pension Committee. These are: E. B. Pekelder, L. Bere, F. Winters and T. Noordewier.

4. Request for refund of moving expenses. Both the Harderwyk and the Redlands II congregations have filed requests for refunding of moving expenses paid by them in connection with the calling of the men Synod in turn called from their pulpits, to serve on the Seminary Faculty. Since Synod was the calling body in both instances the Board feels these payments properly should be made by Synod and requests Synod to pay the amounts requested by the churches concerned. Redlands II is requesting the sum of \$528.46 and Harderwyk asks for \$347.39.

5. The Board further overtures Synod to adopt a general policy for payment of moving expenses which may govern the Board of Trustees (and other Boards) in similar instances, since it is not clear whose responsibility it is to pay when Synod calls a man for denominational service, nor from which funds payment should be made.

6. Pension arrangements for certain professors not covered by regular Pension. The Board decided that the following retired professors until further notice shall receive as long as they live a maximum pension of \$175.00 per month subject to any change in benefits for those in the present \$4,500 to \$5,000 bracket of the Calvin Faculty Pension Plan: A. J. Rooks, J. G. Vanden Bosch, J. Broene, A. Broene, J. Nieuwdorp, L. Berkhof. Maximum pension shall include any payments being received from the Calvin Pension Fund or the Ministerial Pension Fund. The difference between the maximum pension amount and payments from present pension funds shall be paid from the general fund of Calvin College and Seminary.

As we conclude our report we are keenly aware that space limitations as well as our own insufficiency limits us in giving as complete a picture as we would like of the magnitude of the work which God permits the Church to accomplish through the Board and the Board through the Faculty and the Faculty in the Students. We would that everyone of our constituency could hear the chapel broadcasts; could go from class to class to witness the ceaseless struggle to bring every thought into subjection to Jesus Christ; could observe the day to day development of "kingdom workers in the making"; could converse with all of our consecrated men of God; could work with our two presidents who with Solomon's wisdom, Joblike patience and Elijah's fervor administer our schools. That would give a more adequate picture.

Calvin is more than a report for the ear; more than a campus for the eye. Calvin is a distinctive principle in action. And we can only know Calvin as we see her in faith and love. We shall then know Calvin staffed by men, but a work of God; spotted with sin but going on to perfection; faltering but strengthened with God's manna; weak

yet strong in the Lord. God has made our school strong; God make her mightier still. Everywhere faithful graduates are singing:

“Calvin, Calvin, God has been thy guide
Dear Alma Mater, thy strength He shall provide
Be loyal ever to the faith of old
God’s Name and Honor we ever shall uphold.”

The prayers of the Board are mingled with those of the Church at large beseeching God’s mercy and enlightening Spirit upon Synod and upon her delegates as they deliberate in the weighty matters that confront them.

Board of Trustees of Calvin College and Seminary,
JOHN T. HOLWERDA, *Secretary.*

REPORT NO. 34

GENERAL COMMITTEE FOR HOME MISSIONS

ESTEEMED BRETHERN:

The General Committee for Home Missions, which met on February 3 and following days of the current year, herewith respectfully places its annual report before your honorable body.

As in previous years we have prepared our report under the following heads:

PART I

PERSONNEL AND ORGANIZATION

Classes	Members	Alternates
Alberta.....	Rev. J. De Jong.....	Rev. R. Star
California.....	Rev. J. Hollebeek.....	Rev. K. DeWaal Malefyt
Chatham.....	Rev. J. Vande Kieft.....	Rev. H. Numan
Chicago North.....	Rev. E. L. Haan.....	
Chicago South.....	Rev. B. Someren.....	Rev. D. Hoitenga
Eastern Ontario.....	Rev. L. Van Laar.....	Rev. H. Moes
Grand Rapids East.....	Rev. H. Dykhouse.....	Rev. G. Vander Hill
Grand Rapids South.....	Rev. J. A. Mulder.....	Rev. T. Yff
Grand Rapids West.....	Rev. E. Masselink.....	Rev. B. Pekelder
Hackensack.....	Rev. A. Hoekema.....	Rev. G. Stob
Hamilton.....	Rev. A. Persenaire.....	Rev. C. Spoelhof
Holland.....	Rev. G. Kok.....	Rev. J. Hekman
Hudson.....	Rev. O. Holtrop.....	Rev. H. Sonnema
Kalamazoo.....	Rev. J. Entingh.....	Rev. S. Vander Jagt
Minnesota North.....	Rev. J. Medendorp.....	Rev. W. Ackerman
Minnesota South.....	Rev. A. H. Selles.....	Rev. H. Vanderaa
Muskegon.....	Rev. N. Vander Zee.....	
Orange City.....	Rev. W. Prince.....	Rev. A. Baker
Ostfriesland.....	Rev. J. Olthoff.....	Rev. L. Bazuin
Pacific.....	Rev. J. R. Van Dyke.....	Rev. W. Verwolf
Pella.....	Rev. H. Vander Kam.....	Rev. W. Reinsma
Sioux Center.....	Rev. W. Vande Kieft.....	Rev. J. C. Ribbens
Wisconsin.....	Rev. R. Rienstra.....	
Zeeland.....	Rev. J. Guichelaar.....	Rev. J. Breuker

Members-at-Large	Alternates	Terms
Mr. T. Hoeksema	Mr. R. Dykema	1951 - 1954
Mr. F. Oldemulders	Mr. H. Rottschafer	1952 - 1955
Mr. C. Van Malsen		1953 - 1956

Since the term of Mr. T. Hoeksema expires at this time, a member-at-large and his alternate must be elected for the term 1954-1957. Whereas Mr. B. Brouwer, elected as member-at-large last year, was unable to serve, he was succeeded by his alternate, Mr. C. Van Malsen; hence, also an alternate must be selected for Mr. Van Malsen.

The Executive Committee presently comprises the following members: The Revs. H. Dykhouse, J. Guichelaar, G. Kok, E. Masselink, J. A.

Mulder, J. Entingh, N. Vander Zee and the Messrs. T. Hoeksema, F. Oldemulders and C. Van Malsen, with the Secretary, the Rev. H. Blystra, as member ex-officio. Missionary-at-Large J. M. Vande Kieft serves on the Executive Committee in an advisory capacity.

The Revs. G. Kok and J. Guichelaar served respectively as President and Vice-President. Mr. T. Hoeksema discharged the duties of Treasurer, and in accordance with Synod's decision Mr. W. Hofstra served as Assistant Treasurer.

The subcommittee for Church Extension comprises the brethren: E. Masselink, J. A. Mulder, J. Entingh, G. Kok and H. Blystra.

The subcommittee having charge of the Fund for Needy Churches includes the brethren: J. Guichelaar, H. Dykhouse, N. Vander Zee and H. Blystra.

The subcommittee for finances comprises the brethren: T. Hoeksema, F. Oldemulders, C. Van Malsen and H. Blystra.

Moreover, our Missionary-at-Large, the Rev. J. M. Vande Kieft, regularly meets with these committees.

The General Committee for Home Missions at its annual meeting in February of this year elected the following officers:

President.....	Rev. G. Kok
Vice-President.....	Rev. J. Guichelaar
Treasurer.....	Mr. T. Hoeksema

For our monthly and annual meetings the conveniences of our College and Seminary were made available. These services are greatly appreciated.

PART II

GENERAL INFORMATION

The joint Home Mission program of Church Extension and Evangelization of our Christian Reformed Church continues to register progress in both the United States and Canada. The original missionary mandate as given by the risen Lord on the eve of his departure defined also the *scope* of the church's stupendous mission task. Beginning at Jerusalem it was to reach out into all Judaea, and in Samaria, and to extend to the remote regions of the earth, under the energizing power of the Holy Spirit.

Mission work, consisting in presenting the witness of the Gospel of salvation to the unchurched and the unsaved, and in gathering dispersed believers, in the homeland, must go on and on as the counterpart of the proclamation of that same gospel unto every nation under the sun, until the Lord shall come at the end of the harvest time and close the day of grace.

The era of rapid expansion which followed the Second World War has not yet passed, although there are signs of slackening the pace,

of making even the stride, and catching breath for the second wind and the long, hard pull that lies ahead.

The question is being raised by responsible leaders, and the matter is being discussed in mission conferences and in board meetings, whether or not the churches are able to sustain and to carry through the gigantic, strenuous, post-war effort to evangelize this generation. What impact have the large-scale evangelistic programs, and the numerous special campaigns of the combined Protestant churches, large and small, really made upon the life of the people, including the members of the church itself? Has the tide of secularism and worldliness been stopped, or at least is there a turning and receding while the tide of spirituality and consecration is rising proportionately?

Have there been many genuine "converts", in the biblical sense of that term, coming into the churches by way of the door of repentance and faith? Is the great adversary meeting strong and positive resistance and is the church developing new defensive and offensive weapons from the Word of God to guard against his assaults and to make counter attacks against the gates of hell? Has the spirit and the age of modern compromise and tolerance towards error and unbelief and ungodliness passed? Or is Christianity, and are we all, still deeply involved in the age-old struggle with the Dragon?

And what of the flesh with its lusts that drive men and women, old and young, to commit fornications with the Great Harlot? John saw and wondered that such a murderous, abominable woman, drunken with the blood of the saints, and with the blood of the martyrs of Jesus, could ever be so popular and so desired that the whole world flocks after her to live wantonly with her. And John heard another voice calling from heaven: "Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues." (Rev. 18:4)

When we take account of the persistent evil of our times, despite multiplied warning-judgments of God, we see that day coming in which it shall be fulfilled: "For her sins hath reached unto heaven, and God hath remembered her iniquity."

Does this all add up to failure and frustration in the work of the Lord while it is still the harvest season? By no means. In every generation God has those chosen in Christ, his Son, before the foundation of the world. The Savior redeems them now, *not one* will he lose but he will raise them all up at the last day. This assurance encourages the faithful harvesters to keep on until the last sheaf is brought into the heavenly barns.

Problems and difficulties, vexing and sometimes baffling, there are many, retarding and hindering the work and handicapping the workers, especially in the opening up and occupying of new fields and mission stations. Procurement of qualified home missionaries to adequately man and supply our expanding fields; providing them with the neces-

sary facilities, a parsonage to live in, a suitable place of worship for meetings on Sundays and week-days, means a large order. Sad but true, our home mission-church extension and evangelization work is often severely handicapped by lack of needed personnel and facilities.

We bespeak the continued lively interest of our churches as well as of Synod in this great work of the Lord. We commend it to the prayerful, governing control of Synod; to the churches for financial support and intercessions before the Lord of the harvest, and to the Holy Spirit for the increase which is HIS, not ours as co-workers, to give.

PART III CHURCH EXTENSION — U. S. FIELD

Our staff of Home Missionaries in the U.S.A. continues inadequate. In comparison with the rapid changes among our ministers in recent years we cannot complain of excessive losses. Yet our gains have not covered our losses; consequently, new fields are explored and opened only to be left unmanned over long periods of marking time.

A policy of strategic transfers is being worked out, but it takes time and much labor to bring the emerging little churches to the stage where they can become calling churches in their own right. Besides, they may often call in vain to secure their own pastor. Hence, they are very reluctant to part with the services of their Home Missionary.

The present (February 1954) staff of Home Missionaries in the United States (listed alphabetically) is as follows:

MISSIONARIES	FIELDS
E. Boer.....	Milwaukee, Wisconsin
G. Boerfyn.....	San Jose, California
E. Callender.....	Harlem, New York
F. DeJong.....	Lakewood City, Calif.
H. Dekker.....	Radio Evangelist
W. Heynen.....	Alaska
H. Hoekstra.....	Albuquerque, N. Mex.
P. Holtrop.....	Wanamassa, N. J.
P. Honderd.....	Le Mars, Iowa
J. G. Van Dyke.....	Michigan District
D. Van Halsema (leave-of-absence).....	Monsey, New York
S. Werkema.....	Chicago District
J. Zandstra.....	Sioux City, Iowa
H. Blystra.....	General Secretary
J. M. Vande Kieft.....	Missionary-at-Large

	U. S. FIELDS	
	Opened	Projected
Vacant	Philadelphia	Boston
Des Moines	Lake Worth	Syracuse
Urbana	Columbus	Buffalo
Escondido	Salt Lake City	Worth (Elim)
	Oklahoma City	New York City
		Madison

A rapid survey of the individual fields following in the main the geographical line from East to West is presented. In each and all of

these projects the work of church extension and evangelization are integrated. In keeping with the nature and constituency of each station the extension and evangelism emphasis varies in each field. In this too our missionaries need the guidance as well as the blessing of the Holy Spirit.

1. EASTERN DISTRICT

a. Monsey, New York has become sufficiently strong and stable to assume its long-cherished status of a calling, subsidized Christian Reformed Church. Since, however, its Home Missionary Pastor, the Rev. D. Van Halsema, requested a leave-of-absence for further study, an arrangement has been effected whereby he will continue to conduct the services and do a limited amount of calling within the congregation during this period, or until such time that a pastor has been procured. In view of the need of this field, the capable services of our energetic Home Missionary are reluctantly dispensed with in hope that in due time he will return to Home Mission work.

With the advice of the Eastern Home Mission Board it was decided to call another Home Missionary for the Eastern District to fill the vacancy.

b. *Harlem, N. Y. — New York City.* Home Missionary Eugene Callender, after waiting long and pleading earnestly, is to receive a place for worship and week-day meetings. Building prices in Harlem are high but the cost is not prohibitive if our churches really get behind it. Our churches have caught the vision and regard this especially as a venture of faith, the opening of a door into the Kingdom of God for those of different race and color but of the same faith and destiny in Christ Jesus.

And for Missionary Callender a cherished dream is coming true, a hope in process of fulfillment, a Christian Reformed Church of "Harlemmers" in the heart of Harlem with its teeming thousands of unchurched and unsaved. May God answer both the venture of faith and the vision of hope with an abundant increase.

New York City presents a formidable, almost baffling challenge, to re-enter as Christian Reformed Church, after the Bank Street congregation was disbanded and its church building sold to a neighborhood theatrical organization. When we stepped out and closed that door, the world stepped in and opened it again for its own purposes. Is this not symptomatic of a modern trend? Where and how to get in again, to find an open door and to gain a foot-hold? One avenue of approach is "over the air", via the Back to God radio broadcast which reaches homes and hearts. At present Home Missionary D. Van Halsema is conducting a Bible and doctrine discussion class on Sunday afternoons in a hotel room with interested listeners. This may prove a lead to an opening door.

Mr. Paul Szto, appointed and supported by Paterson III, himself a Seminary graduate of Westminster Seminary, is working among Chinese students in the University (Columbia) and New York City. At the recommendation of the Eastern Home Mission Board he was granted — besides the support given by Paterson III — an additional \$150.00 per month for procurement of meeting facilities as the work expands. In a cosmopolitan world-city like New York an effective approach for evangelistic efforts may well be along ethnic origin lines.

c. *Wanamassa*, under the care of Home Missionary Paul Holtrop, now in possession and use of its own chapel-church, fully organized during the past year, is enjoying gradual growth both from within and from without. The membership as well as the Missionary-Pastor take a personal interest in their congregation and church. They are planning to sell the old parsonage (with the permission of the Home Mission Committee) and use the money to build a new manse on their site next to the church; another forward step in their development.

Attendance in the summer-resort season does go up. But not all of our people summering or vacationing at Asbury Park and Ocean Grove make Wanamassa their temporary church home. The big mass meetings in the adjoining Ocean Grove Tabernacle appear to have stronger attraction than denominational loyalty and the promptings of the spirit of brotherly love and help in behalf of a little church of the same household of faith in need of such help and encouragement.

d. *Philadelphia* is hopefully looking forward to a new era. Since the services are held in the Y.M.C.A. on the west side, there has been an increase in attendance. A fine spirit of loyalty and love for our Reformed faith is in evidence and devotion to our Christian Reformed Church as a defender and standard bearer of that faith in this country. This field until now having been under the care of Missionary P. Holtrop needs its own missionary.

e. *Lake Worth, Florida* was opened in December of 1952 and is now in its second year, making good progress. Provisional organization as a branch church of the First Church of Detroit was effected in December of 1953, with a membership of fourteen permanent resident families and thirty-nine souls. Two elders — George Van Denend and Dr. William Yonker — and two deacons — Herman Teitsma and Warren Pylman — were duly appointed by the Detroit Consistory. The services were again held in the Women's Club Building at Delray Beach in charge of invited guest-ministers for two-week periods.

At Lake Worth's request the Executive Committee decided to place a Home Missionary in the Florida field (stationed at Lake Worth) at the close of the present season.

A site large enough for a chapel, parsonage and Christian School was purchased in a favorable, growing section of the city, adjacent to Sunset

Park. Plans for the chapel and procurement of the necessary funds are under way. The Executive Committee offered to make funds available for payment of the site (\$7,000.00) and to underwrite loans to be made by them to the amount of \$15,000.00. The Committee and the membership, under pressure of the urgency of having their building ready in time for the annual influx of visitors; and needing their contributions in order to build, requested a loan in the amount of \$30,000.00. The Executive Committee declared itself unable to advance this requested loan out of budget allocations for buildings.

Later, and quite unexpectedly, on the eve of the annual meeting of the General Home Mission Committee, the Lake Worth Consistory withdrew its previous request for a Home Missionary in the expectation of becoming a fully organized and calling church. The General Committee accepted this as information, gladdened on the one hand with the rapid progress made towards the desired goal, yet questioning on the other hand whether this master move forward in a single bound was well advised. The matter was committed to the Executive Committee for further disposition as the situation may require.

f. *Columbus, Ohio*, as *Philadelphia*, was given synodical approval for placement of a Home Missionary. It has been developed largely as the result of radio follow-up work and a basic nucleus of former members of churches of Reformed faith. Key man, Mr. C. Klaassen, has given himself unstintedly to the cause under difficult circumstances. We rejoice that the Willard Christian Reformed Church has consented to be the calling church and promised a \$500 salary contribution. By the time Synod meets Columbus may have its first minister — a Home Missionary — in this needy and challenging field.

2. MICHIGAN DISTRICT

Home Missionary J. G. Van Dyke has assisted in the development and organization of churches both within and without the Michigan territory, chiefly within our own church centers, in accordance with the rules prescribed by Synod for this phase of our church-extension-evangelization program.

Then suddenly, as he was on the point of entraining for Columbus and while arrangements for effecting a transfer to Urbana were pending, he was smitten with a rare malady paralyzing the muscular control of the eyes. Rest and treatment became necessary and recovery has been gradual and slow. The Lord is testing his faithful servant whose zeal is greater than his physical capacity permits. We commend him to the tender mercies of the Lord our healer, in the hope that at the time Synod meets he may be fully restored and back in the work which he loves.

3. ILLINOIS - WISCONSIN

a. *Chicagoland*, to which Home Missionary S. Werkema was transferred from the Minnesota district after Home Missionary R. De Groot

accepted a call to one of our churches, is a large and expanding field. New daughter and sister churches continue to be developed and in the process neighborhood evangelism is being done. Missionary Werkema has assisted in Urbana and Columbus as well as in his own immediate field. In consultation with the Home Mission Committee of the Chicago Classes, he is concentrating on the Worth-Elim field as his next project. Sunday School work was begun and services will soon be inaugurated, D.V., in this promising field.

b. *Urbana* experienced that Synod has priority claims upon the services of our ministers and missionaries. Rev. F. Klooster, scarcely settled in his new parsonage, was sorely missed as the work was getting under way. In the good providence of God and with the consent of the calling and supporting church of Bethany South Holland, Dr. Louis Smedes, returning from study abroad, was engaged and will occupy the manse and fill the field until next June, when he will be examined by Synod for candidacy in the Christian Reformed Church. This arrangement does not involve commitments by either party as to eventual calling.

c. *Milwaukee*, under the faithful ministry of Home Missionary E. Boer, is making steady progress towards becoming a calling church. By the end of last year it numbered forty-five communicant members, with a total of seventy souls, compared with thirty-seven and fifty-nine the year before. During 1953 three adults made profession of faith; two were admitted through re-affirmation of faith; two were re-admitted after excommunication, and six children were baptized. Three families left the city (two of them student families) but these were replaced by four new families moving in. A few others are receiving instruction in preparation for their confession of faith.

The budget for 1954 calls for an average weekly contribution per family of \$4.41, exclusive of special offerings. It includes also \$1,000.00 as repayment to the Home Mission Committee, plus monthly special offerings for the same purpose.

Milwaukee, for a long time a struggling weakling with an uncertain future, has sunk its roots and sent up its shoots, growing into another fruitful vine in the vineyard of the Lord. To him be the praise and the thanksgiving!

d. *Madison*, the capitol city of the Badger State, is now receiving the special attention of Classis Wisconsin and its Home Mission Committee that was given to *Milwaukee*. It has potential and shows initial promise, but is not yet in the emergent stage. It had the services of a student pastor last summer and received regular preaching supplies from the surrounding churches of the Classis. But due to lack of a meeting place for worship, only an evening service was held for over a year. This has been a handicap in the opening up of the new field without a

morning service, and with no Sunday School or mid-week meetings. At the beginning of February regular services, both morning and evening, were inaugurated for a period of three months.

The student membership of the group will normally fluctuate. The number may be expected to remain constant at about ten to twelve, undergraduates and post-graduates. At present there are four resident families of Reformed faith participating. More are expected when it becomes known that one of our churches is being established in this rapidly growing city of over a hundred thousand population.

The project enjoys the wholehearted interest and support of the Classis and the Classical Home Mission Committee. The need of a suitable location and a building of our own where the neighborhood can be canvassed for evangelization and Sunday School is self-evident and pressing. The present building is unsuitable from this point of view, and the rental is high. Back to God Hour listeners come as occasional visitors but hesitate to unite with us as long as we are not established in a chapel or church of our own. With the blessing of God we hope that Madison too will strike roots in soil prepared by the Spirit of God and grow into a fruit-bearing vine.

4. MIDWEST

a. *Des Moines, Iowa* has been making gradual but steady progress under the ministry and leadership of its energetic and faithful Home Missionary, the Rev. J. Medendorp. While the Executive Committee was considering a transfer of the brother to another of our unoccupied fields, he accepted a call and Des Moines soon faced a vacancy. In consultation with the Consistory and with the Home Mission Committee of Classis Pella, it will be decided whether the congregation has arrived and is ready to enter upon the stage of a calling, subsidized church.

b. *Le Mars, Iowa* is holding its own but the growth and activities of the branch church are restricted by overcrowding in the old home that serves the double purpose of manse and chapel. To procure the necessary funds Home Missionary P. Honderd himself made personal solicitations from the members of Classes Orange City and Sioux Center. An average of about \$10.00 per family visited was received and the total amount is expected to be sufficient to finance the new chapel. The handicap in carrying out his mission due to lack of facilities is one thing; the time and the labors expended in gathering funds rather than in doing intensive work in gathering souls is another. The question may well be asked whether this is well principled or good policy to follow. Or is it only an emergency measure to meet a strategic need?

c. *Sioux City, Iowa* is likewise trying its best, under the dynamic leadership of its Home Missionary-pastor, the Rev. J. Zandstra, to realize its building program at this time of high cost of construction of

any kind. They had hoped to start building in the fall of 1953 but the destructive June flash-flood caused deferment.

The site has been procured, the neighborhood canvassed and Sunday School classes begun with a view to making them part of their full church program when they move into their new church. The congregation is slowly but surely forging ahead with an increasing number of converts from the outside as well as growth from within.

The goal of becoming a calling church with the aid of the Fund for Needy Churches may be within reach when the building program is finished, D.V.

d. *Rochester, Minnesota* is the great medical center, the home of the Mayo Clinic and affiliated hospitals. Patients going there are mostly those suffering from serious and baffling diseases. They seek the aid of highly specialized physicians. They also feel the need of spiritual comfort brought to them in the name of the GREAT PHYSICIAN, the healer of the soul as well as of the body.

The Rev. S. P. Miersma, the pastor of the Hollandale Church, is now making the weekly sick calls, applying the balm of Gilead and ministering the riches of divine consolation from the Word of God and sustaining the spirit with intercessory prayer. This ministry of love is much desired and appreciated.

5. SOUTHWEST

a. *Oklahoma City* is begging and praying for a Home Missionary; not as now a number of supplies and temporary appointees lacking continuity and concentration. They also need a building of their own in a district that is not already over-churched. With the cooperation and financial assistance of Pella I—calling and supporting church—Oklahoma City hopes to have its own Home Missionary before long. Plans are to construct a combined chapel and rooms for the missionary and his family, similar to that of Albuquerque, and at minimum cost.

The project is still weak. A small Christian Reformed nucleus, a few Back to God Hour radio listeners who have united with us, several prospects besides, some of former Reformed background, constitute the initial group.

In this rapidly growing and booming city also the field is open. But there are many harvesters already there. To change the figure, there are a crowd of fishermen. Some use the kind of bait or flashy spoon at which the fish strike. We continue to believe that the pure preaching of the Gospel of salvation in Jesus Christ and the full counsel of God is the best bait.

b. *Albuquerque, New Mexico* is now enjoying the ministry of its own full-time Home Missionary-pastor, the Rev. H. Hoekstra. Its modest building project is completed, including temporary housing for the missionary in rooms attached to the chapel, to be used later for

Sunday School and social purposes when the parsonage is built on an adjacent lot.

In the reports of the youthful, enthusiastic evangelist-pastor, both the notes of discouragement and of encouragement are sounded, typical of new fields in the beginning stage of development: "This has been a discouraging month (December 1953) in that our small group lost five adults who were very faithful. Two of our servicemen left us, the one discharged from the service and the other on special assignment. The one discharged was married, hence his wife is no longer with us either. The other two adults were new to our church. They were one of my early contacts in this city. They attend both services regularly and also our weekly Bible study group. They contributed generously. Due to economic reasons, they had to leave the city. They regretted leaving us very much and said that they were going to attend a Christian Reformed Church in Grand Rapids. Although it is encouraging that they found that which they were seeking in our church and want to continue attending elsewhere, it still is a loss for us here.

"Our average attendance has shown an increase all around. More children are attending from the Albuquerque Indian School and we had more visitors during the month. While no real gain was made towards the future establishment of a church here, there are signs of growing interest. The addresses at Sandia Base are being received with enthusiasm and increased interest in our Church . . .

"The city is expected to continue to grow in 1954. The air base is to be enlarged and has been made a permanent base. A local contractor told me that many new homes are expected to go up around our chapel this coming year. This will give us the opportunity of contacting new arrivals before they affiliate with another church. Our group has much enthusiasm and zeal for the work here. Everyone is willing to cooperate and help out . . ."

Herein breathes the spirit of unceasing prayer and fervent consecration in the work of the Lord.

Our Luctor and Pella II churches provide support with their finances and intercessions.

c. *Salt Lake City, Utah* is moving forward and hopefully looking for the day that they shall have a Home Missionary of their own in their midst. Denver III has kindly consented to become the calling and supporting church for this needy and challenging field. They now have possession and use of an old church and parsonage in the downtown area. The property was obtained at a bargain price from a Methodist congregation that had outgrown its facilities and built a new church and manse.

A staunch nucleus of Holland immigrants of our Reformed faith, augmented by a few present and former Christian Reformed members,

and some radio responses form the present constituency. Preaching supplies, summer student pastors, emeriti ministers and temporary assignments of others of our staff have aided in keeping the work going. There has been some gain but intensive and extensive work by a full-time Home Missionary is needed to do justice to this difficult and needy field in the heart of the world's citadel of Mormonism. Also in this great city surrounded by mountains the Lord has his people, and the church has its field of labor.

The members of our Salt Lake constituency are matching their zeal for establishing a congregation with that of beginning a Christian School in the basement of their church. This too is a great venture of faith and devotion to their covenant God and his Word.

6. CALIFORNIA

a. *Lakewood City*, under the capable ministry and leadership of our veteran Home Missionary, the Rev. F. De Jong, reports a steady increase and is making progress towards becoming a calling church in due time. Organization was effected in the spring of last year. There is a large and flourishing Sunday School recruited from many homes in the community and a fine agency for evangelization. From time to time there are converts, convicted and repentant sinners saved by grace. Just recently our home missionary reported: "We had the joy of receiving into our midst a father whose family are already members here in Lakewood. He is of Roman Catholic background, Spanish, but now a convinced Protestant and happy in the Lord. We also received an entire family — father, mother and three children. The father was a baptized member of the First Church of Pella when I served as pastor of that church."

Missionary De Jong visits patients and has meetings at the Pioneer Sanitarium and other institutions besides continuing to supply freighters with magazines and Christian literature. Like most of our Home Missionaries, he also has assignments of special work within the Classis and vicinity.

The Lakewood Consistory would like to keep their devoted missionary-pastor at least until the summer of 1955 before he is transferred to another field. This view is concurred in by the Classical Home Mission Committee.

b. *San Jose*. Home Missionary G. B. Boerfyn is back in the Golden State, this time in the northern bay area. He is courageously facing up with the problems and difficulties of his new field. The group of some seventeen families is being consolidated and seeking permission from Classis California for organization. This will enable them to hold title to property. It was first planned to build a chapel only and to rent a home. But the plot selected was priced at \$10,000.00. Later negotiations for a parsonage and another site were presented at the annual

meeting of the General Committee. No action was taken pending further investigation and advice by the Classical Home Mission Committee. The matter of financing is again playing a major role in the selection of a site and the procurement of a home and place of worship.

Prospects for a growing Christian Reformed Church in San Jose, with opportunities for a program of church extension and evangelization, under the blessing of God, are good.

7. ALASKA

Home Missionary-Service Pastor and Mrs. W. Heynen have given themselves wholeheartedly to the strenuous and manifold labors to which they were called in the land of the midnight sun. They are especially meeting the needs of our servicemen, both married and single. This ministry alone would warrant the placement of a Home Missionary in the far north. Are these not in dispersion, subject to many temptations far away from home and loved ones for extended periods of time?

The Heynen's are in the process of getting established and getting set to carry out the other part of their projected program of evangelization and church extension.

A home has been built in a good residential section of Anchorage. This home is also offering continuous hospitality to those in the service.

Services in Anchorage are being held in a rented Seventh Day Adventist Church and during the holidays in the Faith Presbyterian Church. At Fairbanks two midweek services per month are being held, while on Sundays our people continue to worship in a Presbyterian Church. A plot of ground was purchased for a very reasonable price in a most favorable location near down-town where a center for our work is to be constructed. The groups themselves are eager to take the responsibility of financing and helping to build their chapels. They will probably need some help in this undertaking, but they manifest a commendable spirit of sacrifice.

The Rev. Heynen at the entrance of the new year gives this testimony: "Standing at the beginning of the year we are thankful to observe that both groups at Anchorage and at Fairbanks are well established and are facing the future with vision and courage. The number of our young men who do not enter into the groups is now almost nil. Strong leaders continue to leave both groups so that within a short time the entire original group at both places will be gone. However, new talent continues to come in and is pressed into service and with the blessing of God accepts the challenge with vigor and enthusiasm. The Anchorage group has set the ideal of a building of our own as a goal for 1954.

"I want to assure you that we face the future with a calm and steadfast faith and with eager anticipation, waiting on the Lord.

"May God bless our entire far flung home mission field in this year and may it move forward with a new vision and thus also may it gain a firmer place in the hearts of our people."

The Missionary-at-Large, Rev. J. M. Vande Kieft, and the Secretary, Rev. H. Blystra, have given full time to their respective assignments, including preaching services, surveys, counseling, assistance in vacant fields, and promotional activities.

8. STUDENT SUMMER FIELD WORK

During the summer recess a total of fifteen student pastors were engaged. These were given assignments both in the United States and Canada. Reports relate that they labored acceptably and profitably, both to themselves and to those whom they served.

RECOMMENDATIONS — U. S. FIELDS

1. *Calling Missionaries.* The General Committee for Home Missions at its annual meeting decided that re the calling of missionaries the following material and recommendation be placed before Synod:

The Home Mission Order, Article 5, section (f), states that one of the duties of the General Committee shall be "to arrange, in conformity with the stipulations of the Church Order, for the calling of missionaries for definite fields when Synod so authorizes; it being understood that the Committee has the power to make arrangements for the stationing of missionaries in other fields when a change in conditions make such a transfer desirable."

As this rule has been applied by Synod and the General Committee, specific authorization of Synod has been considered necessary before a missionary can be regularly assigned to any new field in the United States. The rule itself, not altogether consistently, seems to allow for the *transfer* of missionaries to new fields without Synodical approval while *calling* for new fields must have specific Synodical approval. Since it is the field, and not the missionary which is in question, the rule suffers at least from lack of clarity. In any case, this rule in practice has caused extended delays in the placement of missionaries in new fields. If the General Committee decides at its February meeting to recommend a certain new field to Synod, and Synod approves, it is about a year later before calling can even begin, because the funds appropriated for that field are not available until then. And if that field has been initially investigated six months or more before the meeting of the General Committee, it is at least a year and a half before calling can begin and probably two years or more before a missionary is finally on the field.

We therefore recommend to Synod that the aforementioned rule be revised to read as follows: "To arrange, in conformity with the stipulations of the Church Order, for the calling of missionaries for new

fields, these fields to be selected and approved by the General Committee, according to the specific number of new fields authorized by the previous Synod and within the budget set by that Synod, the General Committee making its request annually to Synod on these matters; it being understood that the General Committee has the power also to make arrangements for the transfer of missionaries to new fields, when these fields are authorized and selected according to the same procedure." (The effect of this revision is simply to give the General Committee authority to make the final selection of new fields, without specific approval of Synod. It leaves to Synod the authority to determine the number of fields and the *budget* for them.)

Grounds:

1) This will normally save a year's time in the manning of new fields, and the very nature of mission work requires the prompt assignment of a permanent missionary, once a field has been investigated and authorized.

2) This will make no difference practically, because in the actual selection of new fields Synod now depends on the decisions of its General Committee for Home Missions.

3) This has been the actual practice of Synod for some time in respect to the work in Canada, and would simply apply a like procedure to the work in the United States.

4) The General Committee is a sufficiently representative body to perform this function properly.

2. *Opening New Fields.* Synodical permission for the opening of three new fields if and when exploratory surveys warrant, is requested.

3. *Battle Creek.* Classis Kalamazoo has recommended Battle Creek "for financial assistance to the amount of \$1,000.00, to carry on its mission project at the Hillcrest Chapel." The intent is to employ an R.B.I. student for weekly part-time work. Battle Creek is recommended to Synod for aid to the extent of \$500.00.

4. *Cleveland East Side.* Classis Kalamazoo "recommends the Consistory of the East Side Church of Cleveland, Ohio for an annual assistance of \$4,000.00 to call an associate pastor to labor in its chapel at Maple Heights, a suburb of Cleveland. Classis recommends this for the following reasons:

1. The Cleveland Church has already invested \$23,000.00 in this project, and expects to invest about \$4,000.00 a year in the work. This is commendable for a church of its size (60 families).

2. The chapel is located in a strategic center. Six hundred new homes are being erected in the Maple Heights community."

We recommend the Cleveland East Side Church to Synod for aid to the extent of \$4,000.00.

Proposed Budget for Church Extension — U. S. — for 1955

	Prtsent Staff	Salary	Child. Allow.	Util.	Ins.	Misc.	Trav	Total
14 <i>Missionaries</i>		\$51,975	\$4,200	\$2,105	\$2,070	\$2,550	\$9,675	\$72,575
Oklahoma								
Salt Lake City								
Florida	19,000		1,500	750	750	450	3,225	25,675
Columbus								
<i>Philadelphia</i>								
Three New								
Fields, 1955	11,400		900	325	325	500	2,150	15,600
								\$113,850
Maintenance								3,500
Fire Insurance								500
Pulpit Supplies								3,500
Seminarians								7,000
Moving								2,500
Buildings								100,000
Taxes and Rent.....								1,000
Rochester, N. Y.....								2,000
Rochester, Minn.								916
Contingencies								5,000
Administration								4,800
								\$244,566
Credits								14,925
								\$229,641

To meet this budget Synod will be requested to set the per-family quota for Church Extension for 1955 at \$5.47.

PART IV

CHURCH EXTENSION — THE CANADIAN FIELD

1. *The Changing Pattern.*

Our denominational church extension and evangelistic work in the Canadian provinces is assuming less and less of the *emergency* and more and more of the normal pattern of the growth and life of the church militant in this dispensation.

During the first four or five years of the flow of immigrants of our common faith into Canada, the churches to welcome and receive them were but few and far between. And the churches that were sufficiently large and established to call their own ministers were likewise few and scattered. Consequently the Home Missionaries (or Immigrant Pastors — Emigranten Predikanten), placed and largely financed by the denomination, carried the great work of opening up new Home Mission stations and establishing congregations in the various settlements. This laid the ground work and paved the way towards an increasing number of autonomous, self-sustaining churches, able and willing to procure

ministers of their own, with or without the aid of the Fund for Needy Churches.

In line with this numerical increase of congregations and full-time ministers serving them, there followed the formation of Classes, thus activating and promoting regular ecclesiastical life, mutual supervision and cooperation in accordance with Reformed Church Polity and in harmony with the Church Order governing these matters.

Parallel to and in consequence of this development, our church extension work is being integrated into the new and regular pattern. The staff of Home Missionaries is not yet being reduced but transfers and replacements are being made with a view to adjustment into the strategic occupation of the entire widespread field. Consolidation and strengthening of churches already established, is as much, if not more, in evidence as is the opening up of new preaching stations. Our churches are coming of age and to normalcy, although the marks of youth and the difficulties of adapting themselves to new environments and new and strange conditions, and a foreign language, are still present with them.

There are exceptions, but on the whole we may report to Synod with gratitude to our faithful covenant God that the CANADIAN EMERGENCY HOME MISSION work of our Christian Reformed Church has been prospered and blessed and is yielding its share of the Lord's harvest in this North American continent. Humbly and gratefully, mindful that we have many shortcomings and that all fruitage comes from our God, we can testify: "The Lord hath done great things for us in our Canadian Field, whereof we are glad."

2. *Personnel and Fields*

MISSIONARIES	FIELDS
R. J. Bos.....	Belmont-Truro, N. S. New Glasgow, N. S. Port William - Middleton, N. S. Charlottetown, P. E. I.
G. Andre	Montreal, Quebec
S. Brondsema	Barrie, Ont. Orillia, Ont. Collingwood, Ont. Alliston, Ont.
J. Gritter	London, Ont.
H. Moes	Peterborough - Campbellford, Ont. Lindsay - Nestleton, Ont.
A. Persenaire	Stamford - Wellandport, Ont. Brantford, Ont. Burlington, Ont.
J. Rubingh	Renfrew, Ont. Pembroke, Ont.
A. Smit	Ottawa, Ont. Williamsburg, Ont.

MISSIONARIES

FIELDS

C. Spoelhof	Guelph, Ont. Stratford, Ont. Lucknow, Ont. Listowel, Ont.
J. Vander Meer	Cochrane, Ont. New Liskeard, Ont.
M. Dornbush	Portage la Prairie, Man. Brandon, Man.
A. Disselkoen	Transcona, Man. Stonewall, Man. Pilot Mound-Selkirk-Carmen, Man.
G. Vander Ziel	Saskatoon, Sask. Regina, Sask. Melfort-Red Deer Hill, Sask.
P. J. Hoekstra	Calgary, Alta. Bellevue, Alta. High River, Alta. Medicine Hat, Alta.
J. Hanenburg	Westlock - Barrhead, Alta. Peers - Edson, Alta. Lacombe II - Alix - Ponoka, Alta.
G. Van Laar	Telkwa, B. C. Smithers, B. C. Terrace, B. C.
J. Betten	Haney, B. C. Chilliwack, B. C. Oliver - Armstrong, B. C.
P. De Koekkoek	New Westminster Bethel (Vancouver II), B. C.
G. H. Rientjes	Alberni, B. C. Victoria - Duncan, B. C. Courtenay - Campbell River, B. C. Nanaimo, B. C.

3. *New Churches Organized*

A total of twenty-three congregations were added to our churches in Canada since the last report to Synod. It would be well for all our ministers, consistory members and for all readers of our church papers to take careful note of the map of our churches in Canada that appears in the first issue of our church papers of each new year. It gives reason for praise and gratitude to God, but also for a deep sense of responsibility and challenge in carrying on this great work of the Lord.

Maritimes:	Belmont
Quebec:	Montreal
Ontario:	Toronto II, Oshawa, Ottawa, Lucknow, Acton, Burlington, Orillia, Athens, Leamington, Forest, Emo, Ingersoll, Guelph, Collingwood, Alliston
Manitoba:	Transcona
Alberta:	Medicine Hat, Beverly (Edmonton), Lacombe II, Bellevue
British	
Columbia:	Bethel (Vancouver)

4. Special attention is called to the following:

The Maritime field has been occupied by the transfer of Home Missionary R. J. Bos, the first church (Belmont) was organized and there is promise of further extension.

Likewise work was begun in the province of Quebec, and Montreal was organized under the ministry of the Rev. G. Andre, transferred from Ontario into this new metropolitan field.

Two of our ministers serving in the older churches of Winnipeg and Chatham, the Revs. A. Disselkoe and G. Vander Ziel, were called to serve as Home Missionaries in the Canadian field. With a wealth of experience in ministering to our immigrant membership, they are well fitted to gather the dispersed into the fold and to help them to become churches of Jesus Christ in their new fatherland.

A few months after the Rev. Vander Ziel had entered upon his new task, a malignant growth discovered in the neck, was removed in a Saskatoon hospital. The primary source has been discovered by the Mayo Clinic in Rochester, and cobalt treatments are administered in the Saskatoon hospital. Though emeritation and return to the States with his family appeared imminent, indications now are that the disease may be stayed and kingdom work continued.

The Lord has sustained our afflicted brother and his family in bearing the shock and facing the reality of the situation, looking to Jesus, the great physician and our faithful and merciful Highpriest.

The external expansion and increase of our Christian Reformed Churches in Canada has been phenomenal in this postwar era. The internal, spiritual growth in grace and in the knowledge of our Lord and Savior, Jesus Christ, and in the love of God and of one another, should keep pace with this rapid extension, lest we lose ground in spiritual graces and power, while gaining in membership and number of churches.

As churches we must be deeply imbued with the sense of unity and solidarity in Christ our Savior and Head. We possess a common heritage of faith. We confess adherence to the same doctrinal standards. We have a common task in this present world in our generation. We must stand and work together in fulfilling our high calling. Both in the United States and in Canada our Church is small and rather insignificant in comparison with the major denominations. The distinctive truths and practices which we uphold in loyalty to the Word of God are unpopular and must bear the stigma and hostility of an unbelieving and disobedient world. In fighting the good fight of faith, and in proclaiming the unsearchable riches of salvation as it is in Jesus Christ, we must be united and stand together, of the same mind in Christ, in the unity of the Spirit and the bonds of peace.

Sectionalism and factionalism, ancient foes that have done so much harm to the church and cause of our Lord, must be kept out of our camp.

We are all one in our Lord Jesus Christ, under his Banner of Truth, followers of the Lamb whithersoever he leadeth, whether we are Home Missionaries, Ministers from the United States and Canada, or from the old fatherland — The Netherlands — or whether we are former members of churches of Reformed Confessions in various church affiliations (Kerk Verband) in Holland or in the United States. We are one and belong together in faith, hope and love in the Church Militant until at last the fullness of the unity of all God's saints shall be perfected in the Church Triumphant.

RECOMMENDATIONS - CANADIAN FIELD

1. *Name.* We recommend that the name *Canadian Emergency Fund* be changed to *Church Extension - Canada*. *Reasons:*
 - a. There is constant confusion between the two names *Canadian Emergency Fund* and *Canadian Emergency Building Fund*. It is hoped that the change of name will eliminate this confusion.
 - b. The emergency stage has made way for the normal pattern of church life for our churches in Canada.
 - c. The two names *Church Extension - United States* and *Church Extension - Canada* will thus correspond.
2. *Missionaries.* We request authorization from Synod for placement of missionaries in Canada according to need.

PROPOSED BUDGET FOR CANADA FOR 1955

Present Staff	Salary	Child. Allow	Util.	Ins.	Taxes	Travel	Total
20 Missionaries	\$74,575	\$3,600	\$2,505	\$2,440	\$6,595	\$29,750	\$119,465
Maintenance							5,000
Miscellaneous							500
Fire Insurance							600
Pupit Supplies							5,000
Seminarians							6,000
Moving							6,000
Buildings							50,000
Contingencies							6,000
Administration							4,800
TOTAL							\$203,365
Credits							64,765
Budget Quota							\$138,600

(Per-family quota requested reduced by \$1.95 over 1954).

To meet this budget Synod will be requested to set the per-family quota for the Canadian Emergency Fund for 1955 at \$3.30 per family.

PART V
DISPLACED AND NON-RESIDENT MEMBERS

During the year the names of 46 members were received; of these 22 are communicant and 24 baptized members.

PART VI
YOUTH IN MILITARY SERVICE

Veteran Service Pastor H. Dykstra in California, residing in Redlands, provides personal, pastoral care for our young men and women stationed in that area with its many military installations. Although the heavy inductions during war-time years, and the tensions of training for combat duty are relaxed, there is still a continuing selective service recruitment and the temptations of the service away from home are there. Appreciation of our Service Pastors and the Service Homes is often expressed by those who benefit by them, including the parents.

This work should be remembered by our churches in continued offerings for the SOLDIER'S FUND which has been operating in the *red* for some time.

Old-veteran Service Pastor A. H. Bratt, whose service in this special field covers periods in the three wars, was constrained to request release and emeritation. Although the spirit was still willing, and his love for "our boys" and devotion to their spiritual needs was unceasing, the flesh was getting weaker under the strain of constant travel over a wide territory. The termination of his ministry was properly recognized by the Executive Committee and by his calling church of Midland Park, N. J., which church has also engaged him for assistance to their minister on part-time basis.

As more of the military installations are being deactivated and the reduced number of our servicemen does not warrant another Service Pastor consuming so much time and money in travel, it was decided not to replace the Rev. Bratt at this time, but to have occasional special visitations by the Missionary-at-Large, the Secretary, and other available ministers on a part-time basis.

The Rev. C. Holtrop, who has been doing faithful and fruitful work in the Virginia and Carolina's district on a part-time basis, has also asked and received relief from this assignment. His personal visitations bringing wise counseling out of a warm heart and wide experience are augmented by the pointed challenging series of articles in The Banner that honor the Flag and quicken the morale of those that serve under it.

During the year the Revs. H. Bajema, W. De Boer, D. Hoitenga, P. Holtrop, H. Hoekstra, J. Paauw and D. Van Halsema have also called regularly on servicemen stationed in nearby camps and assigned to these

brethren. Their labors have — and rightly so — occasioned appreciative response.

Mr. and Mrs. A. Mulder at Alameda, and Mr. and Mrs. A. Bauman at Seattle, continue to make their fine contribution towards the physical home-comforts, christian fellowship and spiritual care of our Servicemen in the Service Homes.

Moreover, Home Missionary W. Heynen, and his devoted helpmate, Mrs. Heynen, are serving in cold Alaska with a warmth of hospitality, in the role of a Service Pastor as well as that of Home Missionary.

This ministry deserves a place in congregational prayers. It is here-with again recommended to Synod by the General Home Mission Committee for free-will offerings.

PART VII

THE FUND FOR NEEDY CHURCHES

A. INFORMATION

1. During 1953 recipient churches received their allotments as approved by Synod.

2. Moving expenses were granted to churches making request in compliance with synodical rules.

3. The schedule of payments for 1954 has been made available to the Synodical Budget Committee for perusal. In cases where a change was made in the amount of aid requested and the amount of aid granted, the recipient church was notified in order that, if so desired, such church might have opportunity to place its case before Synod.

B. RECOMMENDATIONS

1. We recommend that the minimum salary to be paid the ministers by the respective churches receiving aid from the Fund for Needy Churches for 1955 in the United States be set at \$3,300.00; in Canada at \$3,600.00.

2. We recommend that mileage on the field be granted subsidized churches for payment to their pastors over and above the first 5,000 miles on the field according to the following schedule.

- a. In the U. S. the maximum mileage for which payment is granted is set at 3,500 miles.
- b. In Ontario (Canada) the maximum mileage for which payment is granted is set at 5,000 miles.
- c. In the Western Provinces (Canada) the maximum mileage for which payment is granted is set at 6,500 miles.
- d. These maximum mileage rates are to be retroactive for 1954.

3. We recommend that the rate per mile at which this mileage is to be paid be set at: For the United States 5c; for Eastern Canada 6c; for Western Canada 7c.

4. We recommend that a children's allowance in the United States of \$125.00 per child, in excess of the salary allowed be granted for 1955; a similar amount to be paid in Canada, inclusive of the government child allowance if and when paid.

5. We recommend that the minimum per family contribution toward the pastor's salary of families belonging to subsidized churches for 1955 be set at \$60.00 in the United States; and at \$40.00 in Canada.

6. We recommend that the denominational per family quota for 1955 for the Fund for Needy Churches be set at \$3.75.

PART VIII
REPORT OF THE TREASURER FOR THE YEAR 1953
CHURCH EXTENSION FUND

SCHEDULE A
RECEIPTS

Balance, January 1, 1953.....		\$ 40,599.79
Treasurers of Classes.....	\$190,443.48	
Gifts:		
Individual	\$1,994.95	
Societies	7,807.96	
Churches	9,442.99	19,245.90
Interest		250.00
Dividends		941.92
Refunds		2,167.11
Legacies		550.00
Non Home Mission Funds.....		155.10
Sale, Homes and Chapels.....	37,076.37	250,829.88
Canadian Receipts		10,089.50
Total balance and receipts.....		\$301,519.17

DISBURSEMENTS

Missionaries' salaries	\$ 55,924.14	
Missionaries' expenses	18,557.79	
Special services	12,843.65	
Homes and Chapels.....	149,470.20	
Moving expenses	2,247.58	
Administrative expense	4,032.98	
Total disbursements		243,076.34

Balance, December 31, 1953.....		\$ 58,442.83
Church Extension Fund.....	\$ 50,738.50	
Harlem Building Fund.....	7,704.33	

\$ 58,442.83

SCHEDULE B
INVENTORY OF SECURITIES

Van Agthoven Estate:		
227½ com. shares, Cleveland Elec. Illum. Co.....	\$ 7,621.25	
10 pref. shares, Cleveland Elec. Illum. Co.....	1,000.00	
16 com. shares, Little Miami R. R.....	800.00	\$ 9,421.25

91 com. shares, Cleveland Elec. Illum. Co.....	3,048.50
United States Bonds.....	7,500.00
TOTAL	\$ 19,969.75

SCHEDULE C
MISSIONARY HOMES AND CHAPELS

Disbursements to December 31, 1953.....	\$542,916.77
Disbursements to December 31, 1952.....	438,099.21

	Increase	\$109,817.56
Albuquerque, N. Mex.....	\$11,006.24	
Anchorage, Alaska	24,105.00	
Chicago, Ill.	18,766.44	
Holland, Mich.	119.33	
Lake Worth, Fla.....	7,000.00	
Monsey, N. Y.....	4,517.65	
New York (Harlem).....	38,563.84	
Salt Lake City, Utah.....	28,692.92	
Urbana (Champaign), Ill.....	2,580.76	
Wanamassa, N. J.....	10,460.50	
West Allenhurst, N. J.....	99.17	\$145,911.85
Refunds and discounts		
Cicero	\$1,446.79	13,754.05
Tacoma, Chapel	15.00	3,000.00
Tacoma, Nyanza St.....	1,990.39	15,888.06
Discounts		3,452.19
		36,094.29
Net increase		\$109,817.56

CANADIAN EMERGENCY FUND
SCHEDULE A

RECEIPTS

Treasurers of Classes.....		\$181,366.01
Gifts:		
Individual	\$ 2,210.52	
Societies	946.01	
Churches	12,817.59	15,974.12
Refunds, Pulpit supplies.....	11,000.00	
Buildings	41,224.94	
Other	748.96	52,973.90
Specials, Can. Amalg. Bldg.....	2,230.80	
Relief Fund	52.04	
Church Help Fund.....	300.00	2,582.84
TOTAL		\$252,896.87

DISBURSEMENTS

Missionaries' salaries	\$ 71,144.30
Missionaries' expenses	35,893.89
Special services	21,089.96
Homes and Chapels.....	84,370.91

Moving expenses	3,979.54
Specials	2,582.84
Canadian discount	87.35
Administrative expenses	4,032.98
	<u>\$223,181.77</u>
Deficit, January 1, 1953.....	22,639.78
Total disbursements	<u>\$245,821.55</u>
Balance, December 31, 1953.....	\$ 7,075.32

**SCHEDULE B
MISSIONARY HOMES AND CHAPELS**

REFUNDS

Aylmer, Ont.	\$ 725.00
Bowmanville, Ont.	10,000.00
Calgary, Alta.	286.65
Emo, Ont.	200.00
Essex, Ont.	574.00
High River, Alta.	750.00
Owen Sound, Ont.	6,000.00
Picture Butte, Alta.	5,960.74
Red Deer, Alta.	12,000.00
Taber, Alta.	5,500.00
Differential, acct. U.S. and Can. exchange.....	913.88
Total	<u>\$ 42,910.47</u>

EXPENDED

Barrie, Ont.	\$ 604.96
Cornwall, Ont.	980.95
Langley Prairie, B. C.	358.75
Montreal, P. Q.	24,674.72
London, Ont.	989.55
Ottawa, Ont.	9,691.80
Peterborough, Ont.	978.00
Nanaimo, B. C.	8,648.13
Smithers, B. C.	14,423.02
Saskatoon, Sask.	9,269.96
Stoney Creek, Ont.	240.00
Sumas, Wash.	192.61
Toronto, Ont.	316.54
Truro, N. S.	12,901.92
Winnipeg, Man.	100.00
	2,031.12
Total	<u>\$ 86,402.03</u>
Refunds	42,910.47

Net increase	\$ 43,491.56
Expended to December 31, 1953.....	\$323,013.50
Expended to December 31, 1952.....	279,521.94
	<u>\$ 43,491.56</u>

FUND FOR NEEDY CHURCHES

SCHEDULE A

RECEIPTS

Treasurers of Classes.....	\$ 99,694.96	
Gift, Society	1.66	
Interest	1,154.00	
Dividend	705.28	
Loan, Old Kent Bank.....	10,000.00	
Discount on interest.....	4.44	
Redemption of Bonds.....	1,100.00	
Refunds	147.85	
Total		\$112,808.19

DISBURSEMENTS

Deficit, January 1, 1953.....		\$ 6,780.38
Subsidies	\$ 96,261.65	
Children allowances	13,497.39	
Mileage expense	5,823.54	
Moving expense	1,662.10	
Loan and interest.....	10,033.33	
Administrative expenses	4,032.98	\$131,310.99
Total Deficit and Disbursements.....	\$138,091.37	
Receipts	112,808.19	
Deficit, December 31, 1953.....		\$ 25,283.18

SCHEDULE B

INVENTORY OF SECURITIES

22½ Com. Shares, Cleveland Elec. Illum. Co.....	\$ 7,621.25	
10 Pref. Shares Cleveland Elec. Illum. Co.....	1,000.00	
16 Com. Shares, Little Miami R. R.....	800.00	\$ 9,421.25
United States Bonds.....		37,500.00
Washington, D. C. Chr. Ref. Church Bonds.....		8,200.00
Total		\$ 55,121.25

SOLDIER'S FUND

RECEIPTS

Treasurers of Classes.....	\$ 34,657.54	
Individuals	1,036.00	
Societies	2,401.05	
Churches	4,247.26	
Total		\$ 42,341.85

DISBURSEMENTS

Deficit, January 1, 1953.....		\$ 3,396.72
Salaries	\$ 12,130.79	
Expenses	30,873.66	43,004.45
Total deficit and expenses.....	\$ 46,401.17	
Receipts	42,341.85	
Deficit, December 31, 1953.....		\$ 4,059.32

**FUNDS HELD IN TRUST FOR
GEESTELYKE VERZORGING OPVARENDEN KOOPVAARDY
UITGAANDE VAN DE GEREFORMEERDE KERKEN IN NEDERLAND
(DUTCH MERCHANT MARINE)**

Balance, January 1, 1953.....	\$ 1,500.00
Receipts, 1953	2,749.50
<hr/>	
Total	\$ 4,249.50
Disbursements	4,200.00
<hr/>	
Balance, December 31, 1953.....	\$ 49.50

CANADIAN RECEIPTS AND DISBURSEMENTS, 1953

RECEIPTS

	Church Extension	F. N. C.	Canadian Emergency	Soldiers Fund
Classes	\$10,051.50	\$ 5,996.98	\$13,915.49	\$ 584.27
Gifts:				
Ind.	18.00			
Chs.	20.00		426.12	192.44
Refunds		426.61	206.69	
Pulpit Supplies			11,000.00	
Buildings			23,499.00	
Balance, January 1, 1953.....			22.56	
<hr/>				
TOTALS	\$10,089.50	\$ 6,423.59	\$49,069.86	\$ 776.71

DISBURSEMENTS

Special services			\$ 132.04	
Subsidy and Chil. allow.....		\$18,971.13		
Missionary expense.....			12,337.98	
Buildings			10,838.02	
Mileage expense		2,845.78		
Moving expense		600.00	1,539.69	
Canadian discount			87.35	
<hr/>				
Totals	none	\$22,416.91	\$24,935.03	none
<hr/>				
Balance, 12-31, 1953.....	\$10,089.50		\$24,134.83	\$ 776.71
Deficit, 12-31, 1953.....		\$15,993.32		

CASH ACCOUNT

Balances, December 31, 1953 in CH. EXT.....	\$10,089.50
CAN. EMERG.	24,134.83
SOLD'S FD.	776.71
<hr/>	
TOTAL	\$35,001.04
Deficit, December 31, 1953 in F.N.C.....	15,993.32
<hr/>	
Balance, December 31, 1953.....	\$19,007.72

ANNUAL STATEMENT, 1953

RECEIPTS

Balance, January 1, 1953.....		\$ 42,099.79
United States Receipts.....	\$605,378.69	

Canadian Receipts	66,837.10	671,715.79
Total Balance and Receipts.....		\$713,815.58

DISBURSEMENTS

Deficit, January 1, 1953.....	\$ 32,816.88	
U. S. Expenses.....	597,421.61	
Can. Expenses	47,264.59	
Can. Discount	87.35	\$677,590.43
Balance, December 31, 1953.....		\$ 36,225.15

CHURCH EXTENSION

RECEIPTS

Balance, January 1, 1953.....		\$ 40,599.79
U. S. Receipts.....	\$250,829.88	
Can. Receipts	10,089.50	260,919.38
Total Balance and Receipts.....		\$301,519.17
U. S. Expenses.....		243,076.34
Balance, December 31, 1953.....		\$ 58,442.83

FUND FOR NEEDY CHURCHES

RECEIPTS

U. S. Receipts.....	\$106,384.60	
Can. Receipts	6,423.59	
Total Receipts		\$112,808.19

DISBURSEMENTS

Deficit, January 1, 1953.....	\$ 6,780.38	
U. S. Expenses.....	108,894.08	
Can. Expenses	22,416.91	\$138,091.37
Deficit, December 31, 1953.....		\$ 25,283.18

CANADIAN EMERGENCY

RECEIPTS

U. S. Receipts.....	\$203,849.57	
Can. Receipts	49,047.30	
Total Receipts		\$252,896.87

DISBURSEMENTS

Deficit, January 1, 1953.....	\$ 22,639.78	
U. S. Expenses.....	198,246.74	
Can. Expenses	24,935.03	\$245,821.55
Balance, December 31, 1953.....		\$ 7,075.32

SOLDIER'S FUND

RECEIPTS

U. S. Receipts.....	\$ 41,565.14	
Can. Receipts	776.71	\$ 42,341.85

DISBURSEMENTS

Deficit, January 1, 1953.....	\$ 3,396.72	
U. S. Expenses.....	43,004.45	46,401.17
		<hr/>
Deficit, December 31, 1953.....		\$ 4,059.32

DUTCH MERCHANT MARINE

RECEIPTS

Balance, January 1, 1953.....	\$ 1,500.00	
Receipts.....	2,749.50	\$ 4,249.50
		<hr/>
Expended.....		4,200.00
		<hr/>
Balance, December 31, 1953.....		\$ 49.50

CASH ACCOUNT

Balances, Dec. 31, 1953 in CH. EXT.....	\$ 58,442.83	
CAN. EMERG.....	7,075.32	
DUTCH M.M.....	49.50	
		<hr/>
Deficits, Dec. 31, 1953 in F. N. C.....	\$ 25,283.18	\$ 65,567.65
SOLDIER'S FUND.....	4,059.32	
		<hr/>
TOTAL.....		29,342.50
		<hr/>
CASH IN BANKS, DECEMBER 31, 1953.....		\$ 36,225.15
IN OLD KENT BANK.....	\$ 17,217.43	
IN CANADIAN BANK (Mr. J. Vander Vliet).....	19,007.72	
		<hr/>
TOTAL.....		\$ 36,225.15

W. HOFSTRA, *Assistant Treasurer*

The books of the Treasurer have been audited by Mr. Peter B. Vander Meer, Public Accountant, and his report is on file with the Stated Clerk of Synod.

SUMMARY OF MATTERS REQUIRING SYNODICAL
ATTENTIONPART I — *Personnel and Organization*

1. Election of members-at-large.

PART III — *Church Extension — U. S. Field*

1. Revision of rule for calling missionaries.
2. Opening new fields.
3. Aid recommendation for Battle Creek.
4. Aid recommendation for Cleveland East Side.
5. Quota for 1955.

PART IV — *Canadian Field*

1. Changing of name from Canadian Emergency Fund to Church Extension - Canada.
2. Calling of missionaries according to need.
3. Quota for 1955.

PART VI—*Youth in Military Service*

1. Offerings for 1955.

PART VII—*Fund for Needy Churches*

1. Salary recommendations for 1955.
2. Per-family quota recommendations for 1955.
3. Mileage recommendations for 1955.
4. Mileage recommendations for 1954.

May the continued guidance of the Spirit be granted both to Synod and our Church.

Humbly submitted,

The General Committee for Home Missions,
H. BLYSTRA, *Secretary*

REPORT NO. 35

PATERSON HEBREW MISSION BOARD

ESTEEMED BRETHERN:

The Board of the Paterson Hebrew Mission herewith submits a report of its activities for the year 1953 for your information and consideration.

The Paterson Hebrew Mission is under the direct jurisdiction of Classis Hackensack since its September meeting. Formerly two Classes, Hudson and Hackensack, were responsible for the operation of the Mission. This change in jurisdiction is in accord with the action of Synod of 1953 (Art. II, B, 4.)

Classis Hackensack decided that the Board shall consist of six men; three ministers and three laymen. The Board is now constituted as follows: Rev. B. Spalink, Pres.; Dr. J. E. Meeter, Vice-Pres.; Mr. E. Heerema, Secretary; Mr. A. De Vries, Treasurer; Rev. B. Bruxvoort and Mr. H. Vander Plaats. The Board meets the second Tuesday of each month. Board members who retired during this year are: Mr. J. De Leeuw, after nine years of service; Mr. S. E. Greydanus, after seven years of service. Since the jurisdiction of the Mission passed to Classis Hackensack, the following representatives from Classis Hudson were retired: Rev. E. Van Eerden, Rev. S. Van Dyken, Mr. U. Stonehouse and Mr. J. Sikkema. We hereby express our appreciation to these brethren for their faithful and willing service.

This year has been a happy year at the Paterson Hebrew Mission. In our report of last year it was reported to Synod that after extending five calls and receiving five declines, the Lord inclined the heart of the Rev. D. B. Muir to accept the call issued by the Third Christian Reformed Church of Paterson to labor as superintendent of the Mission. The Rev. Muir successfully submitted to a *Colloquium Doctum* at a meeting of Classis Hackensack, held March 17, 1953. He was installed as missionary for the Paterson Hebrew Mission in the Third Christian Reformed Church on Sunday, March 29, 1953, after which he began laboring in our midst.

Our personnel at the present time consists of the following: Rev. D. B. Muir, Superintendent; Miss Martha Rozendal, Nurse and full-time worker; Miss Wilhelmina Tuit, full-time worker; Dr. Peter G. Berkhout, physician.

The Board took cognizance of the fact that Miss Martha Rozendal is completing thirty years of faithful service at our Mission on Jan. 8, 1954. Appreciation was expressed to her and thanks rendered to our Lord for such faithful servants in His work.

The Board has taken up the mandate of Synod given at the 1953 session of Synod, as recorded in Acts of Synod, Art. 69, II, B, 5. Due to the fact that the present Board, appointed by Classis Hackensack at its September session, has only functioned for several months, we are not yet ready to report to Classis and Synod with regard to this mandate. We have, however, begun an earnest study of the questions presented to the Board for consideration, and hope to have a full report on the matter at a future date.

The Board is appreciative of the consecrated efforts put forth by the personnel of the Mission and the physician. These difficult labors are performed with loyal devotion to our Lord in response to His command to bring the message of salvation.

We ask for your continued support; moral and financial, and your continued prayers.

Respectfully submitted,

The Paterson Hebrew Mission Board

ELMER HEEREMA, *Secretary*

Approved at a meeting of the Board
held Jan. 18, 1954.

SUPERINTENDENT'S REPORT

This is the first report that the undersigned is privileged to make to the Synod. It is a reminder that although the work of the Paterson Hebrew Mission is localized, it is the work of the whole denomination. Indeed, it was this Church-wide concept of the work which prompted the questions addressed to the Synod of 1953 in the last report, which in the absence of a Superintendent, was prepared by the women workers.

A word about that report: It was an opportunity to address the whole Church through the Synod with reference to opportunities and responsibilities, which the writers felt were not being utilized. In calling attention to other areas where work should be done, and in calling for a general expansion of the work, the thought was in line with earlier reports to the Synod. Unfortunately, there were statements in the report which lent themselves to misinterpretation. The report may have seemed to call in question the work that has been done through the years, as if all might have been in vain. The words, "no apparent results," however, as later interpreted by the reporters, does not question that the Gospel has made an impact on many Jewish lives; it does reflect disappointment that a positive stand and a forthright confession of faith is lacking. If the report had questioned the power of the Gospel in individual lives, it would have been in direct contradiction with earlier reports to the Synod, as for instance that made by former Supt. J. R. Rozendal to the Synod of 1951. "There are amongst our Jewish people who attend the Mission who show signs of faith in Christ." (Acts of Synod for 1951, p. 108).

The great majority of Jews contacted by the Mission staff never attend the Mission, although all are invited. Personal witness is made to these Jews in homes, apartments, offices, and business establishments. Literature especially slanted toward Jewish needs, as well as Back to God Hour sermon pamphlets are freely distributed. In addition, Gospels, New Testaments, and Bibles (Hebrew, Yiddish, English) are given wherever sufficient interest is shown.

For those who attend the Mission, a medical clinic is provided with Dr. Peter Berkhout in charge, and Miss Martha Rozendal assisting. In connection with the clinic, a Gospel service is held. The clinic is the means of reaching many of the Jews who would not come otherwise, and they themselves often introduce others of their people to the Mission by inviting them to the clinic. Those anxious to learn more about the English language, particularly the reading and writing of it, are given the opportunity. Miss Wilhelmina Tuit teaches the English pupils, and a Bible lesson follows. There are those who come solely for the Bible study, or the study of our Reformed doctrine without other added inducements. We are pleased with the fact that almost all who attend the Tuesday clinic attend also the Saturday Gospel service. As a principle of long standing, every Jew who attends the Mission receives every time the Gospel message.

Besides the routine of visiting outside the Mission, and classes within, several social activities are scheduled with a view to introducing Christian fellowship. We have a monthly social evening at the Mission at which time one of the congregations visits us. The pastor of the congregation brings a brief message, and music, usually provided by the visiting congregation, is much in evidence.

Although the Mission was officially closed during the month of August, a group of Jewish friends attended a meeting of the Monsey Conference, where Rev. Dick Van Halsema had scheduled a special Jewish night. This was good for all, and much appreciated by our Jewish friends.

The entire staff attended the Hebrew Christian Alliance meetings in Buffalo, N.Y. this past summer. There some 150 Hebrew Christians, most of them active in the work, furnished visual proof that there is "a remnant according to the election of grace." Generally speaking, these Jews were premillennial and dispensational in their thinking. It is this type of message as proclaimed by and for the Jew that many of our people read in the magazines of the larger and more active Missions. We feel it is not always realized that we have not the same optimistic message to present the Jew. Ours is the "good news" of salvation, but

it addresses itself to Jew and Gentile alike upon the same ground, and with the same conditions prevailing.

While we cannot offer the Jew the message that promises him a place above his Gentile Christian neighbor, nor the revival atmosphere of the Gospel tabernacle, which seems to please an emotional people, it is questionable if we are giving the Jew the best that we have. If the study of methods asked for is fruitful; and if we seek to apply these denominationally, we may be surprised to find that we have more to offer the Jew than any of us imagines. And we *are* interested in the Jew. Mr. Huisjen's present position as head of the Community Evangelism program in the denomination bears witness to that.

The work of the Mission was presented to many congregations by Miss Tuit, who took part in a mission tour this summer. In addition many opportunities were provided for presenting the work to congregations in the Paterson area, and others farther out.

We are reminded again this year of the terrible pressures placed upon the Jews who come to faith in Christ. One of the ladies, who has attended the Mission on and off through the years, stated she wanted to make confession of faith. In a short time we heard of serious trouble in the home, and a situation which made it difficult for her to attend the Mission at all. When we pray for these Jews let us ask not only that eyes may be opened, but that where eyes are opened courage may also be given, and God's restraining hand placed upon the persecutors.

Statistics for the year are given below with figures in all cases pertaining to attendance representing Jews only.

Saturday Evening Gospel Meeting.....	44	558
Special Monthly Services.....	5	66
The Medical Clinic.....	67	341
Monday Sewing and Bible.....	59	380
English and Bible.....	62	252
Tuesday Bible Class.....	22	32
Boys and Girls Class.....	31	64
Junior Girls Class.....	10	12
Wednesday Doctrine Class.....	11	31
Visits Made	769	
Tracts Distributed	1491	
Gospels Given Out.....	34	
New Testaments Given.....	20	
Bibles Given	10	

Respectfully submitted,

(REV.) DAVID B. MUIR, *Supt.*

FINANCIAL REPORT FOR THE YEAR OF 1953

Savings Account

Balance, December 31, 1952.....	\$ 8,899.59
RECEIPTS:	
Income from General Fund.....	\$ 6,500.00
Interest	43.50
Trans. from Rec. Acc't.....	5,000.00
	11,543.50
Total Income	11,543.50
	\$ 20,443.09
Paid on Parsonage.....	15,000.00
	\$ 5,443.09

General Account

Balance, January 1, 1953.....	\$ 8,240.92
RECEIPTS:	
General Fund	\$ 8,770.68
Classis Grand Rapids, E.....	977.80
Classis Osfriestland	1,270.26
Classis Chicago — North.....	691.19
Classis Chicago — South.....	956.31
Classis Hackensack	388.45
Classis Hudson	711.05
Classis Alberta	227.78
Classis Ontario	252.20
Classis G. Rapids, South.....	1,111.84
Classis G. Rapids, West.....	626.22
Classis Muskegon	645.47
Classis Zeeland	755.17
Classis Kalamazoo	619.71
Classis Orange Bay	334.20
Classis Wisconsin	390.81
Classis Pella	585.93
Classis Sioux Center	581.78
Classis California	465.65
Classis Holland	733.71
Classis Minnesota	416.54
Classis Chatham	157.50
Classis Pacific	178.10
Classis Hamilton	22.69
DONATIONS	538.30
Chr. Ref. Board of Missions.....	406.59
Sale of Bonds.....	1,000.00
Interest on Bonds.....	332.50
Offerings	86.26
Clinic	123.55
Nagel Estate	452.50
Refund — Tel. Calls	1.35
	\$ 24,812.09
Total	\$ 24,812.09

\$ 33,053.01

Respectfully submitted,
ALBERT DE VRIES, *Treasurer.*

DISBURSEMENTS:

Workers Salaries, Net.....	\$4,400.23	
Withholding Tax	583.20	\$ 4,983.43
Missionary's Salaries, Net.....	3,667.34	
Pension Fund	103.68	3,771.02
Physician's Salary		900.00
Compensation to speakers.....		130.00
Janitorial Work		336.00
Auto Expense		200.18
Repairs		45.55
Telephone		111.49
Insurance		486.36
Fuel		251.58
Travel Expense		168.00
Clinic Supplies		64.22
Gas and Electric.....		53.14
Water		10.52
Printing		35.50
Moving Expense		683.97
Lawn Mower		83.56
Oil — Parsonage		52.24
Telephone — Parsonage.....		64.83
New Shelves — Parsonage.....		185.00
Purchases — Bond.....		948.88
Interest on Bond.....		7.92
Payment on Parsonage.....		2,000.00
Legal Expense — Wyckoff Property.....		106.85
Christmas Gifts		40.00
Taxes		244.96
Chicago Mission — Nagel Estate.....		270.00
Cleaning		84.00
Supplies		75.99
Phonograph — Records.....		87.50
Gift		52.95
Miscellaneous		194.20
Transferred to Savings Account.....		5,000.00
Total Disbursements		\$ 21,729.84
Balance, December 31, 1953.....		\$ 11,323.17
Government Bonds held in Safe Deposit Box at Prospect Park National Bank.....		7,000.00

Respectfully submitted,
ALBERT DE VRIES, *Treasurer*

PROPOSED BUDGET FOR 1955

Superintendent, Salary	\$ 3,600.00
Children Allowance	350.00
Auto Allowance and Insurance.....	270.00
Martha Rozendal, Salary.....	2,850.00
Wilhelmina Tuit, Salary.....	2,850.00
Dr. Peter G. Berkhout.....	900.00
Janitor's Service	450.00
	<hr/>
	\$ 11,270.00

Auto Depreciation	600.00
Auto Maintenance including Insurance and License	500.00
Fuel	400.00
Gas, Light, Water, Telephone.....	250.00
Supplies for Mission Work.....	300.00
Repairs and Maintenance.....	1,000.00
Insurance	200.00
Medical Supplies and Expenses.....	150.00
Miscellaneous	190.00
Equipment	100.00

2,590.00

\$ 14,960.00

Estimated Income

General Fund	\$ 14,435.00
Offerings	200.00
Donations	150.00
Interest on Bonds.....	175.00

\$ 14,960.00

The Paterson Hebrew Mission Board respectfully requests a quota of 35 cents per family for the year 1955.

REPORT OF THE PATERSON HEBREW MISSION BOARD

TOTAL ASSETS OF THE PATERSON HEBREW MISSION Dec. 31, 1953	
Cash in Bank.....	\$ 11,323.17
U. S. Government Bonds.....	7,000.00
Savings Account	5,443.09
Furniture and Equipment.....	2,000.00
Building at No. 253 Hamilton Ave.....	7,000.00
Parsonage at 367 Sunset Blvd., Wyckoff.....	19,000.00

Total Assets

\$ 51,766.26

The Board of the Paterson Hebrew Mission,
ELMER HEEREMA, *Secretary*

CHRISTIAN SEAMEN'S AND IMMIGRANTS HOME

ESTEEMED BRETHREN:

During the past year the decision of Synod 1953, to bring the Seaman & Immigrants Home under one Classis, namely; Classis Hudson, has been accomplished. This has made quite a change in membership. The Board is now fully constituted and consists of Rev. Thos. Van Eerden, President; Rev. Harold Sonnema, Vice President; Mr. Adrian M. Visbeen, Secretary; Cornelius Lont, Treasurer; and Mr. Frank Dykstra.

The second Wednesday of each month finds the Board in session at 9 A. M. at the Wyckoff Church. Our Business Manager meets with, and reports to the Board at this time. Currently we are without a Spiritual Advisor. The services of Rev. Oussoren who is also pastor of the Hoboken Congregation were terminated September 1, 1953. The providing of speakers is under our Spiritual Advise Comm., consisting of the Clergy members of the Board. Rev. Oussoren has given freely of his services during this period in which we are considering and working toward the full time Chaplaincy.

Your Board is progressing cautiously and prayerfully in the Chaplain matter. We know that there is a large field of activity here. Many of the sea folk have little opportunity of regular worship and not a few have personal problems. We need a man of God who can present the Word, who can bring comfort to the sick, who are at times in hospitals in the port, far from home and loved ones. He must also be a counsellor to the depressed. Provision for his work has been made in providing an attractive Chapel in the Home. This was done by way of altering two second floor rooms. A consultation room was also provided. These have been furnished and are ready for use.

By consent of January Classis we hope to repaint and refurnish several guest rooms shortly. Thus, we are doing the most possible with an old building.

Synod 1953 agreed that this Board should dispose of the property at 310 Hudson Street, which is used by the Hoboken congregation as both church and parsonage. Accordingly the Board has moved in this direction. Our first approach was to obtain an unbiased appraisal. This was done by a recognized authority in the area. The building is valued at \$11,000.00. Obviously the first opportunity should be given to the local congregation. Your committee carefully weighed all the conditions involved; and Resolved; subject to Classical and Synodical approval to offer the property to the Hoboken congregation at one-half its appraised valuation, namely: \$5,500.00. Classis Hudson in session

January 26, 1954 acceded, and now through the proper channels the request will come before this Synod.

The offer was presented to the Hoboken congregation. At this writing they have not expressed whether or not they are interested.

During 1953 aid was given to 863 immigrants. This is considerably less than in 1952. It is occasioned by the fact that many passenger ships carrying immigrants now stop at Halifax. Many of these folk being destined to Canada, disembark there. Most of the immigrants assisted are brethren in the faith, we learn from our Business Manager. Aid for them is requested by relatives in the States, Canada or the old country before their arrival.

A total of 62 meetings were held and the average attendance is 42 persons. Many of these meetings also have pictures of good wholesome background for the sailors. These are furnished by the New York Port Society.

Occasionally, especially in emergencies, seaman are hospitalized in this country. The Personnel Manager of the Holland American Line advises us and either the Spiritual Advisor or the Manager then calls at the hospital to give friendship, comfort, with a brief word from scripture and prayer.

During the past year we accommodated 571 guests, this being a considerable increase over 1952. Practically all of these are immigrants who must wait a day or so before being brought to trains, and sometimes planes, to continue to their destination.

Submitted herewith is a financial report and a proposed budget for 1955. We request its approval by Synod so that this activity in the vineyard of the Lord may be continued. Request is also made for the prayers of the churches for this phase of mission activity. Offerings for this work is also solicited from the churches.

Respectfully submitted,
Chr. Seamen's & Immigrants Home Comm.
 ADRIAN M. VISBEEN, *Secretary*

PROPOSED BUDGET FOR THE YEAR 1955

SALARIES:	Present	Proposed
Manager (including house rent and auto allowance)	\$ 4,020.00	\$ 4,020.00
Custodian (plus free rent and heat).....	2,500.00	2,500.00
Chaplain (salary)	4,000.00	4,000.00
Chaplain — Parsonage rent.....		900.00
Chaplain — auto allowance.....		250.00
Annual allowance — Mr. & Mrs. C. Fisher.....	1,200.00	1,200.00
Maintenance and repair.....	1,150.00	1,200.00
Fuel	850.00	950.00
Gas, electric and water.....	625.00	600.00

Alterations and furnishings.....	2,000.00	2,000.00
Insurance	350.00	450.00
Miscellaneous	500.00	500.00
Total	\$ 17,295.00	\$ 18,570.00

ANTICIPATED INCOME

Interest on \$12,500.00 Government Bonds at 2½%.....	\$ 312.50
Dividends — 80 Shares Little Miami R. R. Stock.....	344.00
Income from Home.....	1,600.00
Donations from Seamen's Home, Individuals and Societies.....	500.00
Donation from Holland America Line.....	500.00
From Church collections.....	15,313.50
Total anticipated Income.....	\$ 18,570.00

Respectfully submitted,

ADRIAN M. VISBEEN, *Secretary*

P.S. — Synod of 1942 decided to recommend the Seamen's Home for an offering per year, so that funds received from Van Agthoven Estate may be kept intact, if possible, in the endowment fund, Acts 1942, page 20.

FINANCIAL REPORT

January 1, 1953 to December 31, 1953

Balance, January 1, 1953.....	\$ 3,430.30
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RECEIPTS

From Churches	\$ 11,176.57
From Societies and Individuals.....	80.00
From Holland America Line.....	1,350.00
From Seamen's Home operations.....	1,515.96
From Seamen's Home donations.....	395.99
From Investments	782.00
From Refund Insurance	75.11
From Fire Loss (310 Hudson Street).....	737.00
Total receipts	\$ 16,112.63
Total receipts and balance.....	\$ 19,542.93

DISBURSEMENTS

Salaries (less S. S. deductions).....	\$ 8,123.11
Rents	640.00
Bonus to workers for 1953.....	300.00
Auto allowances to workers.....	242.00
Fuel	921.62
Light and Water.....	540.89
Maintenance and repairs (Seamen's Home).....	325.80
Insurance	1,049.21
Improvements (Home)	395.00
Holland Publications for the Home.....	140.50
Stationery, Printing and Calendars.....	249.50
Committee Expense	51.77
Director of Internal Revenue.....	87.00
Fire Loss	471.97

Cost to obtain new certificate	
Little Miami R. R. Stock.....	187.30
Appraisal (310 Hudson Street).....	150.00
Miscellaneous	307.45
	<hr/>
Total Disbursements	\$ 14,183.12
	<hr/>
Balance, December 31, 1953.....	\$ 5,859.81
Examined and found correct.	

January 11, 1954.
ANDREW O. BOSMA
MINERD DE JONG

Respectfully submitted,
PETER DAMSMA, *Treasurer.*

REPORT NO. 37

REVISED STANDARD VERSION

ESTEEMED BRETHREN:

Your "Committee to Study the Revised Standard Version of Scripture," (Acts of Synod, 1953, page 158, Article 164, V, C, 11, and page 54, Art. 84, I) presents the following report.

The Personnel of the Committee:

The Synod had appointed a committee of four to carry out its mandate found in The Acts (1953) on page 54. It soon became apparent that one of the members, Dr. R. Stob, could not serve because of the press of other duties. We regretted his resignation and have missed his services very much. Several attempts, in cooperation with the Synodical Committee, to secure the services of one who could take his place proved in vain. The three remaining members of the committee, because of the apparent urgency of the matter, decided to carry on the work within the all too short a time allowed for this rather extensive assignment. The committee has met practically every two weeks since last September.

Mandate:

The Mandate of the committee is found in Art. 84 of the Acts of 1953 and reads as follows "That Synod appoint a committee to study the R.S.V., in response to the several overtures, with a view to determine the attitude of our church toward the R.S.V. and to advise the church, in the light of its conclusions, what her policy should be toward the American Bible Society or any other organization involved in the distribution of the R.S.V. This committee is to report to the Synod of 1954."

*The Occasion for the Preparation of the RSV:**

The urgent need of a new English translation of the Bible has been felt periodically; indeed it is asserted that the RSV represents the tenth authorized English version. And such urgent need is likely to continue periodically as additional knowledge is accumulated, and as our English language changes in its precision of meaning, and as the conviction grows that the Bible should be translated in the language as used in any particular age. These repeated reissuings of an English version do not actually constitute new translations, but, like the KJV and the ARV, they are revisions of previous English renderings.

The International Council of Religious Education adopted in 1937 the following proposition, "There is need for a version which embodies the best results of modern scholarship as to the meaning of the Scrip-

tures and expresses this meaning in English diction which is designed for use in public and private worship and preserves those qualities which have given to the King James Version a supreme place in English Literature. We therefore define the task of the American Standard Bible Committee to be that of the revision of the present Standard Bible in the light of the results of modern scholarship, this revision to be designed for use in public and private worship, and to be in the direction of the simple classic English style of the King James Version. (p. 11 of An Introduction to the RSV of the N.T.)

* We should like to use, in this connection, the following abbreviations: KJV or KJ or AV for the King James Version, published in 1611; ARV or ASV for the American Revised Version, that is the American Standard Edition of the Revised Bible, published in 1901; RSV for the Revised Standard Version, published in 1952; and NV for the Nieuwe Vertaling op last van het Nederlandsch Bijbelgenootschap bewerkt door de daartoe benoemde Commissies, published in 1951. English equivalents for this Dutch translation will be used in many instances. Also ERV for the English Revised Version, published in 1885.

The New Light of Modern Scholarship: This has been greatly overestimated. Dr. F. C. Grant, one of the liberals in the revision committee, concedes as much in the declaration "It will be obvious to the careful reader that still in 1946 as in 1881 and 1901 no doctrine of Christian faith has been affected by the revision for the simple reason that out of the thousands of the variant readings in the MSS, none has turned up thus far that requires revision of Christian doctrine" (p. 42 of Intro. to the RSV of the N.T.)

Modern scholarship, so frequently referred to in the comments on the RSV, has in the study of the O.T. claimed advances particularly along three lines.

1. *Philological.* The Hebrew language was not static. It was modified by the languages of those with whom the Hebrews were associated. The Hebrew assimilated elements especially from the Phoenician, Aramaic, and Babylonian peoples. The discoveries of such material as the Stele of Mesha (1870) the Siloam Inscription (1880), the Jewish-Aramaic Papyri and the Ostraca of Samaria (1900) the Geser Calendar (1908) the Ugarit Tablets of Ras Shamra (1929), the Lachish Tablets (1936), the Dead Sea Scrolls (1947) and others promoted the comparative study of the Hebrew. The influence of the one upon the other became apparent and shed much light particularly on the languages of the O.T., Hebrew and Aramaic.

2. *Geographical.* Since 1938, several valuable expeditions have been made into Palestine which served frequently to clear up problems

associated with the identification of locations and especially of Biblical sites.

3. *Archeological*. The advances made in the area of excavations have done much to clarify the secular and religious arts, referred to in the Bible, and the interpretation of proper nouns and of many of Israelitish customs.

The recent discoveries in the area of N.T. scholarship have not been nearly so prolific. There have been the discoveries of parts of an Aramaic Version and of the Old Latin Version. There has arisen a renewed interest in the interpretation of the N.T. not only, but also in the determination of the text. Among the versions studied were the Sahidic, Armenian and Old Latin Itala. In recent times, since the beginning of the Century the Washington Manuscript was discovered and in 1931, a dozen fragments of the O. and N.T. claimed attention. Several papyrus fragments have been brought to light. Such discoveries have proved to be corroborative and clarifying, but have called for no change in our translations that had any bearing on any aspect of fundamental Christian doctrine, as many liberal scholars have conceded. (cf. F.C. Grant cited above.)

THE KING JAMES VERSION:

The changes needed in the KJ version deserve attention. Many of these have already been effected in the ERV and the ARV. They suggest that accuracy and contemporaneity of translation are especially desirable. The majority of the needed modifications in the once popular KJ version may be classified as follows. Illustrations of each are readily available.

1. There are translations into obsolete English, that need revision. Many English words have in the course of the centuries changed their meaning.

2. The Greek prepositions are fluid in meaning and the KJ version has not always caught the precise shading, as a careful study of some passages seems to indicate.

3. The widely used KJ version has occasional mistranslations. The exact causes of these errors are difficult to determine, but corrections are needed, as acknowledged by the translators of the revised versions, English and American.

4. There are some mistranslations due to the influence of the Vulgate. There are Latin words that have crept into the Authorized Version. Occasionally different original words in the Greek are translated according to identical Latin words in the Vulgate and have been carried over into the English as if the two Greek words were the same.

5. The AV also harbors grammatical errors, due to failure to reckon with the generally accepted rules governing genders, cases, and plurals.

6. And the KJV has translations that appear to be based on textual corruptions.

Various modifications arose since the appearance of the KJ version. Knowledge has increased. Language is not static but is a living thing.

Throughout the centuries, the church will have to be on the alert to make the Bible available in the best possible form for the readers of the age, in their own language. This calls for a prayerful and careful periodic revision of the Bible translations.

CONSIDERATION OF SPECIFIC PASSAGES:

Your "Committee to Study the Revised Standard Version of Scripture," now comes to a consideration of specific passages adduced from this translation.

Concerning the arrangement of these passages, we are following neither a classification of the supporters nor a classification of the opponents of the Revised Standard Version, but we follow the order of the books of the English Bible.

We number the specific passages adduced from the RSV consecutively.

1. Gen. 1:1, RSV footnote. When God began to create, *bero'* infinitive construct for *bara'*, without textual grounds. This footnote gives an alternate translation assuming preexistent matter, when God said, Let there be light, and thus an alternate translation at variance with Hebrews 11:2. Nothing of the kind in KJV; ARV, NV.

2. Gen. 2:17 and Gen. 3:4, RSV you shall die, omits infinitive absolute, translated surely. Inaccurate. Nothing of the kind in KJV, ARV, NV.

3. Gen. 3:5, RSV you will be like God, like ARV and NV, but better than KJV which has: gods.

4. Gen. 3:19, RSV (omits: for,) you are dust, while KJV, ARV and NV have for, *ki*, in their translations, for you are dust.

5. Gen. 9:26, RSV Blessed by the Lord my God be Shem, while KJV and NV have: Blessed *be* the Lord God of Shem, and ARV has: Blessed be Jehovah, the God of Shem. RSV changes 'Elohey to 'Elohay. But KJV, ARV and NV have support of Hebrew syntax in Gen. 24:27, while RSV does not have support of Hebrew syntax in Gen. 14:19. Compare 1 Kings 18:36 for: *God of Abraham, of Isaac, and of Israel*. When Jehovah is called the God of Abraham, Isaac and Jacob, deep truths are involved, according to both the Old Testament and the New Testament. We have a similar expression in: God of Shem, here in Gen. 9:26.

6. Gen. 12:3, and by you all the families of the earth will bless themselves. Footnote: *Or in you all the families of the earth will be blessed*. Hebrew has niph'al here. KJV, ARV, NV are like the footnote, with the verb in the passive. Similarly niph'al in Gen. 18:18 and 28:14 with reflexive translation in the RSV, and passive translations in the KJV, ARV, NV. Galatians 3:8 has the passive. In thee shall all the nations

be blessed. Although the niph'al can mean either the reflexive or the passive, it is noteworthy that Galatians 3:8 refers to the promise to Abraham in the passive. No wonder that KJV, ARV, NV give the passive in Gen. 12:3, 18:18, 28:14, all niph'al's. For the unity of Scripture plays an important part in the translations of the KJV, ARV, NV, and it is a principle that we endorse. It would seem that this principle does not receive the same measure of endorsement from the RSV, when the New Testament is involved, as in Gal. 3:8.

7. Gen. 26:4, RSV and by your descendants all the nations of the earth shall bless themselves. No footnote here. KJV and in thy seed shall all the nations of the earth be blessed. NV en met uw nageslacht zullen alle volken der aarde gezegend worden. ARV and in thy seed shall all the nations of the earth be blessed, with a footnote, Or, *bless themselves*. The situation is practically the same in Gen. 22:18, except that at Gen. 22:18 RSV has a footnote, Or *be blessed*. Now both Gen. 26:4 and Gen. 22:18 have the hithpael, and that the hithpael also has a passive meaning as well as a reflexive is evident from Gesenius-Kautzsch-Cowley, Hebrew Grammar, 1946, page 150, section 54, 3, d, and the RSV at Gen. 22:18 admits this. Meanwhile the RSV changes the collective noun, thy seed, uw nageslacht, to a plural, your descendants; but the collective is better, for it is a unity that has its bond of unity in Christ; Galatians 3:16 He saith not, And to seeds, as of many; but as of one, And to thy seed, which is Christ. From more than one angle, we do not believe that the RSV has improved upon the KJV, ARV, NV at Gen. 26:4.

8. Gen. 49:10, RSV until he comes to whom it belongs, with a footnote as follows: Syr Compare Tg: *Heb until Shiloh comes or until he comes to Shiloh* KJV, NV until Shiloh come. ARV Until Shiloh come, with footnote: Or, *Till he come whose it is etc.* It will be seen that RSV substantially follows the footnote in the ARV. This translation of the Hebrew is also in accord with the Greek translation of the Septuagint and with the Latin translation of the Vulgate, and it represents a very acceptable translation of the Hebrew here, until he comes to whom it belongs.

9. Ex. 12:40, RSV The time that the children of Israel dwelt in Egypt was four hundred and thirty years. ARV, NV have substantially the same. KJV Now the sojourning of the children of Israel, who dwelt in Egypt, was four hundred and thirty years. Here there is not even a footnote with any of these translations to indicate the reading of the Greek translation of the Septuagint and the reading of the Samaritan Pentateuch, and these two readings are not only practically alike, but they are also utilized by Paul in Galatians 3:17. Now the Greek version, called the Septuagint, reads: in Egypt and Canaan, and the Samaritan Pentateuch reads: in the land of Canaan and in the

land of Egypt. Both the Septuagint and the Samaritan Pentateuch include the sojourn of Abraham, Isaac and Jacob in Canaan as well as the sojourn of Israel in Egypt, and so does Paul in Galatians 3:17, where he refers to the Mosaic law as coming 430 years after the Abrahamic covenantal promises. One commentator says: not less than 430 years. Whether one wishes to follow, on the one hand, the readings of the Septuagint, Samaritan and Galatians, or, on the other hand, the reading of the Hebrew, a footnote at Ex. 12:40 should show the readings of the Septuagint and the Samaritan Pentateuch, which can easily be checked in the footnotes of the Kittel Hebrew Bible. The King James Version here is the most literal and the best, and it can be understood in the light of Galatians 3:17. But the words "the time" of RSV, etc., are not in the Hebrew.

10. Judges 5:11, RSV the triumphs of the Lord, while KJV has: the righteous acts of the Lord, NV, de rechtvaardige daden des Heren, and ARV, the righteous acts of Jehovah. The RSV loses a theological note here which the Brown, Driver, Briggs Lexicon maintains as "righteous acts" of God Ju 5:11." Page 842.

11. 2 Sam. 1:21, RSV Ye mountains of Gilboa, let there be no dew or rain upon you, nor uprising of the deep. There is a footnote indicating that this translation involves a correction (cn) of the Hebrew and there is in RSV's footnote an indication that the Hebrew means: *fields of offerings*. ARV, Ye mountains of Gilboa, Let there be no dew nor rain upon you, neither fields of offerings. KJV like ARV, NV, Bergen van Gilboa, noch dauw, noch regen zij op u, gij velden der heffingen. The RSV represents a conjectural emendation of the Hebrew, following a Ras Shamra inscription, but changing the Hebrew text with respect to several Hebrew consonants. See Journal of Biblical Literature for 1938. The NV has: ye fields of heavings, which could be applied to heave-offerings, the general meaning of the Hebrew word, or perhaps otherwise. When Ginsburg interprets the uprising of the deep in RSV as "the uprush of the subterranean ocean through the springs" or when T. H. Gaster interprets the phrase as "the inrush of the sea," neither interpretation is commendable for 2 Sam. 1:21, though others might suggest themselves. Fields of offerings in ARV, KJV, is perhaps to be understood in the light of Exodus 20:24, 25. At any rate the RSV requires the changing of several Hebrew consonants, without support for these changes from the primary versions or translations of ancient times, and without an acceptable interpretation. The NV may have the best translation, gij velden der heffingen, even ye fields of heavings, allowing for a variety of interpretations.

12. Psalm 2:11 RSV Serve the Lord with fear, with trembling kiss his feet, Footnote: Cn: The Hebrew of 11b and 12a is uncertain. KJV Serve the Lord with fear, and rejoice with trembling. Kiss the

Son, ARV Serve Jehovah with fear, And rejoice with trembling, Kiss the son, NV Dient den Here met vreze en verheugt u met beving. Kust den zoon, Compare verse 7 of this psalm: Thou art my son; This day have I begotten thee, also quoted in the N.T. The RSV adds several consonants in the Hebrew to BaR, the word here for son, to obtain the translation: his feet. But RSV does not hesitate to translate BaR as son in Proverbs 31:2, where it occurs three times.

13. Psalm 45:6, RSV Your divine throne endures for ever and ever. KJV, ARV, Thy throne, O God, is for ever and ever: NV, 7, Uw troon, O God, staat voor altoos en eeuwig, Compare Hebrews 1:8 RSV But of the Son he says, Thy Throne, O God, is for ever and ever, KJV at Hebrews 1:8, But unto the Son *he saith*, Thy throne, O God, is for ever and ever: ARV at Hebrews 1:8, but of the Son *he saith*, Thy throne, O God, is forever and ever; NV at Hebrews 1:8, maar van den Zoon: Uw troon, o God, is in alle eeuwigheid. It cannot be said that this line is less poetic in the Old Testament than in the new, yet it reads: your, in the Old Testament and Thy, in the New Testament. Thy is used in the RSV to address God, but your is not so used in the RSV, according to its translators. The Hebrew literally reads at verse 7, throne of thee God ever and ever, and the word for God is 'Elohim. A very questionable translation has been presented by the RSV and it does not do justice to the unity of Scripture, nor to the deity of Christ, nor to Messianic prophecy, nor to ordinary Hebrew syntax.

14. Psalm 109:8, RSV may another seize his goods! KJV, ARV, *and* let another take his office. NV, moge een ander zijn ambt nemen; Acts 1:20, RSV, and 'His office let another take! KJV at Acts 1:20, and his bishoprick let another take. ARV at Acts 1:20 and, His office let another take. NV at Acts 1:20 en: Een ander neme het opzicht, dat hij had. Not counting Psalm 109:8, the Hebrew word translated office or goods, has according to the Brown, Driver, Briggs Lexicon, the meaning of "*store*, things laid up, Isaiah 15:7" as the fourth meaning; and, as the second meaning of the word, the following, — *oversight*, charge, Numbers 4:16, also 3:36, 1 Chronicles 26:30; *office*, 2 Chronicles 23:18, overseer (abstract for concrete), 2 Kings 11:8, Ezekiel 44:11, Numbers 3:32; collective, magistracy, Isaiah 60:17, class of officers, 1 Chronicles 23:11, 24:3, 19, charge, thing entrusted, Numbers 4:16. Summarizing, apart from Psalm 109:8, there is one passage, Isaiah 15:7, given in this Lexicon for the Hebrew word in question with the sense of the RSV: goods, and there are far more passages given in this Lexicon for the Hebrew word in question with the general sense of office, opzicht and the like, as in KJV, ARV, NV, in Psalm 109:8. The RSV does not do justice to the unity of Scripture, nor to Messianic prophecy here, nor to the ordinary usage of the Hebrew word concerned.

15. Psalm 110:1, RSV The Lord says to my lord: "Sit at my right hand, till I make your enemies your footstool." KJV The Lord said unto my Lord, Sit thou at my right hand, until I make thine enemies thy footstool. ARV Jehovah saith unto my Lord, Sit thou at my right hand, Until I make thine enemies thy footstool. NV Aldus luidt het woord des Heren tot mijn Here: Zet u aan mijn rechterhand, tot dat Ik uw vijanden gelegd heb als een voetbank voor uw voeten. — Note above: in RSV, my lord (not capitalized), your enemies your footstool, — now the RSV uses thy or thine, for god, and aims to use your, otherwise. We now come to the New Testament quotations of this verse according to the RSV, and shall omit the other versions, for these NT quotations. Matt. 22:44, RSV 'The Lord said to my Lord, Sit at my right hand, till I put thy enemies under thy feet?' Mark 12:36, RSV 'The Lord said to my Lord, Sit at my right hand, till I put thy enemies under thy feet.' Luke 20:42, RSV 'The Lord said to my Lord, Sit at my right hand, till I make thy enemies a stool for thy feet.' Acts 2:34, 35, RSV 'The Lord said to my Lord, Sit at my right hand, till I make thy enemies a stool for thy feet.' Hebrews 1:13, But to what angel has he ever said, "Sit at my right hand, till I make thy enemies a stool for thy feet?" It will be seen that in all these New Testament quotations we have my Lord (capitalized) and thy or thine, which involve ascriptions of deity, as the intent of the New Testament writers involved. But no such intent is attributed by the RSV to Psalm 110:1 itself. What follows? Does it follow that, according to the RSV, these New Testament quotations misinterpret Psalm 110:1 with respect to the deity of "my Lord" in Psalm 110:1? At any rate, the RSV does not do justice to the unity of Scripture and to Messianic prophecy, in Psalm 110:1.

16. Proverbs 8:22, 23, RSV The Lord created me at the beginning of his work, the first of his acts of old. Footnote (with: work,) Hebrew *way*. Proverbs 8:23, Ages ago I was set up, at the first, before the beginning of the earth. KJV 22, 23 The Lord possessed me in the beginning of his way, before his works of old. I was set up from everlasting, from the beginning, or ever the earth was. ARV 22, 23 Jehovah possessed me in the beginning of his way, before his works of old. I was set up from everlasting, from the beginning, before the earth was. Footnote (with: possessed) Or, *formed*. Footnote (with: in) Or, *as*. Footnote (with: Before his works) Or, *the first of*. NV De Here heeft mij tot aanzijn geroepen als het begin van zijn wegen, voor zijn werken van ouds af. Van eeuwigheid aan ben ik geformeerd, van den beginne, eer de aarde bestond. In the RSV we have the word created. The Hebrew word is QaNaH, get, acquire. Of course that can have the connotation of create, if the context requires it. Proverbs eight is the famous chapter about wisdom. Many Bible students regard the Wisdom of Proverbs 8 to be the same as the Word of the first

chapter of John's Gospel, the second person of the Trinity, who was not created, according to the historic, orthodox, Christian faith.

17. Isaiah 7:13, 14, RSV And he said, "Hear then, O house of David! Is it too little for you to weary men, that you weary my God also? Therefore the Lord himself will give you a sign. Behold, a young woman shall conceive and bear a son, and shall call his name Immanuel. Footnote (with: young woman) Or *virgin*. Footnote (with: shall conceive and bear) Or *is with child and shall bear*. Footnote (with: Immanuel) That is *God is with us*. KJV And he said, Hear ye now, O house of David; *Is it a small thing for you to weary men, but will ye weary my God also? Therefore the Lord himself shall give you a sign; Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel.* ARV And he said, Hear ye now, O house of David: Is it a small thing for you to weary men, that ye will weary my God also? Therefore the Lord himself will give you a sign: behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel. Footnote (with: a) Or, *the* (before: virgin). Footnote (with: virgin) Or, *maiden*. Footnote (with: shall conceive and bear) Or, *is with child, and beareth*. Footnote (with: Immanuel) That is, *God is with us*. NV Toen zeide hij: Hoort toch, gij huis van David! Is het u niet genoeg mensen te vermoeien, dat gij ook mijn God vermoeit? Daarom zal de Here zelf u een teken geven: Zie de jonkvrouw zal zwanger worden en een zoon baren; en zij zal hem den naam Immanuel geven. Staten Vertaling: 14 Daarom zal de Heere Zelf ulieden... eene maagd... The RSV has: young woman and the NV has: jonkvrouw. Is jonkvrouw the same as jonge vrouw? Let us consult a dictionary for the meaning or meanings of: jonkvrouw. Compare Van Dale, Woordenboek:

This Dutch dictionary gives the following two meanings of: jonkvrouw: "JONKVROUW, v. (-en), eene ongehuwde vrouw van den fatsoenlijken stand, doch eigenlijk niet van adel, gewoonlijk echter voor *freule* gebezigd. JONKVROUW, v. (-en), ongehuwde adellijke juffer."

Well, both meanings agree in this: "ongehuwde", unmarried, unmarried woman, and in common law the presumption is that the person is a virgin, unless the opposite is proved.

Unmarried, as far as the evidence goes, is also applicable to the Hebrew word, in question, in Isa. 7:14, "alma, whether one takes "elem, its masculine counterpart, young man, occurring only in 1 Samuel 17:56 and 1 Samuel 20:22; or whether one takes the feminine form, "alma, occurring in Gen. 24:43, Ex. 2:8, Prov. 30:19, Isa. 7:14, Psalm 68:26, Canticles 1:3 and 6:8, 1 Chron. 15:20, Psalm 46:1 or whether one takes the noun, youthful vigor, occurring in Job 20:11 and 33:25, Psalm 89:46 and Isa. 54:4. No one regards the "alma of

Isa. 7:14 as a fallen or impure woman, if then she is an unmarried woman, the presumption in common law is that she is a virgin, unless the opposite is proved. To get an English equivalent for *jonkvrouw*, as unmarried, one could translate: Behold, the unmarried young woman (who must in common law be regarded as a virgin unless the opposite is proved), and one should not slight the article before "alma," in Isa. 7:14. Now a shorter way of saying all that would be: Behold, the virgin, which is the best brief translation, and is in line with the unity of Scripture.

Similarly enigmatic is Micah 5, But thou, Bethlehem Ephrathah . . . until the time that she who travaileth hath brought forth. She is no total stranger in eighth-century prophecy, as in Isa. 7:14, for she is also referred to, in Micah 5, and both references are accepted in the New Testament as parts of Messianic prophecy.

Rebekah, in Gen. 24:14 is called a virgin, *bethula*, and in Gen 24:43 the (unmarried) maiden, — ha-"alma; in the Ras Shamra inscriptions both Semitic words are also used for the same unmarried individual, see C. H. Gordon's Ugaritic Handbook, page 260.

As the Greek translation of approximately 200 years before Christ, which is called the Septuagint, translated "alma of Gen. 24:43 as virgin, so did this Greek translation in Isa. 7:14 as virgin, *parthenos*, and this word is also used in the New Testament quotation, Matthew 1:23, and translated virgin.

Now this Septuagintal word, *parthenos*, for: virgin, in Isa. 7:14, which was used in the Septuagintal Greek version of the Old Testament to translate more than one Hebrew word, was well understood by the writers, Matthew and Luke, of the New Testament that applied it to Mary, the mother of Jesus. But this Septuagintal Greek word *parthenos*, for virgin, at Isa. 7:14, was also well understood by the Jewish translators, Aquila and Symmachus, who avoided it in their Greek translations of the Old Testament, to avoid the Christian doctrine and to set forth an anti-Christian doctrine in its stead, at this place. And thus Aquila and Symmachus left the contextual words, "sign" and "Immanuel," without their essential sense here, and especially without the significance of the *auctor primarius*, the primary author, the Holy Spirit, as indicated in the New Testament references to the virgin Mary, in Matthew and Luke. These New Testament references are also found in the RSV translations of Luke and Matthew.

18. Isa. 9:5, RSV For every boot of the tramping warrior in battle tumult ARV For all the armor of the armed man in the tumult, — Footnote, Or, *every boot of the booted warrior* NV, Want elke schoen die dreunend stamp, All these translations, RSV, ARV, NV utilize the Babylonian word for shoe, war-sandal or boot, in the Babylonian or Assyrian inscriptions, which had not yet been discovered, when the

KJV translated as follows: For every battle of the warrior is with confused noise. Here the RSV, ARV, NV are all variations of the same acceptable interpretation.

19. Micah 5:2, RSV whose origin is from of old, from ancient days. KJV whose goings forth *have been* from of old, from everlasting. ARV whose goings forth are from of old, from everlasting. Footnote, Or, *from ancient days*. NV en wiens oorsprong is van ouds, van de dagen der eeuwigheid. The Hebrew word translated "origin" is a plural noun, very accurately translated by KJV and ARV as "goings forth." This is a Messianic prophecy, and verse 2 here begins with the well-known words: "But thou, Bethlehem Ephrathah," and it continues: "out of thee shall one come forth unto me that is to be ruler in Israel; whose goings forth are from of old, from everlasting." This is the rendering of the ARV, substantially the same as that of the KJV, and since Christ's divine nature has no "origin" but does have "goings forth" and since "goings-forth" and the Hebrew word: mo-tsa'-o-thow (mo-tsa' from ya-tsa') amount to the same thing, we prefer the ARV, KJV here. (Cf. Hebrew of Micah 5:1.) Similarly the Dutch of the Staten Vertaling, Wiens uitgangen.

20. Zechariah 6:12 and 13, RSV "Behold, the man whose name is the Branch: for he shall grow up in his place, and he shall build the temple of the Lord. 13 It is he who shall build the temple of the Lord, and shall bear royal honor, and shall sit and rule upon his throne. And there shall be a priest by his throne, and peaceful understanding shall be between them both." KJV 13, Even he shall build the temple of the Lord; and he shall bear the glory, and shall sit and rule upon his throne; and he shall be a priest upon his throne: and the counsel of peace shall be between them both. ARV 13, even he shall build the temple of Jehovah; and he shall bear the glory, and shall sit and rule upon his throne; and he shall be a priest upon his throne; and the counsel of peace shall be between them both. Footnote, (at: he shall be a priest) Or, *and there shall be*. NV 13, Ja, hij zal den tempel des HEREN bouwen en hij zal met majesteit bekleed zijn en als heerser zitten op zijn troon; en hij zal priester zijn op zijn troon; heilzaam overleg zal er tussen hen beiden zijn. — This has generally been regarded as a Messianic prophecy, in which the Messiah is regarded as both king and priest, as also in Psalm 110:1-4, but see the quotation of Psalm 110:1 under point 15 above. The RSV, when it reads: "And there shall be a priest by his throne," does not identify this priest with "the man whose name is the Branch," who "shall bear royal honor." In other words this "priest" is not identified here with the Messianic "Branch" of the house of David, the great Son of David, to come. Since Psalm 110:1 receives a Messianic interpretation from the New Testament, Zechariah 6:12, 13 has the unity of Scripture in favor of

regarding both the predicted royal figure of Psalm 110 and Zech. 6 and the predicted priestly figure of Psalm 110 and Zech. 6 as the same person, and more Scriptural evidence of the priesthood of the Messiah could be adduced. With the KJV, ARV, NV we would retain a translation in which the "priest" of Zech. 6:13 is identified with the coming royal "Branch," of Zech. 6:12.

21. Matthew 1:16, RSV Footnote: "Other ancient authorities read *Joseph, to whom was betrothed the virgin Mary, was the father of Jesus who is called Christ.* Dr. Mantey of Northern Baptist Seminary, Chicago, wrote up the textual data on this reading, sent the data to the RSV committee and reportedly received answer that this footnote would not be included in the next edition of the RSV. (Dr. Mantey, some Wheaton professors and others have met with a view of seeking to present a translation of the Bible, especially after the ARV copyright expires in a few years.)

22. Matthew 14:33 RSV And those in the boat worshipped him, saying, "Truly you are the Son of God." When the RSV translators say that they use the word: thou, for God, and you, otherwise, what is the implication of the word: you, here?

23. Matthew 16:16, RSV Peter replied, "You are the Christ, the Son of the living God." Again: "you" not "thou." See 22.

24. John 3:16, RSV uses quotation marks to the end of verse 15, for the words of Jesus. The implication is that Jesus did not speak the words of John 3:16. We think it would be better to dispense with the use of quotation marks altogether in a translation of the Bible. Moreover RSV has here: For God so loved the world that he gave his only Son, while only begotten is literal and in KJV, ARV, NV.

25. 2 Peter 1:1 and Titus 2:13, RSV of 2 Peter 1:1 of our God and Savior Jesus Christ; Footnote, *Or of our God and the Savior Jesus Christ.* —RSV of Titus 2:13 of our great God and Savior Jesus Christ, Footnote, *Or of the great God and our Savior* "The Granville Sharp Rule with respect to the definite article has received recognition in 2 Peter 1:1 and Titus 2:13," compare Dr. Wm. Hendriksen, article, "The Drive is On," in *The Banner* of Jan. 2, 1953.

The Literary Quality of the RSV:

Thus far in our report we have treated among other things, the historic background, the textual critical aspect and the matter of exegetical accuracy. We now come to a discussion of the literary quality of the RSV.

1. Superficially considered it might appear that the literary quality of the RSV has minor significance when compared to textual criticism and exegetical accuracy. In this case, however, it can be shown that the literary quality of the RSV is of major concern. Two reasons

can be adduced: In the first place the RSV is ostensibly a revision of the ASV or ARV of 1901 in the interest of competing with the acknowledged literary excellence of the KJV or AV of 1611. In the second place, since the task of textual criticism (in sharp distinction from that of higher criticism, which we reject) is to ascertain with the greatest degree of accuracy the original text of the autographa and since the progressive prosecution of this necessary task is largely dependent on the discovery, evaluation, and utilization of manuscripts which were available to the projectors of the RSV, the pertinent question is:

Did the producers of the RSV have at their disposal invaluable new material which was not available to the American Standard Version of such significance as to warrant the projection of a more literal version than the ASV could be?

The information furnished e.g., by Herbert Gordon May in his *Our English Bible in the Making* (The Westminster Press, Phila. Pa., 1952) though indeed pertinent in showing that there was need for a revision of the KJV or AV of 1611, fails to prove a similar need of a projected revision away from and beyond the ASV of 1901 to the RSV of 1952. A careful examination of May's chapter VI in the book cited, bearing the title, *New Light on the Bible*, fails to show that there was available to the producers of the RSV of 1952 information of such character as to warrant the need of the new RSV on the basis of new light not available to the projectors of the American Standard Version of 1901.

We believe that Dr. William Hendriksen has scored a real point (cf. his *The Drive is On* in *The Banner*, Jan. 2, 1953) when he made clear that of the more than three hundred improvements claimed in the RSV over the AV or KJV, many have already been duly incorporated in the ASV of 1901.

A good case in point is the rendition of Song of Solomon, 5:4: KJV or AV of 1611: "My beloved put in his hand by the hole of the door, and my bowels were moved for him."

ASV of 1901: "My beloved put in his hand by the hole of the door, and my heart was moved for him."

RSV of 1952: "My beloved put his hand to the latch, and my heart was thrilled within me."

Many of us have read of the startling discovery of The Dead Sea Scrolls. In 1947 a Bedouin in search of a lost goat discovered a cave in the Wilderness of Judea at the northeastern shore of the Dead Sea and found a scroll of the book of Isaiah which is a thousand years earlier than the otherwise earliest copy of Isaiah in Hebrew. That was a great find. Apart from this, it is well to bear in mind that on April

1, 1953 G. Lancaster Hardin, Director of Antiquities for the government of Jordan, announced that Arab shepherds made a richer find among the caves of the Dead Sea, namely, seventy Hebrew, Aramaic, and Greek scrolls of approximately the time of Christ containing no less than nineteen books of the O.T. which he termed perhaps the most sensational archaeological event of our time and which would keep Biblical scholars busy for the next generation at least (cf. Dwight MacDonald, *The Bible in Modern Undress*, in *The New Yorker*, Nov. 14, 1953).

It is obvious from the above that these startling new discoveries could not have been made use of by the producers of the RSV of 1952. It is also in general clear that the main motivation of the RSV cannot be found in making a large contribution along the lines of textual criticism and exegetical accuracy. The chief objective of the RSV is to improve upon the ASV of 1901 and to furnish effective competition to the AV or KJV of 1611 specifically along literary lines. The RSV will have to stake its claim for acceptance therefore primarily, though not exclusively, on superior literary excellence.

2. While it would not be difficult at all to register many instances in which the RSV is a definite improvement on the KJV or AV and even some cases in which it has bettered the ASV, this gain is offset by the relevance of the report of the committee of the Moody Bible Institute (Moody Monthly, Dec. 1952) who, though conceding the possibility that liberal scholars might conceivably provide a revision which evangelicals could endorse, nonetheless concluded that the RSV is unacceptable because:

- a. It contains paraphrases which are not accurate translations;
- b. It fails to indicate words supplied in italics;
- c. It reveals Unitarian tendencies jeopardizing the Biblical teaching on the deity of the Christ;
- d. It imports textual emendations based on conjecture instead of on manuscript evidence.

3. On the other hand, while pointing out some of the serious defects in the RSV, Dr. Donald Grey Barnhouse in *Eternity*, June 1953, comes to the following conclusions:

- a. That the RSV is one of the best translations ever made of the Bible;
- b. That it should be used with discrimination by every expository preacher of the Word of God;
- c. That the RSV can be of great aid to those who are unfamiliar with the Elizabethan English;
- d. That it should not be used by anyone who holds that one major error nullifies an entire work;
- e. That the RSV will not generally supplant the KJV or AV.

Dr. Barnhouse summarizes his findings in this way:
"The prophecies of the all-out proponents of the RSV are as foolish as the obscurantism of its wildest enemies. It is a tool, and many of its edges are sharp, some of its edges are dull, and a few of its edges are chipped and broken. But on the whole it can be a very useful tool."

4. The evaluation of the RSV by Dr. Frank J. Neuberg, Professor of Hebrew and Old Testament in Wheaton College Graduate School as reported in the Jan. 1, 1953 issue of *United Evangelical Action* can be summarized as follows. He believes that the RSV contains many mistakes and is marred by many weaknesses while at the same time he concedes that it is a step forward. He holds that we need a better Bible translation than the RSV. At the same time he declares that evangelical scholars are not sufficient in number nor sufficiently competent at this stage to attempt the task of producing the needed revision. He therefore pleads for a new determination to raise up a generation of evangelical scholars who are both evangelical and scholars. That in his judgment is the most urgent task today.

5. If we are right in our judgment that the RSV must rest its case primarily on stylistic superiority, then the following quotations which focus attention on the matter of literary excellency almost to the exclusion of other considerations are exceedingly pertinent:

a. Dwight MacDonald in his article *The Bible in Modern Undress* (*The New Yorker*, Nov. 14, 1953) wrote:

"In this modernization there is an understandable, if misguided, principle at work. But many changes seem to derive not from principle but merely from officiousness, from the restlessness that causes people to pluck imaginary or microscopic bits of fluff off coat lapels. Too frequently some great and familiar phrase is marred or obliterated for the sake of a trivial change in the sense, or none at all. 'Den of thieves' is now 'den of robbers', 'Let the dead bury their dead', is now 'Leave the dead to bury their own dead', 'maid' becomes 'maiden' in 'the way of a man with a maid', hypocrites are 'whitewashed tombs' instead of the familiar 'whited sepulchres' . . ."

"The *raison d'etre* of RSV, however, is not scholarly but stylistic; to produce a more 'readable' Bible. This being an age much more matter-of-fact than the seventeenth century — or the first century, for that matter — an age more used to skimming rapidly over a large quantity of journalistic prose than to dwelling intensively on a few poetic works, to make the Bible 'readable' means to have it 'make sense' to a reader who wants to know simply What's It All About. Poetic intensity or prophetic exaltation interferes with this easy, rapid assimilation partly because such language is idiosyncratic and partly because

it strikes down to depths of response which it takes time and effort for the reader to reach . . .”

“To make the Bible readable in the modern sense means to flatten out, tone down, and convert into tepid, expository prose what in KJV is wild, full of awe, poetic, and passionate. It means stepping down the voltage of KJV so it won't blow any fuses. The Revisers have admirably and horribly succeeded; babes and sucklings (or infants) can play with the RSV without the slightest danger of electrocution.”

b. Dorothy Thompson in her *The Old Bible and the New* (Ladies Home Journal, March 1953) writes:

“I have tried to read the new Bible with an open mind, and without prejudice, indeed with humility and with respect for so great an effort . . . But I am compelled to say that I find the new text inferior on nearly every page . . . It is weaker, less vivid, defective in imagery, less beautiful, and less inspired. And I, at least, do not find it easier to understand.”

“As an example of the weakening of the old text, take the 42nd Psalm:

‘As the hart panteth after the water brooks,
So panteth my soul after thee, O God,
My soul thirsteth for God, for the living God . . .’

In the new version we read:

‘As the hart longs for flowing streams
So longs my soul for thee, O God.
My soul thirsts for God, for the living God . . .’

In the King James version we see and hear the panting hart — the stag. An image comes immediately to mind. He is running, searching for water, until he is out of breath, his breath heaves in gasps, his tongue protrudes. His thirst is desperate and urgent and the simile of thirst is vivid: My need of God is like the thirst of the stag, who, if he does not find the brook of water, will surely die.”

“In the new version this sense of action and urgency is gone. The hart merely ‘longs’ for water with no visible effects of the lack of it. And no picture of a longing stag can be invoked. Longing is in the mind, not the flesh, and how do I know that a stag has a mind to long? Is he just sitting in the underbrush vaguely hoping? What *sign* is there of his thirst, to which the thirst of the human soul after God can be compared?”

“ . . . In the German text the animal *schreit* after the water streams — i.e., howls; shrieks, gives voice to loud cries, as in the next line, does the soul after God. Luther used this very strong verb to convey the painful cry of urgency. Does this seem quibbling? I think not. I think it goes to the very root of effective writing.”

6. **Conclusion:** On the basis of literary style and on the basis of literal accuracy we conclude that the RSV is inferior to the KJV or AV from a literary point of view and that the RSV is inferior to the ASV from a literal point of view.

Evaluation of the RSV:

1. The RSV is the work of scholars, who in the main are non-evangelical. These men have attempted to approach the work of translation devoid of any theological or non-theological bias. They have even adopted a series of rules or policies to preserve as much as possible the spirit of objectivity. But they could not, nor can any others, escape the influence of their basic thinking in their work. Furthermore they have apparently in their work failed to be governed by any such policies as that of the unity of Scripture or that Scripture must be its own interpreter. And these are basic to an Evangelical because of his commitment to a definite view of inspiration.

Illustration of this biased approach can be found especially in such cases where two variant texts are about equally supported or two interpretations have two possible grammatical constructions — the preference will be for the non-evangelical emphasis. This bias does not appear on the side of faith.

2. There are many passages that have been improved in this translation, due to the work of many modern scholars. Recent discoveries and the work of research scholars have shed new light on many a difficult passage. Grateful use has been made of the contributions that by the providence of God helped to preserve, correct and illuminate the text. Many of these helps have been the work of non-evangelical archeologists, historians, and linguists and translators. We can and should appreciate the utilization of these materials in the rendering of the RSV.

3. In the instructions received by the translators of the RSV, many references were made specifically to the KJV. In the literature put out by the translation committee many of the defects of the KJV have been listed. These defects are in the main granted. No matter how much the KJV has been and is being appreciated and no matter how deeply it has endeared itself to the English and American Christianity, it no longer features the language of the people. It no longer constitutes an adequate rendering for the English speaking worshipper of today. Obsolete words and strange phraseologies tend to render the translation unclear to all those who have not made a thorough acquaintance with it. There was indeed a need for another translation. However, the vast majority of the defects of the KJV have been corrected in the ARV. It is indeed, regrettable that the ARV was not more fully appreciated by the translators of the RSV. The chief objection to it seems to be its style. It is said to be more Greek than English. In its

attempts to be true to the original the ARV was governed by a style that bears the stamp of the original language. In its attempt for accuracy, it forfeited beauty of style. The RSV does show some improvement in salutary phraseology over the ARV, however the literary qualities of this new translation have not as yet moved forward sufficiently to be entirely satisfactory, and may in fact have sacrificed some stylistic excellencies unnecessarily.

(Cf. Report to the Evangelical Ministerial Union of Grand Rapids and Environs, adopted May 18, 1953.)

RECOMMENDATIONS

In the light of the above materials, your committee appointed to study the Revised Standard Version of the Scriptures presents the following recommendations to the Synod of 1954:

1. That the Synod of 1954 reaffirm the decisions of the Synod of 1953, in regard to financial support for the American Bible Society, and similar organizations, as our denominational position, in this respect. (Cf. Acts of Synod of 1953, Article 84, I, C, 1, 2, 3, 4.)

2. That Synod advise our Consistories that, on account of a number of passages, the Revised Standard Version shall not be used in our pulpits as an official translation approved by Synod for public worship.

Humbly submitted,

— "Committee to Study the Revised Standard Version of Scripture,"

PROF. HENRY SCHULTZE, *President*

PROF. JOHN WEIDENAAR

MARTIN J. WYNGAARDEN, *Secretary*

OVERTURES

1. *Nominating and Calling Ministers from other Denominations.*
Classis Pella overtures Synod to urge Classes through their counselors, and instruct its Synodical examiners to be more diligent to determine in each case, particularly in regard to churches in the States, whether there truly exists a very special need for putting on nomination a minister from another denomination, in accordance with the past decisions of Synod (Acts 1930, Art. 159; Acts 1945; Art. 90). *Grounds:*

1. This would contribute to greater uniformity in the matter and better feeling among the churches.
2. There have been recent instances occurring in churches in the States in which a minister from outside our own denomination was allowed to be placed on nomination when the consistory involved has made very few previous calls, and in one case none at all. These incidents would seem to have been obvious violations of the Synodical rule requiring very special need. (See the report of the Synodical Examiners and the Advisory Committee recommendations to the Synod of 1953).
3. Previous Synods have stressed the importance of not allowing such ministers to be nominated "unless there are very special reasons and needs" (Acts 1945, Art. 90). The importance of caution in determining this special need is all the greater now that so many ministers are entering our Canadian churches from the Netherlands. Our denominational distinctiveness is in grave danger of being gradually weakened.

Rev. M. Ouwinga, S.C.

2. *Required Senior Year in our Seminary to be Eligible for Call.*
Classis Pella overtures Synod to observe its rule that "students who have pursued their theological studies at other institutions must at least have pursued the studies of the Senior year at our Seminary in order to be declared eligible for a call from our churches" (Schaver, p. 79, Acts 1924, Art. 41). *Grounds:*

1. This rule of Synod is not discretionary. It makes no mention of allowing exceptions to its provisions. Yet the Synods of 1952 and 1953 admitted to candidacy five persons who had not fulfilled this rule, thereby setting an undesirable precedent. The 1953 Synod even examined and admitted to candidacy a young man not fulfilling this rule when no special need whatever was claimed for his services in our denomination.
2. The continued breaking of this rule would tend to work against denominational distinctiveness among us, in giving us ministers who are imperfectly orientated in many of our distinctive doctrines and practices and who accordingly may be unable to vindicate them with the necessary enthusiasm.

3. The continued avoidance of this rule would be unfair to our own men who are faithfully preparing themselves at Calvin Seminary in accordance with the rules of the Church.
4. Further, the young men for whom this rule is waived are thereby deprived of that orientation which is so desirable for a fruitful ministry in our denomination, and which can generally be gotten precisely by study at our Seminary. Thus, the continued breaking of the rule would seem to be contrary to the highest interests of the young men themselves.

Rev. M. Ouwinga, S.C.
F. L. Netz, S.C.

3. *Westminster Seminary.*

Classis Minnesota South overtures Synod to consider whether we can continue to give unqualified moral and financial support to Westminster Seminary in view of divergences between its point of view and ours on certain matters.

Grounds:

I. We cannot see how Synod could be satisfied with the answer to Overture 48, page 567, Acts, 1958, from Edgerton I Church (cf. Art. 97, pp. 76, 77).

- A. We have no evidence that the Westminster Faculty or its Board have ever taken an adverse stand against membership in the Lodges, as we have.
- B. In the matter of Divorce, Westminster Seminary differs substantially from our Church which allows only one ground for divorce, whereas Westminster allows two grounds, including "willful desertion." See the defense of Prof. J. Murray, one of its faculty members, in his book entitled *Divorce*.

II. Also, before we can wholeheartedly recommend support, we should know the official stand of Westminster Seminary on the doctrine of Common Grace, regarding the well-meant offer of salvation, the divine image in natural man, and other related points of doctrine.

- A. Westminster graduates are being accepted for the ministry in our Church, and this gives reason for grave concern, since there is a difference in doctrinal teaching at Westminster Seminary.
- B. We seriously feel the need of knowing the standards that guide the controlling Board in keeping their institution on a sound doctrinal basis.
- C. We must be sure that these standards are in accord with the Three Formulas of Unity in our own denomination. We owe such to our people.

Peter Van Tuinen, SC.

4. *Sale of Hoboken Church Property.*

Classis Hudson requests Synod to approve the sale of the Hoboken Christian Reformed Church property (including parsonage, church, and basement) to the Hoboken Christian Reformed Church for \$5,500.00, which is one-half of the appraised valuation.

F. L. Netz, S.C.

5. *Church Quotas.*

Classis Holland views with a degree of alarm the constant rise in quotas and overtures Synod to take due caution not to let this get beyond control.

T. Heyboer, SC.

6. *Transfer to Another Classis*

Classis Hudson respectfully overtures Synod to grant the transfer of the Wanamassa Christian Reformed Church from Classis Hudson to Classis Hackensack.

This overture from the Wanamassa Christian Reformed Church to Classis Hudson was approved by Classis Hudson. We now seek the approval of Synod.

F. L. Netz, SC.

7. *Chair of Missions.*

Classis California overtures Synod to hasten the appointment of a suitable candidate for the Chair of Missions in our Calvin Seminary.

Grounds:

1. The experience of the past indicates the lack of adequate training on the part of those who are called to do mission work.
2. Ministers must be trained to give instruction and leadership in evangelistic endeavours.

Henry Radius, S.C.

8. *Sponsorship of Foreign Students.*

Synod of 1953 instructed the Board of Trustees of Calvin College and Seminary to appoint a Committee on Sponsorship of Foreign Students (Acts of Synod, 1953, p. 158, Art. 165). Though there is reason for gratitude that some provision is now being made to provide sponsors for needy foreign students, the undersigned feels that this provision is inadequate and that action should be taken to form a Foreign Student Scholarship Committee, whose duty it would be to initiate an arrangement whereby students from foreign countries, ministerial or other, could apply for a regular scholarship, under stipulated terms and with a limited financial guarantee. This committee could receive applications from foreign students, examine health reports and personal recommendations and regulate the student's scholastic program and activities. Furthermore, this committee could be empowered to solicit funds for such a scholarship program from various classes whose Student Aid Funds are idle, or from churches, societies, groups and individuals. Then too, this committee would act as a direct sponsor, conforming to government regulations, instead of having various individuals or churches, whose financial ability is limited, act as sponsors. *Grounds:*

1. Such action by Synod would guarantee fair, impartial and regulated treatment for all needy foreign students.
2. Such action by Synod would eliminate the haphazard and often unfair way in which foreign students in the past obtained financial assistance.
3. Such action by Synod would provide objective standards to which needy foreign students would have to comply.

4. Such action by Synod, in setting limitations to financial assistance, would enable more foreign students to study at our college and seminary.
5. Such action by Synod would also provide for admission of other than ministerial students under a scholarship program, and enable these also to obtain an education in their respective fields according to the Reformed interpretation of the truth.
6. Such action by Synod would provide financial assistance not only to those foreign students in need, but also to those whose country's monetary regulations prohibit the conversion of local currency into American dollars.

Henry Bruinooge, missionary

The Japan Mission of the Christian Reformed Church Consistory with the request that we study it and, if desired, send it to Classis Minnesota North for further consideration.

We felt that we could not undertake to do this, so we are doing what he requested be done in such a situation. It is now sent to you as an overture from Rev. H. Bruinooge to the 1954 Synod. This is in accord with the rules of Synod regarding overtures from individuals.

I have informed Rev. Bruinooge of our action.

Consistory of the
Emden Christian Reformed Church
I. Meuzelaar

Esteemed Brethren;

The Japan Mission of the Christian Reformed Church, meeting in Tokyo, Japan, on February 24, 1954, decided to endorse the overture of the Rev. Henry Bruinooge regarding the establishment of a Foreign Student Scholarship program and to urge Synod to adopt this overture.

Grounds:

1. We believe there is considerable merit in this plan and it will help our mission in its relationship to prospective applicants for study in the United States.
2. This plan eliminates the missionaries from becoming personally involved in making arrangements for sending students to Calvin for study.

The Japan Mission of the Christian Reformed Church,
H. Bruinooge, corresponding secretary

9. *Amend Rules of Synodical Procedure.*

The consistory of the First Christian Reformed Church of London, Ontario, Canada, desires to present to your honorable body an overture re the Rules of Synodical Procedure. For the sake of clarity permit us first to present a brief introduction and then the overture itself.

Introduction: We feel that in recent years certain practices are creeping into our synodical procedure which tend to hinder rather than help the work of our synods, tend to do injustice to certain committees, and make for a spirit of dissatisfaction in the church. We feel constrained to call attention to these and to suggest a way by which they can be combatted.

Permit us to say that we are not in any way condemning individuals or impugning the motives of any. Possibly these dangers, as we see them, come from a weakness in our rules. We are inclined to think so. At any rate we like to have it understood that we are not indicating any persons. The points we have in mind seemed to us to come to the fore rather strongly at the Synod of 1953. That explains why we present this matter to this Synod.

In explaining what we have in mind we refer the Synod to the Acts of 1952, pp. 488-96, where the Rules of Synodical Procedure as approved by the 1952 Synod in abbreviated form are found.

1. On p. 493 it is stated that the Program Committee shall advise Synod "which matters shall be laid directly before Synod, and which shall be placed in the hands of advisory committees." Of the first part, matters laid directly before Synod, in late years little has come. Practically everything on the synodical table was given to advisory committees. We believe that more material should come directly before Synod. It would enable Synod to do more work in the beginning of its sessions; would relieve the advisory committees of much unnecessary work and give more time for weighty matters; and save some valuable space in our Acts which are becoming far too bulky for their real contents. This was formerly done much more than today, and, we are told, is standard procedure, for instance, at the synods of the Gereformeerde Kerken in the Netherlands.
2. On p. 493 under B one finds rules anent Committees appointed by previous synods. As a rule these committees send in their printed reports for the Agenda. We believe it belongs to the inherent right and dignity of such committees to present these reports to Synod. It may be presumed that the members of Synod have read them when they come to Synod. But we contend that the committees should be expected to present their own reports to Synod, to make such elucidations as they may deem necessary, to answer questions, and to present their recommendations. We feel that it is a belittling of such committees to have their report come via an advisory committee, which cannot be expected to be as well posted on the matters as the committee which wrote the report. Let it present its recommendations. Let Synod act on the matters presented as far as it can go, and let matters which require special consideration be referred to an advisory committee, for further study. That would seem to be a balanced procedure, which would do justice to all and expedite matters.

At every Synod there are a number of belated reports, which could not be finished in time for the printed Agenda. These are placed on the delegates' tables and they are expected to read and digest them while already at Synod. How this is possible puzzles many a synodical delegate. We believe that it is better to face the fact that at least a large number of delegates find it impossible to do so. When these reports are brought up for action the question should be asked whether it is necessary to read them. If so, let them be read. How else can one expect intelligent action on them? Then let the committees present them, as suggested above, and let certain portions on which Synod desires further advice, be given to advisory committees.

It may be objected that in that way Synod must first go over all the reports and commit certain matters, and thus Synod may be delayed. To forestall that let Synod rule that the committees shall present their reports, but that the Program Committee shall decide before hand which parts in its opinion should immediately go to advisory committees. Thus the committees appointed by previous Synods would be done full justice. And Synod would not have to be delayed.

Under B (2) on p. 493 Synod has ruled that if the recommendations of an advisory committee are radically different from those made by a synodical committee in its report, the recommendations of the latter shall have precedence. Evidently this was made to protect these synodical committees, so that their recommendations will receive the recognition to which they are entitled. That seems altogether fair. But why not give these precedence in the first place? Why only if an advisory committee is opposed to them? Why, if Synod wants to give such consideration to its committees and has such confidence in its committees, should their reports not come directly before Synod but have to come through an advisory committee? Let them come directly.

The way for this has already been paved since committees have the right and are expected to be represented at Synod by their chairmen or secretaries.

And the members of Synod would profit more fully from the advice of experts which now often goes no further than meetings of advisory committees.

3. Our third point is in regard to the advisory committees at our synods.

On p. 492, Acts 1952, we are told that "they serve only for the duration of Synod for the purpose of facilitating the work of Synod." That implies that they are in no way to be compared to the regular, standing committees of Synod. Nor could they be. They have not the time and the opportunity to be as fully posted on matters as the standing committees, and can therefore never speak with the same amount of authority.

On p. 493 of the same Acts it is said that, generally speaking, their work is to "summarize matters before them and formulate recommendations with respect to these matters."

With regard to this we like to make a few observations. We hold that "these matters" in the rule given above include also the recommendations in a given matter. Whether the given matter be a report in full or a part of a report (which is for Synod to decide) the matter should be presented as given and the advisory committee should append its recommendation(s). It should not mutilate a matter by leaving part of it out. This is the only fair way to treat the authors of a report.

An advisory committee should not alter a recommendation in a given report and thus bring amended recommendations. That is not its province. It should advise Synod on the recommendations in a report (or part of a report), whether in its opinion Synod should adopt them or not. The original recommendations should be presented, with advice. No advisory committee should be allowed to shunt aside the formulation of a standing committee. That is not fair to such a committee. And Synod should have the opportunity to pass on the original recommendation(s) and thus decide. In case an advisory committee is asked to advise on a report which

contains both a majority and a minority section, we believe the only proper way is to summarize both sections which their recommendations and advise Synod on each one. In 1958 one committee ignored the minority, as far as its report was concerned. Happily the minority was protected by the rules of Synod and thus had the opportunity to present its side. But such protection should not be necessary. A sense of fairness and a desire to see both sides of a matter should lead us to insist that both sides be presented to Synod so that it can have the full argument before it and do justice to both sides. Another committee at the same Synod said not a word about the majority position nor presented the minority but only the position of the minority, very much abbreviated, with its own arguments. The Synod followed the guidance of the advisory committee, and the majority position was never presented to Synod except as it was injected by certain speakers in the debate on the minority position as presented by the advisory committee. That was not fair to the committee which wrote the majority report, nor to the cause it represented, nor to Synod itself: it did not give itself the opportunity to see both sides and to compare and to decide accordingly. We believe that in such cases an advisory committee should present both reports with their recommendations, advise Synod as to the merit of each, and let Synod decide.

It should be the rule that advisory committees may offer alternative recommendations on matters referred to them, after they have first presented the original recommendations with their appraisal. This in certain cases may save Synod the time and trouble of recommitting a matter and waiting for a later report, and gives advisory committees the opportunity to crystallize their thinking on a matter while they have it before them.

We overture that Synod decide:

1. More emphasis shall be placed on the rule regarding the Program Committee: "It shall be the duty of this committee to advise which matters shall be laid directly before Synod . . . As many matters as possible shall be treated." *Grounds:*
 - a. There are always matters which do not require further study before being acted upon by Synod;
 - b. By taking up such matters in its early sessions Synod can save valuable time for weighty matters coming up later;
 - c. This relieves advisory committees from giving time to matters of minor import and gives them more time for matters of greater importance;
 - d. This method was formerly used at our Synods and is said to be standard procedure, for instance, at the synods of the Gereformeerde Kerken in the Netherlands, with good results.
2. Committees appointed by previous synods shall through their chairmen or secretaries present their reports directly to Synod, for elucidation and discussion and action on points not referred to advisory committees. *Grounds:*
 - a. It should be the inherent right of such committees, appointed by synod, to report to a later synod directly and not through an advisory committee;
 - b. This would accord such committees the dignity which is their due;
 - c. The way for this has already been paved since those committees have the right to be represented by their chairmen or secretaries;

- d. This would give the whole synod opportunity to profit directly by the expert advice which such committees can give.
3. Synod adds to its rules governing the work of advisory committees the following:

They shall in their report on a matter present recommendations found in it, with their own advice as to the merit of these recommendations.

They may not alter these recommendations, but must present them just as they are found, with their reaction.

In case they are asked to advise Synod on a majority and minority report they shall summarize both reports and present the recommendations found in both followed by an appraisal of both and advice as to action on both.

Having presented recommendations found in reports and having given their appraisal of them, they may offer to Synod alternative formulations.

Grounds:

- a. This will restrict advisory committees to their proper place as subsidiary committees, to assist synods on matters before them, not to take the place of standing committees and not to initiate action of their own;
- b. This will do full justice to all reports, also majorities and minorities, and make sure that their work receives the full attention of Synod, which is its due. They will not feel that in some cases their work is lightly brushed aside.
- c. The existing rule, that a committee of a previous synod has precedence in case an advisory committee goes contrary to its advice, is a beginning in that direction. That line ought to be drawn through.

Respectfully submitted,

John Gritter, Pres.

Jan Broer, Clerk

10. *Expansion of Radio Program*
Classis Pacific overtures Synod to instruct the Foreign and Home Mission Boards to investigate the possibilities of using our denominational broadcast (Back to God Hour) to include foreign stations, and possessions of the United States such as Hawaii, Alaska, etc., in conjunction with the Back to God Hour Committee. *Grounds:*

1. Opportunities continue to present themselves for sending out the gospel message and our Reformed witness to foreign countries, especially through the facilities of Radio Ceylon.
2. Foreign broadcasting is an effective and comparatively inexpensive means of extending our foreign missions endeavor.
3. At present there is some overlapping in coverage on this continent. We feel that our broadcast will be more effective in "fanning-out" than in overlapping.

Theo. Verhulst, S.C.

11. *Reduction of Quotas*

Classis Minnesota North overtures Synod not to increase the quotas for 1955, and, if at all possible, to lower the quotas five dollars (\$5.00) to bring the quotas more in line with the *ability* of our constituency to give toward kingdom causes. *Grounds:*

1. The *ability* of our constituency in giving is as great a factor to be considered with regard to the setting of quotas as the financial *needs* of our denomination.
2. It is psychologically unsound to persistently hold before our constituency quotas which it is not able to meet.
3. Necessary local commitments are in danger of being curtailed if quotas are increased each year.
4. An increasing number of congregations are finding it difficult to meet the requirements.

Peter F. Dahm, S.C.

12. *Diamond Jubilee of Home Missions.*

Classis Hackensack endorses and sends to Synod 1954 the Monsey, N. Y., overture that the Synod set aside an appropriate period during 1954-1955 in observance of the Diamond Anniversary (75 years) of our denominational home missions work, when the churches can commemorate with thanks to God the commissioning and sending out of the first "traveling preacher for inland missions" on July 2, 1879, Rev. Tamme M. Vanden Bosch (cf. *Synodical Minutes* 1857-1880, page 205, article 41), and the formation in 1880 of the first denominational home missions committee (*Ibid.*, page 203, article 33) — which observance can include plans for anniversary issues of the church papers, special prayers and sermons, and a "Home Missions Year" throughout the denomination during which attention shall be directed to the national missions challenge confronting the denomination today.

D. Van Halsema, S.C.

13. *Proposed Division of Home Mission Districts.*

Classis Hackensack forwards to Synod without comment the following overture of the Monsey, N. Y., church: That the home missions work of our denomination be divided into two districts — United States and Canada — and that a "Missionary-at-Large" be designated for each district. *Grounds:*

- a. Opportunities for national missions work by our Church continue to multiply — population will register a marked increase in the following decades, our own capacity and responsibility also increase, and the number of urban and rural areas without churches continues to mount.
- b. At present, it appears to be humanly impossible for one missionary-at-large to do all that the Home Mission Order delineates as his task (Schaver, II, pages 287-288) — including the opening and preparation of new fields, keeping acquainted "through personal investigation with the entire Home Mission territory of the Church and keep statistics of all the work in the several Classes," to confer with the several home missionaries and Classes relative to the needs of their respective fields, and four other duties.

- c. It is preferable to assign separate men to distinctly separate districts than to assign both to patrolling "the entire Home Mission territory of the Church".
- d. This provision, though affecting only a small part of the subject of Home Missions as it has been before Synod in recent years, requires no large-scale revision of present modes of operation and may point the way to later extension of our national missions program in both countries.

D. Van Halsema, S.C.

14. *Chinese Missions Expansion.*
 Classis Hackensack overtures Synod of 1954:

- A. To authorize the Board of Foreign Missions to take over the work among Chinese in New York City and to integrate this field with future plans for *work among Chinese in the Orient. Grounds:*
 - 1. The work in New York City among university students and residents of Chinatown now in progress (begun and supported by the Paterson III congregation in connection with Mr. Paul Szto, graduate of Westminster Seminary), largely concerns Chinese who look forward to eventual return to life in the Orient.
 - 2. A soundly-trained, native-born Chinese worker providentially has been made available.
 - 3. Such a step will facilitate the Foreign Mission Board's planning for expansion of our church's work among the Chinese in Formosa, and other areas and will enable our Church to keep alive the large stake it has made already in Chinese missions.
- B. To authorize the Board of Foreign Missions to arrange the calling and ordination of Mr. Paul Szto for taking charge of the New York City work, after he has been examined and declared a candidate for the Christian Reformed ministry at the 1954 Synod. Classis Hackensack overtures Synod to waive the rule which requires one year of study at Calvin Seminary in Mr. Szto's case. *Grounds:*
 - 1. Mr. Szto already has been working fruitfully under the Paterson III consistory in the New York field (reports on this work will be made available to Synod).
 - 2. Mr. Szto thus would be immediately available to the Board of Foreign Missions as a consultant on all Chinese and Far Eastern mission work.
 - 3. Concerning the waiving of the one-year-at-Calvin study rule, it may be stated that Mr. Szto holds bachelor's and master's degrees in theology from Westminster Seminary, and that he and his wife and two children are members in full of the Paterson III Christian Reformed Church.

D. Van Halsema, S.C.

15. *Publication of Agenda and Acts of Synod.*
 Classis Hackensack overtures Synod to explore ways and means of reducing the cost of printing the *Agenda* and the *Acts* and to study more effective ways of distributing news of Synodical deliberations and decisions.

D. Van Halsema, S.C.

16. *Interpretation of Decision re Baptism of Adopted Children.*
Classis Alberta overtures Synod to elucidate the decision of Synod 1936 (Acts, Art. 103, II, B, p. 54) regarding the baptism of adopted children, as to the authority of consistories in this matter. Specifically, has a consistory the right to refuse parents and ministers permission to baptize such children? Or must the decision be understood to mean only that no consistory may compel parents to have such children baptized, or ministers to administer the sacrament against their convictions? *Grounds:*

1. In concrete cases consistories are reported to refuse permission to baptize in spite of the permission granted by Synod. This would seem to create a conflict in authority by which consistories over-rule the Synod,

2. The fact that many of the consistory members in Canada have recently come from churches in The Netherlands which do not permit such baptism makes the proper interpretation of this decision an urgent problem especially in our Canadian churches.

E. Oostendorp, S.C.

17. *Translation of Form for Lord's Supper as Revised.*
Classis Alberta overtures Synod to instruct the study committee for revision of the Form for the Lord's Supper to prepare a Dutch translation of the revised Form that shall be adopted by Synod. *Ground:*

Our churches in Canada will need to use the Holland language for several years to come, and it is highly desirable that there be uniformity in the Form used in administering the sacrament. The same reasons that call for revision of the English version apply also to the Dutch version, as is indicated by the fact that the Reformed Churches also have a committee working on this matter.

E. Oostendorp, S.C.

18. *Division of Home Mission Districts.* (See Overture No. 13).
Classis Alberta overtures Synod contrary to an overture originating from Classis Hackensack, published in abbreviated form in The Banner of February 5, 1954, on page 182: Not to appoint two missionaries-at-large, one for the U. S. A. and one for the Canadian field. If, however, the work has become too great for one M-a-l, and if we must have two men, then we propose to divide the continent rather than the Church; so that there be a M-a-l for the Eastern half of the continent including parts of the Church both in the U. S. A. and Canada, and a similar one for the Western half of the continent serving churches in both U. S. A. and Canada. *Grounds:*

1. We are one Church and very much desire to remain one Church; therefore we have but one home mission field, the whole continent of North America.

2. To separate these fields along national boundaries only tends to cause separation between the one Church.

3. Financially too it would tend to save considerable time and money rather than to have a M-a-l travel all through the U. S. A. and Canada from coast to coast.

E. Oostendorp, S.C.

19. *Decisions of Synod re Calling Ministers from other Denominations.* Classis Alberta verzoekt de Synode om een duidelijke uittreksel en samenstelling van alle besluiten van de Synode welke betrekking hebben op het beroepen van predikanten in en buiten ons kerkverband verkrijgbaar te maken voor de kerken. (Translation: Classis Alberta overtures Synod to make available to the churches an easily understood summary and collection of all Synodical decisions having a bearing on the calling of ministers from within or outside of our denomination.)

E. Oostendorp, S.C.

20. *Church Help Fund and Canadian Emergency Fund.* Classis Alberta overtures Synod:

I. To continue the present drive for the Canadian Emergency Building Fund for \$250,000 until the end of 1954, and again strongly urge all churches both in Canada and the United States to contribute.

II. Synod decide that beginning January 1, 1955, the Canadian Emergency Building Fund be discontinued. From that date all loans to churches, irrespective of location, shall be made from the Church Help Fund on the regular conditions covering that Fund. However, in view of the fact that most Canadian churches are forced to borrow additional funds on a short-term basis, Synod decide to continue the granting of a five year period of non-repayment before repayment need be made by the Canadian churches. By placing future loans under the regular rules of the Church Help Fund, Synod decides that after January 1, 1955 the 25 percent rebate for loans to Canadian churches is discontinued.

III. Synod decide to raise the quota of the Church Help Fund to \$6.00 per family for 1955.

Ground for all three points:

Synod should begin to treat all congregations on an equal basis. By setting a quota the burden will be placed upon all churches equally. Such a policy will tend to strengthen denominational unity and encourage self-development.

E. Oostendorp, S.C.

21. *Financial Reports in Yearbook* Classis Alberta overtures Synod to include in our Yearbook the financial reports of the different Classes and congregations of the Church of the money collected for our quotas and accredited causes. It is a distinct loss in our Yearbook of the last two years when these are omitted and it would be a decided gain to have a short report in our Yearbook in the future.

E. Oostendorp, S.C.

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DELEGATES TO THE SYNOD, 1954

PRIMI DELEGATES

ALTERNATES

Classis Alberta

Ministers.....G. Van Laar
 J. Hanenburg
 Elders.....H. J. Ten Hove
 G. Monsma

Ministers.....A. De Jager
 P. J. Hoekstra
 Elders.....H. H. Konynenbelt
 F. Oithuis

Classis California

Ministers.....F. De Jong
 J. Visser
 Elders.....J. Hollander
 H. Vander Ark

Ministers.....B. Den Ouden
 J. Malestein
 Elders.....G. Tubergen
 J. Ebbers

Classis Chatham

Ministers.....J. Gritter
 W. Hekman
 Elders.....H. Knapper
 C. Van Gorp

Ministers.....J. Hoogland
 J. Vande Kieft
 Elders.....M. Fasse
 G. Vander Veen

Classis Chicago North

Ministers.....O. Breen
 R. J. Frens
 Elders.....E. Hoogstra
 G. De Boer

Ministers.....L. J. Dykstra
 A. Brink
 Elders.....L. Gorter
 O. Deckenga

Classis Chicago South

Ministers.....E. Visser
 G. Hoeksema
 Elders.....A. Sluis
 J. Gritter

Ministers.....M. Arnoys
 D. Hoitenga
 Elders.....J. Wigboldy

Classis Eastern Ontario

Ministers.....D. Grasman
 R. Wildschut
 Elders.....A. Hoogenraad
 A. De Boer

Ministers.....R. J. Bos
 A. H. Smit
 Elders.....M. Mol

Classis Grand Rapids East

Ministers.....G. Gritter
 W. Van Rees
 Elders.....T. Dirkse
 M. Berghuis

Ministers.....G. Vander Hill
 E. Heerema
 Elders.....N. Jelles
 N. Maring

Classis Grand Rapids South

Ministers.....W. Kok
 H. Bel
 Elders.....P. Haan
 A. Muyskens

Ministers.....W. Van Peurseum
 J. Mulder
 Elders.....B. Diekema
 J. Vredevoogd

Classis Grand Rapids West

Ministers.....A. A. Koning
 B. E. Pekelder
 Elders.....F. Hollebeek
 N. Nannenga

Ministers.....C. Vanden Heuvel
 J. T. Holwerda
 Elders.....P. Brink
 R. Verhay

PRIMI DELEGATES

ALTERNATES

Classis Hackensack

Ministers.....G. Stob
 A. Hoekema
 Elders.....J. Last
 S. Greydanus

Ministers.....B. Bruxvoort
 J. E. Meeter
 Elders.....I. Tanis
 I. Daane

Classis Hamilton

Ministers.....T. C. Van Kooten
 J. Ehlers
 Elders.....R. Visser
 H. Tiesma

Ministers.....E. Kooistra
 J. M. Dykstra
 Elders.....P. Runia
 A. Vis

Classis Holland

Ministers.....J. Schuurmann
 W. Brink
 Elders.....G. Tinholt
 J. De Boe

Ministers.....J. Hoogstra
 M. Vander Werp
 Elders.....R. Van Til
 G. Mannes

Classis Hudson

Ministers.....N. J. Monsma
 E. Ubels
 Elders.....D. Van Hoff
 J. Kuipers

Ministers.....W. De Boer
 W. Van Antwerpen
 Elders.....J. Damsma
 L. Bangma

Classis Kalamazoo

Ministers.....C. Greenfield
 J. O. Bouwsma
 Elders.....E. Feenstra
 J. Hendriksen

Ministers.....J. Vander Ploeg
 G. Vander Kooi
 Elders.....L. Oranje
 N. Fik

Classis Minnesota North

Ministers.....S. Viss
 M. Zylstra
 Elders.....B. Den Boer
 G. Alderink

Ministers.....P. F. Dahm
 J. Medendorp
 Elders.....W. Terpstra
 A. Geurkink

Classis Minnesota South

Ministers.....P. Van Tuinen
 R. Veldman
 Elders.....E. Tinklenberg
 J. Walburg

Ministers.....S. Kramer
 J. Hoeksema
 Elders.....M. Vanden Berg
 D. Fikse

Classis Muskegon

Ministers.....D. Drost
 O. De Groot
 Elders.....J. De Koning
 G. Vander Ark

Ministers.....E. J. Tanis
 J. C. Scholten
 Elders.....H. Helms
 J. H. Luchies

Classis Orange City

Ministers.....D. D. Bonnema
 A. Verburg
 Elders.....O. Duistermars
 L. De Groot

Ministers.....J. Zandstra
 H. Minnema
 Elders.....G. Van Surksun
 C. Bootsma

Classis Ostfriesland

Ministers.....L. Bazuin
 J. H. Olthoff
 Elders.....L. Meyer
 R. Vander Ploeg

Ministers.....G. Pars
 K. Tebben
 Elders.....F. Janssen
 P. De Waard

ALTERNATES

PRIMI DELEGATES

Classis Pacific

Ministers.....J. R. Van Dyke
 J. Betten
 Elders.....A. Breen
 F. Kok

Ministers.....T. Hofman
 G. Rientjes
 Elders.....H. Cok
 J. Vande Velde

Classis Pella

Ministers.....J. Geels
 H. Erffmeyer
 Elders.....A. Bandstra
 D. Vos

Ministers.....C. Veenstra
 P. Boertje
 Elders.....A. Sweetman
 B. Schoolland

Classis Sioux Center

Ministers.....L. Bouma
 C. Toeset
 Elders.....J. Ten Harmsel
 J. Krediet

Ministers.....C. Huissen
 H. Petersen
 Elders.....J. Terpstra
 C. Van Wyk

Classis Wisconsin

Ministers.....J. H. De Haan
 W. Alkema
 Elders.....J. Ribbens
 H. Huibregtse

Ministers.....R. Rienstra
 P. Ouwinga
 Elders.....W. Baas
 P. Van Someren

Classis Zeeland

Ministers.....A. Rozendal
 J. Kenbeek
 Elders.....A. Sall
 H. Van Regenmorter

Elders.....H. Kuizema
 J. J. H. Bruinooge
 Elders.....R. Westveld
 F. De Boer

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NOTIFICATION OF APPEAL

1. Mr. and Mrs. Henry Van Kooten re decision of Classis Pella
2. Consistory of First Denver re decision of Classis Pella.
3. Rev. J. Gritter and Consistory of London, Ontario, re
decision of 1953 Synod.
4. Consistory of Alpine Ave. G. R. re decision of
Classis G. R. West.
5. Mr. John Sytsma re decision of the Synod 1934.

ADDENDA

Due to the late meeting of the Board of Missions the Agenda report listed No. 38 will be mailed to all Consistories as separate copies.