

AGENDA

Synod of the Christian Reformed Church

**to convene June 11, 1958
at Grand Rapids, Michigan**

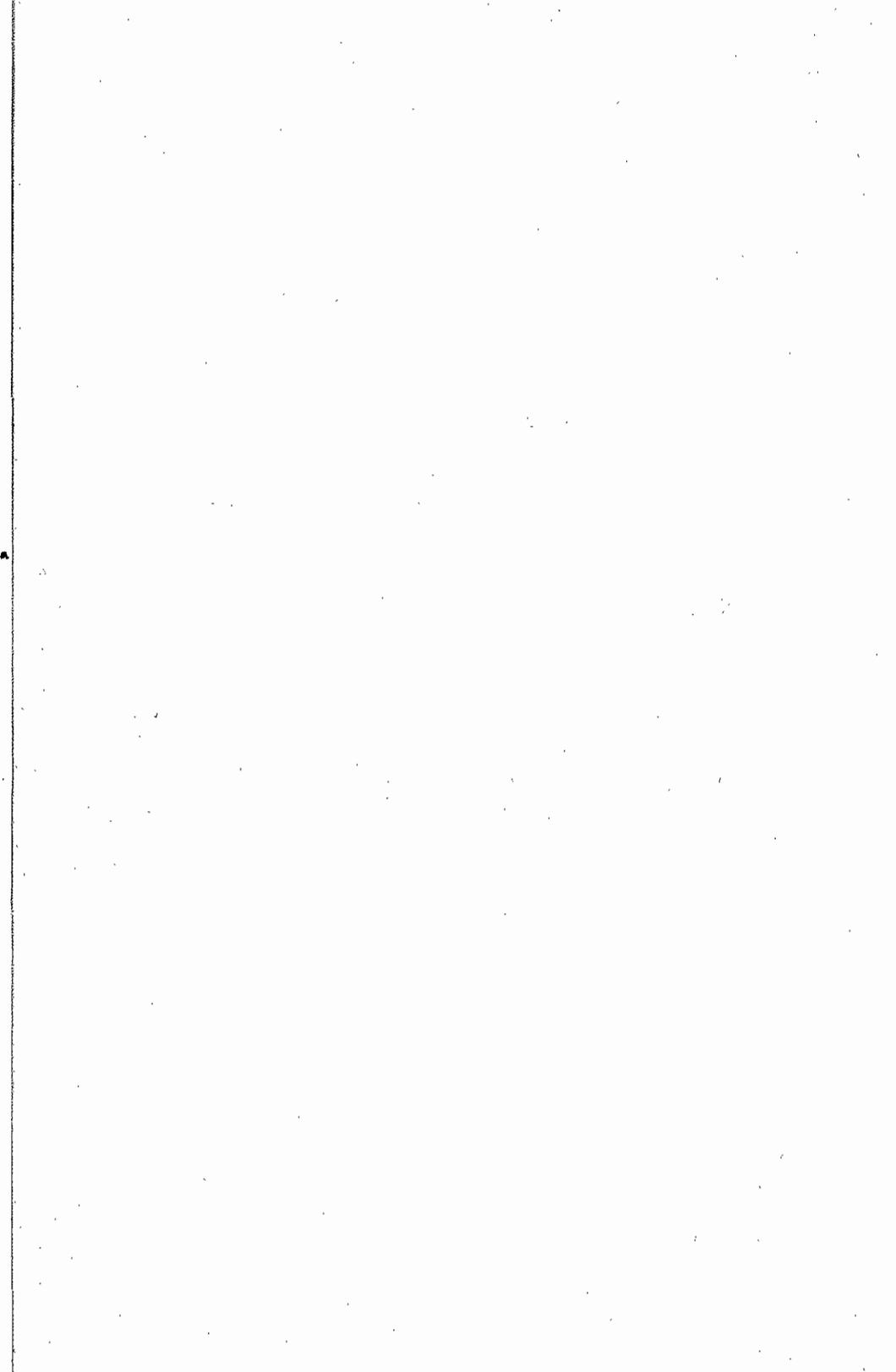
***Reports
Overtures
Protests***

AGENDA

1958

Synod of the Christian Reformed Church





PREFACE

On *Tuesday evening, June 10, at 7:45 o'clock, D.V.*, a *special Prayer Service for Synod* will be held in the Burton Heights Christian Reformed Church, Grand Rapids, Michigan, located in the southeast section of the city on the corner of Burton Street and Jefferson Avenue. In the event the Burton Heights congregation continues to be without a pastor of their own at the time scheduled for the special Prayer Service, the Rules for Synodical Procedure prescribe that the counsellor, Rev. Edward B. Pekelder, shall preach an appropriate sermon and lead in special prayer for Synod. All delegates to Synod are expected to attend this special service of prayer.

On *Wednesday morning, June 11, at 9:00 a.m.* the delegates to Synod will assemble in the auditorium of the main building on the Calvin College campus, Franklin Street at Calvin Avenue. The pastor of the convening church or its counsellor will formally open the first session of Synod with a brief address, lead in devotions and officiate as president pro tem until the Synod of 1958 is duly constituted.

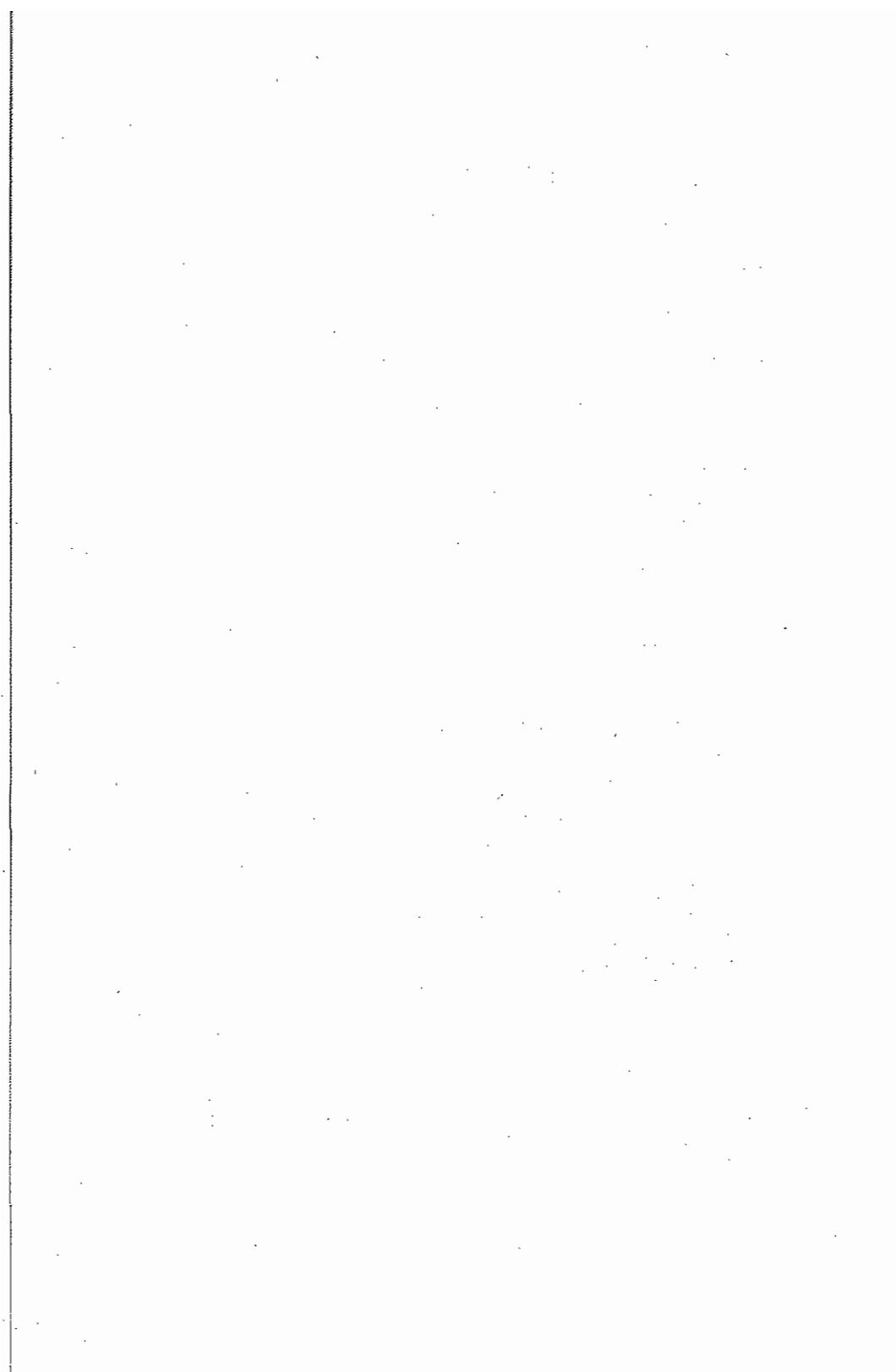
On *Sunday, June 8*, all our pastors and congregations are urgently requested to remember the sessions of Synod and its delegates and advisors in their prayers for the special guidance of the Holy Spirit in its deliberations.

The Agenda for the 1958 Synod contains reports of various committees, reports of representatives of various organizations, overtures submitted by Classes, Consistories and individuals. According to the Rules for Special Procedure the protests submitted by *Classes or Consistories* are inserted in the Agenda, and notification of *individual protests* are indicated in the page of contents. Additional supplementary reports of boards meeting in the month of May will be mailed to the home addresses of the delegates and advisors.

A copy of the Rules for Synodical Procedure including the decisions of the Synod of 1957 has been mailed to all delegates and advisors for their perusal and study.

R. J. Danhof, *Stated Clerk*
2850 Kalamazoo Ave. SE, Grand Rapids 8, Michigan

P.S. Delegates are kindly requested to bring the printed and supplementary copies of the Agenda to Synod.



REPORTS

REPORT NO. 1

THE AMERICAN BIBLE SOCIETY

ESTEEMED BRETHREN:

As your representative I attended the advisory council of the American Bible Society held on November 19th and 20th in New York City. The delegates of the 55 denominations were presented with a docket covering the work of the translations, printing, and distributing of the Bible in almost every part of the world.

There are 24 National Bible Societies who plan together, assist each other and try to make God's Word available to all nations. Each society holds itself responsible for certain parts of the world. The British and Foreign Bible Society and our American Bible Society do by far the largest part. For a number of years the British Society has with increasing difficulty taken care of the fields it had accepted as its responsibility. The population of the world is growing at the rate of at least 25 million a year. Literacy is increasing; about 20 million adults are learning to read each year. Many of these need Scriptures in their own language. All this has increased the cost of the work. We must also recognize that England has suffered economically to a great extent during the last wars and in the Suez crisis. The British Bible Society found it necessary to liquidate part of its invested funds; because of limited resources it has turned to the other societies for advice. It would have to drop half of its work in India, the Congo Basin and France.

At a meeting in the Netherlands held in May, 1957, it was agreed that the American Bible Society would take over half of these fields. This means an added cost of \$153,000 for us. If we had not done this, the work of long standing in these places would have been dropped. Our officials were sure that if our churches knew about this situation, they would respond with increased offerings. The more so, when we remember that the British people have always given far more proportionately than we did in the United States. However, we have no funds at hand to take care of this added mission work so it has to come from increased giving. If we would use the legacies we have, we would soon find ourselves in the same position as the British Society, unable to carry on our work.

The British and Foreign Society has appealed to the churches in Canada, Australia, and New Zealand and they have promised to help; but these have also given far more proportionately, in fact, more than twice as much as we contribute.

With gratitude to God we heard the reports of the progress of the work carried on in many fields. The basic principle is: to get, if at all possible, a Bible in the hands of every person in his own language. That is a tremendous task. The translation work was carried on in 26 different

countries during the past year. 19 translations or revisions have come from the press: 21 are in the process of publication; 30 translations are in the process for publication. We have inventories of Bibles, New Testaments and portions of Scripture in over 200 languages. Missionaries can be supplied at any time.

In 1956 the United Bible Societies of the world issued:

3,219,495 Bibles; 3,204,846 Testaments;
19,954,801 portions.

Of these the American Bible Society issued *from the Bible House* in New York:

687,828 Bibles; 1,125,041 Testaments; 10,664,071 portions and 56,858 Scriptures for the blind. These figures exclude the overseas production of the American Bible Society.

There is a great demand for the illustrated New Testament and separate illustrated books of the New Testament, not only in our country but also in foreign lands.

A grant of \$125,000 for Scriptures for chaplains in the military forces was overdrawn again because of the requests of our soldiers for whole Bibles. In spite of this, we were able to supply only 57,567 whole Bibles of the 93,222 requested. The rest received Testaments.

A new effort is being put forth to reach the illiterate among the Navahoes. The American Bible Society has distributed 1,000 "Finger Phonos." These are ingenious little talking machines which are operated not by electricity, but by the human finger. Six records are distributed with each machine. About 5,000 copies of the newly published Navaho testament "God Bizad" and also Scriptures in English have been sent to the reservation.

The Secretary for the blind gave an encouraging report. The Braille Bible was completed in the Korean and Afrikaans languages. Also excerpts of the Braille Bible have been prepared which can be taken to hospitals, homes of the shut-ins, and veterans' institutions for the blind. Braille Bibles in modern Greek and the Hausa language are also being prepared; the latter is the language used extensively in our Nigerian mission field and will prove to be of great value to our missionaries there.

The work in Latin America is still growing. Almost 4,000,000 Scriptures have been distributed by our society. To this should be added about 2,500,000 volumes credited to the British and Brazil societies which are cooperating with the American Bible Society.

In Europe our work has increased where we have taken over 50% of the work of the British and Foreign Bible Society in Spain. We cooperate with the churches in East and West Germany by supplying Scriptures. Hungary received 30 tons of paper to print their own Gospels.

The Middle East has been greatly disturbed by military action and in Egypt anti-American feeling is high. In Iraq and Lebanon the situation is more favorable.

In Africa our work is greatly increased where we have taken over half of the work of the British Society in the Belgian Congo. Approximately

200 languages are spoken by 28 million people in this area. The Bible Societies have already published the Scriptures in 81 of these languages and others are now being translated.

The need for Scriptures for India is tremendous. The Bible Society of India and Ceylon, subsidized by the American Bible Society, has distributed over one million last year. Now we have promised to supply half of the Scriptures which the British Society had promised. It will mean millions of Scriptures for years to come. God grant that the doors will remain open.

The work in Southeast Asia, the Philippines, Formosa, Korea and Japan is vigorously carried on. We need to enlarge everywhere.

Restrictions on the import of the Bible are increasing in different places, but particularly in India and in Nigeria, where it threatens our own mission field.

There is need of increased support on the part of the Protestant churches in our country, especially where we have promised to take over part of the British territory. Our own budget was overdrawn again last year. Let us not fail to help this cause: translation, printing and distributing God's Word for all the nations of the world.

May I humbly and urgently request Synod to recommend the American Bible Society to our churches in the United States for renewed, and if possible, increased moral and financial support.

Respectfully submitted,
 J. Hessel Bouma

REPORT NO. 2

CHRISTIAN SEAMEN'S AND IMMIGRANTS' HOME

ESTEEMED BRETHREN:

Classis Hudson herewith submits its report re the Christian Seamen's and Immigrants' Home as mandated by the Synod of 1957:

I. MANDATES

a. "Synod do not act upon the recommendation of Classis Hudson, namely, that the work hereafter be pursued from an office and limited to spiritual needs, but refer this to Classis Hudson for further investigation and recommendation to Synod of 1958."

b. "Synod requests Classis Hudson to consider seriously the feasibility and advisability of discontinuing the work regardless of whether the Holland American Line moves from Hoboken, and to come with its advice to the Synod of 1958." (Acts, 1957, Art. 64, III, B, 2 and 3, p. 35).

II. INVESTIGATION AND RECOMMENDATIONS

a. The Second Mandate of Synod re: the feasibility and advisability of discontinuing the work regardless of whether the Holland American Line moves from Hoboken.

1. *Investigation:* The latest information removes all doubt as to the certainty of the move of the Holland American Line to New York. The work on the new pier is to start shortly and is scheduled for completion in 1960.

2. *Recommendation:* Classis Hudson replies to Synod of 1958 that since the Holland American Line has definitely committed itself to the New York pier, there is no necessity to direct ourselves to the consideration of the feasibility and advisability of discontinuing the work in Hoboken because discontinuance will automatically result when the move takes place, as per decision of Synod 1957.

b. The first Mandate of Synod re: the continuation of spiritual work when the Holland American Line moves to New York.

1. *Investigation:*

a. The following were interviewed: the Chaplain and Business Manager of the Seamen's Home, and representatives of the New York Bible Society and the New York Port Society.

b. In evaluating the various views presented, it was learned that the New York Bible Society does nothing but colporteur work, while the New York Port Society is primarily engaged in social activities. Furthermore, there is no agency in the New York Port that is engaged in spiritual work similar to ours. Hence the spiritual needs of the seamen would be neglected should this work be discontinued by our church.

c. Classis is convinced that with respect to the average crew on a Holland American ship our Chaplain could be helpful in spiritual matters to the 20% Hervormd and 15% Gereformeed, and can definitely be a witness to the 20% Roman Catholic and the 40% with no religious affiliation.

d. We also have the confidence of both the seamen and the management. The men have expressed themselves in response to a questionnaire as desirous of our continuation in this spiritual work. The management of the Holland American Line has over a period of years shown its interest with the presentation of sizable gifts. Because of this confidence in our work in the past, our opportunities for the future are enhanced.

2. *Recommendation:* Classis Hudson recommends to the Synod of 1958 that the ministry to the spiritual needs of the seamen be hereafter pursued from an office conveniently located on the Holland American Line pier, if possible, or in the adjacent area of New York City.

Grounds:

1. There is great need for spiritual work among the seamen entering the Port of New York; and

2. The personnel and management of the Holland American Line are favorably disposed to this work by the Christian Reformed Church.

Respectfully submitted,
 Classis Hudson,
 Jacob P. Smith, S. C.

**FINANCIAL REPORT FOR THE CHRISTIAN SEAMEN'S
 AND IMMIGRANTS' HOME**

January 1—December 31, 1957

Receipts:

Balance Jan. 1, 1957		\$ 2,696.79
From Churches	\$12,399.81	
Individuals and Societies	346.93	
Seamen's Home	3,382.64	
Dividends	344.00	
Hoboken Church	350.00	
Holland America Line	1,500.00	18,323.38
Total Receipts		\$21,020.17

Disbursements:

Salaries	\$ 9,434.90
Rent - Dahm	600.00
Amortization on parsonage	629.52
Auto insurance	360.72
Telephone	257.92
Heat, light, water	1,061.69
Maintenance and Repairs	1,511.81
Miscellaneous - Printing, adv.	563.69
C. Fisher Allowance	1,200.00
Taxes	1,262.05
	16,882.30

Balance December 31, 1957.....\$ 4,137.87

Submitted by,
 C. J. Lont, Treasurer

PROPOSED BUDGET FOR 1959

Anticipated Receipts

From Churches	\$12,950.00
From Individuals and Societies	400.00
From Seamen's Home	3,000.00
From Dividends	350.00
From Holland America Line	1,000.00
From Hoboken Church	600.00
Total	\$18,300.00

Proposed Budget Disbursements for 1958 and 1959

	Actual 1957	Anticipated 1958	Anticipated 1959
Salaries:			
Chaplain with auto	\$ 4,250.00	\$ 4,250.00	\$ 4,250.00
Manager with rent and auto insurance	4,220.00	4,220.00	4,220.00
Custodian	1,934.90	2,800.00	2,600.00
Annual Allowance Mr. Fisher	1,200.00	1,200.00	1,200.00
Parsonage	629.52	700.00	650.00
Heat, electric, water	1,140.52	1,350.00	1,200.00
Telephones	179.09	180.00	180.00
Maintenance and Repair	1,511.81	2,500.00	2,000.00
Insurance	530.25	800.00	800.00
Employees Benefits	281.93		
Miscellaneous	1,004.28	1,200.00	770.00
Taxes etc.			430.00
Totals	\$16,882.30	\$19,200.00	\$18,300.00

Submitted by,

C. J. Lont, Treasurer

Approved and forwarded to Synod of 1958 by Classis Hudson in session January 28, 1958.

J. P. Smith, S. C.

Classis Hudson

REPORT NO. 2-A

CHRISTIAN SEAMEN'S AND IMMIGRANTS' HOME

ESTEEMED BRETHERN:

The members of your committee for the work at the Seamen's Home currently consists of Revs. John Maliepaard and Edward Boer; Messrs. Frank Dykstra, President; Cornelius Lont, Treasurer; and Adrian M. Visbeen, Secretary.

Our work has continued in routine fashion during the past year. There have been both material and spiritual blessings in the conduct of the work. Small groups of seamen are gathered as often as possible for short devotional services. This phase of the work is difficult for several reasons. First, there is a general apathy to spiritual matters which is a mark of our age. Then, too, there has been a marked change in the personnel of the ships, there being Indonesians, Latins and Slavs. Thus we no longer have strictly Dutch crews. Then among the Hollanders that comprise the balance there are many Roman Catholics, various other shades of Reformed, as well as those who have no interest at all. Thus our Chaplain's greatest efforts are concentrated on personal work. There has been a noticeable advancement in the numbers reached. They comprise all types of seamen. The Board is pleased with the harmony and the work of our personnel.

Immigration continues to decline and was again lower than the preceding year. The total aided numbered 578. While this help is deeply appreciated, especially by those of the household of faith, it is not absolutely essential as was pointed out in reports of previous years.

The Holland America Line continues to show interest in our efforts to serve their help. We have received \$1,000 during 1958 as a contribution. The Chief Purser of the S.S. Ryndam continues to show a sympathetic interest by taking offerings at shipboard religious services which are donated for specific causes. During the past year these offerings completely re-paid air conditioning units for the Social Hall as well as new electrical wiring for the same. Then an electric water cooler, and currently new counter service equipment. The Purser specifies the items he would like to work for but is open to suggestion by our Business Manager.

More churches in the denomination contributed than in previous years. The total however was lower being only \$12,399.81. This is nearly \$3,000 lower than our anticipated budget of \$15,000 from the churches. At this rate of decline our working balance will be depleted before the work terminates by the transfer to New York.

While all contracts for the transfer are complete the work is in preliminary stages. Thus our work will continue for two or three years longer. While the work continues we must and do request the prayerful and moral support of the churches.

Our proposed budget for 1959 and the financial report for 1957 are attached. May we have your favorable consideration of this budget?

The budget was submitted to and approved by Classis Hudson at its January session. Classis however recommended further consideration by the Board of the salaries paid to the Chaplain and Business Manager and authorized us to act. After careful consideration these figures were raised by \$400 each. This will account for any difference apparent between our report and that of Classis.

This Board, together with others appointed by Classis Hudson to the further study of this work, as directed by Synod 1957 has made their recommendations to said Classis. This report need not be repeated here as it will be reported by the Clerk of Classis or by its delegates.

Christian Seamen's and Immigrants' Home,
Adrian M. Visbeen, Secretary

FINANCIAL REPORT FOR THE CHRISTIAN SEAMEN'S AND IMMIGRANTS' HOME

January 1—December 31, 1957

Balance January 1, 1957\$ 2,696.79

Receipts:

From Churches	\$12,399.81	
Individuals and Societies	346.93	
Seamen's Home	3,382.64	
Dividends, Miami, RR	344.00	
Hoboken Church	350.00	
Holland America Line	1,500.00	18,323.38

Total Receipts\$21,020.17

Disbursements:

Salaries	\$ 9,434.90	
Rent, (Dahm)	600.00	
Amortization (on Parsonage)....	629.52	
Auto Insurance	360.72	
Telephones	257.92	
Heat, Light, Water	1,061.69	
Maintenance and Repairs	1,511.81	
Miscellaneous, Printing, Adv.....	563.69	
C. Fisher Allowance	1,200.00	
S.S. & Un, Taxes & Ins.....	1,262.05	16,882.30

Balance December 31, 1957\$ 4,137.87

Submitted by

Cornelius J. Lont, Treasurer

Proposed Budget for 1959

Anticipated Receipts

From Churches	\$12,950.00
Individuals and Societies	1,200.00
Seamen's Home	3,000.00
Dividends	350.00
Holland America Line	1,000.00
Hoboken Church	600.00

Total\$19,100.00

Proposed Budget Disbursements for 1959

Salaries	1957	1959
Chaplain with auto	\$ 4,250.00	\$ 4,650.00
Manager with rent & auto insurance...	4,220.00	4,620.00
Custodian	1,934.90	2,600.00
Annual Allowance Mr. Fisher	1,200.00	1,200.00
Parsonage	629.52	650.00
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Insurance	530.25	800.00
Employees Benefits	281.93	
Miscellaneous	1,004.28	770.00
Taxes, etc.		430.00
Totals	<u>\$16,882.30</u>	<u>\$19,100.00</u>

Submitted by,
 Cornelius J. Lont, Treasurer

REPORT NO. 3

GENERAL COMMITTEE FOR HOME MISSIONS

To the Synod of 1958:

During the past year the objective of the General Committee for Home Missions again has been to conduct our denominational evangelization and church extension program in compliance with the will of Synod. The annual meeting convened on February 5 and following days.

The sessions were preceded by a missionary conference. The missionaries were in attendance, the conference being geared to promote effective service in their respective fields. The worthwhileness of the conference, as the previous one in 1955, has again been established. The ideals set forth, directives received, and experiences exchanged should prove helpful in the future conduct of the work assigned.

Since the Master bade His followers to begin their witness "at Jerusalem," Home Missions has been a major responsibility of His Church. It is gratifying to note that our own Church is placing an increased emphasis upon this all important kingdom task.

Again we are grateful that as the work of evangelization at home was carried on in the course of the past year blessings have been granted. Our missionaries have not labored in vain. The gospel has been proclaimed. Its witness has been heard by those who were strangers to the glad tidings of God, the joy of salvation, and the service of the Lord. There were those "whose heart the Lord opened to give heed unto the things which were spoken . . ." Souls have been set free from the bondage of sin. Through the manifold activities of our missionaries the light of life continues to shine in dark places. The challenge remains great, in fact appears ever greater as the coming of the Lord draws near. That "blessed hope" must drive us on to go all out in seeking entrance and opening of new fields.

Changes have taken place on our missionary staff. Marriage occasioned the departure of Elsie (Koop) Vander Ploeg from the Harlem field and Marjorie Visser requested her release from the same field to obtain further education. Nellie Van Mersbergen left our Jewish work in Chicago for service on the Indian field. Whereas the Jewish Mission post in Paterson, New Jersey, was closed, Rev. David B. Muir, upon recommendation of the Eastern Home Mission Board and the concurrence of the brother, was declared eligible for a call. Subsequently he accepted a call to Imlay City. Martha Rozendal is continuing her work among Jewish inquirers and converts in Paterson on a part-time basis. The Revs. Herman Hoekstra and James E. Jeffers accepted calls to established congregations.

Staff additions are Mr. Bernie Greenfield at Harlem, New York; Rev. Julius Vanden Hoek at Fairbanks, Alaska; Rev. James Versluys at Jackson, Michigan; Rev. Lloyd Wolters at South Bend, Indiana; Rev. Fred Bultman at Great River-East Islip, New York; Rev. Aris Haalboom in

the Maritimes; Rev. Wm. Huyser at Madison, Wisconsin; and Rev. Adrian Van Andel as service-pastor at Norfolk, Virginia.

Sickness curtailed the labors of Missionaries Revs. William Heynen and John Rubingh, the latter having been confined to Sunshine Hospital in Grand Rapids. We are hopeful that prayers for full recovery and restoration to kingdom service will be graciously answered.

Our further report to your honorable body is listed under the following heads.

Part I
Personnel and Organization

Classes	Members	Alternates
Alberta North	Rev. R. Kooistra	Rev. B. Boerkoel
Alberta South	Rev. R. Star	Rev. Menzo Dornbush
Cadillac	Rev. H. Bultje	Rev. P. Hondred
California	Rev. J. Hollebeek	Rev. B. Huizenga
Chatham	Rev. Joseph Vande Kieft	Rev. A. B. C. Hofland
Chicago North	Rev. G. Zylstra	Rev. I. Apol
Chicago South	Rev. M. Ouwinga	Rev. W. Buursma
Eastern Ontario	Rev. A. Schaafsma	Rev. P. Jonker
Grand Rapids East	Rev. G. Vanderhill	Rev. J. A. Mulder
Grand Rapids South	Rev. H. Vander Kam	Rev. E. B. Pekelder
Grand Rapids West	Rev. L. Van Drunen	Rev. W. Swierenga
Hackensack	Rev. G. Stob	Rev. Earl Jabaay
Hamilton	Rev. A. Persenaire	Rev. C. Spoelhof
Holland	Rev. J. De Kruyter	Rev. J. Hoogstra
Hudson	Rev. S. Rooy	Rev. Edw. Boer
Kalamazoo	Rev. J. Entingh	Rev. G. Rientjes
Minnesota North	Rev. J. Bult	Rev. C. Terpstra
Minnesota South	Rev. J. Elenbaas	Rev. C. Steenstra
Muskegon	Rev. R. W. Bronkema	Rev. Geo. Holwerda
Orange City	Rev. A. Baker	Rev. R. S. De Haan
Ostfriesland	Rev. E. D. Dykema	Rev. R. Graves
Pacific	Rev. J. Hekman	Rev. J. R. Van Dyke
Pella	Rev. Edw. Cooke	Rev. E. Hills
Rocky Mountain	Rev. J. Meppelink	Rev. H. Roelofs
Sioux Center	Rev. H. Petersen	Rev. S. Voortman
Toronto	Rev. F. Guillaume	Rev. H. Hollander
Wisconsin	Rev. R. Opperwall	Rev. L. Hofman
Zeeland	Rev. N. Beute	Rev. G. Haan

Members-at-Large	Alternates	Terms
Mr. F. Oldemulders	Mr. T. Hoeksema	1955-1958
Mr. C. Van Malsen	Mr. R. Dykema	1956-1959
Mr. John Boeve	Dr. E. Kuizema	1957-1960

The term of Mr. F. Oldemulders expires at this time a member-at-large and his alternate must be elected for the term 1958-1961.

The *Executive Committee* presently comprises the following members: The Revs. N. Beute, R. W. Bronkema, J. De Kruyter, J. Entingh, L. Van Drunen, G. Vanderhill, H. Vander Kam and the Messrs. J. Boeve, F. Oldemulders and C. Van Malsen, with the Secretary, the Rev. H. Blystra, as member ex-officio. Missionary-at-Large D. L. Van Halsema serves on the Executive Committee in an advisory capacity.

Officers appointed were: Rev. J. Entingh, president; Rev. J. De Kruyter, vice-president; Rev. H. Blystra, secretary; Mr. C. Van Malsen,

treasurer; Mr. F. Oldemulders, vice-treasurer. Having accepted a call elsewhere necessitated that Rev. W. Vander Hoven terminate his brief but valuable service on the Executive Committee.

The subcommittee for *Church Extension* comprises the brethren J. Entingh, N. Beute, J. De Kruyter, H. Vander Kam, and H. Blystra.

The subcommittee having charge of the *Fund for Needy Churches* includes the brethren G. Vanderhill, R. W. Bronkema, L. Van Drunen, and H. Blystra.

Membership on the *Public Relations Committee* was assigned to Mr. C. Van Malsen and the Revs. J. De Kruyter, R. W. Bronkema, and H. Blystra.

The subcommittee for *finances* comprises the brethren C. Van Malsen, F. Oldemulders, J. Boeve, and H. Blystra.

Our Missionary-at-Large, Dr. D. L. Van Halsema, serves on these several subcommittees as advisory member.

The General Committee for Home Missions at its annual meeting in February of this year elected the following officers:

President.....	Rev. John Entingh
Vice-President.....	Rev. John De Kruyter
Vice-Treasurer.....	Mr. John Boeve

Representation at Synod. The General Committee for Home Missions requests that its President, Secretary, and Treasurer together with the Missionary-at-Large be granted the privilege of the floor when Home Mission matters are considered.

Member-at-Large. The term of Mr. F. Oldemulders expires at this time. We submit the following nomination:

Primi: T. Hoeksema	Alternates: H. Vander Zwaag
H. Scott	R. Van Til

Part II

Evangelization and Church Extension — United States

The Fields and Their Missionaries

Harlem, New York.....	E. Callender B. Greenfield
Chinese Mission, New York.....	P. Szto
Franklin Lakes, New Jersey.....	Robt. W. De Vries
Great River — East Islip, New York.....	F. Bultman
Philadelphia (Broomall), Pa.....	A. J. Haan
Inkster (Detroit) Michigan.....	H. Botts
Columbus, Ohio.....	(vacant)
Brandenton, Florida.....	W. P. De Boer
Fort Lauderdale, Florida.....	M. Baarman
Jackson, Michigan.....	J. Versluys
Champaign-Urbana, Illinois.....	H. Koops
Chicago, Illinois.....	J. G. Van Dyke
Chinese Mission, Chicago.....	I. C. Jen
South Bend, Indiana.....	L. Wolters
Madison, Wisconsin.....	W. Huyser
Rochester, Minn. - Hospital Chaplain.....	S. Miersma
Oklahoma City, Oklahoma.....	H. Sprik

Albuquerque, New Mexico.....	(vacant) D. Boyd
Salt Lake City, Utah.....	N. Vogelzang
Brookfield, Missouri.....	(vacant)
Anaheim, California.....	Frank De Jong
California.....	G. Boerfyn
Anchorage, Alaska.....	W. Heynen
Fairbanks, Alaska.....	Julius Vanden Hoek
Jewish Missions: Chicago, Ill.....	J. R. Rozendal Edith Vander Meulen
Jewish Missions: Paterson, N. J.....	Martha Rozendal
Itinerant Missionary.....	J. Zandstra
Service Pastors.....	H. A. Dykstra A. Van Andel
Missionary-at-Large.....	D. L. Van Halsema
General Secretary.....	H. Blystra

SPONSORING CHURCHES

Missionaries	Churches	Calling and/or Supporting*
Baarman, M. C.....	Miami, Florida.....	Calling
Boerfyn, G. B.....	Artesia, California.....	Calling
Botts, H.....	Dearborn, Michigan.....	Calling
Bultman, F.....	West Sayville, New York.....	Calling
Callender, E. S.....	Paterson II, New Jersey.....	Calling and Supporting
Greenfield, Bernie.....	Borculo, Michigan.....	Supporting
De Boer, W. P.....	Lee St., Grand Rapids Mich.....	Calling and Supporting
De Jong, F. J.....	Los Angeles, California.....	Calling
De Vries, Robt. W.....	Bethel, Paterson, New Jersey.....	Calling and Supporting
Dykstra, H. A.....	Los Angeles, California.....	Calling
Haan, A. J.....	Northside, Passaic, New Jersey.....	Calling and Supporting
Heynen, Wm.....	Bethel, Edgerton, Minnesota.....	Calling and Supporting
for Albuquerque, N. M.....	Luctor, Kansas.....	Calling and Supporting
Boyd, David C.....	Maple Ave., Holland.....	Supporting
for Columbus, Ohio.....	Willard, Ohio.....	Calling
Huysen, Wm.....	Kenosha, Wisconsin.....	Calling
Jen, I. C.....	Evergreen Park, Ill.....	Calling and Supporting
	Park Lane, Ill.....	Supporting
Koops, H. A.....	Bethany, South Holland, Ill.....	Calling and Supporting
Rozendal, John R. Edith Vander Meulen Martha Rozendal		
Sprk, H.....	Pella I, Iowa.....	Calling and Supporting
Szto, Paul.....	Paterson III, New Jersey.....	Calling
Van Andel, A.....	Redlands I, California.....	Calling
Vanden Hoek, Julius.....	Bethel, Edgerton, Minnesota.....	Calling and Supporting
Van Dyke, John G.....	Alpine Ave., Grand Rapids.....	Calling
Versluys, J.....	Kalamazoo I, Michigan.....	Calling and Supporting
Vogelzang, N.....	Denver III, Colorado.....	Calling and Supporting
Wolters, Lloyd.....	Zeeland, North St., Mich.....	Calling and Supporting
Zandstra, J.....	Zeeland III, Michigan.....	Calling and Supporting

*Supporting churches pay the salary of the missionary either in part or in whole.

STATISTICAL SUMMARY

Fields

Three fields have become calling churches, namely: Anaheim, Bradenton, and San Jose.

Organized

Philadelphia, Pa.	Albuquerque, N. Mex.
Salt Lake City, Utah	Columbus, Ohio

Opened		
Indianapolis, Ind.		Ogden, Utah
St. Petersburg, Fla.		Matteson, Chicago
Projected		
Akron, Ohio	Santa Barbara, Cal.	Mason City, Iowa
Mankato, Minn.	Hayward, Cal.	Orlando, Florida
El Paso, Texas	South Bay, San Diego,	Tacoma-Olympia, Wash.
Sacramento, Cal.	Cal.	Farmington, N. Mex.
Lancaster-Palmdale, Cal.	Grand Forks, N. Dak.	Bridport, Vermont
Ventura-Oxnard, Cal.		

Part III

Evangelization and Church Extension — Canada

The Fields and Their Missionaries

Six fields have become calling churches, namely:

Peterborough, Lindsay, and Cobourg, Ontario; Edson, Alberta; Telkwa-Smithers, British Columbia.

Fields	Missionaries
Belmont-Truro, Nova Scotia.....	R. J. Bos and A. Haalboom
New Glasgow, Nova Scotia.....	R. J. Bos and A. Haalboom
Port William - Middleton, Nova Scotia.....	R. J. Bos and A. Haalboom
Charlottetown, Prince Edward Island.....	R. J. Bos and A. Haalboom
Halifax, Nova Scotia.....	R. J. Bos and A. Haalboom
Collingwood, Ontario.....	G. André
Newmarket, Ontario.....	G. André
Campbellford, Ontario.....	(vacant)
Stratford, Ontario.....	C. Spoelhof
Lucknow, Ontario.....	C. Spoelhof
Listowel, Ontario.....	C. Spoelhof
Cochrane, Ontario.....	(vacant)
New Liskeard, Ontario.....	(vacant)
Ontario.....	J. Rubingh
Portage la Prairie, Manitoba.....	A. Disselkoen
Kenora, Ontario.....	A. Disselkoen
Saskatoon, Saskatchewan.....	G. Vander Ziel
Regina, Saskatchewan.....	G. Vander Ziel
Melfort - Red Deer Hill, Saskatchewan.....	G. Vander Ziel
Bellevue, Alberta.....	P. J. Hoekstra
High River, Alberta.....	P. J. Hoekstra
Vauxhall, Alberta.....	P. J. Hoekstra
Alix, Alberta.....	J. Hanenburg
Crescent Spur, Alberta.....	J. Hanenburg
LaGlace - Grande Prairie, Alberta.....	J. Hanenburg
Terrace, British Columbia.....	G. Van Laar
Prince George, British Columbia.....	G. Van Laar
Okanagan Valley, British Columbia.....	H. Moes
Penticton, British Columbia.....	H. Moes
Vernon, British Columbia.....	H. Moes
Courtenay - Campbell River, Vancouver Island, B. C.....	(vacant)

Part IV

Field Survey — United States

The survey is based on visits to fields by members of the Executive Committee and on reports received from the home missionaries themselves. Attention is called to blessings received in 1957 and to prayerful expectations for the future.

A. EASTERN DISTRICT

1. *Harlem, New York* — This field represents the largest home missions investment of the Christian Reformed Church, both in terms of property and size of missionary staff. Rev. Eugene S. Callender is assisted by several lay workers, who included Bernard and Trena Greenfield, Elsie Vander Ploeg, and Marjorie Visser in 1957. The five-story building is ideally located, and two floors and a basement have been put into mission use. The 1957 Vacation Bible School of four weeks was outstanding (attended by 211 children and carried on by the staff with the assistance of a seminarian and volunteer lay workers). At the close of the year 16 adults made profession of faith. Their public testimony and the reception of their 21 baptized children took place in January 1958. During 1958, efforts were put forth to obtain two new lady staff workers as replacements for Mrs. Vander Ploeg and Miss Visser, who left through marriage and with intention of further study, respectively. Their devoted service was a distinct blessing. Future plans call for promoting the outreach of the "parish" mission and for guiding the growth of the young Christian congregation.

2. *Queens, New York* — The goodness of God was clearly evident during 1957 as the work among the Chinese was extended in this area. Missionary Paul Szto was declared eligible for a call by the Synod, and ordination took place in a memorable service at his calling church (Paterson III) in October. Fruits upon the missionary's work were granted, and 19 adults made profession of faith in November. Plans for 1958 include the acquisition of permanent facilities and organization into a congregation.

3. *Oakland-Franklin Lakes, New Jersey* — Missionary Robert De Vries and his group reported the final purchase of a long-sought building site. Plans for 1958 include the construction of first buildings, the inauguration of extensive community evangelization effort, and organization of the 19-family group into a congregation.

4. *Great River-East Islip, New York* — For some years, the West Sayville congregation on Long Island conducted a Sunday School in a nearby town. The challenge was presented to the denominational home missions committee, and in October Rev. Fred Bultman arrived as first home missionary for this new field. After institution of regular Lord's Day worship and finding of suitable rented quarters, a full program of evangelism is being developed by the missionary.

5. *Hebrew Mission, Paterson, New Jersey* — Due to removal of most Jews from the vicinity of the mission building and due to other difficulties, the property has been sold and the work of the mission has been suspended. Rev. David B. Muir, who labored devotedly for several years, accepted a call of a congregation. Miss Martha Rozendal continues in a part-time capacity to maintain contact with a number of Jewish inquirers.

6. *Broomall (west of Philadelphia), Pennsylvania* — The year 1957 was memorable for this field, inasmuch as Home Missionary Albert J. Haan and his people saw the dedication of a beautiful sanctuary in

January and received permission to organize into a congregation during that same month. Extensive visitation and publicity are strong features of the work in this field, and further growth in strength and numbers is awaited in faith during 1958.

7. *Norfolk, Virginia* — The denominational Chaplains Committee and Navy Chaplain Adrian Van Anandel informed the home missions committee that many Christian Reformed servicemen were based at Norfolk. Providentially, a uniquely suited home was discovered and Chaplain and Mrs. Van Anandel consented to begin the service pastor work upon their release from the Navy during the summer of 1957. The property is adequate for dormitory, recreational and spiritual purposes. Rev. Van Anandel contacts Christian Reformed servicemen in a number of military installations within a radius of several hundred miles from Norfolk, as well as serving Navy men and dependents based at the world's largest naval installation. A replacement for the service pastor must be found by August 1958, when Rev. Van Anandel plans to do post-graduate study.

8. *Fort Lauderdale, Florida* — Remarkable progress under God's blessing and by the diligent work of Home Missionary Marvin C. Baarman and his group was the keynote of this new field, opened in January 1957. Soaring attendance by a growing number of permanent residents necessitated several changes of location in order that ample facilities for worship might be procured. A strategically-located property was purchased and early in 1958 a first unit chapel was put into use. Four thousand homes surrounding this new location offer a tremendous challenge, and an effort is being launched to contact them in an aggressive way. The congregation was organized in January 1958 with 22 families.

9. *Bradenton, Florida* — Home Missionary Willis P. De Boer and his church on Florida's west coast once again carried on sustained evangelism in their community and provided spiritual ministry to hundreds of visitors during the winter season. The Bradenton church looks forward to obtaining their own pastor during 1958, permission to call being granted in January of the year. The missionary was honored by being tendered the Diamond Jubilee Scholarship from Calvin College and Seminary, enabling him to do post-graduate study abroad during 1958-59.

B. GREAT LAKES DISTRICT

1. *Columbus, Ohio* — Home Missionary Hubert Sprik first labored in this capital city of Ohio. When he was asked to serve at Fairbanks, Alaska, for a number of months, Itinerant Missionary Jack Zandstra was given the responsibility of guiding the growth of the Columbus group. In addition to assignment elsewhere, Rev. Zandstra assisted in the construction of the new and beautiful church on the banks of the Olentangy River, and helped prepare the group for organization under Classis Kalamazoo. Since the summer of 1957, Columbus field has been without a home missionary and urgent efforts are being put forth to obtain a new man. A great potential for growth and for energetic evangelism awaits this young church.

2. *Inkster (near Dearborn), Michigan* — Home Missionary Harold Botts arrived in this new field late in 1956, and during 1957 much effort

was expended in preparation and construction of a church building. Dedication of the new building took place in November, and a long-range program of evangelism has been undertaken in this new community. The style and economy price of the Inkster building have attracted widespread attention.

3. *Jackson, Michigan* — In June, 1957, the home missions committee was able to initiate services in Jackson through the work of seminarian Gilbert Holkeboer. Candidate James Versluys then accepted the home missionary call to this field and by the beginning of 1958 progress was well under way. Construction of a permanent meeting place was started and systematic community visitation was begun. Ten families comprise this group.

4. *South Bend, Indiana* — It was possible to open this field late in 1956, particularly because Rev. B. H. Spalink was able to serve as Stated Supply for a number of months. Candidate Lloyd Wolters accepted the call to become home missionary, and in the fall of 1957 construction of a most attractive and functional church was started. Dedication took place in January 1958, and the missionary with the 11-family group began their community ministry of evangelism in earnest.

5. *Champaign-Urbana, Illinois* — Home Missionary Hugh Koops ministered here through 1957 to a small group of members and to a large number of students attending the University of Illinois. Although community response has been slow, plans are under way for increased concentration upon the specific evangelism challenge of this intellectual center.

6. *Matteson (suburban Chicago), Illinois* — After months of patient study and persistent survey work, Dr. John G. Van Dyke and the classical home missions committees in the Chicago area were ready to recommend the opening of a new field in the Matteson area. Executive Committee of Home Missions approved, and early in 1958 the home missionary was able to move into the field as the first step in organizing this new evangelism effort.

7. *Rogers Park (near Evanston), Illinois* — For many years, Jewish mission work was conducted at Nathanael Institute on Pulaski Road. Due to removal of most Jews from that area, in 1957 the work was transferred to Rogers Park. Thousands of Jewish families live in that vicinity, and missionary John Rozendal reports new possibilities for evangelism in this field. The missionary is assisted by Miss Edith Vander Meulen (during 1957, Miss Nellie Van Mersbergen left this Jewish work for a new assignment on the Indian field).

8. *Chicago, Illinois, Chinese work* — Home Missionary Isaac C. Jen continued working with the Chinese Gospel church, guiding them through a period of transition and removal to new rented quarters. In March of 1958, conversations were undertaken between the Chinese believers and home missions representatives to explore the future of this field and possibility of the group's identification with the Christian Reformed Church as a member congregation.

9. *Madison, Wisconsin* — Through the arrival in October of the first home missionary for Madison, Rev. William Huyser, it was possible to place the work in this capital and university city upon a more permanent basis. A parsonage was built and during 1958 it is hoped that permanent church facilities can be erected on the property.

10. *Rochester, Minnesota* — Patients at the Mayo Brothers Clinic were given pastoral care by the Rev. Sidney Miersma, pastor of the Hollandale, Minnesota, congregation.

11. *Brookfield, Missouri* — Efforts to obtain a home missionary for this field were put forth by the Executive Committee in conjunction with Classis Pella, but to no avail. Possibility of revised procedure for working this field was being discussed in the first months of 1958.

C. SOUTHWEST DISTRICT

1. *Oklahoma City, Oklahoma* — In the spring of 1957, Home Missionary James E. Jeffers accepted the call from a church. After summer work by seminarian Kenneth Havert, Rev. Hubert Sprik and his family arrived in this field. Oklahoma City remains a difficult challenge, but during 1957 the loyal band of a few Christians was augmented by the addition of a few other members. Energetic evangelization efforts have been planned for 1958.

2. *Albuquerque, New Mexico* — The combination of community evangelism and opportunities for work among Navaho children at government schools makes the Albuquerque work particularly important. A beautiful new church building was dedicated in May. Since the home missionary, Rev. Herman Hoekstra, accepted a call elsewhere, layworker David Boyd and ministers serving as stated supplies carry on the work until another missionary can be obtained. Rev. Hoekstra's work bore much fruit and the church has received a good start as a believing and witnessing group.

3. *Salt Lake City, Utah* — In Mormonism's capital, Home Missionary Nicholas Vogelzang and his congregation of 30 families (many of whom are recent arrivals from the Netherlands) maintain an active church life and support their own Christian day school. During 1958, further effort will be expended in the direction of increasing evangelistic work in Salt Lake City and in other parts of the State.

4. *Ogden, Utah* — This field was opened late in 1957, and first services began in January 1958. The group here is served by Home Missionary Vogelzang and Rev. Cornelius Kuipers, who is stationed at the government's Intermountain School for Navaho young people at Brigham City, Utah.

D. WEST COAST

1. *Anaheim, California* — Under the experienced leadership of Home Missionary Frank De Jong, this 35-family group organized as a congregation and enjoyed steady growth. Efforts to obtain a permanent pastor were begun in 1958.

meeting the formal objections registered by Synod of 1957. Our task is to "reformulate" or "integrate and combine" the very matters presented earlier.

We propose to carry this out as follows:

PART I. Presentation of a general study of the overall problems and challenges of Jewish mission policy and method in accord with the 1956 Synodical directive.

PART II. Presentation of a detailed analysis of the Parish Jewish Evangelism method earlier in use by Mr. Albert Huisjen, this in response to the 1956 General Committee mandate.

PART III. Recommendations.

PART I. GENERAL STUDY OF POLICY AND METHOD

Approach to the Problem:

Many approaches can be taken to the question of "the peculiar problems and challenges of Jewish Missions." Your committee makes no claims of having exhausted these possibilities but has tried to give careful consideration to questions such as the following:

A. What does Scripture teach about our responsibility to the Jews? Should our responsibility toward and concern for the Jews be put on the same level, or above, or below the concern which we should feel for the unbelieving non-Jew? What bearing does our conclusion here have on the kind of program we should have?

B. Is the cultural and psychological gap between a Jew and the Christian who would witness to him a significant one? What bearing does this gap have on the question of special treatment for the Jew? Is special training required in order that one may work effectively with the Jew?

C. Do the "peculiar problems and challenges of Jewish Missions" have any bearing on the much discussed comparison between institutional and parish methods? Do these "peculiar problems and challenges" give us a basis for choosing between these two methods?

D. What can we learn from others? What framework of policy is in use by others who are concerned about the Jews? Is there a group that has a vital concern for Jewish missions and also a solid concept of the church and its proper place in mission work, which is so basic to good mission policy? To what extent can we appropriate the patterns of others?

Analysis and Discussion:

A. The Biblical Outlook on Judaism

What does Scripture teach about our responsibility toward the Jews? The passages of Scripture which bear most directly on our attitude toward the Jews are naturally found in the book of Acts and the Pauline epistles, chiefly Romans.

The practice of the early church in Acts may be regarded as valuable guide to us. In the book of Acts the witness to the Jews receives prominent attention. Before Ascending Jesus told the disciples (Acts 1:8) that when the Holy Spirit came, they would be His witnesses, and predicted that the witnessing would start with the Jews and reach out to the uttermost part of the earth. This was, indeed, the pattern of the church's expansion. In fact, "to the Jew first, and also the Greek" (Rom. 1:16) continued to be the pattern of Paul's witness in many particular localities. (Cf. Acts 13:5; 14:1; 17:1, 2; 18:4). It is plain from these passages that the Jews received prominent attention in the witness of the early church even from Paul, the "apostle to the Gentiles." If the practice of the early church revealed in Acts may be accepted as our guide, we should not fail to give prominent attention to a witness to the Jews within our own reach.

But is the continuation of this prominence warranted? Questions are sometimes raised as to whether the Jews have not "had their chance," and whether we cannot now be content to manifest *less* concern for them than for others. Have not the Jews been rejected for their unbelief? Has not a blindness overtaken Israel for their disobedience?

The answer to these questions is that Scripture nowhere uses the rejection of Israel as justification for a diminished sense of responsibility on our part. In fact, Paul's discussion of the Jews in Romans 9-11 is studded with warnings against being "wise in your own conceits" (11:25) over this blindness of Israel, or being "highminded" (11:20) over the fact that they were broken off. Such pride on our part has no place in the presence of an ingrafting which was wholly gracious to us and may again be gracious to the Jew. Paul's whole argument must be seen in the light of his conclusion, which is that "God hath shut up all unto obedience, that he might have mercy on all" (11:32). Our responsibility is pointedly presented when Paul says: "For as ye in time past were disobedient to God, but now have obtained mercy by their disobedience, even so have these also now been disobedient, that by the mercy shown to you they might also obtain mercy." (11:30, 31)

The blessed privilege of *offering* the grace of God to others has been taken from Israel as a nation and has been given to the Gentiles. However, when that grace is offered, "there is no distinction between Jew and Greek: for the same Lord is Lord of all, and is rich unto all that call upon him: for whosoever shall call upon the name of the Lord shall be saved." (10:12, 13)

The above passages make plain that our basic responsibility to preach the gospel of grace is now the same with regard to the Jew as the Gentile. The gospel should be universally offered to all, in the humble recognition that it is not our preaching but God's grace that saves.

Our basic responsibility is the same to both Jew and Gentile. Whether the sense of burden which we feel should be equal with regard to all is yet another question. This is a matter of the application of a principle, and applications vary somewhat with circumstances. It is worth noting that this sense of burden is not equal toward all in Paul's own case. One does not read elsewhere of such a "great sorrow and unceasing pain in my heart" (Rom. 9:2) over the Gentiles. Paul feels a great concern for all men (Rom. 1:13, 14) but he is actually moved to wish himself accursed if only the Jews might be saved. Where is there evidence of such a burden regarding the Greeks?

It might be observed that Paul's reasons for this were personal—his own relatives and boyhood friends were undoubtedly among the Jews. However, while the personal must have played some part in Paul's sense of burden, the reason he gives for his pain is objective rather than personal. The reason is that they are: "Israelites, whose is the adoption, and the glory, and the covenants, and the giving of the law, and the service of God, and the promises, whose are the fathers, and of whom is Christ, as concerning the flesh, who is over all, God blessed for ever" (Rom. 9:4, 5). That is to say, Paul cannot think of Israel without a painful sense of tragedy. It is tragic for the Jews and dishonoring to the Christ "who is over all" that He goes unrecognized by *his own*. If one should grieve that "the Light shineth in the darkness and the darkness apprehended it not," how much more should not one grieve that "He came unto *his own* and they that were *his own* received him not." Christ is the meaning of all that the Jews have, but they do not receive Him. Well might Paul, sensitive to both the predicament of man and the glory of Christ, be burdened even more over the Jews than over the Gentiles. For the Jew has received so much more, and consequently has so much more to withhold from Christ. One recalls that it was Jerusalem, not Athens, over which Jesus himself grieved, crying: "O Jerusalem, Jerusalem, that killeth the

2. *Palo Alto-Redwood City, California* — When San Jose received its own pastor in the fall of 1957, Home Missionary Gerrit Boerfyn was able to turn his attention to new fields. After thorough survey work in several potential fields, Rev. Boerfyn early in 1958 began to concentrate on development of the Palo Alto-Redwood City project.

3. *California Servicemen's Work* — Again in 1957, Service Pastor Harry A. Dykstra continued his work of contacting Christian Reformed servicemen stationed in the numerous military installations of this Pacific coast state. Rev. Dykstra's itineraries are carried out from Redlands, where he and his family have their home.

E. ALASKA

1. *Anchorage* — For more than five years, Home Missionary William Heynen has been working ardently in Alaska to serve our young people in uniform and to establish a Christian Reformed congregation in Anchorage. Although confronted with a reduced number of servicemen, a limited measure of health, and high degree of transiency among the civilian population, the missionary testifies that blessings were experienced. The first "preaching mission" was a tonic to the group, and a number of adults made preparation for profession of faith. The construction of a sanctuary is an immediate need. An expanded evangelism program is being carried on by the home missionary and the group.

2. *Fairbanks, Alaska* — Preparatory work by Home Missionary Heynen and interim ministry by Rev. Hubert Sprik helped pave the way for the coming of Home Missionary Julius Vanden Hoek, who arrived in this field with his family in the summer of 1957. A small nucleus of Christian Reformed permanent families joins the home missionary in providing servicemen with spiritual care and in planning the evangelistic outreach. Immediate needs include improved parsonage facilities and long-range planning for erection of a church to supplement service center quarters.

F. OFFICE

1. *Secretary* — Rev. Harry Blystra, secretary of home missions in full-time capacity since 1947, again devoted his time to administrative duties, military camp itineraries, and field trips according to need. Information about Rev. Blystra's forthcoming retirement is found in another section of this report.

2. *Itinerant Missionary* — In this capacity, Rev. Jack Zandstra served the home missions committee in opening fields at South Bend, Jackson, and Indianapolis. In addition, Rev. Zandstra carried out several assignments for the purpose of surveying possible new fields.

3. *Missionary at Large* — In January, Dr. Dick L. Van Halsema was installed in this work at a service in the Miami Christian Reformed Church. In May he took up full-time duties upon the moving of his family from Miami to Grand Rapids. Most of his time was taken up with visits to fields in United States, Canada, and Alaska, and with speaking assignments on behalf of denominational home missions and the promotion of local evangelism.

Field Survey — Canada

A. MARITIME PROVINCES

1. *Nova Scotia* — During 1957, Rev. Ralph J. Bos was able to concentrate his work on two centers, Halifax and Port Williams, N. S. The former counted 16 families by the end of the year, and the latter was composed of 26 families. The missionary reports that establishing regular church life, introduction of more English, and the attraction of additional families are among the main tasks for 1958.

2. *Nova Scotia, Prince Edward Island, and New Brunswick* — Areas formerly served by Home Missionary Bos were taken over by Home Missionary Aris Haalboom, who arrived as a candidate in the summer of 1957. Truro, N. S., now counts 30 families and is grateful for the dedication of a new church. At New Glasgow, N. S., there are 15 families who organized early in 1958, and at Charlottetown, P. E. I., the group has grown to a total of 19 families. Six families at Fredericton, N. B., are served periodically with week-day services.

B. ONTARIO

1. *Newmarket and Collingwood* — Home Missionary Garret André reports good progress in both fields. In Newmarket, the congregation has grown to a total of 44 families since 1955 and presently is calling a pastor of its own. Collingwood was opened in 1953 and the group now numbers 22 families. In both places, promotion of thriving spiritual life is the object of the missionary pastor.

2. *Listowel, Stratford, and Lucknow* — Listowel with 22 families, Stratford with 16, and Lucknow with 14, are the objects of Rev. Charles Spoelhof's home missionary labors. Rev. Spoelhof, who like Rev. André has served 10 years as home missionary in Canada, is working in each place toward the goal of locally-supported ministry and congregational life.

Rev. John Rubingh, who has been counted among home missionaries in Canada since 1948, had to be hospitalized in Grand Rapids during 1957 but looks forward to resuming an active ministry in 1958, D.V.

C. WESTERN PROVINCES

1. *Manitoba* — For 18 years, Rev. Arie Disselkoen has served the cause of the Church in the area of Winnipeg, Manitoba's capital city. His present charges are Kenora, in western Ontario, where he ministers to a nucleus of 10 families, and Portage la Prairie, Manitoba, where six families receive his care. Increased immigration and improved economic conditions might provide much-needed strengthening for these groups in 1958.

2. *Saskatchewan* — Under the faithful ministry of Home Missionary Gerrit Vander Ziel, the congregation at Saskatoon, university and capital city of Saskatchewan province, has grown to 34 families. The construction of a parsonage and progress to the stage of calling church challenge the congregation in 1958. Rev. Vander Ziel also serves as pastor of the 21-family group at Regina, which faces the need of building a church in 1958.

3. ALBERTA, NORTH — Home Missionary John Hanenburg has worked since 1950 for the extension of the Church in the wide expanses of Alberta, and at present his charge covers numerous families in LaGlance, Grande Prairie, Peace River, Blueberry Mountain, Peers, Crescent Spur, Alix, and other places. In many instances, families live in small groups or in isolated locations, and their future as members of the church necessitates relocation to areas where congregational life is a possibility.

4. *Alberta South* — The missionary ministry of Rev. Peter J. Hoekstra has been that of a pioneer in our Canadian church life. Still serving as President of the synodical Canadian Immigration Committee, Rev. Hoekstra is the home missionary for Bellevue, High River, and Vauxhall in southern Alberta.

D. PACIFIC COAST

1. *British Columbia, North* — In the rugged mountain country of northern Columbia, Home Missionary Gerard Van Laar has been used of God to help establish new churches and supply those that were established. His assignment presently takes him to Prince George, where six families are found, and to Terrace, a group of 24 families. The labors of this home missionary also involve trips to isolated mining camps and bush communities, where an effort is made to seek the dispersed and the lost.

2. *British Columbia, South* — Toward the end of 1957, Home Missionary Herman Moes was transferred from Ontario to the Okanagan Valley of British Columbia, where he became the missionary pastor stationed at Vernon.

Both in the United States and in Canada, a number of places were taken under consideration as potential fields. They are listed earlier in this report. Mention should be made also of the fact that in various fields in both countries, students from Calvin Seminary were employed for the summer months and their work was attended with much blessing.

Part V

A. EVANGELISM — PROMOTIONAL PROGRAM. The General Committee for Home Missions at its annual meeting in 1957 appointed a committee to study the promotion of evangelism occasioned by an overture from Rev. W. Heynen. The Committee made a careful study of synodical pronouncements on the subject of evangelism from 1910 through 1954. It was discovered that at least five different Synods had given thought to this important subject. The Committee further submitted the following promotional program:

A. PREPARATION OF MATERIAL FOR THE PROGRAM

Let the "Public Relations Committee" of the Home Missions Committee prepare a "KIT" similar to the one offered in the Lutheran Plan. We suggest that this "Kit" contain the following material:

1. A copy of the "Guide for Neighborhood Evangelism."
2. "Our Story" by the Centennial Committee.

3. A copy or copies of "The Way" by the Home Missions Committee.
4. Well chosen tracts offered by the Back to God Tract Committee.
5. Survey Cards.
6. A description of tried and proven methods such as, e.g., the booklet published by the Christian Reformed Church of Alameda "Our Evangelistic Program" and the "Andrew Method" used most effectively by the Billy Graham Crusade Committee. We suggest including the following tracts from other sources, some of which need revising and some of them could be used as they have been printed:

WITNESS WHERE YOU ARE

REPENTANCE?

LET HIM IN

EVANGELISM MEANS YOU!

SAVED TO SERVE

YOUTH TO YOUTH EVANGELISM

WHAT YOU CAN DO . . . FOR CHRIST AND HIS CHURCH

Similar to the Lutheran Kit, this suggested Kit should also have two sides, one called "Stimulation for Personal Interest" and the other side "Reaching Others."

B. APPROVEMENT OF THE MATERIALS AND THE PLAN

1. After its approval by the Executive Committee of Home Missions, send sample copies of the Kit to all the consistories for their comment.
2. When the Kit is sent to the consistories include a Questionnaire with the following questions:
 - a. What program are you now carrying out in your church?
 - b. How successful has your program been thus far?
 - c. Can you use the Kit? If so, how many shall we send?
 - d. From your own experience in the work, have you any suggestions that may help to improve the method we suggest?

N.B. Please return the Questionnaire on or before _____.

C. ACTIVATION WITHIN THE LOCAL CHURCH

As the denomination follows the pattern of emphasizing Christian Education in a special message and with special Church Bulletin Covers just before the opening of the schools in the fall, we suggest that the Board request Synod to endorse the following plan for the Program of Evangelism:

1. Urge all the churches of the denomination to hold a special service emphasizing Evangelism in the spring of each year, preferably on the Sunday following Easter, or nearing the day of Pentecost.
2. For the special service use a specially designed Bulletin Cover and provide each family of the church with a carefully selected tract emphasizing Neighborhood Evangelism.
3. The Sunday emphasizing Neighborhood Evangelism should be followed by an intensive program of activity by the congregation, spear-headed by the consistory. Our "Guide for Neighborhood Evangelism" offers helpful suggestions in the execution of this work. It may call for a canvass of the neighborhood, house-to-house calls of unchurched families of the neighborhood whose children are enrolled in the Sunday School, inspirational meetings in hospitals, sanitariums or the prison. The important matter to remember is that as many members of the congregation as possible should participate in this Evangelistic effort.

The General Committee adopted the foregoing program and herewith requests synodical endorsement.

B. JEWISH MISSIONS. Re Jewish Missions two related reports were placed before the Synod of 1957. Relative thereto the Synod adopted the recommendation of its advisory committee, namely:

"Jewish Evangelism.

a. Information: These two reports were submitted to the General Committee for Home Missions in connection with a study of the problem of Parish Jewish Evangelism and in accordance with the directive of Synod 1956 to prepare a report on Jewish Missions policy and method. There is a measure of overlapping here, and the General Home Missions Committee has not coordinated them. The problem calling for these reports was occasioned by the transfer of this work to the Home Missions Committee from separate committees for Jewish missions, and the dropping of the institutional work, e.g. at Nathanael Institute.

b. Recommendation: Synod refer these reports and the decisions of the General Committee relative to them back to the General Committee for reconsideration and reformulation, and presentation to the Synod of 1958.

Grounds:

1. The matter is a very important one since it involves the determination of our policy in doing mission work among the Jews in the future, and Synod should not be hasty in adopting such a policy.

2. This will allow the Committee to integrate and combine the decisions adopted in connection with these reports and give Synod a clear and unified statement of policy for Synod in doing Jewish Mission Work." (Acts of Synod 1957, p. 77 -6.)

The sub-committee appointed submitted the following:

REPORT OF STUDY COMMITTEE ON JEWISH MISSIONS

Historical Background:

Our denominational program of evangelism to the Jews has been under serious study for several years. Prior to the Synod of 1955 this work with the Jews was not administered through the General Committee of Home Missions but was under the supervision of two separate committees, one in Chicago and one in Paterson, each directly responsible to Synod. However, the Synod of 1955 decided upon the realignment of administration which placed the Jewish work under the direction of the General Committee for Home Missions. This change in administration precipitated a concern over the relation of Jewish mission policy to home mission policy in general. This reassessment also naturally prompted some inquiry into the adequacy of the program thus far followed.

When the General Committee for Home Missions met the following February (1956) one part of this Jewish work received special attention. The retirement of Mr. Albert Huisjen confronted the General Committee with a problem. Since 1947 Mr. Huisjen had served as Field Missionary for the Parish Evangelism branch of Jewish Missions. Now that Mr. Huisjen was retiring, what was to be done with the program which he had been carrying out? The General Committee decided that any further decision on the Parish Jewish Evangelism program should be preceded by a study and evaluation of the methods thus far employed. Accordingly, a study committee was appointed and mandated "to study the merits and demerits of the Parish Jewish Evangelism method advocated by Mr. Huisjen, and to report at the next General Board Meeting." (Cf. Min. Feb. 1-3, 1956, Art. 9)

However, a few months later the Synod of 1956 decided that a thorough study should be made of the *whole* field of Jewish Mission endeavor. Synod's instructions were as follows:

"That the Executive Committee for Home Missions study and analyze the peculiar problems and challenges of Jewish Missions (if any), the best method of carrying out the task of Jewish Missions, and make report with recommendations to the Synod of 1957, the report to include information concerning what has been done in Jewish missions during the year 1956-1957.

Grounds:

a. Since Jewish Missions has now been transferred to the administration of the General Home Missions Committee, it is important that policy and method to govern this work be clearly defined so that Jewish missions may function most fruitfully in the Home Missions program.

b. The Church and her mission agencies ought to have a clear picture of the Jewish Mission task, so that we may know whether Jewish Missions should be dealt with separately, or whether they should be fully integrated into the general Home Missions program." (Acts of Synod 1956, p. 52)

After considering this assignment, the Executive Committee made the following decision:

"Upon motion it is decided that this instruction be referred to the study committee appointed at the meeting of the General Committee February, 1956 and comprising the Revs. B. Van Someren, R. Opperwall, and J. R. Rozendal." (Min. August 30, 1956, Art. 27)

The above named study committee was thus, late in 1956, confronted with two mandates: one seeking a broad scope study of Jewish mission policy and method, and the other seeking an evaluation of the views and activities of a certain man in a limited aspect of this work. Feeling that an effort to fulfill both of these mandates in one report would result in an unwieldy and confusing report, the study committee submitted a separate report on each of the two mandates. The General Committee approved these reports in February 1957 and they were subsequently incorporated in the Home Missions report to Synod of 1957.

Unfortunately, these two reports found their way into this 1957 Home Missions report in historical rather than in logical order, the more narrow specific study appearing before the broad scope study of overall policy. With this handicap, and without the benefit of further orientation, Synod of 1957 was apparently unable to discern the relationship between the matters dealt with in these reports. Synod was informed by its committee of preadvice: "There is a measure of overlapping here and the General Home Missions Committee has not coordinated them." Accordingly it was decided:

"Synod refer these reports and the decisions of the General Committee relative to them back to the General Committee for reconsideration and reformulation, and presentation to the Synod of 1958.

Grounds:

1. The matter is a very important one since it involves the determination of our policy in doing mission work among the Jews in the future, and Synod should not be hasty in adopting such a policy.

2. This will allow the Committee to integrate and combine the decisions adopted in connection with these reports and give Synod a clear and unified statement of policy for Synod in doing Jewish Mission work." (Acts 1957, p. 77)

Subsequent to the Synod of 1957 the Executive Committee referred the entire problem back to the original study committee. The present report is an effort to meet this latest mandate of Synod.

ANALYSIS OF MANDATE AND STRUCTURE OF THIS REPORT

The committee has observed that no criticism of the material content of the reports submitted in 1957 has been made. Our mandate, then, is concerned with

prophets, and stoneth them that are sent unto her! how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not!" (Matt. 23:37). It is through the Spirit of this same Christ that Paul, too, has "unceasing sorrow and great pain" in his heart over the Jews.

If we are moved by the same Spirit, working through the same theology, should we not also find in our hearts a concern for the unbelief of the Jews which is even above that which we feel for the unbelief of others? If this be so, we should, where there are Jews within our mission outreach, give prominent place in our program to a witness to the Jews. Similarly, our people should find a real place in their hearts for the work with Jews. The Biblical outlook on Judaism demands such prominence.

B. Cultural and Psychological Obstacles

Work with the Jews has ever since the days of Paul proceeded under resistance and difficulties of some consequence. The Jews are religiously unique, and because cultural and psychological considerations are so closely related to religion in the case of the Jew, a witness to the Jew is confronted with unique problems.

Cultural

The cultural gap between one of us and a Jew living a few blocks away is more than is often realized. To a remarkable degree the Jews have to this day maintained their cultural identity. To some extent this has been accomplished by living in separate neighborhoods and by the enforcement of a social separation through their synagogues, their own parochial schools, and their own private recreation centers.

The stamp of the ceremonial law is still very much with them. Their lives are yet filled with rituals of purification, distinctions between clean and unclean, and treatments as well as boundary lines among foods that are unknown to the average Christian. One who tries to meet a Jew in his home or socially tramples too soon upon some hidden sensitivity if one is not first familiarized with their practices.

Their conception of justification also flavors the whole of their lives. Legalism is not only in evidence in their self-righteousness, their fastings, their prayers, their rituals. It also filters down to all of their social and business relations. It must be understood for what it is and in time challenged on all of its levels with the Christian concept of grace. This requires insights not possessed by those unfamiliar with the Jewish way of life.

The Jew is also armed with traditional arguments against Christianity which have been carefully constructed by the rabbis. The average Jew is intellectual in bent, is argumentative by nature, and is prepared to use them. Lack of familiarity with these traditional arguments and the Jewish personality which will use them may leave one at a considerable disadvantage in dealing with the Jew.

Psychological

Today the psychological obstacles are probably even more serious than the cultural. The Jew has an almost innate fear of Christianity. While a spirit of anti-Semitism may be almost unknown to many of us, it is far from unknown to the thinking of the Jew. They are a people who have during the centuries suffered almost innumerable persecutions, many of them carried out in the name of Christianity and even the church. As a result, the Jews have built up a great persecution complex. They believe that they are hated by all Christians, and those who are not Jews are assumed to be Christians. They feel that no one wants the Jew and that what happened to the Jews in Nazi Germany may happen anywhere anytime.

Along with this fear of persecution by Christians goes another fear that is about as bad. This second is a fear of what fellow Jews will do to one who shows interest in Christianity. They have been repeatedly warned that the Jew who shows interest in Christianity loses "his last chance to go to heaven," and this is a powerful lever. When this fails to keep the individual in line they go farther. Someone who is converted to Christianity is completely cut off from his family and sometimes a funeral for him is conducted. Families have even committed to insane asylums a perfectly sane member of the family who showed an interest in Christianity.

Significance

The apostle Paul plainly believes in *one* gospel for all (Rom. 10:12, 13). However, this same Paul indicates (Rom. 11:11-14) the use of a most unique approach to the Jews in his proclamation of that one gospel. The "provocation to jealousy," which is the keystone of this approach, is a technique wholly useless with the Greek. It is geared to the unique religious, cultural, and psychological makeup of the Jew. If we take seriously these same considerations we see both the need and the justification for a unique approach to the Jew today, despite our continued belief in one gospel for all.

A unique approach to the Jew makes imperative a range of special literature carefully designed to meet the Jew where he is. It also makes imperative, in our opinion, some form of special knowledge for work with the Jew. The obstacles mentioned above serve to point up the difficulty of working very effectively with the Jew without a better understanding of the Jew than most of us possess. Lack of special knowledge makes the work so difficult that it usually results in the Jew's being by-passed by our mission efforts when such knowledge is not present.

This does not necessarily imply that Jewish missions must be kept separate from general missions. While recognizing the need for a unique approach to the Jew, Paul nevertheless did not try to keep them separate. Nor does the above necessarily imply that only professional missionaries may approach the Jew. However, it does imply, in our opinion, at least the need for some who will make a special study of this work, spearhead the work denominationally, instruct others in the essentials of it, and, where there are heavy concentrations of Jews, carry the major portion of the personal work.

C. The Bearing of "Peculiar Problems" on Methods

The approach to the Jew has historically come to expression in two different frameworks of methodology. These two are commonly known as the "mission-house approach" and the "parish approach." But do the "peculiar problems and challenges of Jewish Missions" have any light to shed on a possible choice between these two methods? What unique considerations in Jewish mission work reflect on the problem of methods, and how?

Principles of missions are, of course, not arrived at by a mere study of peculiar problems. Certain basic principles overarch all mission problems and must be applicable to all mission work. Particularly the nature of the church as revealed in Scripture must be recognized and respected in mission practice as well as in our doctrine. Relative to the matter of the nature of the church is the problem of the extent to which the church may and should engage in programs of community service. This problem is deserving of careful study. However, since this is a matter of overall mission policy, rather than a "peculiar problem" of Jewish missions, this matter is really beyond our mandate.

We would, however, focus attention on two considerations peculiar to Jewish mission work — considerations the significance of which should not be overlooked in our application of general mission principles. These considerations are 1. The way the Jews are located. 2. The Jewish conception of justification.

1. The Location of the Jews

As has briefly been observed earlier in this report, the Jews have largely isolated themselves socially, taking over whole neighborhoods. This is not the picture everywhere. There are many Jews scattered in small clusters throughout ordinary neighborhoods, often near even our own churches. However, great concentrations of Jews account for most of the Jewish population. There are over five million Jews in the United States. But 1,027,000 of these are found in Brooklyn alone. There are 556,000 in Bronx, N.Y., 325,000 in Chicago, 325,000 in Los Angeles, 245,000 in Philadelphia. Almost four million of the five million are found in 19 communities throughout the country. These great concentrations of Jews are largely beyond the normal parish outreach of Christian churches. Even if Christian churches everywhere witnessed faithfully to those within their parish, the majority of the Jews would yet be by-passed by the gospel witness.

Historically, the typical mission house for Jews has been established in solid Jewish communities and has thus tried to meet the Jews where they are. Our own Jewish mission establishments in Paterson and Chicago were once thus located and were typical in many of their efforts to reach the Jewish community. Subsequently, the moving of the Jews away from the areas chosen has in the case of both Chicago and Paterson rendered the location almost useless.

If we are to address the gospel to the great concentrations of Jews, there seems to be no satisfactory substitute for a mission located in the heart of the Jewish community. Such a mission need not exclude the non-Jew in its outreach, but its outreach into the community will necessarily deal largely with the Jews. It should be clear that the location of such a mission is of tremendous importance. It should be located in an area which is solidly Jewish not only today, but which shows promise of being Jewish for many years to come. Needless to say, considering the difficulty of the work, such a mission should be equipped with good facilities for meetings, for classwork, for work with adults, young people, and children.

The way the Jews are located also has bearing on the "parish approach." Not all of the Jews live in solid communities. Many Jews are scattered in small clusters throughout ordinary neighborhoods, often near our own churches. These Jews cannot be reached by a mission aimed at a Jewish community. The parish method has been used chiefly in areas not solidly Jewish. This method has gained a lot of support as a natural way of seeking to bring the Jew into the church. In this method organized efforts are made to arouse regular congregations regarding their responsibility for the Jews within their reach and to instruct them in ways of approaching the Jew. This method has to some extent also been used by our Christian Reformed Church from 1948 to 1956 through the efforts of Mr. Albert Huisjen.

It has been observed that there seems to be no substitute for a well-located mission if efforts are to be made to reach the Jew living in the solid community. Similarly, there seems to be no substitute for the parish method for reaching the Jew who does not live in a solid Jewish area. Without a definite program to arouse and instruct our people in this aspect of Christian witness, the Jews in our own neighborhoods will probably be by-passed by the gospel witness.

In summary then, the way the Jews are located is a consideration not to be overlooked in formulating a program. The pattern of the Jewish population makes plain that neither a Jewish mission nor a denominational parish Jewish evangelism can really fulfill the challenge of the other.

2. The Jewish Conception of Justification

In addition to the location of the Jews there is one other peculiar problem of Jewish evangelism which should not be forgotten in the whole framework of

policy. That problem is the Jewish conception of justification. This has great bearing on the use of a "service approach" to the Jew. Because the Jewish concept of justification filters down into all of their thinking and living, the use of a "service approach" is both laden with special opportunities and fraught with special dangers.

The special opportunities lie in the fact that a demonstration of genuine Christian love is capable of touching a Jew in a unique way. His whole life is framed around a "pay as you go" justice and he is incapable of understanding an action that roots in grace instead of justice. Here a medical dispensary and similar services give a correspondingly unique opportunity. Through these services can come a powerful manifestation of the spirit of the Christ who had compassion on the multitudes and healed them.

The special dangers lie in the fact that if wrongly used these services can also become no more than a "bait." They can fall into a context of barter in which some service is coldly exchanged for attendance at a meeting. While such a danger may be present in all uses of a "services approach" the makeup of the Jew makes the danger somewhat unique. The mentality of the Jew makes him all too ready to believe that the missionary has personal gain as his motive. The Jews have long and systematically taught that Christian missionaries *do* work on a commission basis of so much per convert. Thus, the service approach runs a unique danger of losing its meaning when used with the Jews.

In view of the above observations we may conclude that such services *may* be very valuable. However, it is not enough that services such as a medical dispensary simply be carried out. They must be carried out in the spirit of Christ if the love of Christ is to register with the people. Missionary, doctor, and staff must all openly act out of a loving motivation and sympathetic understanding of the Jewish people or the meaning of the service will be lost. The Jews, indeed, must be told of this love and its basis, but this can be most effective only when they have first seen and felt it. They must come to see in us the love of the Christ who "though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich." Paul acknowledges that he first gave *himself* in his efforts to bring Christ. (Cf. 1 Cor. 9:19-22) If we are true objects of Christ and true imitators of Paul in our mission work with the Jews, the service approach can be very valuable.

D. The Work of Others with the Jews

The work of others is not always a reliable guide. Others with a differing theology may have a different presupposition somewhere. Their assessment of evidence may also be found to be inadequate. However, at the same time it would be presumptuous if not arrogant for us to fail to at least take cognizance of what others have done and are doing. If then we find good reason for doing otherwise, we can act on the basis of knowledge rather than ignorance.

In the history of missions in general we find that the churches were, following the Reformation, lacking in mission interest. Consequently, not the churches but independent mission societies spearheaded the rise of mission interest and for a time even carried out most of the mission work done. The same pattern is true of Jewish missions. Since 1809 and the founding of the "London Society for the Promoting of Christianity among the Jews" many similar societies have been established throughout the world. (Cf. Glover: *The Progress of Worldwide Missions*, Chap. 18). Today, most of the work with the Jews is still not proceeding from the church in any proper sense. It is still being carried on largely by independent societies working through mission houses located within strongly Jewish neighborhoods.

Typical of these societies is a large impressive organization, the American Board of Missions, an undenominational organization which has centers in many of our large cities and publishes considerable special literature aimed at the Jew. Of smaller independent organizations there are many, such as Ruth Angel's Mission and Chalmer's Mission, both in New York; Friends of Israel, in Philadelphia; and Messianic Testimony, in Chicago.

Some of the churches have more recently become concerned about a responsibility to the Jews. The Reformed Church in America has carried on work with the Jews in the east. The Presbyterians have undertaken a large work in Chicago through two large centers with outstanding facilities. One of these Presbyterian centers, known as Peniel, can be regarded as a good example of a successful mission house. A Hebrew Christian church has been established in connection with this center.

However, among the churches the Lutherans stand out for the enthusiasm and the success with which they have pursued this work. They have made and continue to make a most thorough and impressive study of the Christian Approach to the Jew. The National Lutheran Council has located in Chicago a separate office for the promotion of Jewish mission work. They make available some excellent literature on methodology as well as literature addressed to the Jews. They have grappled with the problem of parish method vs. mission house and have come to recognize the need for both. They have, in fact, developed a coordination between the two aspects, with the mission houses serving as a training ground for those who later labor in the parish program. Their Jewish work is administered under American Missions, which is their equivalent to our Home Missions administration. However, since 1947 Jewish matters are handled through the "Department for the Christian Approach to the Jew," a sort of subcommittee whose members are chosen for their knowledge of and manifest interest in Jewish work.

What should we learn from all this? We suggest that in the overall picture of Jewish missions past and present there are several things which should not escape intelligent observation on our part:

a. We should observe that in the past when the churches have failed to respond to the challenge of Jewish missions abnormal expressions, such as mission societies, have cropped up and taken over the challenge. We may assume that this pattern will continue. There are those within the churches who have a deep concern for the Jew and this concern will come to another manifestation if the church does not accept its God-given responsibility.

b. We should observe that others also concerned about the nature of the church (the Lutherans) who have struggled most deeply with the problem of choosing between Parish Method and Mission House Method have concluded that both should be used, and that in relation to one another.

c. We should observe that others are making a successful use of the mission house method when these establishments are well located, provided with good equipment, and competently staffed.

d. We should observe that others working with Jews have pretty universally agreed on a need for special literature in Jewish missions, both for a study of methodology and for reaching the Jew with the gospel message.

e. We should observe that those among the churches who have made the keenest study of Jewish Missions (the Lutherians) have concluded that the work can be best advanced when there are adequately trained workers laboring under a committee on which the members are chosen for their special knowledge of and manifest interest in Jewish missions.

(For recommendations see final section of report.)

PART II. STUDY OF HUISJEN METHOD OF PARISH JEWISH EVANGELISM

Mandate and Materials:

This second part of our report is to deal with a particular phase of Jewish Mission work, the parish approach, by evaluating the method advocated by our former Field Missionary, Mr. Albert Huisjen. On this matter we were mandated "to study the merits and demerits of the Parish Jewish Evangelism method advocated by Mr. Huisjen . . ."

The following writings have been material for our study:

- A. Two mimeographed treatises by Mr. Albert Huisjen:
 1. "The Church Entreats Her Jewish Neighbors."
 2. "The Method of Parish Jewish Evangelism in the Congregation — a supplement to "The Church Entreats . . ."
- B. A report submitted by Mr. Huisjen to the General Committee for Home Missions, dated January 1, 1956 and entitled: "The State of our Parish Jewish Evangelism."
- C. A report submitted to the Synod of 1948 shortly after the Parish Jewish Evangelism work had begun (Acts, 1948, p. 106).

Summary Statement of Huisjen Method:

The fundamental lines of the method of Parish Jewish Evangelism advocated by Mr. Huisjen may be found in the treatise "The Church Entreats Her Jewish Neighbors." The second treatise "The Method of Parish Jewish Evangelism in the Congregation," is a re-statement of these fundamental lines with some rather detailed suggestions as to how the program may be carried out in the congregation.

In beginning it may be said that Mr. Huisjen regards the Parish Method as the only really effective means of reaching the Jew. He holds that attempts to reach the Jew through agencies alongside the church, such as voluntary mission societies, mission houses, or community centers, historically have been much less successful than the parish method. The parish method, according to his view, has the greater support in Scripture, has the most natural missionary setting, has the greatest potential in outreach, and demands the least in material outlay. (That our committee does not fully share this rather absolute viewpoint may be seen from section I-C-1 earlier in this report).

The parish approach, as Mr. Huisjen defines it, "is a missionary activity which a congregation carries on within its normal parish bounds in order to reach its Jewish neighbors with the gospel." It is our calling to carry this out. God has raised us up as a witness to the Jews, and it is our calling to bear witness and "provoke the Jews to jealousy" through the fact that we are heirs of the covenant promises once given to the Jews. (Cf. Rom. 10 and 11)

Particularly instrumental in this "provocation to jealousy" according to Mr. Huisjen, is the Christian deportment through which we make plain that we have become heirs of the covenant. Through this general witness the Jew becomes approachable and responsive. Since this Christian deportment is a matter of mass representation it cannot be carried forward by a special interest group. A special interest group may be active in stimulating the activity of others, but such a group cannot "take over" for the congregation. At any rate, it is not the parish method until the congregation itself exercises the witness.

Mr. Huisjen is particularly concerned that it be understood that not all that has been called parish evangelism is true to the parish pattern. Efforts reaching out toward Jews living in a church community are not necessarily parish evange-

lism. A professional missionary working with Jews and seeking their affiliation with a local church is not in itself parish evangelism. In a bona fide parish approach, *the congregation itself* is moved to reach out to its Jewish neighbors with the Gospel.

While the parish approach must by its very nature be carried out on the congregational level, Mr. Huisjen holds that denominational cooperation is needed for the sake of proper direction, for the producing of a suitable literature, and for mutual encouragement. There is need for one or more specially informed field missionaries to give leadership and spearhead the work on the denominational level. There is also need for a small quarterly paper especially written with the parish Jews in mind. Such a paper may be used to help establish favorable contact and later to maintain a continuous gospel witness.

On the parish level Huisjen holds that personal work must be carried out by the parishioners, the local pastor and his people. This is not done for lack of trained workers but *as a matter of principle*. He maintains that "witness bearing" and the "provocation to jealousy" so essential to the program can come into their own only through mass representation. "Like a mighty army moves the church of God," Huisjen contends that the assignment of the personal work to the parishioners also works better in practice. The untrained worker, as he sees it, has an advantage over the trained worker. He holds that a Jew has an innate resistance to one whom he knows to be a professional missionary. In the presence of a missionary the Jew fortifies himself with memories of the great indignities inflicted upon the Jews in the name of the Church. He also avails himself of the traditional arguments provided by the rabbis, including a claim that missionaries work on a commission. On the other hand, a neighbor, a fellow businessman, or fellow tradesman can reach him with his guard down.

The work of the field missionary in this framework is briefly outlined by Mr. Huisjen in his report "The State of Our Parish Jewish Evangelism" (p. 3). It consists of "(a) To assist in carrying out the program in various localities of our churches. (b) To arouse and increase local interest therein. (c) To stimulate personal congregational responsibility as witnesses for Jesus Christ as regard their Jewish neighbors."

Huisjen elsewhere gives further indication of how he interprets the task of the field missionary. In a given field he limits the task of the field missionary to *preliminary* work. Using his special knowledge the field missionary procures names and addresses of Jewish families in the area. He promotes interest in the work in the congregation by addressing church gatherings. He instructs in the details of methodology. The actual personal work is then entirely left to the members of the congregation. The details of this relationship between field missionary and congregation are brought out in the paper "The Method of Parish Jewish Evangelism in the Congregation." In summary it may be said that under Mr. Huisjen's conception the field missionary becomes much more a sort of director of missions to the Jews than an actual missionary to the Jews.

Evaluation:

A. As we see it there are many aspects of Mr. Huisjen's approach which we should view with appreciation. Examples:

1. There is in his treatises a good deal of sound theology on the nature of the church. Specifically we find there a keen sense of the missionary character which the churches ought to have according to the New Testament ideals. One may well hope that this conception of the church becomes more widely understood in our circles.

2. There is a sound recognition of the ideal framework of a Parish Evangelism program in the congregation. Essential to this framework is the awareness that

all of our churches ought to be reaching out to those in their neighborhoods by a mass witness, a witness that ought to speak to the Jews and all others.

3. There is a fundamentally wholesome concern for the fact that mission work in a given community is first of all the responsibility of the local church, and that in places where our churches are found the denominational efforts should ideally do no more than assist the local efforts.

4. There is good support for the fact that we have a definite responsibility for a witness to the Jews. Evidence is given that there are considerable numbers of Jews within the easy reach of our congregation. (See the last part of report: "The State of Our Parish Jewish Evangelism.")

5. There is a basically correct exegesis of those Scripture passages such as Romans 10 and 11 which bear on the strategic use of "provocation to jealousy" in approaching the Jew.

6. There are many excellent detailed suggestions as to how the congregations may carry out this methodology on the most practical level.

B. On the other hand, there are several considerations which we feel require comment and criticism.

1. *An Underlying Assumption.* Mr. Huisjen's plan seems to assume a good deal of interest and willingness in our congregations. The plan will not function without that interest and willingness in the form in which he has set it up. We feel that while interest is growing in our congregations, the interest which Mr. Huisjen's plan assumes is not there today. Huisjen may well realize personally that this interest is lacking. Indeed, he suggests that this must be cultivated. However, his plan takes no cognizance of the present level of interest. It operates as though *lack of knowledge of how to approach the Jew* is what is holding up progress in our congregations. He recognizes a need for educating the congregation and his program is well designed to provide such education through the services of a director of Jewish missions. But there is little recognition in the structure of his plan for the fact that the problem at present is at least as much the matter of lack of interest as it is a lack of knowledge. Consequently, we feel that the focus of his program is a little unrealistic.

If our congregations were eagerly meeting the challenge of presenting a mass witness to the non-Jew, and lacked only the knowledge of how to approach a Jew, this program would be well orientated. If knowledge of approach were all we need to supply then a director of Jewish Evangelism could nicely travel about supplying it. But our churches are not aroused to the responsibility and certainly are not thoroughly active in a general program of Parish Evangelism. In our denomination one even reads denials of the responsibility or the possibility of carrying out a program of mission outreach from our churches themselves. Taking these things into consideration it appears as though Mr. Huisjen's basically sound program must undergo some adjustment if it is realistically to meet our people where they are.

2. *Results.* The general results of the program thus far seem to bear out the above observation. The results of the denominational Parish Jewish Evangelism program have not been encouraging. One who reads the report on "The State of Our Parish Jewish Evangelism" (section giving data on the various churches) finds a continually recurring pattern something like this: 1. Stimulation of the local congregation or consistory through means of correspondence or personal contact by Mr. Huisjen, followed by 2. brief indication of activity, followed by 3. inactivity and no response. A look at the 44 places where Mr. Huisjen actually visited and carried on his preliminary field work is quite revealing. Of these 44 places only 13 gave indication of serious follow-up work beyond the sending out

of the Shepherd's Voice, and at least 3 of these 13 are mission stations where full-time missionary workers are present.

The Committee has made a further independent investigation of results by sending out a questionnaire to the 114 places receiving supplies of the Shepherd's Voice. Of these 114 only 46 questionnaires were returned. The impression one receives from this survey is even less encouraging than the impression received from Mr. Huisjen's report. Only two churches indicated any personal delivery of the Shepherd's Voice to the Jews in their area, only two indicated that regular personal visits are being paid to Jews in their areas, and only three indicated that Jews have come to either church or Sunday School as a result of this Jewish work.

One may attribute the meagerness of follow-up work to the unfaithfulness of our congregations and consistories, and there is undoubtedly a sense in which that is the difficulty. However, the widespread lack of follow-up work also suggests that the work of the field missionary has been spread too thin. As has been mentioned in 1. above, the program has failed to meet our people where they are. In dealing with them it has assumed interest and willingness which may be ideal but which at present are not there.

3. *Activity of the Field Missionary.* A third consideration closely related to the above is the activity of the field missionary. With a few exceptions (e.g. Grand Rapids) the work of Mr. Huisjen has been only preliminary and educational in nature. His task as he has understood it was to alert our churches to the need and method of Parish Jewish Evangelism, leaving the actual personal work entirely to the local congregation. As pointed out earlier in this report, the field missionary under this pattern becomes more a director of missions to the Jews than an actual missionary to the Jews.

To Mr. Huisjen, this relationship is to prevail *as a matter of principle*. The personal work must be carried out by the parishioners, he insists, not because of lack of trained missionaries, but as a matter of principle.

But what is the principle to which he appeals? His answer is that the parish approach cannot come into its own through delegation. An approach to the Jew is truly the parish approach only when it works through the mass witness of the congregation.

What he says here is largely true. A real parish evangelism is not carried out by a missionary delegated to "take over" for the congregation. Furthermore, if the congregation is not active in the work, those brought into a congregation by a missionary will not be readily assimilated. The principle that the congregation should be active in a mass witness is a sound one.

However, it seems that Mr. Huisjen tries to prove too much with this principle. A real parish evangelism program (Jewish or otherwise) cannot be carried out without the active participation of the church membership. But it is a strange interpretation that uses this principle to forbid their receiving leadership! There is nothing in the parish evangelism principle that excludes the working of a trained missionary alongside of the membership. To the contrary, a realistic attempt at Parish evangelism certainly includes the efforts of a trained missionary to assist the congregation where this assistance is needed. By Huisjen's own formulation his work included: "To assist in carrying out the program in various localities of our churches." As we see it, that assistance must include leadership in the actual personal work if anything meaningful is to come of the program.

It appears to us that such personal work by a field missionary could be very beneficial to the stimulation of a real parish program in a congregation. A missionary who made many personal calls accompanied by church members could do much toward developing the interest and participation of the congregation. Huisjen's early report to Synod (Acts, 1948, p. 106) seems to indicate that he

did this very thing in his early efforts in the program, and with excellent results. We read there: "After visiting a few Jewish homes with us the volunteer workers usually feel very much encouraged and become enthusiastic about the work."

Mr. Huisjen now argues that the professional missionary works at a disadvantage with the Jew and that hence the personal work can best be done by untrained workers. However, it should be obvious that a man well trained in Jewish work also has the great advantage of experience in understanding the mentality of the Jew. Without this insight the average church member finds it hard to work with a Jew, and understandably, easily loses enthusiasm for the work if there is no experienced worker at his side to advise and urge him on.

The committee feels that if this general program is to be carried on by a new field missionary such a man should work more intensively and enter significantly into the early stages of the actual personal work, even if this means rather sharply limiting the number of places where he might give his services.

We believe that it is worth noting that, with the above-mentioned change in the status of the field missionary, this outline of a Parish Jewish Evangelism method is roughly the same as that which is in use by the National Lutheran Council. Also, the National Lutheran Council undoubtedly has the most successful program of parish Jewish evangelism in our country. For a fine summary of the Lutheran method see article: "The Parish Approach to the Jewish People" by Nels E. Bergstrom, one of the Lutheran field missionaries, appearing in *American Missions Together*, December 1954, Vol. VII, Number 111.

Pursuant the above report these recommendations are placed before Synod:

- A. That the following statements of principle and policy be adopted:
 1. We have a responsibility to proclaim the gospel to all kinds of men, a responsibility which is in no way diminished with regard to the Jew.
 2. There is a need for a unique approach to the Jew in our proclamation of the one gospel of grace, this unique approach implying:
 - a. The need for a special study of the Christian approach to the Jew.
 - b. The need for specially trained workers to pursue the work and also instruct others in its exercise.
 - c. The need for special literature for Jewish mission work.
 3. There is a need for special administration of Jewish mission work within our Home Missions framework, since the unique character of this work requires special study and special interest which cannot be expected of every regular Board member.
 4. In Jewish mission work both the mission house method and the parish method have significant challenges to meet and both must be carried on if the gospel is to reach out to the Jews where they are located.
- B. That the following action be taken:
 1. A special subcommittee be appointed whose members are chosen for interest in and knowledge of Jewish Missions.
 2. Steps be taken to obtain personnel who are thoroughly trained in the Christian approach to the Jew and who will be capable of working with youth and also carrying on diligent visitation work.
 3. Efforts be made to establish mission stations in the heart of Jewish communities:
 - a. Providing these missions with adequate facilities for classwork, for services, for work with adults, young people, and children.

b. Making use of a service approach insofar, and only insofar, as the personnel involved are capable of carrying it out as a genuine manifestation of the loving spirit of Christ.

c. Avoiding obvious mention of the Jew in the outward aspects of the mission, but representing the mission as a Christian mission to which all are welcome.

4. Provision be made for such special literature for Jewish mission work as is needed in the above programs.

C. MISSION OPPORTUNITIES IN CARIBBEAN AREA. (Acts of Synod 1957, p. 69 - IV.)

"Mission Opportunities in Caribbean Area.

A. Material: Overture No. 53.

B. Recommendation: Synod refer this overture to both the Executive Committee for Home Missions and the Board of Foreign Missions for mutual study and consultation, and report to the Synod of 1958.

Grounds:

1. The grounds given in the overture indicate the opportunity for extending our mission activity in a promising field.

2. Synod cannot at this time determine on the basis of information available under which Board this work would be carried out."

Having considered the report of its study committee we beg to bring the following to the attention of Synod:

a. It is the judgment of the General Committee for Home Missions that this work properly belongs to the domain of the Christian Reformed Board of Foreign Missions, and that the latter Board be instructed to consider the advisability of entering the field.

b. That the Board of Trustees of Calvin College and Seminary be asked to give favorable consideration to the possibility of introducing Spanish into the college curriculum in view of the increasing interest of our church, especially in her mission program, in the Spanish speaking world.

D. OPENING NEW FIELDS. Synodical authorization to open seven new fields in 1959, if and when exploratory surveys warrant, is requested.

E. SPECIAL GIFT BUDGET. Synodical authorization is requested to set up a special gift budget.

F. RETIREMENT OF THE SECRETARY. The General Committee of Home Missions respectfully calls the attention of Synod to the fact that the Secretary of Home Missions, Rev. Harry Blystra, is retiring from office at this time.

The Committee therefore calls the attention of Synod to the many years of faithful service rendered by the Rev. Blystra in the capacity of Secretary of our Committee. Rev. Blystra was first appointed as part-time secretary of our Committee in 1937. In 1947 Synod appointed the Rev. Blystra as the first full-time secretary. He has served ably and faithfully in this capacity since that time.

The General Committee has taken cognizance of Rev. Blystra's emeritment and has expressed its appreciation for his labors by resolution and a testimonial dinner in his honor on February 7.

We request Synod to take cognizance of Rev. Blystra's emeritment and express its appreciation for the labors performed.

PROPOSED BUDGET 1959 — EVANGELISM AND CHURCH EXTENSION

PROPOSED BUDGET FOR 1959

Items covered:	Evangelism Church Ext.	Jewish Missions	Fund for Needy Churches	Soldiers Fund
Missionary, Minister				
Salaries	\$ 200,906.34	\$14,350.00	\$252,520.00	\$10,000.00
Reimbursed	47,487.65			
	<u>\$ 153,418.69</u>			
Expenses:				
Travel	45,615.19	664.94	9,606.28	4,296.86
Rent, Insurance, Taxes	25,801.88	3,004.74		1,697.04
Miscellaneous	19,071.21	700.46		1,917.98
Administration:				
Salaries	8,974.96			
Expenses —				
Rent	2,640.00			
Meetings	3,000.00			
Travel	2,500.00			
Miscellaneous	2,584.68			
Special Services:				
Promotion, advertising, pulpit supplies	20,251.32			3,964.04
Seminarians	23,194.95			
Moving Expenses	11,394.48		2,650.37	
Interest	3,000.00			
Young Calvinist				1,728.27
Service Homes				6,756.24
Contingent Fund	25,000.00		12,350.00	
Operating Expenses	\$ 346,447.36	\$18,720.14	\$277,126.65	\$30,360.43
Deficit - 1957	46,720.29		36,984.73	7,374.43
(Quota: \$8.70) \$	393,167.65	\$18,720.14	\$314,111.38	\$37,734.86
Needs for Chapels and Homes for fields opened prior to 1958				
(Quota: \$8.02)	362,500.00			
New fields: Lots for pro- spective fields (Synod '57)				
(Quota: \$1.11)	50,000.00			
7 New fields 1959				
Salaries	\$ 32,200.00			
Expenses	17,500.00			
Lots, Homes, Chapels ..	385,000.00			
(Quota: \$9.62) \$	434,700.00			
Total budget requirements..	\$1,239,467.65	\$18,720.14	\$314,111.38	\$37,734.86
Quota required	\$27.45	\$0.42	\$6.95	\$0.84

Quota has been computed on 45,200 families paying full amount of quota.

While the General Committee for Home Missions is fully aware of the greatly increased quota, it feels a keen responsibility to present the actual needs of Evangelism and Church Extension to the members of Synod.

Part VI

Dispersed and Non-Resident Members

During the year the names of 123 members were received; of these 63 are communicant and 60 baptized members. These members belong to 20 families plus some individuals.

The names listed according to States, Provinces, and places of residence are kept on file. Whenever feasible contact is established. In some cases these contacts have revived interest in the service of the Lord as well as a renewed sense of responsibility. In several instances contact seemed inadvisable due to remote areas in which Dispersed and Non-Resident Members had located.

Part VII

Youth in Military Service

Care in behalf of our youth in the armed forces of the nation continues. Judged by the testimonies received, this youth activity is spiritually far more rewarding than appears on the surface. Apart from personal benefits received, it stimulates appreciation in young hearts for their Church which does not forget them when they are cast adrift in areas where serious soul-peril is a daily actuality.

The warning of the apostle: "For our wrestling is not against flesh and blood, but against principalities, against the powers, against the world rulers of this darkness, against the spiritual hosts of wickedness in the heavenly places" (Eph. 6:12), may apply nowhere as much as in military training centers. How essential that the church through its appointed representatives seeks to encourage these youth in their daily struggle "to stand against the wiles of the devil."

A few particulars may be given as to the use of the Soldiers' Fund and the work carried on.

The Soldiers' Fund is used to pay salaries and traveling expenses of the men engaged in this work full-time, of which there presently are two, namely: the Revs. H. A. Dykstra and A. Van Anandel, as well as the travelling expenses of those engaged on a part-time basis. Moreover the Fund is used for service-homes that are in operation either full or part-time. Besides, 9¢ per month for each serviceman is paid the Young Calvinist Federation for its services to keep address lists up to date, and forward same to the service-pastors and contact men at the several military bases. For this latter purpose \$1,728.27 was paid out in 1957.

At *Washington, D. C.*, our men stationed in neighboring camps find spiritual fellowship with our congregation there. Church facilities are available for those who can stay all day.

At *Norfolk, Virginia*, a service-home has been established under the consecrated direction of Rev. and Mrs. A. Van Andel. Moreover Mr. Van Andel calls on our lads stationed at the many military centers in neighboring states. Since Rev. Van Andel, as former navy chaplain and presently as service-pastor, expects to terminate these services in the course of this year a successor must be found.

Fort Knox, Kentucky, has been provided for by Classis Kalamazoo. However, since the majority of our boys stationed there come from Illinois and Michigan, and find frequent opportunity to spend week-ends at home this arrangement was terminated.

Chaplain Harvey Smit, one of our Seminary graduates, has taken over responsibility for the work at *Fort Leonard Wood, Missouri*. Since he is under assignment for overseas service in March of this year, other arrangements will again have to be made.

The men at *Fort Sill, Oklahoma*, find occasion periodically to worship with our saints at Oklahoma City, a distance of about 100 miles.

The Seattle service-home and our Seattle congregations minister regularly to our trainees at *Fort Lewis, Washington*, and neighboring air fields.

Rev. H. A. Dykstra continues his labors for our boys in *California*. Moreover through voluminous correspondence he endeavors to retain contact especially with the men in overseas service. The Dykstra home in Redlands is for many a delightful haven of physical rest and spiritual refreshment.

In *Alaska* similar and deeply appreciated activities are provided at Anchorage and Fairbanks by the families of Revs. William Heynen and Julius Vanden Hoek respectively.

Lastly the Soldiers' Fund is used to finance care at the homes of our missionaries in Japan for our men stationed there. Gracious fellowship is provided in these homes whenever the men have opportunity to get away from tedious, trying, and tempting camp surroundings.

Since the contributions received by way of collections have proved inadequate to meet the financial requirements for the care rendered to our youth in military service, the Board for Home Missions requests that Synod authorize a quota for the Soldiers' Fund of \$.84 per family.

Part VIII

The Fund for Needy Churches

A. INFORMATION

1. During 1957 recipient churches received their allotments as approved by Synod.

2. Moving expenses were paid to churches making request for same to the extent of \$2,409.43.

3. The schedule of payment for 1958 has been made available to the Synodical Budget Committee for perusal.

Recipient churches have been notified as to the amount of aid granted.

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 1959 in the United States and Canada be set at \$3,800.

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 United States 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.

3. We recommend that the rate per mile at which this mileage is to be paid be set at: For the United States, 6¢; for Eastern Canada, 6¢; for Western Canada, 7¢.

4. We recommend a children's allowance of \$200 per child, in excess of the salary paid, be granted for 1959.

5. We recommend that the minimum per family contribution toward the pastor's salary of families belonging to subsidized churches for 1959 be set at \$70 in the United States; and at \$60 in Canada.

6. We recommend that the denominational per family quota for 1959 for the Fund for Needy Churches be set at \$6.95.

C. SPECIAL GRANTS

1. *Hamilton, Ontario*. Classis Hamilton has endorsed the request of Hamilton for financial aid to the extent of \$2,000 for 1959 to carry on its local evangelization project. We so recommend.

2. *Racine, Wisconsin*. The Home Missions Committee of Classis Wisconsin has endorsed the request of Racine for financial aid to the extent of \$2,000 for 1959 to carry on its local evangelization project. We so recommend.

D. SYNODICAL INSTRUCTION. The Synod of 1957 adopted the following:

"Synod request the General Committee for Home Missions, in consultation with the standing advisory Budget Committee, to review purpose and use of the Fund for Needy Churches, and to bring to Synod of 1958 such recommendations as will promote the best use of this fund, and stimulate faster progress toward self-support among small churches.

Grounds:

a. Large amounts annually requested for salary subsidies.

b. Amount of aid requested will increase if basic minimum salary is raised to \$3,800.

c. Need to stimulate churches to faster attainment of self-support in United States and Canada.

d. Churches in program are not all paying their quotas as they are required." (Acts of Synod 1957, p. 61-4.)

In compliance with the foregoing instruction we recommend:

1. That the purpose of the Fund for Needy Churches is declared to be granting salary assistance and other financial allowances to needy congregations.
2. That each application for salary assistance be judged on conditions of need as related to congregational income, congregational giving toward its own financial requirements, and congregational giving toward synodically set denominational quotas.
3. That the per family salary contribution set by Synod be regarded as the minimum, and that payment in excess of this minimum be urged upon recipient congregations.
4. That recipient congregations be strongly urged to reckon with the requirement that in the matter of salary payments they become self-supporting as soon as possible.
5. That in our automotive age small congregations—which have no promise of future growth—be urged to merge with our neighboring Christian Reformed congregations whenever possible.
6. That our entire membership be urged to heed the Biblical directives of giving, namely: that we bear one another's burdens and bring the tenth into the storehouse.
7. That in establishing its current quotas the Board of Home Missions be permitted to take into consideration the anticipated deficit in quota payments.

Part IX

Home Mission Order

With respect to the appointment of a successor to the present secretary and the appointment of a full-time treasurer, the Synod of 1957 decided as follows:

"Synod instruct the General Committee for Home Missions to study the place and function of the Missionary-at-Large and the Secretary of Home Missions in our Home Missions effort.

Grounds:

- a. The greatly enlarged and still expanding character of our Home Missions effort.
- b. The change in personnel affords an appropriate occasion for such a study (reference is to the recent election of a new M-a-L and the emeritation of the present Secretary).

Synod instruct the General Committee for Home Missions not to make any permanent appointments to the offices mentioned in overture No. 9 until the place and function of these men has been defined and approved by Synod 1958." (Acts of Synod 1957, p. 78- (2), (3).

"Synod withhold action on the request, that Synod approve the appointment of a full-time treasurer.

Synod refer the specific assignment of duties, the title, and place and function of a so-called "full-time Treasurer" in relation to the Secretary and the Missionary-at-Large in the entire Home Missions effort to the General Committee for Home Missions for study and incorporation in the Home Missions Order, subject to the approval by the Synod of 1958.

Ground: From the additional assignments mentioned by the Committee it would appear that the work to be assigned would be of wider scope than that of a treasurer. Such a study would fit in with that requested under 8, b, (2) above.

Synod authorize the General Home Missions Committee (Executive Committee) to continue the employment of Mr. C. Van Malsen in his present duties for one year at the suggested salary of \$5,000.

Ground: Since the resignation of Mr. Hofstra there is need for another treasurer. Due to the expansion of the work of Home Missions this is a full-time task. Mr. C. Van Malsen is qualified by training and experience to do this work in a competent way." (Acts of Synod 1957, p. 97-1, p. 80-2 and 3)

To comply acceptably with these synodical decisions the draft of a new Home Missions Order is herewith submitted for synodical consideration and approval.

HOME MISSION ORDER (Revised)
of the
CHRISTIAN REFORMED BOARD OF HOME MISSIONS
To be presented to the SYNOD of 1958

PREAMBLE

In compliance with the evangelization mandate of our Lord it is the responsibility of the Church to carry on Home Missions activities.

In accordance with Article 51 of the Church Order (or 70 of the Revised Church Order), and in the interest of unity and cooperation Synod shall conduct and supervise this work through its appointed agencies. To that end the following rules and regulations must be observed.

ARTICLE 1

The Task of Home Missions

1. *The Principle.* The objective of Home Missions is the extension of the Church of Jesus Christ, through the preaching of the Gospel and the organization of believers into churches of Christ.

2. *The Function.* It shall be the function of the Christian Reformed Board of Home Missions, as the agent of Synod, to administer and supervise all Synodical efforts directed to the achievement of this objective, to encourage and promote the work of evangelization by the member churches of the denomination, and to perform such other related activities as may be assigned to it by Synod.

ARTICLE 2

The Jurisdiction of Synod

The denominational Home Missions program of the Christian Reformed Church shall be subject in all things to the authority of Synod, and shall be executed and administered on behalf of Synod by the Board of Home Missions and/or its Executive Committee, appointed by and responsible to Synod. These agencies shall perform their work subject to the stipulations of this Home Mission Order, and by authorization of and instruction from Synod and/or subject to the approval of Synod.

ARTICLE 3

The Christian Reformed Board of Home Missions

Section 1. *Constitution.*

a. The Board of Home Missions shall be composed of one member from each Classis, preferably a member of the Classical Home Missions Committee. The

names of these members and their alternates are to be proposed by their respective Classes and elected by Synod. Synod also shall elect three lay-members-at-large to serve as members of the Board. The Board of Home Missions shall propose to Synod a nomination of centrally located men. The members-at-large shall serve for three years and Synod shall elect one member each year together with his alternate.

b. The Board of Home Missions shall be incorporated according to the laws of the State of Michigan (cf. Acts of Synod 1930, p. 126) and shall have its office in Grand Rapids, Michigan.

Section 2. *The work of the Board of Home Missions shall be:*

- a. To supervise, and control all Home Mission activity undertaken by Synod.
- b. To direct the labors of the home missionaries in the service of Synod.
- c. To arrange for the calling of missionaries for new fields, in conformity with the stipulations of the Church Order and relevant articles of this Home Mission Order.
- d. To pass upon all applications for support from the Fund for Needy Churches and to submit its recommendations to Synod for approval. The Board shall make such adjustments between Synod as circumstances may require.
- e. To administer, subject to the approval of Synod and in harmony with its mandate, all funds relating to tasks assigned to it by Synod.
- f. To submit to Synod a complete report of its activities and to present its recommendations for the ensuing year.

Section 3. In order to discharge or arrange for the discharge of the above-mentioned duties, the Board of Home Missions shall meet at least once a year.

Section 4. There shall be an Executive Committee composed of the delegate members from Classes to be designated by Synod, and the three members-at-large.

a. The work of the Executive Committee shall be to execute and administer all matters assigned to it by Synod and the Christian Reformed Board of Home Missions, and to carry on in the interim between the meetings of these bodies such work as is necessary for the continuing and essential performance of the Home Missions task.

b. The Executive Committee shall meet regularly once each month, and shall organize itself and arrange its work as it deems best or as may in specific instances be designated by Synod or the Board of Home Missions.

Section 5. *Relationship to Classes and Classical Home Missions Committees.*

a. In order to keep the several Classes informed as to the activities of the Board of Home Missions, the Board shall send copies of the minutes of the Board and its Executive Committee to the Classical representatives serving as members of the Board and to their alternates.

b. The Christian Reformed Board of Home Missions shall conduct its Home Missions effort in consultation with the respective Classes and their Home Missions Committees, from whom it shall obtain information relating to the opening of new fields, and from whom it may solicit advice and assistance for the conduct of Home Missions carried on within their respective bounds.

ARTICLE 4

Officers

The Officers of the Board shall be President, Vice-President, and Secretary, who shall also serve as officers of the Executive Committee. The President and Vice-President shall be elected annually by the Board of Home Missions from the membership of the Executive Committee. The Executive Secretary elected by Synod shall serve as secretary of the Board and its Executive Committee.

ARTICLE 5

The Executive Secretary for Home Missions

Section 1. The *Executive Secretary for Home Missions* shall be elected by Synod and shall labor under the supervision of the Board of Home Missions and its Executive Committee, of which he shall be a member ex-officio as well as of its sub-committees.

Section 2. *His duties regarding the Board.* As its Secretary he shall be responsible for keeping full and complete records of the transactions of the Board and its Executive Committee, conducting and having charge of the correspondence of the Board of Home Missions, and keeping files of all the letters and papers concerning the work of the Board of Home Missions (for which he shall be provided with the necessary equipment and personnel); to arrange and present all such business as requires the attention of the Board and its Executive Committee; to submit such documents as may be necessary for their information; to prepare and submit to the Home Missions Board the reports for Synod; and to attend the meetings of Synod and its Advisory Committees for advisory services concerning Home Mission matters.

Section 3. *His duties regarding the Missionaries.* To visit them and their fields from time to time, as directed by the Board of Home Missions or its Executive Committee, for the purpose of counseling with them concerning their work.

Section 4. *His duties regarding the Denomination.* To visit as many classical meetings and congregations as occasion may require, or the Board of Home Missions may advise, and his other duties will permit. The purpose of these visits shall be to enlighten our people on the subject of Home Missions in all its branches; to stimulate prayer for missions, and to encourage the study of mission literature. He shall encourage our youth to consecrate themselves to the cause of missions. He shall see to the preparation and publication of evangelism literature which pertains to our missionary work.

Section 5. The Executive Secretary shall *provide the Board of Home Missions with monthly reports of his work.*

Section 6. The Executive Secretary shall *be diligent in encouraging congregations to become calling and supporting churches* for missionaries.

ARTICLE 6

Itinerant Missionaries

Subject to the approval of Synod an Itinerant Missionary, or Missionaries, shall be called, who are to labor under the supervision of the Board, and whose duty it shall be to assist the Board of Home Missions and/or its Executive Committee in its work of surveying, opening, and caring for new fields.

ARTICLE 7

The Missionaries

Section 1. *Calling and Supporting Churches.*

a. The Board of Home Missions and/or its Executive Committee shall designate calling churches for the Executive Secretary of Home Missions and the Missionaries.

b. Consistories and/or congregations so designated shall call and send out missionaries from a nomination presented by the Board of Home Missions and/or its Executive Committee.

c. The Consistory of the calling church shall have oversight as to the life and doctrine of the missionary.

d. Ordination or installation of the missionaries shall take place in the midst of the calling church with which church the missionary remains officially connected as a minister of the gospel.

In the event of transfer to another field, the ministerial credentials of a missionary, subject to the rules that obtain, may be deposited with another church which is then recognized as his calling church. (Cf. Section 3.)

e. Calling churches shall be encouraged to contribute toward the financial support of the missionary.

f. The missionary shall report quarterly to his calling church relative to his field and activities.

Section 2. *Duties of the Missionary.*

a. The missionary is to labor under the supervision of the Board of Home Missions and its Executive Committee, and shall conduct his ministry in accordance with the provisions of the Church Order and this Home Mission Order.

b. The missionary, by preaching, teaching, personal visiting, and the distribution of literature shall work with all diligence to acquaint others with and gain them for Christ, and to gather them as churches of Christ.

c. The missionary is authorized "in consultation with and by permission of those supervising his work, to receive professions of faith and to administer the sacraments to members of the church, though these have not yet been organized into self-governing congregations." (Acts of Synod 1957, Art. 170, p. 100.)

d. The missionary shall submit monthly reports of his activities to the Board of Home Missions and its Executive Committee.

e. The missionary shall submit quarterly financial reports of his field.

Section 3. *Transfers.* The Board of Home Missions and/or its Executive Committee are authorized in consultation with the missionary, his calling church, and the respective Classes or the Classical Home Missions Committees to transfer the missionary without formal call to another Home Mission field.

ARTICLE 8

Finances

Section 1. *The Treasury.* There shall be four distinct funds administered by the Board of Home Missions:

a. The General Home Missions Fund. This fund shall be used for financing the general work of Home Missions.

b. The Jewish Mission Fund. This fund is set apart for Jewish evangelism.

c. The Fund for Needy Churches. This fund shall assist the churches financially unable to support fully an ordained minister of the Gospel. The Board of Home Missions shall determine on an equitable basis when and to what extent a congregation is entitled to support from the Fund for Needy Churches.

d. The Soldiers Fund. This fund shall finance the work among the men serving in the Armed Forces.

Section 2. *The Treasurer and Vice-Treasurer.*

a. The Board shall appoint a Treasurer, subject to the approval of Synod and at a salary determined by Synod, who shall administer the finances of the Board, keep proper and complete records of all receipts and disbursements of the several Home Mission Funds, submit monthly statements to the Board and its Executive Committee, and serve as advisor to the Board and its Executive Committee on all financial matters.

b. The Treasurer shall be placed under bond and his books shall be audited annually in compliance with the requirements set by Synod.

c. A Vice-Treasurer shall be appointed in the same manner, be placed under bond, and serve when necessary in the absence or incapacity of the Treasurer.

Section 3. *Administration.* Administrative expenses of the Board shall be borne proportionately by the General Home Mission Fund, the Jewish Fund, and the Fund for Needy Churches.

ARTICLE 9.

Fields

Section 1. *Selection of fields.* The selection of a particular community to be investigated shall be done by the Board of Home Missions and/or its Executive Committee in harmony with Article 3 of this Home Mission Order and in consultation with the Classical Home Missions Committee within whose bounds the field may be regarded as located.

Section 2. *Survey of fields.* Surveys of a specific field must be sufficiently comprehensive and detailed to provide essential information both general and particular in content. (Cf. Manual for Missionaries.)

Section 3. *Opening of fields.*

a. No field is to be opened without the assurance of a continuing gospel ministry.

b. The resident missionary called to the field, shall be oriented with respect to the community, the constituency contacted, and the mission program to be inaugurated.

c. As soon as feasible, and subject to the approval of the Board of Home Missions and/or its Executive Committee, the missionary shall appoint able men to assist him. These appointees shall serve for one year with eligibility for immediate reappointment.

d. Membership papers shall be deposited with the missionary as the duly appointed office-bearer of the church which he represents.

NOMINATIONS.

a. *Executive Secretary for Home Missions.* For this function the following brethren are nominated:

Rev. Harold Dekker

Rev. John De Kruyter

Dr. Dick L. Van Halsema

b. *Treasurer.* Considering the excellent services rendered by Mr. Cornelius Van Malsen as full-time treasurer during the current year, the Board of Home Missions submits the name of Cornelius Van Malsen as appointee for this function.

Part X

Report of the Treasurer

HOME MISSIONS OF THE CHRISTIAN REFORMED CHURCH

December 31, 1957

BALANCE SHEET

General Fund

Assets

Old Kent Bank	\$ 10,075.33	
Bank of Montreal	5,905.31	
Advances	450.00	
U.S. Bonds, Jewish Missions, Chicago	17,000.00	
U.S. Bonds, Jewish Missions, Paterson	7,000.00	
Total Assets — General Fund		\$ 40,430.64

Property Fund

Real Estate and Property U.S.	\$1,518,522.79	
Real Estate and Property - Canada	291,159.41	
Bonds — Plant Fund	5,100.00	
Notes and Mortgages Receivable - Canada	23,818.05	
Contract Receivable - U.S.	6,919.12	
Office Furnishings	1,302.06	
Total Assets — Property Fund		\$1,846,821.43
Total Assets of General & Property Funds		\$1,887,252.07

LIABILITIES

General Fund

Accrued Items	\$ 1,793.19	
Notes Payable — Old Kent Bank	75,000.00	
Total Liabilities — General Fund		\$ 76,793.19
Net Worth, General Fund January 1, 1957	\$ 84,149.62	
Acquired from Jewish Missions, Current Assets	28,272.03	
Total	\$ 112,421.65	
Excess of Disbursements over Receipts	146,399.59	
Shortage in General Fund		\$ 33,977.94

Property Fund

Mortgages Payable		\$ 28,370.80
Net Worth, January 1, 1957	\$1,425,548.42	
Buildings Acquired Jewish Missions	48,000.00	
Property Acquired less Disposed and Other		
Changes in Assets and Liabilities	346,232.93	
	\$1,819,781.35	
Less: Loss on Sales of Property & U.S. Bonds	3,715.33	
Net Worth, Property Fund, December 31, 1957		\$1,816,066.02
Total Liabilities and Net Worth, General and Property Funds		\$1,887,252.07

HOME MISSIONS OF THE CHRISTIAN REFORMED CHURCH

Summary of Receipts and Disbursements and Fund Balances

January 1, 1957 — December 31, 1957

	Total All Funds	Evangelism & Church Extension	Funds Needy Churches	Jewish Missions		Soldiers Fund
				Paterson	Chicago	
Jan. 1, 1957 Fund Balances.....		\$ 72,687.11			\$36,308.93	
Fund Shortages.....			\$ 11,826.15-			\$13,020.27-
Totals.....	\$ 84,149.62	\$ 72,687.11	\$ 11,826.15-		\$36,308.93	\$13,020.27-
Funds Taken Over.....	28,272.03			\$28,272.03		
	\$112,421.65	\$ 72,687.11	\$ 11,826.15-	\$28,272.03	\$36,308.93	\$13,020.27-
Receipts	814,905.59	559,625.58	185,846.25	15,592.89	26,624.70	27,216.17
	\$927,327.24	\$632,312.69	\$174,020.10	\$43,864.92	\$62,933.63	\$14,195.90
Paid Outs	961,305.18	701,118.66	210,996.43	10,164.96	17,447.10	21,578.03
Fund Balances, December 31, 1957....	\$ 33,977.94-	\$ 68,805.97-	\$ 36,976.33-	\$33,699.96	\$45,486.53	\$ 7,382.13-

- indicates Fund shortages

HOME MISSIONS OF THE CHRISTIAN REFORMED CHURCH

Receipts - January 1 — December 31, 1957

	Total	Evangelism & Church Extension	Funds Needy Churches	Jewish Missions Paterson	Chicago	Soldiers Fund
Classical Treasurers.....	\$707,420.08	\$461,512.45	\$183,363.98	\$15,063.89	\$24,980.45	\$22,499.31
Gifts - Societies and Individuals.....	12,061.11	8,699.24	21.20	261.30	1,084.44	1,994.93
Gifts - Churches.....	9,180.20	6,141.82	17.62	85.00	290.86	2,644.90
Salary Reimbursements from Societies.....	2,966.67	2,966.67				
Salary Reimbursements from Churches....	44,520.98	44,520.98				
Dividends	950.60	720.95	229.65			
Interest Received.....	2,837.61	2,106.68	312.50	175.00	243.43	
Refunds	3,010.87	1,097.35	1,901.30	7.70	4.52	
Income from Real Estate Transactions....	21,841.49	21,841.49				
Rent	2,975.00	2,975.00				
Refunds	449.29	384.79				64.50
Miscellaneous Income.....	1,778.93	1,745.40			21.00	12.53
Profit on Sale of Securities.....	4,912.76	4,912.76				
	<u>\$814,905.59</u>	<u>\$559,625.58</u>	<u>\$185,846.25</u>	<u>\$15,592.89</u>	<u>\$26,624.70</u>	<u>\$27,216.17</u>
Total Receipts.....						
Excess Disbursements over Receipts....	<u>\$146,399.59</u>	<u>\$141,493.08</u>	<u>\$ 25,150.18</u>	<u>\$ 5,427.93</u>	<u>\$ 9,177.60</u>	<u>\$ 5,638.14</u>

- indicates Fund shortages

HOME MISSIONS OF THE CHRISTIAN REFORMED CHURCH

Disbursements - January 1 — December 31, 1957

	Total	Evangelism	Funds	Jewish Missions		Soldiers
		& Church Extension	Needy Churches	Paterson	Chicago	Fund
Missionaries Salaries.....	\$407,730.54	\$182,642.12	\$199,723.53	\$ 7,535.73	\$12,850.17	\$ 4,978.99
Missionaries Expenses.....	102,632.79	83,909.54	8,732.98	1,184.80	2,811.16	5,994.31
Administrative Salaries.....	7,249.97	7,249.97				
Administrative Expenses.....	11,379.11	11,311.35		45.63	22.13	
Janitors' Services.....	650.11			640.01		
Special Services.....	22,482.82	18,410.29	91.60	5.63	11.26	3,964.04
Seminarians.....	21,086.32	21,086.32				
Insurance.....	65.98				65.98	
Interest Paid.....	3,231.92	3,193.03	38.89			
Canadian Exchange Account.....	252.14	252.14				
Office Expense.....	7.74				7.74	
Purchases and Transactions Real Estate..	360,968.11	360,968.11				
Moving.....	12,871.05	10,358.62	2,409.43		103.00	
Telephone.....	123.82				123.82	
Miscellaneous.....	981.66	976.03		5.63		
Social Security Expense.....	674.11	476.19			197.92	
Furniture and Equipment Purchased.....	284.95	284.95				
Utilities.....	1,894.45			737.53	1,156.92	
Maintenance Expense.....	97.00				97.00	
Young Calvinist.....	1,728.27					1,728.27
Service Homes.....	4,537.49					4,537.49
Service Homes Furnishings.....	374.93					374.93
Total Disbursements.....	\$961,305.18	\$701,118.66	\$210,996.43	\$10,164.96	\$17,447.10	\$21,578.03

Respectfully submitted,
Cornelius Van Malsen, Treasurer

Gentlemen:

I have examined the books and vouchers of your Mission for the year 1957.

In our opinion and subject to our comments, the Balance Sheet shows fairly the financial position of your Mission as at December 31, 1957, and the statement of receipts and disbursements, the summary of the financial transactions for the year 1957.

Respectfully submitted,
Peter B. Vander Meer

Grand Rapids, Michigan

March 6, 1958.

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Commending Synod in all its deliberation to the Lord of the harvest,

Humbly submitted,

The General Committee for Home Missions

- J. Entingh, President
- H. Blystra, Secretary
- D. L. Van Halsema, M-a-L.
- C. Van Malsen, Treasurer

REPORT NO. 4
KOREAN MATERIAL RELIEF

ESTEEMED BRETHERN:

The Grand Rapids Deacons' Conference is pleased to report on the work accomplished in the past year regarding the mandate of Synod to promote and handle funds gathered for the material relief of our Reformed Brethren of Korea.

A financial report of receipts and disbursements has been prepared and is included in our report.

The work of caring for the sick, administering to the needs of body and soul, is being carried on by the Medical Team.

The requests for powdered whole milk and drugs exceed the amounts being sent. The arrangements with the Sonneveldt Co. of Grand Rapids for sending the food and drugs monthly is working out very satisfactorily.

The program for orphan relief and orphanages is begin expanded with very good response from our churches at large as the financial report indicates.

We wish to thank Synod for placing the Korean Material Relief Committee on the list of accredited causes, which enables us to expand our program where the need is very great.

Inasmuch as we are almost the sole support of the above causes we covet your prayers and submit the following recommendations:

1. That the work of material relief for our Korean brethren be continued under the direction of the Grand Rapids Deacons' Conference.
2. That Rev. William Haverkamp, our adviser, represent our conference before your committee if any further information is required.

Sincerely yours,

Grand Rapids Deacons' Conference,
Menzo De Vries, Sec'y.

Receipts

Balance - January 1, 1957.....	\$1,469.11
January	\$ 2,782.05
February	4,468.24
March	1,537.22
April	842.49
May	2,085.30
June	771.18
July	257.99
August	919.56
September	408.31
October	1,646.45
November	416.10
December	4,387.95
Total Receipts	\$20,522.84

Disbursements	
<p>January</p> <p>Milk Powder\$ 839.96</p> <p>Medical Supplies 180.00</p> <p>Medical Team 500.00</p> <p>Orphanages 466.00</p> <p>Pusen Christian School.... 220.00</p> <p>Rev. Boelkins 10.00</p> <hr/> <p style="text-align: right;">\$2,215.96</p> <p>February</p> <p>Medical Supplies\$ 193.15</p> <p>Medical Team 500.00</p> <p>Orphanages 556.00</p> <p>Elston Richards 88.12</p> <hr/> <p style="text-align: right;">\$1,337.27</p> <p>March</p> <p>Medical Team\$ 500.00</p> <p>Orphanages 501.18</p> <hr/> <p style="text-align: right;">\$1,001.18</p> <p>April</p> <p>Medical Team\$ 500.00</p> <p>May</p> <p>Milk Powder\$1,674.16</p> <p>Medical Supplies 13.26</p> <p>Orphanages 595.43</p> <p>Medical Team 500.00</p> <hr/> <p style="text-align: right;">\$2,782.85</p> <p>June</p> <p>Orphanages\$ 646.18</p> <p>Medical Team 500.00</p> <p>Banner 6.40</p> <p>Rev. A. De Jong 10.00</p> <hr/> <p style="text-align: right;">\$1,162.58</p>	<p>July</p> <p>Medical Supplies\$ 360.00</p> <p>Milk Powder 845.33</p> <p>Orphanages 55.00</p> <p>Medical Team 500.00</p> <hr/> <p style="text-align: right;">\$1,760.33</p> <p>August</p> <p>Medical Team\$ 500.00</p> <p>Orphanages 5.00</p> <hr/> <p style="text-align: right;">\$ 505.00</p> <p>September</p> <p>Medical Team\$ 500.00</p> <p>Orphanages 60.27</p> <p>Medical Supplies 13.53</p> <p>Milk Powder 843.90</p> <hr/> <p style="text-align: right;">\$1,417.70</p> <p>October</p> <p>Medical Team\$ 500.00</p> <p>Orphanages 133.00</p> <p>Medical Supplies 13.17</p> <p>Milk Powder 843.90</p> <hr/> <p style="text-align: right;">\$1,490.07</p> <p>November</p> <p>Medical Team\$ 500.00</p> <p>Orphanages 29.58</p> <hr/> <p style="text-align: right;">\$ 529.58</p> <p>December</p> <p>Medical Team\$ 500.00</p> <p>Orphanages 609.43</p> <p>Milk Powder 839.61</p> <p>Medical Supplies 385.61</p> <p>Moelker Printing Co. 19.50</p> <p>Hoekstra Printing Co. 142.92</p> <hr/> <p style="text-align: right;">\$2,497.07</p>

Total Disbursements

Milk Powder	\$5,886.86
Medical Supplies	1,078.72
Orphanages	3,657.07
Medical Team	6,000.00
Total Receipts	\$20,522.84
Total Disbursements	17,199.59
Balance	\$ 3,323.25
Balance on hand January 1, 1957.....	1,469.11
Balance on hand January 1, 1958.....	<u>\$ 4,792.36</u>

Note: \$5,000 is already earmarked for Korea.

Auditor's Report

An audit of receipts and deposits were found to be in agreement. Bank statement of December, 1957, was reconciled with total checks outstanding. All test material was available and in good order.

Roy A. Petersen, P. A.

REPORT NO. 5
ARTICLE 36 AND GENERAL REVISION OF
BELGIC CONFESSION

ESTEEMED BRETHREN:

The Synod of 1957 appointed the study committee of the undersigned to the task of studying the proposed change in the wording of Article 36 of the Belgic Confession. This proposed change was sent to our Synod by the "Gereformeerde Kerken" of the Netherlands in 1953. Our Committee was instructed "to publish its advice sufficiently early so that our consistories can study the same and be able to decide at the 1958 Synod." (Acts of 1957, p. 105)

In addition, our chairman was informed by letter in July, 1957, by the Stated Clerk that it had been added from the floor of Synod (but not inserted by the clerk in the record) that to our committee also be given the task of dealing with the alleged inaccuracies in and the proposed alterations to the Belgic Confession, as presented in the majority and minority reports to the Synod of 1957. (see p. 146ff)

In regard to the second matter our task is:

a. "To consider whether such modifications in the Belgic Confession as have been proposed in the majority and minority reports of 1957 should be made.

b. "To invite sister churches to appoint similar committees to respond to any redactional modifications which our committee should deem commendable.

c. "To report to Synod the redactional modifications (if any) which it in common consent with its corresponding committees deems advisable." (Acts of 1957, p. 96)

Our committee has judged that the mandate regarding Article 36 should have priority over the study of the redactional modifications. We have accordingly first gone to work on that. We were instructed to publish our advice sufficiently early so that our consistories might have time to study our advice concerning Article 36. Also, the "Gereformeerde Kerken" have waited since 1953 for a reply to their suggested revision of this article. It is time that this matter receive Synod's earnest attention.

History of Recent Developments in the Christian Reformed Church and the Reformed Ecumenical Synod Concerning Article 36

Our Synod of 1943 appointed a study committee of seven "to make a comparative study of Article 36 and the foot-note with a view of discovering whether any deletions, corrections, and additions should be made in this article in the light of any Scriptural teachings that may be gathered on the subject of the relation between Church and State, and

to inform the Synod of 1945 of its findings." This committee presented to the Synod of 1946 a long majority report as well as two shorter minority reports.

These reports were sent by Synod to all our consistories for study. Synod of 1946 stated that the entire matter would be taken up in 1947. The Synod of 1947 adopted the following recommendations of its advisory committee: "That Synod do not at this time give its approval to any of the three proposed readings of the revised Article 36, nor attempt at this session to fix a definite version of Article 36." (also): "That Synod charge its delegates to the forthcoming Second Reformed Ecumenical Synod to submit this report to that Synod, which has the problem of Church and State on its docket; and that the proposals of this report, together with the valuable historical, Scriptural, and ethical grounds advanced, be placed into the hands of the Committee for the study of the problem of Church and State which has been appointed by the First Ecumenical Synod and is charged to report at the sessions of the Second Reformed Ecumenical Synod scheduled to meet in Amsterdam in 1948, or later. (Acts of 1947, p. 84)

In 1949 the committee for the study of the problem of Church and State presented the report of 1946 to the R.E.S. of Amsterdam. This Synod adopted the following declaration concerning the relation of Church and State.

"In the matter of the relation of Church and State Synod declares:

A. "that, in agreement with the confession of the churches represented in its midst, it maintains that the magistrate is instituted by God and is endowed with power, in order that it, on its part and within the limits set for its authority, promote the maintenance of human life and its development in agreement with both tables of the law of God;

B. "that consequently the magistrate is called to protect the preaching of the Gospel and all the holy service of God with all the means given to it by God, in order that freedom of conscience to serve God according to His Word be guaranteed and every anti-Christian power which would threaten the church in the exercise of its holy ministrations be resisted and prevented;

C. "that the church shall recognize and honor the magistrate in this its God-given power and service; that it shall faithfully proclaim the full demand of the Gospel, as well for the life of the magistrate as for that of its subjects, and shall be mindful of the apostolic injunction to make supplications, prayers, intercessions and thanksgivings for all men, for kings and for all that are in authority, that we may lead a quiet and peaceable life in all godliness and honesty;

D. "that the magistrate, under penalty of forsaking its holy office and itself falling into tyranny, should forbear assuming the right and the power of the only King of the church Jesus Christ, who from heaven rules and protects and once shall completely save his church; so that the church with its officers in all that has been given and entrusted to it as its task and privilege by its King owes allegiance and responsibility to Him alone, and shall for the coming of His kingdom and the overthrow

of the kingdom of antichrist have its expectation fixed alone upon the power of His Spirit and the revelation of His glory." (Acts of Reformed Ecumenical Synod of Amsterdam, 1949, pp. 29, 30)

This Synod also adopted the following resolution on Article 36:

"The Reformed Ecumenical Synod of Amsterdam 1949, having taken cognizance

a. "of the report of the committee in re "*Church and State*," appointed by the First Reformed Ecumenical Synod (Grand Rapids 1946), together with the addition to this report (cf. Reports, pp 13-17; 35-66),

b. "of the letter of "Die Gereformeerde Kerk in Suid-Afrika" and the report added thereto (cf. Reports, pp. 13-17; 35-66),

c. "of the report of Committee III of this assembly (on church and state), affirming:

a. "that among the Reformed churches there is difference of opinion regarding the meaning and correctness of the following words of Art. XXXVI of the Netherlands Confession: "Their office is—that they protect the sacred ministry, and thus may remove and prevent all idolatry and false worship, that the kingdom of antichrist may be thus destroyed and the kingdom of Christ promoted. They must therefore countenance the preaching of the Word of the Gospel everywhere, that God may be honored and worshipped by every one, as He commands in His Word."

b. "that Art. XXXVI of the Netherlands Confession therefore in a few important subpoints cannot be judged to express in a fully satisfactory and unequivocal way the Reformed witness in regard to the important matter of the relation of Church and State;

"being of the opinion:

"that among Reformed churches accepting the Netherlands Confession as their creed, there is in large measure substantial agreement regarding the office of the magistrate as touching the Church, the proclamation of the Gospel, and the rise of antichristian forces, even as Synod itself was able to make a united declaration in the matter;

"declares:

"that united action in revising the controversial words of Art. XXXVI of the Netherlands Confession in the sense in which Synod in its general declaration regarding the relation of Church and State expressed itself under B (see "declaration" of R.E.S.), might contribute in large measure to the unity and the clarity of the Reformed witness regarding the relation of Church and State and is hence recommended by Synod to the churches which acknowledge the Netherlands Confession as their creed;

"and decides:

1. "to thank the committee on Church and State appointed by the First Reformed Ecumenical Synod of Grand Rapids for its work;

2. "to thank "Die Gereformeerde Kerk in Suid-Afrika" for sending its important report on this material;

3. "to give notice of this resolution to all churches represented at this assembly, besides to all the churches which have accepted the Netherlands

Confession as their creed, with the request that they inform a subsequent Reformed Ecumenical Synod of what they may have decided in this matter." (Acts of R.E.S. of Amsterdam, 1949, pp. 30, 31)

Regarding the third point of the "decision" of the foregoing resolution, viz. the "request that they (the churches at the assembly which accept the Belgic Confession as their creed) inform a subsequent Reformed Ecumenical Synod what they may have decided in this matter." The Christian Reformed Church in 1951 adopted the advice of its committee on Ecumenicity and Interchurch Correspondence "to refrain from formulating any advice at this time until the Church has spoken on Article XXXVI." (Acts of 1951, Article 91, pp. 44, 45)

From 1951 to 1953 our church did virtually nothing in regard to Article 36. In 1954 a communication was received from the Gereformeerde Kerken in the Netherlands containing a request "that we confer with the Gereformeerde Kerken with a view to a possible revision of Article 36 of the Belgic Confession." Acts of 1954, Art. 101, p. 49) The proposed alteration forwarded by the Gereformeerde Kerken reads as follows: "En aldus geroepen bij te dragen tot de opbouw van een Gode welgevallige samenleving der mensen, heeft de overheid, in onderwerping aan de wet Gods, zich verre houdend van alle volstreckte machtsoefening, op het aan haar zorg toevertrouwde terrein en met de haar toekomende middelen, iedere belemmering voor de prediking van het Evangelie en voor geheel de heilige dienst van God weg te nemen, opdat het Woord des Heren zijn loop hebbe, het Koninkrijk van Jezus Christus voortgang vinde en alle anti-christelijke macht worde tegengestaan." (Letter from the Deputaten van de Gereformeerde Kerken in Nederland voor advies inzake Art. XXXVI, N.G.B., October 26, 1953). "The civil rulers are called in this manner to contribute to the advancement of a God-pleasing human society and have the task, in subjection to the law of God, while resisting every tendency toward totalitarianism, and functioning in their proper sphere and with the means entrusted to them, to remove every hindrance to the preaching of the gospel and to the entire holy service of God, in order that the Word of God may have free course and every anti-Christian power may be resisted." (translation of the study committee)

The Synod of 1954 decided "that a committee be appointed to confer with the Gereformeerde Kerken regarding a revision of Article 36 of the Belgic Confession." This is in harmony with a decision taken at the R.E.S. of 1953. (Cf. of R.E.S., 1953, Art. 95) (see art. 165) (Acts of Synod, 1954, Art. 101, pp. 49, 50)

Our present study committee has not been able to find any further development in the Christian Reformed Church in regard to:

- a. the extensive reports handed to our Synod in 1946.
- b. the declaration and resolution of the R.E.S. of 1949.
- c. the request of the Gereformeerde Kerken in 1953.

Our Advice

With a view to the foregoing historical survey, our committee advises the following:

a. That Synod approve the declaration of the R.E.S. of 1949 concerning the relation of Church and State and the resolution of the R.E.S. of 1949 concerning Article 36. (for content of declaration and resolution see above)

Grounds:

1. The R.E.S. made this declaration and resolution already nine years ago and has the right to expect that our church take action according to the rule of the R.E.S. that the member churches consider seriously the declarations and decisions which this synod makes, in order that there may be the greatest possible unity in position and viewpoint among the several member churches. (Acts of R.E.S. 1953, p. 47, Dutch edition)

2. The coming R.E.S. will meet in South Africa (D.V.) during the coming summer months. Synod should by all means take action at its 1958 session in order to instruct its delegates in regard to this matter.

Remark: although our mandate does not explicitly mention this topic of the relation of Church and State, we find that it is impossible to separate this matter from the consideration of Article 36 and the request of the Gereformeerde Kerken.

3. Our committee judges that the declaration and resolution of the R.E.S. of 1949 warrant Synod's approbation not only because they are based upon our own study committee's report in 1946 and were accepted by overwhelming vote in 1949 in Amsterdam (the "declaration" was adopted unanimously and the "resolution" was adopted with all votes but one); but also because they are in harmony with the general temper and teaching of the Belgic Confession.

b. That Synod express its thanks to the Gereformeerde Kerken for the initiative they have taken, in coming to a more acceptable formulation of the much-disputed passage of Article 36.

c. That Synod provisionally accept the proposed formulation of the Gereformeerde Kerken as a clear expression of the Reformed witness regarding the relation of Church and State with the intention of attaining to a final formulation of the controversial words of Article 36 of the Belgic Confession in united action with the other member churches of the R.E.S. which maintain the Belgic Confession.

Grounds:

1. The present formulation of the disputed passage now in force cannot be judged to express in a fully satisfactory and unequivocal way the Reformed witness to the relation of Church and State.

2. For this reason the R.E.S. of 1949 expressed the desire that the member churches which maintain the Belgic Confession unitedly revise the controversial words of Article 36 in the sense in which this Synod in its general "declaration" regarding the relation of Church and State expressed itself under "B."

3. Our committee deems this formulation as presented by the Gereformeerde Kerken to be a clear expression of the Biblical and Reformed witness to the relation of Church and State.

Grounds:

(1). This formulation expresses the Scriptural teaching that the civil rulers have a task to contribute to the development of a God-pleasing society. (see Romans 13)

(2). This formulation expresses the Scriptural teaching that the civil rulers are bound by the authority of the Word and Law of God. This precludes every form of totalitarianism which becomes a law unto itself. (see Romans 13:4ff)

(3). This formulation expresses the Scriptural teaching that the two realms of Church and State must be distinguished as to their spheres of operation and as to the nature of the means that are entrusted to them. (see Matthew 22:21) (Cf. Acts of Synod 1946, p. 416 for additional passages)

(4). This formulation expresses the Scriptural teaching that the civil rulers, in order to fulfill their God-given tasks, must remove the impediments to the preaching of the gospel and the advance of God's Kingdom. (see 1 Timothy 2:1, 2.)

d. That Synod inform the Gereformeerde Kerken of its decision.

e. That Synod prepare and accept an official translation of the proposed reformulation of the third sentence as presented by the Gereformeerde Kerken.

Redactional Modifications

The mandate of Synod concerning the redactional modifications to the Belgic Confession places our committee in somewhat of a predicament. We are asked to invite sister churches to appoint similar study committees. With such committees we must correspond, asking them to respond to any redactional modifications which we deem commendable.

To make it plain why we are embarrassed with this mandate, we wish to present a short history of the recent developments concerning these proposed modifications.

In 1952 the Calvin Christian Reformed Church of Grand Rapids presented an overture to Synod asking Synod "to study the weight and relevancy" of certain objections raised by a member of the consistory of this church against specified expressions in the Belgic Confession. (Acts of 1952, p. 520) The Synod of 1952 appointed a committee to do what the overture requested. This committee reported to the Synod of 1954, recommending five changes in the reading of the Belgic Confession. The Synod of 1954, however, decided to confer in the matter of the proposed changes with our sister churches which attribute binding authority to the Belgic Confession and to continue the synodical study committee for the revision of the Belgic Confession to carry out the above recommendation. (Acts of 1954, Article 163, p. 103) In 1955 no report appeared from the study committee. In 1956 Synod adopted the recommendation, "That the Committee for Revision of the Belgic Confession distribute their reports of 1954 to the consistories for study as soon as possible." (Acts of 1956, p. 92) In 1957 Synod adopted the recommendation "to adopt no changes in the confession without prior

consultation with other Reformed Churches holding the same confession." (Acts of 1957, Article 160, p. 96) The final development is that Synod gave the same mandate to our present study committee which was given to the study committee of 1952 to confer with sister churches concerning this matter.

In our opinion this development of events has reached an impasse. Our committee has been given the same mandate as the study committee of 1952, namely, to correspond with the sister churches. Presumably that committee could not carry out its mandate and we also do not know how to do so. The reason for this is that Synod, in its caution not to **adopt** any changes in the reading of the creed, refrained even from declaring whether in its opinion any change was feasible or necessary. No church body, consistory, classis, or synod has made any declaration to this effect. All that we have is an objection of an elder and the recommendations of a study committee. We do not think that our study committee is warranted in asking a sister church to appoint similar committees and to consider possible changes concerning which Synod has made no declaration, nor even stated that any changes are necessary.

Our Advice

In order to escape the impasse after six years of waiting, we recommend the following:

1. That Synod, on the basis of the objections brought by the elder of the Calvin Christian Reformed Church of Grand Rapids to the Synod of 1952 and the reports brought by the study committee to the Synod of 1954, (this report has already been distributed to our consistories) take action and declare whether or not any alterations are feasible and necessary. It is necessary for Synod to take this first step before conferring with sister churches.

2. Because **final** reformulations should not be adopted without consultation with sister churches holding the same confession, Synod, in the event that it declares a need for a change, confer with sister churches in this matter. This might more properly be done by the stated clerk.

Respectfully submitted,

Rev. Abraham B. C. Hofland, Chairman

Rev. Paul G. Schrotenboer, Secretary

Rev. Martin Vrieze

REPORT NO. 6
400th ANNIVERSARY

ESTEEMED BRETHREN:

The Calvinistic Action Committee begs your body the privilege of informing Synod that 1959 marks the 450th anniversary of John Calvin's birth; the 400th anniversary of the final edition of the magistral work of Calvin: *The Institutes of the Christian Religion*. Without a doubt the *L'Institution* is the theological pilot of the Protestant Reformation, and its influence is beyond calculation.

It requires no apology for a memorial of John Calvin to convince Synod. You know the misrepresentations, the newer and ever relevant studies, the need of a removal of prejudices wherever possible to give our witness a more ready voice on the highways of modernity, the reinspiration for encouragement today.

The CAC wishes simply to alert Synod of this fact. Synod may wish to keep this in mind in planning next year's Synod. We pray that you brethren will encourage societies, schools, perhaps even catechism classes, the religious press to commemorate this event in a manner proper to such an organization or arm of the church, including radio.

The CAC is very happy to serve the cause of Calvinism today and appreciates the encouragement Synod can give in seeking to unite the efforts of fellow Calvinists, and to engage in the production of literature relevant to our day.

Yours in our Lord,
Calvinistic Action Committee
J. T. Hoogstra, Chairman

REPORT NO. 7

THE BACK-TO-GOD HOUR COMMITTEE

ESTEEMED BRETHREN:

The Back-to-God Hour Committee presents herein its report for the year 1957, with thankfulness to our God for the continued blessing He has showered upon the radio and television witness of the Christian Reformed Church. References to The Back-to-God Hour in the Acts of Synod, 1957, are found on pages 34, 35, 70, 71, 75, 114, 358 ff., and 535.

I. ADMINISTRATION AND PERSONNEL

A. *The Back-to-God Hour Committee*

The personnel of the Committee is as follows: the Revs. W. Kok, H. Baker, A. W. Hoogstrate, B. J. Haan, K. Hart, J. Geels, and C. O. Buus; and the Messrs. L. Beré, D. Evenhouse, J. Hamstra, G. Zuiderveen, R. Vermeer, and A. Van Noord. At the meeting of the Committee held in September of 1957, the following officers were elected: President, the Rev. W. Kok; Vice-president, the Rev. H. Baker; Secretary, the Rev. A. W. Hoogstrate; and Treasurer, Mr. L. Beré. The terms of the Revs. W. Kok and B. J. Haan, and the Messrs. J. Hamstra and L. Beré now expire. Of these Rev. B. J. Haan and Mr. L. Beré are eligible for reelection, but Rev. Haan has requested that we do not nominate him for a second term, since he does not have the time to do justice to this additional responsibility. Nominations for Committee vacancies appear in Section VI, B of this report.

B. *The Office Staff*

Mr. Harold Pals has served faithfully as our Office Manager. Others on the staff are: Messrs. D. Dykstra, J. Kuiper and R. Natelborg, Miss Pearle Van Beek, Mrs. J. Natelborg, Mrs. H. De Boer, Mrs. A. Decker and Mrs. C. Vander Molen. The office is located at 10858 S. Michigan Avenue in Roseland, Chicago. Visitors are invited to the office to see how the work is done. We are sure they will be deeply impressed by all the evidence of God's blessing upon this great witness, and that their visit will therefore be a real inspiration. Every courtesy will be extended to all who come.

C. *The Back-to-God Hour Building*

The structure which houses The Back-to-God Hour Office is the property of The Back-to-God Hour, left in a legacy of the late Mr. D. Van Eck. The building is kept in good repair. Three businesses house their facilities in the sections of the building not used by The Back-to-God Hour Office. Standard rental charges are made. The net income after expenses and taxes are paid is small, but we do enjoy adequate space for our headquarters. A financial report for 1957 pertaining to the operation of the building will be in the hands of the Synodical delegates when Synod is convened.

D. *The Radio Minister*

Rev. Peter Eldersveld has regained his strength and is performing most of his usual labors again. The Lord has heard and answered the many prayers for his recovery. The response to his messages continues to be most encouraging, and indicative of God's rich blessing upon the broadcast. The summer speakers for 1957 were: the Revs. T. Hofman, J. Hulst, W. Van Dyk, and J. Hasper. We are deeply grateful to them for their fine services, and we are happy to report that they were well-received.

E. *The Radio Choir*

The Calvin College Radio Choir, under the effective and inspiring leadership of Professor James De Jonge, faithfully provides music which meets the high standards of spirituality, dignity, and quality that have been set for our radio program. Many comments, written and oral, have been received, most of them highly favorable.

II. RADIO BROADCASTING

A. *Stations*

Although our log of stations constantly undergoes minor changes, about 320 stations carry the program at the time this report is being written. Approximately 275 of them are members of the Mutual Broadcasting System. Others are obtained on a "spot basis," independently.

Certain individual stations are being paid for exclusively by the generosity of individual Christian Reformed congregations. They do this over and above their regular quota payments for The Back-to-God Hour. We thank our God for their generosity, and we commend them to others as an example for similar support.

B. *Networks*

1. *MBS* — The Mutual Broadcasting System appears to have strengthened its position in some respects at least, in the transition period following its sale. Hence the emergency which we faced in July 1957, when we were suddenly informed that MBS would be either dissolved or sold, did not become as serious as we first anticipated. But, of course, we are still facing many uncertainties with respect to this matter.

We have also negotiated independently with the Intermountain Network of 44 stations covering the entire Rocky Mountain region extending from Montana to New Mexico. This network was formerly a section of MBS, but is now independent. The Montana stations also provide coverage for our Canadian churches in lower Alberta. We were already carrying 17 of these stations (when they were still with MBS) but now we have a greatly improved coverage of this entire section of the country, where radio is still the primary means of mass communication.

2. *NBC* — Since a sufficient number of NBC stations did not clear the 10:30 p.m. Sunday time, it was impossible to place our program on the network as we had planned. We have asked all our churches, as well as our radio audience, to contact local stations asking them to clear time for us. In addition, we have written to all the NBC outlets asking why time could not be cleared and requesting information on what other

periods are available. We are now in the process of analyzing the replies to determine if they suggest a particular pattern, with a view to the possibility of placing the order a second time. We believe the outlook is hopeful, although we have not been successful in our plans to date. Our agency is presently engaged in a very direct consultation with NBC, and with significant results in facing the principal problem which has prevented us from engaging this network. Whether or not that problem can be satisfactorily solved, we cannot say at this time. We feel that we must continue this effort to go on NBC, just because the future of network religious broadcasting is so uncertain these days.

C. *Church-owned Radio Stations(s)*

During the past year our Radio Broadcast has continued on a large number of stations. This is possible, of course, through the network contract which we have with the Mutual Broadcasting System. However, over a period of several years there has been a change in the makeup of our log. We have found it necessary to replace stations on a spot basis (single station contract - more expensive) in order to reach areas where Mutual lost coverage. We tried to continue "bulk buying" of stations through NBC. Here we have run into more complications. A recent spot survey indicates that nearly 25% of all radio stations are not selling any time to religious broadcasters. Others are leaving the networks and are charging the higher spot rates. This does not necessarily mean that the door is closed to religious broadcasting, but it does reveal that there are indications, trends, that all is not well. It definitely points to the need of being alert to future planning. Trying to project future possibilities in radio and television is well-nigh impossible. We believe that our present situation is still very satisfactory. We are reaching a vast audience with the Reformed message. But can it be improved? Should we begin thinking in another direction? Your Committee has given much thought to many possibilities. For 19 years the church has witnessed with a half-hour program, once a week. We have *broadcast* the gospel. Maybe we should consider greater concentration. It has been called to our attention that the Christian Reformed Church would do well to investigate station ownership and operation. Your Committee has gathered enough information to believe that the suggestion justifies further investigation. At the present time it is too early to give full details, but we have a special sub-committee working on it, and we hope to have more information regarding possibilities in this direction of radio witness, as well as more concrete suggestions in our Supplementary Report which will be ready when Synod convenes.

D. FOREIGN

In cooperation with the Rev. Dick Bouma and the Reformed Church of Australia, our program is now heard each week on two stations in that country. Rev. Bouma reports that our program is a powerful witness to the truth of God which is no longer preached from many pulpits in their land, as well as a great source of encouragement to our Reformed brethren.

We have also engaged KAIM in Honolulu, Hawaii. This program reaches thousands of English speaking people, including a great many

American servicemen there. Two servicemen from our denomination were largely responsible for our success in obtaining time on KAIM. The 12th Street Church of Grand Rapids has generously offered to pay the cost of time.

Puerto Rico now hears our program through WIVV, a local station. This is possible through the courtesy of the membership of our church in Bradenton, Florida, who proposed that we purchase time on WIVV at their expense.

The most recent addition to our foreign station log is WTAN, Tangier, North Africa. This station beams the program through Spain, Portugal and France (all predominantly Roman Catholic countries), as well as into England, Scotland, Ireland, and other parts of western Europe.

Mail response from these new outlets has been very encouraging. Our Calvinistic world-and-life view seems particularly adaptable to the average foreign listener and many have written to express their appreciation.

We are presently in consultation with our Board of Missions, through Rev. Henry Evenhouse, about the possibility of beginning Arabic foreign broadcasting, by using the translation services of Rev. Bassam Madany, who has been attending our seminary and is now a candidate for the ministry of our church. He came to our church through contact with The Back-to-God Hour, and it was his suggestion, as well as his desire, to see the broadcast translated into Arabic, so that it would reach the vast Moslem world. Speaking from his experience as a Syrian minister, he feels that the Reformed faith could be particularly effective in this way. We trust that some way can be found to begin this new radio effort.

HCJB, Quito, Ecuador; DZAS, Philippine Islands; GOA, in India; HOXO, in Panama; and WRUL, Boston, Massachusetts (short wave to Europe) continue to carry the program, in addition to the others mentioned in this report. (We also have three local stations in Alaska.)

Since we have no Synodical quota for foreign broadcasting, we trust that our people will remember this cause by helping to sponsor a station, or with larger or smaller special gifts. We also depend much on gifts from societies and similar groups. Above all, we need the prayers of all our people if our efforts are to be useful to God.

III. TELEVISION

A. *Present Free-Time TV Films*

1. *Ten Commandments and Lord's Prayer Series* — Several stations have scheduled our TV program since the new series became available. They have been shown in 19 different states, Alaska and Canada. The total free-time value received since the Lord's Prayer was released now reaches \$65,147.70. The programs have come within the reach of millions of homes. In addition, the Lord's Prayer series has been scheduled on the Armed Forces Radio and Television Service. The AFRTS uses Bonded TV (the same company that distributes our films) to set the prints in motion through the several distribution circuits. These circuits cover some thirty (30) TV stations throughout the world. The Armed

Forces Network has been set up to provide coverage for all Armed Forces. The viewing audience is approximately 250,000 servicemen plus another 150,000 dependents. Nationals of various foreign countries may also see the programs.

WXEX-TV, Petersburg, Virginia, and WCPO-TV, Cincinnati, Ohio, have each scheduled our program for one entire year. Station WBTW in Charlotte, N. C., has scheduled both series on an indefinite basis. We have been receiving an unusually large response from that telecast and we informed the station manager of that fact. He replied as follows: "We are appreciative of the fine program material which you are making available to television stations and we are happy to cooperate in televising it in this area." A viewer from Conover, N. C., writes: "I listen to your program over WBTW, Charlotte, N.C., and always get an early morning lift. The thoughts on prayer every one would be blessed to listen to."

Rev. Leslie A. Dunn, executive director of the Boardwalk Chapel, Wildwood, New Jersey, has requested our Ten Commandments films for use in the chapel for the third consecutive summer. Three of the Orthodox Presbyterian Churches have been showing them to their local congregations. They have also requested and received the Lord's Prayer series. We are happy that the use of our films has extended beyond TV itself. Both series have been sent to Rev. Dick Bouma in Australia. And the Ten Commandments series has been sent to our missionaries in Ceylon, where it is now being shown to "standing-room only" audiences, according to a report from Rev. C. Van Ens.

2. *Local Station Contact* — Free time is not available as readily as it was for our first series on the Ten Commandments. Hence, it is all the more important that our churches put forth efforts to have their local stations carry it. For that purpose we have prepared a packet of materials and instructions for use in approaching TV stations, and it is available to churches and individuals upon request. It has already been offered specifically to many of the Classical Home Missions Committees, asking them to help us in our effort to contact TV stations in their respective areas.

3. *TV Production Film* — This film has already been shown in various areas of our denomination and is available to our societies and churches upon request. The production shows something of the program procedure, the settings necessary, the personnel required and TV filming techniques. It is approximately 22 minutes in length, 16 mm and in full color.

B. *Live Network Broadcast Proposal* (Cf. Mandate, Acts of 1957 Synod, page 35 in re: Overtures of Classes Hackensack and Hudson.)

1. *Information* — The matter of television programming has been called to the attention of your Committee by the last several Synods. One answer to the challenge of this medium of mass communication has, up to this time, been through the means of public service programs on film. To date we have produced and distributed two series of thirteen 15-minute films, as reported under the above subhead A.

During the past year we have studied live network television, as mandated by the Synod of 1957. There are three television networks operat-

ing in the U.S. today. Of these three only one, The American Broadcasting Company, is available for commercial (paid) religious programs. In meetings with ABC executives, both in New York and Chicago, we have discussed costs, public acceptance, programming possibilities, station clearances and many other details.

ABC has a total of 300 TV station affiliates. It is possible to pick a representative group of stations from Coast to Coast and cover 83.1% of 42,500,000 TV homes with 82 stations. Assuming that all of these stations would clear, costs would range as follows:

15-minute program

		13 weeks	26 weeks
Before 1 PM	@ \$13,640	\$173,000*	\$340,000
1 PM to 6 PM	@ \$20,460	250,000	480,000
After 6 PM	@ \$27,260	340,000	650,000

Half-hour program

		13 weeks	26 weeks
Before 1 PM	@ \$20,235	\$250,000	\$500,000
1 PM to 6 PM	@ \$30,350	375,000	700,000
After 6 PM	@ \$40,470	500,000	950,000

*Due to varying discounts the totals are approximate figures.

It would be safe to assume that all 82 stations would not clear the time, thereby effecting a savings which could be assumed to cover the production costs.

We further investigated the possibility of a once or twice a year "spectacular" type of program, tied in with a religious holiday or event, such as the Protestant Reformation. A half-hour program of this type, in the evening at 10:30 p.m. Eastern time, for instance, would cost approximately \$40,000; an hour program \$65,000 plus the cost of proper publicity which this "one-shot" type of program would require in order to gain audience.

The above information does not include Canadian coverage, except in areas where U.S. stations reach across the border. There are no network facilities available in Canada for religious broadcasters. Kinescopes of the U.S. program could be made and shown on Canadian stations purchased on a spot basis for this purpose. These costs would be in addition to those quoted above.

2. *Observations* — In considering a live TV network program it becomes immediately obvious that programming itself is a big problem to be dealt with. As everyone knows, so far television is primarily an entertainment medium. And with respect to religion, we may say that TV has not been as effective as radio in discharging the divine commission of the church to *preach* the gospel. On the other hand, it is also well-known that TV reaches into millions of homes and if the visual aspect could be more successfully employed, no doubt a vast audience could be reached. But until a solution can be found to this problem of programming, the high cost of buying TV network time seems out of proportion to the total audience that can be delivered. In terms of the trade, the dollar cost per

unit is too high and the opportunities offered by radio broadcasting become the more attractive.

In addition, the TV industry's cry for ratings is extended to the level of the local station. We must face the fact that a religious program never earns a high rating in the commercial sense of the term. Consequently station clearances may be a problem and this too becomes a consideration in our deliberations. Television programming today reflects this general situation. For example, CBS enjoys successful ratings with Ed Sullivan, so NBC counters with Steve Allen. An adult Western is successful, so now we have a dozen adult Western programs. Today's feverish pitch in TV is generally admitted to be heading for some radical changes in the future. Out of this scramble, a brighter picture for religious telecasting may emerge.

To spend nearly \$200,000 on a series of only thirteen 15-minute programs to be shown before 1:00 p.m. is highly debatable. It is questionable whether the exposure would come often enough to build an audience. Not less than 26 weeks should be used to develop a following, unless it be an experiment. This is also the principal objection to the "spectacular" or "one-shot" type of program.

Your committee also received a report from a committee appointed by the Eastern Classes, which studied a mandate similar to ours. It expressed the view that because of the high cost of TV, compared with radio and its continued effectiveness, radio broadcasting is preferred to TV.

3. *Recommendations* — In view of its investigation, it is the considered opinion of The Back-to-God Hour Committee,

a. That we should not sponsor a live network television program at this time.

b. That Synod authorize the Denominational Radio Committee to continue its study of this matter, observe developments and keep Synod advised accordingly.

c. That Synod authorize the Committee to promote the use of our existing films; and encourage the distribution of them at the local level for free time through means of a presentation kit available for this purpose and in cooperation with our churches and Classical Home Mission Committees; and develop the production of a third film series as approved by the Synod of 1956 and/or produce 5-minute filmed programs, if TV stations indicate a greater demand for them.

d. That Synod approve a special offering for The Back-to-God Hour television work, to be used either for film production or for the purchase of time for the existing films.

Grounds:

1. The present television situation does not warrant the prohibitive cost of network television at this particular time.

2. The potential radio audience and the unique adaptability of radio for the purpose of extending the gospel message indicates that our efforts should be concentrated in the field of radio at present.

IV. RESPONSE

A. Mail

During 1957, a total of 50,485 pieces of mail was received. As in previous years, this mail came from every one of the 48 states in the United States, from all the provinces in Canada, and from 44 foreign countries. From time to time the secretary, with the help of Mr. Pals and Mr. Rozema, keeps the constituency of our church informed through The Back-to-God Hour column of The Banner. A major part of this column is devoted to the response received. We trust the church takes note of these many evidences of God's blessing upon our broadcast, for the *quality* of our mail is excellent, we believe. One cannot help but be impressed with the great number who write to say that our program was the means used by God to bring them to Christ. A very generous gift accompanied the following letter which we received a few months ago from a listener in New Middletown, Ohio: "I am a faithful listener to your broadcast and have received the *Family Altar* regularly for several months. My mother was also a faithful listener and it is in her memory that I am sending this gift. Her deep appreciation for your radio ministry can only be fully realized when it is known that each of her seven children were brought to Christ through your fine preaching of the gospel. Her home-going last December was a great loss to us, but we count it a privilege to have had such a good Christian mother. God bless you as you carry the message of truth and comfort to many lost in the darkness of this world. May His Spirit enlighten many others." We might add that only a few weeks previous, another of the children of this family sent a generous gift and gave a similar testimony.

Besides those who tell us that our broadcast was used to convert them, we receive many letters from those who are already Christians. Some find that their church has gone theologically liberal and seek advice as to how they should deal with this painful problem. Others find our printed literature "exceptionally fine" for use in their homes and churches. Many ministers request multiple copies of the *Family Altar* for distribution each month to their parishioners, often preferring it to "very questionable" material distributed by their own denominations. Significant is the fact that one listener was asked to give a paper in her society on "Juvenile and Parental Delinquency" and wrote to Mr. J. Edgar Hoover of the FBI for materials. Included in the literature which Mr. Hoover sent to her was a copy of one of our radio sermons entitled, "Save Our Homes," as well as a copy of our *Family Altar*, which he strongly recommended as an aid to building Christian homes.

These are but a very few instances of fruits upon the radio ministry of our beloved church. Space does not permit us to tell you all the ways in which God has blessed it. We give Him all praise!

B. Literature

During 1957, about 2 million copies of the radio messages were sent out. Over 105,000 copies of the *Family Altar* are now being printed and mailed out each month, over 90,000 of which go to people *outside* our churches. We thank all of the ministers who have written the meditations

for this fine booklet. We are assured from the response that the *Family Altar* has been a great blessing in the lives of thousands. 1,766 Home Study courses were sold and 715 recommended books were purchased by our radio listeners. One of the singular events in our literature program in 1957 was the translation of the *Family Altar* into Sinhalese by Miss Gunsekera in Ceylon, and the subsequent publication of this issue for distribution. We are deeply grateful to both translator and publisher, and we trust this is but the beginning of more efforts in this direction.

V. FINANCES

The Treasurer's report for 1957, together with a report on receipts and disbursements for the first five months of 1958, will be included with our Supplementary Report to Synod. The proposed budget for 1959 is attached — along with the proposed budget of the previous year, for comparative purposes.

VI. MATTERS WHICH REQUIRE SYNODICAL ATTENTION

A. *Expressions of Thanks*

The Committee recommends that Synod thank our Radio Minister; the summer speakers; the retiring board members: the Rev. W. Kok, who has served as president of the Committee for several years, the Rev. B. J. Haan, Mr. L. Beré, and Mr. J. Hamstra; the Radio Choir and its Director, Professor J. De Jonge; Mr. Ralph Rozema, our Agency Representative, the Office Staff; Announcers, and Technicians, for their faithful and effective service.

B. *Nominations*

The Committee presents the following nominations for Committee Members:

1. To replace Mr. John Hamstra: Revs. J. P. Smith and C. Vos
2. To replace Rev. W. Kok: Messrs. Jerry De Nooyer and John Feikens
3. To replace Rev. B. Haan: Revs. J. Hulst and G. Kok
4. Messrs. Lambert Beré and Julius Mellema

C. *Budget*

The Committee recommends that the proposed budget for 1959 and a quota of \$7.25 be adopted.

D. The Committee recommends that The Back-to-God Hour TV Productions be placed upon the approved list for one or more offerings.

Respectfully submitted,

W. Kok, President
 H. Baker, Vice-president
 A. W. Hoogstrate, Secretary
 L. Beré, Treasurer
 B. J. Haan
 K. Hart
 D. Evenhouse

J. Hamstra
 A. Van Noord
 G. Zuiderveen
 O. Buus
 J. Geels
 R. Vermeer

THE BACK TO GOD HOUR

Tentative Budget — 1959

Estimated Receipts	1959	1958
Synodical Quotas — (49,000 families à \$7.25)	\$355,500.00	\$348,000.00
Churches	9,000.00	12,000.00
Television	25,000.00	25,000.00
Foreign Broadcasting (Donations)		1,500.00
Organizations and Rallies	15,000.00	13,000.00
Individuals	130,000.00	110,000.00
Station Sponsors	5,000.00	5,000.00
Literature	5,000.00	5,300.00
Others	500.00	500.00
Estimated Total Receipts	\$545,000.00	\$520,300.00
Disbursements		
Broadcasting:		
Mutual Network	\$200,000.00	\$211,000.00
Spot Stations & Recording	137,300.00	130,000.00
Foreign Broadcasting		4,000.00
Television	20,000.00	20,000.00
Salaries & Social Security Taxes	47,000.00	43,000.00
Committee Expense:		
Travel	3,000.00	3,000.00
Other Expense		
Office:		
Rent	3,000.00	
Supplies	2,000.00	2,500.00
Equipment	1,000.00	1,000.00
Phone, light & power	2,500.00	1,800.00
Others		
Travel	3,000.00	2,300.00
Choir:		
Music & Equipment	400.00	200.00
Travel (tours)	3,000.00	1,500.00
Repairs:		
Office (from Building Fund)		
Manse	1,000.00	800.00
Publicity:		
Messages	16,000.00	16,000.00
Postage	15,000.00	12,000.00
Other Printing	10,000.00	6,000.00
Advertising	2,500.00	2,700.00
Literature	8,000.00	5,000.00
Books & Periodicals		800.00
Hall Rent		
Taxes — Real Estate donated		
Family Altar:		
Printing	40,000.00	35,000.00
Postage	12,000.00	8,500.00
Writers	1,200.00	1,200.00
Radio Bulletin	15,000.00	10,000.00
Christmas gifts & Honorariums	600.00	500.00
Insurance	400.00	500.00
Auto Allowance	800.00	800.00
Interest	100.00	
Adjustments (refunds & spurious checks)		
Audit	200.00	200.00
	\$545,000.00	\$520,300.00

REPORT NO. 8

**SYNODICAL COMMITTEE FOR THE IMPROVEMENT
AND REVISION OF THE PSALTER HYMNAL**

Synod of 1958

Grand Rapids, Michigan

ESTEEMED BROTHERS:

Steady progress has been made during the past year in preparing the Centennial Edition of the Psalter Hymnal for publication. The Publication Committee of the denomination signed a contract with a Chicago firm during the Summer of 1957 for the printing of the book, a step which made it possible for the work to proceed.

The text and musical type were being set through winter and spring months, with the hope that this part of the work can be completed by end of the summer in 1958. Committee members are engaged in the laborious responsibility of reading and re-reading proof.

It is possible that by Fall the book will be ready for the printer. Announcement then can be made before the end of the year as to the date when the Centennial Edition will go on public sale.

The committee requests Synod to continue its assignment and membership in order that it may carry its work to completion.

Respectfully submitted,

Henry A. Bruinsma, Chairman
Dick L. Van Halsema, Secretary
Marvin Baas
James De Jonge
Trena Haan
Adrian Hartog
Johanna Oranje
William H. Rutgers
Seymour O. Swets
Dick H. Walters

REPORT NO. 9
PUBLICATION COMMITTEE

ESTEEMED BRETHREN:

The Publication Committee of the Christian Reformed Church takes pleasure in presenting its annual report, and desires to bring the following matters to your attention.

I. COMMITTEE MEMBERSHIP

The Publication Committee is divided into two sub-committees, designated as the Editorial Committee and the Business Committee respectively. These meet periodically as the business of the Christian Reformed Publishing House requires attention, holding sessions at least once a month, frequently more often. The Publication Committee as a whole meets the first Thursday evening of each month in the Committee Room at the Denominational Building. The Business Committee counts five members, the Messrs. G. I. Buist, Geo. W. Hertel, A. W. Hulst, J. Peterson, and C. Van Valkenburg. The Editorial Committee is composed of the Revs. W. Van Peurse, N. Veltman, G. Goris, and J. A. Mulder. Electing its own officers in September of each year, the following are functioning at the present time: President, Rev. W. Van Peurse; Secretary, Rev. J. A. Mulder; Treasurer, Mr. G. I. Buist.

Because three of our members have served on this committee for a period of six years, they must, according to the Synodical ruling on tenure of office, retire at this time. They are the brethren W. Van Peurse, A. Hulst, and G. Hertel. Having gained a thorough knowledge of the affairs of the Publishing House during their terms of office, we have derived much profit from their activity and advice, and we shall miss them sorely. We take this opportunity to thank them for their valuable services to the Christian Reformed Publishing House during their tenure of office. To replace them, the Publication Committee submits the following nomination:

For a Three-year Term of Office (2 to be elected):

Mr. Lee Wierenga
Mr. John Vander Honing
Mr. Gordon Buter
Mr. John Vredevoogd

For a Three-year Term (1 to be elected)

Rev. John F. Schuurmann
Rev. John Weidenaar

II. EDITORS AND PERSONNEL

The Rev. John Vander Ploeg is completing his second year as Editor of The Banner. We are thankful the Lord has restored him to health and full-time activity after serious surgery during the first year of his appointment, and that he has been able to resume total responsibility for the office to which Synod elected him. The manifold duties of the editorship are taxing and demanding, and we thank God for restoring Rev. Vander Ploeg so that he might discharge the responsibilities of his office in full. Since his term as editor expires at this time, the Publication Committee, in accordance with Synodical ruling, presents the following nomination:

For Editor of the Banner (a two-year term)

Rev. John Vander Ploeg

Dr. John Bratt

Rev. Peter Van Tuinen

Rev. E. Van Halsema continues to serve the Christian Reformed Church in a dual capacity as editor of De Wachter and instructor at Calvin College. Since the Synod of 1956 decided to continue this arrangement at least until 1960, reappointment is not necessary at this time. We are thankful to the Lord for the continued health which has enabled brother Van Halsema to serve us in this way.

It is fitting that we should note the passing of one of our employees, Mr. Gerrit Gunther, whom the Lord took out of this life on August 3, 1957. For 28 years he served as a faithful employee in the printing shop, beginning his labors there in May, 1929. We commend the bereaved to the consolation of our Heavenly Father.

III. BUSINESS ACTIVITIES

At the time of the writing of this report the number of subscriptions for The Banner was 37,200, and for De Wachter 5,600. Efforts are being made to increase the number of subscriptions, and a renewal policy in keeping with good business principles has been introduced.

Another item of note is the arrangement which we have with the Thomas Nelson Co. We have obtained permission to manufacture our own edition of the American Standard Version (1901) Pulpit Bible. We have a supply on hand available for sale to our churches. We also have a contract with the Thomas Nelson Co. to supply us with the American Standard Version Pew Bible according to our specifications and under the imprint of the Christian Reformed Publishing House. We have concluded these negotiations to assure our churches that the American Standard Version Bibles will be available to them.

IV. THE REVISED PSALTER HYMNAL

Although the Publication Committee went to work immediately after receiving the manuscript of the new edition of the Psalter Hymnal

from the Revision Committee, various problems that have presented themselves along the road of production have slowed the process of publication considerably. Our target date for completion has been set for December of this year, but it is possible that the new Psalter Hymnal will not be on the market until February, 1959.

At this time it is impossible to give more positive information as to the date of its appearance and probable cost. The publication of a new hymnal in an edition evidencing quality workmanship is beset by many difficulties of which most people are scarcely aware. We can assure Synod our Business Manager, Mr. Peter Meeuwsen, has done his utmost to hasten the appearance of the revised Psalter Hymnal, and we request the patience of our people until the new edition sees the light of day.

The Publication Committee has received a request from the Calvin Seminary Faculty to include the "Conclusions to the Canons of Dordt" in the next edition of the Psalter Hymnal. Since these are properly a part of this statement of the Reformed Faith, the Publication Committee hereby requests the permission of Synod to print the accompanying text of these "Conclusions" in the Revised Psalter Hymnal at the close of the Canons of Dordt.

V. SUMMARY

The following matters require the action of Synod:

1. *Election of committee members:*

For three-year terms, (2 to be elected):

Mr. Lee Wierenga
 Mr. John Vander Honing
 Mr. Gordon Buter
 Mr. John Vredevoogd

For a three-year term, (1 to be elected):

Rev. John F. Schuurmann
 Rev. John Weidenaar

2. *Election of Editor of The Banner* for a 2 year term:

Rev. John Vander Ploeg
 Dr. John Bratt
 Rev. Peter Van Tuinen

3. The approval to publish the Conclusion to the Canons of Dordt in the revised edition of the Psalter Hymnal (text of same accompanying herewith).

Humbly submitted,

The Publication Committee of the
 Christian Reformed Church,
 John A. Mulder, Secretary

Conclusion

And this is the perspicuous, simple, and ingenuous declaration of the orthodox doctrine respecting the five articles which have been controverted in the Belgic Churches; and the rejection of the errors, with which they have for some time been troubled. This doctrine the Synod judges to be drawn from the Word of God, and to be agreeable to the confession of the Reformed Churches. Whence it clearly appears that some, whom such conduct by no means became, have violated all truth, equity, and charity, in wishing to persuade the public:

'That the doctrine of the Reformed Churches concerning predestination, and the points annexed to it, by its own genius and necessary tendency, leads off the minds of men from all piety and religion; that it is an opiate administered by the flesh and the devil; and the stronghold of Satan, where he lies in wait for all, and from which he wounds multitudes; and mortally strikes through many with the darts both of despair and security; that it makes God the author of sin, unjust, tyrannical, hypocritical; that it is nothing more than an interpolated Stoicism, Manicheism, Libertinism, Turcism; that it renders men carnally secure, since they are persuaded by it that nothing can hinder the salvation of the elect, let them live as they please; and, therefore, that they may safely perpetrate every species of the most atrocious crimes; and that, if the reprobate should even perform truly all the works of the saints, their obedience would not in the least contribute to their salvation; that the same doctrine teaches that God, by a mere arbitrary act of his will, without the least respect or view to any sin, has predestinated the greatest part of the world to eternal damnation, and has created them for this very purpose; that in the same manner in which the election is the fountain and cause of faith and good works, reprobation is the cause of unbelief and impiety; that many children of the faithful are torn, guiltless, from their mothers' breasts, and tyrannically plunged into hell: so that neither baptism nor the prayers of the Church at their baptism can at all profit them;' and many other things of the same kind which the Reformed Churches not only do not acknowledge, but even detest with their whole soul.

Wherefore, this Synod of Dort, in the name of the Lord, conjures as many as piously call upon the name of our Saviour Jesus Christ to judge of the faith of the Reformed Churches, not from the calumnies which on every side are heaped upon it, nor from the private expressions of a few among ancient and modern teachers, often dishonestly quoted, or corrupted and wrested to a meaning quite foreign to their intention; but from the public confessions of the Churches themselves, and from this declaration of the orthodox doctrine, confirmed by the unanimous consent of all and each of the members of the whole Synod. Moreover, the Synod warns calumniators themselves to consider the terrible judgment of God which awaits them, for bearing false witness

against the confessions of so many Churches; for distressing the consciences of the weak; and for laboring to render suspected the society of the truly faithful.

Finally, this Synod exhorts all their brethren in the gospel of Christ to conduct themselves piously and religiously in handling this doctrine, both in the universities and churches; to direct it, as well in discourse as in writing, to the glory of the Divine name, to holiness of life, and to the consolation of afflicted souls; to regulate, by the Scripture, according to the analogy of faith, not only their sentiments, but also their language, and to abstain from all those phrases which exceed the limits necessary to be observed in ascertaining the genuine sense of the Holy Scriptures, and may furnish insolent sophists with a just pretext for violently assailing, or even vilifying, the doctrine of the Reformed Churches.

May Jesus Christ, the Son of God, who, seated at the Father's right hand, gives gifts to men, sanctify us in the truth; bring to the truth those who err; shut the mouths of the calumniators of sound doctrine, and endue the faithful ministers of his Word with the spirit of wisdom and discretion, that all their discourses may tend to the glory of God, and the edification of those who hear them. Amen.

(See Financial Report of the Publication Committee on pages 82 and 83.)

BALANCE SHEET

The Publication Committee of the Christian Reformed Church, Inc.
Grand Rapids, Michigan
December 31, 1957

ASSETS

CURRENT

Cash	\$ 13,856.86	
Accounts receivable	52,887.64	
Inventories	42,136.05	

TOTAL CURRENT		\$108,880.55
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OTHER

Investments	\$ 20,000.00	
Meter deposits	580.00	20,580.00

FIXED

Land and land improvements (NOTE A)	\$ 96,010.04	
Building, outdoor sprinkler system, machinery and equipment, office furniture and fixtures and automotive — at cost less allowance of \$72,075.36 for depreciation (NOTE A)	566,769.74	
Land and building — rental — at cost less allowance of \$423.60 for depreciation (NOTE B)	12,948.48	675,728.26

DEFERRED

Unexpired insurance premium		907.94
		<u>\$806,096.75</u>

LIABILITIES

CURRENT

Accounts payable	\$ 8,996.58	
Accrued expenses	1,070.05	
Current requirement on long-term indebtedness	14,985.03	

TOTAL CURRENT		\$ 25,051.66
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LONG-TERM

Mortgage payable (NOTE A)	\$128,196.56	
Land contract payable (NOTE B)	4,056.75	\$132,253.31

Less — Current requirement thereon included above	14,985.03	117,268.28
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DEFERRED INCOME		82,845.92
RESERVE FOR PENSION (Retired employee)		24,368.87

INVESTMENT

BALANCE — DECEMBER 31, 1957

Operations		\$423,843.84	
Contributed:			
Building	\$126,135.47		
Furnishings	6,582.71	132,718.18	556,562.02
			<u>\$806,096.75</u>

NOTE A — "Land, improvements and building" are subject to a mortgage payable with an unpaid balance of \$128,196.56 at December 31, 1957.

NOTE B — "Land and building - rental" are subject to a land contract payable having an unpaid balance of \$4,056.75 at December 31, 1957.

CERTIFICATE

We have examined the balance sheet of The Publication Committee of the Christian Reformed Church, Inc. as of December 31, 1957. Our examination was made in accordance with generally accepted auditing standards and included such tests of the accounting records and other auditing procedures as we considered necessary in the circumstances.

A statement of operations for the year 1957 will not be submitted in connection with our examination due to a change in the method of accounting and other procedures effected during the year.

In our opinion, the foregoing balance sheet presents fairly the financial condition of The Publication Committee of the Christian Reformed Church, Inc. at December 31, 1957, in conformity with generally accepted accounting principles.

Mc Ewan & Kauffman

Certified Public Accountants.

March 15, 1958.

REPORT NO. 10

CHRISTIAN REFORMED BOARD OF FOREIGN MISSIONS

To the Synod of 1958

ESTEEMED BRETHREN:

Indian and foreign missions have continued to challenge our church, and we may report that the Lord has favored us in the fulfillment of our assignment with many and varied blessings. Fruits of repentance and faith have been reported from all our mission fields, many new workers have entered the service of missions, the prayers and support of our people have been praiseworthy, and new fields for opportunity and challenge have opened up. In a period of the world's history when freedom of warfare has been coupled with multiplied fears of war we have been able to press forward the claims of Christ as Lord of all and Prince of peace. Through direct evangelization and through the means of medicine, education, radio and press, our work has been furthered. On the home front there has been a great deal of deputation work and missionary publicity. Notwithstanding all this there yet remains the evident lack of sufficient workers for the fields. The words of Christ still ring out to us, on the one hand saying, "Lift up your eyes, and look on the fields that they are white already unto harvest," and on the other hand calling us to prayer saying, "Pray ye therefore the Lord of the harvest, that he send forth laborers into his harvest."

Section One Organization and Personnel

A. Board

The Board met in regular session February 11-14, 1958, and during the course of the year since last Synod the Executive Committee met once per month to attend to the needs of missions as required. In order to have full synodical endorsement for all classical appointees, we ask Synod to approve the following:

<i>Classis</i>	<i>Member</i>	<i>Alternate</i>
Alberta North	Rev. Garret H. Vande Riet.....	Rev. Bastiaan Nederlof
Alberta South	Rev. D. J. Scholten.....	Rev. Albert H. Selles
Cadillac	Rev. Martin Stegink.....	Rev. Frank Einfield
California	Rev. John Morren.....	Rev. Harold Petroelje
Chatham	Rev. John C. Verbrugge.....	Rev. Sidney Cooper
Chicago North	Rev. Oliver Breen.....	Rev. Walter Ackerman
Chicago South	Rev. John C. Scholten.....	
Eastern Ontario	Rev. Arend Rumph.....	
Grand Rapids East	Rev. John H. Schaal.....	Rev. Jacob Hasper
Grand Rapids South	Dr. Richard S. Wierenga.....	Rev. Dewey J. Hoitenga
Grand Rapids West	Rev. Renze O. De Groot.....	Rev. Anthony A. Koning
Hackensack	Rev. Eugene Bradford.....	Rev. Clarence J. Vos
Hamilton	Rev. John M. Dykstra.....	Rev. Jacob Geuzebroek
Holland	Rev. Marvin J. Vanderwerp.....	Rev. Simon Vroon
Hudson	Rev. Nelson Vanderzee.....	Rev. Harry Arnold

Kalamazoo	Rev. Oren Holtrop.....	Rev. Thomas Yff
Minnesota North	Rev. Maynard Keuning.....	Rev. James C. Lont
Minnesota South	Rev. John A. Hoeksema.....	Rev. John Rubingh
Muskegon	Rev. Abel Poel.....	Rev. Simon Viss
Orange City	Rev. John B. Hulst.....	Rev. Calvin W. Nieuwenhuis
Ostfriesland	Rev. Paul F. Holtrop.....	Rev. Raymond Graves
Pacific	Rev. Peter De Jong.....	Rev. John Geels
Pella	Rev. Peter Y. De Jong.....	Rev. William Vande Kieft
Rocky Mountain	Rev. Henry Visscher.....	Rev. Roger Posthuma
Sioux Center	Rev. Richard J. Venema.....	Rev. Christian Huissen
Toronto	Rev. Ralph Groeneboer.....	Rev. Henry W. Kroeze
Wisconsin	Rev. Peter Vander Weide.....	Rev. Christian G. Ter Maat
Zeeland	Rev. Fred M. Huizenga.....	Rev. John Medendorp
Member-at-Large	Dr. Edwin Y. Monsma.....)	
Member-at-Large	Mr. Joseph T. Daverman)	Mr. John Van Dellen
Member-at-Large	Dr. Richard De Mol.....)	

B. Member-at-Large

Dr. Edwin Y. Monsma has completed his three-year term as member-at-large of our Board and has asked the Board not to consider him for reappointment. His service is highly appreciated and we trust that Synod will officially acknowledge his service which he has rendered in behalf of Synod. As a replacement for Dr. Monsma, the Board offers the following nomination, from which one is to be elected: Mr. Maynard Vander Wal and Mr. Clarence J. Venema.

C. Office Staff

The office staff continues the same as reported last year: Rev. Henry J. Evenhouse, Mr. Alvin W. Huibregtse, Mr. Harry Boersma, Miss Reta De Boer, Miss Cornelia Reamsma, and Mr. James Tamminga.

D. Field Personnel and Calling and/or Supporting Churches

The following is a list of our present missionary personnel and their calling and/or supporting churches:

Field and Post	Missionary	Calling and/or Supporting Church
Argentina		
Mar del Plata.....	Rev. J. Jerry Pott.....	First, Grand Rapids, Mich. Bethany, Holland, Mich.
Sarmiento.....	Rev. W. Thomas De Vries.....	Seymour, Grand Rapids, Mich.
Australia		
Geelong.....	Rev. Gerard Van Groningen.....	Borculo, Mich.
Brazil		
Castrolanda.....	Rev. William Muller.....	Midland Park, N. J.
Ceylon		
	Rev. Richard De Ridder.....	Wyoming Park, Grand Rapids
	Rev. Clarence Van Ens.....	Prospect St., Passaic, N. J.
	Rev. John Van Ens.....	First, Edgerton, Minn. Burton Heights, Grand Rapids
Formosa		
	Miss Lillian Bode.....	Second, Grand Haven, Mich.
Japan		
Chichibu.....	Rev. Maas Vander Bilt.....	Coldbrook, Grand Rapids
Kawagoe.....	Rev. Richard Sytsma.....	Bethel, Grand Rapids, Mich.
Kofu.....	Rev. Henry Bruinooge.....	Ernden and Raymond, Minn. Third, Bellflower, Calif.
	Rev. Leonard Sweetman.....	Immanuel, Hudsonville, Mich.

Field and Post	Missionary	Calling and/or Supporting Church
Tokyo.....	Rev. Robert Sutton.....	Prospect Park, Holland, Mich.
	Rev. Edward A. Van Baak.....	Fourteenth St., Holland, Mich.
		Midland Park, N. J.
		Grandville Ave., Grand Rapids
		Auburn Park, Chicago, Ill.
New Zealand		
Sudan		
Baissa.....	Rev. Robert Recker.....	First, Orange City, Iowa
	Miss Ruth Vander Meulen.....	Holland Hts., Holland, Mich.
		Second, Fremont, Mich.
Benue Leprosy Settlement.....		
	Rev. Rolf L. Veenstra.....	Sheldon, Iowa
Gindiri.....	Rev. Harry R. Boer.....	First, Roseland, Chicago, Ill.
Harga.....	Rev. Ralph Baker.....	Seymour, Grand Rapids, Mich.
Hillcrest School.....	Mr. and Mrs. Henry Driesenga	Highland Hills, Grand Rapids
	Miss Elsie Vander Brug.....	First, Lansing, Ill.
Kunav.....	Rev. Harold De Groot.....	Neland Ave., Grand Rapids
	Mr. Harold Bergsma.....	Second, Allendale, Mich.
		First, Zeeland, Mich.
	Miss Betty Vandenberge.....	First, Kalamazoo, Mich.
Lupwe.....	Mr. Stuart K. Bergsma.....	Bethel, Paterson, N. J.
		Second, Fremont, Mich.
	Mr. Raymond Browneye.....	Alger Park, Grand Rapids
		Second, Fremont, Mich.
	Dr. Lawrence Den Besten.....	Sherman St., Grand Rapids
		Calvary and First, Pella, Iowa
	Miss Margaret Dykstra.....	Burton Hts. S.S., Grand Rapids
	Miss Bena Kok.....	First, Englewood, Chicago, Ill.
		Second, Fremont, Mich.
	Mr. William Lemcke.....	First, Denver, Colo.
		Second, Fremont, Mich.
		Miss Mae Jerene Mast.....
		Second, Fremont, Mich.
	Mr. Harold Padding.....	First and East, Cutlerville, Mich.
	Rev. Edgar H. Smith.....	Ninth St., Holland, Mich.
	Miss Anita Vissia.....	Midland Park, N. J.
	Miss Evelyn Vredevoogd.....	Godwin Hts., Grand Rapids
Mkar.....	Mr. Peter Bulthuis.....	Bethel, Lynden, Washington
	Miss Neva De Vries.....	Prinsburg, Minn.
	Mr. Ralph Dik.....	First, South Holland, Ill.
		Third, Zeeland, Mich.
	Dr. Herman Gray.....	First, Cicero, Ill.
	Miss Geraldine Vanden Berg.....	Trinity, Jenison, Mich.
	Miss Frances Vander Zwaag.....	
	Dr. Len Van Ieperen.....	Wyoming Park, Grand Rapids
	Mr. Donald Van Reken.....	Second Englewood, Chicago, Ill.
Sevav.....	Rev. Gerard Terpstra.....	Alpine Ave., Grand Rapids
Turan.....	Rev. Rits Tadema.....	Central Ave., Holland, Mich.
	Rev. George Spee.....	Montello Park, Holland, Mich.
Vom.....	Miss Margaret Koolman.....	First, Roseland, Chicago, Ill.
Wukari.....	Rev. Peter Dekker.....	Fuller Ave., Grand Rapids
	Rev. Cornelius Persenaire.....	Spring Lake, Mich.
	Miss Dorothy Sytsma.....	De Motte, Ind.
Zaki Biam.....	Rev. Peter Ipema.....	First, Rock Valley, Iowa
	Miss Laura Beelen.....	Central Ave., Holland, Mich.
	Mr. Stephen Lambers.....	East Leonard, Grand Rapids
Language Study.....	Mr. Harvey Poel.....	First and Second, Grand Haven
Leave of Absence.....	Miss Jennie Stielstra.....	

Field and Post	Missionary	Calling and/or Supporting Church
Under		
Appointment.....	Rev. Eugene Rubingh.....	First, Grand Rapids, Mich.
	Miss Jean Van Beek.....	
	Dr. John Vroon.....	Lagrange Ave., Grand Rapids
Indian		
Beautiful Mountain	Mr. Edward Henry.....	
Brigham City.....	Rev. Cornelius Kuipers.....	Peoria, Iowa
	Miss Lena Benally.....	
Carisso.....	Vacant.....	
Crown Point.....	Vacant.....	Lagrange Ave., Grand Rapids
Farmington.....	Rev. Herman J. Schripsema.....	Oakdale Park, Grand Rapids
Gallup.....	Rev. Donald E. Houseman.....	Sesond, Kalamazoo, Mich.
Indian Village.....	Miss Lena Bulthuis.....	First Englewood, Chicago, Ill.
Naschitti.....	Rev. John B. Swierenga.....	Fuller Ave., Grand Rapids
Phoenix.....	Rev. Calvin G. Hayenga.....	Bethany, Muskegon, Mich.
	Rev. Jacob Van Bruggen.....	Sixteenth St., Holland, Mich.
Red Rock.....	Mr. Paul Redhouse.....	
Rehoboth.....	Miss Wilma Bambacht.....	Central Ave., S.S. Holland, Mich.
	Mr. Edward Berkompas.....	
	Miss Janet Boogman.....	
	Dr. Louis H. Bos.....	Second Roseland, Chicago, Ill.
	Mr. Arthur Bosscher.....	
	Mr. Delmar Broersma.....	
	Mr. Julius Den Bleyker.....	Graafschap, Mich.
	Miss Henrietta Diephuis.....	Burton, Hts., Grand Rapids
	Miss Julia Ensink.....	Zutphen, Mich.
	Miss Lillian Heronimus.....	
	Miss Marie Hoekstra.....	Overisel, Mich.
	Mr. William Hoekstra.....	
	Miss Dora Hofstra.....	Seymour S.S., Grand Rapids
	Mr. Roland Kamps.....	
	Mrs. Jessie Kass.....	
	Miss Betty Kollis.....	
	Miss Clara Kollis.....	
	Mr. Bernard Koops.....	De Motte, Ind.
	Miss Mary Kuik.....	Waupun, Wisconsin
	Miss Mathilda Nibbelink.....	
	Miss Gertrude Oranje.....	First, Zeeland, Mich.
	Miss Doris Peshlakai.....	
	Miss Aletta Rus.....	
	Miss Hermina Sikkema.....	
	Mr. Clarence Start.....	
	Miss Renzina Stob.....	Alger Park S.S., Grand Rapids
	Rev. Gordon Stuit.....	Third, Kalamazoo, Mich.
	Mr. Theodore Tibboel.....	
	Miss Bessie Tjoelker.....	
	Miss Bessie Van Boven.....	Hull, North Dakota
	Miss Thelma Vander Ven.....	
	Miss Marie Vander Weide.....	
	Miss Sadie Van Dyken.....	
	Miss Theresa Van Houw.....	Sixteenth St., Holland, Mich.
	Miss Hattie Veurink.....	Pease, Minn.
San Antone.....	Mr. Jacob Bol.....	
Shiprock.....	Rev. Floris Vander Stoep.....	Classis Zeeland
	Miss Nellie Van Mersbergen.....	
Toadlena.....	Rev. J. C. Kobes.....	First & Immanuel, Ripon, Calif.
Tohatchi.....	Rev. Jacob R. Kamps.....	Drenthe, Mich.
Tohlakai.....	Mr. Richard Kruis.....	Jamestown, Mich.

Field and Post	Missionary	Calling and/or Supporting Church
Two Wells.....	Mr. John Fikkert.....	
	Miss Gertrude Van Haitzma.....	First, Zeeland, Mich.
White Horse.....	Mr. Alfred Becenti.....	
Zuni.....	Miss Ann De Vries.....	
	Miss Winabelle Gritter.....	
	Rev. Bernard Haven.....	First, Wellsburg, Iowa
	Mr. Stanley Koning.....	First, Lansing, Ill. Lamont and Walker, Mich.
	Miss Eunice Post.....	
	Miss Wilma Van Dam.....	Oakland, Mich.

The following are employed on our Indian field, although not under the direct (contract) appointment of our Board:

Carisso—Mr. John George	Rehoboth—Miss Anna Mac Woody
Crown Point—Mr. Melvin Yazzie	Mr. Tullie James
Farmington—Mr. John Talley	Miss Louise Redhouse
Gallup—Mr. Stewart Barton	San Antone—Mr. Fen Bruce
Indian Village—Mrs. Sarah B. Long	Shiprock—Mr. Boyd Garnenez
Naschitti—Mr. Ben Henry	Mrs. Bessie Joe
Red Rock—Mr. John Redhouse	Toadlena—Mr. Sidney Nez
Rehoboth—Mr. John Charles	Tohatchi—Mr. Albert Henry
Mrs. Alice D. Hamilton	Tohlakai—Mr. John C. Tso
Miss Grace Henry	Two Wells—Mr. Melvin Chavez
Miss Clara Mac Nez	White Horse—Jack Toledo
Miss Bernice Shorty	Zuni—Mr. Rex Natewa
Miss Amy Rose Pinto	Mr. Rex Chimoni

Many of our congregations have again this year indicated a desire to become calling and supporting churches for missionaries and at the present time the following churches are on the waiting list to issue calls: Bellflower I, California; Berwyn, Illinois; Cicero I, Illinois; East Saugatuck, Michigan; Kalamazoo III, Michigan; Millbrook, Grand Rapids, Michigan; Grace Church, Kalamazoo, Michigan.

E. Representation at Synod

In order to serve Synod with necessary information and counsel on matters of Indian and foreign missions, it has become the custom to have available at Synod the Secretary of Missions, the President and the Treasurer of the Board. We ask that all three as representatives of the Board be given the privilege of the floor when matters relating to Indian and foreign missions are up for discussion. With reference to Indian matters the Rev. Donald E. Houseman will be available as the representative of Indian General Conference, and with reference to the Sudan, Dr. Harry R. Boer will be present to represent the Nigerian General Conference.

Section Two General Matters

A. Visit to the Orient

For a period of seven weeks during September and October of 1957, the President and the Secretary of our Board visited five mission fields in the Orient. The report on their visit is appended to this general report and we trust it will serve to give considerable information both interesting

and inspiring of the work being done and still challenging in the Orient. Actions taken by the Board on the basis of the report are given below under the proper headings.

B. *Mission Scholarship*

Request has come to our Board that in cooperation with the General Committee for Home Missions we ask Synod for permission to set up a mission scholarship for the Calvin Seminary seniors for the purpose of fostering greater interest in missions, both domestic and foreign. The General Committee for Home Missions felt it wise to defer action until next year, and although our Board was ready to enter into discussion at once so as to make this matter ready for Synod this year, the entire question is being deferred for one year.

C. *Field Secretary*

Last year the Board requested Synod to authorize the appointment of a field secretary for the Indian mission field. Synod decided that there was insufficient material on hand for action and therefore asked the Board to restudy the matter and submit report in 1958. The Board is not ready at this time to offer further information except to inform Synod that inquiry is being made in consultation with the several mission fields as to the desirability of having field secretaries on each of our mission fields. Only after this correspondence is completed and the Board has been able to study it again can we come with a specific recommendation.

D. *Korea*

In 1957 Synod authorized the Board to send two missionaries to Korea (Acts 1957, p. 15-16). The Board, in sending its visiting committee to Korea, secured additional information about the mission needs in that country and has decided to begin at once to call two men to do mission work in the vicinity of Seoul and that this work be done in close cooperation with the General Assembly of the Presbyterian Church in Korea.

The Board also gave attention to the possibility of sending a missionary trained in rehabilitation work for amputees to Korea as a special service. While approving of the general idea the Board assigned the further consideration of this matter to the Executive Committee. Correspondence concerning this is now being carried on and there is no action to be reported at this time.

E. *Indonesia*

The Board committee visited Indonesia prior to the upheaval which led to the repatriation of many of the Hollanders and the current civil strife. The spiritual needs of the land continue to be great and it may well be true that the more recent disturbances increase the need for missionary care, especially as the avenue for such care is seriously blocked to the churches of the Netherlands. It was decided to overture Synod to authorize the Board to send two missionaries to Indonesia to work in Sumatra in accordance with the request for missionary help repeatedly urged upon us by the Javanese Reformed Church. The question of formal entrance into Indonesia as a mission field for our denomination

should be left to further study and report by these first missionaries, to be made to the Board at the conclusion of their first term of service.

Grounds:

(1) An official urgent request from the Reformed Church in Indonesia to come over and help them.

(2) Strategic opportunities for mission work among the Javanese-Sumatra people.

(3) The evaluation of our investigation committee who deemed this necessary and urgent.

It was further decided that the Board by immediate further investigation and correspondence shall determine the policy of the ecclesiastical and budgetary relationship that we and our missionaries shall sustain to the Reformed Church in Indonesia.

Grounds:

(1) We are, at this point, not certain how we can work most effectively, whether in close cooperation with the Dutch church or as a separate American mission effort.

(2) History has taught us the necessity of carefully defining the relationship between our missionaries and the already existing church before we send out our representatives.

F. Caribbean Area

In response to an overture from Classis Hackensack the Synod of 1957 instructed the General Committee for Home Missions and the Christian Reformed Board of Foreign Missions to study mission opportunities in the Caribbean and come with recommendations to the Synod of 1958. The two boards appointed a joint committee and this committee served the boards with information and recommendations. The three areas of Cuba, Mexico, and Porto Rico received special attention. Since the fields of Mexico and Porto Rico are still being studied, we will report only on Cuba at this time.

1. Background

a. An organization, known as the Cuban Interior Gospel Mission, has been conducted under the supervision of the Rev. Vicente Izquierdo for approximately 15 years. Through his wife, a formed member of our denomination, he came in contact with Christian Reformed people in the East who have now been supporting this project for a number of years. These folks have visited the field and have developed great respect for Mr. Izquierdo.

b. About a year ago the Rev. Izquierdo began to express the conviction that the work should be carried on under the supervision of a responsible ecclesiastical body. He feels unprepared to handle an ever-expanding mission field, and expresses grave concern for the future of a work which is so dependent on the life and labors of one man. This was brought to the attention of the Lagrave Avenue Consistory, and the entire project was investigated by a committee (including Rev. H. J. Evenhouse) appointed by that body. The following salient facts were reported:

(1) There are eight posts: one is a fully organized church of 200 members, a Christian school with 2 teachers and 75 pupils being an adjunct; another group has 75 to 100 adherents. (These are both understood to be self-supporting.)

(2) The Rev. Izquierdo and the five native workers have been trained in a school which is fundamentalistic. These men, having heard of the Reformed faith only recently, seem amendable to change, and have a definite receptive attitude toward the Reformed faith.

(3) These mission workers feel the need of personnel from the Christian Reformed Church to instruct the workers in doctrine, church polity, and mission procedure.

c. At the present time approximately \$8,300 per year is being given to this work by the Lagrave Avenue Church and other members of the Christian Reformed Church.

2. Recommendations

a. It was decided to ask Synod to declare Cuba to be a mission field of the Christian Reformed Church.

Grounds:

(1) The need is great and the door is open.

(2) The cost of manning the field will be modest because of its proximity to the U.S.A.

(3) Many of our people are already interested in this work and have expressed willingness to continue to support it financially as long as necessary.

(4) Because the Cuban Christians are sacrificially supporting the work, we may expect that the emerging church will be indigenous.

b. It was decided to ask Synod to authorize the calling of two ordained men for Cuba and that Synod authorize special arrangement be made for the continued support of the Rev. Vicente Izquierdo and the lay assistants.

c. It is understood that the principle of indigeneity requires that the native church should increasingly assume the financing of its work. The schedule of reduction of financial support should be determined after our men have been on the field.

Grounds:

(1) The Cuban work has been investigated in loco and both the need and the opportunity are apparent.

(2) Two groups which have attained a semblance of organization are already self-supporting, and it can be expected that others will follow their pattern.

(3) Support in the amount of \$8,300 per year is now provided from the States for the work of Rev. Vicente Izquierdo and his lay assistants. It would be impossible to stop this support forthwith.

d. Before the men are called to the Cuban field a definite understanding should be established as to the relationship of our men to Rev. Vicente Izquierdo and the work on the field.

e. In considering the question whether the prospective work to be carried on in the Caribbean area should be assigned to the General Committee for Home Missions or to the Christian Reformed Board of Foreign Missions, the judgment of both boards is that the administration should be assigned to the Christian Reformed Board of Foreign Missions.

Grounds:

- (1) Specific assignment of responsibility will allow for speedy action.
- (2) This Board is already working in the South American areas.
- (3) This Board is already engaged in work amongst Spanish speaking people.

To the above decision it was decided to add the following note: This recommendation is made with the realization that there is a degree of overlapping present between the work which might ordinarily belong to the General Committee for Home Missions and that belonging to the Christian Reformed Board of Foreign Missions. This matter ought to be studied and re-evaluated later, but the immediate need warrants the above procedure as to assignment of responsibility.

G. Formosa

Formosa, now known as Taiwan, is the present home of Free China and is under the administration of Generalissimo Chang Kai Shek. Considerable information concerning this land is given in the special report of the visiting committee and constitutes much of the background on which the recommendations of our Board to Synod are based.

1. The Board recommends that Synod formally enter Formosa as a mission field for our denomination.

Grounds:

a. The challenge of the China mainland, which constitutes $\frac{1}{4}$ of the total world population and which uses the same Mandarin Chinese dialect which is the official language of Formosa, may not be completely forgotten by us. Though the door to that land with its teeming millions is closed to us now it is the expectation that the Lord will some day open it for us again. Mission foresight is commendable. The gateway to China may be Formosa.

b. The Lord has richly blessed Miss Lillian Bode in her work in Formosa and she pleads for our help. We dare not constantly turn a deaf ear to that situation and those pleas.

2. The Board requests Synod for permission to send one of the Chinese ministers already ordained in our Church to be a missionary in Formosa.

Grounds:

a. He will be working amongst Chinese who themselves are in considerable measure immigrants from the mainland, and hence many of them are themselves foreign to Formosa.

b. The sense of barrier may well be lessened in his case just because he is born a Chinese and knows the Chinese language and culture and, accordingly, can sympathize with the Chinese mind and psychology much better than any fullfledged foreigner could do in such a position.

c. He has advantageous qualities of knowing the language, culture, customs, and mind of the Chinese which a foreigner could never have.

3. It was decided that this man would be sent to serve especially in the Taiwan Theological College with the proviso that his position be reviewed annually by the Board.

Grounds:

a. He could help in a strategic spot to preserve the Reformed witness in the churches of Formosa.

b. He could also assist in the regular mission program.

c. Although the Taiwan Theological College has at present a definite Reformed character and is in the main independent of the Assembly of Formosa Presbyterian Church, this situation could change; and if it should change our relationship with it could be reviewed.

4. The Board also recommends that a second ordained man be sent to help carry forward the work commenced by Miss Lillian Bode, guiding the groups already gathered into established church life, and carrying on further evangelization work.

Section Three Indian Field

The work amongst the Navaho and Zuni Indians continues as our largest single mission effort. It is a work which in many respects is exceedingly trying, but it should be said that there are fruits on the work which give us every warrant for courage and continued effort. We have faithful missionaries, both ordained and unordained, whose labors are often unsung, but whose love and service amongst the Indians give praise to God. A few matters relating to the Indian field require synodical action.

A. Ordination of Native Workers

1. The following is the method by which the ordination of native workers is to be effected:

a. That capable men, who feel the call to the Gospel Ministry, be encouraged to pursue the regular course of study for ordination.

b. That those who are not able to pursue that course, and who possess exceptional gifts, be encouraged to seek ordination under the pattern prescribed by Article 8 of the Church Order, and make known their desire to their consistory, or Indian General Conference where no consistory exists.

2. For those seeking ordination by way of Article 8 the following procedure is recommended:

a. The written credentials of the consistory or General Conference concerning the required qualifications stated in Article 8 are to be forwarded to Classis Rocky Mountain.

b. Upon receipt of application, together with the recommendation of the consistory or the favorable advice of General Conference, the classis in conjunction with the Synodical delegates shall determine whether it considers the aspirant eligible for further examination under Article 8.

c. If the preliminary judgment is favorable, the applicant will be instructed to speak a word of edification at several of the preaching centers on the Indian Field in the presence of the Missionary and in at least two of the churches of Classis in the presence of the ministers of these churches. Classis shall regulate these appointments and determine the length of this period of probation.

d. At termination of this period of probation the Classis, in conjunction with the Synodical delegates, shall take a final decision regarding the qualifications of the candidate. If the decision is in the affirmative, then the Classis shall give the applicant a preliminary examination in the following branches: (1) Exegesis of the English Old and New Testaments; (2) Bible History; (3) Dogmatics; (4) Church History; (5) Practica.

e. The missionary of the applicant as representative of Indian General Conference shall be present in an advisory capacity at those sessions of Classis in which the case of the applicant is being considered.

f. If the applicant is successful in the examination he is declared eligible to a call.

g. The examination for ordination follows later according to existing rules, except in the classical languages.

Grounds:

a. Ordination of native workers under Article 8, aside from the regular course of study for ordination, is the only course within our ecclesiastical framework which is feasible at this time. Neither limited ordination nor ordination as evangelists is possible. The Church Order does not provide for ordination of evangelists nor for limited ordination, and Synod, in previously considering these alternatives, ruled against introducing limited ordination and declared that it did not recognize the office of evangelist. (Cf. Acts of Synod 1948, Art. 122, B, 2, a. and b.)

b. The procedure outlined meets the conditions of Synod's latest interpretation of Article 8 (Acts of Synod 1947, Art. 163, 2-1, 2, 3, 4).

c. Ordination under Article 8, by giving the Indian ministry status equal to the Christian Reformed ministry (See Art. 17 and 84, Church Order re equality of ministers), would effectively meet the need for respected leadership during the inevitable integration of the Indian with American denominational life.

d. In order to maintain itself in the American world, especially in view of the many other sects and denominations competing for the loyalty of the Indians, regular establishment of a Christian Reformed Church with a fully authorized Indian ministry is necessary.

B. *Associate Church Status of Gallup Church*.....The Synod of 1957 asked Indian General Conference, the Board, and Classis Rocky Mountain "to clarify the position of the church at Gallup, so as to remove the ambiguity of the status of this church in our denomination." (Acts 1957, Art. 39, IV, B, 2, p. 13) Indian General Conference has declared there is no need for clarification. The Acts of Synod 1954, p. 455, is clear. It was decided by the Board that the only way to clarify the position of the church at Gallup is to remove the associate-church status. The or-

ganization of believers into a congregation constitutes a church. Therefore it was decided to ask Synod to advise the consistory of the Gallup Church to request Classis Rocky Mountain for full status in the Christian Reformed Church.

C. *Brigham City, Utah.* The work of the Rev. Cornelius Kuipers has been going forward with blessing and the Board has approved the erection of a multi-purpose building at a cost of \$22,000. The plans are being prepared and are to be submitted to the Executive Committee of our Board before actual building begins. Miss Lena Benally assists the Rev. Kuipers in his work and a good deal of support is given to the work by the pastor and congregation at Salt Lake City.

D. *New Well at Rehoboth.* The new well approved last year has been drilled and we are thankful for the water which is now again available in good measure. The old well has been restored so that there is now an adequate supply of good water at Rehoboth.

E. *New Dormitory at Rehoboth.* The new dormitory approved last year is not yet being built. Plans are now being completed and will be reviewed by our Executive Committee before building actually commences.

Section Four

Sudan

We are grateful to God for his signal blessing on the work in Nigeria. The church has been progressing well and the fact that during the course of this last year 10 men were ordained into the ministry of the African church in our mission community is worthy of special notice. These men were trained in the vernacular and were under the instruction of our own missionaries.

In July 1958 it is expected that the new hospital in Takum will be dedicated. This new hospital plus the hospital in Mkar, which is entering into our responsibility with the Dutch Reformed Church Mission transfer of their work to our Board, means that our medical staff must be increased. Dr. John Vroon has been appointed to be the supervisor of our medical program in Nigeria. He will, the Lord willing, enter his work on the field July 1, 1958. His experience as a medical missionary in India and Pakistan and his subsequent training in surgery, and the request of the Nigerian staff that he be appointed supervisor over our entire medical program, augur well for our work. We are grateful to God for providing us with additional staff in the medical department and we trust our people will pray much for spiritual harvest in the ministry of mercy carried on in Nigeria.

Theological College. For background information on the proposed theological college in Northern Nigeria, see Acts of Synod 1957, pp. 270-273; 53-55.

The constitution for the proposed Theological College of Northern Nigeria has been approved by both the Nigerian General Conference and by the Board. Although the school is to begin at Gindiri, it was decided to approve the new site at Bukuru.

Grounds:

1. Buildings at Gindiri are inadequate.
2. The station at Gindiri is under the control of one particular mission. As a united school it should not be on the ground of any mission establishment.
3. No adequate opportunities for practical work, such as preaching, teaching, hospital visiting, and youth work are available at Gindiri. Ample opportunity is available at Bukuru, which is in one of the most populous areas on the plateau.
4. A 77 acre site has been given to the school free of charge under the Certificate of Occupancy now being applied for.

Although the present building plans will entail an expenditure of about \$80,000 our share will be a minimum of about \$12,600.

The Board now recommends that Synod participate in the program for united theological education in Northern Nigeria.

Grounds:

1. Nigerian General Conference urgently requests it.
2. The African Church desires it.
3. All the other missions and churches with which we as a mission are most intimately associated are supporting the school.
4. Synod rejected the Sioux Center overture which claimed that the united theological school would compromise our theological and ecclesiastical principles.

Nederduitsch Reformed Church of South Africa. It was decided to ask Synod to investigate the possibility of closer relationship with the Nederduitsch Reformed Church of South Africa and to request that the delegates attending the forthcoming Reformed Ecumenical Synod in South Africa be asked to study the matter when they are in South Africa.

Grounds:

1. The specific request of Nigerian General Conference that this be done.
2. Our close contact with this church through her mission in Nigeria.
3. The likelihood of some of the DRC mission entering our work eventually when their work in Nigeria is taken over by our church.

Section Five**Ceylon, Formosa, Japan**

Information concerning these fields is contained in the report of the visiting committee appended to this report.

Section Six**Australia and New Zealand**

We are pleased to report that Rev. Gerard Van Groningen accepted the call to Australia and will probably be established in his work at

Geelong at the time Synod meets. Further efforts for the procurement of a second minister for Australia have not as yet materialized.

Effort has been put forth to secure a pastor to be sent to the churches in New Zealand and since one of our ministers is at this writing considering a call, it is impossible to say now what the situation will be when Synod meets.

The appeals for help from the churches in Australia are urgent and we know that whatever help our church can supply them in this great need will not only be appreciated but be of great value also.

Section Seven South America

A. *Argentina*

The Rev. J. Jerry Pott has been given release from missionary service in Argentina. This was at his request, not because the missionary is discouraged with the work in Argentina or disinterested, but because of the problem arising as to the citizenship of his children and the desire to keep the family intact during the crucial years of adolescence. His return to our country is anticipated in May 1958. Effort has been made to secure a replacement for him, but thus far this has been unsuccessful. The Rev. W. Thomas De Vries and family will be leaving this spring as missionaries of our church in Sarmiento, some 1000 miles south of Mar del Plata where the Rev. Pott labored. Since authorization has been given to send three missionaries to Argentina, efforts will continue to bring this challenge to ministers and candidates of our church.

B. *Brazil*

The Rev. William Muller continues to serve as missionary in Brazil. He is no longer required to serve as pastor of any of the local congregations of the Reformed churches since both the Carambei and the Castrolańda congregations have their own pastors. Mr. Muller is engaged in missionary work amongst the scattered immigrants who have come to Brazil and is concentrating his work largely in the San Paulo, Rio de Janeiro area. Some discussion is taking place about organizing another Holland colony, but we have little information on that at the present time.

Section Eight Financial Matters

A. *Treasurer's Report*

The following are concise statements of balance sheets and receipts and disbursements of the various funds at the close of December 31, 1957. A detailed account of all transactions will be presented to the Budget Committee of Synod.

CHRISTIAN REFORMED BOARD OF MISSIONS
Consolidated Balance Sheet — December 31, 1957

FUNDS

Assets	Combined	Operating	Plant	Special Gifts	Other
Cash	\$ 167,874.23	\$136,180.51	\$	\$27,540.31	\$ 4,153.41
Bank Savings					
Certificates	167,000.—	100,000.—		65,000.—	2,000.—
U.S. Govt.					
Securities	96,381.—	34,640.—		54,020.—	7,739.—
Marketable					
Securities	30,999.—			30,980.—	
Other in-					
vestments	12,502.41	4,250.—		8,252.41	
Receivables	41,217.69	41,217.69			
Inventories	8,928.66	8,928.66			
Prepaid items..	52,958.59	52,958.59			
Land, buildings					
& equipment					
(net)	935,638.26		935,638.26		
	<u>\$1,513,498.84</u>	<u>\$378,175.45</u>	<u>\$935,638.26</u>	<u>\$185,792.72</u>	<u>\$13,892.41</u>
 Liabilities and Surplus					
Accounts payable					
and accrual \$	30,616.51	\$ 30,616.51	\$	\$	\$
Liabilities for					
unexpended					
balances.....	144,712.17			144,712.17	
Reserve for					
synod approved					
projects	116,699.14			116,699.14	
Annuity and					
other liabilities...	14,561.20				14,561.20
Surplus, plant					
account or prin-					
cipal balance					
(deficit).....	1,206,909.82	347,558.94	935,638.26	(75,618.59)	(668.79)
	<u>\$1,513,498.84</u>	<u>\$378,175.45</u>	<u>\$935,638.26</u>	<u>\$185,792.72</u>	<u>\$13,892.41</u>

Cash Receipts and Disbursements Operating Fund
Year Ended December 31, 1957

Receipts:

Classical Quotas	\$530,627.87
Salaries and support	183,017.33
Redemption of Government securities	50,000.00
Hospital and field operating	45,898.45
Women's Mission Union	8,036.20
Commissary and supply sales	12,716.57
Classical receipts for special purposes	11,929.53
Accounts, contracts and advances receivable	34,526.67
Interest and other miscellaneous receipts	11,638.05

Total Receipts \$888,390.67

Disbursements:

Indian Field:

Salaries	\$273,839.24
Commissary, Drugs and other supplies	54,366.24
Maintenance, repairs and automobile allowances	42,129.84
Utilities, heat, telephone and rent	20,688.79
Travel, moving and miscellaneous	17,020.61

Foreign Fields:

Sudan:

Salaries	112,368.49
Travel and freight	44,577.39
Budget	17,774.97
Other	8,363.54

South America and Ceylon:

Salaries	33,461.14
Budget	11,131.48
Travel, freight and auto expense	24,062.81
Other	6,003.36

Japan and Formosa:

Salaries	37,472.99
Budget	22,800.00
Travel, freight and auto expense	6,257.10
Other	682.44

Administrative salaries	28,275.56
Administrative travel and tour expense	15,654.20
Social security and pension contributions	11,312.74
Visual education and promotional literature	11,931.09
Other administrative	15,355.20
Budget and salary prepayments	53,185.66
For accounts of employees, loans and advances	19,442.16
Inventories and W.M.U. expenses	9,419.33
Miscellaneous	15,592.73

Total Disbursements\$913,169.10

Excess Cash Disbursements over Receipts\$ 24,778.43

Beginning cash balance:

General bank account	\$158,145.12	
Equity in Special Gifts Funds	1,342.27	159,487.39

Ending Cash Balance\$134,708.96

Ending cash balance represented by:

Bank accounts balances	\$156,542.90
Less Special Gifts Fund equity	21,833.94

Cash Receipts and Disbursements Special Gifts Fund

Year Ended December 31, 1957

Receipts:

Miscellaneous and specified gifts	\$ 92,011.30
Sale of Rehoboth Land	69,500.00
Commissary and supply sales	250.60
Redemption of Government Securities	129.50
Interest earned and other miscellaneous receipts	995.41

Total Receipts\$162,886.81

Disbursements:**Indian Field:**

Brigham City	\$ 573.14
Gallup	467.63
Naschitte:	
General remodeling	940.00
Garage	862.83
Indian Village:	
Chapel, living quarters and furnishings	11,238.03
Rehoboth Hospital:	
Nurses lodge	3,417.43
Equipment	108.78
Rehoboth Mission:	
Garages	625.59
Sewage plant	3,169.55
Dorm remodeling	2,797.57
Laundry mangle	3,426.12
Toadlena	273.97
Tohatchi:	
Interpreter's home	2,394.44
Skeets school	125.00
Zuni	165.30
Indian Field carpenter labor	1,866.30

Foreign Fields:

Japan:	
Homes and furnishings	24,723.00
Radio and publications	9,954.55
Vehicles and miscellaneous	3,090.05
Sudan:	
Hospital	49,814.00
Vehicles and other equipment	16,818.46
Formosa	1,000.00
Ceylon	675.00
Miscellaneous	1,071.45

Total Disbursements\$139,598.19

Excess Cash Receipts Over Disbursements\$ 23,288.62

Beginning cash balance:

Savings account	\$5,593.96	
Equity in General Bank Account	(1,342.27)	4,251.69

Ending Balance\$ 27,540.31

Ending cash balance represented by:

Savings account	\$ 5,706.37
Equity in General Bank account	21,833.94

Cash Receipts and Disbursements Annuity Fund

Year Ended December 31, 1957

CASH BALANCE - January 1, 1957	\$4,322.06
Interest earned - 1957	229.05
	\$4,551.11
Annuity payments - 1957	397.70
CASH BALANCE - December 31, 1957	\$4,153.41

**Statement of Revenues, Expenditures and Increase in Equity
Pension and Relief Funds
Year Ended December 31, 1957**

Pension Fund

Receipts:

Mission Board contributions	\$ 4,145.00	
Employees' contributions	3,770.50	
Interest on investments	3,530.60	\$ 11,446.10

Disbursements:

Termination payments to employees	\$ 4,562.74	
Pension and death benefit payments	4,278.12	
Interest expense	304.87	
Other	33.23	9,178.96

Net Increase in Equity During the Year	\$ 2,267.14
Equity at the beginning of the year	127,418.84

Equity at the Close of the Year - December 31, 1957	\$129,685.98
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Equity represented by:

Cash in bank	\$ 3,685.98	
U.S. Savings bonds	126,000.00	\$129,685.98

Relief Fund

Receipts:

From churches	\$ 13,841.68	
Interest on investments	1,416.75	\$ 15,258.43

Disbursements:

Benefit payments		37.50
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Net increase in Equity During the Year	\$ 15,220.93
Equity at the beginning of the year	49,564.85

Equity at the Close of the Year - December 31, 1957	\$ 64,785.78
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Equity represented by:

Cash in bank	\$ 16,285.78	
U.S. Savings bonds	48,500.00	\$ 64,785.78

B. Budgets

1. Special Requests for 1958.

In addition to the budget allowed by Synod of 1957 for the year 1958, other needs have arisen which the Board feels are necessary and should be allowed by Synod. We request approval for the following expenditures which must be taken from funds on hand at the beginning of 1958:

From Operating Funds

Administrative and General	\$ 1,600.00
Indian - Various items	8,988.00
Tohlokai (New Station)	9,570.00
Formosa - Freight and Travel	6,000.00
Japan - Equipment Grants	1,600.00

Sudan - Equipment Grants	10,000.00
South America - Freight and Travel	3,500.00
Ceylon - Car Replacements	6,000.00
Travel and Freight	6,000.00
Equipment Grants	4,000.00
Fifth Missionary - Salary, travel and budget	16,050.00
New Zealand - Equipment Grants	2,000.00
Australia - Equipment Grants	4,000.00
	<hr/>
	\$79,308.00

Special Gifts Funds

Rehoboth - Tools	\$ 300.00
Garage for Field Pastor	1,250.00
Phoenix - Home for Missionary	15,000.00
Shiprock - Addition to Chapel	4,000.00
Two Wells - Addition to Interpreter Home	750.00
Brigham City - Chapel and Living Quarters	22,000.00
Ceylon - Two Cars	6,000.00
South America - Two Cars	12,000.00
	<hr/>
	\$61,300.00

2. *Budget Requests for 1959.* A complete detailed list of budget requests for 1959 will be submitted to the officers of Synod and to members of its budget committee when Synod meets. A summary of these requests follows:

a. Operating Budget:

Administrative, General, and Promotion	\$ 115,950.00
Indian Fields	420,977.00
Formosa	20,400.00
Japan	116,000.00
Sudan	360,611.00
South America	49,800.00
Ceylon	60,750.00
New Zealand	10,000.00
Australia	20,000.00
Cuba	16,000.00
Mexico	16,000.00
Indonesia	24,000.00
Korea	24,000.00
	<hr/>
Total All Fields	\$1,254,488.00
Less Expected Contributions for Salaries	200,000.00
	<hr/>
Net to be raised by quotas	\$1,054,488.00
	<hr/>
Quota per Family (49,664 families)	\$21.23
Board Request	\$20.00

b. Special Requests for 1959 from Special Gifts Funds:

Japan - Mission Equipment	\$ 1,000.00
Two Cars	6,000.00
Radio Work	5,000.00
Kobe Seminary	1,100.00
Sudan - New Hospital	25,000.00
Three New Cars	9,000.00
Five Homes (married couples)	21,000.00
One Single Person's Home	2,800.00

One Double House	5,400.00
3 Store-Garage-Office combination	3,000.00
Mkar - Store addition	560.00
Three Water Tanks	1,260.00
Bookshop Reserve	2,800.00
Gboko Book Shop	840.00

Total Special Gifts Requests for 1959\$ 84,760.00

Section Nine

Summary of Recommendations

1. Delegates appointed to Board by the Classes. Section One, A.
2. Election of Member-at-Large, Section One, B.
3. Representation at Synod. Section One, E.
4. Indonesia. Section Two, E.
5. Cuba. Section Two, F.
6. Formosa. Section Two, G.
7. Ordination of Native Workers. Section Three, A.
8. Associate Church Status of Gallup Church. Section Three, B.
9. Theological College, Nigeria. Section Four.
10. Nederduitsch Reformed Church of South Africa. Section Four.
11. Budgets. Section Eight.

Respectfully submitted,

CHRISTIAN REFORMED BOARD OF MISSIONS

Henry J. Evenhouse, Secretary

**REPORT OF THE INVESTIGATING COMMITTEE
TO THE ORIENT**

The assignment to visit our mission fields in the Orient and to stop for consultation with missionaries in Korea and Indonesia, carried with it great privilege and serious responsibilities. We completed the tour in a period of a little less than seven weeks and we were enabled by the gracious care of the Lord to keep our previously prepared schedule, and were given safety in travel and continued health. Upon arrival again at home it was good to know that God's favor had also rested on our respective families. The tour called for shorter or longer visits in Ceylon, Indonesia, Formosa, Japan, and Korea, and the contacts which we had were with missionaries on the fields and Christian leadership in the respective national churches. The one major impression left upon me is the glorious truth that God is not provincial. God and His Word and Spirit are actively present in lands abroad, and everywhere we could recognize that Christ was in the land working through his servants bringing men and women to the faith and building his church. It was also an impressive fact to reckon with that the opposition to the gospel and the Kingdom of God is vividly present and missionaries do not hesitate to speak of the warfare against the prince of darkness. Truly the foreign mission field is in many ways our real firing line and our staff of workers are our soldiers serving in the foreground of conflict. No wonder they need in a special way the support of our prayers and love. A chaplain serving the U. S. armed forces in Formosa said his service in Formosa was considered a "hardship assign-

ment," this because of the personal sacrifice involved, but especially because of the increasing threat of warfare in the area. Well, our missionaries too serve in the "hardship areas," and we hope this report may serve to awaken all our church to a greater sense of partnership with them in their task, and to a greater spirit of prayer and sacrifice for the total foreign effort being made by our church.

CEYLON

Ceylon was our first point of call. Because of the illness in the Evenhouse family at the time the tour was to commence, Dr. De Groot went out alone and arrived in Ceylon about one week ahead of Mr. Evenhouse. We found our missionaries in Ceylon to be in good health, acceptably well lodged. The Rev. John Van Ens and his family and the Rev. Richard De Ridder and his family, each living in their own manses, proved very hospitable hosts and our stay in Ceylon was, with their cooperation and help, both illuminating and encouraging, as well as challenging. The Rev. Clarence Van Ens was not yet back from his furlough and was therefore not on hand to meet with us. We also had fellowship with the Rev. R. V. Metzeling and his wife, and with the Rev. and Mrs. Richard Foenander. Mr. C. A. Speldewinde, the clerk of the General Consistory, and his good wife were also very cordial and helpful, for which we are deeply grateful.

The Dutch Reformed Church in Ceylon has seven congregations in the capital city of Colombo. The total membership of these seven churches is approximately 2,000. The larger percentage of the membership is very irregular in church attendance and until rather recently the mission thrust of the church into the island's wider populace was rather meager. Some medical help has been established in a maternity dispensary in the Northern Province, but it was more an offshoot of a humanitarian effort than an arm of missions. Today it seems there is a genuine shift and the ministers serving in Ceylon seem to have a rather thorough and aggressive missionary point of view which is serving to arouse the membership which has been loyal in church life and is resulting in an effective outreach in several directions.

We may say that the men sent out from America have helped the Ceylonese brethren to bring back into focus the Reformed heritage. The Reformed heritage, which is after all nothing other than biblical Christianity, had been receding from view, and it was the appeal of the church leadership for help to meet this situation that originally brought our men to Ceylon. The return to the Heidelberg Catechism and the reestablishment of catechism classes and the opening of classes for Bible study and youth conferences all serve to strengthen the inner life of the church. The elders acknowledged that since the coming of our men there has been a renewal of life within the church, and we trust such renewal is the fruit of the Holy Spirit in response to the preaching and teaching of the Holy Word. The important work that seems to be looming up for increased attention is that of mission labor amongst those not yet within the fellowship of the church. Ceylon is a striking demonstration of the fact that a minister is both minister and missionary at one and the same time. The building up of the saints is their concern, but also that of bringing others into the fold. Several avenues of approach are being followed. The local churches, which have been the spiritual homes of the English speaking Burgher Christians, are now becoming the spiritual homes also of Tamil and Sinhalese Christians. The largest Tamil congregation has 150 in attendance in the Wolvendaal Church, but each of the D.R.C. has also a native congregation. Instead of the gospel being preached in the English language only it is being preached in English, Tamil and Sinhalese. Evangelists are being used by the church to reach out amongst the people and the three languages most current in the land are employed. The use of a bookstore for the dissemination of sound Christian literature is being tried as a means of contacting such as might otherwise not enter the church and it is also serving as a medium to spread

Reformed literature amongst the church membership itself. Then there is the outreach through the mission committee of the church, of which the Rev. Richard De Ridder is in charge, to penetrate the regions beyond the large city of Colombo, especially in the North West Province where a church has been established at Makendura, and with nearly 100 members. Here also mission stations have been opened and fruits on the ministry of the Word are being garnered.

The political, economic and social situation in Ceylon is very confusing and the spirit of restlessness amongst the people is very evident. The rising political strength of the Sinhalese and the corresponding decline of the Burgher group in public influence, the establishment of Sinhalese as the official language alongside the English, and the rising spirit of "Buddhist Evangelism" in Ceylon all tend to make the situation of the Christian workers very difficult. The Burgher members of the church are keenly sensitive to the changing pattern and many are frankly desirous of leaving the island to live elsewhere, possibly in Australia. The challenge is facing the church in a striking way to be a light in the darkness and to be a witness of God's grace amongst a people sitting in darkness and surrounded with propaganda from Communist and Buddhist sources which can only confuse. Our men are alert to their challenge and will require continuous support of our prayers as they seek to hold before men the message of redemption as it is in Christ Jesus our Lord.

We have at the present time three men serving on the island. A fourth man is being sought and a fifth ordained man has been permitted. However, the visa situation is very difficult and although we can well hope to get the fourth man in as a replacement for the Rev. John O. Schuring, who left the field, it is doubtful whether we will be able to secure a visa for a fifth man. There is urgent appeal by both our own staff and the leadership of the church in Ceylon that we press forward to send men and we are urged to get the fourth man and try for the fifth.

The need for nationals to take up the spiritual leadership in the Dutch Reformed Church is recognized and the need for Bible school and seminary training is felt by all. Although Bible school training is considered acceptable to provide lay leadership, it is felt that there is need for more than that. There should be seminary training available so that the clergy which rises in the church may have stature adequate in training and knowledge to meet the modern generation which is increasingly becoming educated and "worldly-wise." Our men were urged to give their powerful support and encouragement at General Consistory and in the Dutch Reformed Church for an adequate theological school. Our men should be relieved more and more from the press of congregational duties to give their attention and effort to the training of evangelists and ministers. Your Committee believes the Board should strongly endorse such a program.

A start has been made in the establishment of a Bible school but more is needed and the General Consistory with the ministers are working on plans to found a school adequate to the need. The present effort is considered an unpretentious commencement, but the goal is for a school of strength both in terms of academic quality and spiritual force.

The present set-up of sending men abroad for study is not as satisfactory as what study in the homeland in a school of their own would be.

Our men serving in Ceylon need our continued prayerful support. It is important that we understand that they face severe testings because of the profound spirit of resurging Buddhism that is current, and because of the social tensions operative between the Burgher and the Sinhalese and Tamil constituencies within the land. In this respect the church in a very wonderful way can also be the medium of bringing the three major groups together by proclaiming and demonstrating the love of Christ.

INDONESIA.

Our visit to Indonesia was in response to the appeal made at our last Synod by the Rev. E. Pijlman, who was the delegate of the Indonesia churches to our centennial gathering. He asked that our church make personal contact through a visit with the mission work being done by the churches of the Netherlands in Indonesia. Since we were traveling from Ceylon to Formosa, it was rather simple to arrange for a side trip to Djakarta, the capital city of Indonesia, and the location also of some of the mission leadership in the land. We remained in Indonesia for five days and were not able to visit outside the capital city, but we did have interviews with the Rev. J. J. Orange, Rev. G. Leene, and Dr. J. Verkuyl, and were able to visit the Djakarta Theological College at which school Dr. Verkuyl with others is serving as professor.

The visit we made preceded the great upheaval of recent date, but the tensions existing in the land were certainly observable. The police concern for security was demonstrated as we were called into the police station in the area of the Djakarta Reformed Church to show our documents. The report was given of widespread fear throughout the land and a general state of apprehension about political, economic and international troubles. The Communist pressure was strong and frequent labor demonstrations were being carried on. The Christian press was under strongly censorious scrutiny especially if it became vocal in criticism of either the cause of Mohammedanism or the government policy with reference to Communism. It seemed evident that the hostility to the Dutch citizenry was coming to the breaking point. Whether this spirit was being fomented by governmental or non-governmental forces is difficult to determine. The case for West Guinea was not discussed with anyone while we were in Java, but we did see that the Dutch were by and large persona non grata in the land, and missionary work was carried forward by the Hollanders under a state of great difficulty. We felt that the missionaries have to be in the spirit of St. Paul who said, "We are fools for Christ's sake . . . even unto this present hour we are buffeted and have no certain dwelling place."

Amid this situation we felt it was an inspiring experience to sense the spirit of dedication exhibited by the missionaries with whom we spoke. Their concern was not for themselves but for the cause of Christ in the land. There was no spirit of withdrawal expressed. They urged that our church send missionaries to help in a very significant work which lay open for missionary labor in the Island of Sumatra. This large island is becoming the new home for millions of Javanese who are being transferred from Java to Sumatra. These masses of people are traditionally Moslem, but they are being uprooted from their familiar locations in Java and entering a strange new environment where they are being given new opportunities for making a livelihood. The shifting of residence makes them rather detached from their traditional religious moorings and in this state of transition they are an especially needy mission field with encouraging prospects for fruitful work. The Reformed churches in Java and Sumatra feel that this challenge is of the Lord and that they must seize the opportunity. However, they simply lack the strength to press forward and are appealing to our church for assistance in funds and personnel. They feel that anyone entering the work should have some preparatory training in the missionary training school at Baarn, Netherlands, and in this way be able to handle the language and be ready to face the cultural and spiritual situation more intelligently. Such a missionary need not be appointed by the deputees for missions in the Netherlands, but he would enter into work in close fellowship with the churches in Sumatra. He could be assigned to work under the administration of the churches in Sumatra, or a specific area and task could be assigned to our church after consultation with the churches in Sumatra, and then we could administer our own work. It would be expected, of course, that the work be carried forward in a spirit of comity with the Reformed churches already on

the island. The main concern they have is that the work be accepted as a challenge of the Lord. The urgency for immediate work was pressed upon us because the transplanted Javanese are being reached by Communist literature with great strength and the church ought not be remiss in also confronting them with the message of hope and genuinely valid promise.

In official appeal, the Mission Committee of the Christian Reformed Church of Palembang offers the following with the full endorsement of the Javanese Council of Djakarta, which is the executive body in this mission work in behalf of the Javanese churches in mid-Java:

"Now we will give some arguments in connection with the great importance of this mission work:

"1. The Javanese are more accessible to the Gospel than the Sumatrans, because the Islam has less been rooted in them. Moreover the transmigrant again is more accessible than the staying Javanese, because he got loose from his old 'adat' (custom and tradition) community, which often is an obstacle. Conversions of these transmigrants sometimes happen in big groups. In the last half year several groups of 30 or 40 people.

"2. Finally the christianized Javanese can form a bridge to the Sumatran. The transmigrant has to associate with the Sumatran and through this an exchange of thoughts arises, also of religious nature.

"3. The Javanese population group has in the greater part of the Indonesian population, a key position, through her greater number and through her influence on political and social levels.

"May we add at last, that mission work in Indonesia is strategically very important in the middle of the Islamic world. Indeed here the door is opened. And the chance to break here through the Islam is not unthinkable.

"Our wish is to reach a cooperation in this so very important mission work between the Christian Reformed Churches, thus: the Javanese Churches of Mid-Java, the Christian Reformed Churches in Indonesia, the Christian Reformed Church in Australia and New Zealand, the Christian Reformed Churches in the Netherlands and then last but not least: the Christian Reformed Church of America and Canada. This would be an unique chance to show the ecumenicity of the Christian Reformed Churches, on a very concrete subject, because where would it show better and more justified than especially in mission work. It is therefore, that our appeal, to your Board of Missions to consider participation in the Sumatra mission has been based strongly on the spiritual side of the matter. Concrete cooperation strengthens the spiritual bond. And your sharing should be found in the first place on this plane."

"Should you be able to decide to participate, then we propose to you:

"1. To train a minister for mission work in South-Sumatra, who could get as his post Palembang or Bengkulen (the country-town of the residence Bengkulen on the West coast of South-Sumatra. Here are also several groups of transmigrants).

"2. To have this minister trained in Baarn, the Netherlands at the mission-seminary of the Christian Reformed Churches in the Netherlands or in Jogjakarta in Mid-Java, the academy for Javanese ministers. At both institutions he can train himself in the Indonesian and Javanese languages.

"3. In case that your Board can decide to start already within a short time with participation and to offer some financial help, then we propose to you, that your Board will undertake the foundation of the missionary's post in the Northern part of residence Palembang, which is most urgent in the present stage. The costs for this have been estimated at U. S. \$4,800—per annum. As second minister's post the consideration is: West-Lampung."

As a visiting committee it is our conviction that the Dutch churches, as also the churches in Indonesia, have a great burden on their hearts for the Javanese people. We are impressed with the spirit of dedication and self-denial exhibited in their efforts to further the cause of Christ. We are also deeply conscious of the difficulties the white missionaries face, especially those of Holland background. Whatever the political and economic argumentations may be, and however we may view the question of colonial administration and influence, the mission need and the opportunities are vast. The experience of close contact with Indonesia, which many of our Canadian people have had, may especially warrant our interest in Indonesia. The ground work for further developing the Reformed Church has been carried forward with considerable strength and our Reformed witness too may well be calculated to be of great help. Then, the thrust into the Moslem world through this avenue is certainly worthy of sober consideration. As a committee we feel that we might ask some of our Canadian churches to call for missionaries to enter into the Indonesian work on the island of Sumatra. The welcome is most friendly and urgent and the situation strategic. We should emphasize the point made to us, that the one being called should be fully appraised of the difficulty of the work but at the same time not given the impression that it is a hopeless venture. For the men and women of great dedication it is a field of great opportunity.

FORMOSA

Since we as a committee were sent out initially to study the Formosa mission situation for the sake of determining whether our church should enter Formosa as a mission field, we will report rather extensively on the work being done and on the situation existing on the island.

A few preliminary comments ought therefore to be made concerning the island in general. Formosa, presently known as Taiwan, has a land surface of 13,890 square miles with a total population of approximately 9,000,000, which includes between two to three million from the mainland. The Christian community is considered to number about 52,000. The chief religions are said to be Buddhist, Tao and Confucian. In 1895, at the close of the Sino-Japanese war, the island was ceded to Japan. After the close of the second world war Japan was required to release it, and now the island has become the headquarters of the Nationalist government which fled there when the Communists took over the China mainland.

It is reported that the Portuguese were the first Europeans to enter Formosa. They gave the island its name "Formosa" which means beautiful. The Spanish took hold of it from the Portuguese but soon lost their hold to the Dutch in 1662. The Dutch also lost their hold through the attacks of pirates and bandits. During the period of the Dutch control the first Protestant mission work was started. It continued until local bandits plundered the missions and crucified many of the converts. Further Protestant missions did not begin again until 1865 when the British Presbyterians came in and worked in the southern part of the island. Seven years later the Canadian Presbyterians came in and worked the northern area. The larger work of Protestant missions has thus far been carried on by these two missions and today's churches are largely the fruit of their labors. In 1951 the two missions united and formed what became the First General Assembly of the Presbyterian Church of Formosa. Two seminaries are maintained by this assembly, one in the north in the vicinity of the city of Taipei, and the other in the south of the island at Tainan. In the seminary to the north, the Taiwan Theological College, Rev. Egbert Andrews serves as professor, and it is to this seminary we have been invited as a church to loan a missionary to serve as professor. From this seminary Miss Lillian Bode, who is serving on our Formosa field, receives considerable help in that theological students come out to preach at mission stations opened under her direction. The students at the seminary are both mainlanders and natives of the island of Formosa.

Since World War II many other churches and mission societies have entered the land to bring the gospel of Christ and amongst these has been the Orthodox Presbyterian Church. The O. P. Church at present has three missionary families working here: Rev. and Mrs. Egbert Andrews, Rev. and Mrs. Johnston, and Rev. and Mrs. Richard Gaffin. Their work has been in the field of religious education and in direct evangelist and Christian bookstore work. Miss Lillian Bode entered the island in 1951 and joined the brethren of the O. P. Church to carry on her work in conjunction with them. She has enjoyed much fellowship with them in her work. For a period she worked in close association with the Johnston family and currently she is often working in close cooperation with Mr. Andrews, who lives in Taipei. However, both Miss Bode and the brethren of the O. P. Church are urgent in their appeal that the Christian Reformed Church enter the Formosa mission effort more extensively. Both in the field of religious education and in evangelical work there is great need and great opportunity.

The evangelical opportunity is evident in the work of Miss Bode. She labors in the city of Taipei and also in some outlying areas. Besides the Bible classes in her home she has a regular worship service in the home of the Shu family in Taipei. This service is actually conducted in a backyard which has been temporarily adapted for meetings. She regularly visits at Boo Shin, Large Garden, and the gold mine region where there are groups of Christians who have been having their own worship services and Bible classes. All these groups are being visited regularly by Miss Bode and preaching services are being conducted with the assistance of the brethren from the O. P. Church and with the help of students from the Taiwan Theological College. The groups are very eager for increased evangelical work within their own communities and for the regular ministry of the sacraments and assistance in the procurement of a proper place of worship. Miss Bode carries on her work with great loyalty but often under the burden of much disappointment since she feels so desperately the need for additional workers from the homeland. She has seen the very promising groups become discouraged because of the lack of further assistance from our church and then become the objects of considerate care of other church groups which offered them the assistance they sought and needed. As a visiting committee we would commend to our Board the work of Miss Bode. She has carried on with much blessing, having seen many come to the faith and having seen groups become established as centers for regular worship. Her work ought not to be left dangling in mid air. For the sake of bringing the work into a properly organized church pattern she should have the help of at least one ordained man.

The opportunity for work in the seminary was also presented to us as a committee. Rev. J. Dickson is the principal of the Taiwan Theological College. Dr. Alex MacLeod and Rev. E. Andrews are members of the teaching staff. All three of these brethren urged us to send out a minister, and rather particularly directed attention to the Rev. Isaac Jen to help Miss Bode and to serve on the faculty of the theological college. They assured us that such teaching ministry would be a tremendous power for the furtherance of the orthodox faith and the strengthening of the churches, since it would mean influencing the hundreds of men coming to the theological college in preparation for serving as ministers in the land. Your committee does feel that the opportunity is strategic, but recognizes that the teaching position occupied by one of our men would not in itself guarantee the identification of the entire faculty to the Reformed faith. Nor would it mean administrative control in the school. He would be loaned for the work and his contribution would serve to help the conservative elements in the church to hold the line for sound orthodoxy. It is our conviction that if a man is to be sent, the primary emphasis as to his work should be that of direct evangelism, allowing that teaching service might enter in as time and opportunity permitted. If more than one man were sent out, there could be more time allotted for the teaching phase.

The great challenge of the China mainland and the pressing and aggressive mission program of the Roman Catholic Church ought to be seen as we weigh the challenge of Formosa. The China mainland constitutes one-fourth of the total world population. The Mandarin Chinese dialect is now the official language of China. The same language is the official language of Formosa. This means that one-fourth of the total world speaks or will soon speak one language. Certainly this is of tremendous importance for missions. With this in mind the Roman Catholics have placed a large number of missionaries in Formosa and have pressed hard to establish churches throughout the land. Their planning is clear. They intend to prepare a large number of missionaries who shall know the language. While the mainland is closed to missions they will work the island and build congregations. When eventually the mainland is open, they expect to have many missionaries but also many church members who will enter the mainland and become the scattered many to propagate the faith. Such thinking is based on the presumption that the mainland will open some day. That is the expectation of the people in Formosa also. Just when or how is not indicated, but when it happens they intend to be ready. Surely such foresight is commendable and may well spur us on to consider whether we ought not also look again with earnest concern to the great masses of Chinese people. Surely the Lord has not forgotten China. The gateway to China may be Formosa. For that reason we ought also to seriously consider extension of our work in this area.

JAPAN

We were able to spend almost three weeks in Japan visiting with our missionaries and observing the work which is being done. During this period the General Assembly of the Reformed Church of Japan met. Greetings from our church were given and opportunity was offered us to speak to the assembly concerning our church and her mission desires. Although we were not able to visit the Kobe Seminary we did meet with the faculty of that school in Tokyo and were able to learn much of the school's present program, its academic and spiritual objectives, and its needs in terms of faculty increase. The families of our missionaries were all in good health with the one exception of Rev. Leonard Sweetman who was seriously troubled with a herniated disc. During part of the time of our visit he was a patient in the Seventh Day Adventist Hospital. Since that time he has submitted to surgery and by the blessing of the Lord is again able to be home with his family, and can hopefully look forward to entering into the work at Kofu. The Japan Mission Conference met for a two-day session while we were there, enabling us to enter more fully into the mission problems and to more easily transmit some of the thinking of the home board.

In reporting on our visit to Japan let us offer a few comments about Japan's general religious situation and then a few comments about our own work as conducted in the several areas where our missionaries are located.

Japan is without doubt the most prosperous and most modern land in the Orient. The old patterns of the ancient Orient are fast being changed for the modern patterns of the Western world. Except for the language and the presence of the ancient shrines and temples one might suspect that the Western world has pretty well taken over. Yet, the Orient has its own culture and pride and thought world and after a period of contact with the people of Japan it becomes evident that the westernization is on the surface and that the roots of the past are still very much alive. The first Protestant missionaries went to Japan in 1859. Next year the centennial of Protestant missions will be celebrated in Japan. The impact during those one hundred years has been considerable, but even today the Christian religion faces terrific testing, and that is especially true of Protestantism. The Protestant missions face especially four major points of opposition: Communism, Roman Catholicism, Buddhism, and Shintoism. Although in 1945

Shinto was officially dethroned there were at least 3,000,000 people on New Year's Day attending Shinto shrines, and the festivals and pomp of ceremony of Buddhism seem to have a tremendous hold on the people. It should not be forgotten that the old faiths are closely intertwined in the thinking of the people with their own nationalism, a factor which makes it appear at times that Christianity runs counter to patriotism.

The story of the Christian church in Japan since the close of World War II is very interesting, and the increase in missionary effort in the land since that time is most remarkable. General MacArthur must be acknowledged as having given impetus to the increased missionary work in Japan, and it was, no doubt, due to his call for missionaries that led our church to respond to the challenge. Our work commenced in 1951, and now that the present staff have all completed their formal language study they are located on their respective mission posts:

Rev. and Mrs. Henry Bruinooge in Kofu

Rev. Robert Sutton in Tokyo

Rev. and Mrs. Leonard Sweetman in Kofu

Rev. and Mrs. Richard Sytsma in Kawagoe

Rev. and Mrs. Edward A. Van Baak in Egota, Tokyo

Rev. and Mrs. Maas Vander Bilt in Chichibu

Rev. Edward Van Baak spent about three years in Suwa. This station was taken over as a former mission post of the Reformed Church in Japan. A small group of believers meets in a building which is the property of our mission. In this work a minister of the R. C. J. assisted Mr. Van Baak in building up the mission group. The Suwa group has been richly blessed with several coming to the knowledge of the faith, but it has not grown much since several of those who came to the faith moved away to take up work and residence in other communities. At the session of the General Conference it was decided to assign the work at Suwa to the supervisory care of the Rev. Henry Bruinooge and the immediate work in the community to the Rev. K. Iida who has been working with Mr. Van Baak and is himself a graduate of Kobe Seminary. Suwa will continue as a mission station under our care, but we hope that it soon may come to the point of readiness to enter into full status with the R. C. J. as a member congregation of that denomination.

Today the Rev. Van Baak is located in Egota, occupying one of the homes we built there for those who must study the language in Tokyo. He is caring for the small group of believers at Egota and will, in cooperation with the Rev. O. Takemura, seek to develop the group already there and reach out further into the community to bring in others. Egota is a heavily populated area and an inviting field for evangelization. Since Tokyo is such a very large city there is no need to fear that this work will in any way interfere with either the work of the R. C. J., which has two congregations in Tokyo, or with the work of the Rev. Robert Sutton, who also resides in and works in Tokyo.

The Rev. Henry Bruinooge is located in Kofu. This city of 120,000 people offers ample opportunity for work. A small chapel has been procured and a part of the chapel also serves as a dwelling for the Rev. T. Imai and his family. Mr. Imai is a graduate of Kobe Seminary and a minister of the R. C. J., and is working with Mr. Bruinooge to build up the local group in the Christian faith and to extend the outreach of the gospel into the surrounding area. At the time of our visit the new house for the Sweetman family was under construction. At the time the Board meets, the Sweetman family will have moved into the house and have taken up active work in Kofu. This city is large enough for the services of two missionaries. The reason for having two of the missionaries work in close proximity to each other is twofold. The mission is eager to avoid the establish-

ment of "orphan churches," that is, little isolated groups of Christians who find it impossible to establish contact with other Christian groups. By seeking to establish two congregations within one city there can be the interchange of fellowship between the two groups which will spell help and strength for each other. At the same time, it enables the missionaries to mutually support one another's work more effectively and it affords fellowship for the families. The Rev. Sweetman has joined with him in his work and the Rev. H. Kakeyama, who is also a Kobe Seminary graduate and a minister in the R. C. J.

The Rev. Robert Sutton lives in Tokyo and at present has four locations in which he is concentrating his efforts: Shinokubo, Shinkoiwa, Oimachi, and Yotsuya. We were able to meet with many of the folk who meet with our missionary in each of these locations at a special gathering to which Mr. Sutton had invited them. About eighty people were present at this meeting, all adults, many of them students, but amongst them also some leading businessmen. A Bible lesson was given and a period of discussion followed, all the discussion centering on the message of the Bible and its challenge to the people and its demands upon their hearts and lives. Regular meetings are held in accordance with a set schedule at each of the locations indicated, some of these are during the week and others on the Lord's Day. By personal work and by direct preaching and teaching effort is made to communicate the gospel and bring men and women and children into fellowship with Christ. Mr. Sutton has an interpreter assisting him by the name of Mr. K. Watanabe. He serves as a general helper in the work and functions as interpreter at times, although Mr. Sutton, too, makes regular use of the Japanese language.

The Rev. Richard Sytsma is located in Kawagoe. This city is just outside Tokyo and has a population of 52,000. Mr. Sytsma enjoys the cooperative help of the Rev. M. Koike, a Kobe Seminary graduate. Although the work in Kawagoe is relatively new, there already is a small group which meets regularly for worship and the outlook for increased numbers is very good.

The most recent location which has been taken over for mission labor is Chichibu where the Rev. Maas Vander Bilt is located. This city of about 30,000 is rather isolated behind the mountains and is located about 50 miles from Tokyo. Mr. Vander Bilt at present has no assistant, nor minister of the R. C. J. He is working alone and is hoping to establish a contact in the community with the people and of eventually seeing a church established there.

We may say that all our men have vision for the great opportunities in Japan and sense the great need for further evangelization. They are working together for the publication of tracts and booklets which may be used for their work, they are seeking outlets through radio to challenge the neighbors in their mission communities, and they are following up personal contacts as they arise. The desire amongst them is that more men come to Japan to serve as missionaries so that the outreach may be more extensive and in order to make the Reformed witness more keenly felt. Opportunity for work abounds and the welcome for the foreign missionary is still hearty and generous.

The R. C. J. held its annual Synod while we were there. While many of the matters taken up were of local concern, the question did come up from time to time amongst some of the delegates as to the relationship existing between our mission and their church. The R. C. J. has close contacts with the missionary labors of the Southern Presbyterian Church and with the Orthodox Presbyterian Church. Each has its own pattern of working and its own form of linkage with the R. C. J. We were given to feel that our church was most welcome as partner in the great task to make Christ known in Japan and to present the Reformed faith. Our spiritual heritage is the very one which they would also establish amongst themselves and make the spiritual treasure of their own church. They

love the Reformed tradition as it has been given expression in the Netherlands and they believe that our presence in Japan can contribute much to help them in their task. We serve in Japan, however, as a separate religious entity. Our mission is itself a recognized "juridical person" in Japan, and our work is administered by our own Board of Missions and through our own Japan Mission Conference. It is understood that our men will be working to indoctrinate the people with the message of the gospel as creedally articulated in the Reformed standards and that they will seek to establish churches which shall be committed to the Reformed faith. They will then also seek to lead such church as the Lord may establish into the fellowship of the Reformed Church of Japan. The R. C. J. in turn feels that it has the prerogative to examine such and to set up its own standards for such admission to church denominational fellowship, thereby retaining its own autonomy as over against our work. This permits for joint effort and at the same time permits freedom of action for each.

A word should be said about the Japan Christian Academy. We visited the school one afternoon and met with the headmaster, Mr. Howard Blair. The school has a student enrollment of about 120. The instruction covers all of the grades and high school. The spirit is genuinely Christian. The school is under the control of a board which is representative of the parents maintaining the school. It is a parent-controlled school, although some of the participating missions render special help by way of financial grants and by supplying teachers for the classrooms. A new gymnasium had just been completed at the time of our visit. The children of the Bruinooge and Sytsma families attend this school, and in the new year the Van Baak children will also attend. We have in the past loaned to this school the services of Miss Magdalena Koets and her presence on the staff was highly appreciated. We may in the near future again be asked to give similar assistance.

Our experience in Japan was very satisfying. The problems on the field were discussed with the brethren in a spirit of understanding, and all of them have a genuine yearning to communicate the Word of the Lord and all are desirous of seeing their staff expanded so that more of the now neglected communities may have the Word preached, and also that thereby the conference strength may be increased for stronger witness.

KOREA

1. *Church in Korea.*

The Presbyterian Church in Korea is large and effective and generally strongly orthodox. It has a seminary in Seoul with a student body of over 600, and Dr. Henry Park, the president of the seminary, informed us that his school makes use of the works of Prof. Louis Berkhof of Grand Rapids, Mich. The head of the department of practical theology, Rev. Paul Myong, reminded us of the fact that he had received his master's degree from Calvin Seminary. Nevertheless, the church has suffered a division and a sizable segment is now established as a separate church body but carrying on under the name of the General Assembly of the Korean Presbyterian Church. The leadership of this latter body is located in Pusan and this group with more than 400 congregations conducts its own seminary in Pusan. We were able to visit this seminary and learned that it has a student body of about 65. It is this separated group with which we have our ecclesiastical fellowship and amongst whom also the relief effort of our church has been carried forward. It was good to hear from this church's leadership that they have continued respect for the orthodoxy of their parent body, but they did indicate that separate existence is necessary if the soundly Reformed tradition is to be retained and carried forward. Prior to our going to Korea it was noised about that a split in the Pusan group was also in the making. Upon our arrival we were happy to learn that the point of difference had been recognized as of

such a nature as not to warrant the separation of brethren into separate spiritual houses, and that the threatenend split had not taken place. We sensed a good spirit of enterprise for Christ within the church and were deeply impressed with the power of prayer in evidence, the love for Bible study and the strength of leadership within the church.

2. *Christian Education and Seminary.*

Christian Education is of great concern to the church in Korea and we were able to visit the Bible school, the Pusan Theological Seminary, and the site of the newly opened Calvin College. We were told of the new Peace High School which is the recent creation of the Christian people in Pusan and is highly spoken of as a soundly Christian educational institution for secondary training. Learning is wanted and the church wants to be sound both as to scholarship and religion. The intent of all this education is that the youth shall be ready to face the world about them and be equipped to stand up under challenge whether that comes in terms of polemics or persecution or warfare. The seminary is a full-fledged seminary with the following staff:

Old Testament—Chin Hing Kim
 Systematic Theology—Sang Kun Lee
 Church History—Yong Choon Ahn
 Greek—Son Hyuk Park
 Practical Theology—Sang Dong Han
 Bible—Chong Dock Oh
 Greek—Rev. Theo. Hard
 Bible—Rev. Bruce Hunt
 N. T. and President—Yune Sun Park

This staff of professors is strongly committed to the Reformed faith and a good deal of labor is going into the production of Christian literature and Bible commentaries so as to strengthen and inform the church on matters of faith.

Synod decided to discontinue the spiritual relief funds progressively over a five-year period. The above list of professors refers to teachers who also serve as local pastors except for the president. Relief funds are used for this part-time labor. Expansion of the seminary would require salaries for five additional full-time men at a cost of approximately \$1,000.00 a month.

3. *The Medical Program.*

The medical program, which is closely associated with the church, is really a development of a medical dispensary which since the war has become a small hospital. Dr. Ki Ryo Chang, a Christian, is in charge. The facilities now being used are modest but new. The building materials were made available through U. S. Army assistance and the labor was provided by the church membership. The materials for completing the electrical and heating installations are on hand, but funds are not sufficient to pay for labor of installation. This need has been presented by Dr. R. O. De Groot to the Korean Material Relief Committee and will probably be taken care of through this body. Request was made that our church send out a medical doctor, one especially ready to attend to respiratory problems, a specialist possibly in T.B. Although we as a committee do feel that the needs in this respect are considerable we are not ready to advise that we proceed to meet the missionary challenge in Korea through this medium.

4. *Orphanage Work.*

The orphanage work in Korea is very extensive. Much of it is carried on by the local congregations and assistance is being given by many American church groups. WORLD VISION under the direction of Dr. Bob Pierce is very well known in

Korea, and is reported to be assisting in the support of some 12,000 orphans. This work of WORLD VISION is administered by Rev. and Mrs. Erwin Raetz, a truly dedicated missionary couple. Much of the material relief funds sent out by our own church are also designated for orphan work. This money is channeled through the Rev. Malsberry of the Bible Presbyterian Church, who effects the exchange into Korean currency and then hands it over to the appointed diaconal committee of the church in Pusan. The distribution of these funds is determined by this church committee and report is made to our denominational Korean Material Relief Committee.

The orphanage help sent out by our church is used only in orphanages directly associated with the church and in each instance the local pastor serves on the administrative body. In this way assurance is given that the funds reach their appointed goal and is used amongst such as also receive spiritual ministry from the church. This labor of love must continue and we certainly hope that our people will continue to give for the relief of the Korean brethren as they care for the many little children.

5. *Opportunities.*

Now a few words about mission opportunity in Korea. It is a rather striking fact that Korea is one of the most evangelized areas of the Orient and has within its own church many up-and-coming young men preparing for the ministry. The assistance given the church in the past in terms of money to help them provide for their material and spiritual needs has been greatly appreciated. But the church does ask for men to come out to join them in their spiritual labors. That there is opportunity for work need not be questioned. There remain many who are still outside the church. But the question does arise as to whether the church herself will not be able with some financial help to meet the challenge very effectively. Professorial help in the seminary does not seem to be needed. Help in the emerging Calvin College may eventually be warranted as the need for specialized training becomes real and there is lack of such in Korea, but such provision is yet in the future. Calvin College is still very small with an enrollment of 42 and its outlook just now rather uncertain.

Missionary need is, however, felt to be present and in discussing it with the brethren the opinion seemed to be strong in the direction of having our church send out missionaries who might work in the area surrounding the city of Seoul. In this part of the country the Reformed impact is very meager. The church has grown considerably in the Pusan area, but not in the Seoul territory. Therefore, if we are to send men out they might well be located in this area both for the sake of carrying on evangelization and for the sake of strengthening the church in that part of the country.

In this connection the Rev. Leonard Sweetman writes: "I believe the man must be strong, keen, perceptive, with the ability to think independently. He will be faced with a situation in which a weaker man may well lead the Christian Reformed Church into an enduring program of church subsidization which will destroy the careful nurture of nearly a century of Presbyterian Missions in Korea prosecuted along indigenous lines. Above all, the man we send to Korea must be committed to an indigenous program of missions and must be able to give effective guidance to the Korean Church in retracing her steps from the present program of subsidization to the indigenous perspective which governed her witness prior to the 1950 war. The Korean Church must regain her independence from foreign funds. At present she is engaged in an institutional program that will make dependence upon foreign funds great."

As your visiting committee to Korea we would recommend that we call two ministers for missionary service in Korea, that we place them in the communities surrounding the city of Seoul, that they work in close association with the church

in Pusan, and that we have an arrangement for cooperation quite similar to that which we have in Japan.

* * * * *

In conclusion we wish to express our appreciation for the privilege of representing our Board in this special assignment to visit the mission fields in the Orient. It is our prayer that our report may be helpful to the Board and that there may be a continuing blessing upon the mission fields themselves because of our conferences and personal contacts. We deeply appreciate the hospitality shown to us by our missionaries and the many Christian friends who made our calls in their communities so pleasant and satisfying. It is our confidence that such contacts by the home board through its representatives are most worth while, and this is confirmed by the comments of our missionaries in their personal and official correspondence.

Respectfully submitted,

Renze O. De Groot

Henry J. Evenhouse

REPORT NO. 11

MINORITY REPORT ON OUR PARTICIPATION IN THE
NIGERIA THEOLOGICAL SCHOOL

DEAR BRETHREN,

We, members of the Christian Reformed Board of Missions, feel that we cannot acquiesce in the decision made by the majority of the Board in recommending "that Synod participate in the program for United Theological Education in Northern Nigeria." In view of the importance of this matter to the missionary effort of our church, we request that our minority report on this matter be presented to the Synod along with the recommendations of the majority of the Board.

(Abstract: We are not merely being asked to loan a teacher to the African seminary, but to participate completely in an interdenominational school with Arminian, Baptist, Independent, and other groups. To do this betrays our doctrine, is contrary to the Scriptures, and will ultimately destroy the Reformed character of our missionary endeavor and of the church arising from it. A better and fully Reformed policy is proposed.)

History of the problem:

In order to understand the decision which the Synod must now make, we need to look at the history of this project. In 1955 a request came to our mission board that Dr. Harry Boer "be loaned to the British Branch of the Sudan United Mission at Gindiri for theological training." The Synod followed the recommendation of its advisory committee, of which one of the undersigned was reporter. It decided to "accede to the request of the Board for authorization to lend a teacher at Gindiri for native pastor training." (Acts 1955, pp. 358, 29)

In the spring of 1957, the Board was confronted with a new plan, no longer for furnishing requested help to another mission to begin some pastor training at Gindiri, but for a completely new, independent institution at another place. It was proposed that all of the missions who were willing to do so should cooperate in establishing and maintaining an interdenominational seminary. Our initial contribution to the first buildings was to be \$12,600. The discussion at the Board meeting disclosed that there were extensive misgivings about the whole plan and the Board did not accept it.

Instead it consented to recommend to the Synod:

"1. That Dr. H. R. Boer be encouraged to carry forward the plans to teach in the united theological seminary *as originally proposed two years ago* (the words in italics were added by a special motion).

"2. That the initial program be conducted in the facilities at Gindiri.

"3. That the N.G.C. (Nigerian General Conference) initiate such steps that the program become more obviously a native church program rather than a missionary-imposed matter." (Acts 1957, p. 273)

Classis Sioux Center, alarmed, sent a protest to the Synod of 1957 against the "united effort of theological training in one seminary of interdenominational character" on the grounds that "we cannot and may not compromise our doctrinal and ecclesiastical principles." (Acts 1957, p. 132-3)

The Synod rejected the protest of Classis Sioux Center and adopted the Board's recommendation.

Now the Nigeria General Conference has again requested the Board "to declare its full participation in the proposed theological training program," that is, the new interdenominational institution which the Board rejected last year. The arguments presented for such action include the

1. Past Board decisions.
2. Past Synod decisions.
3. The action of other missions.
4. The need for theological education.
5. The need to participate if we are to influence the institution.
6. The embarrassment of trying to withdraw now.

The Board, by majority decision now "recommends that Synod participate in the program for United Theological Education in Northern Nigeria." Grounds adopted for this decision were:

"a. NGC urgently requests it.

"b. The African Church desires it.

"c. All the other missions and churches with which we as a mission are most intimately associated are supporting the school.

"d. Synod also rejected the Sioux Center overture which claimed that the united theological school would compromise our theological and ecclesiastical principles."

We, members of the Christian Reformed Board of Missions, feel that we must oppose this recommendation. We feel that it is wrong in principle and must lead to the doctrinal confusion and demoralization of the African church that has arisen as a result of our missionary effort. The importance of this matter compels us to urge that the Synod do not proceed on the course recommended by the majority of the Board, but instead seriously consider an alternate course which will be doctrinally sound and promote the true welfare of the work.

Alternatives confronting the Synod:

Other than the course recommended by the majority of the Board there would seem to be at least three alternatives.

1. Adopt the plan but attach some additional safeguards to the integrity of the doctrinal training to be given converts from our field. For example, we might attach as a condition to our participation in the program, that our mission, in coöperation with our native sister church, provide the trainees it sends to the united seminary with a year or two of completely Reformed theological training either before or after those they spend at the seminary. Such a decision would be a compromise

measure. It would permit participation in the seminary and at the same time attempt to counteract the doctrinal instability and confusion the training in such a seminary must be expected to generate in the theological outlook of men trained in it. While that sister church because of its brief history might not realize the need for such a safeguard as yet, we certainly ought to be able to see it, and we would be doing less than our duty if we did not try to alert that church to its need. The African church would hardly be inclined to turn down suggestions so plainly in their own best interests. However, this is still a half-way measure and is handicapped by the same doctrinal objections as the original proposal. Therefore we feel that although this is less objectionable than the Board majority's recommendation, there are better alternatives.

2. A second alternative is that Synod decide to study the whole problem of the degree to which we may commit ourselves to ecumenical coöperation across creedal borders without contradicting our own confessions. Participation in this seminary should then wait until the question of principle has been settled. Last year when the Synod was confronted with this matter it mistakenly assumed that the question of principle was not involved, since, as the Acts state (Acts 1957, p. 54), it is "not the Christian Reformed Church which contemplates participation in a program of interdenominational theological education." Now, when we are asked to decide to "participate in the program," this question of principle may no longer be dodged as it was last year.

We may note that the Synod a few years ago severed relations with the N.A.E. to avoid such coöperation across creedal borders and now would actually be committing itself to coöperation on a much more basic matter than was ever involved in its dealings with the N.A.E. If this Synod does not clearly see the issues involved, as last year's Synod according to its own statements did not, and as a large part of the church evidently does not, this may be the desirable course. Taking time for study would certainly be far preferable to making a hasty and wrong decision on so crucial a matter. This course, however, would only postpone decision on the concrete question. For ourselves we believe that the issues have become so clear that we recommend a third course:

3. Reject the proposed plan and instruct our mission to work for a theological training program that will be honestly reformed.

I. *We recommend that Synod reject the proposed plan.*

Grounds:

1. Doctrinal considerations force us to do so.

It is significant that virtually all of the arguments presented in favor of the proposed plan have been based on expediency and the doctrinal issues at stake have as far as we know been evaded (see for example the grounds advanced by the conference and board majority). An effort was made to raise the question of doctrine at last year's Synod but that Synod, evidently misunderstanding the situation, dismissed it as irrelevant. We believe that a serious facing of these doctrinal considerations is imperative and that it will compel rejection of the united training program.

Analysis of Synod's action last year:

The Synod of 1957 in its dismissal of the objections raised by Classis Sioux Center seriously misunderstood the facts.

a. Regarding the *ecclesiastical* objection the Synod said, "There is no 'compromise of our ecclesiastical principles' in the plans for theological education which were approved by the Synod of 1955 and further elaborated in the proposals submitted by the Nigeria General Conference to the Board. *Grounds:* This is not to be a school of our denomination but will belong to the autonomous Churches in Nigeria."

In saying this the Synod overlooked the facts that

(1) The decision of the Synod in 1955 was to loan a teacher to the British Branch of the Sudan United Mission instead of to the national churches, as erroneously claimed in the 1957 Acts (cf. Acts 1955, p. 29, pp. 358, 359; Acts 1957, pp. 53, 54).

(2) The proposals of the Nigeria General Conference (which the Board did not endorse, and which the 1957 Synod defended without having studied) stated that our own and other missions should set up the school, have seats on the governing board, provide the teaching staff and even furnish the buildings. If the mission of our church must do all this we are *ecclesiastically responsible* for such actions, and it is not fair to brush aside a question about whether our ecclesiastical principles are being compromised by saying that our church is not involved. That such a subterfuge is now certainly untenable should be perfectly apparent since the Board majority now recommends "*that Synod participate in the program.*" If the Synod accepts this recommendation, our church and its ecclesiastical principles are just as truly involved as they would be if we set up an interdenominational seminary in this country.

b. Regarding the *theological* objections the Synod said, "There is no 'compromise of our theological principles' in the plans for theological education which were approved by the Synod of 1955 and further elaborated in the proposal submitted by the Nigeria General Conference to the Board. *Grounds:* (1) Our missionary teacher is expected to teach in accordance with his theological convictions. This is assured by the proposed plan."

(A second grounds which the Acts do not indicate was adopted points out that our teacher may give additional training to students from our own mission area.)

Possibly we do not compromise our theological principles by loaning a teacher to another mission. Now, however, we are asked to do something quite different. We are asked to participate (and for that matter, take a leading part) with Baptist, Brethren, Lutheran, and interdenominational church missions in setting up a common theological school. That school is to be committed to teaching the Arminian and any other theologies these churches hold, as well as ours. The Reformed teacher(s) will in fact be only a small minority, probably one out of six or seven. To this school with its various theological outlooks our mission is to send its most promising converts with a view to training them for church leadership in the church that has arisen out of our missionary efforts.

Now in our form of subscription all of our ministers and ordained missionaries solemnly promise "to exert ourselves in keeping the church free from such errors." If we set up a school to teach these very doctrines and send our converts to it, how can we still claim to be exerting ourselves to keep the church free from them? By participating in such an arrangement we not only compromise our form of subscription, *we flatly contradict it*. We in fact agree to promote in the churches the very errors we have promised to oppose. In the face of such facts how can anyone still maintain that this is no "compromise of our theological principles"?

2. Biblical teachings force us to reject the proposed plan. By setting up and sending converts to such a united seminary, teaching to some extent contradictory theologies, we betray the missionary responsibility laid upon us by the Word of God. That Word demands our teaching and preaching "the whole counsel of God" and "teaching . . . to observe all things" Christ commanded us (Acts 20:27; Matt. 28:20). We must "charge men not to teach a different doctrine" (1 Tim. 1:3). We are certainly not doing this when we agree to cooperate with and support the teaching to young church leaders of errors that contradict the Word of God.

3. A practical concern for the welfare of the national church that is rising from our missionary work demands that we reject the proposed plan. To that school we are to send converts, and to that school the church is to look for its future leadership. One of the most important considerations affecting the future of that church is the kind of leadership it will get. If that leadership is soundly trained in the Word of God, we may hope it will be strong and the church will grow strong. If the leadership is not so trained, it and the church will be weak and poorly equipped for meeting its tremendous problems and opportunities as a new church of Christ with a mission in a great and developing continent. Yet precisely on the matter of the kind of theological leadership to be given to that church we are now asked to compromise. We are to consent to support a training of which only a small part will be theologically sound and by far the larger part will be committed to bad doctrine that is destructive to a sound church. Is this not a betrayal of the very missionary objective we are supposed to promote?

It has been claimed that the Mohammedan and pagan threat in Africa compels such a united movement by the small Christian minority. This argument overlooks the fact that a united seminary, by infecting the ministry of the church with error, can more vitally injure it than could any number of pagan or Mohammedan neighbors. The Christian church must seek its strength not in size but in faith.

It has been argued that we ought to participate in such a cooperative venture to extend the influence of our Calvinistic witness, but how can we expect to have any Calvinistic witness going out through most of the trainees of such a seminary when we deliberately consent to have the training diluted with almost all of the erroneous varieties of belief that are found among evangelical and perhaps even not so evangelical Christendom? Is there one example in history when such a dilution of doc-

trine in an interdenominational seminary has ever produced a Calvinistic, or for that matter even a continuing evangelical leadership?

All of the arguments advanced for the proposed program are "practical arguments," but what good will the practical advantages of location, books, buildings, prestige and a larger constituency do if the theology the school teaches is confused and self-contradictory? This school despite all of its alleged advantages lacks, and in the nature of its constitution must lack, the one thing the church most needs—sound doctrine!

II. In view of these fatal objections to the proposed plan, *we recommend that Synod authorize its Nigeria mission to initiate an effort to help the national church secure solidly reformed theological training.*

Grounds:

1. The Word of God, our missionary calling, and the welfare of the church demand this. (See grounds 2 and 3 above.)

2. This cannot in the nature of the case be provided by a united seminary, dedicated to more or less contradictory varieties of faith. (See also the above grounds.)

It is on this ground of principle that we must take our position, and it is exactly this ground that in virtually all of the discussion of this matter has been consistently overlooked or brushed aside. We are reminded of the word of our Lord (Matt. 7:24-27). Those who build on fidelity to His word are like a man building his house upon a rock, "and the floods came . . . and it fell not: for it was founded upon the rock." But those who do not build on that foundation, however expedient their course might for a time seem to be, are building on sand. The judgment of the Lord upon such sacrifice of fidelity to His word may be slow in coming but the building will collapse and the ruin will be great. Our missionary effort in Africa is at a critical turning point. We are now discussing the theological foundations of the churches' future ministry. The question at stake is not, as many think, whether we will merely loan a teacher, consent to providing a board member and give a few thousand dollars. The question is whether we will help to found the training of the future ministers of the church squarely on the word of God, or whether we will join in sacrificing that foundation. If we consent to such a sacrifice, we are inviting the judgment of God upon our labors as certainly as His word is true. Whole denominations around us, because of just such a compromise course, are experiencing that judgment.

When this issue is pressed the answer again and again has been, "but there is no alternative." That answer needs to be challenged. There is an obvious alternative if we are willing to stand on principle* (See footnote on page 123).

Communications from the field plainly point to a workable alternative, and a number of practical arguments favor it.

3. We now have our own courses training men for the ministry in both TV and Hausa languages. The argument for the new seminary is that

this training is inadequate and therefore better training should be provided in the English language in the proposed interfaith school. Instead of venturing into such a big new project, is it not simpler and better to enlarge and improve the present training arrangements while keeping them theologically sound. In that way the present pastor training will be much more closely integrated with the new more thorough English training. In fact, the academically more advanced English training may be gradually evolved out of the present program as a natural development. Why introduce a split between a class of ministers theologically soundly trained but conversant only with native languages and a new class trained with more prestige in the English language but with a weakened and compromised theology? Is it not practically much better to work for one theologically sound and academically improving training program?

4. By developing such a program by our own mission and the church it assists, the training will be kept more closely tied to the field and church which the trainees are preparing to serve, instead of separating them for some years, by hundreds of miles and a different cultural environment from that church. Again and again on mission fields problems have arisen because such an artificial separation was first introduced and later difficulties were encountered in trying to bridge it.

5. We are told that militant Mohammedanism is the big threat in Nigeria. Calvinism alone of all of the variations of Christian belief meets head-on the fatalism and work-righteousness of that movement. Its Biblical doctrines of election and salvation by sovereign grace are exactly the emphasis the Christian church needs to face that threat. We can only hope to see a church rise that will give that kind of witness if we train that church thoroughly in these doctrines. We cannot possibly expect such a staunchly Calvinistic witness to be promoted by a school in which the overwhelming majority of the teaching faculty oppose or contradict it.

6. Some other missions are for their own, less urgent, reasons now giving separate theological training in their own institutions. Such an arrangement is therefore not at all without precedent in Nigeria.

7. Another consideration in making this decision should be the indigenous principle, which we as a church have come to recognize as the Biblical method in missionary work. Nowhere on our fields in the past

*The official reports advocating the proposed program, maintain that ecumenicity is more important than sound doctrine (called merely "tradition") and brush aside the alternative plan with scant attention. Note the following illuminating comment from the "Tentative Draft of a Plan for United Theological Education in Northern Nigeria." Discussing "VII United Theological Training and the Distinctiveness of the Traditions," the report says, "Some may feel that this (plan) does not give the prominence to distinctive teaching and practice that due regard for the preservation of the tradition would seem to require . . . The most fundamental consideration in reply to this objection, however, is the fact that the alternative to the kind of theological training proposed is a complete fragmentation of theological education in Northern Nigeria and the placing of such disabilities on the fragmented training as to undermine its quality and effectiveness."

has that method been maintained with more zeal or success than in Nigeria. Recently apprehensions have been expressed on the field about a drift from those sound principles as the work grows. This was one reason the board gave last year for not agreeing to the proposed seminary. A local program arising out of, adapted to the needs of the church and built up on a modest scale within the limits of the native churches' ability to contribute toward it and take it over, is far more in harmony with the indigenous principle than the proposed large interdenominational school.

Summary: Although there are numerous practical arguments, the real question is not complicated. It is simple. How important is sound doctrine in a seminary? May it be sacrificed to size, support, prestige, academic advantage, and popularity with the natives and other missions, as the majority report would lead us to do? Our church historically has taken its stand on the position that God's Word is all important. Had that not been the case we would not be a denomination today. Take our stand on that, whatever the difficulties it involves, and the Lord will see us through. Abandon that, and we lose everything. Now we are asked to abandon this principle on the mission field. Are we going to do that?

Our doctrine, the Word of God, and the need of the African church demand that we do not accept the proposed plan but work for a theological training that will at all costs be sound. Many practical considerations also favor this. Therefore, we hope that Synod will reject the majority recommendation and work for a reformed training program.

Although we are reluctant to enter into controversy, the matter is so plainly one of loyalty to the Word of God and so important to the welfare of our missionary program that we dare not keep silent. We hope and pray that the Synod will decide this issue not on the basis of personalities or expediency or mere precedent, but in the light of the question, "What does God's Word demand that we do?"

Respectfully submitted,

Rev. Peter De Jong

Rev. Peter Vander Weide

REPORT NO. 12

PETITION RE PARTICULAR SYNODS

The undersigned respectfully petitions his consistory Aetna, to overture Classis Cadillac to overture Synod to re-consider its 1957 decision to "take steps for the establishing of Particular Synods." (See footnote)

The reasons for this petition are as follows:

I. *The weaknesses in the grounds adduced by Synod* (Acts, 1957, p. 50): viz.

A. "They have a legitimate place in the Reformed system of Church government and are provided for in Article 47 of the Church Order."

But it is not stated, much less proven, that they have a *necessary* place and are *required* by the Church Order. That leaves this ground unconvincing.

B. "In the light of the present strength and number of our Classes and anticipated growth, the institution of Particular Synods is warranted." But unless size and growth are, *in themselves*, cogent reasons, this ground is far from strong.

C. "The institution of Particular Synods may greatly benefit our churches." This is resting far too much weight on a *maybe!*

II. *The manifest disadvantages in the plans so far presented:*

A. They separate the top, final, control of most of our denominational work an additional remove from the "grass-roots." As of now our delegates to Synod and its boards are, at Classis, a direct link between the top controls and our consistories. At Classis they give their first-hand reports and then first-hand answers to pertinent follow-up questions. Putting Particular Synods between will change that very disadvantageously.

B. The Particular Synod plans so far presented will greatly increase "boardism" (too much power in the hands of too few). It is proposed that General Synod would meet but once in two years, so making its decisions the more important. It is also proposed to cut down its number of delegates *more than half!* The latest plan would cut down the Foreign Missions Board and the General Committee for Home Missions each by *more than half* while the Calvin Board would be reduced *more than a third!* Then it is proposed that our candidates be examined and admitted, not by General Synod as now, but by certain designated Particular Synods; by representatives of *one-eighth of the denomination!* Surely, that will add up to much more boardism.

Note: The Consistory of the Aetna, Michigan Christian Reformed Church presented the above petition of their Associate Pastor, Rev. C. Holtrop, to Classis Cadillac with the notation, "The Consistory at the present time did not feel ready to accept it as their overture but felt the material warranted further study by the Classis." Classis Cadillac discussed the petition and adopted the motion "to send the petition on to Synod without Classical endorsement."

C. The proposed change in the examination and admission of our candidates will remove the control and interest in this important matter further from the denominational grass-roots. It is also proposed that they be examined *but once* instead of, as now, first by Synod (for candidacy) and then, each candidate by the classis of his prospective congregation (for ordination). The new plan cannot give the denomination as much assurance of the soundness and fitness of its ministers. And is that not very important? Again, if special problems regarding admission to candidacy arise—and they do—General Synod could much better resolve them, and promptly. Suppose a case had to wait until the next (biennial!) General Synod!

D. There is grave danger that the new plan would further conduce to an already menacing sectionalism. Our present study committee proposes that our Canadian churches shall have their own Particular Synods. Will that not tend to accentuate, rather than moderate, the differences between the mentalities, attitudes, and approaches of our people across the border from each other? And where unholy sectionalism threatens elsewhere will not the new set-up *crystallize* it far more than remedy it?

E. Our over-all Home Mission work will suffer if, as is proposed, most of its duties and powers are taken from our General Home Missions Committee. Our present set-up *arose out of the needs* of the work. We need a body which can act *for the denomination* quickly and effectively when need arises, as when our Committee acted promptly and well in our Canadian Immigration program. Sometimes missionary manpower should be shifted quickly and widely, as when one of our missionaries was moved from Ohio to Alaska and to Okla. When the wider program requires such action the waiting for “machinery” to move hurts the work. If in any way our present system tends to discourage local initiative (which is sometimes claimed but scarcely proven), we should look for a remedy without throwing overboard our present proven set-up.

F. That the proposed re-organization will much reduce the work-load of our General Synod is hard to show. According to our present study committee's plan all of our present denominational agencies will make their reports directly to General Synod, although some changes would be made regarding the home mission work, which will, however, still have its General Committee reporting to Synod. Surely, in all that the work-load will not change greatly. A careful perusal of past Synodical Agenda will convince one of how little of the work would have been cared for by Particular Synods and that makes it very doubtful, too, that biennial synods would become, or remain, a reality.

G. It is very evident that the proposed change would prove far more expensive both in finances and man-hours. If, for example, one spots Detroit, Mich., Whitinsville, Mass., and Miami, Fla., he will have points in the far-flung suggested Particular Synod East. The areas suggested for “West” (U.S.) and “Western Canada” are much greater. From distant points 24 synodical delegates would meet yearly, and much oftener would be the meetings of 12 proposed as Home Missions Committee, as well as a number of others. Our present study committee

suggests that home missions would have, on the Particular Synod level "offices, directors, etc." envisioning, no doubt, additional full- or part-time administrative jobs, in each of *eight* areas. More machinery will consume more kingdom resources.

H. The voices of those *in our own land* who have had experience with Particular Synods have not been heeded sufficiently. A delegate at our 1957 Synod said (Banner: Aug. 16, p. 5): "I have lived in a system of Particular Synods for ten years. I believe that Particular Synods will produce a great deal of sectionalism in our church life and work." Another delegate said: "I also come from where they had Particular Synods and will honestly say that they were useless." The representative of the Reformed Church in America told Synod that at present his church does not know what to do with them. Several Presbyterian (U.S.A.) pastors have told the undersigned that their Particular Synods chiefly serve to see that the pronouncements of their General Assembly are duly carried out.

Fraternally and respectfully submitted,

Rev. Corneal Holtrop.

REPORT NO. 13
SYNODICAL REPRESENTATIVES ON THE BOARD
OF THE YOUNG CALVINIST FEDERATION

To the Synod of 1958

ESTEEMED BRETHREN:

Since the Synod of 1957 decided to "appoint one man and one woman to represent Synod at the meetings of the Board of the Young Calvinist Federation of America," the undersigned respectfully present this report, having served in that capacity throughout this year (Acts of Synod, 1957, Article 54, I, B, 1 and 2, p. 22).

Your representatives attended the successful national convention of the Federation in Chicago in August, at which 700 young people were present. Here we were warmly welcomed at the national board meeting held at that time. In accord with synod's mandate that "said representatives shall carry such responsibility as the federation may wish to assign them," and because of the desire of the national board, your representatives were elected voting members of the executive committee of the Federation. We have served on various sub-committees in addition to taking part in the monthly meetings of the executive committee. In all these activities we have observed a fine spirit of harmony and cooperation.

Three things especially should be brought to the attention of synod:

1. The integration of the young men's and young women's organizations into a single unit was carried out smoothly and successfully. The district board members elected to serve on the new national board met at the convention to conduct the business of the Federation, which included the election of officers and executive committee members.

2. Because of the undesirable location and the inadequate size of the present rented office space, the Federation has made plans for a building program of approximately \$40,000. A two-lot site on Nelson at Alger, SE, Grand Rapids, has been purchased, and at this writing, architect's plans are being considered.

3. A significant development of the past year has been the progress toward an integrated youth program in the church. Acting upon a number of requests, the Federation sponsored meetings with leaders of some Michigan girls' clubs to discuss the inclusion of girls' clubs in the Federation. The result was the adoption of a constitution for the Girls' Club Division of the YCFNA and the election of a council of leaders which will also include two representatives from the executive committee of the Federation. The beginnings of this new division in the Federation are small but also significant, and the Federation looks forward to much growth and development in this new member of its family. As one help in this new program, the Federation will provide in *The Young Calvinist*

a Bible outline for boys and girls, with helps for leaders, in addition to the two outlines now supplied for its older groups. The Federation continues to look for the time when it can also include in its organization the boys' clubs and the Calvinist Cadet Corps groups of our church, and it welcomes and works toward progress in this direction.

In conclusion, the expanding program of the Young Calvinist Federation of North America and the growing number of its non-wage-earning members point to an increased financial need to support its activities. Your representatives would therefore like to urge increased financial support for this important work with the youth of our churches.

Respectfully submitted,

Mrs. Dick L. Van Halsema

Rev. Louis J. Dykstra

REPORT NO. 14
CHURCH ECUMENICITY
and the
ORTHODOX PRESBYTERIAN CHURCH

ESTEEMED BRETHREN:

Your committee reported to the Synod of 1957 and appreciates the favorable response to the statement submitted by the joint committee. We were encouraged, as were the Orthodox Presbyterian members by the response their General Assembly gave to the statement.

We therefore have endeavored to develop in greater detail the major objectives as expressed in that statement, i.e. to "consider carefully the establishment of sisterly relations," and to "consider greater cooperation in the conduct of enterprises which they (our two churches) have in common such as those in home and foreign missionary work."

The joint committee met twice during the course of the year. Both of the objectives mentioned above were discussed. Our recommendations have reference primarily to the first. In order that there may be a beginning of "sisterly relations" and recognition the joint committee unanimously adopted the following statement:

"In view of the basic community in doctrine, polity, and practice existing between the Christian Reformed Church and the Orthodox Presbyterian Church and in pursuance of the cooperation already exemplified in the membership of the two churches in the Reformed Ecumenical Synod the joint committee agrees to recommend that the Synod of the Christian Reformed Church elect delegates to the General Assembly of the Orthodox Presbyterian Church; and that the General Assembly of the Orthodox Presbyterian Church elect delegates to the Synod of the Christian Reformed Church on the understanding that these delegates be given the privileges of the floor in the Assembly and Synod respectively, in which they are elected to serve as delegates."

Your committee therefore recommends that the Synod decide to send delegates to and receive delegates from the Orthodox Presbyterian Church with the understanding that these delegates shall have the privilege of the floor.

It was the committee's opinion that there should be a measure of uniformity in the matter of requirements for church membership if the sisterly relationship was to be meaningful. Therefore the following statements, unanimously agreed upon, are submitted to the Synod and the General Assembly of the Orthodox Presbyterian Church for approval:

1. The confession made by the candidate for communicant membership must not be construed on the assumption that a disjunction may properly be made between a Christian confession and a reformed con-

fession. A Christian confession is by implication a reformed confession and vice versa.

2. There is, nevertheless, no stereotyped pattern of confession that may be applied by consistories and sessions in the reception of members. Allowance must be made for the diverse levels of understanding of the implications of a truly Christian confession on the part of those who may be deemed eligible, in accordance with Christ's institution, for communicant membership. A fixed pattern is not adequate to meet the diversity with which consistories and sessions are confronted in concrete cases. Each individual must be examined and dealt with specifically.

3. Church membership does not carry with it the implication that all male members in full communion are thereby esteemed eligible for office in the church. Office in the church presupposes spiritual gifts for the office and doctrinal understanding and competence which may not be imposed as a condition of church membership.

Your committee recommends that Synod approve the above statements.

Respectfully submitted,

Rev. N. J. Monsma

Rev. C. J. Vos

Rev. B. Pekelder

Elder P. Wattez

REPORT NO. 15
CANADIAN RELIEF FUND

ESTEEMED BRETHREN:

The Canadian Relief Fund Committee, composed of the members of the Diaconate of the Chatham, Ontario, Christian Reformed Church, is pleased herewith to present its annual report to you. We can report with heartfelt gratitude that during 1957 various churches in the United States and Canada have again sent gifts, so that this work of mercy might be carried on.

Very little is needed any more for assistance in transporting new immigrants to church. Only the small sum \$65.70 was disbursed for that purpose during the past year. However, requests for diaconal relief, especially for medical and hospital bills, were still considerable. We extended aid in the amount of \$5,605.15. This is only done whenever the local diaconates are without sufficient means to meet the need. Relief benefit was given in one case where medical and hospital bills had reached the staggering sum of \$3,500. What made this case doubly urgent was the fact that it was the father who was sick, and who was even permanently disabled. What a blessing it was that the necessary relief could be given from the Canadian Relief Fund. In another instance, the dwelling of a young immigrant couple burned to the ground, with all its contents, during a bitterly cold night. The lives of the parents and the children were spared, but the mother was badly burned, and spent more than six months in the hospital, requiring special care and treatment. Various churches took up offerings in their behalf, and the local diaconate did all in its power to help. The husband too carried part of the load himself. But that still was not enough to see them through. The Canadian Relief Fund came to the rescue. While these two cases were the two most serious ones, help was given in a number of other instances.

While there may be those who are inclined to ask whether the Canadian Relief Fund has not served its purpose, we believe that the above facts warrant its continuance. When you consider that during 1957 more than \$5,600 was given in merciful relief—and we can assure you that we aim to administer these funds with due discretion, for each case is carefully investigated before help is given—then we feel free to kindly ask that this cause again be placed on the list of recommended causes, and that it be commended to the churches.

We trust that God will continue to bless this work, and will incline the hearts of our people in Canada and the United States to support this work of mercy with their gifts and with their prayers.

FINANCIAL STATEMENT

Receipts		Disbursements	
Balance, January 1, 1957.....	\$4,990.13	Transportation	\$ 65.70
Gifts and offerings	3,052.81	Diaconal Aid	5,605.15
Interest	106.72	Miscellaneous	119.66
		Balance, January 1, 1958....	2,359.15
Total	\$8,149.66	Total	\$8,149.66

An itemized statement of all gifts and offerings received is on file with the Stated Clerk.

Respectfully submitted,

H. W. Postma, treasurer
 40 Raleigh Street,
 Chatham, Ontario, Canada

REPORT NO. 16

STATUS OF THE GALLUP CHURCH

In compliance with the mandate of Synod of 1957, Classis Rocky Mountain submits the following:

I. *Mandate*: The Acts of Synod, 1957 (page 13, Art. 39, IV-B-2), prescribes that "the Board of Missions, missionaries on the field, and Rocky Mountain Classis . . . clarify the position of the church at Gallup so as to remove the ambiguity of the status of this church in our denomination."

II. *Observations*:

1. Synod of 1957 failed to state wherein the so-called "ambiguity" lies.

2. Synod of 1954 gave "clarification" in very specific terms. (cf Acts of Synod 1954, Supp. 38, page 455).

3. We judge that point "B" of the Board recommendation (as well as point "C") is clarification. Both were adopted by Synod.

III. *Recommendation*: We recommend to Synod, that if, after reference to the decisions of 1954 relative to the matter of "associate church," Synod still feels there is ambiguity in the term or status "associate church" Synod can remove the seeming or alleged ambiguity by declaring that a church with an "associate" status is incompatible with our church polity.

Classis Rocky Mountain adopted the above recommendation and presents it as the official reply of said Classis to the mandate submitted by the Synod of 1957.

Rev. John Zwaanstra, S. C.

REPORT NO. 17

FAITH, PRAYER AND TRACT LEAGUE

ESTEEMED BRETHREN:

Four items are worthy of note as we present our report on the activities of the Faith, Prayer and Tract League for 1957.

The first is the ever increasing use that is being made of tracts by our own people. It is hoped that this is indicative of a general increase in witnessing. Gospel tracts not only bring a brief message in themselves, but often aid in opening a conversation in which the good news of salvation can be presented.

The second item is the continued increase in the volume of tracts sold. Last year 4,641,000 tracts were sent out—an average of over 12,000 per day. This is nearly a tenfold increase over 1945 and yet the operating quarters and general overhead remain the same. Continued measures of efficiency reduce the unit cost, give greater service to the distributors, and permit a greater percentage of the monies to be used in getting out the gospel.

The third item of interest is the decision of the board to have two of our tracts translated and printed in the Korean language for distribution in that country. The need for true Biblical literature is more acute in many foreign countries than in our own. We pray that this small effort may also be blessed.

The fourth item is that the board is happy to announce that the Rev. Earl Jabay has accepted an appointment to be a member of the board and has since the summer of 1957 already rendered valued services.

We request that Synod again recommend our cause to the churches for moral and financial support and that Synod appoint a representative to the board of the League.

A copy of our audited financial report and summary of tracts distributed is presented to the Budget Committee.

Respectfully submitted,

Synodical representative
John Keuning

**FINANCIAL STATEMENT OF
THE FAITH, PRAYER AND TRACT LEAGUE**

Balance on hand, January 1, 1957.....\$ 2,255.30

Receipts:

Sale of tracts	\$25,109.48
Donations	10,834.17
Membership fees	258.00
Sale of tract racks	379.16

36,580.81

Total receipts\$38,836.11

Disbursements:

Printing	\$21,002.29
Wages	7,005.93
Postage	3,992.93
Supplies	965.87
Advertising	862.82
Rent	500.00
Artist's fees	406.00
Miscellaneous	862.28

Total disbursements\$35,918.21

Balance on hand, December 31, 1957\$ 2,917.90

Tracts sold, 1957	3,858,103
Tracts given free	783,734

Total sent out4,641,837

REPORT NO. 18

BRITISH AND FOREIGN BIBLE SOCIETY

ESTEEMED BRETHREN:

The British and Foreign Bible Society, which was established in London in 1804, has been called a great publishing house, a learned Society, and a missionary agency.

This three-fold description is indeed appropriate.

The total number of Bibles, or portions thereof, which it publishes is very large. It runs into the millions each year. The annual output of all the Bible Societies in the world is now over 26 million Bibles, New Testaments and Scripture portions. More specifically the British and Foreign Bible Society in Canada published 359,480 such items during 1956 — the last year for which figures are available. The Bible Society publishes but one book — the Scriptures — and does so at a loss, confident that Christians will make up the deficit. The financial loss is not due to poor management but it the result of selling the Bible at a figure which the buyer can pay, and that is often very low.

The Bible Society is a "learned society." It has garnered an immense store of technical knowledge by now about the task of translating the Scriptures into many languages. The translation department is in touch with people who are engaged in this work in more than 200 languages. No other organization in the world has the linguistic knowledge and information which the Bible Societies collectively have accumulated.

Furthermore it is a missionary agency for it helps all the churches by providing Bibles in the language of the people to whom they minister. Besides the Society employs colporteurs, who bring the Scriptures to people living in the remotest corners of the world. This can be of great help to missionaries, as may be readily understood.

The Society in Canada does its part in this great undertaking of Protestantism. There are 16 Bible Houses scattered throughout the country in which you may procure copies of the Scriptures in any of the languages used in our country. Its colporteurs visit especially the more isolated communities to sell Bibles and to encourage churches in spreading the Word. As immigrants enter the country they are presented with a Gospel in their mother tongue, and upon naturalization they receive a complete English Bible.

A pocket New Testament is given to every young man or woman who enters the armed forces. Ships as well as army and air force reading rooms are also provided with Bibles. Provision is made for the publishing of the Bible in Braille. Such volumes are available to blind individuals at one tenth of cost and Talking Book records at one third.

In the course of the years the Canadian Society has issued the Scriptures in 21 different Canadian Indian and Eskimo dialects. The cost of the Bibles is kept low so that there may be the widest possible distribution.

If necessary a Bible may be procured free of charge, upon receipt of a statement signed by a minister, indicating that the person involved is unable to pay.

The British and Foreign Bible Society has 48 Bibles nearing completion and 27 in process of revision; 34 New Testaments are about to appear for the first time and 32 are under revision. The need for Bibles is being filled only in part. If the number of volumes printed throughout the world were doubled it would be no greater than the present demand. One of the reasons why this is not being done is lack of money. Our greater cooperation in contributing something for the work of this organization is certainly desirable. For, while the Bible is now being printed in whole or in part in slightly more than 1,100 languages and dialects, the *whole* Bible is obtainable only in 207, and there are still 1,500 dialects in which not even one word of the Bible has been printed.

We trust that the interest of our *Canadian churches* in this great undertaking will increase as time goes on. Men every where need the Scriptures. Let us see to it that they get it.

Respectfully,

Rev. C. Witt

REPORT NO. 19

ECUMENICITY AND INTERCHURCH CORRESPONDENCE

ESTEEMED BRETHREN:

There are two matters mandated to our committee: 1. Tiv Church; 2. Recommendations re membership in existing ecumenical bodies. We shall also include in this report: 3. Recommendations re The Reformed Ecumenical Synod, required to convene this summer.

Tiv Church

Mandate: "Synod request the Committee on Ecumenicity and Interchurch Correspondence to study the possibility of establishing relationships with the Tiv Church" (Art. 156, V. 2, p. 93, *Acts*, 1957).

Orientation: The Tiv field is our latest mission field in Africa, acquired from the Dutch Reformed Church of South Africa. The Christians established a church, an event that gave the Synod of 1957 gratitude to God. It became the occasion for the above mandate.

Organized in January, 1956. Membership 2,000-2,200. (Church of Christ in Sudan: 1,800) Four or five ordained pastors. Church has its own Constitution. Creedal basis is the Apostles Creed and the Heidelberg Catechism. Very much the same as the Church of Christ in the Sudan, although language markedly different. Progressive tribe.

Before arriving at our recommendation we consulted two members of the Board of Foreign Missions: the Rev. H. J. Evenhouse, secretary, and the Rev. Dr. R. De Groot. From them we learned: 1. That the Mission Board is including this very question of establishing relationship with the Tiv Church in its report; 2. We as a Church have set 1964 as the goal for complete separation of the Tiv Field from the Dutch Reformed Church of South Africa that fathered this mission. We are not in complete control at this moment.

Recommendation: Although we are sympathetic to the ideal of having the Tiv Church become a sister church, we inform Synod that any recommendation to that effect at this time would be immature. We defer to the Board in this matter for the present until Synod has completed its investigations as requested by our Mission Board.

Membership in Existing Ecumenical Organizations

Your committee has begun its work of obtaining relevant information upon which to base its recommendations to Synod regarding membership in existing ecumenical organizations. It has received materials from the National Association of Evangelicals, the International Council of Christian Churches, the World Presbyterian Alliance, and the World Council of Churches. At the time of the writing of this report it is also acquiring literature of the American Council of Christian Churches and the National Council of Christian Churches.

There are two things your committee knows Synod realizes: 1. the extensive area to be covered; and 2. although basically the patterns of each organization remain the same, the field itself is constantly expanding.

It was impossible for your committee to digest the extensive literature at this time, and wishes to report to Synod that we have decided to meet often to address ourselves to this question of ecumenicity as mandated by Synod.

We shall review an organization's constitution, objectives, purposes, whether or not consistent with its constitution, and whether in the carrying out of its program it has remained true in practice to the constitution and objectives. We feel that we must give some attention to the question of impact that an organization makes upon the public in its utterances and mode of operation to ascertain whether membership will be a help or a hindrance in the carrying out of our own denominational projects.

Recommendation: We recommend that Synod receive this as information, and that Synod instruct its committee to continue its work and report to the Synod of 1959.

Reformed Ecumenical Synod

Your committee in its preliminary studies has come to realize that the question of ecumenicity has many angles that require much thought. The least we can do at this point is to place more emphasis on the Reformed Ecumenical Synod. There are three things we are reasonably sure of: 1. The Church is agreed that we must strengthen the Reformed Ecumenical Synod. Here we can put our shoulder to the wheel; 2. The Reformed Ecumenical Synod is not as effective as it could and must be; 3. This summer the Reformed Ecumenical Synod is required to convene, and if we desire action and effectiveness we must come with recommendations now, or limp for the next five years.

There is something lethargic about our ecumenical synods for which we all are to blame. It is urgent that we make the Ecumenical Synod an effective instrument in an ecumenical era. No doubt this Synod must find its own place in the Reformed Church as it encounters new ecumenical situations and challenges. We trust that the Holy Spirit will give guidance in this matter.

One of the outstanding features of the Reformed Ecumenical Synod held in Edinburgh, 1953, is the formulation of *Rules Pertaining to the Reformed Ecumenical Synod*. Since this Synod there was a five year maiden voyage trial of these rules and obvious weaknesses appear: poor distribution of literature, no press coverage, no grass root discussion, no prayers for influence and grass root interest, no visible increase of fellowship among constituent members. What we present to Synod is this: As Edinburgh will be known as the Synod that formulated the *Rules* we desire that the Synod of South Africa will be known for making the Ecumenical Synod effective in this age. Four hundred years ago the French Reformed Church engineered a synod on a national level for national needs. Today we need Reformed leadership that can engineer a synod on an ecumenical level.

There are two ingredients in effectiveness at least. The first is spiritual. We must have faith, loyalty and a sense of mission. It is attained only by spiritual exercises. The second is the question of polity, better procedure. If we have a sense of mission but improper or inadequate procedure we shall feel hemmed in everywhere. We come, therefore, with recommendations that may improve the mechanics of the Reformed Ecumenical Synod, especially after a synod adjourns.

1. *Synod overtures the Ecumenical Synod to address itself to the question of a better distribution of studies.*

Reports have not been sent to the Churches as required by the *Rules* of the Ecumenical Synod a year or more before the assembling of a synod. Poor distribution is the easiest way to chill interest.

2. *We recommend that reports be printed in good but cheap pamphlets, for sale to and obtainable by our grass root membership, organizations, study groups, faculties, student bodies, as well as ecclesiastical bodies such as consistories, classes, etc.*

This mode of procedure has been effectively followed by the WCC. A place of sale, or book stores could take care of this matter. An early sale would guarantee an international response. In the future possible regional conferences could use them as a basis for discussions.

(This would require a rewording of Art. VI:6 of *Rules* of Ecumenical Synod.)

3. *We recommend that Synod overture the Ecumenical Synod to give serious consideration to the appointment of an executive secretary.*

It is impossible to foresee all the benefits such an office can give. Such an office may have tremendous significance in the growth of Reformed ecumenism. The right man may mean to the Reformed synods what a man like Dr. W. A. Visser van 't Hooft meant to the growth of the WCC. He will be the responsible person to receive and to publish reports. There will be a central address. He will give synods continuity (the personnel of Interim Committees will change). He can keep the Churches informed of progress, and can prepare the agenda for ecumenical synods. Other duties can be assigned to him when the work of ecumenical synods expands. These are suggestions for consideration.

4. *We recommend that the Ecumenical Synod incorporate this office in its "Rules Pertaining to the Reformed Ecumenical Synod."*

This office will not make the Interim Committee superfluous.

As a suggestion, Synod could subsume this under "Mode of Operation," *Acts* of Edinburgh, p. 37, Art. VI:3. Art. 3a could read: "Each Ecumenical Synod shall appoint an Interim Committee and appoint or reappoint an executive secretary."

Art. 3b could read: "They [the Interim Committee] shall keep in touch, in cooperation with the executive secretary, with all study committees," etc.

For clarification this could be added: 1. The duties of the Interim Committee shall be:

- 1.
2. (Same as in *Acts*, 1953, p. 37)
- 3.
- 4.

2. The duties of the executive secretary shall be:

- 1.
2. (To be decided by the Ecumenical Synod)
- 3.
- 4.

5. *We recommend that the Reformed Ecumenical Synod take under advisement the publication of a Reformed Ecumenical Journal, and to take proper steps toward the attainment of that goal, if advisable.*

Ecumenology is still in its infancy among us. It touches every phase of the contemporary Church: theology, missions, ecclesiology, relief. A good journal would serve as a first step in its development. Such a journal both as a study and a coverage of the Reformed Churches would tend to unite us in the truth.

6. *We recommend that the Reformed Ecumenical Synod take advantage of both press and radio media in this day of instant communications.*

These media are usually easily obtainable. Instant announcements would keep our own constituency informed, be a witness to the world, and would make all feel that the Reformed Ecumenical Synod is more than an isolated assembly.

7. *We recommend that all relevant decisions be sent officially to other ecumenical bodies as our Reformed witness.*

There are some in the Reformed Churches who feel the need of witnessing in a wider circle than our Reformed Ecumenical Synod. Some would desire membership in the WCC for that purpose. Communicating decisions and particularly testimonies would to a degree serve the purpose of witnessing. Here may be possible avenues of thinking beyond our own circle.

Christian Reformed Church and Ecumenical Synods

Our committee presents the following to our own Synod for adoption to promote more interest in the Reformed Ecumenical Synod. We wish to bring the Ecumenical Synod down to our denominational interests and prayers.

1. *We recommend that Synod encourage the editors of our church weeklies to give enlightenment on the Reformed Ecumenical Synod, and due coverage of activities and decisions.*

2. *We recommend that Synod instruct its delegates to give spot coverage, and that such news items be placed in our weeklies as soon as reasonably possible.*

3. *Synod of 1958 go on record that it is desirable as a general rule that in delegating members to the Reformed Ecumenical Synod, one of the non-voting members to such a synod shall be the secretary of the Committee on Ecumenicity and Interchurch Correspondence.*

This may prove as helpful as a stated clerk at synod, will develop efficiency in that office, promote ecumenicity on a denominational level, and will make a secretary more expert in this broad and expanding field. Ecumenicity requires specialization as well as Missions and Christian Education.

We sincerely trust that Synod will feel the need of a more profound interest in ecumenical synods. We trust Synod will forward these recommendations at once to the forthcoming Synod since the next Synod will not be held until 1963 according to the Rules adopted.

God grant you the necessary guidance and vision; give our Reformed faith a mission; and the Reformed Ecumenical Synod his indispensable benediction.

Committee on Ecumenicity and
Interchurch Correspondence

Dr. Wm. Rutgers, Chairman

Dr. J. T. Hoogstra, Secretary

Dr. R. J. Danhof

Prof. M. Monsma

REPORT NO. 20
COMMITTEE ON EDUCATION

ESTEEMED BRETHREN:

The Committee on Education takes pleasure in reporting its activities during the 1957-1958 season.

1. *Revised Compendium.* The Committee incorporated the Compendium changes and corrections adopted by the Synod of 1957, prepared a preface, arranged the Compendium into forty-two lesson units, and returned the corrected page proofs to the Publishing House for final publication.

2. *Textbooks:* The Committee on Education, in its report to Synod in 1952 (Acts of Synod, 1952, pp. 409ff.) envisioned the preparation of textbooks, underscoring the need for a uniform series of textbooks for catechism classes. Synod in 1953 "empowered the Committee on Education to provide for and supervise the preparation of a set of catechism textbooks which will embody the foregoing curriculum . . ." (Acts of Synod, 1953, p. 117) In 1954 the Committee reported to Synod that it was making progress on this score, but that it was not yet ready to submit samples of its work to Synod. (Acts of Synod, 1954, p. 313) In 1955 and 1956 sample lessons for elementary Bible Doctrine courses were presented for consideration. But no work was done on preparing books for Compendium studies. Since 1955, when the first revised Compendium was presented to the churches for study, the Committee has devoted most of its time to the Compendium revision.

This year your Committee has prepared a Compendium Study book, covering the first half of the Compendium, with lesson arrangements, lesson explanations, and questions. These books are intended for use in grades 9 and 10 (ages 14, 15), according to the curriculum adopted in 1954 (Acts of Synod, 1954, p. 313). These lessons have been prepared by a member of our Committee, and have been carefully studied by the whole committee. Your Committee judges them to be an effective and satisfactory textbook for use in our catechism classes. Below you will find five sample lessons. The balance of these lessons will be available to the advisory committee of Synod. Your Committee strongly urges that Synod authorize the publication of this textbook for use in our classes in September, 1958. In this way a definite beginning will be made in the projected series of uniform catechism texts.

Your Committee has also been working on an Elementary Compendium for grades 4 and 5 (ages 9, 10). This, too, has been prepared by a member of the Committee, and is under study by the entire Committee. We will endeavor to present sample lessons in a supplementary report, and hope to have the completed textbook available to the advisory committee of Synod. Your Committee also urges strongly that Synod authorize the publication of this textbook as a part of this projected series of uniform texts.

3. *Secretary of Education*: Synod in 1957 instructed "the Committee on Education, in consultation with the Sunday School Committee, to investigate the appointment of a full-time secretary of education, and report in 1959." (Acts of Synod, 1957, p. 26) In carrying out this mandate we have through personal conferences and correspondence solicited information from five different denominations as to the status and functions of their Secretary of Education. We have drawn up preliminary conclusions and proposals in a detailed document which has been forwarded to the Sunday School Committee, and which will be the basis for our consultation with this committee. A final report will be given to Synod in 1959.

4. *Requests*:

a. That your Committee on Education be represented by Dr. George Stob at Synod.

b. That Synod authorize the publication of the textbook on the Revised Compendium, for use by the churches in September, 1958.

c. That Synod authorize the publication of the textbook on the Elementary Compendium, for use by the churches in September, 1958.

d. The terms of Dr. George Stob and Mr. Sidney Van Til expire this year. Both men are eligible for reelection. We respectfully request Synod to retain the present membership of the Committee for one year.

Grounds:

1) The great amount of study necessary in considering the matter of a Secretary of Education makes continuity for the coming year very urgent.

2) The report to Synod in 1959 concerning the Secretary of Education will no doubt involve the complete reorganization of present committee structure and membership.

e. That the Committee be granted five hundred dollars (\$500) for expenses during the 1958-59 season.

Your Committee is grateful for the opportunity of serving Synod in this important field of education, and prays that Synod may be led by God's Word and Spirit in all its deliberations.

Respectfully submitted,

Bernard Pekelder, President
George Stob, Vice-President
John E. Meeter, Secretary
Sidney Van Til, Treasurer
Gerrit Dykstra
Milo Okkema

Notes to the Teacher

This textbook, written for grades 9 and 10, covers the first half of the Revised Compendium. It is intended for a course of study for one year. It is left to the discretion of the teacher to review at such times as he deems advisable.

The lesson explanations are not intended to be exhaustive. This textbook is not a substitute for effective classroom instruction. The main lines of doctrine indicated in the memory work are briefly traced. The classroom is the place for full exposition and discussion of the relevant truths.

The questions at the end of each lesson are primarily thought questions. They are not intended for written work, although the teacher is at liberty to use them for this purpose. But the questions deal with related truths, implications of the lesson, practical problems arising from the doctrine under consideration. It is hoped that the teacher will either incorporate these thoughts in teaching the lesson, or review the questions during the class period. The space left for supplementary questions can be used at the teacher's discretion.

Lesson 1

OUR ONLY COMFORT

Question 1: What is your only comfort in life and death? My only comfort is that I, with body and soul, both in life and death, am not my own but belong to my faithful Savior, Jesus Christ.

"For whether we live, we live unto the Lord; or whether we die, we die unto the Lord; whether we live therefore, or die, we are the Lord's." Romans 14:8

Question 2: What must you know to enjoy this comfort? To enjoy this comfort I must know three things: (1) that my sin and misery are very great, (2) that Jesus Christ redeems me from my sin, (3) that in gratitude I am daily striving to do the perfect will of God.

"Wretched man that I am! who shall deliver me out of the body of this death? I thank God through Jesus Christ our Lord." Romans 7:24, 25a

I. *The Christian's Comfort.*

All men need comfort because all men are sinners. Sin has brought misery, fear, and death into man's life. All men desperately need consolation, comfort, courage.

The Christian believer has found it. He says, "My only comfort is . . . that I belong to Jesus Christ." He is Christ's because Christ died for him; he was purchased with the precious blood of the Savior. This is his *only* comfort. Neither his possessions nor his strength nor his future can compare with the comfort of knowing he is Christ's possession.

It is startling that a man should be glad that he is not his own but belongs to someone else. Oppressed people fight for freedom; they want to be their own masters and belong to no one else. But the Christian rejoices because he belongs to another, Jesus Christ. For he knows that a man must belong to someone. If he does not belong to Jesus, God's Son, he belongs to Satan, God's adversary. He has one master or another. But only in Christ is there true comfort.

Whoever belongs to Christ is His completely: with body and soul, in life and death. Sickness and injury and suffering come, but he says, "I belong to Jesus." Temptation, doubts, fears attack his soul but he cries, "I belong to Jesus." Nothing in life can separate him from the love of Christ. (Romans 8:38, 39) Even in death he confidently exclaims, "I belong to Jesus."

Who alone enjoy this comfort? Those who have surrendered their lives to Jesus Christ. Only the believer is the possession of the Savior. Any person can memorize the answer about comfort; only the surrendered Christian can *enjoy* this comfort.

II. *The Threefold Knowledge.*

The enjoyment of this comfort depends on knowledge. This knowledge is not a mere "head-knowledge", an ability to recite facts and memorize answers. This is a "heart-knowledge", an experience in our souls of certain great truths.

First, we must know that our sin and misery are very great. We have offended God; we have rebelled against His rule; we have violated His commandments. We are enemies of the holy God. We deserve nothing else than His wrath. We're sick with sin. We are dying. Only if we know this will we seek the Great Physician.

But along with this we must know that Jesus Christ redeems us from our sin. The mere knowledge of sin cannot comfort us; it can only make us more miserable. But when that knowledge of sin drives us to Christ we will enjoy true comfort. For Christ is our Redeemer; He purchased us with His precious blood. Through His sacrifice there is forgiveness for all our sins.

At the same time we must know that in gratitude we are daily striving to do the perfect will of God. We must know about the new life of the redeemed Christian. We cannot enjoy true comfort unless our lives are expressions of gratitude to God for the wonderful deliverance provided in Christ. The new life is not a sullen obedience to an oppressive law; it is a joyful exercise in conforming to the will of a loving Father.

Questions

1. Why does the Church have creeds?
2. How did the Heidelberg Catechism originate? (cf. Psalter Hymnal, page 22)
3. Comment on the expression of Wm. E. Henley: "I am the master of my fate; I am the captain of my soul."
4. Comment on Judas' and Cain's sorrow for sin.
5. How could an Old Testament saint, who had never seen Christ, enjoy true comfort?
6. Does a Christian ever strive to do God's will out of fear he will be punished if he disobeys?

Supplementary Questions

Lesson 2

THE LAW AND THE SINNER

Question 3: Whence do you know your sin and misery? I know my sin and misery from the law of God.

"... for through the law cometh the knowledge of sin." Romans 3:20b

Question 4: What does God require of you in His law? Jesus said, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the great and first commandment. And a second like unto it is this, Thou shalt love thy neighbor as thyself. On these two commandments the whole law hangeth and the prophets." Matthew 22:37-40

Question 5: Are you able to keep God's law? I am not able to keep God's law, for by nature I am inclined to hate God and my neighbor, and to break God's commandments in thought, word, and deed."

"Because the mind of the flesh is enmity against God; for it is not subject to the law of God, neither indeed can it be." Romans 8:7

I. *Knowledge of Sin.*

God's law is His will for our lives. God has a perfect right to give us His law because He made us. We are obligated to obey His law because we are His creatures.

In the Old Testament God gave *ceremonial laws*, which governed the religious life of Israel. The *civil laws* applied to the national life of Israel. These laws were meant for that day and that peculiar nation; they no longer apply to the New Testament period. But the Ten Commandments, the *moral law*, applies to all ages and people. In it God has laid down the requirements for all human conduct and action.

The moral law can be summarized in one word: love. This command is directed at our heart, and small wonder, for out of the heart are the issues of life. (Proverbs 4:23) Love for God is fundamental. And where there is love for God, there will be love for self and for neighbor.

It is from this perfect law of love that we learn our sinfulness. How could we know it was sin to covet, to bear false witness, to make images if God had not told us? In the law God shows what love implies, and how our love should be properly directed. If God had not given His law, we would not know what He requires of us. But now, as we examine ourselves before the mirror of the law, our uncleanness and impurity is seen. A high standard is set before us, and we fall far short of meeting its requirements.

II. *Our Inability.*

An honest self-examination in the light of the law leads us to confess "I am not able to keep God's law, for by nature I am inclined to hate . . ."

We are not only confessing that we *do not* keep the law of God. We are also confessing that we are *not able* to keep the law. It is not merely a question of poor performance. It is a matter of inability. Even though we strive with all our heart, we must still say, "I am not able."

Our inability to keep God's law is due to our sinful nature. The sinful, depraved nature with which we are born makes this obedience impossible. This condition is not limited to a few of the worst sinners. All men are sinful and depraved. "There is none good, no, not one." (Romans 3:10)

But it is not only that we are unable to keep God's law. We are even inclined to hate God and our neighbor. Apart from God's grace we hate Him, the God of Scripture, the Father of Jesus Christ. And we hate our

neighbor too. We are selfish, self-interested. That hatred does not always break out in all its fury. But the inclination is always there; the whole tendency of our lives is to selfishness and hatred.

All this we learn when we look at ourselves in the light of God's law. It is a sorry picture. How greatly we need God's help!

Questions

1. Why are ceremonial laws no longer binding on Christians? Civil laws?
2. What does Paul mean in Romans 7:9: "but when the commandment came, sin revived, and I died"?
3. If love summarizes the whole law, why did God give *ten* commandments?
4. Is it not selfish to love yourself?
5. How did believers living before God gave the law at Sinai know God's will for their lives?
6. If you took a poll, it is likely over 95% would answer they did not hate God. How can you then justify the answer you have learned?

Supplementary Questions

Lesson 3

THE FALL OF MAN

Question 6: Did God create man wicked and perverse? God created man good and His own image, endowed with true knowledge, righteousness, and holiness.

"And God created man in his own image, in the image of God created he him; male and female created he them." Genesis 1:27

Question 7: How did man become wicked and perverse? Man became wicked and perverse through the fall and disobedience of Adam in Paradise.

"She gave also unto her husband with her, and he did eat." Genesis 3

Question 8: Why does the disobedience of Adam affect us? This disobedience of Adam affects us because he was the father of us all, and our covenant representative.

"Therefore, as through one man sin entered into the world, and death through sin; and so death passed unto all men, for that all sinned." Romans 5:12

Question 9: What covenant did Adam break when he sinned? When he sinned, Adam broke the Covenant of Works, in which the condition was obedience, the promise was life, and the penalty was death.

I. *The Creation of Man.*

Man is unable to keep God's law. He is prone to hate God and his neighbor. The question naturally arises: "How is this?" How shall we account for man's miserable condition? Since God made man, the question is posed as to whether God is responsible. Did He make man wicked and perverse? Is God to blame?

Never! God made man good and in His own image. Man was created higher than any other creature; he was made in the likeness of God. God is a Spirit; He gave to man a spirit. Man was given a mind, a will, emotions. He could think intelligently, act responsibly, love fully.

God gave man true knowledge. He knew himself and he knew his maker. The knowledge of God and of His will was a part of man's very nature. He was also made righteous. He did the right because he was righteous, a perfect reflection of the righteous God. And he was holy. He was completely consecrated to his God. His heart and his desires were directed to all that was pure and good.

This was man, the image-bearer of God. Surely there was nothing in his creation that would make God responsible for his sin. Man was perfect; his perfection consisted in nothing less than likeness to GOD.

II. *The Entrance of Sin.*

Man, not God, is responsible for human wickedness and perverseness. More particularly, it was in the fall of Adam in Paradise that sin entered the world. Romans 5:12 tells us that "through one man sin entered the world, and death through sin."

God had created our first parents perfect. But Satan, through the serpent, tempted them. He suggested they would be like God, knowing good and evil, if they ate of the forbidden fruit. Satan attacked Eve, and she succumbed to his evil suggestion. And when she gave the fruit to Adam he ate, and he became a partner in this great sin. Thus our first parents wilfully chose to obey the word of Satan rather than the word of God.

But this sin of Adam was not only a personal sin, with personal consequences. It involved the whole human race. For Adam was acting not only for himself; he was acting as the representative of all mankind. If he had obeyed God's command, all men would have enjoyed the blessings of that obedience. But when he disobeyed, he plunged all men into the curse and misery of sin. "In Adam's fall we sinned all."

Adam represented us in the *Covenant of Works*. This covenant was established by God. God promised eternal life to Adam and all whom he represented if Adam obeyed him in love. On the contrary, disobedience would bring physical, spiritual, and eternal death to Adam and all his descendants. Although this is known as the *Covenant of Works*, it does not mean that Adam could *merit* eternal life. It was still God's grace that would give eternal life, but a grace that would reward obedience.

Questions

1. How does the theory of evolution account for man's sinfulness?
2. Was there a possibility for man to grow and develop after he was created perfect?
3. Did man, after the fall, retain the image of God?
4. What does salvation do to the image of God? (Cf. Ephesians 4:24)
5. Who is Satan?
6. Why did Satan tempt Eve, when Adam was our true representative?

7. Comment on: "It's not fair that I should be punished because of Adam's sin."

Supplementary Questions

Lesson 4

THE RESULTS OF SIN

Question 10: What are the results of Adam's disobedience? The guilt of Adam as our covenant head is imputed to all men, and our nature is now totally corrupt.

"Behold, I was brought forth in iniquity; and in sin did my mother conceive me." Psalm 51:5

Question 11: What does it mean that our nature is totally corrupt? We are incapable of doing any spiritual good and are inclined to all manner of wickedness, unless we are regenerated by the Spirit of God.

"The heart is deceitful above all things, and it is exceedingly corrupt; who can know it?" Jeremiah 17:9

Question 12: Does God punish sin? In His truth and righteousness, God punishes sin both in this life and the life to come.

"For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who hinder the truth in unrighteousness." Romans 1:18

I. *Total Corruption.*

Because of Adam's sin, his guilt is imputed to all men. To "impute" means to "charge to one's account." In other words, the guilt of Adam is laid to the account of all men. Every man, as he stands before the judgment bar of God, is a guilty sinner. Every man hears the verdict: "Guilty, worthy of death." No man can plead innocence before God. From the moment of our birth the sentence of death hangs over our heads. This is so because the guilt of our representative, Adam, is imputed to us.

But Adam's sin also affects our nature. "Our nature" refers to our souls, to the inclination of our hearts. Our nature is totally corrupt. Sin has infected every part of us: our mind, our will, our emotions. There is not a part of us free from this corruption of sin. We are polluted, depraved, foul. This corruption is not something we get later in life; it is our condition at birth.

So total is this corruption that we are incapable of doing any spiritual good. Total corruption or total depravity does not mean that every man is as bad as he can be. Only Satan has fallen to the utter depths of foulness and depravity. But it does mean that every part of our nature is so affected by sin's pollution that no spiritual good can be accomplished. True, an unregenerated man can obey a law or help a sick neighbor. But spiritual good, done out of love for God, is impossible. Unless God gives us a new life, we are inclined to all that is wicked and wrong. This is so because we are children of Adam, born in sin.

II. *Certain Judgment.*

Now God *must* punish sin. He must do so because He is true to His Word. He has said, "The soul that sinneth, it shall die . . . The wages of

sin is death." If God did not punish sin, He would be a liar. Such a thought is inconceivable.

Sin's punishment begins in this life. From the moment of birth we are under the judgment of spiritual death. We are separated from God. This is the worst punishment in this life. But in addition God sends upon sinners suffering, sickness, fear, and death. Think of all the suffering in the world today, a large part of which is a direct punishment of God on sinners.

He will also punish men in the life to come. Because of sin man will be banished from the presence of God, to spend eternity in the place of "outer darkness." It is not first of all physical torture that makes eternal punishment so awful. It is the separation from God, from His loving presence and fellowship. To be apart from God is death . . . and hell. That is what makes it a place where there shall be "weeping and gnashing of teeth."

This is what we deserve. We are utterly lost; we cannot save ourselves. If we are to be saved, God must save us!

Questions

1. Are some people *born* with more guilt than others?
2. Give some common examples of imputation, of "laying to another's account."
3. What creed of our Church has a section on "The Corruption of Man"?
4. What do you understand by "spiritual good"?
5. Why is the totally corrupt sinner still able to do some outward good? Why is he not expressing his complete depravity every moment of his life?
6. Give some examples from Scripture of the punishment of sin in this life.
7. Are believers punished for their sins? Distinguish punishment and chastisement.
8. How do you reconcile punishment in hell with the fact that "God is love"?

Supplementary Questions

Lesson 5

THE MEDIATOR

Question 13: Can you save yourself from the punishment and power of sin? I cannot save myself; divine redemption is my only hope.

"And you did he make alive, when ye were dead through your trespasses and sins." Ephesians 2:1

Question 14: What is divine redemption? Divine redemption is the salvation of God's people through the perfect work of Christ, the only Mediator between God and man.

"In whom we have our redemption through his blood, the forgiveness of our trespasses, according to the riches of his grace." Ephesians 1:7

Question 15: What does our Mediator do to save us? By bearing our punishment and by perfectly obeying God's law, our Mediator delivers us from the wrath of God and endows us with eternal life."

"So Christ also, having been once offered to bear the sins of many, shall appear a second time, apart from sin, to them that wait for him, unto salvation." Hebrews 9:28

I. *Divine Redemption: Our Only Hope.*

It is no pretty picture that the Bible draws of man. We are totally corrupt, unable to do any good, worthy of condemnation. Is there a way out of this misery and sin? How can man escape the wrath of a righteous God?

Can man save himself? To ask the question is almost to answer it. How can one who is completely captive to sin and Satan break the bonds of sin in his own strength? Not only is man unable to save himself; he is unwilling to do so. He is inclined to hate God and his neighbor, and there is nothing in his depraved heart that wants it otherwise. Nor can he save himself from the punishment of sin. No man can bear the infinite wrath of God and satisfy all the demands of God's righteousness.

Our only hope is divine redemption. God must do what we cannot do. God alone can save. This is the heart of the gospel, the heart of the Christian faith. God does not turn His back on sinful man. For man is still His creature. God looks in His matchless love on sinners, and wills to save them. As Paul says in Ephesians 2:1, "And you did he make alive, when ye were dead through trespasses and sins." Dead people cannot save themselves. Our only hope is the living God!

II. *God's Appointed Mediator.*

Salvation is of God through the Mediator, Jesus Christ. As Mediator Christ stands between the offended God and the offending sinner. Through Christ there is reconciliation of man with God. The bond of fellowship broken by sin is restored by grace through Christ.

This is *God's* Mediator. He is not, like a human mediator, a third neutral party brought in by common consent. Man did not come to an agreement with God concerning the Mediator. God sent Him to man who by nature did not want Him. Neither is the Mediator a neutral party trying to get God and man together. He is God Himself; He is one of the parties against whom we have sinned. The Mediator is the gift of God. From beginning to end this is *divine* redemption.

The Mediator had to do two things to affect a reconciliation between God and man. He had to bear our punishment fully and He had to obey the law of God perfectly. Bearing our punishment was necessary because God's wrath is upon us as a result of our sin. God could not close His eyes to sin. Either we must suffer under that wrath, or Christ must bear it for us. This our Mediator did that we might be delivered from the wrath of God.

But God's law also had to be obeyed perfectly. Our first representative, Adam, had failed. He had forfeited eternal life by his disobedience. Our second representative, Christ, rendered a complete obedience so that we might receive the gift of grace, eternal life.

You can summarize the whole account of redemption very briefly. It is *grace, wondrous grace!*

Questions

1. How does the doctrine of total corruption (lesson 4) have bearing on your first answer: "I cannot save myself"?
2. Do saints play any part in your salvation? What objection would you have to praying to the Virgin Mary?
3. To what extent was Abraham a mediator for the cities of the plain? In what way is Christ's mediatorial work superior to this?
4. Does not the knowledge that we cannot save ourselves discourage all effort, enthusiasm, interest in the Christian life?
5. How does Christ, the second Adam, fit into the covenant of works? (Consider the condition, the promise, the penalty of the covenant.)

Supplementary Questions

REPORT NO. 21
BACK TO GOD TRACT COMMITTEE
(Synodical Tract Committee)

ESTEEMED BRETHREN :

The Back to God Tract Committee takes great pleasure in reporting on activities of the past year.

I. PERSONNEL AND ADMINISTRATION

A. The members of the Back to God Tract Committee are:

Rev. N. L. Veltman, President; Rev. Herman J. Teitsma, Secretary; Mr. C. Dykhouse, Treasurer; Rev. G. Rozenboom; Rev. L. Dykstra; Rev. John Rickers; Rev. R. Bronkema; Mr. H. Hoekstra; Mr. J. DeJager; Mr. Jack Brower.

B. The Committee works by means of sub-committees which include: *Editorial* - Bronkema, Rozenboom, Dykstra; *Title* - Rickers, Teitsma; *Assignment* - Veltman, Hoekstra; *Art* - DeJager, Brower; *Promotion* - C. Dykhouse.

These committees meet regularly and prepare work to be submitted to the whole committee which meets once a month.

C. The Christian Reformed Publishing House has served us in the capacity of doing the printing of the tracts and distributing them. We received very willing help from all. The close cooperation enjoyed with the printing house has aided considerably in many ways. We have a special room assigned to us for the purpose of preparing orders that come for tracts. Mr. J. Buiten serves in this department.

II. ACTIVITIES

A. During the past year the committee has processed 28 new tracts for distribution. This is an increase of 10 over the output of last year.

B. The number of tract distributed has shown a big increase. Last year there was a total distribution of 496,100. This year we increased to the amount of total distribution to 845,695.

C. The ten dollars worth of free tracts allowed to ministers and mission workers was continued through 1957. This practice will be discontinued for the present because we have not been receiving enough funds.

III. FINANCES

The treasurer's report of 1957 is attached to this report. Our funds have been on the decline for the whole year to the point where we have hardly enough with which to operate. We volunteered to go off the list for offerings two years ago and now have lost all of the surplus we had at that time. The reason for our low balance is that we are producing our tracts at a slight loss which must be made up by contributions.

IV. MATTERS WHICH REQUIRE SYNODICAL ACTION

A. The Back To God Tract Committee requests Synod to recommend this cause to the churches for one or more offerings.

B. The committee recommends that Synod elect four men. One from each group of two. Nominations:

Rev. R. W. Bronkema	Rev. G. Rozenboom
Rev. Wm. Vander Haak	Rev. G. Yff
Rev. L. Dykstra	Mr. C. Dykhouse
Rev. F. Van Houten	Mr. W. Wynbeek

C. The committee requests Synod to approve the appointment of Mr. Jack Brower as artist consultant in place of Mr. R. Weidenaar, who asked to be relieved.

Respectfully submitted,

Rev. N. Veltman, Chairman
Rev. H. Teitsma, Secretary

Statement of Receipts and Disbursements

January 1, 1957 to December 31, 1957

January 1, 1957, Balance in Old Kent Bank, Grand Rapids, Michigan		\$ 7,800.78
Receipts:		
Church and Individual Contributions	\$ 4,424.28	
Sale of Tracts	7,940.17	12,364.45
		<hr/>
		\$20,165.23
Disbursements:		
Printing of Tracts	\$13,261.96	
Advertising	2,233.73	
Art Work	890.51	
Travel Expenses	195.42	
Postage and Supplies, Secretary and Treasurer	120.11	
Writing Tracts	530.00	
Mailing Tracts	822.29	
Auditing Fees	25.00	
Treasurer's Bond Premium	25.00	
Miscellaneous	227.78	
Office Rent	320.08	18,651.88
		<hr/>
December 31, 1957, Balance in Old Kent Bank, Grand Rapids, Michigan		\$ 1,513.35

To Whom It May Concern:

I have audited the books of the Treasurer of the *Back To God Tract Committee*, Mr. Clarence A. Dykhouse, for the period from January 1, 1957 to December 31, 1957 and prepared the above statement of *Receipts* and *Disbursements*.

The balance as shown agrees with that shown on the reconciled Bank Statement for December 31, 1957.

Peter M. Piersma,
Certified Public Accountant

REPORT NO. 22
CHURCH HELP COMMITTEE, INC.

ESTEEMED BRETHREN:

During the course of this past year our committee has sustained the loss of the valuable services of both its president and secretary, the Revs. A. Dusseljee and L. Bouma respectively. Both left for other parts of the country. A word of appreciation is due them for all the labors which they performed in this phase of denominational work. The Revs. L. Bossenbroek and R. Venema were appointed to replace them on the committee. Rev. A. Baker was elected to serve as president and Rev. L. Bossenbroek as secretary.

Soon after the 1957 Acts of Synod came to the attention of the various churches we were deluged with applications for aid. We gave them our best possible consideration, but in some cases were forced to pare them down because of shortage in funds.

The total number of new loans in 1957 amounted to \$307,990.00. The total receipts from quotas and repayments amounted to \$264,083.12. The total number of churches holding loans from this fund is 235, and the total amount of loans outstanding is \$1,913,176.84. The churches that are in arrears in repayment have been notified by our Treasurer.

The funds on hand January 1, 1958 are as follows: Cash on hand, \$221,626.32. \$241,000.00 has been promised to the churches and will be paid out as soon as requested. The shortage is due to increased requests.

Our committee is striving to fulfill the mandate of Synod to make the Church Help Fund a revolving fund.

Our Recommendations:

1. That Synod remind the churches that this fund is intended for "weak and needy" churches.
2. That Synod remind our Classes of the decision of Synod in 1940: "Classes must be careful not to recommend more help than what is really needed." (Acts of Synod, 1940, p. 87)
3. That the quota for the fund be at least \$1.00.
4. That the Rev. R. Venema, a member of this committee and a delegate to Synod from Classis Sioux Center, be consulted on matters pertaining to the Church Help Fund.
5. That the Rev. C. R. Veenstra serve as alternate on this committee and that Synod so approve.

Humbly submitted,
Church Help Committee, Inc.
Rev. A. Baker, President
Rev. L. Bossenbroek, Secretary
Rev. R. Venema
Marion Wiersma, Treasurer
Albert Engbers

ESTEEMED BRETHREN:

I have examined the records of the Church Help Fund of The Christian Reformed Church, Orange City, Iowa, as of January 31, 1958 and the related statements of income and expenses for the year then ended.

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

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

Exhibit	"A"	Statement of Assets
	"B"	Loans Outstanding
	"C"	Denominational quotas by Classes and Other Receipts
	"D"	Analysis Loans, repayment basis and balance due.
	"E"	Detail list of expenses and summary of expenses.
Schedule	"1"	Analysis Cash in Bank.
	"2"	U.S. Bonds.

The balances in the Northwestern State Bank of Orange City, Iowa were reconciled with the records of the Church Help Fund of Orange City, of the Christian Reformed Church. The balance as of January 31, 1958 were certified to by H. C. Moret, Sr. Vice President and Cashier.

U.S. Bond No. 60838-42 was presented to us for our inspection.

I have examined the Fidelity Bond carried with the American Surety Company of New York, Bond, No. 12-558-086, made payable to the Church Help Fund, Inc., of the Christian Reformed Church, for \$25,000 on Marion Wiersma, Treasurer, effective January 19, 1956, a continuous bond, premium paid on January 20, 1958 for year ended January 19, 1959.

In our opinion, subject to the above comments, the Accompanying balance sheet and related statements of income and expenses present fairly the financial position of the Church Help Fund of Orange City, of the Christian Reformed Church as of January 31, 1958 and the results of its operations for the year then ended. In conformity with generally accepted accounting principles applied on a basis consistent with that of the preceding year.

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

THE CHURCH HELP FUND**Schedule "A"**

Balance Sheets
January 31, 1958

Assets

Cash in Bank:

Northwestern State Bank -

General Checking Account	"1"	\$121,824.24	
Time Certificate	"2"	50,000.00	\$ 171,824.24
U.S. Bonds			49,802.08
Loans Outstanding "B"			1,913,176.84
Total Assets			\$2,134,803.16

Schedule "1"

Analysis - Cash in Bank

Northwestern State Bank - Orange City, Iowa

General Checking Account:

Bank balance February 1, 1957		\$116,869.14	
1957 Receipts		364,083.12	
Total			\$480,952.26
Less - Distributions - General Expense	\$309,325.94		
U.S. Bonds	49,802.08		359,128.02
Balance on Hand January 31, 1958 to Ex. "A"			\$121,824.24
Bank balance as per statement 1-31-58	\$134,324.24		
Less - Checks outstanding			
No. 197 - Bellflower, Calif. R.C. R.C.....	\$7,500.00		
No. 198 - Cottage Grove, Ill. R.C.	5,000.00	12,500.00	
Our Ledger Balance		\$121,824.24	

Northwestern State Bank - Orange City, Iowa

Time Certificates -

Date	No	Rate	Due Date	Amount
February 13, 1957	36628	3%	February 13, 1958	\$ 50,000.00
Total to Ex. "A"				\$ 50,000.00

Schedule "2"

Analysis - U.S. Bond

August 15, 1957 60838 - 42 2 7/8 June 15, 1958	\$ 49,802.08
\$50,000 C 99. 4/32	\$ 49,562.50
Accrued Interest	239.58
Total to Ex. "A"	\$ 49,802.08

Schedule "B"

THE CHURCH HELP FUND

Analysis — Loans Outstanding

No.	Church	Outstanding Jan. 1, 1957	New Loans	Payments	Outstanding Dec. 31, 1957
1.	Abbotsford, B.C., Canada.....	\$12,025.00	\$	600.00	\$ 11,425.00
2.	Ackley, Iowa		2,500.00		2,500.00
3.	Acton, Ont., Canada	14,250.00		375.00	13,875.00
4.	Alameda, California	6,400.00		400.00	6,000.00
5.	Alamosa, Colorado	5,250.00		700.00	4,550.00
6.	Allendale, Michigan - Second	8,500.00		500.00	8,000.00
7.	Allison, Iowa - Bethel		3,000.00		3,000.00
8.	Ann Arbor, Michigan.....		4,000.00		4,000.00
9.	Arcadia, California	8,340.00		620.00	7,720.00
10.	Athens, Ont., Canada.....	13,250.00		250.00	13,000.00
11.	Aylmer, Ont., Canada.....	5,500.00		375.00	5,125.00
12.	Barrhead, Alta., Canada.....	4,500.00		300.00	4,200.00
13.	Barrie, Ont., Canada.....	13,250.00		500.00	12,750.00
14.	Battle Creek, Michigan.....	6,250.00		500.00	5,750.00
15.	Bauer, Michigan		10,000.00		10,000.00

No.	Church	Outstanding Jan. 1, 1957	New Loans	Payments	Outstanding Dec. 31, 1957
16.	Bejou, Minnesota	3,775.00		650.00	3,125.00
17.	Belleville, Ont., Canada.....	15,000.00			15,000.00
18.	Bellflower, Calif. - Bethany....	2,400.00		300.00	2,100.00
19.	Bellflower, Calif. - Rehoboth		7,500.00		7,500.00
20.	Bellflower, Calif. - Third	3,500.00		250.00	3,250.00
21.	Bellwood, Illinois	7,500.00		500.00	7,000.00
22.	Bemis, South Dakota.....	4,300.00		400.00	3,900.00
23.	Bigelow, Minnesota	6,500.00		325.00	6,175.00
24.	Blenheim, Ont., Canada.....	5,000.00			5,000.00
25.	Bowmanville, Ont., Canada.....	11,550.00		900.00	10,650.00
26.	Bowness Montgomery, Alta.....	10,000.00	5,000.00		15,000.00
27.	Bozeman, Montana	8,500.00		650.00	7,850.00
28.	Brampton, Ont., Canada.....	12,400.00		700.00	11,700.00
29.	Brandon, Man., Canada.....	13,595.13			13,595.13
30.	Brantford, Ont., Canada.....	12,500.00		375.00	12,125.00
31.	Britt, Iowa		10,000		10,000.00
32.	Brockville, Ont., Bethel.....	7,500.00		1,087.50	6,412.50
33.	Brooks, Ala., Canada	7,100.00		150.00	6,950.00
34.	Brooten, Minnesota		7,000.00		7,000.00
35.	Burdett, Alta., Canada.....	5,000.00			5,000.00
36.	Burlington, Ont., Canada....	5,000.00			5,000.00
37.	Cadillac, Michigan	6,000.00		500.00	5,500.00
38.	Calgary, Alta. - First	12,000.00	4,000.00	600.00	15,400.00
39.	Calgary, Alta. - Second		12,000		12,000.00
40.	Cascade, Michigan	8,250.00		500.00	7,750.00
41.	Cedar, Iowa	4,500.00		250.00	4,250.00
42.	Chatham, Ont., Canada.....	14,875.00		1,000.00	13,875.00
43.	Chicago, Ill. - Auburn Park.....	4,125.00		375.00	3,750.00
44.	Chilliwack, B.C., Canada....	8,800.00	5,000.00	150.00	13,650.00
45.	Cincinnati, Ohio	5,200.00		400.00	4,800.00
46.	Clara City, Minnesota.....	8,650.00		400.00	8,250.00
47.	Clarkson, Ont., Canada.....	12,225.00		375.00	11,850.00
48.	Clinton, Ont., Canada.....	10,475.00		75.00	10,400.00
49.	Cobourg, Ont., Canada.....	10,000.00	5,000.00		15,000.00
50.	Cochrane, Ont., Canada.....	5,625.00			5,625.00
51.	Collingwood, Ont., Canada.....	8,000.00		400.00	7,600.00
52.	Conrad, Montana	8,450.00		615.05	7,834.95
53.	Cornwall, Ont., Canada.....	11,750.00		250.00	11,500.00
54.	Crookston, Minnesota	1,182.90		200.00	982.90
55.	Cutlerville, Mich. - East	9,500.00		500.00	9,000.00
56.	Dearborn, Michigan	13,350.00		910.00	12,440.00
57.	Decatur, Michigan	1,004.24	10,000.00	377.80	10,626.44
58.	Delavan, Wisconsin	5,250.00		350.00	4,900.00
59.	Denver, Colo. - Second	1,000.00		375.00	625.00
60.	Denver, Colo. - Third	8,500.00		500.00	8,000.00
61.	Des Plaines, Illinois.....	5,250.00		375.00	4,875.00
62.	Dorr, Michigan	1,212.50		325.00	887.50
63.	Drayton, Ont., Canada.....	12,000.00		600.00	11,400.00
64.	Dresden, Ont., Canada.....	11,750.00		875.00	10,875.00
65.	Duncan, B.C., Canada.....	9,200.00	5,000.00	225.00	13,375.00
66.	Edmonton, Alta. - First	2,475.00		500.00	1,975.00
67.	Edmonton, Alta. - Second ..	12,000.00		1,200.00	10,800.00
68.	Edmonton, Alta. - Third	12,000.00			12,000.00
69.	Edmonton, Alta., Jasper Place	14,250.00		250.00	14,000.00
70.	Edmonton, Alta., Canada Maranatha Beverly	12,000.00		500.00	11,500.00
71.	Edson, Alta., Canada.....	10,000.00	5,000.00		15,000.00
72.	Emo, Ont., Canada.....	10,375.00			10,375.00
73.	Escalon, California	6,625.00		500.00	6,125.00
74.	Escondito, California	9,000.00	5,000.00	500.00	13,500.00
75.	Essex, Ont., Canada.....	8,115.00	11,275.00	500.00	18,890.00

REPORTS

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No.	Church	Outstanding Jan. 1, 1957	New Loans	Payments	Outstanding Dec. 31, 1957
76.	Everson, Washington	4,716.92		516.92	4,200.00
77.	Exeter, Ont., Canada.....	10,000.00			10,000.00
78.	Ferrysburg, Michigan	3,600.00		200.00	3,400.00
79.	Flint, Michigan	3,075.00		675.00	2,400.00
80.	Forest, Ont., Canada.....	3,125.00		125.00	3,000.00
81.	Ft. William, Ont., Canada..	11,950.00			11,950.00
82.	Fremont, Mich. - Trinity ...	9,500.00		500.00	9,000.00
83.	Fruitland, Ont., Canada.....	9,900.00		506.25	9,393.75
84.	Fruitport, Michigan	9,500.00		500.00	9,000.00
85.	Georgetown, Ont., Canada..		15,000.00		15,000.00
86.	Goshen, New York.....	7,000.00		500.00	6,500.00
87.	Grand Rapids - Alger Park	8,500.00		500.00	8,000.00
88.	Grand Rapids - Immanuel....	3,000.00		250.00	2,750.00
89.	Grand Rapids - Millbrook....	9,500.00		500.00	9,000.00
90.	Grand Rapids - Plymouth Heights	6,000.00		375.00	5,625.25
91.	Grand Rapids - Riverside.....	3,800.00	10,000.00	200.00	13,600.00
92.	Grand Rapids - 36th St.	9,000.00		500.00	8,500.00
93.	Grandville, Mich. - South....	10,000.00		500.00	9,500.00
94.	Granum, Alta., Canada.....	8,275.00		1,000.00	7,275.00
95.	Greensville, Ont., Canada....	5,000.00			5,000.00
96.	Guelph, Ont., Canada.....	15,000.00			15,000.00
97.	Hamilton, Michigan	6,000.00		400.00	5,600.00
98.	Hamilton, Ont., Canada.....	5,800.00		375.00	5,425.00
99.	Haney, B.C., Canada.....	11,850.00		1,800.00	10,050.00
100.	Hartley, Iowa	4,000.00		250.00	3,750.00
101.	Hawarden, Iowa	2,536.43		588.78	1,947.65
102.	Hoboken, New Jersey.....	5,250.00		300.00	4,950.00
103.	Holland, Mich. - Bethany....	3,000.00		750.00	2,250.00
104.	Holland, Mich. - Calvin		10,000.00		10,000.00
105.	Holland, Mich. - Faith		7,500.00		7,500.00
106.	Holland, Mich. - Holland Heights	5,625.00		375.00	5,250.00
107.	Holland, Mich. - Park Church	9,000.00		500.00	8,500.00
108.	Holland, Minnesota	2,100.00		150.00	1,950.00
109.	Holland Center, S. Dak.	10,000.00		1,050.00	8,950.00
110.	Holland Marsh, Ont.	12,360.00		400.00	11,960.00
111.	Houston, B.C., Canada.....	3,000.00		500.00	2,500.00
112.	Ingersoll, Ont., Canada.....	10,000.00			10,000.00
113.	Iowa Falls, Iowa.....	2,726.00		1,000.00	1,726.00
114.	Iron Springs, Alta., Canada	7,125.00		750.00	6,375.00
115.	Irving Park, Nek Jersey.....	10,000.00		500.00	9,500.00
116.	Jarvis, Ont., Canada.....	9,900.00		600.00	9,300.00
117.	Jenison, Mich. - Trinity		5,000.00		5,000.00
118.	Kalamazoo, Michigan - Knollwood	3,800.00		200.00	3,600.00
119.	Kalamazoo, Michigan - Westwood	8,500.00		500.00	8,000.00
120.	Kenora, Ont., Canada.....	5,000.00			5,000.00
121.	Kingston, Ont., Canada.....	11,500.00		250.00	11,250.00
122.	Kitchener, Ont., Canada....	12,125.00		375.00	11,750.00
123.	Lacombe, Alta. - First.....	7,475.00		700.00	6,775.00
124.	Lacombe, Alta. - Bethel	15,000.00			15,000.00
125.	Ladner, B.C., Canada.....	7,500.00		600.00	6,900.00
126.	Langley, B.C., Canada	7,160.00	5,000.00		12,160.00
127.	Lansing, Ill. - Oak Glen	8,000.00		500.00	7,500.00
128.	Lansing, Michigan	2,250.00		375.00	1,875.00
129.	Leamington, Ont., Canada	4,800.00		150.00	4,650.00
130.	Le Mars, Iowa.....	9,000.00		500.00	8,500.00
131.	Lethbridge, Alta., Canada....	12,800.00		800.00	12,000.00
132.	Lindsay, Ont., Canada.....	4,800.00		150.00	4,650.00

No.	Church	Outstanding Jan. 1, 1957	New Loans	Payments	Outstanding Dec. 31, 1957
133.	Lodi, New Jersey.....	1,750.00	1,000.00	175.00	2,575.00
134.	London, Ont., Canada.....	7,750.00		500.00	7,250.00
135.	Luverne, Minnesota.....	8,000.00		500.00	7,500.00
136.	Lynden, Wash. - Bethel	8,500.00		500.00	8,000.00
137.	Medicine Hat, Alta., Canada	10,000.00			10,000.00
138.	Miami, Florida		15,000.00		15,000.00
139.	Milwaukee, Wisconsin	7,950.00		600.00	7,350.00
140.	Minneapolis, Minnesota	4,200.00		350.00	3,850.00
141.	Modesto, California	4,200.00		300.00	3,900.00
142.	Monroe, Washington	7,200.00		450.00	6,750.00
143.	Montreal, Quebec, Canada	5,000.00			5,000.00
144.	Morrison, Illinois	3,500.00		250.00	3,250.00
145.	Mountain Lake, Minnesota		3,365.00		3,365.00
146.	Mount Hamilton, Ont.	11,600.00		200.00	11,400.00
147.	Muskegon, Mich. - Bluffton		7,000.00		7,000.00
148.	Muskegon, Mich. - Grace	9,500.00	4,000.00	500.00	13,000.00
149.	Neerlandia, Alta., Canada....	6,600.00		500.00	6,100.00
150.	Newmarket, Ont., Canada..		5,000.00		5,000.00
151.	New Liskeard, Ont., Canada		8,000.00		8,000.00
152.	Newton, New Jersey.....	8,000.00		625.00	7,375.00
153.	New Westminster, B.C., Can.	11,550.00		150.00	11,400.00
154.	Niagara Falls-Stamford, Ont.	5,000.00			5,000.00
155.	Nobleford, Alta., Canada....	2,300.00		400.00	1,900.00
156.	North Haledon, New Jersey	4,000.00	10,000.00	200.00	13,800.00
157.	Oak Lawn, Illinois.....	3,000.00		250.00	2,750.00
158.	Ogilvie, Minnesota	17,900.00		1,500.00	16,400.00
159.	Ontario, California	9,000.00		500.00	8,500.00
160.	Orangeville, Ont., Canada....	4,000.00	10,000.00	125.00	13,875.00
161.	Oshawa, Ont., Canada.....	13,750.00	6,250.00		20,000.00
162.	Oskaloosa, Iowa - Bethel	4,200.00		300.00	3,900.00
163.	Ottawa, Ont. - Calvin	7,500.00	5,000.00		12,500.00
164.	Owen Sound, Ont., Canada	9,900.00		600.00	9,300.00
165.	Palos Heights, Illinois.....	13,500.00		700.00	12,800.00
166.	Peers, Alta., Canada.....	10,875.00		375.00	10,500.00
167.	Pella, Iowa - Calvary		5,000.00		5,000.00
168.	Pembroke, Ont., Canada.....	8,000.00	5,000.00	500.00	12,500.00
169.	Peterborough, Ont., Canada	7,000.00			7,000.00
170.	Phoenix, Arizona	8,200.00		1,000.00	7,200.00
171.	Pine Creek, Michigan	4,500.00		300.00	4,200.00
172.	Pipestone, Minnesota	9,000.00		500.00	8,500.00
173.	Plainfield, Michigan	8,500.00		425.00	8,075.00
174.	Port Alberni, B.C., Canada	6,875.00		525.00	6,350.00
175.	Randolph, Wis. - Second	5,250.00		375.00	4,875.00
176.	Raymond, Minnesota.....	3,870.00		375.00	3,495.00
177.	Red Deer, Alta., Canada.....	11,250.00		375.00	10,875.00
178.	Redlands, Calif. - First	3,500.00		250.00	3,250.00
179.	Redlands, Calif. - Second	6,225.00		600.00	5,625.00
180.	Renfrew, Ont., Canada.....	10,000.00	5,000.00		15,000.00
181.	Ridgewood, New Jersey.....	6,000.00		500.00	5,500.00
182.	Ripon, Calif. - Immanuel	6,375.00		625.00	5,750.00
193.	Rock Rapids, Iowa.....	3,095.00		300.00	2,795.00
184.	Rock Valley, Iowa - Calvin	7,500.00		500.00	7,000.00
185.	Rock Mountain House, Alta., Canada	12,450.00		100.00	12,350.00
186.	Rudyard, Michigan		2,000.00		2,000.00
187.	Saginaw, Michigan	13,400.00		875.00	12,525.00
188.	San Diego, California.....	6,100.00		550.00	5,550.00
189.	San Jose, California.....	4,750.00	5,000.00	250.00	9,500.00
190.	Sarnia, Ont., Canada - 1st ..	14,250.00		1,000.00	13,250.00
191.	Sarnia, Ont., Canada - 2nd..	12,600.00		700.00	11,900.00
192.	Saskatoon, Sask., Canada....	10,000.00			10,000.00

No.	Church	Outstanding Jan. 1, 1957	New Loans	Payments	Outstanding Dec. 31, 1957
193.	Seattle, Wash. - First	5,200.00		400.00	4,800.00
194.	Seattle, Wash. - Calvary		5,000.00		5,000.00
195.	Sibley, Iowa	4,000.00		200.00	3,800.00
196.	Sioux City, Iowa.....	9,000.00		500.00	8,500.00
197.	Sioux Falls, South Dakota....	5,000.00		1,000.00	4,000.00
198.	Smithers, B.C., Canada.....	2,900.00	12,600.00	1,000.00	14,500.00
199.	Smithers - Telkwa, B.C.	5,000.00			5,000.00
200.	South Holland, Illinois.....		5,000.00		5,000.00
201.	Springdale, Ont., Canada....	19,207.00		837.48	18,369.52
202.	St. Catharines, Ont., Canada	11,175.00		525.00	10,650.00
203.	Strathroy, Ont., Canada.....	11,900.00		1,000.00	10,900.00
204.	St. Thomas, Ont., Canada....	14,800.00		150.00	14,650.00
205.	Sun Valley, Calif. - Bethel..	14,000.00			14,000.00
206.	Sussex, New Jersey	9,525.00		675.00	8,850.00
207.	Taber, Alta., Canada.....	11,900.00		512.50	11,387.50
208.	Telkwa, B.C., Canada	7,500.00			7,500.00
209.	Terrace, B.C., Canada	12,500.00			12,500.00
210.	Terra Ceia, North Carolina	8,460.00		595.00	7,865.00
211.	Toronto, Ont., Canada - 1st	7,850.00		450.00	7,400.00
212.	Toronto, Ont., Canada - 2nd Weston	15,000.00			15,000.00
213.	Toronto, Ont., Can. - Annette	4,800.00		150.00	4,650.00
214.	Tracy, Iowa	327.10	5,000.00	327.10	5,000.00
215.	Transcona, Man., Canada....	5,000.00			5,000.00
216.	Trenton, Ont., Canada.....	10,950.00		600.00	10,350.00
217.	Truro, Nova Scotia, Canada		10,000.00		10,000.00
218.	Tyler, Minnesota	675.00			675.00
219.	Vancouver, B.C., Can. - 1st	10,123.00		875.00	9,248.00
220.	Vancouver, B.C. - Bethel	11,250.00			11,250.00
221.	Vauxhall, Alta., Canada.....	3,300.00		825.00	2,475.00
222.	Victoria, B.C., Canada.....	12,500.00		150.00	12,350.00
223.	Wallaceburg, Ont., Canada	14,200.00		262.50	13,937.50
224.	Washington, D. C.	1,650.00		200.00	1,450.00
225.	Wayland, Michigan		10,000.00		10,000.00
226.	Wellandport, Ont., Canada	11,500.00		437.50	11,062.50
227.	Westlock, Alta., Canada.....	4,500.00			4,500.00
228.	Wheaton, Illinois	7,500.00		500.00	7,000.00
229.	Williamsburg, Ont., Canada	12,500.00			12,500.00
230.	Winnipeg, Man., Canada.....	9,750.00		650.00	9,100.00
231.	Woodstock, Ont., Canada....	11,200.00		800.00	10,400.00
232.	Wyckoff, New Jersey.....	8,000.00		500.00	7,500.00
233.	Wyoming, Ont., Canada	12,500.00		250.00	12,250.00
234.	Zeeland, Mich. - Bethel	7,000.00		500.00	6,500.00
235.	Zillah, Washington	3,750.00			3,750.00
Totals.....		\$1,690,831.22	\$307,990.00	\$85,644.38	\$1,913,176.84

Schedule "C"

Denominational Quotas by Classes and Other Receipts

Classes	1956	1957
Alberta	\$ 4,786.12	\$ 4,026.44
Alberta North		2,006.49
Alberta South		2,674.00
Cadillac	5,624.50	7,789.89
California	10,157.95	2,960.30
Chatham	2,383.10	8,372.00
Chicago North	11,517.00	10,702.00
Chicago South	14,502.37	4,576.22
Eastern Ontario	2,486.69	14,349.50
Grand Rapids East	19,055.15	16,470.00
Grand Rapids South	21,720.50	7,744.00
Grand Rapids West	10,703.00	4,932.03
Hackensack	5,556.81	2,005.46
Hamilton	3,280.62	10,913.00
Holland	14,621.91	7,044.00
Hudson	10,565.50	6,480.05
Kalamazoo	9,039.58	3,623.25
Minnesota North	4,842.18	3,740.14
Minnesota South	5,064.69	8,004.50
Muskegon	10,675.50	4,983.00
Orange City	6,736.86	2,698.45
Ostfriesland	4,252.50	8,590.43
Pacific	10,543.25	4,708.60
Pella	6,752.41	3,182.20
Rocky Mountain	3,876.83	6,579.23
Sioux Center	8,745.79	1,616.51
Toronto		4,274.54
Wisconsin	6,035.23	9,283.33
Zeealand	12,633.47	760.43
Canadian Exchange		3,348.75
Interest		
Miscellaneous	1,087.08	
Total	\$227,246.59	\$178,438.74

Summary

Balance on hand January 31, 1957		\$116,869.14
Receipts:		
N. W. State Bank, Time Certificate	"A" \$100,000.00	
Repayments	"B" 85,644.38	
Quotas and Other	"C" 178,438.74	364,083.12
Total		\$480,952.26
Disbursements:		
New Loans - Notes	"B" \$307,990.00	
U. S. Bonds	"A" 49,802.08	
Administration Expense	"E" 1,335.94	\$359,128.02
Cash on hand		\$121,824.24

THE CHRISTIAN REFORMED CHURCH
The Church Help Fund
1957 Quotas

Schedule "C"

1957 Total	Classes	1956 Quotas Late	February	March	April	May	June	July	August	September	October	November	December	January	
\$ 4,026.44	Alberta - North		\$ 718.42						\$ 979.26				\$ 776.05	\$ 1,552.71	
2,006.49	Alberta - South							\$ 295.41		\$ 370.55	\$ 323.36	\$ 323.36	809.42	1,017.17	
2,674.00	Cadillac					\$ 555.06			\$ 429.99	\$ 2,172.86				879.53	
7,789.89	California						\$ 1,939.20							3,677.83	
2,960.30	Chatham	\$ 725.00				725.00					561.50			1,673.80	
8,372.00	Chicago - North							2,001.00				2,027.00		4,344.00	
10,702.00	Chicago - South							591.98	657.98		1,080.30	799.65	1,622.95	838.77	
4,576.22	Eastern Ontario	2,540.34	675.41	\$ 1,904.86	\$ 742.97	803.66	1,054.92	615.17	290.45			2,900.45	473.90	1,787.50	
14,349.50	Grand Rapids - East		276.00	2,357.93		1,074.00		1,152.89	180.50	1,350.50	2,302.00	1,750.65		4,190.00	
16,470.00	Grand Rapids - South				2,332.50	3,908.00		4,182.00			4,190.00			2,093.00	
7,744.00	Grand Rapids - West				1,507.00			1,707.00		1,600.10	836.90			947.04	
4,932.03	Hackensack				519.00			1,866.74		150.00	1,449.25			25.00	
2,005.46	Hamilton					162.57				423.16	425.73		969.00	3,171.00	
10,913.00	Holland					2,682.00			2,700.00		2,360.00			62.00	
7,044.00	Hudson		142.00		876.00	1,051.00				1,325.00			1,368.00		
6,480.05	Kalamazoo				1,777.15		110.00	1,083.00	1,490.15		1,512.15	411.00	1,700.60		
3,623.25	Minnesota - North	421.65								250.86				2,210.38	
3,740.14	Minnesota - South					993.79				1,123.25				1,623.10	
8,004.50	Muskegon				1,019.50			2,515.00			2,698.00			2,772.00	
4,783.00	Orange City					848.00			1,181.00			1,089.50		1,864.50	
2,698.45	Oshtemo								494.33				260.88	1,669.79	
8,590.43	Pacific					1,556.25	273.45				2,393.34			4,640.84	
4,708.60	Pella				854.00			915.51			1,427.19			1,511.70	
3,182.20	Rocky Mountain	55.00	55.00		1,017.63				696.24		720.83			692.50	
6,579.23	Siox Center	361.50			836.61	882.37				1,034.73	1,353.68		1,198.98	1,272.86	
1,616.51	Taronto				141.73			56.38			607.49			810.91	
4,274.54	Wisconsin				558.04				1,249.81			1,398.00	1,068.69		
9,283.13	Zeeland				2,276.00			2,286.00			2,111.00			2,610.33	
760.43	Canadian Exchange			15.23	30.50	19.37		32.36	52.50	14.66	28.49	17.94	32.64	17.47	
				121.81	7.62	32.18				124.46	23.26	20.12	4.52	12.56	
					37.81							5.63	18.70	7.42	
													6.67	5.82	
													12.21	58.48	
3,348.75	Interest			500.00		1,005.00			500.00			625.00	718.75		
<u>\$178,438.74</u>			<u>\$ 4,103.49</u>	<u>\$ 1,866.81</u>	<u>\$ 4,899.81</u>	<u>\$12,756.91</u>	<u>\$18,075.40</u>	<u>\$ 4,519.58</u>	<u>\$14,491.38</u>	<u>\$15,951.29</u>	<u>\$ 7,287.79</u>	<u>\$21,949.31</u>	<u>\$15,785.80</u>	<u>\$12,792.61</u>	<u>\$48,040.01</u>

REPORTS

Explanation of Exhibit "D"

Date: The date as shown on the note.

%: The percentage of the annual repayment.

Yrs: The number of years from the date of the note when the annual repayments are to begin.

Amount: The face amount of the note.

Annual Repay Schedule: The amount to be repaid Annually.

Repay Due Dec. 31, 1957: The total amount that should have been paid.

Loans Outstanding: The balance as shown on our ledger.

As you examine exhibit "D" you will notice that the balance as shown on our ledger plus the amount that should have been paid should equal the amount of the notes. If the combined total is greater the repayments are behind schedule. If they are less the repayments are ahead of schedule.

Schedule "D"

Analysis - Loans Outstanding

No.	Date Note	Church	%	Yrs.	Amount	Annual Repay Schedule	Repay Due 12-31-47	Loans Outstanding 12-31-57
1.	3-13-52	Abbotsford, B. C.....	5	5	\$ 4,125.00	\$ 206.25	\$ 206.25	
	12-31-52	Abbotsford, B. C.....	5	5	2,625.00	121.25	131.25	
	12-31-25	Abbotsford, B. C.....	5	1	3,500.00	175.00	875.00	
	5-20-54	Abbotsford, B. C.....	5	5	1,875.00	93.75		11,425.00
2.	4-20-57	Ackley, Iowa	5	1	2,500.00	125.00		2,500.00
3.	10-21-54	Acton, Ont.	5	5	1,875.00	93.75		
	10-21-54	Acton, Ont.	5	1	2,500.00	125.00	375.00	
	9-28-56	Acton, Ont.	5	5	10,000.00	500.00		13,875.00
4.	12-31-57	Alameda, Calif.	5	1	8,000.00	400.00	2,000.00	6,000.00
5.	5-25-51	Alamosa, Colo.	5	1	7,000.00	350.00	2,100.00	4,550.00
6.	9- 1-53	Allendale, 2nd	5	1	10,000.00	500.00	2,000.00	8,000.00
7.	11-29-57	Allison, Ia-Beth	5	1	3,000.00	150.00		3,000.00
8.	5-11-57	Ann Arbor, Mich....	5	1	4,000.00	200.00		4,000.00
9.	4-21-45	Arcadia, Calif.	5	1	5,000.00	250.00	3,000.00	
	3-25-48	Arcadia, Calif.	5	1	1,900.00	95.00	855.00	
	12-10-54	Arcadia, Calif.	5	1	5,500.00	275.00	825.00	7,720.00
10.	7-31-54	Athens, Ont.	5	5	3,750.00	187.50		
	7-31-54	Athens, Ont.	5	1	5,000.00	250.00	750.00	
	9- 5-56	Athens, Ont.	5	5	5,000.00	250.00		13,000.00
11.	2- 3-50	Aylmer, Ont.	5	5	7,500.00	375.00	1,125.00	5,125.00
12.	3-13-52	Barrhead, Alta.	5	5	4,500.00	225.00	225.00	4,200.00
13.	10-15-53	Barrie, Ont.	5	5	3,750.00	187.50		
	10-15-53	Barrie, Ont.	5	1	5,000.00	250.00	1,000.00	
	6- 1-55	Barrie, Ont.	5	5	5,000.00	250.00		12,750.00
14.	12- 9-48	Battle Creek, Mich. 5	1	5,000.00	250.00	2,250.00		
	11-29-49	Battle Creek, Mich. 5	1	5,000.00	250.00	2,000.00		5,750.00
15.	11- 1-57	Bauer, Mich.	5	1	10,000.00	500.00		10,000.00
16.	12-29-50	Bejou, Minn.	5	1	2,000.00	100.00	700.00	
	11- 9-56	Bejou, Minn.	5	1	2,400.00	120.00	120.00	3,125.00
17.	5- 2-55	Belleville, Ont.	5	5	5,000.00	250.00		
	8-15-55	Belleville, Ont.	5	5	10,000.00	500.00		15,000.00
18.	5-25-44	Bellflower, Calif., Bethany	5	1	6,000.00	300.00	3,900.00	2,100.00
19.	12-31-57	" Rehoboth	20	1	7,500.00	1,500.00		7,500.00
20.	11-24-51	" Third	5	1	5,000.00	250.00	1,500.00	3,250.00
21.	3- 8-51	Bellwood, Ill.	5	1	10,000.00	500.00	3,000.00	7,000.00
22.	8- 2-48	Bemis, S. Dak.	5	1	8,000.00	400.00	3,600.00	3,900.00
23.	9-15-56	Bigelow, Minn.	5	1	6,500.00	325.00	325.00	6,175.00
24.	7-30-55	Blenheim, Ont.	5	5	5,000.00	250.00		5,000.00

No.	Date Note	Church	%	Yrs.	Amount	Annual Repay Schedule	Repay Due 12-31-47	Loans Outstanding 12-31-57
25.	5- 8-51	Bowmanville, Ont...	5	5	6,000.00	300.00	600.00	
	12- 5-51	Bowmanville, Ont...	5	5	3,000.00	150.00	300.00	
	4-11-56	Bowmanville, Ont...	5	5	3,000.00	150.00		10,650.00
26.	11-10-56	Bowness-						
		Montgomery..	5	5	10,000.00	500.00		
	11- 1-57	„ Montgomery..	20	1	5,000.00	1,000.00		15,000.00
27.	4- 4-46	Bozeman, Mont.	5	1	5,000.00	250.00	2,750.00	
	5-31-47	Bozeman, Mont.	5	1	3,000.00	150.00	1,500.00	
	4-19-54	Bozeman, Mont.	5	1	5,000.00	250.00	750.00	7,850.00
28.	12-31-52	Brampton, Ont.	5	1	8,000.00	400.00	2,000.00	
	1-30-53	Brampton, Ont.	5	5	6,000.00	300.00		11,700.00
29.	3-10-54	Brandon, Man.	5	1	3,500.00	175.00	525.00	
	3-10-54	Brandon, Man.	5	5	2,625.00	131.25		
	3- 8-55	Brandon, Man.	5	5	8,000.00	400.00		13,595.13
30.	9-12-53	Brantford, Ont.	5	1	5,000.00	250.00	1,000.00	
	10- 5-54	Brantford, Ont.	5	1	3,500.00	125.00	375.00	
	8-12-53	Brantford, Ont.	5	5	3,750.00	187.50		
	10- 5-54	Brantford, Ont.	5	5	1,875.00	93.75		12,125.00
31.	10-26-57	Britt, Iowa	5	1	10,000.00	500.00		10,000.00
32.	2- 6-51	Brockville, Ont.	5	5	7,500.00	375.00	700.00	6,412.50
33.	6-14-52	Brooks, Alta.	5	5	2,250.00	112.50	112.50	
	11- 2-55	Brooks, Alta.	5	5	5,000.00	250.00		6,950.00
34.	5-25-57	Brooten, Minn.	5	1	7,000.00	370.00		7,000.00
35.	4-18-56	Burdett, Alta.	5	5	5,000.00	250.00		5,000.00
36.	9-24-56	Burlington, Ont. ..	5	5	5,000.00	250.00		5,000.00
37.	5-31-48	Cadillac, Mich.	5	1	2,500.00	125.00	1,125.00	
	10-29-48	Cadillac, Mich.	5	1	7,500.00	375.00	3,375.00	5,500.00
38.	9- 3-52	Calgary, Alta I	5	5	12,000.00	600.00	600.00	
	12-31-57	Calgary	20	1	4,000.00	800.00		15,400.00
39.	5- 4-57	Calgary, Alta II	5	5	12,000.00	600.00		12,000.00
40.	11-17-52	Cascade, Mich.	5	1	5,000.00	250.00	1,250.00	
	8-26-53	Cascade, Mich.	5	1	5,000.00	250.00	1,000.00	7,750.00
41.	3-17-54	Cedar, Iowa	5	1	5,000.00	250.00	750.00	4,250.00
42.	1-22-30	Chatham, Ont.	5	1	3,000.00	150.00	3,000.00	
	10- 5-48	Chatham, Ont.	5	1	10,000.00	500.00	4,500.00	
	12-31-48	Chatham, Ont.	5	1	10,000.00	500.00	4,500.00	13,875.00
43.	6-26-47	Chicago, Ill., Auburn Park	5	1	7,500.00	375.00	3,750.00	3,750.00
44.	12-11-53	Chilliwack, B. C. ..	5	5	2,250.00	112.50		
	1-11-55	Chilliwack, B. C. ..	5	5	4,000.00	200.00		
	12-11-53	Chilliwack, B. C. ..	5	1	3,000.00	150.00	600.00	
	6- 7-57	Chilliwack, B. C. ..	5	5	5,000.00	250.00		13,650.00
45.	9-14-49	Cincinnati, Ohio ..	5	1	8,000.00	400.00	3,200.00	4,800.00
46.	12-31-51	Clary City, Minn. ..	5	1	4,000.00	200.00	1,200.00	
	4-28-52	Clara City, Minn. ..	5	1	4,000.00	200.00	1,000.00	
	9-14-54	Clara City, Minn. ..	5	1	2,500.00	125.00	375.00	8,250.00
47.	8-18-53	Clarkson, Ont.	5	5	2,250.00	112.50		
	7-26-54	Clarkson, Ont.	5	5	3,375.00	168.75		
	9-18-53	Clarkson, Ont.	5	1	3,000.00	150.00	600.00	
	7-26-54	Clarkson, Ont.	5	1	4,500.00	225.00	675.00	11,850.00
48.	7- 1-52	Clinton, Ont.	5	5	3,375.00	168.75	168.75	
	3-26-54	Clinton, Ont.	5	5	7,500.00	375.00		10,400.00
49.	4- 4-56	Cobourg, Ont.	5	5	10,000.00	500.00		
	6-29-57	Cobourg, Ont.	5	5	5,000.00	250.00		15,000.00
50.	7- 1-52	Cochrane, Ont.	5	5	5,625.00	281.25	281.25	5,625.00
51.	2-14-56	Collingwood, Ont...	5	5	8,000.00	400.00		7,600.00
52.	5-10-52	Conrad, Mont.	5	1	5,000.00	250.00	1,250.00	
	12-31-54	Conrad, Mont.	5	1	5,000.00	250.00	750.00	7,834.95

No.	Date Note	Church	%	Yrs.	Amount	Annual Repay Schedule	Repay Due 12-31-47	Loans Outstanding 12-31-57
53.	5- 8-53	Cornwall, Ont.	5	5	3,750.00	187.50		
	1-14-54	Cornwall, Ont.	5	5	3,750.00	187.50		
	5- 8-53	Cornwall, Ont.	5	1	5,000.00	250.00	1,000.00	11,500.00
54.	12-12-50	Crookston, Minn. ..	5	1	2,000.00	100.00	700.00	982.90
55.	7-30-55	Cutlerville, Mich.- East ..	5	1	10,000.00	500.00	1,000.00	9,000.00
56.	12-31-47	Dearborn, Mich. ..	5	1	8,000.00	400.00	4,000.00	
	12-31-51	Dearborn, Mich. ..	5	1	5,000.00	250.00	1,500.00	
	5-17-56	Dearborn, Mich. ..	5	1	5,200.00	260.00	260.00	12,440.00
57.	7-13-57	Decatur, Mich.	5	1	10,000.00	500.00		
		Decatur, Mich.	5	1	2,000.00	100.00	2,000.00	
		Decatur, Mich.	5	1	1,500.00	75.00	1,500.00	10,626.44
58.	12-30-50	Delavan, Wis.	5	1	7,000.00	350.00	2,450.00	4,900.00
59.	2-15-38	Denver, Colo. II ..	5	1	6,500.00	325.00	6,175.00	
	7- 1-38	Denver, Colo. II ..	5	1	500.00	25.00	475.00	
	8-16-40	Denver, Colo. II ..	5	1	500.00	25.00	425.00	625.00
60.	11- 1-53	Denver, Colo. III..	5	1	10,000.00	500.00	2,000.00	8,000.00
61.	12-30-50	Des Plaines, Ill.	5	1	7,500.00	375.00	2,625.00	4,875.00
62.	11-24-47	Dorr, Mich.	5	1	5,000.00	250.00	2,500.00	2,887.50
63.	1-30-52	Drayton, Ont.	5	5	12,000.00	600.00	600.00	11,400.00
64.	1-28-53	Dresden, Ont.	5	5	3,750.00	187.50		
	4-12-54	Dresden, Ont.	5	5	3,750.00	187.50		
	12-31-52	Dresden, Ont.	5	1	5,000.00	250.00	1,250.00	10,875.00
65.	12-22-53	Duncan, B. C.	5	5	3,375.00	168.75		
	12-22-53	Duncan, B. C.	5	1	4,500.00	225.00	900.00	
	9-12-55	Duncan, B. C.	5	5	2,000.00	100.00		
	8-12-57	Duncan, B. C.	5	5	5,000.00	250.00		13,975.00
66.	12-30-44	Edmonton, Alta. I. .	5	1	3,000.00	150.00	1,950.00	
	9- 2-46	Edmonton, Alta. I. .	5	1	7,500.00	375.00	4,125.00	1,975.00
67.	7-23-51	Edmonton, 2nd	5	5	7,500.00	375.00	750.00	
	12- 5-51	Edmonton 2nd	5	5	4,500.00	225.00	450.00	10,800.00
68.	4-14-52	Edmonton 3rd	5	5	12,000.00	600.00	600.00	12,000.00
69.	8-21-54	Edmonton, Alta. Jasper Place	5	5	1,875.00	93.75		
	1-31-55	Jasper Place	5	5	10,000.00	500.00		
	8-21-54	Jasper Place	5	1	2,500.00	125.00	375.00	14,000.00
70.	11-19-53	Edmonton, Alta. Beverly	5	1	5,000.00	250.00	1,000.00	
	9-28-53	Beverly	5	5	3,750.00	187.50		
	6- 2-54	Beverly	5	5	3,750.00	187.50		11,500.00
71.	9-15-56	Edson, Alta.	5	5	10,000.00	500.00		
	7-22-57	Edson, Alta.	5	5	5,000.00	250.00		15,000.00
72.	11-29-54	Emo, Ont.	5	5	1,875.00	93.75		
	5-26-55	Emo, Ont.	5	5	7,000.00	350.00		
	11- 2-55	Emo, Ont.	5	5	1,500.00	75.00		10,375.00
73.	12-31-49	Escalon, Calif.	5	1	7,500.00	375.00	3,000.00	
	12-30-50	Escalon, Calif.	5	1	2,500.00	125.00	875.00	6,125.00
74.	4- 1-54	Escondido, Calif. ..	5	1	10,000.00	500.00	1,500.00	
	11- 4-57	Escondido, Calif. ..	5	1	5,000.00	250.00		13,500.00
75.	11- 1-50	Essex, Ont.	5	5	4,125.00	206.25	412.50	
	11-27-54	Essex, Ont.	5	1	5,000.00	250.00	750.00	
	9-24-57	Essex, Ont.	5	5	6,275.00	313.75		
	11-29-57	Essex, Ont.	5	5	1,000.00	50.00		
	12-28-57	Essex, Ont.	20	1	4,000.00	800.00		18,890.00
76.	12-31-43	Everson, Wash.	5	1	5,000.00	250.00	3,500.00	
	6-17-46	Everson, Wash.	5	1	5,000.00	250.00	2,750.00	
	10-23-47	Everson, Wash.	5	1	1,000.00	50.00	500.00	4,200.00
77.	8-22-55	Exeter, Ont.	5	5	10,000.00	500.00		10,000.00
78.	12-31-54	Ferrysburg, Mich.	5	1	4,000.00	200.00	600.00	3,400.00

No.	Date Note	Church	%	Yrs.	Amount	Annual Repay Schedule	Repay Due 12-31-47	Loans Outstanding 12-31-57
79.	3-20-41	Flint, Mich.	5	1	2,500.00	125.00	2,000.00	
	11-13-41	Flint, Mich.	5	1	1,000.00	50.00	800.00	
	12-31-42	Flint, Mich.	5	1	2,000.00	100.00	1,500.00	
	1-14-54	Flint, Mich.	5	1	2,550.00	127.50	382.50	2,400.00
80.	11-12-54	Forest, Ont.	5	5	1,875.00	93.75		
	11-12-54	Forest, Ont.	5	1	2,500.00	125.00	375.00	3,000.00
81.	4-28-53	Ft. William, Ont. ...	5	5	5,250.00	262.50		
	8-21-54	Ft. William, Ont. ...	5	5	750.00	37.50		
	4-28-53	Ft. William, Ont. ...	5	1	7,000.00	350.00	1,400.00	11,950.00
82.	4-14-55	Fremont, Mich., Trinity	5	1	10,000.00	500.00	1,000.00	9,000.00
83.	7-28-51	Fruitland, Ont.	5	5	4,500.00	225.00	450.00	
	7- 1-52	Fruitland, Ont.	5	5	5,625.00	281.25	281.25	9,393.75
84.	12-27-55	Fruitport, Mich.	5	1	10,000.00	500.00	1,000.00	9,000.00
85.	3-15-57	Georgetown, Ont. ...	5	5	15,000.00	750.00		15,000.00
86.	12-30-50	Goshen, N. Y.	5	1	10,000.00	500.00	3,500.00	6,500.00
87.	7- 1-53	Grand Rapids, Alger Park	5	1	10,000.00	500.00	2,000.00	8,000.00
88.	8- 2-48	Immanuel	5	1	5,000.00	250.00	2,250.00	2,750.00
89.	12-31-54	Millbrook	5	1	10,000.00	500.00	1,500.00	9,000.00
90.	7-28-52	Plymouth Height. ...	5	1	7,500.00	375.00	1,875.00	5,625.00
91.	11-22-55	Riverside	5	1	4,000.00	200.00	400.00	13,600.00
	3- 7-57	Riverside	5	1	10,000.00	500.00		
92.	11-18-54	36th	5	1	10,000.00	500.00	1,500.00	8,500.00
93.	11- 2-55	Grandville, Mich. South	5	1	10,000.00	500.00	1,000.00	9,500.00
94.	11-29-49	Granum, Alta.	5	5	7,500.00	375.00	1,125.00	
	4-24-51	Granum, Alta.	5	1	2,500.00	125.00	750.00	7,275.00
95.	7-11-56	Greenville, Ont. Calvin	5	5	5,000.00	250.00		5,000.00
96.	9-16-55	Guelph, Ont.	5	5	5,000.00	250.00		
	11-15-55	Guelph, Ont.	5	5	10,000.00	500.00		15,000.00
97.	4-23-51	Hamilton, Mich. ...	5	1	8,000.00	400.00	2,400.00	5,600.00
98.	11-29-49	Hamilton, Ont.	5	5	7,500.00	375.00	1,125.00	5,425.00
99.	1-26-54	Haney, B. C.	5	5	3,750.00	187.50		
	11- 6-52	Haney, B. C.	5	1	9,000.00	450.00	2,250.00	10,050.00
100.	12- 4-52	Hartley, Iowa	5	1	5,000.00	250.00	1,500.00	3,750.00
101.	8- 2-48	Hawarden, Iowa ...	5	1	6,000.00	300.00	2,700.00	1,947.65
102.	5-18-51	Hoboken, N. J.	5	1	1,500.00	75.00	450.00	4,950.00
	12-31-52	Hoboken, N. J.	5	1	4,000.00	200.00	1,000.00	
	5- 2-53	Hoboken, N. J.	5	1	650.00	32.50	130.00	
103.	12-31-47	Holland, Mich. Bethany	5	1	7,500.00	375.00	3,750.00	2,250.00
	11- 1-57	Calvin	5	1	10,000.00	500.00		10,000.00
105.	10-26-57	Faith	20	1	7,500.00	1,500.00		7,500.00
106.	11-21-51	Holland Height ..	5	1	7,500.00	375.00	2,250.00	5,250.00
107.	8-23-54	Holland Park	5	1	10,000.00	500.00	1,500.00	8,500.00
108.	6-19-50	Holland, Minn.	5	1	3,000.00	150.00	1,050.00	1,950.00
109.	5-25-56	Holland Center, South Dakota	5	1	10,000.00	500.00	500.00	8,950.00
110.	3-25-48	Holland Marsh, Ont., Canada	5	1	4,000.00	200.00	1,800.00	11,960.00
	7-15-55	"	5	5	10,000.00	500.00		
111.	10- 1-47	Houston, B.C., Can.	5	1	5,000.00	250.00	2,500.00	2,500.00
112.	3-14-55	Ingersoll, Ont.	5	5	5,000.00	250.00		10,000.00
	11-16-55	Ingersoll, Ont.	5	5	5,000.00	250.00		
113.	4-30-48	Iowa Falls, Iowa ...	5	1	5,000.00	250.00	2,250.00	
	7- 7-48	Iowa Falls, Iowa ...	5	1	2,500.00	125.00	1,125.00	1,726.00

No.	Date Note	Church	%	Yrs.	Amount	Annual Repay Schedule	Repay Due 12-31-47	Loans Outstanding 12-31-57
114.	11-29-49	Iron Springs, Alta.	5	5	7,500.00	375.00	1,125.00	
	12- 5-51	Iron Springs, Alta.	5	5	3,750.00	187.50	375.00	6,375.00
115.	4-25-56	Irving Park, N. J.	5	1	10,000.00	500.00	500.00	9,500.00
116.	2- 3-50	Jarvis, Ont.	5	5	9,000.00	450.00	1,350.00	
	3- 8-51	Jarvis, Ont.	5	5	3,000.00	150.00	300.00	9,300.00
117.	3-15-57	Jenison, Mich.						
		Trinity	5	1	5,000.00	250.00		5,000.00
118.	5-17-55	Kalamazoo, Mich.						
		Knollwood	5	1	4,000.00	200.00	400.00	3,600.00
119.	6- 1-53	Kalamazoo, Mich.						
		Westwood	5	1	10,000.00	500.00	2,000.00	8,000.00
120.	4-23-56	Kenora, Ont.	5	5	5,000.00	250.00		5,000.00
121.	2- 5-56	Kingston, Ont.	5	5	3,750.00	187.50		
	9-14-54	Kingston, Ont.	5	5	3,750.00	187.50		
	12-31-52	Kingston, Ont.	5	1	5,000.00	250.00	1,250.00	11,250.00
122.	5-18-53	Kitchener, Ont.	5	5	3,750.00	187.50		
	9-24-54	Kitchener, Ont.	5	5	1,875.00	93.75		
	5-15-53	Kitchener, Ont.	5	1	5,000.00	250.00	1,000.00	
	9-24-54	Kitchener, Ont.	5	1	2,500.00	125.00	375.00	11,750.00
123.	12-31-45	Lacombe, Alta., 1st	5	1	5,000.00	250.00	2,950.00	
	6-23-48	Lacombe, Alta., 1st	5	1	4,000.00	200.00	1,800.00	
	7- 7-48	Lacombe, Alta., 1st	5	1	4,000.00	200.00	1,800.00	
	12-31-48	Lacombe, Alta., 1st	5	1	3,000.00	150.00	1,350.00	6,775.00
124.	6-20-55	Lacombe, Alta.,						
		Bethel	5	5	10,000.00	500.00		
	7- 2-56	Bethel	5	5	5,000.00	250.00		15,000.00
125.	12- 5-51	Ladner, B. C.	5	5	6,000.00	300.00	600.00	
	12-27-55	Ladner, B. C.	5	5	1,500.00	75.00		6,900.00
126.	11- 6-52	Langley, B. C.	5	1	7,000.00	350.00	1,750.00	
	4-28-53	Langley, B. C.	5	1	1,000.00	50.00	200.00	
	4-28-53	Langley, B. C.	5	5	750.00	37.50		
	5-25-57	Langley, B. C.	5	5	5,000.00	250.00		12,160.00
127.	12-31-52	Lansing, Ill.						
		Oak Glen	5	1	10,000.00	500.00	2,500.00	7,500.00
128.	12- 4-42	Lansing, Mich.	5	1	7,500.00	375.00	5,625.00	1,875.00
129.	10-15-53	Leamington, Ont.	5	5	2,250.00	112.50		
	10-15-53	Leamington, Ont.	5	1	3,000.00	150.00	600.00	4,650.00
130.	5-12-54	Le Mars, Iowa	5	1	10,000.00	500.00	1,500.00	8,500.00
131.	2- 5-53	Lethbridge, Alta.	5	5	6,000.00	300.00		
	12-31-52	Lethbridge, Alta.	5	1	8,000.00	400.00	2,000.00	12,000.00
132.	11- 6-53	Lindsay, Ont.	5	1	3,000.00	150.00	600.00	4,650.00
	11- 6-53	Lindsay, Ont.	5	5	2,250.00	112.50		
133.	10-19-57	Lodi, New Jersey	5	1	2,500.00	125.00	875.00	
	8- 3-57	Lodi, New Jersey	5	1	1,000.00	50.00		2,575.00
134.	7- 1-52	London, Ont.	5	5	6,000.00	300.00	300.00	
	3-14-53	London, Ont.	5	5	750.00	37.50		
	3-14-53	London, Ont.	5	1	1,000.00	50.00	200.00	7,250.00
135.	9- 5-52	Luverne, Minn.	5	1	10,000.00	500.00	2,500.00	7,500.00
136.	5-12-53	Lynden, Wash.,						
		Bethel	5	1	10,000.00	500.00	2,000.00	8,000.00
137.	2-16-55	Medicine Hat, Alta.	5	5	10,000.00	500.00		10,000.00
138.	10-14-57	Miami, Florida	5	1	10,000.00	500.00		
	10-14-57	Miami, Florida	20	1	5,000.00	1,000.00		15,000.00
139.	12-31-42	Milwaukee, Wis.	5	1	5,000.00	250.00	3,750.00	
	9-26-52	Milwaukee, Wis.	5	1	4,000.00	200.00	1,000.00	
	8-15-56	Milwaukee, Wis.	5	1	3,000.00	150.00	150.00	7,350.00
140.	5- 1-48	Minneapolis, Minn.	5	1	7,000.00	350.00	3,150.00	3,850.00
141.	7- 5-50	Modesto, Calif.	5	1	4,000.00	200.00	1,400.00	
	7-26-50	Modesto, Calif.	5	1	2,000.00	100.00	700.00	3,900.00

No.	Date Note	Church	%	Yrs.	Amount	Annual Repay Schedule	Repay Due 12-31-47	Loans Outstanding 12-31-57
142.	12-31-51	Monroe, Wash.	5	1	9,000.00	450.00	2,700.00	6,750.00
143.	8-15-56	Montreal, Quebec..	5	5	5,000.00	250.00		5,000.00
144.	2-27-50	Morrison, Ill.	5	1	5,000.00	250.00	1,750.00	3,250.00
145.	5-11-57	Mountain Lake, Minn.	5	1	3,365.00	168.25		3,365.00
146.	4-28-53	Mt. Hamilton, Ont.	5	5	2,250.00	112.50		
	6- 1-54	Mt. Hamilton, Ont.	5	5	6,750.00	337.50		
	4-28-53	Mt. Hamilton, Ont.	5	1	3,000.00	150.00	600.00	11,400.00
147.	7-22-57	Muskegon, Mich., Bluffton	5	1	7,000.00	350.00		7,000.00
148.	3-18-55	Grace	5	1	10,000.00	500.00	1,000.00	
	3- 7-57	Grace	5	1	4,000.00	200.00		13,000.00
149.	6- 6-49	Neerlandia, Alta. ..	5	1	5,000.00	250.00	2,000.00	
	5-27-50	Neerlandia, Alta. ..	5	1	5,000.00	250.00	1,750.00	6,100.00
150.	11- 4-57	Newmarket, Ont. ..	5	5	5,000.00	250.00		5,000.00
151.	12- 2-57	New Liskeard, Ont.	5	5	8,000.00	400.00		8,000.00
152.	10- 4-57	Newton, N. J.	5	1	5,000.00	250.00	2,500.00	
	5-22-50	Newton, N. J.	5	1	7,500.00	375.00	2,625.00	7,375.00
153.	8-18-53	New Westminster, B. C., Canada	5	5	2,250.00	112.50		
	7- 6-54	" "	5	5	6,750.00	337.50		
	8-18-53	" "	5	1	3,000.00	150.00	600.00	11,400.00
154.	12-31-55	Niagara Falls- Stamford, Ont.	5	5	5,000.00	250.00		5,000.00
155.	12-13-46	Nobleford, Alta. ..	5	1	8,000.00	400.00	4,400.00	1,900.00
156.	2- 6-56	North Haledon, N.J.	5	1	4,000.00	200.00	200.00	
	11-29-57	North Haledon, N.J.	5	1	10,000.00	500.00		13,800.00
157.	11- 8-49	Oak Lawn, Ill.	5	1	5,000.00	250.00	2,000.00	2,750.00
158.	8- 6-46	Ogilvie, Minn.	5	1	2,000.00	100.00	1,100.00	
	5- 7-47	Ogilvie, Minn.	5	1	3,000.00	150.00	1,500.00	
	8-18-52	Ogilvie, Minn.	5	1	1,000.00	50.00	250.00	
	8- 1-55	Ogilvie, Minn.	5	3	15,000.00	750.00		16,400.00
159.	4-13-54	Ontario, Calif.	5	1	10,000.00	500.00	1,500.00	8,500.00
160.	8-18-53	Orangeville, Ont. ..	5	1	2,500.00	125.00	500.00	
	8-18-53	Orangeville, Ont. ..	5	5	1,875.00	93.75		
	3- 7-57	Orangeville, Ont. ..	5	5	5,000.00	250.00		
	3-23-57	Orangeville, Ont. ..	5	5	5,000.00	250.00		13,875.00
161.	6- 8-55	Oshawa, Ont.	5	5	3,750.00	187.50		
	10-17-56	Oshawa, Ont.	5	5	10,000.00	500.00		
	2-21-57	Oshawa, Ont.	5	5	1,250.00	62.50		
	8-23-57	Oshawa, Ont.	20	1	5,000.00	1,000.00		20,000.00
162.	12-30-50	Oskaloosa, Iowa, Bethel	5	1	6,000.00	300.00	2,100.00	3,900.00
163.	5-26-54	Ottawa, Ont., Calvin	5	5	7,500.00	375.00		
	3-23-57	Calvin	5	5	5,000.00	250.00		12,500.00
164.	6-11-51	Owen Sound, Ont.	5	5	7,500.00	375.00	750.00	
	1-26-53	Owen Sound, Ont.	5	5	2,250.00	112.50		
	12-31-52	Owen Sound, Ont.	5	1	3,000.00	150.00	750.00	9,300.00
165.	6-18-55	Palos Heights, Ill..	5	1	10,000.00	500.00	1,000.00	
	7-25-56	Palos Heights, Ill..	5	1	4,000.00	200.00	200.00	12,800.00
166.	4- 6-51	Peers, Alta.	5	5	7,500.00	375.00	750.00	
	6-29-54	Peers, Alta.	5	5	3,750.00	187.50		10,500.00
167.	4-13-57	Pella, Ia., Calvary	5	1	5,000.00	-250.00		5,000.00
168.	12-31-52	Pembroke, Ont.	5	5	3,750.00	187.50	187.50	
	12-31-52	Pembroke, Ont.	5	1	5,000.00	250.00	1,250.00	
	9-12-57	Pembroke, Ont.	5	5	5,000.00	250.00		12,500.00
169.	6-26-55	Peterborough, Ont.	5	5	7,000.00	350.00		7,000.00

No.	Date Note	Church	%	Yrs.	Amount	Annual Repay Schedule	Repay Due 12-31-47	Loans Outstanding 12-31-57
170.	12-31-48	Phoenix, Ariz.	5	1	5,000.00	250.00	2,250.00	
	7-26-50	Phoenix, Ariz.	5	1	6,000.00	300.00	2,100.00	7,200.00
171.	12-31-51	Pine Creek, Mich. ...	5	1	6,000.00	300.00	1,800.00	4,200.00
172.	5-18-54	Pipestone, Minn. ..	5	1	10,000.00	500.00	1,500.00	8,500.00
173.	10-18-56	Plainfield, Mich. ...	5	1	8,500.00	425.00	425.00	8,075.00
174.	12-11-53	Port Alberni, B. C.	5	5	1,125.00	56.25		
	12-11-53	Port Alberni, B. C.	5	1	1,500.00	75.00	300.00	
	10- 1-55	Port Alberni, B. C.	5	5	5,000.00	250.00		6,350.00
175.	12-12-50	Randolph, Wis., 2nd	5	1	7,500.00	375.00	2,625.00	4,875.00
176.	7-25-39	Raymond, Minn. ...	5	1	1,500.00	75.00	1,350.00	
	9-29-41	Raymond, Minn. ...	5	1	1,000.00	50.00	800.00	
	3-15-50	Raymond, Minn. ...	5	1	5,000.00	250.00	1,750.00	3,495.00
177.	1-30-52	Red Deer, Alta.	5	5	7,500.00	375.00	375.00	
	6-11-54	Red Deer, Alta.	5	5	3,750.00	187.50		10,875.00
178.	2- 4-50	Redlands, Calif., 1st	5	1	5,000.00	250.00	1,750.00	3,250.00
179.	12-23-49	Redlands, Calif., 2nd	5	1	5,000.00	250.00	2,000.00	
	10-10-52	Redlands, Calif., 2nd	5	1	3,500.00	175.00	875.00	5,625.00
180.	5- 2-55	Renfrew, Ont.	5	5	10,000.00	500.00		
	10-14-57	Renfrew, Ont.	5	5	5,000.00	250.00		15,000.00
181.	12-31-48	Ridgewood, N. J. ...	5	1	10,000.00	500.00	4,500.00	5,500.00
182.	10-10-46	Ripon, Calif., Immanuel	5	1	7,500.00	375.00	4,125.00	
	12-30-50	Immanuel	5	1	5,000.00	250.00	1,750.00	5,750.00
183.	5-17-50	Rock Rapids, Iowa 5	1	1	5,000.00	250.00	1,750.00	
	6-26-51	Rock Rapids, Iowa 5	1	1	1,000.00	50.00	300.00	2,795.00
184.	10- 2-51	Rock Valley, Iowa Calvin	5	1	10,000.00	500.00	3,000.00	7,000.00
185.	4- 6-51	Rocky Mountain House, Alta., Canada	5	5	7,500.00	375.00	750.00	
	5- 8-53	" "	5	5	2,250.00	112.50		
	5- 8-53	" "	5	1	3,000.00	150.00	600.00	12,350.00
186.	7-23-57	Rudyard, Mich.	5	1	2,000.00	100.00		2,000.00
187.	12-31-47	Saginaw, Mich.	5	1	10,000.00	500.00	5,000.00	
	8-28-51	Saginaw, Mich.	5	1	7,500.00	375.00	2,250.00	12,525.00
188.	8-19-49	San Diego, Calif. ...	5	1	4,000.00	200.00	1,600.00	
	8-20-46	San Diego, Calif. ...	5	1	7,000.00	350.00	3,850.00	5,550.00
189.	12-31-54	San Jose, Calif.	5	1	5,000.00	250.00	750.00	
	9-24-57	San Jose, Calif.	5	1	5,000.00	250.00		9,500.00
190.	10-19-43	Sarnia, Ont., 1st ..	5	1	3,000.00	150.00	2,100.00	
	8- 2-48	Sarnia, Ont., 1st ..	5	1	12,000.00	600.00	5,400.00	
	4-21-49	Sarnia, Ont., 1st ..	5	1	5,000.00	250.00	2,000.00	13,250.00
191.	8- 9-52	Sarnia, Ont., 2nd ..	5	5	6,000.00	300.00	300.00	
	11- 6-53	Sarnia, Ont., 2nd ..	5	5	3,000.00	150.00		
	11- 6-53	Sarnia, Ont. 2nd ..	5	1	4,000.00	200.00	800.00	11,900.00
192.	9-23-54	Saskatoon, Sask. ...	5	5	10,000.00	500.00		10,000.00
193.	12-21-49	Seattle, Wash. I ...	5	1	8,000.00	400.00	3,200.00	4,800.00
194.	8-24-57	Seattle, Wash. Calvary	5	1	5,000.00	250.00		5,000.00
195.	8-25-56	Sibley, Iowa	5	1	4,000.00	200.00	200.00	3,800.00
196.	5-18-54	Sioux City, Iowa ..	5	1	10,000.00	500.00	1,500.00	8,500.00
197.	3- 5-50	Sioux Falls, S. Dak.	5	1	10,000.00	500.00	3,500.00	4,000.00
198.	4- 9-52	Smithers, B. C.	5	5	4,500.00	225.00	225.00	14,500.00
	6-10-57	Smithers, B. C.	5	5	7,600.00	380.00		
	11-14-57	Smithers, B. C.	20	1	5,000.00	1,000.00		
199.	1-29-55	Smithers-Telkwa, B. C.	5	5	5,000.00	250.00		5,000.00
200.	12-31-57	So. Holland, Ill. Cottage Grove	20	1	5,000.00	1,000.00		5,000.00

No.	Date Note	Church	%	Yrs.	Amount	Annual Repay Schedule	Repay Due 12-31-47	Loans Outstanding 12-31-57
201.	5-19-53	Springdale, Ont.	5	5	2,250.00	112.50		
	3-17-51	Springdale, Ont.	5	5	5,700.00	285.00	570.00	
	2-19-55	Springdale, Ont.	5	5	10,000.00	500.00		
	5-19-53	Springdale, Ont.	5	1	3,000.00	150.00		18,369.52
202.	2- 3-50	St. Catharines, Ont.	5	5	7,500.00	375.00	1,125.00	
	6- 4-53	St. Catharines, Ont.	5	5	2,250.00	112.50		
	6- 4-53	St. Catharines, Ont.	5	1	3,000.00	150.00	600.00	10,650.00
203.	12- 5-51	Strathroy, Ont.	5	5	7,500.00	375.00	750.00	
	2-19-53	Strathroy, Ont.	5	5	2,250.00	112.50		
	12-31-52	Strathroy, Ont.	5	1	3,000.00	150.00	750.00	10,900.00
204.	5-12-53	St. Thomas, Ont.	5	5	2,250.00	112.50		
	5-12-53	St. Thomas, Ont.	5	1	3,000.00	150.00	600.00	
	6-11-55	St. Thomas, Ont.	5	5	10,000.00	500.00		14,650.00
205.	12-29-54	Sun Valley, Calif.	5	1	10,000.00	500.00	1,500.00	
	12-29-56	Sun Valley, Calif.	5	1	5,000.00	250.00	250.00	14,000.00
206.	12-31-51	Sussex, N. J.	5	1	3,000.00	150.00	1,900.00	
	4-23-55	Sussex, N. J.	5	1	7,500.00	375.00	750.00	8,850.00
207.	6- 4-52	Taber, Alta.	5	5	7,500.00	375.00	375.00	
	2-14-53	Taber, Alta.	5	5	2,062.50	103.13		
	12-31-52	Taber, Alta.	5	1	2,750.00	137.50	687.50	11,387.50
208.	6- 1-54	Telkwa, B. C.	5	5	7,500.00	375.00		7,500.00
209.	5-24-54	Terrace, B. C.	5	5	7,500.00	375.00		
	5-25-56	Terrace, B. C.	5	5	5,000.00	250.00		12,500.00
210.	12-31-47	Terra Ceia, N.C.	5	1	4,000.00	200.00	2,000.00	
	5-19-48	Terra Ceia, N.C.	5	1	2,000.00	100.00	900.00	
	11-26-49	Terra Ceia, N.C.	5	1	1,000.00	50.00	400.00	
	12-31-54	Terra Ceia, N.C.	5	1	4,900.00	245.00	735.00	7,865.00
211.	11- 9-50	Toronto, Ont., 1st.	5	5	9,000.00	450.00	1,350.00	7,400.00
212.	11- 5-56	Toronto, Ont. 2nd	5	5	15,000.00	750.00		15,000.00
213.	8-18-53	Toronto, Ont. Annette	5	5	2,250.00	112.50		
	8-18-53	Annette	5	1	3,000.00	150.00	600.00	4,650.00
214.	6-30-45	Tracy, Iowa	5	1	3,500.00	175.00	2,100.00	
	9-13-57	Tracy, Iowa	5	1	5,000.00	250.00		5,000.00
215	4- 2-55	Transcona, Man.	5	5	5,000.00	250.00		5,000.00
216.	7-20-50	Trenton, Ont.	5	5	4,500.00	225.00	675.00	
	1-15-51	Trenton, Ont.	5	5	4,500.00	225.00	450.00	
	3- 8-51	Trenton, Ont.	5	5	3,000.00	150.00	300.00	10,350.00
217.	8-24-57	Truro, Nova Scotia, Canada	5	5	10,000.00	500.00		10,000.00
218.	6-26-51	Tyler, Minn.	5	1	900.00	45.00	270.00	675.00
219.	10- 1-47	Vancouver, B.C., 1st	5	1	7,500.00	375.00	3,750.00	
	11-29-48	Vancouver, B.C., 1st	5	1	10,000.00	500.00	4,500.00	9,248.00
220.	6-18-54	Vancouver, B. C., Bethel	5	5	11,250.00	562.50		11,250.00
221.	1-14-54	Vauxhall, Alta.	5	5	4,125.00	206.25		2,475.00
222.	11- 5-56	Victoria, B. C.	5	5	5,000.00	250.00		
	8- 1-56	Victoria, B. C.	5	5	7,500.00	375.00		12,350.00
223.	2- 2-53	Wallaceburg, Ont.	5	5	2,250.00	112.50		
	12-31-52	Wallaceburg, Ont.	5	1	3,000.00	150.00	750.00	
	2-15-56	Wallaceburg, Ont.	5	5	10,000.00	500.00		13,937.50
224.	3-17-45	Washington, D. C.	5	1	3,850.00	192.50	2,310.00	1,450.00
225.	10-14-57	Wayland, Mich.	5	1	10,000.00	500.00		10,000.00
226.	11- 6-52	Wellandport, Ont.	5	5	3,750.00	187.50	187.50	
	3-24-54	Wellandport, Ont.	5	5	3,750.00	187.50		
	11- 6-52	Wellandport, Ont.	5	1	5,000.00	250.00	1,250.00	11,062.50
227.	3-13-52	Westlock, Alta.	5	5	4,500.00	225.00	225.00	4,500.00
228.	9- 7-51	Wheaton, Ill.	5	1	10,000.00	500.00	3,000.00	7,000.00

No.	Date Note	Church	%	Yrs.	Amount	Annual Repay Schedule	Repay Due 12-31-47	Loans Outstanding 12-31-57
229.	1-14-54	Williamsburg, Ont.	5	5	7,500.00	375.00		
	7-11-55	Williamsburg, Ont.	5	5	5,000.00	250.00		12,500.00
230.	6- 4-52	Winnipeg, Man.	5	5	7,500.00	375.00	375.00	
	12-30-50	Winnipeg, Man.	5	1	3,000.00	150.00	1,050.00	9,100.00
231.	4- 6-51	Woodstock, Ont. ..	5	5	7,500.00	375.00	750.00	
	10- 9-51	Woodstock, Ont. ..	5	5	4,500.00	225.00	450.00	10,400.00
232.	10-12-47	Wyckoff, N. J.	5	1	5,000.00	250.00		
	10- 2-48	Wyckoff, N. J.	5	1	5,000.00	250.00		
	3- 9-53	Wyckoff, N. J.	5	1	2,000.00			
	3- 9-53	Wyckoff, N. J.						
Balance exchanged for Bonds								
					10,000.00	500.00	2,500.00	7,500.00
233.	5-10-52	Wyoming, Ont.	5	5	4,500.00	225.00	225.00	
	11-28-53	Wyoming, Ont.	5	5	3,750.00	187.50		
	11-28-53	Wyoming, Ont.	5	1	5,000.00	250.00	1,000.00	12,250.00
234.	12-30-50	Zeeland, Mich.						
		Bethel	5	1	10,000.00	500.00	3,500.00	6,500.00
235.	12-31-53	Zillah, Wash.	5	1	4,500.00	225.00	900.00	3,750.00
Total Loans Outstanding								\$1,913,176.84

Schedule "E"

Administration Expense

Total Administration Expense\$1,335.94
(itemized accounts available)

REPORT NO. 23
SUNDAY SCHOOL COMMITTEE

ESTEEMED BRETHREN:

Your Sunday School Committee herewith submits its report of the work carried on during the past year.

Our committee met once a month except during the summer.

The following work was accomplished by our committee:

1. The four papers

Bible Stories
Bible Light
Bible Guide
Bible Truth

are being published weekly.

2. *The Key* is published quarterly.

3. The circulation of our papers has increased. We are now publishing

20,000 copies of *Bible Stories*
18,800 copies of *Bible Light*
16,750 copies of *Bible Guide*
30,200 copies of *Bible Truth*
10,110 copies of *The Key*

4. Since 1950 the Sunday School enrollment has increased 19,285, while the Sunday School papers have increased 30,505.

5. A fifth paper, *Bible Crusader*, is now ready to go to print. It is a paper for young adults. A sample copy will be distributed on Easter Sunday, April 6, 1958. The first regular copy will be ready by September. The Rev. Lawrence Veltkamp, the Rev. Abel Poel, the Rev. Samuel Ten Brink, and Mr. and Mrs. Vernon Boerman are the writers for the new paper.

6. Since our committee has received several letters from Home Missionaries asking for easier material for the Two-and-Three-Year-Olds, and since several of their Sunday Schools are no longer using our *Bible Stories*, but are using the "Two-N-Three Time Bible Stories" from the Gospel Light Press (which we have carefully examined and have found neither altogether Biblical nor Reformed) we have decided to put out an additional new series of lessons for the Nursery class. Each lesson will include a Bible story. The series will be a complete one-year-unit, put out in four seasonal booklets. This series has the approval of the Publication Committee.

7. The writing staff has undergone a few changes.

a. Miss Marian Schoolland is writing for Miss Adelyn De Bruyn for two quarters. Miss De Bruyn will again take up the work in the summer.

b. The Rev. A. A. Koning is taking the place of the Rev. John Mulder.

- c. Miss Cobie Bos is taking the place of Mr. and Mrs. Earl Holkeboer.
d. Mrs. Charlotte Otten is taking the place of Mrs. Clarisse De Witte.
8. Our committee has worked on the problem of work books throughout the year. No definite conclusions have been reached, however, since we have been waiting for promised suggestions and sample lessons.
9. We have also studied the problem of Visual Aids for the Sunday School. The Rev. G. Rozenboom, with the help of the Rev. W. Vander Haak, has consented to draw up a Visual Aids Guide to be placed in The Key after each lesson, suggesting possible film strips, flannelgraphs, etc. They will do this for one or more quarters. Then we shall contact the Sunday Schools to see if this material is being used.
10. Our Sunday School papers have been advertised in several leading Christian magazines.
11. Our Sunday School Publishing House had a very attractive booth at the National Sunday School Association Convention in the Civic Auditorium last fall.
12. A committee of Sunday School teachers was appointed to study the *Bible Guide*. They are to report to our committee in June, making suggestions for enlarging and improving the paper.
13. The missionary member of our committee, Mr. Andrew Vander Veer, has served two full terms. We wish to express our appreciation for the fine work he has done on our committee. We should like to nominate in his place
- Mr. Albert Bytwork, who is missionary at Caledonia under the auspices of the Plymouth Heights and Dutton churches.
- Mr. Jay Poel, who is missionary at Middleville under the auspices of the Calvin Church in Grand Rapids.
14. We should like to have our editor, the Rev. John H. Schaal, given the right of the floor of Synod if the matters of the Sunday School demand it.

Respectfully submitted,

William Van Peursem, Chairman
Dena Korfker, Secretary
John L. De Beer
Andrew Vander Veer
Gysbert Rozenboom

REPORT NO. 24
COMMITTEE FOR THE CONSIDERATION OF THE
SEATTLE OVERTURE CONCERNING A NEW
TRANSLATION OF THE BIBLE

I. A TWOFOLD REPORT

The Committee decided to re-submit its report of 1957, with the exception of its recommendations, along with its report of 1958. The reason for this is that the Synod of 1957 decided to defer action on the matter discussed in the 1957 report. Comparison between the two reports will show that the earlier one contains a considerably larger amount of material than is contained in the report of this year. The 1958 report briefly summarizes the main thoughts of its predecessor and refers the reader to the relevant paragraphs of the earlier document.

II. THE COMMITTEE AND ITS TASK

This Committee was called into being by the Synod of 1956 (Acts, 1956, Art. 100, II).

It consists of the teaching staff of the Old and New Testament Departments of Calvin Seminary. Its mandate is to give thorough consideration to an overture from the Seattle consistory, which proposes that "the Christian Reformed Church endeavor to join with other conservative churches in sponsoring or facilitating the early production of a faithful translation of the Scriptures in the common language of the American people" (cf. also Report 1957, II, A, 1-3). (See page 182)

This Committee is not a committee for the actual translation of the Bible, neither is it within its mandate to take steps for the organization and supervision of such translation work.

III. FROM 1956 TILL 1957

Between the Synods of 1956 and 1957 this Committee met regularly, discussed the merits of the existing English translation, contacted a large number of churches and religious bodies in order to find out what their attitude toward the idea expressed in the Seattle overture would be, and reported its findings to the Synod of 1957. A file of the Committee's correspondence was submitted to the Advisory Committee.

IV. WHAT SYNOD DID IN 1957

Synod considered the report of this Committee, it heard the recommendation of the advisory committee and decided to defer action on the whole matter until next year. The consideration on which Synod's decision was based was „that the judgments of other communions had been solicited in this matter and official answers had not been received from them" (cf. Acts 1957, Art. 54, VI).

V. SUMMARY OF WHAT THIS COMMITTEE SOUGHT TO DEMONSTRATE IN 1957

This Committee sought to demonstrate the great need for the production of a translation such as was envisaged by the Seattle overture. This was done in view of the following considerations:

1. The ever changing structure of a living language demands a constant work of revision, approximately every fifty years.

2. The two major English versions, namely the King James or Authorized Version and the American Standard Version both fall short of the demands for a Bible translation such as envisaged by the Seattle overture. The language of both these versions is distinctly archaic, to such a degree that they must be considered as quite inadequate for the purpose of conveying the Biblical thought-content to the mind of many modern readers. (For further proof of this contention, please cf. Report 1957, G, a & b-1; for the correct standard whereby to measure the adequacy of intelligibility of a Bible version, please cf. Report 1958, VIII, 1). (See pages 186, 187)

3. As to the American Standard Version it was felt that the relatively limited acceptance which this version has had in the United States of America would make the production of a new version which would have a wider appeal desirable (cf. Report 1957, G, b-2). (See pages 187-189)

VI. OTHER CONSIDERATIONS OF THIS COMMITTEE IN 1957

1. The task of re-translating the Bible is a tremendous one (cf. Report 1957, D.) (See page 184)

2. It calls for the best of scholarship, both biblical and general.

3. It is a very time-consuming project.

4. It can only be accomplished with the help of others who can be expected to support this kind of a project.

5. Nevertheless, in view of the existing need the task ought to be undertaken, and the necessary steps should be taken to carry out the intent of the overture (cf. for points 2-5, Report 1957 *passim*).

VII. FINDINGS OF THE COMMITTEE IN 1958

1. *Further Answers to Inquiry*

A considerable number of additional answers to the Committee's questionnaire was received since the last Synod. These answers were still coming in at the time this report was placed in the hands of the Stated Clerk. Among the answers received there were significant expressions of interest and offers of cooperation should this project get under way. These answers include offers of help on the actual work of translation. Some churches among our correspondents expressed their intention to present this matter to the forthcoming session of their annual Synods or Assemblies. This would point to the need for continuing the present Committee's work until such answers are received.

2. *World Home Bible League*

From the very beginning of its prolonged inquiries your Committee has been much encouraged by the favorable reaction and promised sup-

port received from the World Home Bible League. On January 11, 1957, we received a letter from this organization from which the following quotations are taken: "Although we are not a denomination, our organization has seriously considered ways and means of producing or procuring a new translation of the Bible. We have discussed this at great length with our Bible publishers who have informed us that they would be willing to underwrite part of the cost, or to loan us a sufficient amount of money to make this possible." "Whereas we are engaged in free distribution of Bibles throughout the world, we could use effectively several hundred thousand of these Bibles within a period of a few years. Therefore, as an organization, we are vitally interested in the support of an effort to produce such a Bible translation." "As an organization we would be willing to do all within our power to help facilitate the publishing of such a translation. We have contact with the world's largest Bible publishers and with possibly one exception we distribute more English Bibles in the United States of America and in foreign countries than any other Bible organization." In a letter of February 26, 1958, the same organization writes us: "our opinion and offer have not changed."

Our Committee also possesses detailed data of the offer made by the World Home Bible League. These data are based upon a conversation between the Director of the Bible League and the Committee, held last fall.

This encouraging offer would make it possible, without similar commitments, for the Synod of 1958 to express itself favorably concerning the continuation of the exploratory aspects of this project.

The World Home Bible League is not the only company, engaged in the sale and interested in the publication of Bibles, that has shown an interest in this project.

VIII. FURTHER CONSIDERATIONS

1. *Standard for Judging Adequacy of a Translation*

Since this Committee is still convinced that the two older versions in use among us are no longer entirely adequate to convey the thought-content of the written Word of God to our present generation it is well to consider what must be our standard in determining the adequacy of any given Bible-translation as an effective means for communication. This standard, so we would judge, cannot be the theologically trained mind of the ministers or the mind of the special office-bearers in the church. With both of these a more than average acquaintance with the language and diction of the Bible may be assumed. The standard by which to judge the degree of intelligibility of our current versions lies with the general public, both inside and outside the churches. This public, barring favorable exceptions, does not engage in much systematic reading of substantial literature. It may safely be assumed that the quaintly archaic language of the main versions of the Bible presently in use among us constitutes a real barrier for the majority of Bible readers.

This consideration must also have guided the translators of the 1952 version, the Revised Standard Version. This means that long before

the present report was submitted the need for a modern version of the Bible as is here outlined was felt. The popular response to this translation venture, as evidenced by the sale of millions of copies, would seem to underscore that the translators had not been mistaken in their evaluation of the earlier versions.

2. *Dangerous Alternative*

There is a dangerous alternative to the acceptance of the Seattle overture and that is that slowly but surely the improved qualities of the Revised Standard Version will induce more and more orthodox Christians to make a well-nigh universal use of this version. Your Committee feels that Synod would do well to consider this point carefully.

3. *Evangelistic Outreach*

Continued use of the older versions now current among us, might seem to commend itself to some, in view of the greatness of the task of preparing a new translation of the Bible. Your Committee is of the opinion, however, that in a time in which everyone is calling for the evangelistic outreach it is a matter of immediate and pressing concern to provide those who would evangelize with as suitable a tool as can be obtained for this purpose. The overture here considered arose from a need felt in connection with the evangelistic use of God's Word. A proper concern for evangelism and a consciousness of the demands it puts upon the evangelizing agent when trying to transmit God's message by means of the somewhat antiquated language of the major English versions will inevitably lead to a sympathetic consideration of the thoughts embodied in the overture.

4. *The Basic Need Implied in the Overture*

The overture here considered involves two distinct steps:

- a. The recognition of a need for a new translation.
- b. The taking of the necessary steps to procure one.

It is quite obvious that it is the Committee's primary task to convince others of the need which it itself recognizes and which is also clearly expressed in the overture that Synod itself referred to this Committee for "thorough consideration."

Your Committee has sought to adduce convincing grounds, both in 1957 and in 1958.

5. *Relative Urgency*

The degree of urgency which exists in this matter is something that cannot be expressed in terms that are universally compelling. A recent news report stated that the National Council of Churches, and the American Bible Society were planning to distribute the Revised Standard Version including the apocryphal books. Since the objections raised against this version in a synodical report written in 1954 are still valid for us today we can only watch this new development with genuine concern. This concern might possibly lead us to express a preference for the production of a new Bible translation over other legitimate and urgent causes calling for our attention and support. It should also be noted that the urgency of a project such as is here contemplated increases in course of

time. During the extended period of time needed for translation-work the need for it would steadily increase.

6. *Support of the Project*

Although the overture from Seattle calls for a joining with other conservative churches in this project this does not mean that Synod is thereby placed under obligation to postpone decisive initial action in this matter until a sufficient number of churches of conservative persuasion had been found to cooperate in this program. A first requirement for the implementation of the proposal made in this overture is a conviction concerning its need on the part of our own denomination. Only when this conviction is found will there be a definite opportunity to make progress. Although your Committee is by no means oblivious of the need for soliciting a very wide margin of support for any future developments in this translation-project it is also of the opinion that in the initial stages of this plan the kind of sponsorship will be an important factor for its successful launching and efficient organization. Having once received Synod's endorsement a Committee appointed by Synod could then commence to explore the various possibilities suggested for this type of work, report its findings annually to the meetings of Synod, enlist an ever increasing number of churches and groups in support and cooperation, and solicit such other public interest as would be in keeping with the progress made and the results expected.

Recommendations:

Note: These recommendations take the place of those submitted in 1957. They are more limited in scope but do not represent an essentially different point of view.

1. Synod express itself favorably concerning the continuation of the exploratory labors such as have been carried on by this Committee since 1956.

2. Synod instruct its Committee to approach those bodies and individuals that have shown an interest in this project with a view to the drawing up of tentative plans.

3. Synod charge its Committee with the responsibility of incorporating such tentative plans in its next report for Synod's consideration and approval.

Respectfully submitted,

H. Schultze, Chairman

R. Stob

M. H. Woudstra, Reporter

M. J. Wyngaarden, Corresponding Secretary

REPORT OF 1957

ESTEEMED BRETHREN:

I. MANDATE

Your Committee was charged with the task of giving thorough consideration to an overture from the Seattle consistory, proposing "that the Christian Reformed Church endeavor to join with other conservative

churches in sponsoring or facilitating the early production of a faithful translation of the Scriptures in the common language of the American people," and of reporting its findings to the Synod of 1957. (cf. Acts of Synod 1956, p. 61,126)

II. ANALYSIS AND EVALUATION OF THE SEATTLE OVERTURE

A. *The main points of the overture*

1. The need is stressed "of a faithful translation of the Scriptures in common language of the American people."

2. The suggestion is made that our church join with other conservative churches in sponsoring or facilitating the early production of such a translation.

3. The grounds adduced are:

(1) We do not now have such a translation.

(2) Such a version is needed: a. To make our own use of God's Word less difficult and therefore more effective. b. To make the Word of God easier for our children to understand. c. To make the Word of God more readily understandable to those unfamiliar with it as they are confronted with it in missionary and personal work.

(3) Our Reformed Faith which is founded on God's Word demands that we use every available, appropriate means to promote the use and study of that Word.

B. *General Considerations Regarding the Desirability and Feasibility of a New Translation.*

In its study of this overture the committee has been guided by the twofold consideration of the desirability of this project and also of its feasibility.

As to the latter, this report is submitted with the conviction that a translation such as is contemplated by the Seattle overture would be feasible, once its desirability had been established.

This conviction is based on a recent communication received from the Secretary of the Evangelical Theological Society. In it reference is made to a certain action taken by a sizeable number of the Society's members endorsing the idea of an extensive revision of the American Standard Version.

This action would seem to suggest a definite possibility to obtain that measure of concrete scholarly support for the execution of the work, which will be essential for its successful accomplishment.

Other similar possibilities, not pertaining to the American Standard Version, have also been brought to our attention.

The demand for a new translation of the Holy Scriptures after a current version (current versions) has (have) have been in use for a certain length of time is in itself natural and understandable, both in view of (a) the ever changing structure of a living language and (b) the experience which Bible societies have gained in this field.

(a): Says an author in *The Evangelical Journal*, Nov. 1955, p. 443: "A living language, like all other living things, grows and changes through

the process of death and birth, decay and rejuvenation. Old words go, or change their meanings; new words arise to meet new needs."

Since it is the very purpose of a Bible translation to give to the reader the Word of God in the language in which he speaks and thinks, such a translation must from time to time be adapted to the changes which a living language constantly undergoes. The fact that earlier versions still exist and are in use is no argument against the need for a new translation. As J. F. Mozley puts it: "The work of making the Word of God known to every man in his own tongue has become the continuing task of generation after generation of scholars. Their work is never finished because language is a living, changing thing" (*Interpretation*, Vol. VIII, 1954, p. 304 ff).

(b): The general fairness of the demand for a new translation of the Bible at certain intervals is also borne out by the experience of Bible Societies. This experience suggests "that a Bible translation in a living language needs revision every fifty years or so because of the normal development of a spoken language" (The Revision of the Russian translation of the N.T., by Bishop Cassian in: *The Bible Translator*, Vol. 5, No. 1, Jan. 1954, p. 28).

C. *Limits to be observed*

A separate question, though closely related to the foregoing point, concerns the precise extent to which the Christian community may allow the demands of modernity in speech and thought to influence its views concerning the usability of any existing translation of the Bible. In this connection it is well to keep in mind a remark made by Dr. O. T. Allis made in the latter's analysis of the Revised Standard Version. Discussing the insistence on the part of the translators of the RSV upon the removal of certain archaisms from its translation work the author uses the word "fourscore" as an example. This word is admittedly archaic. But does that mean that we must replace it with the modern "eighty"? If that is deemed necessary for the language of the Bible why wouldn't it be necessary for the famous American classic called the Gettysburg Address, where the same word occurs? Or shall we take the position, thus the author continues, "that an American classic such as this should be preserved intact and American children should be taught to understand that 'fourscore' means 'eighty,' a fact which any reputable dictionary will make clear to them?"

In general, then, it ought to be clear that we shall have to be careful in our zeal for modernity not to demand from the Bible what we would not remotely demand from any classic document of our national history.

This need for observing proper limits is intimately bound up with what the Bible is. It is God's Word to man. As such it possesses an inherent dignity which must always be preserved, no matter how much the need for understandability may be recognized.

On the one hand it is self-evident that those who read the Bible must understand it. But it appears to be no less true that the very language of the Bible must lift the reader's language to a higher level. That is why it belongs to the secrets of good Bible translating that the speech of everyday life and of the ordinary folk is used to the full and yet is some-

how transformed by whatever genius the translator may bring to his task.

Any endorsement of a project which would aim at the production of what the overture calls "a faithful translation of the Scriptures in the common language of the American people" ought to be made with due regard to the point raised under C.

D. The greatness of the task of Bible Translation

There appears to be an equal need to delineate the task which is contemplated in this overture in all its immensity.

Your committee can only agree to the suggestion of "an early production" of a faithful translation as indicated, if the word "production" be taken as a noun of action, rather than as a noun indicating the result of an action.

A few examples may serve to emphasize our point.

a. For a number of years the Netherlands has had the use of a Bible translation which may be said to contain for that country the same features as are suggested by the Seattle overture for the English speaking world in North America. A group of competent Bible scholars, living in close proximity to each other, worked on the "early production" of this version from 1927 till 1951.

b. Another Bible scholar, working on a revision of the Russian translation of the New Testament, writes that for two years he has been living in complete seclusion in a small Spanish village and that even under those circumstances of a continued concentration upon his task the work is progressing slowly.

c. Bible translating is a delicate and humiliating experience. Luther reportedly said: "It is good for me that I have undertaken to translate the Bible; for otherwise I might have died with the fond persuasion that I was learned." And another writer puts it as follows: "A man who undertakes the work of translation takes his reputation, if not his life, into his hands, for he is attempting the impossible. In all translations something is omitted, something is therefore lost" (*Interpretation*, Vol. VIII, July, 1953).

If the Synod should wish to endorse the Seattle overture it could only do so, in the Committee's opinion, after due consideration of the implications of its decision in terms of years of hard and continuous labor on the part of those who are deemed qualified for this task.

E. The Christian Community and Bible Translation

The preceding point also makes it clear that Bible translation work of the kind as is suggested in the overture must not be considered the work of a limited number of scholars only. It is true, the latter are most likely to bear the actual load of the translating. But translation projects undertaken in other parts of the world have evoked the comment that it is ultimately the entire Christian community which may be deemed in a measure responsible for the execution and the success of the work. This responsibility may express itself in at least two distinct ways.

(1) Such translating is effective only when it occurs in connection with a living Christian community, a good catechism, up-to-date preaching of the gospel and a compassionate sharing in the life of this age.

(2) The Christian community may be expected to support such a gigantic project in every possible way and stand behind it with a measure of confident loyalty to those to whom the actual task has been assigned.

An endorsing of Seattle's overture, therefore, should be accompanied by a spiritual mobilization of the Christian constituency that can reasonably be expected to lend support to and benefit from this great undertaking.

F. Results of a poll taken.

Since it is suggested in the overture that our denomination "join with other conservative churches in sponsoring or facilitating the early production of a faithful translation," your Committee took a poll of a large number of churches and other organizations which could be expected to be interested in this sort of a project, making it clear that all that was meant by this poll was a preliminary canvassing of the field in order to come to some opinion in this matter.

The answers received by the time this report was written covered a rather representative section of what is sometimes called the evangelical world in America and Canada.

Summarizing our conclusions we feel that the following observations are in order:

a. A sufficiently large number of Christians in North America is of the opinion that the existing versions currently in use among us are somewhat antiquated so that the production of a new, or revised translation of the Holy Scriptures obviating that difficulty would be welcomed by them.

b. A sufficiently large number of Christians in North America is of the opinion that the Revised Standard Version, though possessing many good qualities, is nevertheless not entirely suitable for home and pulpit use.

c. Great stress should be placed on the demands for stylistic beauty and literary dignity as well as on clarity and simplicity in terms of contemporary speech and diction.

d. The support for a new translation project such as is here considered should be as broad as possible, although the initial stages of the organization of this work could most profitably be handled by a relatively small number of persons who were in substantial agreement in general outlook, as to matters of translation.

e. The two requirements laid down in the preceding paragraph need not in any way be considered as mutually exclusive since it is of the mark of all true Biblical scholarship, such as would be represented in the initial organization of this huge project, not to be exclusive but rather inclusive of all those who could be expected to give effective cooperation in producing a translation of this kind.

f. Every assurance should be sought that those who will engage in the production of a new translation of the Holy Scriptures shall be men of competence, either as to their ability in handling the original languages of the Bible or their command of a kind of English that is of a high degree of literary quality.

8. Without seeking to minimize anything of what has just been said under points (c) and (f) it is nevertheless the Committee's opinion that the just requirement of a high degree of linguistic competence on the part of the translator and of a fine literary quality of the final product should not make us shut our eyes to the need for the production of a translation as suggested by the overture here considered.

Under the circumstances it appears needful to strive for a solution in which both of the above elements are made the prayerful concern of those who would now be deemed best qualified for this huge undertaking.

If this task be begun in a due sense of its immensity and of the smallness of the human instruments called upon to accomplish it, the outcome of it all will surely be such that the positive aim of making God's Word available for our bewildered and mystified generation will be reached in a moderately satisfactory manner.

Who knows but that the proper organization of a project as is here contemplated may stir up certain energies hitherto slumbering and thus create a genuine revival of Biblical studies throughout this Northern hemisphere, a revival from which in due time our translation would certainly reap the fruits.

h. A number of communications point to certain concrete possibilities for implementing any organized plans for a translation project of this kind; e.g. a number of competent Evangelical scholars have suggested the use of the American Standard Version as a suitable basis for a possible revision. Names have been suggested of individuals who might be willing to consider cooperating with translation work. There are also some indications that the publication of a new Bible translation might not meet with too great obstacles.

G. *Evaluating the Chief English Versions*

One of the grounds which the overture adduces is that no such translation as envisaged by it is now available. Any consideration of this overture such as is expected of your Committee will consequently require some evaluation on its part of the major versions of the Bible in English. In fact, it is the Committee's opinion that much of what was said in the foregoing pages hinges on our evaluation of the existing translations as fit media for transmitting the message of the living Word of God to our present generation.

a. The King James Version or Authorized Version (AV)

Throughout the history of the revision of Bible translations this version has had its ardent admirers, and rightly so. Only recently *Christianity Today* printed a warm article of commendation and praise for this venerable translation of Holy Writ.

But it appears to your Committee that no fervent outpouring of the soul in favor of this admittedly beautiful monument of English prose (and poetry) should make us oblivious to the fact that a version's prime duty is to transmit the Biblical message to the generation of its own day, and if at all possible to some generations hence.

Anyone who has worked with young people, or persons who have not grown up within close range of the sacredness of the Biblical atmosphere,

and with others whose thoughts and diction are thoroughly modern, will be compelled to admit that the archaic character of the AV forms an important barrier for a correct understanding of the Bible's contents.

b. The American Standard Version (ASV)

The question arises whether those features which in the Committee's opinion render the AV less than adequate for modern use have been effectively removed by the extensive revision work done in England and in this country more than 50 years ago. We refer here to the so-called "English Revised" and the "American Revised" versions, which appeared in 1881-1885 and 1901 respectively. The latter has, upon recommendation of its Synod, found a wide acceptance within the Christian Reformed Church.

There are two reasons which make the Committee believe that the above revision(s) fall(s) short of the demands for a Bible translation as envisaged by the Seattle overture.

1. One of those reasons lies in a fact stated in the Preface to the English Revision of the New Testament, published in 1881 and taken over in America in 1901 with minor linguistic changes. Said Preface states that in this matter of modernizing the language the revisers, in strict adherence to their mandate, "never removed any archaisms, whether in structure or in words, except where we were persuaded either that the meaning of the words was not generally understood, or that the nature of the expression led to some misconception of the true sense of the passage" (Preface to the Edition of A.D. 1881, in: *Standard Edition*, Thomas Nelson & Sons, p. xiv). That same Preface goes on to say: "The frequent inversions of the strict order of the words . . . have been seldom modified" (*ibid*).

What the nature is of the changes, made by the American Editors, may be learned from the following quotations taken from the Preface to the American Edition of the N.T., *op. cit.* p. iv: "In dealing with the language, the American revisers have endeavored to act with becoming deference and reserve. A few archaisms . . . have been generally although not invariably discarded." This Preface also states: "But in making these and other slight changes, the American editors have not forgotten that they were dealing with a venerable monument of English usage, and have been careful not to obliterate the traces of its historic origin and descent" (*ibid*).

In the Preface to the American Edition of the O.T., *op. cit.* p. vi, mention is also made of "certain additional alterations which have seemed to be required by regard for pure English idiom," but at the same time the editors state that they do not forget "that it has been no part of our task to modernize the diction of the Bible (*ibid*).

This obviously leaves us with a great many archaisms which, although constituting part of the beauty of the earlier version, the AV, nevertheless appear quite inadequate for the purpose of conveying the Biblical thought-content to the mind of many modern readers.

2. A second reason for our opinion that the ASV falls short of the requirements which may be set for a modern translation of God's Word derives from the relatively limited acceptance which this version has re-

ceived, when compared with the AV. The latter version, even after the Revised Versions had been published, has continued to be used extensively.

It is the Committee's opinion that a Bible translation within a given linguistic and geographical area ought to have the endorsement of as large a part of Christendom within that area as could possibly be served with such a translation.

It is granted that at first sight a proposal to undertake the production of a new translation alongside the existing versions might seem to defeat the very purpose of unity which has just been stressed as one of our desiderata. This objection might assume an even greater weight in view of the recent production of the RSV, a Bible translation in modern English. But certain things should be kept in mind: a. The ideal of having one Bible for an otherwise divided Christendom finds its proper and necessary limitation in the very doctrine which makes that Bible Christendom's sacred book, namely the doctrine of infallible inspiration.

b. It appears to be of little use to plead for the retention of a current version simply because otherwise we would have more disunity than we have already.

c. It is not the existence of many versions of the Bible which causes divisions between those who otherwise ought to be one. Rather, the existence of a version such as the RSV, which, for all its many good qualities, appears to have been influenced extensively by liberal tendencies (cf. Acts of Synod, 1954, pp. 419-436), is a clear evidence to the fact that Christendom is divided on one of its pivotal articles of faith, the believing adherence to an infallibly inspired Bible.

In view, therefore, of the basic fact of a Christendom which is divided on an essential doctrine of the Christian faith, and also in view of the relatively limited support which the American Standard Version has received, when compared with its great predecessor the Authorized Version, it would seem advisable from a truly Christian-ecumenical point of view to strive for the production of a Bible version on which all those who adhere to the teaching of an inspired and supernaturally produced Bible could agree, and for which they could possibly combine their forces in a common endeavor.

Our efforts in this field should be satisfied with nothing less than the broad support of the full range of the North-American Christian world, in so far as this Christian world still knows what alone will be able to keep Christianity truly Christian. This is just another way of saying that all Christians who subscribe to the doctrine of Scripture's infallible inspiration must be deemed to be within the range of the operation of this project.

Important theological matters are intimately bound up with our plea for a separate and yet ecumenical translation of Holy Writ in the language of today. We cannot lightly enter upon this project. Our defense, if such be asked of us, must be intelligent and understanding. It must seek to enter into the thought patterns of those who, for reasons of what we deem an ill-conceived notion of scientific honesty have felt compelled to handle with undue freedom that written record which, just because

of its divine authority, would wish to be recognized as the ultimate criterion concerning what constitutes scientific honesty.

It is currently held by many theologians that today, after the rise of historical criticism, we have a faith produced by the Bible, whereas in times past we had only a faith *about* the Bible. This view may make some appeal to those who are content to look at their own precious doctrines through the eyes of those who have never fully understood those doctrines. It should carry far less weight when the Reformation doctrine of the Holy Scriptures is once again clearly unenunciated with reference to, and if at all possible in the language of theology today.

The need for a separate, ecumenical-Christian translation of Holy Scripture in today's English can only be defended if the doctrine of the infallibility of the Scriptures, with all its many and important implications for our entire theological endeavor, can still be defended. In our opinion this defense can be and must be made. Such a defense will touch upon the vitals of our Christian faith and will demand a statement of our precious heritage as related to the ever changing background of theological thinking.

CONCLUSION:

The preceding considerations have led the Committee to the conclusion that the ideas set forth in the Seattle overture are both feasible and desirable.

Great and responsible is the task which is here envisaged. Only a firm conviction concerning its urgent necessity has prompted us to suggest that steps be taken toward its execution.

The inadequacy of available human resources for the accomplishment of the work involved in our proposals is readily granted. Neither must our endorsement of Seattle's overture in any way be construed as implying that the Committee members individually or corporately should feel necessarily under obligation to participate in the actual translation work here contemplated. These details are not within the scope of our present study. They will await further organization and a careful formulation of principles and procedures.

But in spite of all the many problems which will await later consideration the Committee is convinced of the basic merit of the overture here considered.

May the greatness of the task involved make us look more earnestly to Him who has said: "But if any of you lacketh wisdom let him ask of God, who giveth to all liberally and upbraideth not; and it shall be given him" (James 1:5).

Respectfully submitted,

H. Schultze, Chairman

R. Stob

M. H. Woudstra, Reporter

M. J. Wyngaarden, Corresponding Sec'y

REPORT NO. 25
CHRISTIAN REFORMED RESETTLEMENT
SERVICE COMMITTEE

ESTEEMED BRETHREN:

The Christian Reformed Resettlement Service Committee is grateful to report that the work among the Hungarian refugees has met with a reasonable measure of success. The large majority of Hungarian refugees is gradually beginning to understand not only the American way of life, but also what is implied by membership in the Christian Reformed Church. No less than 120 churches were willing to serve as sponsors for the Hungarian refugees, but not all of these good offers could be filled.

Most of the Hungarian families and individuals have been allocated to sponsoring churches in the Grand Rapids and Holland, Michigan, area. The sponsoring churches report that the attendance of the Hungarians at the morning worship services is a regularity. An evening service is conducted in the Hungarian language at our Calvin Seminary Chapel by the Rev. Alexander S. Ungvary. Beginning on May 1, 1957, your committee employed Rev. Ungvary on a four-month trial arrangement to minister to the spiritual needs of the Hungarian refugees. Upon expiration of this period your committee deemed it necessary to continue this spiritual ministry and the Hungarian services under the leadership of Rev. Ungvary were continued under a one-year contract, which expires in August of the present year. We are pleased to inform Synod that his work has been richly blessed. The evening service in the Seminary Chapel is well attended and the offerings are sufficient to cover the rental charges for the use of the chapel. Some of our sponsoring churches have required extra financial aid to meet emergency expenses for causes such as hospitalization and surgery, and also to aid some who were unemployed for a period of time. During the year additional Hungarian refugees were admitted by our government. We are deeply grateful for the kind cooperation given by those churches and consistories which came to our assistance to integrate these Hungarians into our church fellowship. In some cases, especially with a few younger individuals, we were faced with special spiritual problems. In these problems the Rev. Ungvary has been of great help and assistance. A few of the younger men left us for other parts of our country—some to improve their material prospects and others to escape spiritual discipline and advice.

The fact that our Church is not a member of the Church World Service renders future resettlement of refugees by your committee uncertain. At present the few Hungarian refugees entering this country are channeled through certain joint agencies. The Church World Service is the agency that cares for the resettlements of Protestants. Since we have no official contact with the Church World Service, our opportunity to participate in the work of resettlement is restricted. Should our government in the future allow many more refugees to enter our country,

your committee would be handicapped by its lack of representation in the Church World Service.

An urgent appeal has been sent to us from the *Christelijke Emigratie Centrale* of the Netherlands to provide sponsors for eligible Dutch emigrants. The Dutch government and the Reformed Churches of the Netherlands have recently been faced with an emergency which has increased the need for emigration. Some 43,000 people from Indonesia have to date arrived in the Netherlands, most of them destitute. This great influx has compounded the problems created, for instance, by the 5,000 Hungarian refugees who have been given asylum in the Netherlands. Hence, the need for emigration has been greatly intensified.

Our own government has consented to admit 1,600 Dutch immigrants under the expired Refugee Relief Act, which technically came to an end on December 31, 1956. Since 1,600 Dutch citizens had made application under this act, our government is willing to continue admittance of these Dutch immigrants until the number originally allotted under the act have been admitted. In addition to those coming in under the now expired Refugee Relief Act, the normal quota allowance is also in effect. Furthermore, it is probable that our government may make an increase in the present quota allotment in view of the emergency created by the Indonesian refugees.

Therefore, we would ask Synod to appeal to our churches to volunteer as sponsors for these potential immigrant families. Though your committee feels that sufficient funds are on hand to meet emergency needs, it requests Synod to authorize an appeal to our churches for additional funds should the committee find it necessary to do so.

We have consulted with the Executive Committee for Home Missions as to the possibility of placing some immigrant Dutch families in localities where our Home Missions Committee has placed a home missionary and where a congregation has been organized recently. We believe that many of the smaller congregations, such as exist at Monsey, New York, Jackson, Michigan, South Bend, Indiana, and Ogden and Salt Lake, Utah, etc., would be strengthened both numerically and spiritually by the addition of one of more immigrant families who would be carefully selected as to their promise of ready adjustment to the conditions existing in the respective localities. The response of the Executive Committee was encouraging to us.

We are happy to inform Synod that 30 Dutch immigrant families have been relocated during the past year. This relocation is in a measure the result of our own failure to provide the *Christelijke Emigratie Centrale* with sponsoring churches of our own. In desperation Dutch immigrant families take refuge in other sponsoring organizations such as the Methodist Service organization, Church World Service, and others. Upon arrival in our country most of these families are located in sectors of our country where there is no Christian Reformed Church nor a Christian school. Soon these families come to realize that their new religious and social environment is very undesirable and many of them make an importunate appeal to our Stated Clerk for assistance in their relocation in centers of our Christian Reformed communities. These families are being

resettled within our Christian environment and for this they are very thankful. The committee is very grateful to those churches who have shown a great measure of willingness to assume sponsorship for these families in need of relocation.

Our Stated Clerk, Dr. R. J. Danhof, has been very energetic and efficient in effecting these relocations. His services are proving to be of great value. Therefore, the committee has appointed Dr. Danhof as its Executive Secretary in order that much of the work may be the more readily expedited through his office.

Brethren, we sorely need your help as sponsors to discharge our task competently with spiritual fruit. If the churches who were willing to sponsor Hungarian refugees and were not supplied will be willing now to sponsor families or individuals of the Reformed faith coming to us from Holland they will thereby give expression to the spirit of Christian mercy and also help to alleviate the problem of a nation faced with a great burden. A church which emulates the spirit of our merciful High-priest will be moved to reach out a hand of mercy to those in need. And to him who extends a hand of mercy God will not withhold his blessing.

Your committee regrets that the Rev. William Van Rees, Pastor of the First Christian Reformed Church of Grand Rapids, feels it necessary to request that Synod relieve him of further membership on your committee. The press of manifold duties causes him to make this request. For five years he has been a valuable and faithful member of the committee. We express our grateful thanks to him.

Your committee makes the following recommendations to Synod:

1. That Synod accept the resignation of Rev. William Van Rees and that Rev. William Haverkamp, Pastor of the Eastern Avenue Christian Reformed Church, be appointed as the replacement for Rev. Van Rees.
2. That with the exception as noted above, Synod reappoint the committee personnel of the Christian Reformed Resettlement Service Committee enumerated on page 114 of the Acts of Synod, 1957.
3. That Synod authorize our Committee to continue the Hungarian Refugee program.
4. That Synod reaffirm authorization given "this Committee to continue sponsorship of Dutch immigrants, and also in relocating immigrants already in the United States who request assistance to live in sectors of our country where our churches and Christian schools are located." (Acts of 1957, page 68)

Submitted by The Christian Reformed
Resettlement Service Committee

Rev. Wm. Van Rees, President
Mr. G. Zylstra, Secretary

REPORT NO. 26
KOREAN SPIRITUAL RELIEF

ESTEEMED BRETHREN:

The Synod of 1957 passed the following motion:

"In view of the present freezing of funds, due to difficulties existing in Korea, Synod instruct the Korean Spiritual Relief Committee to continue studying the matter with a view to resolving the problem. Synod advises the Committee to seek the advice of the Rev. B. F. Hunt, who will be in this country in the near future, and request our representatives of the Christian Reformed Board of Missions, who plan to visit the Orient this fall, to serve the committee with information." Acts of Synod, 1957, Page 15.

The Committee met with the Rev. Hunt on July 16, 1957. He explained the situation in Korea, but reported that an earnest attempt was being made to heal the breach, and to resolve the difficulties at the meeting of the General Assembly in September. The Rev. Hunt also assured us that the money sent through the Material and Spiritual Relief Committees was being used conscientiously and to good purpose. With the materials furnished by the U.S. Army and the financial support of our church, the Korean church has secured buildings the value of which is far in excess of what we and they have contributed.

The difficulties in Korea having been resolved, the Committee continued sending the monthly contributions. Since sufficient money was coming in from the churches, the committee has not yet begun to cut down our financial aid to Korea as proposed last year, and is still sending the following amounts each month: For aid to the churches, \$900; for the Seminary, \$500; for the Bible School, \$150.

The Committee met with Dr. De Groot and the Rev. Evenhouse after their return from the Orient. Upon the basis of information received from these men, the Committee feels that it should proceed to cut down the monthly contributions and seek to terminate the so-called spiritual relief by 1962 as proposed last year.

We again recommend that the Committee for Korean Spiritual Relief be continued for the present to supervise further the disbursements of funds received for this cause, and that the churches continue with offerings at least for another year or two so that there may not be an abrupt termination of the financial assistance which we have been giving.

It is known to Synod that Dr. Henry Stob was to speak at the Kobe Theological Seminary in Japan. Upon our suggestion the Faculty of the Pusan Theological Seminary invited him to come to Korea, and we encouraged him to accept this invitation and to speak for and confer with the brethren there.

Respectfully submitted,

J. T. Hoogstra, President
M. J. Vanderwerp, Secretary
E. Vermaat, Treasurer

A. Naber
J. F. Schuurmann

TREASURER'S REPORT

Balance brought forward January 1, 1957	\$ 727.08
Receipts for the year 1957	
January	\$ 6,423.77
February	577.08
March	1,038.65
April	315.55
May	2,717.33
June	1,401.87
July	1,668.26
August	1,635.22
September	00.00
October	1,733.46
November	952.53
December	2,069.02

20,532.74

Total Receipts\$21,259.82

Disbursements:

Sent to Korea	\$18,600.00
Chr. Ref. Publishing House	25.64
Rev. Hunt (Traveling Expenses)	50.00

Total Disbursements\$18,675.64

Balance on hand December 31, 1957\$ 2,584.18

E. Vermaat, Treasurer
Grand Rapids, Michigan

I have examined the records of the Korean Spiritual Relief Fund and have found them to be correct.

The receipts and disbursements were examined, in so far as possible, and the bank balance of \$2,584.18 on December 31, 1957, was also verified.

February 20, 1958

Nicholas Baker

REPORT NO. 27
CORRESPONDENCE WITH REFORMED
PRESBYTERIAN CHURCH, N.A.

ESTEEMED BRETHREN:

Your committee, appointed by the Synod of 1956 and again in 1957, has continued its work of mutual study and exchange of opinion with the brethren of the church named above. Since our report to the Synod of 1957, the Synod of the R.P.C. has appointed a similar committee with the mandate to carry on "Ecumenical Conversations" with your committee. They have appointed to this responsibility, the Rev. John M. Mc Millan of Sparta, Illinois, Dr. C. E. Caskey and Dr. S. Bruce Willson, both of Pittsburgh, Pa.

These brethren have been provided with copies of our Psalter-Hymnal, which contains our Liturgy and Standards; and with Vol. II of "The Polity of the Churches" by Schaver and its supplement by Spaan. We have, in turn, been able to study the Constitution of that church and a number of pertinent tracts published by them.

Arrangements have been entered into for a meeting with these brethren in the second week of May, 1958. At this time it is expected that a more thorough discussion may be had with them regarding the Constitution, Program, and Operation of their church. Specific problems that will have to be dealt with are, for example, the Scriptural pattern of worship; the Christian's responsibility in the field of education; the Christian's relation to the civil government, and kindred subjects.

Should the forthcoming conversations prove fruitful, as we hope and trust they will, we shall present a supplementary report to Synod at the time of its meeting.

We request that this, or a similar committee continue the work as mandated by the Synod of 1956.

Respectfully submitted,

Dr. Wm. H. Rutgers, Chairman
Rev. Arnold Brink, Secretary
Rev. Clarence De Haan
Mr. Benjamin Ottenhoff

REPORT NO. 28

THE WORLD HOME BIBLE LEAGUE

ESTEEMED BRETHREN:

Your liaison man to the World Home Bible League attended all its board meetings since the last Synod. Our denomination continues to be well represented in its Board of Trustees. One cannot help but appreciate the consecrated efforts, sacrificial devotion and stimulating zeal of these men to get the Word of God into the Bibleless homes of the world.

This year marks the beginning of the twentieth year of the World Home Bible League. In 1938 Mr. Wm. A. Chapman, a Chicago businessman, felt led by the Lord to organize a work to reach the Bibleless homes of America. The work was to be carried on by the churches and the goal was to place a Bible in every Bibleless home of our nation. Under God's blessing, the scope of the League's ministry has been extended to foreign countries throughout the world with supporters from practically every evangelical denomination in America. The effectiveness of this ministry is verified by the scores of letters and testimonies of individuals who were brought to a saving knowledge of Christ and into His church by the means of a Bible that had been given them. We are thankful to the Lord for the evidence that the Scriptures distributed are being read and that the Holy Spirit is blessing the Word to the hearts of many of the readers.

We will bring to your attention a few of the highlights of the ministry of the World Home Bible League and its affiliates in various areas of the world. The Ceylon Home Bible League, organized by Rev. Clarence and John Van Ens five years ago, has been greatly strengthened by its reorganization a little over a year ago. The advice and cooperation of our missionaries in Ceylon is greatly appreciated by the League. An effort is now being made to have every Evangelical church in Ceylon cooperate in the distribution of God's Word. A man from the Reformed Church of Ceylon has been engaged to carry on this work. This man is currently active in calling on all the churches in Ceylon in the interest of the work. Distribution is carried out by pastors and missionaries. Scriptures, including English and native tongues, are made available through Reformed Book Store in Colombo.

In this same area of the world the India Home Bible League continues to furnish Scriptures to the churches and missionaries for the teeming millions of India. Last year Dr. John Piet, a Reformed Church missionary, became its director. Although, distribution in India now exceeds 750,000 Scriptures, the constant complaint is that supplies are insufficient to meet the demands. What has been done in India in the way of Scripture distribution is but a mere pittance as to what should and could be done. The League is informed that thousands, who have

learned to read and are eager for literature, desire Scriptures but must go without. The pathetic thing is that many such are being amply supplied with Communistic literature.

The Japan Home Bible League has recently reached its 200,000th home with Scriptures. Christian Reformed missionaries upon their arrival sensed the importance of Scripture distribution. They have made extensive use of Scripture distribution in their mission program. Last year one of our Christian Reformed missionaries was appointed to the Board of the Japan Home Bible League. The fact that practically every Japanese is able to read makes Bible distribution a very effective ministry in this pagan land.

Last year the Rev. Tadema was responsible for a translation of the Bible League's Scripture pamphlet based on the outline of the Heidelberg Catechism, into the Tiv language. The League is publishing this booklet, called "God Speaks," and has made copies available to our missionaries laboring in the Tiv area of our African field. This year, a similar translation was made of the Book of Proverbs.

For the past five years the League has carried on an extensive program in Cuba. Last year 49,000 Testaments and 100,000 copies of "Dios Habla" were printed and distributed. Late in 1957 the Lagrave Avenue Christian Reformed Church of Grand Rapids undertook the support of the Cuban Interior Mission which is also the central distribution point of the World Bible League's projects in Cuba. Over 350 missionaries on the Island are cooperating in the sowing of the Word. According to the testimony of the missionaries there, much of the phenomenal growth of the Cuban Interior Mission can be attributed to the distribution of League Testaments in this poverty stricken and formerly unchurched area. The distribution of Spanish Testaments and Scriptures is being carried on a large scale in Mexico. A very formidable and effective work is being carried on by Sower Groups established in every major city in Mexico. Demands for Scriptures here out number the immediate possible supply. Scriptures are being sent practically to every Latin American nation. Among these is also Argentina where we have missionaries and who are being supplied with Spanish Scriptures. Spanish Testaments are also being distributed by many of our churches, Classes and missionaries who are bringing the Gospel to the Spanish speaking migrants who come into various areas to labor in the farms. Recently one of the leading religious leaders in Mexico sent a communication to the League informing them of the effectiveness of the work being done in our country by the churches in presenting the Gospel and distributing Scriptures to the Mexican Migrant. This year the League will have published and distributed over one-half million Spanish Testaments.

In the past twenty years Christian Reformed Churches have cooperated in distributing Bibles in their own communities. Recently there has been a new appreciation for the effectiveness of neighborhood canvassing. Last year a great number of Christian Reformed Churches on the East Coast, Middle West and California have carried on extensive Bible canvasses. Letters expressing thanks and endorsement were

received from pastors. Scriptures were also given to our churches in Canada through the Canadian Home Bible League. Some of our new struggling immigrant churches were presented with Bibles. Many of our brethren in Canada have also distributed Scriptures to their neighbors and to newcomers in the Dominion. The cooperation and support of our churches in Canada has been a source of encouragement to the League.

The World Home Bible League is willing to furnish Scriptures for distribution to any Christian Reformed Church or missionary free of charge. They are grateful to the Christian Reformed Church for its generous support and recognition of its distinct ministry as an Evangelical Bible distributing agency. They wish to thank our people, churches, missionaries and ministers for their encouragement, cooperation and prayers, which they feel by the grace and blessing of God, has contributed to the growth and extension of their ministry. Through the help of our denomination they are distributing Bibles, Testaments and Scripture portions in nations of every continent of the world. God's Word informs us that His Word will not return unto Him void. One may sow, another plant, but God will give the increase unto all those who are called unto eternal life.

Your liaison man requests that the Synod of 1958 again recommend that our churches support the World Home Bible League with their prayers and gifts.

Respectfully submitted,

Chester M. Schemper

REPORT NO. 29
CHAPLAIN COMMITTEE

ESTEEMED BRETHREN:

The Chaplain Committee herewith presents its annual report regarding its work and the work of our Christian Reformed Chaplains during the past year. This year's report is entirely informational. No synodical action is required.

I. COMMITTEE MEMBERSHIP

The terms of all Committee members continue for at least one more year. Moreover the Committee feels that its membership is adequate for present duties. Therefore no appointments are necessary at this time. Further investigation of needs and opportunities in the institutional chaplaincy may warrant a future request for adding another member to the Committee.

A new office has been created, that of Secretary for Active Duty Chaplains, to which Rev. Richard Wezeman has been elected. We have felt increasingly that closer and more regular contact with our full-time military chaplains is desirable. Ordinarily it is not practicable for the Secretary to carry on this work in addition to his other duties for the Committee, including membership on the General Commission for Chaplains and Armed Forces Personnel. Rev. Wezeman has initiated an excellent program of continuing correspondence with each of our active duty chaplains. Quarterly reports are received from them and they are kept informed of the Committee's work. In this way the Committee is better able to serve them with counsel and is more responsive to their needs. Certain recent books useful to them in their work have been sent as personal gifts and they have been supplied with samples of literature available for distribution.

II. ACTIVE DUTY CHAPLAINS

Our present complement of active duty chaplains stands at six. Of this number there are two in the Army, two in the Air Force, one in the Navy and one in the Veterans administration. Army Chaplain Jay Harold Ellens is stationed in Germany, while Chaplain Harvey Smit left in March of this year to serve in Korea. For the Air Force Chaplain J. Bernard Dokter is stationed at Amarillo, Texas and Chaplain Jay C. Vander Ark in the same state at Sheppard Field, Wichita Falls. Chaplain William Kosten is in the Navy and serving at the Marine Corps Air Base, Miami, Florida. He expects to return to civilian life in August.

Chaplain Dick Oostenink of the Army and Adrian Van Anandel of the Navy returned to civilian life since our last report. They both have remained in the Reserve.

During the past school year your Committee arranged a number of speaking engagements for those chaplains who were passing through

on leave or on orders of transfer. Talks were given at our Christian High Schools and at Calvin College and Seminary. This affords contact with the military for young men faced with service in the near future and brings the work of the chaplain closer to all concerned. We believe that it would be highly profitable if more contacts could be made between our chaplains and various church bodies and organizations. Military service is a challenge to Christian witness not only for the chaplain but for every young man of our denomination who is called to military duty.

III. CHAPLAIN PROCUREMENT

The current cutback in armed forces personnel due to budgetary reductions has reduced somewhat the demand for active duty chaplains. However, the Christian Reformed Church is still somewhat below its quota. We should have one more minister on duty in the Army and one in the Navy. When Chaplain Kosten returns to civilian life next August we will probably be two short in the Navy. As far as the Air Force is concerned we are up to strength and will have no vacancy as long as Chaplains Dokter and Vander Ark remain in uniform. One of our ministers is currently applying for the Air Force Reserve.

The Committee is now exploring openings for institutional chaplains in accordance with the mandate of last year's Synod. None of our ministers has specifically asked for information in this respect as yet.

IV. FINANCE

A financial statement follows. Our reserves are ample for current needs. The Committee does not request recommendation for offerings.

Respectfully submitted,

Dewey J. Hoitenga, President
 Harold Dekker, Secretary
 Richard Wezeman, Active Duty Secretary
 Harry Faber, Treasurer
 George Vander Kooi
 William Vander Ploeg

Statement of Cash Receipts and Disbursements

March 1, 1957 to February 28, 1958

Balance on hand March 1, 1957	\$1,338.53
Receipts:	
Interest on Washington D.C., Chr. Ref. Church bonds	\$ 90.00
Disbursements:	
Banking expense	\$ 7.20
Traveling expenses	253.43
Gen'l Commission dues	220.00
Subsistence	250.00
Stationery	29.49

Clerical expense	13.20
Literature	9.01
Miscellaneous	67.27

Total Disbursements\$849.60

Balance on hand February 28, 1958

 Represented by: deposit in Old Kent Bank\$ 578.93

Other Assets

 United States Savings Bonds - Series F - Cost\$2,405.00
 (Maturity value Feb. 1958 \$3250.00)

 Bonds - Washington D.C. Chr. Ref. Church

 Due date December 1, 1964 3% interest\$3,000.00

Gentlemen:

The above statement represents an accurate and correct record of the receipts and disbursements of the Chaplain's Fund of the Christian Reformed Church for the year ending February 28, 1958

Harry Faber, Treasurer,

1228 Dickinson Str. SE, Grand Rapids, Mich.

Dated March 1, 1958

REPORT NO. 30
IMMIGRATION COMMITTEE

ESTEEMED BRETHERN:

Your Committee submits the following report:

PERSONNEL AND ORGANIZATION

Rev. P. J. Hoekstra, Chairman, Classis Alberta-South
 Mr. J. Vander Vliet, Secretary-treasurer, Classis Eastern Ontario
 Rev. A. Disselkoen, Classis Minnesota South
 Mr. A. Kaemingk, Classis Minnesota North
 Rev. J. Gritter, Classis Chatham
 Rev. C. Spoelhof, Classis Hamilton
 Mr. H. J. Ten Hove, Classis Alberta North
 Mr. J. Vander Velden, Classis Pacific
 Rev. J. Van Harmelen, Classis Toronto
 Dr. D. L. Van Halsema, Home Missionary-at-Large

Due to the organization of Classis Alberta North in 1957, a new member, Mr. H. J. Ten Hove, was added to our Committee.

Fieldmen (full-time)

Mr. B. Nieboer, Southern Alberta
 Mr. T. Polet, Manitoba and North Western Ontario
 Mr. C. Steenhof, Toronto and district
 Mr. J. Vander Vliet, Central Ontario
 Mr. A. De Jonge, Quebec and Eastern Ontario
 Mr. H. Nieman, London, Ont., and district
 Mr. H. J. Lam, the Maritime provinces

Fieldmen (part-time)

Mr. S. De Walle, Victoria, British Columbia
 Mr. A. De Jong, Southern British Columbia
 Mr. E. Laninga, Southern British Columbia
 Mr. J. Prins, Central British Columbia
 Mr. T. Reitsma, Central Alberta
 Mr. H. J. Ten Hove, Lacombe, Alberta and district
 Mr. N. Vander Zouwen, Calgary, Alberta and district
 Mr. A. J. Looy, Saskatoon, Saskatchewan
 Mr. P. J. Cruson, Regina, Saskatchewan
 Mr. G. J. Kampjes, Hamilton, Ontario and district

Mr. T. Polet, who has rendered valuable services as fieldman for a period of 5 years in the province of Manitoba and North Western Ontario resigned and was replaced by Mr. J. Mussche of Transcona, Man. in a part-time capacity.

In connection with increased immigration activity in 1957 the Committee in its spring meeting appointed part-time fieldman H. Nieman to a full-time job and put part-time fieldman T. Reitsma on full-time during the months of May, June and July.

Survey of Work in 1957

Ever since the beginning of this century but especially after the close of World War II it has been the policy of the Canadian Government

to foster the growth of Canada's population by encouraging immigration from countries whose people have most in common with Canadian people. During the post-war period 1,629,176 people from abroad were permitted entrance. Of these years 1957 was by far the most important with a total of approximately 280,000, the highest number since 1913. Without any doubt Canada is an immigrant country of first rank and will remain such in the foreseeable future.

Holland with its growing population is emigration minded. Annually some 30,000 people leave for other countries. Of these lately the largest numbers have gone to Canada, Australia and the U.S.A. In 1956, for instance, 10,973 went to Australia, 9,555 to the U.S.A. and 7,582 to Canada. In 1957, however, Canada moved up to first place and attracted 11,582 people from Holland, while the U.S.A. took 2nd place with 9,364 and Australia received 6,702.

The following table will show how these 11,582 were divided over the Canadian provinces:

Prince Edward Island 12, Nova Scotia 142, New Brunswick 46, Quebec 832, Ontario 5999, Manitoba 523, Saskatchewan 99, Alberta 1687, British Columbia 2238, Yukon Territory 3 and Newfoundland 1.

According to church affiliation the division turned out to be 165 Canadian Reformed, 2681 Christian Reformed, 28 Old Christian Reformed, 2818 Reformed, 3468 Roman Catholic, 169 belonged to other religions and 2253 did not profess any particular faith at all.

Since we are concerned especially with the 2681 who came to us from the Gereformeerde kerken in the Netherlands, it will interest you to know that this number constitutes 23.2% of the total immigrants which entered Canada in 1957 and that the provinces Ontario, British Columbia and Alberta together received more than 85% of all our Christian Reformed people.

The increase in 1957 over 1956 was 4000 or 50% for all denominations. For our church it meant that we received $4\frac{1}{2}$ times as many souls in 1957 as in the year 1956.

Ocean transportation by plane, which has the advantage of saving time is gaining steadily in importance. Some 184 planes arrived at the Dorval airport near Montreal bringing 4902 people into the country. Twenty-nine boats docked either in Halifax or Quebec and Montreal. During the rush period planes were rerouted quite frequently to New York.

At all the arrivals of boats as well as planes a representative of the Immigration Committee was present to bid our people a cordial welcome in the name of the Christian Reformed Church and to assist them with baggage difficulties, changes in destination, telegrams, etc. This, to our mind, is a very important task and the fact that the church, *their* church, is the first one to reach out a friendly hand immediately upon their arrival in this country never fails to impress them profoundly.

As a rule no spiritual work is being done in the reception hall, because everyone is busy with his belongings, his family and with preparations for the long trip inland. Our fieldmen, however, do hand out leaflets

containing information on churches and addresses, "Wachter" and "Banner" and other Christian literature. Our services at the ports of entry are highly appreciated by our own newcomers but also by the port authorities.

Your Committee met twice, once in Winnipeg and once in Vancouver, to set the policy for the near future; to discuss immigration reports of all fieldmen; to review all fields and to consult with representatives of the Federal Immigration Department, the Dutch Government and the Railway Companies.

The Committee regretfully took notice of the diminished Synodical quota for the year 1958 and adjusted its work accordingly by reducing the work of 4 full-time fieldmen to 4 days and 1 to 3 days a week.

The Committee drew the attention of the General Home Missions Committee to the New Brunswick field, where settlement possibilities, due to changing economic conditions, now seem to be favourable.

The Committee further made provision for the distribution among new arrivals of pamphlets containing information on the Christian Reformed Church and its confession; arranged the participation of 3 of our Canadian ministers in boat chaplain service and discussed the proper disposition of Hungarian Relief Funds.

For the sake of providing proper information one of our fieldmen, Mr. T. Polet, spent 4 months in the Netherlands under the auspices of the "Christelijke Emigratie Centrale," while another one, Mr. H. J. Lam, was commissioned to do the same type of work in the fall of 1957 and the first months in 1958.

The committee was also engaged, together with other church organizations in Canada, in proposing to official bodies a number of improvements in existing regulations, sickness-benefits, information on church affiliation, on passenger lists, training of tradesmen, study allowances in Canadian Universities and promotion of agricultural placement possibilities.

Many thousands of Hungarian refugees were granted permission to come to Canada during the spring of the year. In several places the assistance of our fieldmen was solicited by the Immigration Department. In various congregations of our church, especially in the Western provinces, temporary lodging was found and jobs were made available for these unfortunate people. However, only a few of them were interested in spiritual things and in regular church life as it is conducted in our congregations.

Interest for immigration is often stimulated by adverse economic conditions, political disturbances and war threats. The Suez Canal crisis late in 1956 caused an avalanche of inquiries to fall upon the secretary's office. About 700 letters were received in two months time. Some of them were written on the spur of the moment and eventually withdrawn but others resulted in valuable contacts and subsequent immigration to Canada. In total some 6000 letters were dispatched throughout the year.

Settlement conditions in Canada were fair to good. Only toward the fall of the year when the full impact of the British and Hungarian influx was felt; when government loan restrictions were brought into being by which especially the building trades were affected and lay-offs occurred; when English immigrants poured into the country in ever increasing numbers, our field staff experienced a most difficult period. Jobs were scarce, houses in the large cities became unobtainable. Yet, the monthly reports at Christmas time, revealed that of our people only a relatively small number were unemployed, compared with the thousands of other newcomers, who did not have the benefits of the fieldman's help. This situation was due to a large extent to the tireless efforts of the fieldmen of our church to keep everyone working, thereby saving the diaconates many thousands of dollars and keeping disappointment and defeat from the lives of many.

From the above it would appear that the work of the Immigration Committee does not exist solely in meeting immigrants at the docks, providing them with a house and a job, as it may seem, but also in a fair amount of after care when adverse conditions call for action; in the establishment and maintenance of the reputation and the honor of the Christian Reformed Church and in the promotion of all such conditions as will help the immigrant in a material, social and spiritual way. This system, built up with great effort throughout the last 11 years, has so impressed other denominations that they are eager to copy our method to wit Presbyterians, Roman Catholics, Baptists and Lutherans. The well-known Mr. T. Cnossen, Director of the Netherlands "Christelijke Emigratie Centrale," expressed himself recently as follows on this subject, "Ik wil wel zeggen, dat de Christian Reformed Church naar mijn mening de verkeerde kant uitgaat door Uw prachtige apparaat af te breken. De wisselwerking daarvan zal zijn, dat de behartiging van de mensen minder goed zal worden en daarmee natuurlijk ook weer een argument wordt gevonden om te zeggen, dat men in Canada minder gemakkelijk geplaatst kan worden."

Immigration statistics concerning Canada show plainly that figures vary considerably from year to year. From a low of 2361 immigrants from the Netherlands in 1947 the number has climbed to a high of 20,635 in 1952. Those, who are inclined to calculate the cost per immigrant, ought to take this into account rather than insist on the total elimination of the work after an unfavourable year. The immigration tide went down to a fairly low point in 1956 but rose sharply in 1957.

Program for 1958

We do not know to what extent the present recession in Canada will affect the immigration movement this year. Inquiries from Holland continue to come in regularly and it is gratifying to notice that most of them contain questions about church life, societies and Christian schools. The general expectation at the Immigration Department and the Dutch Embassy is that we will again reach at least the 10,000 mark, which would mean a strengthening of our church by approximately 2,300 souls. Part of these will be people sponsored by relatives already in

Canada. Contrary to the general opinion the Committee wants to emphasize the fact that relative cases require almost as much help from the fieldmen as other placements.

Farmers will again be in short supply, and tradesmen, office personnel and technicians will once more make up the bulk of the movement.

The Netherlands Government has made arrangements for 16 sailings of immigrant carrying vessels to the ports of Halifax and Quebec/Montreal. Line boats of the Holland-America and Europe-Canada Lines will call at Canadian ports 24 times during the season. All during the spring and summer planes will be flying regularly between Amsterdam and Montreal, in the busy period 5 times a week providing ample opportunity for immigrants to cross the Ocean.

Finances

A financial report has been submitted to your Special Advisory Budget Committee. As in 1957 we fear that also in 1958 the expenditures will exceed the receipts. Continuing in this work, in accordance with our mandate, our Committee will need the necessary funds to carry on. We are submitting to you a budget which will enable us to do so. This budget is composed on the basis of \$1.35 per family.

Rules and Regulations

As requested by Synod in 1957 the Committee has prepared a set of Rules and Regulations for the Immigration work of the Christian Reformed Church in Canada, a copy of which is attached to this report.

Recommendations:

We recommend:

1. that Synod continue the Immigration Committee for Canada as duly constituted by representatives of the various classes as approved by Synod;
2. that Synod continue the appointments of the fieldmen;
3. that Synod restore the 1957 quota of \$1.35 per family;
4. representation at Synod: We request Synod to grant the privilege of the floor to Mr. J. Vander Vliet, the Secretary-Treasurer of the Immigration Committee for Canada, and the Missionary-at-Large when Canadian Immigration matters are considered.

Conclusion

May God grant the churches in Canada to be strengthened numerically from year to year through the means of immigration and by the pertinent efforts of your Committee and may they be established in the faith as time goes on. May our God endow Synod with wisdom and the guidance of His Holy Spirit.

Humbly submitted,

P. J. Hoekstra, President,
J. Vander Vliet, Sec'y-Treasurer

Rules and Regulations for the Immigration Work of the Christian Reformed Church in Canada

1. The name of the Committee in charge of the immigration work in Canada is "The Immigration Committee for Canada of the Christian Reformed Church."

2. This Committee shall consist of one representative of each Classis in Canada and of U.S. classes having churches in Canada.

3. Each classis shall nominate a representative and his alternate on the Committee and submit their names to Synod for approval.

4. The Committee divides the various functions among its members, administers the funds entrusted to it, gives full report to Synod, determines the immigration policy in consultation with the immigration authorities and interchurch committees. There shall be a secretary-treasurer whose duty it shall be to take care of the financial matters of the Committee, to handle the correspondence with prospective immigrants, the Immigration Department and other official bodies in Canada and abroad.

5. The Committee shall meet at least twice yearly to conduct its business. It shall meet in various parts of the country in order to acquaint itself continuously with existing conditions in different districts and to give the fieldmen from the East and from the West the opportunity to meet with the Committee.

6. Synod shall set the immigration quota annually.

7. Synod shall authorize the Immigration Committee to appoint fieldmen where and when necessary. Their appointments shall be submitted to Synod for approval.

8. The task of the fieldmen shall be:

a. to foster immigration by finding sponsors, work and housing for immigrants;

b. to act as arbitrators in cases of trouble between the immigrant and his employer;

c. to conduct the necessary correspondence;

d. to perform a reasonable amount of after care not exceeding one year;

e. to report monthly about their work to their nearest Committee members, who have supervision over their work and to the general secretary of the Committee;

f. to consult in all important matters with their nearest Committee members;

g. to report to classis as often as classis requires;

h. to work in co-operation with classical immigration committees and contact-men, appointed by consistories or societies;

i. to seek the full co-operation of the Canadian Immigration Department and the Colonization Departments of the Railways;

j. to turn over to the treasurer of the Committee any remuneration received for services rendered.

REPORT NO. 31

CALVINIST CADET CORPS

ESTEEMED BRETHREN:

The CALVINIST CADET CORPS is in large part a result of Synodical encouragement. The Acts of Synod of 1951 instructed the Synodical Youth Committee to work toward the establishment of boys' clubs as they were then beginning to manifest themselves in our churches. As a result of the encouragement and cooperation of this committee, the boys' club leaders of that date officially organized the CALVINIST CADET CORPS on October 30, 1952. Our history since then has been marked by God's providential blessing and we now have become a young and virile organization.

Our organization was effected with 28 counselors from 18 clubs in the Kalamazoo and Grand Rapids, Michigan, area. Today we number over 300 counselors in more than 125 clubs and have our membership from the east coast to the west coast and as far north as Alberta, British Columbia and Ontario, Canada. Our materials are in use in Calvinistic churches in Korea, Australia, New Zealand, England and Nigeria. From two councils (or leagues) in 1952 we have grown to seven councils at the time of this writing and confidently expect to have ten councils by September of 1958.

Our growth has not been only numerical and geographical. Our program, too, has seen striking developments until today we feel that it is complete enough to challenge any existing boys' program in existence. We have a well-balanced series of awards for achievement which leads the boy through all the phases of actual leadership in his own club. There is a wide range of merit badge activities from which the boy can choose those most stimulating to him. Our boys now have the opportunity to appear in an attractive and distinctive uniform. Our distinctive identification (three C's in the form of a cross) plainly shows the nature of our goal. The entire program and the activities of the CALVINIST CADET CORPS are designed to help the boy grow in a fourfold pattern as indicated in Luke 2:52—"And Jesus increased in wisdom and in stature and in favor with God and man." We, too, want our boys to develop spiritually, socially, mentally and physically. We aim to help our Cadets grow into balanced Christian men.

We have progressed in leadership training. During the past year we have conducted two and three day training sessions for counselors (of both boys' and girls' clubs) in two areas in Iowa, in Chicago, Illinois, and in Kalamazoo, Holland, Muskegon, Zeeland and Grand Rapids, Michigan. This has not been done without great expense but we are sure that the continued support of our program by the churches is fully justified by this type of training. In addition, we have published the "COUNSELOR'S CORNER," a loose-leaf booklet of 128 pages to aid our counselors in their club work. All this has been accomplished in addition

to the publication of four complete series of Bible lesson material for boys and a 120-page GUIDEBOOK for our cadets.

We are confident of the future. While we have not as yet found mutually acceptable basis on which to join forces with the Young Calvinist Federation, we continue to explore possibilities of such amalgamation. Our confidence in the future is best illustrated by the fact that the Congress (our national board) of the CORPS has engaged a full-time man for the development of the program and goals of the CALVINIST CADET CORPS. He is to begin in September of 1958. Until that time the CORPS has engaged two men with experience in Cadet Club work to carry out the program on a part-time basis. We go forward in faith and with the confidence that the Lord will continue to bless our cause.

All of this of course takes money. We are happy to say that at no time in the brief history of the CORPS have we gone in debt to meet our expenses. Our annual financial statement shows in detail how our funds are received and spent. The Lord has always provided in proportion to our needs. Our proposed budget for the coming year indicates our needs in the future. For this we will need the continued support of Synod and the churches financially as well as with prayer.

This report would not be complete without a word of appreciation to all those who have given such generous support. The Young Calvinist Federation and its directors have always encouraged us, especially when the path was rough. Our consistories have been loyal in the greatest number of cases. The former Synodical Youth Committee gave much advice and encouragement. The editors of *The Banner* have supported our cause. For this we thank them—and our Lord.

Synod may yet have questions. We shall be happy to have representatives of our group meet with the committee(s) of Synod to give a fuller explanation of our program and to show the many aids we have developed. If Synod so desires, we suggest it contact our present executive secretary at our office: Mr. Elton Piersma, 601 Franklin St. SE, Grand Rapids, Michigan. Contact can be made by phone at GLendale 2-6033 or GLendale 2-1264.

Yours in Christ's service,

CALVINIST CADET CORPS

E. Piersma, Ex. Sec'y

SYNOD OF THE CHRISTIAN REFORMED CHURCH
for 1958

ESTEEMED BRETHERN:

It has been brought to our attention that CLASSIS EAST of Grand Rapids, Michigan, has sent an overture to Synod of 1958, in which the CALVINIST CADET CORPS is involved. In order to correct any misunderstandings or misinformation which may have been present at the

time of the adoption of this overture we should like to call the attention of Synod to the following:

1. The Acts of Synod of 1951 (p. 20) states "that Synod encourage the development and organization of the present boys' club movement." This the CALVINIST CADET CORPS in cooperation with the Synodical Youth Committee has done.

2. The overture states that the present picture is one of confusion. This puzzles us because at least 20 of the 27 clubs now affiliated with the Grand Rapids Council of the CADET CORPS are using the program of the CORPS 100%. This program has been found effective in running a successful boys' club program. All of the clubs in our neighboring Grand Rapids North Council of the CADET CORPS are using this program successfully.

3. Inasmuch as reference is made to affiliation with the Boy Scouts of America we should like to direct your attention to the fact that although one club did leave our group for the Scouts, the remaining clubs have been very faithful to the CORPS and as far as we know have expressed no desire for affiliation with the Scouts.

4. We would direct the attention of our churches to the report of the United Youth Committee in the Agenda for 1957. That report states that our representatives have met with this committee in an effort to integrate our movements. At the present time of course, this committee is no longer in existence. However, we have had our representatives meet with the representatives of the present Young Calvinist Federation in a continued effort to find a mutually acceptable basis of operation.

5. It would be legally impossible for either Synod or the Young Calvinist Federation to select a full-time group worker for the CALVINIST CADET CORPS because it is a recognized non-profit corporation under the laws of the State of Michigan. Moreover, the desire expressed in the overture has been filled by the Congress of the CORPS at its meeting of February 14, 1958. The Congress engaged Mr. Jake Heerema to work for the CORPS on a full-time basis beginning in September of 1958. Until this time he is assisting the present part-time executive secretary of the CORPS in an effort to become completely familiar with the movement. This young man has had several years of experience in young peoples' Cadet Club and summer camp work. He has been engaged by the CORPS and by our council to conduct leader training programs. At present he is making plans for a complete program of leadership training in the fall.

Brethren, we feel you should be aware of these facts. We are sure that some of the statements of the overture are the result of misinformation. If there is more information you desire about our local program we shall be happy to have representatives of our council meet with your committee(s) or with Synod.

This letter is not written in a spirit of condemnation. We are deeply grateful for the fine support we have received from our churches and consistories in the past and for the moral and financial support of Synod.

We commend you for the diligence shown in concerning yourselves with the problems of our young people. We pray that we might have your continued support and prayers in the future.

Very sincerely yours,

GRAND RAPIDS COUNCIL BOARD

Bob Verburg

Russ Rykse

Marvin Haveman

Al Ekkens

Gordon Scott

REPORT NO. 32

THE LORD'S DAY ALLIANCE OF CANADA

ESTEEMED BRETHREN:

I deem it an honor, as the representative of the Christian Reformed Church, to present this first report on the work of the Lord's Day Alliance of Canada.

The Lord's Day Alliance of Canada was formed in 1888 on the initiative of the Presbyterian Church, in correspondence with Anglican Dioceses, the Conventions of Baptist Churches, and the Conferences of the Methodist Church. Representatives of these churches met in the City Hall of Ottawa and decided "that an Alliance for the protection and preservation of the Lord's Day be organized to represent the Churches of Canada in this movement."

The first president of the Alliance was the Hon. G. W. Allan, speaker of the Senate of Canada, and a former mayor of Ottawa, George Hay, was chosen treasurer. The Alliance maintains its national headquarters in Toronto, with office staff and a full-time General Secretary. The modest appearance of this office seems to indicate that funds are carefully used. Its location is ideal, right in the heart of down-town Toronto. In addition to this home office, five Field Secretaries seek to advance the work of the Alliance in five large districts, ranging from British Columbia to the Maritime Provinces. The names and addresses of these Field Secretaries may be learned from the national office.

One of the important results of the work of the Alliance has been the enactment of the Lord's Day Act of Canada. This law passed by the Federal Parliament in 1906 guarantees to the citizens of Canada one day of rest in seven. The Alliance has been active throughout the years in seeking enforcement of this Act where violations have occurred. A recent example is the action which was taken against three large Toronto daily newspapers. This resulted from the publishing of a Sunday paper by one of these dailies in defiance of the Lord's Day Act. Even the government-owned Canadian Broadcasting Corporation is now involved in the law-suit that has been initiated to guard the interests of the Lord's Day.

Numerous pamphlets in support of the proper observance of the Lord's Day, as well as copies of the Lord's Day Act, can be secured by any individual or congregation sufficiently interested to make request for them.

The Christian Reformed Church, through its members and congregations in Canada, should wholeheartedly support and advance the work of the Lord's Day Alliance. The contributions from our churches to this work have been rather meager. Ministers and consistories should seek to acquaint the members of their congregations with this necessary and worthy cause in order that the Christian Reformed Church may assume its full share in seeking to maintain the sanctity of the Lord's Day.

On behalf of the Lord's Day Alliance of Canada, we earnestly request that it be again recommended to our churches in Canada for financial support.

Your representative was unable to attend the annual meeting of the Alliance because it was held on the same day as the meeting of Classis Toronto. For the same reason the alternate representative appointed by Synod was unable to attend. Your representative keeps in touch with the activities of the Alliance through correspondence with the General Secretary and by means of visits to the national headquarters.

Since the address of this organization was omitted from the 1958 Yearbook of our churches, we would direct attention to it here, especially for the benefit of consistories and the classical treasurers.

The Lord's Day Alliance of Canada,
Room 542, 17 Queen Street E.,
Toronto, Ontario, Canada

Respectfully submitted,

Ralph Wildschut

REPORT NO. 33

THE MINISTERS' PENSION AND RELIEF ADMINISTRATION

ESTEEMED BRETHREN:

The Administration humbly submits the following accounting 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. J. Jonker, Vice-secretary-treasurer.

The alternates are: Revs. D. Drost, T. Yff; Messrs. Walter De Hoog, B. De Jager, G. B. Tinholt.

The terms of Revs. Beebe and Handlogten expire. According to the Synodical rules they are not eligible for renomination. The terms of four alternates also expire: Revs. D. Drost, T. Yff; Messrs. B. De Jager and G. B. Tinholt.

The Board would call Synod's attention to Article II of the Rules for Administration of the Pension and Relief Funds, which reads ". . . This Board shall be composed of two ministers and three other office-bearers or former office-bearers . . ."

The following nominations are presented. For members of the Board (one minister and one layman to be chosen): Revs. Henry Bajema and Anthony A. Koning; Mr. Wendell Bonnema (First, Zeeland, Michigan) and Dr. Martin Martinus (Alger Park, Grand Rapids, Michigan). For alternates (two ministers and two laymen to be chosen): Revs. Donald Drost, Fred M. Huizenga, R. Wezeman, Thomas Yff; Mr. Kenneth Bergsma (Plymouth Heights, Grand Rapids, Michigan), Dr. James Harkema (Third, Kalamazoo, Michigan), Mr. P. W. Keesen (Bethany, Muskegon, Michigan), Mr. Peter Marcusse (Faith, Holland, Michigan).

The secretary, Rev. F. Handlogten, has been designated to represent the Board at Synod should further information be desired.

Part II

Information on Pensioners

The 1957 Synod approved the honorable emeritation of the following who were added to the pension rolls: Revs. G. Hoeksema, A. J. Smit, J. Paauw, H. Bel, J. M. Vande Kieft, J. Vanden Hoek, Henry Baker, J. Beebe, N. Jansen. The 1957 Synod also approved the honorable emeritation of the following who have not, as yet, been placed on the pension rolls: Dr. Calvin G. Hayenga, Rev. Peter A. Spoelstra, Rev. Harry Blystra.

The Board has been informed of the honorable emeritation of the following:

1. Rev. Edward Boeve by Classis Cadillac in session Sept. 11, 1957. Grounds: Age and term of service.
2. Rev. S. A. Dykstra by Classis Kalamazoo in session Sept. 13, 1957. Grounds: Retirement age (66 years), and 38 years of service.
3. Rev. William Alkema by Classis Wisconsin in session Oct. 1, 1957. Grounds: Ill health.
4. Rev. Joseph Vande Kieft by Classis Chatham in session Jan. 14, 1958. Effective June 1, 1958. Grounds: Retirement age.
5. Rev. J. O. Bouwsma by Classis Kalamazoo in session Jan. 17, 1958. Effective March 1, 1958. Grounds: Retirement age and 42 years of service.
6. Rev. William Kok by Classis Grand Rapids South in session Jan. 16, 1958. Effective February 1, 1958. Grounds: Retirement age. Since Rev. Kok is continuing in full time Kingdom service he has not been placed on the pension rolls.

The following pensioners have been removed by death: Rev. Andrew De Vries on Aug. 30, 1957, he leaves a widow as pensionary subject to the Synodical Amendment of 1952, Art. 92. Rev. H. Wierenga on January 15, 1958, he leaves a widow as pensionary. Mrs. Jacoba Robbert on July 12, 1957.

Mrs. H. J. Triezenberg was added to the pension rolls, Rev. Triezenberg having died January 14, 1958.

The number of pensioners as of January 1, 1958 is 56 ministers, 83 widows, 1 orphan.

Twelve ministers are not affiliated with the Pension Plan; two others have withdrawn and are entitled to partial rights.

Part III

The Ministers' Pension Fund

1. Average Salary

The average 1958 salary of the 385 reporting is \$5,029.48. A statement of the names of the ministers and the salary of each is available should Synod desire it.

The pension for a minister, which is 50% of the average salary computed to the nearest multiple of 10, is \$2,510.00. That of a widow, which is 40% of the average salary computed to the nearest multiple of 10, is \$2,010.00. The ministers' pensions are increased by \$70.00 and that of the widow by \$50.00.

2. Budget for 1959

Anticipated Receipts

Quotas (50,000 families @ \$5.00)	\$250,000.00
Less shrinkage	20,000.00
	\$230,000.00
Ministers (500 @ \$182.00)	91,000.00
(Estimated av. salary \$5,200.00)	
Interest	3,000.00

Total Anticipated Receipts \$324,000.00

Anticipated Disbursements

Pensions, Ministers (65 @ \$2,600.00)	\$169,000.00
Pensions, Widows (80 @ \$2,080.00 and 6 with total of \$3,900.00)	170,300.00
Dependency Allowances	2,500.00
Additional Pensions (Estimated as 10)	25,000.00
Administration	1,800.00
Total Anticipated Disbursements	\$368,600.00
Anticipated Deficit	\$ 44,600.00
Anticipated 1958 Deficit	7,500.00
Total Anticipated Deficit	\$ 52,100.00

3. Quota

In view of the above deficit we recommend that Synod set the 1959 quota at \$6.00 per family.

4. Report on Classical Quotas

The following classes paid their quota in full: Chicago North, Chicago South, Grand Rapids West, Holland, Orange City, Zeeland.

The following classes failed to meet their quota in the amounts shown:

Alberta North	\$ 877.85	Kalamazoo	157.50
Alberta South	296.95	Minnesota North	939.65
Cadillac	36.00	Minnesota South	440.02
California	792.79	Muskegon	40.50
Chatham	2,523.22	Ostfriesland	99.00
Eastern Ontario	2,308.72	Pacific	1,272.17
Grand Rapids East	160.31	Pella	157.52
Grand Rapids South	48.82	Rocky Mountain	211.50
Hackensack	171.05	Sioux Center	20.00
Hamilton	3,811.31	Toronto	2,250.60
Hudson	119.23	Wisconsin	212.00

The total unpaid quotas for 1957 is \$16,946.71. Details on the payment of quotas by the individual churches is available should Synod desire same.

Part IV

The Ministers Relief Fund

1. The Relief 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 grateful that it is not necessary to request a free-will offering for 1959, since the balance on hand is adequate.

2. A detailed statement of Relief Disbursements will be submitted to the Advisory Committee of Synod and, if Synod so desires, to Synod itself in executive session. This is in accordance with the rule adopted by Synod.

3. Throughout the year the Board has sought to administer both the Pension and the Relief Funds in a responsible way. The cost of same has been kept to a minimum, just above one-half of one percent of the monies handled.

Part V
Financial Statements

1. Auditor's Report

A copy of the complete, detailed auditor's report, as requested by the Special Advisory Budget Committee of Synod, has been filed with the Stated Clerk of Synod. A copy of same, together with the proposed budget for 1959, and statement of back quotas received, was also forwarded the Special Advisory Budget Committee of Synod.

2. Statement of Cash Receipts and Disbursements for the year ending January 31, 1958.

Reserve Pension Fund

United States Bonds	\$123,000.00
Federal Savings & Loan	10,000.00
Total Reserve	\$133,000.00

Reserve Relief Fund

United States Bonds	\$ 48,500.00
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THE MINISTERS' PENSION AND RELIEF ADMINISTRATION
of the
CHRISTIAN REFORMED CHURCH

Statement of Cash Receipts and Disbursements
Year Ended January 31, 1958

	Fund Pension	Fund Relief	Totals
Cash Balances Per Report - Jan. 31, 1957.....	\$121,990.68	\$ 5,748.29	\$127,728.97
Cash Receipts			
Quotas from Classical Treasurers	\$204,269.39		\$204,269.39
Ministers' Contributions	86,101.77		86,101.77
United States Bonds Matured and Cashed (Series G)	5,000.00	7,500.00	12,500.00
Interest Received	3,495.52	1,380.35	4,875.87
Premium on Canadian Exchange	790.67		790.67
Miscellaneous	75.00		75.00
Total Receipts	\$299,732.35	\$ 8,880.35	\$308,612.70
Totals	\$421,723.03	\$14,628.64	\$436,351.67
Cash Disbursements			
Payments to Beneficiaries			
Ministers	\$124,274.19	\$ 125.00	\$124,399.19
Widows	155,608.72	1,472.50	157,081.22
Purchase of Investments			
United States Treasury Bonds-2½'s of 1961	57,581.25	7,197.66	64,778.91
Accrued Interest	451.70	56.41	508.11
Salaries			
Secretary	500.00		500.00
Treasurer	500.00		500.00
Clerical	98.50		98.50
Traveling Expenses	36.00		36.00

Audit Fees	200.00		200.00
Insurance	62.50		62.50
Safety Deposit Box Rental	6.60		6.60
Bank Charges	6.25		6.25
Office Supplies	209.33		209.33
State Privilege Fee	2.00		2.00
Miscellaneous	7.00		7.00
Total Disbursements	\$339,544.04	\$ 8,851.57	\$348,395.61
Cash Balances - January 31, 1958	\$ 82,178.99	\$ 5,777.07	\$ 87,956.06
Represented by			
Cash in Hackley Union National Bank & Trust Company			\$ 87,956.06

Part VI

Matters Requiring Synodical Attention

1. The Administration wishes to advise Synod that it is its policy to hold the consistory responsible for payment of the salary of its minister who may have been granted emeritation at a previous date by Classis, as long as said minister continues to labor in its church.

2. The recommendation to set the quota at \$6.00 (Cf. Part III, 3 above).

3. The appointment of one minister and one layman to the Board. The appointment of two ministers and two laymen as alternates. (Cf Part I, above)

4. The following amendment is humbly submitted to Synod for its approval:

If an emeritated minister 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.

The above is an amendment of the rule for administration of pension funds which appears in the 1954 Acts of Synod, Art. 107, pages 54.

Grounds:

1. Since the Synod of 1957 gave the ministers "the privilege of retiring at the age of 65 years" the Administration has faced the problem of ministers being emeritated by Classis, after which emeritation they continue on in full time Kingdom service and at the same time request payment of pension.

2. It is felt that the change of the amendment as suggested above is needed to safeguard our Pension funds.

Humbly submitted,

F. Handlogten, Secretary

BOARD OF TRUSTEES

The Ministers' Pension and Relief
Administration of the Christian
Reformed Church

Gentlemen:

In accordance with your request, we have made an examination of the accounts and records of the Treasurer of The Ministers' Pension and Relief Administration for the year ended January 31, 1958, and present herewith our report thereon as contained in the comments, exhibits and schedules listed in the index on the preceding page.

Should further information be desired, we shall be pleased to furnish same upon request.

Respectfully submitted,

MAIHOFFER, MOORE & DELONG
Certified Public Accountants

SCOPE OF EXAMINATION AND GENERAL COMMENTS

In the course of our examination, we verified the cash on deposit in the bank by reconciliation of the ledger balance with the amount stated in a certificate received from the depository.

Recorded cash receipts were traced from their source to their deposit in the bank and recorded cash disbursements were vouched by checking all cancelled checks for the year against the book entries.

The securities held as investments by the Administration were inspected and we verified the amount of interest received. Cash on deposit with the Muskegon Federal Savings and Loan Association was informed by direct correspondence.

We examined the Treasurer's fidelity bond and verified that premiums have been paid to cover the year ending November 1, 1958. We examined other paid vouchers, checked various transactions, test-checked general ledger postings and test-footed books of original entry sufficiently to establish their accuracy.

We did not inspect the minutes of the Secretary.

Our examination was concerned particularly with the verification of cash receipts and disbursements of both Funds. All monies collected were deposited in the Hackley Union National Bank & Trust Company, Muskegon, Michigan. Each of the two Funds maintained by the Administration has a claim against monies and investments for the amount shown as the balance of such Fund as detailed in Schedule A-2.

During the year under review, the Administration purchased United States Treasury Bonds—2½'s of 1961 in the face amount of \$67,500 for \$64,778.91. The bonds were recorded at par or face value and the discount of \$2,721.09 was entered as an addition to the fund balances, (Schedule A-2). In our opinion, generally accepted accounting principles require that the discount be set up as a deferred credit and written off by systematic credits to fund income over the remaining life of the bonds. The resulting overstatement of investments and fund balances was not considered material enough, however, to warrant a change in the records.

EXHIBIT A

THE MINISTERS' PENSION AND RELIEF ADMINISTRATION
of the
CHRISTIAN REFORMED CHURCH

BALANCE SHEET
January 31, 1958

ASSETS

Current Assets		
Cash in Bank (Exhibit B).....		\$ 87,956.06
Investments (Schedule A-1)		
United States Savings Bonds—Series G and K (Cost and Par)	\$104,000.00	
United States Treasury Bonds—2½'s of 1961 (Par) (Cost \$64,778.91),	67,500.00	
Savings Account—Muskegon Federal Savings & Loan Association	10,000.00	181,500.00
		<hr/>
Total Assets		\$269,456.06

LIABILITIES AND NET WORTH

Current Liabilities		
Fund Balances (Schedule A-2)		
Pension Fund	\$215,178.89	
Relief Fund	54,277.07	269,456.06
		<hr/>
Total Liabilities and Net Worth.....		\$269,456.06

Schedule A-1

MINISTERS' PENSION AND RELIEF ADMINISTRATION — STATEMENT OF INVESTMENTS, JANUARY 31, 1958

Description	Dated	Due	Bond Numbers	Denomination	Cost or Par	Pension	Relief
U. S. of America Savings Bonds—Series G	2- 1-46	2- 1-58	M4447276-79G	\$ 1,000.00	\$ 4,000.00	\$ 4,000.00	
U. S. of America Savings Bonds—Series G	2- 1-46	2- 1-58	C4172299G	100.00	100.00	100.00	
U. S. of America Savings Bonds—Series G	3- 1-46	3- 1-58	V659789G	5,000.00	5,000.00		5,000.00
U. S. of America Savings Bonds—Series G	4- 1-46	4- 1-58	C4209470G	100.00	100.00	100.00	
U. S. of America Savings Bonds—Series G	4- 1-47	4- 1-59	C4763126G	100.00	100.00	100.00	
U. S. of America Savings Bonds—Series G	4- 1-47	4- 1-59	C4762787-9G	300.00	300.00	300.00	
U. S. of America Savings Bonds—Series G	4- 1-47	4- 1-59	M5622828G	1,000.00	1,000.00	1,000.00	
U. S. of America Savings Bonds—Series G	4- 1-47	4- 1-59	M5622941G	1,000.00	1,000.00	1,000.00	
U. S. of America Savings Bonds—Series G	4- 1-47	4- 1-59	M5622443G	1,000.00	1,000.00	1,000.00	
U. S. of America Savings Bonds—Series G	4- 1-47	4- 1-59	X796995G	10,000.00	10,000.00	10,000.00	
U. S. of America Savings Bonds—Series G	2- 1-48	2- 1-60	V878817G	5,000.00	5,000.00	5,000.00	
U. S. of America Savings Bonds—Series G	5- 1-48	5- 1-60	V899129G	5,000.00	5,000.00		5,000.00
U. S. of America Savings Bonds—Series G	7- 1-48	7- 1-60	M6540188-92G	1,000.00	5,000.00	5,000.00	
U. S. of America Savings Bonds—Series G	7- 1-48	7- 1-60	C5221740-3G	100.00	400.00	400.00	
U. S. of America Savings Bonds—Series G	2- 1-49	2- 1-61	V947710-11G	5,000.00	10,000.00	10,000.00	
U. S. of America Savings Bonds—Series G	5- 1-51	5- 1-63	V1086514G	5,000.00	5,000.00	5,000.00	
U. S. of America Savings Bonds—Series G	5- 1-51	5- 1-63	M7955584-5G	1,000.00	2,000.00		2,000.00
U. S. of America Savings Bonds—Series G	5- 1-51	5- 1-63	D3535245-G	500.00	500.00		500.00
U. S. of America Savings Bonds—Series K	4- 1-54	4- 1-66	X45295K	10,000.00	10,000.00		10,000.00
U. S. of America Savings Bonds—Series K	4- 1-54	4- 1-66	V49278K	5,000.00	5,000.00		5,000.00
U. S. of America Savings Bonds—Series K	4- 1-54	4- 1-66	M214979-81K	1,000.00	3,000.00		3,000.00
U. S. of America Savings Bonds—Series K	4- 1-54	4- 1-66	D100652K	500.00	500.00		500.00
U. S. of America Savings Bonds—Series K	3- 1-55	3- 1-67	X84037K	10,000.00	10,000.00	10,000.00	
U. S. of America Savings Bonds—Series K	3- 1-56	3- 1-68	X112768-9K	10,000.00	20,000.00	10,000.00	10,000.00
U. S. Treasury Bonds—2½'s of 1961	2-15-54	11-15-61	4689-94	10,000.00	60,000.00	55,000.00	5,000.00
U. S. Treasury Bonds—2½'s of 1961	2-15-54	11-15-61	5923-4	1,000.00	2,000.00		2,000.00
U. S. Treasury Bonds—2½'s of 1961	2-15-54	11-15-61	1483	500.00	500.00		500.00
U. S. Treasury Bonds—2½'s of 1961	2-15-54	11-15-61	1946	5,000.00	5,000.00	5,000.00	
Savings Account—Muskegon Federal Savings and Loan Association					10,000.00	10,000.00	

(EXHIBIT A)

Totals..... \$181,500.00 \$133,000.00 \$48,500.00

MINISTER'S PENSION AND RELIEF ADMINISTRATION

Statement of Fund Balances
January 31, 1958

Schedule A-2

	Fund Pension	Fund Relief	Totals
Fund Balances - January 31, 1957	\$199,990.68	\$54,248.29	\$254,238.97
Additions			
Cash Receipts (Exhibit B).....	\$299,732.35	\$ 8,880.35	\$308,612.70
Discount on Bonds Purchased*.....	2,418.75	302.34	2,721.09
Totals	\$302,151.10	\$ 9,182.69	\$311,333.79
Deductions			
(Receipts Which Do Not Increase Fund Assets) Proceeds from Matured United States of America Savings Bonds - Series G			
	5,000.00	7,500.00	12,500.00
Totals	\$297,151.10	\$ 1,682.69	\$298,833.79
Totals	\$497,141.78	\$55,930.98	\$553,072.76
Deductions			
Cash Disbursements (Exhibit B).....	\$339,544.04	\$ 8,851.57	\$348,395.61
Less Intra-Fund Transactions (Disbursements Which Do Not Reduce Fund Assets) Purchase of United States Treasury Bonds - 2½'s of 1961).....			
	57,581.25	7,197.66	64,778.91
Totals	\$281,962.79	\$ 1,653.91	\$283,616.70
Fund Balances - Jan. 31, 1958 (Exhibit A)	\$215,178.99	\$54,277.07	\$269,456.06
Represented by			
Hackley Union National Bank & Trust Company - Checking Account	\$ 82,178.99	\$ 5,777.07	\$ 87,956.06
Muskegon Federal Savings and Loan Association - Savings Account	10,000.00		10,000.00
United States Bonds	123,000.00	48,500.00	171,500.00
Totals (As Above)	\$215,178.99	\$54,277.07	\$269,456.06

*See comment in Scope of Examination and General Comments.

MINISTER'S PENSION AND RELIEF ADMINISTRATION

Statement of Cash Receipts and Disbursements
Year Ended January 31, 1958

Exhibit B

	Fund Pension	Fund Relief	Totals
Cash Balances Per Report - Jan. 31, 1957....	\$121,990.68	\$ 5,748.29	\$127,738.97
Cash Receipts			
Quotas from Classical Treasurers.....	\$204,269.39	\$	\$204,269.39
Ministers' Contributions	86,101.77		86,101.77
United States Bonds Matured and Cashed (Series G)	5,000.00	7,500.00	12,500.00
Interest Received	3,495.52	1,380.35	4,875.87
Premium on Canadian Exchange.....	790.67		790.67
Miscellaneous	75.00		75.00
Total Receipts (Schedule A-2).....	\$299,732.35	\$ 8,880.35	\$308,612.70
Totals	\$421,723.03	\$14,628.64	\$436,351.67

Cash Disbursements

Payments to Beneficiaries

Ministers	\$124,274.19	\$ 125.00	\$124,399.19
Widows	155,608.72	1,472.59	157,081.22
Purchase of Investments			
United States Treasury Bonds-2½'s of 1961	57,581.25	7,197.66	64,778.91
Accrued Interest	451.70	56.41	508.11
Salaries			
Secretary	500.00		500.00
Treasurer	500.00		500.00
Clerical	98.50		98.50
Traveling Expenses	36.00		36.00
Bank Charges	6.25		6.25
Audit Fees	200.00		200.00
Insurance	62.50		62.50
Safety Deposit Box Rental.....	6.60		6.60
Office Supplies	209.33		209.33
State Privilege Fee	2.00		2.00
Miscellaneous	7.00		7.00

Total Disbursements (Schedule A-2) \$339,544.04 \$ 8,851.57 \$348,395.61

Cash Balances - January 31, 1958 \$ 82,178.99 \$ 5,777.07 \$ 87,956.06
(Exhibit A)

Represented by

Cash in Hackley Union National Bank
& Trust Company \$ 87,956.06

REPORT NO. 34

SYNODICAL INFORMATION AGENCY STUDY COMMITTEE

ESTEEMED BRETHREN:

As your committee studying the possibility and advisability of establishing an information agency for the Christian Reformed Church, as a means of furthering God's Kingdom through our denomination, your Committee is happy to report that it has had several fruitful meetings and has been able to reach unanimous conclusions.

This study originated from a suggestion made by the Centennial Executive Committee to the Synod of 1957. From experience gained throughout the United States and Canada in planning and executing the Centennial observance, the Centennial Executive Committee became impressed with the urgency of providing continuity to some of the activities which were inaugurated during the Centennial observance.

As a setting for your consideration of our recommendations, we feel it is valuable to review briefly some of the new approaches made in 1957 in promoting the Christian Reformed Church among its membership and among its American and Canadian neighbors with the ultimate goal of promoting the Kingdom of God.

Without detailing individual projects, there were at least four noteworthy developments. The first of these was the beginning made in developing new avenues of mass communication in publicizing our denomination and its message. For another, there was the introduction by our denomination through the Centennial of the production of program materials of an educational and inspirational nature which were valuable for our churches and their societies. A third was the exploration of new areas of church activity and witness. Finally, and this was a byproduct of all other Centennial activity, there was the new appreciation of fellowship enjoyed by large numbers of members of our denomination who became engaged directly in Kingdom activity in behalf of their denomination and its message.

While noting these benefits of our Centennial observance, your committee was also aware of the fact that some of the activities engaged in during the Centennial were not necessarily the work of the Church as such and, if it were not for the extraordinary character of the Centennial, would not ordinarily be conducted as ecclesiastical activities.

We also were aware of the urgency of immediate action on implementing some of the activities which began during the Centennial and in the years leading to it. Valuable time already has been lost in following-through on the valuable experience gained and the beginnings made during the Centennial year. Since many years of planning and preparation were necessary to make the Centennial as successful as it was, it should be obvious that the time lapse between the Centennial and the effective operation of an information agency will be considerable and

that the longer this time lag becomes the more difficult it will be to resume activities where they were dropped.

Your committee is of the unanimous opinion that many of the activities which our denomination found most valuable in its Centennial observance could be met through the operation of what has been called an information agency. More accurately, perhaps, this agency could be described as a promotion and service agency, since it would not only disseminate information but also assist in the promotion of our denomination with the ultimate purpose of promoting its message and operate as a service to existing Church agencies.

The objectives of such an information agency can best be grouped, your committee believes, around the idea of "communication." This includes communication within and to the denomination. This would also include in a valuable degree assistance to the denomination and its agencies in communication to the world as such, with the immediate purpose of promoting the work of the Christian Reformed Church but with the purpose, ultimately, of promoting the Kingdom of God.

In studying these objectives, our committee began with the assumption that the proposed information agency would be an official agency of the denomination. As the study progressed, however, your committee became increasingly aware of the merits of an alternative possibility, a laymen's organization.

A new denominational committee to serve as an information agency would have, it was immediately apparent, the advantages of denominational standing, denominational control and denominational support.

On the other hand, a laymen's organization would have several advantages. One of these would be a greater freedom of operation in its informational and promotional activities; another would be broader enlistment of lay participation and the broader utilization of lay talents, especially in recognition of the maturity of our church membership. Still another would be the freedom to enter business areas with business techniques and organization.

In suggesting these alternatives, your committee wishes to point out certain considerations which influenced its study. One of these was that the peculiar functions of such an information agency could not be transferred to any existing agency of the church. Another was that the objectives sought could better be performed by a specialized agency than by many boards each working for itself. A third consideration was that the functions of the new agency would not usurp the functions of any existing agency of the church, but would, in a sense, serve existing agencies. Your committee also considered the fact that there were several desirable promotional and program features of the Centennial celebration which are not properly the work of the Church as an institute but could more properly be continued by a non-ecclesiastical agency. Finally, your committee believed the denomination could maintain direct ecclesiastical contact with the new agency if formed as a lay organization.

After studying the merits of the alternative proposals and safeguards available to our denomination to insure that a lay organization would properly serve its needs, your Committee unanimously favors the formation of a laymen's organization. This conclusion is based in part on the observations listed above as well as the following:

1. An important part of the objective would be gained only through the widest possible participation on the part of the members of our church.

2. The peculiar objectives of such an agency call for talents which are found in increasing measure and diversity among the lay members of the church. The functions of an information agency are in an area in which the lay members are particularly well equipped to serve.

3. The spiritual maturity of the members and their orientation to society in general are sufficient to enable the church to permit this function to be left with confidence in their hands.

4. Such a laymen's organization could well supplement without interfering with the programs of existing men's groups.

5. The advisability of adding another Synodical agency is questionable.

6. As a matter of principle, the Church as an institute should not usurp the place of the Church as organism.

7. Groups of members in various areas are ready and eager to take such responsibilities as have been suggested.

The experience of other denominations with lay organizations might lead some to fear that a lay organization in our denomination would encroach on ecclesiastical activities. The very fact that there is such a keen awareness within our denomination of the distinction between ecclesiastical and non-ecclesiastical functions is perhaps the best assurance that this would not be permitted to happen within our denomination. A non-ecclesiastical group would be as fully aware of the danger of encroaching on ecclesiastical activities as an official church agency would be aware of the danger of engaging in non-ecclesiastical activities.

Nevertheless, your committee wishes to point out that in its recommendation it contemplates an organization which would be charged at the outset with engaging in only those functions which are not properly the exclusive duty of the Church and its duly-constituted agencies.

The complete functions of the laymen's organization would necessarily be spelled out in a constitution to be submitted to Synod for information. If such a constitution were not fully in accord with denominational objectives, it is inconceivable that it would win the support and confidence of our laymen and clergy.

As an information agency, the laymen's organization could eventually serve any or all of the following functions.

1. Assistance to existing boards and committees of the denomination in their promotional activities. This could be implemented by preparing material for mass distribution, by producing audio-visual aids, by ad-

vising on technical problems of communications and by encouraging greater participation in the existing programs of the denomination by denominational members.

2. Promotional service to the denomination as a whole. This could be accomplished by assisting existing church agencies in planning their promotional programs; by assisting in news gathering and dissemination; and by fostering the development and use of new promotional material and educational aids.

Service to individual congregations and groups. Among the possibilities are the preparation of programs and dramatic material with educational and inspirational value and consultation on local communication problems and projects.

In conclusion, your committee makes the following recommendations:

1. That Synod encourage the formation of a layman's information organization to serve the functions and objectives as outlined in this report.

2. That Synod appoint a committee of five men to help organize and bring into existence such an organization in accordance with the objectives and functions outlined in this report.

3. That Synod establish and maintain permanent contact with such an organization by appointing two synodical representatives to the organization. In the formative stage, these would meet with the committee of five as described in Recommendation 2.

Respectfully submitted,

John H. Kromminga, Chairman
Henry Baker
Herbert G. Daverman
Harold Dekker
Henry Evenhouse
Jacob T. Hoogstra
William Kok
John A. Mulder
Edward B. Pekelder
Cornelius Van Malsen
Casey Wondergem
Sydney T. Youngsma
Fred H. Baker, Secretary

REPORT NO. 35
**THE BOARD OF TRUSTEES OF CALVIN COLLEGE
 AND SEMINARY**

ESTEEMED BRETHREN:

The Board of Trustees of Calvin College and Seminary considers it a duty and a privilege to report to your honorable body. The Board is one of the most important committees of Synod elected for the Christian Reformed venture in college liberal arts and divinity school education. The Synod of 1957 solidly reinforced the church to perform this task in deciding to continue to exercise ownership and control of the college and the seminary. In keeping with this, Synod envisioned the necessary expansion program that was needed by purchasing a new campus site.

Calvin College and Seminary enters the 82nd year of its existence and the first year of the new century for the Christian Reformed Church, with confidence that this is the leading of the King of the Church. As the Board sights the avalanche of students that will be its responsibility to care for in a few years, together with the recent needling of education by man's flinging of particles of matter into orbit about the earth, it craves the prayers of Synod to God for the abounding of His wisdom.

For the record and information of Synod, the same pattern for reporting as used in previous years will be followed, namely dividing the report into two parts, Part I - Communication, and Part II - Recommendations. The first part will be further subdivided into matters pertaining to the Board of Trustees, the Seminary, the College, Property and Finance. This makes for uniformity in referral to materials submitted to Synod.

I. COMMUNICATION

A. Board Of Trustees.

1. Membership

Five new delegates were present at the winter meeting. Classis Toronto was represented by Rev. Henry Venema, in the room of Rev. J. Rook; Rev. K. Hart, Classis Chatham, in the place of Rev. J. Gritter; Rev. Charles Greenfield served for Rev. John O. Bouwsma, Classis Kalamazoo; Rev. John Schuurmann for Rev. William Kok, Classis Grand Rapids South, and Mr. George Tinholt, a new lay-delegate for the Central District, elected at the Synod of 1957. The Board numbers 37 trustees, of which 28 are clergy representatives from the various classes and nine laymen represent the four districts. The Presidents of our academic units are members ex-officio, and the Business Manager assists in the work of Property and Finance.

2. Meeting

The winter sessions of the Board of Trustees began February 4, 1958, and required four days to complete the agenda. Reports of the President of the College and the President of the Seminary, together with the

report of the Secretary of the Board of Trustees, constituted the main part of the work. Various committees reported directly to the Board.

3. *Officers*

The following officers were elected at the past Board meeting to serve for one year: President, the Rev. William Van Rees; Vice-President, the Rev. John Breuker; Second Vice-President, the Rev. Henry Verduin; Secretary, Dr. Daniel De Vries; Assistant Secretary, the Rev. Lawrence Veltkamp.

4. *Committees*

a. *Standing Committee on Seminary Appointments.* This committee had met several times to deal with the needs of Seminary Faculty appointments and replacements. Many prospects were carefully considered, Faculty recommendations were evaluated, and the suggestions as to qualified candidates for Faculty appointments were given. The Department of Missions, the Department of Old Testament, the Department of Systematic Theology, and the Department of New Testament needs were studied and several names were submitted to the Board of Trustees for preparation of nominations for Synod. The Board recommendations will be listed under Part II.

b. *Diamond Jubilee Scholarship Committee.* A report was submitted to the Board of Trustees, in which this committee recommended that Rev. Willis De Boer be given the scholarship this year. Approval was voted by the Board to award this honor to Rev. De Boer.

c. *Long Range Planning Committee.* The report of this committee acquainted the Board with the progress made in carrying out the decisions of the Synod of 1957 for the development of the new campus. The firm of Perkins & Will, of Chicago, is at present studying the arrangement and type of buildings that will best suit the requirements of the college and seminary and be adaptable to the topography of Knollcrest. No action is required by Synod at the time of this report.

Encouragement and approval was given to the Administration in approaching foundations with the intent of receiving grants. It is conceivable that some foundations may be attracted by our problems. However, it is evident that definite construction plans must first be available. The Centennial Memorial Seminary is prominent in the priority for erection on the new campus.

d. *Particular Synods - Reorganization of the Board Committee.* The report of the committee on Particular Synods appointed by the Synod of 1957 was dealt with at the last Board meeting, and it was decided to appoint a committee of the Board for study of this report, together with a proposed reorganization as indicated in the *Acts of Synod, 1957*, page 66. This matter will again be taken up at the May, 1958 meeting of the Board of Trustees, for action and report to Synod.

5. The Calvin Foundation informed the Board that arrangements are being completed for the appearance of Dr. F. F. Bruce, Professor of Biblical History and Literature of the University of Sheffield, England,

to lecture April 10-16, 1958; on the college campus. Publicity will be given this lecture series through our denominational periodicals.

6. The Executive Committee was depleted during the course of the year when the Rev. J. O. Bouwsma retired, and the Rev. John Gritter left Classis Chatham. The Board of Trustees felt that these vacancies should not continue until September and elected the Rev. John Schuurmann and the Rev. Marinus Goote. These men are currently serving on the Executive Committee and their terms will expire in September, 1958, when a newly-elected committee begins to function.

7. Class visits were made by members of the Executive Committee and other members of the Board of Trustees from Ontario, and central west classes. About ninety visit reports were received and read at the Executive Committee and again in reference to reappointments to the college and seminary faculties. Perennial discussion was again evinced concerning the method of class visits and reporting, and a committee was appointed to study this phase of Board activity.

B. Seminary

1. Faculty

a. Dr. John Kromminga is serving the first year of a four-year term as Seminary President. The Executive Committee, in compliance with the Synod of 1957, and according to the rules for the Seminary Presidency, elevated him to the rank of Professor with indefinite tenure. Recognition was given Dr. Kromminga for the recent publication of his book, *In the Mirror*.

b. Dr. Henry Stob was re-elected as Secretary of the Seminary Faculty and Dr. Fred Klooster as Registrar.

c. Emeritus Professor Clarence Bouma suffered a relapse of his illness and is again hospitalized. The professor had begun some work at the College Library. The Board took official note of the health status of Professor Clarence Bouma and expresses its interest and concern to Mrs. Bouma. The Board is thankful that it could employ the professor for a limited time.

d. The Seminary Faculty established a new Standing Committee to be known as the *Committee on Field Work and Placement*. It is charged with the responsibility of overseeing the summer field work program, supervising all part-time student work in churches, and supplying information regarding prospective candidates to consistories, classes, and synodical committees, when requests for such information are received.

e. During the present academic year no changes have been made in the personnel of the Seminary Faculty. All members of the Seminary Faculty have signed the Formula of Subscription. The recommendations for reappointments to the Seminary Faculty will be included in Part II.

f. The Seminary Faculty has suggested a new course of procedure for the appointment to the instructional staff of the Seminary. These proposed changes have been preliminarily processed by the Board of Trustees and referred to a committee of the Board for further study.

g. The Seminary Faculty acquainted the Board of Trustees with its proposal of articles for an eventual bound volume in celebration of the John Calvin Jubilee year, the 450th anniversary of the reformer's birth and the 400th anniversary of his "Golden Year."

h. Miss Gertrude De Boer, a faithful and consecrated stenographer in the Seminary Office, who also served for the Board of Trustees and our synods, was taken by death on November 20, 1957, following a lingering illness. The Board took official action to recognize the demise of Miss Gertrude De Boer and expresses its sympathy to the family and its appreciation for the work that Miss De Boer has performed with exceptional devotion in her place in the church.

2 Curriculum

a. All prescribed undergraduate courses in the Seminary were taught this year. Thirty-seven Middlers and fifteen Juniors worked under the program of summer field work during the past summer. Of these, twenty-four were in mission projects, one in chaplain school, and the rest in congregational activities of some sort.

b. The following elective or graduate courses were taught the first semester: *Problems in Old Testament Biblical Theology, Exegesis of Selections from Isaiah, The History of Revelation with Regard to the Idea of Missions, and Prophetism*, by Dr. Martin Wyngaarden; *From Conquest to Kingship*, by Professor Marten Woudstra; *The Period Between the Old and New Testaments*, by Professor Henry Schultze; *Advanced Greek Reading*, by Dr. Ralph Stob; *Common Grace*, by Dr. Herman Kuiper; *The Theology of Karl Barth*, by Dr. Fred Klooster; *History of Preaching*, by Professor Carl Kromminga; *Liturgy of the Christian Reformed Church*, by Professor Martin Monsma, and *Contemporary Missionary Problems*, by Professor Harold Dekker. The Seminary Faculty has approved the introduction of the following new elective courses (some of which have already been offered): *From Conquest to Kingship and Old Testament Key Words in Context*, by Professor Marten Woudstra; *The Doctrine of Justification*, by Dr. Herman Kuiper; *The Theology of John Calvin*, by Dr. Fred Klooster; *Problems in Communication*, by Professor Carl Kromminga.

c. Last year a course in *Environmental Evangelism* was introduced into the curriculum as a one-hour course. This year the course will be taught as a three-hour course, achieving the status which was planned for it.

d. The many problems facing the denomination in the theology and practice of missions are receiving a large measure of attention in the Seminary, particularly in the courses in missions. Also, approval was voted by the Seminary Faculty to give the Senior students an opportunity for controlled practice in evangelistic preaching. During the student's two and one half years of practice preaching, he will now get opportunities to preach on the Old Testament, on the New Testament, on the Heidelberg Catechism, and on an evangelistic theme.

3. *Students*

a. Enrollment. The enrollment for the first semester in the Seminary was 116. There are twenty graduate students, twenty-nine Juniors, twenty-four Middlers, and forty-four Seniors. There are also eighteen college students taking one or two courses in the Seminary.

b. Two of the graduate students are ordained men fulfilling requirements of Christian Reformed classes in preparation for entrance to the Christian Reformed ministry. A third is a graduate student, previously admitted by the Board to a program of studies, looking toward candidacy in 1958.

c. The Board took action pertaining to ten special seminary students. Those that had met technical requirements, honor point average, or made up academic deficiencies, were given regular status in keeping with recommendation of the Seminary Faculty.

d. The honor point average of students in the pre-seminary course was brought into focus by one of the trustees who is of the opinion that for students who have recently emigrated from the Netherlands, the first-year honor point level should be disregarded. The College Faculty recommended, and it was approved by the Board, that the present rules stipulating the academic qualifications which are necessary for a pre-seminary student to secure a college recommendation to the Seminary be maintained. However, in cases of failure to receive a college faculty recommendation, should there exist a reasonable, legitimate, and valid explanation of the student's low grades, the Seminary Faculty and the Board of Trustees will be informed of this.

C. *College*

1. *Faculty*

a. The number of new appointments to the teaching staff of the College reached a new high last year. The College President reports that they are giving more than ordinary satisfaction in their work, and in their integration with the college staff.

b. The trustees at the last meeting of the Board of Trustees took action on a record number of appointments. There were twenty-nine members of the college staff whose reappointments were reviewed. Of this number, four are in non-instructional positions. Interviews were had with those teachers who are being recommended for Faculty status. The list for Synod's approval appears later in this report.

c. The departmental needs were discussed by the President of the College in the light of possible new appointments that are necessary. Procurement of teachers in the following departments is imperative: Philosophy, Physical Education, Psychology, Classical Language, English, Physics, and History and Political Science.

d. A number of our college professors were honored by appointments or by inquiries of availability for appointment to significant and lucrative positions in other colleges, institutes, and industry. These include Dr. John L. De Beer, Dr. John Vanden Berg, and Dr. Enno Wolthuis. The

Board is grateful that they decided to decline these opportunities and invitations.

e. Honor was given Dr. John Vanden Berg, upon whom the University of Michigan conferred the Ph. D. degree in Economics at the latest commencement, January 25, 1958. Three other of the college staff are within celebrating distance of completing requirements for a doctoral degree. The Board of Trustees heartily congratulates Dr. Vanden Berg on this achievement.

f. Leaves of Absence were granted for the year 1958-59 to Dr. Robert Otten, Dr. John Vanden Berg, Mr. Bernard Ten Broek, Mr. Allen Gebben. Two are contingent upon reception of grants, the Fulbright to Dr. Otten, and a Brookings Institute Research grant to Dr. Vanden Berg. Mr. Ten Broek and Mr. Gebben plan to continue work on doctoral degree programs.

g. A John Calvin anniversary program is also being contemplated by the college, which includes lectures by prominent Calvinists, and by authorities on Calvin and Calvinism. The Board readily gave approval to the tentative plans for such an observance of John Calvin's anniversary.

h. Prof. James Nieuwdorp was translated to his eternal reward on June 10, 1957. He had been a faithful teacher at Calvin College for many years and the Board took note of the death of Prof. Nieuwdorp and extends its sympathy to the bereaved family and noted the faithful service of Prof. Nieuwdorp to Calvin College with appreciation and thankfulness to God.

8. Dr. John De Vries was congratulated by the Board of Trustees upon the publication of a college textbook, *Essentials of Physical Science*. The Library staff was also commended for publication of a new *Library Handbook*.

2. Curriculum

a. *Canadian History* was introduced into the College curriculum. The course will deal with the history of Canada and the Commonwealth. This is an elective, but required for those studying for assignments in Canada.

b. A number of letters were received from the Christian Reformed constituency by the Board of Trustees containing suggestions for additions to the curriculum. The College Administration will consider enhancing the research program, particularly in the physical sciences, the introduction of Spanish and other courses, such as Geology.

c. The pre-seminary curriculum is continuing to receive diligent consideration in spite of the furor for intensifying the science division offerings.

3. Students

a. Enrollment statistics for the first semester showed a total of 1791. This was an increase for 1957-58 of forty students or 2.28 percent. One hundred fifty four students are registered for the pre-seminary course, and six hundred sixty four for education.

b. The Student Health Service is operating very effectively and is used extensively by our out-of-town students. Dr. Harvey Bratt serves this year as Campus Physician, and Miss Carolyn Vredevoogd was re-appointed as Campus Nurse.

c. The President of the College related to the Board in his report that a newly-implemented counseling program was instituted this past semester. The Board took note with appreciation of the progress made in student counseling, and commended the Administration of the College upon it.

D. Property and Finance

1. The revised budget for Calvin College and Seminary was approved by the Board of Trustees and calls for a total expenditure of \$1,134,440, with a budgeted deficit of \$3,240, which the Administration is hopeful will be taken care of by possible contingencies.

2. The auditor's report for the past fiscal year ending August 31 showed the finances of the school in good order, and the Board is at present contemplating preparation of a form by the Administration for presentation of the annual audit.

3. The consolidated statement sent out to our constituency has received favorable comment from these bodies, and the Board instructed the Administration to continue this reporting in the future.

4. The College Faculty, in a letter from its Secretary, notified the Board of Trustees of the appreciation of the Faculty members for continuing attention to their salary needs. The pensions of the emeritus professors were also augmented by the Executive Committee and letters of this welcome increase were received.

5. Site planning for Knollcrest is proceeding and a contract has been signed with the firm of Perkins & Will, of Chicago, for a set fee for preparation of this first step in the new campus development.

6. Gifts totalling \$295,752.37 were received during the past calendar year from corporations, foundations, and individuals. The Ford Foundation contributed \$150,000 for its basic and \$130,000 for the accomplishment award. The Board received these gifts with grateful appreciation. Grants were received from Dewey and Hattie Battjes, E. I. du Pont de Nemours and Co., Consumers Power, Standard Oil, Dow Chemical, Detroit Edison, General Motors, and Ford Foundations. Also from the estates of Roon, Mink, and Benjamin Gezon, as well as from numerous private individuals.

7. The "Needs of Today" campaign totaled \$1,194,678.16 as of December 31, 1957. This year completes the five-year span of this appeal. However, Synod has authorized the Board of Trustees to contact all our consistories, through the Development Secretary, in order to secure continued solicitations among the church membership for Calvin capital expenditures. The Development Secretary has mailed a set of twelve envelopes to each family in the churches which have given permission. The response to this continued giving has been exceptionally good.

8. The Centennial Memorial Seminary fund was given to the Treasurer of Calvin College and Seminary by the Seminary President,

who was also Chairman of the Centennial Committee. At the time of the writing of this report, the total sum received in the offerings of April 7 and December 29, 1957, is \$358,207.10. The Long Range Planning Committee has been apprised of the amount and it will be augmented by other funds which have been designated for this purpose. In consultation with the Executive Committee, the Long Range Planning Committee will study the problem of the erection of the Seminary Building in the light of the needs that must be met and the money that will be available. The Board expresses appreciation to the families and individuals who contributed so generously to the Centennial Memorial Fund.

II. RECOMMENDATIONS

The Board of Trustees herewith submits to the Synod of 1958 its recommendations for the instructional staff of the Seminary. It also seeks approval for its appointments and reappointments to the College Faculty. These were made after careful consideration of the record of the teaching performance and qualifications submitted by the College President and of trustee class visits.

A. *Seminary*

The Board of Trustees presents to Synod the following nominations:

1. For the Department of Systematic Theology—Dr. P. Y. De Jong, Dr. Anthony Hoekema, Dr. Gordon Spykman.
2. For the Department of New Testament—Rev. Andrew Bandstra, Dr. Herman Ridderbos, Mr. Bastiaan Van Elderen.
3. For the Department of Missions—Rev. Harold Dekker, Rev. Robert Recker.
4. For the Department of Old Testament—Prof. David Kerr, Rev. John Stek, Rev. Marten Woudstra.

One appointment must be made to each department.

The Board of Trustees further recommends that

1. Rev. Martin Monsma be reappointed as Associate Professor of Practical Theology for four years;
2. Dr. Fred H. Klooster be reappointed as Associate Professor of Systematic Theology for four years;
3. Rev. Carl Kromminga be reappointed as Associate Professor of Practical Theology for four years.

B. *College*

The Board of Trustees submits the following to Synod for approval:

1. Edgar G. Boeve, A.B., M.S.D., was appointed as Instructor in Education for two years.
2. Ervina Van Dyke Boeve, A.M., was appointed as Instructor in Speech for two years.
3. Albertus D. Bratt, B.S., M.S., was appointed as Assistant in Biology for two years.

4. Herman Broene, Ph.D., was reappointed as Associate Professor of Chemistry for four years.

5. John De Bie, A.M., was reappointed as Assistant Professor of History for four years.

6. Calvin B. De Wit, A.B., was appointed as Assistant in Biology for one year.

7. John Hamersma, S.M.M., was reappointed as Instructor in Music with rank and tenure to be determined upon his return from leave of absence.

8. George Harper, A.M., was reappointed as Assistant Professor of English for one year.

9. Anthony Hoekema, A.M., Th.D., was reappointed as Associate Professor of Bible for four years.

10. Winifred Holkeboer, A.B., was reappointed as Assistant in English for two years.

11. Henry Holstege, A.M., was reappointed as Instructor in Sociology for two years.

12. Ann Janssen, Ph.D., was reappointed as Associate Professor of English for four years.

13. Charles Miller, Ph.D., was reappointed as Associate Professor of History for two years.

14. Jacob Nyenhuis, A.M., was reappointed as Assistant in Classical Languages for one year.

15. Peter Oppewal, A.M., was reappointed as Assistant Professor of English for two years.

16. Arthur Otten, A.M., was reappointed as Assistant Professor of French for two years.

17. Robert Otten, Ph.D., was reappointed as Associate Professor of Classical Languages for four years.

18. Ellen Rottman, A.B., was reappointed as Assistant in Physical Education for one year.

19. Carl Sinke, Ph.D., was reappointed as Assistant Professor of Mathematics for two years.

20. Henrietta Ten Harmsel, A.M., was reappointed as Assistant in English for two years.

21. Walter Terris, A.B., was reappointed in Assistant in Speech for two years.

22. Leonard Vander Lugt, B.S., was reappointed as Assistant in Chemistry for one year.

23. Steve Vander Weele, Ph.D., was reappointed as Associate Professor of English for four years.

24. Bastiaan Van Elderen, B.D., A.M., was reappointed as Assistant Professor of Classical Languages for two years.

25. Henry Van Til, Th.M., was reappointed as Associate Professor of Bible with indefinite tenure.

26. Ernest Van Vugt, A.B., was reappointed as Instructor in Classical Languages for two years.

27. Cornelius Van Zwoll, A.M., was reappointed as Assistant Professor of Modern Languages for four years.

28. Nelvin Vos, A.M., was reappointed as Assistant in English for one year.

29. Annetta Buurstra, A.B., A.M.L.S., was reappointed as Librarian for four years.

30. Barbara Sluiter, A.B., A.M.L.S., was reappointed as Librarian for four years.

31. Carolyn Vredevoogd, A.B., B.S., was reappointed as Campus Nurse for four years.

32. Philip Lucasse, A.M., was reappointed as Dean of Men for four years.

This completes the primary report of the Board of Trustees of Calvin College and Seminary to the Synod of 1958. A supplementary report will be submitted following the May meeting.

The Board of Trustees and its Executive Committee have dealt earnestly with the problems that have confronted it, being aware that the tenets of the Christian Reformed Church must be promulgated by its College and Seminary. The Board has shown Christian diligence and interest in this overwhelming task of higher education, of which it has but a glimpse of its immensity and a meager knowledge of its operation. The denomination must be constantly supporting these institutions in prayers for a full measure of divine guidance and wisdom in projecting this angle of the triad, church, home, and school. The trustees unite in a prayer that all delegates to Synod may experience the light of the Holy Spirit in their deliberations and decisions.

Humbly submitted,

Daniel De Vries, M.D., Secretary

Board of Trustees of Calvin College and Seminary

REPORT NO. 36

CENTENNIAL EXECUTIVE COMMITTEE

DEAR BRETHREN,

With thanks to Almighty God for His blessings on our efforts, your Centennial Executive Committee presents this final report on an endeavor which required five years of planning and execution. Since the observance of our Centennial in 1957 is now an accomplished fact, this report will be brief and, except for three recommendations, will be entirely informational.

I. *Centennial Activities.* The Centennial memorial book, "One Hundred Years in the New World," includes a resume of the activities of the Centennial Executive Committee and of the hundreds of persons throughout our denomination and even outside of our denomination who helped us in our Centennial efforts. It is hardly necessary to review the details of the celebration in this report since they have been amply documented in the memorial book as well as in denominational periodicals.

Because the complete summary of all phases of the denominational celebration will have permanent historical value, the Calvin College library has been furnished copies of all minutes, correspondence and promotional and program materials. In addition, all other materials of permanent value have been put into the denominational historical archives.

II. *Surplus Materials.* Those materials which were no longer saleable but still of value were given to denominational agencies for their use. Surplus sight-sound programs were given to mission chapels. Printing plates from which promotional materials were reproduced were given to the denomination Home Missions Committee as were the remaining copies of the booklet, "This Is Our Story." Small amounts of other materials were similarly distributed wherever they could be useful in denominational activities.

III. *Denominational Information Agency.* A considerable amount of the activity of your committee since the 1957 session of Synod was directed toward a study of the possibility of establishing a denominational information agency to continue those efforts which were especially valued by our membership in the Centennial Celebration. All of the members of the Centennial Executive Committee served on the committee making this study, as well as representatives of other denominational agencies. The report of this study committee has been submitted separately for your consideration.

IV. *Centennial Memorial Thank-Offering.* Under the auspices of the Centennial Executive Committee, as authorized by the 1957 Synod, a supplementary appeal was made to the membership of our denomination in December for funds for the Centennial Memorial, which has been designated as a new seminary building. We are pleased to report that as

of March 1, 1958 these combined appeals have netted \$354,573.58 toward the erection of the Centennial Memorial Seminary building. Additional funds in small amounts are still being received and it appears possible that the net total may exceed \$355,000.

V. *Financial Report.* It is impossible at this time to give a final financial report on Centennial operations, since not all expenses have been paid, due to late billings for materials produced at the end of the Centennial year, and not all churches and societies have paid for the promotional and program materials they purchased. We had hoped at this time to present the complete, audited report of our Centennial finances. Since this is not possible, for reasons beyond our control, we plan to submit such a report if possible before the Synod of 1958 is convened. The synopsis of what the report will contain is given here for your review in advance of the meeting of Synod.

As of March 1, 1958, the accounts of the three funds under which expenses were listed showed the following:

A. Operational Fund. (From quotas applied in 1955, 1956 and 1957:

Receipts:	\$49,072.60
Disbursements:	40,875.41
Balance:	*\$ 8,179.19

*Because not all bills had been received, this amount may be reduced about \$2,000 when the accounts are finally closed.

B. Contingency Fund. (From quota received in 1957 to cover possible losses in the sales of promotional and program materials).

Receipts:	\$18,374.33
Disbursements: (excess of expenditures over receipts).	** 3,666.90
Balance:	\$14,707.43

**This deficit will be substantially reduced if churches and other groups pay outstanding bills to the Centennial Executive Committee.

C. Pageant Fund. (Receipts from admissions and rentals).

Receipts:	\$13,523.95
Disbursements:	15,246.75
Deficit:	\$ 1,722.80

We wish to point out that this record of receipts and expenditures does not include any of the receipts or expenditures involved in the publication of the Centennial Memorial Book. More than 1,000 copies of the book are still on hand of a total of 5,250 printed. If all copies are sold, it now appears that there will be little or no deficit incurred.

We are happy to note that even after all expenses have been paid, it appears that a balance of close to \$20,000 may remain from funds allocated by previous Synods.

VI. *Centennial Missions Scholarship.* Your Centennial Executive Committee, noting that our Centennial celebration will have continuing fruits in promoting the work of missions and that it is fitting that the relationship between the Centennial and missions should be perpetuated, has

recommended to the Board of Foreign Missions and the General Committee for Home Missions that a Centennial Missions Scholarship of \$2,000 be established. Such a scholarship would be awarded to a worthy graduate of Calvin Seminary for post-graduate study in missions with the cost of the scholarship to be shared equally by the Board of Foreign Missions and the General Committee for Home Missions. We are happy to report that this proposal is under consideration by both mission groups.

VII. *Centennial Seal.* In response to requests from many churches and members, your Centennial Executive Committee gave extensive attention to preserving for the future the basic design of our Centennial Seal by adapting it to permanent use. After considerable review of all possibilities presented to the Committee, unanimous approval was given to the suggestion that the Seal be retained as much as possible in its present form, with the revised wording as follows: "The Christian Reformed Church. Soli Deo Gloria. 1857." Copies of the proposed Seal will be available at the time of the 1958 session of Synod.

VIII. *Recognition of Services.* We are happy to report that co-operation in our Centennial Celebration was very generously given by our denominational agencies, the individual ministers and the lay volunteers. Those persons called upon to take special responsibilities in making the Centennial Celebration a success were fittingly thanked by our Committee on your behalf. Special mention also must be made of the contributions made by the Sunday School Committee, the National Union of Christian Schools, the Publication Committee, the General Committee for Home Missions, the Board of Foreign Missions and the Back to God Hour, for without their enthusiastic co-operation many of the successful aspects of the Centennial would not have been possible. Special note must be made of the contributions made by Calvin College and Seminary, which generously supplied the space necessary for conducting the Centennial affairs and expedited the planning and execution of the Centennial by making available the talents of several members of their staffs. Special commendation should be made of the services performed to our denomination by Mr. Casey Wondergem, Centennial Manager. He gave inspiring and talented direction to our Centennial celebration, showing by his dedication to his work and his willingness to extend himself in the performance of his tasks that he was motivated by his love for God's Kingdom and for its extension through our denomination.

IX. *Recommendations.* We are pleased to make the following recommendations:

1. That the net balance remaining in all Centennial funds be given to the Centennial Memorial Fund for the building of a new seminary building as a permanent Centennial memorial.

Grounds:

- A. The funds on hand were donated by our members as part of the Centennial Celebration.

- B. The Centennial Memorial Fund was an important part of our Centennial Celebration and thus appears to be most closely allied with the purposes for which the money was given.

C. The Centennial Memorial Fund is still short of the amount necessary to build a fitting Centennial Memorial Seminary building.

2. That the adaptation of the Centennial Seal as it will be presented to Synod be adopted as the official Seal of our denomination and that Synod encourage our Churches and denominational agencies to make widespread use of the Seal as an identification of their activities.

Grounds:

A. The basic design of the Centennial Seal, which will be retained in the proposed Seal, has achieved widespread acceptance among our membership and has become widely known as an identifying symbol for our denomination.

B. The acceptance of an identifying symbol during our Centennial Celebration has demonstrated the need for such a permanent Seal for our denomination.

C. The simplicity of the proposed Seal and its message will make it ideally suitable for use in various ways by individual congregations and the denomination as a whole.

3. That Synod approve the establishment of a postgraduate Centennial Missions Scholarship to be set up jointly by the Board of Foreign Missions and the General Committee on Home Missions, in conjunction with the faculty of Calvin Seminary.

Grounds:

A. Such a scholarship will be of permanent value in promoting the work of missions in keeping with the emphasis of the Centennial celebration.

B. Such a scholarship will be a fitting way in which to launch the denomination on its second century, especially in view of the Centennial theme that "God's Favor Is Our Challenge."

We believe that the adoption of these recommendations will help to conserve for the future some of the benefits gained for our denomination in its Centennial celebration.

Respectfully submitted,

The Centennial Executive Committee,

John Kromminga, Chairman

Herbert G. Daverman

Harold Dekker

Jacob T. Hoogstra

William Kok

Edward B. Pekelder

Sydney T. Youngsma

Fred H. Baker, Secretary

REPORT NO. 37

SPONSORSHIP OF FOREIGN STUDENTS

ESTEEMED BRETHREN:

The Committee on the Sponsorship of Foreign Students herewith presents its report for the year ending February 28, 1958.

During the current academic year the Committee is supporting five foreign students. Two of these are studying at Calvin Seminary, viz. Sam Suk Hahn from Korea, and Frank Peng from Formosa. The other three students are pursuing a Pre-Seminary course at Calvin College, viz. Hee Suk Moon from Korea, Aubrey Van Hoff from Ceylon and Andrew An from Formosa. Each of these students has indicated a sincere desire to qualify himself for the Christian ministry and to return to his native land to engage in the work of God's Kingdom. Although a grant was awarded to Hak Soo Han of Korea, this grantee was unable to leave this country because of required military service.

As the Committee continues its work, it is increasingly impressed with the significant opportunities which this program presents to our churches. In the providence of God we have the opportunity to instruct and form these young men for important posts in their native lands. Although the support of some of these men will extend over two or more years, the total investment in any one is still relatively small compared to the cost of supporting a missionary and his family for one year. With God's blessing we may expect that these young men will serve as ministers, missionaries or teachers for many years in the future. Such a program also fits well into the indigenous approach which our Church has approved. It is our hope that some of these men may become professors in the seminaries of their churches and thus the influence of Calvin College and Seminary as well as that of the Christian Reformed Church may be multiplied significantly. Your Committee hopes that these men may be well trained by their study here and imbibe a deep love for the glorious Reformed faith.

In addition to the five students listed above, some of whom will probably continue their work at Calvin next year, the Committee has awarded two other grants for the next year. The recipients are Mounng Jae Lee and Chi Mo Hong, both from Korea. The former will study at Calvin Seminary and the latter at Calvin College. Other applications for the 1958-1959 academic year are still being considered.

Your Committee is grateful for the support which the churches have given. It is our hope that the program may become better known to our people. Your Committee therefore suggests that Synod again recommend that one or more offerings annually be taken by each congregation for the support of this program.

A financial report for the period March 1, 1957 to February 28, 1958 follows:

Cash Balance, March 1, 1957		\$2,776.90
Receipts - Church Offerings		6,409.03
		<u>\$9,185.93</u>
<i>Disbursements:</i>		
Grants -		
A. Van Hoff	\$990.50	
H. Moon	940.50	
S. Hahn	750.00	
F. Peng	140.00	
A. An	50.00	\$2,871.00
		<u>140.10</u>
Insurance for Grantees	140.10	
Committee Expenses-Travel	10.80	3,021.90
		<u>\$6,164.03</u>
Cash Balance - February 28, 1958		\$6,164.03

Respectfully submitted,

Committee for Sponsorship of Foreign Students

Prof. Henry De Wit, Secretary

Rev. Harry Blystra

Prof. H. G. Dekker

Dr. J. T. Hoogstra

Mr. A. Huibregtse

Dr. Fred Klooster

Dean H. J. Ryskamp

Judge W. Waalkes

OVERTURES

No. 1 — Revision of Synodical Decision of 1930

Classis Chatham overtures Synod that the decision of the Synod of 1930 (Acts 1930, Art. 54, II, a, p. 47) be so revised that the confession of guilt preceding a forced marriage need not always take place before the full consistory, but may also take place before a committee of the consistory in accordance with circumstances, which shall be left to the judgment of the consistory.

Grounds:

1. The decision of the Synod of 1930 (1908) speaking about "sin against the seventh commandment before marriage" gives the wrong impression concerning this sin.
2. The acknowledgment of guilt through such a confession of faith by the parties involved, generally young people, repeatedly has proved to be unsatisfactory when given before the full consistory, often a large body, which objection would be greatly alleviated in many cases if this confession were received by a delegation from the consistory.

Classis Chatham,
Jacob Hoogland, S. C.

No. 2 — Article 44 of the Church Order

Classis Pacific overtures Synod that rule six (6) of "Rules for Church Visiting" which reads: "at the meeting one of the visitors shall function as president, and the other as clerk," shall be interpreted to mean that the respective visitors are to function as president and clerk of the *visiting committee*, and that the president of the consistory functions as chairman of the meeting. (Schaver, *The Polity of the Churches*, Vol. 2, p. 253, 1956, fourth edition)

Grounds:

1. Article 44 of our Church Order, dealing with the task of the church visitors, defines this task to be a task of "visiting," "taking heed," "admonishing," and "helping direct." This article does not speak of any task of governing.
2. The meeting convened for church visitation is a meeting of the consistory receiving the church visitors. It is not a meeting of church visitors having invited a consistory. In a consistory meeting the chair is to be occupied by the chairman of the consistory.
3. He who knows the history of the origin of Article 44 will understand that our fathers of Dordt never had in mind to give the chair of a consistory meeting to church visitors (except in cases of trouble) afraid as they were of hierarchy in the church.
4. Not only in the time of our fathers who made the Church Order, but also now we have to guard carefully against hierarchy in the church, maintaining the autonomy of the local church.
5. The rule for church visiting in our Christian Reformed Church quoted above is to be interpreted historically: at the meeting one of the visitors shall function as president and the other as clerk.

6. In support of the above mentioned overture, we present the following quotations:

"The question ought to be considered whether it is not a hierarchal practice for church visitors to take over a consistory meeting unasked and to make an entry into the minute book." (Schaver, Vol. 2, p. 126)

"Who presides at consistory meetings at which the church visitors are present? The president of the consistory. Very often the visitors take complete charge of the meeting . . . This rule (No. 6) should be altered in such a fashion that the visitors merely act as president and clerk of the committee which meets with the consistory. For visitors to take over a consistory meeting without being asked to do so specially fits in well with Churches holding the Episcopal form of government, but not with those holding the Reformed system." Van Dellen and Monsma, *Church Order Commentary*, page 197.

Rev. B. T. Haan, S. C.

No. 3 — Revised Church Order

Classis Hamilton overtures Synod to postpone accepting the final draft of the Revised Church Order until the Synod of 1959, in order to give the churches an opportunity to consider this proposed final draft.

Reasons:

1. Whereas the reactions to the proposed revision of the Church Order have been many, it would be for the profit of our churches to take cognizance of the draft to be presented to the Synod of 1958, which draft would be formulated in reply to Synod's own suggestion of 1957 (Cf. Recommendations adopted by Synod, Acts of Synod 1957, Article 66, page 37), and the expressed desire of the churches through their Classes in session between June 1957 and June 1958.

2. Whereas the Church Order is a document of great significance and occupies a place of great importance in our denominational life, it would be well for our Synod to grant the churches sufficient time to acquaint themselves with the final draft to be proposed.

Classis Hamilton,

Rev. A. H. Venema, S. C.

No. 4 — Reports on Calvin College and Seminary Quota Payments

Classis Kalamazoo humbly overtures the Synod of 1958 to remove the requirement that "each Classis is to enquire at its first meeting of each calendar year of each church within its realm whether or not it has been able to meet its quota for Calvin College and Seminary, and that each Classis is to report to Synod annually whether or not it has been able to meet its classical quota for Calvin College and Seminary" (Acts 1941, Art. 97, p. 98).

Grounds:

1. This cause should not be preferred over other kingdom causes of similar major significance.

2. The distinction between assessment- and quota-supported causes has been removed.

Rev. J. Entingh, S. C.

No. 5 — Revised Psalter Hymnal

Classis Chicago South overtures Synod to make provisions that the Centennial Hymn be added to the number of officially approved hymns in our revised Psalter Hymnal. If for any reason this cannot be effected that permission be given for the occasional use of this hymn in our worship services.

Classis Chicago South,
Rev. C. De Haan, S. C.

No. 6 — Proposed Division of Classis Grand Rapids South

Classis Grand Rapids South, in regular session on January 16, 1958, decided to divide Classis on the grounds that its present size was neither in the interests of proper efficiency nor proper representation, subject to the approval of Synod. Classis also decided:

- a. That a division of Classis be effected geographically using Clyde Park Avenue as the line of separation.
- b. That the congregation of Grand Rapids Grandville Avenue, which stands astride the dividing line, be placed in Group I, namely the congregations East of Clyde Park Avenue.
- c. That Group I (East of Clyde Park) be designated as the continuing body of the present Classis. It shall therefore retain all records, minutes, as well as the name, Classis Grand Rapids South.
- d. That Group II be designated, upon permission to organize, as Classis Grandville.

Grounds:

1. The city of Grandville is central to the area.
2. The method of fixing on the name of a central area has been used by other groups in the naming of their Classis.
- e. That a copy of this report, plus a copy of the overture from Byron Center I anent this matter, accompany Classis Grand Rapids South's communication to Synod, whose approval must be sought.

Classis Grand Rapids South,
Sidney A. Werkema, S. C.

No. 7 — Educational Methods in the Church

Classis Ostfriesland overtures the Synod to make a thorough study of the legitimacy of using pictures of Jesus in the church and its educational program.

Grounds:

1. The use of these pictures is increasing in our church.
2. In the minds of some these pictures are in conflict with Lord's Day 35 of the Heidelberg Catechism, particularly questions and answers 97 and 98.

Classis Ostfriesland,
Rev. K. Tebben, S. C.

No. 8 — Procedure in Calling of Ministers

It is respectfully proposed that Synod appoint a committee to study and make recommendations concerning means for the improvement of existing practices and procedures with regard to the calling of ministers and that following this study Synod adopt any measures which it deems appropriate.

It is further proposed that this study include consideration of the following:

1. Establishment of a Central Committee on Information for Calling Churches, composed of recognized leaders in the denomination who have the respect and confidence of the churches because of their wisdom, soundness of judgment, and the ability to handle matters in confidence. The functions of this committee would be:

a. To gather information from ministers, candidates, consistories, and other qualified persons or bodies, by means of questionnaires or otherwise, concerning the aptitudes, qualifications, inclinations, and availability of ministers and candidates for various kinds of fields; e.g., home missions, church extension, foreign missions, rural churches, churches in metropolitan areas, etc.

b. Receive indications from ministers and candidates concerning their availability for specific fields or churches.

c. Supply information to vacant churches and denominational boards upon their request concerning the aptitudes, qualifications, inclinations, and availability of ministers and candidates.

The work of the committee should be carried out on a strictly confidential basis, and the files of the committee should under all circumstances be closed to all except the members of the committee.

2. Encouragement of frank discussion or exchange of correspondence between consistories and ministers or candidates before nominations or calls are made, recognizing that such official interchange can be carried on under the Holy Spirit's leading and guidance.

Grounds:

1. Calling churches should have available as much reliable information as possible in order to make their calls on an intelligent basis.

2. Under our present system it is extremely difficult for calling churches to obtain such information.

3. The foregoing proposals would furnish a dignified way of making such information available.

Explanatory Statement

The calling of ministers is unquestionably a matter under the providence of God and should be carried out prayerfully and in a dignified manner. There is no question but that the Spirit of God operates when the consistory and the congregation select a minister to be called. However, the Spirit does not work without means in this matter. He uses the instrumentality of the consistory and the congregation who by the exercise of their faculties make the choice. This is a great responsibility for the office bearers and the members of the church: one which they should not discharge lightly or haphazardly. They should carry out this responsibility thoughtfully. This is not a matter of casting lots. A well-informed choice should be made. To do this a sufficient amount of reliable information should be available.

There is at present no adequate way for a calling church to obtain such information. It may be that in the past our denomination was small enough so that

the necessary information was known or obtainable with relative ease, but today our denomination has grown to the point where even many ministers do not know each other personally. Much less do the congregations know the ministers, except to a limited extent. When calling churches seek information, they are faced with the fact that it is very difficult if not impossible to obtain. There is no central place to which they can turn for information. Approaches to individual ministers as to their availability are often met with a reticence born of our fear of abuses of "candidating." Vacant churches can turn to their counselors, but they are limited by the foregoing considerations, too.

As a consequence, churches may call without adequate information, or as the result of guesswork, or pursuant to "hot tips." This may lead to calling a minister who is not suited for the particular field or a person who is simply in no position to consider a call at the moment. Because they are calling more or less in the dark, churches may have repeated declines and a long vacancy. As concrete examples of what this may mean in our church life, it may be pointed out that Ann Arbor, Lake Worth, and Washington, D. C., had to call repeatedly. This does not indicate a lack of interest on the part of our denomination in church extension; it simply means that there is no adequate means for these churches to become aware of ministers who are willing and in a position to serve in such churches.

The proposals in the overture would meet this situation by providing a central clearing house for information. The proposed Central Committee on Information for Calling Churches would provide a service to calling churches, an information service, which the churches could use or not use as they saw fit. This committee would supply the information only upon request. The whole procedure would be voluntary, completely voluntary. Free and frank exchange of information before nomination and calling would give calling churches some idea of a minister's availability and would tend to save valuable time now lost through fruitless calls. The process of making a nomination, issuing a call, and receiving an answer takes about six weeks at a minimum for each call. If ministers would regard an official letter of inquiry from a consistory as a serious matter — one that is under the guidance of the Spirit — and would give serious consideration and a helpful answer to such a letter, much valuable time could be saved.

The overture is intentionally worded so that it is not limited to the two specific proposals made therein. Synod may wish to take additional steps. Should Synod find the two specific proposals unacceptable, the overture would still request Synod to take any steps it deems appropriate.

Consistory of Washington, D. C.,
 Quentin R. Remein, Clerk

Classis Hudson in its meeting of January 28, 1958, feels that the above overture deserves serious consideration by Synod and forwards the same to Synod with the attached explanatory statement.

Classis Hudson,
 Rev. J. P. Smith, S. C.

No. 9 — Observance of National Day of Prayer

Classis Hudson overtures Synod to designate the National Day of Prayer as a special day of prayer to be observed by all our churches in the United States.

Grounds:

1. This will be an annual observance, for Congress by joint resolution approved on April 17, 1952, has declared that the President "shall set aside and proclaim

a suitable day each year, other than a Sunday, as a National Day of Prayer, on which the people of the United States may turn to God in prayer."

2. In response to proclamations calling us to Thanksgiving, our churches observe Thanksgiving Day. No less should we be responsive to a proclamation calling us to prayer.

3. Our Synodical Committee recognized the importance of a proper response by advising our churches to observe this day.

4. Such a uniform observance will avoid future conflict of dates, confusion, and the unhappy impression that some of our churches are more sympathetic to prayer than are other churches.

Classis Hudson,
J. P. Smith, S. C.

No. 10 — Revision of Belgic Confession

The consistory of the Dearborn Christian Reformed Church is in receipt of a communication from one of its members in which attention is called to certain elements in the Belgic Confession which he considers obscure, misleading, and objectionable. The following articles of the Confession are involved:

A. Article 22, especially the sentence which reads: "But Jesus Christ, imputing to us all His merits, and so many holy works which He has done for us and in our stead, is our righteousness."

The brother contends that this statement lacks clarity. What is meant by the imputation of merit PLUS works? Are not Christ's merits and works of obedience all of one, as bringing in everlasting righteousness for His own? Also, it is clear that it is God who imputes justification to the sinner on the ground of the redemptive work of the Son and received by faith alone.

B. Article 23, especially the opening declaration: "We believe that our salvation consists in the remission of our sins for Jesus Christ's sake, and that therein our righteousness before God is implied."

The brother contends that it is not the language of Scripture that justification is implied in the remission of sins. Furthermore, he feels that the entire article is so weak that it is tantamount to the doctrine of Wesleyan Arminianism.

C. Article 24. IN GENERAL, the brother contends that the contents of this article are an agglomeration of effectual calling, justification, justifying faith, sanctification and good works. The relation of the one with the other in the whole scope of what we believe redemption and its application to be should be clearly defined.

SPECIFICALLY, the brother objects because:

1. The opening sentence plainly teaches that faith CAUSES and PRECEDES regeneration. This is contrary to Scripture which teaches that faith is only the instrumental cause of justification. Calvin and other Reformed theologians used regeneration in an extended sense to include not only the first infusion of new life, but also the working of the Indwelling Spirit, who quickening in the right of Christ takes up His abode in those who are accepted in the Beloved. This has the support of Scripture. That faith quickens or regenerates or creates a new man does not have the support of Scripture. Faith is not a shareholder in the administration of grace.

2. The doctrine of sanctification is not clearly expounded.
3. Sanctification and faith are confounded.

D. Article 34.

1. The brother contends that in the third paragraph it is difficult to escape the idea that baptism results in the immediate administration or infusion of grace. The Lord most surely will give grace to His elect in the time appointed for them. That appointed time, however, may be before, at the time of, or long after, the sacrament is administered.

2. The brother contends that paragraph four leans in the direction of baptismal regeneration.

The consistory herewith overtures Synod to study the weight and relevancy of these objections.

Grounds:

1. The consistory of the Dearborn Christian Reformed Church does not consider that it is within its competence to enter into this study.

2. The matter is of very great importance because all ministers, elders, deacons, and professors of Calvin College and Seminary, as well as many Christian School teachers, are required to express their unqualified agreement with this confession.

3. The revision of the Belgic Confession is presently under study. Now, then, is the proper time to incorporate these further objections into the total re-evaluation.

Respectfully submitted,

George D. Vanderhill, President
 Bert R. Triemstra, Secretary

Done in consistory, February 17, 1958.

No. 11 — Boys' Club Movement

For many years Synod has been confronted with the problem of Boys' Clubs versus Boy Scouts. In 1951 Synod reached a decision giving the following advice:

1. "That Synod encourage development and organization of the present boys' club movement."

2. That Synod discourage membership in the Boy Scouts organizations. (Acts of Synod 1951, page 20)

Synod further endorsed a program for Boys' Clubs which was similar in pattern to the Boy Scouts and sought to implement this by advising its synodical youth committee to both develop and to put into effect an efficient plan. At the present time a pattern for organization has been made but, sad to say, there are few churches that have sought to put it into effect. The present picture is therefore one of confusion. There are sharp differences existing between our Boys' Clubs and the attitudes of our leaders. Some are following Synod's pattern. Some are remaining with the old system. And there is a growing number who are encouraging affiliation with the Boy Scouts of America.

In the light of these facts Classis Grand Rapids East overtures Synod as follows:

1. That Synod recognize the existing problem and the growing agitation for affiliation with the Boy Scout movement and then take adequate steps to implement its previous decisions.

2. Synod in the interest of our church youth advise the CCC to affiliate with the YCF in the interest of a United Youth movement.

3. Synod request the YCF to select a capable professional group worker for full-time employment to function as director of the CCC movement and to effectuate a leadership training program so as to meet present Boy Scout competition.

Grounds:

1. The synodical decisions of 1951 gave proper direction but failed to implement the three-fold advice of discouraging Boy Scouts, encouraging CCC's and developing a United Youth Program.

2. The present unrest and confusion warrants immediate action.

3. Spiritual apathy of the young people of our nation in general and our church in particular demands a devoted and concerted effort on the part of our denomination to preserve our Reformed heritage and "insure the distinctive covenantal emphasis in the training of our youth." (Acts of Synod 1951, p. 20)

Classis Grand Rapids East,
M. H. Faber, S. C.

No. 12 — Full-Time Educational Editor

Classis Grand Rapids East overtures Synod to appoint a full-time qualified individual who shall give direction to the integration of our educational program, emphasizing particularly the writing and publication of graded catechetical material.

Grounds:

1. Synod has repeatedly recognized the Graded Catechetical material as urgently needed in our churches.

2. This program has been in the hands of a committee for about ten years without much progress. We hope that this overture might tend to accelerate the publication of the graded material.

Classis Grand Rapids East,
M. H. Faber, S. C.

No. 13 — National Day of Prayer and Art. 67 C.O.

The Consistory of the West Side Christian Reformed Church in Cleveland, Ohio, overtures the Synod to declare that the National Day of Prayer as proclaimed by the President of the United States shall be observed as a special day of prayer within the churches of the United States. We suggest that if Canada has any comparable day, that said day be declared as a special day of worship and prayer within the Canadian churches as well.

Joint Congressional Resolution 382, enacted by the 82nd Congress on April 17, 1952, requires the President of the United States to proclaim a national day of prayer on a day other than Sunday each year. We therefore petition Synod to add this day to the list embodied in Article 67 of the *Church Order*.

Grounds: This is a day of national significance. Our churches must be open to our congregations and to our fellow-countrymen on such occasions, when God in

His providence leads those in civil authority to call our citizenry to pray. We must pray for and with our country.

Consistory, West Side Christian Reformed
Church, Cleveland, Ohio

Howard B. Spaan, President

Henry J. Vanderzijden, Secretary

No. 14 — Canadian Treasurer

Classis Pacific overtures Synod to appoint a permanent Canadian Treasurer to expedite all Canadian funds.

Grounds:

1. With Canadian dollars selling at a premium compared to U.S. dollars, and certain percentage of the funds transmitted to the Synodical Treasurers must in turn again be used for payment to men working in Canada, a substantial saving would be effected if Canadian churches paid monies to a Canadian Treasurer, and he in turn pay the Canadian workers in Canadian funds.

2. Any monies contributed by Canadian churches which would have to be used for expenditures in the States, could be transferred through Canadian banks by the purchase of U.S. exchange at a saving presently of approximately 2% and varying as the exchange rate varies from day to day, as there is always a difference of from 1/2% to 1 1/2% in buying and selling rate.

B. T. Haan, S. C.

No. 15 — Division of Classis Pacific

Classis Pacific overtures Synod for permission to divide Classis Pacific into two separate classes.

Grounds:

1. The present size of classis.
2. The international border presents a natural dividing line.

B. T. Haan, S. C.

No. 16 — Theological School in Nigeria

Classis Pacific overtures Synod to give definite clarification of the relation of our church to the proposed TCNN (Theological College of Northern Nigeria) and our interests therein.

Grounds:

1. There is considerable confusion in regards to this weighty matter. For example, Synod in 1955 declared that we would loan Dr. Boer to the British branch of the Sudan United Mission to teach students there from various fields. Then the Synod of 1956 without any clarification, in addition to speaking of Dr. Boer instructing at Gindiri, also spoke of the planning of a theological school at Gindiri as *still being in process*. Again: The Synod of 1957 declared that there is no com-

promise of our ecclesiastical principles because this school is not to be a school of our denomination but will belong to the *autonomous churches of Nigeria*. But now the Board is proposing that Synod undertake an all-out support of the school on the ground of this 1957 declaration of Synod, which in substance said that the school is not to be our church school.

2. There is apparent indefiniteness of purpose or lack of information, with the result that the church at large does not know with any measure of certainty, what our objectives in regards to the Nigerian Seminary are.

B. T. Haan, S. C.

No. 17 — Sermons for Reading Services

Classis Rocky Mountain overtures Synod to provide for the printing or mimeographing of sermons suitable for reading services.

Grounds:

1. Many of our outlying and small congregations still find it necessary to have reading services.
2. Material available in the form of sermon books is soon exhausted especially during a prolonged vacancy.

J. Zwaanstra, S. C.

No. 18 — Status of Missionaries in Ecclesiastical Assemblies

Classis Rocky Mountain overtures Synod to declare that the ruling adopted by last years' Synod in regards to the status of ordained missionaries in ecclesiastical assemblies (Art. 142, V, C, page 84 Acts '57) applies not only to Home missionaries, but also to Foreign or Indian missionaries.

Grounds:

1. This was the intent of the overture presented to the Synod of 1957.
2. This will permit the Indian and Foreign missionaries to enjoy equal status with our Home missionaries in the major ecclesiastical assemblies.

J. Zwaanstra, S. C.

No. 19 — Petition to Advance Date of National Day of Prayer

Classis Holland overtures Synod to petition our honorable president of the United States, the Mr. Dwight D. Eisenhower, to accept our appreciation for designating an annual day of prayer by an enactment of Congress, but begs him to fix the date thereof earlier in the year.

Considerations motivating this petition are: The earlier part of the year seems more meaningful in view of the sowing and harvesting of crops; the realization that an unknown future with its responsibilities in every area of national life awaits God's blessings; and a better balance in having the annual day of prayer in Spring and the annual day of Thanksgiving in the late fall, rather than two annual days in the fall season. A fixed date is psychologically preferable to a movable date as evident in our day of Thanksgiving.

Classis Holland,
T. Heyboer, S. C.

No. 20 — Epilogue of Canons of Dordt

Classis Alberta North overtures Synod to include in future Editions of the Canons of Dordt, as published in our Psalter Hymnal, the *Epilogue* to this Doctrinal Standard in a good readable English translation.

Grounds:

1. According to the Acts of the Synod of Dordrecht 1618-'19 this Epilogue is an integral part of the Canons.

2. This Epilogue provides a clear commentary on the "intentions" of the framers of this document with respect to the truths expounded.

3. This Epilogue is always included in the Dutch editions of the Doctrinal Standards.

Classis Alberta North
B. Den Herder, S. C.

No. 21 — Ecumenicity and Church Correspondence

Classis Alberta North overtures Synod to instruct its Committee on Ecumenicity and Correspondence with other Churches to contact other churches that subscribe to the Three Forms of Unity (e.g., the Canadian Reformed and the Free Christian Reformed Church) in order to explore the possibilities of Correspondence and eventual reunion with such Churches.

Ground: This is in accordance with a previous decision of the Synod of 1955: "Closer affiliation with likeminded Christians or churches is in agreement with the Scriptures and our Confessions" (Art. 98).

Classis Alberta North
B. Den Herder, S. C.

No. 22 — Minimum Pastorate

Classis Alberta North overtures Synod to rule that Consistories of vacant Churches shall not place on nomination for call Ministers who have served their present Church less than *three* years, unless special weighty reasons exist.

Grounds:

1. The present rule of *two* years (Acts of Synod 1916, Art. 30) is not to the welfare of either congregation or ministers.

2. A pastorate of at least three years gives a better opportunity for a fruitful and constructive work in and for the congregation.

Classis Alberta North
B. Den Herder, S. C.

No. 23 — Parousia Sunday Declaration

Classis Alberta North overtures Synod to declare the second Sunday following Pentecost to be known as *Parousia* Sunday on which our congregations are urged to give special attention to the second coming of our Lord, stressing also the final

purpose or ultimate goal of this return. On Parousia Sunday our pastors will be asked to devote one sermon to this grand theme.

Grounds:

1. This will establish the sometimes-neglected theme of the Christian hope for our Lord's return in a conspicuous place on our Church calendar.
2. This will give weight to our Reformed witness, in which we always place the glory of God as the ultimate in all things.
3. This leaves room for a possible use of the first Sunday following Pentecost as Trinity Sunday, in accordance with the Christian liturgical practice.

Classis Alberta North
B. Den Herder, S. C.

No. 24 — Proposed Ministers' Salary Plan

ESTEEMED BRETHREN:

The consistory of the Mc Bain (Calvin) Christian Reformed Church presents the following overture to Synod:

Since we believe that the decision of Synod of 1948 can no longer be justified on the grounds stated (Cf. Acts 1948, p. 18, IV. 2), we humbly submit the following *Ministers' Salary Plan*:

Each church be required to contribute a fixed amount per family per year toward the local minister's salary. This amount to be fixed by Synod. Synod also to set an adequate minimum salary for all ministers. Whatever the local church takes in that exceeds the amount for the local minister's salary to be placed in a Synodical Ministers' Fund. From this fund ministers' salaries are to be supplemented in churches which contributed their per family quota towards the minister's salary but due to size are not able to meet the set salary. Churches may pay a salary above the minimum to their own minister, which amount must be paid over and above the fixed amount per family set by Synod.

Grounds:

1. Synod has set a minimum salary for the churches and would not be setting a new precedent in this matter now.
2. This plan would bring about a greater equality in the ministers' salaries and would not take away the individual church's responsibility for its own minister's salary. It would not infringe on the bond of unity between the church and its pastor in the matter of giving and receiving since the local church would pay directly to its pastor. (Cf. Acts Synod 1948, p. 18, IV. 2. b.) In cases where help is to be sought from the Synodical Ministers' Fund, this would be similar to our present system of receiving aid from the Fund for Needy Churches. (Cf. Acts Synod 1948, IV. 2. a.)
3. This makes the financial responsibility of the various congregations more equitable and would make it easier for smaller churches to pay their quotas and assume responsibility in local mission projects and other local causes more than they are now able.
4. This system would require no more bookkeeping than our present Fund for Needy Churches.
5. According to the number of families in our denomination and the number of ministers, if each family paid a fixed amount, which is now required of sub-

sidized churches, the average salary could be even higher than the present with the per family contribution even lower than is now required of subsidized churches.

Respectfully submitted,
 Consistory of the McBain (Calvin)
 Christian Reformed Church.
 F. Einfeld, President
 Jacob Vander Pol, Clerk

P.S. The above overture submitted to Classis Cadillac did not receive their endorsement. (RJD)

No. 25 — Adoption of Revised Church Order

Classis Alberta South overtures Synod:

1. To postpone final adoption of the revised Church Order for one year.
2. To enlarge the present Committee by one member, to be chosen on the basis of ability in English language and composition, with the understanding that the present revision be rewritten.

Ground: The style of the present revision is inadequate for the proper presentation of the canon of the Church.

3. To establish and accept in so far as possible, the material aspects of the present revision, so that the Committee may concern itself with the formulation of the articles for final adoption a year hence.

Ground: To ensure adequate style the number of alterations of the final draft should be kept at a minimum.

Classis Alberta South,
 Rev. Ring Star, S. C.

No. 26 — United Theological Education in Nigeria

Classis Orange City overtures:

- A. That Synod postpone action concerning our entrance into the work of the School for United Theological Education in Gindiri, Nigeria.
- B. That this matter be presented to the Church for study and discussion.

Grounds:

1. The proposed course of action is an evident departure from the church's precious stand on the importance of maintaining a clear and distinctly Reformed witness to the world.

2. The church has not had an opportunity to study the proposals or recommendations of the Board as they are now being presented.

3. The matter of united theological education on the mission field involves the greater problem of ecumenicity which should be faced squarely by the Christian Reformed Church.

Classis Orange City
 Rev. Theodore Brouwer, S. C.

PROTESTS

PROTEST NO. 1

PROTEST RE RETENTION OF MINISTERIAL STATUS

ESTEEMED BRETHREN:

The consistory of the Second Christian Reformed Church of Paterson, N. J., feels constrained to protest an action of Classis Hudson, made at its meeting of April 23, 1957, in regard to the retention of the office of minister by the Rev. N. H. Beversluis while he admittedly serves in the exclusively administrative office of principal of the Eastern Christian High School.

At the meeting of Classis Hudson, held during the month of January, 1957, Rev. Beversluis, through the consistory of the North Haledon Christian Reformed Church, of which he is an "associate" minister, informed Classis that he was contemplating accepting the appointment as permanent principal of the Eastern Christian High School and came to Classis with a request "... for advice concerning the possible effect upon my ministerial status of my continuing in the principalship indefinitely. That is, (1) does the Classis judge the principalship to be compatible with the ministry or does it not so regard it; and (2) should you regard it incompatible, and should I thereupon request demission from office in the manner set forth in the Church Order, and should you agree to this, what procedure should I and/or the Classis follow to bring this about."

Classis appointed a committee to consider the request of Rev. Beversluis, which committee reported at the meeting of Classis held on April 23, 1957. The report of this committee was distributed to the consistories of Classis some weeks prior to the meeting of Classis. Upon examining this report the consistory of the Second Church of Paterson resolved to express its disagreement with the advice of the committee and presented this disagreement in writing to the meeting of Classis. However, consonant with the advice of the committee, Classis decided on April 23, 1957, as follows: (We here reproduce the complete resolution of Classis as contained in its minutes of the meeting of April 23, 1957.)

Committee re the Ministerial Status of Rev. N. H. Beversluis reports through Rev. J. P. Smith.

1. Classis moves to approve the recommendation of the committee. This is seconded.

2. The overture of the Second Christian Reformed Church consistory is read as in disagreement with the advice of the committee.

3. A motion to table the matter until all consistories can study the overture and report of the committee together is defeated.

4. Discussion follows; Rev. N. Beversluis is heard, and the motion of the committee's report is taken up seriatim.

a. Classis declare that Rev. N. H. Beversluis can retain his ministerial office while serving as principal of the Eastern Christian High School, with grounds:

(1) The Church Order (Arts. 6 and 12) recognizes that a man may retain his ministerial office while engaged in non-ecclesiastical work. Such work does not *per se* disqualify one from holding office.

(2) At least six synods (1930, 1934, 1940, 1944, 1955, 1956) have declared that a minister can hold a non-ecclesiastical office.

(3) The principalship of the Eastern Christian High School, although administrative, is spiritual in character, since this position demands the training of

covenant youth, specifically interpreting educational objectives in the light of God's Word. — *Is carried.*

b. Classis grant permission to the consistory of North Haledon to loan Rev. N. H. Beversluis as associate pastor to serve as principal of the Eastern Christian High School. *Is carried.*

c. Classis call attention to the consistory of North Haledon and Rev. N. H. Beversluis that he (Rev. Beversluis) is expected to submit himself to all the requirements of the Church Order, just as all regularly charged ministers are required to do; and that the consistory shall supervise his labors, as it supervises the labors of its regularly charged minister. This, among other things, includes that Rev. Beversluis be present at the consistory meetings when *Censura Morum* is held as well as when the church visitors meet with the consistory. *Also carried.*

5. A motion that this be our answer to the overture of the Second Christian Reformed Church and the North Haledon consistory is carried.

6. Rev. N. H. Beversluis thanks Classis for its careful and efficient deliberation.

The consistory of the Second Christian Reformed Church now protests this action of Classis Hudson and appeals to Synod, urging Synod to decide that Classis Hudson erred in allowing Rev. N. H. Beversluis to retain the office of minister of the Word and of the Sacraments while he admittedly occupies the wholly administrative office of principal of the Eastern Christian High School. The grounds for this protest and appeal are as follows:

1. *The demands of the Church Order:* The Church Order expresses itself unequivocally in regard to the work and the office of the minister in Art. 16. It reads, "The office of the minister is to continue in prayer and in the Ministry of the Word, to dispense the Sacraments, to watch over his brethren, the Elders and Deacons, as well as the congregation, and finally, with the Elders, to exercise church discipline and to see to it that everything is done decently and in good order." Moreover, according to Art. 12 (C. O.) no one having taken the vows of ordination may forsake the office. "Inasmuch as a minister of the Word, once lawfully called as described above, is bound to the service of the Church for life, he is not allowed to enter upon a secular vocation except for such weighty reasons as shall receive the approval of the Classis." Indeed, Art. 6 (C. O.) appears to make an exception by mentioning work "in institutions of mercy or otherwise." However, this refers to work *in line with that of the ministry*. It must be considered the service of the Word and the term "otherwise" may certainly not be stretched to include work of a secular nature. The Church Order may not be made to contradict itself.

2. *The Form for the Ordination of Ministers:* The Form for the Ordination of Ministers of God's Word is not less explicit. It states that the office of pastors or ministers of God's Word is, "First: That they thoroughly and sincerely present to their people the Word of the Lord . . . and apply the same, as well in general as in particular, for the benefit of the hearers; instructing, admonishing, comforting, and approving, according to every one's need; proclaiming repentance towards God, and reconciliation with Him through faith in Jesus Christ; and refuting with the Holy Scriptures all errors and heresies which conflict with this pure doctrine. It also belongs to their office to instruct the children of the church in the doctrine of salvation, to visit the members of the congregation at their homes, and to comfort the sick with the Word of God.

"Second: It is the office of the ministers publically to call upon the Name of God in behalf of the whole congregation . . .

"Third: Their office is to administer the sacraments, which the Lord has instituted as seals of His grace . . .

"Fourth: The task of the ministers of the Word is with the elders to keep the Church of God in good discipline, and to govern it in such manner as the Lord has ordained . . ."

3. *Synodical Decisions*: In addition to the arguments from the Church Order and from the Form for the Ordination of Ministers, the consistory calls the attention of Synod to two resolutions adopted by the synods of 1934 and of 1950. These have direct bearing upon the case at hand.

The Synod of 1934 dealt with the case of Rev. Fred Wezeman and decided, "Since . . . the principalship of a high school does not pertain to the Ministry of the Gospel, and this constitutes a very large share of his (Wezeman's) activities, his ministerial status should not be continued if he desires to retain that position." Likewise, "If he (Wezeman) decides to retain his principalship his ministerial status terminates at the expiration of the term fixed by Classis, and the Classis should make this known to him and to the churches, and thereby the matter is ended" (Cf. Acts, 1934, pp. 17, 18). The fact, that this resolution of the Synod of 1934 was never carried out, as some assert, does not detract from the evident intent of the Synod, nor from the principle applied in the decision.

In addition the Synod of 1950 adopted the following resolution, "Synod of 1950 hereby rules that whenever a church desires to call a minister for some type of ministerial service according to the provision of Art. 6 of the Church Order, it shall not proceed to do so without the approval of its Classis meeting in full session. No church shall proceed to call a minister to labor in an institution of mercy, or in an educational institution, or to labor in any other extraordinary field or capacity, unless its Classis is persuaded that the proposed task is indeed ministerial, spiritual in character, and compatible with the ordination vows of the ministry, and with the work of the ministry as designated in the Church Order.

"Synod also declares that the calling of ministers to serve as Bible Teachers at our Christian High Schools is — as a rule — neither necessary nor advisable. Synod would definitely discourage this practice."

4. *The Invalidity of the Grounds Adduced by Classis*: The grounds upon which Classis Hudson based its decision to allow Rev. N. H. Beversluis to retain the office of a minister are not valid.

a. As to ground (1), the consistory holds that Articles 6 and 12 of the Church Order do not recognize ". . . that a man may retain his ministerial office while engaged in non-ecclesiastical work." The term "otherwise" occurring in Art. 6 must be interpreted in its context and certainly refers to work *in line with that of the ministry* and may not be made to include work of a secular or administrative nature.

b. The resolutions of the six synods mentioned in ground (2) of the Classis refer to appointments of ministers by synod to such offices as the President of Calvin College, the Educational Secretary of Calvin College, the Dean of Students of Calvin College, the Editors of *The Banner* and of *De Wachter*, the Secretaries of our Boards of Mission and to the Stated Clerk of Synod. However, aside from the legitimacy of the such appointments, it must be noted that the resolutions of the Synods of 1934 and of 1950, quoted above, are very specific in regard to the case at hand, and that the decision of Classis Hudson to permit Rev. Beversluis to retain the office of minister is in flagrant conflict with those decisions.

c. As to ground (3) the consistory calls the attention of Synod to the fact that Classis here admits that the office of principal of the Eastern Christian High School is "administrative" in character. Classis was likewise informed that the position was *wholly and exclusively* administrative in character. Rev. Beversluis is not required to teach any subject, not even a Biblical subject. It is, of course, admitted by the consistory that there is a "spiritual" side to the work of a principal. However, this must be said of all work and certainly of the work connected with Christian Schools. But that does not put the work of an administrator of such schools within the definitions of the work of a minister as this is described in

our Church Order, in the Form for the Ordination of Ministers and as these definitions are applied by the synods of 1934 and 1950.

Because of the above considerations the consistory of the Second Christian Reformed Church of Paterson, N. J., protests the action of Classis Hudson and appeals to Synod, petitioning Synod to declare that the Classis acted contrary to the Church Order, to the Form for the Ordination of Ministers and to synodical resolutions when it allowed Rev. N. H. Beversluis to retain the office of minister while he accepted a permanent appointment to the principalship of the Eastern Christian High School.

The Consistory of the Second Christian Reformed
Church of Paterson, New Jersey,

N. J. Monsma, Pres.
P. Dykman, Clerk

Done in Consistory September 16, 1957.

PROTEST NO. 2

REPLY OF CLASSIS HUDSON TO PROTEST OF SECOND PATERSON CONSISTORY

ESTEEMED BRETHREN:

Classis Hudson, in reply to the protest of Paterson II re the ministerial status of Rev. N. H. Beversluis, presents to the Synod of 1958 not only the decision made re the ministerial status of Rev. N. H. Beversluis, but also *the entire report* from which the recommendations adopted by Classis were adduced. The argument upon which Classis made its decision is found in the body of the report under the heading, *The Duties of a Minister of the Word - I, A, B, C, D, and E.*

I. THE DUTIES OF A MINISTER OF THE WORD: In order to come to an understanding whether the principalship in a Christian High School is compatible or incompatible with the office of the ministry of the Word, Classis believes it incumbent to give consideration to (1) the duties of a minister in regular service; and (2) acceptable exceptions with respect to the duties of a minister.

A. *The Duties of a Minister in Regular Service*

1. The duties of a minister in regular service are set forth in the Church Order, Art. 16: "The office of the minister is to continue in prayer and in the ministry of the Word, to dispense the sacraments, to watch over his brethren, the elders and deacons, to exercise church discipline, and to see to it that everything is done decently and in good order."

2. The duties of a minister are further defined in our Form for Ordination. In summary, these duties are: the proclamation of the Word, public intercession for the congregation, the administration of the sacraments, and the government of the Church. It is evident that there is an official, ecclesiastical character to the ministerial office. One must be called *by* the Church; he must be ordained *in* the Church; he is subject *to* the Church. (Form for ordination).

3. There is no dispute concerning the correctness with respect to the duties of a minister in regular service.

B. *Acceptable Exceptions with Respect to the Duties of a Minister*

1. It should be noted, however, that the Church Order allows exceptions with respect to the duties of a minister of the Word other than the duties of a minister in regular service as prescribed in Articles 6 and 12:

Art. 6. "No minister shall be at liberty to service in institutions of mercy or otherwise, unless he be previously admitted in accordance with the preceding Articles, and he shall, no less than others, be subject to the Church Order." and

Art. 12. "Inasmuch as a minister of the Word, once lawfully called as described above, is bound to the service of the Church for life, he is not allowed to enter upon a secular vocation except for such weighty reasons as shall receive approval of Classis."

2. Art. 6, C.O., permits a minister to function in non-regular positions, that is, in positions other than the duties prescribed in Art. 16, C.O. (see above). This is specifically emphasized in the words "*institutions of mercy or otherwise.*" On the other hand, Art. 12, C.O., equally emphasizes that "*a minister of the Word, once lawfully called, is bound to the service of the Church for life.*" This article maintains that the limits of the ministerial office are not necessarily confined to the local Church, not to institutions owned and operated by the Church, but also to positions not directly connected with the local Church, and also not directly connected with the denomination. "*The service of the Church*" then does not mean merely service in the local Church, but "*the service of the Church*" may also mean serving in a ministerial capacity either within or outside the confines of the denomination. Then, too, Art. 12 stresses the distinction between the work of the ministry in general and the secular callings of life.

3. The Church therefore recognizes that there are acceptable exceptions to the duties of a minister of the Word in regular service.

C. *Concrete Instances of Acceptable Exceptions with Respect to the Duties of the Minister of the Word.*

Different Synods throughout the history of our Church have made exceptions. They are as follows:

1. Calvin College and Seminary

a. The Synod of 1890 appointed Rev. J. Noordewier as "collector" to go through the entire denomination to solicit funds for the building of a Theological School in Grand Rapids, Michigan. The legality of this appointment was not called in question, although a solicitor for funds is a far cry from the duties of a minister in regular service.

b. The Synod of 1912 authorized the Curatorium to appoint an educational secretary with prescribed duties, not least of which was to collect funds for Calvin College, and to plead the cause of the school (Acts, 1912, pp. 31-32). The Synod of 1940 created the office of Assistant to the President (later known as Educational Secretary), to acquaint people with the proper functions and ideals of Calvin, to arouse enthusiasm for our school, to visit the homes of prospective students, and to gather additional funds for expansion. As to his status Synod decided that "He shall retain his ministerial status, thus enabling him to occupy the pulpits of our Church" (Acts 1940, Art. 92, B, 2, 5, pp. 100-101). The Synod of 1947 reaffirmed this position (Acts 1947, Art. 64, V, A, B, C, pp. 21-22). By these appointments Synod showed that it did not conceive this type of work to be incompatible with the office of a minister of the Word.

c. The Synod of 1918 authorized the Curatorium to appoint a minister as president of Calvin College. No mention is made that this position might be incompatible with the office of a minister of the Word. The Synod of 1930 appointed another minister as president of the college with the pronouncement:

"Synod state that a minister can accept the presidency of Calvin College without losing his ministerial standing. Grounds: (a) The college belongs to the Church; (b) Its headship is a position of the very greatest significance to our entire denomination; and (c) The position is one in which the incumbent can exercise a far-reaching spiritual influence (Acts 1930, Art. 57, 3, p. 55). In 1940 the Board of Trustees of Calvin College appointed another minister as president, which was approved by the Synod of 1940 with the same stipulations as set forth by the Synod of 1930 (Acts 1940, Art. 92, B, 1, p. 100).

d. Since 1926 Synod authorized ministers of the Word to function as professors in the Bible department at Calvin College, four of whom are functioning in that capacity, with two more added last year.

e. During the years 1954-1956 a minister of the Word was Dean of students at Calvin College.

2. Department of Missions

a. The Synod of 1920 appointed a secretary for the Christian Reformed Board of Missions, and specifically stated that for the profit of the churches this appointment should be given to a minister of the Word, although the duties are largely administrative (Acts 1920, Art. 34, 8, pp. 51-52).

b. The Synod of 1947 appointed a full-time Secretary for the Committee of Home Missions, whose duties, in distinction from the Missionary-at-Large, are primarily administrative, even as the title suggests. Again it is emphasized that the position should be filled by a minister of the Word (Acts 1947, Art. 109, B, pp. 59-60).

3. Department of Publications

a. The Synod of 1944 adopted a proposal of the Publication Committee that the Editor of The Banner "shall retain his ministerial status." Synod also states that among other duties "he shall function as managing editor" (Acts 1944, Art. 44, pp. 20, 268).

b. The Synod of 1955 followed a similar line when the Editor of De Wachter was appointed, and in conjunction therewith the teaching of Dutch in Calvin College "because of the pressing need for help in the department of Dutch language and literature." A minister of the Word is appointed "as special part time instructor in Dutch in combination of the editorship of De Wachter. Ground: Need for additional help in that department has been demonstrated" (Acts 1955, Art. 137, IV, 2, 3, p. 95). Neither this editorship nor teaching Dutch in the college falls in the scope of ministerial labors.

4. The Office of Stated Clerk

a. Synod of 1956 appointed a minister of the Word as full-time Stated Clerk. Synod apparently accepted the reasoning of the committee, which states: "Third: Is full-time work in this office in conflict with the office of the ministry? . . . In answer to the third question, your committee has arrived at the conclusion that it is not in conflict with the office of the ministry to devote full time to this office when we consider this in the light of the previous assignments of work by our Synod to ministers of the Gospel. We have reference to the position of president of Calvin College, The Banner and De Wachter editors, the office of the secretary of the Home Missions and Foreign Missions. The church has evidently assumed that any office of strategic importance for the welfare of our churches and is best fulfilled by a minister should be held by a minister. Your committee is of the opinion that the office of Stated Clerk demands a minister for weighty reasons" (Acts 1956, p. 36).

b. Thus we find one of the reasons for Synod appointing a full-time Stated Clerk is: "The demands of the office and previous commitments of Synod indicate

that this work is not in conflict with the office of the ministry" (Acts 1956, Art. 63, C, 1, c, p. 37).

5. Positions Not Directly Connected with the Church

a. The Synod of 1922 urges all ministers who are able to meet the requirements of the government to join the Reserve Corps of Chaplains (Acts 1922, Art. 37, p. 90). And the Synod of 1941 declares that a minister who enters the service of the government as a chaplain retains his ministerial status as long as he serves in that capacity (Acts 1941, Art. 49, p. 22).

b. Synod has never raised any objections to a minister serving in the capacity of a chaplain in a Christian institution of mercy.

c. Although the Synod of 1950 declared "that the calling of ministers to serve as Bible Teachers at our Christian High Schools is—as a rule—neither necessary nor advisable," and, "Synod would definitely discourage this practice" (Acts 1950, Art. 136, p. 61), it is interesting to observe that since this declaration of Synod no less than five Classes have approved ministers teaching Bible in Christian High Schools. Also one minister has been appointed to the teaching staff of a Junior College.

C. *The Synodical Decision of 1934 Re the Status of Rev. F. Wezeman*

1. The Synod of 1934 was confronted with the case of Rev. F. Wezeman, engaged as a principal of a Christian High School. Synod declared: "since the principalship of a high school does not pertain to the ministry of the Gospel, and this constitutes a very large share of his activities, his [Rev. W.] ministerial status should not be continued if he desires to retain that position . . . If he decides to retain his principalship, his ministerial status terminates at the expiration of the term fixed by Classis . . ." (Acts 1934, p. 24).

2. The significant thing to observe with respect to this decision is that it was never carried out. The ministerial credentials of Rev. Wezeman resided with Classis Ostfriesland. He had obtained a leave of absence from the Grundy Center Church to do post-graduate work in Chicago. During that time he was engaged as principal and teacher of Bible at the Chicago Christian High School. Classis Ostfriesland brought the matter to the attention of Synod that Rev. Wezeman, despite the fact that he was residing in Chicago, still had his ministerial credentials in said Classis. The Classis wanted to know what to do about it. Hence the advice of the Synod of 1934. After this decision was taken, the Fourth Chicago Church (which is now the Oak Park Church) extended a call to Rev. Wezeman as associate pastor to be principal of the Chicago Christian High School. He accepted this call, and with the approval of the then Classis Illinois, and later Classis Chicago North, served as principal of the Chicago Christian High School until 1951, a period of 17 years after the decision of the Synod of 1934. The issue was never raised again, and without obstruction, Rev. Wezeman served in this capacity until he resigned to become a professor in Northwestern Junior College of the Reformed Church.

3. Certainly if Synod thought that the principalship in a Christian High School was incompatible with the office of a minister of the Word, it would have pursued this matter until Rev. Wezeman made a decision one way or another; or, Synod would have continued to instruct first Classis Illinois and later Classis Chicago North to take action with respect to the ministerial status of Rev. Wezeman. Nothing of the kind had ever been done.

D. *Observations*

1. Throughout its history the Christian Reformed Church, while consistently upholding Art. 16, Church Order, with respect to the duties of the ministers of

the Word in regular service, has, nevertheless, recognized the validity of Art. 6 and Art. 12, Church Order, that there are acceptable exceptions, and that ministers of the Word may serve in positions other than regular service.

2. The decision of 1934 is the only decision, as far as Classis knows, where an adverse decision was made with respect to the general practice. And this decision was never carried out either by Synod or the Classis concerned.

3. It would be an inconsistency to say that Rev. Beversluis' principalship in the Eastern Christian High School is incompatible with the ministry of the Word in the light of the several pronouncements of Synod and its general practice throughout the years with respect to the presidency of Calvin College, the secretaries of missions, the editors of church publications, the Stated Clerk of Synod, teachers of Bible in college and high school, chaplaincy in the armed services and institutions of mercy.

4. While the principalship in a Christian High School is non-ecclesiastical, it is no less spiritual in character than an educational secretary, the president of Calvin College, the editor of a church publication, a mission secretary or a stated clerk. If it is true that the position of president of Calvin College is one "in which the incumbent can exercise a far-reaching spiritual influence," this is equally true of the principal of a Christian High School, and if a minister of the Word can serve as president of Calvin College without losing his ministerial status, a minister of the Word should also be able to serve as principal of a Christian High School without losing his ministerial status. The principal of a Christian High School is directly engaged in the training of covenant youth, specifically in interpreting educational objectives in the light of God's Word.

5. The principal of a Christian High School can carry out, as a minister of the Word, all the ecclesiastical duties his Church may require of him. He is a minister subject to his Church, and in a position to comply with all that the Synod of 1950 (Art. 136) requires.

II. RECOMMENDATIONS

A. Classis declare that Rev. N. H. Beversluis can retain his ministerial office while serving as principal of the Eastern Christian High School.

Grounds:

1. The Church Order (Arts. 6 and 12) recognize that a man may retain his ministerial office while engaged in non-ecclesiastical work. Such work does not *per se* disqualify one from holding office.

2. At least six Synods (1930, 1934, 1940, 1944, 1955, 1956) have declared that a minister can hold a non-ecclesiastical office.

3. The principalship of the Eastern Christian High School, although administrative, is spiritual in character, since this position demands the training of covenant youth, specifically interpreting educational objectives in the light of God's Word.

Adopted.

B. Classis grant permission to the Consistory of North Haledon to loan Rev. N. H. Beversluis as associate pastor to serve as principal of the Eastern Christian High School.

Adopted.

C. Classis calls attention to the Consistory of North Haledon and Rev. N. H. Beversluis that he (Rev. N. H. Beversluis) is expected to submit himself to all the requirements of the Church Order, just as all regularly charged ministers are required to do; and that the Consistory shall supervise his labors, as it supervises the labors of its regularly charged minister. This, among other things, includes

that Rev. Beversluis be present at the Consistory meetings when *Censura Morum* is held as well as when the Church Visitors meet with the Consistory. *Adopted.*

The resolution to send the above reply to the protest of Paterson II was enacted at the regular session of Classis Hudson held on January 28, 1958.

J. P. Smith, Stated Clerk
Classis Hudson

PROTEST NO. 3

WOMAN SUFFRAGE IN CONGREGATIONAL MEETINGS

To the Synod of the Christian Reformed Church,

ESTEEMED BRETHREN:

Classis Minnesota North *protests* the action of the Synod of 1957 in which it decided "That women may participate in congregational meetings with the right to vote subject to the rules that govern the participation of men. The question as to whether and when the women members of any church shall be invited to participate in the activities of its congregational meetings is left to the judgment of each consistory."

Grounds:

1. The Synod of 1957 did not offer to the churches any Scriptural, creedal or constitutional grounds for its action although by this decision the Synod of 1957 introduced into the Christian Reformed Church a radically new concept of the place of women in the government of the local congregation.

2. This decision in effect declares that the distinction between male and female has no relevancy for the congregational meeting even though the congregational meeting is a public gathering of the congregation called for the purpose of assisting the special offices in the government of the congregation.

Although Scripture indeed teaches that women receive the office of believers as truly as do men, the Apostle Paul in 1 Cor. 11:3-15; 14:34; 35; 1 Tim. 2:9-15 teaches us clearly that this office is to be exercised by them within the limitations placed upon them by the creational order. In view of these limitations the *communal* and *governmental* character of the congregational meeting precludes the participation of women.

Charles Terpstra, S. C.

PROTEST NO. 4

UNITED THEOLOGICAL EDUCATION IN NIGERIA

ESTEEMED BRETHREN:

Classis Pacific hereby declares to Synod its disapproval of the Mission Board's recommendation "that Synod participate in the program for United Theological Education in Northern Nigeria."

Grounds:

1. Participation in this united theological educational endeavor cannot but lead us into the error of theological compromise. Aside from what history of recent decades may tell us concerning this; we must clearly note that in this proposed united effort we are to participate with other churches teaching Arminianism,

and even in our united effort are to ask these Arminian teachers to assist us in training our converts for theological leadership in the churches on our mission field.

2. Participation in this united effort renders us responsible for theological indifference. At best a united effort reduces theological principles and declarations to the lowest common denominator acceptable to all Baptists, Lutherans, Un-denominational, or Reformed. The proposed constitution for the TCNN also reveals the reality and presence of this evil. (Confer with the constitutional declaration of faith in re the Holy Spirit, the church, etc.)

3. Participation in such united effort is in evident conflict with our signing of the formula of subscription.

4. The church has had no opportunity to give thought and study to this unique undertaking, particularly the principle of ecumenicity which is involved.

B. T. Haan, S. C.

PROTEST NO. 5

HOME MISSIONARIES GROUP INSURANCE COVERAGE

Classis Alberta North, having met in regular session on March 5 and 6, 1958, decided to register the following protest to Synod in regard to a decision taken by the General Committee of Home Missions at its meeting in February. A copy of this protest is also being sent to the General Committee.

"Classis Alberta North registers to Synod its disapproval of the decision taken by the General Committee of Home Missions concerning the group insurance plan for the missionaries, the premium of which is to be paid by the General Committee of Home Missions.

Grounds:

1. To assume the responsibility of one group of Christian Reformed ministers is, at the very least, unfair.
2. A plan such as this sets an undesirable precedent for the other denominational Boards, which will involve those other than the members of the Christian Reformed ministry.
3. It involves serious consequences for the churches on the verge of self-support.
4. The General Committee in its report feels convinced of the shortage of funds necessary toward filling the requests of needy churches and has taken measures accordingly, at the same time making such an unwarranted decision.

Classis Alberta North,
B. Den Herder, S. C.

PROTEST NO. 6

APPEAL RE THE EXAMINATION OF THE REV. HENRY BAAK FOR ADMISSION TO THE CHRISTIAN REFORMED MINISTRY

ESTEEMED BRETHERN:

1. Classis Cadillac bases its appeal on Article nine of our Church Order, the provisions of which it has sought to fulfill, being hindered, however, by the adverse

majority decision of the Synodical Delegates called in. (Cf. report of Synodical Examiners.)

2. Classis does not believe, as the Synodical Examiners contend, that this case falls into the category of those in which a consistory must first show the presence of very special reasons and needs, as Synod has decreed. (Cf. Schaver, *The Polity of the Churches*, pages 86-89) We believe that the Synodical Examiners have confused the procedure of article nine with the procedure Synod has prescribed in the case of a church placing a minister from outside our denomination on trio.

3. There are a number of recent precedents in which Classis or the Synod has admitted ministers from outside our denomination without such special need being shown, for example: Revs. J. W. Van Weelden (Acts 1956, p. 65, 66), J. H. Brink (Acts 1954), E. Zetterholm (Acts 1954, p. 13), E. Hills (Acts 1954, p. 16), W. Smedes (Acts 1957). In these cases the fitness of the individual was the determining factor. In the cases of the Revs. Brink, Zetterholm, and Hills, Synod specifically states they examine these brethren only "by way of cession" and that the ordinary "course of procedure to be followed is indicated in Art. 9 of the Church Order." (Cf. Acts, 1954, p. 123-124)

4. There are special reasons for this appeal. These are:

a. Wrapt up in the personality, the experiences, and the aspirations of the brother involved. He was reared in a Christian Reformed home and church; his education consisted of training in the Christian Schools, Calvin College, one year at Calvin Seminary, and finishing at Westminster Seminary; since 1942 he has served Presbyterian churches in which he upheld our Reformed positions; at present his ministerial status is very uncertain due to the merger of the United Presbyterian Church and the Presbyterian Church U.S.A. to which merger he is strongly opposed. Since September 1957 he has taught Bible in Northern Michigan Christian High School; his family has membership in our McBain Christian Reformed Church. His preaching in the churches of Classis Cadillac has been well received; by examination and observation we have the assurance of his Reformed convictions and love for our church.

b. Our expanding Christian Reformed program and witness needs all the suitable ministerial workers we can enlist.

Respectfully submitted,

Classis Cadillac,

I. D. Couwenhoven, S. C.



DELEGATES TO THE SYNOD, 1958

PRIMI DELEGATES

Classis Alberta North

Ministers	Rev. B. Nederlof Dr. R. Kooistra
Elders.....	Mr. H. J. Ten Hove Mr. P. G. Van Rhyn

Classis Alberta South

Ministers	Rev. D. J. Scholten Rev. R. Star
Elders.....	Mr. H. Venhuis Mr. J. Konynenbelt

Classis Cadillac

Ministers	Rev. P. Honderd Rev. H. Zwaanstra
Elders.....	Mr. F. Westmaas Mr. James Heeres

Classis California

Ministers	Rev. P. Van Tuinen Rev. E. Tanis
Elders.....	Mr. G. Meines Mr. E. C. Plett

Classis Chatham

Ministers	Dr. G. J. Spykman Rev. G. J. Hoytema
Elders.....	Mr. J. Jooze, Sr. Mr. J. Broer

Classis Chicago North

Ministers	Rev. J. Apol Rev. A. Brink
Elders.....	Mr. B. Huiner Mr. G. Vande Werken

Classis Chicago South

Ministers	Rev. B. Van Someren Rev. M. Goote
Elders.....	Mr. M. J. Van Drunen Mr. H. Postma

Classis Eastern Ontario

Ministers	Dr. P. Schrotenboer Rev. A. De Jager
Elders.....	Mr. J. Wiggers Mr. H. Dykstra

ALTERNATES

Ministers	Rev. G. Van Laar Rev. H. Van Dyken
Elders.....	Mr. J. R. Ebbers Mr. S. Tuininga

Ministers	Rev. T. E. Hofman Rev. G. J. Vander Ziel
Elders.....	Mr. M. Tulp Mr. J. Sniijders

Ministers	Rev. R. Boeskoel Rev. M. Stegink
Elders.....	Mr. M. Ouwinga Mr. A. Ploegstra

Ministers	Rev. H. Radius Rev. L. Voskuil
Elders.....	Mr. H. Veneman Mr. Wm. Verhoeven

Ministers	Rev. J. C. Verbrugge Rev. K. Hart
Elders.....	Mr. W. Dieleman Mr. C. Van Gorp

Ministers	Rev. A. De Kruyter Rev. W. H. Ackerman
Elders.....	Mr. F. Geurkink Mr. J. Van Kampen

Ministers	Rev. C. O. Buus Rev. J. Malestein
Elders.....	Mr. R. Fennema Mr. J. Van Zyl

Ministers	Rev. R. H. Hooker
Elders.....	Mr. J. Rekker Mr. M. Verkuyl

PRIMI DELEGATES

Classis Grand Rapids East

Ministers Rev. J. Hasper
 Rev. W. Haverkamp
 Elders..... Dr. H. H. Meeter
 Mr. F. Kramer

Classis Grand Rapids South

Ministers Dr. W. Hendriksen
 Rev. D. Hoitenga
 Elders..... Mr. P. Lamberts
 Mr. H. Van Tol

Classis Grand Rapids West

Ministers Rev. A. A. Koning
 Rev. G. J. Rozenboom
 Elders..... Dr. J. Cremer
 Mr. A. Peelen

Classis Hackensack

Ministers Rev. E. Bradford
 Rev. A. Pontier
 Elders..... Dr. P. Berkhout
 Mr. A. Bandstra

Classis Hamilton

Ministers Rev. W. Van Dyk
 Rev. T. C. Van Kooten
 Elders..... Mr. B. J. Vos
 Mr. M. Elzinga

Classis Holland

Ministers Rev. S. Vroon
 Rev. V. C. Licatesi
 Elders..... Mr. R. Van Til
 Mr. H. Bratt

Classis Hudson

Ministers Rev. E. S. Callender
 Rev. H. G. Arnold
 Elders..... Mr. C. W. De Jager
 Mr. H. Hagedorn

Classis Kalamazoo

Ministers Rev. H. Spaan
 Rev. G. Rientjes
 Elders..... Mr. P. Westra
 Mr. H. Hoogenboom

Classis Minnesota North

Ministers Rev. J. H. De Haan
 Rev. J. C. Lont
 Elders..... Dr. B. De Boer
 Mr. A. U. Brouwer

ALTERNATES

Ministers Rev. N. L. Veltman
 Rev. G. Gritter
 Elders..... Mr. O. Bosscher
 Mr. J. J. Buiten

Ministers Rev. M. Vander Zwaag
 Rev. M. Arnoys
 Elders..... Mr. H. J. Gelderloos
 Mr. H. Muyskens

Ministers Rev. L. Van Drunen
 Rev. R. Rienstra
 Elders..... Mr. C. Goudzwaard
 Mr. J. Van Soest, Sr.

Ministers Rev. E. Jabay
 Dr. G. Stob
 Elders..... Mr. M. Slager
 Mr. H. Teitsma

Ministers Rev. H. Numan
 Rev. A. H. Venema
 Elders..... General Alternate
 Mr. J. H. Bosman

Ministers Dr. E. Masselink
 Rev. H. Vander Ark
 Elders..... Mr. C. Volkema
 Mr. H. Vander Bie

Ministers Rev. S. Van Dyken
 Rev. S. Rooy
 Elders..... Mr. A. Frieling
 Mr. J. Dyer, Sr.

Ministers Rev. T. Yff
 Rev. C. Greenfield
 Elders..... Mr. J. Boeve
 Mr. C. Louis

Ministers Rev. L. Mulder
 Rev. F. Netz
 Elders..... Mr. G. J. Van Dyke
 Mr. P. Tinklenberg

PRIMI DELEGATES

ALTERNATES

Classis Minnesota South

Ministers Rev. E. O. Holkeboer
 Rev. C. Steenstra
 Elders..... Mr. J. Verbrugge
 Mr. D. Fikse

Ministers Rev. O. De Groot
 Rev. G. S. Kok
 Elders..... Mr. F. Vander Stoep
 Mr. H. Lengkeek

Classis Muskegon

Ministers Rev. G. Postma
 Rev. S. Viss
 Elders..... Mr. J. Tjapkes
 Mr. F. Vander Laan

Ministers Rev. G. Holwerda
 Rev. W. Stob
 Elders..... Mr. W. Speet
 Mr. H. Luchies

Classis Orange City

Ministers Rev. C. R. Veenstra
 Rev. J. W. Van Weelden
 Elders..... Mr. G. Van Surksum
 Mr. N. Verbrugge

Ministers Rev. R. S. De Haan
 Rev. J. Leugs
 Elders..... Mr. S. Faber
 Mr. S. Westra

Classis Ostfriesland

Ministers Rev. E. Dykema
 Rev. R. Graves
 Elders..... Mr. P. De Waard
 Mr. J. Kole

Ministers Rev. E. Marlink
 Rev. P. Holtrop
 Elders..... Mr. H. Van Meekeren
 Mr. H. Beninga

Classis Pacific

Ministers Rev. H. Van Andel
 Rev. B. T. Haan
 Elders..... Mr. J. Vander Velden
 Mr. H. Cok

Ministers Rev. E. Haan
 Rev. W. Feenstra
 Elders..... Mr. A. De Jong
 Mr. C. Vander Griend

Classis Pella

Ministers Rev. E. Cooke
 Rev. M. Doornbos
 Elders..... Mr. N. Vander Ploeg
 Mr. G. Andreas

Ministers Dr. P. Y. De Jong
 Dr. E. Hills
 Elders..... Mr. L. Moes
 Mr. P. Groenendyk

Classis Rocky Mountain

Ministers Rev. R. Posthuma
 Rev. N. Vogelzang
 Elders..... Mr. B. Koops
 Mr. A. Sweetman

Ministers Rev. N. De Vries
 Rev. J. Zwaanstra
 Elders..... Mr. F. Volkema
 Mr. H. Brassier

Classis Sioux Center

Ministers Rev. E. C. Dykstra
 Rev. R. Venema
 Elders..... Mr. H. Faber
 Mr. P. Compans

Ministers Rev. H. Van Deelen
 Rev. D. P. Bergsma
 Elders..... Mr. S. Kooima
 Mr. J. Krediet

Classis Toronto

Ministers Rev. R. Wildschut
 Rev. H. A. Venema
 Elders..... Mr. A. Van Dyke
 Mr. P. Brouwer

Ministers Rev. J. Van Harmelen
 Rev. H. W. Kroeze
 Elders..... Mr. C. Hollander
 Mr. K. Knoops

PRIMI DELEGATES

Classis Wisconsin

Ministers Rev. M. G. Zylstra
 Rev. C. G. Ter Maat
 Elders..... Mr. W. Vander Woude
 Mr. F. Kuiper

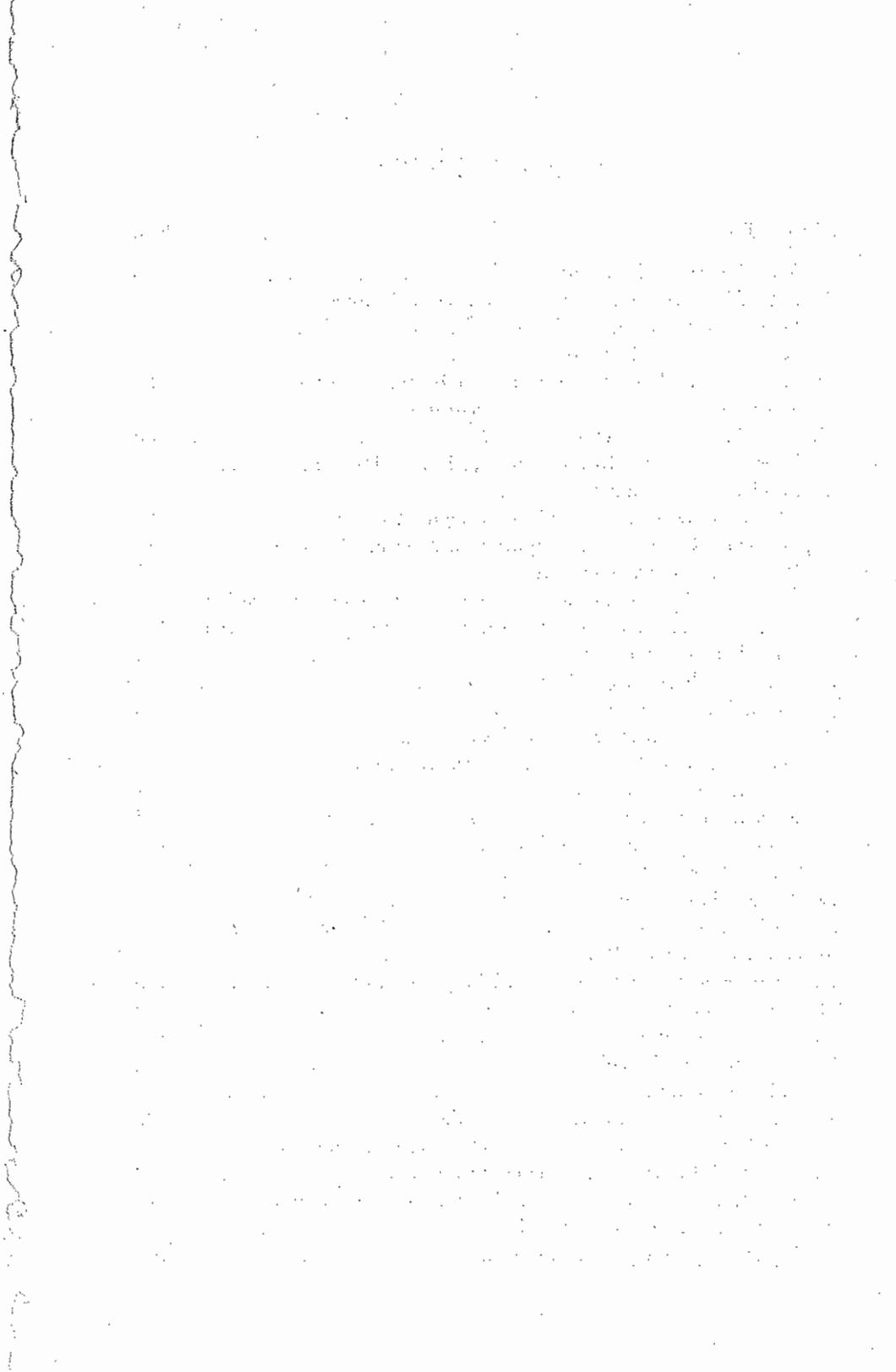
Classis Zeeland

Ministers Rev. E. F. Visser
 Rev. H. Bajema
 Elders..... Mr. H. Schut
 Mr. H. De Witt

ALTERNATES

Ministers Rev. P. Vander Weide
 Rev. J. J. Byker
 Elders..... Mr. A. Smitts
 Mr. B. Donkersgoed

Ministers Rev. J. Gritter
 Rev. L. Oostendorp
 Elders..... Mr. J. H. Nyenhuis
 Mr. B. Hop



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