

# Acts of Synod 1954

of the

CHRISTIAN  
REFORMED  
CHURCH



CHRISTIAN REFORMED PUBLISHING HOUSE

47 Jefferson Avenue S.E.  
Grand Rapids 2, Mich., U.S.A.

# **Acts of Synod 1954**

of the

**CHRISTIAN  
REFORMED  
CHURCH**

**JUNE 9 to JUNE 19, 1954  
AT CALVIN COLLEGE AUDITORIUM  
Grand Rapids, Michigan, U.S.A.**

**CHRISTIAN REFORMED PUBLISHING HOUSE  
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## SYNODICAL PRAYER SERVICE

AT THE

BOSTON SQUARE CHRISTIAN REFORMED CHURCH

GRAND RAPIDS, MICHIGAN.

TUESDAY, JUNE 8, 1954, at 7:45 P.M.

*Rev. N. L. Veltman, Pastor of the Convening Church,  
preaching the sermon and leading in prayer for Synod*

Mr. James Oostdyke, serving at the organ

Mr. Jack De Vos, Director of the Church Choir

« »

PRELUDE — Preludio in D Minor.....*Bach*

SILENT PRAYER (Announced, seated)

SALUTATION (Unannounced, standing)

SONG — No. 333:1 (Standing)

APOSTLES CREED (Seated, in Unison)

GLORIA PATRI — No. 467

SONG — No. 176 (Standing)

PRAYER

OFFERTORY — Andante.....*Mendelssohn*

OFFERING — Canadian Emergency Building Fund

OFFERTORY PRAYER

SONG — No. 422 (Standing)

CHOIR — "Open Our Eyes".....*W. C. Macfarlane*

SCRIPTURE READING — I Kings 3:1-15

SERMON — "Prayer for Consecrated Leadership." I Kings 3:9, 10

PRAYER FOR SYNOD

SONG — No. 394 (Standing)

BENEDICTION

DOXOLOGY — No. 468

ORGAN "AMEN"

POSTLUDE — Fugued Postlude.....*C. H. Rinck*

# ACTS of SYNOD

of the

## CHRISTIAN REFORMED CHURCH

Grand Rapids, Michigan

WEDNESDAY MORNING, JUNE 9, 1954

### First Session

#### ARTICLE 1

At 9:00 A.M. the Rev. Nelson Veltnan, pastor of the convening church, calls Synod to order, and serves as president pro-tem. Synod sings Psalter-hymnal no. 91. Rev. Mr. Veltnan reads Psalm 122 and leads in prayer, reading the "Opening Prayer for Ecclesiastical Assemblies."

#### ARTICLE 2

Rev. Mr. Veltnan now addresses Synod as follows:  
Esteemed Delegates to the Synod of 1954, fraternal delegates of Sister Churches and Corresponding Churches, and friends:

I welcome you most heartily in the name of the convening church as delegates to the Synod of 1954.

Beginnings are always solemn. The beginning of life, the beginning of a new home through marriage, the beginning of full membership in the Church of Jesus Christ, and the beginning of service as officebearer are only a few examples of these solemn moments. And not the least is the beginning of a Synod, and now this Synod of 1954.

Let us launch out in the spirit of Psalm 124:8. "Our help is in the name of Jehovah, Who made heaven and earth." We shall ever be conscious that "Except Jehovah build the house, They labor in vain that build it. Except Jehovah keep the city, The watchman waketh but in vain."

This is also a moment of joy. We are here as the children of God, in the service of our King. Our Master has promised us, "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you; for everyone that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened."

This morning, by God's grace, you take the reins of the government of the Church of Jesus Christ in your hands. You will be asked to steer the Church upon safe paths. While we do not identify the visible with the invisible church, we are conscious that our deliberations and decisions will have to preserve the purity of the visible church as much as is possible, and in that manner strive to conform to the glory of the body of Christ.



Anyone who has attended previous Synods knows well that serving as a delegate is no easy task. The next two weeks will be crowded with committee meetings and plenary sessions. You will be working long and hard.

What a blessing it will be to work together with brethren of one faith, one Lord, one baptism. It is always a pleasure to work with those in whom one has complete confidence. Even though you come from sunny California, industrial Chicago, beautiful New Jersey, or expanding Canada, you will find the same heart throbs for the Word of God and the Glory of your King. Your childhood may have been spent in diverse areas and situations, but your agreement to the three Formulas of Unity, will provide cement that will cause you to adhere to common goals.

You are here as Pastors and Elders. We would like to give a special word to the Elder delegates. There is sometimes the thought expressed of "letting the ministers do the talking." We hope that you will not be timid about letting your voice be heard. Be sure to express your convictions. Your counsel is valued and needed to assure of the broadest and most accurate representation of the mind and desire of the Church.

One should not only associate the term Synod with decisions and problems, but also with signal blessings. You, through the reading of the Agenda, have been apprised of blessings in the field of Missions, whether it be Jewish, Home, Neighborhood or Foreign. The favor of God resting upon our Calvin College and Seminary, and our Back to God Hour will also cause you to rejoice. Forty young men will present themselves to you, seeking candidacy for the ministry of the Christian Reformed Church. May God give these young brethren ability to acquit themselves well before you, as thoroughly grounded in the Reformed faith, and as potential leaders in our growing church. Yes, brethren, the Lord is with us. Praise his Name.

You will also be asked to declare yourselves on many important issues. The reports on the South India field, Divorce and Remarriage, the NAE question, the Labor question, and an overture seeking to Amend the Rules of Synodical procedure will demand much of your time. Whether the conclusions of the report on Divorce and Remarriage are sufficiently grounded upon the Scriptures will be one of your significant decisions. You will also want to be made aware of the discussions and decisions of the Reformed Ecumenical Synod of 1953 on this matter. You will also declare yourselves on the final formulation of the Catechism curriculum which prescribes doctrinal teaching for all ages and grades. Another important consideration is before you in the Report on Particular Synods with its attendant reorganization of Foreign and Home Mission administration.

May the King of the Church rule through you. May God give each one of you an abundance of the Spirit as you deliberate. Pray much with and for one another. Labor in love. Be patient with diverse opinions. Seek unity out of diversity. Submit yourselves wholeheartedly to the Word of God, your final authority.

May God bless you richly, and may He prosper our Church unto the glory of his Name.

## ARTICLE 3

The credentials of the delegates are read, showing that Synod is composed as follows:

**Classis Alberta**

*Ministers*.....G. Van Laar  
J. Hanenburg  
*Elders*.....H. J. Ten Hove  
G. Monsma

**Classis California**

*Ministers*.....F. De Jong  
J. Visser  
*Elders*.....J. Hollander  
H. Vander Ark

**Classis Chatham**

*Ministers*.....J. Hoogland  
W. Hekman  
*Elders*.....H. Knapper

**Classis Chicago North**

*Ministers*.....O. Breen  
R. J. Frens  
*Elders*.....E. Hoogstra  
G. De Boer

**Classis Chicago South**

*Ministers*.....E. Visser  
G. Hoeksema  
*Elders*.....A. Sluis  
J. Gritter

**Classis Eastern Ontario**

*Ministers*.....D. Grasman  
R. Wildschut  
*Elders*.....A. Hoogenraad

**Classis Grand Rapids East**

*Ministers*.....G. Gritter  
W. Van Rees  
*Elders*.....T. Dirkse  
M. Berghuis

**Classis Grand Rapids South**

*Ministers*.....W. Kok  
H. Bel  
*Elders*.....P. Haan  
A. Muyskens

**Classis Grand Rapids West**

*Ministers*.....A. A. Koning  
B. E. Pekelder  
*Elders*.....F. Hollebeek  
N. Nannenga

**Classis Hackensack**

*Ministers*.....G. Stob  
J. E. Meeter  
*Elders*.....J. Last  
S. E. Greydanus

**Classis Hamilton**

*Ministers*.....T. C. Van Kooten  
J. Ehlers  
*Elders*.....R. Visser  
P. Runia

**Classis Holland**

*Ministers*.....J. Schuurmann  
W. P. Brink  
*Elders*.....G. Tinholt  
J. De Boe

**Classis Hudson**

*Ministers*.....N. J. Monsma  
W. De Boer  
*Elders*.....D. Van Hoff  
J. Kuipers

**Classis Kalamazoo**

*Ministers*.....C. Greenfield  
J. O. Bouwsma  
*Elders*.....E. Feenstra  
J. Hendriksen

**Classis Minnesota North**

*Ministers*.....S. Viss  
M. Zylstra  
*Elders*.....B. De Boer  
G. Alderink

**Classis Minnesota South**

*Ministers*.....P. Van Tuinen  
R. Veldman  
*Elders*.....E. Tinklenberg  
J. Walburg

**Classis Muskegon**

*Ministers*.....D. Drost  
O. De Groot  
*Elders*.....J. De Koning  
G. Vander Ark

**Classis Orange City**

*Ministers*.....D. D. Bonnema  
A. Verburg  
*Elders*.....O. Duistermars  
L. De Groot

**Classis Ostfriesland**

*Ministers*.....L. Bazuin  
                   J. H. Olthoff  
*Elders*.....L. Meyer  
                   R. Vander Ploeg

**Classis Pacific**

*Ministers*.....J. R. Van Dyke  
                   J. Betten  
*Elders*.....A. Breen  
                   E. F. Kok

**Classis Pella**

*Ministers*.....J. Geels  
                   H. Erffmeyer  
*Elders*.....A. Sweetman  
                   D. Vos

**Classis Sioux Center**

*Ministers*.....L. Bouma  
                   C. Toeset  
*Elders*.....J. Ten Harmisel  
                   J. Krediet

**Classis Wisconsin**

*Ministers*.....J. H. De Haan  
                   W. Alkema  
*Elders*.....J. Ribbens  
                   H. Huibregtse

**Classis Zeeland**

*Ministers*.....A. Rozendal  
                   J. Kenbeek  
*Elders*.....A. Sall  
                   H. Van Regenmorter

**ARTICLE 4**

Synod elects the following officers:

*President* ..... Rev. H. Bel, Dorr, Michigan.  
*Vice-President* ..... Rev. N. J. Monsima, Paterson, New Jersey.  
*First Clerk* ..... Rev. P. Van Tuinen, Leota, Minnesota.  
*Second Clerk* ..... Rev. J. Ehlers, Mt. Hamilton, Ontario.

**ARTICLE 5**

The president pro-tem introduces the officers to the Synod. The president responds with an expression of appreciation to the pastor of the convening church for his message at the Prayer Service and for his message of this morning, and addresses Synod with a word of thanks for the confidence placed in him and the other officers elected, bespeaking the cooperation of the delegates in the work ahead.

**ARTICLE 6**

The president reads the "Public Declaration of Agreement with the Forms of Unity" with which the delegates, standing, express their agreement.

**ARTICLE 7**

The President speaks words of welcome to the professorial advisors, including Professor Emeritus L. Berkhof and the President Spoelhof of Calvin College, stated clerk, to the Editors of the Church papers and the news reporters, to the representatives of the Boards, missionaries, Revs. J. Pott and G. Yff, and visiting ministers. He also welcomes Dr. J. Waterink, fraternal delegate from the Gereformeerde Kerken, Rev. S. Fujii from the Reformed Church of Japan, and Rev. B. S. Hong from the General Presbytery of the Presbyterian Church in Korea.

**ARTICLE 8**

The President appoints the following *Program Committee*: The officers of Synod, the Revs. G. Van Laar, J. Hoogland, G. Hocksema, R.

Wildschut, W. Van Rees, B. E. Pekelder, T. C. Van Kooten, W. De Boer, S. Viss, D. Drost, L. Bazuin, J. Geels, J. H. De Haan; and the Elders H. VanderArk, E. Hoogstra, A. Muyskens, S. E. Greydanus, G. Tinholt, E. Feenstra, J. Walburg, O. Duistermars, E. F. Kok, J. Ten Harmsel, A. Sall.

## ARTICLE 9

Synod instructs the Program Committee to consider the spirit of *Overture No. 9* from London, Ontario, relative to Synodical Procedure, in preparing the program for this Synod.

## ARTICLE 10

Synod adopts the following time schedule: 8:30 to 11:45 A.M., with a fifteen minute recess at 10:00, and 1:30 to 5:45 P.M., with a fifteen minute recess at 3:30.

## ARTICLE 11

The president announces the appointment of: the *Reception Committee*: cf. Arts. 62, 68, 95, 114, Revs. R. J. Frens and G. Stob; the *Obituary Committee*; cf. Art. 180, Revs. F. De Jong and J. Kenbeek.

## ARTICLE 12

Synod recesses until 4:00 P.M. to give the Program Committee time to do its work. The president leads in prayer.

## ARTICLE 13

Synod reconvenes at 4:00 o'clock.

## ARTICLE 14

The *Program Committee* presents the following schedule of Advisory Committees:

COMMITTEE NO. 1 — *Educational Matters*.....

.....Faculty Room Seminary Building

*Chairman* — Rev. W. Van Rees

*Reporter* — Rev. W. P. Brink

Rev. J. Hanenburg

Elder H. Vander Ark

Rev. R. J. Frens

Elder F. Hollebeek

Rev. A. Rozendal

Elder B. De Boer

Dr. J. Hollander

Elder A. Sall

*Seminary Adviser*: Pres. R. B. Kuiper

*College Adviser*: Pres. Wm. Spoelhof

COMMITTEE No. 2 — *Indian and Foreign Missions*.....

.....Class Room No. 1 Seminary Building

*Chairman* — Rev. J. Schuurmann*Reporter* — Rev. D. Drost

Rev. F. De Jong

Elder P. Rumia

Rev. J. E. Meeter

Elder G. Vander Ark

Rev. W. De Boer

Elder L. De Groot

Rev. C. Toeset

Elder D. Vos

*Adviser*: Prof. J. H. KrommingaCOMMITTEE No. 3 — *South India*.....

.....Class Room No. 2 Seminary Building

*Chairman* — Rev. G. Hoeksema*Reporter* — Rev. J. Geels

Rev. S. Viss

Elder T. Dirkse

Rev. O. De Groot

Elder D. Van Hoff

Rev. L. Bazuin

Elder E. Feenstra

Rev. W. Alkema

Elder R. Vander Ploeg

*Adviser*: Prof. J. H. KrommingaCOMMITTEE No. 4 — *Home Missions*.....

.....Class Room No. 3 Seminary Building

*Chairman* — Rev. O. Breen*Reporter* — Rev. B. Pekelder

Rev. J. Visser

Elder R. Visser

Rev. E. Visser

Elder E. Tinklenberg

Rev. R. Wildschut

Elder L. Meyer

Elder G. Monsma

Elder H. Van Regenmorter

*Adviser*: Prof. M. J. WyngaardenCOMMITTEE No. 5 — *Publication Matters*.....

.....Class Room No. 4, Seminary Building

*Chairman* — Rev. G. Stob*Reporter* — Prof. M. Berghuis

Rev. M. Zylstra

Elder S. E. Greydanus

Rev. L. Bouma

Elder J. Kuipers

Rev. J. Kenbeek

Elder J. De Koning

Elder N. Nanninga

Elder H. Huibregtse

*Adviser*: Prof. H. SchultzeCOMMITTEE No. 6 — *Church Order*.....

.....Class Room No. 5, Seminary Building

*Chairman* — Rev. W. Kok*Reporter* — Rev. G. Gritter

Rev. J. Hoogland

Elder O. Duisternars

Rev. R. Veldman

Elder A. Shuis

Rev. A. Verburg

Elder A. Breen

Rev. J. Betten

Elder J. Ribbens

*Adviser*: Prof. M. Monsma

COMMITTEE No. 7 — *Varia*.....

.....Class Room No. 6, Seminary Building

*Chairman* — Rev. C. Greenfield*Reporter* — Rev. T. C. Van Kooten

Rev. J. H. Olthoff Elder G. Alderink

Rev. D. Grasman Elder J. Krediet

Rev. H. Erffmeyer Elder J. De Boe

Elder H. Knapper

*Adviser*: Prof. R. StobCOMMITTEE No. 8 — *Protests and Appeals*.....

.....Student Lounge Seminary Building

*Chairman* — Rev. D. Bonnema*Reporter* — Rev. A. A. Koning

Rev. G. Van Laar Elder H. J. Ten Hove

Rev. J. R. Van Dyke Elder J. Walburg

Rev. J. H. De Haan Elder E. F. Kok

Elder J. Gritter Elder J. Ten Harmsel

*Adviser*: Prof. H. StobCOMMITTEE No. 9 — *Budget*.....

.....Assembly Room, Seminary Building

*Chairman* — Elder G. Tinholt*Reporter* — Elder E. Hoogstra

Rev. W. Hekman Elder P. Haan

Rev. J. O. Bouwsma Elder J. Last

Elder A. Muyskens Elder J. Hendriksen

Elder G. De Boer Elder A. Sweetman

## ARTICLE 15

The President reads Overtures No. 14 and No. 2 and calls attention to a Communication from Mr. P. Szto. The Vice-President reads a communication from the Rev. Johannes Vos, recommending Mr. P. Szto.

Synod refers the matter of Overture 14 to the Advisory Committee on Indian and Foreign Mission Matters. cf. Arts. 25, 126.

## ARTICLE 16

In answer to Overture No. 2, from Classis Pella, Synod asserts her intention to abide by the rule passed in 1924 (Acts 1924, art. 41), and to allow only such exceptions as can be sustained by sufficient grounds, satisfactory to the mind of Synod.

## ARTICLE 17

This session is adjourned. Synod sings Psalter-Hymnal No. 332, and Rev. N. J. Monsma leads in the closing prayer.

## THURSDAY MORNING, JUNE 10

## Second Session

## ARTICLE 18

The Vice-President calls the assembly to order. Synod sings Psalter-Hymnal No. 377. Rev. J. Kenbeek leads in prayer.

## ARTICLE 19

The First Clerk calls the roll. All delegates are present.

## ARTICLE 20

The Minutes of Wednesday's session are read and approved.

## ARTICLE 21

Synod goes into executive session to consider the report of the Credentials Committee of applicants for examination of candidates.

## ARTICLE 22

Synod interprets *Executive Session* to mean that only the official delegates and official advisors are permitted to be present. (See Arts. 26, 36).

## ARTICLE 23

The *Committee on Credentials of Prospective Candidates*, the Rev. G. Gritter reporting, presents its report:

With respect to some, the credentials are complete and the Faculty recommendation unqualified. The Committee recommends that Synod proceed with the examination. *Adopted.*

With respect to some, the credentials are incomplete. Synod decides that the credentials must be submitted today. (See Art. 34)

With respect to some, the Faculty recommendation is qualified. The President of the Seminary is requested to elucidate the recommendation of the Faculty with respect to them.

Synod decides to proceed with the examination and consider these prospective candidates individually after the examination.

## ARTICLE 24

Rev. R. Frens and Elder G. De Boer, detained because of a funeral, arrive as delegates, and express their agreement with the Declaration of Agreement.

## ARTICLE 25

The Advisory Committee on *Indian and Foreign Missions*, Rev. D. Drost reportings present the following:

I. *Overture No. 14* from Classis Hackensack re the supervision of the work among the Chinese in the city of New York.



*A. Materials:*

1. Overture No. 14.
2. Agenda report No. 38. (See Supplement No. 38, Sec 2-g)
3. Communication from Mr. Paul Szto.
4. Letter to Synod dated June 7, 1954 from Rev. Johannes Vos.
5. Letter from Clerk of Classis Hackensack to Advisory Committee.
6. Recommendation of Rev. R. B. Kuiper to Clerk of Synod.
7. Letters of recommendation from Dr. Peter G. Berkhout, and the Clerk of Paterson Third Christian Reformed Church Consistory.

*B. Contents:*

Classis Hackensack overtures the Synod of 1954 (A) to authorize the Board of Foreign Missions to take over the work among the Chinese in New York City, and to integrate this field with future plans for work among Chinese in the Orient. (B) To authorize the Board of Foreign Missions to arrange the calling and ordination of Mr. Paul Szto for taking charge of the New York City work, after he has been examined and declared a candidate for the Christian Reformed ministry at the 1954 Synod. Classis Hackensack overtures Synod to waive the rule which requires one year of study at Calvin Seminary in Mr. Szto's case.

*C. Recommendations:*

1. Synod reject the overture of classis Hackensack to authorize the Board of Foreign Missions to take over the work among the Chinese in New York City, and to integrate this field with future plans among Chinese in the orient.

*Grounds:*

- a. There are many foreign groups in the United States. Mission work among them cannot be properly called foreign mission work.
  - b. It is questionable whether these Chinese in the New York area will return to China.
  - c. Work among them does not fit into any of the present plans of the foreign Mission Board.
2. The Home Missions Committee be instructed to investigate the possibilities of this field and report to the Synod of 1955.

*Grounds:*

- a. This field seems to have potentialities.
- b. This field has not been presented to Synod in such a way as to warrant action at this session.

*Adopted.*

3. The Home Missions Committee be instructed in cooperation with Classis Hudson and Hackensack to continue this work in the interim.

*Ground:*

The present arrangements for the support of this work terminates in July 1954.

*Adopted.*

4. The question of the examination and the ordination of Mr. Paul Szto is to be held in abeyance until the Home Missions Committee has presented its report to the Synod of 1955.

*Adopted.*

5. Synod declare the above recommendations to be Synod's answer to Overture No. 14.

*Adopted.*

#### ARTICLE 26

The Vice-President presents a letter from Revs. H. J. Kuiper and E. Van Halsema, requesting that, in view of the decision with respect to Executive Sessions (Art. 22), Synod appoint two delegates to serve as reporters during the absence of the Editors.

A motion to permit the Editors to be present at Executive sessions is referred to a committee to be appointed by the President.

The President appoints the Revs. G. Hoeksema, Dr. J. Hollander, and Rev. G. Stob to serve on this committee. (See Art. 36)

#### ARTICLE 27

Professor J. Kromminga presents the Report of the Study Committee on *Church Order Revision*. (See Supplement No. 19)

Synod receives the report as information.

#### ARTICLE 28

Synod refers Overtures No. 5 and No. 11 to the Advisory Committee on Budget.

#### ARTICLE 29

Synod instructs its officers to arrange a schedule for the examination of the prospective candidates.

#### ARTICLE 30

Synod adjourns. Elder A. Sall leads in closing prayer.

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### FRIDAY MORNING, JUNE 11

#### Third Session

#### ARTICLE 31

Synod sings Psalter-Hymnal No. 425. Rev. W. Alkema leads in prayer to open this session.

#### ARTICLE 32

The First Clerk calls the roll. All delegates are present. Elder J. Last is present for the first time, and at the request of the President, declares his agreement with the Declaration of Agreement.

#### ARTICLE 33

The minutes of the Second Session are read and approved.

## ARTICLE 34

The Committee to examine the credentials of the applicants for candidacy, Rev. G. Gritter reporting, reports that all the previously missing credentials have been submitted, and are in good order. *Received as information.* (See Art. 23)

## ARTICLE 35

The Advisory Committee on *Educational Matters*, Rev. W. P. Brink reporting, presents the following:

## REQUEST OF THE REV. EARL ZETTERHOLM

*A. Materials:*

Communication from Rev. E. Zetterholm.

Eight letters of recommendation from Christian Reformed Consistories.

Letter of recommendation from Prof. R. B. Kuiper.

Certificate of health.

1. The Rev. E. Zetterholm requests that he be received into the ministry of the Gospel in the Christian Reformed Church.

2. All the letters of recommendation speak very highly of the Rev. Earl Zetterholm and of his sermons. He has preached in many of our churches and has been well received. He is commended as thoroughly Reformed.

*B. Analysis*

1. The Rev. E. Zetterholm is at present a minister of the Orthodox Presbyterian church, but he is "without a fixed charge."

2. He has become a member of the Seattle Christian Reformed Church.

3. In view of the fact that Mr. Zetterholm has been ordained to the ministry he is not eligible for examination as a candidate for *entrance* to the ministry.

4. Art. 9 of our Church Order provides that "preachers without fixed charge, or others who have left some sect, shall not be admitted to the ministry in the Church until they have been declared eligible, after careful examination, by the Classes, with the approval of Synod."

5. The approval of Synod referred to in Art. 9 is generally given by the "neighboring delegates of examination," but may of course be given by Synod if it is in session.

6. The Rev. E. Zetterholm has been interviewed by your committee. He informed us that he has followed the procedure of joining the Christian Reformed Church and applying to this Synod through the advice of the Stated Clerk of our Synod.

*C. Recommendations:*

1. That Synod declare that although ordinarily the examination in such cases is undertaken by the Classis, with the approval of Synod,

Art. 9 does not prohibit the right of Synod to undertake such an examination itself.

*Adopted.*

2. That Synod decide to examine the Rev. E. Zetterholm along with the candidates for the ministry, and decide on the basis of this examination whether or not he shall be declared eligible for a call by one of our churches. (Educational Committee report continued in Art. 55)

*Adopted.*

### ARTICLE 36

The Committee to consider the motion with respect to the presence of the Editors at Executive Sessions (see Arts. 22, 26), Rev. G. Hoeksema reporting, presents the following:

Your committee advises Synod to adopt the following resolutions:

1. An "executive session" shall ordinarily mean a session of Synod at which only the delegates and the advisors recognized in our Rules for Synodical procedure (cf. Acts 1952, pp. 488 ff.) are present, namely, the Seminary Faculty and the President of the College. However, if delegates from fully recognized sister-churches are present they shall be extended the same courtesy as our own aforesaid advisors.

*Adopted.*

2. Synod retains the right to go into strict executive session, whenever in its judgment such a course is dictated by due regard for personal honor or the welfare of the church in very unusual situations. In such executive sessions only the delegates shall be present.

*Two considerations lead to this advice:*

- a. The delegates, who alone will bear the responsibility for the action taken must retain the right not to be subjected to the opinions, judgments and criticisms of those who perhaps have insufficient information and surely have no official responsibility for the decisions that are made.
- b. Synod 1952 exercised this right in a very sad and delicate situation and we believe this action has received the silent approval of our churches and our people.

*Adopted.*

3. Synod shall not exercise the right to go into executive session except in unusual or delicate situations.

*Reason for this advice:* Our people are and should be interested in Synodical discussions and decisions, and this interest should be encouraged and stimulated by open sessions whenever possible. And there are certain men, reporters, missionaries and others, who have a special call to be present at Synod.

Secondly, we report more specifically on the letter from our two editors. We first remark the following:

- a. The editors do not question the right of Synod to exclude them, nor do they ask for reconsideration.
- b. The very principle of executive sessions or sessions that are not open to the public, involves the practical implication that reporters may not "report". In other words, they cannot do their work and therefore need not be present.
- c. We agree fully with the contention of the editors that their exclusion from executive sessions may sometimes result in their missing certain information that should not be denied them because it concerns matters transacted in public sessions, or because decisions ultimately taken in executive session are to be made public.

We therefor advise Synod to adopt the following resolution:

Synod appoints the Vice-President and the second clerk of Synod to place at the disposal of our editors whenever necessary all information as to Synodical decisions, whether taken in open session, or in executive session when Synod itself decides to make such decisions public.

*Adopted.*

#### ARTICLE 37

The Vice-President presents a letter from Mr. Paul Szto, requesting Synod to consider his application for candidacy at this session. (Communication on File)

A motion to examine Mr. Szto with a view to admitting him to candidacy today is defeated. (cf. Art. 25)

#### ARTICLE 38

Synod divides into four groups to conduct the examination of the candidates, as follows:

##### GROUP NO. 1

##### College Chapel

*Chairman* — Rev. H. Bel

*Reporter* — Rev. E. Visser

<i>Examining Classes</i>	<i>Candidates</i>	<i>Sermon Text</i>
Alberta .....	Alan A. Arkema .....	Mat. 13:44
California .....	Louis F. Baker .....	Heb. 11:39, 40
Chatham .....	Paul E. Bakker .....	Rom. 12:2
Chicago North .....	Marvin Beelen .....	Acts 1:6, 7, 8
Chicago South .....	Derke Bergsma .....	John 6:51
Eastern Ontario .....	Roy Boeskool .....	Psalm 116:1, 2
.....	John Boonstra .....	Mat. 13:45, 46
.....	J. Herbert Brink .....	Rev. 3:11
.....	Ralph Bronkema .....	Mat. 5:4
.....	James Bultman .....	

**GROUP NO. 2****Seminary Chapel***Chairman* — Rev. N. J. Monsma*Reporter* — Rev. A. A. Koning

<i>Examining Classes</i>	<i>Candidates</i>	<i>Sermon Text</i>
Grand Rapids East .....	John J. Byker .....	Mat. 5:43, 44, 45
Grand Rapids South .....	Edward G. Cooke .....	Heb. 11:4
Grand Rapids West .....	Floyd De Boer .....	I Cor. 13:13
Hackensack .....	Wm. T. De Vries .....	Rom. 8:1, 2
Hamilton .....	Earl Dykema .....	Dan. 3:16, 17, 18
Holland .....	Albert Haan .....	I Cor. 2:1, 2
.....	Gilbert Haan .....	I Cor. 3:1, 2, 3
.....	Bernard Haven .....	Acts 16:29, 30, 31
.....	Edward F. Hills .....	Rom. 5:20, 21
.....	John B. Hulst .....	Rom. 1:14, 15, 16

**GROUP NO. 3****Seminary Assembly Room***Chairman* — Rev. P. Van Tuinen*Reporter* — Rev. C. Greenfield

<i>Examining Classes</i>	<i>Candidates</i>	<i>Sermon Text</i>
Hudson .....	James E. Jeffers .....	II Cor. 5:10
Kalamazoo .....	Isaac Jen .....	II Cor. 7:10
Minnesota North .....	Peter Lagerwey .....	Gal. 5:1
Minnesota South .....	John Meppelink .....	Heb. 7:23, 24, 25
Muskegon .....	Sidney Newhouse .....	Mat. 7:24, 27
Orange City .....	Robert Prins .....	Rom. 8:28
.....	Neal Punt .....	Eccle. 12:13, 14
.....	John Riemersma .....	II Cor. 7:10
.....	Sidney Rooy .....	.....
.....	Earl Zetterholm .....	.....

**GROUP NO. 4****College Room 37***Chairman* — Rev. J. Ehlers*Reporter* — Rev. J. Geels

<i>Examining Classes</i>	<i>Candidates</i>	<i>Sermon Text</i>
Ostfriesland .....	Lewis Smedes .....	I Cor. 2:12
Pacific .....	Hubert Sprik .....	Isaiah 55:1, 2
Pella .....	Martin Stegink .....	Mat. 5:8
Sioux Center .....	Wm. Teunissen .....	Mat. 16:24, 25, 26
Wisconsin .....	Maas Vander Bilt .....	Gal. 6:14
Zeeland .....	Harry Van Dyke .....	Ezek. 18:31, 32
.....	Clarence Van Slooten .....	Acts 2:37, 38, 39
.....	Richard Venema .....	Luke 9:57-62
.....	Syburn Voortman .....	I John 4:1, 2, 3

**GROUP NO. 1**

10:30—12:00 Sermons

1:00—1:40 Introduction — Classis Zeeland Examiner

1:40—2:20 Ecclesiology and Eschatology — Classis Eastern Ontario Examiner

2:20—3:00 Christology and Soteriology — Classis California Examiner

3:00—3:40 Theology and Anthropology — Classis Alberta Examiner

3:40—4:00 Recess

4:00—5:00 Practica — Classis Chatham and Chicago North Examiners

5:00—5:45 Questions

**GROUP NO. 2**

- 10:30—12:00 Sermons  
 1:00— 1:40 Theology and Anthropology — Classis Alberta Examiner  
 1:40— 2:20 Introduction — Classis Zeeland Examiner  
 2:20— 3:00 Ecclesiology and Eschatology — Classis Eastern Ontario Examiner  
 3:00— 3:40 Christology and Soteriology — Classis California Examiner  
 3:40— 4:00 Recess  
 4:00— 5:00 Practica — Classis Chicago South and Grand Rapids West Examiners  
 5:00— 5:45 Questions

**GROUP NO. 3**

- 10:30—12:00 Sermons  
 1:00— 1:40 Christology and Soteriology — Classis California Examiner  
 1:40— 2:20 Theology and Anthropology — Classis Alberta Examiner  
 2:20— 3:00 Introduction — Classis Zeeland Examiner  
 3:00— 3:40 Ecclesiology and Eschatology — Classis Eastern Ontario Examiner  
 3:40— 4:00 Recess  
 4:00— 5:00 Practica — Classis Hackensack Examiner  
 5:00— 5:45 Questions

**GROUP NO. 4**

- 10:30—12:00 Sermons  
 1:00— 1:40 Ecclesiology and Eschatology — Classis Eastern Ontario Examiner  
 1:40— 2:20 Christology and Soteriology — Classis California Examiner  
 2:20— 3:00 Theology and Anthropology — Classis Alberta Examiner  
 3:00— 3:40 Introduction — Classis Zeeland Examiner  
 3:40— 4:00 Recess  
 4:00— 5:00 Practica  
 5:00— 5:45 Questions

*Adopted.***ARTICLE 39**

Synod decides to meet in Evening Session at 7:30 P.M.

**ARTICLE 40**

This session is adjourned, and Elder J. Ten Harmsel leads in prayer.

**FRIDAY EVENING, JUNE 11****Fourth Session****ARTICLE 41**

The assembly is called to order and Rev. L. Bouma leads in prayer.

**ARTICLE 42**

Synod goes into Executive Session to consider the applications for candidacy. Reports of the four sections are received. Synod decides to vote on each applicant individually. Rev. W. Kok leads in prayer for the guidance of God in these decisions.



Synod admits to candidacy the following; to be eligible for call after July 1:

Alan A. Arkema	James E. Jeffers
Louis F. Baker	Isaac Jen
Paul E. Bakker	Peter Lagerwey
Marvin Beelen	John Meppelink
Derke Bergsma	Sidney Newhouse
Roy Boeskool	Robert Prins
John S. Boonstra	Neal Punt
Ralph Bronkema	John Riemersma
John J. Byker	Sidney Rooy
Edward G. Cooke	Louis Smedes
Floyd De Boer	Hubert Sprik
William T. De Vries	Martin Stegink
Earl Dykema	Maas Vander Bilt
Albert Haan	Harry Van Dyken
Gilbert Haan	Clarence Van Slooten
Bernard Haven	Richard Venema
John B. Hulst	Syburn Voortman

Synod declares the following *eligible for a call* in our churches:

Rev. J. Herbert Brink from the Presbyterian Church U.S.A.

Rev. Edward F. Hills from the Orthodox Presbyterian Church

Rev. Earl Zetterholm from the Orthodox Presbyterian Church. (cf. Art. 35)

Synod denies admission to candidacy to the following applicants: Mr. James Bultman and Mr. William Teunissen. The President appoints the Revs. D. Bonnema and J. Geels to inform Mr. Bultman of Synod's decision, and the Revs. W. Kok and R. Wildschut to inform Mr. Teunissen of Synod's decision. (See Art. 63) (See Art. 48)

#### ARTICLE 43

A motion to reconvene Saturday morning at 8:30 A.M. is adopted.

#### ARTICLE 44

Synod calls in the candidates. The President informs them of their admission to candidacy, and addresses them with a fitting and impressive exhortation based on the words of II Timothy 2:15. He also leads the assembly in a prayer of thanksgiving. Opportunity is given to the delegates to congratulate the candidates as the assembly adjourns.

### SATURDAY MORNING, JUNE 12

#### Fifth Session

#### ARTICLE 45

The Vice-President calls the assembly to order. Synod sings Psalter-Hymnal No. 398:1,2. Rev. J. Geels leads in prayer.

## ARTICLE 46

The roll is called. All delegates are present except the Rev. G. Hoeksema, who is absent due to a funeral. Elder R. Van Til is present as alternate for Elder G. Tinholt of Classis Holland, and expresses his agreement with the Declaration of Agreement at the request of the chairman.

## ARTICLE 47

The minutes of Friday sessions are read and approved.

## ARTICLE 48

The Committees to notify the unsuccessful applicants for the candidacy, (See Art. 42), Revs. D. Bonnema and R. Wildschut reporting respectively, report that their mission has been accomplished.

*Received as information.*

## ARTICLE 49

Candidate Boonstra notifies Synod that it is his intention to serve in South America. Synod instructs that this be announced to the churches in our church papers.

## ARTICLE 50

The Vice-President addresses words of congratulation and good wishes to President H. Bel in connection with the occasion of his fortieth wedding anniversary. Synod sings, "Dat 'sHeeren Zegen Op U Daal." Rev. Mr. Bel responds appreciatively.

## ARTICLE 51

The Advisory Committee on *Home Mission Matters*, Rev. B. Pekelder reporting, presents the following:

## I. THE CHICAGO JEWISH MISSION

A. *Material* — Agenda Report No. 1. (See Supplement No.1)

B. *Recommendation* — Synod acknowledge with thanks the work done by the Committee.

*Adopted.*

## II. THE CHURCH HELP COMMITTEE, INC.

A. *Material* — Agenda Report No. 7. (Supplement No. 7)

B. *Recommendation* of the Church Help Committee:

1. "That Synod make the Canadian Emergency Building Fund and the Church Help Fund one Fund bearing the name Church Help Fund Inc., and that all the money be loaned on the basis of the provisions of the present Church Help Fund. If this is done the Canadian churches will no longer receive the special consideration whereby they are granted a 25% cancellation of the money loaned and a period of five years before they begin repayment. We advise this change on the following grounds: (See Supplement No. 7 for eight grounds)

2. That a quota of \$8.00 be set to provide the necessary funds: that is, \$4:50 for the U.S. and \$3.50 for Canada."

*C. Recommendations of your Advisory Committee:*

1. That Synod do not endorse recommendations 1 and 2 of the Church Help Committee.

*Adopted.*

2. That Synod make the Canadian Emergency Building Fund and the Church Help Fund one Fund bearing the name Church Help Fund Inc. The Canadian churches shall be required to repay their full loan, but temporarily a five year interval shall be permitted before the first repayment.

*Grounds:*

- a. Necessary money can be brought in by quotas, making continued drives unnecessary.
  - b. This will be another step in removing the distinction between our Canadian and U.S. churches.
  - c. This will still recognize that our Canadian churches have peculiar needs which we must take account of at the present time.
3. That there be one quota without distinction for the U.S. and Canada.

*Ground:*

This will be another step in removing the distinction between our Canadian and U.S. churches.

*Adopted.*

## III. SOUTH AMERICA AND CEYLON

A. *Materials:* Agenda Reports 13; 13-A. (See Supplement No. 13, 13-A)

B. *Recommendation of South America and Ceylon Committee:* "That Synod authorize that continuation of the work in South America and Ceylon within the frame-work of the original mandate of 1912 and the expanded mandate of 1946."

C. *Recommendation of your Advisory Committee:* That Synod declare that yearly authorization, such as that requested, is unnecessary. It is taken for granted work continues unless otherwise decided.

*Adopted.*D. *Finances:*

Synod concur in the recommendation of South America and Ceylon Committee: "That Classis Buenos Aires be requested to subsidize home mission travel costs in South America to the extent of 10% for 1955 and 10% additional each year thereafter for four years up to 50%."

*Grounds:*

- a. The church at Tres Arroyos, beside supporting its own pastor, is maintaining a Christian day school. Its financial outlays require about 15% of the aggregate congregational income.

- b. The church at Buenos Aires is undertaking to pay 70% of the salary of the minister it plans to call. It is also paying for a newly-erected parsonage. Attempting thus to become self-supporting, this congregation should not be discouraged with a request to shoulder any more just now.
- c. The congregation in Chubut is seeking to buy a building at Sarmiento. This congregation of shepherds must shoulder heavy expenses, and ought not to be overburdened.

*Adopted.*

*E. Third missionary to South America*

Synod concur in the recommendation of South America and Ceylon Committee: "That Synod reaffirm the decision of the Synod of 1944 which authorized the sending and supporting of a third missionary from the Christian Reformed Church. (Acts, 1944, pp. 91, 92)"

*Grounds:*

- a. The pressing need in Mar Del Plata for work among 15 to 20 Reformed families settled there. These folk are Argentine born and Spanish speaking.
- b. An official communication from the Consistory of the church at Tres Arroyos underscores the need and adds a strong plea.

*Adopted.*

F. Rev. J. Pott addresses Synod to elucidate the financial relation of the Argentine Churches to the Christian Reformed Church in the U.S.A. and to the Gereformeerde Kerken in the Netherlands, and the increasing self-support of the Argentine Churches.

*G. Request of Chubut for a loan*

- 1. *Background:* This congregation is composed largely of shepherds. The meeting places of the congregation are two in number: at Comodoro Rivadavia, where it owns a building, and at Sarmiento, where it has been renting a building. It needs two meeting places because of the movement incident to grazing. The only available building in Sarmiento is owned by the landlord who is asking that the congregation vacate or buy the building. The congregation seeks a loan from the Committee for \$2,000 to be repaid over a ten year period.
- 2. The South America and Ceylon Committee asks Synod to take action on this request.

*Grounds:*

- a. As a matter of policy the committee prefers not to act of itself in request for loans.
- b. The loan to Tres Arroyos several years ago was granted only after Synod acted on the request.

3. *Recommendation*: That Synod authorize said loan to the congregation in Chubut under terms stipulated. *Adopted.*

H. *Communication to Synod concerning the Rev. J. O. Schuring.*

The Advisory Committee calls attention to the following letter addressed to Synod from the Committee on South America and Ceylon.

June 8, 1954

To the Synod of 1954

Esteemed Brethren:

The Committee on South America and Ceylon wishes to make a brief statement in order to clarify a few matters which may not become plain of themselves.

First, we wish to say that the rumors about Rev. Schuring proceeding to the South Indian Mission Field never did, and do not now, have foundation in fact.

Second, with reference to the statement in the *Annual Report* of the Board of Missions concerning the offer of the South America and Ceylon Committee "to loan Mr. Schuring for temporary service in India" — this, too, was an erroneous statement which has been cleared up by Rev. Evenhouse. (cf. Supplement No. 38)

Your Committee on South America and Ceylon would not look with favor on any plan which suggests "side-tracking" Rev. Schuring into South India. It is true that he has a three month visitor's visa for entry into India, but this visa was obtained in order to bring his four children to the boarding school at Kodaikanal.

The call to Rev. Schuring was the plea of the Dutch Reformed Church in Ceylon whose congregations sadly need ministers. With this in mind we feel that only a specific directive from Synod itself can alter the arrangements that have been made for his entrance upon his work in Ceylon.

Very truly yours,  
Rev. T. Yff, Chairman  
Earl Strikwerda, Sec'y.

*Received as information*

IV. CANADIAN IMMIGRATION

- A. *Material*: Agenda Report No. 20 (cf. Supplement No. 20).

- B. *Recommendation of Canadian Immigration Committee*:

1. That Synod continue all previous appointments.
2. That Synod approve the appointment to full-time fieldman of Mr. Herman J. Lam of Belmont, N.S.

- C. *Recommendation of the Advisory Committee*:

1. That Synod continue all previous appointments, but that the Immigration Committee be instructed to work toward the elimination of the Field Men as employees of the Church. *Adopted.*

2. That Synod approve the appointment of Mr. Herman J. Lam as full-time fieldman in the Maritimes because of the great need in this field. *Adopted.*

V. CHAPLAIN COMMITTEE

- A. *Material*: Agenda Report No. 27 (Supplement No. 27).

**B. Recommendations:**

1. That Synod acknowledge with thanks the work done by the Committee. *Adopted.*

2. That Synod take note of the increasing interest among our candidates concerning the possibility of serving the Lord in this field. (See Art. 165.) *Adopted.*

**VIII. PATERSON HEBREW MISSION**

A. *Materials:* Agenda Reports No. 35, 35-A (cf. Supplements 35, 35-A).

**B. Recommendations:**

1. That Synod acknowledge with thanks the work of the Committee. *Adopted.*

2. That Synod approve the proposed Revised Set of rules for the Paterson Hebrew Mission. *Adopted.*

**RULES FOR THE PATERSON HEBREW MISSION**

**ART. I. INTRODUCTION.**

1. The Paterson Hebrew Mission is sponsored, supported, and conducted by the Christian Reformed Church.
2. Synod charges Classis Hackensack with administering and regulating this Mission.
3. Classis Hackensack shall appoint delegates to implement (or execute) the work of Classis relative to this Mission.

**ART. II. SYNOD.**

1. Synod shall determine the annual appropriation for the work.
2. Synod shall make final decisions in the purchase of buildings and grounds, and these shall remain the property of the Church.
3. In case of disagreement the verdict shall remain with Synod.

**ART. III. CLASSIS.**

1. Classis shall elect six delegates, three ministers and three laymen, to serve as the Board of the Mission. There shall be two alternates, an alternate minister and an alternate layman. The term shall be for three years. Delegates shall not serve more than two terms in succession. Four shall constitute a quorum.
2. Classis shall instruct the Board to execute the decisions of Classis and to supervise the work of the Mission; and to report regularly as to the administration of the work and the progress being made.
3. Classis shall receive the recommendations of the Board as to the work of the Mission and the selection of the personnel to carry on the work of the Mission; and shall decide.

**ART. IV. THE BOARD.**

1. The Board shall elect from its own number a president, vice-president, secretary, and treasurer.
2. The Board shall meet once a month, or as often as special meetings are necessary.
3. The Board shall have supervision over the personnel in the service of the Mission, and shall report concerning this at Classis.
4. The Board is responsible for the spending of the moneys, for the upkeep and repair of the properties, and for the incorporation and insurance of the properties, and shall report concerning these matters at Classis.

5. The Board shall also supervise the work and the life of the personnel employed by the Mission.

(Home Missions Matters Continued in Art. 54)

### ARTICLE 52

The Advisory Committee on *Budget Matters*, Elder E. Hoogstra reporting, presents the following:

#### I. DENOMINATIONAL QUOTA

A. *Materials*: Overture No. 5. Overture No. 11.

B. *Recommendation*:

Synod declare that if possible the total denominational quota per family for 1955 shall not exceed that of 1954.

(Budget Report Continued in Art. 169.) *Adopted*.

### ARTICLE 53

Rev. W. Kok, member of the standing committee for South America and Ceylon, moves that Synod waive the rule regarding the date July 1 of eligibility for call in the case of Candidate J. Boonstra, inasmuch as there is a call awaiting him from the Church at Chubut, Argentina.

*Adopted*.

### ARTICLE 54

The Advisory Committee on *Home Mission Matters*, cf. Art. 51, Rev. B. Pekelder reporting, resumes presentation of its report:

#### I. CHRISTIAN SEAMEN'S AND IMMIGRANTS HOME

A. *Materials*: Agenda Report No. 36 (Supplement No. 36).

B. *Recommendations*:

1. That Synod acknowledge with thanks the work of the Committee. *Adopted*.

2. That Synod take note of the fact that the following decisions of the Synod of 1953 have been carried out.

a. That the Seamen's Home was to come under the supervision of Classis Hudson.

b. That the property at 310 Hudson Street should be disposed of by the Board. *Adopted*.

#### II. OVERTURE 10—EXPANSION OF RADIO PROGRAM

A. *Overture of Classis Pacific*: that "Synod instruct the Foreign and Home Mission Boards to investigate the possibilities of using our denominational broadcast (Back to God Hour) to include foreign stations, and possessions of the United States such as Hawaii, Alaska, etc. in conjunction with the Back to God Hour Committee.

B. *Recommendations*:

1. That Synod instruct the Foreign Mission Board, the Home Mission Board, and the South America and Ceylon Committee to investi-



gate the possibilities of using our denominational witness in conjunction with their mission program, in consultation with the Back to God Hour Committee.

*Grounds:*

a. Opportunities continue to present themselves for such extensive witness.

b. Foreign broadcasting is effective and yet comparatively inexpensive. *Adopted.*

2. That this be Synod's answer to Overture 10 from Classis Pacific. *Adopted.*

III. OVERTURE No. 12—DIAMOND JUBILEE OF HOME MISSIONS

A. Classis Hackensack endorses and sends to Synod 1954 the Monsey, N. Y. overture that the Synod set aside an appropriate period during 1954-1955 in observance of the Diamond Anniversary (75 years) of our denominational home missions work.

B. *Recommendation:*

1. That Synod approve the observance of this Diamond Anniversary of home missions in our denomination.

2. That Synod appoint a committee to make proper arrangements for a denominational observance of this anniversary.

*Synod rejected the two recommendations.*

IV. OVERTURE No. 13 AND OVERTURE No. 18 — PROPOSED DIVISION OF HOME MISSIONS DISTRICTS

A. *Materials:*

1. Overture (Number 13) from the Monsey Church requesting that the home missions work of our denomination be divided into two districts — United States and Canada — and that a Missionary at Large be designated for each district.

2. Overture (Number 18) from Classis Alberta requesting that Synod not appoint two missionaries at large and objecting to possible division of field along Canada-United States lines.

B. *Recommendation:*

1. That Synod do not authorize the calling of another missionary at large with a division of the home-mission field into Canada and United States sectors.

*Grounds:*

a. No sufficient evidence has been offered to show the need for such an appointment at the present time.

b. The General Committee for Home Missions has not made such a request.

c. The separation of field work into United States and Canada sectors would be divisive and hinder the very unity we seek to promote.

*Adopted.*

2. That this decision be declared Synod's answer to Overture No. 13 from Monsey Consistory and Overture No. 18 from Classis Alberta.

(Home Mission Matters continued in Art. 64)

## ARTICLE 55

The Advisory Committee on *Educational Matters*, cf. Art. 35, Rev. W. Brink reporting, presents the following:

### I. SPONSORSHIP OF FOREIGN STUDENTS

A. *Material*: Overture No. 8.

B. *Recommendation*:

That Synod request the Board of Trustees to study the overture and advise the next Synod as to whether the present program should be expanded to embrace the features specified in the overture. *Adopted.*

(Educational Matters continued in Art. 81)

## ARTICLE 56

The Advisory Committee on *Varia*, Rev. T. C. Van Kooten reporting, presents the following:

### I. CENTENNIAL COMMITTEE REPORT.

A. *Material*: Agenda Report No. 23. (Supplement No. 23)

B. *Recommendations*:

1. That Synod express its agreement with the purpose and scope for the Centennial celebration as expressed in No. I of the Committee's report, the central purpose being "recognition and public acknowledgment of God's blessing." *Adopted.*

2. That Synod adopt the *preliminary* recommendations of the Committee under No. II of the Committee's report, with the understanding that the Centennial Committee shall report on these matters in greater detail to the Synod of 1955. *Adopted.*

### II. INSURANCE FOR CHURCH PROPERTIES.

A. *Material*: The report of the Committee who received the mandate from the Synod of 1952, Acts, Art. 149, "to investigate the feasibility of establishing a program of self-insurance for the various insurance requirements of the churches." The overture of Grand Rapids South in re this matter was also referred to this Committee. (See Supplement No. 26)

B. *Recommendations*:

1. That Synod thank the Committee for their work. *Adopted.*

2. That Synod declare that the matter of investigating "the feasibility of establishing a program of self-insurance for the various insur-

ance requirements of the churches" is not within the province of the church.

*Ground:* The treatment of this matter by the church is contrary to Art. 30 of the Church Order. (See Art. 82) *Tabled.*

(Varia Matters continued in Art. 82)

#### ARTICLE 57

Synod decides to reconvene at 10:00 A.M. on Monday.

#### ARTICLE 58

Synod adjourns. Elder A. Sweetman leads in closing prayer.

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### MONDAY MORNING, JUNE 14

#### Sixth Session

#### ARTICLE 59

Synod convenes at 10:00 A.M. The assembly sings Psalter-Hymnal No. 125:1-4. Rev. J. R. Van Dyke leads in prayer.

#### ARTICLE 60

The roll call shows all delegates present except Rev. G. Hoeksema, still absent with excuse. Elder A. Hoogenraad from Classis Eastern Ontario, having belatedly obtained his visa, is present for the first time. Rev. J. C. Scholten is present in the place of Rev. O. De Groot; Elder R. Verhey is present in the place of Elder N. Nannenga. At the request of the President, the newly present delegates express their agreement with the Declaration of Agreement.

#### ARTICLE 61

The minutes of Saturday's session are read and approved.

#### ARTICLE 62

Rev. G. Stob, for the *Reception Committee*, presents the Rev. Dr. Richard Dosker, representative of the American Bible Society.

Dr. Dosker addresses Synod, summarizing the work being done by the American Bible Society.

Rev. O. Breen responds, assuring Dr. Dosker of our continued moral and financial support for this work.

Rev. G. Stob presents the Rev. S. Fujii, fraternal delegate from the Reformed Church of Japan.

Rev. Fujii addresses Synod, bringing greetings from his Church, expressing gratitude for material and spiritual help given his Church by the Christian Reformed Church, and gives information regarding his Church.

Elder J. Ribbens responds, assuring Mr. Fujii of our fraternal interest in the Reformed Church of Japan.

Rev. R. Frens presents the Rev. B. Hong, fraternal delegate of the General Presbytery of the Korean Presbyterian Church.

Mr. Hong addresses Synod, explaining the history of his Church, expressing gratitude for help given, and calling attention to the request for missionaries to Korea from the Christian Reformed Church.

Elder A. Sluis responds, expressing the hope that the trials of the Korean Church would bear fruit in spiritual refinement.

#### ARTICLE 63

The President announces receipt of a request from the parents of Mr. W. Teunissen for the reasons for the rejection of Mr. Teunissen as candidate. Cf. Arts. 42, 48.

Rev. G. Gritter announces that he had received further information regarding the applicant, and moves that a committee be appointed to advise Synod regarding possible reconsideration of the decision regarding Mr. Teunissen. *Adopted.*

The President appoints Rev. W. Van Rees, Rev. O. Breen, Prof. A. Muyskens, and Rev. R. Veldman to serve on this committee.

The members of the committee are excused from the present session to begin their study. (See Art. 113)

#### ARTICLE 64

The Advisory Committee on *Home Mission Matters*, cf. Arts. 51, 54, Rev. B. Pekelder reporting, presents the following:

##### I. GENERAL COMMITTEE FOR HOME MISSIONS

A. *Materials*: Agenda Report No. 34 and 34-A. (Supplements 34, 34-A)

##### B. *Church Extension — U.S. field*

##### 1. *Revision of rule for calling missionaries:*

a. Background (see Supplement No. 34). Present Home Mission Order, Art. 5, as applied requires specific authorization of Synod before a missionary can be assigned to a new field in the U.S. The rule seems to allow transfer of men to new fields but not calling for new fields. This often causes extended delays in manning a field.

b. Recommendation of General Committee of Home Missions: "That Synod revise Home Mission Order, Art. 5, section (f) to read: 'to arrange in conformity with the stipulations of the Church order, for the calling of missionaries for new fields, these fields to be selected and approved by the General Committee, according to the specific number of new fields authorized by the previous Synod and within the budget set by Synod on these matters; it being understood that the General

Committee has the power also to make arrangements for the transfer of missionaries to new fields, when these fields are authorized and selected according to the same procedure.' (The effect of this revision is simply to give the General Committee authority to make the final selection of new fields, without specific approval of Synod. It leaves to Synod the authority to determine the *number* of fields and the *budget* for them.)"

*Grounds:*

1. This will normally save a year's time in the manning of new fields, and this work requires the prompt assignment of a permanent missionary, once a field has been investigated and authorized.

2. This will make no difference practically, because in the actual selection of new fields Synod now depends on the decision of its General Committee.

3. This has been the actual practice of Synod for some time in the work in Canada, and would simply apply a like procedure to the work in the U.S.

4. The General Committee is a sufficiently representative body to perform this function properly.

*2. Recommendation:*

That Synod revise the Home Mission Order, Art. 5, section (f), as recommended by the General Committee of Home Missions. *Adopted.*

*2. Opening new fields*

a. The General Committee requests the opening of three new fields, if and when exploratory surveys warrant.

*b. Recommendation:*

1. That Synod authorize the Home Missions Committee to open three new fields, if and when exploratory surveys warrant. *Adopted.*

2. That Synod authorize the Home Missions Committee to approach our churches with a view toward interesting them in undertaking the sponsorship of other new fields. *Adopted.*

*3. Battle Creek*

a. The General Committee recommends the Battle Creek congregation for assistance to the amount of \$500.00 to carry on its mission project.

*b. Recommendation:* Battle Creek be given aid to the extent of \$500.00. This is in agreement with the decision of the Synod of 1951 (cf. Acts, 1951, Art. 61, II-B-5-c). *Adopted.*

*4. Cleveland East Side*

a. The General Committee recommends the Cleveland East Side Church to Synod for aid to the extent of \$4,000.00 to call an assistant pastor for work in its mission chapel. This church of 60 families has

already invested \$23,000 in this mission project and expects to invest about \$4,000 a year in the work.

b. *Recommendation*: Cleveland East Side be given aid to the extent of \$4,000.00. This is in agreement with the decision of the Synod of 1951 (cf. Acts, 1951, Art. 61, II-B-5-c). *Adopted*.

(Home Mission Matters continued in Art. 69)

## ARTICLE 65

This session is adjourned. Elder A. Breen leads in prayer.

# MONDAY AFTERNOON, JUNE 14

## Seventh Session

## ARTICLE 66

The Vice President calls the assembly to order. Synod sings Psalter-Hymnal No. 176. Rev. L. Bazuin leads in prayer.

## ARTICLE 67

Rev. G. Hoeksema has returned as delegate of Classis Chicago South.

## ARTICLE 68

Rev. R. Frens, for the *Reception Committee*, presents the *Rev. J. Wristers*, minister of the Gereformeerde Kerken in charge of the seamen's work at New Orleans, La.

Mr. Wristers addresses Synod on his work, calling attention to the need for continual expansion of this type of service.

The Rev. F. De Jong responds with a word of appreciation for this worthy service.

Rev. G. Stob presents *Prof. Dr. Jan Waterink*, fraternal delegate from the Gereformeerde Kerken in the Netherlands.

Dr. Waterink addresses Synod, bringing greetings from his churches, noting mutual problems, the significance of the emigration for both groups, and hopeful aspects of church life in the Netherlands.

Rev. J. Hanenburg responds with high appreciation for Dr. Waterink's ministry, and calling attention to the fortieth anniversary of Dr. Waterink's ordination on last May 17.

Synod sings, "Dat 'sHeeren Zegen Op U Daal."

Dr. Waterink responds with thanks.

## ARTICLE 69

The Advisory Committee on *Home Mission Matters*, cf. Arts. 51, 54, 64, Rev. B. Pekelder reporting, presents the following:

### I. CANADIAN FIELD

#### 1. *Change of names*

a. The Home Missions Committee recommends that the name Cana-

dian Emergency Fund be changed to Church Extension — Canada. (See Supplement No. 34, IV)

b. *Recommendation*: That Synod change the name Canadian Emergency Fund to Church Extension — Canada, as recommended by Home Missions Committee. *Adopted*.

2. *Calling missionaries* (See Supplement No. 34, IV, 2.)

a. The Committee requests authorization for placement of missionaries in Canada according to need.

b. *Recommendation*: That Synod authorize the placement of missionaries in Canada according to need. *Adopted*.

## II. FUND FOR NEEDY CHURCHES (See Supplement No. 34, VII)

*Recommendation*: That Synod adopt the following proposals of the General Committee on Home Missions re the Fund for Needy Churches:

1. The minimum salary to be paid the ministers by the respective churches receiving aid from the Fund for Needy Churches for 1955 in the United States be set at \$3300; in Canada at \$3600. *Adopted*.

2. That mileage on the field be granted subsidized churches for payment to their pastors over and above the first 5,000 miles on the field according to the following schedule:

a. In the U.S. the maximum mileage for which payment is granted is set at 3500 miles. *Adopted*.

b. In Ontario (Canada) the maximum mileage for which payment is granted is set at 5000 miles. *Adopted*.

c. In the Western Provinces the maximum mileage for which payment is granted is set at 6500 miles. *Adopted*.

d. These maximum mileage rates are to be retroactive for 1954.

*Adopted*.

3. That the rate per mile at which this mileage is to be paid be set at: 5c for the United States; 6c for Eastern Canada; 7c for Western Canada. *Adopted*.

4. That a children's allowance in the United States of \$125.00 per child, in excess of the salary to be granted for 1955; a similar amount to be paid in Canada, inclusive of the government child allowance if and when paid. *Adopted*.

5. That the minimum per family contribution toward the pastor's salary of families belonging to subsidized churches for 1955 be set at \$60.00 in the United States, and at \$40.00 in Canada. *Adopted*.

## III. RELATION BETWEEN HOME MISSION COMMITTEE AND BACK TO GOD HOUR COMMITTEE:

1. The Executive Committee for Home Missions, after consultation with representatives from the Back to God Hour Committee, reports the following decision *re* the relationship between the two Committees:



a. That the responsibility for follow-up work be shared by both Committees.

b. That the opening of new fields be the task of the Home Missions Committee.

c. That follow-up work, with the exception of the exploration and survey of new fields, be the responsibility of the Radio Committee. (See Supplement 34-A)

2. *Recommendation*: That Synod approve said arrangement between the two committees. *Adopted*.

(Home Mission Matters continued in Art. 84)

#### ARTICLE 70

The Stated Clerk reads the report of the Synodical Committee. This report is received and approved. (See Supplement No. 44)

#### ARTICLE 71

The Stated Clerk reads the report of his work. This report is received and the work approved. (See Supplement No. 44)

#### ARTICLE 72

The Stated Clerk reads the report of Mr. A. H. Andriese, the Transportation Secretary. This report is received and the work approved.

#### ARTICLE 73

The Stated Clerk reads a letter from the Stated Clerk of the Orthodox Presbyterian Church, with notification that Dr. N. B. Stonehouse will represent the O.P. Church as fraternal delegate to this Synod. The letter is received as information.

The President welcomes Dr. Stonehouse.

#### ARTICLE 74

The Stated Clerk reads a letter from the Rev. H. Bruinooge, from Pusan, Korea, with notification that Rev. Ban Sik Hong will represent the General Presbytery Korean Presbyterian Church as fraternal delegate to this Synod. This letter is received as information.

#### ARTICLE 75

The Stated Clerk reads a letter from the Rev. Dr. Herman Kuiper, notifying Synod of his absence due to his attendance as representative of the Calvin Seminary Faculty at the Centennial of Kampen Seminary. This letter is received as information.

#### ARTICLE 76

The Stated Clerk reads a letter from the Rev. H. Bruinooge, with information on Kobe Theological Seminary, requesting that this institution be placed on our accredited list. This letter is received as information, and referred to the Committee on Budget Matters. (See Art. 169)

## ARTICLE 77

The Stated Clerk reads a Report on Meetings of the General Presbytery Korean Presbyterian Church by Rev. H. Bruinooge. This report is received as information. (See Supplement No. 46)

## ARTICLE 78

The Stated Clerk reads a Report on the Reformed Church in Japan by Rev. R. Sytsma, noting that help is being requested for Kobe Theological Seminary. This report is received as information.

## ARTICLE 79

The Stated Clerk reads the report of Rev. Willis De Boer as our fraternal delegate to the Associate Reformed Presbyterian Church. This report is received as information.

## ARTICLE 80

President R. B. Kuiper announces that Prof. Schultze is absent for several days, representing the Seminary Faculty at the Biennial Meeting of the American Association of Theological Schools at Chicago.

## ARTICLE 81

The Advisory Committee on *Educational Matters*, cf. Arts. 35, 55, Rev. W. P. Brink reporting, presents the following:

## I. CALVIN COLLEGE AND SEMINARY MATTERS

A. *Materials*: Agenda Reports No. 33, 33-A. (See Supplements No. 33, 33-A)

B. *Items of interest and information.*

1. *College matters*

a. If the current enrollment trend continues, our plant facilities will be taxed to the utmost by 1958-60. Even the completion of the "Needs of Today" Campaign would only enable us to accommodate the enrollment swell with difficulty and temporarily. Our people should be aware of the urgency of our need of facilities.

b. We are happy to note the reports on the effective work and devotion of our faculty members, the careful consideration given to the curriculum, the good state of the student morale, and the fact that in addition to training students as Kingdom members, our College is serving our constituency through its Denominational Reference Service, the Summer Conferences on Church Music, Teachers' Institutes, and the recent Calvinistic Scientific Conference. *Received as Information.*

2. *Seminary matters*

a. In accord with a previous Synodical authorization, a Standing Committee on Seminary Appointments has been appointed by the Board and has begun to function.

b. A committee has also been appointed to study the matter of requiring our Seminary graduates to spend a year as interns in the field of home missions and to relate this study to "all the needs of the student as they relate to his service in the Church." (Acts of Synod, 1953, Art. 162, I, C.)

c. Our Seminary Faculty was represented by Dr. Herman Kuiper and the Rev. C. Kromminga at the Kampen Seminary Centennial which was held this month.

d. After a study of the Faculty, the Board adopted a policy for the admission of students who, after completing their undergraduate work elsewhere, come to our Seminary with a view to entering the Christian Reformed ministry. This policy states:

1. No such student shall enroll with this purpose until he has declared his intentions to the Board of Trustees and received its approval.

2. If a student has a bona fide B.D. or its equivalent from a recognized Seminary, no inquiry shall ordinarily be made with respect to his pre-seminary course.

3. All such students shall be required to take Christian Reformed Church History, Church Polity, and Catechetics. In determining what other courses shall be required, the governing consideration shall be that all the requirements of our undergraduate curriculum must be met.

4. Such a student shall be required to take a minimum of 24 semester hours.

5. When graduate courses are taken by such a student, he shall receive graduate credit.

6. Such a student shall be designated as a special student.

7. Such a student, as well as the regular undergraduate students, needs faculty recommendation for candidacy.

e. It was further decided that the Board or its Executive Committee shall decide in each individual case whether a student in this category shall be licensed to exhort in our churches. For such licensure the students "shall supply the same credentials as students from our own school, namely, membership in the Christian Reformed Church, plus a consistorial recommendation and a recommendation from our Seminary faculty."

f. The Board declares that there is need for an additional man in the Old Testament department and has instructed its Committee on Appointments to study this matter. *Received as Information.*

#### C. Recommendations:

1. That Synod approve the following nomination for members of the Board of Trustees and refer the matter of election to the Committee on Appointments, calling attention to the fact that an

alternate should be designated by name for each delegate chosen:

- a. For the Far West (one to be chosen). (See Art. 165)  
     Dr. J. Hoekzema  
     Mr. H. Te Velde
- b. For the Midwest (one to be chosen). (See Art. 165, I)  
     Mr. Glenn Andreas  
     Mr. John Brouwer
- c. For the Central District (three to be chosen). (See Art. 165)  
     Mr. Lambert Bere  
     Mr. J. De Nooyer  
     Mr. Benjamin Staal  
     Mr. E. Feenstra  
     Mr. B. Vellenga  
     Mr. Fred Winter

*Approved.*

2. That Synod make the following appointments to the *Seminary faculty*:

- a. The Rev. R. B. Kuiper as President of Calvin Seminary for two years (1954-1956) with a limited teaching load.

*Adopted.*

- b. The Rev. Martin Monsma as Associate Professor of Practical Theology for two years (1954-1956).

*Adopted.*

3. That Synod approve the following appointments to the *College faculty*:

- a. William Spoelhof, Ph. D., as Professor of History, indefinite tenure.

*Approved.*

- b. Enno Wolthuis, Ph. D., as Professor of Chemistry, indefinite tenure.

*Approved.*

- c. Earl Strikwerda, Ph. D., as Professor of History, indefinite tenure.

*Approved.*

- d. John Tuls, A.M., as Associate Professor of Mathematics, indefinite tenure.

*Approved.*

- e. John Bratt, Th. M., as Associate Professor of Bible, indefinite tenure.

*Approved.*

- f. Bernard Fridsma, A.M., as Associate Professor of German, indefinite tenure.

*Approved.*

- g. Martin Karsten, A.M., as Associate Professor of Biology, indefinite tenure.

*Approved.*

- h. Henry Van Til, Th. M., as Associate Professor of Bible, four years.  
*Approved.*
- i. Donald Bouma, Ph. D., as Associate Professor of Sociology, two years.  
*Approved.*
- j. Clarence Boersma, Ph. D., as Associate Professor of German, two years.  
*Approved.*
- k. Calvin Andre, Ph. D., as Assistant Professor of Physics, two years.  
*Approved.*
- l. George Harper, A.M., as Instructor in English, two years.  
*Approved.*
- m. Arthur Otten, A.M., as Instructor in French, two years.  
*Approved.*
- n. Fred Klooster, Th. D., as Assistant Professor of Bible, two years. (New appointment)  
*Approved.*
- o. Harold Dekker, Th. B., as Dean of Students and Assistant Professor of Bible, two years. (New appointment)  
*Approved.*
- p. Steve Vander Weele, A.M., conditional appointment in English, subject to the favorable outcome of a further interview with the Board.  
*Approved.*
- q. James Bosscher, B.S., as Assistant in Mathematics and Engineering, one year. (New appointment)  
*Approved.*
- r. John Hamersma, M. Mus., as Instructor in Organ and College Organist, two years, subject to favorable interview by the Executive Committee of the Board of Trustees.  
*Approved.*
- s. Lawrence Den Besten, A.B., Th. B., in Biology, conditional upon training in the field and favorable interview with the Board as to his fitness.  
*Approved.*
- t. Peter Oppewal, A.M., as Instructor in English, subject to favorable interview with the Executive Committee of the Board of Trustees, one year.  
*Approved.*
- u. Ervina Van Dyke, M.A., as Assistant in Speech, one year. (New appointment)  
*Approved.*
- v. Marten Vande Guchte, M.A., as Assistant in Speech, one year. (New appointment)  
*Approved.*

w. Nell Oosthoek, A.B., as Assistant in Physical Education, one year. (New appointment) *Approved.*

4. That Synod approve the action of the Board in conferring the title of Emeritus Professor upon Dr. P. Hoekstra. *Adopted.*

5. That Synod approve the action of the Board in conferring the title of Emeritus Professor upon Dr. J. P. Van Haitsma. *Adopted.*

6. That Synod arrange a Synodical testimonial dinner in honor of two professors emeriti Dr. J. P. Van Haitsma (1909-1954) and Dr. P. Hoekstra (1918-1954) and Dr. J. Waterink. *Adopted.*

7. That Synod instruct its officers to make arrangements for this dinner to be held Wednesday evening, June 16. *Adopted.*

The President appoints as Committee on Arrangements: Dr. R. J. Danhof, Revs. F. De Jong, and J. Geels.

8. That Synod refer financial items contained in agenda Report 33 II D, 1, 2, 3, 4, 5, and 6, pp. 204 f., and in agenda Report 33-A, IV A and B, p. 5 f to the Committee on Budget Matters. (See Supplement 33, 33-A) *Adopted.*

9. That Synod receive as information the report of the Board of Trustees re its officers, change in membership, and the members of the Executive Committee. (Supplement 33-A, I A.) *Adopted.*

10. That Synod decide that the Board shall continue its study of the Sioux Center Junior College matter and report to the Synod of 1955. (For Mandate Cf. Acts, 1953, Art. 162 I F 2, p. 146). *Ground:*

Although much work has already been done, the Board needs more time to do satisfactory work on this involved matter. *Adopted.*

11. That Synod gratefully acknowledge the special gifts which are mentioned in Agenda Report 33, I D, I, p. 201 and in Agenda Report 33-A, I C. The Board has conveyed its thanks to the donors. (See Supplements No. 33, 33-A)

(Educational matters continued in Art. 120)

## ARTICLE 82

The recommendation of the Advisory Committee on *Varia* cf. Art. 56, regarding Insurance for Church Properties (see Art. 56) is removed from the table.

Synod gives the recommendation of the Study Committee on this matter priority. The Study Committee (Agenda, Report 26.) (See Supplement No. 26) presents the following recommendation, that

the churches continue to purchase insurance through the insurance company markets. *Adopted.*

### ARTICLE 83

The Advisory Committee on *Varia* cf. Art. 56, 82, Rev. T. C. Van Kooten, presents the following:

#### I. CHANGE IN RULING TO COUNT FAMILIES

##### A. *Material:*

Overture No. 27 from Classis Kalamazoo. Cf. Schaver: Polity of the Churches, Vol. II, p. 113, (d), (2).

##### B. *Recommendation:*

That Synod adopt the proposed change of rule No. 2 as follows: "A family wherein husband or wife by confession of faith belongs to the congregation, and the marriage partner is a member by baptism, or there are one or more baptized or communicant children."

##### *Grounds:*

1. An individual confessing member should not be counted an ecclesiastical family.
2. There is now an inconsistency between rules 2 and 3. Rule 3 allows that a widow is not counted as a family unless she is the acting head of a family, while rule 2 counts an individual believer a family.
3. Furthermore, the present method of counting discriminates against churches sponsoring an aggressive program of evangelization, in which very often only one member of a family is brought into the church. In these cases it often happens that the unbelieving partner is very cold and even hostile to the church.

*Adopted.*

#### II. LAY MEMBERSHIP OF STANDING COMMITTEES

##### A. *Material:*

Overture No. 28 from Classis Kalamazoo which proposes that a committee be appointed to study the possibility of increasing the lay membership in the General Committee for Home Missions, the Christian Reformed Board of Missions, and the Board of Trustees of Calvin College and Seminary.

##### B. *Recommendation:*

The advisory committee recommends that such a study committee be appointed.

##### *Grounds:*

1. Laymen have made valuable contributions to our denomination on the committee level in the past.

2. At present there is a great disparity in the number of laymen on the Boards in proportion to the number of clergy.

*Rejected.*

Synod answers Overture No. 28 by referring Classis Kalamazoo to the Home Mission Order, Art. 2; Foreign Mission Order, Art. I-E; and Calvin Board of Trustees Rules, I-A.

### III. MEMBERSHIP OF STANDING COMMITTEES.

#### A. *Material:*

Overture No. 29 from Classis Kalamazoo which proposes that a committee be appointed to study how to secure greater continuity of membership on the General Committee for Home Missions, the Christian Reformed Board of Missions, and the Board of Trustees of Calvin College and Seminary.

#### B. *Recommendation:*

That Synod do not accede to this request.

*Adopted.*

#### *Grounds:*

1. The possibility of an increased lay membership on the Boards could provide greater continuity.
2. Since Synod has very recently expressed itself in respect to tenure of office on its Boards, it would be inadvisable to study the same matter so soon.
3. Sufficient reason for such study has not been presented by Classis Kalamazoo in the above overture.

*Adopted.*

(Varia Matters continued in Art. 85)

### ARTICLE 84

The Advisory Committee on *Home Mission Matters*, cf. Arts. 51, 54, 64, 69, the Rev. B. Pekelder reporting, presents the following:  
BACK TO GOD HOUR.

- A. *Materials:* Agenda Reports 30, 30-A. (See Supplements No. 30, 30-A.)

- B. The Advisory Committee concurs in the recommendation of Back to God Hour Committee: "That Synod record a word of gratitude to all who have served our denominational radio and television witness: The radio minister, the choir and its director, the accompanist, the announcer, the office staff, the advertising manager, and the minister for radio evangelism."

*Adopted.*

#### C. *Television:*

1. Background: The first series of 13 films produced for television has been shown on 68 stations, with free time donated of a value of \$92,142. Response excellent. Three stations desire repeat of series. First series high recognition in T.V. programming.



## 2. Recommendations:

a. That Synod authorize such production of television film, offered on free-time basis. *Adopted.*

b. That Synod recommend this cause to the churches for free-will offerings during 1955. *Adopted.*

D. *Assistant to Radio Minister.*

*Recommendation:* That Synod accede to the request to engage an assistant, either ordained or unordained, to the Radio Minister, as proposed by the Back to God Hour Committee.

*Ground:*

This work must be done by someone in replacement of Rev. H. Dekker, who did a large part of this work until now.

*Adopted.*

E. *Station Sponsors.*

*Recommendation:* That Synod authorize the Back to God Hour Committee to present the opportunity for station sponsorship to our churches, as proposed by the Back to God Hour Committee.

*Adopted.*

F. *Alaskan Broadcasting.*

1. The Back to God Hour draws Synod's attention to the fact that a contract was signed with station KENI in Anchorage, Alaska, for broadcasting. The Committee did not consider this a foreign field and hence believes its action does not conflict with previous Synodical decisions re foreign broadcasting. This step also serves the cause of Home Missions in Alaska. Synod is asked to approve this action.

2. *Recommendation:* That Synod approve of said action.

*Adopted.*

G. *Back to God Hour Office.*

1. *Background.* (See Supplement No. 30) Office building left by Mr. D. Eck in his last will to Back to God Hour Committee. Remaining space is being rented. Part of rental is used to set up a fund for the care of Mr. Van Eck's dependent brother. This obligation not legal but moral in character. Management of building transferred to Back to God Hour Committee. The Synod is asked to approve this action.

2. *Recommendations:*

a. That Synod note this legacy with gratitude to God and in grateful memory of Mr. Van Eck. *Adopted.*

b. That Synod approve said action of Back to God Hour Committee. *Adopted.*

H. Your Advisory Committee would also draw Synod's attention to the fact that the Revs. Eldersveld and Dekker have been delegated

as observers to the coming assembly of the World Council of Churches in Evanston, Ill. The Committee gave them authorization to attend in this capacity with a view toward keeping our denominational witness in close touch with major ecclesiastical developments as they are represented by this international group of churches.

*Received as information.*

(Home Mission Matters continued in Art. 126)

### ARTICLE 85

The Advisory Committee on *Varia*, cf. Arts. 56, 82, 83, Rev. T. C. Van Kooten reporting, presents the following:

*Revised Standard Version.*

- A. *Material*: Agenda Report No. 37, which is a report of the Study Committee who were mandated to study the R.S.V. with a view to its distribution and use by our people. (See Supplement No. 37.)
- B. Previous Synodical decision on Bible Version recommended: It is believed advisable "to refrain from adopting either the Authorized Version or the American Standard as the official version of the Bible in our churches, but to recommend the American Standard Version to our churches," Acts 1926, Art. 44, p. 46; Acts 1934, Art. 105, p. 103 — From Schaver, *The Polity of the Churches*, Vol. II, p. 158.
- C. Recommendations of the Study Committee.  
 "In the light of the above materials, your committee appointed to study the Revised Standard Version of the Scriptures presents the following recommendations to the Synod of 1954:
  1. That The Synod of 1954 reaffirm the decisions of the Synod of 1953, in regard to financial support for the American Bible Society, and similar organizations, as our denominational position, in this respect. (Cf. Acts of Synod of 1953, Article 84, I, C, 1, 2, 3, 4.)
  2. That Synod advise our Consistories that, on account of a number of passages, the Revised Standard Version shall not be used in our pulpits as an official translation approved by Synod for public worship."

#### D. *Recommendations of Advisory Committee.*

In the light of the evidence presented in the body of the report of the Study Committee, it be decided

1. That Synod of 1954 reaffirm the decisions of the Synod of 1953 in regard to financial support for the American Bible Society, and similar organizations, as our denominational position in this respect. (Cf. Acts of Synod of 1953, Art. 84, I, C, 1, 3.)

*Adopted.*

2. That Synod advise our Consistories that, on account of a number of passages, the Revised Standard Version shall not be used in our pulpits as a translation approved by Synod in public worship. *Adopted.*

(*Varia Matters continued in Art. 146*)

#### ARTICLE 86

This session is adjourned. Elder L. Meyer leads in prayer.

### TUESDAY MORNING, JUNE 15

#### Eighth Session

#### ARTICLE 87

The assembly is called to order. Synod sings Psalter-Hymnal No. 247:1, 2. Rev. D. D. Bonnema leads in prayer.

#### ARTICLE 88

The roll is called. All delegates are present.

#### ARTICLE 89

The minutes of Monday's sessions are read and approved.

#### ARTICLE 90

Synod goes into Executive Session to consider a letter from Dr. P. Y. De Jong concerning the South India Matter.

Synod receives the letter as information.

Synod declares that it is desirable that Dr. De Jong and the other returned missionaries from South India remain available for possible consultation. (See also Supplement No. 38-B)

#### ARTICLE 91

Synod resumes open session.

The Advisory Committee on *Publication Matters*, Prof. M. Berghuis reporting, presents the following:

- I. OVERTURE No. 21 FROM CLASSIS ALBERTA re the publication of financial reports in the Yearbook.

##### A. *Materials:*

1. Overture 21.
2. Agenda Report No. 24-A, Section 2. (See Supplement 24-A sec. 2)

##### B. *Recommendation:*

That Synod accede to this overture to the extent of providing in the Yearbook a summary report of the money collected for our quotas and accredited causes by each of the Classes.

*Grounds:*

1. The financial contributions to the various causes by the Classes will give an overall picture of regional interest in and support of these causes.
2. The inclusion of reports from each congregation would involve undue expense and would consume a considerable amount of space in the Yearbook.
3. This recommendation is in keeping with the recommendation of the Publication Committee. (See Supplement No. 24-A) *Adopted.*

## II. PUBLICATIONS OF SERMONS FOR READING SERVICES.

A. *Material:* Agenda Report No. 25. (See Supplement No. 25)

B. *Recommendations:*

1. That Synod gratefully acknowledge the work the committee has done in securing the publication of Volume 10 for reading services and its present work on Volume 11. *Adopted.*
2. That Synod refer the report concerning the acceptability of recorded sermons for reading services to the churches for their information. *Adopted.*
3. That Synod continue the committee for another year. (See Art. 165) *Adopted.*
4. That Synod instruct the committee to provide in its next report a fuller account of the need for and advisability of continuing the publication of additional volumes of Sermons. *Adopted.*

## III. THE SYNODICAL TRACT COMMITTEE.

A. *Material:* Agenda Report No. 31. (See Supplement No. 31)

B. *Recommendations:*

1. That Synod continue the Synodical Tract Committee. *Adopted.*
2. That the names suggested by the tract committee be submitted to the committee on appointments. (See Art. 165) *Adopted.*
3. That Synod express appreciation for the labors of the retiring members, Rev. D. H. Walters and Mr. E. Postma. *Adopted.*

## IV. SUNDAY SCHOOL LESSON PLANNING.

A. *Materials:*

Agenda Reports No. 32, 32-A.

B. *Contents:*

The Sunday School Lesson Planning Committee reports the following:

1. That a five-year plan of lessons arranged according to a chronological grouping of stories has been adopted.
2. That the new series of lessons is set up to begin on the first Sunday of January, 1955.
3. That six age groups were decided upon with a different paper for each of the first four groups. The same paper will be used by groups IV, V, and VI.
4. That the names of the new Sunday School papers will be: Bible Stories for Beginners, Bible Light for Primaries, Bible Guide for Juniors, and Bible Truth for Seniors. The writers will be Miss Dena Korfker for Bible Stories, Miss Marian Schoolland for Bible Light, Miss Helen Van Laar and Miss Henrietta Van Laar for Bible Guide, and Rev. B. Pekelder for Bible Truth.
5. That the Publication Committee has granted permission to secure Mr. Jack Brouwer as part-time art editor for our papers.

C. *Recommendations:*

1. That Synod refer the matter of the order of rotation of the individual committee members to the Committee on Appointments. (See Art. 165) *Adopted.*
2. That the Rev. J. Schaal be granted the privilege of the floor when the Sunday School matters are discussed. *Adopted.*

(Publication Matters continued in Art. 99.)

## ARTICLE 95

Rev. R. Frens, for the *Reception Committee*, presents the Rev. Charles Edwards, fraternal delegate from the Associate Reformed Presbyterian Church.

Rev. Mr. Edwards addresses Synod, bringing greetings and good wishes, and noting the many points of agreement between his denomination and the Christian Reformed Church.

Rev. W. De Boer responds, urging a greater measure of fellowship between the leaders of the two Churches.

Rev. G. Stob presents Dr. N. B. Stonehouse, fraternal delegate from the Orthodox Presbyterian Church.

Dr. Stonehouse addresses Synod, suggesting the desirability of the Christian Reformed Church and the Orthodox Presbyterian Church becoming sister churches, noting that we have a common goal, and urging the necessity for free discussion of theological problems in an atmosphere of mutual esteem.

Dr. J. Meeter responds, with appreciation for the witness of the Orthodox Presbyterian Church, as well as for the personal contribu-

tions of Dr. Stonehouse in the field of theological scholarship and interchurch fellowship.

Rev. R. Frens presents *Rev. Robert W. Anthony*, representative of the Waldensian Church in Italy.

Rev. Mr. Anthony addresses Synod, noting that the Waldensian Church is the oldest Evangelical Church in the World, now loyally facing the front of Roman Catholic clericalism and the front of Communism in Italy.

Rev. D. Grasman responds, assuring Rev. Anthony that our Church is sympathetically interested in all groups who carry on a faithful witness of the Gospel in all parts of the world.

## ARTICLE 96

The Advisory Committee on *Indian and Foreign Missions Matters*, cf. Art. 25, Rev. D. Drost reporting, presents the following:

### I. REPRESENTATION AT SYNOD.

A. *Material*: Agenda Report No. 38. Section 2A, and Section 4A. (See Supplement No. 38)

#### B. *Recommendations*:

1. The Mission Board requests that in addition to the Rev. H. Evenhouse, Sec. of Missions, its chairman, Dr. R. O. De Groot, and its treasurer, Mr. J. T. Daverman, be permitted to represent the board at Synod, and be given the privilege of the floor on Mission matters.

*Adopted.*

2. The Rev. George Yff has been appointed as representative of the General Conference on the Indian Field. Your Advisory Committee recommends that he be given the privilege of the floor when Indian mission matters are discussed.

*Adopted.*

### II. ELECTION OF MEMBER-AT-LARGE.

A. *Material*: Agenda Report No. 38, 2K. (See Supplement No. 38, 2-K) — Section .

#### B. *Recommendation*:

The term of Dr. E. Y. Monsma terminates with this session of Synod and it is necessary for Synod to elect another member-at-large. Since Dr. Monsma is not eligible for reelection, the Board offers the following nomination for the consideration of Synod: Dr. Stuart S. Bergsma and Dr. Richard S. Wierenga. Your Advisory committee recommends the approval of this nomination. (See Art. 165)

*Adopted.*

### III. NATIVE CHURCH.

A. *Material*: Agenda Report No. 38, Section 4, B. 5. (See Supplement No. 38, Sec. 4, B. 5)

B. *Recommendations:*

1. Having carefully studied the plan for the organization of the native church on the Indian mission field, as set forth in the Annual Report of the Christian Reformed Board of Missions to the Synod of 1954, Section 4, B. 5, your advisory committee recommends that Synod adopt it with the following amendments:

a. That Synod amend C. 4, in the following manner, in order to implement B. 2, above "That Synod ask Classis California to receive a fraternal delegate or delegates from the native Consistory or Consistories at the regular meetings of Classis California, and grant them an advisory vote." *Adopted.*

b. As long as these native churches are in their associate relationship to the Christian Reformed Church we recommend that the traveling expense of the fraternal delegates to Classis California be borne by the Mission Board and/or the native church. *Adopted.*

(Indian and Foreign Missions continued in Art. 100)

## ARTICLE 97

This session is adjourned. Elder O. Duistermars leads in prayer.

**TUESDAY AFTERNOON, JUNE 15****Ninth Session**

## ARTICLE 98

Synod sings Psalter-Hymnal No. 367. Rev. D. Drost leads in prayer.

## ARTICLE 99

The Advisory Committee on *Publication Matters*, cf. Art. 91, Prof. Berghuis reporting, presents the following:

## I. IMPROVEMENT AND REVISION OF THE PSALTER HYMNAL.

A. *Materials:*

Agenda Reports No. 28, 28-A. (See Supplements No. 28, 28-A)

B. *Background:*

1. The Synod of 1951 decided to "appoint a committee competent in its personnel, from various parts of our Church, whose task it shall be to set forth concretely the principles of good music and song-text for our churches." This committee was also instructed "to report to Synod suggestions for improvement and revision of our Psalter-Hymnal." (Cf. Acts of 1951, p. 47 I-B, 1 & 2.)

2. The Synod of 1953 adopted the statement of principle that "the music of the church should be appropriate for worship." (Cf. Acts of Synod, 1953, p. 24, IV-B, 2). The "implications" which followed this statement of principle were recommended to the Churches for

study. (Cf. Acts of Synod, 1953, p. 25). The plan for revision of the Psalter-Hymnal was adopted as submitted by the Committee on Revision. (Cf. Acts of Synod, 1953, pp. 25-29).

3. Agenda Report No. 28 and the Supplementary Report No. 28-A contain the committee's music and text revisions for the Psalter section of our Psalter-Hymnal. (See Supplements No. 28, 28-A)

*C. Recommendations:*

1. That Synod grant the privilege of the floor to Dr. Henry A. Bruinsma and the Reverend Dick L. Van Halsema when the matter of the improvement and revision of the Psalter-Hymnal is discussed.

*Adopted.*

2. That Synod refer the present report on revision of the Psalter section to the churches for study and comment, with final action on the Psalter section to be taken by the Synod of 1955. This should be executed as follows:

a. The committee should (1) send a copy of the Supplementary Report of Music and Text to each consistory for circulation amongst organists, choir-directors, and other interested parties within the congregation and (2) place the additional copies in the Calvin Library where they may be made available to interested groups through the Denominational Reference Service.

*Adopted.*

b. Comments on this report should be sent directly to the committee no later than January 1, 1955, to enable the committee to take them under consideration.

*Adopted.*

3. That in keeping with the Committee's tenure until 1955 (as decided by Synod 1953), Synod authorize the Committee to prepare its recommendations for revision of the hymn section of our Psalter-Hymnal and to present them to the Synod of 1955.

*Adopted.*

4. That Synod instruct the Committee to acquaint our people via *The Banner* with the nature of its work of the revision of the Psalter section and with the principles of church music which have guided it in making this revision.

*Adopted.*

II. OVERTURE NO. 15 RE THE PUBLICATION OF AGENDA AND ACTS OF SYNOD.

A. *Material:* Overture No. 15.

B. *Recommendation:*

That Synod not accede to this request.

*Grounds:*

1. The necessity for such a study by a synodical committee is not sufficiently indicated.

2. The character of such a study has not been adequately defined.



3. It is our judgment that Synod should not be overtured to appoint study committees without evidence of compelling necessity. (See Art. 168) *Adopted.*

(Publication Matters continue in Art. 127)

## ARTICLE 100

The Advisory Committee on *Indian and Foreign Mission Matters*, cf. Art. 25, 96, Rev. D. Drost reporting, presents the following:

### I. SECOND NATIVE WORKER AT FARMINGTON.

A. *Material*: Agenda Report No. 38 — Section 4, B. 8. (See Supplement No. 38)

#### B. *Recommendation*:

1. That Synod approve the adding of a second native worker to the staff of the Farmington Mission:

#### *Grounds*:

a. This aids the Ordained Missionary at Farmington in preparing trained leadership to take over when the native church becomes a reality.

b. The great demand on our missionaries' time for the conducting of the Radio Gospel broadcasts at Gallup and Durango.

c. The Gospel work at Burnam, recently undertaken by our native worker and Missionary, has placed an added burden on them.

*Adopted.*

2. That Synod approve the purchase of a car for use at Farmington.

*Adopted.*

### II. ORGANIZATION AND PERSONNEL.

A. *Material*: Agenda Report No. 38-A. I. B. 2. (See Supplement 38-A) I. B. 2.

B. *Information*: The Board informs Synod that Mr. Stuart K. Bergsma has been appointed to a teaching position in Nigeria. Mr. Bergsma is a son of Dr. and Mrs. S. Bergsma, former missionaries to Ethiopia and India. The Bergsma family is scheduled to leave for Africa in August.

*Received as information.*

(Report continued in Art. 125)

## ARTICLE 101

The Advisory Committee on *Church Order Matters*, Rev. G. Gritter reporting, presents the following:

### I. *Ministers Emeritated.*

#### A. *Materials*:

1. Agenda Report 21, Part II. (See Supplement No. 21)

2. Communication from Classis Pacific.

B. *Recommendation*: That Synod approve the honorable emeritation of the following ministers:

1. The Rev. C. De Leeuw by Classis Pella, because of failing health and years of service.
2. The Rev. W. Meyer by Classis Wisconsin because of age and years of service.
3. The Rev. H. Goodyke by Classis Muskegon because of age and physical condition.
4. The Rev. H. Wierenga by Classis Chatham for reasons of health.
5. The Rev. P. A. Hoekstra by Classis California, effective July 1954. Grounds: 44 years of service and age.
6. The Rev. C. Vander Ark by Classis Pacific for reasons of health.

*Adopted.*

## II. COMMUNICATIONS FROM DUTCH REFORMED CHURCH IN CEYLON.

A. *Elucidation*: There are two communications; the one proposing entrance upon fraternal ecclesiastical relations and the other thanking our church for the help given them and at the same time reminding the Synod "of the large Radio Station in Ceylon and the evident open door to the proclamation of the Gospel of Sovereign grace."

### B. *Recommendations*:

1. That the request for entrance upon fraternal relations be referred to the Committee on Ecumenicity and Interchurch Correspondence.

*Adopted.*

2. That Synod call the attention of the Back to God Hour Committee to the possible opportunity of extending our "radio witness" to Ceylon.

*Adopted.*

## III. COMMUNICATIONS FROM DE GEREFORMEERDE KERKEN IN NEDERLAND.

### A. *Materials*:

1. A letter informing us that the Gereformeerde Kerken "resolved to enter into full communion with the Orthodox Presbyterian Church of America."

2. A request that we confer with the Gereformeerde Kerken with a view to a possible revision of Art. 36 of the Belgic Confession.

### B. *Recommendations*:

1. That we receive their action re the Orthodox Presbyterian Church as information.

*Adopted.*

2. That a committee be appointed to confer with the Gereformeerde Kerken regarding a revision of Art. 36 of the Belgic Confession. This

is in harmony with a decision taken at the Reformed Ecumenical Synod of 1953. Cf. Acts of Ecum. Synod, Art. 95. (See Art. 165)

*Adopted.*

#### IV. COMMITTEE ON ECUMENICITY AND INTERCHURCH CORRESPONDENCE.

A. *Material* — Agenda Report No. 6. (See Supplement No. 6)

B. *Recommendations*:

1. That Synod acknowledge with thanks the work of the Committee.

*Adopted.*

2. That Synod approve the committee's intent to have an observer at the meetings of the World Council of Churches to be held August 15-31 at Evanston, Illinois and authorize payment of expenses incurred.

*Adopted.*

3. That Synod send an observer to the annual international meeting of the International Council of Christian Churches to be held at Philadelphia in August and that Dr. J. T. Hoogstra be appointed.

*Adopted.*

4. *The Reformed Churches of New Zealand*:

a. That this church be recognized as a sister church. *Adopted.*

*Grounds*:

1. This church was established in 1953 as a result of the fact that many Dutch immigrants were not able to find a spiritual "home" within the existing churches, because of predominant modernism.

2. They themselves declare,

a. "as basis of our church, we have accepted with a faithful heart the Holy Scriptures of the infallible Word of God and the Confession of Faith in accordance with that Word as the churches of the Reformation have formulated it in the Belgic Confession, the Heidelberg Catechism, and the Canons of Dordt.

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

b. That Synod instruct its Stated Clerk to express in writing the wish that this new denomination may experience growth, fortitude in the faith, and perform a real mission in its adopted land through the power of the Holy Spirit.

*Adopted.*

c. That a letter from the New Zealand Churches dated April 22, 1954, in which they seek assistance in meeting certain practical problems, be referred to the Committee on Ecumenicity and Interchurch Correspondence.

*Adopted.*

## V. REVISION OF THE FORM OF THE LORD'S SUPPER

A. *Materials:*

1. Agenda Report No. 3 (Supplement No. 3).
2. Overture No. 17.

B. *Recommendations:*

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

2. Synod declare that the question whether the part of the Form which concerns self-examination shall be read at the Preparatory Service or at the Communion Service, or at both, shall be left to the discretion of the Consistories. *Adopted.*

3. Synod refer the question as to whether the above decision necessitates a change in Art. 62 of Church Order to the Church Order Revision Committee. *Adopted.*

4. Synod approve "of using the Lord's Prayer only once, namely, in the prayer, and not a second time in the thanksgiving." *Adopted.*

5. Synod declare "that the Apostles' Creed is to be regarded as part of the prayer" and approve "placing it before the Lord's Prayer." *Rejected.*

6. "Instead of dropping the words 'a psalm shall be sung,' etc." Synod decide "to change 'shall' to 'may.'"

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

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

8. Synod continue the committee instructing them to revise the Form for the Lord's Supper in accordance with the above recommendations. (See Art. 165) *Adopted.*

9. Synod instruct the committee to prepare a Dutch translation of the Revised Form, as requested by Classis Alberta. *Adopted.*

## VI. PARTICULAR SYNODS

A. *Materials:*

1. Agenda Report No. 12, (Supplement No. 12).
2. Communications from the following Classes: Chatham, Chicago South, Hackensack, and Pella. Only one of these favors particular synods.

B. Since the recommendation of the Advisory Committee is contrary to that of the Study Committee, the Study Committee, Rev. P. Van Tuinen reporting, presents its recommendations:

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

*Rejected.*

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

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

*Rejected.*

C. *The Advisory Committee presents its recommendation:*

1. That Synod gratefully acknowledge the work of the Study Committee. *Adopted.*

2. That Synod take no further action at this time re introducing Particular Synods.

*Ground:* Neither the need nor the practicability of Particular Synods has been sufficiently demonstrated. *Adopted.*

## VII. ORDER FOR CITY AND NEIGHBORHOOD EVANGELISM

A. *Material:* Agenda Report No. 15, (Supplement No. 15).

B. *Recommendations:*

1. That Dr. R. S. Wierenga be permitted to represent the Committee before Synod. *Adopted.*

2. That the Proposed Guide for Neighborhood Evangelization be adopted with the following revisions:

a. Point C (See Supplement No. 15, C) — *The Prosecution of Neighborhood Evangelization.*

(1) Every consistory sponsoring neighborhood evangelism should appoint a consistorial committee on evangelism which shall report regularly to the consistory.

(2) This committee should enlist all qualified members of the church in the work of evangelization.

(3) The consistorial committee and the workers should carry out the work of evangelization on behalf of the consistory.

(4) In view of the magnitude of the task and the need for direction, a full-time worker, ordained or unordained, should be employed as soon as possible. *Adopted.*

b. Point E2 (See Supplement No. 15, E2) — *The Lay Worker.*

Synod declare that the unordained worker performs his labors by virtue of the fact that he shares the office of all believers and has been asked by the church to labor as an evangelistic teacher and exhorter.

*Adopted.*

c. Point F (See Supplement No. 15, F)—*The Goal of the Mission.*  
Synod declare that:

(1) The objective of evangelization work in any community is not only to bring sinners to conversion but also the body of Christ to manifestation. *Adopted.*

(2) Point 2 be deleted. *Adopted.*

(3) That the Guide for Neighborhood Evangelism as revised above be published for the use of our consistories and classes. *Adopted.*

(4) That Synod do not act on the suggestion that a committee be appointed to define the meaning of ordination and the status of the lay-workers of our denomination.

*Grounds:*

a. The meaning of ordination is well-known among us.

b. The status of the lay-worker is defined above. *Adopted.*

5. Synod instructs the Publication Committee to publish the Guide for Neighborhood Evangelism as revised. (Church Order Matters continued in Art. 107.)

#### ARTICLE 102

The President announces the appointment of the *Committee on Appointments*: Rev. N. J. Monsma, chairman, Rev. J. Ehlers, reporter, Revs. F. De Jong, H. Erffmeyer, R. Frens, G. Hoeksema, and Elders J. De Boe, J. Ribbens, and J. Ten Harmsel. (See Art. 165 for Report)

#### ARTICLE 103

This session is adjourned. Elder J. De Koning leads in prayer.

### WEDNESDAY MORNING, JUNE 16

#### Tenth Session

#### ARTICLE 104

Synod sings Psalter-Hymnal No. 389. Rev. R. Veldman leads in prayer.

#### ARTICLE 105

The roll is called. All delegates are present.

#### ARTICLE 106

The minutes of Tuesday's sessions are read and approved.

#### ARTICLE 107

The Advisory Committee on Church Order Matters, cf. Art. 101, Rev. G. Gritter reporting, presents the following:

# I. AMENDMENT OF RULES FOR ADMINISTRATION OF PENSION AND RELIEF FUNDS

A. *Material*: Agenda Report No. 21, Point 6, (See Supplement No. 21)

B. *Recommendation*: That Synod amend the Rules as follows:

"If a minister emeritated for reasons other than age and/or length of service is employed and receives a remuneration for such employment, it shall not prejudice his pension allowance unless remuneration exceeds his pension allowance. In such event, the emeritated minister shall report his earnings to the secretary of the Ministers' Pension and Relief Administration, and the excess amount of salary over pension shall be deducted from his pension allowance as long as this condition exists."

## *Grounds*:

1. The Board is faced increasingly with the problem of ministers emeritated for reasons other than age and/or length of service, who are working and at the same time requesting pension.

2. It is felt that an amendment such as the above is needed to safeguard our Pension funds." *Adopted*.

# II. ADMITTING MINISTERS FROM OTHER DENOMINATIONS.

A. *Materials*:

1. Agenda Report No. 8, (Supplement No. 8)

2. Overture No. 1.

B. *Recommendations*:

1. That a representative of the study committee be permitted to defend the report before Synod. *Adopted*.

2. That Synod do not adopt the proposed method.

## *Grounds*:

a. Such a radical change is unnecessary since we already have sufficient safeguards in existing synodical decisions.

b. Requiring ministers concerned to take the initiative is contrary to our Church Order, Arts. 4, 5. *Adopted*.

3. The Overture from Classis Pella (Overture No. 1).

Synod urges Classes through their counsellors, and instructs its Synodical Examiners to be more diligent to determine in each case, whether there truly exists a very special need for putting on nomination a minister from another denomination, in accordance with the past decisions of Synod (Acts 1930, Art. 159; Acts 1945, Art. 90).

## *Grounds*:

1. This would contribute to greater uniformity in the matter and better feeling among the churches.

2. There have been recent instances occurring in churches in the States in which a minister from outside our own denomination was allowed to be placed on nomination when the Consistory involved had made very few previous calls, and in one case none at all. These incidents would seem to have been obvious violations of the synodical rule requiring very special need. (See the report of the Synodical Examiners and the Advisory Committee recommendations to the Synod of 1953).

3. Previous Synods have stressed the importance of not allowing such ministers to be nominated "unless there are very special reasons and needs" (Acts 1945, Art. 90). *Adopted.*

### III. DECISIONS OF SYNOD RE CALLING MINISTERS.

A. *Material*: Overture No. 19.

B. *Recommendation*: That Synod do not accede to this request that Synod make available to the churches an easily understood summary and collection of all Synodical decisions having a bearing on the calling of ministers from within or outside of our denomination.

*Ground*: Synod should not be burdened with labors the Classis itself can perform. *Adopted.*

### IV. REVISION OF ART. 70 OF CHURCH ORDER RE MARRIAGE.

A. *Materials*: Overtures No. 23, 25.

B. *Recommendation*: Synod reply that the Committee on Revision of Church Order already has this matter under consideration. *Adopted.*

### V. RULES FOR CHURCH VISITATION.

A. *Material*: Overture 24.

B. *Recommendation*: That Synod do not accede to this request.

*Grounds*:

1. The suggested questions are not meant to be exhaustive.

2. Question 8 gives ample occasion for such questioning. Cf. Schaver, p. 150. (First Edition) *Adopted.*

### VI. TRANSFER OF WANAMASSA CHURCH TO CLASSIS HACKENSACK.

A. *Materials*:

1. Overture No. 6.

2. Communication from Classis Hackensack.

B. *Recommendation*: That Synod approve the transfer of the Wanamassa Christian Reformed Church from Classis Hudson to Classis Hackensack.

*Ground*: Both Classes have agreed to such a transfer. *Adopted.*  
(Church Order Matters continued in Art. 141)



## ARTICLE 108

The Stated Clerk is instructed to send the greetings of our Synod to the Moderator of the Waldensian Church in Italy.

## ARTICLE 109

The Advisory Committee on *Protests and Appeals*, Rev. J. R. Van Dyke reporting, presents the following:

I. THE APPEAL OF THE ALPINE AVE. CONSISTORY AGAINST CLASSIS GRAND RAPIDS WEST RE DELEGATION TO CLASSIS.

After much discussion this report is recommitted to the Advisory Committee for consideration of material not previously available (See Art. 154).

II. SEATING OF HOME MISSIONARIES TO CLASSICAL MEETINGS

A. *Material*: Overture of the Alpine Ave. consistory.

B. The overture is as follows:

"The consistory of the Alpine Avenue Christian Reformed Church overtures Synod to alter the decisions of Synod of 1930, Art. 111, p. 146, and Synod of 1939, Art. 89, p. 69 as regard the seating of home missionaries to classical meetings.

*Grounds*:

1. These decisions are contrary to Art. 41 and Art. 42 of Church Order.

2. Classis is not a gathering of individuals, but of churches. 'According to Reformed church polity, no individual is, strictly speaking, a member of Classis. A minister or elder can only be said to be a member of Classis in the sense that his Church has delegated him to represent it at a certain classical gathering. Now this principle demands two things. First of all, that all who receive and exercise a decisive vote at our Classis shall actually represent one of the Churches of Classis through official delegation. And secondly, this principle demands that each Church be represented by an equal number of delegates.' (Monsma and Van Dellen, Church Order Commentary, pg. 190)

3. Synod itself ruled that the act of Synod of 1930 Art. 111, pg. 146 was 'in exception to article 41 of Church Order.' Exceptions should not be made to a vital principle in Reformed Church polity."

C. *Analysis*:

The overture contends that the present method of seating home missionaries is contrary to Articles 41-42 of the Church Order.

D. *Recommendation*:

That Synod appoint a Committee to study the advisability of altering the decision of Synods of 1930 and 1939.

*Grounds*:

1. These decisions of Synod have caused difficulties.

2. The indefiniteness of the term "Home Missionary" as now currently used in our circles, calls for more elucidation.

3. It involves that status of all our Home Missionaries at Classical Assemblies.

4. The principle of "equal representation at classical assemblies" is directly involved. (See Art. 165) *Adopted.*

(Appeals and Protests continued in Art. 115)

#### ARTICLE 110

The Vice-President presents a message from Dr. Robert Edwards expressing his thanks for all the kindness and hospitality shown him by Synod while he was our guest. *Received as information.*

#### ARTICLE 111

This session is adjourned. Elder E. Tinklenberg leads in prayer.

### WEDNESDAY AFTERNOON, JUNE 16

#### Eleventh Session

#### ARTICLE 112

The assembly is called to order. Synod sings Psalter-Hymnal No. 127. Rev. S. Viss leads in prayer.

#### ARTICLE 113

Synod goes into Executive Session to consider the report of the Committee appointed to advise Synod regarding a request received (cf. Art. 63).

The Stated Clerk is instructed to reply to the request. (Reply on File)

#### ARTICLE 114

Synod resumes open session.

Rev. G. Stob, for the *Reception Committee*, cf. Arts. 11, 62, 68, 95, presents Rev. H. Blystra, Secretary of Home Missions, and Rev. H. Evenhouse, Secretary of the Christian Reformed Board of Missions.

Rev. H. Blystra presents Rev. J. Hanenburg, Home Missionary in Alberta, who addresses Synod, noting the fact that "We are an international Church." He stresses the need of ministers from the States to help integrate the immigrants into the Church, and the need of the guidance and prayers of the churches in the States.

Rev. H. Blystra introduces Rev. F. De Jong, Home Missionary in Lakewood, California, who addresses Synod on the need of developing churches in the areas of evangelization, the need of ordained men in Home Mission Work, and the need of courageous faith in meeting the challenge of evangelization.

Rev. H. Evenhouse introduces Mrs. E. H. Smith from Nigeria, Mr. and Mrs. K. Bergsma, newly appointed missionaries to Nigeria, Rev. L. Sweetman, missionary appointed for South India, Miss Beulah Buus, Miss Gertrude Oranje, and Miss Julia Ensink, from Rehoboth. He also presents Rev. P. Dekker, who addresses Synod on the work in Nigeria, its great challenge, the good spirit of cooperation among the workers, and the effective division of fields, and bringing greetings from the entire Nigeria staff.

Rev. H. Evenhouse introduces Rev. T. Yff, who addresses Synod, bringing greetings from all workers on the Indian Field, noting that we should feel privileged that God has committed to us one of the most difficult fields in the world, difficult because of language, dispersion of population, illiteracy, ungodliness, and the various competing sects. He pleads for the confidence and prayers of the Church, suggesting that the 1953 decisions regarding Mission Principles raise doubts about the Church's confidence in our educational program on the Indian Field.

Rev. J. Schuurmann responds, noting that we may be thankful to God for the faithful labors reported here, that our greatest danger is the danger of being satisfied; the peril of privilege, and expressing that our earnest prayer and desire is that God may, through the missionaries, make us faithful to our missionary calling.

#### ARTICLE 115

The Advisory Committee on *Protests and Appeals*, cf. Art. 109, Rev. A. A. Koning reporting, presents the following:

#### I. AN OVERTURE FROM CLASSIS MINNESOTA SOUTH "TO CONSIDER WHETHER WE CAN CONTINUE TO GIVE UNQUALIFIED MORAL AND FINANCIAL SUPPORT TO WESTMINSTER SEMINARY."

##### A. *Material*:

Overture No. 3.

##### B. *Recommendations*:

1. Synod answer Classis Minnesota South that it is not necessary for Synod to conduct an inquiry concerning all theological questions before deciding on the request of Westminster for support.

##### *Grounds*:

a. Complete accord is never insisted on in recommending a cause for support; and

b. Sufficient accord has been established to consider Westminster worthy of support. *Adopted.*

2. Synod decide not to remove Westminster Seminary from the list of accredited causes. *Adopted.*

#### II. APPEAL OF MR. AND MRS. HENRY VAN KOOTEN OF BETHEL, OSKALOOSA, against two members and the Consistory of Oskaloosa I, and against Classis Pella.

*Recommendations:*

1. We recommend that Synod do not accede to their request.

*Grounds:*

a. The committee of Classis has made a very thorough investigation. It spent much time delving into all the angles of the case. It found that when it got to the root of the story no one had any evidence as to the origin of the letter, nor as to how it got in that dresser drawer.

b. Classis itself having given careful study to the committee report accepted it and has maintained it at two succeeding sessions in spite of protests; and

c. They were twice reconciled and twice failed to live up to the reconciliation. *Adopted.*

2. We recommend that Synod urge the brother and sister to accept the advice of Classis implicitly and to rest trustfully in the reconciliation effected. *Adopted.*

### III. APPEAL OF DENVER I FOR EXEMPTION FROM QUOTA SET BY CLASSIS PELLA FOR DES MOINES BUILDING FUND.

Synod refers Denver I to Schaver, Vol. II, p. 124, and Acts 1939, Art. 90, p. 72. *Adopted.*

### IV. APPEAL OF MR. JOHN SYTSMA, EVERGREEN PARK, ILL.

*Recommendation:*

We recommend that Synod do not accede to the request of the brother for greater amplification of the decision of the Synod of 1934.

*Ground:*

The decision of 1934, taken in connection with Arts. 21 and 41 of our Church Order, is sufficiently cogent and clear to guide consistories in making nominations, and congregations in approving nominations and selecting consistory members. *Adopted.*

(Protests and Appeals continued in Art. 121)

## ARTICLE 116

This session is adjourned. Elder B. De Boer leads in prayer.

## TESTIMONIAL DINNER (See Art. 81)

Synod assembled at 6:30, Wednesday evening, at the Commons Dining Room for a testimonial dinner in honor of Professors P. Hoekstra and J. P. Van Haitsma, retiring, and of Dr. J. Waterink, visiting Professor from the Free University of Amsterdam.

Dr. R. J. Danhof was chairman of the occasion. Testimonials were given by Rev. D. D. Bonnema, Prof. A. Muyskens, and Elder A. Sluis. The honored professors responded in fitting words expressing gratitude to God.

## THURSDAY MORNING, JUNE 17

## Twelfth Session

## ARTICLE 117

Synod sings Psalter-Hymnal No. 340. Rev. O. Bouwsma leads in prayer.

## ARTICLE 118

The roll is called. All delegates are present.

## ARTICLE 119

The minutes of Wednesday's session are read and approved.

## ARTICLE 120

The Advisory Committee on *Educational Matters*, cf. Arts. 35, 55, 81, Rev. W. Brink reporting, presents the following:

## I. CALVIN COLLEGE AND SEMINARY MATTERS

A. *Materials*:

1. Agenda Report No. 33, 33-A, 33-B, (See Supplements No. 33, 33-A, 33-B)

2. Overture No. 7

B. *Our Immigrant Ministers*.

1. Some of these brethren may welcome the opportunity to become better acquainted with the church of their adoption. In order that they may know our men and institutions better, and that we may also benefit from their background, the Board recommends to Synod that "Synod instruct the Seminary Faculty with the Executive Committee to work out a method whereby ministers who have emigrated from the Netherlands, shall be enabled to spend some time on the campus of Calvin College and Seminary so as to promote mutual appreciation and on the part of our Holland brethren acquaintance with our approach and attitudes."

2. Your committee advises Synod to adopt this recommendation.

*Adopted.*

C. *Appointments*

1. Your committee recommends that Synod appoint Dr. Ralph Stob as Associate Professor of New Testament for a term of two years (1954-1956). *Adopted.*

2. The Board of Trustees calls the attention of the Synod to the fact that the Board has assured both Dr. Ralph Stob and Dr. Henry Stob permanent tenure either in the Seminary or somewhere in the College, and in the light of this decision the College Faculty can staff the department of Classical Languages and Philosophy.

*Received as information.*

3. Your committee recommends, in view of the fact that these men are in an extraordinary situation, having had an indefinite appointment as College Professors, Synod rules that in their case, by way of exception, the new Seminary rank will not involve a decrease in salary. In the case of Dr. Henry Stob this will be retroactive. *Adopted.*

4. Synod decides that the matter of the professorial status of Prof. Stob be referred to the Board of Trustees with power to act.

Dr. Ralph Stob announces the acceptance of his appointment.

*Received as information.*

*D. Lectureship in Dogmatics.*

a. It has been the plan of our Board to have various men serve for one year periods as lecturers in the field of Dogmatics. Dr. Fred Klooster served in this capacity last year.

*Received as information.*

b. For the next school year the Board, from a nomination of four, chose Dr. Alexander De Jong for a one-year lectureship in Dogmatics, and recommends that Synod approve. Your committee concurs in this recommendation. *Adopted.*

*E. Rules for the Presidency.*

1. "Since the Seminary Faculty is not ready to report on the Rules for the Seminary presidency at this time, the Board decides to ask Synod to declare the present rules in force for another year."

2. Your committee advises Synod to concur.

*Adopted.*

*F. Chair of Missions.*

1. The Board was minded to seek Synodical approval of a one-year lectureship in the chair of missions, but found it impossible to recommend a lecturer at this time.

2. Your committee recommends that Synod approve the decision of the Board to ask Pres. R. B. Kuiper to teach a course in Missions in 1954-55, and instruct the Committee on Appointments to continue its work in this matter. *Adopted.*

3. We recommend that Synod declare that these decisions are an answer to the overture of Classis California. (Overture No. 7).

*Adopted.*

*G. Tuition for Foreign Students.*

1. The Board adopted the following rule: "For students from foreign countries, other than Canada, who are in the U.S. on a student visa, the tuition is \$210.00 per semester. If the student becomes a member of a Christian Reformed Church in the Grand Rapids area, the tuition will be that charged in the local zone and will be retroactive to the beginning of the semester in which he joins a Christian Reformed Church in the Grand Rapids area."

2. *Recommendation:* That Synod approve this rule.

*Adopted.*

H. *Long Range Planning.* (See Supplement 33-B)

1. *Items of information:*

a. The Board of Trustees gave to the Executive Committee authority to receive bids and award the contract for the construction of a girl's dormitory. This is to be in accordance with February action of the Board re contractors who will be considered.

b. The matter of a government loan has been dropped. This action is necessary if the Board is to retain its restrictive or quasi-competitive system of bidding, owing to the fact that the government demands open bidding on any project on which it makes a loan.

2. Your committee requests that Mr. Gordon Buter be permitted to present the long range plan to Synod and to answer questions of the delegates. Mr. Buter addresses Synod to elucidate the plans of the Long Range Planning Committee.

3. The Board approves a project for the construction of a central heating plant on and for the East Campus, and requests that the Executive Committee be given authority to select an architect and engineer and ask for bids.

Your committee recommends that Synod give its authorization.

*Adopted.*

4. The Board gave to its Executive Committee instructions to investigate and the authority to borrow funds for the erection of a 2-unit girls' dormitory and central heating plant.

Your committee recommends that Synod approve.

*Adopted.*

5. The Board directed the Long Range Planning Committee to present to Synod the following two plans re future financing of dormitories, and urge the adoption of one:

a. That operational expense of dormitories hereafter be placed in the general institutional budget or

b. That interest and principal amortization payments on loans made for the erection of a new dormitory or dormitories be placed in the general institutional budget.

Your committee recommends that the second course be approved even though this may involve an increase in the quota for the following year.

*Adopted.*

6. Synod decides that the same financing plan is to be followed in the case of the central heating plant on the East Campus.

*Adopted.*

7. Synod decides that interest and principal amortization payments on loans for the erection of the new central heating plant be placed in the general institutional Budget.

*Adopted.*

## I. CAMPAIGN FUNDS:

For Synod's information we note "that the Board of Trustees approves the request of the Financial Secretary to send out a letter of information to all contributors whose accounts have not been paid up in full, acquainting them with the current status of their gifts to the campaign. Such a letter could contain an explanation of our bookkeeping procedure and include a self-addressed and postage-paid envelope to expedite the immediate payment of participation."

*Received as information.*

## II. REQUEST OF REV. B. J. DANHOF.

A. *Material*: Letter from the Rev. B. J. Danhof.

This letter requests Synod to grant Mr. Danhof "license to preach in the Christian Reformed Churches and if such may eventuate to serve as a Stated Supply somewhere in those churches." Four reasons are given for this request.

B. *Considerations*:

1. In previous Synods, action has been taken re Rev. B. J. Danhof, who was formerly a member and a minister of our denomination. Among other matters we note that he resigned from Classis Zeeland on October 19, 1945.

2. Previous to this the Synod decided, "That when and if health permits the undertaking of part-time ministerial activities, the Rev. Danhof address himself to Classis Zeeland, the Classis in which he held his last regular pastorate in the Gospel ministry." (Acts, 1943, p. 96).

C. *Recommendation*:

That Synod do not accede to this request inasmuch as it does not meet the stipulations of our former synods.

*Adopted.*

(Educational Matters continued in Art. 174)

## ARTICLE 121

The Advisory Committee on *Protests and Appeals*, cf. Art. 109, 115, Rev. A. A. Koning reporting, presents the following:

## I. REPORT ON THE NAE QUESTION (in reply to the 1953 Overture of Classis Ostfriesland).

A. *Materials*.

Reports of Majority and Minority Committee Agenda Report No. 11. (See Supplement No. 11)

B. *Resume*.

In 1952 Classes California and Ostfriesland sent overtures to Synod concerning the decision of 1951 severing relations with the NAE. Synod ruled these out of order (Acts 1952, pp. 28-40). In 1953



Classis Ostfriesland presented another overture which was placed in the hands of a study committee. It is this Committee which now comes with a Majority and a Minority report.

Inasmuch as the recommendation of the Advisory Committee is contrary to the advice of the Study Committee, Majority Report, the Study Committee's recommendation is presented first:

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

*Grounds:*

1. The church must decide inter-Church relations on the basis of Scriptural principles.

2. The Synod of 1949 set out to do this, and the church expected such action accordingly.

3. This is the only satisfying solution to remove the unrest which has followed the decision of 1951. *Rejected.*

*C. Recommendations of Synod's Advisory Committee:*

1. We recommend that the Synod thank the Committee for its work. *Adopted.*

2. We recommend that Synod declare that the matter of tabling the report of the Study Committee (to which Classis Ostfriesland takes exception) has no real bearing on the case.

*Grounds:*

a. The matter had been before synods repeatedly, for long discussions;

b. The report of the special Study Committee on Interchurch relations had been placed before the churches for their perusal;

c. Besides all this the problem of affiliation with the NAE was still accorded a "lengthy discussion" on the floor of Synod. *Adopted.*

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

*Grounds:*

a. They were an essential part of the entire discussion; and

b. Such grounds were provided the NAE in a letter, even though this letter did not appear in the Acts. *Adopted.*

4. We recommend that Synod now decide to print the letter to the NAE in the Acts of 1954.

*Grounds:*

a. Then all our people may know on what grounds the action was based;

b. No Synod is in better position to give such expression to the reasons for its actions than the Synod which took the action.

The Stated Clerk announces that the letter already appears in the printed agenda report of the Study Committee. (See Supplement No. 11)

5. We recommend that Synod declare this to be our answer to the overture of Classis Ostfriesland. *Adopted.*

(Protests and appeals continued in Art. 124)

## ARTICLE 122

Synod adjourns. Elder E. Feenstra leads in prayer.

## THURSDAY AFTERNOON, JUNE 17

### Thirteenth Session

## ARTICLE 123

Synod is called to order. Synod sings Psalter-Hymnal No. 213. Rev. W. De Boer leads in prayer.

## ARTICLE 124

The Advisory Committee on *Protests and Appeals*, cf. Arts. 109, 115, 121, Rev. A. A. Koning reporting, presents the following:

### I. APPEAL OF REV. HARRY R. BOER.

#### *Recommendation:*

We recommend that the Synod do not accede to the request of the Rev. Harry R. Boer.

NOTE: Our adviser, Prof. H. Stob, asks us to notify Synod that he is not in accord with the recommendation of the Advisory Committee.

The motion to adopt the recommendation is tabled and Prof. Henry Stob is requested to present his advice in writing. (See Art. 154)

### II. APPEAL OF REV. C. L. VAN ZEE.

#### A. *Material:*

1. Document, dated Jan. 11, 1954, addressed to Synod; and
2. Letter, dated June 8, 1954, addressed to the Stated Clerk.

#### B. *Analysis:*

1. *The letter of June 8.* In this letter he first
  - a. explains the tardiness of his document. He had tried to get approval from consistory, classis and classical committee;
  - b. presents his document to Synod; and
  - c. requests that Synod study this matter.

At the close of his letter he states: "it is my request that the Synod of 1954 study this matter or appoint a study committee"; "I ask that

the Synod study the matter", "also that it carefully study the events"; "I ask that a thorough investigation be made of the Home Mission Committee files". He then adduces five "Grounds" for his repeated request.

2. *The document of Jan. 11.* Introducing his document he writes: "I wish to call your attention to my view on the following". Especially three items are then entered upon: "I. Committee's Presentation of the Case; II. Synod's Handling of the Case; and III, Conclusion".

*C. Recommendations:*

1. that Synod receive as information the document in which Rev. Van Zee expresses his opinions;

*Adopted.*

2. that Synod inform Rev. Van Zee;

a. that the Home Missions Committee regularly reports its actions to its own members, who in turn report to their respective classes; and also reports to the synods annually; and

b. that the files of the Committee are open to synodical investigation at any time; and

3. that Synod declare the Rev. Van Zee has adduced no evidence which might induce this Synod to go into any new investigation.

*Ground:*

The grounds he adduces are without value. In the "grounds" adduced 1 and 2 express personal feeling; 3 is a sweeping and unsubstantiated generalization; in 4 he maintains "there seems to be evidence"; and in 5 he merely applies what he has said concerning the Home Missions Committee to the Radio Committee, also.

*Adopted.*

(Protests and appeals continued in Art. 154)

## ARTICLE 125

The Advisory Committee on *Indian and Foreign Mission Matters*, cf. Art. 25, 96, 100, Rev. D. Drost reporting, presents the following:

I. HEALTH REGULATIONS:

A. *Material:*

1. Agenda Report No. 38-A. (See Supplement No. 38-A)

2. Acts of Synod 1942, Page 262, Supplement V-d. "Medical Examinations for Missionaries." V (4)

B. *Recommendation:*

That Synod adopt the following addition to Part V (4) of the regulations concerning the health of our missionaries adopted in 1942.

"In these cases the Board will assume responsibility for the medical expenses for a period of six months, or for a sum not to exceed

\$1,000.00, if medical expenses reach that amount before the expiration of six months."

Part V (4) of the regulations concerning "Medical service to Missionaries and Families of Missionaries on the Field now reads in its entirety:

"Special cases, which our medical missionaries feel they themselves are unable to take care of or treat in our own hospitals, may be sent to specialists and well-equipped hospitals at the expense of the Board. In these cases the Board will assume responsibility for the medical expenses for a period of six months, or for a sum not to exceed \$1,000.00, if medical expenses reach that amount before the expiration of six months. For Foreign fields, bills for such service will be paid by the Mission Treasurer from the Station Fund, provided they have been duly signed by the F.S.M.E. and first presented to the Mission for its approval. For the Indian field, bills for such service will be paid by the Board Treasurer provided they have been duly signed by the F.S.M.E. In doubtful cases, the Board or its Finance Committee shall make the final decision."

*Adopted.*

## II. SECOND ORDAINED MAN AT ZUNI.

A. *Material*: Agenda Report No. 38. Section 4, B, 9. (See Supplement No. 38)

### B. *Recommendation*:

That Synod grant permission to call Mr. Bernard Haven for Zuni with the understanding that Zuni shall not continue to have 2 ordained men; and that arrangements be made for reassignment of Rev. C. Kuipers, if Mr. Haven accepts the call.

### *Grounds*:

1. Mr. Haven has experience in Mission work at Zuni.
2. There are other stations available where Rev. C. Kuipers could carry on mission work.
3. Rev. C. Kuipers has agreed to a transfer to another Mission station.

*Adopted.*

## III. NIGERIAN CONFERENCE REPRESENTATIVE.

A. *Material*: Agenda Report No. 38 — A. VI. (See Supplement No. 38-AVI)

### B. *Recommendation*:

Rev. Peter Dekker has just returned on furlough from Nigeria. Your Advisory committee recommends that he be given the privilege of the floor when Sudan matters are discussed.

*Adopted.*

## IV. BUSINESS MANAGER IN NIGERIA.

A. *Material*: Agenda Report No. 38. Section 7, C. (See Supplement No. 38, Sec. 7. C.)

*B. Recommendation:*

That Synod authorize the Board to procure a business manager for the Sudan Field, and refer the matter of salary to the Budget Committee.

*Grounds:*

1. The Lord's blessing which has resulted in the continuing expansion on the field requires it.
2. It will relieve the missionaries of the care of business matters and free them for the work of evangelism. *Adopted.*

## V. TIV EXPANSION.

A. *Material:* Agenda Report No. 38, Sec. 7A, D. (Supplement No. 38, Sec. 7, A, D.)

*B. Recommendation:*

Synod authorizes the Christian Reformed Board of Missions to take over responsibility for the Tiv field west of the Katsina Ala River, providing that it be understood that the emphasis will always be placed on the spread of the gospel, and the development of a single Tiv Reformed Church, and that this be done gradually and as God shall enable us. Each step shall be completed adequately to the mutual satisfaction of both missions before another step is taken.

*Grounds:*

1. The Tiv tribe lives in an area that is not only contiguous to our mission field, but literally thousands of the Tiv tribe have migrated across the river and infiltrated into the area occupied by the Hausa-speaking people. Since we already have two stations among the Tiv east of the Katsina Ala River, it seems a perfectly natural expansion for us to penetrate further into the Tiv tribe.
2. The Mission work which has been accomplished there has been Reformed in character and the D.R.C.M. desires to have the work continued in that manner. *Adopted.*

## VI. GALLUP HOUSING.

A. *Material:* Agenda Report No. 38-A, IV, A. (See Supplement No. 38-A, IV, A)

*B. Recommendation:*

That Synod approves the procurement of the needed house at Gallup and grants permission to spend \$18,000.00 for it from the special gifts fund.

*Grounds:*

1. It is a better investment to own the needed property in Gallup than to rent.

2. Our investment will not be lost if the home must be sold.

*Adopted.*

## VII. BEAUTIFUL MOUNTAIN.

A. *Material*: Agenda Report No. 38-A, IV E. (See Supplement No. 38-A, IV E.)

### B. *Recommendation*:

Your Advisory Committee recommends that Synod grant the following authority to the Board:

1. That a white missionary be assigned to work the Beautiful Mountain area.
2. That he occupy the Nahaschitty parsonage for the present.
3. That he be given a native helper.
4. That the native helper be located in Beautiful Mountain and housed in a trailer.
5. That we allow for adequate budget to meet the demands of this new station in the light of the above proposals.

### *Grounds*:

1. There is a Mission Chapel at Beautiful Mountain.
2. There is a large Government school there.
3. It is a well-populated area.

*Adopted.*

## ARTICLE 126

The Advisory Committee on *Home Mission Matters*, cf. Art. 51, 54, 64, 69, 84, Rev. B. Pekelder reporting, presents the following:

### I. REALIGNMENT OF MISSIONS AND CHURCH EXTENSION.

A. *Material*: Agenda Report No. 4. (Supplement No. 4)

### B. *Recommendation*:

That Synod appoint a study committee with the mandate to elicit the response of Consistories re the realignment of missions and Church extension, to promote discussion in our Church press, and to evaluate the response and report to the Synod of 1955.

### *Grounds*:

1. The membership of Synod is not fully acquainted with these extensive reports since they did not appear in the Agenda.
2. The constituency of our churches does not seem to be vitally concerned and this fact ought to be determined. (See Art. 165)

*Adopted.*

### II. CALVINIST RESETTLEMENT SERVICE.

A. *Material*: Agenda Report No. 14, 14-A. (Supplements 14, 14-A)

### B. *Background*:

This Committee is engaged in a sponsorship procurement program for Holland immigrants into the United States. This Committee re-

ceived accreditation from the Administrator of the Refugee Relief Program, State Department, Washington, D. C.

*C. Recommendation:*

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

*Grounds:*

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

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

### III. HOBOKEN BROADCAST.

*A. Material:*

A phone call from Dr. Oussoren in which request is made that the General Committee for Home Missions should finance a broadcast in the Dutch language in New York. The Dutch consul of New York states there are between 10,000 and 12,000 Hollanders living in the New York area who do not understand English. This broadcast costs \$65 per fifteen minutes, and the request is for one broadcast per week.

*B. Recommendation:*

That Synod do not accede to this request.

*Grounds:*

1. The General Home Mission Committee received this request at its meeting in February. It decided that "since it is deemed advisable that the Eastern Home Mission Board should first express itself re the need and feasibility of this broadcast, and no provision for this expense has been made in the 1954 budget, a motion that authorization be withheld prevails." (Minutes of meeting held Feb. 3, 4, 5, 1954; Art. 4) No such expression has been received from the Eastern Home Mission Board as of this date.

2. The authorization of such expenditures calls for much closer investigation than can be given at this time. *Adopted.*

### ARTICLE 127

The Advisory Committee on *Publication Matters*, cf. Arts. 91, 99, Rev. G. Stob reporting, presents the following request:

*A. Material:* A letter addressed to the Synod under date of January 18, 1954.

*B. Contents:* The Charles H. Cook Christian Training School is an interdenominational Christian Training Center for Indians. According

to the letter there are Navajos and Zunis in the school, two of our ministers have assisted in the school, and students of the school help the Rev. C. Hayenga in his mission work.

*Request:* The school requests that it be given permission to put advertising matter in The Banner.

*D. Recommendation:* Synod refer this request to the Publication Committee of our Church papers with power to act.

*Ground:* The Publication Committee has the authority to pass on what advertising should be printed in our Church papers.

*Adopted.*

(Publication Matters continued in Art. 142)

#### ARTICLE 128.

The Vice-President, Rev. N. G. Monsma presides.

#### ARTICLE 129.

The Advisory Committee on *South India Mission Matters*, Rev. J. Geels reporting, presents the following:

1. Recommendation that Rev. Dr. P. Y. De Jong, Rev. B. Ypma, and Miss A. Bosch, and Dr. H. J. Kreulen be given the privilege of the floor.

*Adopted.*

2. Inasmuch as the recommendation of the Advisory Committee is contrary to the advice of the Christian Reformed Board of Missions, the Recommendation of the Christian Reformed Board of Missions (Agenda Report 38) is presented first (See Supplement No. 38), which reads:

We recommend that, if at all possible, we retain the field.

*Grounds:*

1. We have accepted responsibility for the field.

2. The need on the field is as great as ever.

3. We have already spent large sums of money on this field.

Discussion on this motion continues until the time of adjournment. (See Art. 134)

#### ARTICLE 130.

Synod decides to meet in evening session, 7:30 to 9:00 P.M.

#### ARTICLE 131

The Stated Clerk presents the Financial Report of the Synodical Treasurer, Mr. T. Noordewier. (See Supplement No. 45)

Received as information and referred to the Budget Committee.

#### ARTICLE 132

This session is adjourned. Elder D. Van Hoff leads in prayer.



**THURSDAY EVENING, JUNE 17****Fourteenth Session****ARTICLE 133**

Synod sings Psalter-Hymnal No. 254. Rev. T. C. Van Kooten leads in prayer.

**ARTICLE 134**

Synod resumes consideration of the South India Report. (Cf. Art. 129)

The Recommendation of the Christian Reformed Board of Missions to retain the South India field is rejected by Synod.

Rev. J. Geels presents now the report of the Advisory Committee:

**I. MATERIAL:**

A. Report No. 38, Section Six. (See Supplement No. 38, Sec. 6)

B. Document of returned missionaries, De Jong, Ypma, Bosch. (See Supplement No. 38-B)

C. Communication 6 of Oakdale Park Consistory re So. India. (Supplement No. 38-C)

D. Report of Special Investigation Committee for India — by Revs. H. J. Evenhouse and A. H. Smit. (Supplement No. 38-D)

E. Document "Some Salient Facts Regarding the 'South India Problem.'" (On File)

F. All correspondence and documents pertaining to the South India matter were made available to your committee. (On File Christian Reformed Board of Missions)

**II. CONFERENCES HELD.**

A. With the Secretary of Missions, the Rev. H. J. Evenhouse.

B. With Dr. H. J. Kreulen, member of the Mission Board and of its special study committee on the So. India matter.

C. With the returned missionaries and later in the same session with Rev. A. H. Smit in the presence of these missionaries.

D. With Dr. R. De Groot, President of the Board, Dr. H. J. Kreulen, and the Rev. A. Smit.

E. With the Rev. L. Sweetman.

**III. STATEMENT OF THE SITUATION.**

On Nov. 1, 1951 Mr. A. V. Ramiah signed a document in which he agreed to the transfer of the Bellary and Mysore fields to the Christian Reformed church, expressed his agreement with the Mission Order of the Christian Reformed Church, recognized the Organizational Chart, and agreed that "all funds used for the work on the

India field, including special gifts for the work, must be channeled through the treasury of the Christian Reformed Board of Missions."

It was not until January of 1953 that our ordained missionaries from the States arrived in India. The Board had already received some complaints from its missionary Anne Bosch before this time and was experiencing difficulty in securing acceptable financial reports from the Ramiahs. It was hoped that these matters would be satisfactorily solved after the arrival of our ordained men on the field. The result, however, proved to be exactly the opposite. After a very short time serious tensions developed. At last a Special Investigating Committee from the Board, in the persons of the Revs. H. J. Evenhouse and A. H. Smit, was sent to India. However, the tensions instead of being resolved became still more aggravating and the three missionaries returned home. Presently the Synod is faced with a report from the Board and another report from the returned missionaries.

#### IV. THE CENTRAL QUESTION.

Your Committee feels that within the limited time at its disposal this Synod can hardly expect us to enter into all the details of the dispute between the various parties concerned. We therefore propose to address ourselves to the Central Question as to whether our church should retain the South India Mission Field or not, and to deal with such matters as are inseparably connected with answering that question.

V. VARIOUS POSSIBILITIES. Your Committee envisages the following three possibilities.

##### *A. Retain the field with the Ramiahs and send new missionaries.*

##### *1. Arguments in favor of this proposition:*

- a. We have accepted responsibility for the field.
- b. The need on the field is as great as ever.
- c. We have already spent large sums of money on this field. (a, b. and c are the arguments of the Board. Cf. Supplement No. 38)
- d. This plan recognizes the status quo of the mission and retains on the field a man of great influence in that region and without whose co-operation the Board despairs of retaining the field.
- e. This is the proposal of the Board, namely to retain the field with the Ramiahs.
- f. The Board has a man ready to go to the field, whose visa has already been secured.

##### *2. Arguments against this proposition.*

- a. Although the returned missionaries favor keeping the field they are definitely opposed to retaining the Ramiahs as missionaries.
- b. This would mean to retain on the field and in a position of re-

sponsibility, missionaries of whom the Board says: "in our judgment the Ramiahs have given evidence that they are not wholly reliable." This judgment follows upon the Investigation Committee's testimony that "the conduct of the Ramiahs towards the new missionaries did contribute seriously to the difficulties of the new missionaries, and precipitated much of the misunderstandings on the field."

c. Native workers on the field are presently divided pro- and anti-the Ramiahs.

d. The roots of this mission field are non-Calvinistic.

*B. Retain the field without the Ramiahs.*

*1. Arguments in favor of this proposition:*

a. The arguments of the Board under A, 1, a, b, and c above apply also here.

b. This is the position of the returned missionaries who feel that cooperation with the Ramiahs is impossible and who spent a longer time on the field than any other representative of our church, with the exception of the Ramiahs.

c. Even the Board itself has no full confidence in the Ramiahs.

*2. Arguments against this proposition:*

a. The inherent difficulties in the field. (Cf. A, 2, c and d above.)

b. It is very doubtful whether we can get any missionaries into the field without the cooperation of the Ramiahs.

c. It is very doubtful whether any missionaries who might enter the field without the co-operation of the Ramiahs could be expected to do any fruitful work.

d. In view of the fact that even now we hold no title to the field, nor to any appreciable property on the field, which is still in Ramiah's name, it is exceedingly doubtful whether with the dismissal of the Ramiahs we could ever gain title to the field and its property.

e. A missionary in the service of the church should not be dismissed in this abrupt and summary fashion unless it becomes absolutely necessary.

*C. Abandon the field.*

*1. Arguments in favor of this proposition.*

a. Retaining the field either with or without the Ramiahs cannot be done without serious misgivings as to future developments. We owe it to our constituency that we ask their support only for fields that have reasonable promise of consecrated and harmonious labors.

b. The roots of this whole mission field are non-Calvinistic and it would take some years to get the work here even somewhat in line with Calvinistic principles.

c. We do not now hold title either to the field or to its property.

2. *Arguments against this proposition:*

a. We might thus lose a real missionary opportunity. The need of the field in India is tremendous. This is one of the countries still open to mission activity in spite of infiltration of Communism.

b. Abandoning the field is contrary to the advice of both the Board and of the returned missionaries.

c. We should not leave the field unless it is established beyond reasonable doubt that co-operation with the Ramiahs is absolutely impossible.

d. Although we do not hold technical title to the field and its property, the Board does have a document signed by Ramiah stating that he is willing and ready to make such transfer at any time convenient to the Board.

VI. RECOMMENDATION OF YOUR COMMITTEE—(This recommendation although not unanimous has the endorsement of a good majority of the advisory committee).

That Synod decide to abandon the South India Mission Field.

*Adopted.*

*Grounds:*

1. Retaining the field either with or without the Ramiahs cannot be done without serious misgivings as to future developments. We owe it to our constituency that we ask their support only for fields that have reasonable promise of consecrated and harmonious labors.

*Adopted.*

2. We do not now hold title either to the field or to its property.

*Adopted.*

3. If we as a Christian Reformed church desire further missionary opportunity there are other fields where we can begin work from the ground up in a truly Calvinistic way.

*Adopted.*

(South India Matters continued in Art. 145)

ARTICLE 135

This session is adjourned. Elder P. Runia leads in prayer.

FRIDAY MORNING, JUNE 18

Fifteenth Session

ARTICLE 136

Synod sings Psalter-Hymnal No. 305:1-3, 5. Rev. J. Schuurmann leads in prayer.

ARTICLE 137

The roll is called. All delegates are present.

## ARTICLE 138

The minutes are read and approved.

## ARTICLE 139

Rev. W. P. Brink registers a written protest against the decision to abandon the South India Field (Art. 134, VI)) (cf. Supplement No. 47)

Rev. G. Stob registers a written protest against the same decision. (cf. Supplement No. 48)

## ARTICLE 140

Synod decides that the Board of Foreign Missions is instructed to make adequate compensation to Mr. L. Sweetman for expenses incurred in connection with his purchase of equipment and supplies for expected residence in India, and that full salary be paid him until he has entered into another post of service.

## ARTICLE 141

The Advisory Committee on *Church Order Matters*, cf. Arts. 101, 107, Rev. G. Gritter reporting, presents the following:

## I. REPORTS OF SYNODICAL EXAMINERS.

A. *Examination of Candidates.*

The following Synodical Examiners attended the Classical Examination of the following candidates and unanimously approved their admittance to the ministry of the Word and the Sacraments:

<i>Candidates</i>	<i>Classis</i>	<i>Examiners</i>	<i>Classis</i>
John Morren, Pacific.....		John Visser, California	
Cornelius Persenaire.....		John Hanenburg, Alberta	
		M. Ouwinga (Alt.), Pella	
Alfred Hannink, Ostfriesland.....		J. H. De Haan, Wisconsin	
Julius Vanden Hoek.....		Wm. K. Reinsma, Pella	
		Richard Veldman, Minnesota South	
Robert Vermeer, Wisconsin.....		Sidney P. Miersma, Ostfriesland	
		Ed. Visser, Chicago South	
		H. J. Triezenberg, Chicago North	
H. Bultje, Muskegon.....		R. J. Danhof, Grand Rapids East	
William Huyser.....		Wm. F. Vander Hoven, Grand Rapids	
E. Palmer.....		A. W. Hoogstrate, Holland	/South
Peter Brouwer, Chicago South.....		Nick Jansen, Wisconsin	
Theo. Verseput.....		Rolf Veenstra, Chicago North	
		E. B. Pekelder, Kalamazoo	
Jerrien Gunnink, Minnesota South.....		J. H. Rubingh, Minnesota North	
		A. Dusseljee, Orange City	
		K. Tebben, Ostfriesland	

<i>Candidates</i>	<i>Classis</i>	<i>Examiners</i>	<i>Classis</i>
Bernard Niemeyer, Kalamazoo.....		C. Vanden Heuvel, Grand Rapids West D. Drost, Muskegon J. H. Bruinooge, Zeeland	
Gerald Vanden Berg, Holland.....		W. H. Rutgers, Grand Rapids South L. Veltkamp, Muskegon J. H. Bruinooge, Zeeland	
Adrian Van Andel, California.....		John Masselink, Orange City C. Vander Ark, Pacific John Geels, Pella	
Gerrit Dokter, Sioux Center.....		Richard Veldman, Minnesota South A. Dusseljee, Orange City J. H. Rubingh, Minnesota North	
A. Walma, Grand Rapids South.....		C. Boomsma, Grand Rapids East C. Vanden Heuvel, Grand Rapids West J. H. Bruinooge, Zeeland	
John M. Van Stempvoort, Alberta		Richard Veldman, Minnesota South	
Martin Woudstra.....		H. C. Van Deelen, Sioux Center Clarence J. Vos, Pacific	
Harry G. Arnold, Minnesota North		J. Vanden Hoek, Minnesota South	
Kenneth R. Slager.....		A. Dusseljee, Orange City	
Charles Terpstra.....		H. C. Van Deelen, Sioux Center	
Bernard Byma, Chicago North.....		Ed. Visser, Chicago South A. Hoogstrate, Holland N. Jansen, Wisconsin	
Andrew Zylstra, Zeeland.....		Wm. Van Peurse, Grand Rapids South	
Fred Bultman.....		C. Vanden Heuvel, Grand Rapids West (Classis Holland delegate absent)	
Jay A. Wesseling, Ostfriesland.....		Richard Veldman, Minnesota South J. H. De Haan, Wisconsin John Geels, Pella	
Jacob P. Boonstra, Grand Rapids		C. Vanden Heuvel, Grand Rapids West	
Donald G. Negen.....	/East	E. Van Halsema, Zeeland	
Samuel Ten Brink.....		John A. Mulder, Grand Rapids South	

*Recommendation:* Your committee recommends that Synod approve of their work. *Adopted.*

B. *"Colloquium Doctum" Examinations.*

The following Synodical Examiners attended the Classical "Colloquium Doctum" examinations of ministers from other denominations who had accepted calls to one of our churches. In all cases the Examiners recommended that the Classes admit these brethren to the Ministry of the Word and Sacraments in the Christian Reformed Church.

<i>Minister</i>	<i>Denomination</i>	<i>Classis</i>	<i>Examiner</i>	<i>Classis</i>
1. H. W. Kroeze J. Van Harmelen	Geref. Kerken	Hamilton	C. Boomsma J. Gritter	Grand Rapids East Chatham
2. F. Guillaume	Geref. Kerken	East. Ont.	H. Moes W. Hekman <sup>e</sup>	Eastern Ontario Chatham
3. H. Van Andel	Geref. Kerken	Pacific	A. Persenaire O. Holtrop	Hamilton Hudson
4. K. Hart	Geref. Kerken	Chatham	J. Hanenburg M. Ouwinga J. W. Visser	Alberta Pella California
			C. Boomsma W. Van Peursem C. Spoelhof	Grand Rapids East Grand Rapids South Hamilton

*Recommendation:* Your committee recommends that Synod approve of their work.

*Adopted.*

*C. Placement of Names of Ministers of Other Denominations on Nominations.*

The following ministers of other denominations were placed on nomination by consistories with the approval of the Synodical Examiners:

<i>Minister</i>	<i>Denomination</i>	<i>Consistory</i>	<i>Examiner</i>	<i>Classis</i>
1. Colenbrander	Geref. Kerken	New Westminster, B.C.	J. Hanenburg J. Visser	Alberta California
2. H. Van Andel	Geref. Kerken	New Westminster, B.C.	M. Ouwinga J. Hanenburg J. Visser	Pella Alberta California
3. J. Vander Staal	Geref. Kerken	New Westminster, B.C.	M. Ouwinga	Pella
4. E. Dykstra	Reformed Church of America	Sioux Falls	J. Masselink J. H. Rubingh J. Vanden Hoek	Orange City Minnesota North Minnesota South
5. F. Guillaume	Geref. Kerken	Toronto II	A. Persenaire	Hamilton
6. W. B. Den Brave	Geref. Kerken	Toronto II	G. J. Vander Ziel C. Boomsma	Chatham Grand Rapids East
7. R. Kooistra	Geref. Kerken	Red Deer	C. Vos	Pacific
8. J. W. Vlaanderen	Geref. Kerken	Red Deer	C. Huissen J. Vanden Hoek	Sioux Center Minnesota South

*Recommendation:* Your committee recommends that Synod approve the work of these examiners. *Adopted.*

D. The Synodical Examiners (Revs. C. Boomsma, C. Spoelhof, and J. Gritter) of Classis Grand Rapids East, Hamilton, and Chatham, respectively, report that they could not grant the request of the consistory of Bowmanville, Ontario, that it be allowed to nominate a minister of the Gereformeerde Kerken in the Netherlands.

*Received as information.*

E. The Synodical Examiners (Revs. J. A. Mulder, E. Van Halsema, and C. Vanden Heuvel) of Classis Grand Rapids South, Zeeland, and Grand Rapids West, respectively, report that they attended the examination of Dr. H. Stob by Classis Grand Rapids East and advised that he be admitted to the ministry of the Word and Sacraments.

Your committee recommends that Synod approve this action of the Synodical Examiners. *Adopted.*

## II. MINISTERIAL STATUS OF C. OLDENBURG.

Classis Kalamazoo informs Synod that the ministerial status of the Rev. C. Oldenburg has ceased, since he has accepted an appointment to Muskingum College of the United Presbyterian Church at New Concord, Ohio.

*Received as information.*

## III. DEPOSITION OF THE REV. PETER VOS.

A. *Material:* Report of the Committee appointed by the Synod of 1953 "to investigate the matter (re Peter Vos) *in loco* and seek to resolve the differences between Classis Minnesota North and the Synodical Examiners so that Classis Minnesota North may adjudicate the case in conformity with the agreement reached, and in the event such adjudication is not achieved, to advise the next Synod."

Report of the Synodical Examiners (the Revs. P. Miersma, H. C. Van Deelen, and J. Vanden Hoek) of Classis Ostfriesland, Sioux Center, and Minnesota South, who report that they advised Classis Minnesota North that the Rev. P. Vos be deposed.

Communication from Classis Minnesota North informing Synod of the deposition of the Rev. P. Vos.

### B. *Recommendations:*

1. That Synod concur in the advice of the Synodical Examiners and in the action of Classis Minnesota North. *Adopted.*

2. That Synod acknowledge with thanks the work of the committee appointed by the Synod of 1953. The members of that committee were Rev. G. Hoeksema, Rev. P. G. Holwerda, Rev. M. Arnoys, Mr. George De Boer, and Mr. G. Evenhouse. *Adopted.*

3. The Stated Clerk be instructed to return documents of classis Minnesota North. *Adopted.*



## IV. APPEAL OF THE CONSISTORY OF BEVERLY, ALBERTA, CANADA.

A. *Elucidation*: The consistory, upon ascertaining that sentiment in the congregation was about equally divided between calling a Christian Reformed minister or one from the Gereformeerde Kerken, nominated a quartet of ministers, two of which were from the Gereformeerde Kerken in the Netherlands. The counsellor sought approval of the Synodical Examiners, (J. W. Visser, C. J. Vos, and M. Ouwinga), who after considering the request disapproved on the following grounds:

1. "No attempt has been made to secure a minister from our denomination.
2. "No grounds were given for calling out of the denomination.
3. "The age of both men under consideration is considered too advanced to be advisable."

The consistory now appeals to Synod to overrule the advice of the Synodical Examiners on grounds which may be summarized as follows:

1. That peace may be restored in the Beverly Church and other churches.
2. That the grounds adduced by the Synodical Examiners are not derived from the Church Order.
3. That the grounds adduced by the Synodical Examiners do not deal with the doctrine and conduct of the ministers concerned.
4. The consistory is responsible for and called to exercise care over the congregation.
5. The action of the Synodical Examiners constitutes a violation of the right of the local church in that this right is being sacrificed to maintain regulations which cannot be defended on the basis of either Scripture or the Church Order.

The consistory then proceeds to offer a refutation of the grounds adduced by the Synodical Examiners for their action. They call attention to the following:

1. As to Christian Reformed ministers: There is a shortage of ministers; only a limited number can preach Dutch; many decline calls to Canada.
2. As to assertion that consistory offered no grounds: It was understood that the counsellor would present the case.
3. As to age of ministers nominated: Several ministers who have come to Canada from the Gereformeerde Kerken are older than the two who were suggested. Furthermore, youth should not be emphasized at the cost of experience.

B. *Recommendation*: That Synod sustain the Synodical examiners.

*Grounds:*

1. They acted in accord with the Synodical regulations which emphasize that a consistory must demonstrate that special needs and reasons exist for nominating a minister from outside the Christian Reformed Church. Cf. Schaver, Vol. II, p. 87, 88.

2. Though they may not act arbitrarily, Synodical Examiners may and should use discretion in evaluating each case. *Adopted.*

## V. APPEAL OF THE BETHEL CONSISTORY, VANCOUVER, B.C., CANADA.

A. *Elucidation:*

The Synodical Examiners (the Revs. J. Hanenburg, M. Ouwinga, and J. W. Visser) withheld approval of a nomination which included the name of the Rev. J. A. Schep of Tasmania, Australia. The reasons were:

1. "The work which the Rev. Schep is performing for and among the immigrants of the Reformed faith in Australia is a most valuable service in that area where there are but few ministers to care for the needs of the believers of Reformed persuasion.

2. "The age of the Rev. Schep (56 years) would hardly warrant his coming to an entirely new field of labor in another strange land.

3. "Your letter does not give any weighty reasons why your first duo (or trio) should list a minister from this far-away land."

The Bethel consistory appeals to Synod on the following grounds:

1. "That the consistory cannot see that the reasons given by the Synodical Committee are based upon Scripture or Church Order.

2. "That there is inconsistency and lack of uniformity in our churches, as requests of that nature have been granted to other consistories.

3. "With the present system it appears to us that the authority of the Synodical Committee is placed or taken above that of a consistory and this is not in conformity with Scripture or Church Order, as we believe that the authority is given by Christ only to the consistory."

B. *Recommendation:* Your committee recommends that Synod sustain the Synodical Examiners.

*Grounds:*

1. They acted in accord with the Synodical regulations which emphasize that a consistory must demonstrate that special needs and reasons exist for calling a minister from outside the Christian Reformed Church. Cf. Schaver, Vol. II, p. 87, 88.

2. Though they may not act arbitrarily, Synodical Examiners may and should use discretion in evaluating each case.

3. Recognition of the decisions upon which churches agree in major ecclesiastical assemblies is not a compromise of the authority of the local church. *Adopted.*

## VI. NOMINATION OF MINISTERS FROM THE GEREFORMEERDE KERKEN.

Synod being fully aware of, and sympathetic to the present need of our Canadian churches:

1. Calls attention to the fact that we now have a goodly number of Canadian students pursuing theological studies, who will D. V. be eligible for calls to Canadian churches in the not too distant future.

2. Urges those consistories who consider it imperative that ministers from the Gereformeerde Kerken be considered as nominees, to obtain information from the committee *ad hoc* appointed by the Classis in question, and the Synodale Deputaten of the Gereformeerde Kerken in the Netherlands, as to ministers recommended from the point of view of age, ability to speak or to learn the English language, and ability to adjust to the Canadian situation. As a general rule it is considered advisable that a nominee shall not be over 40 years of age.

## VII. REPORT OF DELEGATES TO REFORMED ECUMENICAL SYNOD OF 1953. (Supplement No. 41)

A. The report includes the following significant items of information:

1. The Synod decided to appoint a committee on the Race Question, this committee to report to the next Ecumenical Synod. The American members are: Dr. N. E. Stonehouse, Prof. Weidenaar, and the Rev. Harry Boer.

2. The Synod advised member churches of the Reformed Ecumenical Synod not to join the World Council of Churches as now constituted, and requested those Reformed Churches which are already members to reconsider their position.

3. The Synod decided to appoint a committee to restudy certain points in the Report on Creation and Evolution which had been referred to the various constituent churches by the Ecumenical Synod of Amsterdam, 1949. This committee was also instructed to study such additional points as require further investigation in the judgment of the committee.

4. The Synod decided that the expenses of the Synod should be divided among the member churches according to their respective ability. The share of the Christian Reformed Church in the expenses of 1953 Ecumenical Synod was set at 19%.

5. The next Ecumenical Synod will meet in 1958.

B. Two matters evidently require definite action.

1. The proposals re Marital Problems have been referred to the constituent churches for study. Cf. Acts of Ecumenical Synod, p. 17.

2. The Report on Women Voting at Congregational Meetings was adopted and transmitted with the Synod's commendation to the favor-

able consideration of the constituent churches. Cf. Acts of Ecumenical Synod, p. 22.

*C. Recommendations:*

1. That Synod appoint a committee to study and evaluate the proposals re marital problems, this committee to report to the Synod of 1955. (See Art. 165) *Adopted.*

2. That Synod appoint a committee to study and evaluate the Report on Women Voting at Congregational Meetings, this committee to take into consideration the report submitted by a study committee on this question to our own Synod of 1950. (Acts of Synod, 1950, p. 267ff.) The committee is to report in 1955. (See Art. 165) *Adopted.*

VIII. MINISTERS' PENSION AND RELIEF FUND.

A. *Material:* Agenda Report No. 21-A. (Supplement No. 21-A)

B. *Information:*

1. The Rev. E. Ubels died May 1, 1954, leaving Mrs. Ubels, with five children, as pensioner.

2. The following pensioners were removed by death: the Rev. J. Cupido and the Rev. G. J. Haan, both of whom leave a widow.

3. Mrs. Francis Steenland (now Mrs. M. Vander Velde) advised the Board of her marriage May 14, 1954. As of that date she was no longer a pensioner.

C. The Board presents the following proposal as an amendment to the Rules for the Administration of the Pension and Relief Funds:

"A minister, who was ordained in another church and who has been installed as a minister in our church, and who did not receive a refund when he entered our Church, can be accepted as a member of our Ministers' Pension plan providing he contributes  $4\frac{1}{2}\%$  of his salary each year for the number of years spent in the ministry outside our church. The number of years in which he shall be required to contribute  $4\frac{1}{2}\%$  shall not be in excess of the number of years between the date installed in our church and the year 1940. After completion of payment for the number of years specified he shall continue to pay at the current rate of  $3\frac{1}{2}\%$ ."

Your committee advises the adoption of this proposed amendment.  
*Adopted.*

IX. INTERPRETATION OF DECISION RE BAPTISM OF ADOPTED CHILDREN.

A. *Material:* Overture 16.

B. *Comment:* The Synodical decision referred to reads: "That this 1930 decision in no way justifies the molestation of anyone who, whether as church member or in the specific capacity of office-bearer, may have conscientious scruples against the administration of the

sacrament of baptism to such children." Cf. Acts 1936, Art. 103 B, p. 54.

C. *Recommendation*: Synod declare that according to the decision of 1936, a consistory has the right to refuse permission to baptize adopted children. *Adopted*.

(Church Order Matters continued in Art. 153)

## ARTICLE 142

The Advisory Committee on *Publication Matters*, cf. Arts. 91, 99, 127, Prof. M. Berghuis reporting, presents the following:

### I. THE COMMITTEE ON EDUCATION.

A. *Material*: Agenda Report No. 29. (Supplement No. 29)

B. *Recommendations*:

1. That Synod grant the request of the Committee on Education that it be represented at Synod by its secretary, the Reverend A. Hoekema, and that he be given opportunity to elucidate and defend its report if necessary. *Adopted*.

2. That Synod approve the change proposed by the Committee on Education, namely, that Systematic Christian Doctrine be taught to ages 12 and 13, whereas Compendium I and II be taught to ages 14 and 15.

*Grounds*:

a. At this age (14 and 15) the material content of the Compendium can be taught more effectively and grasped more fully than at the earlier age (12 and 13).

b. At this age the students can be expected to memorize the Compendium more readily in its final, unabridged form than at the earlier age.

c. If the proposed change is adopted, the Compendium in its final form will be taught nearer to the time of profession of faith, and also nearer to the time of the final Compendium review course (Advanced Compendium, Age 17) than under the previous arrangement.

*Adopted*.

3. That Synod refer the nominations submitted by the Committee to the Committee on Appointments. (See Article 165) *Adopted*.

4. That Synod express appreciation for the labors of the retiring member, the Reverend Harold Dekker. *Adopted*.

### II. REALIGNMENT OF COMMITTEE STRUCTURE AND APPOINTMENT OF A SECRETARY OF EDUCATION.

A. *Materials*:

1. Agenda Report No. 29-A, Section I, A, & B. (Supplement No. 29-A, Sec. I-B)

2. Agenda Report No. 24-A, Section 3. (Supplement 24-A)
3. Agenda Report No. 32-A, Section D. (Supplement No. 32-A)

B. The recommendations of the Committee on Education are found in the Agenda Report No. 29-A, Section I-B, (See Supplement No. 29-A, See I-B)

C. *Recommendation:*

That Synod recommit the recommendations concerning the realignment of committee structure and appointment of a secretary of education to the Committee on Education for re-study and recommendation in consultation with the Sunday School Lesson Planning Committee and the Publication Committee. The Committee should report to the Synod of 1955.

*Grounds:*

1. It would appear from the report of the Committee on Education that a secretary of education might be needed to serve in an over-all editorial and administrative capacity and to assist in furnishing leadership in the Church's educational task.

2. The Sunday School Lesson Planning Committee feels that "despite its expressed approval of the establishment of the post of secretary of education, the report is premature and should be returned to the committees involved for consultation, study, and recommendations."

3. The Publication Committee feels that "we should have been approached to discuss this whole plan and be given time to envision its meaning and consider its feasibility. *Adopted.*

(Publication Matters continued in Art. 161)

## ARTICLE 143

This session is adjourned. Elder G. Tinholt leads in prayer.

## FRIDAY AFTERNOON, JUNE 18

### Sixteenth Session

## ARTICLE 144

Synod sings Psalter-Hymnal No. 89:1-4. Rev. G. Stob leads in prayer.

## ARTICLE 145

The Advisory Committee on *South India Matters*, cf. Arts. 129, 134, Rev. J. Geels reporting, presents the following:

- I. THE ORDINATION OF WYCLIFFE AND JOHN  
(See Supplements No. 38, 38-B)

A. *Elucidation:* The ordination of M. J. Wycliffe and M. E. John by Dr. De Jong and Rev. Ypma is discussed in Agenda Report No. 38.

The statement is as follows: "This matter of ordination and its irregularities be called to the attention of Synod." The same matter is discussed particularly in the report of the three missionaries. (See Supplement No. 38-B)

*B. Recommendations:*

1. Synod does not approve of the action of missionaries De Jong and Ypma in ordaining M. J. Wycliffe and M. E. John.

*Grounds:*

a. The missionaries exceeded any authority given them by synodical action or the ordination form. *Adopted.*

b. The motives for ordination are open to criticism and imply judgments which Synod is not prepared to make. *Adopted.*

c. The Christian Reformed Church has not officially recognized the church with whose cooperation the ordination was performed, nor is there any official connection existing between these churches. *Adopted.*

2. Synod disowns any responsibility for the status of M. J. Wycliffe and M. E. John as ordained men. *Adopted.*

*Grounds:*

a. The qualifications of the men have not been established.

b. Their present actions are quite beyond Synod's control.

c. The ordination was not performed by virtue of the direct or delegated authority of Synod. *Adopted.*

3. Synod refrains from passing judgment on the validity of the ordination as such.

*Ground:* It is not within the province of Synod to declare itself on what some other church shall do as to ordination. *Adopted.*

## II. PUBLIC STATEMENT RE SOUTH INDIA MISSION

*Recommendation of your committee:*

That Synod make the following statement to our church public through our Church Papers:

A. Synod informs our church public that it has decided to abandon the South India field. Synod is not convinced that this field offers promise of that measure of harmonious and consecrated labors necessary for the hearty support of our people.

B. Synod deems it regrettable that the returned missionaries felt themselves compelled to leave the South India field so soon after their arrival on the field. Synod is not convinced that this action was inevitable.

C. Synod deeply regrets that a situation involving very serious tensions, developed on the South India field; a situation for which all parties in the dispute were in some measure responsible and a situation

which precipitated the departure of our missionaries from the field so soon after their arrival.

D. Synod is not in a position to exercise censorious judgment upon the various parties that were involved in the dispute, nor does it believe that such a course of action would serve the best interests of the cause of missions. It therefore leaves this matter to the Searcher of hearts Who knows all. *Adopted.*

- III. SYNOD INSTRUCTS THE CHRISTIAN REFORMED BOARD OF MISSIONS to take the necessary steps to disengage ourselves from the South India Field, and to discharge any financial and moral commitments we may have to the Field and its workers. *Adopted.*

#### ARTICLE 146

The Advisory Committee on *Varia Matters*, cf. Arts. 56, 82, 83, 85, Rev. H. Erffmeyer reporting, presents its *Report on Labor Matters*.

Synod adopts the following procedure:

Mr. C. Van Valkenburg, signer of the Minority Report, 1953, is granted the privilege of the floor.

The Report of the Advisory Committee is read.

The Minority Report (Acts, 1953, Sup. 26, p. 403) is read.

The Majority Report (Acts, 1953, Sup. 26, p. 398) is read.

Overture 22 (Classis Hackensack) is read.

#### I. LABOR MATTERS

A. *Material*: Agenda Report No. 42 (Supplement No. 42).

B. *Analysis*:

1. The Synod of 1953 appointed this committee to carry out the following mandate: "that a study committee be appointed to: (1) place this matter on the table of every consistory in the Christian Reformed Church. (2) obtain their reactions; (3) evaluate these, and (4) report to the Synod of 1954." (p. 128: Acts '53).

2. This mandate was discharged by:

- a. placing all revelant material in the hands of consistories;
- b. obtaining reactions of consistories through a questionnaire prepared by the committee;
- c. compiling these reactions in Agenda Report No. 42; and
- d. reporting these by means of Agenda Report No. 42. (See Supplement No. 42)

C. *Recommendations*:

1. That Synod, in the light of this report, now address itself to the Majority and Minority reports of the Labor Policy Committee presented to the Synod of 1953.



*Ground:*

According to the decision of Synod of 1953 these matters are now legally before Synod since the Synod of 1953 decided: "3. That recommendation 3 of the advisory committee be held in abeyance until this study has been completed, and that meanwhile the Board of Trustees and other denominational boards abide by the decision of Synod of 1950 re Labor Policy. Adopted." (p. 128 Acts '53). The recommendation 3 referred to is as follows: "3. In reply to the question, What is to be Synod's policy regarding the specific problem of awarding contracts, to build denominational buildings, to those who are bound by the closed shop policy in the employment of workers, your advisory committee recommends the adoption of the recommendations of the majority committee on Labor Policy." (p. 127: Acts '53). *Adopted.*

2. Your advisory committee recommends that Synod adopt the recommendations of the majority report of the committee on Labor Policy:

"Synod should adopt the following recommendations as offering the most equitable solution to the Problem which the denominational Board has encountered in its construction reports.

a. Synod adheres to the decision of 1950. Art. 85,4.

'Synod decides that in awarding eventual future contracts for construction projects, the Board of Trustees and other denominational Boards, shall exert themselves to the utmost to safeguard the rights of those whose conscientious convictions prevent them from affiliating with so-called Neutral Unions.'

*Grounds:*

(1) Synod should lend support to the Christian Conscience which it has cultivated by means of its own pronouncements and instructions. It should do this in places where it has immediate jurisdiction.

(2) Synod should sustain its own pronouncements re the need of fostering Christian Organizations, if they are to become truly effective.

b. Synod decides upon the following procedure to effectively safeguard the rights of its people on its own building projects.

(1) The denominational Boards shall ask for bids from qualified and reliable contractors, with the understanding expressly stated in the conditions of the contract that:

No contractor or subcontractor shall be prevented from working on the proposed building because of his affiliation or non-affiliation with any labor organization.

No individual shall be excluded from working on the proposed building because of his affiliation or non-affiliation with any Union.

*Ground:*

Synod should not allow any organization, which refuses to recognize the Christian convictions of its membership re labor organizations, to

impose its will upon our people in positions where Synod has the authority and the power to prevent it.

Past experience teaches that such an instruction is necessary to make the decision (under "a" above) effective.

(2) In the event that no bids are received on this basis (pt (1) ) or the bids received are exorbitant Synod grants the Boards the right to erect buildings on a non-competitive basis under proper supervision.

(3) If the above procedure (2) in the judgment of the Board, is inadvisable, it shall present the matter with its recommendations to the following Synod.

*Ground:*

There must be protection against exorbitant bidding as well as against discrimination against conscientious objectors.

c. Synod decides that only in such places where the above-mentioned procedure cannot be followed a Board is permitted to follow another labor policy. In such cases it should be made clear to the Church at large that there is no other alternative."

*Recommendation of the Minority report:*

"That Synod should refrain from making a directive to the Board regarding the right or wrong method of economic organization in employer-employee relations as a part of the contract involved in building projects and should refrain from stipulating a procedure that makes distinctions in labor union affiliations based on the mode of membership organization. *Adopted.*

3. Your advisory committee recommends that Synod now address itself to the overture 25 and 47 to the 1953 Synod and to the communication of Mr. Joseph Gritter (Supplement 26a: Acts '53)

*Ground:* These overtures were not answered by the appointment of and mandate given to the Study Committee in 1953. *Adopted.*

4. Your advisory committee recommends that in respect to these overtures of Classes Chatham and Hamilton and the communication of Mr. Joseph Gritter, Synod reaffirm the position of the church expressed in 1943, 1945, and 1946. The Synod's stand of 1946 is as follows:

"Now, in the light of the manner in which the Synod of 1943 and also previous Synods circumscribed the term 'so-called neutral labor unions' when these Synods affirmed that membership in such unions and membership in the church are compatible, your committee advises Synod to adopt the following recommendations:

A. Synod declare that the position adopted by the Synod of 1943 and by previous Synods; namely, that "church membership and membership in so-called neutral labor unions are compatible" is based upon the following grounds:

1. Becoming a member of such a so-called neutral labor union does not as such constitute a sinful act, inasmuch as according to Synod's circumscription such unions as here meant give no constitutional warrant to sin, and do not show in their regular activities that they champion sin or that they are in conflict with the universal principles of justice contained in the Word of God.

2. It follows that becoming a member of a so-called neutral labor union, as thus described, does not constitute a censurable act.

3. To adopt the principle, making it applicable to every case, that church membership is incompatible with membership in labor unions which give no constitutional warrant to sin and which do not show in their regular activities that they champion sin or that they are in conflict with the universal principles of justice contained in the Word of God would amount to dangerous separatism, which is condemned by Scripture, John 17:15, I Cor. 5:9-11. See explanation of these passages in the Agenda of 1926, pp. 116-117.

B. With respect to membership in organizations (in any sphere, including labor) which *do* give constitutional warrant to sin and/or show in their regular activities that they *do* champion sin, Synod call the attention of the church to the Report on Corporate Responsibility, whose conclusions were adopted by the Synod of 1945, and which gives adequate advice to consistories and classes with respect to this matter. See Acts of the Synod of 1945, Article 100. Note also the detailed exegesis of the Scripture-passages upon which these conclusions are based, Agenda, 1945, pp. 28-37.

C. Whereas it is undeniable that many organizations in whatever sphere (whether labor, business, or professional) have assumed or tend to assume a character which excludes them from the class of so-called neutral unions, as circumscribed by the Synod of 1943, and places them in a class of organizations against which the Synod of 1945 has issued a warning, and whereas membership in such worldly unions or organizations entails moral and spiritual danger, Synod repeat the exhortation given in the Conclusion of the Report on Corporate Responsibility and adopted by the Synod of 1945; namely, that wherever feasible our people "establish and promote definitely Christian organizations in the social sphere."

*Grounds:*

a. These are *principles* that Synod adopted in respect to labor union membership.

b. These principles are sufficient to guide the Church in respect to labor matters.

c. The implementation of these principles is not in the province of Synod. *Adopted.*

## II. OVERTURE ON LABOR MATTERS

A. *Material*: Overture No. 22 of Classis Hackensack.

B. *Analysis*:

1. This Overture is both a protest and an overture.

2. It is a protest against the action of Synod of 1953 and against the appointment of Mr. Joseph Gritter to the Study Committee on Labor Matters by that Synod. Classis Hackensack contends that Synod failed to address itself to the specific recommendations of Classes Chatham and Hamilton but instead received for consideration a set of resolutions on the labor question formulated by the Advisory Committee on Varia and referred these together with other materials, to a Study Committee with an wholly indefinite mandate. And that Synod itself instead of dealing directly with the overtures of Classes Chatham and Hamilton, took occasion from these overtures to initiate a complete reconsideration of the whole labor union question.

3. In the overture Classis Hackensack asks:

a. That Synod now address itself specifically to the proposals embodied in the overtures of Classes Chatham and Hamilton and give its answer to each of them.

b. That Synod proceed to a consideration of both the Majority and Minority Reports of the Study Committee on Labor Policy appointed by the Synod of 1952 and reporting to the Synod of 1953.

c. That Synod receive as information the material offered by the Study Committee on Labor Matters appointed by the Synod of 1953, but that Synod do not accept as properly before it the recommendations (if any) of that Committee.

C. *Recommendations*:

1. In answer to the protest in A. 1. of Classis Hackensack's Overture, your advisory committee recommends that Synod declare that it has addressed itself to the material in the overtures of Classes Chatham and Hamilton. *Adopted*.

2. In answer to A. 2. your advisory committee recommends that Synod declare that it was in order to place Mr. Joseph Gritter on this Study Committee.

*Ground*: Even though Mr. Gritter was vitally interested in this matter, it did not concern his person. *Adopted*.

3. In answer to B. of this overture of Classis Hackensack, your advisory committee recommends that Synod inform Classis Hackensack that these matters have now been disposed of in connection with Agenda Report No. 42. (See Art. 146, I) *Adopted*.

4. Your advisory committee recommends that Synod declare that this be its answer to the overture No. 22 of Classis Hackensack.

*Adopted*.

## III. COMMUNICATIONS ON LABOR MATTERS

A. *Materials:*

1. Communication from the Board of the Muskegon League of Reformed Men's Societies. *Received as information.*

2. Communication from the Northside Christian Reformed Church of Passaic, N. J.

B. *Analysis:*

This is a complaint registered by the above named Consistory regarding the handling of the labor matter by the Committee appointed by the Synod of 1953. This Consistory contends that sufficient time was not given for careful consideration of the questionnaire sent by the committee involving a matter so serious and far-reaching. They would like Synod to take steps to insure that such conditions do not occur again.

C. *Recommendation:*

Your advisory committee recommends that Synod declare that Study Committees that are given the mandate to gather facts and reactions of Consistories should give these consistories adequate time to consider such matters in keeping with the importance and character of such matters. *Adopted.*

(Varia Matters continued in Art. 163)

## ARTICLE 147

Synod decides to meet in evening session, 7:30 to 11:00.

## ARTICLE 148

This session is adjourned. Elder J. Last leads in prayer.

**FRIDAY EVENING, JUNE 18****Seventeenth Session**

## ARTICLE 149

Synod sings Psalter-Hymnal No. 390:1, 4. Rev. A. A. Koning leads in prayer.

## ARTICLE 150

Rev. J. Vander Ploeg is present in the place of Rev. J. O. Bouwsma. He expresses agreement with the Declaration of Agreement.

## ARTICLE 151

Prof. R. B. Kuiper submits his acceptance of his appointment to the Presidency of Calvin Seminary. *Received as information.*

## ARTICLE 152

Rev. M. Monsma submits his acceptance of his appointment as Professor of Practical Theology. *Received as information.*

## ARTICLE 153

The Advisory Committee on *Church Order Matters*, cf. Arts. 101, 107, 141, Rev. G. Gritter reporting, presents the following:

## I. DIVORCE AND REMARRIAGE.

A. *Material*: Agenda Report No. 17. (Supplement No. 17)

B. *Comment*: Synod is faced not only with the report of our own study committee, but also with the material of the Ecumenical Synod on Marital Problems which has been referred to the constituent churches for study. It is apparent from the contents of both reports that there is disagreement on some vital points.

C. *Recommendations*:

1. That Synod continue the present committee instructing them to review their report in the light of the material re this matter referred to us by the Ecumenical Synod of 1953, to see whether they wish to alter their own report in any way.

2. That this committee and the committee appointed to study the material of the Ecumenical Synod on Marital Problems shall confer with each other before they report to the Synod of 1955.

*Grounds*:

a. In this manner the two committees will have the benefit of one another's findings.

b. It may be possible that in this manner Synod of 1955 will be in a position to present an official declaration re marriage and divorce to the constituent churches of the Ecumenical Synod, and the Ecumenical Synod of 1958. (See Art. 165) *Adopted*.

## II. CHURCH ORDER REVISION.

A. *Material*: Agenda Report No. 19. (Supplement No. 19)

B. *Comment*: The committee concludes its report with the statement: "We do not at present have any recommendations to present, but propose to continue operating under the instructions given to us by the Synod of 1953."

C. *Recommendation*:

That Synod gratefully acknowledge the work of the committee.

*Adopted*.

## III. ANENT RULES OF SYNODICAL PROCEDURE.

A. *Material*: Overture No. 9.

B. *Elucidation*:

The consistory of the First Christian Reformed Church of London, Ontario, Canada feels that in recent years certain practices are creeping into our Synodical procedure which tend to hinder the work of our Synods; tend to do injustice to certain committees; and make for a

spirit of dissatisfaction in the church. It maintains that this is caused by a weakness in the Rules for Synodical Procedure. After some discussion of the rules, the overture presents three propositions for the improvement of the existing rules, each proposition being supported by a series of grounds. In these three proposals Synod is urged to decide:

1. "More emphasis shall be placed on the rule regarding the Program Committee: 'It shall be the duty of this committee to advise which matters shall be laid directly before Synod . . . As many matters as possible shall be treated.'

2. "Committees appointed by previous synods shall through their chairman or secretaries present their reports directly to Synod, for elucidation and discussion and action on points not referred to advisory committees.

3. "Synod adds to its rules governing the work of advisory committees the following:

They shall in their report on a matter present recommendations found in it, with their own advice as to the merit of these recommendations.

They may not alter these recommendations, but must present them just as they are found, with their reaction.

In case they are asked to advise Synod on a majority and minority report they shall summarize both reports and present the recommendations found in both followed by an appraisal of both and advice as to action on both.

Having presented recommendations found in reports and having given their appraisal of them, they may offer to Synod alternative formations."

C. *Evaluation*: It appears to the advisory committee that much of the criticism expressed by the consistory of our synodical procedure is not against the Rules for Synodical Procedure *as such*, but against the specific application or lack of application of these rules in certain instances.

#### D. *Recommendation*:

1. That Synod refrain from adopting the proposals presented in the overture.

#### *Grounds*:

a. The gist of these proposals is already contained in the existing rules. Adherence to these rules will prevent the condition which the overture aims to correct.

b. The practicability of the proposed changes is doubtful. *Adopted*.

2. That Synod declare that the above decision constitutes its answer to the overture from the consistory of the First Christian Reformed Church of London, Ontario, Canada. *Adopted*.

## ARTICLE 154

The Advisory Committee on *Protests and Appeals*, cf. Arts: 109, 115, 121, 124, Rev. A. A. Koning reporting, presents the following:

## I. APPEAL OF REV. HARRY R. BOER (See Art. 124)

A. *Material*:

1. Letter of appeal from Rev. Boer, dated May 7, 1954, and addressed to the Synod; and
2. Copy of protest of Rev. Boer to the Synod of 1953.

B. *Analysis*:

In 1951 Rev. Boer was installed as Professor in the Seminary. The Synod of 1952 decided "That Professor Harry Boer's tenure of office be terminated" and "The tenure of office of Prof. Boer is terminated". (Cf. Arts 1952, D on p. 99; and p. 102). Rev. Boer wrote a letter to Synod, resting in the decision taken (p. 115, item 2). Synod noted with deep appreciation the tone of this letter (p. 115, item 4).

In 1953 Rev. Boer notified the Synod that he withdrew his letter of acquiescence, and protected the action of 1952. Now he appeals the answer given in 1953, and requests that his 1952 protest be reconsidered.

C. *Recommendation*:

We recommend that the Synod do not accede to the request of the Rev. Harry R. Boer.

*Grounds*:

1. The Synod of 1952 made a very long study of the case. The whole matter was carefully considered in strict executive session. The sincere desire of that Synod that the matters be kept strictly confidential for the welfare of the churches should be humbly heeded by all;
2. The Synod of 1953 gave Rev. Boer a carefully formulated answer, yet at the same time, took essentially the same position and sacredly guarded the confidential nature of the decisions taken by Synod 1952; and
3. Rev. Boer adduces no new material which might constrain Synod to enter upon his case. *Adopted.*

NOTE: Prof. H. Stob presents his advice in writing as previously requested by Synod (cf. Art. 124).

## II. APPEAL OF THE ALPINE AVE. CONSISTORY FROM A DECISION OF CLASSIS GRAND RAPIDS WEST.

A. *Material*:

1. The appeal of the Alpine Ave. consistory.
2. The reply of Classis G. R. West.

B. *Copy of entire Protest*:*Introductory Information*



Classis Grand Rapids West at its meeting of September 15, 1953 passed the following motion: "In case of more than one minister from one church, classis shall by vote decide whether to seat the extra minister(s) as full voting members." The consistory of the Alpine Avenue Christian Reformed Church presented an overture to the Jan. 19, 1954 meeting of Classis Grand Rapids West asking that this action be rescinded. This overture was defeated.

As a result of this action Classis Grand Rapids West has permitted the seating of three voting delegates from the Twelfth St. Christian Reformed Church; the regular pastor, a delegated elder, and an ordained minister who is working for the Twelfth St. Christian Reformed Church in a neighborhood evangelism project at Comstock Park.

The consistory of the Alpine Ave. Christian Reformed Church appeals to Synod for adjudication in this problem of representation at classical meetings.

#### *Grounds:*

1. This decision is contrary to Article 41 of Church Order which states: "The classical meetings shall consist of neighborhood churches that respectively delegate with proper credentials a minister and an elder".

2. This decision is contrary to Article 42 of Church Order which states: "Where in a Church there are more ministers than one, also those not delegated according to the foregoing article shall have the right to attend classis with advisory vote."

3. The Classis, in seating this brother has used as its authority the jurisdiction granted it by Synod of 1930 as regards the seating of certain home missionaries. The decision of the Synod of 1930, Art. III, pg. 146, does not apply. It is specifically for certain home missionaries not connected as minister with a congregation which they serve. The brother is not under the jurisdiction of the Home Mission Board, but is laboring under the supervision of the consistory of the Twelfth St. Christian Reformed Church. His salary is not paid in any part by the Home Mission Board but in its entirety by the church.

4. "Every church unit is a self-governing manifestation of the body of Christ standing on a par as to rights and authority with every other church." Monsma and Van Dellen, Church Order Commentary, pg. 190. This principle has been violated.

#### *C. The Problem:*

Classis Grand Rapids West was confronted with the problem of seating the Rev. W. Swierenga, employed by Twelfth St. consistory for evangelization work in Comstock Park, as delegate from the Twelfth St. Consistory. Classis took the following decision (Sept. 15, 1953):

"In case of more than one minister from one church, classis shall by vote decide whether to seat the extra minister(s) as full voting mem-

bers". In line with this decision Classis seated him as delegate, basing its action on the decision of the Synod of 1930 (p. 146, b).

The Alpine Ave. consistory protested both the decision of Classis, and the action of seating the third delegate from Twelfth St. consistory, maintaining that the 1930 synodical decision did not apply in this case, as Rev. Swierenga could not qualify as Home Missionary in the sense of the term as there used.

#### D. *Recommendations:*

1. Insofar as the appeal of the Alpine Ave. consistory against the Sept. 1953 decision of Classis Grand Rapids West is concerned Synod sustain the protest.

*Ground:* It is clearly contrary to Church Order. *Approved.*

2. Insofar as the consistory appeals the seating of Rev. Swierenga as third delegate from the Twelfth St. consistory is concerned, we recommend that Synod do not sustain.

#### *Grounds:*

a. Synod, in its decision of 1930, declares a Home Missionary may be delegated by a consistory and may be seated by a classis;

b. This minister was called as Home Missionary; and

c. Since the term Home Missionary is not precisely defined in the 1930 synodical decision he must be considered to fall under its provisions. *Adopted.*

### III. UNITED YOUTH MOVEMENT

A. *Material:* Agenda Report No. 9 (Supplement No. 9)

#### B. *Recommendations:*

1. that Synod acknowledge gratefully the work of the committee;

2. that Synod take thankful note of the progress of our United Youth Movement, among our youth in the States and in Canada, and in their relation to the Church;

3. that Synod direct a special word of thanks to Mrs. Clarence Bouma for her faithful services of the past seven years; and

4. that Synod refer the matter of a new appointment to the Committee on Appointments. (See Art. 165) *Adopted.*

### ARTICLE 155

The Advisory Committee on *Budget Matters*, cf. Art. 52, Elder E. Hoogstra reporting, presents the following:

#### I. REFORMED CHURCH OF HAMILTON, NEW ZEALAND

##### A. *Material:*

1. Letter from this church dated May 23, 1954, requesting financial assistance.

2. Descriptive pamphlet.

*B. Recommendation:*

Synod do not accede to the request for financial support.

*Ground:* At a time when requests for special offerings and increased quotas are increasing, the Synod holds that approval of support of outside causes should be kept at a minimum. This is in accordance with the spirit of overtures 5 and 11. *Adopted.*

## II. AMERICAN WALDENSIAN AID SOCIETY

*A. Material:*

1. Letters from this organization dated April 30, 1954, May 27, 1954, and June 19, 1953.

2. Miscellaneous pieces of promotional literature.

*B. Recommendation:*

Synod do not accede to the request for financial support.

*Ground:* No financial data submitted. At a time when requests for special offerings and increased quotas are increasing, the budget committee holds that approval of support of outside causes should be kept at a minimum. *Adopted.*

## III. BRAILLE PUBLICATIONS

*A. Material:*

1. Letter dated April 5, 1954, requesting financial aid.

2. Copy of constitution and financial report.

*B. Recommendation:*

Synod do not accede to the request for financial support.

*Grounds:* This operation is small and very limited in scope. This type of operation could be financed locally. *Adopted.*

## IV. CAUSES RECOMMENDED:

*A. For one or more offerings*

1. Korean Reformed Spiritual Relief
2. Christian Seamen's Home
3. Soldiers Fund
4. Relief Fund for Unordained Mission Workers (Committee of Pensions, Christian Reformed Board of Missions.)
5. Back to God Hour Television Series. *Adopted.*

*B. Accredited Causes*

1. National Union of Christian Schools.
  - a. General Fund
  - b. The Christian School Educational Foundation
  - c. The Christian School Employee's Temporary Relief Fund
2. Christian Labor Association

3. World Home Bible League
4. Christian Sanatorium (Goffle Hill)
5. American Bible Society (U.S. Churches only)
6. Lord's Day Alliance
7. Bethesda Sanatorium
8. Pine Rest Christian Association
9. Reformed Bible Institute
10. British and Foreign Bible Society (Canadian Churches only)
11. Bethany Christian Home
12. Bible Tract League
13. Elim Christian School
14. National Christian Association
15. The Gideons (For Bible distribution only)
16. Young Calvinist Federation Servicemen's Fund
17. Westminster Theological Seminary. *Adopted.*

*C. For Moral Support*

1. American Federation of Reformed Young Women's Societies
2. The Young Calvinist Federation. *Adopted.*

*D. Recommended to Diaconates for Support*

1. Canadian Relief Fund
2. Korean Material Relief. *Adopted.*

### ARTICLE 156

This session is adjourned. Elder F. Hollebeek leads in prayer.

## SATURDAY MORNING, JUNE 19

### Eighteenth Session

#### ARTICLE 157

Synod is called to order. Synod sings Psalter-Hymnal No. 182:5,6. Rev. W. Kok leads in prayer.

#### ARTICLE 158

The roll is called. Elders R. Verhey, J. Kuipers, O. Duisttermars, A. Hoogenraad are absent.

#### ARTICLE 159

The minutes of Friday's sessions are read and approved.

#### ARTICLE 160

The Vice-President presents a letter from Candidate I. Jen, with enclosures, offering his services for mission work.

Synod refers this communication to the Executive Committee of the Christian Reformed Board of Missions, with power to act.

## ARTICLE 161

The Advisory Committee on *Publication Matters*, cf. Arts. 91, 99, 127, 142, Prof M. Berghuis reporting, presents the following:

## I. COMPENDIUM REVISION.

A. *Materials:*

Agenda Reports No. 29-A, Sec. II. (Supplements 29, 29-A)

B. *Recommendation of the Committee on Education:*

That Synod give final approval on the revision of Compendium questions 1-44.

*Grounds:*

1. The Committee has worked carefully in terms of the mandate of Synod as given in 1951 and 1952.

2. Final approval of this section will enable the Committee to proceed with sample lessons and have them classroom tested during the coming year.

C. *Judgment of your Advisory Committee:*

Your committee is of the judgment that the general nature of the present revision of the Compendium offered by the Committee on Education is satisfactory and avoids the weaknesses to which the Synod of 1952 called attention.

D. *Recommendations of your Advisory Committee:*

1. That Synod instruct the Committee on Education to:

Complete the revision of the whole Compendium as soon as possible and place it in the hands of our consistories for evaluation and criticism.

*Adopted.*

2. That further action concerning the basic text of the Compendium and the general character of the lesson structure be referred to the Synod of 1955. *Adopted.*

E. *Finances for this project*

1. The Committee on Education reports it has used \$500 of the \$3,000 expense allowance made by the Synod of 1953. The Committee now asks an additional allowance of \$3,000 to enable it to carry on its work, i.e., assign preparation of sample lessons, course preparation, secretarial expense, and appointment of some individual to work full-time for a limited period at editing materials.

2. Your Advisory Committee recommends that this request for funds be referred to the Budget Committee. *Adopted.*

## II. PUBLICATION COMMITTEE.

A. *Material:* Agenda Report No. 24. (Supplement No. 24)

B. *Your advisory committee presents the following recommendations of the Publication Committee to Synod for approval:*

1. That the Reverend H. J. Kuiper be reappointed for two years after which Mr. Kuiper will retire. *Adopted.*

2. That the Publication Committee be instructed to present to the Synod of 1955 nominations for a new editor after the Reverend Kuiper's retirement. *Adopted.*

3. That the salary of the Reverend H. J. Kuiper be raised to \$6,050.00 per year, and that it be retroactive to January 1, 1954. This is in line with the salaries of our Seminary professors, which has been the standard generally employed in the past. *Adopted.*

C. *Your Advisory Committee further recommends:*

1. That the matter of appointment of committee members be referred to the Committee on Appointments. (Art. 165). *Adopted.*

2. That Synod express appreciation for the labors of the retiring committee members, Dr. H. H. Meeter and Mr. Gerrit I. Buist.

*Adopted.*

3. That Synod take note of the fact that the Reverend H. J. Kuiper has completed 25 years as editor of *The Banner*. *Adopted.*

The President of Synod congratulates Rev. H. J. Kuiper on his twenty-five years of service as editor of "*The Banner*".

### III. EDITORSHIP OF DE WACHTER.

#### A. *Materials:*

Agenda Reports No. 24, 24-A, Sec. 4 (Supplements No. 24, 24-A, Sec. 4)

#### B. *Statement of the Problem.*

1. The present editor of *De Wachter* has informed the Publication Committee that he is unable to continue as editor under the present arrangement which requires that he combine the duties of care for a congregation with the editorship of *De Wachter*. On this account the Publication Committee has changed its original recommendation appearing in the Agenda, to the recommendation that Synod elect from the given nomination a full-time editor of *De Wachter*.

2. The Publication Committee does not seem to think that the editorship of *De Wachter* is a full-time job, as is evidenced by the fact that it proposes there be added to the duties of the proposed office several specified and unspecified duties, and by the fact that it proposes a salary considerably less than that recommended for the editor of *The Banner*.

3. The Publication Committee speaks in this connection of the large importance of *De Wachter* for our Canadian Churches, and judges that it may be well to build up *De Wachter* so that it may better serve our Canadian people. There is some hope, by so doing, of discouraging the possible rise of independent papers among our people

in Canada. It is thought that a full-time editor of *De Wachter* would in this case "be in a better position than now to acquaint himself with the Canadian churches and their needs and in a very real way help to cement relations between the immigrants and the Christian Reformed Church."

*C. Recommendation:*

1. That Synod do not appoint a fulltime editor of *De Wachter*.

*Grounds:*

a. It is not conclusively demonstrated that the continued successful functioning of *De Wachter* requires the services of a full-time editor. In fact, the Publication Committee acknowledges, by suggesting the addition of other duties, that it is not a full-time job.

b. At present *De Wachter* "already loses approximately \$9,000 per year." It is scarcely right to add even more to its publication cost without compelling reason.

c. It is doubtful that we should now develop *De Wachter* to meet the situation which may exist or arise in a particular segment of our denomination. The appointment of a full-time editor in the context of some of the argumentation offered by the Publication Committee, might result in making of *De Wachter* a paper intended specially for Canadians. However, for a denominational paper, our Canadian people as well as others need a paper which serves us all. It is the opinion of your committee that the needs of our Canadian Christian Reformed people and their best integration into the life of their denomination will be best served by adding to *The Banner* some features that might appeal specially to Canadians and that will take account of the particular circumstances and problems of the Christian Reformed membership in Canada.

d. There is no reason to believe that such *denominational* needs as *De Wachter* is intended to serve cannot be served as heretofore by a part-time editor. *Adopted.*

2. Your committee recommends that an editor for *De Wachter* be chosen for two years from the following nomination:

1. Rev. William Haverkamp
2. Prof. Martin Monsma
3. Rev. Emo F. J. Van Halsema

Professor M. Monsma withdraws from the nomination.

4. The name of Rev. W. Kok is added.

From this nomination, Synod elects Rev. E. Van Halsema as Editor of *De Wachter*.

Synod authorizes the Publication Committee to try to make such arrangements with Rev. Mr. Van Halsema as will make it possible for him to accept this appointment.

Synod authorizes the Publication Committee to name an alternate to Rev. Mr. Van Halsema if necessary.

#### ARTICLE 162

Synod instructs all Study Committees to send copies of their reports to the Editors of the Church Papers.

#### ARTICLE 163

The Advisory Committee on *Varia Matters*, cf. Arts. 56, 82, 83, 85, 146, Rev. T. C. Van Kooten reporting, presents the following:

##### REVISION OF THE BELGIC CONFESSION.

A. *Material*: Agenda Report No. 22. (Supplement No. 22)

B. *Analysis*: The Study Committee recommends five changes in the reading of the Belgic Confession: (See Supplement No. 22)

No. 1, concerning the Pauline authorship of Hebrews, recommending that the Bible books be cited in the order they are printed in the Bible;

No. 2, which discusses I John 5:7 as a proof text for the doctrine of the Trinity, where no change is recommended;

No. 3, which recommends the substitution of the word *regeneration* for the word *baptism* in Art. XV;

No. 4, which recommends the substitution of one sentence for the two sentences concerning the presence of Christ in the Lord's Supper as this is defined in Art. XXXV; (There is also a minority report on this point where another reading is suggested.)

No. 5 recommends a change in the wording of one sentence in Art. XXXVI concerning our attitude toward the Anabaptists and their position.

No. 6, which concerns itself with the omission of the mention of the Book of Lamentation in Art. IV and recommends that its inclusion be decided upon as indicated in No. 1.

##### C. *Recommendations*:

Since any change in this historic creed is a matter of great consequence for our church, and since that creed is not the possession solely of the Christian Reformed Church, it be decided:

1. That we confer in the matter of the proposed changes with our sister churches that give the Belgic Confession binding authority.

*Adopted.*

2. That the Synodical Study Committee for Revision of the Belgic Confession be continued to carry out the above recommendation. (See Art. 165) *Adopted.*

*Note*: It has already been decided by Synod, "That a committee be appointed to confer with the Gereformeerde Kerken regarding a



revision of Art. 36 of the Belgic Confession. This is in harmony with a decision taken at the Reformed Ecumenical Synod of 1953. Cf. Acts of Ecumenical Synod, Art. 95." *Received as information.*

#### ARTICLE 164

The Advisory Committee on *Indian and Foreign Mission Matters*, cf. Arts. 25, 96, 100, 125, Rev. D. Drost reporting, presents the following:

##### I. KOREA MISSIONARY.

###### A. *Material:*

Request from the General Presbytery of Korea for a Missionary to the Churches in Korea in a letter to Synod dated April 6, 1954, signed by representative Yak Sin Lee.

###### B. *Recommendation:*

The request is referred to the Board of Missions for action according to its discretion.

##### II. EDUCATION IN MISSIONS.

###### A. *Material:*

Appeal Re Synodical Decision anent "Education in Missions", submitted by the Rev. John Gritter.

###### B. *The Appeal.*

The Rev. John Gritter appeals to the Synod of 1954 to reconsider the synodical decision of 1953 on "Education in Missions." The substance of his contention is that this decision is "not a good one."

###### C. *Analysis:*

Your advisory committee sees two reasons which could move Synod to accede to this appeal and again enter upon a consideration of this whole matter.

(1) That new facts are presented which were not at the disposal of the former Synod;

(2) The substantial proof that Synod erred technically in its handling of a case.

As to (1): Rev. Gritter in his appeal makes no claim to be presenting new material, but is only protesting against the 1953 decision. Rev. Gritter states his reason for making the appeal thus: "I appeal only because I believe the decision referred to is not a good one, ought not to stand, and that this Synod should take time to consider this matter and think well before letting it stand." Thus the Rev. Gritter requests Synod to reopen discussion and deliberation on the same material which was before the Synod of 1953. There is no ground on this score for reconsideration of the 1953 decision.

As to (2): This argument appears in the present appeal, although it is not the central burden of the appeal nor is it stated precisely or

argued at length. Your Advisory Committee does not see it as its task to do for Rev. Gritter what he has failed to do. The matter of the handling of the majority report is difficult to evaluate since it depends to some extent on verbal debate which does not appear in the Acts of Synod. The burden of proof re the technical procedure of the Synod of 1953 rests on Rev. Gritter and should be allowed to remain there.

Rev. Gritter's argumentation that "This is not a good decision" is open to debate and is not sufficient of itself to demand the reopening of the case.

*D. Recommendation:*

That Synod deny the appeal of the Rev. John Gritter re Synodical Decision anent "Education in Missions."

*Grounds:*

1. There is no new material presented to this Synod of 1954 on this issue.

2. Insufficient evidence is produced to prove that Synod erred in technical procedure.

3. The arguments advanced relative to the material of the decision of 1953 are not sufficient to warrant reopening the question. *Adopted.*

### III. MUSIC TEACHER AT REHOBOTH SCHOOL.

*A. Material:*

Communication from the Indian General Conference entitled "Request for Music Teacher at Rehoboth School."

*B. Recommendation:*

1. That Synod reject the request of the Indian General Conference for a full-time music teacher for the Rehoboth Mission School.

*Adopted.*

*Ground:* Since the Board is studying the application of the principle of "Education in Missions" as adopted by the Synod of 1953 this is not the time to expand the teaching staff.

2. We suggest to the Board that in order to meet this need, that whenever possible, they employ mission workers with musical ability as one of their talents. *Adopted.*

### IV. BOSSCHER LETTER — EDUCATION IN MISSIONS.

*A. Material:*

Communication "Education in Missions" addressed to the Synod of 1954 by Mr. J. H. Bosscher.

*B. Recommendation:*

That Synod receive this letter as information. *Adopted.*

## V. UNITED CHRISTIAN HOSPITAL — ACCREDITED LIST.

A. *Material:*

Overture of the Lagrave Ave. Christian Reformed Church presented to Synod by the Classis of Grand Rapids South.

B. *Content:*

1. The request of the consistory of Lagrave Ave. Christian Reformed Church is: "Without seeking any field in Pakistan as part of our denominational mission responsibility, and without seeking a synodical quota for work in Pakistan the consistory of the Lagrave Ave. Christian Reformed Church overtures Synod to place on the list of synodically accredited causes the United Christian Hospital of Lahore, Pakistan, and more particularly the work of Christian Reformed constituents who work or shall work in the United Christian Hospitals of Lahore, Pakistan."

2. Classis endorses it with the deletion of the words: "United Christian Hospital of Lahore, Pakistan and more particularly."

C. *Recommendation:*

1. That Synod do not accede to the original request as presented by the consistory of Lagrave Ave. Christian Reformed Church, nor to the overture with the deletion of Classis Grand Rapids South.

*Ground:*

It would mean Synodical support of an independent mission project and/or personnel over which we have no official supervision.

*Adopted.*

2. The Stated Clerk be instructed to write to Dr. Ralph Blocksma and other members of the Christian Reformed Church in this work to express our interest in and appreciation for their important missionary service. *Adopted.*

## ARTICLE 165

The *Committee on Appointments*, Rev. J. Ehlers reporting, presents the following:

I. Synod approve the election of the following members of the *Board of Trustees of Calvin College and Seminary*.

<i>Classis</i>	<i>Member</i>	<i>Alternate</i>
Alberta .....	Rev. J. K. Van Baalen	Rev. G. Van Laar
California .....	Rev. K. de Waal Malefyt	Dr. J. Daane
Chatham .....	Rev. H. Venema	
Chicago North .....	Rev. R. L. Veenstra	Rev. H. J. Triesenberg
Chicago South .....	Rev. J. De Kruyter	
Eastern Ontario .....	Rev. R. J. Bos	Rev. J. Rubingh
Grand Rapids East .....	Rev. G. Gritter	Rev. W. Van Rees
Grand Rapids South .....	Rev. L. Greenway	
Grand Rapids West .....	Rev. C. Vanden Heuvel	
Hackensack .....	Rev. H. Bouma	

<i>Classis</i>	<i>Member</i>	<i>Alternate</i>
Hamilton .....	Rev. T. C. Van Kooten	Rev. J. Van Harmelen
Holland .....	Rev. J. T. Hoogstra	Rev. W. P. Brink
Hudson .....	Rev. N. J. Monsma	Rev. T. Van Eerden
Kalamazoo .....	Rev. J. Vander Ploeg	Rev. J. Bouwsma
Minnesota North .....	Rev. J. H. Rubingh	Rev. M. Zylstra
Minnesota South .....	Rev. R. Veldman	Rev. P. Van Tuinen
Muskegon .....	Rev. L. Veltkamp	Rev. J. P. Smith
Orange City .....	Rev. H. Minnema	
Ostfriesland .....	Rev. H. Zwaanstra	Rev. K. Tebben
Pacific .....	Rev. C. M. Schoolland	
Pella .....	Rev. J. Geels	Rev. H. Verduin
Sioux Center .....	Rev. B. J. Haan	Rev. H. Petersen
Wisconsin .....	Rev. B. T. Haan	Rev. P. Ouwinga
Zeeland .....	Rev. J. Breuker	Rev. N. Beute

*Members at Large:*

Eastern District ..... Mr. J. Hamersma

Central District ..... Mr. L. Bere

Mr. J. De Nooyer

Mr. B. Staal

J. H. Fles

Mid-West District ..... Mr. G. Andreas

Far West District ..... Dr. J. Hoekzema

II. Synod approve the election of the following members of the *Christian Reformed Board of Missions:*

<i>Classis</i>	<i>Member</i>	<i>Alternate</i>
Alberta .....	Rev. J. C. Verbrugge	Rev. E. H. Oostendorp
California .....	Rev. G. B. Boerefyn	Rev. F. De Jong
Chatham .....	Rev. J. Gritter	Rev. Wm. Buursma
Chicago North .....	Rev. M. Bolt	Rev. O. Breen
Chicago South .....	Rev. E. Visser	Rev. C. Flietstra
Eastern Ontario .....	Rev. A. H. Smit	Rev. D. Grasman
Grand Rapids East .....	Rev. J. H. Schaal	Rev. J. Hasper
Grand Rapids South .....	Dr. R. J. Kreulen	Rev. G. Goris
Grand Rapids West .....	Rev. R. O. De Groot	Rev. E. B. Pekelder
Hackensack .....	Rev. H. Bossenbroek	Rev. D. Van Halsema
Hamilton .....	Rev. J. M. Dykstra	Rev. A. Folkema
Holland .....	Rev. J. Beebe	Rev. H. Baker
Hudson .....	Rev. Wm. Vander Haak	Rev. A. H. Oussoren
Kalamazoo .....	Rev. S. A. Dykstra	Rev. G. Vander Kooi
Minnesota North .....	Rev. S. Viss	Rev. I. Meuzelaar
Minnesota South .....	Rev. R. H. Wezeman	Rev. S. Kramer
Muskegon .....	Rev. J. C. Scholten	Rev. E. Palmer
Orange City .....	Rev. D. D. Bonnema	Rev. J. Masselink
Ostfriesland .....	Rev. S. P. Miersma	Rev. G. Pars
Pacific .....	Rev. P. De Koekkoek	Rev. W. Hekman
Pella .....	Rev. M. Ouwinga	Rev. A. Veltkamp
Sioux Center .....	Rev. G. Vander Plaats	Rev. C. Toeset
Wisconsin .....	Rev. W. Alkema	Rev. R. Opperwall
Zeeland .....	Rev. R. Evenhuis	Rev. C. M. Schemper

*Members at Large:*

John Van Dellen

J. T. Daverman

Dr. S. Bergsma

Secretary ..... Rev. Henry J. Evenhouse

Assistant-Secretary ..... Mr. Alvin Huibregtse

*General Alternate*  
Dr. R. S. De Mol

III. Synod approve the election of the following members of the  
*General Committee for Home Missions:*

<i>Classis</i>	<i>Member</i>	<i>Alternate</i>
Alberta .....	Rev. J. De Jong	Rev. R. Star
California .....	Rev. J. Hollebeek	Rev. K. De Waal Malefyt
Chatham .....	Rev. J. Vande Kieft	Rev. H. Numan
Chicago North .....	Rev. E. L. Haan	Rev. H. Leestma
Chicago South .....	Rev. B. Van Someren	
Eastern Ontario .....	Rev. L. Van Laar	Rev. H. Moes
Grand Rapids East .....	Rev. H. Dykhouse	Rev. G. Vanderhill
Grand Rapids South .....	Rev. J. A. Mulder	Rev. T. Yff
Grand Rapids West .....	Rev. E. Masselink	Rev. B. Pekelder
Hackensack .....	Rev. G. Stob	
Hamilton .....	Rev. A. Persenaire	Rev. C. Spoelhof
Holland .....	Rev. G. Kok	Rev. J. Hekman
Hudson .....	Rev. O. Holtrop	Rev. H. Sonnema
Kalamazoo .....	Rev. J. Entingh	Rev. S. Vander Jagt
Minnesota North .....	Rev. J. Medendorp	Rev. W. Ackerman
Minnesota South .....	Rev. A. H. Selles	Rev. H. Vander Aa
Muskegon .....	Rev. N. Vander Zee	Rev. H. Botts
Orange City .....	Rev. W. Prince	Rev. A. Baker
Ostfriesland .....	Rev. J. H. Olthoff	Rev. L. Bazuin
Pacific .....	Rev. J. R. Van Dyke	Rev. W. Verwolf
Pella .....	Rev. H. Vander Kam	Rev. W. Reinsma
Sioux Center .....	Rev. J. C. Ribbens	Rev. J. H. Elenbaas
Wisconsin .....	Rev. R. Rienstra	Rev. E. Boer
Zeeland .....	Rev. J. Guichelaar	Rev. J. Breuker

*Members at Large:*

Mr. Bert Brouwer	Mr. C. Van Malsen
Mr. T. Hoeksema	Mr. R. Dykema
Mr. F. Oldemulders	Mr. H. Rottschaefer
Mr. W. Hofstra	Mr. G. Tinholt

IV. Synod approve the election of the following *Synodical Delegates*  
*for Examination:*

<i>Classis</i>	<i>Member</i>	<i>Alternate</i>
Alberta .....	Rev. J. Hanenburg	Rev. M. H. Woudstra
California .....	Rev. J. Visser	Rev. J. Putt
Chatham .....	Rev. J. Gritter	
Chicago North .....	Rev. R. L. Veenstra	Rev. H. J. Triezenberg
Chicago South .....	Rev. P. Holwerda	Rev. E. Visser
Eastern Ontario .....	Rev. L. Van Laar	Rev. H. Moes
Grand Rapids East .....	Rev. C. Boomsma	Rev. R. J. Danhof
Grand Rapids South .....	Rev. L. Greenway	Rev. Wm. Van Peursem
Grand Rapids West .....	Rev. C. Vanden Heuvel	Rev. A. A. Koning
Hackensack .....	Rev. G. Stob	Rev. H. Bouma
Hamilton .....	Rev. A. Persenaire	Rev. C. Spoelhof
Holland .....	Rev. W. Haverkamp	
Hudson .....	Rev. O. Holtrop	Rev. N. J. Monsma
Kalamazoo .....	Rev. C. Greenfield	Rev. J. Vander Ploeg
Minnesota North .....	Rev. J. H. Rubingh	Rev. P. F. Dahm
Minnesota South .....	Rev. J. Vanden Hoek	Rev. R. Veldman

<i>Classis</i>	<i>Member</i>	<i>Alternate</i>
Muskegon .....	Rev. L. Veltkamp	Rev. D. Drost
Orange City .....	Rev. J. Masselink	Rev. A. Dusseljee
Ostfriesland .....	Rev. S. P. Miersma	Rev. K. Tebben
Pacific .....	Rev. C. Vos	Rev. L. Voskuil
Pella .....	Rev. J. Geels	Rev. M. Ouwinga
Sioux Center .....	Rev. C. Huissen	Rev. H. C. Van Deelen
Wisconsin .....	Rev. J. H. De Haan	Rev. R. Rienstra
Zeeland .....	Rev. J. H. Bruinooge	Rev. E. Van Halsema

*Approved.*

V. Synod approve the following appointments:

*A. Standing Committees*

1. *Synodical Committee*: Rev. N. J. Monsma, Rev. G. Hoeksema, Rev. J. K. Van Baalen, Stated Clerk (ex officio); Alternate: Rev. J. Verbrugge. (Term expires 1956).
2. *Stated Clerk*: Dr. R. J. Danhof (Term expires 1958). Alternate: Dr. A. A. Hoekema.
3. *Synodical Treasurer*: (2 year term). Mr. Tony Noordewier; Alternate: Mr. Lester Ippel. (Term expires 1956).
4. *Treasurer of Canadian Churches*: Mr. J. Vander Vliet. Alternate: L. Vanden Berg. (Term expires 1956).
5. *Representative British and Foreign Bible Society*: Rev. C. Witt. Alternate: Rev. Joseph Vande Kieft.
6. *Representative General Commission Army and Navy Chaplains*: Rev. Harold Dekker. Alternate: Rev. Corneal Holtrop.
7. *Centennial Committee*: Dr. Henry Zylstra, Dr. J. T. Hoogstra, Dr. J. H. Kromminga, Mr. S. Youngsma, Mr. Fred Baker.
8. *Committee on Ecumenicity and Correspondence with Other Churches*: Dr. W. H. Rutgers, Dr. J. T. Hoogstra, Rev. M. Monsma, Stated Clerk (ex officio).
9. *Historical Committee*: Dr. J. H. Kromminga, Prof. H. J. Van Andel, Rev. G. Stob, Dr. E. Y. Monsma.
10. *Transportation Secretary*: Mr. A. H. Andriese.
11. *Committee for Making Arrangements and Mimeographing Reports for Next Synod*: Dr. E. Y. Monsma. Alternate: Mr. L. Ippel.
12. *Representative Lord's Day Alliance*: Dr. O. Holtrop. Alternate: Rev. D. L. Van Halsema.
13. *Representative National Christian Association*: Rev. John A. De Kruyter. Alternate: Rev. A. De Kruyter.
14. *United Youth Committee*: Rev. L. Dykstra, Miss Catharine Van Opynen, two to be appointed by the AFRYWS and two to be appointed by the YCF.
15. *Committee for Denominational Building*: Mr. Herman Baker, Mr. P. D. Bouma, Mr. James Ryskamp, Mr. Walter Hofstra, Dr. H. Kreulen, Mr. R. Van Dellen, Mr. Ben Hertel.
16. *Canadian Immigration Committee*: Rev. P. J. Hoekstra. Mr. J. Vander Vliet, Rev. A. Disselkoen, Mr. J. Vander Velden, Rev. J. M. Vande Kieft, and one representative each of Classes Chatham, Hamilton, and Minnesota North.
17. *Committee for Korean Reformed Spiritual Relief*: Dr. J. T. Hoogstra, Rev. M. Vanderwerp, Rev. John Schuurmann, Mr. A. Naber, Mr. E. Ver Maat.
18. *Contact Committee*: Rev. E. F. J. Van Halsema and Stated Clerk.

19. *Special Advisory and Assisting Budget Committee for Synod, 1955*: Mr. H. Hoekstra, Mr. M. De Young, Mr. Frank Dieleman, Mr. F. L. Winters.
20. *Reformed Missionary Council*: Rev. Henry Evenhouse. Alternate: Dr. R. De Groot.
21. *Pension Board of Calvin College and Seminary*: Mr. Lambert Bere, Mr. T. Noordewier.
22. *Synodical Representative on Bible Tract League* (Faith, Prayer and Tract League): Mr. J. Keuning.
23. *Calvinist Resettlement Service Committee*: Rev. J. M. Vande Kieft, Rev. W. Van Rees, one elder from Neland Ave., one elder from Dennis Ave., one deacon from Oakdale Park, one deacon from West Leonard, one deacon from Grandville Ave., one deacon from Alpine Ave.
24. *Liaison Man World Home Bible League*: Rev. C. M. Schemper.
25. *Committee to Publish Sermons for Reading Services*: Rev. P. De Koekoek, Rev. W. Verwolf, Rev. L. Voskuil. General Alternate: Rev. F. W. Van Houten.
26. *Committee on South America and Ceylon*: Rev. Wm. Kok, Dr. E. Strikwerda, Rev. Jacob Hasper, Mr. J. De Haan, Rev. C. Vanden Heuvel, W. P. Brink.
27. *Committee on Church Help, Inc.*: Rev. D. D. Bonnema, Rev. L. Bouma, Mr. C. Mulder, Mr. S. Elgersma, Rev. A. Baker. Alternate: Rev. A. Dusseljee.
28. *Representative American Bible Society*: Rev. H. Bouma. Alternate: Rev. E. Callender.
29. *Convening Church for Next Synod*: LaGrave Ave. Christian Reformed Church Grand Rapids, Michigan.
30. *Back to God Hour Committee*: Rev. H. Baker, Rev. G. Postma, Rev. J. Zandstra, Rev. W. Kok, Rev. A. Hoogstrate, Rev. R. O. De Groot; Messrs. Keith Den Dulk, H. Hoving, John Hamstra, Dick Evenhouse, Gary Zuiderveen, Herman Fles.
31. *Synodical Tract Committee*: Rev. W. Vander Hoven, Rev. G. Vande Riet, Rev. L. Veltkamp, Rev. N. L. Veltman, Mr. Jacob De Jager, Mr. R. Weidenaar, Rev. H. Teitsma, Rev. E. Jabaay, Mr. G. Oppenhuizen.
32. *Chaplain Committee*: Rev. G. Vander Kooi, Rev. Harold Dekker, Rev. D. Hoitenga, Mr. Harry Faber, Dr. W. Vander Ploeg.
33. *Minister's Pension and Relief Administration*: Rev. J. O. Bouwsma, Rev. F. Handlogten, Rev. J. Beebe, Mr. L. Heeres; and Mr. Jerry Jonker. Alternates: Mr. B. De Jager, Mr. G. B. Tinholt, Rev. W. Van Peurseem, Rev. T. Yff, and Mr. W. De Hoog.
34. *Sunday School Committee*: Dr. L. De Beer, Rev. W. Van Rees until 1957; Rev. W. Van Peurseem and Miss Dena Korfker until 1956; and Dr. A. A. Hoekema and Mr. A. Vander Veer until 1955. (Committee to organize itself.)
35. *Committee on Education*: Rev. W. Vander Haak, Dr. A. A. Hoekema, Rev. N. H. Bevershuis, Rev. T. Van Eerden, Rev. J. E. Meeter, Mr. S. Van Til, Mr. R. C. Pettinga, and Mr. S. Bangma.
36. *Publication Committee*: Rev. W. Van Peurseem, Rev. C. Boomsma, Rev. John Mulder, Rev. N. L. Veltman, and Messrs. G. Hertel, A. Hulst, J. Peterson, A. Vanden Bout, and Mr. C. Van Valkenberg.

*Approved.*

*B. Fraternal Delegates.*

1. Orthodox Presbyterian Church
2. Free Magyar Reformed Church Synod

3. Associate Reformed Presbyterian Church (General Synod)
4. Korean Presbyterian Church
5. Reformed Church of Japan

*Recommendation:* That the Synodical Committee appoint these fraternal delegates. *Approved.*

### C. Study Committees.

1. *Committee on Improvement and Revision of Psalter Hymnal and Synodically Approved Hymn Book:* Dr. H. Bruinsma, Rev. D. Van Halsema, Mr. M. Baas, Mr. A. Hartog, Miss Johanna Oranje, Mrs. Trena Haan, Prof. H. Zylstra, Rev. D. H. Walters, Rev. W. Rutgers, Prof. J. De Jonge, Prof. S. Swets.
2. *Church Order Revision:* Rev. M. Monsma, Rev. I. Van Dellen, Dr. R. J. Danhof, Dr. J. H. Kromminga, Rev. R. J. Bos.
3. *Committee for Belgic Confession:* Rev. J. Weidenaar, Rev. L. Verduin, Dr. Clarence Boersma.
4. *Committee to Prepare Form for Erasure of Members by Baptism:* Rev. N. Monsma, Rev. H. Sonnemä, Rev. S. Van Dyken.
5. *Committee for the Form for the Lord's Supper:* Rev. J. C. Verbrugge, Rev. E. H. Oostendorp, Rev. J. K. Van Baalen, Rev. J. Hanenburg.
6. *Committee for Realignment of Missions and Church Extension:* Rev. H. Erffmeyer, Rev. M. Ouwinga, Mr. C. Vander Hart.
7. *Committee Seating Home Missionaries in Classis Meeting:* Rev. N. Monsma, Rev. W. Vander Haak, Rev. T. Van Eerden, Mr. C. Greydanus, Mr. P. Damsma.
8. *Committee on Principles of Education:* Dr. J. Van Bruggen, Dr. H. Kuiper, Rev. O. De Groot, Dr. C. Jaarsma, Dr. H. Van Zyl.
9. *Committee on Divorce and Remarriage:* Rev. W. Kok, Dr. J. Kromminga, Rev. J. Vander Ploeg, Rev. B. J. Haan, Rev. H. Erffmeyer.
10. *Marital Problems - Ecumenical Synod Report:* Rev. P. Holwerda, Rev. G. Hoeksema, Rev. W. P. Brink, Professor Henry Stob, and Mr. John Ribbens.
11. *Woman Suffrage in Eccl. Meetings - Ecumenical Synod Report:* Prof. M. Monsma, Rev. W. Haverkamp, Rev. D. Hoitenga, Dr. L. Greenway, and Mr. A. Sluis.

*Approved.*

### ARTICLE 166

Synod adjourns. Elder A. Muyskens leads in prayer.

## SATURDAY AFTERNOON, JUNE 19

### Nineteenth Session

#### ARTICLE 167

Synods sings Psalter-Hymnal No. 449:1, 2. Rev. J. W. Visser leads in prayer.

#### ARTICLE 168

Synod adopts the following resolution: *re the publication and distribution of the Agenda for Synod:*

1. The deadline for the Agenda material shall be March 15.
2. Synod urges all Classes now meeting after March 15 to advance



their date of meeting to expedite sending of material to the Stated Clerk on or before March 15.

3. The following Boards be permitted to file a Supplementary Report to Synod after March 15:

- a. The Board of Trustees of Calvin College and Calvin Seminary,
- b. The General Committee for Home Missions,
- c. The Christian Reformed Board of Missions,

and that these Boards are urged to incorporate as much of their materials as possible in the printed Agenda, on or before March 15, and that matters for the Supplementary Agenda Reports be held to the lowest possible minimum.

d. Overtures from Consistories and Classes reflecting only on matters in the printed Agenda to be received later than March 15.

4. The Stated Clerk of Synod shall be authorized to send the Supplementary Reports of the Boards named under 3, direct to the delegates. The Stated Clerks of the various Classes shall file the names and addresses of delegates to Synod with the Stated Clerk of Synod not later than March 15.

5. No Appeals or Protests dated later than May 15 are to be declared acceptable by Synod.

## ARTICLE 169

The Advisory Committee on *Budget Matters*, cf. Art. 52, 155, Elder E. Hoogstra reporting, presents the following:

### I. CALVIN COLLEGE AND SEMINARY.

#### A. *Materials:*

- 1. Financial statement from Aug. 1, 1952, to Aug. 31, 1953.
- 2. Agenda Reports No. 33, 33-A.
- 3. Special Advisory Budget Committee Report.
- 4. Proposed budget Sept. 1, 1954 to Aug. 31, 1954. Submitted to and approved by the Board of Trustees May, 1954.
- 5. Request of the Board of Trustees for \$10.00 per year per family.

#### B. *Recommendation:*

Your committee recommends \$10.00 per year per family.

#### *Grounds:*

1. This is the minimum requirement for the satisfactory operation of our college and seminary.

2. This amount concurs with the recommendation of the Special Advisory Budget Committee. *Adopted.*

## II. CHURCH EXTENSION — U.S.A.:

A. *Materials:*

1. Agenda Report No. 34, Part III. (Supplement No. 34, Part III)
2. Financial Report of 1953.
3. Report of Special Advisory Budget Committee.

B. *Request:*

1. The Board has requested that Synod adopt a budget of \$5.47 per family for 1955.
2. The Special Advisory Budget Committee recommends \$5.15 per family budget.

C. *Recommendation:*

That a quota of \$4.50 per family for 1955 be adopted by Synod.

*Grounds:* This reduction of \$.97 per family would reduce the funds available for additional buildings from \$100,000 to \$59,350 for the year 1955. *Adopted.*

## III. CHURCH EXTENSION — CANADA (Canadian Emergency Fund)

A. *Material:*

1. Agenda Report No. 34, Part IV. (Supplement No. 34, Part IV)
2. Treasurer's Report for 1953.
3. Report of Advisory Budget Committee.

B. *Request:*

That Synod establish a quota of \$3.30 per family for 1955. The Special Advisory Budget Committee concurs in this amount.

C. *Recommendation:*

That Synod adopt a budget of \$3.00 per family for 1955.

*Grounds:*

1. The real estate assets of the Home Mission Board exceed \$500,000.00 and have been increasing at the rate of \$50,000 per year.
2. The reduction of \$.30 per family would reduce the funds available for additional real estate acquisitions from \$50,000 to \$36,500.

*Adopted.*

## IV. FUND FOR NEEDY CHURCHES.

A. *Materials:*

1. Agenda Report No. 34, Part VII, 6. (Supplement No. 34, VII, 6)
2. Financial Report for 1953.
3. Complete listing of churches receiving aid in 1953.
4. Advisory Budget Committee report.

B. *Request.* \$160,435.00 or \$3.75 per family for 1955.

C. *Recommendation:*

That Synod accede to the request for \$3.75 per family for 1955.

*Grounds:*

1. An examination of the financial statements of this fund justifies this request.

2. This concurs with the suggestion of the Special Advisory Budget Committee. *Adopted.*

## V. CHRISTIAN REFORMED BOARD OF MISSIONS.

A. *Materials:*

1. Agenda Reports No. 38, 38-A.

2. Auditor's Report for 1953.

3. 1955 Budget Requests.

B. *Requests:*

1. *Supplementary appropriation* for the year 1954. (Supplement No. 38-A)

a. *Beautiful Mountain*

Missionary's salary for ½ year..... \$2,150.00

Travel allowance for missionary..... 1,400.00

Repairs to Nahaschitty Parsonage..... 1,500.00

Working Budget ..... 488.00

Total ..... \$5,538.00

b. *Zuni.*

Missionary's salary for ½ year..... \$2,075.00

Working Budget ..... 300.00

Travel Expense ..... 900.00

Rental for Home ..... 450.00

Total ..... 3,725.00

Total a and b ..... \$9,263.00

2. *From Special Gifts Funds* — Request permission to spend in 1954.

a. *Beautiful Mountain.*

Trailer for native helper..... \$3,500.00

Water and power line ..... 3,000.00

New pick-up truck ..... 1,800.00

\$8,300.00

b. *Gallup.*

Housing — (to come from Special Gifts

Funds on hand) ..... 18,000.00

Total ..... \$26,300.00

C. *Recommendation*: We recommend Synod grant its approval to the Board of Missions to spend the above funds. *Adopted.*

D. Requests in the operating budget for 1955 total \$630,377.65. The per family quota requested is \$14.56 (based on 43,290 families).

E. *Recommendation*: Your committee recommends that Synod adopt a budget of \$13.20 per family for 1955.

*Ground*:

Based on 45,000 families a budget of \$13.20 per family will total \$594,000.00. *Adopted.*

#### VI. CHICAGO HEBREW MISSION.

A. *Material*: Agenda Report No. 1. (Supplement No. 1)

B. *Recommendation*: That Synod adopt a budget of \$.50 per family for 1955.

*Ground*: While the Mission requested \$.60 per family, your committee concurs with the opinion of the Special Advisory Budget Committee that the difference between revenue derived from a \$.50 budget and a \$.60 budget be made up from available surplus funds. *Adopted.*

#### VII. PATERSON HEBREW MISSION.

A. *Material*:

1. Agenda Reports No. 35, 35-A. (Supplements No. 35, 35-A)
2. Special Advisory Budget Committee report.
3. Letter, Financial Report and Budget Report from the Hebrew Mission of Paterson, N.J.

B. *Recommendation*: Your committee recommends a quota of \$.35 per family for the year 1955 for the Paterson Hebrew Mission.

*Grounds*:

1. This amount will meet the needs of the budget.
2. The financial reports of this mission justify this need. *Adopted.*

#### VIII. SOUTH AMERICA AND CEYLON.

A. *Material*:

1. Financial Report for year 1953.
2. Proposed Budget for year 1955. (See Supplement No. 13-A)
3. Letter of June 14, 1954, re Synodical approval of a third man for South America.
4. Report of Special Advisory Budget Committee.

B. *Request*: That Synod approve a quota of \$1.40 per family for 1955.

C. *Recommendation*: That Synod accede to the request of the Board of a budget of \$1.40 per family for 1955.

*Grounds:* The Special Advisory Budget Committee recommends a budget of \$1.30 per family. Since the time of their recommendation the Board requested an additional \$10,000 to send another worker to South America. This necessitates an increase in the budget from \$1.30 to \$1.40 per family for 1955. *Adopted.*

#### IX. BACK TO GOD HOUR.

##### A. *Material:*

1. Agenda Reports No. 30. (Supplement No. 30, 30-A)
2. Auditor's Report for year 1953.
3. Budget for 1955.
4. Financial Report Dec. 31, 1953, to May 31, 1954.
5. Recommendation of the Special Advisory Budget Committee.

B. *Request:* \$7.00 per family for the year 1955. This is an increase of \$.25 per family.

C. *Recommendation:* Your committee recommends that Synod establish a quota of \$6.75 per family for 1955.

##### *Grounds:*

1. This is the recommendation of the Special Advisory Budget Committee.

2. The budgetary requirement of the Back to God Hour is \$303,000.00 from quota payments. A \$6.75 per family quota should be adequate to raise this amount.

3. Synod has decided to recommend to our churches that one or more offerings be for the account of the Back to God Hour Television Fund. *Adopted.*

#### X. CHURCH HELP FUND, INC. (Formerly Church Help Fund and Canadian Emergency Building Fund)

##### A. *Materials:*

1. Agenda Report No. 7. (Supplement No. 7) (Supplement No. 4-A)
2. Letter from Mr. Charles Mulder dated June 2, 1954 — Treasurer of Church Help Fund.
3. Special Advisory Budget Committee report.

B. *Recommendation:* The quota be set at \$5.50 for this fund in 1955.

##### *Grounds:*

1. This concurs with the advice of the Special Advisory Budget Committee.

2. Increased rate of repayment by churches who are no longer needy. It is estimated that repayments in 1955 will approximate \$50,000.00. *Adopted.*

## XI. CANADIAN IMMIGRATION FUND.

A. *Material*: Agenda Report No. 20. (Supplement No. 20)

B. *Request for funds* to be raised by quotas amounts to \$67,850.00 or \$1.70. per family per year.

C. *Recommendation*: Your budget committee recommends that Synod establish a quota of \$1.60 per family for 1955.

*Grounds*:

1. This is the recommendation of the Advisory Budget Committee.
2. Based on 45,000 families, \$1.60 per family should raise the full amount requested. *Adopted*.

## XII. MINISTERS' PENSION AND RELIEF FUND.

A. *Materials*:

1. Agenda Report No. 21. (Supplement No. 21)
2. Auditor's Report for 1953.
3. Proposed Budget for 1955.
4. Recommendation of the Special Advisory Budget Committee.

B. *Request*: An increase in quota of \$.25 per family for 1955 raising the quota to \$4.50.

*Grounds*: The pensions are computed according to the average salary of our ministers. As the average salary has increased, pension payments increase proportionately and the additional \$.25 per family is required to make these payments.

C. *Recommendation*: That Synod increase the quota for this fund to \$4.50 for 1955.

*Ground*: This concurs with the advice of the Special Advisory Committee. *Adopted*.

## XIII. SYNODICAL EXPENSE FUND.

A. *Materials*:

1. Special Advisory Budget Committee report.
2. Synodical Treasurer's Report. (Supplement No. 45)

B. *Recommendation*: Synod establish a quota of \$1.85 per family for 1955.

*Grounds*:

1. Based on costs estimated by our Synodical Treasurer this amount is required.
2. The per family increase is predicated upon the requests for 15c per family for *Centennial Committee* for operating funds for 1955, and 10c per family for *Committee on Education*. *Adopted*.

## XIV. DENOMINATIONAL BUILDING.

A. *Materials*: Agenda Reports No. 24-A and No. 40. (Supplements 24-A, and 40)

*B. Recommendation:* The Synod approve a budget of \$.50 per family for 1955 for this cause.

*Grounds:*

1. This is the advice of the Special Advisory Budget Committee report.

2. The Synod of 1950 and 1951 authorized a total of \$4.00 per family for this fund. Three dollars (\$3.00) has already been paid by previous budgets. *Adopted.*

XV. KOBE REFORMED SEMINARY.

*A. Material:*

1. Letter from Kobe Seminary, dated April 10, 1954.

2. Letters from Rev. Henry Bruinooge dated October 21, 1953 and April 14, 1954.

3. Letter from Rev. Richard Sytsma dated March 6, 1954.

*B. Request:* That we provide financial aid to this organization to the extent of \$500.00 or more.

*C. Recommendation:* That \$500.00 be given this seminary by the Board of Missions out of their Special Gifts Fund.

*Ground:* This seminary aids our missionaries working in Japan.  
*Adopted.*

XVI. SALE OF HOBOKEN CHURCH PROPERTY.

*A. Material:* Overture No. 4.

*B. Recommendation:* That Synod declare this overture void.

*Ground:* Word has been received that the Hoboken Christian Reformed Church has refused to purchase this property. *Adopted.*

XVII. PAYMENT OF QUOTAS FOR CALVIN COLLEGE AND SEMINARY DURING 1953.

*A.* The following Classes paid their quota in full: Chicago North, Chicago South, Grand Rapids East, Grand Rapids South, Grand Rapids West, Holland, Hudson, Kalamazoo, Muskegon, Orange City, Wisconsin, and Zeeland.

*B.* The following Classes did not pay their quota in full:

<i>Classis</i>	<i>Churches</i>	<i>Paid in Full</i>	<i>In Arrears</i>
California .....	22	17	5
Chatham .....	19	0	19
Eastern Ontario .....	18	0	18
Hamilton .....	24	0	24
Minnesota South .....	15	10	5
Pacific .....	19	13	6
Pella .....	19	18	1
Sioux Center .....	19	17	2
Ostfriesland .....	18	12	1

C. The following Classes did not submit a report to the Stated Clerk of Synod: Alberta, Hackensack, Minnesota North.

*Received as information.*

#### XVIII. REMUNERATION OF SYNODICAL OFFICERS:

##### *Recommendation:*

Synodical Treasurer .....	\$500.00	per year
Stated Clerk .....	700.00	" "
First Clerk of Synod .....	100.00	" "
Second Clerk of Synod .....	50.00	" "
Dr. E. Y. Monsma for services during session of Synod .....	100.00	" "
Transportation Secretary .....	25.00	" "

*Adopted.*

#### XIX. MINISTERS' PENSION AND RELIEF ADMINISTRATION.

##### A. *Material:*

Report of disbursements submitted by the fund treasurer.

##### B. *Recommendation:*

That these Relief Fund expenditures be approved.

##### *Ground:*

According to the rules adopted by Synod the report of disbursements of the Ministers' Relief Fund is to be submitted to an advisory committee of the Synod. If Synod desires to consider the report it shall be done by Synod meeting in executive session. *Adopted.*

#### XX. SPECIAL GIFTS; INDIAN AND FOREIGN MISSIONS:

We recommend to Synod the approval of the Special Requests for 1954, found in the Annual Report of the Christian Reformed Board of Missions. (Supplement No. 38)

##### *From Operating Funds:*

For the Indian Field .....	\$ 2,790.00
For the Sudan .....	4,400.00
For Salary Bonuses .....	24,270.00

Total from Operating Fund ..... 31,460.00

##### *From Special Gifts:*

For Indian Field .....	\$ 6,969.87
For the Sudan .....	2,530.90
For Japan .....	11,800.00
For General .....	550.00

Total from Special Gifts ..... 21,850.27

*Adopted.*

#### XXI. OVERTURE FROM CLASSIS GRAND RAPIDS WEST.

##### A. *Materials Overture No. 26.*

B. *Contents:* The Overture pertains to the rule to be applied relative to the refunding of Moving Expenses. The Synod of 1933 referred



to the rule given in Schaver's Polity of the Churches, Vol. II, p. 94. Classis Grand Rapids West requests Synod to adopt the wording of Stuart and Hoeksema, Church Order, 1927, p. 12 (5).

*C. Recommendation:* We recommend that Synod adopt the wording of the rule as given in the Church Order of Stuart and Hoeksema.

*Ground:* That is the better rendering of what Synod decided. (Acts 1884, Art. 52, pages 19, 20). *Adopted.*

#### ARTICLE 170

A. Synod instructs the Board of Trustees of Calvin College and Seminary to continue the present pension arrangement to Mrs. D. H. Kromminga et al. for the coming year (Cf. Acts 1952, Art. 140, p. 71).

B. Synod instructs the Board of Trustees of Calvin College and Seminary and its Pension Committee in consultation with the Ministers' Pension Committee to effect a permanent and adequate pension arrangement for Mrs. D. H. Kromminga et al. in the course of the year.

#### ARTICLE 171

President W. Spoelhof calls the attention of Synod to the following items in the Board of Trustees Report: (See Supplement No. 33)

##### A. FINANCE

1. *Changes in Faculty Pension Plan Rules.* Synod failed to take action last year on the Board's proposals relative to changes in the rules for the Pension Fund, evidently through oversight. We request Synod to take action at this time. The recommendation as found in the Acts (1953, p. 241) reads as follows:

"The Board endorses a petition signed by over 75% of the faculty requesting that Section XII of the rules and regulations of the Pension Fund, adopted in 1952 be altered as follows:

"1. Deletion of the three words: 'and members of,' in Section XII — Administration of the Fund.

"2. Change the fourth line to read: 'three members to be appointed by the college faculty.'

"This change will allow non-faculty members and non-Board members to serve on the Pension Board."

Due note should also be taken of our action in granting the request of the college faculty that Mr. Gordon Buter, our business manager, be declared eligible to the Faculty Pension Plan. *Adopted.*

##### 2. *Proposed Plan for Non-Faculty Pension Plan*

Synod also failed to give its approval to the new non-faculty Pension Plan as requested in the report of the secretary to Synod last June, again evidently through oversight. The Board requests Synod to

approve the plan as chosen by the employees and endorsed by the Board. A copy of the plan is available for Synod's perusal. *Adopted.*

3. Further, Synod's approval is sought for the Board's recommendation that the same Board representatives serving on the Faculty Pension Committee be appointed to serve as the Board's representatives on the Non-Faculty's Pension Committee. These are: Rev. E. B. Pekelder, L. Bere, F. Winters and T. Noordewier. *Adopted.*

4. Request for refund of moving expenses. Both the Harderwyk and the Redlands II congregations have filed requests for refunding of moving expenses paid by them in connection with the calling of the men. Synod in turn called from their pulpits, to serve on the Seminary Faculty. Since Synod was the calling body in both instances the Board feels these payments properly should be made by Synod and requests Synod to pay the amounts requested by the churches concerned. Redlands II is requesting the sum of \$528.46 and Harderwyk asks for \$347.39. *Adopted.*

5. The Board further overtures Synod to adopt a general policy for payment of moving expenses which may govern the Board of Trustees (and other Boards) in similar instances, since it is not clear whose responsibility it is to pay when Synod calls a man for denominational service, nor from which funds payment should be made.

Synod decides that in cases in which Synod itself is the calling or appointing body, claims for refund of moving expenses shall be paid from the Synodical Expense Fund.

6. Pension arrangements for certain professors not covered by regular Pension. The Board decided that the following retired professors until further notice shall receive as long as they live a maximum pension of \$175.00 per month subject to any change in benefits for those in the present \$4,500 to \$5,000 bracket of the Calvin Faculty Pension Plan: A. J. Rooks, J. G. Vanden Bosch, J. Broene, A. Broene, J. Nieuwdorp, L. Berkhof. Maximum pension shall include any payments being received from the Calvin Pension Fund or the Ministerial Pension Fund. The difference between the maximum pension amount and payments from present pension funds shall be paid from the general fund of Calvin College and Seminary. *Adopted.*

#### B. FINANCIAL AND RELATED MATTERS: (Supplement 33-A)

A. The Board of Trustees recommends the following re Budget:

1. The adoption of a 5% increase in the salary scale for assistants, instructors, assistant professors, associate professors, of the College and Seminary, the increase to be applied also to the salaries of all College and Seminary administrative personnel. *Adopted.*

2. The approval of the Proposed Job Classification and Wage Scale for Office and Maintenance personnel including adjustment increases averaging \$150.00 and ranging from nothing to \$400.00. *Adopted.*

## 3. The adoption of the budget as a whole for 1954-55.

Total Revenue .....	\$742,688.00
Total Expense .....	760,940.08

Budget deficit .....	\$ 18,252.08
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*Received as information.*

## ARTICLE 172

The President of the Ministers' Pension and Relief Administration, Rev. J. O. Bouwsma, presents the following:

(See Supplement No. 21, VI)

1. The Board recommends to Synod that Article VIII, B of the Rules for the Administration of the Pension and Relief Funds be changed to read as follows:

"In event a minister desires to withdraw from the Pension Fund, he shall upon emeritation be entitled to a pension in the proportion that the total number of years he has contributed shall bear to the total number of years served/or would have served/to age 65."

Grounds: Article VIII, B as it now stands is not workable. *Adopted.*

2. The Board recommends to Synod that payment of utilities by consistories be added to salary from which 3½% is contributed to the Pension Plan. By utilities we mean — fuel, gas, and electric (not telephone and water.)

Grounds: 1. Inquiry reveals that 23% of the churches are paying utilities to some extent; some up to \$500.00 per year. It is believed that some of the payments of utilities have been made in lieu of increased salary. 2. This would be in fairness to all members of the Pension Plan. *Adopted.*

3. The Board presents the following proposal as an amendment to the Rules for the Administration of the Pension and Relief Funds:

"If a minister emeritated for reasons other than age and/or length of service is employed and receives a remuneration for such employment, it shall not prejudice his pension allowance unless remuneration exceeds his pension allowance. In such event, the emeritated minister shall report his earnings to the secretary of the Ministers' Pension and Relief Administration, and the excess amount of salary over pension shall be deducted from his pension allowance as long as this condition exists."

Grounds: 1. The Board is faced increasingly with the problem of ministers emeritated for reasons other than age and/or length of service, who are working and at the same time requesting pension. 2. It is felt that an amendment such as the above is needed to safeguard our Pension funds. *Adopted.*

## ARTICLE 173

The Synodical Student Fund Committee, Rev. M. Monsma, reporting, presents the following recommendation:

We recommend that Synod authorize and instruct the Committee to continue its efforts to secure desirable and qualified graduate students from the Netherlands, but that we also receive the mandate to put forth effort in securing some of our own Seminary graduates who would be ready to go to The Netherlands for a year, for the purpose of securing a measure of proficiency in the Dutch language and with the definite understanding that they, D.V., shall enter the Canadian field.

A. The recommendation of the Committee is rejected by Synod.

B. The Committee is discharged with thanks. *Adopted.*

C. The funds collected by this Committee are to be returned to the Classes from which they came. *Adopted.*

#### ARTICLE 174

The Advisory Committee on *Educational Matters*, cf. Arts. 35, 55, 81, 120, Rev. W. Brink reporting, presents the following:

##### I. INSTALLATION OF REV. MARTIN MONSMA

A. Your committee informs Synod that in previous years the provision for installation has been left to the care of the Executive Committee of the Board of Trustees.

B. Your committee advises that we leave the matter to the Executive Committee of the Board. *Adopted.*

##### II. ORDINATION OF DR. RALPH STOB

Your committee recommends:

A. Synod declare that Dr. Ralph Stob be declared eligible for the office of the Gospel Ministry.

B. Synod request the Fuller Ave. Christian Reformed Church to call Dr. Ralph Stob to the Gospel Ministry with a view to his serving the church as Associate Professor of Theology in our Seminary.

*Adopted.*

C. Synod request the consistory of our Fuller Ave. Christian Reformed Church, Grand Rapids, to ordain Dr. Ralph Stob after due examination by Classis Grand Rapids East. *Adopted.*

#### ARTICLE 175

##### DECLARATION REGARDING ADMISSION OF MINISTERS FROM OTHER DENOMINATIONS:

In connection with the fact that Synod declared three brethren, ordained ministers from other denominations, eligible for calls from our Christian Reformed Churches, Synod decides to record in its Acts that it proceeded to examine these brethren and decided to declare them eligible, by way of concession, in the face of certain prior de-

velopments, but that the present procedure is not meant to be a precedent for possible future requests, inasmuch as the course of procedure to be followed is indicated in Art. 9 of the Church Order.

#### ARTICLE 176

Synod declares that the ministers declared eligible for a call, by this Synod, must submit to a colloquium doctum by Classis before installation.

#### ARTICLE 177

The Stated Clerk is instructed to write those Synodical Examiners who failed to submit a report to this Synod.

#### ARTICLE 178

Synod acknowledges with gratitude the services of Mr. Walter Hofstra, who has served as treasurer of the General Home Missions Committee for twenty-five years.

#### ARTICLE 179

The Stated Clerk is instructed to express Synod's appreciation to the Grand Rapids Herald and the Grand Rapids Press for their coverage of the synodical sessions.

#### ARTICLE 180

The *Obituary Committee*, cf. Art. 11, Rev. J. Kenbeek reporting, presents the following:

#### OBITUARY RESOLUTIONS

Since the meeting of the Synod of 1953 it pleased the Lord to call unto Himself a number of His faithful servants — some in the midst of life and some when the days of a ripe old age had brought its measure of "trouble and sorrow."

Before the year 1953 ended, the Lord called home the *Rev. John Geerlings* at the age of 73 years. He was permitted to serve 36 years in the Christian ministry in the churches of Willard, Ohio; Oakland; North Street Zeeland; East Saugatuck, Michigan; Rock Valley, Iowa; New Holland, South Dakota; and Hoppers, Iowa. He was honored as a delegate to Synod for a number of times and served as a member of the Board of Trustees for 12 years.

The first minister of the gospel to be called to his reward in the new year of 1954 was the *Reverend James Bruinooge*. He graduated from our seminary in the year 1906 and for 37 years served the cause of God's Kingdom in the churches of Hudsonville, Grand Haven, South Olive, and Moline, Michigan. He became well known as Editor of a department in *De Wachter* called "Kerk en Zending" and served ably on the Board of Trustees of Calvin College and Seminary. He died at the age of 76 years.

On March 2, 1954, the *Reverend William Borgman's* long and worthy life came to a close. He lived to the ripe old age of 87 years. As a graduate of the class of 1901 he began his ministry in the church of Fulton, Illinois, and continued to preach the gospel in the active ministry for 31 years in

the churches of Zutphen, Michigan; Munster, Indiana; Second Roseland, Chicago; Lucas, Michigan; and Alto, Wisconsin.

The *Reverend G. J. Haan*, one of the most energetic and forceful of the elderly ministers in the church was called home in April of this year, at the age of 79 years. His ministry began in the year 1901 and lasted for 44 years, in the churches of Zeeland; Commerce Street, Grand Rapids; First Englewood, Chicago; Pease, Minnesota; Second Kalamazoo, Michigan; and Brooten, Minnesota. Though already emeritated he showed his youthful spirit by continuing to serve vacant churches as a stated supply. His last sermon was delivered in the same week in which he died.

The entire denomination was deeply shocked on the first day of May in this year when the sad news was announced that the youthful and highly esteemed pastor, the *Reverend Engbert Ubels*, of Rochester, New York, met with a tragic death while helping to celebrate the 50th anniversary of the church in Alamosa, Colorado, his first pastorate. He was born September 18, 1920, and ordained to the Christian ministry in the year 1945. The Lord of the Harvest gave him only 9 years to labor and he did so with exceptional talent in the churches of Alamosa, Colorado; Delavan, Wisconsin; and Rochester, New York. He was to have served this Synod as a delegate from Classis Hudson but his place is now filled by the Reverend De Boer from Washington, D.C. In looking upon this sad loss we are not to ask the question "Why?" but rather to place our hand upon our lips and say, "It is of the Lord." To his bereaved young wife and children and his sad congregation at Rochester, New York, who might enjoy his services for only one year, Synod expresses its sincere and heartfelt sympathy in a special measure.

The dreaded disease of cancer caused the death of the Reverend Jacob Cupido, April 5, 1954. He was born of humble Christian parents in Orange City, Iowa, in the year 1888 and graduated from our seminary with the class of 1916. The Lord permitted him to serve with joy and blessing in the churches of Hancock, Minnesota; Harrison, S. D.; Redlands, California; West Sayville, New York; Hawarden, Iowa. Besides his work in the congregations he was also a valuable member of the Board of Missions and served for a number of years on the Committee for Church Help.

After a lingering illness at his home in Grand Rapids, the *Reverend John S. Balt*, at the age of 85, passed to his Eternal reward on June 7, 1954. He was ordained in 1918, at an older age than usual, when he became the pastor of the East Palmyra Church in the State of New York. In the year 1929 he became the pastor of Hamilton, Ontario, one of the few Canadian churches at that time. The Lord in His providence has permitted him to serve for many years as associate pastor of the Oakdale Park Church of Grand Rapids. He was loved and held in great esteem in this capacity by those he served in their sickness and affliction.

On the eve of the prayer service for Synod the passing of *Rev. Wm. Goudberg* was announced to all of us delegates. It added a note of solemnity that in all of our work in God's Kingdom we must stand ready to give account of our use of the talents the King of the Church has imparted to us. Rev. Goudberg used his talents largely in the Missionary service of our church among the Navajos, laboring amongst them from 1926 to 1944. From 1944 to the day of his death he used his talents in the important work of translation of the Bible in the difficult language of the Navajos. It must also be mentioned that he served faithfully the church of Cincinnati from 1921 to 1926. Though for many years troubled by ill health, the Lord permitted him to serve the church till he reached his 66th year.

We would also report to you the passing of two lay-missionaries from our mission posts.

In the month of December, 1953, a veteran missionary of the Indian field, *Mr. Andrew Vander Wagen* passed away and was buried in the place of his first mission labors, the village of Zuni, New Mexico. Although brother Vander Wagen did not spend all his years in New Mexico with the Mission of our church, we remember the years in which he did faithfully work shoulder to shoulder with pioneers in the field and we extend to his loved ones our sincere sympathy in his departure.

On Sept. 5, 1953, the Mission Staff lost a youthful, able and very consecrated worker in the person of *Gordon Emil Lucht*. He was born on Jan. 31, 1924, of German Lutheran parents. He came into contact with our church through the work of our chaplains, J. C. Verbrugge and Harold Dekker, on the island Guam, in the year 1945. His profession of faith became an established fact on Sept. 29, 1946, in the East Leonard Church. Concerning his profession of faith, his pastor, the Rev. J. G. Van Dyke declares, "Never before did we hear anyone give such profound reasons for affiliating with our denomination." Gordon Lucht's love for the Lord caused him almost at once to seek appointment on our Zuni Mission post as principal of the school and related activities. Amidst these activities he was stricken with infantile paralysis. While submissive in grace to the Lord's will, he was taken home, to express his devotion to the Lord he loved.

#### Resolutions

Impressed as we are with these many losses in the ranks of our faithful workers and retired servants of the Kingdom of our Lord, we advise Synod to pass the following resolutions:

We gratefully acknowledge God's goodness in that He has given us these workers and submit to His all-wise providence in taking them from us at such a time and place as He did.

We wish to express that the Lord may continue to pour out from the fulness of His Comfort that measure of grace and strength which is needed in the loss that has been borne.

Finally, we recommend that we give formal expression to our sympathy by advising that these resolutions be recorded in the minutes of Synod and be forwarded to the relatives of the departed. *Adopted.*

#### ARTICLE 181

President Bel delivers the following closing address:

Dear Brethren in the Lord:

I want to begin my last message to you with an acknowledgement of our debts to the many workers who made our stay on Calvin campus enjoyable.

First of all our thanks to the Advisers of Synod who showed a lively interest in the things going on and served us frequently with splendid advice.

A word of thanks also to Dr. Ralph J. Danhof and Dr. E. Monsma. What would Synod do without these men? Dr. Danhof is the link between the past and the present. Dr. Monsma kept the reports flowing so regularly that we were never without work, but do not forget Miss De Boer who operates in the catacombs.

Next a word of appreciation to the nine advisory committees of Synod for a job well done.

We owe a great debt to the presidents of Calvin Seminary and Calvin College and to many other members of the two faculties.

Let us not forget the janitors on the campus, the cooks in the Commons building and the matrons in the dormitory.

A very special "thank you" to my helpers on the platform. The congenial, efficient, well-informed Vice President, Rev. N. J. Monsma, who though seated on my left hand, functioned as my right hand, a Vice President, indeed, but also a fine President. A similar testimony can be given concerning the First Clerk, the Rev. P. Van Tuinen, and the Second Clerk, Rev. J. Ehlers. Corrections of their work were hardly ever necessary.

If I have omitted any, to them my apology and thanks as well.

A few months from now the Synod of 1954 will be a thing of the past and what we have done will be a matter of record. It is too early to assess the value of what we have done. Others, besides ourselves, will have to judge in the light of experience whether our decisions were helpful or harmful, whether we brought the church a step nearer to the goal or whether we perhaps retarded her program. It certainly would not be right for us to praise our own effort. We are indeed but earthen vessels.

I feel assured that we did the best we could. We worked many hours a day. We read a mountainous volume of reports. We tried to solve the difficulties with which we were confronted. We tried to hold the fort. We considered everything, so far as I am able to judge, in the light of Scripture, the Confessions and the Church Order.

Not every decision will find favor. Sometimes we lacked the insight, the knowledge and the wisdom required to come to mature judgments. In a few cases we had to suspend judgment altogether. Personally we become more and more convinced that too many things that could be finished in minor assemblies are brought to the Synod.

It also struck us that too many reports were altogether too late to be considered carefully.

For one thing I am deeply grateful and that is the fine spirit of brotherhood that prevailed among us. We were like one large family. There was not unanimity of opinion on all subjects, it is true; we even differed sharply at times, but it never led to hard feelings or bitter words. Not once did I or the vice-president have to rebuke a speaker for the display of temper or other faults.

We were sad because of the South India situation, but even here where rumors were flying fast, we believe God's Spirit soothed wounded hearts and grieving souls and prevented us from losing our balance, and led us to a solution that in time may prove to be acceptable to Him Who views things in their totality. We see only in part, we prophesy in part, but God knows all things. He sees the beginning and the end and all that lies between.

And now brethren, may the God of all grace be with you and with the church which I am sure we all love.

A safe journey home.

God bless you.

*Vice-President Rev. N. J. Monsma responds as follows:*

*Mr. President:*

I am happy to be able to avail myself of this opportunity to express my thanks to you for your excellent leadership. It has been a pleasure for me to sit at this table with you. As I do this I feel confident that the mem-



bers of this Synod desire to join me in this expression of appreciation. We appreciate specifically your alertness and congeniality, may I say, your Christian gentlemanliness? You have made things pleasant for us. We hope we have not been too trying for you, and wish that God's gracious and abundant blessings may attend you upon your way, realizing, as we know you do, that our labors are not vain in the Lord.

#### ARTICLE 182

The assembly rises to sing the Doxology. The President leads in a prayer of thanksgiving and intercession.

The Synod is adjourned.

*Attested a True Copy*

**DR. R. J. DANHOF, Stated Clerk**  
944 Neland Ave., S.E.,  
Grand Rapids 7, Michigan,  
U.S.A.

**REV. H. BEL, President**  
**REV. N. J. MONSMA, Vice-President**  
**REV. P. VAN TUINEN, First Clerk**  
**REV. J. EHLERS, Second Clerk**

## SUPPLEMENT NO. 1

(Arts. 51, 169)

## THE CHICAGO JEWISH MISSION

*To the Synod of 1954.*

DEAR BRETHREN:

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

"The primary purpose of our work is to bring the gospel to the many Jews in the Chicago area. This is done through personal work, gospel meeting and Bible classes. The Medical clinic serves to give expression to the Christian ministry of Mercy and brings many Jewish people into the Mission to hear the gospel. In all classes we give Bible instruction. Classes are held for children of pre-school age, Grade school children, High School students and also College men. Two groups of Jewish mothers meet every week for sewing and Bible study. The staff consists of the Rev. J. R. Rozendal, Sup't, Miss Edith Vander Meulen, Bible instructor, Dr. E. Van Reken, physician in the Clinic, Miss Elizabeth Wesseling, nurse assisting at the Clinic. Part time assistants are Mrs. S. Karsen, Miss Minnie Goossens, Raymond Rozendal and Stewart Vander Woude. — During 1953 we held 168 gospel meetings, total attendance 727; 683 patients received medical care in the Clinic. At 69 kindergarten class meetings a total of 646 children were present; grade school girls 74 meetings, total attendance 1094; Ladies Bible Class 41 meetings, total attendance 254; Wednesday evening Mothers Bible Class 40 meetings, total attendance 481; Older Girls Club 12 meetings, total att. 72; Grade School Boys Bible Class 39 meetings, total att. 276; High School Boys Class 22 meetings, total att. 171; College boys Class 23 meetings, total att. 125. A total of 425 visits were made to homes and shops. — A daily vacation Bible School was held for three weeks from June 29 to July 17; average daily attendance 23, total att. 322. Our Christmas program was held on Wed., December 23. About 100 children and adults were present. The children and mothers rendered a program consisting of 28 numbers. They sang and spoke about the birth of Jesus. Many of the

parents of the children were present to listen to their children speak and sing about the birth of our Savior."

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

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

neighborhood evangelism. Miss Van Mersbergen has already entered upon this work, as of January, 1954.

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

Respectfully submitted,

The Board of Nathanael Institute and  
Chicago Jewish Mission

HENRY J. TRIEZENBERG, *Secretary*

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

H. J. TRIEZENBERG, S.C.

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

RECEIPTS:

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

DISBURSEMENTS:

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

Misc. Expense .....	259.27	
Telephone .....	162.36	
Light .....	122.47	
Travel Expense .....	448.97	
Postage & Stationery .....	355.76	
Janitors Supplies .....	30.77	
Withholding Taxes .....	1,484.25	
Purchase of Gov't. Bonds .....	16,834.72	
	<u>\$43,225.46</u>	
		\$43,225.46
Balance on Hand Dec. 31, 1953		<u>\$12,414.66</u>

## STATEMENT OF ASSETS AND LIABILITIES DECEMBER 31, 1953.

ASSETS:		LIABILITIES:
Cash on hand .....	\$12,414.66	None
On Dep. Tri-City S. & L. ....	10,500.00	
In Gov't. Bonds .....	16,834.72	
Buildings:		
Nathanael Institute		
Parsonage for Minister		
(Both free of indebtedness)		
Total Assets;	<u>\$39,749.38</u>	P. R. Euwema, Treas.

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

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

## SUPPLEMENT NO. 2

(Arts. 155, 165)

## THE AMERICAN BIBLE SOCIETY

ESTEEMED BRETHREN:

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

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

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

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

Bible Society is able to get paper, type and binding material over the border, and Scriptures are printed and distributed in Communist countries. Large groups of Chinese people are reached outside of their native land; among about 25 millions of them Bible work is regularly carried on.

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

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

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

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

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

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

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

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

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

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

The budget for the new year has been increased, but it does not include the program for advance that is deemed necessary. There is need of \$159,000 for Bibles for re-established churches and homes in Korea; for Colporteurs in Okinawa and Japan; for extension work in Formosa and in the Philippines; also for new work in India, Pakistan and Indonesia.

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

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

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

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

Respectfully submitted,

HESSEL BOUMA



**SUPPLEMENT NO. 3**  
(Arts. 101, 165)

**REVISION OF FORM FOR THE LORD'S SUPPER**

*To The Synod of the Christian Reformed Church, 1954,*

ESTEEMED BRETHREN,

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

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

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

III. Recommendation III contained two parts, IIIA recommending the adoption of an abbreviated Form for use in the second administration of the Lord's Supper; and IIIB advising that the use of the long Form be made mandatory for the first administration. IIIA won approval 221 to 80, and IIIB by 246 to 40. Most of those opposing a

shorter Form did so because they felt no need of it since they use the first part of the Form on preparatory Sunday. Several objected to the use of "mandatory" in the second recommendation. Most of the consistories that did not vote on this point did so because they use the Form in two parts.

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

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

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

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

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

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

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

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

VI. About seventy (70) consistories and a few ministers made suggestions as to changes, a few rather extensively. It will take too much space to list these, but your committee will give them careful attention

in making its revision. Obviously it will be impossible to please every one since what one finds excellent another finds objectionable. The most commonly suggested improvement was breaking up long sentences into short ones, and use of modern terms for some archaic expressions.

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

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

#### *Recommendations:*

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

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

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

#### *Grounds:*

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

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

3. Liturgically. While it is true that the Form belongs with the Sacrament the preparatory service stands in intimate connection with the Lord's Supper. The fact that our fathers felt the need of a preparatory service would argue the propriety of using the form at that time also. In this way all three points of self-examination will be brought before the congregation. On the other hand, the contention that self-examination should also be mentioned at the administration is correct. Therefore the suggestion that a brief summary introduce the second part of the Form as a reminder to those who partake. Finally, such a splitting up of the Form in large measure solves the knotty problem of desire for a shortened Form for the second administration. Admittedly, this second Communion service will always present problems, varying according to local conditions, but adoption of the above recommendation presents the safest and simplest solution.

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

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

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

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

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

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

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

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

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

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

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

The Committee:

REV. JOHN C. VERBRUGGE

REV. ELCO H. OOSTENDORP, *Secretary*

REV. J. K. VAN BAALEN

REV. JOHN HANENBURG

**SUPPLEMENT NO. 4**

(Arts. 126, 165)

**REALIGNMENT OF MISSIONS AND CHURCH EXTENSION**

ESTEEMED BRETHREN:

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

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

Respectfully submitted.

J. M. VANDE KIEFT

G. STOB

J. A. MULDER

W. P. BRINK

R. P. DE GROOT

R. DE RIDDER

E. STRIKWERDA

**SUPPLEMENT NO. 5**  
(Arts. 155, 165)

**BRITISH AND FOREIGN BIBLE SOCIETY**

ESTEEMED BRETHREN:

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

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

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

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

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

however. We can only hope that this progress, to the adoption of which also churches not connected with the Council are encouraged by the General Secretary of the Bible Society, may bear fruit.

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

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

Humbly Submitted,

REV. C. WITT



## SUPPLEMENT NO. 6

(Arts. 101, 165)

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**COMMITTEE ON ECUMENICITY AND INTERCHURCH  
CORRESPONDENCE**


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*To the Synod of the Christian Reformed Church,*

ESTEEMED FATHERS AND BRETHREN:

**I**T is a pleasure to report to you on the following matters:

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

**"THANK YOU" ON BEHALF OF THE KOREAN BRETHREN**

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

**ALTREFORMIERTE KIRCHEN IN NIEDERSACHSEN**

(Acts of Synod, 1953, p. 93)

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

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

best channels when necessary. That is as far as we at present can go.

#### WORLD COUNCIL OF CHURCHES

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

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

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

#### INTERNATIONAL COUNCIL OF CHRISTIAN CHURCHES

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

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

#### ALLIANCE OF REFORMED CHURCHES HOLDING THE PRESBYTERIAN SYSTEM

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

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

and early August. The committee has appointed Dr. J. T. Hoogstra to be its observer.

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

DELEGATE TO KOREAN PRESBYTERIAN CHURCH,  
GENERAL PRESBYTERY

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

THE NEW ZEALAND GEREFORMEERDE KERKEN

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

DEAR BROTHERS IN OUR LORD JESUS CHRIST,

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

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

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

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

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

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

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

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

May we hear from you at your earliest convenience?

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

(Signed) W. VAN RIJ, *Secretary*

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

Committee on Ecumenicity and Interchurch  
Correspondence,

WM. RUTGERS, *Chairman*

R. J. DANHOF

M. MONSMA

J. T. HOOGSTRA, *Secretary*

**SUPPLEMENT NO. 7**  
(Arts. 51, 165, 169)

**THE CHURCH HELP COMMITTEE, INCORPORATED**

**ESTEEMED BRETHREN:**

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

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

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

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

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

According to Acts of Synod 1953, p. 51:3 Synod requested our committee to reconsider the policy whereby the Canadian churches receiving aid from the Canadian Emergency Building Fund are granted

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

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

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

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

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

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

## THE CHRISTIAN REFORMED CHURCH THE CHURCH HELP FUND

### Schedule "A"

#### Bank Reconciliation

Northwestern State Bank, Orange City, Iowa

Year 1953

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

## THE CHRISTIAN REFORMED CHURCH THE CHURCH HELP FUND

### Schedule "B"

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

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



No.	Church At	Outstanding January 1, 1953	New Loans	Payments	Outstanding Dec. 31, 1953
45.	Escalon, California....	8,625.00		500.00	8,125.00
46.	Everson, Wash. ....	6,716.92		500.00	6,216.92
47.	Flint, Michigan .....	2,550.00	2,550.00	275.00	4,825.00
48.	Fort William, Ontario, Canada .....		7,000.00		7,000.00
49.	Goshen, New York....	9,000.00		500.00	8,500.00
50.	Grand Rapids, Mich. Alger Park .....		10,000.00		10,000.00
51.	Grand Rapids, Mich. Boston Square .....	5,250.00		375.00	4,875.00
52.	Grand Rapids, Mich. Highland Hills .....	6,750.00		375.00	6,375.00
53.	Grand Rapids, Mich. Immanuel .....	4,000.00		250.00	3,750.00

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

**Schedule "B" — Page 2**

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

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

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

**Schedule "B" — Page 3**

No.	Church At	Outstanding January 1, 1953	New Loans	Payments	Outstanding Dec. 31, 1953
103.	Raymond, Minn. ....	\$ 5,370.00		\$ 375.00	\$ 4,995.00
104.	Redlands First, California .....	4,500.00		250.00	4,250.00
105.	Redlands Second, California .....	7,750.00		425.00	7,325.00
106.	Ridgewood, New Jersey .....	8,000.00		500.00	7,500.00

No.	Church At	Outstanding January 1, 1953	New Loans	Payments	Outstanding Dec. 31, 1953
107.	Ripon Immanuel, California .....	8,875.00		625.00	8,250.00
108.	Rock Rapids, Iowa....	4,350.00		355.00	3,995.00
109.	Rock Valley Calvin, Iowa .....	9,500.00		500.00	9,000.00
110.	Rocky Mountain House, Alta., Canada		\$ 3,000.00		3,000.00
111.	Saginaw, Michigan....	15,400.00		500.00	14,900.00
112.	San Diego, California	8,300.00		550.00	7,750.00
113.	Sarnia First, Ontario .....	17,800.00		850.00	16,950.00
114.	Sarnia Second, Ontario .....		4,000.00		4,000.00
115.	Seattle, Washington..	6,800.00		400.00	6,400.00
116.	Sibley, Iowa .....	541.75		260.00	281.75
117.	Sioux City, Iowa.....	750.00		500.00	250.00
118.	Sioux Falls, South Dakota .....	8,500.00		500.00	8,000.00
119.	Springdale, Ontario, Canada .....		3,000.00		3,000.00
120.	Strathroy, Ontario, Canada .....	3,000.00		250.00	2,750.00
121.	St. Catharines, Ontario, Canada .....		3,000.00		3,000.00
122.	St. Thomas, Ontario, Canada .....		3,000.00		3,000.00
123.	Sussex, New Jersey..	2,850.00		150.00	2,700.00
124.	Taber, Alta., Canada	2,750.00			2,750.00
125.	Terra Ceia, North Carolina .....	5,450.00		350.00	5,100.00
126.	Toronto Second, Ontario, Canada .....		3,000.00		3,000.00
127.	Tracy, Iowa .....	1,346.10		300.00	1,046.10
128.	Tyler, Minnesota.....	900.00		90.00	810.00
129.	Vancouver, B. C. ....	13,623.00		875.00	12,748.00
130.	Wallaceburg, Ontario, Canada .....	3,000.00		150.00	2,850.00
131.	Washington, D. C....	2,450.00		200.00	2,250.00
132.	Wellandport, Ontario, Canada .....	5,000.00			5,000.00
133.	Wheaton, Illinois .....	9,500.00		500.00	9,000.00
134.	Winnipeg, Man., Canada .....	2,850.00		150.00	2,700.00
135.	Wyckoff Calvin, New Jersey .....	8,000.00	2,000.00	500.00	9,500.00
136.	Wyoming, Ontario, Canada .....		5,000.00		5,000.00
137.	Zeeland Bethel, Michigan .....	9,500.00		1,000.00	8,500.00
138.	Zillah, Washington....		4,500.00		4,500.00
Total .....		\$640,217.21	\$152,700.00	\$48,476.91	\$744,440.30

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

**Schedule "C"**

**Denominational Quotas by Classes and Other Receipts  
Year 1953**

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

**The Church Help Fund  
Summary**

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

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

Respectfully submitted,  
Cora M. Hilger  
Public Accountant

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

**March 6, 1953 to March 1, 1954**

**Summary**

On Hand March 6, 1953 .....	\$ 33,761.09
Total Receipts .....	153,317.42
<b>Total .....</b>	<b>\$187,078.51</b>

**Disbursements**

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

Loans: Cash issued to March 6, 1953 .....	\$419,450.00
Cash issued to March 1, 1954 .....	113,500.00
<b>Total .....</b>	<b>\$532,950.00</b>

NOTES received for 75% of \$532,950.00 or .....	\$399,712.50
Repay to March 6, 1953 .....	\$ 700.00
Repay to March 1, 1954 .....	5,087.50      \$ 5,787.50
<b>Total amount outstanding as of March 1, 1954 .....</b>	<b>\$393,925.00</b>

**CANADIAN EMERGENCY BUILDING FUND**

**Analysis-Loans Outstanding as of March 1, 1954**

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

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

No.	Church	Amt. Rec'd.	Note	Payment	Outstanding
66.	Woodstock, Ont. ....	16,000.00	12,000.00		12,000.00
67.	Wyoming, Ont. ....	11,000.00	8,250.00		8,250.00
		<u>\$532,950.00</u>	<u>\$399,712.50</u>	<u>\$ 5,787.50</u>	<u>\$393,925.00</u>

Respectfully Submitted

The Church Help Committee Inc.

Rev. D. D. Bonnema, President

Rev. Louis Bouma, Secretary

Rev. Andrew Baker

Mr. Chas. R. Mulder, Treasurer

Mr. Sam Elgersma

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

**SUPPLEMENT NO. 8**  
(Arts. 107, 175)

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**ADMITTING MINISTERS FROM OTHER DENOMINATIONS**

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**ESTEEMED BRETHREN:**

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

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

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

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

**B. REGULATIONS PERTAINING TO THIS MATTER.**

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

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

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



are of the Christian Reformed Church. Acts 1943, Art. 159, pp. 95, 96".

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

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

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

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

#### "MANNER OF ADMITTING MINISTERS FROM ELSEWHERE

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

"Procedure in Admitting Such Ministers. — Ministers of other denominations are called only after Consistory and Classis, upon careful examination, are satisfied as to their training, official standing, confes-

sion, and walk, and before entering the ministry submit to a colloquium doctum before the Classis of the calling church and in the presence of the delegates for examination. Such ministers should be required forthwith to sign the Formula of Subscription. (Usage)"

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

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

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

### C. THE PROBLEM.

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

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

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

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

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

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

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

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

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

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

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

Grounds:

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

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

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

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

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

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

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

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

Respectfully submitted,

E. B. PEKELDER, *President*

J. VANDER PLOEG, *Secretary*

J. ENTINGH

MAYNARD HOEKSTRA

ANTHONY VANDEN BERG

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

**SUPPLEMENT NO. 9**

(Arts. 155, 165)

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**UNITED YOUTH COMMITTEE**

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**ESTEEMED BRETHREN:**

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

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

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

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

to cooperate in these matters, since its mandate includes trying to "effect a coordinated program in facing the problems of our youth". (Acts 1945, p. 94.)

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

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

Respectfully submitted,

The United Youth Committee

MR. RICHARD POSTMA, *Chairman*

MRS. CORNELIUS JAARSMA

MISS ANNE WEESIES

DR. CLARENCE DE GRAAF

REV. LOUIS DYKSTRA, *Secretary*

**SUPPLEMENT NO. 10**

(Arts. 155, 165)

**WORLD HOME BIBLE LEAGUE***To the Synod of 1954:*

DEAR BRETHREN:

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

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

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

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

India: 82,719 — Bibles, Testaments and Scripture portions

Japan: 31,200 — Testaments

Canada: 2,000 — Bibles

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

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

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

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

Respectfully submitted,

G. VANDE WERKEN

## SUPPLEMENT NO. 11

(Art. 121)

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

ESTEEMED BRETHREN:

MANDATE:

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

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

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

2. It is unjustifiable to table indefinitely by inference.

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

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

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

BACKGROUND FOR THE OVERTURE:

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

2. 1950 — Membership in the NAE remains in status quo "until our churches have had an ample opportunity to consider the principles



set forth in the report of the study committee for the matter of inter-Church affiliation".

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

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

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

#### ANALYSIS OF OUR MANDATE:

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

We judged that our mandate had the following possibilities:

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

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

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

#### EVALUATION: (With respect to the three possibilities)

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

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

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

#### CONCLUSION AND SUPPORT:

While in the abstract and from a purely technical point of view Synod's action might conceivably be justifiable, your committee is of the opinion that morally its course of action is difficult to support.

In 1949 Synod set out on a definite course of action, namely the "formulation" and "definition" of Scriptural and Creedal principles for inter-Church relationships prior to taking action re the NAE. At this point the church began to await a satisfying solution to the NAE problem—a solution to be based on Scripture and our Creeds. In 1950 the course of action of the previous Synod was continued by holding in abeyance a final decision re the NAE. In 1951 without duly satisfying the expectation of the church in respect to Scriptural and Creedal principles, and without even directly taking up the Study Committee's report anent inter-Church relationships, our connection with the NAE was severed. This is the basic complaint of the overture, and we judge also the main reason why a large segment of our constituency has not been able to rest in the decision of 1951.

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

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

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

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

#### RECOMMENDATION:

That a committee be appointed to study the question, "Was the Christian Reformed Church justified in severing its connection with the NAE?", in the light of the Study Committee's report, the deliver-

ance of the Reformed Ecumenical Synod, and all other pertinent material. This committee to report to the Synod of 1955. *Grounds:*

1. The church must decide inter-Church relations on the basis of Scriptural principles.

2. The Synod of 1949 set out to do this, and the church expected such action accordingly.

3. This is the only satisfying solution to remove the unrest which has followed the decision of 1951.

Respectfully submitted,

G. J. ROZENBOOM, *Chairman*

R. RIENSTRA

C. WONDERGEM

E. BOER, *Secretary*

### MINORITY REPORT

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

*To the Synod of the Christian Reformed Church, 1954:*

ESTEEMED BRETHREN:

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

#### BACKGROUND FOR THE OVERTURE:

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

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

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

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

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

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

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

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

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

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

2. It is unjustifiable to table indefinitely by inference.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

1. A Synod is always wrong in not officially evaluating every study report.

2. Synod was certainly wrong in not officially evaluating this particular report because of a "warning" by a previous Synod.

Consider each of these arguments.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Fraternally yours,

The Synod of the Christian Reformed Church

(Signed) DR. R. J. DANHOF,

*Stated Clerk.*"

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



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

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

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

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

#### RECOMMENDATIONS:

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Humbly submitted,  
EUGENE PETERS

**SUPPLEMENT NO. 12**

(Art. 101)

**PARTICULAR SYNODS**

ESTEEMED BRETHREN,

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Classis Hamilton: A majority of Consistories were opposed.

Classis Chatham: Favors the introduction of Particular Synods.

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

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

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

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

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

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

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

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

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

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

This contention possesses a measure of truth. Our own studies confirm this point in part. However this has nothing to do with our own question. The Committee does not propose to establish Particular Synods to operate in conformity with the pattern that obtains in the Reformed Church in America or in the Presbyterian denominations. We propose the establishment of Particular Synods as a means toward the decentralization of our denominational functions, so as to bring these functions closer to the membership of the churches, and recommend that they be set up in such a way as to carry a good part of the load now being carried by General Synod. We believe that altogether too many overtures and appeals are coming to Synod without sufficient preliminary study. Particular Synods would provide a medium for broader study and more careful digesting of problems and proposals that arise, and would provide that the matters that come to General Synod would come in more mature form. Moreover, Protests and Appeals already handled by Classes and Particular Synods could be more readily disposed of by General Synod.

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

#### C. Particular Synods would tend to foster sectionalism.

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

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

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

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

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

the adoption of the principle of Particular Synods, followed by a period of study of the adjustments involved, and of the working out of the concrete details of a plan embracing the introduction of Particular Synods.

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

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

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

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

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

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

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

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

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

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

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

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



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

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

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

*V. The Committee therefore recommends:*

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

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

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

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

Respectfully Submitted,

REV. B. J. HAAN, *Chairman*

REV. S. KRAMER,

REV. G. VANDER PLAATS,

REV. P. VAN TUINEN, *Secretary*

## SUPPLEMENT NO. 13

(Arts. 51, 165, 169)

## SOUTH AMERICA AND CEYLON

## ESTEEMED BRETHREN:

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

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

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

## ARGENTINA

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

served formerly by Rev. Pott and now by Rev. J. VanderVelde who is native to that community and trained at Kampen, The Netherlands. Besides these established congregations or churches there are Reformed nuclei in six or seven other localities, mostly northwest from Buenos Aires. The work in these separate and rather distant communities of Dutch immigrants cries for personnel, particularly because each group, larger or smaller, can serve as an outpost for mission effort among drifting, nominal Roman Catholics.

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

#### BRAZIL

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

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

#### CEYLON

Until a few years ago Ceylon was a crown colony under a measure of British control. Recently the Island has become an independent

Commonwealth, related or joined to Britain only by virtue of the fact that they share the monarch. Anti-western nationalism is growing in strength — fed possibly by Buddhist antagonism to the Christian faith. There is every reason to believe that Christian missionaries will be less and less welcome here in the coming years. This is general in the Orient; and the point is that the weakened Dutch Reformed Church of Ceylon needs all the help that can be mobilized for it.

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

#### FINANCIAL CONSIDERATIONS

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

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

Buenos Aires, the congregation of Rev. Pott, is preparing to call a minister from the Netherlands, which will release Rev. Pott to work in one or more of the several groups which can be nurtured into congregations. Working with these small groups would also give him the

opportunity to do "evangelistic work among people of other antecedents" as authorized by the Synod of 1946 (*Acts, 1946*, p. 100). The committee is of the opinion that if Rev. Pott is released by the congregation at Buenos Aires in order to engage more intensively in "home missionary" work, then the classis should have the opportunity to participate financially in this work. And we are prepared to make such an agreement with them, if Synod authorizes it. (See recommendations below.)

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

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

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

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

## RECOMMENDATIONS TO SYNOD

- 1) That Synod appoint a committee to supervise the work and expenditure of funds designated for Argentina, Brazil, and Ceylon. (We wish to apprise Synod that Rev. T. Yff steps out of the committee this year in conformity with the "six-year rule.")
- 2) That Synod authorize the continuation of the work in South America and Ceylon within the framework of the original mandate of 1912 and of the expanded mandate of 1946.
- 3) That Synod authorize this committee to request Classis Buenos Aires to assume supervision of "home missionary" or pastoral-circuit work in Argentina and in Brazil and that Classis Buenos Aires be requested to support this specific endeavor to the extent of 25% of its cost in 1955, 33 $\frac{1}{3}$ % of the cost in 1956, and 50% of the cost in 1957.

## GROUNDS:

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

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

## REV. WILLIAM MULLER

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

## REV. JERRY POTT

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

## REV. C. VAN ENS

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

## REV. J. VAN ENS

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

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

## REV. A. C. SONNEVELDT

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

## TRES ARROYOS

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

## MISCELLANEOUS

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

Total budget for 1955 .....	\$61,650.00
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## ESTIMATED INCOME

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

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

Respectfully submitted,  
JOHN DE HAAN

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

**SUPPLEMENT NO. 13 - A**  
(Arts. 51, 165, 169)

**SOUTH AMERICA AND CEYLON**

Dear Brethren:

The Synodical Committee on South America and Ceylon comes to the Synod of 1954 with the following matters in addition to, or in amendment to, those printed in our annual report which appears in the *Agenda*, pp. 59-60:

**A. AMENDMENT AND SUPPLEMENTS:**

1. *Participation of Classis Buenos Aires in the traveling expenses incurred by home mission work:*

Our original report asked permission from Synod to request Classis Buenos Aires to subsidize home missionary travel costs in South America to the extent of 25%, 33-1/3%, and 50% in graduated sequence over the next three fiscal years. Since the return of Rev. Pott we have discussed this matter further and have come to believe that this schedule is a bit too severe or difficult for the classis in South America to undertake.

Your committee therefore begs leave to alter the suggested, graduated schedule to 10% for 1955 and 10% additional each year thereafter for four years up to 50%.

*Grounds:*

1. The church at Tres Arroyos, beside supporting its own pastor is maintaining a Christian day school. Its financial outlays require about 15% of the aggregate congregational income.

2. The church at Buenos Aires is undertaking to pay 70% of the salary of the minister it plans to call. It is also paying for a newly-erected parsonage. Attempting thus to become self-supporting, this congregation should not be discouraged with the request to shoulder any more just now.

3. The congregation in Chubut (Comodore Rividavia) is seeking to buy a building at Sarmiento. This is a congregation of shepherds who, because of their seasonal movements, require two meeting places. The congregation is planning to call and support its own minister. Also it must purchase an automobile for his use (in a country where auto prices are fantastic) and shoulder heavy travel expenses.

2. *Need for a third minister from the U. S. to serve at Mar del Plata.*

Your committee respectfully requests the Synod of 1954 to reaffirm the decision of the Synod of 1944 which authorized the sending and



supporting of a third minister from the Christian Reformed Church (*Acts*, 1944, pp. 91-92).

*Grounds and Information:*

a. The need is more pressing than ever. There are some 15 or 20 Reformed families in this growing metropolitan area. "This nucleus is largely Argentine born and Spanish speaking and will serve excellently as basis for evangelization . . . . Mar Del Plata needs services every Sunday and also a Sunday School, catechism classes, Bible study classes, and intensive personal work . . . . The Methodist church in Mar Del Plata has a young Bolivian minister who is very sympathetic and capable . . . who invites young people and children of our families to his meetings . . . and they go, because up till now we have very little or nothing to keep them spiritually busy . . . Here is a new field in a needy continent where we have contacts and a nucleus. Here is an open door . . . still open. If Mar Del Plata is organized, it would be the first Argentine and Spanish speaking Reformed group in South America . . ." (These are excerpts from a letter from Rev. Jerry Pott).

b. We are in possession also of an official communication from the Consistory of the church at Tres Arroyos which makes the following formal request: "Ons verzoek als Kerkeraad van Tres Arroyos is of Uw Commissie de spoedige komst van een predikant voor Mar del Plata zou kunnen bewerkstelligen. Onze Kerkeraad wil de nadruk leggen op de dringende noodzaak van een intensievere bearbeiding van het gebied Mar del Plata . . ."

(Excerpt from letter of May 7, 1954. Entire letter available).

3. *Request of Chubut for a loan.*

The congregation in Chubut is composed largely of shepherds. Chubut is the name of the military province. The meeting places of this congregation are at Comodoro Rivadavia, where it owns a building, and at Sarmiento, where it has been renting a building. It needs two meeting places because of movement incident to grazing. The only available building in Sarmiento is owned by a landlord who is asking that the congregation vacate or buy the building. The congregation seeks a loan from the committee for \$2,000 to be repaid over a ten year period.

The Committee on South America and Ceylon asks Synod to take action on this request.

1. As a matter of policy, the committee prefers not to act of itself on requests for loans.
2. The loan to Tres Arroyos several years ago was granted only after Synod acted on the request.

## B. COMMUNICATION TO SYNOD CONCERNING REV. J. O. SCHURING GOING TO SOUTH INDIA.

To the Synod of 1954

June 8, 1954

Esteemed Brethren:

The Committee on South America and Ceylon wishes to make a brief statement in order to clarify a few matters which may not become plain of themselves.

First, we wish to say that the rumors about Rev. Schuring proceeding to the South India Mission Field never did, and do not now, have foundation in fact.

Second, with reference to the statement in the *Annual Report* of the Board of Missions concerning the offer of the South America and Ceylon Committee "to loan Mr. Schuring for temporary service in India"—this, too, was an erroneous statement that has been cleared up by Rev. Evenhouse.

Your Committee on South America and Ceylon would not look with favor on any plan which suggests "side-tracking" Rev. Schuring into South India. It is true that he has a three month visitor's visa for entry into India, but this visa was obtained in order to bring his four children to the boarding school at Kodaikanal.

The call to Rev. Schuring was the plea of the Dutch Reformed Church in Ceylon whose congregations sadly need ministers. With this in mind we feel that only a specific directive from Synod itself can alter the arrangements that have been made for his entrance upon his work in Ceylon.

Very truly yours,  
Rev. T. Yff, Chairman  
Earl Strikwerda, Secy.  
For the Committee

## C. FINANCIAL REPORT

Your committee submits herewith the annual financial report prepared by its treasurer, Mr. John De Haan — as well as the usual statements from the auditor Mr. P. B. Vander Meer, C.P.A.

## D. REPRESENTATION AT SYNOD

In conclusion, the Committee on South America and Ceylon wishes to designate Rev. Jerry Pott, home on furlough, to be its spokesman on the floor of Synod for all matters pertaining to our South American field. After some seventeen years of service in the Argentine, he is entirely conversant with the development and with the problems of the field. We beg that the officers of Synod give him the privilege of the floor.

Very truly yours,  
REV. T. YFF, *Chairman*  
EARL STRIKWERDA, *Secretary*  
REV. C. VANDEN HEUVEL  
REV. WILLIAM KOK  
MR. JOHN DE HAAN, *Treasurer*  
PROF. J. KROMMINGA

**SUPPLEMENT NO. 14**

(Arts. 126, 165)

**CALVINIST RESETTLEMENT SERVICE****ESTEEMED BRETHREN:**

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

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

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

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

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

#### BROADENING OF MANDATE

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

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

#### COMMITTEE PERSONNEL

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

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

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

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

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

#### RECOMMENDATIONS

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

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

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

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

Respectfully submitted,

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

**SUPPLEMENT NO. 14 - A**  
(Arts. 126, 165)

**CALVINIST RESETTLEMENT SERVICE**

**ESTEEMED BRETHREN:**

In the Agenda Report our Committee stated hopefully that it was requesting official recognition and accreditation by the Administrator of the special Relief Immigration Act of August 7, 1953 for sponsoring our share of Holland Immigrants to be admitted under this Program. This would expedite the processing of the assurances given by our people with the endorsement of the denominational Committee acting in the name of Synod.

On date of April 3, 1954 we transmitted the Application Form, properly filled in, to the Office of the Administrator for the Refugee Relief Program, Bureau of Inspection, Security and Consular Affairs, State Department, Washington, D.C. Under date of April 8, we were pleased to receive the following letter of accreditation which we insert in part:

"I have your letter of April 3, transmitting the application of the Calvinist Resettlement Service Committee for recognition by the Administrator as an organization whose endorsement of the assurances of individual American citizen sponsors of refugees will be accepted by the Administrator under the Refugee Relief Program.

It gives me pleasure to inform you that the Administrator has recognized your organization . . . . .

Anticipating the pleasure of working with your organization and thanking you for your interest in the Refugee Relief Program, I am

Sincerely yours,  
ROBERT C. ALEXANDER  
Assistant Administrator  
for the  
Refugee Relief Program"

We are happy and grateful for this official recognition. But we do realize full-well that this in itself does not insure success in the execution of our plans. For this we are also looking to our people and churches for their cooperative response in providing assurances of dwelling and employment for our brethren and sisters in the Lord who are looking to the U.S.A. as well as to Canada, Australia, New Zealand, S. Africa & S. America for resettlement in a new fatherland. The problem of over-population and congestion continues acute as a general condition in Europe and particularly also in brave little Holland, the land of our fathers.

We are requesting the CHRISTELIJKE EMIGRATIE-CENTRALE to supply us with a roster of those of our common faith who are eligible under the terms of the new law and who desire our spon-

sorship. We hope to be able to match this list with assurances received from our people in sufficient number to take care of them.

We will inform our Consistories as to procedure in activating an assurance-procurement program in their midst of both nominated and non-designated cases.

Applicants in the Netherlands must submit to a close screening as to political affiliations, physical and mental health of each member of the family and other tests of fitness. We may run into difficulties and delays. We will need to exercise both patience and perseverance, trusting the faithful and gracious providence of our God to prosper this work of Christian benevolence, which indeed it is.

Moreover, it is closely allied with our work of church extension in preventing dispersion, and in re-gathering those dispersed into the fold of the Great Shepherd of souls.

Respectfully submitted,

W. VAN REES, *Chairman*

J. M. VAN DE KIEFT, *Secretary*

J. VAN DER MEER

E. MERSMAN

C. VAN NOORD

W. POSTHUMUS

J. BRONDSEMA

G. LYZENGA

## SUPPLEMENT NO. 15

(Art. 101)

## ORDER FOR CITY AND NEIGHBORHOOD EVANGELISM

## ESTEEMED BRETHREN:

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

(Cf. Acts of Synod 1952, Art. 137 IV pp. 69, 70)

## ORDER FOR CITY AND NEIGHBORHOOD EVANGELISM

*A. Material:* Overture No. 32*B. Recommendation:*

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

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

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

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

*Grounds:*

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

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

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

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



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

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

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

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

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

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

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

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

## I

### HISTORY OF GENERAL PRINCIPLES OF PAST SYNODS

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

D. *The Unordained Mission Worker.*

1. The Examination of Unordained Mission Workers.

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

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

*Grounds:*

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

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

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

2. The Status of Unordained Mission Workers.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

## II. HISTORY OF MISSION PRACTICES

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

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

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

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

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

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

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

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

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

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

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

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

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

—To bring the gospel through conversation and tract distribution.

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

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

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

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

To these suggestions we add the following remarks:

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

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

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

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

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

2. Conduct an Investigating-Canvass;

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

B. Pointers relative to the work as such:

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

2. As soon as feasible begin holding Gospel Services;

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

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

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

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

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

8. Distribute attractive tracts; which are doctrinally sound;

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

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

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

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

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

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

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

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



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

*Recommendations:*

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

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

*Grounds:*

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

*E. The Gospel Meeting.*

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

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

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

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

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

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

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

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

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

### III. ANALYSIS

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

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

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

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

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

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

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

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

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

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

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

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

#### IV. PROPOSED GUIDE FOR NEIGHBORHOOD EVANGELIZATION

##### THE PREAMBLE

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

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

##### A. *General Principles of Neighborhood Evangelization.*

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

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

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

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

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

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

##### B. *The Sponsoring Agencies.*

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

##### 2. The Function and Relationship of Sponsoring Agencies.

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

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

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

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

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

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

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

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

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

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

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

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

*C. The Prosecution of Neighborhood Evangelization.*

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

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

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

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

*D. The Presentation of the Gospel.*

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

2. Church Community ("Parish") Evangelization.

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

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

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

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

- 1.) To bring the gospel through conversation and tract distribution.
  - 2.) To invite mission subjects to attend Sunday services and evangelistic meetings;
  - 3.) To promote Catechism and Sunday School attendance by neighborhood children;
  - 4.) To promote attendance at adult classes for Christian doctrine.
- g. Converts shall make profession of their faith before the local consistory and thus become members of the church.

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

- a. Select, what appears to be a promising field;
- b. Conduct a canvass;
- c. If the results of the canvass are favorable, secure a suitable place for meetings.
- d. As soon as feasible, begin holding Gospel Services and special evangelistic meetings;
- e. Organize Sunday School classes;
- f. As soon as possible organize Christian doctrine classes for young people and adults.
- g. Canvass the whole neighborhood at least once a year keeping an accurate card record.
- h. The Gospel should be brought to the homes through repeated visits and the distribution of tracts and other materials.
- i. Gratitude to God and good order in things spiritual require that converts shall make profession of their faith and form a church as soon as possible.

#### V. THE LAY WORKER

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

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

## VI. THE GOAL OF THE MISSION

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

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

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

## VII. RECOMMENDATIONS

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

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

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

Respectfully submitted,

REV. WM. BRINK

REV. C. VANDEN HEUVEL

C. KROMMINGA

MR. A. VANDER VEER

DR. R. WIERENGA



**SUPPLEMENT NO. 16.**  
(Arts. 155, 165)

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**FAITH, PRAYER, AND TRACT LEAGUE**

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

ESTEEMED BRETHREN:

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

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

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

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

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

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

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

Respectfully submitted,  
JOHN KEUNING

**Financial Statement**  
**1953**

**FAITH, PRAYER, AND TRACT LEAGUE**

Balance on hand Jan. 1, 1953.....\$ 848.20

**Receipts:**

Sale of tracts .....	\$11,619.79
Donations .....	6,772.47
Membership fees .....	259.00
Repayment on loan .....	120.00
Sale of tract racks .....	170.15
	<hr/>
	\$18,891.41

\$19,739.61

**Disbursements:**

Printing .....	\$ 8,956.81
Postage .....	2,362.02
Wages .....	4,277.68
Advertising .....	664.37
Supplies .....	725.10
Rent .....	450.00
Artist's fees .....	254.80
Board meeting .....	225.40
Car allowance .....	250.00
Engraving .....	353.42
Miscellaneous .....	223.06
	<hr/>
	\$18,743.64

Balance on hand, December 31, 1953 .....

995.97

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\$19,739.61

## SUPPLEMENT NO. 17

(Arts. 153, 165)

## DIVORCE AND REMARRIAGE

DEAR BRETHREN:

## I. OUR MANDATE

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

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

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

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

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

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

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

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

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

### A. *Preliminary Considerations*

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

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

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

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

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

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

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

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

#### *B. The Evidence from Scripture.*

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

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

Our attention will be centered upon the concluding verse of this passage. But the following remarks about the passage in general are significant. It is a New Testament passage, and therefore free from any suggestion that it is of limited application, as was the Old Testament civil and ceremonial legislation. It does, however, relate itself directly to questions based upon an interpretation of the Old Testament, thereby clearly taking the Old Testament legislation into view. Further, Jesus adds weight to this passage by referring directly to the creation ordinance concerning marriage, thus indicating clearly that He is speaking of that which abides, by contrast with that which is merely passing; and of that which ought to be, by contrast with that which has been permitted by way of concession to human obstinacy. Beyond this, it ought also to be remarked concerning this passage that Jesus here speaks directly to the point of marriage and divorce; that is, He

does not adduce this material by way of illustration of anything else. We feel, therefore, that this passage is able to bear the weight we intend to place upon it.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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



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

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

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

Let us be very clear as to what we do not claim for this argumentation. We do not claim that any passage has been discovered which finally and independently establishes the thesis concerning continual

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

*Let us summarize our argument in the following propositions:*

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

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

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

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

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

### III. THE PROBLEM OF ETHICAL INVOLVEMENTS

#### *A. The Requirement of the Mandate*

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

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

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

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

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

### *B. Guiding Considerations*

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

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

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

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

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

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

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

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

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

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

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

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

### *C. Related Questions*

#### *1. Divorce and the mission subject.*

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

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

## *2. Divorce and the State.*

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

## D. CONCLUSION

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

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

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

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

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

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

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

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

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

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

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

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

#### V. RECOMMENDATIONS

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

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

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

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

#### *Grounds:*

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

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



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

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

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

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

Respectfully submitted,

W. KOK

J. KROMMINGA

J. VANDER PLOEG

B. J. HAAN

H. ERFFMEYER

F. W. VAN HOUTEN

## SUPPLEMENT NO. 18

(Arts. 155, 165)

## KOREAN REFORMED SPIRITUAL RELIEF

DEAR BRETHREN:

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

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

## RECOMMENDATION

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

Respectfully submitted,

J. T. HOOGSTRA, *President*J. H. KROMMINGA, *Secretary*E. VERMAAT, *Treasurer*

A. NABER

MARVIN J. VANDER WERP

## KOREAN SPIRITUAL RELIEF

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

## RECEIPTS

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

October	1953	1,704.71
November	1953	1,491.96
December	1953	2,426.77
January	1954	8,280.45
February	1954	360.24

\$28,396.91

Total receipts .....\$45,961.99

## DISBURSEMENTS

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

\$35,385.44

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

EDWARD VERMAAT  
*Treasurer*

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

(Signed) THEODORE HOEKSEMA

## KOREAN ORPHAN FUND

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

## RECEIPTS

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

\$1,998.10

Total receipts .....\$2,460.66

## DISBURSEMENTS

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

EDWARD VERMAAT  
*Treasurer*

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

(Signed) THEODORE HOEKSEMA

**SUPPLEMENT NO. 19**

(Arts. 153, 165)

**CHURCH ORDER REVISION****ESTEEMED BRETHREN :**

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

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

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

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

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

Respectfully submitted,

MARTIN MONSMA, *Chairman*

J. H. KROMMINGA, *Secretary*

R. J. BOS

R. J. DANHOF

IDZERD VAN DELLEN

## SUPPLEMENT NO. 20

(Arts. 51, 165, 169)

## CANADIAN IMMIGRATION

## ESTEEMED BRETHREN:

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

## PERSONNEL

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

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

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

For Ontario,  
 Mr. J. Vellinga, Chatham, Ont.,  
 Mr. C. Steenhof, Toronto, Ont.,  
 Mr. L. VandenBerg, Brockville, Ont.  
 For Alberta,  
 Mr. B. Nieboer, Iron Springs, Alta.,  
 Mr. H. A. Wierenga, Edmonton, Alta.  
 For Manitoba and Saskatchewan,  
 Mr. Tom Polet, Genthon, Man.  
 For Quebec,  
 Mr. A. DeJonge, Montreal,  
 And as part-time fieldmen for Ontario,  
 Mr. R. A. Jongbloed, Hamilton, Ont.,  
 Mr. J. VanderVliet, Trenton, Ont.,  
 For British-Columbia,  
 Mr. A. DeJong, New Westminster, B. C.  
 Mr. E. Laninga, S. Burnaby, B. C.  
 For the Maritimes,  
 Mr. H. J. Lam, Belmont, N. S.

## GENERAL SURVEY OF WORK DONE IN 1953

Approximately 20,000 Dutch immigrants were allowed entrance into Canada during the year. They came in largely through the port of

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

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

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

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

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

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

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

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

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

#### RELATIONSHIP TO OTHER BODIES

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

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

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

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



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

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

#### PROSPECTS FOR 1954

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

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

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

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

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

#### FINANCES

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

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

#### RECOMMENDATIONS

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

#### CONCLUSION

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

The Immigration Committee for Canada  
of the Christian Reformed Church:

REV. P. J. HOEKSTRA, *President*

MR. J. VANDERVLIT, *Secretary-treasurer*

REV. A. DISSELKOEN

MR. J. VANDERVELDEN

REV. J. GRITTER

REV. A. PERSENAIRE

REV. J. M. VANDEKIEFT

#### IMMIGRATION COMMITTEE FOR CANADA OF THE CHRISTIAN REFORMED CHURCH

##### Statement of Cash Receipts and Disbursements

For the Year Ended December 31, 1953

#### RECEIPTS:

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

#### DISBURSEMENTS:

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

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

#### Bank Reconciliation — As At — December 31, 1952

##### BALANCE ON DEPOSIT

Canadian Bank of Commerce Trenton, Ontario Branch  
as per Bank Confirmation Certificate .....\$ 7,030.71

##### LESS:

Cheques issued and not cashed as at December 31, 1952 ..... 519.16

NET CASH ON DEPOSIT, DECEMBER 31, 1952 .....\$ 6,511.55

#### Bank Reconciliation — As At — December 31, 1953

##### BALANCE ON DEPOSIT

Canadian Bank of Commerce Trenton, Ontario Branch  
as per Bank Confirmation Certificate .....\$ 8,656.96

##### LESS:

Cheques issued and not cashed as at December 31, 1953 ..... 2,854.00

NET CASH ON DEPOSIT, DECEMBER 31, 1953 .....\$ 5,802.96

#### Auditor's Report

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

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

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

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

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

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

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

TERRANCE M. READ  
Auditor

Dated at Trenton, Ontario  
March 12, 1954

**SUPPLEMENT NO. 21**  
(Arts. 101, 107, 141, 165, 169, 172)

**THE MINISTER'S PENSION AND  
RELIEF ADMINISTRATION**

ESTEEMED BRETHREN:

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

PART I

PERSONNEL AND ORGANIZATION

The Board is composed of:

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

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

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

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

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

PART II

INFORMATION ON PENSIONERS

We have been informed of the emeritation of the following:

1. Rev. J. Cupido by Classis Orange City, effective April 1, 1953.  
Grounds: Very serious illness and 36½ yrs. of service.

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

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

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

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

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

### PART III THE MINISTERS' PENSION FUND

#### 1. *Average Salary.*

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

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

#### 2. *Budget for 1955.*

**ANTICIPATED RECEIPTS**

Quotas (43,000 families at \$4.25, less \$12,000 for shrinkage) .....	\$170,750.00
Ministers, 3½% of Salary .....	63,000.00
Interest .....	2,000.00
<b>Total .....</b>	<b>\$235,750.00</b>

**ANTICIPATED DISBURSEMENTS**

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

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

## 3. Statement of Receipts and Disbursements.

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

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

**DISBURSEMENTS**

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

Administrative .....	1,488.46	
Total Disbursements .....		\$208,924.74
Balance January 11, 1954 .....		\$ 31,937.47

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

## RESERVE PENSION FUND

## RECEIPTS

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

## DISBURSEMENTS

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

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

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

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

## PART IV

## THE MINISTERS' RELIEF FUND

1. This fund was established by Synod to aid those ministers, widows and orphans whose pensions are inadequate because of adverse conditions. It is maintained by the free-will offerings of the congregations. We are thankful and happy that once again we can report that it is not necessary to request a free-will offering for this year since there is a good balance on hand.

## STATEMENT OF RECEIPTS AND DISBURSEMENTS

## RECEIPTS

Interest .....	\$ 500.00	
Legacies .....	25.00	
Miscellaneous .....	5.00	
Total Receipts .....	\$ 530.00	
Balance Jan. 1, 1953 .....	8,137.06	
Total .....		\$ 8,667.06

## DISBURSEMENTS

To Widows .....	\$ 2,170.00
Balance Jan. 11, 1954 .....	\$ 6,497.06

## RESERVE RELIEF FUND

## RECEIPTS

Increment on U.S. Bonds .....	\$ 910.50
Balance Jan. 1, 1953 .....	46,163.50
Total .....	\$ 47,074.00

## DISBURSEMENTS

## None

The \$47,074.00 is invested in U. S. Bonds.

A detailed statement of the disbursements shall be submitted to the Advisory Committee of Synod and, if Synod so desires, to Synod itself in Executive session. This is in accordance with the rules adopted by Synod.

The Board has sought to administer the fund as reasonably as possible, and again this year the cost has been kept below  $\frac{3}{4}$ th of one percent of the monies administered.

## PART V

## AUDITOR'S REPORT

The complete, detailed auditor's report is in the hands of the Stated Clerk of Synod.

## PART VI

## MATTERS REQUIRING SYNODICAL ATTENTION

1. The recommendation to increase the quota \$.25 for 1955, making it \$4.50. Cf. III, 2 above.
2. The appointment of one new member to the Board. Cf. I above.
3. Expressing thanks to Mr. N. Hendrikse, Mr. F. L. Winter and Mr. Boer for services rendered. Cf. I above.
4. The Board recommends to Synod that Article VIII, B of the Rules for the Administration of the Pension and Relief Funds be changed to read as follows:

"In event a minister desires to withdraw from the Pension Fund, he shall upon emeritation be entitled to a pension in the proportion that the total number of years he has contributed shall bear to the total number of years served/or would have served/to age 65."

*Grounds:* Article VIII, B as it now stands is not workable.

5. The Board recommends to Synod that payment of utilities by consistories be added to salary from which  $3\frac{1}{2}\%$  is contributed to the Pension Plan. By utilities we mean — fuel, gas, and electric (not telephone and water).

*Grounds:* 1. Inquiry reveals that 23% of the churches are paying utilities to some extent; some up to \$500.00 per year. It is believed



that some of the payments of utilities have been made in lieu of increased salary. 2. This would be in fairness to all members of the Pension Plan.

6. The Board presents the following proposal as an amendment to the Rules for the Administration of the Pension and Relief Funds:

"If a minister emeritated for reasons other than age and/or length of service is employed and receives a remuneration for such employment, it shall not prejudice his pension allowance unless remuneration exceeds his pension allowance. In such event, the emeritated minister shall report his earnings to the secretary of the Ministers' Pension and Relief Administration, and the excess amount of salary over pension shall be deducted from his pension allowance as long as this condition exists."

*Grounds:* 1. The Board is faced increasingly with the problem of ministers emeritated for reasons other than age and/or length of service, who are working and at the same time requesting pension. 2. It is felt that an amendment such as the above is needed to safeguard our Pension funds.

Humbly submitted,

The Ministers' Pension and Relief Administration

F. HANDLOGTEN

*Secretary*

**SUPPLEMENT NO. 21 - A**  
(Arts. 101, 107, 141, 165, 169)

**MINISTERS' PENSION AND RELIEF ADMINISTRATION**

ESTEEMED BRETHREN IN CHRIST:

We wish to inform Synod of the following matters that have come to our attention since the forwarding of the regular annual report.

Information on the emeritation of the following has been received: Rev. C. Vander Ark, effective March 1, 1954. Grounds: Ill health. Rev. Z. Sherda's emeritation became effective January 1, 1954. (Same was approved by the 1953 Synod).

Rev. Engbert Ubels died May 1, 1954, leaving Mrs. Ubels, with five children, as pensioner. The following pensioners have been removed by death: Rev. J. Cupido and Rev. G. J. Haan, both of whom leave a widow.

Mrs. Frances Steenland (Now Mrs. Maurice Vander Velde) advised the Board of her marriage May 14, 1954. As of that date she was no longer a pensioner.

The Board presents the following proposal as an amendment to the Rules for the Administration of the Pension and Relief Funds:

"A minister, who was ordained in another church and who has been installed as a minister in our church, and who did not receive a refund when he entered our Church, can be accepted as a member of our Ministers' Pension plan providing he contributes 4½% of his salary each year for the number of years spent in the ministry outside our church. The number of years in which he shall be required to contribute 4½% shall not be in excess of the number of years between the date installed in our church and the year 1940. After completion of payment for the number of years specified he shall continue to pay at the current rate of 3½%."

*Grounds:*

The adoption of the above would be in fairness to all members of the Pension Plan.

It is recommended, should Synod approve the above, that the rule take effect July 1, 1954.

Humbly submitted

THE MINISTERS' PENSION AND RELIEF  
ADMINISTRATION

F. HANDLOGTEN, *Secretary*

**SUPPLEMENT NO. 22**

(Arts. 163, 165)

**REVISION OF THE BELGIC CONFESSION****ESTEEMED BRETHREN:**

At the Synod of 1952 an Overture originating with the Consistory of Calvin Christian Reformed Church, Grand Rapids, was received, asking Synod "to study the weight and relevancy" of certain specific objections raised by a member of said Church against specified expressions in the Belgic Confession (Cf. Acts of 1952, p. 520).

The Committee appointed by Synod of 1952 to do what the Overture asked has the pleasure to report as follows.

1. In re Point I of the Overture (that "the Confession errs when it asserts that the Apostle Paul is the author of the Epistle to the Hebrews") we feel that it is a little too much to say that the Confession "errs" in ascribing Hebrews to Paul; for St. Paul may very well have written Hebrews. On the other hand it is still true that "only God knows who wrote Hebrews". The situation being thus, we feel that it were better in a Confession to refrain from speaking categorically on the authorship of this Epistle.

What to do in the matter is not a simple thing; for, to eliminate Hebrews from the Confession's "books by the Apostle Paul" would be to declare against the Pauline authorship, a thing which we feel a Confession ought also not to do.

No doubt the ascription of Hebrews to Paul results from the Confession's unfortunate policy of grouping the books of the Bible ("five books of Moses", "three books of Solomon", etc.), a policy that implies isagogical commitments that can very easily lead to misunderstanding and even embarrassment.

We recommend in this matter that Synod recast the paragraphs to make them read: "The books of the Old Testament are Genesis, Exodus, etc." and "Those of the New Testament are Matthew, Mark, Luke, etc.", reproducing merely the names of the books as they appear in the index of any modern copy of the Bible.

2. In re Point II (that "the Confession errs when it uses 1 John 5:7 to prove the existence of the Trinity, Art. IX, this text not appearing in the ARV") we feel that it is too much to say that the Confession "errs" in using 1 John 5:7 as a prooftext. The authenticity of this verse is indeed not beyond challenge; but we feel that the argument against its authenticity is not such as to permit the assertion that to quote it as a prooftext is an error.

We feel the need also of saying that although the ARV occupies a favorable position in the Christian Reformed Church this should not be taken to mean, as the Overture implies, that the readings of that version are automatically binding upon the Church. If that were the case, Synod would be bound to excise Q. 128 and its answer from the Heidelberg Catechism, seeing that the same ARV has seen fit to drop as spurious the doxology ending of the Lord's Prayer treated in this Question and Answer!

We *recommend* that Synod take no action in this matter.

3. In re Point III (that "the Confession errs when it speaks of Original Sin in the following terms 'Nor is it altogether abolished or wholly eradicated even by baptism' Art. XV") we feel that the Confession at this point engages in the perfectly permissible usage of referring to the thing signified (*in casu*, regeneration) with the term denoting the thing signifying (*in casu*, baptism); so read the Confession says that original sin is not eradicated (or, as a later reading has it, "not wholly eradicated", a variant that makes no essential difference) even by the event of regeneration. This usage, called technically the *sacramental* use of language, has Biblical warrant.

Nevertheless, we feel that this usage is not altogether desirable in a Confession of Faith, which, by common consent, should be unmistakably clear. History has shown that this usage, proper enough in itself, has in fact given rise repeatedly to misunderstanding. Men have been misled by it to think that the Confession espouses the doctrine of *ex opere operato* at this juncture.

In view of this fact we *recommend* that Synod revise the passage by substituting the word *regeneration* for the word *baptism*.

4. In re Point IV (that "the Confession errs when it states 'In the meantime we err not when we say that what is eaten and drunk by us' in the Holy Supper 'is the proper and natural body and the proper blood of Christ', Art. XXXV") we wish to call attention to the fact that the period occurring at the end of the incriminated passage did not appear in the original text of 1561; the sentence runs right on into the following sentence which tells us that the manner of our partaking is not with the mouth but with the spirit. We feel that it was unfortunate in the revision of 1566 to set this passage off as two separate and independent sentences. (The resulting construction is not even good English; to begin a sentence with "But the manner" is quite awkward); by so dissecting the sentence two parts that should be allowed to balance each other have become separated.

In regard to the expressions "proper and natural body" and "proper blood of Christ", over which the complainant stumbles specifically, it should be pointed out that here again we have sacramental language, against which there is no valid objection. If the expression "Christ's

body" is proper of the elements of the Sacrament then the expression "Christ's proper body" should not be considered improper — the more so when it is remembered that *propre* in *le propre corps de Christ* and in *son propre sang* means simply "own". (The English derivative "property" illustrates this); what body can Christ be said to have except His *own* body?

However, to repeat what we have said in connection with Point III, above, sacramental language, although wholly proper and in place, does seem in practice to be conducive to misunderstanding. It may for that reason be not amiss to eliminate it if it can be done without serious alteration of the text. It appears to us that if the adjective *own* were inserted in the place of the adjectives *proper* and *natural* the sense would remain the same and the occasion for misunderstanding would be eliminated. So altered the passage would read "In the meantime we err not when we say that what is eaten and drunk by us is Christ's own body and blood; but the manner of our partaking of the same is not by the mouth, but by the spirit through faith."

We recommend that Synod authorize the single sentence as we have given it immediately above to be substituted for the two sentences that appear in the current version.

5. In re Point V (that "the church can more properly detest the error of the Anabaptists than the Anabaptists themselves") we should point out that as it stands the language of the Overture at this point makes no sense; for, the construction is "The Confession errs when . . . the church can more properly detest etc." However, assuming that the intention is to say that the Confession errs when in Article XXXVI it speaks of detesting Anabaptists rather than of detesting certain errors traditionally associated with the Anabaptists, may we make the following observations:

1) That the original of 1561 did not at this point mention the Anabaptists by name; it has simply: "nous detestons tous ceux qui veulent reietter les Superiorites et Magistrats" (We reject all those who seek to renounce rulers and magistrates).

2) That the English word *detest* as used in the current translation can hardly be called the equivalent of the French *detestons*. This French verb is better rendered with *reject* or with *repudiate*. It is pertinent to observe that the Dutch translation of 1562 has *verwerpen* and not *verfoeien*.

3) It is untenable in the light of modern historic research to speak of the Anabaptists without distinction as "seditious people". The Confession at this point falls into the error, common enough in the 16th Century, of applying to the Anabaptists without distinction that which was applicable only to a comparatively small lunatic fringe.

In view of these things we *recommend* that Synod revise the opening sentence of the last paragraph of Article XXXVI to read, as it originally stood, "Therefore we reject all those who seek to renounce rulers and magistrates."

6. In re Point VI (that "the Confession errs when it omits the Book of Lamentations from the list of the books of the Bible, Art. IV") we wish to point out:

1) That there seems to be no good explanation for the omission. What is especially strange is that the Gallic Confession (which de Bres is commonly assumed to have followed as he drew up his own Creed — an assumption not beyond challenge) refers specifically to the Lamentations.

2) That it seems reasonable to suppose that the omission of Lamentations was a mere slip (Just as was the omission of the Book of Habakuk in a listing made at the Synod of Dordt).

3) That the omission was early discovered, and, corrected; the Latin text approved at Dordt has, at this juncture: "Quatuor Prophetæ maiores, Esaias, Ieremias cum eiusdem Threnis, Ezechiel et Daniel".

We *recommend* that the name of this canonical book be inserted in its proper place in Article IV. (This will be quite simple if the advice given above, under Point I can have Synod's approval, namely, to list merely the names of the several books as they occur in the index of any copy of the Bible.)

P.S. Your Committee advises Synod that in the event it wishes to act positively upon the recommendations given in this our report it confer with the other churches that give the Belgic Confession binding authority.

Yours with an expression of appreciation for the confidence reposed in us, and, with a prayer for God's blessing upon your labors,

The Committee *ad hoc*

Signed, JOHN WEIDENAAR, *President*  
LEONARD VERDUIN, *Secretary*

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### Minority Report

## REVISION OF THE BELGIC CONFESSION

To the Synod of 1954:

ESTEEMED BRETHREN:

The undersigned agrees with the other members of the Study Committee in the conclusions reached on all points except Point Four in the Overture of the Calvin Christian Reformed Church (Acts of

Synod, 1952, pp. 520f.). He humbly asks for synodical consideration of this minority report on Point Four.

The Minority is of the opinion that there is no warrant for declaring that the Confession uses "sacramental language" when it states that "what is eaten and drunk by us is the proper and natural body and the proper blood of Christ." On the contrary it seems clear that the Confession here takes a step toward a frank and unambiguous *definition* of the biblical, sacramental language used in the previous paragraphs, viz: "The communion of the body of Christ", "Jesus Christ who nourishes and strengthens the spiritual life of believers when they eat Him", "we — receive by faith — the true body and blood of Christ". The Confession declares simply that even though the process by which "He works in us all that He represents to us by these holy signs" is spiritual, mysterious, and incomprehensible, nevertheless we are correct in declaring that the result of this "working in us" involves an appropriation of the physical body of Christ.

The task of defining one's position with regard to the presence of Christ in the Sacrament constituted one of the major problems facing the early reformers. If the Roman church was in error in its interpretation of the words: "hoc est corpus", a correct interpretation had to be offered. Thus Luther, Zwingli, and Calvin took their historic positions. Does the Majority assume that Guido de Bres and his church did not choose to define their position in this matter? Surely to explain the meaning of "Unless ye eat my flesh and drink my blood" by the use of more sacramental language would seem futile.

In our opinion it is a strange manner of reading that interprets the words "proper and natural body"; as used here, to mean anything other than the physical body. Besides stating that the Christian partakes of Christ's own (proper) body, the Confession says that we partake of his "natural" body. What else can this mean than Christ's body as part of the realm of nature?

The Majority is saying, in effect, that the Confession, by using the words "proper and natural body" sacramentally is leading some, who are insufficiently initiated into such language usage, to understand these words to mean "physical body". To obviate somewhat such "misunderstanding" it is proposed to rewrite the phrase, using sacramental language less likely to be taken literally. The Minority deems that such a change in text as the Majority proposes constitutes unnecessary tampering with the wording of a historic Creed. The revision neither changes the substance nor increases the clarity of the passage in question.

If the Church wishes to confess that this Sacrament is a sign and seal of Christ's saving and sanctifying Grace by which we become vigorous members of Christ's body, the Church, it should state this

in more explicit language than the Majority suggests. If, on the other hand, the Church wishes to confess that in some way the natural, physical body of Christ is involved when the believer partakes of Holy Communion, it can very well say so in the text as it stands. Thus it seems that Synod should first determine what it thinks the Christian Reformed Church *should* confess *re* the presence of Christ in the Sacrament of Holy Communion, and then proceed to express this as clearly as possible within the framework of Article XXXV of the Belgic Confession.

The undersigned, believing that the Christian Reformed Church does not teach and has never taught what he is convinced the Belgic Confession teaches, recommends that Synod take steps, in co-operation with other churches adhering to this Confession, for the alteration of the text of Article XXXV. To initiate thought and discussion concerning this alteration, he humbly suggests that the two sentences following the words, "In the meantime we err not—" be made to read thus:

"Nor do we err when we say that the sum of that which is appropriated by us when we eat the bread and drink the wine of the Holy Sacrament is spiritual; that is to say, the saving and sanctifying Grace of Christ by which we become vigorous members of Christ's body, the Church. The manner of our partaking of Christ is not physical, by the mouth, but by the spirit through faith."

Yours, with a prayer for God's strength and guidance in your labors,

CLARENCE BOERSMA  
*Committee Member*



**SUPPLEMENT NO. 23**

(Arts. (56, 165))

**CENTENNIAL COMMITTEE**

In the providence of God, the Christian Reformed Church in America is approaching the hundredth year of its existence in 1957. These have been years in which human frailty has been abundantly evident; but the unfailing mercy and longsuffering of God have provided the means for steady advancement and growth. Such signal blessings are worthy of careful consideration and grateful recognition. Mindful of the great and undeserved blessings it has received, and desirous of expressing its gratitude in the clearest possible manner, the Christian Reformed Church, through its Synod of 1953, has appointed a Centennial Committee to prepare the way for the proper observance of this notable occasion. It is to this task that the undersigned Committee now addresses itself.

The present task of this Committee is to lay the ground-work for the coming celebration. We will therefore seek first to describe the kind of celebration we visualize and then present preliminary recommendations for carrying it out, submitting both to Synod for comment and approval.

**I. PURPOSE AND SCOPE OF THE CENTENNIAL CELEBRATION**

The Centennial celebration of the Christian Reformed Church has as its central purpose the recognition and public acknowledgement of God's blessings. Your committee had this purpose before it in all of its deliberations, and is determined to keep this element uppermost throughout the celebration; a determination which we are confident is shared by the whole church. There are secondary purposes as well, however, and these also ought not to be lost from view. We wish to lead the church in utilizing this occasion to preserve, and even if possible improve, the excellent denominational solidarity which has characterized us up to this point. Another purpose, equally important, is to define our heritage, by recounting and evaluating the events of the past. The Centennial provides an excellent opportunity to make clear, both to ourselves and to our neighbors, just what we are and what we believe. It will thus have the further purpose of publicizing the denomination in the American environment, with the aim not of self-exaltation, but the propagation of that heritage. And finally, in all humility, we may do something in the way of charting the future as a result of our celebration: at least in the light of the hundred years past we ought to be able to define some objectives toward which we will consciously strive in the future.

Our Centennial celebration ought to bring into clear focus such matters as these: The age of our Church as seen in historical perspective; what we stand for; what we have accomplished; in what direction we hope to move in the future. In pursuing these subjects of inquiry, we shall have in mind first of all our own members; that they may be equipped with such information out of which gratitude may arise to God. But besides our own members, we shall have an eye for the communities in which our churches are found; and we shall not even be ignoring our nation at large.

Such an approach, we believe, will provide the Christian Reformed Church with an opportunity to express its gratitude to Almighty God in a fitting manner.

## II. RECOMMENDATIONS

In order to accomplish these objectives, your committee has drafted this preliminary set of recommendations. Undoubtedly these recommendations will be augmented by suggestions from our church membership as planning for our Centennial progresses. In the coming year your Committee hopes to find a suitable slogan and seal for the Centennial year. The Committee also hopes to draft specific recommendations for using all suitable techniques and media in publicizing the Centennial.

These preliminary recommendations are listed according to the following four categories: Program; Information and Publicity; Financing; and Personnel.

Your Committee recommends:

### A. PROGRAM.

1. That an invitation be extended to the Ecumenical Synod to meet in the United States during the year of our Centennial.
2. Since the documents of secession were presented at the Classical meeting of April 8, 1857, that Synod designate the Sunday closest to the actual anniversary of that date, namely April 7, 1957, as a Centennial Sunday for Centennial sermons and songs of gratitude.
3. That regional commemorations be held among our churches in 1957 and that the Centennial Committee help to provide such gatherings with speakers, competent musicians, recordings, and other aids.
4. That Synod plan for its own special Centennial program at its sessions in 1957.
5. That Synod invite official delegates from sister churches to appear before the Synodical and regional celebrations in the Centennial year.
6. That the Centennial Committee prepare a technicolor-slide and pageantry presentation of the history of our denomination in such a way that local church groups can execute it.

7. That the Centennial Committee obtain suitable Centennial material for church societies, such as orations, recitations, essays, and one-act plays, and also solicit from our members their creative efforts toward celebrating the Centennial, such as the above-named program materials and cantatas, epic poems, anthems and hymns.

8. That the Centennial Committee solicit suggestions from our membership for a suitable Centennial memorial. Such a memorial should be a living memorial, through which service will continue to be rendered to God in the coming years; it should be visible, as the Ebenezer stone of the Christian Reformed Church; it should have universal appeal by functioning in the interests of the denomination at large.

9. That Synod urge all church-related institutions to celebrate the Centennial year appropriately, welcoming the contributions they make toward the denominational celebration.

#### B. PUBLICITY AND INFORMATION.

1. That the Centennial Committee arrange for the publication of a pictorial record of our church and its work as a Centennial volume similar to a reasonably-priced college yearbook.

2. That the Centennial Committee prepare a Centennial calendar for 1957 which will be made available to the entire church membership; this calendar to depict the history of the Christian Reformed Church, possibly through a privately-underwritten series of 12 illustrations.

3. That an informative brochure be prepared under the direction of the Centennial Committee for use by our ministers and others interested; such brochure to contain all the factual information pertinent to our 100 years of existence as a church. (The Centennial Committee has under study the possibility of obtaining such material by a direct appointment of someone to obtain and prepare these facts for publication; through classroom project; or by a graduate thesis).

4. That Synod urge our church magazines and other publications to produce memorial issues for the Centennial and also to plan to include as part of their contents a series of articles on our history, growth and future.

#### C. FINANCING.

1. That a pay-as-you-go policy be followed as much as possible in observing our Centennial so that wherever feasible special projects for the Centennial be self-liquidating and self-supporting.

2. That the Centennial Committee seek to obtain patrons and sponsors for any Centennial projects that lend themselves to that type of support.

3. That Synod provide 25 cents per family for the coming year through the Synodical expense fund to defray expenses which will be

incurred by the committee before the Synod of 1955 in preparing materials for the Centennial.

D. PERSONNEL.

1. That Synod approve the Committee's action in accepting the resignation of Prof. J. G. VandenBosch, who found he would not be able to serve on the Centennial Committee.

2. That Synod concur in the appointment of Fred H. Baker to the Committee in place of Prof. VandenBosch.

3. That the present Centennial Committee be continued until the 1955 Synod and that it be empowered to enlarge its membership with representation from all areas of the Christian Reformed Church.

4. That the present Centennial Committee constitute the Executive Committee of this expanded Centennial Committee.

Respectfully submitted,

JOHN H. KROMMINGA, *Chairman*

JACOB T. HOOGSTRA

HENRY ZYLSTRA

SYDNEY T. YOUNGSMA

FRED H. BAKER, *Secretary*

**SUPPLEMENT NO. 24**  
(Arts. 91, 142, 161, 165, 169)

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**PUBLICATION COMMITTEE**

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ESTEEMED BRETHREN:

Your Publication Committee has sought to do the work assigned to it by Synod and wishes to present a report of its activities, as well as refer such matters as require synodical action to you.

Our committee is divided into two sub-committees: an editorial committee and a business committee. The smaller committees meet as the demands of the work require it, and they in turn report to the full committee which meets regularly once a month. Dr. H. H. Meeter served as President and the undersigned as Secretary. The appointments of Dr. Meeter and Mr. Gerrit I. Buist end this year. According to the present synodical decisions regarding tenure of office, neither of the brethren can be reappointed. We wish to call Synod's attention to the long years of service rendered by these faithful workers. Dr. Meeter has been a member of the committee for 16 years, and Mr. Buist began his tenure in 1944, 10 years ago. We present nominations for these vacancies below.

The publishing house functioned smoothly throughout the year. We are definitely handicapped by the limited quarters and inadequate machinery to do all that we should like to do, but everything has been successfully published that was required of the plant. We were shocked by the sudden and unexpected death of one of our employees, Miss Minnie Geelhoed, on January 21. Otherwise there has been no serious illness or incapacity. The Synod of 1953 authorized the Publication Committee in cooperation with the Denominational Building Committee to purchase a tract of land on the south-east corner of Kalamazoo Avenue and 28th Street for the purpose of building a denominational building and printing establishment. Synod further authorized the two committees to proceed with the erection of the joint building along the lines set forth in the joint report to the Synod of 1953. (Acts 1953, pp. 30, 31). We are pleased to report that the property has been purchased and it has been leveled for building operations. Architectural plans for the new building are being completed and we hope that by the time Synod meets building operations will be in progress. A special committee composed of three members from the Denominational Committee and three members from the Publication Committee are functioning as the responsible group in charge of the joint venture. Wage increases were given those who work in the shop.

Special note was taken during the early part of 1954 of the 25th anniversary of the Reverend H. J. Kuiper as editor of *The Banner*. Arrangements were made for a special editorial article prepared by Dr. Meeter, the chairman of the committee, and the picture of Rev. Kuiper was displayed on the front page, all without his knowledge. A banquet was given in his honor to which the members of the committee were invited as well as the office and plant staff, the editor of *De Wachter*, and the respective helpmeets of all. The committee wishes to remind Synod of this long term of service by our editor. As was done last year, it was decided to have guest editorials during the editor's vacation. This year Rev. J. M. Vande Kieft, Rev. J. K. Van Baalen, Dr. Ralph J. Danhof, and Dr. William Spoelhof wrote these editorials. Since this is the last year of Rev. Kuiper's appointment made six years ago, your committee has a proposal to present to Synod regarding Mr. Kuiper's reappointment.

Due to the large influx of immigrants into Canada the past several years, considerable time was spent during the past year on two problems that arise in connection with the publication of *De Wachter*. The first is the adaptation of *De Wachter* to the needs of the immigrant in Canada. The solution to this problem is not simple because the paper has been geared to the immigrants of the United States who are older people today, not facing the problems of the immigrants of today in Canada. The second problem is the distribution of *De Wachter* throughout Canada in what is a highly mobile society. In order that the committee might understand the Canadian needs, a special committee was sent to Canada to confer with various ministers there, and also a committee of Canadian ministers was received by the full committee. As a result, various changes in the editorial make-up of the weekly have been made and other changes are in process. The new Dutch spelling has been introduced, various Canadian writers are now contributors, and a Canadian department is under consideration. In order to encourage the reading of *De Wachter* free six-months subscriptions are given all new immigrants. At the time of this writing the committee is considering more effective methods of getting the paper into our immigrant homes. We are well-aware that the adaptation of *De Wachter* and its distribution in Canada are pressing problems today, but we are not losing sight of the need of getting *The Banner* also into the new homes of our members in Canada.

The committee has been cooperating with the Sunday School Committee to publish the new papers authorized by Synod. In order to do the work properly and also to help in improving the lay-out of our various publications serious consideration is being given to the engaging of a full-time art editor.

The Yearbook for 1954 was also published with no major changes from previous years.

In spite of constant increasing costs of labor and materials, the committee succeeded in maintaining the same subscription rate for eight years. In April of this year, however, it was decided to raise the price of *The Banner* from \$3.00 to \$4.00 per year; the price of *De Wachter* from \$2.50 to \$3.00; both to one address at \$6.50 per year. It was also decided to make the subscription prices for Canadian readers the same as for United States readers, although mailing costs to Canada are higher.

Synod should take action on the following matters:

1. *The appointment of committee members.*

We present the following nominations for committee members to serve for three years:

a. In the place of Dr. Meeter: The Revs. Ghysbert J. Rozenboom and Nelson L. Veltman.

b. In the place of Mr. Buist: Mr. Cornelius Rikkers and Mr. Cornelius Van Valkenberg.

2. *The appointment of The Banner editor.*

We recommend to Synod that the Rev. H. J. Kuiper be reappointed for two years after which Mr. Kuiper will retire, and that the Publication Committee be instructed to present to the Synod of 1955 nominations for a new editor after Mr. Kuiper's retirement. Should Synod desire a nomination at this time for the editor for the next two years, the committee is prepared to present such nomination.

3. *The appointment of De Wachter editor.*

We nominate Revs. Emo F. J. Van Halsema and William Haverkamp to serve for two years.

4. *The salary of the editor of The Banner.*

We recommend that the salary of the Rev. H. J. Kuiper be raised to \$6,050.00 per year, and that it be retroactive to January 1, 1954. This is in line with the salaries of our Seminary professors, which has been the standard generally employed in the past.

Respectfully submitted,

CLARENCE BOOMSMA, *Secretary*

**SUPPLEMENT NO. 24 - A**  
(Arts. 91, 142, 161, 165, 169)

**PUBLICATION COMMITTEE**

*To the Synod of 1954*

ESTEEMED BRETHREN:

The Publication Committee presents the following matters for your attention and action in addition to the earlier report in the Agenda (No. 24).

**1. NEW DENOMINATIONAL BUILDING AND PUBLISHING HOUSE**

In our report (Agenda Report No. 24, p. 128f) we informed you that we had purchased the tract of land which was authorized by the Synod of 1953 and that building plans were being made under the direction of a special Building Committee composed of three members from the Publication Committee. This committee elected Mr. Benjamin W. Hertel as its chairman and Mr. Gerrit I. Buist as its secretary. It was decided to continue with James K. Haveman as architect for the joint project and Synder and McLean of Detroit as mechanical engineers. After consultations with printing plant consultant, our Business Manager, the editors, The Banner employees, and the various denominational committees involved, the preliminary drawings were approved by the Building Committee and submitted to the joint meeting of the full committees.

Upon approval from the Denominational Building Committee and the Publication Committee the architect and mechanical engineers were instructed to proceed with final drawings and specifications. We hope that the plans and specifications will be ready very soon. A preliminary estimate has been supplied by the architect giving a total estimated cost of \$375,000 for the joint project including the cost of land.

Recently five acres of land adjoining our property on the east became available for the nominal sum of \$7,000. As this piece was zoned "commercial" the Publication Committee deemed it advisable to secure the land as a buffer and a protection to the original building project. The grading of the site has been completed and surplus dirt was deposited on the adjoining acres.

This summary has been submitted for Synod's information.

**2. RE OVERTURE 21: FINANCIAL REPORTS IN YEARBOOK**

In response to this overture of Classis Alberta, the Publication Committee suggests that if Synod is minded to include financial reports in the Yearbook, the reports be summary reports from the various classes, rather than the reports of each individual congrega-



tion. This would give an over-all picture of the finances of our denomination and yet not require an undue amount of space in the volume.

### 3. RE EDUCATION COMMITTEE REPORT

The Publication Committee advises Synod not to adopt the recommendation of the Education Committee to appoint a new Education Committee and a secretary of Education at this time.

#### *Grounds:*

1. The new arrangement of a Sunday School Committee working in conjunction with the Publication Committee as adopted by the Synod of 1953 has just begun the work of preparing the new Sunday School materials and the cooperation between the two committees has been very satisfactory. To now rearrange the committees would create new problems of adjustment and cooperation not desirable at this time.

2. Because the Publication Committee is involved very directly in the matter of finances and organization, we feel that we should have been approached to discuss this whole plan and be given time to envision its meaning and consider its advisability. On page 4 of the Education Committee Report, point 6, the committee recommends that the Sunday School materials be handled under an arrangement similar to that by which the materials of the Tract Committee are now printed and distributed. The publication of the Sunday School materials is a far more complicated part of our business than the incidental printing of the tracts for the Tract Committee.

### 4. EDITORSHIP OF DE WACHTER

In our annual report we called attention to the need of electing an editor for De Wachter and presented a nomination including the name of our present editor, the Rev. Van Halsema. Since then, the Rev. Van Halsema has informed us that it is impossible for him to continue his dual work as pastor of his church and editor of our Holland weekly. The Publication Committee, therefore, studied the whole problem of the editorship and is of the opinion that the time has come to take some definite action to solve the problem. The problem arises because the task of managing the paper and serving a congregation requires too much from one man.

Therefore, we propose to Synod:

1. That Synod appoint a full-time editor of De Wachter, who will in addition to his editorial duties be free to do additional editorial work for the Publication Committee, such as, editing the Yearbook, contributing to the Sunday School publications, managing The Banner during the vacation of the editor, etc. in order to justify the additional expense.

#### *Grounds:*

1. The work of the editor of De Wachter demands more time than a part-time man can afford to give to it.

2. The increasing significance of De Wachter in view of the large immigration into Canada justifies our expending additional effort and money on its behalf.

3. The editor will be in a better position than now to acquaint himself with the Canadian churches and their needs and in a very real way help to cement relations between the immigrants and the Christian Reformed Church.

2. That Synod authorize the Publication Committee to guarantee such an editor \$5200 per year. In the judgment of the committee \$4000 should be considered the part contributed by De Wachter, the rest to be earned by other work as indicated above.

*Grounds for this arrangement:*

1. De Wachter already looses approximately \$9000 per year. To add the total cost of \$5200, an increase of \$3000 above what is now expended, would hardly be justifiable.

2. We do not believe that the demands of the editorship of De Wachter require all the legitimate time a full-time man should spend at his work.

3. The editor must have a guaranteed income.

Should Synod adopt the above recommendations, we present as a nomination for this full-time editorship the names of: The Revs. Van Halsema and William Haverkamp.

Respectfully submitted,  
Clarence Boomsma, *Secretary*

**SUPPLEMENT NO. 25**  
(Arts. 91, 165)

**PUBLICATIONS OF SERMONS FOR READING SERVICES**

**ESTEEMED BRETHREN :**

I. Your Committee respectfully reports that it has carried out Synod's mandate with respect to publishing Volume 10 of Sermons, and is busy preparing Volume 11. Five hundred copies of each will be published.

II. Your Committee was instructed by Synod 1952 "to investigate the acceptability of tape or wire recorded sermons for reading services."

We requested Rev. De Koekkoek, member of our Committee, to look into this matter. These are his findings:

*Mechanically* tape and wire recordings are developed to such a point of perfection that they are in satisfactory use for a great variety of be any objection to the use of such recorded religious messages. Min-purposes including the publication of religious messages.

From a *moral and religious* point of view there does not seem to isters use them for their shut-ins. Missionaries use them to reach non-Christian peoples in their native tongue. Our denominational radio broadcast is oftentimes extended through recordings. A common Christian conscience evidently considers recorded messages proper means of spreading the gospel. Does this imply that they are acceptable in our church services?

The use of recorded sermons in our official public worship can be compared to the reading of printed sermons in our churches when preachers are not available. This practice is well established among us — no one doubting its propriety. Would the use of recorded sermons be so much different that it would be objectionable?

In reading services a reader reproduces by word of mouth a message previously inscribed on paper. When a recorded sermon is used, a machine reproduces the message previously inscribed on tape or wire. Ordinarily the reproduction of the message is more accurately done by the machine than by the man. A recorded sermon will more precisely reflect the preacher and his message than one printed and read. In this respect the recording on tape or wire may indeed be superior.

The official setting of messages presented by either method does not differ in any material way. The manner of reproduction is not vital to the *authority* of a sermon. Its authority lies in him who preaches the Word and not in the instrument of reproduction, man or machine. These are only secondary agents. In Reformed circles

anyone may read an acceptable sermon under the auspices of the consistory concerned. Accordingly it should not make any essential difference whether a book or tape or wire is used in the inscription and reproduction of an authorized sermon for public worship.

There is, however, also the *attitude of the congregation* to be considered. The use of the recording machine may easily be looked upon as an unholy mechanizing of church services. That's why the introduction of recorded sermons should be done, if at all, with great care. There may be need of instruction to overcome prejudices. In no case should this new method be forced upon our people. Of old the organ in the church and the individual communion cup at the table of the Lord were not introduced rashly either. Consistories should consider the mind of their people so that this new way of bringing the gospel message may not interfere with but rather contribute to their edification.

There does not seem to be any general use of recorded sermons in public worship among our people. One church reported to us, that upon the basis of steady use of recordings during a period of 1½ years, it found them definitely acceptable. They "would not go back to reading sermons." It is, however, quite clear that we hardly speak of any great need and urgency in this matter. For private use and personal edification the recordings have found their way among our people. Their introduction in public worship may well be left to the judgment of the local church authorities.

We do not think it within our province to enter into the details of the way recordings should be made, distributed, and used. It will suffice to observe that it may be wise if only the sermon proper be reproduced in our services, and that the other liturgical activities are performed by the ministering elder, and that he remain on the pulpit throughout the entire service.

In the light of the above considerations it may be concluded:

I. That there is no valid objection to the use of recorded sermons in public worship.

II. That consistories who contemplate the introduction of recorded sermons in public worship do so in a tactful manner, considering the attitude of their people to this new method of providing spiritual food in church services.

III. That in case there shall be a more general demand for recorded sermons which would seem to justify synodical provision, this should be brought to the attention of Synod through the regular ecclesiastical channels.

Respectfully submitted,

REV. PAUL DE KOEKKOEK

REV. LOUIS VOSKUIL

REV. WILLIAM VERWOLF

## SUPPLEMENT NO. 26

(Arts. 56, 82)

## INSURANCE FOR CHURCH PROPERTIES

## ESTEEMED BRETHREN:

This is a report of the undersigned committee, giving you the results of their work in connection with the attached overture. In making the report, we will do so in the following manner:

Classis Grand Rapids South overtures Synod to investigate the feasibility of carrying our own insurance on Church Property through the entire denomination. *Reasons:*

1. That, at present, our Churches are carrying a large amount of insurance and paying large premiums and having very few losses.

2. The work would require only a small office force due to the fact that there would be no agents or solicitors necessary.

3. Since our denomination is growing at such a tremendous rate, the income would build a sufficient reserve in a few years.

4. The actual profit or saving would run into the thousands of dollars per year.

*Recommendation:* Synod send out a questionnaire to each congregation requesting amount of insurance paid for fire, windstorm, theft, and Workmen's Compensation for the past five years. This would give a good picture of the past experience rate and then base their decision on these findings and it would show a tremendous saving for our denomination each year.

Classis Grand Rapids South,  
J. O. BOUWSMA, S.C.

\* \* \*

Article 149 — (Acts of Synod, 1952) insurance of church properties.

A. MATERIAL: OVERTURE No. 4

B. RECOMMENDATION:

1. Synod appoint a Study Committee to investigate the feasibility of establishing a program of self-insurance for the various insurance requirements of the churches.

2. The attention of this Study Committee shall be directed to the recommendation of Classis Grand Rapids South in their overture.

*Grounds:*

A. Our churches are buyers of substantial insurance services.

B. The study will determine whether savings in insurance costs might be possible. (Study Committee in Art. 190, VI). Adopted.

\* \* \*

1. What was done to gather information

2. The information gathered

3. Recommendation

4. Reason for recommendation

### WHAT WAS DONE TO GATHER INFORMATION

As recommended, we drew up a questionnaire, and sent it to all of the clerks of the 436 churches listed in the 1953 Yearbook. From the 436 questionnaires sent, to date we have received 333 replies.

### THE INFORMATION GATHERED

Two hundred and ninety-seven questionnaires indicated that fire and extended coverage insurance had been purchased on church properties, 234 on church contents, 271 on church parsonages, and 60 on garages. 76 indicated that public liability insurance had been purchased, 45 compensation insurance, 20 boiler insurance, 120 burglary insurance, and 4 bond insurance. 25 questionnaires indicated that no church property was owned and 2 wrote that they would not give the required information. As to loss experience, 49 indicated having had a fire loss, 21 a windstorm loss, 1 an explosion, 5 had had burglary losses, 1 a compensation loss, and 1 a public liability loss.

### RECOMMENDATION

We strongly recommend that the churches continue to purchase insurance through the insurance company markets.

### REASONS FOR OUR RECOMMENDATION

Item No. 1 of the overture reads:

"Our churches are carrying a large amount of insurance and pay large premiums but having very few losses."

From the information gathered, the total amount of losses in actual figures given amounts to \$397,283. In addition to the actual figures given, we were advised that 4 parsonages, 2 churches, and 1 chapel had been destroyed by fire and while no figures were given, it would be safe to add another \$100,000 to the figure of \$397,000 already given, making the total loss figure approximately \$500,000. Of the \$397,000 actual figures given, approximately \$250,000 occurred in the last 14 months and another \$50,000 during the last 5 years. We know of one \$50,000 loss to the Alpine Avenue church in Grand Rapids that occurred 40 years ago. Since no specific loss data was given in regard to the balance of the figures given, we do not know how far back they go.

Item No. 2 of the overture reads:

"The work would require only a small office force due to the fact that there would be no agents or solicitors necessary."

In our opinion, to efficiently operate an insurance fund would require many functions. First, office space to accommodate at least two competent girls with insurance experience would have to be established. Since all contributions to an insurance fund are generally based on the existing insurance rates, the first duty of the office help would be to secure the existing rates from the rating authorities in which the

churches were located. An engineer with appraisal experience would have to be hired. His important duties would be to check all the rates to see that the rates were as low as they could safely be and then to see that each church was adhering to the proper safety rules so as not to jeopardize the investment of the churches that were keeping their house in order. Since it might prove difficult to get the rate information inasmuch as the rating authorities generally give such information only to insurance people, it might mean that the engineer would have to make most of the inspections himself. This would then add traveling expenses to his salary. Next, a competent adjuster would have to be hired, who would be able to adjust not only fire losses, but all other losses as well. Such a man would be hard to find and if he were uncovered, he would demand a rather substantial salary. In addition to his salary, there would of course, always be the traveling expenses.

Getting back to the actual contribution by the various churches, the operators of the fund would run into a rather difficult situation. In checking over the questionnaires returned to us, we found that at least 70 of the churches were under-insured. This would mean then, that they very likely would be made to contribute considerably more money to the fund than they are now spending for insurance. It goes without saying that those that had gone so far as to have appraisals made in order to establish the correct amount of insurance to be carried, would not tolerate the under-insured churches to make contributions based on the amounts of insurance that they were carrying. There of course would be other expenses, such as office supplies and postage, etc., etc.

Item No. 3 reads:

"Since our denomination is growing at such a tremendous rate, the income would build a sufficient reserve in a few years."

Our reply to the first item should answer this. In our closing remarks, we shall give some additional information as to fires occurring to churches.

Item No. 4 reads:

"The actual profit or savings would run into the thousands of dollars per year."

This was also answered, we believe, in our reply to Item No. 1.

#### CLOSING REMARKS

In a pamphlet called "Facts and Trends" dated April, 1953, the Christian Herald was quoted as follows:

"In the last 15 years, fire has damaged or destroyed 40,000 churches in the United States and Canada. This year, fire will consume over \$50,000,000 worth of church property. Nearly 3,000 churches in the United States and Canada burn every year; 2,000 of them during the

winter months. While many of these 2,000 fire losses will be only minor blazes, more than  $\frac{1}{2}$  of them will reduce church buildings to a horrible rubble."

The duty of the Committee was of course to give their opinion as to whether or not the churches should go self-insured. We have done so, and believe that we have given you enough information to justify our recommendation. However, we have considerable additional data on hand, and will be happy to give it to you, should you so desire.

Yours in the Service of The Lord,  
The Committee

G. ZYLSTRA, *Chairman*

B. VELLENGA, JR.

H. P. OTTENHOFF

E. J. BEEZHOLD



## SUPPLEMENT NO. 27

(Arts. 51, 165)

## THE CHAPLAIN COMMITTEE

## ESTEEMED BRETHREN:

The Chaplain Committee has undergone considerable reorganization during the past year in connection with the retirement, under synodical rules, of Revs. E. Boeve and J. M. Vande Kieft. The former had served as Treasurer, and the latter as Secretary, for a period of twelve years. Appreciative recognition has been given to their faithful service, both to them personally and by suitable notice in *The Banner*. We call the attention of Synod to their large and sacrificial labors, especially during the period of World War II when the work of the Committee was heavy and entailed considerable travel. They have been vigorous representatives of the military chaplaincy and have provided effective leadership to our Church's role in ministering to the armed forces.

Mr. Harry Faber and Rev. George Vander Kooi were elected by last year's Synod to the vacancies created. Both are veterans of World War II, and Mr. Faber of the Korean War as well. Rev. Vander Kooi is still in the Army chaplain reserve.

Rev. Henry Van Til now serves as President of our Committee, and Mr. Harry Faber as Treasurer. Rev. Harold Dekker is Secretary and Delegate to the General Commission of Chaplains, liaison agency of some 30 denominations in relation to the Department of Defense and the Veterans Administration, with offices at Washington, D. C.

## I. ACTIVE DUTY CHAPLAINS

We are greatly pleased to report that during the past year the number of Christian Reformed ministers on active duty as chaplains has been doubled with the addition of two 1953 graduates of Calvin Seminary. Those now serving, in order of seniority, are as follows:

A. *Chaplain Elton J. Holtrop* continues his unique and valuable ministry to the two thousand patient Veterans Administration Hospital at Battle Creek, Michigan, a psychiatric institution. His recognized professional competence in this field is a distinct credit to our Church. He reads widely in the field of pastoral psychology and psychiatry, and is a respected member of the diagnostic staff as well as a participant in numerous hospital conferences and panels. Twice per week he conducts morning devotions over the hospital radio, and once per week a special Bible class. He holds more than 20 ward devo-

tionals per month. He is influential as a regular consultant to Alcoholics Anonymous. His Sunday services have attendance of over 400, a remarkable average of over one-third of the total Protestant registration at the hospital, especially noteworthy since many patients are unable to attend at all. Perhaps most significant in Chaplain Holthrop's effort is his day by day personal work, amounting to between 500 and 800 distinct contacts per month.

B. *Chaplain Dick J. Oostenink* is now on duty in Germany with a medical battalion attached to one of our Army's combat-ready infantry divisions, having completed a stateside tour of duty at Fort Dix, New Jersey. His unit is not large, allowing a fine opportunity for intensive work. He speaks of the finest cooperation and assistance on the part of officers and men. Attendance at his Sunday services averages about 70, which compares favorably with the war-time attendance enjoyed by our chaplain, proportionate to size of unit. He regularly conducts a Bible class, and gives numerous character guidance lectures. His personal interviews and consultations number almost 9,000 in a year! We have learned from the office of the Chief of Chaplains that Chaplain Oostenink has a favorable record, and are happy to hear from him that he is expecting to remain in the chaplaincy a number of years longer. It should be gratefully added that while in Germany Chaplain Oostenink has been conducting monthly Young Calvinist meetings at Munich and Stuttgart, with an average attendance of 10 to 12 Christian Reformed men, and that nearly every week he and his wife have one or more of our servicemen as house guests.

C. *Chaplains Albert Walma and Adrian Van Andel*, both 1954 Seminary graduates, completed their chaplain training about March 1, the former at the Air Force School, Lackland Field, Texas, and the latter at the Navy Base, Newport, Rhode Island. Chaplain Walma's first duty station is Foster Field, Victoria, Texas, where he has taken his wife and son. Chaplain Van Andel has been assigned to a ship which ferries planes to various European countries under the NATO plan. His "parish" will consist of a closely-knit unit of only about 350 men, a fine opportunity to do thorough personal work. His ship operates out of New York, and his family will live somewhere in the Paterson area. We now have chaplains on active duty in all branches. May God amply qualify by His Spirit these newcomers to the chaplain ranks, as well as our two veterans, and use them all in an effective way for the conversion of sinners and a needful ministry to His people in uniform.

## II. PROCUREMENT

The cutback in military personnel which followed the cessation of hostilities in Korea, and continuing budgetary reductions have naturally reduced the need for active duty chaplains. However, the armed serv-

ices are still rapidly adding to their ranks of reserve chaplains in preparation for the possible outbreak of hostilities on a large scale. The accent now is on younger men who can put in an extended period in the reserve. Special stress is laid on the recruiting of seminary students, who are eligible for probationary commissions while in school with the assurance of regular commissions upon graduation. In such cases, under present conditions, there is a short period of active duty some time during the early years after graduation, which is considered to be part of a broad training program as well as a way of supplying the vacancies created by retirement due to age. Three of our own seminarians have made application for such probationary commissions during the past year, and others have conferred with the Committee. Younger men in the active ministry are also urged to investigate the possibilities for reserve commissions now. In this way our Church can meet its quota in an orderly and adequate fashion, without adding unduly to our present shortage of ministers.

### III. GENERAL COMMISSION ON CHAPLAINS

This body continues to function as outlined in some detail in previous reports. Full meetings of the Commission are semi-annual. Publication of *The Link* for servicemen and *The Chaplain* continue as heretofore. Retreats for chaplains and preaching missions to military installations in this country have been conducted. It is gratifying to note that through the efforts of your Committee, the editor of *The Link* has asked Rev. Rolf Veenstra to write the Bible study outlines for one month. This magazine has a circulation of about 100,000 to service men and women at home and all over the world, and this certainly is a splendid channel of influence for us. Your Committee hopes to cultivate similar opportunities for our men as speakers for retreats and preaching missions.

Our financial obligation to the General Commission is still at the rate of \$70 per chaplain per year, doubtless well worth the cost not only in actual service rendered but also in general status with the military establishment. Other expenses incurred have been almost entirely for travel by Committee members and one chaplain. The refunding of interest payments made by our Washington, D.C., Church has been discontinued, since such refunds can no longer be used to the advantage of work for servicemen. There is no need to place the Chaplain Fund on the list of causes accredited for special offerings.

### V. COMMITTEE MEMBERSHIP

Rev. Fred Van Houten has served on the Committee for two years, but since moving to Lynden, Washington, only as a member *in absentia*. He has submitted his resignation, and we recommend that someone be elected in his place. Rev. Henry Van Til now ends his first term of three years as a member of the Committee, and is therefore eligible for another three-year term. Nominations will be for-

warded to the Stated Clerk in due course. It may be stated here that the Committee considers previous military service to be ordinarily a necessary qualification for appointment. Further, the Committee feels that two of its members should be laymen. Nominations will be prepared accordingly.

Respectfully submitted,

HENRY R. VAN TIL, *President*

HAROLD DEKKER, *Secretary*

HARRY FABER, *Treasurer*

GEORGE VANDER KOOI

FRED W. VAN HOUTEN

### CHAPLAIN FUND

of the

### CHRISTIAN REFORMED CHURCH

### STATEMENT OF CASH RECEIPTS AND DISBURSEMENTS

March 1, 1953 to February 28, 1954

BALANCE ON HAND — MARCH 1, 1953 .....\$1,351.72

#### RECEIPTS

##### Christian Reformed Church Contributions —

Spring Lake, Michigan .....	\$ 100.21
Prosper, Michigan .....	100.00
Artesia, California .....	76.86
Jenison, Michigan .....	65.00
Rudyard, Michigan .....	25.00
Atwood, Michigan .....	8.00
Zuni Mission .....	15.15

Total Contributions .....	\$ 390.22
Interest on Bonds — Washington, D.C. Church .....	120.00

Total Receipts ..... 510.22

\$1,861.94

#### DISBURSEMENTS

##### Loan (non-interest bearing) —

Adrian Van Andel ..... \$ 300.00

##### Traveling Expenses —

Rev. H. Dekker .....	\$ 177.27	
Rev. E. Boeve .....	37.00	
Rev. J. Vande Kieft .....	29.61	
Rev. G. Vander Kooi .....	11.00	254.88

General Commission on Chaplains .....	150.00
Dinner Expense .....	20.00
Stationery .....	19.37
Postage and Telephone .....	10.32
Secretarial Expense .....	7.00
Safety Deposit Box Rental .....	4.80
Miscellaneous .....	5.35

Total Disbursements ..... \$ 771.72

BALANCE ON HAND — FEBRUARY 28, 1954 .....\$1,090.22

Represented by: Deposited with Commercial Bank

OTHER ASSETS — No change during the year.

United States Savings Bonds — Series "F" — Cost .....\$2,405.00  
(Maturity Value — February 1958 \$3,250.00)

Bonds — Christian Reformed Church, Washington, D.C. —

Due December 1, 1964 — 3% Interest .....\$4,000.00

GENTLEMEN:

Pursuant to your request, I have examined the books of your Treasurer, Mr. Harold Faber, for the fiscal year March 1, 1953 to February 28, 1954.

The receipts and disbursements were verified by reviewing the supporting evidence kept on file by the Treasurer. The balance on deposit at a commercial bank was verified by direct communication with the depository. The securities owned by the Fund were sighted by me at the bank where they are held for safekeeping.

In my opinion the accompanying financial statement represents fairly the receipts and disbursements of the Chaplain Fund for the year ended February 28, 1954 as well as the fund balance on that date.

Respectfully submitted,

HENRY DE WIT

Certified Public Accountant.

**SUPPLEMENT NO. 28**  
(Arts. 99 165)

**IMPROVEMENT AND REVISION OF THE  
PSALTER HYMNAL**

**ESTEEMED BRETHREN:**

The above committee has been privileged to hold ten meetings since its appointment by the Synod of 1951, and now presents to Synod of 1954 its report and recommendations concerning the Psalter section of our denominational praise book. The report contains the following parts:

- I. Materials
- II. Preliminary Remarks
- III. Report on Problems involved in Revision of Genevan Psalm Tunes
- IV. Report on the Psalter Section
  - A. Summary of recommended changes
  - B. Catalog of action on numbers 1-327
- V. New Tune Supplement (published separately from the *Agenda*)
- VI. Conclusion
- VII. Recommendations

**I. MATERIALS**

All previous materials are either contained or referred to on the following pages of the 1953 *Acts*: pages 494 (mention of previous data), 24-29, 494-506.

**II. PRELIMINARY REMARKS**

Since the Synod of 1953, the Committee's work has been expedited measurably, first of all by the work of the Temporary Editors for Texts and for Tunes (authorized by the last Synod), and secondly, by rapid progress in the four meetings held. The contents of this report is made up of contributions from all eleven members of the group, all of whom were enabled to work harmoniously under Chairman Henry A. Bruinsma.

The Committee requests that its Reporter and its Chairman be authorized to speak for the report at Synod.

Attention is hereby called to the New Tune Supplement (Part V), which has been published separately because of technical aspects of printing music. Copies of this supplement will be sent to the churches and will be available for members of Synod. It is good to report that, in answer to the call for original texts and tunes, members of our denomination sent in almost one hundred original manuscripts, most of which were of very high caliber. Those which were selected for submission to Synod are referred to under individual pseudonyms.

Delegates will notice, further, that the present report refers only to the *Psalter section* of our song book. Recommendations for carrying forward the work for another year appear in Part VII.

### III. REPORT ON PROBLEMS INVOLVED IN REVISION OF GENEVAN PSALM TUNES

In considering the revision of the Genevan Psalm tunes (commonly called by us the "Dutch" Psalm tunes), the Committee was faced with several problems and with a choice of solutions to those problems in some cases.

1) The Committee had to recognize the fact that over a period of several centuries the Dutch Reformed Church had so altered the rhythms of these tunes as to create an essentially "different" art form. While the notes of the melodies had remained basically faithful to those of Calvin's Genevan Psalter, the mood and character of the music had been so changed that the Committee was faced with the problem of choosing between the Genevan and the Dutch versions of the melodies.

2) The present Committee wishes to state its real appreciation of the pioneer work done by the Committee of 1934 when it adopted the principle of singing these Psalm tunes in the Genevan rhythmic version. That Committee was apparently twenty years ahead of its time. Recent developments in the Netherlands indicate that the Dutch, too, are gradually returning to the original rhythmic performance of these tunes. Meanwhile, however, later editions of our Psalter-Hymnal have reverted to the "Dutch Chorale" settings of the Psalm tunes. The present Committee has had to evaluate seriously the problems involved in the use of each of these styles.

3) A common complaint is that our young people no longer appreciate the great Genevan psalm tunes. The Committee believes that there are, among others, two important reasons for this attitude among our young people:

a) This music is not presented to them at an early age in the Christian school and in the Church, as it was to our parents and grandparents in the Netherlands. The insistence upon memorization of the Psalm texts and their accompanying tunes in the schools, and the singing of only these tunes in the worship services, served to impress this music upon the minds of the young people so forcefully that it became intimately associated with the worship service for them.

b) Any serious student of this music must admit that many of the Genevan Psalm tunes become difficult to perform when all the notes are of equal length. When a phrase of music is so long that it is necessary to break the textual thought two or three times to "catch a breath" in one line, that music and its text no longer seems natural. Or, when a tune is fairly long, even in its original rhythmic setting,

and its length is then doubled (in actual time consumed for singing one verse) by singing it in Chorale style, it becomes difficult to sing more than one or two verses, purely for physical reasons. A forceful song, with a strong message, with some sustained high-note passages, will tire the average singer quickly. Such a song, sung rhythmically, will relieve the tension of singing long, sustained high tones, and will correspondingly shorten the length of time needed to sing through one verse. Such a song would be much more likely to achieve popularity if sung in this manner.

4) The Committee agrees, however, that there are practical reasons for retaining the "Dutch Chorale" style of singing some of the Psalm tunes. These reasons are as follows:

a) Some of the rhythms found in the Genevan Psalter, while popular in their day, are not suitable for congregational performance in the twentieth century. The differences in accent value between the French language and the English language are such that it is well-nigh impossible to compose a text which will fit the "syncopated" character of the music well. To insist upon such rhythmic performance would only mean congregational confusion and a resultant complete disuse of that song.

b) We must avoid the sort of sophistication which would deny that the Dutch version of these tunes is in itself a worthy art form. For example, No. 325, Psalm 150, has a melody which is easily sung in either style. The original Genevan version of the rhythm is sprightly and singable. However, the present "Dutch Chorale" version is equally suitable and possesses a majesty which is well wedded to the spirit of the text. In such a case it would seem advisable to the Committee to retain the present Choral version.

5) In line with this thinking, the Committee has adopted the following procedure:

a) The original Genevan rhythm will be adopted if:

1) The present Chorale-styling setting has such lengthy phrases as to harm or destroy the continuity of the text.

2) The present setting is so lengthy as to be physically exhausting in the singing of one or two verses.

3) The rhythm of the Genevan version is easily sung and readily matched with the syllabic accents. This point, particularly is of the greatest significance. The Committee feels that once our people become well acquainted with the rhythmic settings, they will discover a freshness and a virility which is lacking in the average 19th century hymn tune.

b) There are a few of these tunes which have an excellent rhythmic flow, with the exception of one or two syncopated beats. In such cases, particularly when the "Dutch Chorale" version is unsatisfactory, the



Committee has felt it wise to remove the syncopation. This has not been a large-scale alteration of the rhythm, and in no case was such alteration indulged in if more than two beats in the entire song were affected. In the final edition there will be an editorial footnote indicating such changes.

6) Concerning the harmonizations of the Psalm tunes:

a) Although there is a tendency today, both in the Netherlands and in some recent American hymnals, to harmonize these melodies with the modal-type harmony of the 16th century originally written for them, the Committee has decided to retain, for the most part, the major or minor tonalities as found in the most recent revision of the Psalter-Hymnal.

b) Reasons:

1) Since the bulk of our hymnody uses tonal harmonizations, the introduction of modal harmonies for these melodies would result in a musical confusion for our congregations generally.

2) For approximately 200 years these tunes have been sung with tonal harmonizations and such harmony has become intimately associated with these melodies.

3) Most of the more popular of these tunes are the types of music which lend themselves well to either major or minor tonalities. In fact, it may be that this is one of the reasons why these particular tunes have become more popular than others.

c) An effort has been made to find the best harmonizations of these tunes from several sources. Various Dutch, American, English, and French composers have harmonized these melodies and the best available harmonizations have been selected.

7) Concerning the texts for these Psalm tunes:

a) The Committee of 1934 requested certain poets to versify the prescribed Psalms in such a way as to approximate the style of the familiar Dutch translation.

b) It must be recognized that an exact translation from Dutch to English verse is, in the first place, very difficult. In the second place, any poet who must force his verse in this way will inevitably produce some stilted phraseology.

c) In spite of this, the Committee has decided to retain the present versifications associated with the Genevan Psalm tunes in our Psalter-Hymnal. It is felt that the reasoning behind the decision of the 1934 Committee is still valid because of the great recent influx of Dutch church members.

d) The Committee also recognized that many of these tunes have unusual meters, some of which do not conform to the more common meters usually associated with congregational singing. It is thus in-

evitable that the poetic value of some of these versifications shall be questionable. But in view of the fact that these versifications are generally acceptable, and in appreciation of the difficulty which any poet would have in doing this kind of writing, the Committee recommends retention of the present versions.

8) Concerning the rhythmic settings:

a) It must be remembered that the Genevan Psalm tunes, in their original rhythmic versions, must be sung smoothly and freely. The ordinary concept of a regularly recurring accent every two or three beats cannot be applied in many cases. Some of these tunes call for an alteration of duple and triple measures.

b) In order to avoid a forcing of those tunes into artificially accented measures, the Committee has not given a time signature for some of the rhythmic settings. In such cases, the music should be sung phrase by phrase and, in accordance with the practice of Calvin's day, it is recommended that the melodies should be sung in unison. Normally, the accent of the music should follow the accent of the text, and with this in mind, for certain of these tunes the bar-lines have been eliminated from the score except at the end of each textual phrase.

#### IV. REPORT ON THE PSALTER SECTION

As an introduction to the catalog of results which follows immediately, it will be helpful first to have a summary view of the total change being recommended by your Committee. These changes are briefly tabulated.

##### A. *Summary of Recommended Changes*

1. Total number of Psalter selections recommended for the Psalter section .....308

This represents an over-all reduction of nineteen selections, resulting from recommended omissions, additions, splitting and merging of selections.

2. Number of selections from present Psalter section the retention of which is recommended .....225

(This includes all Genevan tunes, since the differences in rhythm discussed above in Part III have appeared in the various editions of the *Psalter Hymnal* since 1934.) It will be observed that approximately seventy per cent of our present Psalter texts and tunes are being recommended for retention. New texts and/or new tunes are involved in the majority of the selections in which changes are asked.

##### B. *Catalog of Individual Action on Numbers 1 through 327*

Delegates to Synod will find it helpful to compare this index with the New Tune Supplement. Further explanation about suggested

changes can be obtained from representatives of the Committee at Synod. A key to the symbols used is found at the head of the index.

(PART III B OF THE S.C.I.R.P.H. REPORT)

Symbols: "A"—retain as is "GR"—Genevan Rhythm "Ch"—Chorale

Psalm	Number	Text	Tune	Comment*
1	1	A	A	
	2	(a)	A	a) Alter stanza 2, " <i>... In the law of God rejoicing, Meditating day and night.</i> " —
2	3	Omit		
	4	(a)	(b)	a) Alter as recommended
				1. Wherefore . . . . <i>War against the Lord supreme? His anointed they deride, And the rulers plotting say: Their dominion be defied Let us cast their bonds away.</i>
				2. But the Lord . . . . <i>Angered then He will reply (line 4)</i>
				3. <i>This the word declared to me, . . . . Ask and have Thy full demands (line 5) Thine shall all the heathen be, Thine the utmost of the lands, They shall be possessed of Thee.</i>
				4. <i>Dash them like a potter's urn, Thou shalt break them with a rod. Therefore, kings and judges, learn Anxiously to serve Thy God. Kiss the Son, and worship Him, Lest ye perish in the way, Blessed are all who trust in Him, Yea, supremely blessed are they.</i>
				b) New tune, MONSEY CHAPEL
3	5	A	GR	
	5b	(a)	(b)	a) Text of Henry Zylstra 1953 (new number)
				1. <i>O Lord, how many they Who deeply trouble me; How greatly are they multiplied Who do me injury.</i>
				2. <i>There is no help for him In God, I hear them say, Thou art my shield and glory, Lord, Thou art my constant stay.</i>
				3. <i>I called to God: He heard From out His holy hill. I fell asleep, I wake in peace, For He sustained me still.</i>

\*) Additional information will be available to Synod.

Psalm	Number	Text	Tune	Comments
				4. <i>Arise and save, O Lord, For thou didst smite my foes: Salvation cometh from the Lord, His saints His blessing know.</i>
(3	5b	etc)		b) Adopt new tune, HAMLIN "B"
4	6	(a)	(b)	a) Radical revision of Dawson by H. Zylstra:
				1. <i>O hear me, Thou most righteous God, When I appeal to Thee, Have mercy still, and answer Thou, For Thou didst set me free.</i>
				2. <i>O sons of men, how long, how long, Will ye dispise my name? How long love lies and vanity? My glory turn to shame?</i>
				3. <i>Know that the man of godly heart, The Lord our God holds dear, That when I call upon His name, He grants a listening ear.</i>
				4. <i>Then stand in awe and sin ye not, Consider and be still, Present a righteous sacrifice, And wait upon His will.</i>
				5. <i>O who will show us any good? The anxious many say. Then lift on us, O gracious God Thy loving face alway.</i>
				6. <i>My joy in Thy good favor, Lord Exceeds their harvest glee; I rest in confidence, for Thou Art my security.</i>
	7	A	A	b) Adopt new tune, HAMLIN
	8	Omit		
5	9	(a)	(b)	a) Alter stanza 4
				4. <i>False and faithless are my foes, Wicked are their inward parts, Deadly are the words they speak, They employ the flatterer's arts. Let transgressors be destroyed, For their sins by Thee expelled; By their counsels let them fall For against Thee they rebelled.</i>
				b) Adopt new tune, RILEY
6	10	(a)	(b)	a) Adopt text, H. Zylstra 1953 radical revision:
				1. <i>Lord, rebuke me not in anger; Nor in wrath still chasten me, Pity now and show me mercy, Help Thou my infirmity.</i>

Psalm	Number	Text	Tune	Comments
				<p>2. <i>I am vexed: no longer tarry, Nor the way of anger take. Lord, O Lord, my soul deliver, Save me for Thy mercy's sake.</i></p> <p>3. <i>Shall the dead Thy name remember? Can they praise Thee from the grave? Pity, Lord, my sad condition, Lo, my bed with tears I lave.</i></p> <p>4. <i>I am worn and near exhausted, Wasted now my eye appears. Part from me, ye adversaries, God hath marked my falling tears.</i></p> <p>5. <i>He hath heard my supplication, He will sure regard my plea. Let my enemies be routed, Be ashamed suddenly.</i></p>
				b) Adopt new tune, BATTY
7	11 12	A (a)	GR (b)	<p>a) Adopt radical revision of Dawson by Zylstra:</p> <p>1. <i>O Lord, my God, in Thee I trust, From my pursuers set me free, Lest they like lions tear my soul When none is near to rescue me.</i></p> <p>2. <i>O Lord, my God, if I have wronged The man who was at peace with me (Whereas I have delivered him Who was an unwronged enemy),</i></p> <p>3. <i>Then let him persecute my soul, Let him enslave me; let him thrust, When he has seized me as his prey, My life and honor in the dust.</i></p> <p>4. <i>Arise in Thy just anger, Lord, To meet the fury of my foe, Arise, O Lord, and for my cause, Let him Thy righteous judgment know.</i></p> <p>5. <i>Return and judge the people, Lord, Arise and justice mete to me; According to my righteousness Remember my integrity.</i></p> <p>6. <i>O end the wrong of wicked men, Establish just men in their goal; Thou art, O God, a righteous God, Who tests the heart and tries the soul.</i></p> <p>7. <i>The Lord who saves the upright heart Is ever my defense and stay; The just He judges, and the wrong Evoke His anger every day.</i></p>

Psalm	Number	Text	Tune	Comments
				8. <i>If wicked men persist in wrong, He has his deadly weapons by, He whets the sword and bends the bow, And after lets His arrows fly.</i>
				9. <i>The wicked travails with the wrong, Indulging evil, plotting sin; A pit he digs for other men, And then himself he falls therein.</i>
				10. <i>The evil aimed at other men Returns to plague himself instead; His violent dealing shall come down To wreak its vengeance on his head.</i>
				11. <i>Hence I will praise the Lord most high, The righteous judge I will proclaim; His justice I will magnify, And laud His mighty, glorious name.</i>
8	13	(a)	(b)	b) Adopt new tune, ELY (modified) a) Retain, but with new stanza 5: 5. <i>For Thou has made him little less Than Thy blest angels be; With honor Thou hast crowned his head And glorious dignity.</i>
	14	(a)	A	b) Retain with altered rhythm
9	15	A	A	a) Stanza 5, "... Over creatures ..."
10	16	(a)	(b)	a) Adopt new Dawson text, modified by Zylstra: 1. <i>O why, O Lord, so far re- moved, And why so distant be; Why hidest Thou Thy face from us In our anxiety?</i> 2. <i>The wicked in unholy pride The lowly poor oppress; Let them be taken in the snare Of their own craftiness.</i> 3. <i>The wicked in his pride of heart Boasts of his greedy aim, He glorifies the covetous Whom God abhors for shame.</i> 4. <i>The wicked in his arrogance Refuses God to fear, Nor is it in his thoughts at all The sovereign God to hear.</i> 5. <i>His ways are grievous and Thy laws Too high for him to see; He therefore his defiance bids, And taunts his enemy.</i>

Psalm	Number	Text	Tune	Comments
				6. For he within his heart has said, I suffer no distress, Adversity comes not to me, I still have had success.
				7. In cursing and deceit and fraud His tongue is ever skilled; With festering iniquity His mouth is ever filled.
				8. He lurks in village ambus- cades, And in dark corners bent, He lowers on the humble poor To seize the innocent.
				9. In stealth he covers covertly As lion in his lair, That he may pounce upon the poor, And catch him in his snare.
				10. He crouches low so that the poor To his strong friends may fall, And tells himself that God forgets Or sees it not at all.
				11. Arise, O Lord, and lift Thy hand, The poor in memory keep. How can the wicked blaspheme God And say He is asleep?
				12. For surely Thou dost see, O Lord, Dost see the sin and spite; And when the helpless look to Thee Thou dost their wrong requite.
				13. Break Thou the force of evil men, Befriend the fatherless, Trace out the wicked every- where, Uproot their wickedness.
				14. The Lord our God is sovereign still The heathen all are slain. Thou, Lord, hast heard the suppliant's prayer And dost his heart sustain.
				15. No more shall boasting arro- gance, Or taunting pride oppress; The poor and orphaned Thou wilt hear And judge with righteousness.

Psalm	Number	Text	Tune	Comments
				b) Use tune, SAWLEY (formerly, Ps. Hym. No. 133)
11	17	A	A	....
12	18	Omit	....	....
	18a	(a)	(b)	a) Adopt R. Church version, modif. by Zylstra:
				1. <i>Help, Lord, for those who love Thee fail, Thy faithful ones fall from the ranks, And leave the liars to their tale, False gratitude, and treacher- ous thanks.</i>
				2. <i>Lord, may those flattering lips be lashed, The boastful mouths stripped of their pride, Those tongues that murmur unabashed, Who is this God? We shall abide!</i>
				3. <i>Because the poor have been oppressed, And in their patience sigh alone, I will protect them in my breast, The Lord has said. These are My own.</i>
				4. <i>And what He saith is purified Like silver, sevenfold assayed. Though by this evil age defied, His word of truth shall be obeyed.</i>
				5. <i>His promises shall stand se- cure His saints are safe, though ill betide; He will protect His humble poor, Though rogues are honored far and wide.</i>
				b) Adopt tune BROOKFIELD (was Ps. Hym. 16)
13	19	A	(b)	b) Adopt tune CONFERENCE
14	20	A	A	....
15	21	A	A	....
16	22	(a)	(b)	a) Retain, but stanza 4, " <i>. . . And He alone remains</i> "
				b) Adopt tune ANCHORAGE
	23	(a)	A	a) Retain, but stanza 4, " <i>That from cor- ruption . . .</i> "



Psaln	Number	Text	Tune	Comments
	24	A	A	....
17	25	A	A	....
18	26	A	A	....
	27	A	A	....
	28	A	A	....
19	29	A	(b)	b) Adopt tune LINDA BARR
	30	A	A	....
	31	A	A	....
	32	A	GR	....
	33	Omit		....
20	34	(a)	(b)	a) Retain, but substitute new stanza 5 for present: 5. <i>In chariots some have confidence, On horses others will rely, But we acknowledge our defense In God, Jehovah, Lord Most High.</i> b) Adopt tune, TALLIS CANON (similar to present tune)
21	35	(a)	A	a) Retain, but for stanzas 5 & 6 substitute 5, 6, 7 new: 5. <i>By the hand of Thy might and the dread of Thy name All Thy foes Thou wilt burn in Thy fire; Thou wilt swallow them up in the vengeance of flame, And their race shall succumb to Thine ire.</i> 6. <i>Though they plotted their schemes against Thee and Thy might, In their purpose they cannot succeed; Thou wilt certainly make them turn backward in flight, For Thine arrows are ready to speed.</i> 7. <i>Be Thou then high exalted, Jehovah our God, And arise in the weight of Thy might; We shall sing of Thy strength and omnipotent rod: In Thy praises shall be our delight.</i>
22	36	A	A	....
	37	(a)	A	a) Retain, but omit stanzas 5, 6, 7, 8 (add No. 8 to No. 38)
	38	(a)	A	a) Retain and add No. 37's stanza 8
	39	(a)		a) Omit from Psalm section, use as Hymn
	40	A	A	....
23	41	Omit		....
	42	A	A	....

Psalm	Number	Text	Tune	Comments
	42a	(a)	(b)	a) Adopt new, additional setting, rev. from Mayer:
				1. <i>My Shepherd is the Lord, my God: What can I want beside? He leads me where green pastures are, And where cool waters hide.</i>
				2. <i>He will refresh my soul again, When I am faint and sore, And guide my step for His Name's sake In right paths evermore.</i>
				3. <i>Though I should walk the vale of death, I should not know a fear. Thy rod and staff they comfort me: Thou, Lord, art ever near.</i>
				4. <i>A table Thou hast spread for me In presence of my foes; Thou dost anoint my head with oil, My cup, Lord, overflows.</i>
				5. <i>Thy goodness and Thy mercy, Lord, Will surely follow me, And in Thy house forevermore My dwelling place shall be.</i>
				b) Adopt tune TALLIS ORDINAL
	43	A	(b)	b) Adopt tune from HAMLIN "B"
	44	Omit	----	----
	45	Omit	----	----
24	46	A	(b)	b) Adopt tune MALDWYN
	47	A	A	----
25	48	A	Ch	----
	49	A	A	----
	50	(a)	A	a) Retain, but add stanzas 5, 6, 7, 8 as modified:
				5. <i>Ever are my longing eyes On the Lord, whose watchful care, When my foes their plots devise, Keeps my feet from every snare.</i>
				6. <i>Turn to me, Thy grace impart, I am desolate indeed; Great the troubles of my heart: Save Thou me, O Lord, I plead.</i>

Psalm	Number	Text	Tune	Comments
				<p>7. <i>Look on my afflicted state, Freely all my sins forgive; Mark my foes, their cruel hate: Keep my soul and let me live.</i></p> <p>8. <i>Shame me not: I hide in Thee; Truth and right preserve me still; Mark Thy people, Lord my God, Save Thou them from every ill.</i></p>
25	51	Omit	....	
26	52	A	A	....
27	53	A	A	....
	54	(a)	A	a) Retain, but omit stanza 1
28	55	(a)	(b)	a) Retain, but replace stanza three, insert new 3a and 3b
				<p>3. <i>O draw me not away With those of evil will; With them who speak of peace indeed, When they are plotting ill.</i></p> <p>3a. <i>Requite them for their wrong, Their evil deeds, O Lord, O give them then their just dessert, And as they do, reward.</i></p> <p>3b. <i>Thy deeds they disregard, Thy handiwork despise; And therefore Thou wilt cast them down, And never let them rise. (New total: 8 stanzas)</i></p> <p>b) Adopt tune from HAMLIN</p>
29	56	A	A	....
30	57	A	(b)	b) Adopt new tune, <i>Inter-Church Hym- nal</i> No. 141
31	58	(a)	A	a) Retain, but use only stanzas 1 through 6 here
	58a	(a)	(b)	a) Create new number of 8 stanzas, thus:
				<p>1. <i>Show mercy, Lord, in my dis- tress, And send my soul relief; My life is spent in bitterness, My strength consumed in grief.</i></p> <p>2. <i>My life has aged grown with woe, In bitterness my years decay; My eye is worn for very grief: I pine and waste away.</i></p>

Psalms	Number	Text	Tune	Comments
				3. <i>My foes have made me a reproach, My state my neighbors see; My friends, appalled at my approach, Turn them about and flee.</i>
				4. <i>For I have heard defaming tongues, And marked the terror rife; When all in league deliberate To take away my life.</i>
				5, 6, 7, 8 (Use stanzas 9-12 of number 58)
				b) Adopt tune OLD 81st
	59	A	A	....
	60	Omit		....
32	61	A	A	....
33	62	A	A	....
	63	(a)	(b)	a) Retain, but adapted to match full statement of tune
				b) Retain, but full length Genevan tune (in rhythm)
34	64	A	A	....
	65	(a)	(b)	a) Retain, but insert new stanza between 3 and 4
				3a. <i>He hears the righteous when they cry, From trouble sets them free; He saves the broken-hearted ones And those who contrite be.</i>
				b) Adopt tune MANOAH C.M.
	66	Omit		....
35	67	A	A	....
36	68	A	A	....
	69	A	A	....
37	70	A	A	....
	71	A	A	....
	72	A	A	....
38	73	A	A	....
	73a	(a)	(b)	a) Adopt new text, modified from R. Church:
				1. <i>Lord, in Thy wrath rebuke me not, For Thy sharp arrows wound me sore; Thy just displeasure waxeth hot, And my sad heart can bear no more.</i>
				2. <i>Thine anger wears my flesh away, And in my bones I feel my sin. Yea, mine iniquities today Deprive my soul of strength within.</i>

Psalms	Number	Text	Tune	Comments
				3. <i>Such are my wounds, they will not heal</i> <i>Corrupted by my foolishness;</i> <i>Bowed down upon the earth I feel</i> <i>The pangs of my complete distress.</i>
				4. <i>In every limb lurks foul disease,</i> <i>Loathesome my flesh in every part;</i> <i>And I do groan because of these</i> <i>Disquietnesses in my heart.</i>
				5. <i>I know, O Lord, that my desire,</i> <i>My griefs and groans are known to Thee;</i> <i>My heart has lost its strength and fire;</i> <i>My eyes are blind: I cannot see.</i>
				6. <i>My kinsman shuns me, and my friend;</i> <i>Acquaintances stand off afar,</i> <i>And they who seek my life to end</i> <i>Lay snares of words in slanderous war.</i>
				7. <i>But I am as a man whose ear Is deaf, whose mouth continues numb;</i> <i>And what they say, I cannot hear,</i> <i>Nor from my lips reproaches come.</i>
				8. <i>In Thee alone I hope, O Lord,</i> <i>And Thou, O Lord, wilt hear my cry,</i> <i>No triumph to my foes afford,</i> <i>Who would rejoice if I should die.</i>
				9. <i>For they do magnify my fault,</i> <i>And my defeat is all their care;</i> <i>But my own sorrow bids me halt,</i> <i>My sin and guilt I now declare.</i>
				10. <i>Yet these my foes are strong in fight,</i> <i>And they who hate me grow apace;</i> <i>Evil for good they would requite,</i> <i>While I pursue the way of grace.</i>

Psalm	Number	Text	Tune	Comments
				11. <i>Forsake me not, O Lord, my God, Be not, O Lord, far off from me, O haste to my deliverance, And let me Thy salvation see.</i>
				b) Adopt tune HARMINE
39	74	Omit		....
	74a	(a)	(b)	a) Adopt new text (in several older books):
				1. <i>Teach me the measure of my days, Thou maker of my frame: I would survey life's narrow space, And learn how frail I am.</i>
				2. <i>A span is all that we can boast; How short, how fleet our time! Man is but vanity and lust, In all his flower and prime.</i>
				3. <i>See the vain race of mortals move Like shadows on the plain: They rage and strive, desire and love, But all their noise is vain.</i>
				4. <i>Some walk in honor's gaudy show, Some dig for golden ore: They toil for heirs they know not who, And straight are seen no more.</i>
				5. <i>What should I wish or wait for then From creatures, earth, or dust? They make our expectations vain, And disappoint our trust.</i>
				6. <i>Now I forbid my carnal hope, My fond desires recall; I give my mortal interest up, And make my God my all.</i>
				b) Adopt tune ARENDHORST
39	75	A	A	....
40	76	A	A	....
	77	A	A	....
	78	A	A	....
41	79	A	(b)	b) Adopt tune from NOM DE PLUME
42	80	A	Ch	....
	81	A	A	....
	82	A	(b)	b) Adopt tune SANDRINGHAM

Psalm	Number	Text	Tune	Comments
43	83	A	Ch	----
	84	A	A	----
	85	A	A	----
44	86	A	(b)	b) Retain RESIGNATION, but print in addition Alternate Tune SANKEY (Ps. Hym. 145)
	87	(a)	(b)	a) Adopt new (original) text by Brookfield, Ill.: 1. <i>God, Who omniscient art,  Could we from Thee depart,  Hide aught from Thee;  Thou, Lord, wouldst search it out,  Know all our sin and doubt;  Searching within, without,  Our secrets see.</i> 2. <i>Sorely oppressed are we,  Naught but affliction see,  O Lord, awake!  Lord, from Thy sleep arise,  No longer close Thine eyes,  See how we are despised,  All for Thy sake.</i> 3. <i>Humbled unto the dust,  In Thee alone we trust:  Thy love we plead.  Refuge in Thee to take,  Lord, for Thy mercy's sake,  Our humble plea we make:  Thy help we need.</i>
45	88	(a)	(b)	b) Adopt tune CUTTING (Ps. Hym. 231)
				a) Replace text with Zylstra new version: 1. <i>A goodly theme is mine,  And eagerly I sing;  For bounteous words flow  from my lips  As I salute the king.  Supremely fair he is,  In beauty peerless he;  For him the favor of the Lord  Doth grace eternally.</i> 2. <i>Gird on thy sword, O king,  Put on thy majesty;  Ride out in full regalia,  And richest panoply.  Triumph in very truth,  In meekness and in right,  Let fly the arrows of revenge,  And vanquish in thy might.</i> 3. <i>Thy throne is ever sure,  Established of God,  Its sceptre is of righteousness,  Of equity its rod.</i>

Psalm	Number	Text	Tune	Comments
				<p><i>Thou lovest perfect justice, Hatest iniquity; Therefore with oil of festive joy, The Lord anointed thee.</i></p> <p>4. <i>Thy garments breathe of myrrh Of spices rich and rare; Glad strains of joyous music ring Throughout thy palace fair. Amid thy glorious train, King's daughters waiting stand, And on thy right the queen adorned In gold from Ophir land.</i></p> <p>5. <i>O royal bride, give heed, This king is now thy lord; Forsake thy former loyalties, Full fealty accord. Thy beauty and thy grace Will then delight the king; And they to thee, since thou art his, Their precious gifts will bring.</i></p> <p>6. <i>Enthroned in royal state All glorious thou shalt dwell, With garments fair, inwrought with gold; And they who honor thee Shall in thy train attend, And to the palace of the king, Shall joyfully ascend.</i></p> <p>7. <i>Then in thy father's place, The sons of royal birth Thou wilt endow with regal gifts As princes of the earth. Thy name shall be proclaimed Through all succeeding days, And all the peoples every- where, His bride he loveth well. Shall give thee endless praise.</i></p> <p>b) Adopt tune FAIRFIELD, S.M.D.</p> <p>....</p> <p>b) Adopt tune GERARD (now in Ps. Hym. 314)</p> <p>....</p> <p>....</p> <p>....</p> <p>....</p> <p>....</p>
	89	Omit		
46	90	A	(b)	
	91	A	A	
47	92	A	Ch	
	93	A	A	
48	94	A	A	
	95	A	A	



Psalm	Number	Text	Tune	Comments
49	96	A	(b)	b) Adopt tune from HARMINE
	97	A	(b)	b) Adopt tune from HAMLIN
50	98	A	A	....
	99	A	A	....
51	100	A	A	....
	101	A	A	....
	102	Omit		....
	103	A	(b)	b) Adopt tune SERENITY, C.M.
52	104	(a)	A	a) Retain, but substitute new stanza 5: 5. <i>But as for me, my strength is like A verdant temple olive tree; My trust is in God's tender love, Which shall endure eternally.</i>
53	105	A	A	....
54	106	A	A	....
55	107	A	A	....
	108	A	(b)	b) Adopt tune ALBANA
	109	A	A	....
56	110	A	A	....
57	111	A	A	....
	112	A	A	....
58	113	A	(b)	b) Adopt tune SWANWICK (4 lines)
59	114	A	A	....
60	115	A	(b)	b) Adopt tune DUMFERLINE
61	116	A	A	....
62	117	A	A	....
63	118	A	A	....
	119	A	A	....
64	120	A	A	....
65	121	A	A	....
	122	A	(b)	b) Adopt tune MORSE MOUNTAIN
	123	A	GR	....
	124	A	A	....
66	125	A	A	....
	126	A	A	....
	127	A	A	....
67	128	A	A	....
68	129	A	(b)	b) Adopt tune TRURO (now Ps. Hym. 392)
	130	A	A	....
	131	A	GR	....
	132	A	A	....
69	133	A	(b)	b) Adopt tune NUN DANKET ALL'
	134	A	A	....
	135	A	(b)	b) Adopt tune from HAMLIN
	136	A	A	....
70	137	A	A	....
71	138	A	A	....
	139	A	A	....
72	140	A	(b)	b) Adopt tune ISHPERING
	141	A	A	....
	142	Omit		....
	143	Omit		....
	144	A	A	....

Psalm	Number	Text	Tune	Comments
73	145	A	A	....
	146	A	A	....
	147	A	A	....
	148	A	Ch	....
	149	A	A	....
74	150	(a)	A	a) Retain, but stanzas 1 through 7 only
	150a	(a)	(b)	a) Made up of stanzas 8 through 13 of present number 150 b) Adopt tune ALBANO b) Adopt tune FARRANT
75	151	A	(b)	b) Adopt tune FARRANT
76	152	A	A	....
77	153	A	A	....
	154	A	A	....
	155	A	A	....
	156	A	GR	....
78	157	Omit	....	....
	157a	(a)	(b)	a) In place of both 157 and 158, recommend MacDonald version, epic: 1. Dark ancient sayings waken on my tongue: Hearken, my people, we shall never keep These from our children: these our fathers sung Across these listening acres where they sleep. 2. Hath not the Lord commanded we make known The testament of Jacob and the law, Given to Israel from a loftier throne That man may hold His works and strength in awe; 3. That children yet unborn should light this flame, And waken it in never-dying fires, Lest they forget the beauty of His name Even as did their hard rebellious sires? 4. The bowmen of the Ephraimites turned back In the white heat of battle; they forgot The fire that led them when the night was black And that white cloud by day remembered not. 5. They broke the law of Him who led of old Their fathers through the heaped dividing seas,

Psalm	Number	Text	Tune	Comments
				<i>Who freed the blood of granite, white and cold, Until great rivers sang be- neath the trees.</i>
				6. <i>They scorned the date and olive and asked meat To warm their veins and sa- tiate their lust. They wailed across the golden fields of wheat And sinned against their cov- enant and trust.</i>
				7. <i>"He smote the rock", they cried, "and water flowed; But can He on these savage acres spread The linen of His table: He bestowed Water, but can He give us flesh and bread?"</i>
				8. <i>Thus unbelieving Israel waked His wrath For all His proofs of power had been in vain. In vain the south wind sang on Jacob's path; In vain had manna fallen like a rain.</i>
				9. <i>They fed on flesh that poured on them as dust, And feathered fowl as many as the sand. They ate and they were filled, nor from their lust Were any souls estranged in all the land.</i>
				10. <i>So, while their mouths were lusted yet with meat, The wrath of God came on their chosen men, And cut them as a reaper beardeth wheat; Yet they believed Him not, and sinned again.</i>
				11. <i>He let them have their vanity of days, Their years of trouble; yet, until His sword Fell on them, they continued in their ways, Forgetful their salvation was the Lord.</i>

Psalm	Number	Text	Tune	Comments
				<p>12. <i>Then came remembrance, like a mocking light, To hearts that failed His co- venant and truth. They lied and flattered Him to gain respite Within that boundless ocean of His ruth.* (*compassion)</i></p> <p>13. <i>And He forgave, and turned His wrath away, Remembering they were flesh, a passing wind That cometh not again; yet on them lay No sorrow for His grief that they had sinned.</i></p> <p>14. <i>And they remembered not His saving hand Nor all His signs in Egypt, when they fell Out of a blinded sky at His command, Destruction on the foes of Israel.</i></p> <p>15. <i>The flies devoured, the frogs destroyed their foes; The locusts and the caterpillars came; The vines were bowed with hail, the sycamores froze, The flocks were gathered with a scythe of flame.</i></p> <p>16. <i>He turned the silver rivers into blood, And set an evil angel on each path; And when His noble anger was in flood He smote all Egypt's first-born in His wrath.</i></p> <p>17. <i>But His own people guided were as sheep; And they were brought to safety by His hand. They saw their foes beneath the sea, in sleep, Nor feared until they reached the promised land.</i></p> <p>18. <i>But here a slow luxuriance soiled their hearts; They grew unfaithful unto God and man;</i></p>

Psalm	Number	Text	Tune	Comments
				<i>They set up graven idols in their marts And mocked the Lord and His appointed plan.</i>
				19. <i>So God was wroth with Israel and forsook The tent of Shiloh, which His hand had placed There as a tabernacle, and He took Strength from His priest, and left His soul disgraced.</i>
				20. <i>He gave His errant people to the sword; Their maidens were not wed, and fire consumed The young men of the nation, and the Lord Wakened above those scorers who were doomed;</i>
				21. <i>Wakened as one aroused by strength of wine; Whereon He turned from Eph- raim and cried: "Joseph, the faithless, is no longer Mine," And chose the tribe of Judah as His bride;</i>
				22. <i>Chose Zion for His dwelling, and He called, Out of the sheepfold, David, famed for song; And there He built a sanctu- ary, marble-walled, A palace built eternal, high and strong.</i>
				23. <i>And David left the ewes and guided well, With that quiet, skilled wonder of his hands, Both Jacob and the hosts of Israel, And wisely fed them from the fruited lands.</i>
				b) Adopt tune OLD 124TH (at least tentatively)
158		Omit		
159		(a)	(b)	a) Replace with new Zylstra version: 1. <i>Let children hear the mighty deeds Which God performed of old, Which in our younger years we saw,</i>

Psalm	Number	Text	Tune	Comments
				<p><i>And which our fathers told. He bids us make His glories known, The works of power and grace, That we convey His wonders down Through every rising race.</i></p> <p>2. <i>Our lips shall tell them to our sons, And they again to theirs; And generations yet unborn Must teach them to their heirs. Thus shall they learn, in God alone Their hope securely stands; That they may not forget His works But honor His commands.</i></p>
				b) Adopt tune WEYMOUTH
79	160	A	(b)	b) Adopt tune HYFRYDOL
	161	Omit	----	----
	162	A	A	----
80	163	Omit	----	----
	164	A	A	----
81	165	A	A	----
	166	A	GR	----
82	167	(a)	A	a) Replace, use instead new Zylstra version 1953:
				<p>1. <i>There where the judges gather A Greater takes His seat; How long, He asks the judges, Will ye pronounce deceit? How long respect the persons Of them of ill repute? How long neglect the orphaned, The poor and destitute?</i></p> <p>2. <i>Deal justly with the needy, Protect the fatherless, Deliver the afflicted From those who would oppress. But you are wholly blinded, You do not understand; Therefore foundations totter, Injustice rocks the land.</i></p> <p>3. <i>He speaks: I named you rulers, Sons of the most high God; But you shall die as mortals, And perish by My rod. Arise, Thou God of judgment, Thy sovereignty make known; For Thine shall be the nations, The peoples Thou shalt own.</i></p>

Psalm	Number	Text	Tune	Comments
83	168	A	A	....
84	169	A	A	....
	170	A	A	....
	171	A	A	....
	172	A	GR	....
85	173	A	A	....
86	174	A	A	....
87	175	A	GR	....
	176	A	A	....
	177	A	A	....
88	178	A	A	....
89	179	A	A	....
	180	A	A	....
	181	A	(b)	b) Adopt tune JORDAN
	182	A	GR	....
90	183	A	(b)	b) Adopt tune ST CHRYSOSTOM
	184	A	A	....
	185	A	A	....
	186	A	(b)	b) Retain LAFAYETTE, but print on
91	187	A	A	page Alternate tune, ST. ANNE
	188	A	A	....
92	190	(a)	A	a) If possible, place this number before
				No. 189. Also, omit stanza 6
	189	A	A	....
93	191	A	A	....
94	192	A	A	....
95	193	A	A	....
	194	A	A	....
	195	A	A	....
	195a	(a)	(b)	a) Adopt additional new Maynard verse:
				1. <i>Sing to the Lord, the rock of</i>
				<i>our salvation!</i>
				<i>Sing to the Lord a song of joy</i>
				<i>and praise!</i>
				<i>Kneel in His presence lowly in</i>
				<i>thanksgiving!</i>
				<i>The lofty psalm upraise!</i>
				2. <i>The land and sea are His, for</i>
				<i>He has made them,</i>
				<i>The valleys of the earth, its</i>
				<i>rugged hills;</i>
				<i>Cornland and vineyards and</i>
				<i>the olive orchards,</i>
				<i>All these His mercy fills.</i>
				3. <i>And we, His people, sheep of</i>
				<i>His own pasture,</i>
				<i>Lambs of His bosom, whom His</i>
				<i>hand has fed,</i>
				<i>Shall we not hearken to our</i>
				<i>kindly Shepherd</i>
				<i>By whom our feet are led?</i>

Psaln	Number	Text	Tune	Comments
				4. <i>Oh, harden not your hearts, like those who wandered The desert forty years to Jordan's strand; Humble and comforted, O chosen people, Enter the promised land.</i>
				b) Adopt tune PEACE (now, Ps. Hymn. 381)
96	196	A	A	....
97	197	A	GR	....
	198	A	A	....
98	199	A	A	....
	200	A	GR	....
	201	A	A	....
99	202	A	Ch	....
	203	A	A	....
	204	Omit		....
100	205	A	Ch	....
101	206	A	A	....
	207	A	GR	....
102	208	A	(b)	b) Adopt tune ABERYSTWYTH (use ST. GEORGE'S in hymn section)
	209	A	A	....
	210	Omit		....
103	211	A	GR	....
	212	A	A	....
	213	A	A	....
	214	Omit		....
	215	A	A	....
	216	Omit		....
	217	A	A	....
104	218	A	A	....
	219	A	A	....
	220	A	A	....
105	221	A	GR	....
	222	A	A	....
106	223-224 (a)			a) Use two pages: tune BARRE at top left, 23 stanzas next as unit, tune ST. FLAVIAN at bottom right as alternate tune.
107	225	A	A	....
	226	A	A	....
	227	A	A	....
	228	A	A	....
	229	A	(b)	b) Adopt tune BREAD OF HEAVEN
	230	A	A	....
108	231	A	A	....
	232	A	A	....
109	233	A	A	....
110	234	Omit		....
	235	A	A	....
111	236	A	A	....
112	237	A	A	....



Psalm	Number	Text (a)	Tune	Comments
113	238	A	A	a) Recommend addition of a 5th stanza (from Wilbert Snow): 5. <i>The barren woman feels His power And comes to sacred motherhood, Adorns with grace the home of man. Sing hallelujah! God is good.</i>
114	239	A	(b)	b) Adopt tune VOM HIMMEL HOCH
115	240	A	A	....
	241	A	A	....
116	242	A	GR	....
	243	A	A	....
	244	A	A	....
117	245	A	A	....
118	246	A	A	....
	247	A	GR	....
	248	A	A	....
119	249	A	GR	....
	250	A	A	....
	251	A	A	....
	252	A	A	....
	253	A	(b)	b) Adopt tune DALEHURST
	254	A	A	....
	255	A	(b)	b) Adopt tune SONG 67 (GIBBONS)
	256	A	A	....
	257	A	A	....
	258	A	A	....
	259	A	A	....
	260	A	A	....
	261	A	(b)	b) Adopt original tune COLE 38
	262	A	(b)	b) Adopt original tune MITCHELL 9
	263	A	A	....
	264	A	A	....
	265	A	A	....
	266	A	(b)	b) Adopt tune ST. CRISPIN, L.M.
	267	A	(b)	b) Adopt tune MITCHELL 39
	268	A	A	....
	269	A	A	....
	270	A	A	....
	271	A	A	....
120	272	A	(b)	b) Adopt tune BABYLON'S STREAMS
121	273	A	Ch	....
	274	A	A	....
	275	Omit		
	275a	(a)	(b)	a) Adopt Zylstra version 1953: 1. <i>If lift up mine eyes to the mountains, I look to Jehovah for aid; My help is the Lord God Almighty: The earth and the heavens He made.</i> 2. <i>His vigil is tender and con- stant, And watchful the care that He keeps;</i>

Psalm	Number	Text	Tune	Comments
				<i>He suffers no harm to befall thee</i> <i>And nods not, nor slumbers, nor sleeps.</i>
				3. <i>The Keeper of Israel is patient, His guerdon of grace, it is tight;</i> <i>He circles His canopy round thee</i> <i>For shelter by day and by night.</i>
				4. <i>Jehovah will keep thee from evil,</i> <i>Thy coming and going He knows;</i> <i>Thy soul He preserves unimperilled:</i> <i>Look thou to the hills for repose.</i>
				b) Adopt tune VIGILANCE from Stephen Harms
122	276	A	GR	----
	277	A	A	----
	278	A	A	----
123	279	A	A	----
124	280	A	A	----
125	281	A	(b)	b) Adopt tune FAR OFF LANDS
126	282	A	A	----
127	283	A	A	----
128	284	A	A	----
129	285	A	A	----
130	286	A	Ch	----
	287	A	A	----
	288	A	A	----
	289	Omit		----
131	290	A	(b)	b) Adopt tune TRENTHAM
132	291	A	A	----
133	292	A	GR	----
	293	A	A	----
	294	A	A	----
134	295	A	A	----
	296	Omit		----
135	297	A	A	----
	298	A	A	----
136	299	Omit		----
	299a	(a)	(b)	a) Adopt Mayer version (revised and augmented):
				1. <i>Now may all in brotherhood</i> <i>Praise the Lord for He is good,</i> <i>With most heartfelt songs of laud</i> <i>Glorify our gracious God.</i> <i>For His mercy will endure,</i> <i>Ever faithful, ever sure.</i>

Psalm	Number	Text	Tune	Comments
				<p>2. <i>Tune your thanks with sounding chords</i>  <i>To extol the Lord of Lords</i>  <i>By the wonders of His hand</i>  <i>He maintains His just command.</i>  <i>For His mercy will endure,</i>  <i>Ever faithful, ever sure.</i></p> <p>3. <i>He ordained the arching sky,</i>  <i>Spoke the word that holds it high;</i>  <i>Made the waters of the deep,</i>  <i>Fixed the bounds which they must keep.</i>  <i>For His mercy will endure,</i>  <i>Ever faithful, ever sure.</i></p> <p>4. <i>Filled the world with radiance bright,</i>  <i>Fashioned heaven's orbs of light;</i>  <i>Made the sun whose golden rays</i>  <i>Regulate the passing days.</i>  <i>For His mercy will endure,</i>  <i>Ever faithful, ever sure.</i></p> <p>5. <i>Made the moon and stars to gleam,</i>  <i>Through the night with silvery beam;</i>  <i>Struck down Egypt's eldest born,</i>  <i>Smiting them twixt eve and morn.</i>  <i>For His mercy will endure,</i>  <i>Ever faithful, ever sure.</i></p> <p>6. <i>His right hand and outstretched arm</i>  <i>Led the slaves past reach of harm;</i>  <i>Cleft the Red Sea flood in two,</i>  <i>Guided Israel safely through.</i>  <i>For His mercy will endure,</i>  <i>Ever faithful, ever sure.</i></p> <p>7. <i>Overwhelmed therein the foe,</i>  <i>Drowned therein proud Pharaoh;</i>  <i>Through the trackless waste</i>  <i>He led</i>  <i>Israel's folks and gave them bread.</i>  <i>For His mercy will endure,</i>  <i>Ever faithful, ever sure.</i></p>

Psalm	Number	Text	Tune	Comments
				8. <i>Smote the Kings who barred the way, Great and mighty kings were they; Sihon, lord of Emor's coast, Og, whose might was Bashan's boast.</i> * <i>For His mercy will endure, Ever faithful, ever sure.</i>
				9. <i>And the land that bore their yoke Gave He to His chosen folk. He remembered all our woes, Snatched us from the clutch of foes.</i> <i>For His mercy will endure, Ever faithful, ever sure.</i>
				10. <i>He sustains and saves from dearth All who dwell upon the earth; Let high thanks be ever given To the Lord of earth and heaven.</i> <i>For His mercy will endure, Ever faithful, ever sure.</i>
				b) Adopt tune from NOM DE PLUME
	300	A	A	....
137	301	A	A	....
138	302	A	A	....
	303	A	GR	....
139	304	A	A	....
	305	A	A	....
	306	A	A	....
140	307	A	(b)	b) Adopt tune MUNICH
141	308	A	A	....
142	309	A	A	....
143	310	A	(b)	b) Adopt tune DENBY, modified
	311	A	A	....
144	312	Omit		....
	312a	(a)	(b)	a) Adopt Mayer version:
				1. <i>Thrice blest be Jehovah The Rock of my might; He girds me for battle And nerves me to fight; My Mercy and Stronghold, My Shield and my Tower, He humbled my foemen And stablished my power.</i>
				2. <i>O Lord, what are mortals That Thou shouldst bestow Attention upon them Wherever they go? Man is but a vapor,</i>

Psalm	Number	Text	Tune	Comments
				<i>His brief earthly stay Is but as a shadow That fleeteth away.</i>
				3. <i>Bend low Thine arched heavens, Come, Lord, from on high, And touch the great mountains Till smoke shall thence fly; Flash forth Thy fierce light- nings And scatter the foe, Send out Thy sharp arrows And overwhelm him in woe.</i>
				4. <i>Reach down out of heaven My Helper to be, From floods and barbarians Lord, rescue Thou me; Their tongues speak me falsely, And truth they despise, Their right hand they hold forth To swear to their lies.</i>
				5. <i>A song never rendered Before I will sing, And laud Thee with music On many a string; Thou biddest kings triumph Thy hand, hath, O Lord, Kept David, Thy servant, From hurt by the sword.</i>
				6. <i>Reach down out of heaven And rescue Thou me; From the threat of barbarians O Lord, set me free, Whose tongues speak me falsely And truth they despise, Whose right hand is held forth To swear to their lies.</i>
				7. <i>Our sons be like saplings In youth grown apace, Our daughters, carved pillars Excelling in grace; Our garners be brimming, Our flocks in the field, Increasing by thousands, Then thousandfold yield.</i>
				8. <i>Our rulers established, No raids, no retreats; No outcry of panic</i>

Psalms	Number	Text	Tune	Comments
				<i>Be heard in the streets. How happy the people On whom is outpoured Such blessing; how happy Whose God is the Lord!</i>
				b) Adopt tune ST. DENIO
145	313	A	A	....
	314	A	A	....
	315	A	A	....
	316	A	A	....
	317	Omit		....
146	318	A	A	....
147	319	A	A	....
	320	A	A	....
148	321	A	(b)	b) Retain, but recommend singing 2d page at end of 3d stanza only
	322	A	A	....
149	323	A	A	....
	324	A	A	....
150	325	A	Ch	....
	326	A	A	....
	327	A	A	....

## V. NEW TUNE SUPPLEMENT

(A limited number has been published separately)

## VI. CONCLUSION

The Committee wishes to thank Synod for the opportunity to do service for the church at large. The work on the Psalter section, as indicated in this report, is largely completed. However, in the year that lies ahead the Committee will proceed as authorized to complete its recommendations concerning the hymn section of our praise book. Revision of the hymn section is a project which probably can be completed by time of Synod 1955, Lord willing.

## VII. RECOMMENDATIONS

The Committee requests Synod to act on the following recommendations:

- A. That the Chairman as well as the Reporter of the Committee be granted privilege of the floor.
- B. That the recommendations for revision of the Psalter section of the *Psalter-Hymnal* be approved.
- C. That, in keeping with the Committee's tenure until 1955 (as decided by Synod 1953), Synod authorize the Committee to

prepare its recommendations for revision of the hymn section of our *Psalter Hymnal* and to present them to Synod of 1955.

Respectfully and gratefully submitted,

HENRY A. BRUINSMA, *Chairman*

DICK L. VAN HALSEMA, *Secretary*

MARVIN BAAS

JAMES DE JONGE

MRS. TRENA HAAN

ADRIAN HARTOG

MISS JOHANNA ORANJE

WILLIAM H. RUTGERS

SEYMOUR O. SWETS

DICK H. WALTERS

HENRY ZYLSTRA

#### **SUPPLEMENT 28-A**

(Arts. 99, 165)

### **IMPROVEMENT AND REVISION OF THE PSALTER-HYMNAL**

This document contains the New Music and Text Revisions recommended by the committee.

Copies of this study pamphlet are available to all interested parties. Please send your request for copy to Dr. Henry Bruinsma, Calvin College, Grand Rapids, Michigan.

R. J. DANHOF, S.C.

## SUPPLEMENT NO. 29

(Arts. 142, 161, 165)

## THE COMMITTEE ON EDUCATION

## ESTEEMED BRETHREN :

The committee on Education herewith submits its report for 1954. The entire committee has met seven times during the past season, and, in addition, there have been numerous subcommittee meetings. The committee plans to continue meeting up to the time of Synod, so that there will probably be a Supplementary Report on matters which could not be incorporated into this report.

The present personnel of the committee, including the officers elected since the last Synod, is as follows: The Rev. Wm. Vander Haak, President; the Rev. N. H. Beversluis, Vice-President; the Rev. Anthony Hoekema, Secretary; Mr. Sidney Bangma, Treasurer; Mr. Harry De Blaey, the Rev. Harold Dekker, the Rev. John Meeter, and Mr. Rhine C. Pettinga. It will be noted that our committee is composed of both ministers and teachers. The Rev. Mr. Beversluis is the principal of Eastern Academy; Mr. Bangma is a teacher at Eastern Academy; Mr. De Blaey is the principal of the Midland Park Christian School; and Mr. Pettinga is the principal of the North Fourth Street Christian School.

Our report will deal with the following material: catechesis, Compendium revision, Sunday School, Youth Matters, and Miscellaneous Matters.

## I. CATECHESIS

A. *Curriculum*

1. The Synod of 1953 adopted a curriculum for normal catechesis which was a modification of the curriculum which we had proposed. Your committee has accepted this curriculum as Synod's mandate to it, but proposes one change. In the curriculum adopted by last year's Synod, as found on p. 117 of the Acts of 1953, we find the following:

"III. Compendium — Ages 12 & 13.

IV. Systematic Christian Doctrine — Ages 14 & 15."

Your committee understands Synod's recommendation here to mean that "Compendium — Ages 12 & 13" refers to a course in which the entire Compendium is covered in two years. We have therefore designated this two-year course as Compendium I and Compendium II.

At its meeting of October 2, 1953, your committee decided to ask Synod to reverse the position of the two courses referred to above,



so that Systematic Christian Doctrine would be taught to ages 12 and 13, and Compendium I and II would be taught to ages 14 and 15.

The reasons why we are asking for this change are as follows: One of the most prominent reactions to the questionnaires we sent out to all the ministers of our denomination in 1952 was that more stress should be laid on the Compendium. Accordingly, your committee increased the number of courses dealing with the Compendium. However, the course designated above as Compendium I and II will be, in this proposed curriculum, the basic and definitive course on the Compendium. It is to be followed only by a one-year course in advanced Compendium, which will be a review of what has been learned in Compendium I and II. To teach Compendium I and II to ages 12 and 13, however, would mean that this Compendium has to be adapted to that particular age level. The Compendium text which is to be learned must then not be too difficult for children 12 and 13 years old to grasp. This means, however, that the Compendium will then have to be memorized in somewhat simplified form, and that its material content will have to be explained in the textbooks in somewhat simplified form. Then we will still defeat our purpose, which is to place the emphasis on the Compendium.

Your committee therefore proposes to teach Compendium I and II to ages 14 and 15. At this age we can expect the young people to learn the Compendium in its mature form. The instruction and textbook explanation can then be addressed to them as more mature than they would be at ages 12 and 13. In other words, teaching the Compendium at ages 14 and 15 will enable us to teach it at the level of maturity which we deem necessary in order to get this Compendium across to the young people in its final, unabridged form.

It is understood that, in the arrangement we ask for, the course in Systematic Christian Doctrine will have to be treated more simply than was envisioned by the Synod of 1953. However, your committee feels that of these two courses, the more advantageous position should be given to the Compendium rather than to Systematic Christian Doctrine. This feeling reflects quite consistently the responses to our questionnaires.

There is another advantage in the above proposal. Our proposed change will teach Compendium I and II at a more opportune time: closer to the time when the young people will, in the normal course of events, make profession of faith, and also closer to the Compendium review course which we call Advanced Compendium. We therefore propose the following recommendation:

2. RECOMMENDATION: That Synod approve the change proposed by the Committee on Education: namely, that Systematic

Christian Doctrine be taught to ages 12 and 13, whereas Compendium I and II be taught to ages 14 and 15. *Grounds:*

1. At this age (14 & 15) the material content of the Compendium can be taught more effectively and grasped more fully than at the earlier age (12 & 13).

2. At this age the students can be expected to memorize the Compendium more readily in its final, unabridged form than at the earlier age.

3. If the proposed change is adopted, the Compendium in its final form will be taught nearer to the time of profession of faith, and also nearer to the time of the final Compendium review course (Advanced Compendium, Age 17) than under the previous arrangement.

3. Complete revised curriculum. If the foregoing is adopted by Synod, the catechism curriculum authorized by Synod will then be as follows:

Course No. 1, Elementary Bible Doctrine I (Age 8)

Course No. 2, Elementary Bible Doctrine II (Age 9)

Course No. 3, Elementary Compendium (Age 10): this course to go through the material of the Compendium in one year.

Course No. 4, Intermediate Compendium (Age 11): this course also to go through the material of the Compendium in one year.

Course No. 5, Systematic Christian Doctrine I (Age 12)

Course No. 6, Systematic Christian Doctrine II (Age 13)

These two courses are to cover the six loci of Dogmatics in two years.

Course No. 7, Compendium I (Age 14): this course would cover the first half of the Compendium.

Course No. 8, Compendium II (Age 15): this course would cover the second half of the Compendium.

Course No. 9, The Christian Reformed Church (Age 16)

Course No. 10 Advanced Compendium (Age 17): this course would cover the entire Compendium in one year, as a final review.

Course No. 11, God's Covenant With Man (Aged 18)

Course No. 12, Survey of the Belgic Confession and Canons of Dort (Age 19)

These last two courses are to be optional, and may be taught as post-confession courses.

B. Sample lessons. The Synod of 1953 instructed your committee to submit samples of its work to the Synod of 1954. The committee is making progress in carrying out this mandate. Various subcommittees have submitted outlines of some of the courses, which outlines were discussed in committee and recommitted. Sample lessons were presented, discussed, and reviewed. Your committee has begun to contact authors who may eventually be asked to write courses. However, we are not yet ready to submit samples of our work to Synod.

## II. COMPENDIUM REVISION

We are progressing in revising the Compendium in the light of the comments made by the Synod of 1952. We plan to complete our Compendium Revision soon, and to send copies of it to the consistories so that they will receive it by the time the Agenda appears. If we are able to complete the revision as planned, we shall then ask this Synod for Synodical approval. All this will, of course, be reported on in our Supplementary Report.

## III. SUNDAY SCHOOL

Since the Synod of 1953 appointed the Committee on Sunday School Planning, in accordance with our recommendation, matters pertaining to the Sunday School are no longer in the province of our committee, except insofar as they involve joint recommendations from both committees or the correlation of curricula. The Rev. Dekker has served as liason man between our committee and the Sunday School Planning Committee, having been appointed to the latter committee by the Synod of 1953. He has kept us informed of the work done by the Sunday School Committee, has brought up matters which concerned our committee, and has transmitted our recommendations on certain matters to the Sunday School Committee. We therefore have no further recommendations with regard to the Sunday School at this time.

## IV. YOUTH MATTERS

A. *United Youth Committee.* We have been in correspondence with the United Youth Committee, since previous Synodical mandates have charged us to correlate the activities of youth organizations with those of the other educational agencies of our denomination. The United Youth Committee has expressed its readiness to co-operate with our committee in planning such correlation.

B. *Youth Conferences.* Last year we reported on the results of our questionnaire on Youth Conferences. We have nothing further to report at present about Youth Conferences, however. We have appointed a Subcommittee on Youth Organizations to deal with these matters.

## V. MISCELLANEOUS MATTERS

A. *Committee Appointments.* Two members of the committee have completed their first three-year terms, and are eligible for re-appointments: Mr. Rhine Pettinga, and the Rev. Wm. Vander Haak. Your committee recommends the following nominees: for Mr. Pettinga's position, Mr. Rhine Pettinga and Mr. Gerrit Dykstra; for the Rev. Vander Haak's position, the Rev. Wm. Vander Haak and the Rev. Seymour Van Dyken.

One member of the committee must retire this year according to the six-year tenure rule: the Rev. Harold Dekker. This committee is prepared to present nominations to Synod for filling this vacancy.

Since one of the members of the Sunday School Committee is to be a member of the Committee on Education (see Acts of 1953, p. 118), and since the Rev. Dekker retires from the Committee on Education this year, your committee has designated the Rev. Anthony Hoekema as a member of the Sunday School Committee representing the Committee on Education.

B. *Supplementary Report.* Other matters requiring Synodical approval or action will be presented in our Supplementary Report, which will be on hand when Synod convenes.

C. *Representation at Synod.* Your committee requests that it be represented at Synod by its secretary, the Rev. Hoekema, and that he be given opportunity to elucidate and defend its report.

We are grateful for the privilege of having a part in the great work of communicating the saving truths of God's Word to our covenant youth. May the Holy Spirit guide you in all your deliberations.

Respectfully submitted,

WILLIAM VANDER HAAK, *President*

N. H. BEVERSLUIS, *Vice-President*

ANTHONY A. HOEKEMA, *Secretary*

SIDNEY BANGMA, *Treasurer*

HARRY DE BLAey

HAROLD DEKKER

JOHN MEETER

RHINE C. PETTINGA

## SUPPLEMENT NO. 29 - A

(Arts. 142, 161, 165)

## THE COMMITTEE ON EDUCATION

*To the 1954 Synod of the Christian Reformed Church*

ESTEEMED BRETHREN:

Pursuant to our regular report which appears in the Agenda we present herewith a supplementary report covering two matters:

## I. REALIGNMENT OF COMMITTEE STRUCTURE AND APPOINTMENT OF A SECRETARY OF EDUCATION

Upon the basis of its experience over the period of eight years since its original appointment, and after thorough and extended consideration during the past two years, your Committee wishes to propose to Synod the realignment of existing synodical committees concerned directly with the Church's education and the appointment of a full-time Secretary of Education to serve in an over-all editorial and administrative capacity.

In brief, this proposal would create a new Committee on Education functioning directly under Synod, a Committee which would coordinate and supervise the work of the present Committee on Education, henceforth to be known as the Catechism Committee, and the work of the Sunday School Committee. This new Committee on Education would administer its own finances and conduct its affairs in sustained and regular fashion subject to the authority of Synod, in a manner comparable to the Radio Committee and the Publication Committee. This proposal would also create a new and highly important position to be known as the Secretary of Education, a position comparable to that of the Director of Missions, the Secretary of Home Missions, the Radio Minister, and the Editor of *The Banner*.

## A. Background

1. *Mandate of the present Committee on Education*: The mandate of the present Committee on Education (see *Acts of Synod*, 1946, p. 91; *Acts*, 1947, p. 57; Summary of Mandate, *Acts*, 1950, p. 351) has two basic elements: *first*, the correlation of the curricula of our various educational agencies, i.e. Catechesis, Sunday School, youth organizations, and Christian School; and *second*, the preparation of materials for Catechesis. In execution of the former mandate, your Committee has served Synod with advice regarding the proper distinction of function between Catechesis, Sunday School, and Christian School; and with proposals for revising our Sunday School materials and revamping their administration — advice and proposals which have found favor with Synod. Other phases of this correlation mandate have been started and await further attention. In execution of the latter mandate, your Committee has carried forward the revision of

the Compendium, has prepared a detailed curriculum for Catechesis, and has begun work on sample lessons. It is the opinion of your Committee that these two mandates are not really coordinate, the one being general and the other particular, and further that these two mandates constitute too large a task for one Committee to handle successfully. Your Committee stands ready to yield the larger and more general mandate, that is in respect to correlation and over-all educational leadership, to a new and distinct Committee on Education which will have the time to perform it more adequately and the status to do it more effectively.

2. *Editing of Catechism and Sunday School materials:* Already for several years, and particularly during the past year, the Committee on education has felt acutely a need for the part-time services of a well qualified person to edit the standardized catechism materials which Synod, through its Committee, intends to produce. Such an editor would, naturally, work out details of curriculum, find and recommend the engagement of writers, consult with and advise these writers in the course of their work, edit all copy, secure art work and proper layout, and attend to the numerous details of final publication. These are functions which can not be successfully exercised by a committee as such, but require the concentrated effort of a person who has time and special competence. Furthermore, your Committee is informed by its representative on the Sunday School Committee that that Committee struggles with some of these same difficulties in the production of its new Sunday School materials, inasmuch as its editor has only limited time to devote to the work. It is obvious that the preparation and production of catechism and Sunday School materials have much in common, and it would appear that the task of editing both could be vested in one editor-in-chief who with proper assistance would be responsible for the over-all effort. This is the more recommended by the fact that materials for both will presumably be printed by our own Christian Reformed Publishing House and thus there would be efficient cooperation between the editor-in-chief of educational materials and the business manager of the Publishing House.

3. *The publication of educational materials for those outside the Christian Reformed Church:* More and more a need is felt throughout our Church for materials to teach those outside our own membership. The synodical Tract Committee provides a printed witness directed toward conversion and Christian living. However this does not take care of *education*, a task which really belongs to the Committee on Education. That the present Committee on Education has not been able to give attention to it so far is only because of limited time and personnel. The Church's education of this outside its own membership fits closely with Catechesis and Sunday School. Catechesis logically and historically includes the instruction of converts, and we need up-

to-date doctrinal manuals designed for this task. And the Sunday School as an evangelistic agency needs various educational materials to supplement the regular papers which it sends into unchurched homes. Moreover the Radio Committee has discovered numerous uses for educational materials in its follow-up by mail, and is at present severely limited in its effort along this line by a deficiency of such materials. Likewise in both Home Missions and Foreign Missions there are no doubt educational needs which can be met by suitable denominational materials. (With a view to these needs, the plan herein proposed provides for consultative and cooperative relations between the new Committee on Education and the following: the Christian Reformed Board of Missions, the General Committee for Home Missions, and the Radio Committee.) We are confronted by a tremendous challenge in teaching those outside our Church. Especially in view of our limited geographical coverage, educational materials are a most useful way of getting our message out. We have many needs. In a day of great religious ignorance we need various well designed home study courses — elementary courses in Bible and doctrine, more advanced courses for inquirers of various types, and specialized courses for leaders in other churches who seek our teaching. There is also a crying need for an up-to-date manual in Reformed doctrine, suitable for teaching those who without regular catechism background make profession of faith in our churches. Moreover there is an acute need for pamphlets and booklets on various aspects of Reformed truth, a need almost too obvious to mention. It is clear that in respect to those outside our own membership our denominational program of education is in urgent need of competent leadership and effective materials. To assign this task to an overall Committee on Education and its Secretary of Education should do much to meet this pressing need.

4. *General leadership for the Church's educational task:* It is not unfair to say that at present the Church's educational task lacks adequate leadership. The leadership it has is fragmentary, inefficiently organized, and without sufficient time. Comparatively, the Church's Missions, both Home and Foreign, enjoy far more effective leadership, concentrated in each case in one board or committee, and with full-time personnel. Similarly for our radio witness there is centralized administration, a sizeable budget, and a competent staff. Is it too much to expect that the Church provide similarly for the leadership of its Education? This is especially urgent for a Church which justly prides itself on a heritage of educational concern, and holds that its education is in a large way the source of its strength and one of its most valuable contributions to Christianity at large. Other churches, which make less of their education in principle, are in practice far ahead of us with their efficient organizations and competent staffs. There are numerous denominations in this country, not always larger than our own, which

easily surpass us in educational effectiveness. The need for efficient educational leadership has long been felt. In fact, the several overtures which originally gave rise to the appointment of your Committee eight years ago manifest this clearly. Adoption of the proposals below can create denominational leadership which will not only meet the needs now acutely felt in the Church, but will also anticipate coming needs and discover additional areas of service. This after all is the essential quality of leadership.

*Note:* In the exercise of broad educational leadership the proposed Committee on Education would doubtless maintain a consultative relationship with educational agencies such as Calvin College and Seminary, the National Union of Christian Schools, the Reformed Bible Institute, and the Young Calvinist Federation.

### B. *Recommendations*

1. That the present Committee on Education be known henceforth as the Catechism Committee, and that its function be understood accordingly; that is, that it continue under the Committee on Education, the development of curricula and the preparation of materials for Catechesis.
2. That Synod create a new standing committee to be known as the Committee on Education, the task of which will be as follows:
  - a. To form general policy and exercise over-all leadership in the Church's educational task.
  - b. To provide for a continuing correlation of catechesis, Sunday School, youth organizations, and Christian School — in the case of the two latter agencies only in an advisory manner.
  - c. To supervise the work of the Catechism Committee and the Sunday School Committee, including the preparation and production of all materials.
  - d. To maintain a consultative and cooperative relationship with the following synodical committees, in order to serve their respective needs and to include their interests in the over-all educational program: the Christian Reformed Board of Missions, the General Committee for Home Missions, the Radio Committee, and the United Youth Committee.
  - e. To exercise full financial responsibility for its own affairs and the affairs of the two committees under its jurisdiction.
3. That this new Committee on Education consist of six members, appointed by Synod, three from the personnel of the Catechism Committee and three from the personnel of the Sunday School Committee. The Secretary of Education will serve as an advisory member of the Committee. This Committee could doubtless accomplish its work in



approximately three meetings per year, holding traveling expense to a minimum.

4. That Synod appoint a Secretary of Education to serve the proposed Committee on Education and its various subsidiary committees as editor-in-chief of all publications, as general administrator and liaison between the various committees involved and as a responsible leader in the Church's broad educational task. He would be responsible to the proposed Committee on Education. This appointment should be for an initial term of two years, with the length of subsequent terms to be determined later. The position requires a person with suitable theological, pedagogical, and administrative qualifications.

5. That Synod provide for the *immediate* financial needs of this new Committee on Education, in order to cover initially the salary of the Secretary of Education and other necessary expenses in launching the work, it being understood that eventually the Committee will be largely self-sustaining, meeting its expenses from the sale of Sunday School, Catechism, and other educational materials.

6. That it be understood that Catechism and Sunday School materials are to be printed and distributed by the Christian Reformed Publishing House, insofar as its facilities will allow, and that this will be handled under an arrangement similar to that by which the materials of the Tract Committee are now printed and distributed by the Publishing House.

#### *Grounds:*

1. This plan will insure a continuing and improving correlation of both the functions and curricula of our various educational agencies. (The large and important task of correlation was originally assigned to the present Committee on Education, but to be properly continued should now be assigned to a broader and more representative committee such as the proposed Committee on Education).

2. This plan will provide for a more efficient execution of the Church's educational task than is possible under present conditions.

3. This plan will furnish to both the Catechism Committee and the Sunday School Committee the specialized services of a full-time educational editor and director.

4. This plan will assure a competent, coordinated, and vigorous leadership for the Church's over-all educational task, in a manner suited to its heritage of educational concern.

*Note:* This report and its recommendations have been worked out in consultation with the Sunday School Committee, and that Committee will express itself to Synod on these matters in due course.

## II. COMPENDIUM REVISION

A. *Mandate:* The Synod of 1951 authorized "the rewriting of the Revised Compendium, adopted in 1943, which is to remain materially

the same, but in form is to take account of such specific points of criticism as the following: the excessive use of compound and complex sentences, too many adjectival and adverbial modifiers, a considerable remnant of archaic words and phrases, too many technical theological terms, a lack of smoothness and rhythm, and a certain lack of stylistic uniformity due to composite authorship." (*Acts*, p. 57) Your Committee submitted a specimen of its work to the Synod of 1952 for evaluation and comment. Synod then approved "the addition of certain questions and answers", disapproved the changing of "certain terms which have rich theological content", and warned against making any "material change in this revision." (*Acts*, 1952, p. 72)

B. A final revision of Questions 1-41 follows. This section is submitted now for the final approval of Synod, in order that the writing of certain lessons may be started during the coming year. Sample lessons must be classroom tested, and to wait until the entire Compendium is completed will lose valuable time. Your Committee is confident that the entire Compendium can be completed for the Synod of 1955, especially if the Committee reorganization proposed above finds the favor of Synod.

#### REVISION OF 1943

1. Q. What is your only comfort in life and in death?
  - A. 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.
2. Q. What must you know in order to enjoy true comfort?
  - A. To enjoy true comfort I must know first, how great my sin and misery is; second, that in Christ I have complete deliverance from sin and misery; third, that in gratitude I daily strive to do the perfect will of God.
3. Q. Whence do you know your sin and misery?
  - A. I know my sin and misery out of the law of God.
4. Q. Where are the principles of God's law laid down?
  - A. The principles of God's law are laid down in the Ten Commandments, or the two tables of the moral law.

#### PRESENT REVISION

1. Q. What is your only comfort in life and death?
  - A. My only comfort in life and death is that I, with body and soul, am not my own but belong to my faithful Savior Jesus Christ.
2. Q. What must you know to enjoy this comfort?
  - A. To enjoy this comfort I must know: first, how great my sin and misery is; second, how I may be delivered from my sin and misery; third, how I may thank God for this deliverance.
3. Q. Whence do you know your sin and misery?
  - A. I know my sin and misery from the law of God.
4. Q. Where are the principles of God's law laid down?
  - A. The principles of God's law are laid down in the Ten Commandments, or the two tables of the moral law.

5. Q. What does God require of you in the two tables of the law?  
A. God requires of me, in the first table, to love the Lord my God with all my heart, with all my soul, with all my mind, and with all my strength; and in the second, to love my neighbor as myself.
6. Q. Are you able to keep the law of God perfectly?  
A. I am utterly unable to keep the law of God, for by nature I, with all men, am inclined to hate God and my neighbor and to transgress the commandments of God in thought, word and deed.
7. Q. Did God create man wicked and perverse?  
A. God created man good and in His own image, endowed with true knowledge, righteousness, and holiness.
8. Q. How did man become wicked and perverse?  
A. Man became wicked and perverse through the fall and disobedience of Adam and Eve in paradise.
9. Q. What was the disobedience of our first parents?  
A. Our first parents disobeyed God by eating of the fruit of the forbidden tree.
10. Q. What divine institution did Adam violate through his first sin?  
A. Through his first sin Adam violated the Covenant of Works, in which God promised man eternal life in the way of obedience and pronounced the penalty of death upon disobedience.
5. Q. What does God require of you in the two tables of the law?  
A. God requires of me, in the first table, to love the Lord my God with all my heart, with all my soul, with all my mind, and with all my strength; and in the second, to love my neighbor as myself.
6. Q. Are you able to keep God's law perfectly?  
A. I am utterly unable to keep God's law, for by nature I am inclined to hate God and my neighbor and to break God's commandments in what I think, say, and do.
7. Q. Did God create man wicked and perverse?  
A. God created man good and in His own image, endowed with true knowledge, righteousness, and holiness.
8. Q. How did man become wicked and perverse?  
A. Man became wicked and perverse through the fall and disobedience of Adam and Eve in paradise.
9. Q. What was the disobedience of Adam and Eve?  
A. Adam and Eve disobeyed God by eating the fruit of the forbidden tree.
10. Q. Does the disobedience of Adam affect us?  
A. The disobedience of Adam affects us because he was the father of us all, and our covenant representative.
11. Q. What covenant did Adam break when he sinned?  
A. When he sinned Adam broke the Covenant of Works, in which the condition was obedience, the promise was life, and the penalty was death.

11. Q. What are the results of Adam's disobedience?  
 A. The guilt of Adam as our covenant head is imputed to all men, and our nature is become totally corrupt, so that we are all conceived and born in sin.
12. Q. What is involved in the total corruption of our nature?  
 A. 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.
13. Q. Will God allow man's disobedience and corruption to go unpunished?  
 A. God by no means allows sin to go unpunished, but in His righteousness inflicts the penalties of sin both in this life and in the life to come.
12. Q. What are the results of Adam's disobedience?  
 A. The guilt of Adam as our covenant head is imputed to all men, and our nature is totally corrupt.
13. Q. What does it mean that our nature is totally corrupt?  
 A. By nature 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.
14. Q. Of what two kinds of sin are you guilty?  
 A. I am guilty of original sin because of the disobedience of Adam, and of actual sin because of my daily transgressions.
15. Q. What punishment do you deserve because of your sin?  
 A. Because of my sin I deserve temporal and eternal punishment.

### THE SECOND PART: DELIVERANCE

14. Q. Can man save himself from the punishment of sin and again restore himself to the favor of God?  
 A. Man cannot save himself; divine redemption is his only hope.
15. Q. What is divine redemption?  
 A. Divine redemption is the salvation of God's people through the blessed work of Christ, who is given of the Father as the Mediator between God and man.
16. Q. Can you save yourself from the punishment and power of sin?  
 A. I cannot save myself; divine redemption is my only hope.
17. Q. What is divine redemption?  
 A. Divine redemption is the salvation of God's people through the perfect work of Christ, the only Mediator between God and man.
18. Q. What does our Mediator do to save us?  
 A. By bearing our punishment and by perfectly obeying God's law, our Mediator delivers us from the wrath of

which we deserve and rendering the obedience required of us.

God and endows us with eternal life.

17. Q. Will all men be saved by the Mediator, Jesus Christ, as they are all condemned in Adam?  
A. Not all men will be saved, but only those who are ingrafted into Christ and receive all His benefits by a true faith.
18. Q. What is true faith?  
A. True faith is an assured knowledge of God, and of His promises revealed to us in the gospel, and a hearty confidence that all my sins are forgiven me for Christ's sake.
19. Q. What should every Christian believe?  
A. Every Christian should believe the Holy Scriptures, since they are God's inspired revelation of Himself in Christ.
20. Q. What is to be understood by the inspiration of the Bible?  
A. The Holy Spirit moved men to write the Scriptures and guided them in their work so that they wrote the Word of God without error.
21. Q. What do you confess as a member of the Church of Christ of all ages?  
A. I believe in God the Father, Almighty, Maker of heaven and earth. etc. (Apostles' Creed).
22. Q. What is the one great confession of the whole Apostolic Creed?  
A. In the Apostolic Creed we confess our faith in the one true God, who exists in three persons, Father, Son, and Holy Spirit.
19. Q. Will all men be saved by the Mediator, Jesus Christ, as they are all condemned in Adam?  
A. Not all men will be saved, but only those who are ingrafted into Christ and receive Him by a true faith.
20. Q. What is true faith?  
A. True faith is an assured knowledge of God and His promises, and a hearty confidence that all my sins are forgiven for Christ's sake.
21. Q. Where do we learn about God and His promises?  
A. We learn about God and His promises in the Bible which is God's inspired revelation of Himself.
22. Q. What do we mean by the inspiration of the Bible?  
A. By the inspiration of the Bible we mean that the Holy Spirit moved men to write the Scriptures and guided them in their work so that they wrote the Word of God without error.
23. Q. What do you confess as a member of the Church of Christ for all ages?  
A. I believe in God the Father, Almighty, Maker of heaven and earth. etc. (Apostles' Creed).
24. Q. What is the one great confession of the Apostles' Creed?  
A. In the Apostles' Creed we confess our faith in the one true God, who exists in three persons, Father, Son, and Holy Spirit.

23. Q. How are the articles of the Apostolic Creed divided?
- A. The articles of the Apostolic Creed are divided into three parts: the first is of God the Father and our creation; the second, of God the Son and our redemption; the third, of God the Holy Spirit and our sanctification.
24. Q. What do you confess when you say: I believe in God the Father, Almighty?
- A. I confess my faith in the almighty maker of heaven and earth, who is the eternal Father of our Lord Jesus Christ and my Father for Christ his son's sake.
25. Q. What do you believe when you say that God is "Maker of heaven and earth"?
- A. I believe that God made all things out of nothing by the Word of His power.
26. Q. What is meant by the providence of God?
- A. By the providence of God I mean His almighty and everywhere present power whereby He upholds heaven, earth, and all creatures, and governs them according to His wise and gracious plan.
27. Q. What are miracles?
- A. Miracles are events wrought by the extraordinary operation of God's power for the purpose of revelation and redemption.
28. Q. What do you believe when you confess the sonship of Jesus Christ?
- A. I believe that Jesus Christ is the eternal and only begotten Son of God, not made, nor created, but Himself God, having life in Himself of the Father.
25. Q. How may the twelve articles of the Apostles' Creed be divided?
- A. The articles of the Apostles' Creed may be divided into three parts: first, God the Father and our creation; second, God the Son and our redemption; third, God the Holy Spirit and our sanctification.
26. Q. What do you confess when you say: "I believe in God the Father, Almighty"?
- A. I confess my faith in the eternal Father of our Lord Jesus Christ, the almighty maker of heaven and earth, who is my God and Father for Christ's sake.
27. Q. What do you believe when you say that God is "Maker of heaven and earth"?
- A. I believe that God made all things out of nothing by the Word of His power.
28. Q. What is meant by the providence of God?
- A. The providence of God is His almighty and everywhere present power whereby he upholds heaven, earth, and all creatures, and governs them according to His wise and gracious plan.
29. Q. What are miracles?
- A. Miracles are supernatural operations of God's power for the purpose of revelation and redemption.
30. Q. What do you confess when you say: "And in Jesus Christ, His only begotten Son"?
- A. I confess that Jesus Christ is the eternal and only begotten Son of God, neither made nor created, but Himself fully God.

29. Q. Why do you call the Son of God our Lord?
- A. Christ is our Lord because He has redeemed us from all our sins, has delivered us from all the power of the devil, and has made us His own possession.
30. Q. What did the Son of God do to redeem us?
- A. In order to redeem us the eternal Son of God took upon Him the very nature of man in personal union with the divine.
31. Q. Why must the mediator between God and man, Himself be God?
- A. Only by His divine power can our mediator bear in His human nature the burden of God's wrath so as to deliver us from it and restore to us righteousness and life.
32. Q. Why do we need a mediator who is truly human, yet without sin?
- A. The justice of God requires that the same human nature which has sinned should make satisfaction for sin; and one who is himself a sinner cannot satisfy for others.
33. Q. Whence did Christ derive His human nature?
- A. Christ took on His human nature from the virgin Mary, by the operation of the Holy Spirit, and is thus become like unto us, His brethren, in all things, sin excepted.
31. Q. Why do you call Jesus Christ "our Lord"?
- A. Jesus Christ is our Lord because He has redeemed us from all our sins, delivered us from the power of the devil, and made us His own possession.
32. Q. How did the eternal Son of God become our Savior?
- A. The Son of God became our Savior by taking human nature upon Himself into personal union with His divine nature.
33. Q. Why must our Mediator be truly God?
- A. Our Mediator must be truly God because only by divine power can He bear in His human nature the burden of God's wrath so as to redeem us.
34. Q. Why must our Mediator be truly man?
- A. Our Mediator must be truly man because the justice of God requires that the same human nature which has sinned should make satisfaction for sin.
35. Q. Why must our Mediator be without sin?
- A. Our Mediator must be without sin because one who is himself a sinner cannot satisfy for others.
36. Q. How did the Son of God assume His human nature?
- A. The Son of God assumed His human nature by being conceived by the Holy Spirit and born of the virgin Mary.

34. Q. Why is the Son of God called Jesus, that is Savior?  
 A. The Son of God is called Jesus because He saves His people from their sins, and because there is salvation in none other.
35. Q. Why is the Son of God called Christ?  
 A. The Son of God is called Christ, the Anointed One, because He is ordained of God the Father, and anointed with the Holy Spirit, to be our chief Prophet, our only High Priest, and our eternal King.
36. Q. What is the redemptive work of Christ as Prophet?  
 A. As Prophet Christ reveals to us, through His Word and Spirit, the counsel and will of God concerning our redemption.
37. Q. What is the redemptive work of Christ as Priest?  
 A. As Priest Christ bore the curse of sin in our stead and makes continual intercession for us with the Father.
38. Q. What is the redemptive work of Christ as King?  
 A. As King Christ governs by His Word and Spirit and defends and preserves us in the salvation obtained for us.
39. Q. How did Christ bear the curse of our sin?  
 A. Christ suffered for us, both in body and soul; He was obedient unto death, even the death of the cross; He was buried and He descended into hell.
40. Q. What do we confess when we say Christ descended into hell?  
 A. We confess that Christ, when He was forsaken of God on the cross, was plunged into hellish agony, and that He delivered us from the curse of sin and everlasting hell.
37. Q. Why is the Son of God called Jesus, that is Savior?  
 A. The Son of God is called Jesus, that is Savior, because He alone saves His people from their sins.
38. Q. Why is the Son of God called Christ, that is the Anointed One?  
 A. The Son of God is called Christ, the Anointed One, because He is ordained of God the Father and anointed with the Holy Spirit, to be our chief Prophet, our only High Priest, and our eternal King.
39. Q. What is the redemptive work of Christ as Prophet?  
 A. As Prophet Christ reveals to us, through His Word and Spirit, the counsel and will of God concerning our redemption.
40. Q. What is the redemptive work of Christ as Priest?  
 A. As Priest Christ bore the curse of sin in our place and makes continual intercession for us with the Father.
41. Q. What is the redemptive work of Christ as King?  
 A. As King Christ rules by His Word and Spirit and defends and preserves us in our salvation.
42. Q. How did Christ bear the curse of our sin?  
 A. Christ suffered for us in both body and soul; He sacrificed Himself in death on the cross; He was buried and He descended into hell.
43. Q. What do you confess when you say: "He descended into hell"?  
 A. I confess that Christ, when He was forsaken of God on the cross, was plunged into the agony of hell for me.



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|--|---|
| 41. Q. For whom did Christ die?  | 44. Q. For whom did Christ die?   |
| A. Christ died for all whom God<br>out of sovereign grace has<br>chosen unto faith, obedience,<br>and glory. | A. Christ died for all those<br>whom God in sovereign grace<br>has chosen to be His people. |

C. RECOMMENDATION

That Synod give final approval to the foregoing revision.

*Grounds:*

1. The Committee has worked carefully in terms of the mandate of Synod as given in 1951 and 1952.
2. Final approval of this section will enable the Committee to proceed with sample lessons and have them classroom tested during the coming year.

May God graciously prevail by His Word and Spirit as you deliberate on these and other matters which you are called upon to consider.

Respectfully submitted,

WILLIAM VANDER HAAK, *President*  
N. HENRY BEVERSLUIS, *Vice-President*  
HAROLD DEKKER, *Acting Secretary*  
SIDNEY BANGMA, *Treasurer*  
HARRY DE BLAEE  
ANTHONY HOEKEMA  
JOHN MEETER  
RHINE C. PETTINGA

**SUPPLEMENT NO. 30**

(Arts. 84, 165, 169)

**THE BACK TO GOD HOUR****ESTEEMED BRETHREN:**

Your Back to God Hour Committee herein reports its activities on behalf of the Christian Reformed Church during 1953. The Committee urges all of the delegates to the forthcoming Synod, and also all of the office bearers in our churches to acquaint themselves with the materials presented in this report, and thus become better acquainted with the work of the Christian Reformed Church in presenting the Back to God Hour.

The Committee which the 1953 Synod appointed is listed on page 157 of the 1953 Acts of Synod. The mandate which the Committee received is found on page 107.

**I. Administration and Personnel****A. *The Back to God Hour Committee***

At the first meeting the Rev. Wm. Kok, the Vice-president of the Committee, presided. The absence of the retiring members, the Revs. E. B. Pekelder and D. H. Walters, and Messrs. L. Bere and J. Van't Hof, was felt. This was especially true inasmuch as Rev. Walters had served as President, Rev. Pekelder as Secretary, and Mr. Bere as Treasurer. At this meeting the following were elected as officers: Rev. W. Kok, President, Rev. H. Baker, Vice-president, Rev. A. W. Hoogstrate, Secretary, and Mr. A. Evenhouse, Treasurer. Mr. Bere, retiring member of the Committee and its Treasurer, consented to be Mr. Evenhouse' assistant, in accordance with the decision of the 1953 Synod. The Committee is appreciative for the privilege of using the facilities of the Auburn Park Christian Reformed Church for its meetings.

**B. *The Back to God Hour Office***

Mr. D. Van Eck, the owner of the building in which the Back to God Hour Office is located, passed away last summer, and his last will and testament leaves the building to the Back to God Hour. We note this legacy with gratitude to God and with grateful memory of Mr. Van Eck. The remaining space in his building is being rented, and part of the rental is being set up as a fund for the care of Mr. Van Eck's dependent brother, to be used in the eventuality that the balance of Mr. Van Eck's estate should become insufficient for his

brother's care. There is no legal obligation placed upon us in this respect, but we feel a moral obligation to make this provision. The management of the building has been transferred to the Back to God Hour Office. The Committee will recommend and request the approval of Synod of these arrangements.

#### C. *The Radio Stations*

The contract with the Mutual Broadcasting System continues. Every Sunday the Back to God Hour uses 300 Mutual stations. In addition to these Mutual stations, 20 others are used on a spot basis, because of their strategic location. In a few instances, the program appears on stations which are receiving payment for the time from Christian Reformed Churches in their immediate area. A recent addition for example, is WMNE, Menominee, Wisconsin, supported by the church at Baldwin, Wisconsin. There are definite weak spots in station coverage which have been discovered by the Rev. H. Dekker in connection with the follow-up work. From a home missions point of view, certain areas where there are great opportunities are not properly covered. Synod is asked to approve the request of Committee that it seek station sponsors who will pay for additional stations. (See point V of this report)

#### D. *The Radio Minister*

Rev. Eldersveld is now in his eighth year of radio preaching on the Back to God Hour. The response from many walks of life, from various types of denominations, and from every part of our country, is overwhelming. Foreign listeners are increasing. A report on the mail response will be given further on in this report. The messages have been distinctive, representing the richness and warmth of the Reformed Faith. It is just these qualities that so many of the listeners appreciate. Your Committee wishes to call your attention anew to the Back to God Hour reports in The Banner, which give an indication from time to time of the character of these responses to our Radio Minister's addresses. We thank God for giving us such an able exponent of our faith. During Rev. Eldersveld's summer absence, his place was ably filled by Rev. Harold Dekker, whose messages were highly appreciated. We wish to thank our Minister of Radio Evangelism for his willingness to assume this responsibility in addition to his other manifold duties.

#### E. *The Back to God Hour Radio Choir*

Under the inspiring and competent leadership of Professor James De Jonge, our Radio Choir has rendered valuable service to our program. Dignity and spirituality characterize its renditions. The appearance of our Choir at the Back to God Hour Rallies, which have

been held in various places, has added greatly to the attractiveness of these meetings. Your Committee wishes to express its deep appreciation for the willing service which Professor De Jonge and his talented group have rendered.

## II. RESPONSE TO THE BACK TO GOD HOUR

### A. *Mail Response*

During 1953, 61,441 pieces of mail were received by our office. Mail came from each of the 48 states and each of the Canadian provinces. 180,850 copies of the radio messages were sent out during 1953. God only knows the full effect which these printed messages have had. We know that hundreds of ministers of many denominations have requested these messages, and we know that scores of them have testified to the fact that they have freely used much of the clearly presented, instructive, and inspiring materials which they contain. And who is able to estimate the number which has fallen into the hands of the unsaved, wayward, sick, or shut-ins? Our permanent mailing list now numbers 35,000. In connection with the requests for sermons this season, 6,166 copies of *The Confession of Faith*, which Rev. Eldersveld has been following, have been requested and sent out.

### B. *Follow-up Work*

1. *The Minister of Radio Evangelism.* Serving the General Committee for Home Missions, and in cooperation with our office, the Rev. Harold Dekker has continued his efficient and difficult labors with undiminished zeal. The obstacles are colossal. The spaces to be covered are tremendous. Rev. Dekker, however, has the ability to see the total picture clearly, and to locate the areas in which the greatest degree of promise for advance in building God's Church is seen. We call attention once again to the bulletins which he sends to all of our pastors, in which he reports on suggestions of others, methods which are being followed in various localities, etc. We call further attention to the great amount of time which Rev. Dekker has spent in making personal contacts in some of the most promising areas. His personal concern for making the follow-up work of our Back to God Hour effective has been contagious, and we anticipate further strides ahead. This will be possible, however, not on the strength of a few loyal servants of the Lord such as Rev. Dekker and our home missionary staff, but only on the strength of a fully-cooperating, praying, and working denomination.

### 2. *Rev. Dekker's Report.*

Rev. Dekker has analyzed the mail and points out weak spots in our coverage, due to poor stations, loss of stations, lack of stations,

wrong stations, etc. Such spots are Des Moines, Philadelphia, and Madison, where follow-up work is now being conducted, and Tampa, St. Petersburg, Bradenton, Indianapolis, Kansas City, St. Louis, and Spokane, where there are "seemingly good prospects for opening home mission fields."

From time to time, he has also reported on the rallies held in various centers. Of particular significance were the rallies in Carnegie Hall in New York and Orchestra Hall in Chicago, both of which drew large audiences. His report on the publication of literature follows in point 3.

### 3. *Publication of Literature*

In addition to *The Family Altar*, previously mentioned in this report, which now reaches almost 80,000 homes, and *The Radio Bulletin*, a new literature project has been in operation for about a year (February). There are four items in this literature service: *The Listeners Digest*, Doctrinal Tracts, Home Study Courses, and Book Lists. Over 5,000 copies of *The Listeners Digest* have been distributed to the radio audience, and there are 940 paid subscriptions, at one dollar per four issues. *The Listeners Digest* comes close to paying for itself, and soon will, after the initial period of building up a subscription list is over. Doctrinal tracts are distributed free upon request. This cost, however, is partly absorbed by contributions which the literature service as a whole brings in. Profit on the sale of books more than covers the cost of publishing Book Lists. 1,221 copies of the Home Study Courses have been sold. The literature project, therefore, does not largely affect our budget expenses, and it is an effective arm to supplement our broadcasts. However, if these materials could be offered free of charge, as other broadcasts do, the number of people requesting and using them would be many times larger.

## III. FINANCES

A. Treasurer's Report for the fiscal year, 1953, is attached to this report. Our churches have not all met their quotas. Amounts received from extra offerings in our churches, societies, rallies, and radio listeners augment the quotas, but in the last few years the extra offerings from our churches have decreased from a total of approximately \$17,000 to \$1,000 annually. We hereby express our deep gratitude to the Lord, who has inclined the hearts of all of our faithful contributors. You will also notice substantial amounts given in support of the publishing of literature and television. Individual churches have, in some cases, borne the entire cost of a broadcast over a certain station. This extra support enables our denomination

to broadcast over a greater area than would be possible if we were limited to the funds collected through our quotas. Needless to say, however, we appreciate the denomination's willing support of and interest in this denominational witness.

B. A complete report of our treasurer, properly audited by the Wynn & Wagner Co., will be presented to the Synodical Budget Committee.

C. A Supplementary Treasurer's Report, covering the period from January 1, 1954 to June 1, 1954, will be forwarded, the Lord willing, when Synod convenes.

#### IV. TELEVISION

##### A. *Historical Survey*

1. In 1952, in response to a previous Synodical mandate resulting from an overture from Classis Hudson, the Radio Committee advised the exploring of the television medium. It recommended an experiment with a 15-minute telecast, with the understanding that this experiment be conducted at no cost to the denomination as such, since special funds for this purpose had been promised by interested individuals. The 1952 Synod authorized this experiment. Cf. Acts of 1952.

2. The 1953 Synod authorized the continuation of the television experiment approved by the Synod of 1952. Grounds of this decision were: a) Inability to carry out the experiment proposed by the Synod of 1952 due to circumstantial reasons. b) Availability of the funds for such further experimentation.

##### B. *Present Status of the Experiment*

1. An extensive study of costs, feasibility, etc., has been made.

2. A series of thirteen 15-minute telecasts has been filmed; 20 copies of each film have been made, and at the time of the writing of this report, 18 stations have used the first few films and will complete the telecasting of the series at no time-cost to us, and at this date, 42 other stations have asked for audition prints. The cost of the films, which is our responsibility, is approximately \$15,000, plus handling and mailing. So far, the free time given to us is worth approximately \$40,000. A more complete report of this experiment will follow in the Supplementary Report.

#### V. MATTERS REQUIRING SYNODICAL ATTENTION

All matters requiring Synodical attention, including expressions of thanksgiving and gratitude, the proposed budget for 1955, the quota,

further recommendations, and appointments to the Committee, will be presented in the Supplementary Report, which the Synodical delegates will have in their hands when the Synod of 1954 convenes.

We wish you God's richest blessings on your arduous task, and we earnestly pray that the Holy Spirit will guide His beloved Church in its many important deliberations and decisions.

Humbly Submitted,

W. KOK, *President*

H. BAKER, *Vice-president*

A. HOOGSTRATE, *Secretary*

R. EVENHOUSE, *Treasurer*

J. ZANDSTRA

R. DE GROOT

G. POSTMA

C. DEN DULK

H. HOVING

J. HAMSTRA

J. FLES

G. ZUIDERVEEN

**SUPPLEMENT NO. 30-A**

(Arts. 84, 165, 169)

**THE BACK TO GOD HOUR**

Esteemed Brethren:

This report is a supplement to the Back to God Hour Committee Report which is found in the Agenda on pp. 181-186. The following matters will require the attention of Synod:

**I. EXPRESSIONS OF APPRECIATION**

The Committee recommends that Synod record a word of gratitude to all those who have served our denominational radio and television witness: The Radio Minister, the Choir and its Director, the accompanist, the Announcer, the Office Staff, the Advertising Manager, and the Minister for Radio Evangelism.

**II. COMMITTEE APPOINTMENTS**

A. We recommend that Synod make the necessary appointments or reappointments to fill the places of those whose terms expire this year. The terms of the Revs. R. De Groot and G. Postma, and Messrs. C. J. den Dulk and H. Hoving expire at this time, and all four of them are eligible for reappointment.

B. We also recommend that Synod appoint Mr. L. Bere' to the Committee, in view of the extremely valuable services he has so efficiently and graciously performed in the past as the Treasurer of the Back To God Hour. Mr. Bere' is eligible again for appointment, and his residence in Chicago as well as his important contribution to the cause make his membership on the Committee essential to the management of our business matters.

**III. TELEVISION**

Synod's attention is called to the fact that the series of thirteen films which have been produced for television is now being shown on 68 stations, and the free time donated by the stations for these showings has a value of \$92,142.67. New stations are being added every week, and we anticipate that by the time Synod convenes the time given to us will be worth well over \$100,000.00. The response has been excellent, judging from the number of pieces of mail received, and by the fact that so many stations have accepted the program. In addition to this, three of the stations have requested permission to repeat the series, because they feel it well worthwhile, and that there is a general acceptance of the program by their local audiences. Other religious groups are now also distributing 15-minute films to the stations, and we believe that our first series of programs has established enviable recogni-



tion for the Christian Reformed Church in the field of television programming. Your Committee makes the following recommendations:

A. That Synod instruct the Committee to produce another series of thirteen films as soon as possible, and offer this series also for free-time television.

B. That Synod recommend this cause to the churches for freewill offerings during 1955.

#### IV. ASSISTANT TO THE RADIO MINISTER

Your Committee presents the following proposal to Synod: Synod authorize the Back to God Hour Committee to engage the services of an assistant to the Radio Minister, either ordained or unordained, whose task it shall be:

A. To carry on that portion of the follow-up program which is the responsibility of the Back to God Hour, and to maintain contact with the Home Missions Committee, keeping this Committee informed as to possible new fields for evangelism.

B. To direct the Literature Program for the follow-up work of the Back to God Hour.

C. To alleviate the burden of the Radio Minister by relieving him of some of his present responsibilities, such as correspondence, editing, and public relations.

#### V. STATION SPONSORS

In order to extend our coverage into areas which our broadcast is not reaching at present, we recommend that Synod authorize the Back to God Hour to approach our churches with a view toward interesting them in undertaking the sponsorship of selected stations and assuming this additional cost over and above the prescribed quota. There are churches which have indicated their desire to serve as station sponsors, and some of them have already undertaken this added responsibility, either individually or jointly. We believe the idea is a good one, and therefore request Synod's approval of this effort toward expansion, and to authorize our Committee to present this opportunity to all the churches.

#### VI. ALASKAN BROADCASTING

Until very recently our broadcast was not heard in Alaska. Through the efforts of Rev. Wm. Heynen, and in response to his urgent request, the Committee signed a contract with station KENI in Anchorage. The Committee does not consider Alaska foreign broadcasting, and therefore this decision was not in conflict with a previous synodical decision regarding foreign broadcasting. Moreover, this step was taken in order to serve the cause of Home Missions which has now been launched in Alaska. Synod is asked to approve this action.

## VII. BACK TO GOD HOUR BUILDING

The Committee wishes to call Synod's attention to the report on the Back to God Hour building in the Agenda. This building is now being managed completely by the office force. A financial report of the Building Fund has been sent to the Budget Committee. We request Synod's approval of our decisions regarding this whole matter as it was presented in the Agenda report.

## VIII. WORLD COUNCIL OF CHURCHES

Synod's attention is also called to the fact that Revs. Eldersveld and Dekker have been delegated as observers to the coming assembly of the World Council of Churches in Evanston, Illinois. The Committee gave them authorization to attend in this capacity with a view toward keeping our denominational witness in close touch with major ecclesiastical developments as they are represented by this international group of churches.

## IX. PROPOSED BUDGET AND QUOTA

Your Committee recommends the adoption of our proposed budget for 1955, which is attached. We further recommend that the quota per family be set at \$7.00. This is an increase of 25 cents per family over 1954. The increase is due to the need for an assistant for Rev. Eldersveld. No foreign broadcasting expansion is being proposed. Your Committee would like to meet the many demands for such expansion which have come from our missionaries and others, but it is restricted by a previous synodical decision in the matter.

## X. FINANCIAL REPORTS

The Financial Report for 1953 is attached. The Supplementary Financial Report, covering the first five months of 1954, will be forwarded by our Treasurer.

## XI. REV. ELDERSVELD AS OFFICIAL REPRESENTATIVE

Your Committee has appointed Rev. Eldersveld as its official representative at the sessions of Synod, and requests that he be given the privilege of the floor when matters pertaining to the Back to God Hour are under consideration.

May the Lord guide the 1954 Synod with His wisdom. It is the de-

sire of the Committee that this report will serve you in matters pertaining to the radio and television work of our denomination.

Humbly Submitted,

W. KOK, *President*  
 H. BAKER, *Vice-president*  
 A. HOOGSTRATE, *Secretary*  
 R. EVENHOUSE, *Treasurer*  
 J. ZANDSTRA  
 R. DE GROOT  
 G. POSTMA  
 C. DEN DULK  
 H. HOVING  
 J. HAMSTRA  
 J. FLES  
 G. ZUIDERVEEN

### BACK TO GOD HOUR Financial Report for 1953

RECEIPTS	1953
Synodical Quotas .....	\$281,356.34
Churches — Extra Offerings .....	1,883.49
Organizations (includes Rallies) .....	17,918.89
Individuals .....	93,378.64
Literature .....	5,536.15
Television .....	3,115.00
Other Receipts .....	1,515.95
	<hr/>
	\$404,704.46
DISBURSEMENTS	
Broadcasting:	
Mutual Network .....	\$193,797.63
Spot Stations and Recording .....	59,379.07
Salaries .....	35,394.01
Committee Expenses	
Travel .....	2,033.62
Office:	
Supplies .....	1,804.46
Equipment .....	1,389.62
Rent .....	2,700.00
Phone, Light and Power .....	1,334.72
Travel .....	2,615.33
Choir:	
Music and Equipment .....	107.09
Travel .....	1,789.67
Repairs:	
Office .....	2,656.87
Manse .....	1,064.85

Publicity:	
Messages .....	13,710.54
Postage .....	10,216.84
Other Printing .....	3,857.65
Advertising .....	1,105.58
Books and Periodicals .....	1,862.41
Hall Rent .....	1,008.56
Insurance .....	340.96
Auto Allowance .....	500.00
Audit .....	107.60
Interest .....	151.67
Christmas Gifts .....	380.00
Adjustments (Refunds of money received in error, spurious checks) .....	38.75
Family Altar:	
Booklets .....	34,523.15
Postage .....	8,000.00
Writers .....	1,313.50
News Bulletin .....	5,857.85
(Printing and Mailing)	
Literature .....	4,155.77
Television .....	3,398.75
	<hr/>
	\$396,596.52

Receipts over Disbursements.....\$ 8,107.94

Balance Dec. 31, 1952.....960.16

Cash Balance Dec. 31, 1953.....\$ 9,068.10

**Note:**

Unpaid broadcasting invoice.....\$15,783.76  
(paid Jan. 17, 1954)

**RICHARD EVENHOUSE, Treasurer**

**Proposed Budget — 1955**

**ESTIMATED RECEIPTS**

Synodical Quotas .....	\$303,000.00
43,290 families at \$7.00	
Churches (extra offerings) .....	2,000.00
Organizations and Rallies .....	18,000.00
Individuals .....	91,000.00
Books and Study Courses (sales).....	5,500.00
Other Receipts .....	300.00

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\$419,800.00

**ESTIMATED EXPENDITURES**

**Broadcasting:**

Mutual .....	\$210,800.00
Spot Stations and Recording.....	65,000.00
Salaries .....	37,000.00
Committee Expense:	
Travel )	
Honorariums) .....	3,000.00

Office:	
Supplies .....	2,000.00
Equipment .....	1,500.00
Phone, Light and Power .....	1,700.00
Choir:	
Music and Equipment .....	500.00
Travel .....	2,000.00
Repairs:	
Office and Manse .....	500.00
Publicity:	
Messages .....	15,000.00
Postage .....	11,000.00
Other Printing .....	4,000.00
Advertising .....	2,000.00
Travel .....	3,000.00
Books and Periodicals .....	2,000.00
Hall Rent .....	1,000.00
Christmas Gifts .....	500.00
Interest .....	200.00
Audit .....	200.00
Auto Allowance .....	500.00
Insurance .....	200.00
Family Altar:	
Booklets .....	35,000.00
Postage .....	9,000.00
Writers .....	1,200.00
News Bulletin .....	7,000.00
Literature, Study Courses, etc. ....	4,000.00
	<hr/>
	\$419,800.00

NOTE: The proposed budget shows no figure for television, since the expenditure will be determined by the special offerings which we are asking Synod to recommend for this cause.

**SUPPLEMENT NO. 31**

(Arts. 91, 165)

**THE SYNODICAL TRACT COMMITTEE****ESTEEMED BRETHREN:**

Your Committee is pleased to present the following report for the year March 15, 1953 to March 15, 1954.

**I. REPORT OF ACTIVITIES**

Besides attending the regular monthly meetings of this Committee, the members also served on the following sub-committees:

Editorial: D. H. Walters, Wm. Vander Hoven, L. Veltkamp

Title: G. Dykman, E. Postma, G. Vande Riet

Assignments: E. Postma, N. Veltman

Art and Printing: J. De Jager, R. Weidenaar

Due to the co-operation of a considerable number of writers, we were able to put into print several new tracts.

Of the twelve new tracts in circulation, four are beautiful picture tracts. These are a new venture in tract material, which we believe will be favorably received by the tract-distributing public.

At present about fifteen new manuscripts are ready to go to print, six of which constitute a little series dealing with Roman Catholic doctrine.

During the past year we distributed through the Banner Office.

While most of these were sold, a considerable number were dispensed free of charge. Every minister and full-time mission worker in our denomination was offered ten dollars worth of free tracts. A goodly number have made use of this offer. A similar offer holds for the current year also.

One hundred sixty dollars worth of tracts were sent, without charge, to the Van Ess brothers in Ceylon, and six evangelists working with them. From the General Consistory of the Dutch Reformed Churches in Ceylon we received the following acknowledgment: "On behalf of the General Consistory of our Church I thank you and your Committee very sincerely for this generous supply of free literature. Every effort is being made by our local consistories and our church members to make good use of them."

Besides receiving several letters of commendation for the quality of our tracts, Rev. Wm. Goudberg of Phoenix, Arizona, has asked permission to translate our tracts into the Navajo language.

The Committee on Foreign Missions of the Orthodox Presbyterian Church has asked permission to translate into the languages of Eritria, Africa, any of our tracts suitable for use in that field.

## II. RECOMMENDATIONS

(a) Your Committee recommends that Synod continue to have a Synodical Tract Committee.

(b) That Synod elect three men to replace the three retiring members. They are Rev. D. H. Walters, Mr. G. Dykman, and Mr. E. Postma. The following names are suggested as possible nominees:

G. Dykman

G. Oppenhuizen

M. Tanis

Rev. Herm Teitsma

Rev. Earl Jabaay

Rudy Dik

Respectfully submitted,

D. H. WALTERS, *Pres.*

J. DE JAGER

G. DYKMAN

WM. VANDER HOVEN

G. VANDE RIET

L. VELTKAMP

N. VELTMAN

R. H. WEIDENAAR

E. POSTMA, *Secretary*

**SUPPLEMENT NO. 32**

(Arts. 91, 142, 165)

**SUNDAY SCHOOL LESSON PLANNING****ESTEEMED BRETHREN:**

The Sunday School Committee appointed by the Synod of 1953 herewith submits its first annual report to your honorable body.

The entire committee met five times during the past year, and sub-committees met as the need arose.

The following work was accomplished by our committee:

1. A Five-Year Plan of Lessons, arranged according to a chronological grouping of stories, was adopted as our basic plan. This series was adopted after a previous plan arranged according to topics was considered unsatisfactory.

2. The arrangement of the lessons for the first of the five years has been completed. The committee has tried to include such materials which would not only be beneficial for the children of our church, but also for the children of the Orthodox Presbyterian Church, and for those attending our mission Sunday Schools. A copy of these lessons is in the hands of our reporter. This new series of lessons is set up to begin on the first Sunday of January, 1955.

3. The following age groups were decided upon:

Group I	Pre-School, Kindergarten	Ages 3, 4, and 5
Group II	Grades 1, 2, and 3	Ages 6, 7, and 8
Group III	Grades 4, 5, and 6	Ages 9, 10, and 11
Group IV	Grades 7, 8, and 9	Ages 12, 13, and 14
Group V	Grades 10, 11, and 12	Ages 15, 16, and 17
Group VI	Senior Bible Class	Ages 18 and up

It was decided that for the present we should have a different paper for each of the first four groups. The fourth paper will have to be used by groups IV, V, and VI.

4. The names for the new papers will be decided upon by means of a contest held by the editor in the Instructor.

5. A tentative staff of writers has been selected to work on a one-year trial basis.

6. A recommendation has been made to the Publication Committee to hire a full-time artist to take care of the art work for our Sunday School papers, as well as other art work needed for our church publications.



7. Your committee wishes to be repressed at Synod by its chairman, the Reverend William Van Peursen.

Respectfully submitted,

WILLIAM VAN PEURSEM, *Chairman*

DENA KORFKER, *Secretary*

WILLIAM VAN REES

HAROLD DEKKER

JOHN L. DE BEER

ANDREW VANDER VEER

**SUPPLEMENT NO. 32-A**  
(Arts. 91, 142, 165)

**SUNDAY SCHOOL LESSON PLANNING**

Esteemed Brethren:

The Sunday School Committee submits a supplementary report of work done since the regular report was sent in.

a. It was decided to call the attention of Synod to the fact that, since all the members of our committee began serving at the same time, the order of rotation of the individual members should be determined.

b. It was decided that if the need arose, Rev. Wm. Van Rees will take the place of Rev. Wm. Van Peurse at Synod. We also request that, since Rev. J. Schaal, by appointment of Synod, has been an advisory member of this committee, he be permitted to speak on the floor of Synod when the Sunday School matters are discussed.

c. Our new Sunday School papers will be called: Bible Stories for Beginners, Bible Light for Primaries, Bible Guide for Juniors, Bible Truth for Seniors.

We have secured the following writers for these papers: Miss Dena Korfker for Bible Stories, Miss Marian Schoolland for Bible Light, Miss Helen Van Laar and Miss Henrietta Van Laar for Bible Guide, Rev. Bernard Pekelder for Bible Truth.

The Publication Committee has granted us permission to secure Mr. Jack Brouwer as part-time art editor for our papers. Mr. Brouwer has accepted.

d. It was decided to acquaint the Synod with the Sunday School Committee's position with respect to the Supplementary report to the Synod of 1954 of the Committee on Education. This report was read to us at our March 18th meeting. The Committee on Education wished to solicit our approval. After some discussion, we felt that we were not ready to make the final decision in the matter. Although we favored the appointment of a Director of Education, we had several misgivings as to the rest of the report.

On April 22, a revised report was read to us. After much discussion, since a decision was insisted upon, we decided to accept recommendations 1, 2 (with the exception of e) and 4; and to reserve for further study 2e, 3, 5, and 6.

At our April 29 meeting, we were not satisfied with our decision, and we objected to the wording of the note found in the report. Therefore, the following motion was passed:

Since the Sunday School Committee was asked only to comment on an already completed report, it objects to the wording of the note found on page 4 of the report; and it feels that, despite its expressed approval of the establishment of the post of Secretary of Education, the report is premature and should be returned to the committees involved for consultation, study, and recommendations.

Respectfully submitted,

WM. VAN PEURSEM, *President*

DENA KORFKER, *Secretary*

WM. VAN REES

HAROLD DEKKER

JOHN DE BEER

ANDREW VANDER VEER

**SUPPLEMENT NO. 33**  
(Arts. 81, 120, 165, 169, 170)

**BOARD OF TRUSTEES  
OF CALVIN COLLEGE AND SEMINARY**

ESTEEMED BRETHREN:

In presenting our usual midyear report about the trust we hold in Calvin College and Seminary, we begin with thankful adoration to our Covenant God, whose unfailing mercy is our life. As we live by His Grace, so we would live for His Praise. To this we must at once append that we are greatly humbled in the knowledge that we — trustees, faculties, employees, students and supporting constituency — all without exception have stumbled in much. This makes us keenly aware of the constant need of our people's continued intercession.

For Synod's convenience we shall give a rather selective account of labors performed in Part One of this report and place all specific recommendations in Part Two.

**I. INFORMATION**

**A. BOARD OF TRUSTEES**

1. *Membership.* The Board has experienced a considerable change of membership in the last year; no less than eleven of the thirty-three trustees at the February meeting were new, due in large part to the current trend to shorter pastorates. The Reverend G. Hoeksema was again chosen as president of the Board, with the Reverend N. J. Monsma as vice-president, the Reverend J. T. Holwerda as secretary and Dr. J. T. Hoogstra as assistant secretary.

2. *Meeting.* The Board was able to complete its work in a little more than three days this time, thanks in a measure to a willingness to work on the part of the members, capable leadership, and diligent preparatory work on the part of the Executive Committee under the leadership of Dr. Jacob Bruinooge. No small amount of credit should also be given to the two presidents of our institutions who have efficiently dealt with the problems confronting them. Neither one has waited for problems to come knocking at the door of his office. Both are aggressively active in giving leadership in projects, some of which for the present may not appear to have much proportion, but which in the future, we are assured, will pay untold profits.

3. *Committees.*

a. In keeping with the mandate of Synod, the Board has through its Executive Committee appointed a Foreign Student Sponsorship

Committee (See Art. 165, Acts 1953). The following are serving on this committee: Dr. John Kromminga, Prof. Harry Dekker, Mr. H. Holtvluwer, and Mr. W. J. Dykstra. A report from this committee will be submitted later.

b. Synod also authorized the appointment of a Standing Committee on Seminary Appointments when it approved the rules for Tenure and Appointment of Seminary Professors. The following were appointed to serve on this committee: G. Hoekstra, R. Veenstra, J. Vander Ploeg, R. B. Kuiper and M. Monsma. We may expect the first fruits of this new venture at the May meeting of the Board.

c. Likewise a committee was appointed to consider the overture of Classis Sioux Center requesting aid for the operation of the midwest Junior College by means of a 20% quota reduction.

d. There was before last year's Synod an overture to the effect that graduates of Calvin Seminary be required to spend a year as interns laboring in the field of Home Missions. Synod instructed the Board of Trustees to study this matter in consultation with the Faculty and to relate it, not only to Home Missions, but to "all the needs of the student as they relate to his service in the Church" (Acts Art. 162, I C). A committee has been appointed to study this matter: Rev. N. J. Monsma, Rev. Hessel Bouma, Pres. R. B. Kuiper and Dr. John Kromminga.

e. The Board is regularly served by a Long Range Planning Committee to which has been assigned the task of plotting and supervising expansion of our physical plant; by two Pension Committees, one for the plan governing faculty members and one for the newly adopted plan covering non-faculty members; also by a Diamond Jubilee Scholarship Committee; and a special committee studying the possibility of granting the Th.D. at Calvin Seminary.

f. Moreover, a special committee has been assigned the task of studying the office of the president of the college and the president of the seminary in relation to professorship, and further, the possible obligation of the school for providing housing on the campus for the presidents.

4. *Class Visits.* The Executive Committee members have faithfully sought to visit classes according to mandate, but in view of the size of our two faculties it has been most difficult to do justice to this most important phase of the work of supervision.

## B. SEMINARY

### 1. Faculty

a. All of Synod's appointees of last summer accepted their assignment, and, together with our regular staff of instructors, have been able to serve our students and school. All those teaching in the seminary

have signed the Form of Subscription. As provided for in the rules (Acts 1953, Art. 9) four of the newly chosen professors were installed as professors of theology in our seminary at a special service held November 12, 1953, under the auspices of the Neland Avenue Consistory. Dr. R. J. Danhof, the pastor, preached the sermon; Emeritus President Louis Berkhof charged the new professors; Dr. J. Bruinooge read the form and led in prayer. The Seminary Choir sang. President R. B. Kuiper gave the benediction. The four professors installed were: Dr. John H. Kromminga, Dr. Herman Kuiper, Dr. Henry Stob, and the Reverend R. B. Kuiper. Dr. Henry Stob also successfully passed the examination with a view to his ordination. See Acts, 1953, p. 82.

b. Synod referred the matter of salary for Dr. J. Kromminga and Dr. H. Stob to the Board (Acts 1953, page 82, 4 a). This has been properly cared for. Synod did not specify the rank which Dr. H. Kuiper was to have, and, in keeping with the rules, he was given the rank of Associate Professor of Dogmatics. Dr. Henry J. Stob and Dr. John H. Kromminga continue to serve respectively as Secretary of the Faculty and Registrar.

c. The Reverend Carl Kromminga is at the Free University of Amsterdam pursuing his studies. Synod referred the matter of a proper stipend for him to the Executive Committee for action. Arrangements have been made as to the courses he is to teach next September.

d. President Emeritus Louis Berkhof October last attained the venerable age of four score years. He was remembered with a letter of congratulations and a floral gift on the happy occasion. We rejoice that he is still able to present the church with the fruit of his research and study. The Board also took grateful note of the reported partial recovery of our esteemed Professor Emeritus Clarence Bouma, and continues in intercession for him and his family.

e. Our Seminary Faculty has been invited to be present at the Kampen Seminary Centennial to be held in June of this year. The Board agreed to assume the responsibility of paying the expense of a representative. The Faculty reported that Dr. Herman Kuiper and the Reverend Carl Kromminga would represent our Faculty.

f. We are signally honored this year in that we have Dr. Jan Waterink of the Free University as Guest Lecturer in Pastoral Psychiatry during the second semester. As noted previously, his coming was made possible by a grant from the Calvin Foundation. The Board is most grateful to the Foundation for making the services of Dr. Waterink available to us both in the seminary and the college.

2. *Curriculum.* All required courses have been taught. The division of labor in the departments where two men are presently at work was harmoniously arranged. In the New Testament Department Prof. H. Schultze taught *New Testament Introduction* in the first semester and

is to teach *New Testament History* in the second, while Dr. Ralph Stob taught *Hermeneutics and Textual Criticism* together with *Exegesis* for the Middlers in the first semester and is to teach *New Testament Biblical Theology* and *Exegesis* for the Juniors in the second. In the Department of Dogmatics Dr. Herman Kuiper taught *Soteriology* to both Seniors and the Middlers in the first semester and is to teach *Ecclesiology* and *Eschatology* to the same classes in the second, while Dr. F. H. Klooster taught *Introduction to Dogmatics* to the Juniors in the first semester and is to teach *History of Doctrine* to the same class in the second. In the Department of Practical Theology Rev. Martin Monsma taught *Church Government* and *Catechetics* in the first semester and is to teach *Liturgics* and *Pastoral Theology* in the second, while Prof. R. B. Kuiper taught *Homiletics* and the courses in *Practice Preaching* in the first semester and is to teach *Principles of Missions* and the courses in *Practice Preaching* in the second.

In addition to the required courses several electives were given during the first semester. Dr. Wyngaarden taught *Messianic Prophecies and Their Fulfillment*, *The Messages of the Psalmists*, and *Hebrew Reading*. Prof. Schultze taught *New Testament Social Teachings*, *The Intertestamental Period*, and *The Epistle to the Hebrews*. Prof. R. B. Kuiper taught a course in *Ethical Preaching*. In view of the fact that Prof. Waterink is scheduled to teach a course in *Pastoral Psychology and Psychiatry*, it is likely that in the second semester fewer electives will be given than would otherwise be the case.

From the president's report we also quote the following: "It may seem that the teaching load of some members of our staff is lighter than it needs to be, and possibly lighter than it ought to be. I would in this connection call attention to four weighty considerations. In the first place, several members of our Faculty are teaching their courses for the first time, and to construct a course which one has not previously taught is in every instance an onerous task. Second, departments which are offering no electives at present will certainly want to do so in the future. Third, as I shall point out under another head in this report, some of the courses that are now taught should be augmented, and new courses will have to be added to our curriculum. Finally, it is a matter of the greatest importance that our professors write scholarly books on subjects related to their several fields. Not only for Calvin Seminary's standing in the academic world, but especially for the furtherance of the Reformed faith, few things, if indeed any, are as important as that our Faculty shall "produce". And that is a time-consuming activity."

### 3. Students

a. *Enrolment*. Our enrolment during the first semester totaled 102. Of that number 25 were Juniors, 30 Middlers, 33 Seniors, 9 graduate

students and 5 unclassified. The Special Student Aid Fund has again proved to be a much needed help to some of our more needy students. All of our students now have the benefit of the recently established campus health service. Each student is charged \$2.50 a semester for this service. The schedule of classes has been coordinated with the morning schedule of the college. This is a first step toward making it possible for seminary students to take courses in the college and vice versa.

b. *Summer Field Work.* President Kuiper further reported: "In the summer of 1953 nearly all of our students were engaged in Field Work. In almost all instances the churches or boards by which they were employed have submitted appreciative, and even enthusiastic reports on their labors. The few students whose work was adversely criticized have been interviewed by their monitors and the professor of Practical Theology."

c. *Students from Other Schools.* Shortly after the beginning of the academic school year three graduates of Westminster Seminary, enrolled in post-graduate work in our seminary, presented themselves to the Executive Committee with a request for licensure. All aspire to enter the Christian Reformed ministry. An examination was arranged and licensure granted to Mr. C. Versluis, Mr. J. Jeffers, and Mr. Isaac Jen, all members of Christian Reformed churches. The Board approved this action.

It was decided that henceforth such students, who have completed undergraduate work elsewhere and who come to Calvin Seminary with a view to entering the Christian Reformed ministry, shall supply the same credentials as students from our own school, namely, membership in the Christian Reformed Church, plus a consistorial recommendation and a recommendation from our Seminary faculty.

At the request of the Executive Committee the Faculty made a study of the matter of admitting students who, having completed their undergraduate theological studies elsewhere, wish to enroll at Calvin Seminary with a view to entering the Christian Reformed ministry. They submitted a suggested policy which the Board has adopted for the future.

1. No such student shall enroll with this purpose until he has declared his intentions to the Board of Trustees and received its approval.
2. If a student has a bona fide B.D. or its equivalent from a recognized seminary, no inquiry shall ordinarily be made with respect to his pre-seminary course.
3. All such students shall be required to take Christian Reformed Church History, Church Polity, and Catechetics. In determining what other courses shall be required, the governing consideration shall be that all the requirements of our undergraduate curriculum must be met.



4. Such a student shall be required to take a minimum of 24 semester hours.
5. When graduate courses are taken by such a student, he shall receive graduate credit.
6. Such a student shall be designated as a special student.
7. Such a student, as well as the regular undergraduate students, needs faculty recommendation for candidacy.

It was further decided that it is for the Board or its Executive Committee to decide in each individual instance whether a student in this category shall be licensed to exhort in our churches.

d. *Special Post Graduates.* Dr. Edward Hills and the Reverend J. Herbert Brink, formerly pastors in Presbyterian churches, have enrolled at Calvin with a view to possible entrance into the Christian Reformed Church. When inquiry was made by one of the men as to proper procedure to be followed, the Board advised him to apply to Synod for eligibility to serve in the Christian Reformed Church and that he seek recommendation from our Seminary Faculty.

4. *Chair of Missions.* The Board, in keeping with Synod's instruction of last summer (Art. 124, Acts 1953) relative to the Chair of Missions, has given a measure of study to the matter but is not yet ready to report.

5. *Calvin College and Seminary Lecture Series.* In February, 1950, the Board of Trustees approved certain rules for a series of lectures to be delivered at Calvin College and Seminary. Somehow the plan then adopted was never put into effect. At the suggestion of the College-Seminary Relations Committee, which has made a thorough study of the matter, a revised set of rules has been formulated, passed upon by the two faculties and adopted by the Board.

6. *B. D. Degree.* For some time the requirements for the B. D. degree have been the subject of debate and an occasion for dissatisfaction. The Faculty, having given considerable study to the matter, submitted the following recommendations which the Board adopted. "1. That comprehensive examinations be retained as a requirement for the B. D. degree; 2. that all students who on the basis of their grades would ordinarily be permitted to graduate shall be eligible to take the comprehensive examinations; 3. that as a rule the comprehensive examinations be oral rather than written."

#### C. COLLEGE

##### 1. Faculty.

a. *New Members.* Dr. J. Van Bruggen, Mr. Barney Steen, Mr. H. De Wit and Mr. W. Lagerwey, who joined our staff this past year, all indicate a good adjustment to college teaching. They enjoy their work, and have entered upon their careers with utmost devotion, consecration and enthusiasm. They, as well as all full time assistants, have signed the Form of Subscription.

Mr. Steve Vander Weele has done a great service in making possible an effective English department schedule adjustment necessitated by Dr. Henry Zylstra's leave of absence. Dr. J. Waterink is serving as guest professor in Psychology.

Mr. John Vanden Berg's leave of absence was extended through the first semester of this academic year in order that he might avail himself of a special scholarship awarded him. He has made significant progress toward fulfilling requirements for the Ph.D. degree.

Mr. J. W. Kingma, who has served in the department of Modern Languages, but who has been absent from the campus during the first semester due to illness, has sent in his resignation. This has been accepted.

Due to retirement, transfers to the seminary, leave of absences and expansion, it has been found needful to engage more than the usual number of assistants and part time teachers. The latter group numbered 14.

b. *Appointments.* The Board of Trustees was called upon to consider many reappointments and several new appointments. The large number of reappointments scheduled for consideration reflects in part the second large post war increase in faculty personnel. In every case where required, the appointee has been called in for a personal interview, reports of class visitors were noted as well as that of the president, before action was taken. In keeping with Synod's advice of last year we assure Synod that "the importance of stressing the knowledge of and devotion to our Reformed doctrines in the examination of every appointee to the faculty" has been stressed.

It has been found needful to appoint a new Dean of Students to replace Dr. De Beer, who did not wish to be reconsidered for reappointment and who was granted this privilege when pressed into service. Dr. De Beer has served commendably and in the two years of office gained the respect and admiration of the entire teaching staff and student body, and the appreciation of his fellow administrators. The Reverend Harold Dekker has been appointed in his stead. He will also teach a course in the Bible Department. The Board has found it good to add another staff member in the department of Bible in view of the large enrolment and also because more courses are being offered with a view to a Bible major. Dr. Fred Klooststra has been given an appointment to this department.

c. *Dr. Henry Zylstra*, while on leave of absence, became ill and this necessitated hospitalization for a time. Last reports indicate excellent recovery.

d. *Dr. John Daling.* Bitter grief filled the home of our esteemed professor, Dr. John T. Daling, whose dear wife was removed from this earthly scene by death. Our brother has been remarkably sustained in the Christian's only comfort — belonging to Jesus Christ.

## 2. Curriculum.

From President Spoelhof's report we quote:

"Constant curriculum evaluation, readjustment, and elaboration lie at the heart of our academic development. It is our continuing policy to judge all new course offerings in the light of their contribution to supplying a distinctive Christian liberal arts education.

"New courses have been added to the curriculum. In each case the Executive Committee, serviced with the course description and rationale, has approved the new course. Old courses have also been reactivated.

"Currently, committees are at work *re-evaluating the Pre-Seminary Course and the Pre-Engineering Course*. In addition, a committee is studying the question of the place of Fine Arts at Calvin College. The courses in the Education Department are also being restudied with an eye toward realignment. So, too, inquiries were made into the course offerings of the Speech and Music Departments."

## 3. Students

### a. Enrolment

1234 students were enrolled in September 1953. This is a 3.6% increase over the total of last year, and is almost double the percentile increase, reported in the publication "School and Society," for 793 accredited four-year colleges and universities in the United States.

The current increase in enrolments for most colleges is due largely to the increase in freshman enrolments. Our increase in that class was from 414 to 465, or 12.3%, again far above the national average. It is obvious that there is a growing interest, among our people, in higher education for their children.

It is interesting to observe that the total number of students training for professions at Calvin College has remained fairly constant, as shown by the following percentages:

1942	1948	1952	1953
58.2%	54.5%	57.5%	55.9%

This tabulation includes Education students, but not Pre-Seminary students. Over 50% of our students are preparing for teaching in our Christian schools or for the ministry.

Enrolment for the second semester totaled 1197. Expectations are that approximately 200 will be graduated; some 115 teaching certificates will be granted.

### b. Future Enrolment

Should the current enrolment trend continue — and we have no reason to believe that our prognostications will prove to be incorrect —

our plant facilities will be taxed to the utmost by 1958-60. Our "Needs of Today" Campaign was designed to meet current needs. Should these needs be met in toto we could perhaps accommodate, with difficulty and temporarily, the enrolment swell. This problem must be brought home constantly to our constituency.

c. *Student discipline and morale*

Again quoting from the president's report:

"The student body has displayed an admirable spirit of co-operation and loyalty this year.. Student clubs and organizations were well managed. A very fine Freshman class has added a new spirit and spark to the campus.

"Christian academic life is the true gauge of the quality of the tone and atmosphere of the campus, but incidental extra-academic factors also help create atmosphere. I am certain that such matters as the student social and dining center — The Calvin Commons — the return of the "Dorm" to the men, the new guild halls for women, and new arrangements in the Athletic Department, have given the campus a different atmosphere.

"The methods previously devised to provide ecclesiastical care especially for out-of-town students were employed with continued success this year.

"There has been no major student discipline problem this year. Occasionally one hears expressions of criticism of the spiritual life of the student body. Undoubtedly there is some ground for criticism, for we all fall far short of attaining the ideal. One cannot, with any basis in fact, however, say that secularism is becoming a special Calvin-student trend. On the contrary, there is in evidence a healthy concern about matters pertaining to the life and health of our Church."

d. *Health Service.* Mrs. N. Monsma, our Campus Nurse, began her work with limited facilities at her disposal in September 1953. For the first two months, service was dispensed from a small office in the Administration Building, with a minimum amount of equipment at hand. Even under such adverse circumstances, Dr. Vander Ploeg, the Campus Physician, visited the college for one hour, three mornings a week. That is still his schedule. The commodious quarters now available and the service rendered the student have assured the Health Service a respected place in campus organization.

e. *Scholarships.* As in former years, so again this past year, scholarships in the form of free tuition were awarded; some 19 graduates of Christian High schools participated in such awards. Four graduates of public high schools (where no Christian High school is available) were given a full scholarship and three were granted a half scholarship. Two Canadian students were given a scholarship. At the request of the Christian Reformed Board of Missions a special scholarship has been made available to the Reverend Shigeaki Fujii of Japan.

#### 4. *The College as an Instrument of Service to the Church.*

Criticism is sometimes made by some of our constituency that the college is of no immediate benefit to them. It is good to keep in mind that the college is doing more than training students as Kingdom members, though that is its chief function. It is doing more in various ways.

##### a. *The Denominational Reference Service*

The Director of the Library reports an increasing interest in this service, although the demand for it has not met our expectation. The idea has not yet taken hold. In time this could become one of our flourishing, strong departments in the library.

The Director of the Library is always alert to methods of extending the services of his department to the Christian Reformed denomination. Possible service to Church and Christian school libraries is being considered by him.

##### b. *The Summer Conference on Church Music*

The success of the 1953 Summer Conference on Church Music far surpassed our highest expectations. Attendance was about four times greater than we had expected. Its real success should, however, be gauged by the intense enthusiasm engendered, by the vigorous spirit demonstrated, and by the encouraging reports from conference members of the spiritual benefits received. President Spoelhof regards the Summer Conference on Church Music as one of the high points of achievement for the year 1953. As a result, there emanated from Calvin College a direct influence upon the worship services in many Christian Reformed churches.

A second conference is being planned for the summer of 1954. Dr. Henry Bruinsma was again chosen by the Music Department to be the conference director.

##### c. *Teachers' Institutes*

During the first semester Calvin College professors supplied the major contributions to all regional meetings of Christian teachers' institutes save one. Calvin staff members were invited to the following institutes:

1. Eastern Christian Teachers' Institute.
2. Midwest Christian Teachers' Institute. Calvin College not only was host to the M.C.T.A., but several Calvin men also appeared on the program.
3. Tri-State Teachers' Institute.
4. Denver Christian Teachers' Institute.
5. California Christian Teachers' Institute.
6. Pacific Northwest.
7. Christian Teachers' Association of S. California.
8. Calvin College was also host to the Christian School Principals' Conference, which held sessions in Grand Rapids in August,

1953. Not only did Calvin men take a prominent part on the program, but many others on our staff contributed to the excellent discussions which followed.

This is illustrative of the extracurricular leadership which Calvin College supplies to Christian education. Through these regional institutes Calvin College reinforced its influence on our Christian schools. The institutes supplied the means for direct contact with almost every Christian school in our circuit.

d. *The First Calvinistic Scientific Conference*

Approval has been granted to activate plans for holding a Calvinistic Scientific Conference May 21-22 in which our Calvin Science department will take a prominent role. The purpose is threefold:

1) To isolate and pinpoint the problems faced by a Calvinist in the area of the relation between General and Special Revelation or, more particularly, in the area of Religion and Science.

2) To contribute to a Christian understanding of scientific problems.

3) To provide opportunity for Calvin-trained men to maintain contact with each other and to discuss the problems which pertain to their field.

D. PROPERTY AND FINANCE

1. *Gifts.*

From time to time special gifts are received from members of our constituency and also from non-members. Notable among the many gifts is the grant of a sizable number of records, the third in a series of such gifts, to the "Cayvan Collection of Recordings" by the original donor which makes our college the possessor of one of the finest such collections outside of the Library of Congress. The college has also received nearly four thousand volumes from the library of the Detling Estate, together with a number of choice art items. Appropriate letters of thanks have been sent to all donors.

2. *Campaign*

In keeping with synodically approved plans, portfolios have been sent out to all ministers in the denomination with suggestions for helping the churches in setting forth the campaign where such is needful. The Financial Secretary reports that the amount of cash received up to January 1, 1954, from all sources for Calvin's "Needs of Today" Campaign exceeds our prognostication by \$22,000.00. We have now passed the half million dollar mark in cash received. It should be added that all this has been used to complete the Commons, to purchase the Guild Houses, and to make necessary alterations in the Administration Building.

3. *Remodeling*

Extensive changes were made during the summer months as well as the first two months of the first semester. The remodeling projects

include: College academic offices; Business Office; Health Center; Physical Education facilities for women; three additional college class rooms; supply room; relocation of entrances to Men's and Women's Rest Rooms, and a Women Employees' Lounge.

#### 4. *Guild Houses*

Of the six houses purchased, three are now being used to house freshmen women. The other three should be ready next year. They are filling a real need in housing our students and have greatly aided the Dean of Women in her duties of supervision.

#### 5. *The Commons*

The Commons dining hall accommodated 425 students for the first semester. The students prize highly their "home away from home." Landscaping for the Commons Building was done in early fall.

#### 6. *Girls' Dormitory*

Since there have been insufficient funds available from the Campaign to proceed with building a Girls' Dormitory, the Board has proceeded slowly in its expansion plans. However, the Long Range Planning Committee has been instructed to have plans and bids for a Girls' Dormitory at the May meeting. Meanwhile another committee is studying the possibilities of securing a government housing loan to finance construction.

7. The Long Range Planning Committee has been authorized to engage an architect to prepare a study on the possibility of converting the present Men's Dormitory to other uses.

## II RECOMMENDATIONS

### A. BOARD OF TRUSTEES

The term of Mr. H. Elenbaas from the Far West district terminates this year. Mr. B. Staal and Mr. J. De Nooyer are completing four year terms; Mr. L. Bere a three year term. Moreover, the term of Mr. J. Vander Ark, whose place is being taken by his alternate Mr. G. Andreas, expires this summer.

The Board submits the following nominations to Synod:

- |                                  |                    |
|----------------------------------|--------------------|
| 1. For the Far West.....         | Dr. J. Hoeksema    |
|                                  | Mr. Harm Te Velde  |
| 2. For the Midwest.....          | Mr. Glenn Andreas  |
|                                  | Mr. John Brouwer   |
| 3. For the Central District..... | Mr. Lambert Bere   |
|                                  | Mr. J. De Nooyer   |
|                                  | Mr. Benjamin Staal |
|                                  | Mr. E. Veenstra    |
|                                  | Mr. B. Vellenga    |
|                                  | Mr. Fred Winter    |

(It is the understanding of the Board that according to the Acts of 1952 (Article 70) both Mr. J. De Nooyer and Mr. B. Staal, if re-elected, are eligible for a three-year term though they have served

a four-year term). Synod is requested to designate an alternate for each delegate chosen.

#### B. SEMINARY

*Appointments.* The Board gave careful consideration to the preliminary study which both the Faculty and the Executive Committee gave to the matter of Seminary teaching needs. The following recommendations are made to Synod:

a. That the Reverend R. B. Kuiper be appointed to the Presidency of Calvin Seminary for two years (1954-1956) with a limited teaching load.

b. That the Reverend Martin Monsma be appointed as Associate Professor of Practical Theology for two years (1954-1956).

c. That Dr. Ralph Stob be appointed as Associate Professor of New Testament for a term of two years (1954-1956\*).

#### C. COLLEGE

Approval for the following appointments is sought:

a. William Spoelhof, Ph.D. was reappointed as Professor of History with indefinite tenure.

b. Enno Wolthuis, Ph.D. was reappointed as Professor of Chemistry with indefinite tenure.

c. Earl Strikwerda, Ph.D. was reappointed as Professor of History with indefinite tenure.

d. John Tuls, A.M. was reappointed as Associate Professor of Mathematics with indefinite tenure.

e. John Bratt, Th.M. was reappointed as Associate Professor of Bible with indefinite tenure.

f. Bernard Fridsma, A.M. was reappointed as Associate Professor of German with indefinite tenure.

g. Martin Karsten, A.M. was reappointed as Associate Professor of Biology with indefinite tenure.

h. Henry Van Til, Th. M. was reappointed as Associate Professor of Bible for four years.

i. Donald Bouma, Ph.D. was reappointed as Associate Professor of Sociology for two years.

j. Clarence Boersma, Ph.D. was reappointed as Associate Professor of German for two years. (He will then qualify for full professorship with indefinite tenure).

k. Calvin Andre, A.B. was reappointed as Assistant Professor of Physics for two years.

l. George Harper, A.M. was reappointed as Instructor in English for two years.



m. Arthur Otten, A.M. was reappointed as Instructor in French for two years.

n. Fred Klooststra, Th.D. was appointed as Assistant Professor of Bible for two years.

o. Harold Dekker, Th.B. was appointed to serve as Dean of Students for two years and as Assistant Professor of Bible.

p. Mr. Robert Haan was appointed as an Assistant in History for one year.

q. Mr. Steve Vander Weele, A.M. was given a conditional appointment in English, subject to the favorable outcome of an interview before the Board prior to his taking up the work.

r. James Bosscher was appointed as an Assistant in Mathematics and Engineering for two years.

#### D. FINANCE

1. *Changes in Faculty Pension Plan Rules.* Synod failed to take action last year on the Board's proposals relative to changes in the rules for the Pension Fund, evidently through oversight. We request Synod to take action at this time. The recommendation as found in the Acts (1953, p. 241) reads as follows:

"The Board endorses a petition signed by over 75% of the faculty requesting that Section XII of the rules and regulations of the Pension Fund, adopted in 1952 be altered as follows:

"1. Deletion of the three words: 'and members of,' in Section XII — Administration of the Fund.

"2. Change the fourth line to read: 'three members to be appointed by the college faculty.'

"This change will allow non-faculty members and non-Board members to serve on the Pension Board."

Due note should also be taken of our action in granting the request of the college faculty that Mr. Gordon Buter, our business manager, be declared eligible to the Faculty Pension Plan.

#### 2. *Proposed Plan for Non-Faculty Pension Plan*

Synod also failed to give its approval to the new non-faculty Pension Plan as requested in the report of the secretary to Synod last June, again evidently through oversight. The Board requests Synod to approve the plan as chosen by the employees and endorsed by the Board. A copy of the plan is available for Synod's perusal.

3. Further, Synod's approval is sought for the Board's recommendation that the same Board representatives serving on the Faculty Pension Committee be appointed to serve as the Board's representatives on the Non-Faculty's Pension Committee. These are; E. B. Pekelder, L. Bere, F. Winters and T. Noordewier.

4. Request for refund of moving expenses. Both the Harderwyk and the Redlands II congregations have filed requests for refunding of moving expenses paid by them in connection with the calling of the men Synod in turn called from their pulpits, to serve on the Seminary Faculty. Since Synod was the calling body in both instances the Board feels these payments properly should be made by Synod and requests Synod to pay the amounts requested by the churches concerned. Redlands II is requesting the sum of \$528.46 and Harderwyk asks for \$347.39.

5. The Board further overtures Synod to adopt a general policy for payment of moving expenses which may govern the Board of Trustees (and other Boards) in similar instances, since it is not clear whose responsibility it is to pay when Synod calls a man for denominational service, nor from which funds payment should be made.

6. Pension arrangements for certain professors not covered by regular Pension. The Board decided that the following retired professors until further notice shall receive as long as they live a maximum pension of \$175.00 per month subject to any change in benefits for those in the present \$4,500 to \$5,000 bracket of the Calvin Faculty Pension Plan: A. J. Rooks, J. G. Vanden Bosch, J. Broene, A. Broene, J. Nieuwdorp, L. Berkhof. Maximum pension shall include any payments being received from the Calvin Pension Fund or the Ministerial Pension Fund. The difference between the maximum pension amount and payments from present pension funds shall be paid from the general fund of Calvin College and Seminary.

As we conclude our report we are keenly aware that space limitations as well as our own insufficiency limits us in giving as complete a picture as we would like of the magnitude of the work which God permits the Church to accomplish through the Board and the Board through the Faculty and the Faculty in the Students. We would that everyone of our constituency could hear the chapel broadcasts; could go from class to class to witness the ceaseless struggle to bring every thought into subjection to Jesus Christ; could observe the day to day development of "kingdom workers in the making"; could converse with all of our consecrated men of God; could work with our two presidents who with Solomon's wisdom, Joblike patience and Elijah's fervor administer our schools. That would give a more adequate picture.

Calvin is more than a report for the ear; more than a campus for the eye. Calvin is a distinctive principle in action. And we can only know Calvin as we see her in faith and love. We shall then know Calvin staffed by men, but a work of God; spotted with sin but going on to perfection; faltering but strengthened with God's manna; weak

yet strong in the Lord. God has made our school strong; God make her mightier still. Everywhere faithful graduates are singing:

"Calvin, Calvin, God has been thy guide  
Dear Alma Mater, thy strength He shall provide  
Be loyal ever to the faith of old  
God's Name and Honor we ever shall uphold."

The prayers of the Board are mingled with those of the Church at large beseeching God's mercy and enlightening Spirit upon Synod and upon her delegates as they deliberate in the weighty matters that confront them.

Board of Trustees of Calvin College and Seminary,  
JOHN T. HOLWERDA, *Secretary*.

**SUPPLEMENT 33-A**  
(Arts. 81, 120, 165, 169, 170)

**BOARD OF TRUSTEES OF CALVIN COLLEGE AND SEMINARY**

*To the Synod of the Christian Reformed Church  
Grand Rapids, Michigan.*

Esteemed Brethren and Fathers:

On behalf of the Board of Trustees of Calvin College and Seminary we submit the following supplementary report. The Board held its May meeting the last week of May which accounts for the late appearance of this report.

**I. MATTERS PERTAINING TO THE BOARD**

**A. Organizational Matters**

**1. Officers of the Board:**

a. It was decided to have a second vice-president. The Rev. John Geels was chosen.

b. Dr. J. T. Hoogstra (in the absence of the First Secretary) served the Board as secretary with the understanding that this position would terminate at the adjournment of the May meeting and the reporting to Synod.

c. Dr. Daniel De Vries, who served as assistant at the Board meeting, has been chosen First Secretary of the Board. It will be of interest to the denomination, especially the Alumni of Calvin College and Seminary, that Dr. Daniel De Vries is the first Alumni "layman" secretary in the history of the Board.

**4. The officers of the Board after September 1, 1954:**

The Rev. N. J. Monsma.....	President
The Rev. John Geels.....	Vice-President
Dr. Daniel De Vries.....	Secretary
Dr. J. T. Hoogstra.....	Ass't Secretary

**2. Change in Membership:** The Rev. N. J. Monsma, vice-president of the May meeting, addressed all those retiring from the Board with words of appreciation for all the known and the unknown labors performed. These members are: the Rev. G. Hoeksema, who has given a major share of his talents to Calvin, Dr. J. H. Bruinooge, Rev. H. Bouma, Rev. E. J. Tanis, and Mr. Herman Elenbaas.

It will be of interest to Synod to note that in addition to these given above there have been sixteen changes on the Board in the last three years.

3. Executive Committee: The Executive Committee for 1954-1955 are: Dr. J. T. Hoogstra, Rev. J. Vander Ploeg, Rev. L. Veltkamp, Rev. J. Breuker, Rev. Wm. Van Rees, Dr. L. Greenway, Rev. R. Veenstra. Laymembers: Dr. Daniel De Vries, B. Staal, H. Fles, H. Holtvluwer, L. Bere. Among the clergy there is one who has served for some length of time, two for only a year, and the others who have not attended a Board meeting.

4. We recommend Synod to receive this as information.

B. *Sioux Center Junior College* (Art. 162 I. F. 2, *Acts of Synod*, 1954, p. 146) — Re Classis Sioux Center Overture to hold back a percentage of quota: "2. Permitting Classis Sioux Center (and conceivably other Classes later) to hold back a percentage of the quota would only result in the raising of the quotas of the remaining Churches. Tabled. This matter is referred to the Board of Trustees for study to report to the Synod of 1954".

The Board at its February, 1954, meeting put this in the hands of the Executive Committee, and the Ex. Committee gave it to a special committee in the Chicago area for advice. This special committee reported at our May meeting. A long discussion followed in which it soon became evident that the problem is too involved to come to a quick satisfactory solution. Instead a geographically representative committee was appointed to continue this matter and to report to the Board as soon as possible. We trust that both Synod and Classis Sioux Center will realize that much work has been done already, but that the Board must have more time to do satisfactory work.

We recommend that Synod decide that the Board continue its study of the Sioux Center Junior College matter and report to the Synod of 1955.

### C. "Thank You"

The Board notes with great appreciation and has taken proper cognition of a letter sent to it, signed by Norman B. De Graaf and W. B. Eerdmans, Jr., informing the Board that they and their friends intend to deliver annually to Calvin College and Seminary certain funds payable to our schools and marked "Library Expansion Fund". Such an annual gift is an asset to our Library.

A gift of \$200.00 was received from the late Rev. and Mrs. J. Keizer for our seminary.

Auxiliary Guilds are working industriously in the interest of Calvin Guild Halls. Their work is impressive. Not only have they added to the material assets of our houses, but members of auxiliary societies have established themselves in the hearts and affections of our Guild residents. The Board of Trustees have conveyed to these organizations a hearty thanks.

The Board also conveyed its thanks to the Oratorio Society, more specifically to its President, Mr. Henry Holtvluwer and to Professor Seymour Swets, for the generous gifts of this Society to the College during the years 1940 to 1953. These gifts were given for musical instruments, scholarships, uniforms, and for the Cayvan Memorial Room.

Board recommends that Synod receive this as information.

## II. SEMINARY MATTERS

### A. *Sent to Synod as information*

1. Eleven have received extension of licensure to continue their studies. Twenty unqualifiedly and two qualifiedly have received licensure to exhort. Twenty-six unqualifiedly have received permission to enroll as a regular student in our Seminary, and six qualifiedly.

2. *Re Special Seminary Students:* Students who do not enter as regular students can enter as special students, a status which implies no promise of licensure nor of candidacy. Such a student may seek for a change of status to regular student, perhaps in his first, second, or third year. This creates its own difficulties. Consequently it was decided that "this matter be referred to the Seminary Faculty for study and recommendations, with the following suggestions: (1) that special students be enrolled in the Junior class only in exceptional instances and by action of the Seminary Faculty; (2) that a special student who desires to become a regular student must qualify for that status not later than the end of his Junior year; (3) that the rules of summer field work be enforced as strictly in the case of those who enter as regular students".

3. *Old Testament Department:* The Board declares that there is a need for an additional man in the Old Testament department and has instructed its Committee on Appointments to study this matter. Additional help is needed now, and it is time now to begin looking forward to a successor to the present incumbent.

A special motion was passed by the Board that this should be included in the report to apprise Synod of this need.

4. The Board assured both Dr. Ralph Stob and Dr. Henry Stob permanent tenure either in the Seminary or somewhere in the College, and in the light of this decision the College Faculty can staff the department of classical languages and philosophy.

5. The Board has urged the Committee on the Th.D. degree to meet as soon as possible and has designated Pres. R. B. Kuiper convener.

### B. *Matters for Action*

1. Of late immigrant ministers have been added to the names of our ministry. Some no doubt may welcome the opportunity to become better acquainted with the church of their adoption. Although we all are

hewn from the same rock differences in emphasis and practice develop historically. They may wish to know our men and institutions better. We, on our part, should also benefit from their background. To bring about such a mutual benefit the Board comes to Synod with this recommendation:

"Synod shall instruct the Seminary Faculty with the Executive Committee to work out a method whereby ministers who have emigrated from the Netherlands shall be enabled to spend some time on the campus of Calvin College and Seminary so as to promote mutual appreciation and on the part of our Holland brethren acquaintance with our approach and attitudes."

2. Since the Seminary Faculty is not ready to report on the Rules for the Seminary presidency at this time, the Board decides to ask Synod to declare the present rules in force for another year.

3. The Board seeks Synodical approval that there be a one year lectureship in the chair of Missions.

4. The Board advises Synod not to take steps this year on the important matter of the chair of Missions. The reason is simply this that in spite of the work expended upon this chair we do not feel ready to come with a name of a lecturer.

5. The Board seeks approval of its decision to ask President R. B. Kuiper to teach a course in Missions in 1954-1955, and instruct the Committee on Appointments to continue its work in this matter.

6. From a nomination of four our Board duly elected Dr. Alexander De Jong for a one year lectureship in Dogmatics. The Board recommends that Synod approve.

### III. CALVIN COLLEGE

#### A. *To be received as information:*

1. A graduating class of 202 persons received their appropriate degree or certificate at the end of this semester. There were 107 teaching certificates issued at the time of Commencement as follows: Provisional Elementary Certificates, 49; Provisional Secondary Certificates, 29; Limited Certificates, 29.

2. The title of Emeritus professor has been conferred upon Dr. P. Hoekstra.

3. The title of Emeritus professor has been conferred upon Dr. J. P. VanHaitsma.

4. Long Range Academic Planning: "The development of a strong faculty at Calvin College is, in part, dependent upon the existence of a reservoir of well-trained, Calvinistic, Christian Education-minded scholars, from which to draw when the need arises. To create a reserve, without making it a disaffected surplus, is a matter of careful planning". (Pres. Spoelhof's Report to the Board.) After describing the

various steps for realization the President continues: "This program, outlined above, must begin immediately. Already we find ourselves in great difficulty in some departments. Key replacements and additions must be made, and we have no prospects in mind. If the situation is serious currently, it will indeed be crucial five years from now. . . . What are our prospects for 1958-60? We should be doing something about those needs now." The Board informs Synod that it endorses this Long-Range Academic Planning, and encourage the faculty to bring specific suggestions to the Board.

5. For your information we just note that Miss Ervina Van Dyke will assist in Speech for a year, Marten Vande Guchte also in Speech, Nell Oosthoek in Physical Education.

We wish to make a correction in our February report. Mr. James Bosscher will be an assistant in mathematics for one year, not two.

6. Our Campus has been teeming with extra-curricular activities such as the Scientific Conference and the Conference on Psychology and Psychiatry. These conferences are strongly encouraged to serve as a unitive force in Calvinistic ideation and action.

Of great significance was the presence of Dr. Jan Waterink on our campus. His teaching, lecturing, and guidance were made possible by the generosity of the Calvin Foundation. We can say with all moderation that Calvin College and Seminary will ever feel the impact of his personality and teaching even though he must return to the Netherlands, to the Vrije Universiteit.

#### *B. Matters that Require Action by Synod:*

1. The Board recommends to Synod that Synod arrange a synodical testimonial dinner in honor of the two professors emeriti, Dr. P. Hoekstra (1918-1954) and Dr. J. P. Van Haitsma (1909-1954).

To recall their years of eminently faithful service is only to say the obvious.

2. The Board recommends the following for Synod's approval:

a. Rev. Harold Dekker, Dean of Students and Assistant Professor in Bible, two years.

b. Dr. Fred Klooster, Assistant Professor in Bible, two years.

c. John Hamersma, Instructor in Organ and College Organist, two years.

d. Lawrence Den Besten, Provisional appointment in Biology.

#### IV. FINANCIAL AND RELATED MATTERS

A. The Board recommends the following re Budget:

1. The adoption of a 5% increase in the salary scale for assistants, instructors, assistant professors, associate professors, of the College



and Seminary, the increase to be applied also to the salaries of all College and Seminary administrative personnel.

2. The approval of the Proposed Job Classification and Wage Scale for Office and Maintenance personnel including adjustment increases averaging \$150.00 and ranging from nothing to \$400.00.

3. The adoption of the budget as a whole for 1954-55,

Total Revenue .....	\$742,688.00
Total Expense .....	760,940.03

Budget deficit .....	\$ 18,252.03
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4. That the present quota of \$10.00 per family and the present tuition rates be continued for the year 1954-55.

### B. *Special Pension Relief*

1. We recommend that there be paid from the General Fund of Calvin College and Seminary a pension relief of \$85.00 per month, less reductions due to limitations set forth in paragraph 3 below.

2. That the Board authorize the payment from the General Fund of Calvin College and Seminary a pension relief of \$85.00 per month, less any reductions due to limitations set forth in paragraph 3 below, to wives and present recipients of special pension relief when and if they should become widowed.

3. That in each instance the above payments of pension relief shall be subject to the following limitations:

a. Each month the \$85.00 pension relief shall be reduced by the amount of payments received during that month by the pensionee from the Calvin Pension Fund and the Ministerial Fund.

b. All payments to the pensionee shall cease when she shall have received a total amount from any one or more of the following three sources the sum of \$7,500.00 subsequent to September 1, 1954,

b-1 The General Fund

b-2 The Calvin Pension Fund

b-3 The Ministerial Fund

c. All payments to the pensionee shall cease immediately upon the first remarriage of the pensionee.

4. The Board Informs Synod.

a. The Board recognizes that the above mentioned pension relief is a moral obligation of the Church.

b. The Board desires Synod to recognize that such sums as are paid from the General Fund for pension relief should not be considered as part of the current operating expense of the College and Seminary.

c. The Board recognizes, however, that it is impracticable for Synod to erect a separate fund through separate quotas to provide for this temporary pension relief.

d. The Board is, therefore, willing to include this item in its annual budget as a separate item and to disburse the sum involved from the General Fund with the hope that Synod will duly recognize at all times that this separate item of the budget is in reality a separate synodical expense incorporated into the budgets of the institutions for convenience only.

*C. Re Committee on Sponsorship of Foreign Students*

1. That the present committee, with the addition of Mr. Gordon Buter, be continued.

2. That the committee be instructed to give careful consideration to the extent of liability that might be incurred by the institution if a plan of sponsorship is pursued along the lines suggested by the Synod of 1953, and to report to the Board of Trustees.

*D. Re Tuition for Foreign Students*

For students from foreign countries, other than Canada, who are in the United States on a student visa, the tuition is \$210.00 per semester. If the student becomes a member of a Christian Reformed Church in the Grand Rapids area, the tuition will be that charged in the local zone and will be retroactive to the beginning of the semester in which he joins a Christian Reformed Church in the Grand Rapids area.

*E. Long Range Planning*

1. We inform Synod that the Board of Trustees gave to the Executive Committee authority to receive bids and award the contract for the construction of a girls' dormitory. This is to be in accordance with February action of the Board re contractors who will be considered.

2. We inform Synod further that the matter of a government loan has been dropped. This action is necessary if the Board is to retain its restrictive or quasi-competitive system of bidding, owing to the fact that the government demands open bidding on any project on which it makes a loan.

3. If new buildings are to be erected on our East Campus care should be exercised that this be done properly from the outset. From the very beginning there should be an adequate central heating plant there. On advice from our architect and our engineers the Board approves a project for the construction of a central heating plant on and for the East Campus and that the Executive Committee be given authority to select an architect and engineer and ask for bids.

4. The Board gave to its Executive Committee instructions to investigate and the authority to borrow funds for the erection of a girl's dormitory and central heating plant.

5. The Board directed the Long Range Planning Committee to present to Synod the following two plans re future financing of dormitories, and urge the adoption of one:

a. That operational expenses of dormitories hereafter be placed in the general institutional budget or

b. That interest and principal amortization payments on loans made for the erection of new dormitories be placed in the general institutional budget.

6. For Synod's information we may report that the Board has directed the Long Range Planning Committee:

a. To list 10 year projecting of its needs;

b. to suggest long term financial plan tying in with long term needs.

*E. Campaign Funds*

For Synod's information we note

"that the Board of Trustees approves the request of the Financial Secretary to send out a letter of information to all contributors whose accounts have not been paid up in full, acquainting them with the current status of their gifts to our campaign. Such a letter could contain an explanation of our bookkeeping procedure and include a self-addressed and postage-paid envelope to expedite the immediate payment of participation."

May Synod receive the guidance of the Holy Spirit in all its deliberations.

Humbly submitted,  
BOARD OF TRUSTEES OF  
CALVIN COLLEGE AND SEMINARY  
Jacob T. Hoogstra, Secretary *pro tem*

**SUPPLEMENT 33-B**  
(Art. 120)

**LONG-RANGE PLANNING COMMITTEE OF CALVIN  
COLLEGE AND SEMINARY**

*To the Synod of The Christian Reformed Church  
Convening in Grand Rapids, Michigan, June, 1954*

ESTEEMED BRETHREN:

In compliance with Article IV-E, 5 of the Supplementary Report of the Board of Trustees of Calvin College and Seminary, the Long-Range Planning Committee of Calvin College and Seminary presents the following report:

**I. PRESENTATION OF THE PROBLEM**

The Long-Range Planning Committee requests that Mr. Gordon Buter, Business Manager of Calvin College and Seminary, be permitted to present this plan to Synod and that he be asked to be available to answer questions when the matter is being discussed on the floor of Synod.

**II. TWO PROPOSALS RE FINANCING A GIRLS' DORMITORY, PRESENTED  
IN THE SUPPLEMENTARY REPORT OF THE BOARD OF TRUSTEES, Art.  
IV-E, 5:**

1. This concerns an urgent project for which there are no ready funds:

(a) The Synod of 1946 (See Acts, Art. 89, I) instructed the Board of Trustees to plan for a Girls' Dormitory, to be ready for occupancy by September, 1947. These instructions to the Board of Trustees were repeated by the Synod of 1948 (See Acts, Art. 84, D, 6). At the Synod of 1949, approval was given to the Board of Trustees to give priority to the building of a student Commons rather than a Girls' Dormitory. As you know, the student Commons is now a reality.

(b) This project as listed as one of our "Needs of Today" in the campaign of 1951.

(c) Up to June 1, 1954, we had received \$576,483.81 in the "Needs of Today Campaign." This money has been expended for the following purposes:

Commons Building

Office and Health Service remodeling and classrooms

Guild Houses (5 houses on Franklin Street for housing girls)

2. Urgency of the project and the need for immediate building funds

for the dormitories demand that the amount of ready money being received from the "Needs of Today Campaign" be augmented.

The Board of Trustees could borrow the funds for this project and amortize this loan from the proceeds of the campaign. However, this would further diminish the available monies for building needs. The total assured income from the campaign is insufficient to take care of the needs which were presented during the campaign. We can expect to collect only \$1,400,000 of the \$2,000,000 needs.

### III. HOW DO THESE PROPOSITIONS OF THE BOARD OF TRUSTEES MAKE A DORMITORY POSSIBLE NOW AND ALSO EXPAND OUR "NEEDS OF TODAY" FUNDS?

1. The income received from those living in the dorm (rent) will be used for amortization of debt or for operational expenses. The cost not covered by rent (either amortization of debt or operational expenses) shall be charged to the general operating budget of the school.

If both costs (amortization and operating expenses) were charged to the students in the form of rent, the students would be paying an exceedingly high rent. This would constitute discrimination against out-of-town students.

2. Of the two proposals we believe the second (interest and principal amortization placed in the general budget) has more to recommend it and should be adopted.

#### *Grounds:*

(1) The students living in the dorm will not be paying for the building, but only for the operational costs (heat, light, power, maintenance, etc.)

(2) It is better budgetary practice to place amortization in the general fund.

In addition to these considerations, the following factors likewise pertain:

Supervised housing will be provided at a cost not in excess of what students are now paying.

The construction of the Girls' Dormitory can be started in the near future.

### IV. IS THIS A NEW PROCEDURE FOR FINANCING DORMITORY CONSTRUCTION?

This is a new procedure for Calvin College, but it is a procedure that has been widely used by colleges and universities. It has been so widely used because housing projects are suitable for the borrowing of funds.

## V. WHERE CAN FUNDS BE BORROWED FOR A NEW DORMITORY?

1. Government funds are available at a low rate of interest through the Housing and Home Finance Agency. A reservation of \$400,000 from this agency had been made available to Calvin College. Consideration of this attractive loan had to be dropped when it became known that a government loan was made contingent upon open-to-all contractors bidding. Such bidding was contrary to the Board of Trustees' decision to restrict bidding on this project to a number of Board-approved contractors.

2. An attempt will be made to borrow these funds from a private source, such as an insurance company, private foundation, bank, or bond subscription.

## SUPPLEMENT NO. 34

(Arts. 64, 165, 169)

### GENERAL COMMITTEE FOR HOME MISSIONS

#### ESTEEMED BRETHREN:

The General Committee for Home Missions, which met on February 3 and following days of the current year, herewith respectfully places its annual report before your honorable body.

As in previous years we have prepared our report under the following heads:

#### PART I

#### PERSONNEL AND ORGANIZATION

Classes	Members	Alternates
Alberta.....	Rev. J. De Jong.....	Rev. R. Star
California.....	Rev. J. Hollebeek.....	Rev. K. DeWaal Malefyt
Chatham.....	Rev. J. Vande Kieft.....	Rev. H. Numan
Chicago North.....	Rev. E. L. Haan.....	
Chicago South.....	Rev. B. Someren.....	Rev. D. Hoitenga
Eastern Ontario.....	Rev. L. Van Laar.....	Rev. H. Moes
Grand Rapids East.....	Rev. H. Dykhous.....	Rev. G. Vander Hill
Grand Rapids South.....	Rev. J. A. Mulder.....	Rev. T. Yff
Grand Rapids West.....	Rev. E. Masselink.....	Rev. B. Pekelder
Hackensack.....	Rev. A. Hoekema.....	Rev. G. Stob
Hamilton.....	Rev. A. Persenaire.....	Rev. C. Spoelhof
Holland.....	Rev. G. Kok.....	Rev. J. Hekman
Hudson.....	Rev. O. Holtrop.....	Rev. H. Sonnema
Kalamazoo.....	Rev. J. Entingh.....	Rev. S. Vander Jagt
Minnesota North.....	Rev. J. Medendorp.....	Rev. W. Ackerman
Minnesota South.....	Rev. A. H. Selles.....	Rev. H. Vanderaa
Muskegon.....	Rev. N. Vander Zee.....	
Orange City.....	Rev. W. Prince.....	Rev. A. Baker
Ostfriesland.....	Rev. J. Olthoff.....	Rev. L. Bazuin
Pacific.....	Rev. J. R. Van Dyke.....	Rev. W. Verwolf
Pella.....	Rev. H. Vander Kam.....	Rev. W. Reinsma
Sioux Center.....	Rev. W. Vande Kieft.....	Rev. J. C. Ribbens
Wisconsin.....	Rev. R. Rienstra.....	
Zeeland.....	Rev. J. Guichelaar.....	Rev. J. Breuker

Members-at-Large	Alternates	Terms
Mr. T. Hoeksema	Mr. R. Dykema	1951 - 1954
Mr. F. Oldemulders	Mr. H. Rottschäfer	1952 - 1955
Mr. C. Van Malsen		1953 - 1956

Since the term of Mr. T. Hoeksema expires at this time, a member-at-large and his alternate must be elected for the term 1954-1957. Whereas Mr. B. Brouwer, elected as member-at-large last year, was unable to serve, he was succeeded by his alternate, Mr. C. Van Malsen; hence, also an alternate must be selected for Mr. Van Malsen.

The Executive Committee presently comprises the following members: The Revs. H. Dykhous, J. Guichelaar, G. Kok, E. Masselink, J. A.

Mulder, J. Entingh, N. Vander Zee and the Messrs. T. Hoeksema, F. Oldemulders and C. Van Malsen, with the Secretary, the Rev. H. Blystra, as member ex-officio. Missionary-at-Large J. M. Vande Kieft serves on the Executive Committee in an advisory capacity.

The Revs. G. Kok and J. Guichelaar served respectively as President and Vice-President. Mr. T. Hoeksema discharged the duties of Treasurer, and in accordance with Synod's decision Mr. W. Hofstra served as Assistant Treasurer.

The subcommittee for Church Extension comprises the brethren: E. Masselink, J. A. Mulder, J. Entingh, G. Kok and H. Blystra.

The subcommittee having charge of the Fund for Needy Churches includes the brethren: J. Guichelaar, H. Dykhous, N. Vander Zee and H. Blystra.

The subcommittee for finances comprises the brethren: T. Hoeksema, F. Oldemulders, C. Van Malsen and H. Blystra.

Moreover, our Missionary-at-Large, the Rev. J. M. Vande Kieft, regularly meets with these committees.

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

President.....	Rev. G. Kok
Vice-President.....	Rev. J. Guichelaar
Treasurer.....	Mr. T. Hoeksema

For our monthly and annual meetings the conveniences of our College and Seminary were made available. These services are greatly appreciated.

## PART II

### GENERAL INFORMATION

The joint Home Mission program of Church Extension and Evangelization of our Christian Reformed Church continues to register progress in both the United States and Canada. The original missionary mandate as given by the risen Lord on the eve of his departure defined also the *scope* of the church's stupendous mission task. Beginning at Jerusalem it was to reach out into all Judaea, and in Samaria, and to extend to the remote regions of the earth, under the energizing power of the Holy Spirit.

Mission work, consisting in presenting the witness of the Gospel of salvation to the unchurched and the unsaved, and in gathering dispersed believers, in the homeland, must go on and on as the counterpart of the proclamation of that same gospel unto every nation under the sun, until the Lord shall come at the end of the harvest time and close the day of grace.

The era of rapid expansion which followed the Second World War has not yet passed, although there are signs of slackening the pace,



of making even the stride, and catching breath for the second wind and the long, hard pull that lies ahead.

The question is being raised by responsible leaders, and the matter is being discussed in mission conferences and in board meetings, whether or not the churches are able to sustain and to carry through the gigantic, strenuous, post-war effort to evangelize this generation. What impact have the large-scale evangelistic programs, and the numerous special campaigns of the combined Protestant churches, large and small, really made upon the life of the people, including the members of the church itself? Has the tide of secularism and worldliness been stopped, or at least is there a turning and receding while the tide of spirituality and consecration is rising proportionately?

Have there been many genuine "converts", in the biblical sense of that term, coming into the churches by way of the door of repentance and faith? Is the great adversary meeting strong and positive resistance and is the church developing new defensive and offensive weapons from the Word of God to guard against his assaults and to make counter attacks against the gates of hell? Has the spirit and the age of modern compromise and tolerance towards error and unbelief and ungodliness passed? Or is Christianity, and are we all, still deeply involved in the age-old struggle with the Dragon?

And what of the flesh with its lusts that drive men and women, old and young, to commit fornications with the Great Harlot? John saw and wondered that such a murderous, abominable woman, **drunken** with the blood of the saints, and with the blood of the martyrs of Jesus, could ever be so popular and so desired that the whole world flocks after her to live wantonly with her. And John heard another voice calling from heaven: "Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues." (Rev. 18:4)

When we take account of the persistent evil of our times, despite multiplied warning-judgments of God, we see that day coming in which it shall be fulfilled: "For her sins hath reached unto heaven, and God hath remembered her iniquity."

Does this all add up to failure and frustration in the work of the Lord while it is still the harvest season? By no means. In every generation God has those chosen in Christ, his Son, before the foundation of the world. The Savior redeems them now, *not one* will he lose but he will raise them all up at the last day. This assurance encourages the faithful harvesters to keep on until the last sheaf is brought into the heavenly barns.

*Problems and difficulties*, vexing and sometimes baffling, there are many, retarding and hindering the work and handicapping the workers, especially in the opening up and occupying of new fields and mission stations. Procurement of qualified home missionaries to adequately man and supply our expanding fields; providing them with the neces-

sary facilities, a parsonage to live in, a suitable place of worship for meetings on Sundays and week-days, means a large order. Sad but true, our home mission-church extension and evangelization work is often severely handicapped by lack of needed personnel and facilities.

We bespeak the continued lively interest of our churches as well as of Synod in this great work of the Lord. We commend it to the prayerful, governing control of Synod; to the churches for financial support and intercessions before the Lord of the harvest, and to the Holy Spirit for the increase which is HIS, not ours as co-workers, to give.

### PART III CHURCH EXTENSION—U. S. FIELD

Our staff of Home Missionaries in the U.S.A. continues inadequate. In comparison with the rapid changes among our ministers in recent years we cannot complain of excessive losses. Yet our gains have not covered our losses; consequently, new fields are explored and opened only to be left unmanned over long periods of marking time.

A policy of strategic transfers is being worked out, but it takes time and much labor to bring the emerging little churches to the stage where they can become calling churches in their own right. Besides, they may often call in vain to secure their own pastor. Hence, they are very reluctant to part with the services of their Home Missionary.

The present (February 1954) staff of Home Missionaries in the United States (listed alphabetically) is as follows:

MISSIONARIES		FIELDS
E. Boer.....	Milwaukee, Wisconsin	
G. Boerfyn.....	San Jose, California	
E. Callender.....	Harlem, New York	
F. DeJong.....	Lakewood City, Calif.	
H. Dekker.....	Radio Evangelist	
W. Heynen.....	Alaska	
H. Hoekstra.....	Albuquerque, N. Mex.	
P. Holtrop.....	Wanamassa, N. J.	
P. Honderd.....	Le Mars, Iowa	
J. G. Van Dyke.....	Michigan District	
D. Van Halsema (leave-of-absence).....	Monsey, New York	
S. Werkema.....	Chicago District	
J. Zandstra.....	Sioux City, Iowa	
H. Blystra.....	General Secretary	
J. M. Vande Kieft.....	Missionary-at-Large	

U. S. FIELDS		
Vacant	Opened	* Projected
Des Moines	Philadelphia	Boston
Urbana	Lake Worth	Syracuse
Escondido	Columbus	Buffalo
	Salt Lake City	Worth (Elim)
	Oklahoma City	New York City
		Madison

A rapid survey of the individual fields following in the main the geographical line from East to West is presented. In each and all of

these projects the work of church extension and evangelization are integrated. In keeping with the nature and constituency of each station the extension and evangelism emphasis varies in each field. In this too our missionaries need the guidance as well as the blessing of the Holy Spirit.

#### 1. EASTERN DISTRICT

a. Monsey, New York has become sufficiently strong and stable to assume its long-cherished status of a calling, subsidized Christian Reformed Church. Since, however, its Home Missionary Pastor, the Rev. D. Van Halsema, requested a leave-of-absence for further study, an arrangement has been effected whereby he will continue to conduct the services and do a limited amount of calling within the congregation during this period, or until such time that a pastor has been procured. In view of the need of this field, the capable services of our energetic Home Missionary are reluctantly dispensed with in hope that in due time he will return to Home Mission work.

With the advice of the Eastern Home Mission Board it was decided to call another Home Missionary for the Eastern District to fill the vacancy.

b. *Harlem, N. Y. — New York City.* Home Missionary Eugene Callender, after waiting long and pleading earnestly, is to receive a place for worship and week-day meetings. Building prices in Harlem are high but the cost is not prohibitive if our churches really get behind it. Our churches have caught the vision and regard this especially as a venture of faith, the opening of a door into the Kingdom of God for those of different race and color but of the same faith and destiny in Christ Jesus.

And for Missionary Callender a cherished dream is coming true, a hope in process of fulfillment, a Christian Reformed Church of "Harlemmers" in the heart of Harlem with its teeming thousands of unchurched and unsaved. May God answer both the venture of faith and the vision of hope with an abundant increase.

New York City presents a formidable, almost baffling challenge, to re-enter as Christian Reformed Church, after the Bank Street congregation was disbanded and its church building sold to a neighborhood theatrical organization. When we stepped out and closed that door, the world stepped in and opened it again for its own purposes. Is this not symptomatic of a modern trend? Where and how to get in again, to find an open door and to gain a foot-hold? One avenue of approach is "over the air", via the Back to God radio broadcast which reaches homes and hearts. At present Home Missionary D. Van Halsema is conducting a Bible and doctrine discussion class on Sunday afternoons in a hotel room with interested listeners. This may prove a lead to an opening door.

Mr. Paul Szto, appointed and supported by Paterson III, himself a Seminary graduate of Westminster Seminary, is working among Chinese students in the University (Columbia) and New York City. At the recommendation of the Eastern Home Mission Board he was granted — besides the support given by Paterson III — an additional \$150.00 per month for procurement of meeting facilities as the work expands. In a cosmopolitan world-city like New York an effective approach for evangelistic efforts may well be along ethnic origin lines.

c. *Wanamassa*, under the care of Home Missionary Paul Holtrop, now in possession and use of its own chapel-church, fully organized during the past year, is enjoying gradual growth both from within and from without. The membership as well as the Missionary-Pastor take a personal interest in their congregation and church. They are planning to sell the old parsonage (with the permission of the Home Mission Committee) and use the money to build a new manse on their site next to the church; another forward step in their development.

Attendance in the summer-resort season does go up. But not all of our people summering or vacationing at Asbury Park and Ocean Grove make Wanamassa their temporary church home. The big mass meetings in the adjoining Ocean Grove Tabernacle appear to have stronger attraction than denominational loyalty and the promptings of the spirit of brotherly love and help in behalf of a little church of the same household of faith in need of such help and encouragement.

d. *Philadelphia* is hopefully looking forward to a new era. Since the services are held in the Y.M.C.A. on the west side, there has been an increase in attendance. A fine spirit of loyalty and love for our Reformed faith is in evidence and devotion to our Christian Reformed Church as a defender and standard bearer of that faith in this country. This field until now having been under the care of Missionary P. Holtrop needs its own missionary.

e. *Lake Worth, Florida* was opened in December of 1952 and is now in its second year, making good progress. Provisional organization as a branch church of the First Church of Detroit was effected in December of 1953, with a membership of fourteen permanent resident families and thirty-nine souls. Two elders — George Van Denend and Dr. William Yonker — and two deacons — Herman Teitsma and Warren Pylman — were duly appointed by the Detroit Consistory. The services were again held in the Women's Club Building at Delray Beach in charge of invited guest-ministers for two-week periods.

At Lake Worth's request the Executive Committee decided to place a Home Missionary in the Florida field (stationed at Lake Worth) at the close of the present season.

A site large enough for a chapel, parsonage and Christian School was purchased in a favorable, growing section of the city, adjacent to Sunset

Park. Plans for the chapel and procurement of the necessary funds are under way. The Executive Committee offered to make funds available for payment of the site (\$7,000.00) and to underwrite loans to be made by them to the amount of \$15,000.00. The Committee and the membership, under pressure of the urgency of having their building ready in time for the annual influx of visitors, and needing their contributions in order to build, requested a loan in the amount of \$30,000.00. The Executive Committee declared itself unable to advance this requested loan out of budget allocations for buildings.

Later, and quite unexpectedly, on the eve of the annual meeting of the General Home Mission Committee, the Lake Worth Consistory withdrew its previous request for a Home Missionary in the expectation of becoming a fully organized and calling church. The General Committee accepted this as information, gladdened on the one hand with the rapid progress made towards the desired goal, yet questioning on the other hand whether this master move forward in a single bound was well advised. The matter was committed to the Executive Committee for further disposition as the situation may require.

f. *Columbus, Ohio*, as Philadelphia, was given synodical approval for placement of a Home Missionary. It has been developed largely as the result of radio follow-up work and a basic nucleus of former members of churches of Reformed faith. Key man, Mr. C. Klaassen, has given himself unstintedly to the cause under difficult circumstances. We rejoice that the Willard Christian Reformed Church has consented to be the calling church and promised a \$500 salary contribution. By the time Synod meets Columbus may have its first minister — a Home Missionary — in this needy and challenging field.

## 2. MICHIGAN DISTRICT

Home Missionary J. G. Van Dyke has assisted in the development and organization of churches both within and without the Michigan territory, chiefly within our own church centers, in accordance with the rules prescribed by Synod for this phase of our church-extension-evangelization program.

Then suddenly, as he was on the point of entraining for Columbus and while arrangements for effecting a transfer to Urbana were pending, he was smitten with a rare malady paralyzing the muscular control of the eyes. Rest and treatment became necessary and recovery has been gradual and slow. The Lord is testing his faithful servant whose zeal is greater than his physical capacity permits. We commend him to the tender mercies of the Lord our healer, in the hope that at the time Synod meets he may be fully restored and back in the work which he loves.

## 3. ILLINOIS - WISCONSIN

a. *Chicagoland*, to which Home Missionary S. Werkema was transferred from the Minnesota district after Home Missionary R. De Groot

accepted a call to one of our churches, is a large and expanding field. New daughter and sister churches continue to be developed and in the process neighborhood evangelism is being done. Missionary Werkema has assisted in Urbana and Columbus as well as in his own immediate field. In consultation with the Home Mission Committee of the Chicago Classes, he is concentrating on the Worth-Elm field as his next project. Sunday School work was begun and services will soon be inaugurated, D.V., in this promising field.

b. *Urbana* experienced that Synod has priority claims upon the services of our ministers and missionaries. Rev. F. Klooster, scarcely settled in his new parsonage, was sorely missed as the work was getting under way. In the good providence of God and with the consent of the calling and supporting church of Bethany South Holland, Dr. Louis Smedes, returning from study abroad, was engaged and will occupy the manse and fill the field until next June, when he will be examined by Synod for candidacy in the Christian Reformed Church. This arrangement does not involve commitments by either party as to eventual calling.

c. *Milwaukee*, under the faithful ministry of Home Missionary E. Boer, is making steady progress towards becoming a calling church. By the end of last year it numbered forty-five communicant members, with a total of seventy souls, compared with thirty-seven and fifty-nine the year before. During 1953 three adults made profession of faith; two were admitted through re-affirmation of faith; two were re-admitted after excommunication; and six children were baptized. Three families left the city (two of them student families) but these were replaced by four new families moving in. A few others are receiving instruction in preparation for their confession of faith.

The budget for 1954 calls for an average weekly contribution per family of \$4.41, exclusive of special offerings. It includes also \$1,000.00 as repayment to the Home Mission Committee, plus monthly special offerings for the same purpose.

Milwaukee, for a long time a struggling weakling with an uncertain future, has sunk its roots and sent up its shoots, growing into another fruitful vine in the vineyard of the Lord. To him be the praise and the thanksgiving!

d. *Madison*, the capitol city of the Badger State, is now receiving the special attention of Classis Wisconsin and its Home Mission Committee that was given to Milwaukee. It has potential and shows initial promise, but is not yet in the emergent stage. It had the services of a student pastor last summer and received regular preaching supplies from the surrounding churches of the Classis. But due to lack of a meeting place for worship, only an evening service was held for over a year. This has been a handicap in the opening up of the new field without a

morning service, and with no Sunday School or mid-week meetings. At the beginning of February regular services, both morning and evening, were inaugurated for a period of three months.

The student membership of the group will normally fluctuate. The number may be expected to remain constant at about ten to twelve, undergraduates and post-graduates. At present there are four resident families of Reformed faith participating. More are expected when it becomes known that one of our churches is being established in this rapidly growing city of over a hundred thousand population.

The project enjoys the wholehearted interest and support of the Classis and the Classical Home Mission Committee. The need of a suitable location and a building of our own where the neighborhood can be canvassed for evangelization and Sunday School is self-evident and pressing. The present building is unsuitable from this point of view, and the rental is high. Back to God Hour listeners come as occasional visitors but hesitate to unite with us as long as we are not established in a chapel or church of our own. With the blessing of God we hope that Madison too will strike roots in soil prepared by the Spirit of God and grow into a fruit-bearing vine.

#### 4. MIDWEST

a. *Des Moines, Iowa* has been making gradual but steady progress under the ministry and leadership of its energetic and faithful Home Missionary, the Rev. J. Medendorp. While the Executive Committee was considering a transfer of the brother to another of our unoccupied fields, he accepted a call and Des Moines soon faced a vacancy. In consultation with the Consistory and with the Home Mission Committee of Classis Pella, it will be decided whether the congregation has arrived and is ready to enter upon the stage of a calling, subsidized church.

b. *Le Mars, Iowa* is holding its own but the growth and activities of the branch church are restricted by overcrowding in the old home that serves the double purpose of manse and chapel. To procure the necessary funds Home Missionary P. Honderd himself made personal solicitations from the members of Classes Orange City and Sioux Center. An average of about \$10.00 per family visited was received and the total amount is expected to be sufficient to finance the new chapel. The handicap in carrying out his mission due to lack of facilities is one thing; the time and the labors expended in gathering funds rather than in doing intensive work in gathering souls is another. The question may well be asked whether this is well principled or good policy to follow. Or is it only an emergency measure to meet a strategic need?

c. *Sioux City, Iowa* is likewise trying its best, under the dynamic leadership of its Home Missionary-pastor, the Rev. J. Zandstra, to realize its building program at this time of high cost of construction of

any kind. They had hoped to start building in the fall of 1953 but the destructive June flash-flood caused deferment.

The site has been procured, the neighborhood canvassed and Sunday School classes begun with a view to making them part of their full church program when they move into their new church. The congregation is slowly but surely forging ahead with an increasing number of converts from the outside as well as growth from within.

The goal of becoming a calling church with the aid of the Fund for Needy Churches may be within reach when the building program is finished, D.V.

d. *Rochester, Minnesota* is the great medical center, the home of the Mayo Clinic and affiliated hospitals. Patients going there are mostly those suffering from serious and baffling diseases. They seek the aid of highly specialized physicians. They also feel the need of spiritual comfort brought to them in the name of the GREAT PHYSICIAN, the healer of the soul as well as of the body.

The Rev. S. P. Miersma, the pastor of the Hollandale Church, is now making the weekly sick calls, applying the balm of Gilead and ministering the riches of divine consolation from the Word of God and sustaining the spirit with intercessory prayer. This ministry of love is much desired and appreciated.

#### 5. SOUTHWEST

a. *Oklahoma City* is begging and praying for a Home Missionary; not as now a number of supplies and temporary appointees lacking continuity and concentration. They also need a building of their own in a district that is not already over-churched. With the cooperation and financial assistance of Pella I—calling and supporting church—Oklahoma City hopes to have its own Home Missionary before long. Plans are to construct a combined chapel and rooms for the missionary and his family, similar to that of Albuquerque, and at minimum cost.

The project is still weak. A small Christian Reformed nucleus, a few Back to God Hour radio listeners who have united with us, several prospects besides, some of former Reformed background, constitute the initial group.

In this rapidly growing and booming city also the field is open. But there are many harvesters already there. To change the figure, there are a crowd of fishermen. Some use the kind of bait or flashy spoon at which the fish strike. We continue to believe that the pure preaching of the Gospel of salvation in Jesus Christ and the full counsel of God is the best bait.

b. *Albuquerque, New Mexico* is now enjoying the ministry of its own full-time Home Missionary-pastor, the Rev. H. Hoekstra. Its modest building project is completed, including temporary housing for the missionary in rooms attached to the chapel, to be used later for



Sunday School and social purposes when the parsonage is built on an adjacent lot.

In the reports of the youthful, enthusiastic evangelist-pastor, both the notes of discouragement and of encouragement are sounded, typical of new fields in the beginning stage of development: "This has been a discouraging month (December 1953) in that our small group lost five adults who were very faithful. Two of our servicemen left us, the one discharged from the service and the other on special assignment. The one discharged was married, hence his wife is no longer with us either. The other two adults were new to our church. They were one of my early contacts in this city. They attend both services regularly and also our weekly Bible study group. They contributed generously. Due to economic reasons, they had to leave the city. They regretted leaving us very much and said that they were going to attend a Christian Reformed Church in Grand Rapids. Although it is encouraging that they found that which they were seeking in our church and want to continue attending elsewhere, it still is a loss for us here.

"Our average attendance has shown an increase all around. More children are attending from the Albuquerque Indian School and we had more visitors during the month. While no real gain was made towards the future establishment of a church here, there are signs of growing interest. The addresses at Sandia Base are being received with enthusiasm and increased interest in our Church...

"The city is expected to continue to grow in 1954. The air base is to be enlarged and has been made a permanent base. A local contractor told me that many new homes are expected to go up around our chapel this coming year. This will give us the opportunity of contacting new arrivals before they affiliate with another church. Our group has much enthusiasm and zeal for the work here. Everyone is willing to cooperate and help out..."

Herein breathes the spirit of unceasing prayer and fervent consecration in the work of the Lord.

Our Luctor and Pella II churches provide support with their finances and intercessions.

c. *Salt Lake City, Utah* is moving forward and hopefully looking for the day that they shall have a Home Missionary of their own in their midst. *Denver III* has kindly consented to become the calling and supporting church for this needy and challenging field. They now have possession and use of an old church and parsonage in the downtown area. The property was obtained at a bargain price from a Methodist congregation that had outgrown its facilities and built a new church and manse.

A staunch nucleus of Holland immigrants of our Reformed faith, augmented by a few present and former Christian Reformed members,

and some radio responses form the present constituency. Preaching supplies, summer student pastors, emeriti ministers and temporary assignments of others of our staff have aided in keeping the work going. There has been some gain but intensive and extensive work by a full-time Home Missionary is needed to do justice to this difficult and needy field in the heart of the world's citadel of Mormonism. Also in this great city surrounded by mountains the Lord has his people, and the church has its field of labor.

The members of our Salt Lake constituency are matching their zeal for establishing a congregation with that of beginning a Christian School in the basement of their church. This too is a great venture of faith and devotion to their covenant God and his Word.

#### 6. CALIFORNIA

a. *Lakewood City*, under the capable ministry and leadership of our veteran Home Missionary, the Rev. F. De Jong, reports a steady increase and is making progress towards becoming a calling church in due time. Organization was effected in the spring of last year. There is a large and flourishing Sunday School recruited from many homes in the community and a fine agency for evangelization. From time to time there are converts, convicted and repentant sinners saved by grace. Just recently our home missionary reported: "We had the joy of receiving into our midst a father whose family are already members here in Lakewood. He is of Roman Catholic background, Spanish, but now a convinced Protestant and happy in the Lord. We also received an entire family — father, mother and three children. The father was a baptized member of the First Church of Pella when I served as pastor of that church."

Missionary De Jong visits patients and has meetings at the Pioneer Sanitarium and other institutions besides continuing to supply freighters with magazines and Christian literature. Like most of our Home Missionaries, he also has assignments of special work within the Classis and vicinity.

The Lakewood Consistory would like to keep their devoted missionary-pastor at least until the summer of 1955 before he is transferred to another field. This view is concurred in by the Classical Home Mission Committee.

b. *San Jose*. Home Missionary G. B. Boerfyn is back in the Golden State, this time in the northern bay area. He is courageously facing up with the problems and difficulties of his new field. The group of some seventeen families is being consolidated and seeking permission from Classis California for organization. This will enable them to hold title to property. It was first planned to build a chapel only and to rent a home. But the plot selected was priced at \$10,000.00. Later negotiations for a parsonage and another site were presented at the annual

meeting of the General Committee. No action was taken pending further investigation and advice by the Classical Home Mission Committee. The matter of financing is again playing a major role in the selection of a site and the procurement of a home and place of worship.

Prospects for a growing Christian Reformed Church in San Jose, with opportunities for a program of church extension and evangelization, under the blessing of God, are good.

## 7. ALASKA

Home Missionary-Service Pastor and Mrs. W. Heynen have given themselves wholeheartedly to the strenuous and manifold labors to which they were called in the land of the midnight sun. They are especially meeting the needs of our servicemen, both married and single. This ministry alone would warrant the placement of a Home Missionary in the far north. Are these not in dispersion, subject to many temptations far away from home and loved ones for extended periods of time?

The Heynen's are in the process of getting established and getting set to carry out the other part of their projected program of evangelization and church extension.

A home has been built in a good residential section of Anchorage. This home is also offering continuous hospitality to those in the service.

Services in Anchorage are being held in a rented Seventh Day Adventist Church and during the holidays in the Faith Presbyterian Church. At Fairbanks two midweek services per month are being held, while on Sundays our people continue to worship in a Presbyterian Church. A plot of ground was purchased for a very reasonable price in a most favorable location near down-town where a center for our work is to be constructed. The groups themselves are eager to take the responsibility of financing and helping to build their chapels. They will probably need some help in this undertaking, but they manifest a commendable spirit of sacrifice.

The Rev. Heynen at the entrance of the new year gives this testimony: "Standing at the beginning of the year we are thankful to observe that both groups at Anchorage and at Fairbanks are well established and are facing the future with vision and courage. The number of our young men who do not enter into the groups is now almost nil. Strong leaders continue to leave both groups so that within a short time the entire original group at both places will be gone. However, new talent continues to come in and is pressed into service and with the blessing of God accepts the challenge with vigor and enthusiasm. The Anchorage group has set the ideal of a building of our own as a goal for 1954.

"I want to assure you that we face the future with a calm and steadfast faith and with eager anticipation, waiting on the Lord.

"May God bless our entire far flung home mission field in this year and may it move forward with a new vision and thus also may it gain a firmer place in the hearts of our people."

The Missionary-at-Large, Rev. J. M. Vande Kieft, and the Secretary, Rev. H. Blystra, have given full time to their respective assignments, including preaching services, surveys, counseling, assistance in vacant fields, and promotional activities.

#### 8. STUDENT SUMMER FIELD WORK

During the summer recess a total of fifteen student pastors were engaged. These were given assignments both in the United States and Canada. Reports relate that they labored acceptably and profitably, both to themselves and to those whom they served.

#### RECOMMENDATIONS — U. S. FIELDS

1. *Calling Missionaries.* The General Committee for Home Missions at its annual meeting decided that re the calling of missionaries the following material and recommendation be placed before Synod:

The Home Mission Order, Article 5, section (f), states that one of the duties of the General Committee shall be "to arrange, in conformity with the stipulations of the Church Order, for the calling of missionaries for definite fields when Synod so authorizes; it being understood that the Committee has the power to make arrangements for the stationing of missionaries in other fields when a change in conditions make such a transfer desirable."

As this rule has been applied by Synod and the General Committee, specific authorization of Synod has been considered necessary before a missionary can be regularly assigned to any new field in the United States. The rule itself, not altogether consistently, seems to allow for the *transfer* of missionaries to new fields without Synodical approval while *calling* for new fields must have specific Synodical approval. Since it is the field, and not the missionary which is in question, the rule suffers at least from lack of clarity. In any case, this rule in practice has caused extended delays in the placement of missionaries in new fields. If the General Committee decides at its February meeting to recommend a certain new field to Synod, and Synod approves, it is about a year later before calling can even begin, because the funds appropriated for that field are not available until then. And if that field has been initially investigated six months or more before the meeting of the General Committee, it is at least a year and a half before calling can begin and probably two years or more before a missionary is finally on the field.

We therefore recommend to Synod that the aforementioned rule be revised to read as follows: "To arrange, in conformity with the stipulations of the Church Order, for the calling of missionaries for new

fields, these fields to be selected and approved by the General Committee, according to the specific number of new fields authorized by the previous Synod and within the budget set by that Synod, the General Committee making its request annually to Synod on these matters; it being understood that the General Committee has the power also to make arrangements for the transfer of missionaries to new fields, when these fields are authorized and selected according to the same procedure." (The effect of this revision is simply to give the General Committee authority to make the final selection of new fields, without specific approval of Synod. It leaves to Synod the authority to determine the number of fields and the budget for them.)

*Grounds:*

1) This will normally save a year's time in the manning of new fields, and the very nature of mission work requires the prompt assignment of a permanent missionary, once a field has been investigated and authorized.

2) This will make no difference practically, because in the actual selection of new fields Synod now depends on the decisions of its General Committee for Home Missions.

3) This has been the actual practice of Synod for some time in respect to the work in Canada, and would simply apply a like procedure to the work in the United States.

4) The General Committee is a sufficiently representative body to perform this function properly.

2. *Opening New Fields.* Synodical permission for the opening of three new fields if and when exploratory surveys warrant, is requested.

3. *Battle Creek.* Classis Kalamazoo has recommended Battle Creek "for financial assistance to the amount of \$1,000.00, to carry on its mission project at the Hillcrest Chapel." The intent is to employ an R.B.I. student for weekly part-time work. Battle Creek is recommended to Synod for aid to the extent of \$500.00.

4. *Cleveland East Side.* Classis Kalamazoo "recommends the Consistory of the East Side Church of Cleveland, Ohio for an annual assistance of \$4,000.00 to call an associate pastor to labor in its chapel at Maple Heights, a suburb of Cleveland. Classis recommends this for the following reasons:

1. The Cleveland Church has already invested \$23,000.00 in this project, and expects to invest about \$4,000.00 a year in the work. This is commendable for a church of its size (60 families).
2. The chapel is located in a strategic center. Six hundred new homes are being erected in the Maple Heights community."

We recommend the Cleveland East Side Church to Synod for aid to the extent of \$4,000.00.

## Proposed Budget for Church Extension — U. S. — for 1955

Prsent Staff	Salary	Child. Allow.	Util.	Ins.	Misc.	Trav	Total
14 Missionaries.....	\$51,975	\$4,200	\$2,105	\$2,070	\$2,550	\$9,675	\$72,575
Oklahoma							
Salt Lake City							
Florida .....	19,000	1,500	750	750	450	3,225	25,675
Columbus							
Philadelphia							
Three New							
Fields, 1955 .....	11,400	900	325	325	500	2,150	15,600
							\$113,850
Maintenance .....							3,500
Fire Insurance .....							500
Pulpit Supplies .....							3,500
Seminarians .....							7,000
Moving .....							2,500
Buildings .....							100,000
Taxes and Rent.....							1,000
Rochester, N. Y.....							2,000
Rochester, Minn. ....							916
Contingencies .....							5,000
Administration .....							4,800
							\$244,566
Credits .....							14,925
Budget Quota .....							\$229,641

To meet this budget Synod will be requested to set the per-family quota for Church Extension for 1955 at \$5.47.

## PART IV

## CHURCH EXTENSION — THE CANADIAN FIELD

1. *The Changing Pattern.*

Our denominational church extension and evangelistic work in the Canadian provinces is assuming less and less of the *emergency* and more and more of the normal pattern of the growth and life of the church militant in this dispensation.

During the first four or five years of the flow of immigrants of our common faith into Canada, the churches to welcome and receive them were but few and far between. And the churches that were sufficiently large and established to call their own ministers were likewise few and scattered. Consequently the Home Missionaries (or Immigrant Pastors — Emigranten Predikanten), placed and largely financed by the denomination, carried the great work of opening up new Home Mission stations and establishing congregations in the various settlements. This laid the ground work and paved the way towards an increasing number of autonomous, self-sustaining churches, able and willing to procure

ministers of their own, with or without the aid of the Fund for Needy Churches.

In line with this numerical increase of congregations and full-time ministers serving them, there followed the formation of Classes, thus activating and promoting regular ecclesiastical life, mutual supervision and cooperation in accordance with Reformed Church Polity and in harmony with the Church Order governing these matters.

Parallel to and in consequence of this development, our church extension work is being integrated into the new and regular pattern. The staff of Home Missionaries is not yet being reduced but transfers and replacements are being made with a view to adjustment into the strategic occupation of the entire widespread field. Consolidation and strengthening of churches already established, is as much, if not more, in evidence as is the opening up of new preaching stations. Our churches are coming of age and to normalcy, although the marks of youth and the difficulties of adapting themselves to new environments and new and strange conditions, and a foreign language, are still present with them.

There are exceptions, but on the whole we may report to Synod with gratitude to our faithful covenant God that the CANADIAN EMERGENCY HOME MISSION work of our Christian Reformed Church has been prospered and blessed and is yielding its share of the Lord's harvest in this North American continent. Humbly and gratefully, mindful that we have many shortcomings and that all fruitage comes from our God, we can testify: "The Lord hath done great things for us in our Canadian Field, whereof we are glad."

## 2. Personnel and Fields

MISSIONARIES	FIELDS
R. J. Bos.....	Belmount-Truro, N. S. New Glasgow, N. S. Port William - Middleton, N. S. Charlottetown, P. E. I.
G. Andre .....	Montreal, Quebec
S. Brondsema .....	Barrie, Ont. Orillia, Ont. Collingwood, Ont. Alliston, Ont.
J. Gritter .....	London, Ont.
H. Moes .....	Peterborough - Campbellford, Ont. Lindsay - Nestleton, Ont.
A. Persenaire .....	Stamford - Wellandport, Ont. Brantford, Ont. Burlington, Ont.
J. Rubingh .....	Renfrew, Ont. Pembroke, Ont.
A. Smit .....	Ottawa, Ont. Williamsburg, Ont.

MISSIONARIES	FIELDS
C. Spoelhof .....	Guelph, Ont. Stratford, Ont. Lucknow, Ont. Listowel, Ont.
J. Vander Meer .....	Cochrane, Ont. New Liskeard, Ont.
M. Dornbush .....	Portage la Prairie, Man. Brandon, Man.
A. Disselkoen .....	Transcona, Man. Stonewall, Man. Pilot Mound-Selkirk-Carmen, Man.
G. Vander Ziel .....	Saskatoon, Sask. Regina, Sask. Melfort-Red Deer Hill, Sask.
P. J. Hoekstra .....	Calgary, Alta. Bellevue, Alta. High River, Alta. Medicine Hat, Alta.
J. Hanenburg .....	Westlock - Barrhead, Alta. Peers - Edson, Alta. Lacombe II - Alix - Ponoka, Alta.
G. Van Laar .....	Telkwa, B. C. Smithers, B. C. Terrace, B. C.
J. Betten .....	Haney, B. C. Chilliwack, B. C. Oliver - Armstrong, B. C.
P. De Koekkoek .....	New Westminster Bethel (Vancouver II), B. C.
G. H. Rientjes .....	Alberni, B. C. Victoria - Duncan, B. C. Courtenay - Campbell River, B. C. Nanaimo, B. C.

### 3. *New Churches Organized*

A total of twenty-three congregations were added to our churches in Canada since the last report to Synod. It would be well for all our ministers, consistory members and for all readers of our church papers to take careful note of the map of our churches in Canada that appears in the first issue of our church papers of each new year. It gives reason for praise and gratitude to God, but also for a deep sense of responsibility and challenge in carrying on this great work of the Lord.

Maritimes:	Belmont
Quebec:	Montreal
Ontario:	Toronto II, Oshawa, Ottawa, Lucknow, Acton, Burlington, Orillia, Athens, Leamington, Forest, Emo, Ingersoll, Guelph, Collingwood, Alliston
Manitoba:	Transcona
Alberta:	Medicine Hat, Beverly (Edmonton), Lacombe II, Bellevue
British Columbia:	Bethel (Vancouver)



4. Special attention is called to the following:

The Maritime field has been occupied by the transfer of Home Missionary R. J. Bos, the first church (Belmont) was organized and there is promise of further extension.

Likewise work was begun in the province of Quebec, and Montreal was organized under the ministry of the Rev. G. Andre, transferred from Ontario into this new metropolitan field.

Two of our ministers serving in the older churches of Winnipeg and Chatham, the Revs. A. Disselkoen and G. Vander Ziel, were called to serve as Home Missionaries in the Canadian field. With a wealth of experience in ministering to our immigrant membership, they are well fitted to gather the dispersed into the fold and to help them to become churches of Jesus Christ in their new fatherland.

A few months after the Rev. Vander Ziel had entered upon his new task, a malignant growth discovered in the neck, was removed in a Saskatoon hospital. The primary source has been discovered by the Mayo Clinic in Rochester, and cobalt treatments are administered in the Saskatoon hospital. Though emeritation and return to the States with his family appeared imminent, indications now are that the disease may be stayed and kingdom work continued.

The Lord has sustained our afflicted brother and his family in bearing the shock and facing the reality of the situation, looking to Jesus, the great physician and our faithful and merciful Highpriest.

The external expansion and increase of our Christian Reformed Churches in Canada has been phenomenal in this postwar era. The internal, spiritual growth in grace and in the knowledge of our Lord and Savior, Jesus Christ, and in the love of God and of one another, should keep pace with this rapid extension, lest we lose ground in spiritual graces and power, while gaining in membership and number of churches.

As churches we must be deeply imbued with the sense of unity and solidarity in Christ our Savior and Head. We possess a common heritage of faith. We confess adherence to the same doctrinal standards. We have a common task in this present world in our generation. We must stand and work together in fulfilling our high calling. Both in the United States and in Canada our Church is small and rather insignificant in comparison with the major denominations. The distinctive truths and practices which we uphold in loyalty to the Word of God are unpopular and must bear the stigma and hostility of an unbelieving and disobedient world. In fighting the good fight of faith, and in proclaiming the unsearchable riches of salvation as it is in Jesus Christ, we must be united and stand together, of the same mind in Christ, in the unity of the Spirit and the bonds of peace.

Sectionalism and factionalism, ancient foes that have done so much harm to the church and cause of our Lord, must be kept out of our camp.

We are all one in our Lord Jesus Christ, under his Banner of Truth, followers of the Lamb whithersoever he leadeth, whether we are Home Missionaries, Ministers from the United States and Canada, or from the old fatherland—The Netherlands—or whether we are former members of churches of Reformed Confessions in various church affiliations (Kerk Verband) in Holland or in the United States. We are one and belong together in faith, hope and love in the Church Militant until at last the fullness of the unity of all God's saints shall be perfected in the Church Triumphant.

#### RECOMMENDATIONS - CANADIAN FIELD

1. *Name.* We recommend that the name *Canadian Emergency Fund* be changed to *Church Extension - Canada*. *Reasons:*

- a. There is constant confusion between the two names Canadian Emergency Fund and Canadian Emergency Building Fund. It is hoped that the change of name will eliminate this confusion.
- b. The emergency stage has made way for the normal pattern of church life for our churches in Canada.
- c. The two names Church Extension - United States and Church Extension - Canada will thus correspond.

2. *Missionaries.* We request authorization from Synod for placement of missionaries in Canada according to need.

#### PROPOSED BUDGET FOR CANADA FOR 1955

	Present Staff	Salary	Child. Allow	Util.	Ins.	Taxes	Travel	Total
20 Missionaries .....		\$74,575	\$3,600	\$2,505	\$2,440	\$6,595	\$29,750	\$119,465
Maintenance .....								5,000
Miscellaneous .....								500
Fire Insurance .....								600
Pupit Supplies .....								5,000
Seminarians .....								6,000
Moving .....								6,000
Buildings .....								50,000
Contingencies .....								6,000
Administration .....								4,800
<b>TOTAL</b> .....								<b>\$203,365</b>
Credits .....								64,765
<b>Budget Quota</b> .....								<b>\$138,600</b>

(Per-family quota requested reduced by \$1.95 over 1954).

To meet this budget Synod will be requested to set the per-family quota for the Canadian Emergency Fund for 1955 at \$3.30 per family.

## PART V

## DISPLACED AND NON-RESIDENT MEMBERS

During the year the names of 46 members were received; of these 22 are communicant and 24 baptized members.

## PART VI

## YOUTH IN MILITARY SERVICE

Veteran Service Pastor H. Dykstra in California, residing in Redlands, provides personal, pastoral care for our young men and women stationed in that area with its many military installations. Although the heavy inductions during war-time years, and the tensions of training for combat duty are relaxed, there is still a continuing selective service recruitment and the temptations of the service away from home are there. Appreciation of our Service Pastors and the Service Homes is often expressed by those who benefit by them, including the parents.

This work should be remembered by our churches in continued offerings for the SOLDIER'S FUND which has been operating in the *red* for some time.

Old-veteran Service Pastor A. H. Bratt, whose service in this special field covers periods in the three wars, was constrained to request release and emeritation. Although the spirit was still willing, and his love for "our boys" and devotion to their spiritual needs was unceasing, the flesh was getting weaker under the strain of constant travel over a wide territory. The termination of his ministry was properly recognized by the Executive Committee and by his calling church of Midland Park, N. J., which church has also engaged him for assistance to their minister on part-time basis.

As more of the military installations are being deactivated and the reduced number of our servicemen does not warrant another Service Pastor consuming so much time and money in travel, it was decided not to replace the Rev. Bratt at this time, but to have occasional special visitations by the Missionary-at-Large, the Secretary, and other available ministers on a part-time basis.

The Rev. C. Holtrop, who has been doing faithful and fruitful work in the Virginia and Carolina's district on a part-time basis, has also asked and received relief from this assignment. His personal visitations bringing wise counseling out of a warm heart and wide experience are augmented by the pointed challenging series of articles in The Banner that honor the Flag and quicken the morale of those that serve under it.

During the year the Revs. H. Bajema, W. De Boer, D. Hoitenga, P. Holtrop, H. Hoekstra, J. Paauw and D. Van Halsema have also called regularly on servicemen stationed in nearby camps and assigned to these

brethren. Their labors have — and rightly so — occasioned appreciative response.

Mr. and Mrs. A. Mulder at Alameda, and Mr. and Mrs. A. Bauman at Seattle, continue to make their fine contribution towards the physical home-comforts, christian fellowship and spiritual care of our Servicemen in the Service Homes.

Moreover, Home Missionary W. Heynen, and his devoted helpmate, Mrs. Heynen, are serving in cold Alaska with a warmth of hospitality, in the role of a Service Pastor as well as that of Home Missionary.

This ministry deserves a place in congregational prayers. It is here-with again recommended to Synod by the General Home Mission Committee for free-will offerings.

## PART VII

### THE FUND FOR NEEDY CHURCHES

#### A. INFORMATION

1. During 1953 recipient churches received their allotments as approved by Synod.
2. Moving expenses were granted to churches making request in compliance with synodical rules.
3. The schedule of payments for 1954 has been made available to the Synodical Budget Committee for perusal. In cases where a change was made in the amount of aid requested and the amount of aid granted, the recipient church was notified in order that, if so desired, such church might have opportunity to place its case before Synod.

#### B. RECOMMENDATIONS

1. We recommend that the minimum salary to be paid the ministers by the respective churches receiving aid from the Fund for Needy Churches for 1955 in the United States be set at \$3,300.00; in Canada at \$3,600.00.

2. We recommend that mileage on the field be granted subsidized churches for payment to their pastors over and above the first 5,000 miles on the field according to the following schedule.

- a. In the U. S. the maximum mileage for which payment is granted is set at 3,500 miles.
- b. In Ontario (Canada) the maximum mileage for which payment is granted is set at 5,000 miles.
- c. In the Western Provinces (Canada) the maximum mileage for which payment is granted is set at 6,500 miles.
- d. These maximum mileage rates are to be retroactive for 1954.

3. We recommend that the rate per mile at which this mileage is to be paid be set at: For the United States 5c; for Eastern Canada 6c; for Western Canada 7c.

4. We recommend that a children's allowance in the United States of \$125.00 per child, in excess of the salary allowed be granted for 1955; a similar amount to be paid in Canada, inclusive of the government child allowance if and when paid.

5. We recommend that the minimum per family contribution toward the pastor's salary of families belonging to subsidized churches for 1955 be set at \$60.00 in the United States; and at \$40.00 in Canada.

6. We recommend that the denominational per family quota for 1955 for the Fund for Needy Churches be set at \$3.75.

PART VIII  
REPORT OF THE TREASURER FOR THE YEAR 1953  
CHURCH EXTENSION FUND  
SCHEDULE A

RECEIPTS

Balance, January 1, 1953.....		\$ 40,599.79
Treasurers of Classes.....	\$190,443.48	
Gifts:		
Individual .....	\$1,994.95	
Societies .....	7,807.96	
Churches .....	9,442.99	19,245.90
Interest .....		250.00
Dividends .....		941.92
Refunds .....		2,167.11
Legacies .....		550.00
Non Home Mission Funds.....		155.10
Sale, Homes and Chapels.....	37,076.37	250,829.88
Canadian Receipts .....		10,089.50
Total balance and receipts.....		\$301,519.17

DISBURSEMENTS

Missionaries' salaries .....	\$ 55,924.14	
Missionaries' expenses .....	18,557.79	
Special services .....	12,843.65	
Homes and Chapels.....	149,470.20	
Moving expenses .....	2,247.58	
Administrative expense .....	4,032.98	
Total disbursements .....		243,076.84
Balance, December 31, 1953.....		\$ 58,442.83
Church Extension Fund.....	\$ 50,738.50	
Harlem Building Fund.....	7,704.33	
		\$ 58,442.83

SCHEDULE B  
INVENTORY OF SECURITIES

Van Agthoven Estate:		
227½ com. shares, Cleveland Elec. Illum. Co.....	\$ 7,621.25	
10 pref. shares, Cleveland Elec. Illum. Co.....	1,000.00	
16 com. shares, Little Miami R. R.....	800.00	\$ 9,421.25

91 com. shares, Cleveland Elec. Illum. Co.....	3,048.50
United States Bonds.....	7,500.00
<b>TOTAL</b> .....	<b>\$ 19,969.75</b>

**SCHEDULE C**  
**MISSIONARY HOMES AND CHAPELS**

Disbursements to December 31, 1953.....	\$542,916.77
Disbursements to December 31, 1952.....	433,099.21

Increase **\$109,817.56**

Albuquerque, N. Mex.....	\$11,006.24	
Anchorage, Alaska .....	24,105.00	
Chicago, Ill. ....	18,766.44	
Holland, Mich. ....	119.33	
Lake Worth, Fla.....	7,000.00	
Monsey, N. Y.....	4,517.65	
New York (Harlem).....	38,563.84	
Salt Lake City, Utah.....	28,692.92	
Urbana (Champaign), Ill.....	2,580.76	
Wanamassa, N. J.....	10,460.50	
West Allenhurst, N. J.....	99.17	\$145,911.85

**Refunds and discounts**

Cicero .....	\$1,446.79	13,754.05	
Tacoma, Chapel .....	15.00	3,000.00	
Tacoma, Nyanza St.....	1,990.39	15,883.06	
Discounts .....		3,452.19	36,094.29

Net increase ..... **\$109,817.56**

**CANADIAN EMERGENCY FUND**  
**SCHEDULE A**

**RECEIPTS**

Treasurers of Classes.....	\$181,366.01	
Gifts:		
Individual .....	\$ 2,210.52	
Societies .....	946.01	
Churches .....	12,817.59	15,974.12
Refunds, Pulpit supplies.....	11,000.00	
Buildings .....	41,224.94	
Other .....	748.96	52,973.90
Specials, Can. Amerg. Bldg.....	2,230.80	
Relief Fund .....	52.04	
Church Help Fund.....	300.00	2,582.84

**TOTAL** ..... **\$252,896.87**

**DISBURSEMENTS**

Missionaries' salaries .....	\$ 71,144.30
Missionaries' expenses .....	35,893.89
Special services .....	21,089.96
Homes and Chapels.....	84,370.91

Moving expenses .....	3,979.54	
Specials .....	2,582.84	
Canadian discount .....	87.35	
Administrative expenses .....	4,032.98	
	<u>\$223,181.77</u>	
Deficit, January 1, 1953 .....	22,639.78	
	<u></u>	
Total disbursements .....		\$245,821.55
Balance, December 31, 1953 .....		\$ 7,075.32

### SCHEDULE B MISSIONARY HOMES AND CHAPELS

#### REFUNDS

Aylmer, Ont. ....	\$ 725.00
Bowmanville, Ont. ....	10,000.00
Calgary, Alta. ....	286.65
Emo, Ont. ....	200.00
Essex, Ont. ....	574.00
High River, Alta. ....	750.00
Owen Sound, Ont. ....	6,000.00
Picture Butte, Alta. ....	5,960.74
Red Deer, Alta. ....	12,000.00
Taber, Alta. ....	5,500.00
Differential, acct. U.S. and Can. exchange. ....	913.88
Total .....	<u>\$ 42,910.47</u>

#### EXPENDED

Barrie, Ont. ....	\$ 604.96
Cornwall, Ont. ....	980.95
Langley Prairie, B. C. ....	358.75
Montreal, P. Q. ....	24,674.72
London, Ont. ....	989.55
Ottawa, Ont. ....	9,691.80
Peterborough, Ont. ....	978.00
Nanaimo, B. C. ....	8,648.13
Smithers, B. C. ....	14,423.02
Saskatoon, Sask. ....	9,269.96
Stoney Creek, Ont. ....	240.00
Sumas, Wash. ....	192.61
Toronto, Ont. ....	316.54
Truro, N. S. ....	12,901.92
Winnipeg, Man. ....	100.00
	<u>2,031.12</u>
Total .....	<u>\$ 86,402.03</u>
Refunds .....	42,910.47
Net increase .....	<u>\$ 43,491.56</u>
Expended to December 31, 1953 .....	\$323,013.50
Expended to December 31, 1952 .....	279,521.94
	<u>\$ 43,491.56</u>

## FUND FOR NEEDY CHURCHES

## SCHEDULE A

## RECEIPTS

Treasurers of Classes.....	\$ 99,694.96
Gift, Society .....	1.66
Interest .....	1,154.00
Dividend .....	705.28
Loan, Old Kent Bank.....	10,000.00
Discount on interest.....	4.44
Redemption of Bonds.....	1,100.00
Refunds .....	147.85

Total ..... \$112,808.19

## DISBURSEMENTS

Deficit, January 1, 1953.....	\$ 6,780.38
Subsidies .....	\$ 96,261.65
Children allowances .....	13,497.39
Mileage expense .....	5,823.54
Moving expense .....	1,662.10
Loan and interest.....	10,033.33
Administrative expenses .....	4,032.98
	\$131,310.99

Total Deficit and Disbursements.....\$138,091.37  
 Receipts ..... 112,808.19

Deficit, December 31, 1953..... \$ 25,283.18

## SCHEDULE B

## INVENTORY OF SECURITIES

22½ Com. Shares, Cleveland Elec. Illum. Co.....	\$ 7,621.25
10 Pref. Shares Cleveland Elec. Illum. Co.....	1,000.00
16 Com. Shares, Little Miami R. R.....	800.00
	\$ 9,421.25

United States Bonds..... 37,500.00  
 Washington, D. C. Chr. Ref. Church Bonds..... 8,200.00

Total ..... \$ 55,121.25

## SOLDIER'S FUND

## RECEIPTS

Treasurers of Classes.....	\$ 34,657.54
Individuals .....	1,036.00
Societies .....	2,401.05
Churches .....	4,247.26

Total ..... \$ 42,341.85

## DISBURSEMENTS

Deficit, January 1, 1953.....	\$ 3,396.72
Salaries .....	\$ 12,130.79
Expenses .....	30,873.66
	43,004.45

Total deficit and expenses..... \$ 46,401.17  
 Receipts ..... 42,341.85

Deficit, December 31, 1953..... \$ 4,059.32



**FUNDS HELD IN TRUST FOR  
GEESTELYKE VERZORGING OPVARENDEN KOOPVAARDY  
UITGAANDE VAN DE GEREFORMEERDE KERKEN IN NEDERLAND  
(DUTCH MERCHANT MARINE)**

Balance, January 1, 1953.....	\$ 1,500.00
Receipts, 1953 .....	2,749.50
<b>Total .....</b>	<b>\$ 4,249.50</b>
Disbursements .....	4,200.00
<b>Balance, December 31, 1953.....</b>	<b>\$ 49.50</b>

**CANADIAN RECEIPTS AND DISBURSEMENTS, 1953**

	Church Extension	F. N. C.	Canadian Emergency	Soldiers Fund
Classes .....	\$10,051.50	\$ 5,996.98	\$13,915.49	\$ 584.27
Gifts:				
Ind. ....	18.00			
Chs. ....	20.00		426.12	192.44
Refunds .....		426.61	206.69	
Pulpit Supplies .....			11,000.00	
Buildings .....			23,499.00	
Balance, January 1, 1953.....			22.56	
<b>TOTALS .....</b>	<b>\$10,089.50</b>	<b>\$ 6,423.59</b>	<b>\$49,069.86</b>	<b>\$ 776.71</b>

**DISBURSEMENTS**

Special services .....			\$ 132.04	
Subsidy and Chil. allow.....		\$18,971.13		
Missionary expense.....			12,387.93	
Buildings .....			10,838.02	
Mileage expense .....		2,845.78		
Moving expense .....		600.00	1,539.69	
Canadian discount .....			87.35	
<b>Totals .....</b>	<b>none</b>	<b>\$22,416.91</b>	<b>\$24,935.03</b>	<b>none</b>
Balance, 12-31, 1953.....	\$10,089.50		\$24,134.83	\$ 776.71
Deficit, 12-31, 1953.....		\$15,993.32		

**CASH ACCOUNT**

Balances, December 31, 1953 in CH. EXT.....	\$10,089.50
CAN. EMERG. ....	24,134.83
SOLD'S FD. ....	776.71
<b>TOTAL .....</b>	<b>\$35,001.04</b>
Deficit, December 31, 1953 in F.N.C.....	15,993.32
<b>Balance, December 31, 1953.....</b>	<b>\$19,007.72</b>

**ANNUAL STATEMENT, 1953**

**RECEIPTS**

Balance, January 1, 1953.....	\$ 42,099.79
United States Receipts.....	\$605,378.69

Canadian Receipts .....	66,337.10	671,715.79
Total Balance and Receipts.....		\$713,815.58

## DISBURSEMENTS

Deficit, January 1, 1953.....	\$ 32,816.88	
U. S. Expenses.....	597,421.61	
Can. Expenses .....	47,264.59	
Can. Discount .....	87.35	\$677,590.43
Balance, December 31, 1953.....		\$ 36,225.15

## CHURCH EXTENSION

## RECEIPTS

Balance, January 1, 1953.....		\$ 40,599.79
U. S. Receipts.....	\$250,829.88	
Can. Receipts .....	10,089.50	260,919.38
Total Balance and Receipts.....		\$301,519.17
U. S. Expenses.....		243,076.34
Balance, December 31, 1953.....		\$ 58,442.83

## FUND FOR NEEDY CHURCHES

## RECEIPTS

U. S. Receipts.....	\$106,384.60	
Can. Receipts .....	6,423.59	
Total Receipts .....		\$112,808.19

## DISBURSEMENTS

Deficit, January 1, 1953.....	\$ 6,780.38	
U. S. Expenses.....	108,894.08	
Can. Expenses .....	22,416.91	\$138,091.37
Deficit, December 31, 1953.....		\$ 25,283.18

## CANADIAN EMERGENCY

## RECEIPTS

U. S. Receipts.....	\$203,849.57	
Can. Receipts .....	49,047.30	
Total Receipts .....		\$252,896.87

## DISBURSEMENTS

Deficit, January 1, 1953.....	\$ 22,639.78	
U. S. Expenses.....	198,246.74	
Can. Expenses .....	24,935.03	\$245,821.55
Balance, December 31, 1953.....		\$ 7,075.32

## SOLDIER'S FUND

## RECEIPTS

U. S. Receipts.....	\$ 41,565.14	
Can. Receipts .....	776.71	\$ 42,341.85

## DISBURSEMENTS

Deficit, January 1, 1953.....	\$ 3,896.72	
U. S. Expenses.....	43,004.45	46,401.17
Deficit, December 31, 1953.....		\$ 4,059.32

## DUTCH MERCHANT MARINE

## RECEIPTS

Balance, January 1, 1953.....	\$ 1,500.00	
Receipts .....	2,749.50	\$ 4,249.50
Expended .....		4,200.00
Balance, December 31, 1953.....		\$ 49.50

## CASH ACCOUNT

Balances, Dec. 31, 1953 in CH. EXT.....	\$ 58,442.83	
CAN. EMERG. ....	7,075.32	
DUTCH M.M. ....	49.50	
Deficits, Dec. 31, 1953 in F. N. C.....	\$ 25,283.18	\$ 65,567.65
SOLDIER'S FUND .....	4,059.32	
TOTAL .....		29,342.50
CASH IN BANKS, DECEMBER 31, 1953.....		\$ 36,225.15
IN OLD KENT BANK.....	\$ 17,217.43	
IN CANADIAN BANK (Mr. J. Vander Vliet) .....	19,007.72	
TOTAL .....		\$ 36,225.15

W. HOFSTRA, Assistant Treasurer

The books of the Treasurer have been audited by Mr. Peter B. Vander Meer, Public Accountant, and his report is on file with the Stated Clerk of Synod.

SUMMARY OF MATTERS REQUIRING SYNODICAL  
ATTENTIONPART I — *Personnel and Organization*

1. Election of members-at-large.

PART III — *Church Extension — U. S. Field*

1. Revision of rule for calling missionaries.
2. Opening new fields.
3. Aid recommendation for Battle Creek.
4. Aid recommendation for Cleveland East Side.
5. Quota for 1955.

PART IV — *Canadian Field*

1. Changing of name from Canadian Emergency Fund to Church Extension - Canada.
2. Calling of missionaries according to need.
3. Quota for 1955.

PART VI — *Youth in Military Service*

1. Offerings for 1955.

PART VII — *Fund for Needy Churches*

1. Salary recommendations for 1955.
2. Per-family quota recommendations for 1955.
3. Mileage recommendations for 1955.
4. Mileage recommendations for 1954.

May the continued guidance of the Spirit be granted both to Synod and our Church.

Humbly submitted,

*The General Committee for Home Missions,*  
H. BLYSTRA, *Secretary*

**SUPPLEMENT NO. 34-A**  
(Arts. 64, 165, 169)

**GENERAL COMMITTEE FOR HOME MISSIONS**

This supplementary report is concerned with the follow-up program, and consequent relationship between the Radio Committee and Home Missions Committee.

Re this follow-up program the following is recorded in the Acts of Synod 1950, Art. 102, p. 38:

"Your advisory committee recommends the adoption of the recommendation of the Back to God Hour and Home Missions Committees, namely:

'that Synod instruct the General Committee for Home Missions to call a missionary whose task it shall be to carry on the work of evangelization specifically in connection with the follow-up program of the Back to God Hour. It is understood that the missionary's labors will be outlined by the Executive Committee for Home Missions in consultation with the Radio Committee.'

*"Grounds:*

1. The strategic importance of follow-up work in relationship to our Back to God Hour requires that this work be effectively organized and carried out by the work of and under the leadership of a full-time minister.

2. The need of such a man is urged upon us by two of our Synodical committees. Adopted."

Subsequently the Rev. Harold Dekker was engaged by the Home Missions Committee as Minister for Radio Evangelism. His work was carried on under the direction of this committee. Moreover he was granted generous use of the office facilities and help of the Back to God Hour Office, and he had free access to listener responses received at this office, favors essential to the performance of his assignment.

During these few years, which were largely exploratory in character with respect to the follow-up program, a three-point program was activated, namely:

- a. Follow-up work through the mail.
  - b. Follow-up work by personal calls.
  - c. Follow-up work by means of public meetings, and rallies.
- (Acts 1950, p. 241 ff., Acts 1951, p. 243-a,b,c.)

The labors performed by the Minister for Radio Evangelism have been well described by the Radio Committee (Agenda 1954, p. 183-B).

The esteem voiced in this paragraph is shared by all who have been close to the work of Rev. Dekker.

However, in these first exploratory years of our follow-up program the relationship which obtains between the Denominational Radio Committee and the General Committee for Home Missions — especially as it has bearing upon the follow-up program — had not been clearly defined. Greater clarity was deemed desirable. With this in mind the membership of the Executive Committee for Home Missions met with representatives of the Radio Committee. Consequent this conference re the relationship between the Radio Committee and the Home Missions Committee the following decisions are brought to the attention of Synod:

- a. That the responsibility for follow-up work be shared by both Committees.
- b. That the opening of new fields be the task of the Home Missions Committee.
- c. That follow-up work, with the exception of the exploration and survey of new fields, be the responsibility of the Radio Committee.

Respectfully submitted,

H. Blystra, Secretary.

**SUPPLEMENT NO. 35**

(Art. 51)

**PATERSON HEBREW MISSION BOARD****ESTEEMED BRETHREN:**

The Board of the Paterson Hebrew Mission herewith submits a report of its activities for the year 1953 for your information and consideration.

The Paterson Hebrew Mission is under the direct jurisdiction of Classis Hackensack since its September meeting. Formerly two Classes, Hudson and Hackensack, were responsible for the operation of the Mission. This change in jurisdiction is in accord with the action of Synod of 1953 (Art. II, B, 4.)

Classis Hackensack decided that the Board shall consist of six men; three ministers and three laymen. The Board is now constituted as follows: Rev. B. Spalink, Pres.; Dr. J. E. Meeter, Vice-Pres.; Mr. E. Heerema, Secretary; Mr. A. De Vries, Treasurer; Rev. B. Bruxvoort and Mr. H. Vander Plaats. The Board meets the second Tuesday of each month. Board members who retired during this year are: Mr. J. De Leeuw, after nine years of service; Mr. S. E. Greydanus, after seven years of service. Since the jurisdiction of the Mission passed to Classis Hackensack, the following representatives from Classis Hudson were retired: Rev. E. Van Eerden, Rev. S. Van Dyken, Mr. U. Stonehouse and Mr. J. Sikkema. We hereby express our appreciation to these brethren for their faithful and willing service.

This year has been a happy year at the Paterson Hebrew Mission. In our report of last year it was reported to Synod that after extending five calls and receiving five declines, the Lord inclined the heart of the Rev. D. B. Muir to accept the call issued by the Third Christian Reformed Church of Paterson to labor as superintendent of the Mission. The Rev. Muir successfully submitted to a *Colloquium Doctum* at a meeting of Classis Hackensack, held March 17, 1953. He was installed as missionary for the Paterson Hebrew Mission in the Third Christian Reformed Church on Sunday, March 29, 1953, after which he began laboring in our midst.

Our personnel at the present time consists of the following: Rev. D. B. Muir, Superintendent; Miss Martha Rozendal, Nurse and full-time worker; Miss Wilhelmina Tuit, full-time worker; Dr. Peter G. Berkhout, physician.

The Board took cognizance of the fact that Miss Martha Rozendal is completing thirty years of faithful service at our Mission on Jan. 8,

1954. Appreciation was expressed to her and thanks rendered to our Lord for such faithful servants in His work.

The Board has taken up the mandate of Synod given at the 1953 session of Synod, as recorded in Acts of Synod, Art. 69, II, B, 5. Due to the fact that the present Board, appointed by Classis Hackensack at its September session, has only functioned for several months, we are not yet ready to report to Classis and Synod with regard to this mandate. We have, however, begun an earnest study of the questions presented to the Board for consideration, and hope to have a full report on the matter at a future date.

The Board is appreciative of the consecrated efforts put forth by the personnel of the Mission and the physician. These difficult labors are performed with loyal devotion to our Lord in response to His command to bring the message of salvation.

We ask for your continued support; moral and financial, and your continued prayers.

Respectfully submitted,

*The Paterson Hebrew Mission Board*  
ELMER HEEREMA, *Secretary*

Approved at a meeting of the Board  
held Jan. 18, 1954.

### SUPERINTENDENT'S REPORT

This is the first report that the undersigned is privileged to make to the Synod. It is a reminder that although the work of the Paterson Hebrew Mission is localized, it is the work of the whole denomination. Indeed, it was this Church-wide concept of the work which prompted the questions addressed to the Synod of 1953 in the last report, which in the absence of a Superintendent, was prepared by the women workers.

A word about that report: It was an opportunity to address the whole Church through the Synod with reference to opportunities and responsibilities, which the writers felt were not being utilized. In calling attention to other areas where work should be done, and in calling for a general expansion of the work, the thought was in line with earlier reports to the Synod. Unfortunately, there were statements in the report which lent themselves to misinterpretation. The report may have seemed to call in question the work that has been done through the years, as if all might have been in vain. The words, "no apparent results," however, as later interpreted by the reporters, does not question that the Gospel has made an impact on many Jewish lives; it does reflect disappointment that a positive stand and a forthright confession of faith is lacking. If the report had questioned the power of the Gospel in individual lives, it would have been in direct contradiction with earlier reports to the Synod, as for instance that made by former Supt.



J. R. Rozendal to the Synod of 1951. "There are amongst our Jewish people who attend the Mission who show signs of faith in Christ." (Acts of Synod for 1951, p. 108).

The great majority of Jews contacted by the Mission staff never attend the Mission, although all are invited. Personal witness is made to these Jews in homes, apartments, offices, and business establishments. Literature especially slanted toward Jewish needs, as well as Back to God Hour sermon pamphlets are freely distributed. In addition, Gospels, New Testaments, and Bibles (Hebrew, Yiddish, English) are given wherever sufficient interest is shown.

For those who attend the Mission, a medical clinic is provided with Dr. Peter Berkhout in charge, and Miss Martha Rozendal assisting. In connection with the clinic, a Gospel service is held. The clinic is the means of reaching many of the Jews who would not come otherwise, and they themselves often introduce others of their people to the Mission by inviting them to the clinic. Those anxious to learn more about the English language, particularly the reading and writing of it, are given the opportunity. Miss Wilhelmina Tuit teaches the English pupils, and a Bible lesson follows. There are those who come solely for the Bible study, or the study of our Reformed doctrine without other added inducements. We are pleased with the fact that almost all who attend the Tuesday clinic attend also the Saturday Gospel service. As a principle of long standing, every Jew who attends the Mission receives every time the Gospel message.

Besides the routine of visiting outside the Mission, and classes within, several social activities are scheduled with a view to introducing Christian fellowship. We have a monthly social evening at the Mission at which time one of the congregations visits us. The pastor of the congregation brings a brief message, and music, usually provided by the visiting congregation, is much in evidence.

Although the Mission was officially closed during the month of August, a group of Jewish friends attended a meeting of the Monsey Conference, where Rev. Dick Van Halsema had scheduled a special Jewish night. This was good for all, and much appreciated by our Jewish friends.

The entire staff attended the Hebrew Christian Alliance meetings in Buffalo, N.Y. this past summer. There some 150 Hebrew Christians, most of them active in the work, furnished visual proof that there is "a remnant according to the election of grace." Generally speaking, these Jews were premillennial and dispensational in their thinking. It is this type of message as proclaimed by and for the Jew that many of our people read in the magazines of the larger and more active Missions. We feel it is not always realized that we have not the same optimistic message to present the Jew. Ours is the "good news" of salvation, but

it addresses itself to Jew and Gentile alike upon the same ground, and with the same conditions prevailing.

While we cannot offer the Jew the message that promises him a place above his Gentile Christian neighbor, nor the revival atmosphere of the Gospel tabernacle, which seems to please an emotional people, it is questionable if we are giving the Jew the best that we have. If the study of methods asked for is fruitful; and if we seek to apply these denominationally, we may be surprised to find that we have more to offer the Jew than any of us imagines. And we *are* interested in the Jew. Mr. Huisjen's present position as head of the Community Evangelism program in the denomination bears witness to that.

The work of the Mission was presented to many congregations by Miss Tuit, who took part in a mission tour this summer. In addition many opportunities were provided for presenting the work to congregations in the Paterson area, and others farther out.

We are reminded again this year of the terrible pressures placed upon the Jews who come to faith in Christ. One of the ladies, who has attended the Mission on and off through the years, stated she wanted to make confession of faith. In a short time we heard of serious trouble in the home, and a situation which made it difficult for her to attend the Mission at all. When we pray for these Jews let us ask not only that eyes may be opened, but that where eyes are opened courage may also be given, and God's restraining hand placed upon the persecutors.

Statistics for the year are given below with figures in all cases pertaining to attendance representing Jews only.

Saturday Evening Gospel Meeting.....	44	558
Special Monthly Services.....	5	66
The Medical Clinic.....	67	341
Monday Sewing and Bible.....	59	380
English and Bible.....	62	252
Tuesday Bible Class.....	22	32
Boys and Girls Class.....	31	64
Junior Girls Class.....	10	12
Wednesday Doctrine Class.....	11	31
Visits Made .....	769	
Tracts Distributed .....	1491	
Gospels Given Out.....	34	
New Testaments Given.....	20	
Bibles Given .....	10	

Respectfully submitted,

(REV.) DAVID B. MUIR, *Supt.*

## FINANCIAL REPORT FOR THE YEAR OF 1953

## Savings Account

Balance, December 31, 1952.....	\$ 8,899.59
RECEIPTS:	
Income from General Fund.....	\$ 6,500.00
Interest .....	43.50
Trans. from Rec. Acc't.....	5,000.00
Total Income .....	11,543.50
	<hr/>
	\$ 20,443.09
Paid on Parsonage.....	15,000.00
	<hr/>
	\$ 5,443.09

## General Account

Balance, January 1, 1953.....	\$ 8,240.92
RECEIPTS:	
General Fund .....	\$ 8,770.68
Classis Grand Rapids, E.....	977.80
Classis Osfriesland .....	1,270.26
Classis Chicago — North.....	691.19
Classis Chicago — South.....	956.31
Classis Hackensack .....	388.45
Classis Hudson .....	711.05
Classis Alberta .....	227.78
Classis Ontario .....	252.20
Classis G. Rapids, South.....	1,111.84
Classis G. Rapids, West.....	626.22
Classis Muskegon .....	645.47
Classis Zeeland .....	755.17
Classis Kalamazoo .....	619.71
Classis Orange Bay .....	334.20
Classis Wisconsin .....	390.81
Classis Pella .....	585.93
Classis Sioux Center .....	581.78
Classis California .....	465.65
Classis Holland .....	733.71
Classis Minnesota .....	416.54
Classis Chatham .....	157.50
Classis Pacific .....	178.10
Classis Hamilton .....	22.69
DONATIONS .....	538.30
Chr. Ref. Board of Missions.....	406.59
Sale of Bonds.....	1,000.00
Interest on Bonds.....	332.50
Offerings .....	86.26
Clinic .....	123.55
Nagel Estate .....	452.50
Refund — Tel. Calls .....	1.35
Total .....	<hr/>
	\$ 24,812.09
	<hr/>
	\$ 33,053.01

Respectfully submitted,  
ALBERT DE VRIES, *Treasurer.*

## DISBURSEMENTS:

Workers Salaries, Net.....	\$4,400.23	
Withholding Tax .....	583.20	\$ 4,983.43
Missionary's Salaries, Net.....	3,667.34	
Pension Fund .....	103.68	3,771.02
Physician's Salary .....		900.00
Compensation to speakers.....		130.00
Janitorial Work .....		336.00
Auto Expense .....		200.18
Repairs .....		45.55
Telephone .....		111.49
Insurance .....		486.36
Fuel .....		251.58
Travel Expense .....		168.00
Clinic Supplies .....		64.22
Gas and Electric.....		53.14
Water .....		10.52
Printing .....		35.50
Moving Expense .....		683.97
Lawn Mower .....		83.56
Oil — Parsonage .....		52.24
Telephone — Parsonage.....		64.83
New Shelves — Parsonage.....		185.00
Purchases — Bond.....		948.88
Interest on Bond.....		7.92
Payment on Parsonage.....		2,000.00
Legal Expense — Wyckoff Property.....		106.85
Christmas Gifts .....		40.00
Taxes .....		244.96
Chicago Mission — Nagel Estate.....		270.00
Cleaning .....		84.00
Supplies .....		75.99
Phonograph — Records.....		87.50
Gift .....		52.95
Miscellaneous .....		194.20
Transferred to Savings Account.....		5,000.00
Total Disbursements .....		\$ 21,729.84
Balance, December 31, 1953.....		\$ 11,323.17
Government Bonds held in Safe Deposit Box at Prospect Park National Bank.....		7,000.00

Respectfully submitted,

ALBERT DE VRIES, *Treasurer*

## PROPOSED BUDGET FOR 1955

Superintendent, Salary .....	\$ 3,600.00
Children Allowance .....	350.00
Auto Allowance and Insurance.....	270.00
Martha Rozendal, Salary.....	2,850.00
Wilhelmina Tuit, Salary.....	2,850.00
Dr. Peter G. Berkhout.....	900.00
Janitor's Service .....	450.00

\$ 11,270.00

Auto Depreciation .....	600.00
Auto Maintenance including Insurance and License .....	500.00
Fuel .....	400.00
Gas, Light, Water, Telephone.....	250.00
Supplies for Mission Work.....	300.00
Repairs and Maintenance.....	1,000.00
Insurance .....	200.00
Medical Supplies and Expenses.....	150.00
Miscellaneous .....	190.00
Equipment .....	100.00
	<hr/>
	2,590.00
	<hr/>
	\$ 14,960.00

**Estimated Income**

General Fund .....	\$ 14,435.00
Offerings .....	200.00
Donations .....	150.00
Interest on Bonds.....	175.00
	<hr/>

\$ 14,960.00

The Paterson Hebrew Mission Board respectfully requests a quota of 35 cents per family for the year 1955.

**REPORT OF THE PATERSON HEBREW MISSION BOARD****TOTAL ASSETS OF THE PATERSON HEBREW MISSION Dec. 31, 1953**

Cash in Bank.....	\$ 11,323.17
U. S. Government Bonds.....	7,000.00
Savings Account .....	5,443.09
Furniture and Equipment.....	2,000.00
Building at No. 253 Hamilton Ave.....	7,000.00
Parsonage at 367 Sunset Blvd., Wyckoff.....	19,000.00
	<hr/>
Total Assets .....	\$ 51,766.26

The Board of the Paterson Hebrew Mission,  
ELMER HEEREMA, *Secretary*

**SUPPLEMENT NO. 35-A**  
(Art. 51)

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**PATERSON HEBREW MISSION**

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**ESTEEMED BRETHREN:**

The Synod of 1953 decided to place the jurisdiction of the Paterson Hebrew Mission under one Classis; namely, Hackensack. Previously, this work was under the jurisdiction of Classes Hackensack and Hudson. Refer to Acts of Synod 1953, p. 35, Art. 69, II B 4.

Since this change has been adopted, the rules for the Paterson Hebrew Mission as found on pp. 280, 281 of "The Polity of The Churches" Vol. II, are no longer correct. The following articles in these rules are incorrect:

Art. I (2) which calls for jurisdiction by Classes Hackensack and Hudson.

Art. III (1) which calls for appointment of delegates and alternates from two Classes.

When Classis Hackensack assumed responsibility for the jurisdiction of the Paterson Hebrew Mission Board, Classis decided to change the number of delegates and also the length of the term in office to three years, where it was formerly four.

We are enclosing a proposed set of rules for the operation of the Paterson Hebrew Mission, which conform with conditions under which the Mission is now operated, and are submitting them to Synod for their consideration, and respectfully request that the rules be revised so that they apply to the new conditions.

Fraternally,

PATERSON HEBREW MISSION  
BOARD

ELMER HEEREMA, *Secretary.*

**RULES FOR THE PATERSON HEBREW MISSION**

**ART. I. INTRODUCTION.**

1. The Paterson Hebrew Mission is sponsored, supported, and conducted by the Christian Reformed Church.

2. Synod charges Classis Hackensack with administering and regulating this Mission.

3. Classis Hackensack shall appoint delegates to implement (or execute) the work of Classis relative to this Mission.

## ART. II. SYNOD.

1. Synod shall determine the annual appropriation for the work.
2. Synod shall make final decisions in the purchase of buildings and grounds, and these shall remain the property of the Church.
3. In case of disagreement the verdict shall remain with Synod.

## ART. III. CLASSIS.

1. Classis shall elect six delegates, three ministers and three laymen, to serve as the Board of the Mission. There shall be two alternates, an alternate minister and an alternate layman. The term shall be for three years. Delegates shall not serve more than two terms in succession. Four shall constitute a quorum.
2. Classis shall instruct the Board to execute the decisions of Classis and to supervise the work of the Mission; and to report regularly as to the administration of the work and the progress being made.
3. Classis shall receive the recommendations of the Board as to the work of the Mission and the selection of the personnel to carry on the work of the Mission; and shall decide.

## ART. IV. THE BOARD.

1. The Board shall elect from its own number a president, vice-president, secretary, and treasurer.
2. The Board shall meet once a month, or as often as special meetings are necessary.
3. The Board shall have supervision over the personnel in the service of the Mission, and shall report concerning this at Classis.
4. The Board is responsible for the spending of the moneys, for the upkeep and repair of the properties, and for the incorporation and insurance of the properties, and shall report concerning these matters at Classis.
5. The Board shall also supervise the work and the life of the personnel employed by the Mission.

**SUPPLEMENT NO. 36**

(Arts. 54, 155)

**CHRISTIAN SEAMEN'S AND IMMIGRANTS HOME****ESTEEMED BRETHREN:**

During the past year the decision of Synod 1953, to bring the Seaman & Immigrants Home under one Classis, namely; Classis Hudson, has been accomplished. This has made quite a change in membership. The Board is now fully constituted and consists of Rev. Thos. Van Eerden, President; Rev. Harold Sonnema, Vice President; Mr. Adrian M. Visbeen, Secretary; Cornelius Lont, Treasurer; and Mr. Frank Dykstra.

The second Wednesday of each month finds the Board in session at 9 A. M. at the Wyckoff Church. Our Business Manager meets with, and reports to the Board at this time. Currently we are without a Spiritual Advisor. The services of Rev. Oussoren who is also pastor of the Hoboken Congregation were terminated September 1, 1953. The providing of speakers is under our Spiritual Advise Comm., consisting of the Clergy members of the Board. Rev. Oussoren has given freely of his services during this period in which we are considering and working toward the full time Chaplaincy.

Your Board is progressing cautiously and prayerfully in the Chaplain matter. We know that there is a large field of activity here. Many of the sea folk have little opportunity of regular worship and not a few have personal problems. We need a man of God who can present the Word, who can bring comfort to the sick, who are at times in hospitals in the port, far from home and loved ones. He must also be a counsellor to the depressed. Provision for his work has been made in providing an attractive Chapel in the Home. This was done by way of altering two second floor rooms. A consultation room was also provided. These have been furnished and are ready for use.

By consent of January Classis we hope to repaint and refurnish several guest rooms shortly. Thus, we are doing the most possible with an old building.

Synod 1953 agreed that this Board should dispose of the property at 310 Hudson Street, which is used by the Hoboken congregation as both church and parsonage. Accordingly the Board has moved in this direction. Our first approach was to obtain an unbiased appraisal. This was done by a recognized authority in the area. The building is valued at \$11,000.00. Obviously the first opportunity should be given to the local congregation. Your committee carefully weighed all the conditions involved; and Resolved; subject to Classical and Synodical approval to offer the property to the Hoboken congregation at one-half its appraised valuation. namely: \$5,500.00. Classis Hudson in session



January 26, 1954 acceded, and now through the proper channels the request will come before this Synod.

The offer was presented to the Hoboken congregation. At this writing they have not expressed whether or not they are interested.

During 1953 aid was given to 863 immigrants. This is considerably less than in 1952. It is occasioned by the fact that many passenger ships carrying immigrants now stop at Halifax. Many of these folk being destined to Canada, disembark there. Most of the immigrants assisted are brethren in the faith, we learn from our Business Manager. Aid for them is requested by relatives in the States, Canada or the old country before their arrival.

A total of 62 meetings were held and the average attendance is 42 persons. Many of these meetings also have pictures of good wholesome background for the sailors. These are furnished by the New York Port Society.

Occasionally, especially in emergencies, seaman are hospitalized in this country. The Personnel Manager of the Holland American Line advises us and either the Spiritual Advisor or the Manager then calls at the hospital to give friendship, comfort, with a brief word from scripture and prayer.

During the past year we accommodated 571 guests, this being a considerable increase over 1952. Practically all of these are immigrants who must wait a day or so before being brought to trains, and sometimes planes, to continue to their destination.

Submitted herewith is a financial report and a proposed budget for 1955. We request its approval by Synod so that this activity in the vineyard of the Lord may be continued. Request is also made for the prayers of the churches for this phase of mission activity. Offerings for this work is also solicited from the churches.

Respectfully submitted,

*Chr. Seamen's & Immigrants Home Comm.*  
ADRIAN M. VISBEEN, *Secretary*

#### PROPOSED BUDGET FOR THE YEAR 1955

SALARIES:	Present	Proposed
Manager (including house rent and auto allowance) .....	\$ 4,020.00	\$ 4,020.00
Custodian (plus free rent and heat) .....	2,500.00	2,500.00
Chaplain (salary) .....	4,000.00	4,000.00
Chaplain — Parsonage rent .....		900.00
Chaplain — auto allowance .....		250.00
Annual allowance — Mr. & Mrs. C. Fisher .....	1,200.00	1,200.00
Maintenance and repair .....	1,150.00	1,200.00
Fuel .....	850.00	950.00
Gas, electric and water .....	625.00	600.00

Alterations and furnishings.....	2,000.00	2,000.00
Insurance .....	350.00	450.00
Miscellaneous .....	500.00	500.00
Total .....	\$ 17,295.00	\$ 18,570.00

**ANTICIPATED INCOME**

Interest on \$12,500.00 Government Bonds at 2½%.....	\$ 312.50
Dividends — 80 Shares Little Miami R. R. Stock.....	344.00
Income from Home.....	1,600.00
Donations from Seamen's Home, Individuals and Societies.....	500.00
Donation from Holland America Line.....	500.00
From Church collections.....	15,313.50
Total anticipated Income.....	\$ 18,570.00

Respectfully submitted,

ADRIAN M. VISBEEN, *Secretary*

P.S. — Synod of 1942 decided to recommend the Seamen's Home for an offering per year, so that funds received from Van Agthoven Estate may be kept intact, if possible, in the endowment fund, Acts 1942, page 20.

**FINANCIAL REPORT**

January 1, 1953 to December 31, 1953

Balance, January 1, 1953.....	\$ 3,430.30
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**RECEIPTS**

From Churches .....	\$ 11,176.57
From Societies and Individuals.....	80.00
From Holland America Line.....	1,350.00
From Seamen's Home operations.....	1,515.96
From Seamen's Home donations.....	395.99
From Investments .....	782.00
From Refund Insurance .....	75.11
From Fire Loss (310 Hudson Street).....	737.00

Total receipts .....	\$ 16,112.63
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Total receipts and balance.....	\$ 19,542.93
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**DISBURSEMENTS**

Salaries (less S. S. deductions).....	\$ 8,123.11
Rents .....	640.00
Bonus to workers for 1953.....	300.00
Auto allowances to workers.....	242.00
Fuel .....	921.62
Light and Water.....	540.89
Maintenance and repairs (Seamen's Home).....	325.80
Insurance .....	1,049.21
Improvements (Home) .....	395.00
Holland Publications for the Home.....	140.50
Stationery, Printing and Calendars.....	249.50
Committee Expense .....	51.77
Director of Internal Revenue.....	87.00
Fire Loss .....	471.97

Cost to obtain new certificate

Little Miami R. R. Stock.....	187.30
Appraisal (310 Hudson Street).....	150.00
Miscellaneous .....	307.45

Total Disbursements .....	\$ 14,183.12
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Balance, December 31, 1953.....	\$ 5,359.81
Examined and found correct.	

January 11, 1954.  
ANDREW O. BOSMA  
MINERD DE JONG

Respectfully submitted,  
PETER DAMSMA, *Treasurer.*

**SUPPLEMENT NO. 37**

(Art. 85)

**REVISED STANDARD VERSION****ESTEEMED BRETHREN:**

Your "Committee to Study the Revised Standard Version of Scripture," (Acts of Synod, 1953, page 158, Article 164, V, C, 11, and page 54, Art. 84, I) presents the following report.

*The Personnel of the Committee:*

The Synod had appointed a committee of four to carry out its mandate found in The Acts (1953) on page 54. It soon became apparent that one of the members, Dr. R. Stob, could not serve because of the press of other duties. We regretted his resignation and have missed his services very much. Several attempts, in cooperation with the Synodical Committee, to secure the services of one who could take his place proved in vain. The three remaining members of the committee, because of the apparent urgency of the matter, decided to carry on the work within the all too short a time allowed for this rather extensive assignment. The committee has met practically every two weeks since last September.

*Mandate:*

The Mandate of the committee is found in Art. 84 of the Acts of 1953 and reads as follows "That Synod appoint a committee to study the R.S.V., in response to the several overtures, with a view to determine the attitude of our church toward the R.S.V. and to advise the church, in the light of its conclusions, what her policy should be toward the American Bible Society or any other organization involved in the distribution of the R.S.V. This committee is to report to the Synod of 1954."

*The Occasion for the Preparation of the RSV:\**

The urgent need of a new English translation of the Bible has been felt periodically; indeed it is asserted that the RSV represents the tenth authorized English version. And such urgent need is likely to continue periodically as additional knowledge is accumulated, and as our English language changes in its precision of meaning, and as the conviction grows that the Bible should be translated in the language as used in any particular age. These repeated reissuings of an English version do not actually constitute new translations, but, like the KJV and the ARV, they are revisions of previous English renderings.

The International Council of Religious Education adopted in 1937 the following proposition, "There is need for a version which embodies

the best results of modern scholarship as to the meaning of the Scriptures and expresses this meaning in English diction which is designed for use in public and private worship and preserves those qualities which have given to the King James Version a supreme place in English Literature. We therefore define the task of the American Standard Bible Committee to be that of the revision of the present Standard Bible in the light of the results of modern scholarship, this revision to be designed for use in public and private worship, and to be in the direction of the simple classic English style of the King James Version. (p. 11 of An Introduction to the RSV of the N.T.)

\* We should like to use, in this connection, the following abbreviations: KJV or KJ or AV for the King James Version, published in 1611; ARV or ASV for the American Revised Version, that is the American Standard Edition of the Revised Bible, published in 1901; RSV for the Revised Standard Version, published in 1952; and NV for the Nieuwe Vertaling op last van het Nederlandsch Bijbelgenootschap bewerkt door de daartoe benoemde Commissies, published in 1951. English equivalents for this Dutch translation will be used in many instances. Also ERV for the English Revised Version, published in 1885.

*The New Light of Modern Scholarship:* This has been greatly overestimated. Dr. F. C. Grant, one of the liberals in the revision committee, concedes as much in the declaration "It will be obvious to the careful reader that still in 1946 as in 1881 and 1901 no doctrine of Christian faith has been affected by the revision for the simple reason that out of the thousands of the variant readings in the MSS, none has turned up thus far that requires revision of Christian doctrine" (p. 42 of Intro. to the RSV of the N.T.)

Modern scholarship, so frequently referred to in the comments on the RSV, has in the study of the O.T. claimed advances particularly along three lines.

1. *Philological.* The Hebrew language was not static. It was modified by the languages of those with whom the Hebrews were associated. The Hebrew assimilated elements especially from the Phoenician, Aramaic, and Babylonian peoples. The discoveries of such material as the Stele of Mesha (1870) the Siloam Inscription (1880), the Jewish-Aramaic Papyri and the Ostraca of Samaria (1900) the Gésér Calendar (1908) the Ugarit Tablets of Ras Shamra (1929), the Lachish Tablets (1936), the Dead Sea Scrolls (1947) and others promoted the comparative study of the Hebrew. The influence of the one upon the other became apparent and shed much light particularly on the languages of the O.T., Hebrew and Aramaic.

2. *Geographical.* Since 1938, several valuable expeditions have been made into Palestine which served frequently to clear up problems

associated with the identification of locations and especially of Biblical sites.

3. *Archeological.* The advances made in the area of excavations have done much to clarify the secular and religious arts, referred to in the Bible, and the interpretation of proper nouns and of many of Israelitish customs.

The recent discoveries in the area of N.T. scholarship have not been nearly so prolific. There have been the discoveries of parts of an Aramaic Version and of the Old Latin Version. There has arisen a renewed interest in the interpretation of the N.T. not only, but also in the determination of the text. Among the versions studied were the Sahidic, Armenian and Old Latin Itala. In recent times, since the beginning of the Century the Washington Manuscript was discovered and in 1931, a dozen fragments of the O. and N.T. claimed attention. Several papyrus fragments have been brought to light. Such discoveries have proved to be corroborative and clarifying, but have called for no change in our translations that had any bearing on any aspect of fundamental Christian doctrine, as many liberal scholars have conceded. (cf. F.C. Grant cited above.)

#### THE KING JAMES VERSION:

*The changes needed in the KJ version deserve attention.* Many of these have already been effected in the ERV and the ARV. They suggest that accuracy and contemporaneity of translation are especially desirable. The majority of the needed modifications in the once popular KJ version may be classified as follows. Illustrations of each are readily available.

1. There are translations into obsolete English, that need revision. Many English words have in the course of the centuries changed their meaning.

2. The Greek prepositions are fluid in meaning and the KJ version has not always caught the precise shading, as a careful study of some passages seems to indicate.

3. The widely used KJ version has occasional mistranslations. The exact causes of these errors are difficult to determine, but corrections are needed, as acknowledged by the translators of the revised versions, English and American.

4. There are some mistranslations due to the influence of the Vulgate. There are Latin words that have crept into the Authorized Version. Occasionally different original words in the Greek are translated according to identical Latin words in the Vulgate and have been carried over into the English as if the two Greek words were the same.

5. The AV also harbors grammatical errors, due to failure to reckon with the generally accepted rules governing genders, cases, and plurals.

6. And the KJV has translations that appear to be based on textual corruptions.

Various modifications arose since the appearance of the KJ version. Knowledge has increased. Language is not static but is a living thing.

Throughout the centuries, the church will have to be on the alert to make the Bible available in the best possible form for the readers of the age, in their own language. This calls for a prayerful and careful periodic revision of the Bible translations.

#### CONSIDERATION OF SPECIFIC PASSAGES:

Your "Committee to Study the Revised Standard Version of Scripture," now comes to a consideration of specific passages adduced from this translation.

Concerning the arrangement of these passages, we are following neither a classification of the supporters nor a classification of the opponents of the Revised Standard Version, but we follow the order of the books of the English Bible.

We number the specific passages adduced from the RSV consecutively.

1. Gen. 1:1, RSV footnote. When God began to create, *bero'* infinitive construct for *bara'*, without textual grounds. This footnote gives an alternate translation assuming preexistent matter, when God said, Let there be light, and thus an alternate translation at variance with Hebrews 11:2. Nothing of the kind in KJV, ARV, NV.

2. Gen. 2:17 and Gen. 3:4, RSV you shall die, omits infinitive absolute, translated surely. Inaccurate. Nothing of the kind in KJV, ARV, NV.

3. Gen. 3:5, RSV you will be like God, like ARV and NV, but better than KJV which has: gods.

4. Gen. 3:19, RSV (omits: for,) you are dust, while KJV, ARV and NV have for, ki, in their translations, for you are dust.

5. Gen. 9:26, RSV Blessed by the Lord my God be Shem, while KJV and NV have: Blessed *be* the Lord God of Shem, and ARV has: Blessed be Jehovah, the God of Shem. RSV changes 'Elohey to 'Elohay. But KJV, ARV and NV have support of Hebrew syntax in Gen. 24:27, while RSV does not have support of Hebrew syntax in Gen. 14:19. Compare 1 Kings 18:36 for: *God of Abraham, of Isaac, and of Israel*. When Jehovah is called the God of Abraham, Isaac and Jacob, deep truths are involved, according to both the Old Testament and the New Testament. We have a similar expression in: God of Shem, here in Gen. 9:26.

6. Gen. 12:3, and by you all the families of the earth will bless themselves. Footnote: *Or in you all the families of the earth will be blessed*. Hebrew has niph'al here. KJV, ARV, NV are like the footnote, with the verb in the passive. Similarly niph'al in Gen. 18:18 and 28:14 with reflexive translation in the RSV, and passive translations in the KJV, ARV, NV. Galatians 3:8 has the passive. In thee shall all the nations

be blessed. Although the niphal can mean either the reflexive or the passive, it is noteworthy that Galatians 3:8 refers to the promise to Abraham in the passive. No wonder that KJV, ARV, NV give the passive in Gen. 12:3, 18:18, 28:14, all niphals. For the unity of Scripture plays an important part in the translations of the KJV, ARV, NV, and it is a principle that we endorse. It would seem that this principle does not receive the same measure of endorsement from the RSV, when the New Testament is involved, as in Gal. 3:8.

7. Gen. 26:4, RSV and by your descendants all the nations of the earth shall bless themselves. No footnote here. KJV and in thy seed shall all the nations of the earth be blessed. NV en met uw nageslacht zullen alle volken der aarde gezegend worden. ARV and in thy seed shall all the nations of the earth be blessed, with a footnote, Or, *bless themselves*. The situation is practically the same in Gen. 22:18, except that at Gen. 22:18 RSV has a footnote, Or *be blessed*. Now both Gen. 26:4 and Gen. 22:18 have the hithpael, and that the hithpael also has a passive meaning as well as a reflexive is evident from Gesenius-Kautzsch-Cowley, Hebrew Grammar, 1946, page 150, section 54, 3, d, and the RSV at Gen. 22:18 admits this. Meanwhile the RSV changes the collective noun, thy seed, uw nageslacht, to a plural, your descendants; but the collective is better, for it is a unity that has its bond of unity in Christ; Galatians 3:16 He saith not, And to seeds, as of many; but as of one, And to thy seed, which is Christ. From more than one angle, we do not believe that the RSV has improved upon the KJV, ARV, NV at Gen. 26:4.

8. Gen. 49:10, RSV until he comes to whom it belongs, with a footnote as follows: Syr Compare Tg: *Heb until Shiloh comes or until he comes to Shiloh* KJV, NV until Shiloh come. ARV Until Shiloh come, with footnote: Or, *Till he come whose it is etc.* It will be seen that RSV substantially follows the footnote in the ARV. This translation of the Hebrew is also in accord with the Greek translation of the Septuagint and with the Latin translation of the Vulgate, and it represents a very acceptable translation of the Hebrew here, until he comes to whom it belongs.

9. Ex. 12:40, RSV The time that the children of Israel dwelt in Egypt was four hundred and thirty years. ARV, NV have substantially the same. KJV Now the sojourning of the children of Israel, who dwelt in Egypt, *was* four hundred and thirty years. Here there is not even a footnote with any of these translations to indicate the reading of the Greek translation of the Septuagint and the reading of the Samaritan Pentateuch, and these two readings are not only practically alike, but they are also utilized by Paul in Galatians 3:17. Now the Greek version, called the Septuagint, reads: in Egypt and Canaan, and the Samaritan Pentateuch reads: in the land of Canaan and in the



land of Egypt. Both the Septuagint and the Samaritan Pentateuch include the sojourn of Abraham, Isaac and Jacob in Canaan as well as the sojourn of Israel in Egypt, and so does Paul in Galatians 3:17, where he refers to the Mosaic law as coming 430 years after the Abrahamic covenantal promises. One commentator says: not less than 430 years. Whether one wishes to follow, on the one hand, the readings of the Septuagint, Samaritan and Galatians, or, on the other hand, the reading of the Hebrew, a footnote at Ex. 12:40 should show the readings of the Septuagint and the Samaritan Pentateuch, which can easily be checked in the footnotes of the Kittel Hebrew Bible. The King James Version here is the most literal and the best, and it can be understood in the light of Galatians 3:17. But the words "the time" of RSV, etc., are not in the Hebrew.

10. Judges 5:11, RSV the triumphs of the Lord, while KJV has: the righteous acts of the Lord, NV, de rechtvaardige daden des Heren, and ARV, the righteous acts of Jehovah. The RSV loses a theological note here which the Brown, Driver, Briggs Lexicon maintains as "righteous acts" of God Ju 5:11." Page 842.

11. 2 Sam. 1:21, RSV Ye mountains of Gilboa, let there be no dew or rain upon you, nor uprising of the deep. There is a footnote indicating that this translation involves a correction (cn) of the Hebrew and there is in RSV's footnote an indication that the Hebrew means: *fields of offerings*. ARV, Ye mountains of Gilboa, Let there be no dew nor rain upon you, neither fields of offerings. KJV like ARV, NV, Bergen van Gilboa, noch dauw, noch regen zij op u, gij velden der heffingen. The RSV represents a conjectural emendation of the Hebrew, following a Ras Shamra inscription, but changing the Hebrew text with respect to several Hebrew consonants. See Journal of Biblical Literature for 1938. The NV has: ye fields of heavings, which could be applied to heave-offerings, the general meaning of the Hebrew word, or perhaps otherwise. When Ginsburg interprets the uprising of the deep in RSV as "the uprush of the subterranean ocean through the springs" or when T. H. Gaster interprets the phrase as "the inrush of the sea," neither interpretation is commendable for 2 Sam. 1:21, though others might suggest themselves. Fields of offerings in ARV, KJV, is perhaps to be understood in the light of Exodus 20:24, 25. At any rate the RSV requires the changing of several Hebrew consonants, without support for these changes from the primary versions or translations of ancient times, and without an acceptable interpretation. The NV may have the best translation, gij velden der heffingen, even ye fields of heavings, allowing for a variety of interpretations.

12. Psalm 2:11 RSV Serve the Lord with fear, with trembling kiss his feet, Footnote: Cn: The Hebrew of 11b and 12a is uncertain. KJV Serve the Lord with fear, and rejoice with trembling. Kiss the

Son, ARV Serve Jehovah with fear, And rejoice with trembling, Kiss the son, NV Dient den Here met vreze en verheugt u met beving. Kust den zoon, Compare verse 7 of this psalm: Thou art my son; This day have I begotten thee, also quoted in the N.T. The RSV adds several consonants in the Hebrew to BaR, the word here for son, to obtain the translation: his feet. But RSV does not hesitate to translate BaR as son in Proverbs 31:2, where it occurs three times.

13. Psalm 45:6, RSV Your divine throne endures for ever and ever. KJV, ARV, Thy throne, O God, is for ever and ever: NV, 7, Uw troon, O God, staat voor altoos en eeuwig, Compare Hebrews 1:8 RSV But of the Son he says, Thy Throne, O God, is for ever and ever, KJV at Hebrews 1:8, But unto the Son *he saith*, Thy throne, O God, is for ever and ever: ARV at Hebrews 1:8, but of the Son *he saith*, Thy throne, O God, is forever and ever; NV at Hebrews 1:8, maar van den Zoon: Uw troon, o God, is in alle eeuwigheid. It cannot be said that this line is less poetic in the Old Testament than in the new, yet it reads: your, in the Old Testament and Thy, in the New Testament. Thy is used in the RSV to address God, but your is not so used in the RSV, according to its translators. The Hebrew literally reads at verse 7, throne of thee God ever and ever, and the word for God is 'Elohim. A very questionable translation has been presented by the RSV and it does not do justice to the unity of Scripture, nor to the deity of Christ, nor to Messianic prophecy, nor to ordinary Hebrew syntax.

14. Psalm 109:8, RSV may another seize his goods! KJV, ARV, *and* let another take his office. NV, moge een ander zijn ambt nemen; Acts 1:20, RSV, and 'His office let another take! KJV at Acts 1:20, and his bishoprick let another take. ARV at Acts 1:20 and, His office let another take. NV at Acts 1:20 en: Een ander neme het opzicht, dat hij had. Not counting Psalm 109:8, the Hebrew word translated office or goods, has according to the Brown, Driver, Briggs Lexicon, the meaning of "*store*, things laid up, Isaiah 15:7" as the fourth meaning; and, as the second meaning of the word, the following, — *oversight*, charge, Numbers 4:16, also 3:36, 1 Chronicles 26:30; *office*, 2 Chronicles 23:18, overseer (abstract for concrete), 2 Kings 11:8, Ezekiel 44:11, Numbers 3:32; collective, magistracy, Isaiah 60:17, class of officers, 1 Chronicles 23:11, 24:3, 19, charge, thing entrusted, Numbers 4:16. Summarizing, apart from Psalm 109:8, there is one passage, Isaiah 15:7, given in this Lexicon for the Hebrew word in question with the sense of the RSV: goods, and there are far more passages given in this Lexicon for the Hebrew word in question with the general sense of office, opzicht and the like, as in KJV, ARV, NV, in Psalm 109:8. The RSV does not do justice to the unity of Scripture, nor to Messianic prophecy here, nor to the ordinary usage of the Hebrew word concerned.

15. Psalm 110:1, RSV The Lord says to my lord: "Sit at my right hand, till I make your enemies your footstool." KJV The Lord said unto my Lord, Sit thou at my right hand, until I make thine enemies thy footstool. ARV Jehovah saith unto my Lord, Sit thou at my right hand, Until I make thine enemies thy footstool. NV Aldus luidt het woord des Heren tot mijn Here: Zet u aan mijn rechterhand, tot dat Ik uw vijanden gelegd heb als een voetbank voor uw voeten. — Note above: in RSV, my lord (not capitalized), your enemies your footstool, — now the RSV uses thy or thine, for god, and aims to use your, otherwise. We now come to the New Testament quotations of this verse according to the RSV, and shall omit the other versions, for these NT quotations. Matt. 22:44, RSV 'The Lord said to my Lord, Sit at my right hand, till I put thy enemies under thy feet?' Mark 12:36, RSV 'The Lord said to my Lord, Sit at my right hand, till I put thy enemies under thy feet.' Luke 20:42, RSV 'The Lord said to my Lord, Sit at my right hand, till I make thy enemies a stool for thy feet.' Acts 2:34, 35, RSV 'The Lord said to my Lord, Sit at my right hand, till I make thy enemies a stool for thy feet.' Hebrews 1:13, But to what angel has he ever said, "Sit at my right hand, till I make thy enemies a stool for thy feet?" It will be seen that in all these New Testament quotations we have my Lord (capitalized) and thy or thine, which involve ascriptions of deity, as the intent of the New Testament writers involved. But no such intent is attributed by the RSV to Psalm 110:1 itself. What follows? Does it follow that, according to the RSV, these New Testament quotations misinterpret Psalm 110:1 with respect to the deity of "my Lord" in Psalm 110:1? At any rate, the RSV does not do justice to the unity of Scripture and to Messianic prophecy, in Psalm 110:1.

16. Proverbs 8:22, 23, RSV The Lord created me at the beginning of his work, the first of his acts of old. Footnote (with: work,) Hebrew *way*. Proverbs 8:23, Ages ago I was set up, at the first, before the beginning of the earth. KJV 22, 23 The Lord possessed me in the beginning of his way, before his works of old. I was set up from everlasting, from the beginning, or ever the earth was. ARV 22, 23 Jehovah possessed me in the beginning of his way, before his works of old. I was set up from everlasting, from the beginning, before the earth was. Footnote (with: possessed) Or, *formed*. Footnote (with: in) Or, *as*. Footnote (with: Before his works) Or, *the first of*. NV De Here heeft mij tot aanzijn geroepen als het begin van zijn wegen, voor zijn werken van ouds af. Van eeuwigheid aan ben ik geformeerd, van den beginne, eer de aarde bestond. In the RSV we have the word created. The Hebrew word is QaNaH, get, acquire. Of course that can have the connotation of create, if the context requires it. Proverbs eight is the famous chapter about wisdom. Many Bible students regard the Wisdom of Proverbs 8 to be the same as the Word of the first

chapter of John's Gospel, the second person of the Trinity, who was not created, according to the historic, orthodox, Christian faith.

17. Isaiah 7:13, 14, RSV And he said, "Hear then, O house of David! Is it too little for you to weary men, that you weary my God also? Therefore the Lord himself will give you a sign. Behold, a young woman shall conceive and bear a son, and shall call his name Immanuel. Footnote (with: young woman) Or *virgin*. Footnote (with: shall conceive and bear) Or *is with child and shall bear*. Footnote (with: Immanuel) That is *God is with us*. KJV And he said, Hear ye now, O house of David; *Is it* a small thing for you to weary men, but will ye weary my God also? Therefore the Lord himself shall give you a sign; Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel. ARV And he said, Hear ye now, O house of David: Is it a small thing for you to weary men, that ye will weary my God also? Therefore the Lord himself will give you a sign: behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel. Footnote (with: a) Or, *the* (before: virgin). Footnote (with: virgin) Or, *maiden*. Footnote (with: shall conceive and bear) Or, *is with child, and beareth*. Footnote (with: Immanuel) That is, *God is with us*. NV Toen zeide hij: Hoort toch, gij huis van David! Is het u niet genoeg mensen te vermoeien, dat gij ook mijn God vermoeit? Daarom zal de Here zelf u een teken geven: Zie de jonkvrouw zal zwanger worden en een zoon baren; en zij zal hem den naam Immanuel geven. Staten Vertaling: 14 Daarom zal de Heere Zelf ulieden...eene maagd... The RSV has: young woman and the NV has: jonkvrouw. Is jonkvrouw the same as jonge vrouw? Let us consult a dictionary for the meaning or meanings of: jonkvrouw. Compare Van Dale, Woordenboek:

This Dutch dictionary gives the following two meanings of: jonkvrouw: "JONKVROUW, v. (-en), eene ongehuwde vrouw van den fatsoenlijken stand, doch eigenlijk niet van adel, gewoonlijk echter voor *freule* gebezigd. JONKVROUW, v. (-en), ongehuwde adellijke juffer."

Well, both meanings agree in this: "ongehuwde", unmarried, unmarried woman, and in common law the presumption is that the person is a virgin, unless the opposite is proved.

Unmarried, as far as the evidence goes, is also applicable to the Hebrew word, in question, in Isa. 7:14, "alma, whether one takes "elem, its masculine counterpart, young man, occurring only in 1 Samuel 17:56 and 1 Samuel 20:22; or whether one takes the feminine form, "alma, occurring in Gen. 24:43, Ex. 2:8, Prov. 30:19, Isa. 7:14, Psalm 68:26, Canticles 1:3 and 6:8, 1 Chron. 15:20, Psalm 46:1 or whether one takes the noun, youthful vigor, occurring in Job 20:11 and 33:25, Psalm 89:46 and Isa. 54:4. No one regards the "alma of

Isa. 7:14 as a fallen or impure woman, if then she is an unmarried woman, the presumption in common law is that she is a virgin, unless the opposite is proved. To get an English equivalent for *jonkvrouw*, as unmarried, one could translate: Behold, the unmarried young woman (who must in common law be regarded as a virgin unless the opposite is proved), and one should not slight the article before "*alma*," in Isa. 7:14. Now a shorter way of saying all that would be: Behold, the virgin, which is the best brief translation, and is in line with the unity of Scripture.

Similarly enigmatic is Micah 5, But thou, Bethlehem Ephrathah . . . until the time that she who travaileth hath brought forth. She is no total stranger in eighth-century prophecy, as in Isa. 7:14, for she is also referred to, in Micah 5, and both references are accepted in the New Testament as parts of Messianic prophecy.

Rebekah, in Gen. 24:14 is called a virgin, *bethula*, and in Gen 24:43 the (unmarried) maiden, — ha-"*alma*"; in the Ras Shamra inscriptions both Semitic words are also used for the same unmarried individual, see C. H. Gordon's Ugaritic Handbook, page 260.

As the Greek translation of approximately 200 years before Christ, which is called the Septuagint, translated "*alma* of Gen. 24:43 as virgin, so did this Greek translation in Isa. 7:14 as virgin, *parthenos*, and this word is also used in the New Testament quotation, Matthew 1:23, and translated virgin.

Now this Septuagintal word, *parthenos*, for: virgin, in Isa. 7:14, which was used in the Septuagintal Greek version of the Old Testament to translate more than one Hebrew word, was well understood by the writers, Matthew and Luke, of the New Testament that applied it to Mary, the mother of Jesus. But this Septuagintal Greek word *parthenos*, for virgin, at Isa. 7:14, was also well understood by the Jewish translators, Aquila and Symmachus, who avoided it in their Greek translations of the Old Testament, to avoid the Christian doctrine and to set forth an anti-Christian doctrine in its stead, at this place. And thus Aquila and Symmachus left the contextual words, "*sign*" and "*Immanuel*," without their essential sense here, and especially without the significance of the *auctor primarius*, the primary author, the Holy Spirit, as indicated in the New Testament references to the virgin Mary, in Matthew and Luke. These New Testament references are also found in the RSV translations of Luke and Matthew.

18. Isa. 9:5, RSV For every boot of the tramping warrior in battle tumult ARV For all the armor of the armed man in the tumult, — Footnote, Or, *every boot of the booted warrior* NV, Want elke schoen die dreunend stampet, All these translations, RSV, ARV, NV utilize the Babylonian word for shoe, war-sandal or boot, in the Babylonian or Assyrian inscriptions, which had not yet been discovered, when the

KJV translated as follows: For every battle of the warrior is with confused noise. Here the RSV, ARV, NV are all variations of the same acceptable interpretation.

19. Micah 5:2, RSV whose origin is from of old, from ancient days. KJV whose goings forth *have been* from of old, from everlasting. ARV whose goings forth are from of old, from everlasting. Footnote, Or, *from ancient days*. NV en wiens oorsprong is van ouds, van de dagen der eeuwigheid. The Hebrew word translated "origin" is a plural noun, very accurately translated by KJV and ARV as "goings forth." This is a Messianic prophecy, and verse 2 here begins with the well-known words: "But thou, Bethlehem Ephrathah," and it continues: "out of thee shall one come forth unto me that is to be ruler in Israel; whose goings forth are from of old, from everlasting." This is the rendering of the ARV, substantially the same as that of the KJV, and since Christ's divine nature has no "origin" but does have "goings forth" and since "goings-forth" and the Hebrew word: mo-tsa'-o-thow (mo-tsa' from ya-tsa') amount to the same thing, we prefer the ARV, KJV here. (Cf. Hebrew of Micah 5:1.) Similarly the Dutch of the Staten Vertaling, Wiens uitgangen.

20. Zechariah 6:12 and 13, RSV "Behold, the man whose name is the Branch: for he shall grow up in his place, and he shall build the temple of the Lord. 13 It is he who shall build the temple of the Lord, and shall bear royal honor, and shall sit and rule upon his throne. And there shall be a priest by his throne, and peaceful understanding shall be between them both." KJV 13, Even he shall build the temple of the Lord; and he shall bear the glory, and shall sit and rule upon his throne; and he shall be a priest upon his throne: and the counsel of peace shall be between them both. ARV 13, even he shall build the temple of Jehovah; and he shall bear the glory, and shall sit and rule upon his throne; and he shall be a priest upon his throne; and the counsel of peace shall be between them both. Footnote, (at: he shall be a priest) Or, *and there shall be*. NV 13, Ja, hij zal den tempel des HEREN bouwen en hij zal met majesteit bekleed zijn en als heerser zitten op zijn troon; en hij zal priester zijn op zijn troon; heilzaam overleg zal er tussen hen beiden zijn. — This has generally been regarded as a Messianic prophecy, in which the Messiah is regarded as both king and priest, as also in Psalm 110:1-4, but see the quotation of Psalm 110:1 under point 15 above. The RSV, when it reads: "And there shall be a priest by his throne," does not identify this priest with "the man whose name is the Branch," who "shall bear royal honor." In other words this "priest" is not identified here with the Messianic "Branch" of the house of David, the great Son of David, to come. Since Psalm 110:1 receives a Messianic interpretation from the New Testament, Zechariah 6:12, 13 has the unity of Scripture in favor of

regarding both the predicted royal figure of Psalm 110 and Zech. 6 and the predicted priestly figure of Psalm 110 and Zech. 6 as the same person, and more Scriptural evidence of the priesthood of the Messiah could be adduced. With the KJV, ARV, NV we would retain a translation in which the "priest" of Zech. 6:13 is identified with the coming royal "Branch," of Zech. 6:12.

21. Matthew 1:16, RSV Footnote: "*Other ancient authorities read Joseph, to whom was betrothed the virgin Mary, was the father of Jesus who is called Christ.*" Dr. Mantey of Northern Baptist Seminary, Chicago, wrote up the textual data on this reading, sent the data to the RSV committee and reportedly received answer that this footnote would not be included in the next edition of the RSV. (Dr. Mantey, some Wheaton professors and others have met with a view of seeking to present a translation of the Bible, especially after the ARV copyright expires in a few years.)

22. Matthew 14:33 RSV And those in the boat worshipped him, saying, "Truly you are the Son of God." When the RSV translators say that they use the word: thou, for God, and you, otherwise, what is the implication of the word: you, here?

23. Matthew 16:16, RSV Simon Peter replied, "You are the Christ, the Son of the living God." Again: "you" not "thou." See 22.

24. John 3:16, RSV uses quotation marks to the end of verse 15, for the words of Jesus. The implication is that Jesus did not speak the words of John 3:16. We think it would be better to dispense with the use of quotation marks altogether in a translation of the Bible. Moreover RSV has here: For God so loved the world that he gave his only Son, while only begotten is literal and in KJV, ARV, NV.

25. 2 Peter 1:1 and Titus 2:13, RSV of 2 Peter 1:1 of our God and Savior Jesus Christ; Footnote, *Or of our God and the Savior Jesus Christ.* — RSV of Titus 2:13 of our great God and Savior Jesus Christ, Footnote, *Or of the great God and our Savior* "The Granville Sharp Rule with respect to the definite article has received recognition in 2 Peter 1:1 and Titus 2:13," compare Dr. Wm. Hendriksen, article, "The Drive is On," in *The Banner* of Jan. 2, 1953.

#### *The Literary Quality of the RSV:*

Thus far in our report we have treated among other things, the historic background, the textual critical aspect and the matter of exegetical accuracy. We now come to a discussion of the literary quality of the RSV.

1. Superficially considered it might appear that the literary quality of the RSV has minor significance when compared to textual criticism and exegetical accuracy. In this case, however, it can be shown that the literary quality of the RSV is of major concern. Two reasons

can be adduced: In the first place the RSV is ostensibly a revision of the ASV or ARV of 1901 in the interest of competing with the acknowledged literary excellence of the KJV or AV of 1611. In the second place, since the task of textual criticism (in sharp distinction from that of higher criticism, which we reject) is to ascertain with the greatest degree of accuracy the original text of the autographa and since the progressive prosecution of this necessary task is largely dependent on the discovery, evaluation, and utilization of manuscripts which were available to the projectors of the RSV, the pertinent question is:

*Did the producers of the RSV have at their disposal invaluable new material which was not available to the American Standard Version of such significance as to warrant the projection of a more literal version than the ASV could be?*

The information furnished e.g., by Herbert Gordon May in his *Our English Bible in the Making* (The Westminster Press, Phila. Pa., 1952) though indeed pertinent in showing that there was need for a revision of the KJV or AV of 1611, fails to prove a similar need for a projected revision away from and beyond the ASV of 1901 to the RSV of 1952. A careful examination of May's chapter VI in the book cited, bearing the title, *New Light on the Bible*, fails to show that there was available to the producers of the RSV of 1952 information of such character as to warrant the need of the new RSV on the basis of new light not available to the projectors of the American Standard Version of 1901.

We believe that Dr. William Hendriksen has scored a real point (cf. his *The Drive is On* in *The Banner*, Jan. 2, 1953) when he made clear that of the more than three hundred improvements claimed in the RSV over the AV or KJV, many have already been duly incorporated in the ASV of 1901.

A good case in point is the rendition of Song of Solomon, 5:4: KJV or AV of 1611: "My beloved put in his hand by the hole of the door, and my bowels were moved for him."

ASV of 1901: "My beloved put in his hand by the hole of the door, and my heart was moved for him."

RSV of 1952: "My beloved put his hand to the latch, and my heart was thrilled within me."

Many of us have read of the startling discovery of The Dead Sea Scrolls. In 1947 a Bedouin in search of a lost goat discovered a cave in the Wilderness of Judea at the northeastern shore of the Dead Sea and found a scroll of the book of Isaiah which is a thousand years earlier than the otherwise earliest copy of Isaiah in Hebrew. That was a great find. Apart from this, it is well to bear in mind that on April



1, 1953 G. Lancaster Hardin, Director of Antiquities for the government of Jordan, announced that Arab shepherds made a richer find among the caves of the Dead Sea, namely, seventy Hebrew, Aramaic, and Greek scrolls of approximately the time of Christ containing no less than nineteen books of the O.T. which he termed perhaps the most sensational archaeological event of our time and which would keep Biblical scholars busy for the next generation at least (cf. Dwight MacDonald, *The Bible in Modern Undress*, in *The New Yorker*, Nov. 14, 1953).

It is obvious from the above that these startling new discoveries could not have been made use of by the producers of the RSV of 1952. It is also in general clear that the main motivation of the RSV cannot be found in making a large contribution along the lines of textual criticism and exegetical accuracy. The chief objective of the RSV is to improve upon the ASV of 1901 and to furnish effective competition to the AV or KJV of 1611 specifically along literary lines. The RSV will have to stake its claim for acceptance therefore primarily, though not exclusively, on superior literary excellence.

2. While it would not be difficult at all to register many instances in which the RSV is a definite improvement on the KJV or AV and even some cases in which it has bettered the ASV, this gain is offset by the relevance of the report of the committee of the Moody Bible Institute (Moody Monthly, Dec. 1952) who, though conceding the possibility that liberal scholars might conceivably provide a revision which evangelicals could endorse, nonetheless concluded that the RSV is unacceptable because:

- a. It contains paraphrases which are not accurate translations;
- b. It fails to indicate words supplied in italics;
- c. It reveals Unitarian tendencies jeopardizing the Biblical teaching on the deity of the Christ;
- d. It imports textual emendations based on conjecture instead of on manuscript evidence.

3. On the other hand, while pointing out some of the serious defects in the RSV, Dr. Donald Grey Barnhouse in *Eternity*, June 1953, comes to the following conclusions:

- a. That the RSV is one of the best translations ever made of the Bible;
- b. That it should be used with discrimination by every expository preacher of the Word of God;
- c. That the RSV can be of great aid to those who are unfamiliar with the Elizabethan English;
- d. That it should not be used by anyone who holds that one major error nullifies an entire work;
- e. That the RSV will not generally supplant the KJV or AV.

Dr. Barnhouse summarizes his findings in this way:

"The prophecies of the all-out proponents of the RSV are as foolish as the obscurantism of its wildest enemies. It is a tool, and many of its edges are sharp, some of its edges are dull, and a few of its edges are chipped and broken. But on the whole it can be a very useful tool."

4. The evaluation of the RSV by Dr. Frank J. Neuberg, Professor of Hebrew and Old Testament in Wheaton College Graduate School as reported in the Jan. 1, 1953 issue of *United Evangelical Action* can be summarized as follows. He believes that the RSV contains many mistakes and is marred by many weaknesses while at the same time he concedes that it is a step forward. He holds that we need a better Bible translation than the RSV. At the same time he declares that evangelical scholars are not sufficient in number nor sufficiently competent at this stage to attempt the task of producing the needed revision. He therefore pleads for a new determination to raise up a generation of evangelical scholars who are both evangelical and scholars. That in his judgment is the most urgent task today.

5. If we are right in our judgment that the RSV must rest its case primarily on stylistic superiority, then the following quotations which focus attention on the matter of literary excellency almost to the exclusion of other considerations are exceedingly pertinent:

a. Dwight MacDonald in his article *The Bible in Modern Undress* (*The New Yorker*, Nov. 14, 1953) wrote:

"In this modernization there is an understandable, if misguided, principle at work. But many changes seem to derive not from principle but merely from officiousness, from the restlessness that causes people to pluck imaginary or microscopic bits of fluff off coat lapels. Too frequently some great and familiar phrase is marred or obliterated for the sake of a trivial change in the sense, or none at all. 'Den of thieves' is now 'den of robbers', 'Let the dead bury their dead', is now 'Leave the dead to bury their own dead', 'maid' becomes 'maiden' in 'the way of a man with a maid', hypocrites are 'whitewashed tombs' instead of the familiar 'whited sepulchres' . . ."

"The *raison d'être* of RSV, however, is not scholarly but stylistic; to produce a more 'readable' Bible. This being an age much more matter-of-fact than the seventeenth century — or the first century, for that matter — an age more used to skimming rapidly over a large quantity of journalistic prose than to dwelling intensively on a few poetic works, to make the Bible 'readable' means to have it 'make sense' to a reader who wants to know simply What's It All About. Poetic intensity or prophetic exaltation interferes with this easy, rapid assimilation partly because such language is idiosyncratic and partly because

it strikes down to depths of response which it takes time and effort for the reader to reach . . ."

"To make the Bible readable in the modern sense means to flatten out, tone down, and convert into tepid, expository prose what in KJV is wild, full of awe, poetic, and passionate. It means stepping down the voltage of KJV so it won't blow any fuses. The Revisers have admirably and horribly succeeded; babes and sucklings (or infants) can play with the RSV without the slightest danger of electrocution."

b. Dorothy Thompson in her *The Old Bible and the New* (Ladies Home Journal, March 1953) writes:

"I have tried to read the new Bible with an open mind, and without prejudice, indeed with humility and with respect for so great an effort . . . But I am compelled to say that I find the new text inferior on nearly every page . . . It is weaker, less vivid, defective in imagery, less beautiful, and less inspired. And I, at least, do not find it easier to understand."

"As an example of the weakening of the old text, take the 42nd Psalm:

'As the hart panteth after the water brooks,  
So panteth my soul after thee, O God.  
My soul thirsteth for God, for the living God . . .'

In the new version we read:

'As the hart longs for flowing streams  
So longs my soul for thee, O God.  
My soul thirsts for God, for the living God . . .'

In the King James version we see and hear the panting hart—the stag. An image comes immediately to mind. He is running, searching for water, until he is out of breath, his breath heaves in gasps, his tongue protrudes. His thirst is desperate and urgent and the simile of thirst is vivid: My need of God is like the thirst of the stag, who, if he does not find the brook of water, will surely die."

"In the new version this sense of action and urgency is gone. The hart merely 'longs' for water with no visible effects of the lack of it. And no picture of a longing stag can be invoked. Longing is in the mind, not the flesh, and how do I know that a stag has a mind to long? Is he just sitting in the underbrush vaguely hoping? What *sign* is there of his thirst, to which the thirst of the human soul after God can be compared?"

" . . . In the German text the animal *schreit* after the water streams—i.e., howls, shrieks, gives voice to loud cries, as in the next line, does the soul after God. Luther used this very strong verb to convey the painful cry of urgency. Does this seem quibbling? I think not. I think it goes to the very root of effective writing."

6. Conclusion: On the basis of literary style and on the basis of literal accuracy we conclude that the RSV is inferior to the KJV or AV from a literary point of view and that the RSV is inferior to the ASV from a literal point of view.

*Evaluation of the RSV:*

1. The RSV is the work of scholars, who in the main are non-evangelical. These men have attempted to approach the work of translation devoid of any theological or non-theological bias. They have even adopted a series of rules or policies to preserve as much as possible the spirit of objectivity. But they could not, nor can any others, escape the influence of their basic thinking in their work. Furthermore they have apparently in their work failed to be governed by any such policies as that of the unity of Scripture or that Scripture must be its own interpreter. And these are basic to an Evangelical because of his commitment to a definite view of inspiration.

Illustration of this biased approach can be found especially in such cases where two variant texts are about equally supported or two interpretations have two possible grammatical constructions—the preference will be for the non-evangelical emphasis. This bias does not appear on the side of faith.

2. There are many passages that have been improved in this translation, due to the work of many modern scholars. Recent discoveries and the work of research scholars have shed new light on many a difficult passage. Grateful use has been made of the contributions that by the providence of God helped to preserve, correct and illuminate the text. Many of these helps have been the work of non-evangelical archeologists, historians, and linguists and translators. We can and should appreciate the utilization of these materials in the rendering of the RSV.

3. In the instructions received by the translators of the RSV, many references were made specifically to the KJV. In the literature put out by the translation committee many of the defects of the KJV have been listed. These defects are in the main granted. No matter how much the KJV has been and is being appreciated and no matter how deeply it has endeared itself to the English and American Christianity, it no longer features the language of the people. It no longer constitutes an adequate rendering for the English speaking worshipper of today. Obsolete words and strange phraseologies tend to render the translation unclear to all those who have not made a thorough acquaintance with it. There was indeed a need for another translation. However, the vast majority of the defects of the KJV have been corrected in the ARV. It is indeed, regrettable that the ARV was not more fully appreciated by the translators of the RSV. The chief objection to it seems to be its style. It is said to be more Greek than English. In its

attempts to be true to the original the ARV was governed by a style that bears the stamp of the original language. In its attempt for accuracy, it forfeited beauty of style. The RSV does show some improvement in salutary phraseology over the ARV, however the literary qualities of this new translation have not as yet moved forward sufficiently to be entirely satisfactory, and may in fact have sacrificed some stylistic excellencies unnecessarily.

(Cf. Report to the Evangelical Ministerial Union of Grand Rapids and Environs, adopted May 18, 1953.)

### RECOMMENDATIONS

In the light of the above materials, your committee appointed to study the Revised Standard Version of the Scriptures presents the following recommendations to the Synod of 1954:

1. That the Synod of 1954 reaffirm the decisions of the Synod of 1953, in regard to financial support for the American Bible Society, and similar organizations, as our denominational position, in this respect. (Cf. Acts of Synod of 1953, Article 84, I, C, 1, 2, 3, 4.)

2. That Synod advise our Consistories that, on account of a number of passages, the Revised Standard Version shall not be used in our pulpits as an official translation approved by Synod for public worship.

Humbly submitted,

"Committee to Study the Revised Standard Version of Scripture,"

PROF. HENRY SCHULTZE, *President*

PROF. JOHN WEIDENAAR

MARTIN J. WYNGAARDEN, *Secretary*

## SUPPLEMENT NO. 38

(Arts. 25, 96, 100, 125, 129, 134, 145, 164, 165, 169)

## CHRISTIAN REFORMED BOARD OF MISSIONS

To the Synod of 1954  
Esteemed Brethren:

**T**HIS report comes under a burden of sorrow in that the year 1953 has been marked with trials and testings, the full impact of which we still cannot fully assess. We pray that the Lord may lead all our delegates to enable them to consider the matters relating to our mission program and conduct in the light of faith and Christian grace.

The year has also been marked with wonderful favors of the Lord. It is not permissible to give thought to the trials we experience and then forget the benefits which have flown so copiously and so freely. Our report, therefore, must not be construed as one of complaint. In that respect we will not yield to a spirit of griping even though we do have something of the spirit of grieving. This is also as it should be since we are at once to be realistic and spiritually ready for the teachings of the Lord.

One of the sorrows that befell our Board was the rise of sickness amongst our mission personnel. Mrs. Roy Davis and Mrs. Raymond Grissen, both of our Nigerian staff, became ill and their difficulties necessitated the return of their families to this country. We are grateful for the measure of recovery that has been given these two ladies, but we have no certainty yet with reference to their future missionary service to our Board. We also had the sad experience of losing one of our faithful missionaries by death. The Lord took to himself our young brother, Mr. Gordon Lucht, who had been principal of the Zuni School for two years. Along with these matters there were also other instances of serious sickness, but the blessing of recovery was given of the Lord. The further sorrow that befell us as a Board was a great disappointment in the rupture of our South India Conference, and the return of three of the missionaries to this country after but short periods of service in that needy land. Concerning this matter there is a full report in this agenda.

In all these matters the thought constantly remains with us, however, that missions is the very avenue of the Church's endeavor where we may expect trials and difficulties. Whether these difficulties come by way of our own weaknesses or by the perfidious devices of the devil, we ought never to forget that in missions we must have the spirit of soldiery where the reverses and obstacles become not blocks in the way, but challenges to faith and rededication to the assignment.

## Section One

### ORGANIZATION AND PERSONNEL

A. We present herewith for Synod's approval a list of the delegates to our Board with their alternates:

Classis	Member	Alternate
Alberta.....	Rev. John C. Verbrugge.....	Rev. Elco H. Oostendorp
California.....	Rev. Gerrit B. Boerefyn.....	Rev. Frank De Jong
Chatham.....	Rev. John Gritter.....	Rev. William D. Buursma
Chicago North.....	Rev. Martin Bolt.....	Rev. Oliver Breen
Chicago South.....		Rev. Edward Visser
Eastern Ontario.....	Rev. Albert H. Smit.....	Rev. David Grasman
Grand Rapids East.....	Rev. John H. Schaal.....	Rev. Jacob Hasper
Grand Rapids South.....	Dr. Henry J. Kreulen.....	Dr. George Goris
Grand Rapids West.....	Dr. Renze O. De Groot.....	Rev. E. B. Pekelder
Hackensack.....	Rev. Harold Bossenbroek.....	Rev. Dick Van Halsema
Hamilton.....	Rev. John M. Dykstra.....	Rev. Andrew D. Folkema
Holland.....	Rev. John Beebe.....	Rev. Henry Baker
Hudson.....	Rev. William VanderHaak.....	Dr. Arie H. Oussoren
Kalamazoo.....	Rev. Simon A. Dykstra.....	Rev. George Vander Kooi
Minnesota North.....	Rev. Simon Viss.....	Rev. Issac Meuzelaar
Minnesota South.....	Rev. Richard Wezeman.....	Rev. Siebert Kramer
Muskegon.....	Rev. John C. Scholten.....	Rev. Edwin H. Palmer
Orange City.....	Rev. David D. Bonnema.....	Rev. John Masselink
Ostfriesland.....	Rev. Sidney P. Miersma.....	Rev. Garrett D. Pars
Pacific.....	Rev. Paul De Koekkoek.....	
Pella.....	Rev. Menko Ouwinga.....	Rev. Albert J. Veltkamp
Sioux Center.....	Rev. Gerrit Vander Plaats.....	Rev. Carl Toeset
Wisconsin.....	Rev. William Alkema.....	Rev. Raymond Opperwall
Zeeland.....	Rev. Robert Evenhuis.....	Rev. Chester M. Schemper
Member-at-Large.....	Dr. E. Y. Monsma.....	} Dr. Richard De Mol
Member-at-Large.....	Mr. Joseph T. Daverman.....	
Member-at-Large.....	Mr. John Van Dellen.....	

Special attention should be called to the fact that in the past year our chairman, the Vice-President, the Treasurer, and the Assistant Treasurer were all laymen. Sometimes the complaint is heard amongst our people that the lay element in the church is not as much in evidence in our denominational bodies as it should be. We can say that our Board has been blessed with excellent lay representatives. It is of note that Classis Grand Rapids South has for the past two years been represented on the Board by a layman. The weight of duty and assignment which these brethren carry for the Board is considerable and at our Board meeting special words of appreciation were directed to them.

As is usually the case, membership in the Executive Committee and the Board has changed considerably during the year, due to changes in

pastorates. Members who served faithfully during the year and have left are: Rev. R. De Ridder, Rev. H. Bajema, Rev. H. Erffmeyer, Rev. G. Vander Kooi, Rev. F. Van Houten, Rev. J. Roorda, Rev. J. Eppinga, and Dr. R. S. Wierenga.

**B. OFFICERS.** Although Dr. E. Y. Monsma served as president at the last Board meeting, he was not eligible for re-election since his term expires at this session of Synod. Dr. R. O. De Groot was elected president of the Board to begin his term at the April meeting of the Executive Committee. The following officers were re-elected:

Vice President.....	Dr. Henry J. Kreulen
Treasurer.....	Mr. Joseph T. Daverman
Assistant Treasurer.....	Mr. John Van Dellen
Minute Clerk.....	Rev. John Beebe

#### **C. STANDING COMMITTEES.**

1. The Executive Committee, which consists of representatives of the Michigan and Illinois Classis, the members-at-large, and the Secretary of Missions, met regularly for all-day sessions on the second Thursday of each month during 1953, with the exception of the month of August. A special meeting was held during the month of July.

2. The Finance Committee, consisting of the three members-at-large and the Secretary, has carried a great weight of responsibility and a special word of appreciation is due these men who gave generously of their time and energies for the work's sake. Meetings are usually held twice a month. Mr. Harry Boersma served as secretary of the Finance Committee.

3. The Recruiting Committee advised the Board in all matters pertaining to appointments for mission service.

4. The Officers Committee served frequently during the past year in advising the Secretary in special matters that arose between the sessions of the Board and the Executive Committee. Many matters have been referred to this committee from time to time for special study.

5. The Promotion Committee advised in matters of mission promotion. During this past year a map was prepared of our Sudan field, and maps are in preparation of our other fields. Special mission promotion was also advanced through another Mission Emphasis Dinner in Grand Rapids during the time of the annual Board meeting, to which delegates from all Michigan consistories were invited. Two hundred and eighty-eight men gathered for this dinner at the Calvin Commons Building. Such mission emphasis dinners are being planned in other parts of the land.

**D. SECRETARY OF MISSIONS.** The Secretary of Missions has completed his first full year in office. Our expanding mission program has demanded a great deal of time and energy promoting the cause of missions in the churches, at society meetings, mission fests, Women's Missionary Union meetings, etc. During the course of the year the mission fields in New Mexico, South India, Formosa, Japan, and Nigeria were visited.



E. OFFICE PERSONNEL. The secretarial work in the office has been carried on by Miss Reta De Boer and Miss Jane Deemter. Mr. Harry Boersma has continued as assistant to the treasurer, and Mr. Alvin Huibregtse began as Assistant Secretary. The Board readily acknowledges the voluminous and consecrated labors behind the scenes, faithfully carried on by the office staff.

F. SURVEY OF FIELD PERSONNEL AND CALLING AND SUPPORTING CHURCHES. During the past year a number of changes occurred in our mission personnel. Several persons left mission service because of illness, others to prepare for further service, and others to assume responsibilities for home and family. We are grateful too for the increasing number of churches which offered to become supporting churches for our missionaries. We are especially thankful for the devoted service of our missionaries who represent us on the mission fields. They are worthy of the continued support of our prayers and our gifts. We are presenting herewith a complete list of our missionaries, including those recently appointed, their field of labor, and their calling and/or supporting church:

FIELD AND POST	WORKER	CALLING AND/OR SUPPORTING CHURCH
<b>INDIAN</b>		
Carisso	Mr. Richard Kruis.....	Jamestown, Mich.
Crown Point	Rev. Jacob Van Bruggen.....	Sixteenth St., Holland
Farmington	Rev. Herman Schripsema.....	Oakdale Park, Grand Rapids
Gallup	Rev. Donald Houseman.....	Second, Kalamazoo
Nahaschitty	Mr. Edward Henry	
Phoenix	Rev. Calvin Hayenga.....	Bethany, Muskegon
	Rev. William Goudberg.....	Maple Ave., Holland
Red Rock	Mr. Paul Redhouse	
Rehoboth	Miss Wilma Bambacht	
	Mr. Edward Berkompas	
	Dr. Louis H. Bos.....	Second Roseland, Chicago
	Mr. Arthur Bosscher	
	Mr. Leonard P. Brink.....	East Leonard, Grand Rapids
	Miss Lena Bulthuis.....	First Englewood, Chicago
	Miss Beulah Buus	
	Miss Cornelia De Witt.....	North St., Zeeland
	Mr. John T. Ebbers	
	Miss Julia Ensink.....	Zutphen, Mich.
	Miss Adelene Haverhals	
	Miss Lillian Heronimus	
	Miss Marie Hoekstra.....	Overisel, Mich.
	Miss Dora Hofstra.....	Seymour, Grand Rapids
	Mr. William Hoekstra	
	Miss Josie Holtgeerts	
	Mr. Roland Kamps	

	Miss Clara Kollis	
	Miss Betty Kollis	
	Miss Mary Jean Kruis.....	First, Hudsonville
	Miss Mary Kuik.....	Waupun, Wisconsin
	Mrs. Gordon Lucht	
	Miss Bessie Neuman	
	Miss Gertrude Oranje	
	Rev. Abel Poel.....	Rehoboth, N. M.
	Miss Aletta Rus	
	Miss Renzina Stob.....	Alger Park & Boston Sq., Grand Rapids
	Miss Marie Vander Weide	
	Miss Rena Van Doorne	
	Miss Sadie Van Dyken	
	Miss Theresa Van Houw.....	Sixteenth St., Holland
	Miss Hattie Veurink.....	Pease, Minn.
	Mr. Theodore Visser	
	Miss Evelyn Wybenga	
	Rev. George Yff.....	Sherman St., Grand Rapids
	Mr. Theodore Tibboel (under appointment)	
<b>San Antone</b>	Mr. Jacob Bol	
<b>Shiprock</b>	Rev. F. Vander Stoep.....	Classis Zeeland
	Miss Hilda Fridsma.....	First, Bellflower
<b>Toadlena</b>	Rev. J. C. Kobes.....	First and Immanuel, Ripon
	Miss Angie Nieuwsma.....	Eastern Sunday School Assoc., Patterson, N. J.
<b>Tohatchi</b>	Rev. J. R. Kamps.....	Drenthe, Mich.
<b>Two Wells</b>	Rev. J. B. Swierenga.....	Fuller Ave., Grand Rapids
	Miss Gertrude Van Haitsma.....	First, Zeeland
<b>Zuni</b>	Miss Clara Bierenga.....	Grace, Kalamazoo
	Miss Helen De Lange	
	Mr. Julius Den Bleyker.....	Graafschap, Mich.
	Mr. Don Den Hartog	
	Mr. Stanley Koning (under appointment)	
	Rev. Cornelius Kuipers.....	Peoria, Iowa
	Miss Nellie Lam.....	Spring Lake, Mich.
	Miss Thelma Schoolland	
	Miss Carolyn Spoelhof	
	Miss Lenora Vander Veer.....	First, Zeeland
	Miss Rena Vander Woude.....	Third Roseland, Chicago
	Miss Marian Wybenga	
<b>FORMOSA</b>	Miss Lillian Bode.....	Second, Grand Haven
<b>JAPAN</b>	Rev. Henry Bruinooge.....	Emden, Prinsburg and Raymond, Minn.
<b>Kofu</b>		
<b>Suwa</b>	Rev. Edward A. Van Baak.....	Fourteenth St., Holland

<b>Tokyo</b>	Miss Magdalena Koets.....	Third, Kalamazoo
	Rev. Robert Sutton.....	Prospect Park, Holland
	Rev. Richard Sytsma.....	Bethel, Grand Rapids
<b>SOUTH INDIA</b>	Mr. Arthur V. Ramlah.....	Burton Heights, Grand Rapids
	Rev. Leonard Sweetman.....	Third, Paterson
<b>On Furlough</b>	Miss Anna C. Bosch.....	Spring Lake, Mich.
<b>SUDAN</b>		
<b>Baissa</b>	Rev. Robert Recker.....	First, Orange City, Iowa
	Miss Bena Kok.....	First Englewood, Chicago
	Miss Jennie Stielstra.....	Second, Fremont, Mich.
<b>Harga</b>	Rev. Ralph Baker.....	Seymour, Grand Rapids
<b>Lupwe</b>	Rev. Edgar H. Smith.....	Ninth St., Holland
	Dr. Joyce Branderhorst.....	Ninth St., Holland
	Miss Margaret Dykstra.....	Burton Heights, Grand Rapids
	Mr. Gilbert Holkeboer.....	Maple Ave., Holland
	Miss Mae Jerene Mast.....	Drenthe, Mich.
	Miss Anita Vissia.....	Midland Park, N. J.
	Miss Evelyn Vredevoogd.....	Godwin Heights, Grand Rapids
<b>Mkar</b>	Dr. Herman Gray.....	First, Cicero
	Mr. Donald Van Reken.....	Second, Englewood, Chicago
<b>Sevav</b>	Rev. Gerard Terpstra.....	Apline Ave., Grand Rapids
	Miss Betty Vanden Berg.....	First, Kalamazoo
<b>Wukari</b>	Rev. Peter Dekker.....	Fuller Ave., Grand Rapids
<b>Zaki Biam</b>	Rev. Peter Ipema.....	First, Rock Valley, Iowa
	Miss Geraldine Vanden Berg.....	Trinity, Jenison, Mich.
	Miss Aleda Vander Vaart.....	Munster, Indiana
	Mr. Frederick Volkema.....	First, Denver, Colo.
<b>On leave of absence</b>	Dr. Roy Davis.....	Burton Heights, Grand Rapids
<b>On Furlough</b>	Mr. Raymond Grissen.....	Dennis Ave., Grand Rapids
	Miss Tena Huizenga.....	First, Wellsburg, Iowa
<b>Under Appointment</b>	Miss Dorothy Sytsma.....	De Motte, Ind.
	Miss Neva De Vries.....	Prinsburg, Minn.

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

<b>Carisso</b>	Jimmie Bileen
<b>Crown Point</b>	Ben Henry
	Jack Toledo
<b>Farmington</b>	Chee Anderson
<b>Gallup</b>	Stewart Barton

<b>Red Rock</b>	John Redhouse
<b>Rehoboth</b>	Miss Lena Benally Miss Nettie Damon Mrs. Alice Hamilton Miss Marian Henry Mr. Tullie James Miss Elizabeth Manuelito Mrs. Dora Peshlakai Miss Bernice Shorty
<b>San Antone</b>	Mr. Howard Redhouse
<b>Shiprock</b>	Mr. Sampson Yazzie Miss Bessie Joe
<b>Toadlena</b>	Mr. Sidney Nez Mrs. Helen Begay
<b>Tohatchi</b>	Mr. Albert Henry
<b>Two Wells</b>	Mr. Melvin Chavez
<b>Zuni</b>	Mr. Rex Natewa

The following churches are at present calling missionaries for foreign fields, or have indicated their desire to do so when the opportunity arises: Coldbrook, Grand Rapids; Central Ave., Holland; Immanuel, Hudsonville; Midland Park, New Jersey.

## Section Two

### GENERAL MATTERS

A. REPRESENTATION AT SYNOD. In addition to the representation of the Secretary of Missions provided for by the Mission Order, the Board requests Synod to permit it to be represented by its chairman, Dr. R. O. De Groot, and its treasurer, Mr. J. T. Daverman. The Board also requests Synod to permit Dr. H. J. Kreulen to represent it when the South India Mission field is considered.

B. MISSION HOUSE, 725 BENJAMIN AVE. Since the Secretary does not desire to purchase this house, the Board at its annual meeting decided that the home of the Secretary at 725 Benjamin Ave., S.E., will continue to be the property of the Board, just as a parsonage is the property of a church. It will, therefore, become part of our capital assets.

C. BONUS. At the annual meeting of the Board attention was called to the fact that the average annual salary of ministers has been raised from \$3,829.15 in January 1952 to \$4,146.50 in January 1954. During that time our missionaries have received no salary adjustments. Board practice has been to pay ordained missionaries a salary \$200.00 above the average of the church. The Board, therefore, decided to recommend to Synod that a bonus for 1953 be paid to all employees of the Board, and Synod's approval of the following schedule is requested:

Ministers, doctors, others in highest bracket .....	\$350.00
Married unordained missionaries .....	255.00
Nurses, teachers, certain office workers .....	200.00
Other employees in lower brackets .....	175.00
Interpreters .....	160.00

The total cost of this bonus, which will be taken from surplus funds received in 1953, will be \$24,270.00.

D. EARMARKED FUNDS. During 1953 special gifts were received for certain projects, but not all these projects were begun during the year. The Board, therefore, decided that such funds should be set aside and earmarked for those particular projects. This sum, amounting to \$63,140.00, will be added to funds already earmarked, making a total of \$134,466.20 for synodically approved projects.

E. EXAMINATIONS FOR PROSPECTIVE MISSIONARIES. At the present time prospective missionaries are requested to fill in a complete application and personal information blank, undergo two physical examinations, and take a standardized personality inventory test published by the Stanford University Press. In addition to these, the Board decided that all those appointed for missionary service shall in the future be interviewed by a psychologist and/or a psychiatrist, whose report shall be given to the Recruiting Committee of the Board.

F. EDUCATION OF MISSIONARIES' CHILDREN. The education of missionaries' children is becoming an increasingly pressing problem as the number of missionary children increases on our several fields. This problem has been before the Executive Committee and the Board during the past year, but up to this time no definite policy has been established. Thus it becomes one of the questions upon which a decision should be made during the year so that a solution can be proposed that will be equitable for our missionaries on all fields.

G. KOREA. The Synod of 1953 referred the matter of sending missionaries to Korea to our Board. (Acts 1953, p. 96) The Board at its annual meeting decided that since there is no official request for missionaries from the Korean Church, and in view of prospective expansion on our present fields, we cannot enter into the matter at this time.

H. INDONESIA. Subsequent to the decision of 1953 in regard to work in Indonesia, Dr. L. W. Korvinus in a letter dated November 5, 1953, again approached the Board asking us to reconsider the decision and once again entertain the proposal to send missionaries to Indonesia. Several letters were also received from Mr. R. vanBentheim, Netherlands, offering himself for this service. The Board decided to abide by the decision of the Synod of 1953, "that Synod inform the Dutch Reformed Church of Indonesia that we very greatly appreciate their willingness to have us join in their work, that we appreciate too the great need for the gospel among the Indonesian people and the importance of missionary service in that part of the world, but we feel ourselves at the present unable to enter into the Indonesian area because of the expanding demands of our presently occupied and expanding fields." (Acts 1953, p. 111)

I. FORMOSA. Rev. S. A. Dykstra, former missionary to China and a member of our Board, volunteered for one term of missionary service to Formosa. The Board deeply appreciated the brother's offer and concern for the work amongst the Chinese in Formosa, but did not feel it warranted at this time to recommend to Synod that he be sent. Synod had not previously decided to open a new field of missions in Formosa, but had sent Miss Lillian Bode there to work in conjunction with the missionaries of the Orthodox Presbyterian Church. The reasons for not at this time accepting the offer of the Rev. S. A. Dykstra are as follows:

1. The direct mission work of our brother would be limited to the Chinese who know the dialect with which he is acquainted. The Chinese in Formosa are not all from the same part of China and therefore speak different Chinese.

2. Our Secretary, together with the Rev. A. H. Smit, investigated the possibilities of our doing mission work in Formosa when they recently visited our field in Japan. The large number of missionaries in Formosa does not warrant our opening a field at this time.

3. The uncertain political condition between Formosa and the China mainland does not warrant the consideration of opening a new field in Formosa.

Miss Lillian Bode continues to enjoy her work and is especially active

in two areas near Taipei, where she is conducting some Bible classes amongst women and children. Her work is in fellowship with the Rev. Egbert W. Andrews and Rev. Richard B. Gaffin of the Orthodox Presbyterian Church.

**J. OVERTURE, CLASSIS HACKENSACK.** Classis Hackensack has drafted an overture to the Synod of 1954 "to authorize the Board of Foreign Missions to take over the work among the Chinese in New York City and to integrate this field with the future plans for work among the Chinese in the Orient; and to authorize the Board of Foreign Missions to arrange the calling and ordination of Mr. Paul Szto for taking charge of the New York City work, after he has been examined and declared a candidate for the Christian Reformed ministry at the 1954 Synod."

Our Board was informed of this overture by the classical secretary and after some discussion decided to reaffirm the decision of the Executive Committee at its meeting of December 10, 1953, that this work in New York City properly belongs in the scope of home missions, whose committee made a study-survey of the New York field and reported on this work to the Synod of 1953 (Acts 1953, p. 303).

**K. ELECTION OF MEMBER-AT-LARGE.** The term of Dr. E. Y. Monsma terminates with this session of Synod and it is necessary for Synod to elect another member-at-large. Since Dr. Monsma is not eligible for reelection, the Board offers the following nomination for the consideration of Synod: Dr. Stuart S. Bergsma and Dr. Richard S. Wierenga.

## Section Three

### FINANCIAL MATTERS

A. **TREASURER'S REPORT.** The following are statements of Summary of Receipts and Disbursements of various funds and of Assets and Liabilities at the close of December 31, 1953. A detailed account of all transactions will be presented to the Budget Committee of Synod.

#### ANALYSIS OF RECEIPTS AND DISBURSEMENTS OF VARIOUS FUNDS FOR THE YEAR 1953

##### OPERATING FUNDS

Operating Funds Receipts for Mission Work.....	\$629,362.17
Operating Expenses .....	560,051.95

Excess Receipts over Expenses .....	\$ 69,310.22
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##### Other Receipts:

Decrease in Assets .....	\$ 87,462.66	
Increase in Liabilities .....	7,686.10	\$ 95,148.76

##### Other Disbursements:

Increase in Assets .....	\$ 12,231.31	
Decrease in Liabilities .....	6,125.35	\$ 18,356.66

Net increase in cash working fund .....	\$146,102.32
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##### Cash Statement — Operating Funds:

Total Checking Account Balances Jan. 1, 1953..	\$101,798.23	
Total Receipts .....	724,510.93	\$826,309.16

Total Disbursements .....	578,408.61
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Balance .....	\$247,900.55
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##### Above Balance shown as follows:

Peoples National Bank, Grand Rapids .....	\$244,674.43
Merchants Bank, Gallup .....	726.12
Merchants Bank, Gallup —	
Special Labor Acct. ....	2,500.00

\$247,900.55

##### SPECIAL GIFTS FUNDS

Special Gifts Receipts .....	\$ 90,395.12
Sale of parcel of Rehoboth land .....	22,481.31

Total Special Gifts Receipts .....	\$112,876.43
Disbursements .....	56,146.48

Excess Receipts over Disbursements .....	\$ 56,729.95
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**Cash Statement — Special Gifts Funds:**

Balance in Checking Account, Jan. 1, 1953...	\$ 52,410.84	
Total Receipts (see above) .....	112,876.43	\$165,287.27
Disbursements (see above) .....	\$ 56,146.48	
To Savings Accounts .....	50,125.00	
Unsold Assets of DeRegt Estate .....	24,955.08	131,226.56
Balance in Old Kent Back Checking Acct. ....		<u>\$ 34,060.71</u>

**ANNUITY FUNDS****Cash Statement — Annuity Funds:**

January 1 Balance in			
Savings Account .....	\$ 3,493.69		
Checking Account .....	953.85	\$ 4,447.54	
Receipts:			
Interest Earned .....	\$ 35.00		
Annuity Gifts .....	2,100.00	2,135.00	\$ 6,582.54
Annuity Disbursements .....			335.80
Balance .....			<u>\$ 6,246.74</u>
As shown in Savings Account .....	\$ 3,528.69		
As shown in Checking Account .....	2,718.05	\$ 6,246.74	

**CHRISTIAN REFORMED BOARD OF MISSIONS**

Year Ended December 31, 1953

**BALANCE SHEET****A-S-S-E-T-S****OPERATING FUND:**

Peoples National Bank, Checking Acct.....	\$244,674.43	
Merchants Bank, Gallup, Checking Acct....	726.12	
Merchants Bank, Gallup, Building Acct....	2,500.00	
Petty Cash at Stations .....	7,273.94	
Emergency Funds at Stations .....	225.00	
A-1 U. S. Bonds Unappropriated .....	34,640.00	
Total Operating Fund .....		\$290,039.49

**OTHER ASSETS:**

A-2 Accounts Receivable .....	\$ 6,031.31	
Accounts Receivable — Rehoboth .....	1,791.48	

A-2	Notes Receivable .....	3,049.57	
	Prepaid W. M. U. Expense .....	75.00	
A-3	Materials Purchased for Stations —		
	Indian Field .....	1,249.18	
A-3	Hymn Book Stock at Rehoboth .....	132.16	
A-3	Inventory of Supplies —		
	Rehoboth and Zuni .....	8,475.00	
	Prepaid 1954 Budget and		
	Salary Payments .....	28,805.45	
	Anthony DeRegt Estate .....	24,955.08	
	Total Other Assets .....		\$ 74,564.23

**FUNDED RESERVES, APPROVED PROJECTS AND GIFTS:**

	Old Kent Bank — Checking Acct. ....	\$ 34,060.71	
	Peoples National Bank — Savings Acct....	50,125.00	
A-4	Stocks and Securities .....	20,480.00	
A-5	U. S. Bonds — Approved Projects .....	12,487.50	
A-6	U. S. Bonds — Specified Gifts .....	54,020.00	
	Total .....		\$171,173.21

**FUNDED RESERVES — SPECIFIED:**

A-7	U. S. Bonds — Beets Memorial .....		\$ 6,000.00
A-8	Annuity Fund — U. S. Bonds .....	1,739.00	
	Annuity Fund —		
	Savings Acct., Peoples Natl. Bank .....	3,528.69	
	Checking Acct., Old Kent Bank .....	2,718.05	
	Total .....		\$ 7,985.74

**F-I-X-E-D A-S-S-E-T-S**

	Land and Buildings .....	\$723,184.48	
	Residence — 725 Benjamin .....	23,699.12	
A-9	Total .....	\$746,883.60	
A-9	Less: Reserves for		
	Depreciation .....	232,059.03	\$514,824.57
A-10	Furniture and		
	Equipment .....	\$183,492.55	
A-10	Less: Reserves for		
	Depreciation .....	89,420.97	94,071.58
	Book Value of Fixed Assets .....		\$608,896.15
	<b>T-O-T-A-L A-S-S-E-T-S .....</b>		<b>\$1,158,658.82</b>

## CHRISTIAN REFORMED BOARD OF MISSIONS

Year Ended December 31, 1953

## BALANCE SHEET

## L-I-A-B-I-L-I-T-I-E-S

## CURRENT LIABILITIES:

Accounts Payable — General .....	\$ 81.58
Accounts Payable — Zendingen Centrum .....	235.70
Reserve for Pension Fund .....	21.00
L-1 Due to Missionaries for	
Car Depreciation .....	2,100.00
Money Received for Redistribution .....	1,292.00
Total .....	\$ 3,730.28
Reserve for Indian Evangelistic Work .....	\$ 2,974.87

## LIABILITIES FOR APPROVED PROJECTS AND SPECIFIED FUNDS

L-2 Unexpended for General .....	\$ 556.90
L-3 Unexpended for Indian Field .....	18,871.29
L-4 Unexpended for China .....	1,251.26
L-5 Unexpended for Sudan .....	21,297.24
L-6 Unexpended for India .....	4,209.06
L-7 Unexpended for Japan .....	1,257.13
L-8 Unexpended for Indonesia .....	913.88
Total Unexpended .....	\$ 48,356.76
L-10 Unexpended Synodically Approved Projects .....	\$134,466.20

## SPECIFIED FUNDS RESERVES:

Beets Memorial Fund .....	\$ 5,961.20
L-9 Annuity Fund .....	8,174.64
Collected on Sold Land and Oil Rights .....	22,481.31
Reserve for Fire Insurance, Indian Field .....	17,478.94
Total .....	\$ 54,096.09
T-O-T-A-L L-I-A-B-I-L-I-T-I-E-S .....	\$243,624.20

## E-Q-U-I-T-I-E-S

Net Worth, January 1, 1953 .....	\$855,888.43
Excess, Receipts over Dis-	
bursements, Operating	
Fund .....	\$ 69,310.22
Expended for Synodically	
Approved Projects .....	24,163.72
Excess, Receipts over Dis-	
bursements, Approved	
Projects and Specified	
Funds .....	66,324.21

Total .....\$159,798.15

**\$1,015,686.58**

L-10 Less: Set Aside for Synod-  
ically Approved Projects \$63,140.00  
Less: Reserve for Depre-  
ciation ..... 37,511.96

\$100,651.96

Net Worth at December 31, 1953 ..... \$915,034.62

**TOTAL LIABILITIES & EQUITIES** ..... \$1,158,658.82

#### B. BUDGETS.

1. **Special Requests for 1954.** In addition to the budget allowed by Synod of 1953 for the year 1954, other needs have arisen which the Board feels are necessary and should be allowed by Synod. We request approval of Synod for the following expenditures:

#### FROM OPERATING FUNDS:

Indian Field —	Interpreters' merit increase .....	\$ 300.00	
	Farmington —		
	Second native helper .....	1,800.00	
	Burnham mileage .....	200.00	
	Indian Village —		
	Mileage for Miss M. Kruis .....	150.00	
	Evangelistic supplies .....	100.00	
	Bluewater Dam —		
	House rent, Rev. C. Hayenga .....	240.00	
			\$ 2,790.00
Sudan —	Lupwe — Car replacement .....	\$ 2,200.00	
	Wukari — Car replacement .....	2,200.00	
			4,400.00
General —	Salary bonuses .....		24,270.00

**TOTAL FROM OPERATING FUNDS** ..... \$ 31,460.00

#### FROM SPECIAL GIFTS:

Indian Field —	Farmington — additional car .....	\$ 1,800.00
	Rehoboth — additional for hospital remodeling .....	6,969.37
Sudan —	Baissa — Office and garage .....	\$ 564.00
	Baissa — Verandah .....	126.90
	Lupwe — Married Couple's House (increase) .....	302.00
	Harga — Married Couple's House (increase) .....	482.00
	Baissa — Single Person's House (increase) .....	456.00

	Lupwe — Airstrip .....	600.00	
			\$ 2,530.90
Japan —	Suwa — evangelistic building.....	\$ 5,800.00	
	Kofu — evangelistic building.....	6,000.00	
			\$ 11,800.00
General —	Calculator .....		550.00
	TOTAL FROM SPECIAL GIFTS FOR 1954		\$ 23,650.27

2. **Budget Requests for 1955.** As usual, a complete detailed list of budget requests for 1955 will be submitted to the officers of Synod and to members of its budget committee when Synod meets. Herewith is a summary of these requests:

a. **Operating Budget (basic):**

Administration .....	\$ 35,205.00	
General .....	25,200.00	
Indian .....	348,581.35	
Japan .....	92,846.00	
South India .....	69,166.00	
Sudan .....	167,391.30	
		\$ 738,389.65
Less estimated salary receipts .....		100,000.00
		\$ 638,389.65
Less surplus .....		23,000.00
		\$ 615,389.65
Net operating budget .....		

Based upon 43,290 families (listed in the Yearbook), we respectfully request a quota of \$14.22 per family. (subject to review before Synod meets)

b. **Special Gifts Budget:**

Sudan — Zaki Biam, light plant .....	\$ 900.00	
Lupwe, hospital .....	25,000.00	
Trekking equipment .....	70.50	
5 bicycles .....	282.00	
		\$ 26,252.50
Japan — New car .....	\$ 2,750.00	
New housing .....	15,000.00	
Visual aids .....	800.00	
		18,550.00
		\$ 44,802.50

## Section Four

### INDIAN FIELD

**A. CONFERENCE REPRESENTATIVE.** The Indian General Conference appointed the Rev. Herman J. Schripsema to be its representative to the Board meeting and to Synod. However, Mr. Schripsema became ill and was unable to attend the Board meetings. The Rev. George Yff attended as his alternate. Very likely Mr. Yff will also attend Synod as delegate from the Conference. Such a representative is usually given the privilege of the floor when Indian mission matters are discussed.

#### **B. PROGRESS OF THE WORK.**

1. **Development of native helpers.** We are happy that the number of Indians who are willing and able to assist in the work of evangelization is increasing. A number of them have begun to bring the gospel to their own people, both by direct preaching and by means of radio broadcasting. Two natives have taken over a post, Mr. Paul Redhouse being in charge of the Red Rock Mission, and Mr. Edward Henry in charge of the Nahaschitty Mission. One young man from Zuni is attending Calvin College, planning to graduate from the seminary and return as a missionary to his own people. Two Navajo girls are also attending Calvin College.

2. **Buildings.** A promising indication is the increased interest on the part of the Indians in providing their own buildings for worship, or in maintaining them and enlarging them as the need arises.

3. **Beautiful Mountain.** General Conference has informed the Board that in its estimation Beautiful Mountain (Sanastee) is one of the most promising areas on the field at this time. It includes a population that justifies a full-time worker; the government has built a new \$600,000 boarding school, and other missions are making inquiries about entering the field. We own a site and have a chapel there, but for some time it has not been manned. Conference has requested an additional white worker for this place, but the Board has requested Conference to investigate the possibility of transferring one of the missionaries presently on the field, or of placing a native missionary there.

4. **Language.** Sufficient mastery of the Navajo language so the missionaries can preach in the native language has long been a problem of discussion. Synod of 1953 adopted the recommendation "that our mission staff make more personal and more intense efforts to learn the Navajo language." (Acts 1953, p. 88) A committee of General Conference was appointed to study this problem and reported to the Board at its annual meeting. After discussing the report and its recommendations the Board decided "that since native workers can be trained more economically to carry on an effective evangelism among their own people, the Board directs General Conference to move in the direction of engaging more Indians schooled to do evangelistic work; and to explore

the possibility of securing the labors of a native to act as teacher for a Navajo Language School, and one of the missionaries be employed to train this native teacher in the art of teaching."

5. **Native Church.** The type of native church to be established on the Indian field has long been a subject of discussion. Last year the Board asked General Conference to make a special study of this matter, giving particular attention to the relationship such a native church should have to the Christian Reformed Church. General Conference offered the following report and recommendations, which the Board has approved and asks Synod to approve also:

### REPORT OF COMMITTEE APPOINTED TO STUDY TYPE OF CHURCH TO BE ORGANIZED ON THE INDIAN FIELD

January 29, 1954

- I. **MANDATE.** GCM 1576-2 reads as follows: "In response to ECM 6905-c dealing with the type of church to be organized on the Indian Field, General Conference appointed a committee to study the matter and report at our next meeting."
- II. **HISTORY.** At the suggestion of General Conference the Board asked Synod to appoint a committee to study the establishment of native churches on the Indian Field. This committee reported in 1942 and the decisions taken by Synod at that time have served as the basis for the present native church development. Cf. Acts 1942, p. 67, Art. 80, and report of the Board of Missions, Agenda 1942, Part II, pp. 82-94.

The Mission Principles Study Committee report to the Synods of 1952 and 1953 again directed attention to the establishment of native churches on the Indian Field. Since the 1942 decisions did not indicate **definitely** what relationship the emerging native church should bear to the Christian Reformed Church, General Conference was asked to study especially this matter, cf. ECM 6905-c and Board Report to Synod of 1953, Acts 1953, p. 381, par. 2; also Acts 1953, Art. 118-C-6.

### III. RECOMMENDATIONS.

- A. That we heartily concur in the implied decision of the Synod of 1942 that our **ultimate** goal on the Indian Field shall be the establishment of native churches "which should be of their own free choice thoroughly Reformed and in full and organic union with the Christian Reformed Church." Cf. Acts 1942, Art. 80 (Sup. Va. p. 237, II A and Agenda 1942, Part II, Report IX, pp. 82-92.

Grounds:

1. It is but natural that in its mission efforts a church shall seek to establish on the mission field a native church that shall resemble as closely as possible the sending church.
2. The need for such ultimate full and organic union with the Christian Reformed Church is so much the greater in view of

the close proximity of the Indian Mission Field to the Christain Reformed Church.

3. The Indian people are gradually taking over our own white culture which will eventually replace the Indian cultures. The recent acceleration of the educational program for the Indian by both the Federal and Local Governments is hastening this process.
  4. The increased activities of independent missions and cults during the past decade especially makes it even more necessary to re-affirm the decision of 1942 that our **ultimate** goal should be to establish **Christian Reformed** churches on the Indian field. For example, when the 1942 decision was drawn up there were no competing missions in our Two Wells field while today there are nine. Similar conditions exist elsewhere on our Indian field.
- B. As a temporary measure we suggest that the emerging native churches shall have an associate relationship to the Christian Reformed Church. The reasons for this suggestion are as follows:
1. That the native churches may contribute to denominational causes according to ability and knowledge.
  2. That their participation in the major assemblies of the Christian Refomed Church may be of such a nature as to prepare the native churches for the **ultimate** goal of full and organic union with the Christian Reformed Church.
  3. To allow the native church time to develop sufficiently to meet the standards of the Christian Reformed Church Order as to membership, holding of office and qualifications for the ministry.
- C. For clarification of this associate relationship we recommend the following:
1. That we recommend to the emerging native church that the Apostles' Creed and the simplified Compendium of the Heidelberg Catechism drawn up by the late L. P. Brink, which is now being revised by General Conference, serve as its doctrinal basis.
  2. That in establishing these native churches the missionaries adhere as strictly as possible to the Christian Reformed Church polity.
  3. That we recommend to the emerging native church the use of the simplified liturgical forms as drawn up by the late L. P. Brink with possible revisions by General Conference.
  4. In order to implement B-2 (above) we recommend that a fraternal delegate or delegates from the native consistory or consistories be permitted to attend the meetings of Classis California with advisory vote. As soon as a native consistory has been constituted and a fraternal delegate has been appointed we recommend that Classis California appoint a



liaison committee whose task shall be to promote the proper relationship between the Classis and the emerging native church.

6. **Rehoboth Hospital.** The plans for the necessary remodeling of the Rehoboth Hospital were approved by the Board. It is expected that contracts will be let soon and the work will begin. The lowest bid for this remodeling was \$28,888.00, to which an additional \$3,081.37 must be added for work that was not included in the bid and which will be done by the maintenance staff at Rehoboth. In view of the fact that this remodeling was necessary to conform to state standards, the Board approved the additional expenditure of \$6,969.37.

7. **Second doctor for Rehoboth.** General Conference has supported the request of Dr. Louis H. Bos for a second doctor at Rehoboth on the grounds that it is necessary to keep the hospital open during annual vacation period and to give relief from the heavy load of work during off-duty hours. The Board felt that it could not approve this request for the following reasons:

a. The appointment of a second doctor (with the evident need of a doctor's home) would not be in harmony with the decisions of Synod of 1953 that "all increases in white personnel, buildings, and finances contribute directly and strictly to the evangelistic task of proclaiming the gospel", and that "all further expansion be in terms of the establishment of the native church with a minimum increase in budgetary outlay for the Indian field." (Acts 1953, p. 89)

b. Whether the employment of a second doctor is warranted by the decision of Synod of 1953 regarding clinical work on the field has not yet been established. This matter has been referred by the Board to the Indian General Conference for study and advice.

8. **Second Native Worker at Farmington.** The Board has approved the request of the Farmington mission that a second native worker be added to the staff. The Farmington believers have already undertaken the project of building their own place of worship and our missionary, the Rev. Herman J. Schripsema, is working toward the establishing of an organized church in Farmington and preparing a trained leader to take over when that church becomes a reality. To further this cause and to assist in the additional work, a second native worker is necessary, and the Board recommends to Synod that this be approved. The Board calls the attention of Synod to the fact that at the present time there is only one mission-owned car at Farmington, which is being used by the Rev. H. J. Schripsema and Mr. Chee Anderson. If a second native worker is approved, a second car should also be purchased for Farmington.

9. **Second ordained man at Zuni.** Indian General Conference has endorsed the request for a second ordained man to be placed in Zuni, and has suggested Mr. Bernard Haven, who was principal of the Zuni School for three years prior to entering Calvin Seminary. Because of his experience in Zuni, the Board favored employing Mr. Haven when he completes his seminary training in June, but does not favor placing two ordained men at Zuni. The Board recommends that Mr. Haven be

appointed to study the Zuni language for two years and after this period of study he be placed in charge of Zuni. At that time the transfer of Rev. C. Kuipers to another post will be considered. Concerning this total matter the Secretary was instructed to further consult with Mr. Kuipers.

10. **Miss Nellie Lam.** Miss Nellie Lam, who has taught on the Indian field for thirty years, has informed the Board that she plans to resign at the close of the school year. Such a tenure of missionary service is worthy of more than passing notice and merits our sincerest thanks as a Board and as a Synod.

11. **Auditorium-gymnasium at Rehoboth.** More than a year ago some of our mission personnel were approached by an individual interested in contributing toward the welfare of the Indian youth, and who suggested that he might be interested in contributing the sum of \$50,000.00 toward the construction of an auditorium-gymnasium if it could be placed under proper supervision. General Conference at its December 1953 meeting requested the board to proceed with the construction of such a building if the \$50,000.00 offer were still in effect. The Board adopted the following resolution: "Although the Board does not see fit to act in the direction of accepting a grant for the building of an auditorium-gymnasium at Rehoboth as part of our own educational mission program, the Board would not necessarily object to the erection of a gym on our mission grounds in or near the Rehoboth site under the private management of our mission personnel. Accordingly the Board suggests to the Indian General Conference that it look into this possibility".

12. **Inter-Mountain Indian School at Brigham City, Utah.** Quite a number of Indian children with Christian Reformed background attend this school near Salt Lake City. In March 1953 it was decided to work cooperatively with the missionary stationed in that city by the General Committee for Home Missions to the extent of paying the mileage expenses when visits are made to the school. Our Board has now decided to attempt further cooperation with the home missionary and ask him to assume spiritual responsibility for the children at that school who hail from our mission area.

13. **Annual Inspection Committee.** It has been the custom in the past for the Board to send an inspection committee, accompanied by the Secretary, to the Indian field each year. The Board decided not to send such a committee this year for the following reasons:

a. The Secretary regularly, and some board delegates often, visit the field during the year.

b. In view of the provisions of the organizational chart for a "mission visiting committee" on the field, such a committee of the board is superfluous.

## Section Five

### JAPAN

Rev. Edward A. Van Baak has located in the City of Suwa by mutual consent of the missionaries, the Reformed Church of Japan, and the Christian Reformed Board of Missions. Suwa is a city of approximately 30,000 inhabitants and is a promising field for evangelistic labors. The Board has approved the purchase of an evangelistic center in Suwa at a cost of approximately \$5,800.00.

Kofu, the city where the Rev. Henry Bruinooge has located, is a somewhat larger city with a population of about 120,000 people with many additional suburban areas. The work there has also reached the point where it becomes necessary to have an evangelistic building because the people who gather for worship are too numerous to meet in the missionary's home. It will also serve as a center for the surrounding areas. The sum of \$6,000.00 has been allocated for this purpose.

Miss Magdalena Koets has been studying the language and teaching in the Japan Evangelical Christian School, a school for missionaries' children. Arrangements have now been made for her to continue teaching in this school for the duration of her first term of service.

The Revs. Richard Sytsma and Robert Sutton are continuing their study of the language and should complete it during the current year.

Besides the evangelical work and the preaching of the Word the missionaries have investigated the possibility of carrying on further propaganda by means of publications, radio broadcasting and newspaper advertising. The Board approved the use of tracts, but the rather large outlay for radio broadcasting and newspaper advertising as recommended by the Japan Conference was not approved.

## Section Six

### SOUTH INDIA

Much time during the annual board meeting was spent in studying and discussing the difficult, serious, and somewhat discouraging cleavage that arose on the mission field which our church took over in November 1951. The special study committee composed of Dr. Henry Kreulen, Rev. John Verbrugge, Dr. Renze De Groot, Rev. Martin Bolt, and Rev. John Gritter met on Monday afternoon prior to the Board sessions to study the reports. They met with the returned missionaries on Monday evening, and with the returned missionaries and the investigation committee on Tuesday evening. Other meetings were held throughout the week, and on Thursday they presented their report to the Board in the presence of the returned missionaries. The complete report as adopted by the Board is as follows:

Christian Reformed Board of Missions  
Esteemed Brethren:

Your advisory committee of the South India Mission problem has carefully gone over the documents bearing on the dispute in hand. We also spent an evening discussing the matter with the returned missionaries, and another with the returned missionaries and the investigating committee. We regret that there was no opportunity to meet with the Ramiahs. However, we feel this lack was supplied to an extent by the presence of the investigating committee.

#### I. DEVELOPMENT OF THE PRESENT PROBLEM.

Rev. and Mrs. B. Ypma arrived in India the third week of January 1953. Dr. and Mrs. P. Y. De Jong and family arrived on February 2, 1953. Dr. De Jong wrote that he was received with a hearty welcome by the Ramiahs. After having become somewhat settled, a first general conference meeting was called on February 28, primarily to consider the revision of the budget for 1954. Our missionaries had been instructed to consider that at an early date. On the 2nd of March the missionaries went to the hills with Mr. Wycliffe, their language teacher, who had been assigned to them by the Ramiahs. Then on April 21 & 22 the missionaries, together with the Ramiahs, again met in general conference at Coonoor. While the new missionaries had suggested this conference, the Ramiahs had agreed to the meeting. At this conference verbatim minutes were taken of the proceedings. In the course of the organization of conference the matter of the treasurership came up. Because of vigorous opposition to the proposal that Miss Ann Bosch become treasurer, in keeping with the organizational chart, it was decided to refer this matter to the executive committee for decision. At this conference the division of labor also was taken up. From the verbatim minutes dealing with the discussion of this matter, we learn that the Ramiahs expressed dissatisfaction with

the decision taken regarding the division of labor (p. 6 of minutes April 21-22). In addition to the question of the organizational chart and the treasurership and the division of labor, various financial matters were also taken up at this meeting. From the verbatim minutes we can gather that there was a measure of tension between the missionaries and the Ramiahs.

Prior to this conference both Rev. Ypma and Mr. Ramiah had written letters to the board, both of which reflect a measure of tension which already existed. (Dates of letters: Ypma, April 7; Ramiah, April 18). After this conference had adjourned the missionaries again returned to Kodaikanal in the hills. When the missionaries and Ramiahs returned to Adoni in the latter part of June, another conference was called. This meeting was conducted in a peaceful manner until near the end when Mr. Ramiah submitted his ultimatum. That ultimatum was, that unless the treasurership was returned to him officially he would not be able to continue the bonds in force. When this ultimatum had been expressed, Dr. De Jong insisted on full information about the status of the treasury. It was now obvious that a critical situation had developed and we wish to state that subsequent to this conference no other conference with all present was held. Shortly after the June conference, Mr. Ramiah wrote to the government that he wanted the bonds which he held in favor of the missionaries revoked. His reason was he maintained he could not retain the bonds if he did not continue to function officially as treasurer. It was about this time also that Mr. Ramiah engaged a lawyer to harrass especially Miss Bosch concerning the books, since the missionaries had insisted on an audit and a report to the board. This led to the engagement of legal council by the missionaries. Conditions now began to deteriorate rapidly, which led to the decision by the executive committee to send the investigation committee to India. This committee arrived in India on September 7 and stayed until September 24. During this time they first spent two days in Bangalore for conference with the Ramiahs, then spent two days in Adoni for conference with the three missionaries, and finally had a brief conference with all five. Out of these conferences came two proposals for a solution of the difficulties. The first proposal, to which we will refer again later, was acceptable to the Ramiahs, but rejected by the three missionaries. The second proposal, to which we shall also refer again, was likewise rejected by the missionaries. When on September 21 the investigation committee, in a last attempt, went to Adoni to see if a reconciliation could be effected they found on their arrival that De Jong and Ypma had already proceeded to Bombay to make arrangements for their return to the United States.

## II. POINTS AT ISSUE.

### A. The missionaries went to the field under delicate circumstances.

1. Ann Bosch, who had been in India over three years, had

written about some of her experiences, with which our missionaries were in a measure acquainted.

2. Our church had taken over a **faith mission**. This meant that Ramiah had been in complete control and was therefore responsible to no one for accounting.
3. In private conversations with board members the missionaries had been urged to report their findings on the field to the board. This suggested a measure of doubt as to the state of affairs on the field.
4. The missionaries went out under the directives of the Mission Order, which included the application of the organizational chart. This presented a difficulty because the South India Mission had formerly been a faith mission and therefore had been independently controlled.
5. The missionaries were sent out, as appears subsequently, without adequate briefing and orientation. Furthermore, neither one had had previous missionary experience.

#### **B. Division of Labor.**

1. At the Coonoor conference, supervision of the evangelistic work on the field was divided between Dr. De Jong and Rev. Ypma. The Bible women and girls' hostel were to be supervised by Ann Bosch. The educational work was placed in the hands of Mrs. Ramiah and Mr. Reuben as her assistant. The medical and relief work were placed under the supervision of Mrs. De Jong and Mrs. Ypma.
2. Concerning this division of labor Mr. Ramiah contends that he was stripped of all active missionary functions.
3. The missionaries answered this by stating (a) that Mr. Ramiah had at the outset stated that he wanted them to take an active part in the work (b) that actually he was not deprived of everything in as much as he remained the head advisor, and (c) that the supervision of all the schools remained in charge of Mrs. Ramiah.

#### **Our judgment:**

- a. The division of labor appears to have been somewhat premature. The missionaries had been there such a short while.
- b. Our missionaries might have foreseen that this would tend to arouse a feeling of resentment on the part of the veterans.

#### **C. Treasurership.**

1. The matter of the treasurership had been submitted to the executive committee for decision at the April conference. The executive committee had decided, in keeping with the organizational chart, to appoint Miss Bosch as treasurer (ECM 6942).
2. For some time already the board had been dissatisfied with the financial reports that were received and the lateness of these reports.

3. The Ramiahs had long controlled the money and were loathe to surrender control of the treasurership.
4. There are indications that Mrs. Ramiah was a poor bookkeeper.
5. After the ultimatum on June 26 the missionaries insisted on a complete examination of books and discovering discrepancies they cabled the executive committee to stop flow of funds.

**Our judgment:**

There was good reason for the missionaries to look into the financial situation. They were not aware of the great importance which Mr. Ramiah attached to the retaining of the treasurership. Although they referred the matter to the board for decision because of objections raised to making Miss Bosch treasurer, it was perhaps injudicious to press for immediate application of this aspect of the organizational chart.

**D. Revocation of Bonds.**

1. After the ultimatum of Mr. Ramiah on June 26, 1953, in which he insisted on official restoration of treasurership as the condition for retaining the bonds in force, he wrote to the government requesting the revocation of the bonds of the Ypmas and Miss Bosch.
2. Later he wrote officials instructing them to suspend action on the revocation.
3. The missionaries claimed that Mr. Ramiah never actually reinstated the bonds as Ramiah claims, but that he only suspended action. They offer as source of information to confirm their judgment, Police Inspector Sikhamani.

**Our judgment:**

We judge that the action of Mr. Ramiah was hasty and vindictive. He later admitted to the investigation committee that it was hasty. However, even after Mr. Ramiah had suspended action the missionaries stated they had no assurance that the bonds were reinstated. This influenced their hasty departure from India.

**E. Question of property rights**

Concerning this, legal counsel was obtained by both Mr. Ramiah and the missionaries, and the evidences presented to the committee shows that there are differences of opinion regarding this.

**Our judgment:**

Inasmuch as we are unable to resolve this difference, this will have to be further investigated if we retain the field.

**F. The criticism by the missionaries of the procedure of the investigation committee.**

1. They criticize the fact that the investigation committee proceeded to Bangalore instead of coming directly to Adoni.

**Explanation:**

The world tour ticket of the committee led them via Bangalore.

They were under the impression that the Ramiahs were in Bangalore. When they arrived in Bangalore they received a wire from the Ramiahs that they would meet them there.

2. They complain that the investigation committee became prejudiced by first having gone to Ramiah.

**Our judgement:**

The procedure to first meet with the Ramiahs was formally correct. Whether the committee was actually adversely influenced by Ramiah is another matter which is difficult to judge.

3. They complain that the investigation committee, especially Rev. A. H. Smit, began to rebuke the missionaries almost immediately at the meeting in Adoni, which is definitely denied by the committee.
4. The missionaries complain that in the joint meeting in Bangalore the Ramiahs were given opportunity to register accusations against the missionaries; the missionaries were given opportunity to answer, but they claim the investigation committee said nothing in their defense to the accusation "these are not fit missionaries." This led them to the conclusion that it would be impossible to remain in India.

**G. The first proposal of the investigation committee.**

1. Dr. De Jong and Rev. Ypma move to Bangalore to attend language school for one year.
2. Ramiah take charge of the work at Adoni for a one year period.
3. Miss Bosch go home on furlough at once.
4. At the end of the year Ramiahs furloughed to the United States, Miss Bosch return to India, and the new missionaries take over the work.

**Reaction to proposal:**

Mr. and Mrs. Ramiah expressed their agreement. The missionaries rejected this proposal for various reasons stated in their report (p. 19).

**Our judgment:**

We consider this a reasonable proposal which should have been given a trial.

**H. The second proposal of the investigation committee.**

1. Three new missionaries form a conference of Adoni field.
2. Mr. and Mrs. Ramiah assigned to Mysore field and form separate conference.
3. New missionaries resume their language study along with their other responsibilities.
4. New homes built for De Jong in Adoni, Ypma in Alur, and for Miss Bosch in Adoni.
5. All of them given one month vacation immediately.



**Reaction to proposal.**

To this proposal Mr. Ramiah agreed, Mrs. Ramiah had serious misgivings. It was rejected by our missionaries for which various reasons were given later (p. 20 of their report).

**Our judgment:**

This proposal came closer to the counter-proposal of the missionaries than the first one with the exception that it did not call for the dismissal of the Ramiahs. We judge that this proposal should have received more consideration than the missionaries gave it.

**I. Hasty departure of missionaries from India.**

1. Even before the investigation committee left India the missionaries had gone to Bombay to arrange for the shipment of the car. This was unduly hasty, since their visas did not expire until January 1954.
2. The missionaries claim that the committee had given approval to leave India. However, this was based on a conversation of the committee with Mrs. De Jong while Dr. De Jong and Rev. Ypma were already in Bombay making initial arrangements for their departure.
3. The committee advised them by letter from Hongkong to sit tight and present the whole case to the board. However, when that letter reached them it was no longer possible to return from the course they had charted.

**Our judgment:**

This action of the missionaries we judge to have been too hasty since both De Jong and Ypma had until January before their residence permits would have expired.

**J. The missionaries' judgment of the Ramiahs.**

That Ramiahs are untrustworthy, unworthy of being representatives of our church.

- a. Because of the conduct of the work on the field.
- b. Because of the attitude of the Ramiahs toward the board.
- c. Because of their treatment of the missionaries.

**Testimony of the investigation committee.**

- a. That the Ramiahs were cooperative with the committee.
- b. They spoke with two missionaries who testified to the honesty of the Ramiahs.
- c. The conduct of the Ramiahs towards the new missionaries did contribute seriously to the difficulties of the new missionaries, and precipitated much of the misunderstanding on the field.

**Our judgment:**

In the light of the board's experience in the past, the large amount of correspondence, and the experience of our mission-

aries while in India, we deeply regret to say that in our judgment the Ramiahs have given evidence that they are not wholly reliable.

**K. The Ramiahs' judgment of the missionaries.**

"These are not fit missionaries."

- a. Their lack of Christian courtesies to Ramiahs and the nationals.
- b. Their insistence on taking over the field before being sufficiently acquainted with the field.

**Our judgment**

- a. We are well aware that the missionaries were thrown into very trying circumstances, and that without previous missionary experience.
- b. We appreciate their attempt to steer the work on the field into the lines of Christian Reformed mission policy.
- c. Yet in view of their actions on the field, the correspondence received, and the report of the investigation committee, we deeply regret to say that we are not satisfied that Dr. De Jong and Rev. Ypma have proven themselves to be good missionaries in this situation.
- c. We commend Miss Ann Bosch for much faithful service and patience before the arrival of the more recent missionaries to India. In the later conflict her imprudent actions were largely due to the unhappy circumstances which developed.

**L. Ordination of Wycliffe and John.**

We are informed by the report of the missionaries (p. 38-40) that prior to their departure from the field Dr. De Jong and Rev. Ypma ordained M. J. Wycliffe and M. E. John and promised them their personal support. The ordination took place in haste. The "elders" requesting it were not themselves ordained. The congregation was not present. It took place privately with only the missionaries and their families present. The church on the field was not consulted, nor the church at home.

**Our judgment**

- a. From the angle of church polity: Though under very special circumstances such an ordination might be justifiable, we believe that before this act was done, the approval of the national church and of the church at home should have been secured. Had the missionaries not left in such haste, there might have been time to secure such approval.
- b. From the angle of the practical effect on the field: By this act the missionaries introduced a schismatic development on the mission field which was calculated to prevent complete administration of the field under the Ramiahs as agents of the board.
- c. This matter of ordination and its irregularities be called to the attention of Synod.

## III. RECOMMENDATIONS

A. We recommend that if at all possible we retain the field.

Grounds:

1. We have accepted responsibility for the field.
2. The need on the field is as great as ever.
3. We have already spent large sums of money on this field.

B. We recommend that an effort be made to effect a transition arrangement during which time the services of the Ramiahs be retained and that new men be sent to the field. One year from the date of arrival of the first missionary, the services of the Ramiahs shall be discontinued with proper arrangements for their retirement, and they withdraw from the field. This agreement is to be confirmed in writing.

Grounds for this course of action:

1. Mr. Ramiah has repeatedly complained of ill health.
2. Temporarily the administration must remain in force until the transition is effected if the field is to be retained.

It was decided that if the Rev. John O. Schuring secures his visa for Ceylon with a visitor's visa for India, the Board will accept the kind offer of the Committee for South America and Ceylon to loan Mr. Schuring for temporary service in India. However, it was also decided that no new missionary shall be sent to India until after Synod has reviewed the case and made final disposition.

The Rev. Leonard Sweetman has received his visa for India, and tentative plans are being made for his departure in July. These plans, however, are subject to cancellation should Synod decide against further missionary activity in that needy land.

## Section Seven

### SUDAN

#### A. REPORT OF THE DELEGATION TO NIGERIA, REV. H. J. EVENHOUSE AND MR. J. T. DAVERMAN.

It is with joy that we present our report on our visit to the Nigerian field. The Lord has wonderfully favored us with his protecting care, enabling us to carry out our assignment with joy. We feel that in serving on this committee we were highly privileged. We experienced excellent hospitality on the part of our missionaries, who made our stay with them both pleasant and comfortable. Although we were unable to visit all our mission stations on the field, we had opportunity to see much of the work and were able also to have direct contact with the leadership in the churches, both of the Tiv and of the non-Tiv peoples. It was our privilege to have direct contact with the leadership of the Dutch Reformed Church Mission and of the several branches of the Sudan United Mission. We may roughly divide our visit in Nigeria into four parts. During the first period we spent sometime at Mkar, the headquarters of the D.R.C.M., where we had discussions with the mission leaders of the D.R.C.M. and representatives of their home board concerning the proposed expansion of our work into the Tiv area west of the Katsina Ala River. During the second week we spent a good deal of time at Lupwe with our missionaries and enjoyed a season of spiritual fellowship, at which time the Secretary of our Board delivered a series of four messages. During the third week we attended the meeting of the Nigerian General Conference at Lupwe. Our final week in Nigeria was spent at the S.U.M. Jubilee in Miango. During this week we were able to have fellowship with missionaries from various parts of the Sudan and met many of the representatives of the several home boards. Truly God has been good to us. We learned a great deal and were able to enter into the problems and difficulties of our missionaries, but we were also able to see much of the joy that comes from seeing the fruit that God has been giving upon the work of missions in Africa.

Our departure from the field was four days earlier than planned because of the sad news that the Lord had taken to himself Mr. Daverman's father. Since we had virtually completed our work on the field we felt it warranted to leave as soon as we received the news. Therefore we made immediate arrangements to return to our country. We had expected to spend a few days in the Netherlands when returning but we passed this up. It will be of interest to the board that we got to Grand Rapids from Jos in less than fifty hours.

In order to avoid having too lengthy a report, we will present only the major matters and allow for further oral reporting at the time the board meets. So that we may be clear as to the assignment given the committee, we quote from the Acts of Synod 1953: "Our Nigerian

General Conference presented a request that a delegation of the home board be sent to the field some time in the early part of 1954. This request was made because of the Sudan United Mission Jubilee which is scheduled for that time, and because there is need to consult with the mission authorities concerning further expansion of our work in the Tiv area".

#### EXPANSION

Since 1950 our church has been carrying on work amongst the Tiv east of the Katsina Ala River. At that time the two stations in this territory, namely, Zaki Biam and Sevav, were taken over from the Dutch Reformed Church Mission. Recently the invitation came to our mission and Board to further enter into the Tiv tribe, by taking over the work of the D.R.C.M. west of the Katsina Ala River. Immediately upon our arrival in Nigeria we went to Mkar, the headquarters of the D.R.C.M., and were introduced to the two delegates from the mission board of the Nederduitsch Gereformeerde Kerk of Zuid Afrika, Professors G. B. A. Gerdener and A. C. Van Wyke. These brethren, along with some of the leaders of the D.R.C.M., met with your Board delegates and some of our Nigerian missionaries and considered the advisability and the possibility of transferring their work to our mission. The question naturally arose as to why they wanted to hand over their work to our mission. Professor Gerdener indicated that the demands for mission work in their home area are so excessive that it is becoming mandatory that they fix attention upon that which lies close at hand and they will have to surrender the mission field in the Sudan. However, they do not want to do this abruptly, nor do they want to forsake the field without having the confidence that it will be taken over by those who will give responsible and proper attention to it. They particularly indicated that they were anxious to have our mission take over their work since they were eager to have the church that was being established on their field continued in the Reformed tradition.

After a good deal of discussion and very prayerful and careful consideration, the following document was prepared:

Date:	January 4th, 1954	Place:	Mkar, Nigeria
Present:	Prof. G. B. A. Gerdener and Prof. A. C. Van Wyke of the Dutch Reformed Church of South Africa. Rev. A. J. Brink, Rev. W. D. Gerrits, Rev. O. J. Vander Walt, Rev. G. J. Basson — Executive Committee of the D.R.C.M. Rev. H. J. Evenhouse and Mr. J. T. Daverman of the Christian Reformed Church of America. Rev. P. Ipema, Rev. R. Recker, and Rev. E. H. Smith — Executive Committee of the Sudan Mission C.R.C.		
Chairman:	Our host — Prof. G. B. A. Gerdener		
Subject:	Possible transfer of the Tiv Mission Field West of the Katsina Ala River.		

**Mandate:** The Chairman said that the Synod of the Dutch Reformed Church of the Cape Province of South Africa had made a decision concerning its Sudan Mission work and part of it read as follows:

"That with a view to possible eventual handing over of the Mission work in the Sudan, co-operation with other Reformed Churches or related Mission societies be sought."

**Offer to  
C.R.C.**

The D.R.C. representatives were unanimous in their desire that the C.R.C. of America be asked to take over this field. Prof. Van Wyke expressed it in these words:

"Granted we obtain the consent of the Government and of the Tiv General Church Council (Raad van gemeentes) and we have the assurance of one Tiv Reformed Church ultimately, we are prepared, subject to the approval of the Church authorities in South Africa, to hand over all our work in due time to the Christian Reformed Church. We feel that the work should be handed over as soon as and as far as the C.R.C. have effectively occupied it to our mutual satisfaction."

**Response:**

The C.R.C. representatives acknowledged the honor done to their Church and Sudan Mission in this request being made. They were unanimous in agreeing to recommend to the Home Board — providing consultation with the Mission's Field Conference proved favorable — that the Christian Reformed Church take over the Tiv Field West of the Katsina Ala River, and that this be done gradually and as God shall enable them. Each step shall be completed adequately to the mutual satisfaction of both Missions before another is taken.

**Government:** It is realized that should such a transfer take place it can only be with the permission of the Nigerian Government which shall be kept informed from time to time.

**Tiv**

**Church:** Moreover such a transfer can only be considered providing that the Tiv General Church Council is consulted and that the Tiv Church is amenable to it.

**Main**

**Objective:** It was agreed that the emphasis will always be placed on the spread of the Gospel and the development of a single Tiv Reformed Church. Apart from this it was conceded that each phase of the work would be examined on its own merits and in the light of the overall policy before deciding whether to continue, to modify, or to discontinue as the case may be.

**Collabora-  
tion:**

We agree that the fullest collaboration between the D.R.C.M. and C.R.C., and also between these two Missions and the Tiv Church is vital to a smooth transfer. If any far

reaching new scheme or undertaking launched by the D.R.C. after the agreement comes into force the C.R.C. shall be consulted.

**D.R.C.**

**Staff:** The C.R.C. representatives said that they foresee the possibility and desirability of using members of the D.R.C. Staff who are willing to continue to serve with them in their expanding mission programme.

**Problems:** These were not commented upon at this time, but they can be dealt with in Committee as they arise.

**Finance:** The D.R.C. representatives made it clear that their welcome to the C.R.C. is wholehearted indeed and involves no vital question of finance.

**Adequate**

**Staff:** It was plain to all that in no wise must the excellent and arduous work of the past forty years be allowed to suffer by a sudden decrease of staff so that while the C.R.C. is addressing itself to this new and heavy demand it is hoped that South Africa will be able to supply such staff as will maintain the work on an even keel.

**Conclusion:** All present felt the guidance and manifest grace of God in the foregoing proposals, and we express our united belief that the problems which are bound to arise will yield to His wisdom, love and patience. We believe that His Name will continue to be glorified and the ministry of Christ fulfilled amongst the Tiv people of Nigeria.

This document to be signed by two members of the D.R.C. and two members of the C.R.C.

It will be noted that the above recommendation was to be presented to our home board, "providing consultation with the Mission's Field Conference proved favorable". At the meeting of the Nigerian General Conference the entire matter was reviewed and discussed very carefully and the following decision was made: (NGC 1120)

**"Further Tiv Field Transfer.** Conference accepted the report of the meeting at Mkar between the Home Board delegates and Executive Committees of the Dutch Reformed Church and the Christian Reformed Church concerning the transfer of the Tiv field west of the Katsina Ala River for information. It is appended to the minutes of this Conference, Appendix B.

Conference recommends that the Christian Reformed Board of Missions take over responsibility for the Tiv field west of the Katsina Ala River, providing that it be understood that the emphasis will always be placed on the spread of the gospel, and the development of a single Tiv Reformed Church, and that this be done gradually and as God shall enable us. Each step shall be completed adequately to the mutual satisfaction of both missions before another step is taken."

As a delegation from the Board we realize that this proposed expansion involves a great responsibility. The D.R.C.M. authorities do not want to transfer the field without the confidence that it will be transferred to reliable hands. Their offer to transfer their work to our mission is a testimony of their high regard for our missionaries and of their confidence in our church. On the other hand, their proposal confronts us with a tremendous challenge of faith. Your committee was favorably disposed to the proposition especially for two reasons:

1. The Tiv tribe lives in an area that is not only contiguous to our mission field, but literally thousands of the Tiv tribe have migrated across the river and infiltrated into the areas occupied by the Hausa speaking people. Since we already have two stations among the Tiv east of the Katsina Ala River, it seems a perfectly natural expansion for us to penetrate further into the Tiv tribe.
2. The work that has been done amongst the Tiv has been carried on in a soundly Reformed manner, and the church that is emerging is a church that is built on a creedal foundation that is the same as ours. Should we decline to enter into this proposed field, and the D.R.C.M. be required to surrender its field to other mission groups, we would find ourselves surrendering the young Tiv church conceivably to those who are non-Reformed in their theology and consequently also not Reformed in their polity. Since the proposal of the D.R.C.M. does not demand an immediate radical expansion in terms of personnel or funds, but allows for a gradual progressive development of our work, we feel that God is giving us here an open door which we dare not decline to enter.

#### JUBILEE MEETING AT MIANGO

1954 marks the fiftieth anniversary of the Sudan United Mission. To properly celebrate this event the S.I.M. rest home in Miango was reserved for one week to enable the delegates of the several participating branches of the S.U.M., delegates both of the missions and their respective home boards, to gather for special sessions. There were about 125 people in attendance and most of the sessions were occupied with the discussion of mission problems and mission progress throughout the Sudan. The Sudan United Mission is made up of several branches and the work that is being done is carried on chiefly in Nigeria, in the British Cameroons, the French Cameroons, and in the Anglo-Egyptian Sudan. In the Nigerian area the following branches of the S.U.M. are working: British, South African, Christian Reformed (U.S.A.), Evangelical United Brethren (U.S.A.), Danish Lutheran. The Canadian branch of the S.U.M. is working in French Equatorial Africa; the Australian New Zealand branch is working in the Anglo-Egyptian Sudan. There are also branches of Norway and Switzerland, but these were not represented at the Jubilee meeting except indirectly through the Canadian branch.

Besides the many reports from the various branches the most important matter discussed at the Jubilee meeting was the establishment of the church in the Sudan. All the branches are agreed that they must work for the establishment of the native church but, as may



be expected, each branch is working in line with its own theology and church polity. The hope originally existed with the founders of the S.U.M. that all the branches would join together in an effort to establish one single church as a joint project. Both the Christian Reformed and the Danish Lutheran branches are particularly strong in objecting to a merger of all the regional churches into one church body to be what we would conceive of as a single denomination. Mr. Farrant, the secretary of the British branch, was particularly eager to have the Jubilee and all the delegates present come to an agreement concerning the one church idea. However, it soon became apparent to the assembled delegates that such an ideal would not be possible of realization and it became the growing consensus of opinion that the most that could be hoped for would be a federated relationship of the several churches for the sake of having a common approach to the government. On the other hand, all of the regional churches were given the liberty to continue to develop according to their own theology and polity.

The name S.U.M. carries great weight in the Sudan and is favorably thought of by the government. Throughout the S.U.M. there is a strong emphasis on the development of the native church, and in each of the branches working on the field there is evidently a deep loyalty to the doctrinal basis upon which the Sudan United Mission is established.

#### OBSERVATIONS

The above matters deal particularly with those items brought forward in our mandate. We do feel that we ought also to make some observations of other matters which will be of interest to the board and probably need some very specific attention.

**A. General Political Picture.** In trying to envision the future for our work in Nigeria we naturally face the political and religious situation that exists. 1956 is considered by many as the crucial year for Nigeria as far as its political life is concerned. It is thought that at that time Nigeria will seek its independence from Great Britain. There is a good deal of agitation in South Nigeria on this point but our missionaries feel that in the northern area where they are working the attitude is much less hostile to Britain. We believe our missionaries, who are right on the scene and close to the people, are not especially apprehensive about the immediate future of our work, and feel we have a good warrant to expect that we still have many years of opportunity open to us. Of course, nobody can be absolute on this matter. Yet 1956 will be an important year and we will have to watch carefully what develops in the political life of Nigeria at that time.

The greater problem in Nigeria seems to be the ascendancy of the Moslems, and their aggressive spirit of propaganda. Just now the attitude of the Moslems in our mission territory is not blatantly hostile, but the mission is keenly aware of the force of Mohammedanism as being essentially an evil power.

**B. The Native Church.** Our Committee to Nigeria in 1946-47 reported the following concerning the native church: "The church which is

emerging on our Nigerian field may be characterized as follows: It is indigenous, spiritual, intelligent, disciplined, self-supporting, singing, and a missionary church." This characterization of the church still remains true and it is quite evident that God's grace has been wonderfully operative in our Nigerian church. Our church at home may be exceedingly thankful that God has so proposed the work in Nigeria that the young church arising in that land has all the marks of being a true church. There is the native church developing amongst those who speak the Hausa language and there is also that church which is developing amongst the Tiv. The former now consists of eight congregations, each having its own Elders. One of these churches has its own ordained Pastor, Istifanus. Among the Tiv tribe we have two congregations, namely, Zaki Biam and Sevav. The following is the list of the congregations in our mission area:

1. Ibi
2. Wukari — including Donga
3. Lupwe — including Beca Gaba, Beca Babba, Lumbu, Atsafo, Tamiya
4. Trinity — including Kwambai, Kwambo, Jenuwa Gida
5. Jenuwa — including Jenuwa Kogi, Jenuwa Acha, Bete, Lufu
6. Fikyu — including Fikyu Gaba, Fikyu Babba, Kpakya
7. Takum
8. Gabas (East) — including Nyita, Kumbo, Baissa
9. Zaki Biam — including Igyam-Wase, Bevikaa, Wanbua, Sai
10. Sevav

The first eight congregations mentioned above are all Hausa speaking groups and are joined together into one regional church body, while the last two mentioned are Tiv speaking groups and are not officially joined with the Hausa speaking church, but constitute part of the Tiv church that is developing within the mission area of the D.R.C.M.

At the present time we have six ordained men, seven educational workers, eight medical workers, and two who are engaged in administration. Most of the extension of the work on our mission field has been effected during the last six years. There are about 800 communicant members in the church. During the year 1953, 176 people made confession of faith. There are ten congregations and on Sundays there are about 6,000 people in attendance at our worship services in the various places where preaching is carried on. There are 43 native church workers, one of whom is ordained. During the year 1953 the congregations raised approximately \$4,230.00 as their offerings to the Lord.

Besides the regional church of our mission described above, there is also a great deal of interest in the development of the church which is arising in the entire mission area of the S.U.M. The church in our area is one of the regional churches but there are six regional churches in the S.U.M. in Nigeria and the question constantly confronts the mission as to how these churches can be united into one church. According to the Rev. E. H. Smith, who has been serving

as the general secretary of the S.U.M., these several regional churches represent a membership of about 15,000 Christians. These people are at present affiliated with the churches under their several branches, but there is a unity amongst these churches which has been effected through the common parentage of the Sudan United Mission. A year or two ago the native Christians in assembly asked the Christian white missionaries to prepare a constitution which might be given consideration as a possible basis for a joint church life. This has been the subject of much discussion and study by our missionaries. At the recent meeting of the S.U.M. Jubilee, consideration was given to this matter, but it became very evident that each of the branches was quite aware of its unique and distinct theological position. Our own Board and Synod have warned the regional church in our mission area that it is necessary to cling to the Reformed faith, and our missionaries too indicated to the assembled body that it would be impossible for them to work with a regional church which would surrender its peculiar Reformed position.

There are a few items from the report of the Rev. E. H. Smith concerning the Takum-Lupwe area, of which he is the missionary which will be of particular interest to our Board. Mr. Smith and Pastor Istifanus represent five congregations in their area and these have an average attendance on Sunday of 1600 people. This section of our field has 14 evangelists. The Lupwe church consists of 78 adult baptized members and about 30 baptized children. In the outlying area of this mission territory there are some 60 persons at present seeking baptism. The total offerings taken during the year for this section of the church is approximately \$1400.00. The Lupwe church, with its immediately associated churches, has appointed a treasurer from amongst its own members and has its own bank account. The church of the Takum-Lupwe area has recently agreed to send and pay for two helpers for the Eastern area where Rev. Robert Recker is working. Regular catechism classes are being established in these churches for both baptized and non-baptized people. The Compendium has recently been printed in the Hausa language and is being widely used on the mission field of our area and is available also to the other branches of the S.U.M. Since Mr. Smith has now agreed, in the light of the advice of Nigerian General Conference, to spend his time particularly in the training of native pastors, we may hopefully anticipate that there will eventually be more native ordained men ready to serve the churches of our region.

Rev. Robert Recker serves the Eastern section of the mission area of the Christian Reformed Church in Nigeria. In the churches under his care there are 112 baptized Christians. Rev. Peter Dekker is in charge of the work going on in Wukari, Ibi, and Donga. There are 20 baptized members on the roll in Wukari, and 22 on the roll in Donga. The Donga church has four elders in its consistory and this congregation has recently built an excellent church edifice which is in every respect a genuinely indigenous product.

We also must say something of the Tiv church. We had opportunity to visit with the elders in Zaki Biam, and with elders of the Tiv church in the Mkar area. We were very much impressed with the spiritual strength of these men and the great interest they have in the furtherance of the church. In the Zaki Biam area the elders are especially interested in the furtherance of education amongst their children, and they expressed warm appreciation for the consecrated and devoted services of our missionaries, both in the evangelistic and in the medical work. When we visited the elders in Mkar we found them a bit apprehensive about the possibility of having the work of the D.R.C.M. shifted to our church. They asked the question, "What are the differences between the D.R.C.M. and the C.R.C.?" They said, "If the differences are matters of men that is one thing, but if they are doctrinal differences that is something else." The elders urged that if any difference should arise, it should be settled in conference with the C.R.C. and the D.R.C.M., in consultation with the Tiv church. They also indicated that they hoped the Mkar station would continue to be the headquarters for the work that is carried on amongst the Tiv. On this latter matter we made no commitment whatsoever. The elders of the Tiv church requested us to greet the church at home and they said, in their native tongue, that they have no official letter but that we should be their epistles. In this connection they called our attention to the first verse of Psalm 133 — "Behold how good and pleasant it is for brethren to dwell together in unity." This, they said, is their message to our church at home.

- C. **Hospital at Lupwe.** Shortly after our arrival at Lupwe we visited the site that has been chosen for the proposed hospital on our Sudan field. It is a high prominence overlooking the city of Takum and is about five miles from the Lupwe mission compound. We do not yet have the certificate of occupancy for this site but there seems no doubt about being able to procure it. The site is close to a stream which will make water easily available and it is close to the town and the main road of the area. There are three major matters that require consideration as we weigh the problem of our proposed hospital: 1. Government aid. 2. Native participation. 3. Mkar hospital.

1. **Government aid.** While we were at Makurdi on January 25, Dr. Joyce Branderhorst and your committee called on Dr. Dikko, who is the chief medical officer of the Benue Province, and discussed with him the possibility of our erecting a hospital in the Lupwe area. He is a native Nigerian and has recently come into office. He was most gracious to us. He assured us that as soon as time permits, he will visit our Lupwe area so that he may better acquaint himself with the total medical situation in his province.

Dr. Dikko requested Dr. Branderhorst to prepare for him a rather complete statement about our medical desires and plans, and he assured us that upon receipt of that information he would send her the legal details concerning possible plans of government

aid for hospitals. There are several methods the government follows in giving aid for mission hospitals. We advised Dr. Joyce to see to it that the Senior Medical Officer secure a letter from our conference indicating our interest in a hospital so that he might as soon as possible present in writing the plans for government aid that would be available.

2. **Native Participation.** We discussed with conference in considerable detail the subject of native participation in the operation and maintenance of the hospital. It was agreed generally that we should ask the native Christians to join in one way or another in the administration of the hospital, but also ask them to share in the operating and the capital costs. It has not yet been decided exactly how this shall be done. The question arises as to whether the church as an institution should be asked to enter actively into this medical program or whether there should be an effort to establish a Christian medical society amongst the Christians and in that way make it a kingdom project rather than a church institutional project. Your committee emphasized the desirability of having the Christians share in the building of the hospital and it was suggested that each of the Christian communities be asked to take on a certain responsibility for the erection of the building itself. Details concerning native participation are yet to be worked out, but there seems no doubt in our minds that the natives will be ready and eager to share in some of the work of building, operating, and maintaining the hospital. Part of our Christian ministry to the Nigerian people lies in awakening in their hearts and minds a sense of sympathy and concern and sacrifice on behalf of those of their brethren who are sick. We have no reason to question but that they will also be ready to respond to this challenge of Christian mercy.

3. **Mkar Hospital.** As soon as the question of expansion of our work into the Tiv area was broached the question arose as to whether the prospect of eventually taking over the Mkar hospital would mean that we would drop the consideration of having a hospital at Lupwe. The Mkar hospital is 80 miles away from Lupwe. It is also separated from our mission area by the Katsina Ala River, which can be crossed only by barge during the day. This matter comes to the fore only if the proposal to take over the D.R.C.M. should issue in an affirmative decision on the part of our Board and Synod. However, your committee feels that even though we should entertain the idea of eventually taking over the Mkar hospital in one way or another, two factors enter in to keep us from permitting this prospect to jeopardize the program of having a hospital at Lupwe.

a. The proposal to take over the work of the D.R.C.M. is a long-range one and the likelihood is that should we proceed to do so, we would probably not be taking over the Mkar hospital for the next 15 or 20 years. Such long-range anticipation should

not be the occasion for disrupting an immediate project that has urgency.

- b. The native church in the area of Mkar has developed considerably and the likelihood exists that, should we carry on the work of the D.R.C.M., that which is being done in Mkar may, in a decade or two, become the responsibility of the native church and not the responsibility of our mission. It is our hope and expectation that the native church amongst the Tiv will make good progress and that with the blessing of God much of the work that is being done by the mission of an institutional nature will be taken over by the church itself.

In view of the discussion concerning expansion of our work into the D.R.C.M. area and the discussion concerning the possibility of having the Mkar hospital work jeopardize the establishment of a hospital in Lupwe, the elders of the Takum Christian Church (our daughter-church on the mission field in that area) came to us with the following letter: (translated)

Dated, January 13, 1954, The Churches of the Regional Church Council of the Eastern Benue Province.

Dear Sir: With great respect and obedience to our director of America from us, the elders of the churches of the Regional Church Council.

After our greetings, we thank you very much because you took notice of our request which we made when you first visited us, and you sent us a doctor. We are indeed grateful.

And now we are earnestly requesting that you will agree to leave her here with us in order that we may obtain a hospital of our own. We see the many distant places all around us here and we also realize the matter of the hospital at Mkar. It has been there for a long time, but the reason for our request is because of the great distance of the hospital from us, for there are so many people here. We are asking (crying - - ) you to agree to wipe away our tears and also help us in our request.

With kindness,

(signed) J. Wamada, Secretary

From the above it is evident that the plans of the proposed hospital should continue to go forward. A great deal of preparatory work has to be done especially with reference to two matters. It must be determined exactly what the Government relationship shall be as far as government grants are concerned, and, it must be determined how and to what extent there shall be native participation in the program. On both of these matters our General Conference will keep us informed. The expectation, however, remains vivid and alive that we shall work towards the object of having the hospital at Lupwe.

- D. **The Education of Missionaries' Children.** The education of missionaries' children confronts us with reference to each of our fields. It is undoubtedly generally agreed that we should have married

workers on the field and that something must be done to enable the children of these missionary families to obtain proper education. Our missionaries in Nigeria also are dealing with this problem and have been in correspondence with the authorities of the Hillcrest School in Jos. This school is operated by the Church of the Brethren and has enrolled children of missionaries of various groups and also children of other Europeans who are engaged in government work. The school has been unable at the present time to give assurance to our missionaries of enrolling their children because of overcrowded conditions. The Church of the Brethren is considering the possibility of making their mission school an interdenominational project, and our missionaries are in consultation with the staff of the Hillcrest School, seeking to work out a feasible plan by which our missionaries' children also can have entrance into that school. We have no final decision, but we do know that the prevailing thought seems to be that we should give a grant for capital expenditure at the present time, and then contribute to the maintenance of the school in proportion to the number of children that are enrolled from our mission. These funds are to be partly supplied by the missionaries involved. (see NGC 975)

The situation will not be ideal since it will mean a mixture of theological backgrounds on the teaching staff. On the other hand, there are only two other courses left open to us, namely, we have the children of our missionaries return to our country and provided education in this land while separated from their parents, or, that we establish a school of our own at one of our mission stations for our children. To both of these suggestions there are very serious objections. The plan to join with the Hillcrest School seems to be the most feasible and our missionaries are hopeful that we can make an arrangement whereby their children may receive their grammar school and high school training at Jos. If we become a participating mission in the project we also will have some control in the board of governors, and our missionaries can be expected to exercise a salutary influence on this school for the benefit of our own children and possibly for the benefit of the whole institution. We have no final word at this writing concerning the latest decision of the Church of the Brethren board on this matter, but our missionaries have assured us that they will keep us informed concerning any developments.

- E. **Organizational Chart and Nigerian Conference.** One of the problems facing the Board committee in Nigeria was that relating to the Organizational Chart. The missionaries on the field had indicated that they preferred to wait until we arrived before they would try to establish the Organizational Chart as the controlling pattern for operating the field. On the first day of the conference practically all of the missionaries on our Nigerian staff were on hand as members of the conference and immediately we precipitated the question of conference membership by bringing up the question of the Organizational Chart. We believe that it was very good for board membership to be an hand to give direction in this matter since this institution

of the Organizational Chart as the pattern for further work meant that some of the staff members, who had for many years been regular members of conference, would now be eliminated from such membership. It would have been very difficult for those on the field to have effected this transition without creating ill feelings. We believe that the transition was made in an amiable spirit and with a minimum of difficulty.

The Organizational Chart, as adopted by the Board and as presented to Synod in 1953, is found in the Acts of 1953, page 387-390. We find that no specific action was taken at Synod with reference to the Organizational Chart except that Synod did adopt the following: "The membership, organization, and activities of these conferences shall be determined by the Board as set forth in the Organizational Chart." (see Acts 1953, page 88, B, 2) Beyond this particular detail there is no final declaration in the Synodical Acts concerning the Organizational Chart. In conference with the Sudan missionaries we tried to remain true to the Organizational Chart and at the same time adapt it to the best usage for that particular field. Further consideration of the Organizational Chart and its operation on the Nigerian field will be considered when the minutes of General Conference are taken up at the board meeting.

#### RECOMMENDATION

In line with our mandate your committee desires to recommend that the board take favorable action upon the recommendation of N. G. C. as found in N. G. C. 1099, and that the board recommend the proposed program of expansion into the Tiv area to Synod.

Respectfully submitted,  
Henry J. Evenhouse  
Joseph T. Daverman

\* \* \* \* \*

**B. NIGERIAN GENERAL CONFERENCE.** While the Board delegates were present on the field, General Conference met to conduct business that had been postponed until their arrival. It was at this time that Conference was organized to conform to the framework of the organizational chart. The following five departments were set up:— Pastoral, Educational, General Medical, Leprosy Medical, and Business. Each of these departments shall have one representative at General Conference, and shall have staff meetings at least twice per year which shall be open to all members of that department. Each minister shall be considered head of the spiritual department to which he is allocated and so a member of Conference.

**C. BUSINESS MANAGER.** Conference recommended, and the Board agrees, that a business department should be organized on the Sudan field so that all the business of the mission can be handled by one agency rather than by the various departments. In recommending the organization of such a department the Board recognizes that the business of the mission is an aid and a subsidiary to its true task of evangelism and the



establishment of the Church; and as such should relieve the ministers and others of this work.

**D. TIV EXPANSION.** Upon recommendation of General Conference the Board took up the matter of the gradual transfer of the Tiv field west of the Katsina Ala River from the Dutch Reformed Church to the Christian Reformed Church. While the home board delegates were in Nigeria a meeting was held which was attended by our delegates, delegates from the Dutch Reformed Church of South Africa, and the executive committees of the Dutch Reformed Church Mission and of the Christian Reformed Church Mission. It is understood by all parties concerned that this work shall be done gradually as God shall enable us, and the emphasis will always be placed on the spread of the gospel and the development of a single Tiv Reformed Church. Each step shall be completed adequately to the mutual satisfaction of both missions before another step is taken. The Board recommends to Synod that we proceed with the gradual expansion. Should this proposal of further expansion be favorably acted upon by Synod, two ordained men should be sent as soon as possible, and \$25,000.00 should be added to the budget for 1955. This matter is more fully explained in the report of the board delegates in Part A of this section.

**E. LUPWE AIRSTRIP.** The Sudan Interior Mission has several planes and is willing to serve our stations, and has also done so in the past, but it has been necessary to travel to Makurdi, over 100 miles from Lupwe. A construction firm working in the Lupwe area has offered to survey a site and level out an area one-half mile long by 300 feet wide at only the cost of the Diesel fuel oil used by the equipment. The Board has given permission to proceed with this airstrip and has also agreed to pay \$600.00 for the cost of surfacing the runway. This is all contingent upon getting a Certificate of Occupancy from the government.

**F. HOSPITAL SITE.** A hospital site has been selected and surveyed to the west and slightly south of Takum. Application has been made to the government to occupy 40 acres of land. See Part A of this section for more information on this matter.

**G. EVANGELISTS' TRAINING.** The Board has approved a recommendation of General Conference to start an evangelists' training class for present tried workers of assured character and discipline. The ultimate goal is to provide four ordained pastors for the native church. This training center will be at Lupwe, and Rev. and Mrs. Edgar H. Smith are to be the teachers, with Miss Margaret Dykstra as assistant, plus one native helper.

**H. MISS TENA A. HUIZENGA, R. N.** Miss Tena Huizenga is returning home for furlough and has informed the Board that she wishes to resign from missionary service because of health. Miss Huizenga has served in Nigeria since 1937, completing seventeen years of devoted service in the cause of Christian mercy. We sincerely appreciate the

work of this veteran missionary, and regret that she deems it necessary to leave the service.

I. **MISS BETTY VANDEN BERG.** Increasing government medical restrictions in Nigeria have curtailed the work of Miss Betty Vanden Berg and her injection certificate has not been renewed. She is deeply interested in the medical aspect of mission work and has requested permission to return to this country to enter nurses' training in Kalamazoo, with the hope that when she completes her training she will be able to return to Nigeria. Her supporting church in Kalamazoo has approved of this and will continue to support her during this period. The Board approved this request and will permit her to return when a replacement arrives in Nigeria during the summer.

## Section Eight

### SUMMARY OF RECOMMENDATIONS

1. Delegates appointed to the Board by the several classes be approved. Section One, A.
2. The President, the Secretary, and the Treasurer be allowed to represent the Board at Synod, and that Dr. Henry J. Kreulen be added as a spokesman on the South India matter. Section Two, A. General Conference Representative. Section Four, A.
3. Bonus for 1953 be approved. Section Two, C.
4. Member-at-large be elected. Section Two, K.
5. Special Budget Requests for 1954. Section Three, B, 1.
6. Budget for 1955. Section Three, B, 2.
7. Native Church on Indian Field. Section Four, B, 5.
8. Second Native Worker at Farmington; second car. Section Four, B, 8.
9. Second Ordained missionary at Zuni. Section Four, B, 9.
10. South India matter. Section Six.
11. Business Manager be appointed in Nigeria. Section Seven, C.
12. Expansion program into Tiv area. Section Seven, D.

Respectfully submitted,

CHRISTIAN REFORMED BOARD OF MISSIONS

**SUPPLEMENT NO. 38-A**  
(Arts. 100, 125, 145, 164, 165, 169)

**CHRISTIAN REFORMED BOARD OF MISSIONS**

**ESTEEMED BRETHREN:**

It is necessary annually to present a supplementary report to your honorable body since there inevitably are matters arising after the board meeting which must be brought to the attention of the Synod. We trust these also shall receive your consideration.

**I. ORGANIZATION AND PERSONNEL.**

A. *Board Membership.* Since the meeting of the annual board there have been a few changes in board membership.

Classis Chicago South — Rev. E. Visser — Alternate, Rev. C. W. Flietstra.

Classis Pacific—Rev. P. De Koekkoek—Alternate, Rev. J. Petersen.

**B. Personnel.**

1. *Rev. William Goudberg.* We trust Synod will take cognizance of the death of our veteran missionary, the Rev. William Goudberg, who passed away in Phoenix, Arizona, on June 8. He rendered 33 years of service to our church. From 1926-1944 he served as missionary at Tohatchi, N. M. His last years were spent in language study and translation, much of which was also accepted by the American Bible Society.

2. *Mr. Stuart K. Bergsma.* Mr. Stuart K. Bergsma has been appointed to a teaching position in Nigeria. Mr. Bergsma is a son of Dr. & Mrs. S. Bergsma, former missionaries to Ethiopia and India. The Bergsma family is scheduled to leave for Africa in August.

**II. GENERAL MATTERS.**

A. *Health regulations.* In 1942 the Synod approved suggested regulations concerning the health of our missionaries. These are recorded in the Acts of Synod 1942, pp. 260-263. During the past few years there has been considerable difficulty in determining the precise application of these rules and the result has been that each case had to be settled in and by itself. It is the opinion of the board that a more specific policy should be adopted which would be less subject to variable applications. Therefore we submit to Synod the following proposal to replace Part V(4) of the regulations adopted in 1942:

"In case of illness contracted as a result of service on the mission field, the Board will assume responsibility for the medical expenses for a period of six months, or for a sum not to exceed \$1,000.00, if medical expenses reach that amount before the expiration of six months."

## III. BUDGET.

If the late recommendations of the Board are accepted, the following changes must be made in our Budget Requests:

We need permission to spend from funds on hand for the year 1954:

Beautiful Mountain:	
Missionary's salary for six months .....	\$2,150.00
Travel allowance for missionary .....	1,400.00
Repairs to Nahaschitty Parsonage .....	1,500.00
Working budget .....	488.00
	<hr/>
	\$5,538.00

Zuni:	
Added Missionary's salary — six months .....	\$2,075.00
Working budget .....	300.00
Travel Expense .....	900.00
Rental for home .....	450.00
	<hr/>
	\$3,725.00

Total to come from Operating funds on hand .....	\$9,263.00
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From Special Gifts Funds, we need permission to spend for 1954:

Beautiful Mountain:	
Trailer for native helper .....	\$3,500.00
Water and Power line .....	3,000.00
New Pickup .....	1,800.00
Gallup: Housing .....	18,000.00
	<hr/>
	\$26,300.00

Total to come from Special Gifts Funds on hand .....	\$26,300.00
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If both the above recommendations are approved, the following must be added to our 1955 budget:

Beautiful Mountain:	
Salary, Missionary .....	\$4,300.00
Traveling expense .....	2,800.00
Working budget .....	488.00
	<hr/>
	\$7,588.00

Zuni:	
Salary, second missionary .....	\$4,150.00
Working budget .....	450.00
Mileage Allowance .....	1,800.00
Rental for home .....	1,000.00
	<hr/>
	7,400.00

Total additional request from 1955 Operating Funds .....	\$14,988.00
Add previous net total from Page 1 of Budget Requests .....	615,389.65

\$630,377.65

1954 Yearbook shows 43,290 families. New quota requested:—\$14.56

## IV. INDIAN FIELD.

## A. Gallup housing.

Our missionary in Gallup has been living in a rented home for several years and the agreement was made with the owner that we be permitted to occupy the house on the condition that we also pay for the maintenance. This was in consideration of a moderate rental allowance. We now face the need, however, of extensive remodeling to make the

house suitable for the proper housing of our missionary. The owner is agreeable to it and is willing to give a ten year lease on the property. Yet Synod should know the figures and see why we deem it necessary to proceed to secure our own residence. It is expected that with all the repairs needed we face an expenditure of about \$5,000. If we add to that the rentals for the next ten years, which at the present rate will amount to \$7,200, we face the fact that then we still will not own the property, even though we invested that amount into it. The alternative plan is that we proceed either to build our own house or procure another. The executive committee in facing this situation is persuaded that our missionary will have to continue in Gallup for years to come since Gallup is the Indian capital and is a growing Indian center. We request Synod to approve the procurement of this needed house and ask for permission to spend \$18,000 for it. If this is approved, it must also be placed in the budget for 1954.

*B. Second ordained man at Zuni.*

It is necessary to call attention to the fact that if the proposal to call Mr. Bernard Haven for Zuni is confirmed, his salary must be added to our budget (see budget figures, p. 2).

*C. Tuition at Zuni.*

The question as to whether the Zuni students of our Zuni Mission School shall be required to pay tuition to the amount of \$5.00 per year, commencing in September 1954, has once again been before the executive committee of the Board. At its session on June 8 it was decided to hold the decision to require \$5.00 tuition in abeyance for the time being and to refer to the Indian General Conference the problem regarding the amount of tuition to be charged and to ask them for their advice before the next executive committee meeting.

*D. Farmington.*

In the Agenda report, p. 20, it is stated that there is at Farmington one mission owned car, which is being used by the Rev. H. Schripsema and Mr. Chee Anderson. This is not correct. The car now being used at Farmington is the property of the missionary. If a second native worker is approved, a mission car (not a second mission car) should also be purchased for Farmington.

*E. Beautiful Mountain.*

At the Board meeting in February 1953, it was decided to allow an extra native worker for the Rev. J. C. Kobes to make possible the working of the Beautiful Mountain area. However, a permanent worker was not secured. Now, because of the new boarding school that is being established there and because of the considerable population resident at Beautiful Mountain, the Indian General Conference has requested a white missionary to be located at Beautiful Mountain.

The Board asked General Conference to advise whether one of our present white missionaries could be moved to Beautiful Mountain or whether a native worker can carry on satisfactorily as resident missionary in that area. To this General Conference has given a list of five recommendations. In the light of these recommendations, the Executive Committee at its meeting on June 8 decided to make the following recommendations to Synod:

1. That a white missionary be assigned to work the Beautiful Mountain area.
2. That he occupy the Nahaschitty parsonage for the present.
3. That he be given a native helper.
4. That the native helper be located in Beautiful Mountain and housed in a trailer.
5. That we allow for adequate budget to meet the demands of this new station in the light of the above proposals.

If the above recommendations are adopted by Synod, we offer the following estimates of the Beautiful Mountain proposition:

Travel allowance for missionary (Nahaschitty to B. Mountain) .....	\$ 2,800.00
Trailer for Native helper.....	3,500.00
Budget as recommended by Rev. J. C. Kobes.....	488.00
Repairs to Nahaschitty parsonage .....	1,500.00
Water and Power line .....	3,000.00
Pickup .....	1,800.00
	<hr/>
	\$13,088.00

The alternate consideration would be to erect new houses at once for both native worker and the missionary appointed to this place. This seems inadvisable since we need a period of trial to determine whether Beautiful Mountain should become a regular mission post on the field.

#### V. SOUTH INDIA.

*Report regarding Rev. J. O. Schuring.* We regret that an error has crept into the report on South India, Agenda, p. 30. It reads that "the Board will accept the kind offer of the Committee for South America and Ceylon to loan Mr. Schuring for temporary service in India." This is incorrect. The South America and Ceylon committee has made no such decision and has not been requested officially to do so. It should read: "The Board will request the Committee for South America and Ceylon to loan . . ."

## VI. SUDAN.

*Conference Representative.*

Rev. Peter Dekker has just returned on furlough from Nigeria. The Board requests that he be given the privilege of the floor when Sudan matters are discussed.

Respectfully submitted,

HENRY J. EVENHOUSE, *Secretary*



**SUPPLEMENT NO. 38-B**

(Arts. 90, 129, 134, 145)

**REPORT OF SOUTH INDIA MISSIONARIES**

ESTEEMED BRETHREN,

The undersigned, returned missionaries of the Christian Reformed Church from the field in South India, feel constrained to lay before your honorable body the following concerning the tragic situation which obtains on that field. We have notified the Christian Reformed Board of Missions of our intentions in this respect and are sending them a copy of this material.

Several reasons compel us to take this step.

First of all, it is our conviction that as missionaries of the church, called and salaried by our sending churches and supported by the prayers and gifts of the churches at large, we owe them a full report, especially in view of the many conflicting and, we believe, prejudicial reports which are current throughout the denomination on this situation.

Secondly, we deeply love the work in India and have frequently signified our desire first to remain on the field and later of being willing to return if possible, should the Board manifest willingness to take the necessary steps to safeguard us and our families against the persistent and treacherous attacks of Mr. Ramiah and to implement the decisions of itself and your body with respect to the proper organization of that field. Unless this is done, we believe that all our efforts in South India will prove fruitless and continue to give further grief and difficulty in the future.

Thirdly, we feel that before new missionaries are sent out there, the synod should be fully conversant with the actual situation, lest a repetition of our experiences be encountered by others. Thus we regret that before you have had opportunity to decide on this matter one of our Christian Reformed ministers has already left for the Orient with the intention, clearly stated by himself in public, of taking up work in South India for a time.

And finally, although the Board has taken certain decisions with regard to the future of the field and is submitting them to your body for approval, we believe on the basis of the evidence herein submitted that this position cannot be defended as honorable in view of Mr. Remiah's past deeds and can hardly be viewed as hopeful for the future of the work on the field or for the continued mission interest of our churches in the homeland. We regret that although many hours were spent by us with the Board and its advisory committee, neither of these desired to

discuss the future of the field with us. Although it may be argued that the two men were on the field only a comparatively short time (some nine months), Miss Bosch actually labored for over three and a half years, and her views should have been carefully considered and regarded as having considerable weight. This is the more true since the Investigating Committee told the Board in our presence that it could not ferret out the truth concerning the South India situation in the short time they were there. These two brethren were actually in Adoni and environs only four days.

We are therefore submitting the following material for our consideration:

- (1) the preliminary report of Miss Anna C. Bosch;
- (2) the report of the three missionaries; and
- (3) a few comments on the recent decisions of the Board.

### **I. THE REPORT OF MISS BOSCH**

Christian Reformed Board of Missions  
Grand Rapids, Michigan

Dear Co-Workers,

Because of the time element involved — that is, the fact that I was on the field in South India for nearly three years when Dr. De Jong and Rev. Ypma arrived with their families — we felt that it might be well if I set forth for your information and study the facts and my impressions of the South India Mission, most of it leading up to the time when the new men arrived. Naturally, Dr. De Jong and Rev. Ypma could not sign such a report, but they have read what I have written on the following pages and have no objection to what I have written finding it to be in accord with what they themselves found on the field. However, I would like you to take note of the fact that I have also signed the report along with Dr. De Jong and Rev. Ypma.

Let me say at the outset that I am not very happy about having to come home from India after almost four years of service with no possibility of returning. It is difficult for me to understand that this is the Lord's will, and yet I feel that the circumstances as we present them to you here will show that it was not possible for me to come to any other conclusion.

I arrived in India on February 22, 1950. You are aware of the fact that I went to India even before our denomination took over the work there, but with the firm conviction in my heart that the Lord would lead in that way. Having been trained in our Reformed Bible Institute, it was not easy for me to adjust myself to the "faith mission" atmosphere in which I had to work, but I looked forward to the day when we could be organized as a mission of the Christian Reformed denomination.

When I arrived in India—that is, in Bombay—I was met by Mrs. Ramiah. I had met Mr. and Mrs. Ramiah when they were in the U.S. in 1946-47 and had carried on a regular correspondence with them, so they were not strangers to me when I arrived in India. However, I must say that although I lived with the Ramiahs for over three years, I never felt really at home with them. I tried not to let it bother me and even made it a matter of prayer because I felt that possibly it was my fault, but as I look back upon the years spent with them, I feel that it is impossible to get really close to them. From the testimony of others, you would find that the relationship on the part of the Ramiahs with other missionaries is always very superficial. There never seemed to be a feeling of fellowship that would lead to seeking the advice of fellow workers or a feeling of confidence that would lead to a sharing of experiences and problems. Naturally, this resulted in many very lonely and distressing times for me during my stay in India.

I could go on in that line of thought but I feel that those things can be overlooked, and I would have overlooked them, except that the same attitude on the part of the Ramiahs comes out in their treatment of me as far as the work is concerned. I should say that for the first year and a half I didn't let it bother me and I worked hard in my language study. It was very gratifying to me to find that the Lord had equipped me in helping me to learn the language well. It strengthened my conviction that the Lord had called me to service for Him in India. After taking my first language examination, I looked forward to taking over some responsibility on the field as I had always been promised by the Ramiahs. These promises were never kept.

The reason I had felt so definitely called to India was that Mr. Ramiah in his talks here in the U.S. had appealed so strongly for an "office worker". He always said that he and Mrs. Ramiah were much too busy in other things to keep up with that work. At the Reformed Bible Institute I believe that the Lord definitely showed me that I was not cut out to be a "preacher" or an "evangelist" or a "Bible Woman", but I do feel that the person behind the scenes in the office is as much a missionary as the one who is out on the field. So when I heard this appeal from Mr. Ramiah, and I knew that I could qualify for office work with teaching of Bible classes or some other work on the side, I made it a definite request in my prayers that the Lord would lead, and He did. The late Dr. De Korne could tell you how often I spoke to him about India and requested his help and the help of our Board to get out to India. I was convinced that the Lord was calling me to India, and I rejoiced when the way was opened for me to go even before the Christian Reformed Board took over the responsibility for the work. (Let me say that if I had not also had the faith that this field would at one time be under the jurisdiction of our Board, I would

not have considered India so definitely as a field of labor. I feel that the Lord uses means in calling certain ones to His service and the fact that I had been brought up in, and love, our Christian Reformed Church and doctrine, made me sure that He would call through that means. I could not have stayed in India under the treatment I received if I had not always carried with me the conviction that once the "faith mission" was replaced by a denominational set up with the help of some of our well-trained men, things would be different.)

You can imagine how I felt when I began to find that things are in a mess as far as the business office is concerned in Adoni. There is no regular office, there are no files that are kept up, and there is no proper accounting. I do not blame the Ramiahs for this—operating as independent missionaries, they did not have to account to anyone, and I can well understand that there are many things demanding one's attention, so that accounts and office work could be easily neglected. But, I do blame the Ramiahs when I think that I was there, ready and eager to help them in that very way, and they were not willing to use me except to "fair copy" accounts and letters. I spoke to Mr. Ramiah about the mess several times. I can remember three times that I made it a point to talk to him and see if I could be of help in changing this situation. Mr. Ramiah himself had said to me that he knew things were not kept up right because whenever he asked Mrs. Ramiah for something, it "takes so long for her to find anything". Mrs. Ramiah has admitted on occasion that she hadn't "balanced" a book since 1948. However, no matter how big the mess, I was willing to wade into it and do whatever possible to help them. I was never given any real responsibility in the office or the opportunity to do anything constructive. So I resent very much the fact that Mr. Ramiah should write to friends in the States and talk to Dr. De Jong personally saying that I was "indifferent" to the work, "inexperienced", and "careless".

I could never tell in detail everything that went on in the time that I was with Mr. and Mrs. Ramiah before our new missionaries arrived, and, indeed, it would be pointless to tell you all of that. Just let me say in regard to this same thing, that at one time Mrs. Ramiah asked me if I would be willing to take over the management of the schools. It would entail visiting the villages, etc. She started me out by taking me to some of the villages. I was taken to only three villages and after that I heard no more about it. Just why, I have never been able to find out. Possibly Mrs. Ramiah realized that I was beginning to see the true state of the work that the workers were doing. Or maybe there was some other reason. All I know is that no more was said to me about the management of the schools until Rev. Reuben was hired with a view to giving him the management of the schools along with supervisory work on the field. Needless to say, I was never let in on any

conferences with the Ramiahs. In these matters I feel that if the Ramiahs had at least confided in me and talked these things over, it would have been much different. If they felt I was indifferent to the work or that I was not cut out for the work of supervising the schools, they should have talked to me about it. When Rev. Reuben first came to work with us and he had been on the field for a few months, he came to me one day and said he wanted to talk to me confidentially. At that time he stated that he was sorry he had left his work with the other mission where he did have a responsible position to come to work with the Ramiahs. He said that Mrs. Ramiah was so in control of everything and he could not see where he would ever be able to feel that he was doing an effective work as long as everything depended on Mrs. Ramiah. He also said in regard to my position in the mission that he felt I was like a "bird in a cage".

As I said before, these are all things that could be overlooked except that all of this presents to you a background that will help you to better understand what happened on our South India field after Dr. De Jong and Rev. Ypma arrived. I am not ready in the least to agree that Dr. De Jong and Rev. Ypma "took everything away" from Ramiah or "pushed him in a corner" so that he had to retaliate in the way he did. I do think that Mr. Ramiah saw in these two young and energetic men a threat to his position as "head and director" of the South India work. You will recall that when it was sure that these two men were actually on their way to India, even our Board held off in sending funds to Mr. Ramiah. I can recall that Mr. Ramiah asked for funds and major decision to be made on the part of the Board in regard to building projects (during those few months just before the new men arrived) to which the Board replied that building projects and other major decisions concerning expansion of the work should wait until the new men arrived. I feel that because of this Mr. Ramiah was already feeling a bit insecure with the Board and from the beginning was suspicious of every move the new men made and every question they asked. I think it is very revealing that Mrs. Ramiah (just a few days after the two men arrived) should tell Mr. Ramiah that she felt these men had come only to "spy" on them. Mr. Ramiah was aware of the fact that things are not as they should be on the field and that there would have to be major changes in the work. At one time, just shortly before the new men arrived, Mr. Ramiah said to me "I know the work will never be run properly until I can get Betty out of here". I feel that if Mr. Ramiah had worked together with the men as he had promised to do all along—you will recall that after the work was taken over by our denomination, it was difficult to find anyone who was willing to go to India and the reason that was given by some was that they did not want to work "under Ramiah". Mr. Ramiah answered that objection in a letter to the Calvin Forum, a copy of which was sent to your

office. He said that the new men would be working *with* him in establishing a truly Reformed mission in India. Later when Rev. A. De Jong had the call to India, he wrote to Mr. Ramiah about the Work. Mr. Ramiah answered that he would welcome the help of young men from America and stated that even during their first year of language study young men could help him a good deal in organizing and establishing the work by working through the pastors, all of whom are English speaking men.

Then why did Mr. Ramiah become incensed against our new missionaries that he would retaliate in such a way that he made it necessary for us all to leave India. (We had no choice in the matter. Mr. Ramiah said that he had "made amends" and that he has "documentary proof" that we could have stayed in India, but the government officials told us that we did not have a chance to get another residential permit and that there was no such a letter from Mr. Ramiah "reinstating" his bonds.) Mr. Ramiah says that the new men "took everything away" from him. I think that is his interpretation of what happened so that he can justify himself for the things he did. Let's go back to that Coonoor Conference in April, 1953, and see what did happen. I say that if Mr. or Mrs. Ramiah objected to the division of labor or any of the decisions that were made in conference, they should have then registered their negative vote. But be that as it may, in the division of labor it is not true that everything was taken away from him. Mrs. Ramiah was left in charge of the schools and the students which gives her a much larger slice of the work than any of the rest of us. And I feel that the men sufficiently assured Mr. Ramiah that they were going to look to him for guidance and supervision. If Mr. Ramiah were to truly act as "president" of the conference, he would have much more to do than he ever did before the new missionaries arrived. Mr. Ramiah knows as well as I that we need men to visit the villages and supervise the work of the men out in the field. Mr. Ramiah never gets out there himself and Mrs. Ramiah's visits are only occasional. But apart from the work of the new missionaries, Mrs. Ramiah, myself, and the Indian pastors, Mr. Ramiah could preach two times on Sunday, he could be on hand to advise and supervise all of us, he could go out in the villages occasionally, he could write articles on behalf of the mission—and all that on top of his duties as president of Conference, acting as link between the mission and the government of India.

When Mr. Ramiah says that we took everything away from him, he goes on to say that especially after the treasurership was taken away from him, all the workers, even his personal driver, had to go to the new treasurer for their pay thus stripping him and Mrs. Ramiah of all influence and standing among the workers. It is a sad commentary on the work of the missionaries if we have to admit that the money is the

thing that holds the loyalty of the native workers and individual Christians. However, (as was also clearly explained to Rev. Evenhouse and Rev. Smit) Mr. Ramiah will also have to admit that when the treasurership was changed by the Board, we (Dr. De Jong and Rev. Ypma and I) did not want to leave the method of distributing the money as it was. Mr. Ramiah brought up that question in our June conference meeting and we told him that each missionary would be responsible for his or her own work and workers, and that the money would come from the Board and the official treasurer used only as a channel through which the money would be transferred to each missionary. In that way Mrs. Ramiah would be responsible for paying the salaries of over 50 of the workers and Mr. Ramiah would be responsible for his own working budget out of which the office boys and driver are paid. He could also pay Mr. Reuben if he wants to claim that Mr. Reuben is his man. But, will you not agree with us that for a thing like that to be put into working order, it would be necessary for us to have a conference meeting to get it started? After the treasurership was changed, Mr. and Mrs. Ramiah absolutely refused to meet with us. They went on even spending money from their own pocket and asked the Board to reimburse them rather than meet with us. The actions of our new men which have been described as rash and impulsive could not be avoided in view of the fact that Ramiahs refused any cooperation at all. For Mr. Ramiah to write home that we sat and gloated over the fact that we now had the treasurership in our hands and would have him where we wanted him is not only untrue but a malicious misrepresentation. He knows we didn't want it that way.

That there is need for an office worker in India is evident from the report that has come from the auditors in Madras concerning the accounts. It may be argued that there are other missions in our denomination where the accounts are neglected, but I don't think our Board would or should tolerate not getting reports from the treasurer himself. It may be that individual missionaries on that field fail to give reports to the field treasurer, but surely the Board should have reports from the treasurer. You will agree that if on our other fields it works out that the office worker acts as treasurer, it should work in India. It's just that Mr. and Mrs. Ramiah put too much emphasis on the importance of the one who holds the money bag.

I do think, however, that since so much seems to hinge on the treasurership and the accounts, an explanation of my position in that respect is in order. As I said, Ramiahs would allow me to fair copy some accounts for them, and after the denomination actually took over in November, 1951, it became necessary to send regular quarterly reports about the finances. At that time I don't remember just which one of us suggested it, but I took over the responsibility of putting

together all the accounts that were given to me by Mrs. Ramiah into a report that would be intelligible to the Board members. I am speechless when I think of those accounts because I don't think I'd be able to describe it in such a way that you would understand. Suffice it to say that even though I made out the report of expenditures (which is all it turned out to be) I never saw a bank statement nor was I given any report of cash on hand or anything that would make for a balanced report. In spite of all that I got the report together knowing that possibly things were not exactly right. The reason I say that is that the accounts were given to me after at least one month, sometimes two or three months, had elapsed. There were not always vouchers for everything that was recorded; in fact, in most cases not. And then there were vouchers which were not entered in the record. In short, it was a mess to wade through every three months, and the accounts were so old because of all the delays that it was difficult to check back on anything. There were many instances in which I asked about certain items and the explanation that Mrs. Ramiah gave was so vague that it was natural for me to suspicion whether the accounting was accurate or not. I cannot say whether the Ramiahs ever checked the report I submitted to them with the bank statement or with the cash statements she herself should have been keeping. Frankly, I doubt it very much. However, three of such quarterly reports were signed by Mr. Ramiah as treasurer and sent on to the Board office as the report of the financial status for that quarter. I became concerned about this and after some time wrote to the Executive Committee of our Board telling them about the situation and my fears concerning the financial statements. In response to that letter Rev. Evenhouse wrote to me saying that although they sympathized with me in such a distressing situation, there wasn't much that could be done until our own men got on the field. At that same time Mr. Ramiah received a request from your office asking that bank statements be sent along with his financial report. I think it is significant that the Board office has not received a financial report from the Ramiahs since that time—that is, September, 1952! In December, 1952, it was time for another financial report to go out to the Board and Mr. Ramiah wrote to the Board saying that it would be forthcoming in a short time. Actually, I was not given anything to work on for the report for October-December, 1952, until May 11th, 1953. I was already in the hills but worked hard to straighten out the accounts sent to me. In the meantime Mr. Ramiah had been advised by the Board that no funds would be sent to him for the work until they received that financial report. As it turned out, it was not possible for me to finish that report until I returned to Adoni in June and also until I was able to check some things with Mrs. Ramiah so that it was the end of June before the draft copy of the report was ready. On all the previous occasions I had given the reports to the Ramiahs in draft



form and after they had gone through it and approved it, I copied it over for the Board. If there were any changes to be made, I did that, too, in spite of the fact that Ramiahs sometime had no proof to present as to why the changes had to be made. But, to get back to the report for December, 1952, I submitted the draft copy to the Ramiahs, and it showed that there was a large deficit, comparing it with the bank statement for that quarter. Immediately Mrs. Ramiah demanded that all the books be returned to her so that she could go over it. You cannot blame me for becoming angry. On all other occasions I would have gone over it myself and Mrs. Ramiah would not have bothered her head about it. And, to be sure, we were basing the deficit on an unfinished report. But why should she immediately blame me and say that I was inefficient, careless, and demand that the account books be turned over to her? However, when they say now that I refused to return to them books that "belonged to Mrs. Ramiah", I say it's untrue. In the first place if you would read over the notes I received from Mrs. Ramiah (since she refused to speak to me personally) and the answers I sent to them, you would see that I did not refuse to send over the books. Because of the fact that Ramiahs were going to in some way show that the discrepancies were my fault, I insisted that I be allowed to go over the books with Mrs. Ramiah. In the second place, I have or had *no* books in my possession that belonged to Mrs. Ramiah. She never gave me any books or any suggestions as to how the books were to be kept. The only thing I ever received from Mrs. Ramiah is a mess of little slips and papers on which the accounts were written. The loose leaf notebook which I later used was my own (used already in R. B. I.) and the sheets I ruled out and printed myself. I did the best I could under the circumstances to keep the accounts in order—some semblance of order at least. Then—you know what happened. Ramiahs, without asking us, put the thing in the hands of a lawyer, demanding on threat of making it a court procedure that I give up the books. I think that every one of the Board members ought to be interested enough in knowing what really happened in India to ask that they be allowed to read the correspondence that was carried on between Mr. Ramiah's lawyer and the lawyer we later engaged. You will learn much from reading it about Mr. Ramiah's attitude toward the new missionaries and you will understand that it was impossible for our men to do any differently than they did.

The upshot of the whole thing was that the accounts were put in the hands of a very reliable firm of auditors, Fraser and Ross, in Madras. They have submitted their report to us and to the Board. It will be interesting to note that in their analysis of the accounts Fraser and Ross have reported much the same as I am reporting here. Although they have presented what they think should be the balance for December, 1952, they have presented it only as a "summary" and very cautiously

state that it was not possible for them to carry out a satisfactory check of the accounts. You will also notice that they have cut the deficit in half. However, they have in their reports items that were never given to me to put in my report, such as "advances" and "check payments". Even their report will not give you a true statement as they themselves admit.

The above paragraphs do not nearly cover everything, but I trust that if any of you have any questions to ask after reading this report, you will bring them up at our meeting in March. May God who knows all and sees all guide us through this difficult situation.

Respectfully,  
Anna Bosch

## II. THE REPORT OF THE THREE MISSIONARIES

Christian Reformed Board of Missions  
Grand Rapids, Michigan

Dear Brethren,

As we prepare for your body this report of our experiences on the South India mission field of the Christian Reformed Church during 1953, we find ourselves faced with a large and difficult task. The story is detailed and complex, because of the length of time spent there and the many factors which operated to force our withdrawal from India. Furthermore, although we always wrote openly to you, we are aware that the Ramiahs in lodging their charges and complaints always insisted that their letters be kept *strictly confidential*. Even though this was deplored several times by the Rev. Evenhouse, he in consultation with some of the members of the Executive Committee decided that *this material should not be released to us*. And since the Ramiahs never made charges against us personally except in the very brief meeting with them in September arranged and supervised by the Investigating Committee, we trust that you understand that this report cannot be our answer to their complaints.

Lest the report lose itself in the details, we would like to call your attention to a few of the high-spots. In case questions arise, we would count it a privilege if the Board would give us opportunity to answer them, since we feel that there has been considerable misunderstanding on the basic issues. In this report we will attempt to tell you about the following matters which seem to be most crucial to us:

- (1) Our relations with the Ramiahs until his "ultimatum" of June, 1953.
- (2) Ramiah's subsequent efforts to carry out this ultimatum, June to September, 1953.
- (3) The efforts of the Investigating Committee in India, September, 1953.

- (4) Our analysis of the conclusions of the report of the Investigating Committee.
- (5) Our analysis of Ramiahs' attitudes and work as the ground for our consistent urging of their dismissal as missionaries.
- (6) The happenings on the field subsequent to our withdrawal, October, 1953, to February, 1954.
- (7) Our analysis of the present conditions and the possibilities of having this field as our own.

At the outset we would like to have the Board bear in mind that we are fully as much, if not more, interested in having the Christian Reformed Church control and operate the South India field. It was neither in the spirit of disillusionment nor of defeat that we left India. Our only reason for withdrawing before we were actually forced out by government order will become very apparent, we trust, as you read these pages. However, from the beginning we were all interested in and challenged by the field. During our periods of stay there we made many warm and fast friends, and with some of these we are carrying on an active correspondence. But it is our conviction that the *real root of all the trouble* lay in the *attitudes and deeds of the Ramiahs*, who showed so definitely over a period of months that they were willing to tolerate Board decisions only as long as the money flowed in freely and they were left in full charge to disburse the funds as they saw fit, without ever having to make regular and accurate reports. And all this was motivated by their immense love of personal prestige, which so dominated all their activities that almost from the beginning they decided that all three of us would have to be forced out of India as soon as possible. What immeasurably complicated the situation for us was that in the beginning we were not aware of their intentions, nor did they ever discuss our attitudes or deeds with us, but rather acted treacherously in trying to provoke difficulty for us with the Indian personnel and the government and in complaining to you and the Investigating Committee *in strictest confidence*. All of us over a period of time because of our dealings with them, both alone and together, have learned to know them as people who have absolutely no regard for the truth. And against the insinuations, distortions, half truths and lies which they consistently spread around about us, both in India and by means of correspondence in the United States, always in strictest confidence, we have no recourse but to you as Board, (and now to Synod). Above all, in spite of all the misunderstandings especially with the Investigating Committee as well as the Ramiahs, we are thankful that the final judge of our motives, our attitudes, our words and our deeds is Judge of all the earth who knows all and deals in truth.

(1) *Our relations with the Ramiahs until his ultimatum of June, 1953.*

The three of us, as you well know, all reached India at different times. Hence, in some respects our experiences differ.

Miss Bosch arrived first, in February, 1950. Her story is a tragic one, as amply recorded over a long time in the daily letters which she wrote her mother and in her letter of November, 1952, written to the Board. The secretary is fully aware of the terrible experiences through which she passed. Although recognized by many fellow missionaries as unusually proficient in language study and Telugu speech, she has always been criticized (behind her back) by the Ramiahs. Even after she fully completed her studies, she was not permitted to do any actual mission work. Upon at least three different occasions she received definite assignments from the Ramiahs, but within a week or so each of these was cancelled by Mrs. Ramiah without any explanation. Whenever she quietly suggested anything for herself, this work was immediately seized for a little while by Mrs. Ramiah and then dropped completely. Throughout her more than three years in their home, she was reduced effectively to the status of a maid-servant, called upon to do routine typing for Mr. Ramiah and doing housework for Mrs. Ramiah. Even the hostel work which she was presumably doing suffered from Mrs. Ramiah's interference at all times. Since she was alone, she had no one to whom she could turn but her mother and once to the Board, which counselled patience with the express hope that when the men would reach India, likely the situation would improve.

The Ramiahs were always minded to "lord" it over Miss Bosch completely. But the worst was that again in *strictest confidence* they would complain of her to people back in America and even to the new missionaries. Also, her personal life was made the target of their criticism. She had a competent language teacher, M. J. Wycliffe, assigned to her. Towards the close of her study Ramiahs spread rumors of her indiscreet conduct with him. Never once was she approached by them on this. But they did write letters casting suspicion on her morale to America, as the Board well knows. Some of their statements were finally read to the three of us in Executive Committee meeting of November, 1953, when Miss Bosch then had some opportunity to point out how the insinuations and slanders were a concoction of lies on the part of the Ramiahs.

Through all this correspondence the Board manifested serious doubts as to the propriety of the conduct of the Ramiahs. Various members hinted at least to the De Jongs before they left America, that the situation in India was not as it should be. The Board also rebuked the Ramiahs for their negligence in sending complete financial reports with bank balances. Dr. De Jong was asked to send information about the field and the work, since these Board members felt that they know

so very little of what was going on. The new missionaries were also told that as soon as possible regular conference meetings should be held in cooperation with the Ramiahs and Miss Bosch, so that the work on the field might be carried on *according to the organizational chart*.

The Ypmas reached India the third week in January 1953. They also spent considerable time with the Ramiahs, having their meals with them, for about ten days before their own home was ready. From the very beginning the Ramiahs chose to ignore them largely when they were present and to lie about them behind their backs. We can only understand this initial dislike of the Ramiahs towards the Ypmas in the light of Ramiahs' insistence on buying all of Ypma's furniture before their arrival in India, permission for which the Ypmas had refused.

The De Jongs arrived in India on February 2, 1953, after a long trip of nearly three months on ship. On the train to Adoni Mrs. Ramiah took occasion to tell many evil tales to Mrs. De Jong about both Miss Bosch and the Ypmas, all of which proved to be completely false. Although she took the men around the field on three different occasions during February, she apparently resented every question which they asked. These questions were only about the names of the workers, size of village, size of congregation and school, etc. This became very apparent when within a few weeks she accused them of "spying" on them (the Ramiahs) and trying to take over. Need we say that nothing was farther from their minds so early in their stay in India? Also, Mr. Ramiah deliberately tried to create suspicion in Dr. De Jong's mind against the language teacher, accusing him of trying to foment rebellion in Hathibelagal by means of a petition against Yesudas and Reuben. Yet it was soon proved that Wycliffe knew absolutely nothing about the petition or the trouble at all.

Since we have been accused of forcing conference meetings on the Ramiahs, we want the Board to know that the meetings were with one exception suggested, arranged, and called by Mr. Ramiah himself without any pressure at all on the part of us. He realized from letters from the Board that *you wanted conference organized*. Besides, you had decided that particularly the budget for 1954, the plans for expansion, and building projects had to be decided by the Ramiahs in consultation with us. Therefore, just before we left for the hills on March 2, Ramiah called the meeting. Undoubtedly the fact that we were not ready at that time to approve fully his grandiose plans for spending thousands of dollars, without further thought on our part, did not a little to increase his bitterness against us. It seems that the Ramiahs were prepared to cooperate and consult with us *only on condition that we automatically, without reflection and discussion, approve everything they wanted*. When once we tried to discuss with him the wicked conduct

of evangelist, R. C. John, whom Ramiah himself had threatened to discharge for lying reports three months earlier, we were coldly rebuffed and told that he would take care of everything. Shortly thereafter this man with an evil reputation was made a chief speaker at the two Bible conferences for the workers on the field! From the beginning they refused to have anything to do with us. They ignored or declined no less than fourteen or fifteen invitations of Mrs. De Jong to visit with them (all in a month's time). They kept the workers as far away from the three of us as possible, and Mrs. Ramiah told us we had no business trying to acquaint ourselves with the field at all. She would take us out when she thought it proper and fitting. It was plain as day that the Ramiahs regarded the field as *their private domain*, for which by their favor the Christian Reformed Church might pay.

We went to the hills under Ramiah's direction to continue language study and enroll the De Jong children in the American school. He, however, mentioned that it would be necessary to organize "conference" on a more permanent basis. Since he was pressing for the erection of elaborate buildings through Mr. Gupta, a contractor who visited us in Kodai, we suggested a conference meeting with them at Coonoor where they stayed. To this they did not object at all, but rather even provided lodgings for us with the people from whom they rented.

Several important matters were taken up here. In the matter of organization the question of treasurer came up. Here for the first time a rift came into the open. To prevent trouble we suggested that since we could outvote them, we would write the Board why we thought Miss Bosch should be treasurer in accordance with organizational chart but they would write fully their objections to our proposals. Thus the Board would make the decision and not we. In the light of this and many other serious attempts on our part to prevent trouble, we can't understand why we have been made to carry the name of being troublemakers on the field.

Moreover, the Ramiahs were always claiming that they had too much work. Ramiah himself had told Dr. De Jong he hoped that we would be able to help them soon. Hence we suggested the possibility of having some work assigned to us. With their approval it was decided that Miss Bosch would take care of the girls' hostel and Bible Woman's work as well as keeping records. De Jong was to work with three native pastors, and Ypma with four others. Mrs. De Jong and Mrs. Ypma, consulting with Mrs. Ramiah, would do a little dispensary work in the villages. Mrs. Ramiah with pastor Reuben would have full charge of all the schools, with some sixty workers. The others were to work under Ramiah's supervision and with his advice. All this was discussed at great length and without friction. Yet immediately after the meeting Mrs. Ramiah suffered a fit of hysteria which took Ramiah an hour to

calm. That afternoon he registered objections that he would then have nothing to do. We told him we were not trying to take any work away from him. It must be remembered that he never went into the villages anyway and very seldom consulted with the pastors except at monthly pastors' meeting, of which he would continue head. Moreover, we told him we would lean heavily on him for counsel. When then they asserted that we took "everything" away from them and were minded to get rid of them at Coonoor, they are plainly lying. The whole meeting was conducted in an amiable and calm way, except the first five minutes after prayer, when Mrs. Ramiah made vile and unjustifiable accusations against the two men, insisting that they were going back to America if they couldn't get their way. Such behavior betrays her evil and suspicious mind and showed us that cooperation with her was going to be exceedingly difficult if not impossible. Yet because of the general tenor of the meeting we still had hopes of being able to work together with them.

Before the Board received any news of this meeting, you, because of Ramiah's persistent neglect of keeping his promise of sending complete financial reports with bank balances, told him that funds would be stopped unless he fulfilled his promises at once. We realize now that they blamed Miss Bosch for the delay. This also is untrue. When Ramiahs received the above news from you, they sent Miss Bosch all the material needed for the report, and she spent more than two weeks of her vacation (both days and evenings) getting this out.

When we all returned to the plains in mid-June, *Ramiah called another conference meeting*, undoubtedly because he wanted the building projects settled and feared the stoppage of further funds. A full agenda was prepared by De Jong according to the organizational chart demands. We met for two days. The spirit seemed to be excellent. Plans for two and three years ahead were laid *under Ramiah's guidance*. But just before we adjourned, he delivered his ultimatum. He told us that unless we saw to it that the Board would return the treasurership to him officially (it was yet in his hands, since we wanted to move slowly herein), he would revoke the bonds and force all three of us with our families out of India. Plainly he and she had calculated the consequence. *They even told us boldly that they knew this likely meant the end of funds from the Christian Reformed Church and the Board.* Yet they were minded to go ahead, having told the workers they would get funds elsewhere. Plainly this shows that they regarded the field as in no sense belonging to the church but to themselves. We pointed out what a waste of funds this would be since the church had spent thousands sending us out. We also told him what a shock the missionary spirit of the church would sustain when his action became public. We pleaded with him to reconsider. We told him that we had come out to

work harmoniously with them. Nor were we trying to overshadow them or much less to force them out. We realized we needed most of our time for studying the language and wanted their guidance, if they would give it. But all this was to no avail. Mr. Ramiah was adamant in his decision. Only because of this unyielding attitude on his part did De Jong as corresponding secretary then insist on seeing the bank balance. Until that time we had always taken their word that all was in order. In spite of the fact that we knew of mismanagement of the funds especially on her part, we felt it wise not to question them in the least. And since the Board had decided in early May to transfer the treasurership anyway, we deemed it best to be patient. But now when he showed his hand and we knew that all properties were in his own name, although our church had paid for them a high price and had even paid the legal fees necessary to have titles transferred, we felt the Board would want us to send the information on finances on to them. It was very apparent to us that he never wanted anyone, least of all the Board, to know the precise situation on the field. At this time the deficits for Oct-Dec., 1952, were discovered. We asked them that this be discussed, so that if possible everything might be rectified. Both completely refused and blamed Miss Bosch for the deficits in order to rid themselves of the responsibility. The unfairness of this must be plain to all of you when you remember that he and she had handled every penny of this money. Only after we *twice* attempted in vain to dissuade Ramiah from pursuing the course of revoking the bonds did we then address ourselves to the Board.

(2) *Ramiah's subsequent efforts to carry out this ultimatum.*

What happened after this is a tragic story of their bitter hatred and wicked treachery towards the three of us.

Ramiah had laid his plans well. We soon found out from a very reliable source (Pastor Peter of the Mennonite Mission in Yemmiganur) that already before we returned from the hills he circulated among our workers in that section that we would be forced to repatriate. In his first sermon preached in Adoni after his return, Ramiah told the people that likely we would have to leave India but they would remain to take care of the Christians. All this was so slanted that the people were led to believe our withdrawal would be caused only by government hostility, which at the time was rather evident. But we realize that this merely played into Ramiah's hands, and by trickery without our knowledge he planned to instigate our removal. God in His providence, however, saw to it that we found out every one of Ramiah's moves through government officials who were favorable to us.

It should be remembered that both he and we wrote you letters at the same time telling about the June conference meeting. But days before you could have received word from either of us, he had already



notified the government of his wish to revoke the bonds. Yet he did more. Apparently realizing that he ought to keep at least one of us there, he chose to maintain his bond for the De Jong family, but he wrote slanderous charges against Miss Bosch and Ypma; apparently to hasten their expulsion. Meanwhile we went back to him several times urging a reconsideration and reconciliation, but always to no avail. Only the last time did we lose our tempers and say some harsh words, and this is explainable (though not justifiable, of course) because of the terrible slanders which especially Mrs. Ramiah continued to hurl at us every time she saw us and the lies which she told to the workers about us.

At this time he tried every avenue he knew to force our expulsion. Since this is all recorded in detail in our letters we will merely mention the salient facts which took place during July and August.

(a) He brought the whole matter of dissension to public attention by berating Miss Bosch and Ypma in the presence of several Hindus and Moslems who had come to sign a lease for a new girls' hostel decided upon at conference.

(b) Both he and she continued throughout to spread lies about all of us in the town and the villages, mentioning above all that we had only come to India to make trouble for them, wreck the mission, then return to America.

(c) He and she discussed at great length with Mr. Billington the possibility of getting temporary help for their workers as soon as Christian Reformed funds would be shut off. Several workers told us that they were glad about this, since then they would be done with infant baptism and sprinkling which were forced on them by our church and Board.

(d) He threatened us with court orders and police action and engaged a lawyer to hound especially Miss Bosch. They wanted especially her records as well as the notes which Mrs. Ramiah had sent her. We refused to give these because they were Miss Bosch's personal records and others were treasurer's books which belonged to her by your decision to make her treasurer.

(e) They claimed we spread tales of their dishonesty. This is untrue. They spread these themselves by publicly proclaiming, "Hear what these people are saying now. They are telling everybody we are thieves." We were too ashamed of the whole affair to want to publish the trouble. In spite of all our suspicions of them, we never accused them of being knowingly dishonest, not even to the investigating committee. And above all, we were still trying to work out an amicable settlement.

(f) He threatened us with a libel suit, which might involve us in legal tangles for months, if not years. Only then did we engage the best legal counsel we knew at the advice of Bishop Hollis of Madras, the well-known and high-reputable firm of King and Partridge of that city. Only

in this way could we delay the suit and free ourselves of the almost daily threats which his lawyer sent to our homes.

(g) He refused us permission to come to his home, when we once lost our temper with Mrs. Ramiah, conveniently forgetting or ignoring that she ranted at us for nearly a quarter of an hour first.

(h) He spent at least two days in government offices in Bellary, fifty miles away, where he registered his grievances against Miss Bosch and Ypma.

(i) He tried desperately to get us into trouble with the Income Tax Officer, which action forced De Jong to pay an exorbitantly high tax. (Contrary to the claim of the Investigating Committee's report, undoubtedly inspired by Ramiah's statement, none of this is returnable.) His evil intent here is betrayed when you remember that he wrote to these officials right after Miss Bosch and Ypma told him we were planning to see these officials within a few days. Hence there was no need of him informing the tax officials of our possible departure, much less of saying we might leave without paying.

(j) They constantly tried to stir up trouble between us and the nationals. On one occasion Ramiah almost forced three workers to lodge complaints against Miss Bosch with the police that she was not treating them well. Only by running out of his presence and the compound could they persuade him that they would not be party to something so unfair.

Only when finally the Board seemed minded to send an Investigating Committee did the Ramiahs ease up somewhat on these attempts. But in the meanwhile we were visited several times by police and residence officials and were compelled to take several trips to Bellary to stave off his insidious work. During this time Mrs. Ypma was seriously ill and hospitalized twice, and the rest of us sought help, but often in vain.

### (3) *The efforts of the Investigating Committee in India.*

We were happy when finally a committee was going to come to India, hoping that they might find some solution to the problem which had arisen and thus help secure our continued stay in India. However, our happiness was short-lived. We believe they aggravated our problem by their approach and made it impossible for us to stay any longer.

The office had informed us when we might expect them. Thus we began meeting every train for five days. Finally we heard that they had been delayed. Since Ramiahs were waiting for them in Adoni, we suggested that they proceed directly to Adoni by train rather than taking the round-about way through Bangalore. This, we later found out, was greatly resented by Rev. Smit who accused us at once of trying to "dictate" to them. Instead we were only trying to save them time and needless travel. They proceeded to Bangalore instead. When they were

there as Committee, Ramiahs received word in Adoni to come at once to meet the Committee in Bangalore, 225 miles away. We still don't understand the reason for this, and are convinced in our minds that this action more than anything closed the minds of the Committee, especially of Rev. Smit, against anything we had to say. The Committee spent two days with Ramiahs and then came to us. We were immediately deeply grieved at the attitude of Rev. Smit. Instead of giving us time to tell our story, he seemed to have his mind completely made up that this was *merely a matter of incompatible personalities* and that *our actions were largely the root of all the troubles*. Thus in less than ten minutes he began to rebuke us and accuse us of all kinds of things, information for which he must have gleaned from Ramiahs. What little was factual was distorted thoroughly as to time and place and circumstances, with the result that we could only conclude that Ramiahs had successfully poisoned his mind against anything they might have to say. The Committee consistently made excuses and allowances for anything the Ramiahs said and did on the grounds that he was an Oriental and we didn't know the Oriental mind. It seemed to us that we should have acted only as puppets as to the whims and caprices of the Ramiahs. That Mrs. Ramiah was really the power behind the throne and controlled the work, and was not Oriental but Holland-born and raised in the United States, didn't seem to make any difference. This continual rebuking of us and excusing Ramiahs lasted for more than four hours. In the two succeeding days, however, it seemed that our stories began to make some impression, especially when we presented abundant evidences of Ramiah's neglect of the work, his treachery and his efforts to expel us from the country. Especially some of the statements of Rev. Evenhouse and the promises that the Committee would discuss the major issues thoroughly with the Ramiahs before they left India bolstered our hopes. But this hope too, was short-lived.

The Committee returned to Bangalore, but first told us they were shocked at much of what they experienced, especially the numerous requests for financial assistance which poured in. Yet when they returned to Bangalore, it seems that they desired above all else to avoid trouble with Ramiahs. They argued that at all costs the field must be saved, and to do this the Ramiahs must not be offended. We could only believe that they wanted to compromise and avoid the real issue at stake. Although in a letter to the Board Ramiah had offered to step aside, the Committee would not discuss this possibility with us, claiming that if they acted in this direction Ramiah would surely get us out of the land. Thus the attitude of the Committee and their later report completely mystified us. On the one hand they seemed to reckon with his evil deeds and believed our stories, and yet on the other hand they always seemed to act in such a way that we were to blame for the whole situation because of our uncooperative attitudes.

The Committee did arrange *one* meeting between us and the Ramiahs. This made it necessary for us to take the long trip by car, in spite of the fact that Miss Bosch was just recuperating from a bout with malaria. We were told, however, that we might make no accusation against the Ramiahs, since he would not tolerate this. Yet after we apologized for losing our tempers, Ramiah took the liberty of accusing us falsely of many things for over an hour. In this he was joined by Mrs. Ramiah. De Jong asked for permission to refute these charges, and this was given. Then Ypma asked for the same privilege, and said these accusations were lies. Thereupon Smit silenced him at once by saying, "Don't say that, Ypma, don't say that." Ramiah finally promised he was willing to reinstate the bonds at the request of the Board but insisted that he and she believed we "were not fit missionaries at all." *When the Committee declined to say anything in our defense at all* (possibly out of fear for Ramiah's reactions, we don't know), *the three of us lost heart completely*. We now believed that no matter what would ever happen, we couldn't count on Board support any longer. No matter how hard we would try, Ramiahs would feel that they could always put us in a bad light with the Board and be believed. After all, the three of us had volunteered for service in India, had plainly told the Committee that we loved the work and wanted to stay, but they said nothing in our defense. After this a few matters of finance were discussed. On the matter of transfer of properties we had competent legal advice. Ramiah refused to accept this, and the Committee thereupon dropped also that matter. So we felt the Committee had made up its mind to follow Ramiah's word on everything. Evenhouse closed the meeting after thanking all of us for having conducted ourselves in a fine way.

We need hardly add that we were completely disillusioned.

Ramiahs were as bitter and hateful as ever. The Committee had discouraged any discussion of basic mission issues. Because of Ramiah's maneuvers De Jong's visa had been extended until January *on a very shaky basis*. Miss Bosch's extension of visa had been unduly and *strangely delayed*. And now it seemed to us that we had nowhere to go for help.

When the Committee realized we were so disappointed they approached us with two proposals which they thought could keep us in India.

The first was to leave Ramiah completely in charge of the field, send Miss Bosch home on furlough (although by right the Ramiahs should have gone first), and send the two men to Bangalore for language study. After considering this, we registered the following objections:

- (a) This would greatly retard our language study in which we had been making good progress, since Telugu is rarely spoken in Bangalore.

- (b) It would involve much added expense and especially a complete readjustment for our families, which we deemed unnecessary and difficult.
- (c) It would prevent any acquaintance with the workers and the work. In India almost everyone learns language on the field and does some practical work from the very beginning. The language school is not considered particularly helpful by many missionaries whom we met at Kodai.
- (d) After a year we would be compelled to face all the same issues, since the Committee had not faced them when in India. And knowing how they felt, we couldn't rely on a favorable attitude on their part toward us.
- (e) Because of Ramiah's expressed contempt of and hostility toward us, we could only believe he would continue to work in underhanded fashion to get us out.
- (f) We could not believe that Ramiahs would leave after a year as they said to the Committee, since Mrs. Ramiah has always expressed herself most strongly as wanting to stay on in Adoni as long as her health permitted.

Later on we got proof that Ramiah, in spite of his statement to the Committee, did not write to reinstate the bonds for Bosch and Ypma. He only asked that temporarily action be "suspended" on them until he was ready to proceed. This information we received from his own lawyer, Mr. Nazeer Admed of Adoni.

Then the Committee came with a second proposal. It meant sending Ramiahs to Mysore where there is an undeveloped work, giving us full charge of Adoni, and setting up two completely independent conferences. After some consideration of this we also rejected this for these reasons:

- (a) Ramiahs cannot speak the language used there, and would soon chafe at the bit in an undeveloped field. We could only believe that they would then never leave us with rest but through the workers constantly interfere.
- (b) The Committee told us that although Ramiah seemed quite willing to take this step, Mrs. Ramiah expressed serious misgivings. Knowing her character, we realized that not long after the Committee would leave, she would be back in Adoni.
- (c) Their continued hatred of us led us to believe they would continue underhandedly to secure our expulsion, so that at best this would be very temporary and shaky as a basis for further work.
- (d) Since all this would involve the Board in an outlay of not less than \$30,000—for the buildings which the Committee assured

us the Board would want to erect in such an eventuality, we dared not become even partly responsible for these changes on such a shaky basis.

Our chief regret is that *the Committee never once wanted to discuss even with us our proposal for staying on*. All we were told when we broached the subject twice was, "Then Ramiah will surely get you out of India".

Full well we realized what terrific obstacles the Committee faced. We tried to understand them with whatever sympathy we could muster. But it must be remembered we had lived under the strain of these obstacles for months, and when the Committee would leave, all the difficulties would return and multiply themselves. Only when all these doors seemed closed to us, did we make arrangements to return with the full knowledge and blessing of the Committee. That's why their letter from Hongkong which reached us just two days before leaving, with all our goods already packed and shipped, urging us to reconsider and stay on and report to the Board before doing anything drastic, so completely shocked us. They could have known that by that time there was no turning back, since we had handed in our residence permits and received papers approving our departure from the government. Besides, in the last weeks we were greatly strengthened in our conviction that we were doing right. Some of the workers who saw through Ramiah and did not fear him agreed fully that we had no other choice. Inspector of Police, of Criminal Investigations Department (the department responsible for all foreigners in India), Sikhamani, added that at best we could have stayed on only a month or two longer because of Ramiah's complaints which were being processed. Moreover, he assured us that *Miss Bosch would not get permission to stay any longer at all*. Our action was also endorsed by a friend from the American Mennonite Mission who knew the situation. Several leading people at American Express Co., Bombay, assured us that we had acted very wisely. It therefore grieves us more than we can say to hear many people telling us that the Committee felt we could have stayed on in India and did not have to return. Evidently the Committee because of its very short stay in India was not aware that if we had stayed on in these circumstances and the issue would have been forced, there would have been severe repercussions for other missions in South India. This, believe us, is not alarmist talk.

#### (4) *Our analysis of the Committee's Report.*

Possibly nothing about all our experiences in India was both so puzzling and disappointing as this report of the Committee. Of course, we realize that they were faced with a tremendous problem. We also believe that during the very short period they spent in India, using much of their time in going back and forth between Bangalore and

Adoni, they could hardly be expected to enter fully into all the problems. And even though we disagree with their conclusions, we are grateful to them for whatever they tried to do also for us. We regret, of course, that they dealt separately with us and the Ramiahs and arranged only one very brief meeting (less than two hours) between us. We are also at a loss to understand why they insisted that at this meeting we were not to bring any charges against Ramiah's attitudes and acts, but nonetheless allowed Mr. and Mrs. Ramiah to utilize nearly a full hour accusing us bitterly and falsely of many things. Nor do we understand why they wrote us the puzzling letter from Hongkong, after they not only knew but also approved of our departure from the land.

In trying to analyze their report, it seems to us that there are two basic weaknesses. First of all, they apparently believed everything Ramiahs said about us and used this in rebuking us frequently and making up their minds that basically our lack of cooperation lay at the root of all the difficulties. Having lived with these people for a longer or shorter period of time, all three of us and ourselves, have learned to know them as completely untrustworthy. They have lied openly to us on many, many occasions. When faced with their lies even in the presence of the Committee, they did not deny what they said but tried to explain away the untruths. Often they would take something which happened and completely twist it as to time and place and circumstances and thus put a very unfavorable coloring on our actions. That we undoubtedly also made mistakes, we readily admitted even in Ramiah's presence. But of the evil things of which they accused us we plead not guilty. On the other hand Ramiahs never admitted one evil deed and much less apologized for any. But we take some comfort in word written to us by Miss Noordyke, veteran missionary of the Reformed Church who helped us immeasurably. She said that we could really not expect the people back home to believe at once such a story of terrible treachery and wickedness unless they were acquainted at first hand with Indian people and conditions, adding that also on their field they had had throughout the years trouble with Brahims who had been supposedly converted. These people, to which class Mr. Ramiah also belongs, are proverbially noted for their cleverness and treachery and awful pride which leads them to anything in an attempt to avenge what they consider an affront. Thus if the proofs which we offer for all his evil deeds will not convince you of his treachery and deceit, we can only leave the case in the hand of God. As long as you believe his stories and excuse his wicked deeds, we cannot hope that you will believe us. But in the second place, we believe the report of the Committee suffers from grave weakness in its attempt to explain the difficulties as "cleavage between the missionaries". This had been done earlier in the Board and by the secretary. To it we repeatedly called his attention, since the trouble was caused solely by the evil deeds of the Ramiahs,

perpetrated when they felt they couldn't make us do whatever they wished. The basic trouble as we see it lies entirely with the determination of the Ramiahs to have their own way even if this is contrary to Board decisions. They will tolerate the Board only as long as it caters to them and does not criticize them for doing as they please. When upon a few occasions we called attention to Board decisions, we were immediately rebuffed with the words, "That just won't work in India". Knowing that most of your policies and decisions are working on mission fields of several other churches there, we can only conclude that these decisions won't work on the Adoni field only because the Ramiahs aren't pleased to put them into practice. If the only trouble were that of incompatibility between Ramiahs and us, then everything should be going smoothly now on the field. Reports which we regularly receive tell us of terrible conditions, great dissension now between Ramiah and his followers and Mrs. Ramiah and her friends. So we are strengthened in our conviction that this field will never be properly worked and will never be truly Christian Reformed in its method and goals until you decide to dismiss them from your service. But more of that later.

In connection with the Committees report we would like to call attention to the following:

The Committee decided that the field had to be saved at all costs. Although we fully agree that the field must be saved for our church, if at all possible, we would suggest that there were prior questions that needed answers, which the Committee was not minded to answer. First of all, in how far can the field be called ours, when all properties, even bicycles and furniture, for which you paid, are all registered in Mr. Ramiah's personal name? Is it ours, when no attempt is made to teach the workers the Reformed doctrines (in spite of all their false promises and claims that this is being done), and the workers brazenly in some cases express their disapproval of infant baptism? Is it ours, when the reports which you regularly receive are glittering generalities full of misrepresentations? Is it ours, when the two in charge, Mr. and Mrs. Ramiah, who now have full sway, despise your decisions, go their own way, and want only your money?

On B-1 we would only say: (a) The field was not different than what we expected. We knew we had to walk carefully because of its being originally a "faith mission". We did our very best not to clash with them, but from the beginning the Ramiahs had made up their minds that we could be tolerated only if we agreed to do and decide exactly as they wished. (b) Nor were we disillusioned with the field. Personal letters from De Jong to Evenhouse early in his stay plainly reveal that all three of us loved the field and the work. We were only disillusioned progressively with the cold and hateful attitude of the



Ramiah. (c) And the medical picture was not merely "much exaggerated". The Ramiahs plainly lied about the whole thing, since it was non-existent.

On B-2 we would say: Our introduction was the opposite of being "unfortunate". We loved the people and often went into the villages on our own, when Mrs. Ramiah wouldn't go along, trying to bring the gospel through our language teacher. We were lonesome for the villages and the work during our long stay in the hills and eager to get back. After all, that's the only reason why we had gone to India—to bring the gospel to the poor villagers. And with whom the Committee spoke on the advisability of language study at a school, except Ramiahs, we don't know, but we can mention dozens of veteran missionaries who told us that their missions followed the practice of learning the language on the field since it was by far best. India isn't China where apparently there were several very excellent language schools.

As to B-3 we resent the implication. The Committee talked often about this to us. We always insisted we were completely satisfied with our homes. We were busy making some improvements but stopped when Ramiah threatened us with expulsion. We could only conclude that Ramiahs had mentioned this to the brethren, or else that they were looking hard for some "proof" that we were disillusioned. Plainly, we made no issue of it at all, never even brought it up, but the Committee spoke of it to us whenever they could. Thus the implication here is manifestly unfair.

As to B-4 we find this judgment too mild. We know that the loyalty to Ramiahs is in no sense personal but purely financial for the most part. Only about a fourth of the workers are really consecrated workers. Almost without exception the workers fear Mr. Ramiah and avoid him at all times, also because of his strong caste prejudice against them. Mrs. Ramiah will give them anything she can to hold their good will, and this has been the cause of many bitter and heated arguments between the two of them, many times within clear hearing of the workers who laugh about these quarrels and spread the stories.

II. A. we believe is entirely slanted. We did not press for a conference; merely suggested it and Ramiahs made arrangements for our stay with them. Pastoral work was not taken away from Ramiah. He never did any, and what we were to do was with his approval and under his supervision. He himself suggested the feasibility of our getting into the regular work as early as the second week of our stay.

II. B. we believe is a very incorrect analysis. We never felt we were to investigate all financial matters; in fact, we kept out of this completely, as we told you before, until after he threatened us with expulsion and tried to carry this out. Nor did we press vigorously for a

change-over of treasurership. We left the matter to the Board, and the responsibility for a change is yours. To lay this to our charge is unfair. Nor did we argue for detailed accounting. Never did Miss Bosch while treasurer for a few months ask for detailed accounting, until Mrs. Ramiah in her usual way listed many matters which were Miss Bosch's affair (girls' hostel, etc.) and many expenditures which were never authorized by the Board. After all, if she weren't called upon to explain these, you would surely hold Miss Bosch responsible for giving money without warrant.

As to checking books of finances prior to our coming, we can only say this was the quarter for which the Board *insisted on complete report and bank statements*. Nor was there ill will among the staff towards us except in one case of a favorite of Mrs. Ramiah.

As to publicity, we have shown this was given entirely by the Ramiahs. Nor were they denied access to their books. These were Miss Bosch's books, entirely drawn up and prepared by her. You yourselves gave permission to have the books audited (on which Ramiahs, not we, insisted) by a firm outside of Adoni, so that we might be assured of an honest evaluation.

Mr. Ramiah still had plenty of executive functions, more than he ever had or used when Mrs. Ramiah was there alone with him. Miss Bosch may be interrogated by you on that. He never was treasurer, except in name. And he had plenty of tasks—contacts with government for certain benefits, which took up much of his time, so he claimed. He had long chafed that Mrs. Ramiah ran everything to suit herself. With us there, we would have sought counsel with him and he would have gotten to know much more of conditions and needs than ever before. Mrs. Ramiah also would have received, and did receive, large sums for distribution. That wasn't enough, you see. *She wanted everything or nothing*. Since she knew she couldn't have everything as long as the three of us were there, she chose with his help to get rid of us.

Our attempts to bring the workers in line is here misrepresented. At the very last we used pressure twice, in one case with R. C. John who had been guilty of complete neglect of his work and lying reports for a long period of time. *Does the Committee really mean to say that the church wants to throw its money away on such a worthless and unfaithful man, just to keep peace with the Ramiahs?*

The whole paragraph on our susceptibility to the lies of Mr. Wycliffe is a terrible untruth. All of us have come to know him as completely consecrated. His word is always true. He, in spite of the terrible treatment at Mrs. Ramiah's hands, was always kind to Mr. Ramiah and made excuses for him because of his blindness.

We told the Committee that we couldn't accuse Ramiahs of dishonesty because we had no proof. However, we plainly asserted our suspicions, but preferred to conclude that this was due to their incompetence. Thus this paragraph, too, is slanted by the Committee.

Since we have dealt with most of the material under C. before, we'll say no more, except that here again it is evident that the Committee judges him too mildly and apparently believed all he said about being willing to maintain the bonds. His bitter attitude to the very last leaves us no choice but to insist that his word on these matters is unreliable.

Under D. again the Committee, though recognizing Ramiah's evil, tried to judge as mildly and charitably as possible. This would be proper, were it his only error. But in the light of all his deeds and words, we believe it is highly misleading.

Also III. is misleading, as we see it. We had the goodwill of nearly all the mission employees. There were only a few exceptions—Pastor G. Joseph, Pastor Reuben, the driver of Ramiah's car, and one or two teachers. The others regularly visited us even after Ramiahs had forbidden us the compound. They told us plainly they were afraid of him. Several of them even added that he was a very wicked man and the cause of all the trouble.

Undoubtedly our analysis of this report will seem unsympathetic and harsh to you. Believe us, when we say that we bear the Committee no ill will. But once again, we are convinced that they were completely prejudiced against us by Ramiah's assertions and hence tried to reduce the trouble to a question of incompatibility. And this, we are sure, is a fatal mistake on the crucial South India question.

(5) *Our analysis of Ramiah's attitudes and action.*

Since we have consistently urged that Ramiahs be dismissed by your body as unworthy representatives of the Christian Reformed Church, we should possibly state our reasons for this clearly and concisely. This we believe to be the only proper solution of all the troubles. As we shall seek to prove later, we are still convinced that as long as their presence is tolerated and approved by you, our mission work there will suffer greatly and the Lord's blessing will be withheld. For all what is here written we are ready to offer evidences to you at any time.

- (a) They are unworthy of your support and confidence because of the way in which they conduct work on the field.
- (1) Their reports of 9000 Christians are not accurate. Records show there are only 4100 who received baptism during 29 years. Those died and moved away are still on the books. So what the actual number is, no one knows.
- (2) Mr. Ramiah is not interested in the people. His strong caste prejudice is unchristian and creates hostility among the

workers. He wants to leave Adoni for Bangalore but Mrs. Ramiah refuses. Such a man surely should not lead our mission.

- (3) Ramiahs both refuse to deal with negligent workers who often absent themselves from the villages for days or even weeks. The school is not held and there are no evening prayers. The workers are allowed to make false reports of school attendance in order to receive government grants.
  - (4) Both of them create much distrust among the workers. They encourage spying of the workers on each other. Pastor Reuben is greatly disliked by all and even hated, but nothing is done to correct such evils.
  - (5) Their work they continually misrepresent. There is no medical work. Relief packages are not given to the needy, except in two or three cases of the blind. Ramiahs and the workers, who all receive more than adequate salaries, use the contents for themselves. What we resent is that Ramiahs always claim that the CARE packages relieve no distress. This is not true.
  - (6) Mrs. Ramiah has kept books in a haphazard fashion, and often deceives her husband as to expenditures. This has caused them to quarrel heatedly with each other many times, all of which is discussed freely by the workers.
  - (7) The workers are inadequately supervised. Mrs. Ramiah usually visits the villages (about five of them) only to pay salaries and receive written reports. There are some villages which she (and he, of course) have not visited for three or four years.
  - (8) They have openly admitted to the workers that they gained entrance to India for Ypmas and De Jongs by lying about our qualifications. This was substantiated by Inspector Sikhamani of Bellery, who said he believed they would never be able now to get any other Christian Reformed people into the land.
  - (9) They have consistently played favorites among the workers, giving favors and raising salaries on the basis of their personal likes.
- (b) They are unworthy as missionaries because of the attitudes and actions to the Board.
- (1) Whenever Board decisions didn't suit them, they dismissed these lightly by saying, "It just won't work in India".
  - (2) They received full financial consideration for all properties, but continue to register everything in Ramiah's personal name. As a result your body can claim nothing as its own in India.

- (3) He made it very plain to us that all your promises and assurances of backing the bonds with your funds meant nothing to him unless he had the money in his own hands.
- (4) When he felt we were mistreating them, he never once discussed matters with us. In fact both of them refused to do so, when we finally realized what they were about to do. They also had no confidence that your body would settle matters, but immediately went to the government, police, and the lawyer.
- (5) He has always slandered us. The worst case in point concerns Miss Bosch's alleged indiscreet conduct. The facts so-called which he reported are lies.
- (6) Several times he insisted there was no such a thing as "conference," and that he could ignore or rescind decisions at his own pleasure.
- (7) In spite of all their claims to you that they were teaching the workers Reformed doctrine, we found absolutely no evidence that this was done during the three and a half years Miss Bosch was there.

- (c) They are unworthy because of their treatment of your missionaries.

Since we mentioned many of the facts, we need not report them here. But we trust that as a Board you recognize your responsibility towards us whom you sent out with prayers and well-wishes. In spite of Rev. Smit's assertions that "Ramiah is typically Oriental", we would like you to know that we met hundreds of nationals, also people in positions of leadership in missions, who were not deceitful and treacherous, but honest and cooperative and consecrated. His mind, we believe, isn't typically Oriental. He has had more Western influence than most nationals of India.

Moreover, they have not manifested any willingness to discuss the mission situation with us even in the presence of the Committee, but continued to be bitter and hateful and false. On such a basis no one can work with them.

Both of them are known quite widely in India. Mrs. Ramiah left the Ceylon and India General Mission because she refused to cooperate with her fellow-workers. A lady missionary told her colleague of the Mennonite mission that the Ramiahs, whom she knew well at Coonoor over a period of years, were the "most unspiritual people she had ever met."

For these and similar reasons we are convinced that the South India Mission is not ours as a church in any sense, except on paper and in so far as we pay all expense. It is shocking to note that Ramiah's budget for 1954 called for more than half as much money as the whole Re-

formed field in India which numbers nearly forty American missionaries in many large institutions, medical and educational. This alone should alert you to the undeniable fact that *he and she aren't trusted with distributing funds in any sense*. And the salaries which they pay to their workers to keep them loyal are all out of proportion to what is paid by all our neighboring missions in South India—and bear in mind that we are speaking of the salaries of men in other missions who are trained for the job they are doing. *None* of our workers has any training. (6) *Events on the field subsequent to our withdrawal.*

In order that you may more intelligently and comprehensively judge the situation obtaining in South India on our field, we feel free to call attention to events which took place after we left. Of course, we are in regular correspondence with several people, nationals and missionaries. When you remember that we went out of India in obedience to the Lord's call, you will understand that we can't just shake off our interest in that field and particularly in the welfare of the people.

Most of our material has come from those workers closest to us, M. J. Wycliffe and M. E. John and their families. We realize that the Ramiahs have tried desperately to prejudice the minds of the Committee against these two men and a few others who were our friends. Such tactics are always followed by Ramiahs, and they will not hesitate to use *falsehoods* in casting reflections on those whom they do not like. Wycliffe particularly has been the object of Mrs. Ramiah's hatred for a long time before the two men arrived. He was engaged by Mr. Ramiah as a language teacher for Miss Bosch. He comes from a pastor's family on the Mennonite field. He experienced a very radical conversion about four years ago, since when he has pledged himself to the Lord's work. Thus he gave up his position with the government where he had very much influence as a school teacher. He has continued to maintain very friendly relations with many government agents and is highly respected throughout the field. In spite of Mrs. Ramiah's bitter antipathy, caused first of all by the fact that he has refused to spy out on fellow-workers and stoop to follow tactics prescribed by her and, secondly, because of the great love which nearly all the villagers have for him, he has always remained true to the mission. When the Christian Reformed Church assumed full control it took him some months to understand and accept our Reformed faith, but instead of merely adopting this for the sake of his position with the mission, he studied the Bible and Berkhof's books at great length. Only when he was completely convinced, did he present his children for baptism. He is an exceedingly intelligent person, very well read, and a most effective preacher. God has given him singular gifts. Most frequently when there is difficulty in the villages, the people (usually elders, but very often also pastors and teachers) come to him for counsel. He labors very extensively, never sparing

himself. We regret to say that he has been maligned and abused by the Ramiahs in many ways. Mrs. Ramiah has even kept back part of his salary on one occasion without informing Mr. Ramiah, and only our pleading with Ramiah on his behalf restored the full amount. Even at that he never received from them what the other pastors were getting, although he is much better qualified than any of them, most of whom never had even a smattering of Bible training. We can only believe that this unreasoned prejudice on especially Mrs. Ramiah's part springs entirely from the same motives which bore her hatred to us, an intense dislike of anyone who will not always do precisely what she wants. No doubt the fact that his preaching is much better received than that of both Mr. and Mrs. Ramiah has served to embitter them. We have come to know and love him most deeply. Throughout all our acquaintance with him and his family, even when he was most strongly provoked by the Ramiahs, he was forgiving and very mild in his judgment of them. He always insisted he was ready to bear any reproach at their hands for the sake of being able to preach the gospel in the field to which he believed himself called of the Lord. At any time the Mennonites would be willing to receive him back, even making some allowances for his strong Reformed convictions. But he claims that he may not do this, because he is not in agreement with their doctrinal position. In all our dealings with him we have found him to be scrupulously honest and truthful and accurate in reporting. Even Bros. Evenhouse and Smit were very much impressed by his knowledge of the truth and his character in the short time when they conferred with him, Evenhouse claiming that he felt the man was better acquainted with our Reformed doctrine than Istifanus on the Nigerian field.

Much the same can also be said of M. E. John, whom the Committee also met. He is a quieter man but nonetheless a preacher who is gladly heard by the people. He has some acquaintance with medicine and uses this to help the villagers. Together with Wycliffe he has made a thorough study of the Bible and Reformed doctrine, and can defend himself most ably. He was deputy inspector of the schools for the government in the Adoni district and used his influence to get government grants for our mission schools wherever possible. To us he has always appeared as a Nathanael in whom there is no guile.

Besides we found inspector Sikhamani, through whom all residence permits for foreigners in the district are channeled, a person of *deep Christian devotion* and *complete honesty*. He did not a little to help us in our time of need, even though he was not attached to our mission and lived in Bellary, fifty miles away. On his own he goes out and preaches the gospel, and has been used by Ramiahs several times to speak to the workers. Yet when he heard we had to leave because of Ramiah's machinations, he almost wept with grief and claimed that now the mis-

sion would completely dissolve. He also added that he was convinced that Ramiah could never secure entrance for another Christian Reformed worker. Since this opinion comes from a man of great influence, we believe it should carry great weight when you consider the future of our field. He also corresponds with us from time to time. Besides, we have had letters from *fellow missionaries at present in India*.

Naturally, we must ask you to believe the reports which these people have sent us. We are convinced that they speak the truth.

The following are some of the events which we believe you should know before you decide whether or not Ramiahs are worthy of your continued support. We believe they are revealing of the same type of evil which we suffered at their hands.

(a) Inspector Sikhamani assured us that there was no document from Ramiah asking that the bonds would be reinstated, as Ramiah assured the Committee he had sent. This man should know, since he always handled all the material personally.

(b) Ramiah's own lawyer informed us that he had drafted a letter for Ramiah merely asking that further action on his request to cancel the bonds be *temporarily* suspended, until further word from him. Thus all his assurances to the Committee ought to mean nothing to you.

(c) As soon as we left Adoni, the Ramiahs accused Wycliffe of theft, because he took the household goods which we had given him. All these goods we had paid for personally, and the De Jongs had paid Mrs. Ramiah for theirs. Hence they knew he had not stolen them. Only a wire from Bosch and Ypma, then in Ceylon, secured his release, after the police had held him for ten hours.

(d) Although always faithful in church attendance and never having accused Ramiahs, the complete families of Wycliffe and John were without warning publicly excommunicated from the Adoni church by Ramiah's fiat and told to leave.

(e) Miss Bosch had received some nice clothing for her hostel girls through a ladies' society in Paterson N.J., and by augmenting that with about \$55 from her own pocket, Miss Bosch gave each of the hostel girls one "Sunday" outfit. This included Mary, the daughter of Wycliffe. After we left, Mary left the hostel to be with her parents, but when she returned to the hostel to get her Sunday clothes, it was refused to her, on the grounds that it was mission property. Such calculated cruelty to a little girl, we believe, is despicable in the extreme.

(f) Three pastors under Ramiah's supervision waited for five days outside two different villages to waylay Wycliffe and John and beat them. Only the goodness of God prevented this from actually happening, because a change of plans sent these men elsewhere.



(g) The Ramiahs are spreading throughout the field that the three of us were recalled by the Board because of misconduct, and that they were exonerated and placed in full charge.

(h) Ramiahs have gone to a village where Wycliffe and John have gathered a sizeable circle of inquirers, and tried to persuade them to forsake these men and join them. This they did with offers of candy and money. However, the people refused. In this village none of Ramiah's workers have ever worked, nor have Wycliffe and John gone into villages worked by the Ramiahs and staffed by them. Here again they are using our church's money to gain prestige and favor in highly questionable ways.

(i) Ramiah without warning publicly excommunicated elder George from the Adoni church at a recent service, on the grounds that he was an "enemy" of them because he presented the De Jongs with flowers and fruit when they left Adoni. This man was converted long before even Mrs. Ramiah came to the field and has been elder throughout all these years. Needless to say, all this took place without any consultation with the other elders of the church. Such public humiliation of an esteemed old man shows to what lengths the Ramiahs will go to inflict vengeance on others.

(j) Ramiahs have also circulated a petition on false pretext against Wycliffe and John and us. You should know that several times Ramiah asks the villagers and/or pastors to sign petitions written in English, which they cannot read or understand. Often the people will sign because they are threatened with loss of salary or help by the Ramiahs, which is serious because a grave concern of every Indian is "how to keep his belly full". In this case two or three pastors went to Gudikel at night with a petition, presumably asking the Board for funds to put the roof on their unfinished church building. Many were awakened out of sleep, and asked to put their fingerprints on the paper in lieu of signature. The next morning the people from the neighboring village of Yemmiganur told them they had signed a petition against Wycliffe and John and us. Thus they were deceived bitterly and wept. They immediately went to Ramiah and asked to have the petition signed under false pretences returned to them. Ramiah refused. Weeping, they went to Wycliffe with the story, who told them not to worry since he would write us about it and hoped we would give you the correct story. Can anyone ever believe there are people who would thus take advantage of poor, illiterate villagers?

(k) Finally, there is at present a serious schism in the mission. One party is led by Mrs. Ramiah and pastor G. Joseph, and the other party by Ramiah and pastor Reuben. The beginnings of this were present even when De Jongs arrived in February 1953. Pastor Reuben

personally complained to De Jong of Mrs. Ramiah's consistent interference in his family affairs because she wanted his son to marry a favorite of hers. Now that we have gone, this antagonism between Ramiah and Mrs. Ramiah has flared up again. No doubt, the Ramiahs, if they have written about this at all, blame Wycliffe and John, but these two men aren't in mission employ at all and keep away from Ramiah's villages and people as far as possible. Yet people from both sides have come to them for counsel. Increasingly, so these men report, the workers are saying, "Oh, if only the other missionaries were back here, then this terrible situation wouldn't happen." It is only fear of losing their salaries that has kept many of the workers outwardly loyal to Ramiahs. But surely the Board cannot believe that on such a flimsy and unscriptural foundation the Lord will bless whatever work may still be done. Again, all this merely points up to that we have tried to tell you from the beginning, that as long as Ramiahs are in control with Christian Reformed funds and prestige there will be no true gospel mission in the Adoni territory.

(7) *Our analysis of present conditions and the possibilities of having a Christian Reformed mission there.*

Finally, we come to our view of the present conditions and the hope for the future of the field which is so dear to the hearts of all of us.

Let it be said that *several times we tried to discuss with the Committee our proposal for saving the field but in vain*. We even presented much of this material to them in writing, so they could study it at their leisure and then discuss it with us. However, nothing ever came of this since the Committee simply said, that then all would be lost. We can't understand why they felt this way about it. After all, we believe that we knew the field and the people and Indian conditions far better than they did. Especially Miss Bosch's opinions should have carried weight, since she had been there for three and a half years. Now we can only hope that at least the Board will be willing to give our proposals serious attention.

We want the members of the Board to know that *all of us wanted to stay in India* and not return to America. We said this over and over again to the Committee. But we did tell the Committee that we couldn't stay unless they helped us solve the actual difficulties. Following a path of covering up the difficulties and compromising with Ramiahs, as was done, would only mean that we would be exposed to more of the Ramiahs' treachery and hatred as soon as the Committee left. And with what we believed to be an unsympathetic Committee back home to influence the Board, we could not hope for any more help from you. Again, we know the Committee's attitude was not inspired by personal dislike of any of us. Only, we are sure they took a fatal step away from objectivity by actually believing what the Ramiahs told them in

spite of proof to the contrary offered by us. When then anyone says (as has been done too frequently in the past months) that we "didn't like India" or that we "wanted to get back to America", or that we "were disillusioned with our homes or the work", they are merely repeating Ramiah's lies and refusing to believe what we have always said about our love for the work and the Indian people. Do we need to add that it is our daily prayer that the field may somehow become truly a Christian Reformed venture and that, if possible, at least some of us with others may be given opportunity to meet the challenge of India's masses who are living and dying without Christ?

Our Proposal to the Committee for the future was simple. It consisted of the following.

- (a) Dismiss Ramiah as missionary together with Mrs. Ramiah. It made no difference to us whether they would be pensioned or not, as long as they would leave Adoni.
- (b) Put us in charge with the competent help of Wycliffe and John and a few other nationals who were somewhat trained and trustworthy. They would have been able to guide and direct us in the pioneer period.
- (c) Settle the question of property rights, so we actually would know what is ours. According to legal advice from King and Partridge this was very simple.
- (d) Keep all the present workers, except G. Joseph and Reuben. The former is a terrible trouble-maker and slanderer. Many of the workers have suffered at his hand, but they feared him because he is Mrs. Ramiah's favorite. Reuben was heartily disliked and envied by all the workers, even G. Joseph because of the exorbitant salary which Ramiah paid him and his influence with Ramiah. They felt he was an intruder, an Anglican imported by Ramiah to heighten mission prestige. In case the Committee felt this step too drastic, Ypma was even willing to keep on these men, but De Jong felt their continued presence would be constant irritant and therefore pressed for their dismissal.
- (e) Notify neighboring missions and the National Christian Council, of which our mission was member, of this reorganization, so that Ramiahs could never agitate against us on the grounds that they were still active missionaries of our Board and church.

We realized this was a serious step to take, but we were convinced no other way would lead us out of the difficulties. We feared that even if Ramiah was pensioned by the Board, he would continue to work against us underhandedly, but we were prepared for this. If he was dismissed, then officially we would be the missionaries. On such a basis

we would have the cooperation of most of the workers, and we believed the others would have been won within a period of some months. With such full official backing of the Board back home, we could enlist the help of other missionaries and the National Christian Council to clear us with the government. Then we could get other bondsmen, if this were necessary. We even discussed this possibility with the Mennonite and Reformed missionaries, and they promised their support. Since we had several influential friends among the business men in Adoni and government officials, we felt that it was worth our every attempt under such conditions to secure our permanent stay. And even if it would become apparent that we couldn't stay long, we would then train several men to take leadership in our absence, in the hope that in one way or another we could get back to India.

Now that the Committee refused to move in this direction and the Ramiahs are in full charge, the situation is aggravated seriously.

Yet when we knew we would be leaving the field, we did all we could to safeguard the interests of our church and its mission effort. We remained on very friendly terms with all the workers, except Reuben and Joseph with whom we couldn't work at all and whom we couldn't trust as Ramiah's henchmen. Knowing that Ramiahs would immediately dismiss Wycliffe and John we ordained them and promised to salary them personally and give what aid we could. Several reasons moved us to take this serious step.

- (a) Until our coming *unordained men* had consistently administered the sacraments, especially baptism. *Even Ramiah is not ordained*, yet regularly baptizes and administers communion. We could not believe that your body would tolerate such liberties.
- (b) Only three churches ever have communion, since Ramiah never cared to celebrate the sacrament elsewhere. It was done in two of these places only because of pressure from government people belonging to the church. Yet we believed upon careful investigation that in many villages there were groups who needed and were ready for this sacrament.
- (c) We had given these two men careful training in Bible, Reformed Doctrine and some branches of practical theology for a period of nearly three months. Under normal circumstances we would not have deemed this sufficient. Yet even brothers Evenhouse and Smit expressed themselves as being deeply impressed by the knowledge of both of them and their readiness to answer questions. Moreover, we had known and watched these men very closely in their daily conduct and family life as long as we were in India, which for Miss Bosch was three and a half years.
- (d) Even Ramiah had felt the need of ordaining some nationals for the sake of the future of the work. Already in February he dis-

cussed this at great length with De Jong. Of course, now he will not approve the ordination of these two men, because of their friendship with us.

- (e) Believing that ministers should be attached to some local church, this matter was taken up with the Gudikal congregation, which had asked us several times for Wycliffe's full-time services. The elders and the people heartily agreed to our proposal that they be ordained as their ministers and placed under the supervision of the elders there. The people even promised to help them in whatever way they could. Other congregations, notably Pedda Kadabur and Hathibelagal, were eager to receive their services, too, but because some work was done in those villages by Ramiah's workers, we did not want to stir up more trouble than there already was. It would have been a very easy matter for us to have weaned away dozens of workers and village congregations from the Ramiahs in our last weeks there, but we refused to create schism, and told Wycliffe and John not to work in any of the eighty or eighty-five villages where other workers labor more or less intermittently. It must be remembered that Gudikal was completely neglected by Ramiahs and their workers for more than 15 months before we took this action. That congregation and Hathibelagal on more than one occasion wanted to separate from Ramiahs because they were consistently neglected in every way. In fact, the last named congregation pleaded more than once that it was ready for complete self-support and self-government, but Ramiah steadfastly refused these pleas, since he felt that then he and she would lose their hold on the people.
- (f) We also believed that by virtue of our office and calling as missionaries we had the right to ordain. In view of all the tragic conditions, we are convinced that we fully heeded St. Paul's admonition to Timothy to "Lay hands hastily on no man". These then are the men whom we believed called upon to ordain as teaching elders in Gudikal in obedience to the *Form* to which we gave assent when installed as missionaries by our churches.

Now we come to the present situation. Brethren, we weep before God our Father when we think of the terrible conditions obtaining there. We are convinced that the situation is *progressively deteriorating* because of the present strife between the two parties. Nothing is going to save the field for the pure preaching of the gospel, much less as a mission sphere for our churches, without the immediate dismissal of the Ramiahs. We would therefore humbly suggest the following procedure for your consideration with us (in the main the same as outlined above).

- (a) Dismiss the Ramiahs as your missionaries. As soon as funds are stopped they will leave the field. He is ready to go almost at once. And unless she can find adequate support among the people in America, which we seriously doubt, she will also leave.
  - (b) Although this will mean that many of the workers will be scattered unless you make some other provision, in many cases this will not mean the cessation of much work. In these cases, precious little, gospel preaching is done anyway. There are teachers with salaries who cannot even explain one text of the Bible, and many of them are very negligent of their daily work in school and congregation.
  - (c) Put Wycliffe and John in charge of the work temporarily. They will be honest in their reporting and work, not spending any more than is really necessary. Many of the workers would rally to them at once, since they have confidence in these two men who have proved themselves.
  - (d) Send full details of your decisions to neighboring missions and the National Christian Council, so that the Ramiahs cannot pose as your representatives.
  - (e) Try to get missionaries from here into India after a few months when the first storm will be completely subsided and the Ramiahs have left Adoni for Bangalore. We are all convinced that they will put very little of their personal funds in a venture which may prove costly to them.
- Because of the influence of men like Wycliffe and John and Sikhamani, together with some friendly business men in Adoni, there is a possibility of getting government permission. Should this prove unsatisfactory some of us possibly could get in on a temporary visitor's permit for six months. At least, then the pieces could be picked up. It may be that such visits could be arranged from Ceylon. We believe that our missionary friends in South India could be of great help in such efforts.

This is only a bare outline. We would be happy to help you in planning at any time, if you should desire to move in this direction. And we believe that if the Board moves in the interests of truth and righteousness, it will be a small matter for God to show His favor by opening the hearts of the officials to give the needed permission.

In closing we want to assure you that in spite of our serious criticism of the Investigating Committee's report, we bear them no ill-will in the least but rather count them as friends. We believe they did what they thought right and proper, and in their report we believe we see once again how clever the Ramiahs are in making use of half-truths and insinuations and lies to twist the truth. And as long as these people are

continued with your approval, the gospel will not be preached, frictions and troubles will multiply between them and the workers, and the Lord's vineyard on that field will suffer unspeakable damage. However, much as we have against the Ramiahs because of all we suffered at their hands, we still pray for them, knowing that they too have to face the Judge of all the earth.

We are thankful that the Board was willing to send us out to India, so that in a very small way we might do something for the building up of His church there. We love India and its people and pray daily for the coming of Christ's kingdom in that dark and needy land. We only regret that we had to come home so soon as victims of misunderstanding, misrepresentation, treachery, deceit and man's vengeance. We are not interested in the least in defending our personal reputations. This is safe enough in the Lord's hands. But we plead with you: Do something for our field in India which may receive the Lord's indispensable blessing, and *please do something now*.

Yours in His service,

Anna Bosch

Peter Y. De Jong

Benjamin Ypma.

### III. COMMENTS ON THE RECENT DECISIONS OF THE BOARD

On these decisions which are submitted for your approval we can be very brief. We only wish to point up a few of the most important features.

- (1) On the continued absence of the Ramiahs from America.

This we are convinced is most significant and telling. Only when they are willing to meet with us and some impartial body, will the basic problems of the field be possibly resolved. Therefore the Board at first insisted that they come in December 1953. When they claimed they could not come, the Board meeting was postponed until nearly the end of March. Again they did not come. We believe this manifests an unwillingness on their part to cooperate for a resolution of the problems.

- (2) On the division of labor.

We would once more remind you that Mr. Ramiah himself urged the necessity of doing actual mission work from the very beginning of our stay in India. This he did both in letters before the men arrived and as soon as they came, pleading especially his "ill health". Nor did they ever object to this, as the record of the June conference called by Mr. Ramiah proves. Now they only use this as an attempt to camouflage the real issue — his insistence of com-

plete financial control without making proper reports and his attempts to force us out of India by registering complaints with the government.

(3) On the transfer of treasurership.

We deplore the fact that the Board apparently wants to shift the blame for this on us. A survey of the records will show that although we felt this was necessary and proper in view of the organizational chart, we left the matter entirely to the Board's discretion, even urging Mr. Ramiah to write his objections to that body. Nor did we "press for immediate application of the organizational chart." Two months elapsed before any efforts were made in this direction, and then only because Mr. Ramiah definitely told us he was revoking the bonds. Our only aim was the safeguarding of Christian Reformed Church interests. Thus we can't understand why this is termed "perhaps injudicious". Does the Board want its missionaries to abide by its decisions or not?

(4) On our "hasty departure."

Although explained at some length, we would add the following on this matter:

- (a) The visa of Miss Bosch expired by Sept. 30, 1953. The residence official informed her that it would not be renewed because of Mr. Ramiah's actions. And the new missionaries felt that her presence was imperative if they were going to be able to do any mission work, in view of Mr. Ramiah's continued hostility.
- (b) Although the visas of the two men and their families were technically valid until January 1954, the same official assured us that in view of Mr. Ramiah's actions we could hardly hope to remain in India longer than six or eight weeks at best. We were thus convinced that it was better to leave in October in peace than to be forced out. For then we could never secure re-entry into India as missionaries. Such government action would further have serious repercussions for other Christian missionaries there, since the matter of visas is always a delicate one these days. In this decision we were commended by fellow missionaries of the Reformed Church and the Mennonite Brethren Church as well as by officers of the American Express Co. in Bombay and by our local residential official.
- (c) Nor do we believe our departure hasty, if synod will remember that for more than three months we had been persistently attacked and maligned by the Ramiahs in various ways. It was impossible to continue this any longer, the more so since the Investigating Committee did nothing to relieve the situation or



encourage us. We were still at Mr. Ramiah's mercies, since he continued as recognized bondsman.

- (d) In view of the Investigating Committee's neglect of dealing with the concrete issues which precipitated the trouble, their continual defense of and excuse for the actions of the Ramiahs, and their neglect of offering one word of defense when we were accused of being "unfit missionaries", we could only conclude that in any future difficulties with the Ramiahs after the Committee left, we could never hope for their help of encouragement in any way. And without this, we were unable to carry on.

(5) As to the ordination.

This has been discussed in detail. We were convinced that only in this way could the future of a truly Reformed work on the field be assured. Further, we trusted that the Board would recognize this and deal with these two men in an effort to secure our re-entrance into India as well as the entrance of new missionaries.

We deny that this "introduced a schismatic development on the mission field." Of course, we don't know what the Ramiahs may charge on this score, since the Board has not been willing to let us have any of their correspondence. Thus it is impossible to answer the many charges which they make against us. However, an objective appraisal of our report will enable you to realize that the field has always been torn by many factions because of the maladministration of the Ramiahs. Thus only by dismissing the Ramiahs and working through these two men, we are convinced, is there any hope of healing the breaches.

We have, all three of us, throughout our stay in India tried to be "good missionaries" by keeping the Board thoroughly informed of all situations, by attempting to put into practice all its and your decisions with respect to the field; by attempting reconciliation with the Ramiahs repeatedly in spite of their cold rebuffs and malicious slanders, and by seeking the future welfare of our church's work in South India. Naturally, we regret that the Board is not satisfied with the work of the two men. Miss Bosch would have you know that in all these matters she is fully as responsible as the men for the decisions which have been taken and the actions performed. Hence she is much surprised at the Board's judgment of her in contrast with that taken with reference to the two men.

May God our heavenly Father give you the wisdom and guidance of his Holy Spirit, as your body deals with these matters and reaches decisions with respect to the future of the work which is so precious to all three of us.

Yours in His service,

Anna C. Bosch

Peter Y. De Jong

Benjamin Ypma

**SUPPLEMENT NO. 38-C**

(Arts. 134, 145)

**SOUTH INDIA MISSION MATTERS**

The Synod of the Christian Reformed Church,  
In session June 9 ff., 1954,  
Grand Rapids, Michigan.

Esteemed Brethren:

As Council of the Oakdale Park Christian Reformed Church we feel it imperative to register with you our reaction to the report of the Christian Reformed Board of Missions, particularly the section entitled "South India" (section 6, pp. 23 ff., report no 38). We are particularly interested in this matter because Dr. Peter Y. De Jong, one of the parties at interest in this report, was called to be a missionary in the South India field by our congregation. We are vitally concerned for the reputation of our missionary in addition to the larger problem of missionary supervision and control. We believe that as a calling church we should have such an interest at this point.

We are of the opinion that the report you have before you together with its recommendations is one-sided, inconsistent, and in some respects dangerous. Permit us to point out a few instances, following the order of the report itself.

The introductory sentences on p. 23 indicate that the special study committee of the Board spent considerable time interviewing the returned missionaries face to face. It is also stated that "we regret that there was no opportunity to meet with the Ramiahs. However, we feel that this lack was supplied to an extent by the presence of the investigating committee." We think that the committee and the Board missed a great deal at this point, and in our opinion the Board *right at this point* received and accepted a one-sided view of the matter. It would have been most desirable to meet with both accuser and accused. The fact that the Ramiahs were not at your meeting, even though the meeting had already been postponed in order to give them abundant opportunity to be there, gives us reason to think that they did not want to be present, or did not dare to face the returned missionaries across the table.

Under II "Points at Issue" we wish initially to *emphasize* that prior to the departure of De Jong and Ypma for the field Miss Anna Bosch, who had been in India for over three years, had written the Board concerning her experiences. These reports were of such a nature that the new missionaries had to be made acquainted with them. It is natural.

also; to suppose that our new missionaries would be expected to investigate and correct these things. It is also admitted that the missionaries were sent out without adequate briefing and orientation, especially in view of the fact that they were without previous missionary experience. All of this means to us that the Board must therefore assume that it is responsible for a larger measure of fault than the report indicates.

In regard to point B "Division of Labor", the judgment of the Board seems rather harsh. The missionaries, we presume, had been instructed to apply the organizational chart. Also, Mr. Ramiah had at the outset stated that he wished the new missionaries to take an active part in the work. That there were flaws in the work on the field was indicated by the missionaries in their report to the Board. Finally, the missionaries were instructed to use their own judgment in the matters at issue. It is our opinion that in the case of Dr. De Jong at least this judgment was usually sound.

Re C. "Treasurership," may we point out that Miss Bosch's appointment was by the Executive Committee of the Board; that the Board was "for some time already dissatisfied with the Ramiah's financial reports; that Mrs. Ramiah seemingly was a poor bookkeeper; that Mr. and Mrs. Ramiah's reluctance to give up financial control of the field might well be more than merely a matter of honor and prestige; and that though the mission *had been* a faith mission, it was now in fact a Christian Reformed mission under the full control of the Board. This was an established fact; no longer were we in "the bargaining stage." All of these facts combine to make it very hard for us to see that the returned missionaries should be regarded as "injudicious" in their actions in this respect.

Point D "Revocation of Bonds" is a most crucial aspect of this entire problem. Here we find the Ramiahs guilty of a decidedly unwarranted and un-Christian act. This act placed the missionaries completely at the mercy of the Ramiahs. It limited decidedly their freedom of action and in a measure endangered their lives. The mere suspension of this request for the revocation of bonds gave the missionaries no guarantee of safety. May we point out here that once again we find the Ramiahs guilty of the initiatory act? Consequences of such actions can hardly be expected to be beneficial to the work on a mission field.

Point F deals with the procedure of the investigation committee. We have no fault to find here with the report insofar as the technical procedure of the committee goes. It would seem to us, however, that whereas our missionaries were in trouble, had filed certain serious complaints with the Board regarding the situation on the field, had asked for help and relief — that they would naturally be the first to be interrogated, or that all would be met by the committee together. It also seems quite logical to us that if the committee offered nothing in defense of the

missionaries against the accusation "These are not fit missionaries" that the missionaries so accused would conclude that the investigating committee and the Board acquiesced in that accusation. This again would make it virtually impossible to remain on the field.

The first and second proposals (G. and H. in the report) have their merits and demerits, and we shall express no criticism of them as such. They, too, need to be looked at in the light of the total situation.

Point L. ("Ordination of Wycliffe and John") presents another serious aspect of the problem, in which it is strongly stated that the returned missionaries should not have performed this act. May we remind you, however, that the Board concedes that "under very special circumstances such an ordination might be justifiable"? *These were very special circumstances!* Under normal circumstances this procedure would never have been adopted, especially by someone of the Dr. P. Y. De Jong stamp. If the central contention of the returned missionaries is correct, viz, that it was impossible to continue on the field with the Ramiahs since they were unworthy representatives of the Christian Reformed Church and its principles, and if the field ought to be saved for the Church, then it seems to us that this was the only possible way to continue the work. Certainly this was required, looking at it from the returned missionaries' point of view, to keep the Ramiahs from usurping full authority to manage the field as agents of the Christian Reformed Church.

Finally, with respect to III "Recommendations", especially recommendation B, the gist of which is that we should maintain the field under temporary management of the Ramiahs, may we ask the following questions? (1) Can you assure the Church that we can consistent with our doctrinal standards work with the Ramiahs without compromise and sacrifice of principle? (2) May the Church even temporarily allow one to be in charge of a mission field when that person is said to have given evidence that he is not wholly reliable? (3) Have we any guarantee that upon retirement we can trust the Ramiahs not to exert an adverse influence upon the work on the field?

Brethren, this letter is addressed to you so that our sentiments in this matter might be known. We desire that Synod avoid placing the sole blame upon the returned missionaries, who we believe have earnestly and sincerely endeavored to fulfill the task which was assigned to them.

We are ready to acknowledge that very likely mistakes have been made by all concerned. We are all imperfect, sinful, short-sighted, human beings. May the Lord, the King of the Church, forgive us our shortcomings, and may He yet cause good to come out of this terrible situation. And may He give you wisdom in your consideration of these

grave difficulties and lead you to decisions which will be to the glory of His Name and the coming of His Kingdom.

Respectfully,  
The Council of the Oakdale Park Church,  
(Rev.) John H. Piersma, pres.  
Mr. John Huizinga, clerk

Done in Council, June 1, 1954.

P.S. Attached find copy of letter sent to the Board regarding its refusal to allow delegates from our Consistory to sit in as auditors at the March, 1954 meeting during the discussion of South India matters.

The Board of Missions,  
Christian Reformed Church,  
543 Eastern Ave., SE,  
Grand Rapids 6, Mich.

June 7, 1954

Esteemed brethren,

As Council of the Oakdale Park Chr. Ref. church we feel constrained to voice our disapproval of your action regarding our request to seat a committee of two as auditors during the South India discussion at your March, 1954 Board meeting. The reasons given for denying this request appear to us as invalid, unjust, and inconsiderate.

Your letter states that our church was represented by the delegate from classis Grand Rapids East. This is true as far as it goes, but we as the calling church feel a special interest in this matter because it concerns the persons and conduct of *our* missionary. You further state that you felt it undesirable to set a precedent according to which any congregation could request permission to sit in on your meetings. We are of the opinion that ordinarily there would be very little call for such a privilege, but in a special case — such as this — special arrangements could and should be allowed. You mention also that matters pertaining to the life and doctrine of our missionary are our proper concern, but that the work of the missionary as such is to be left to the administration of the Board. We are of the opinion, however, that this hearing had very much to do with the conduct of our missionary, and we believe that your report and recommendations to Synod plainly indicate such to be the case.

We thank you for the copy of your complete report, which, incidentally, to say the least we find to be very one-sided. We intend to send a communication regarding this matter to the 1954 Synod.

Respectfully yours,  
(Rev.) John H. Piersma, pres.  
Mr. John Huizinga, clerk

Done in Consistory June 1, 1954.

**SUPPLEMENT NO. 38-D**

(Arts. 134, 145)

**REPORT OF THE SPECIAL INVESTIGATION  
COMMITTEE FOR INDIA**

17 Wakamatsu-cho  
Kofu, Japan  
October 3, 1953

Christian Reformed Board of Missions  
Grand Rapids, Michigan, U.S.A.

Esteemed Brethren:

Your special committee to India left New York on August 31 and arrived in Bombay on September 7. We were delayed enroute because we were not in possession of the necessary visa to Saudi Arabi. Since we were under the impression that Mr. and Mrs. Ramiah were in Bangalore, we proceeded at once to that city to confer with them first, since they are the senior missionaries and also since this was on our route to Colombo. We spent two days with them discussing the present difficulties and then went to Adoni. We spent one Sunday there and had two days of conferences with Revs. De Jong and Ypma and Miss Bosch. We also toured the Adoni field accompanied by two native evangelists.

Later we again returned to Bangalore and spent another day in conference with the Ramiahs. Thereupon we asked the new missionaries to come to Bangalore for a joint conference since Mr. Ramiah felt physically unfit to go to Adoni. Consequently Revs. De Jong and Ypma and Miss Bosch came to Bangalore. We first had some preliminary discussions with Miss Bosch and Mrs. Ramiah and then on Saturday, September 19, we had a conference with all the missionaries together. On the following Tuesday we took the train and went to Adoni once again but failed to see the two ordained men because they had gone to Bombay and were not to return until the following Friday. We did not wait for their return but had Mr. Ramiah's driver take us to Bangalore via Mysore. On this trip we met Mr. Raleigh and saw something of the work being done in the Mysore area. Altogether we were in India 17 days and we met with the missionaries separately, in groups, and once in joint session. We left India on September 24 and visited the Revs. Van Ens in Ceylon and were also able to visit our mission fields in Formosa and Japan. Concerning these later visits the secretary will report later.

# *1. Analysis of the Situation.*

## *A. Our Committee's Mandate.*

As a committee, we felt that our major concern was to try to save the field for our church and to enable the work of missions to go forward. The cleavage between our missionaries was making progress of the work impossible and we felt our first concern was to attend, if possible, to the welfare of our mission program. We considered it necessary to have open discussions with all the missionaries so that we might have the benefit of all possible light on the situation. We learned much of the problems from the several discussion periods and tried to resolve the difficulties so that the work might go forward. We tried to bring about personal reconciliation and thereby heal the breach between the mission staff members.

## *B. Significant Factors entering the Problem.*

### *1. The conditions on the field when the new missionaries arrived.*

As we all know, the India Mission work upon which we embarked had been carried on previously as a "faith mission," by Mr. and Mrs. Ramiah. When our new missionaries came to the field, they were confronted with some very difficult matters and found the field radically different from what they had expected. Mission fields are always different from conditions at home and missionaries going to any field usually find that their initial impressions sorely try their faith and courage. This was especially true of our field in India and the experience of our new missionaries there. It strikes us that the new men, upon arrival, were much disappointed and disillusioned. Although there were reports of the existence of 80 congregations, the work of seven pastors, and the operation of many schools, both government recognized and non-recognized, the fact is that much of this activity and ecclesiastical life is still only in the embryonic stage. The medical picture was also much exaggerated.

### *2. Place of language study.*

It is also our conviction that the manner in which our new missionaries were introduced to the work in India was most unfortunate. First of all, they went to Adoni immediately and were thrust into the wretchedness and poverty of Indian village life as existing in the interior of the land. The decision to locate at Adoni was by common consent, at the time. But we feel that it would have been much better if they had gone to the Bangalore Language School for one or two years first, so that they might have gradually become accustomed to Indian



culture and way of life. This sentiment was confirmed in our discussions with old and experienced missionaries in India.

3. *Housing situation.*

We also believe that housing for our missionary families was dreadfully inadequate, and could only have a most depressing influence upon them. The older missionaries had become accustomed to the pattern of Indian ways of living and they evidently did not realize the impact that poor housing would have on the spirits of the new workers. Although the new missionaries did not make a special issue of this, our committee does believe that the difficult housing situation was a contributing factor to the difficulties which have arisen.

4. *Economic dependency.*

It is also to be noted that the large staff of native workers were carrying on much of their work in personal loyalty to the Ramiahs and were financially bound to them. When the new men came they felt that much of the cohesion of all the work was not only due to the power of the Gospel, but also to a large extent to financial considerations. The fact soon became apparent that the workers and the Christian communities looked to the Mission as a source of economic supply. It appears that in certain cases the congregations even failed to contribute the small part promised for the support of the pastors. For this reason we have called the Mission set-up an "economic dependency." This may be an extreme description of the situation and it points up the need for greater emphasis on the "indigenous method." However, we should remember that the poverty of India is nothing short of appalling. It should also be recalled that this program of financial help was anticipated by Synod when it authorized subsidies for both schools and churches and declared that there should be a gradual shift towards a more positive indigenous method.

II. *The Unfortunate Reactions of the Missionaries on the Field.*

A. *Division of the Work.*

As a reaction to conditions as found on the field, the new men pressed for a conference in April at which time the supervision of evangelism and pastoral work on the field was taken away from Mr. Ramiah and divided between Rev. De Jong and Rev. Ypma. This was done in spite of the fact that they had been on the field for less than one month and that Mr. Ramiah maintained that it would require from one year to 18 months for a new missionary to become sufficiently familiar with the language of the people and their customs to do effective work.

B. *Excessive Emphasis on Finances.*

Last February the new missionaries were asked by the Board to review the proposed Budget for 1954 submitted to the Board by Mr. Ramiah. This was done to make sure that the Budget was kept as low as proper for the field. The new missionaries met in February with the Ramiahs and complied with this request. Their proposed Budget for 1954 was then sent to the Board. This request of the Board and the experience at the Conference seems to have resulted in making the new missionaries feel that they were to investigate all matters relative to mission accounts of the period preceding their arrival on the field. The Board had not received from the Ramiahs the last quarterly report of 1952 and had warned that no further quarterly allotments of the Budget would be sent out until that report was submitted. While the Board was waiting for this report the new missionaries pressed the issue of the change of the Treasurership and also made the charge that there was a "huge deficit." The tragic fact is in evidence that while our new missionaries were only asked to give special consideration to the Budget proposals for 1954, they also pressed vigorously for a change over of the Treasurership and for a detailed accounting. They seemed to have regarded themselves to be a special investigating committee of the Board. Mr. Ramiah in the April meeting warned against the change of the Treasurership since he as Treasurer had signed bonds for all the new missionaries. In the June meeting Mr. Ramiah declared that he would definitely withdraw his bonds if he were not continued as Treasurer.

Your committee has the following reactions to these financial issues:

1. The new men were unduly insistent upon checking the books of the Ramiahs dealing with the finances of the work prior to their arrival on the field, thereby creating a great deal of ill will among the staff members.
2. When a deficit was said to exist in the books dealing with the last quarter of 1952, a great deal of publicity was given to this, and the Ramiahs were denied access to their books (in possession of Miss Bosch, their bookkeeper) to check them for themselves; and the request of the Ramiahs to have their own books audited at Adoni by registered local accountants was rejected.
3. The withdrawal of the Treasurership from Mr. Ramiah not only exposed him to wide-spread humiliation before the natives, but also virtually took all executive functions out of his hands, so that even the driver of his car had to come to

the new Treasurer for his pay. This left Mr. Ramiah without any responsibilities on the field. Only Mrs. Ramiah was left in charge of the schools — but all the salaries of the teachers were also paid by the new Treasurer and Ass't. Treasurer.

4. Since the Ramiahs were veteran missionaries many of the native workers remained personally loyal to them. The new missionaries tried to bring all the workers in line with themselves by a vigorous control of the treasury and threats of dismissal to any that objected. This led to very serious ill will against them on the part of many of the natives.
5. We also believe that our new missionaries were tragically susceptible to rumors and suspicions sown in their minds by their language teacher who had personal grudges against the Ramiahs and won the complete sympathy and confidence of the new men.
6. In response to our very specific questioning, Rev. De Jong and Miss Bosch positively assured us that they did not believe there was any dishonesty involved in the handling of finances by the Ramiahs, but that the apparent shortage was due to ineptitude in keeping accounts.

*C. The conduct of Mr. Ramiah with reference to the bonds.*

1. Mr. Ramiah very definitely objected to the change of the Treasurership in spite of the specific declarations of the Organizational Chart. He explained that his bonds were executed on the basis of his being the Treasurer, and that a change of the Treasurership necessitated his withdrawal of the bonds since he was personally or privately in no position to support such bonds. He was by the bonds, responsible up to R20,000 (\$4,125) for each person for which he signed.
2. His correspondence with the government re cancellation of the bonds jeopardized the continuance of the new missionaries in India and came as a terrible shock to them. He exposed them to special police investigation and contributed much to their nervous strain.
3. Since Mr. Ramiah had been warned by the Board Secretary not to endanger the stay of our missionaries in India, he wrote to the Collector's Office, and on September 4, Mr. Ramiah received a letter from the Collector's Office at Bellary informing him that his critical reports concerning the new missionaries, which was to be the basis for his withdrawal of the bonds, had not been forwarded to the National Government, and that the visa requests of the new missionaries would not be jeopardized by his earlier criticism.

4. Mr. Ramiah also assured our committee that he realized he had acted wrongly in endangering the continuance in India of our missionaries, and that he was satisfied that the Board's assurance of financial guarantee was sufficient for him, and that he would hereafter not resort to such tactics but always present his grievances to the Board itself for decision.
- D. *Mr. Ramiah's Conduct with reference to Income Tax.*
1. It is claimed by the new missionaries that Mr. Ramiah deliberately created a dangerous situation for them with reference to income tax. At first he had advised Miss Bosch not to concern herself with income tax but subsequent to the rise of the differences between him and the others, he wrote a letter to the government informing the government that the new missionaries were soon to leave the country and were taxable. Before the government could act on this matter however, the new missionaries had of themselves already approached the government on the matter and were thus able to establish their good intentions. However, Rev. De Jong was required to pay a very high rate of income tax. It is now reported that much of this is returnable.
  2. The new missionaries were deeply incensed about the correspondence of Mr. Ramiah with the government and charge that it was a deliberate effort to bring them in trouble. Mr. Ramiah says it was not to create trouble for them but that he as their sponsor was under legal obligation to inform the government of their expected departure and their liability of taxation; and that it was necessary to clear himself of charges of evasion of the law. He also said it was to prevent later complications should they at the time of their expected departure suddenly be confronted with charges of tax evasion.
  3. As a committee we do believe that this conduct of Mr. Ramiah could only be calculated to give offense and we do believe that it is indicative of the breakdown of good relations. He felt they had done injury to him and he responded in kind through this method. Your committee was alerted to the need for a "tax declaration" when upon leaving India we had to make written declarations on matters of income tax while in the country.

### *III. Our Proposals to the Missionaries.*

Having gone over the many aspects of the problem, and having sensed the deep feelings existing on both sides we did not think it wise to insist on a re-establishment of a single Conference of the present staff.

A. We therefore came forward with our first proposal. This proposal, briefly stated, is as follows:

1. Dr. De Jong and Rev. Ypma move to Bangalore to attend Language School for one year and thus prepare themselves for the work.
2. Mr. and Mrs. Ramiah take charge of the work in Adoni again for this one year period.
3. Miss Bosch go home on furlough immediately.
4. At the end of that year, the Ramiahs be furloughed to the U.S. and Miss Bosch return to India and the new missionaries take over the work.

It is the conviction of the Committee that this would have been the proper solution. However, although it was agreeable to the Ramiahs, and Dr. De Jong first gave it favorable consideration, it was finally completely rejected by De Jong, Ypma and Miss Bosch.

B. Later we proposed a second pattern of operation. The following were the details of this second proposal:

1. The three new missionaries form a Conference of the Adoni field. Rev. De Jong be assigned to Adoni, Rev. Ypma be assigned to Allur, and Miss Bosch take charge of the schools.
2. Mr. and Mrs. Ramiah be assigned to the Mysore field, about 125 miles from Adoni, and form a separate Conference.
3. That the new missionaries resume their language study alongside their other responsibilities.
4. That new homes be built for De Jong in Adoni, for Ypma in Allur, and for Miss Bosch in Adoni.
5. All of them be given one month's vacation immediately because of the severe tension under which they had been in recent months.

Since the first proposal had been rejected, this plan was given in spite of some misgivings, but we felt this was the only way of keeping the field in operation as a sphere of missions for our church. Our misgivings stemmed from the fact that the new missionaries had failed to gain thus far the good will of the mission employees. We also felt that the new missionaries were still ignorant of the language and needed time to master it, but we saw no other method whereby we could continue the work and keep the field for our church and continue all our workers.

This second proposal was also acceptable to the Ramiahs even though they expressed deep anxiety about the future of the work which they had carried on for 20 years and for which they felt these others were not prepared.

Dr. De Jong responded to this proposal with a positive declaration that he was going back to the U.S.A. We have had no final answer to this proposal from either Rev. Ypma or Miss Bosch. The second proposal was made in the hope that De Jong, Ypma and Bosch would continue to work together as one Conference. The withdrawal of De Jong, however, would require, as we see it, a complete reconsideration.

On September 22 we returned to Adoni in the hope that we might have one more conference with De Jong, Ypma and Bosch. However, when we arrived we learned that both De Jong and Ypma had gone to Bombay to see to the shipping of De Jong's car. Since the men had both said that the real issue was not that of auditing the books, and this auditing would not be completed for several days, we did not feel it necessary to stay on until its completion and therefore left India.

#### *IV. Letter to Missionaries.*

When we arrived in Hongkong we sent a letter to Dr. De Jong, Rev. Ypma and Miss Bosch, dated September 28. The letter is as follows:

"We are now in Hongkong and will tomorrow proceed to Formosa and hope on Wednesday P.M. to arrive in Tokyo. Since we left India our observations and experiences have been on our minds and upon our hearts constantly. It was the hope of the Board as well as of the Committee that some plan might be established which would enable our church to continue mission work in India. The Committee is convinced that the field is not necessarily lost, and also convinced that there is no real danger to our missionaries which should necessitate withdrawal. We feel that the future conduct of the government must be accepted as under providential direction and has no relevance to the matter at hand. As a Committee we proposed two possible patterns of procedure. We suggested that the new missionaries go to Bangalore and study the language for one year and that in the interim period the Ramiahs continue in Adoni. After that year the Ramiahs would be furloughed and the new missionaries could take over. This was rejected. Then we proposed that the new missionaries take over Adoni at once and that the Ramiahs be assigned to Mysore, and be separated as to conference from the others. In addition we proposed one month immediate vacation, new homes in the course of next year, and that Miss Bosch take over the schools. This proposal received the reply of Dr. De Jong that he was going home. We have no final answer to the second proposal from either Rev. Ypma or Miss Bosch.

"We are sorry that we missed the men when we were in Adoni last Tuesday and we did not wish to talk to the ladies about this.

However, we feel that no hasty decision to withdraw from the field should be made, but the whole matter should first be presented to the Board for consideration and decision, since that was the idea present when the Committee was sent out to the field.

"We therefore advise that you present to the Board your objections to our proposals and your own suggestions as to possible solution of the problem. The Board will meet on Oct. 15, and on that date ought to have available your reactions to the entire matter.

"May in all these things that be done which will be truly for the coming of Christ's kingdom."

\* \* \* \* \*

Your committee regrets that it was not able to bring about a happy solution to the tragic problems which have arisen in India. We feel that there was serious error on both sides. We believe our first proposal should have been accepted. We have asked the men on the field to explain their reactions, to offer their advice to the Board, and we will offer what further information we may have.

It is our prayer that God may so guide the Board in all these matters that the call to spread the Gospel in India may yet be fulfilled by our church.

Respectfully submitted,  
(signed) Henry J. Evenhouse  
" Albert H. Smit

## SUPPLEMENT NO. 39

(Arts. 155, 165)

## LORD'S DAY ALLIANCE

## ESTEEMED BRETHREN:

As your representative on the Board of Managers of the Lord's Day Alliance of the United States, the undersigned attended four meetings of said Board since the last report was rendered. During this time a rather great change has taken place in the Alliance. I refer to the fact that the Rev. Harry L. Bowlby, D. D., who had served the Alliance as General Secretary for forty years, has retired; and his successor the Rev. Melvin M. Forney has taken up the work.

On January 18, 1954 a large banquet was held having a two-fold purpose. On the one hand it was the Sixty-Fifth Anniversary of the Lord's Day Alliance. On the other hand, it was a farewell testimonial dinner for the retiring General Secretary. Dr. Bowlby through whose long and energetic efforts much had been done for the Lord's Day was honored at this banquet held in the Marble Collegiate Church of New York City. He was given a goodly purse and many testimonial speeches were made in his honor. Especially those who were benefited by a free Lord's Day, which formerly they did not always have, were grateful for the ministry whereby they obtained Lord's Day liberty. Even President Eisenhower honored our meeting with a congratulatory letter. We join in thanking God for the manifold ministry of Dr. Bowlby in behalf of the Lord's Day. In the evening years of his life may the Lord bless him richly with the peace of salvation that is in Christ Jesus alone. He retired from active service with the first of February 1954.

On the same date, the Rev. Melvin M. Forney, an Orthodox Baptist from Philadelphia, took up the work. Mr. Forney has been a forceful leader for the preservation and the honoring of the Lord's Day in the state of Pennsylvania for many years. He is a young man and buoyantly energetic. He looks to the Lord Jesus for strength and guidance. On April 21 we had our first meeting after he had taken office. From every indication that we can now observe he will prosecute the work of the Lord's Day Alliance with vigor and energy to the honor of our Christ. He has outlined for us a "Twentieth Century Crusade for the Lord's Day" in which an active, aggressive, energetic campaign is being set forth to bring America to the proper recognition of the importance of the Lord's Day.

"The program will include four essential E's." "A virile Educational Program will be maintained to encourage Christians in the proper observance of the day and to equip them to discuss intelligently



with their friends concerning the purpose and value of a Sunday given to God." This will be done by way of tracts, a manual, lesson outlines for Young People's meetings, sermon materials, and a large circulation of *The Leader*. In the second place, there will be the *Enlistment Program* in which the millions of the friends of the Sabbath in our nation will be enlisted to an active interest and an active program for the preservation of the day. And thirdly, there will be an effort toward *Enlargement* of the work of the Alliance by trying to secure and establish committees in every state of our Union to help along the work of the Lord's Day Alliance. And fourthly, the program envisions a lively *Endeavor* of getting community public opinion to assist church groups in resisting the increase of business and commercialized sports which are transacted on Sunday. The aim is to establish Christian Action Committees in each of the 48 states to work in the interest of the Lord's Day and to encourage congregations to support their pastors in turning on the lights in "the dark churches on Sunday nights."

This is the vision that our new General Secretary has outlined for us. He says "for those who may feel it is a program too energetic for us to undertake we would remind them that the Scriptures suggest 'Where there is no vision, the people perish.'"

This is in line with the object and the purpose of The Lord's Day Alliance as expressed in the following paragraph from the Constitution. "The object of this Alliance shall be the preservation and extension of the first day of the week as a time set apart for rest, worship, religious education, and the service of God. It seeks to defend and maintain the American Sunday as recognized in the Constitution of the United States, Article 1, Section 7, Paragraph 2, as a day of rest for the President and impliedly for the people. It seeks to unite the citizenship of the various states of the nation and its possessions in abolishment of all unnecessary Sunday work and the securing of a weekly rest day for all."

In view of the worthy work of the Alliance, and in view of its good reputation in our midst, and in view of the clear need of the continuance of this work, we recommend to Synod that it repeat what it has done in former years, namely, grant its moral and financial support to the Lord's Day Alliance.

Again, we bespeak the prayers of all our people for this organization and its General Secretary and for all who seek to preserve and promote the Biblically prescribed activities for the Lord's Day: pray that this day may be used for the holy purposes for which God has instituted it.

Respectfully submitted,

Your Lord's Day Alliance  
Representative  
Oren Holtrop

**SUPPLEMENT NO. 40**

(Arts. 165, 169)

**DENOMINATIONAL BUILDING****ESTEEMED BRETHREN:**

Your Denominational Building Committee desires to call the following to your attention:

A Synod of 1953, upon the advice of the Denominational Building Committee and the Publication Committee authorized them to:

1. Purchase a nine acre tract of land on the southeast corner of Kalamazoo Avenue and 28th Street, Grand Rapids, at a cost not to exceed \$50,000.00, for the purpose of building thereon a denominational building and enlarged printing establishment.

2. The committees above named to proceed with the erection of the joint building along the lines as set forth in the joint proposal and sketches submitted to Synod; without further appropriation by Synod. (Acts 1953, page 30, 31, article 62)

In pursuance of the above mandate your committee has worked in close harmony with the Publication Committee and at the present time we are working on the final draft of plans and specifications through a Building Supervisory Committee, composed of members of the respective committees. Plans and specifications will then shortly be ready to be submitted to the contractors for bids. While plans were in the state of preparation, your committee has been in consultation with representatives of the various boards to get their reaction and advice as to arrangement of the suite of offices they are to occupy in the building.

B. In the afore mentioned mandate of Synod, article 62, page 31, we find a clause reading "without any further appropriation by Synod." At this point we must call the attention of Synod to a few facts we find in the Acts 1950-1953.

Acts 1950, page 92, article 35 instructs the committee to erect the Denominational Building at a cost not to exceed \$100,000.00 including the site. Synod made provision for this amount by setting a quota of \$1.00 per family for three years, 1951, 1952, and 1953.

Acts 1951, page 22, VIII-5 we read: "That Synod declare that the cost of the site and the building is to be approximately \$130,000.00." This was adopted.

Acts 1951, page 92, III-B. Recommendation: "That we extend the Denominational Building quota for one additional year." This was adopted. Thus under the list of quotas we find Denominational Building Fund (1952, 1953, 1954 \$1.00 per family).

Acts 1952, page 516. Synod Treasurer's Report on the Denominational Building Fund.

June 12, 1952. Cash on hand \$41,000.90. This was at the end of one year and five months that the quota had been in force. However, to our surprise, we find in the list of quotas of this same Acts, the Denominational Building Fund listed for 50c per family for 1953. In Acts of 1953 the Denominational Building Fund is again listed for 1954 at 50c per family.

In searching the Acts of 1952 and 1953 we cannot find any action of Synod which rescinded or changed the appropriation as set by Synod of 1950 and 1951, a total of \$4.00 per family. According to the present schedule a total of \$3.00 per family will have been paid in by the end of 1954. This still leaves a quota of \$1.00 per family to be assigned by the present Synod for the year 1955.

The President and Secretary have been appointed to represent the committee before Synod and the Advisory Committee.

Respectfully submitted,

HERMAN BAKER, *President*

PETER D. BOUMA, *Secretary*

JAMES J. RYSKAMP

DR. H. J. KRUELEN

W. HOFSTRA

R. VAN DELLEN

B. W. HERTEL

## SUPPLEMENT NO. 41

(Art. 141)

REPORT OF THE DELEGATES TO THE REFORMED  
ECUMENICAL SYNOD

*To the Synod of 1954.*

DEAR BRETHREN:

The undersigned, delegates to the Reformed Ecumenical Synod held in Edinburgh, Scotland, August 4th to 13th, 1953, herewith present their report. The *Acts* of that Synod have now been printed and distributed, so that an official record of the business transacted has been presented to the church. We will therefore content ourselves with directing the attention of the synodical delegates to matters which are of particular interest to the Christian Reformed Church. Unless otherwise designated, the references to pages and articles are to the *Acts of the Reformed Ecumenical Synod, Edinburgh, 1953*.

I. *Constituency of the Synod.*

The Synod was composed of twenty-seven delegates from eleven churches in seven countries. The moderamen was composed of the following: Rev. G. N. M. Collins, President; Dr. Ned Stonehouse, Vice-President; Dr. P. J. Coetzee, First Clerk; Rev. W. J. Grier, Second Clerk; Dr. D. Nauta, additional member.

2. *The Race Question.*

The "apartheid" question was discussed at some length at this synod. The synod decided to appoint a committee to report to the next Ecumenical Synod on this question. The committee consists of three members from each of the following areas (p. 34); South Africa, Holland, the United States, and Britain. The American members of the committee are Dr. N. B. Stonehouse, convener, Prof. J. Weidenaar, and Rev. Harry Boer.

3. *Marital Problems.*

The Reformed Ecumenical Synod of Amsterdam, 1949, appointed a committee to draw up a report on marital problems. This study committee report, dealing with such questions as grounds for divorce and the ecclesiastical consequences of divorce on unbiblical grounds, appears in pages 85-95 of the *Acts of the Edinburgh Synod*. The advisory committee to which this report was entrusted presented proposals which are herewith presented in full, both because they are of interest to us in our own discussion of the divorce problem and because they have been referred by action of the Ecumenical Synod (p. 17) to the constituent Churches for study.

"1. That the synod express its deep gratitude to the Committee on 'Marital Problems,' appointed by the Amsterdam Synod, for its labour in drafting so full and admirable a Report.

2. That the synod declare on the question of 'Biblical grounds for divorce' —

(a) That marriage as a divine ordinance has essentially the character of a lifelong union, that therefore both husband and wife are bound to lifelong fidelity.

(b) That there be one law for husband and wife (this implies *inter alia*, that a husband's concubinage constitutes adultery as much as a wife's infidelity).

(c) That adultery and desertion as outlined in the following paragraphs are the only two Biblical grounds for divorce.

(d) That, even where adultery has taken place, there remains the duty of repentance on the one hand and forgiveness on the other, with a view to complete reconciliation and restoration of the marriage union; that divorce should be regarded as the last resource, to be adopted only where there is clearly no repentance and no possibility of reconciliation (in the light of Christ's law of forgiveness, Matthew 18:21—22); and that in such a case, where every other resource has been exhausted, the party who asks for divorce is not to be regarded as transgressing the law of Christ. (Compare *Westminster Confession of Faith*, chapter xxiv, section 5, '.....In the case of adultery after marriage, it is lawful for the innocent party to sue out a divorce, and, after the divorce, to marry another, as if the offending party were dead.')

(e) That, if a Christian husband or wife is deserted by his or her spouse for such a length of time as indicates an irrevocable decision not to resume married relations, the deserted party should not be regarded as transgressing the law of Christ in seeking divorce. Our Committee does not consider I Corinthians 7:8-17 to be irrelevant in this regard, because one who is guilty of such 'wilful, causeless, and incurable desertion' (A. A. Hodge) is exposed thereby as an unbeliever. Our Committee does not agree that the desertion envisaged in I Corinthians 7:8-17 is due exclusively to 'religious hatred' (Exhibit VIII, p. 91, 1, 47), although such hatred may frequently be present. (Compare *Westminster Confession of Faith*, chapter xxiv, section 6: 'Although the corruption of man be such as is apt to study arguments, unduly to put asunder those whom God hath joined together in marriage; yet nothing but adultery, or such wilful desertion as can no way be remedied by the Church or civil magistrate, is cause sufficient of dissolving the bond of marriage; wherein a public and orderly course of proceeding is to be observed, and the persons concerned in it not left to their own wills and discretion in their own case.')

3. On the question of how to receive back into Church fellowship those who have been divorced on unbiblical grounds —

Our Committee agrees with Chapter III of the Report (Exhibit VIII), and can find no Scriptural ground for the view that repentance in such a case is not sincere and complete unless there be a severance of the subsequent marriage relationship. Our Committee emphasizes the need for real evidence of repentance, but finds itself in this matter in hearty agreement with the three conclusions of the 1923 General Synod of the Gereformeerde Kerken in the Netherlands, quoted in the Report (Exhibit VIII, p. 93) and bases this judgment on the Scriptural teaching that there is forgiveness for even the gravest sins where they are truly repented (compare Isaiah 1:18).

4. On the question of polygamy in the mission field —

Our Committee agrees entirely with Chapter IV of the Report (Exhibit VIII) and feels that it could not improve on it."

The decision of the Ecumenical Synod with respect to this report was that it should be referred to the next Ecumenical Synod, and in the meantime be referred to the constituent Churches for study.

#### 4. *World Council of Churches.*

The question of membership in the World Council of Churches came before the Reformed Ecumenical Synod by way of several reports (cf. p. 18 and Exhibits III, IV, and VI). This was a question of immediate concern because of the fact that two of the Churches comprising the Reformed Ecumenical Synod now hold World Council membership as well. Other Churches, now members of the International Council of Christian Churches, indicate a reluctance to join the Reformed Ecumenical Synod until membership in the World Council is unequivocally condemned. Proposals for the solution of this problem ranged from a declaration that membership in the World Council and the Ecumenical Synod are incompatible to a declaration of permission to member-Churches of the Ecumenical Synod to remain in the World Council. The position adopted with respect to the World Council of Churches is as follows:

"1. Synod advises the member Churches of the Reformed Ecumenical Synod not to join the World Council of Churches as now constituted.

#### *Grounds:*

(a) The World Council of Churches actually permits essentially different interpretations of its doctrinal basis, and thus of the nature of the Christian faith.

(b) The World Council of Churches represents itself as a Community of faith, but is actually not this, for Churches of basically divergent positions are comprised in the World Council of Churches.

2. Without intending to limit the freedom of the Churches to determine their own affiliations, synod requests those Reformed Churches which are already members of the World Council of Churches to reconsider their position in the light of the foregoing."

In the same connection, the following statement was adopted with respect to the International Council of Christian Churches:

"While commending many features in the statement of faith constituting the basis of the I.C.C.C., the synod recognizes in the constitution and practice of this body certain features to which exception may be taken, and therefore does not at this time recommend membership in it, but leaves such membership to the judgment of the several churches." (pp. 18-19)

5. *Women Voting at Congregational Meetings.*

The Christian Reformed Synod of 1950 referred to the Reformed Ecumenical Synod a report on women voting at congregational meetings. The Ecumenical Synod adopted the following recommendation; "— — — that the Report . . . be adopted and transmitted with the synod's commendation to the favorable consideration of the constituent Churches" (p. 22).

The gist of the report thus adopted is contained in the following declarations:

"(a) That Scripture clearly teaches that, by virtue of the unity of man and woman in Christ, women no less than men share in the gifts, rights, and obligations which Christ has given to His Church as a whole (Gal. 3:28; Acts 2:17, 18; (Acts 1:4)).

(b) That Scripture teaches with equal clarity that God has given to men and women a different place and task in life, and that the coming and work of Christ cannot and may not be considered to have abolished this difference, neither within congregational life nor outside of it (Gen. 2:18 ff.; I Cor. 11:2-16; 14:34-36; I Tim. 2:9-15; I Peter 3:1-5).

(c) That when the apostle Paul requires that women shall refrain from certain utterances in the Church of his days, I Cor. 14:34 ff., and from teaching in the Church, I Tim. 2:9 ff., he is addressing himself specifically to married women, in order to teach them that even in the congregation they should honor their God-given position with respect to their husbands (I Cor. 14:34, 35; I Tim. 2:10-15); but that he does not thereby impose silence on women in all spiritual and ecclesiastical matters (I Cor. 11:5; Rom. 16:1, 2; Phil. 4:3; cf. Acts 18:24-26; 21:9).

(d) That the participation of women in the election of office-holders is not only not forbidden in Scripture, but also by implication cannot be considered to be a violation of what is fitting and proper for women in their God-ordained status.

(e) That, therefore, whenever the right of voting is or will be given to the female members of the Church, in order hereby to give expression to their liberty and independence as members of the Church, this cannot be refused on Scriptural grounds.

(f) That when a church considers the question whether the right to vote should be given to women, it should, following the example of Paul (I Cor. 11:13), reckon seriously with local customs as to what may be considered to express most significantly both the unity of man and woman in Christ and the natural difference between them."

#### 6. *Creation and Evolution.*

The Ecumenical Synod of Amsterdam, 1949, referred to the various constituent Churches a report on Creation and Evolution. The Christian Reformed Synod of 1953 expressed some dissatisfaction with this report and referred it again to the Reformed Ecumenical Synod of 1953, with the request that the whole matter be studied anew. The Reformed Ecumenical Synod granted this request (p. 25) and appointed a committee to restudy the points objected to and such other points as the committee shall consider to require further study. The committee appointed for this task consists of Prof. J. Lever, Prof. A. D. R. Polman, Prof. Jonker, Rev. Dr. Oosterhof, and Prof. W. H. Gispen.

#### 7. *Expenses.*

The Ecumenical Synod decided that the expenses of the Synod should be divided among the member Churches according to their respective ability. The share of the Christian Reformed Church in the expenses of the 1953 Ecumenical Synod was set at 19%.

#### 8. *Rules.*

The Synod adopted a set of "Rules Pertaining to the Reformed Ecumenical Synod" which are found on pp. 35-38 of the *Acts*.

#### 9. *The Next Synod.*

If the normal course indicated in the rules is followed, the next Ecumenical Synod will meet in 1958. The place is to be South Africa, with the Gereformeerde Kerk of South Africa as the calling church; or if this is not practicable, the synod will meet in the United States, with the Christian Reformed Church as the calling church. A list of thirty-three churches on five continents (pp. 39f.) indicates what churches are to be invited to the next synod. An interim committee, composed the moderamen of the 1953 Synod plus Rev. M. Monsma, will further the interests of the Reformed Ecumenical Synod in the intervening years, and will assist the Sponsoring Church in calling the next Synod.



The undersigned delegates refer the above matters to the Christian Reformed Synod for careful consideration and whatever action may prove necessary.

Respectfully submitted,

J. H. KROMMINGA

M. MONSMA

H. STOB

**SUPPLEMENT NO. 42**  
(Art. 146)

**LABOR MATTERS**

*To the Synod of 1954*

ESTEEMED BRETHREN:

Your committee submits several considerations of an introductory nature. It is believed that affording materials to the churches is not the right way to get at the heart of the problem. Much of the return is irrelevant and superficial. Intense and co-operative study is necessary. Interim study committees should have sufficient time to view the issues, make their study in the light of Scripture, and present their report in time for the Agenda. The whole pattern of preparation for Synodical action will then have been accomplished. To facilitate this end a committee should live relatively close together. Weighty matters require frequent meetings. Most problems require more than one year for just consideration. The profit and usefulness of a report will be proportionate to the time and opportunity for careful study.

The Synod of 1953 appointed your committee to carry out the following mandate:

"That a study committee be appointed to (1) place this matter on the table of every Consistory in the Christian Reformed Church, (2) obtain their reactions, (3) evaluate these, and (4) report to the Synod of 1954." p. 128 Acts '53.

A. In accordance with this mandate we placed the following material for consideration and study:

1. Overture 25 p. 545 Acts 1953
2. Overture 47 p. 561 Acts 1953
3. Letter of Joseph Gritter Supplement 26A p. 408 Acts 1953.
4. Recommendations of the Committee of pre-advice. pp. 125-127 up to 3 on page 127, Acts 1953.
5. Majority and Minority Reports. Supplement 26 Acts 1953, in so far as these reports bear on general labor problems.
6. The decision of 1943 Art. 172, Acts 1943.
7. The decision of 1945 Art. 90, Acts 1945.
8. The decision of 1946 Art. 141, Acts 1946.

B. In order to obtain the reactions of the Consistories the Committee prepared, and requested them to fill out a questionnaire, a copy of which is attached. Four hundred copies of the inquiry were sent out. Two hundred thirty eight churches responded.

C. The reactions of the Consistories briefly to each question are as follows:

1. a. Is membership in Labor Unions common in your church?  
 Seventy-nine (79) churches reported it was common.  
 One hundred twenty-four (124) reported it was not common.  
 Thirty-five (35) failed to answer.
- b. If so, to what Unions do your members belong?  
 Affiliates of C.I.O., A.F.L., C.L.A., and several independents such as Chicago Truck Drivers, Highway Employees, Electrical Workers, etc.
- c. What percentage of your membership is connected with some sort of Union?  
 In churches that reported it was common they so concluded on the basis varying from 25% to 95%. The majority were about 40%.
2. Is it your conviction that Synod should reaffirm the decisions of 1943, 1945, 1946?  
 One hundred eighty-two (182) answered Yes  
 Fourteen (14) answered No  
 Twenty-nine (29) failed to answer  
 Six (6) — no study  
 Two (2) reaffirmed in part  
 Five (5) answered it was not necessary to reaffirm because the decisions stood and did not require reaffirmance.
3. From a study of the constitution(s) and/or practices of the so-called neutral Unions in your locality, would you say that membership in such Unions is unwarranted on the part of the Christian?  
 Twenty-one (21) answered membership is unwarranted  
 Eighty-nine (89) answered membership is not unwarranted  
 One hundred six (106) answered they made no study  
 Twenty-two made no answer
4. Name the actual Unions studied or observed.  
 Of the 110 who made study it was disclosed that the affiliates of the C.I.O. and A.F.L., and several independents were reviewed.
5. What is your reaction to the recommendation of the advisory committee as found under 1-c? Middle of p. 126, Acts 1953 "that Synod declare that the principles of Christian Labor be thoroughly promulgated by means of the preaching of God's Word, instruction in catechism classes, family visiting, church societies, and the Christian press in order that they may increasingly be translated into action by our people."  
 One hundred seventy-three (173) reported they were in favor  
 Four (4) were not in favor  
 Thirty (30) gave no answer  
 Nine (9) made no study  
 Twelve (12) gave qualified conclusions  
 Ten (10) were favorable with qualifications
6. What is your reaction to the recommendations of the Advisory committee as found under 2-c p. 126 Acts 1953 "that Synod, nonetheless, declare that the principles of God's Word respecting labor relations must be maintained and that in our present circumstances this can be done only by opposing the neutral unions of our day and supporting the C.L.A."  
 Sixty-eight (68) were in favor  
 Forty-two (42) were against  
 Thirty-three (33) — no answer  
 Ninety-five gave divided answers — in the main they affirmed the first part of the question and denied the second.

7. What is your reaction to the recommendation of the Advisory committee as found under 2-d. p. 126, Acts 1953 "that Synod submit as policy that the cause of the C.L.A. be pursued among our constituents along the same lines of procedure as witnessed in the growth of our Christian School movement, viz., that though in some areas, some for a longer period of time than others, the Christian school faced difficulties in the path of its realization, yet the church unrelentingly though patiently and charitably, pressed the cause of Christian education with amazing success."
- Ninety-nine (99) — Yes  
 Fifty-four (54) — No  
 Forty-five (45) — no answer  
 Thirty-five (35) — "improper comparison" — "cases not parallel"  
 Five (5) — undecided
8. What is your reaction to the recommendation of the Advisory committee as found under 2-e pp. 126-127 Acts 1953 "that Synod declare that specific offenses be dealt with in a disciplinary manner by the local consistories agreeable to the character and circumstances of the offense."
- One hundred fifty-six (156) — Yes  
 Fourteen (14) — No  
 Forty-eight (48) — no answer  
 Twenty (20) — "unnecessary"
9. What efforts toward promoting the Christian Labor movement have been made in your community?
- Eighty-eight (88) giving support by way of offerings and expressions from the pulpit  
 Seventeen (17) C.L.A. locals developed  
 One hundred five (105) — no answer  
 Twenty-eight (28) — no support
10. What other reactions do you have in regard to the material placed before you?
- A large proportion gave no answer  
 Representatives of those who gave "other reactions" are the following:  
 "Define but do not legislate"  
 "Absolute principle is unworkable".  
 "Not an ecclesiastical matter"  
 "Church should not back C.L.A. as the exclusive labor organization"  
 "Emphasize duty of other organizations as well as labor"  
 "Incompetent to judge"

D. Our evaluation of the answers to the questionnaire are as follows:

1. It is evident that there is a wide variety of opinion among our churches concerning the labor problem. This is due in part to the pressing nature of the problem in some of our city churches, and its absence in others, especially in the rural areas.

2. There is, however, a general agreement in favor of bringing Christian principles to bear in the field of labor as well as in every field of activity. This has not been carried to the point of urging aggressive action in favor of one Christian labor organization. Some of the churches are definitely in favor of supporting the Christian Labor As-

sociation as the sole vehicle of accomplishing Christian action in the field of labor.

3. It is evident that the majority of our people and its leaders are unacquainted with the nature, constitutions, and practices of the neutral unions as is seen from the fact such a large percentage of our consistories made no study of these matters either before or after receiving the questionnaire.

4. Certain pertinent statements in letters and reactions of consistories suggest that, if we are to have a labor policy, we then should have a standing committee to study labor questions from the standpoint of union constitutions and activities in the light of Scripture. The evident intent of these suggestions is that our consistories would be better informed by men qualified to instruct the church than could be done in local consistory.

5. The answers from churches who have considered the unions a problem reveal that it is not considered wrong and unwarranted to belong to a neutral union. In this connection it is to be noted that in large industrial areas it is next to impossible to establish the C.L.A. because of the power of the neutral unions.

6. It is evident that on the part of those of our people who are members of neutral labor organizations there is a great lack of witness for our Christian principles. This is brought out by the many statements of reaction which urged individual action.

7. Christian labor organizations have been established in several sections of our countries. Specifically, they are to be found in California, Illinois, Michigan and Canada.

Respectfully submitted,

REV. P. HOLWERDA, *chairman*  
REV. R. J. BOS, *Secretary*  
REV. JOHN VANDER MEER  
REV. W. VAN REES  
MR. C. VAN VALKENBURG  
MR. JOSEPH GRITTER  
DR. H. J. RYSKAMP

Note: Mr. C. Van Valkenburg will be available to present the report if this is deemed necessary.

## SUPPLEMENT NO. 43

(Art. 173)

## SYNODICAL STUDENT FUND COMMITTEE

*To the Synod of 1954,*

ESTEEMED BRETHREN,

The Synod of 1953 in response to the following Overture from Classis Alberta adopted the ensuing recommendations:

Overture 39, Acts of Synod 1953, page 558:

Classis Alberta overtures Synod to establish a Student Fellowship Fund for the purpose of enabling students from The Netherlands, who have completed their theological studies preparatory to entering the Gospel ministry and who have a desire to emigrate to Canada to serve the Lord in the Christian Ref. Church, to spend a year at Calvin Seminary with a view to orientation and to gain a ready use of the English language. The Fund should continue in operation for the duration of the emergency in Canada. This Fund could be established by (a) asking each of our 24 Classes to annually contribute \$100.00 toward this fund out of their respective Student Funds; and (b) appealing to our church public for special gifts for this purpose by people interested in giving voluntary support to this undertaking.

The recommendations adopted, see Acts of Synod 1953, page 141, are:

1. That Synod establish a "Student Fund" to assist needy students who wish to train at Calvin Seminary for ministerial or missionary work in Canada.

2. That this fund be established by requesting each of the 24 Classes to contribute at least \$100 from the Student Fund annually, and by appealing to our constituency for special gifts for this purpose.

3. That Synod appoint a committee to set up the necessary regulations governing the conditions for application, the screening of applicants, the amount each student shall receive, etc., immediately.

The Committee appointed for this task has the following to report.

I. *Regarding the work done.*

The first meeting of the Committee witnessed the organization of said committee and the first steps taken in behalf of the task to be done. This being a new venture the Committee had to feel its way. The first steps taken were

1) determination of the benefits and conditions of the Fund.

2) formulation of a Questionnaire by which pertinent information concerning the applicant could be obtained.

3) determination of the manner in which the said opportunity could best be presented to the student public in The Netherlands.

4) activating the suggestion of Synod regarding the finances of the Fund — Regarding the benefits and the conditions for the Fund the Committee ruled tentatively as follows:

a. The recipients are to receive free tuition and a grant of money sufficient to cover room and board.

b. They must be Seminary graduates, and must agree to follow the courses which the Seminary Faculty may assign to them.

c. They must agree to give first and very serious consideration to eventual calls from Churches in Canada in need of men who are able to preach and teach in both the Dutch and the English, and it shall be understood that they shall regard Canada as their eventual field of labor, if God opens the way, for at least a goodly number of years.

A questionnaire was composed which covers the following items:

name, address, age, family status, Church membership, certificate of health, schools attended, a graduate from which Seminary, have you had any English, willing to follow the prescribed course at Calvin Seminary, financial ability for other expenses, names of three responsible persons for reference, why become a minister in Canada, any other information pertinent to your application.

As to the manner in which the Fund should be publicized — recourse was made to *De Wachter*, *The Banner*, and the Dutch Paper *'Trouw'*.

In agreement with Synod's suggestion — every one of the 24 Classes was asked for a contribution of \$100 or more for this Fund.

11 Classes have responded favorably each contributing \$100 for the purpose. One Classis gave \$200. Another Classis responded with the promise of \$100 adding the sentence "When and if it becomes evident that the money is needed, it will be given." Total received to date is \$1100.00.

Eleven students responded and requested further information. These were appropriately answered by letter to which our Questionnaire was attached. Three of these eleven returned the Questionnaire properly filled in. One finished his Seminary work in March, the other two will finish theirs in October and November.

## II. *Difficulties Encountered*

From the correspondence carried on your Committee became keenly aware of unsolved problems, practical difficulties and innumerable uncertainties.

1) the financial problem. Your Committee was of the opinion that a \$1000 to cover tuition, room and board would be a substantial sum. Correspondence and enquiry revealed that practically full support of a

student and his wife, including transportation of both would be required, or, a sum of \$2100. In order to obtain a U.S. visa the student must have an affidavit guaranteeing support and responsibility.

2) the immigration problem. This includes passing immigration regulations for entry into Canada with a study period in the U.S. Innumerable details are involved.

3) a number of secondary difficulties.

—The cost per student would be very high.

—The interested parties seemingly hesitate to spend another year at school. They seemingly desire to come directly to Canada as candidates. (Thus their trip also would be fully paid.)

—The Dutch Government recently decided to transport free of charge any minister and his family and his belongings to any new immigrant congregation in Canada.

### III. CONCLUSION.

We regret to report that to date we have not yet secured even one student who is to receive support from this Fund, and who will be available for our Canadian Churches in the near future.

Your Committee is of the opinion that we might have more success if we should be charged to arrange for some of our own Seminary graduates to go to The Netherlands for a year.

We recommend that Synod authorize and instruct the Committee to continue its efforts to secure desirable and qualified graduate students from the Netherlands, but that we also receive the mandate to put forth effort in securing some of our own Seminary graduates who would be ready to go to The Netherlands for a year, for the purpose of securing a measure of proficiency in the Dutch language and with the definite understanding that they, D.V., shall enter the Canadian field.

We suggest this latter possibility for the following reasons:

1) We feel confident that a number of our own young men would welcome such an opportunity of preparation for work in our Churches in Canada.

2) We feel confident that a year's study in the Netherlands with ample emphasis on acquiring a workable knowledge of the Dutch language will sufficiently equip and qualify these men to meet the temporary language requirements of our Canadian congregations.

3) In so doing the vexing immigration difficulties and the innumerable uncertainties now experienced will not enter.

4) Our Canadian Churches will then be manned by men of our own Church background; and for whom the language of the land is not a question.



5) The finances will go farther.  
Supplementary.

1. For Synod's information.

Our Seminary catalog lists 6 Middlers and 7 Juniors from Canada, — who therefor in a year or two will be ready to serve our Churches in Canada. Further, 10 Holland speaking Canadians are graduating from College as Pre-Sems. The emergency will, so it seems, be of short duration.

2. A question.

In the event Synod instructs the Committee to continue its mandate, your Committee would request Synod to advise us as to how the needed additional funds shall be raised.

Respectfully submitted,

Synodical Student Fund Committee,

REV. M. MONSMA

REV. G. ANDRE

REV. E. J. TANIS

MR. H. FLES

DR. T. DIRKSE

REV. L. VAN LAAR

**SUPPLEMENT NO. 44**

(Arts. 70, 165)

**REPORT OF THE SYNODICAL COMMITTEE AND OF THE  
STATED CLERK***To the Synod of 1954*

ESTEEMED BRETHREN:

## A. REPORT OF THE SYNODICAL COMMITTEE.

1. We were informed by the secretary of the "Committee to Study the Revised Standard Version of Scripture" that one of its four members, Dr. Ralph Stob would not be able to serve, because of his new duties in the Seminary. Attempts to fill the vacancy met with failure.

2. Prof. J. G. Vanden Bosch informed us that he would not be able to serve on the committee appointed by Synod to make preparations for our Centennial celebration, and begged to be excused because of his age. The Centennial Committee enlisted the services of Mr. Fred Baker.

3. Rev. Willis De Boer, pastor of our Washington, D. C. congregation was appointed to serve as our fraternal delegate to the General Synod of the Associate Reformed Presbyterian Church. Rev. De Boer has filed a report with Synod of his activities.

4. With the passing of Rev. Charles Vincze we were in the dark as to whom we could contact as to the time and place of the Assembly of the Free Magyar Reformed Church, and as a consequence we did not appoint a delegate. For some unknown reason we also did not receive official information of the Orthodox Presbyterian Church as to the time and place of their General Assembly meeting. A copy of the Acts of their previous Synod also failed to reach us. Consequently we could not appoint a fraternal delegate to their Synod this year.

5. The two year term of your Synodical Committee expires at this Synod, and also of the alternate member of our Committee, Dr. Herman Kuiper.

Humbly Submitted,

The Synodical Committee,  
DR. Y. P. DE JONG  
REV. E. VAN HALSEMA  
REV. N. J. MONSMA  
DR. R. J. DANHOF, *Sec'y.*

## B. REPORT OF THE STATED CLERK

1. The Synod of 1953 requested me to convey to the President of the United States a letter of commendation. cf. Art. 84, Acts of 1953. I discharged this task. The Synod also requested me to convey to our President to do all within his power to curb the use of profanity in the armed forces of our country. cf. Overture No. 58. A reply from the Secretary, Mr. Thomas E. Stephens was received in which we are assured that efforts will be put forth to meet the requirements of our Synod in this matter.

2. The Synod of 1953 requested that letters of "thank you" for past services rendered be sent to Professor L. Berkhof and Mr. P. B. Peterson for their work as members of the Synodical Tract Committee; and to Mr. George Ottenhoff for his services as a member of the Chicago Jewish Mission Board; to Rev. Arnold Brink for his services rendered as Educational Secretary of Calvin College, and to Dr. J. T. Hoogstra, Dr. Wm. Masselink, and Prof. John Bratt for their special services as part time instructors in the Seminary.

3. The Publication Committee was alerted to the decision of Synod to publish a special booklet, "Formulier voor het Huwelijk", and also to prepare the special membership blanks for the Calvin out of town students. From a number of letters it appears that many of our Consistories apparently are not aware of this decision of the Synod of 1953.

The decisions of the Synod of 1953 were mailed to all protestants, and also to Rev. Peter Vos as specified in Article 144 of the Acts of Synod, 1953.

5. Classes in arrearages as to payment of the quota for Calvin College and Seminary were notified according to instructions specified on page 100 of the Acts of Synod, 1953.

6. The Peremptory Examination of Candidates Hannink and Vanden Hoek which Classical Examiners failed to report to the Synod of 1953 has been taken care of, and a report of the Examiners will be presented to this Synod.

7. As instructed by the Synod of 1953 I conveyed the sentiments expressed in Art. 74 of the Acts of 1953 to Dr. and Mrs. C. Bouma.

8. Rev. Bruinooge represented our denomination at the Synod of the Presbyterian Church of Korea, and the Rev. Van Baak served in a similar capacity at the Reformed Church of Japan. Their reports are on hand and will be read to Synod.

9. This Synod will have the distinction to welcome as official fraternal delegates, Rev. S. Fujii of the Reformed Church in Japan, and Rev. Bansik Hong of the Korean Presbyterian Church. Dr. N. B. Stonehouse will be with us as the fraternal delegate of the Orthodox Pres-

byterian Church, and Dr. J. Waterink will serve as the official delegate of our sister church, the Gereformeerde Kerken of the Netherlands.

10. All standing and study committees appointed by the Synod of 1953 were duly notified within the specified time determined by a previous Synod.

11. A number of letters and documents requiring action by this Synod will be referred to the offices of Synod for proper assignment to advisory committees.

12. From time to time objections have been voiced in our church paper, The Banner, and also in the Reformed Journal, that delegates to Synod have insufficient time to study reports and overtures which appear on the floor of Synod when it convenes. Though there is no prescribed rule or decision of Synod I took the liberty this year to pass on such material to our delegates as soon as it could be prepared. I fully realize that even this measure does not overcome many of the difficulties still confronting delegates to Synod. Probably the right answer to this problem will be given by this Synod in reply to one of the overtures submitted by one of our Classes.

13. The four year term of the stated clerk and of the alternate has expired at this Synod. It may interest you to know that in addition to the preparation of the Agenda and the Acts of Synod, 1024 matters of correspondence were given the attention they required.

Humbly Submitted,

R. J. DANHOF, Stated Clerk

**SUPPLEMENT NO. 45**

(Arts. 131, 165 169)

**REPORT OF THE SYNODICAL TREASURER**

Esteemed Brethren:

As in the past it is my pleasure to present to you for your consideration itemized statements of the monies that have come into my hands, as Synodical Treasurer, as well as the disposition of these funds as has been made by me. Understanding that these statements become a part of the permanent records of Synod, I submit the following for your information to show the status of the funds at the close of the fiscal year 1953-1954.

You will recall that the Synod of 1953 authorized the merging of the Ecumenical Synod Fund and the Synodical Expense Fund and this has been done.

*SYNODICAL EXPENSE FUND*

June 15, 1953, Balance of cash on hand (from Ecumenical Synod Fund)	\$ 4,420.07
Receipts as per accompanying statement	49,275.36
	<hr/>
	53,695.43
Disbursed as per accompanying statement	52,589.91
	<hr/>
June 10, 1954, Balance of cash on hand	\$ 1,105.52

*DENOMINATIONAL BUILDING FUND*

June 15, 1953, Balance of cash on hand (including amount temporarily loaned to Synodical Expense Fund)	\$ 75,545.79
Receipts as per accompanying statement	40,179.47
	<hr/>
	115,725.26
Advanced temporarily to Synodical Expense Fund but now fully paid back (\$19,750.00) and paid to Christian Reformed Publishing House to apply on purchase price for Denominational Building property (\$25,000.00)	44,750.00
	<hr/>
June 10, 1954, Balance of cash on hand	\$ 70,975.26

I have continued to spread these funds around in the different Banks and Federal Building & Loan Associations as follows:

\$10,291.43 — Michigan National Bank (Savings Account)  
8,353.42 — Old Kent Bank (Savings Account)  
10,000.00 — Central Bank (Savings Account)  
685.50 — Central Bank (Commercial Account)  
10,046.87 — Union Bank of Michigan (Savings Account)  
10,239.03 — Peoples National Bank (Commercial Account)  
10,553.40 — Mutual Home Federal Savings & Loan Association  
10,805.61 — Grand Rapids Mutual Federal Savings & Loan  
Association

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\$70,975.26

Your attention should be called to the fact that the expenditures of Synod, including the expenses of its several Committees and the Delegates ad Examina, are becoming exceedingly high and it will be necessary to again borrow temporarily from the Denominational Building Fund in order to pay the traveling expenses of the delegates and their board and lodging as well as the printing of the Agenda and Acts of Synod. Provision must also be made for our share of the expenses of the coming Ecumenical Synod.

Wishing each one of you wisdom and the blessings of God in the continuation and completion of your work, I am

Fraternally yours,  
Synodical Treasurer.

**SUPPLEMENT NO. 46**

(Art. 77)

**REPORT ON MEETINGS OF THE GENERAL PRESBYTERY  
KOREAN PRESBYTERIAN CHURCH**

17 Wakamatsu-cho, Kofu City  
Yamanashi Prefecture, Japan  
April 1, 1954

Synod of the Christian Reformed Church  
Grand Rapids, Michigan, June, 1954

Esteemed Brethren:

The name "General Presbytery Korean Presbyterian Church", is the name given to the church whose South Kyungsang Classis, Synod, Seminary and Bible Institute convocation meetings I was privileged to attend as fraternal delegate of the Christian Reformed Church. All of these meetings were held in Pusan, Korea, from March 9 to March 19.

The name given to this church may be somewhat confusing, but at their Synod they decided to retain this name for at least another year in order that the average Korean church member may retain a confidence in the newly-formed church. It may be that the average layman does not as yet understand the full implications of their withdrawal from the General Assembly of the Korean Presbyterian Church. Actually, though the separation has been formally made, the withdrawal process is not yet complete and churches and ministers continue to come out of the liberal "General Assembly" group. Perhaps at their next Synod they will adopt a name that will clearly distinguish them from the generally liberal Korean Presbyterian Church and make them more clearly identifiable to the Reformed fellowship of churches throughout the world. What matters most is that this new church has taken a definite stand on the Reformed interpretation of the Infallible Word of God and is a church in which we can have complete confidence.

This church is now divided into four classes, two new ones being added at their Synod. The South Kyungsang Classis is the largest. There was some feeling expressed that this classis should be divided into several smaller ones, but because the fight against liberalism continues, it was felt that to divide at present would be to weaken. By keeping one strong classis they can retain strength to fight against the "General Assembly". It might be interesting to report in this connection that at the South Kyungsang Classis, which met just before the Synod was convened, a certain pastor requested that he be admitted to the church as a minister in full and honorable standing. The church has a rule that every pastor coming out of a congregation that

was under communist domination during the days of the war, or which was affiliated with the liberal church, be required to observe a 40-day period of penitence and discipline. However, because this particular pastor's testimony was so exceptional, the discussion centered around the question as to whether the rule should be waived in his case or not. I could not help but feel throughout this discussion that this church was most concerned as to whom to admit into its fellowship and that the fight was "not against flesh and blood, but . . . . against spiritual wickedness in high places", and whose main weapon is "the sword of the Spirit, which is the Word of God", the only standard by which to make such decisions.

A truly spiritual atmosphere pervaded all of the meetings. There was no hurry to get at the purely business matters. Always there was an emphasis on prayer, and a reflection on the great truth of the Word of God before any business matters were even considered. A service of prayer and of the Word was conducted before the opening of the South Kyungsang Classis on Tuesday evening, March 9. On the following morning a communion service was held for all the delegates and visitors, and this consumed the whole morning. The same thing can be said of their Synod. Time was always given to prayer for guidance and direction.

You may wonder why the South Kyungsang Classis and Synod met in succeeding days. The reason is that this classis is the largest of all and the classis which originally withdrew from the "General Assembly" group. It remains the most powerful classis with the largest number of congregations and the most influential pastors and leaders. This meant that its decisions were bound to affect Synod. Also, this classis and its congregations are located in and around Pusan where Synod was held and for financial reasons they met at the same time. There are 73 pastors in this classis, 63 being present for the meetings along with 40 elder delegates. At the Synod, 75 pastors were present out of a total of 94. The elder delegates again numbered 40. Four hundred churches were represented at Synod.

Rev. Han Sang Dong, pastor of the Trinity Church in Pusan, served as Moderator of the South Kyungsang Classis. Other officers were: Rev. Park Sun Hyuk, registrar of the Korean Theological Seminary, Vice-Moderator; Rev. Chun Sung Do, First-Secretary; Rev. Kim Yung Chin, Second-Secretary; and Rev. Kim Hi Do, Third-Secretary. Treasurer is Elder Um Choo Sin and Vice-Treasurer is Elder Choo Yung Moon. Officers of the Synod were: Rev. Lee Yak Sin, Moderator; Rev. Han Sang Dong, Vice-Moderator; Rev. Chun Chil Hong, First-Secretary; Rev. Yun Pong Ki, Second-Secretary; Elder Chu Yong Moon, Treasurer; and Elder Whang Sung Hak, Vice-Treasurer.



Two items might be reported which took place at the meeting of this classis. Four students preached trial sermons to the assembly of pastors, elders and visitors. They preached for ten minutes. After all had finished there was not a "rubber stamp" approval, but a long discussion took place as to their exegesis, form and contents of the sermons, and even concerning their personal appearance on the pulpit, even down to the knot in one of the candidate's tie! One candidate was denied ordination because of the poor exegesis of his text, and was requested to wait another year for ordination.

Another matter of interest was the long discussion on the place of women in the church. This discussion was not about voting at congregational meetings, but about the position of Korean Bible women in the church. These women usually have seminary or Bible institute training and are hired by congregations to lead Bible classes and visit homes. However, in some places where the congregations are too poor to engage both a pastor and a Bible woman, they usually prefer the Bible woman because she has access to homes where a pastor does not, this being a matter of custom. This has resulted in the Bible woman taking too prominent a place in the life of the congregation. In some cases they had been exhorting mixed audiences and praying in public meetings. The problem is accentuated in Korea by the fact that the Korean Methodist Church ordains such women and places them on equal footing with ordained men. Now some of the Bible women feel they are being unjustly treated, and have been "lobbying" through their powerful Women's Missionary Union for a better position in the church. No decision was made on the matter but a committee was appointed to make further study.

I was given the honor and privilege of bringing the sermon at the opening of the Synod. I also took this opportunity to bring the greetings of the Christian Reformed Church, stating that we were most interested in their history, name, creedal standards, seminary and that we were praying for them in their fight against modernism. I assured them of our prayers concerning their desperate poverty and that we could endeavour to assist them as long as they had material, as well as spiritual needs.

Two matters of particular interest to us took place at their Synod. One concerns the fact that they voted to make an official request to our church to send missionaries to Korea. For several years now they have been receiving relief aid from our church. Not only have we been able, by God's grace, to help them in this way, but through correspondence they have come to know us intimately. Their admiration of our church stems not only from the fact that we have so willingly and generously given of our wealth to help them in time of need, but also that they have come to know us as a church which is solidly Reformed and

closely aligned to the Calvinistic tradition. This they are also most eager to uphold. And that is why they are officially requesting us to send missionaries. Our relation to them, if this takes place, would be the same as the relationship which exists at present between our mission in Japan and the Reformed Church in Japan.... a bond of close co-operation resulting in newly-formed churches, established by our mission activity, being joined to the fellowship and union of the native church.

They are very eager to have us send out missionaries and I make a personal appeal to you to make this possible by taking action on this matter at Synod. We would not only have the advantage of working in close cooperation with a church solidly based on Reformed standards, but of entering a country which is sorely in need of the Gospel. On the one week-end I was in Korea, I accompanied the Rev. Bruce Hunt, Orthodox Presbyterian missionary, on an evangelistic trip. The response to the Gospel was encouraging to me, especially since there seems to be so little response here in Japan. Korea is ripe for the Gospel. In a country where material poverty is almost too pathetic to adequately describe, people are searching for something to lay hold on. We have that Gospel to give. India may be closing its doors, we still have not entered Indonesia for political reasons, but Korea begs us to enter. Can we turn down their pleas with an honest and clear conscience?

Undoubtedly a more clear and earnest plea will be made at Synod by the Rev. Ban Sik Hong, a student at Calvin Seminary who was appointed as fraternal delegate of his church. I would urge you to give him your earnest and sympathetic attention and to receive him as a brother in the Lord who comes to bring the needs and desires of his people to you.

Another interesting item is that this church voted to send a delegation of six men to attend the Third Plenary Congress of the International Council of Christian Churches as observers, to be held in August, 1954, in Philadelphia. I felt however, that this decision was made, not because they want to align themselves to the I.C.C.C., but because they want to observe for themselves this movement in ecumenical Christianity. The question of sending delegates was made easier for them by the fact that the I.C.C.C. is sending a chartered plane to the orient to pick up delegates from several countries in the Far East and to take them back on an all-expenses-paid basis.

I was given the opportunity to address the Seminary and Bible Institute opening exercises. The Seminary has a teaching staff of some 14 professors, some full and some part-time, with an enrollment of over 200 students. Their building is being repaired at present with funds from our Korean Spiritual Relief project. The Bible Institute is also located in Pusan and has its classrooms, chapel and dormitories in

several remodeled quonset huts. About 150 students attend the Bible Institute, a training center for lay workers. While in Pusan I also visited the Gospel Hospital, a project begun by Mr. Chun and partly maintained by funds and medicines from our Korean Material Relief project. This hospital is doing a wonderful Christian work of mercy under the energetic leadership of a fine Christian Korean doctor.

While in Korea I met several of our Christian Reformed servicemen. One was stationed in Pusan and three in Seoul. The Rev. and Mrs. Bruce Hunt regularly entertain servicemen at their home and have a weekly prayer meeting for them. It was there that I met Cpl. De Graaf from Grand Rapids. In Seoul I met Cpls. Stremmler and Geleynse from Lynden and Cpl. Nibbelink from Pella.

The last thing to report is the terrible tragedy which happened in Pusan just two days before I left Pusan for Japan. Mrs. Yune Sun Park, wife of the president of the seminary (who is now studying at the Free University in The Netherlands and whose commentary on the New Testament was recently published by funds from our Korean Spiritual Relief project), was killed in a car accident involving a truck driven by a drunken U.S. Marine. Two other small children were also killed and several other people severely injured. The Parks have six children, two of them quite young. One daughter is studying at Calvin College at present. Surely "the ways of the Lord are past finding out".

With this I close my report, urging you to pray fervently for this church in Korea. In her fight against liberalism and the powers of spiritual darkness she needs our prayers and continued support badly. I was constantly being told how much they have appreciated entering into fraternal relations with us, and that we sent a representative to them. But if it was encouraging for them, it was truly a blessing and privilege for me to attend their meetings and to see Korea and its needs first-hand. The Lord is blessing this church and we can look forward to much sweet fellowship with them in the future. "Blest be the tie which binds our hearts in Christian love!"

Respectfully submitted,

Rev. Henry Bruinooge

**SUPPLEMENT NO. 47**

(Art. 139)

**PROTEST OF REV. WM. P. BRINK**

The undersigned delegate registers his protest against the decision "to abandon the South India Mission Field." This protest is lodged on the basis of several considerations.

1. The grounds asserted are neither accurate nor adequate.
  - a. The first ground states that the work "cannot be done without serious misgivings as to their future development." Although we admit that some of the delegates may have serious misgivings, Synod did not enter into the basic question as to whether such misgivings are warranted. Hence, this ground becomes a matter which is wholly subjective.
  - b. The second states that "we do not now hold title to the field or its property."
    - (1) While it is true that we do not have title to any property in India, we do have a claim to the field. In reality, the very language of this ground is defective. There is no such thing as a "title to a field." We enter fields by agreements, not by obtaining title. At present our Board has signed agreements committing the field to our administration. We are at present recognized by other missions as the sole administrators of the South India field.
    - (2) The fact that we own no physical property in South India has no real bearing on the question of abandoning the field. It is inconceivable that the Church of Christ should have abandoned a field because it owns no property on it.
    - (3) We submit, therefore, that this ground is not accurate and is meaningless unless further implications are read into it.
  - c. The third ground contends that "there are other fields where we can begin the work from the ground up in a truly Calvinistic way."
    - (1) The fact that there are other desirable fields does not prove we should abandon South India.
    - (2) No argument was adduced either by the Board, or the South India missionaries, or by Synod that we should enter another field in place of South India. Furthermore, it has not been demonstrated that there is no possibility of doing work in a truly Calvinistic way in South India.

2. It is my conviction that the *real* ground of Synod's decision was distrust of Mr. and Mrs. Ramiah, who are still members in good standing in the Christian Reformed Church.
  - a. Synod has not determined whether such distrust is warranted, nor has it instructed the consistory of Mr. and Mrs. Ramiah to apply discipline.
  - b. Even if Synod had proven conclusively that the Ramiahs were morally culpable, it has not shown that the presence of these two people (who are still our brethren-members in good standing) makes further work impossible.

Wm. P. Brink

**SUPPLEMENT NO. 48**

(Art. 139)

**PROTEST OF REV. GEORGE STOB**

The undersigned registers protest against the decision of Synod to abandon the South India Mission field, for the following reasons:

1. The decision was made without a full inquiry into the facts of the case, and therefore without adequate assessment of the nature and cause of the difficulties encountered. Hence Synod was not in a position to and did not in fact make a decision on grounds that can be sustained by reference to fact.

2. The Christian Reformed Church made a solemn commitment to the work of the gospel in South India. It is not right to turn from such commitment without compelling grounds. The grounds given for abandoning the field are not compelling. They show only that we have taken the difficulties on the field and the failure of our missionaries and our Board to meet them as occasion for dropping the field. Difficulties and failure do indeed call for the application of corrective measures. They do not give warrant for abandoning a task once assumed. It has not in any sense been demonstrated that the situation in South India made or still makes the prosecution of our task there impossible.

3. The undersigned considers it unjust that while much was said in the discussion about the evil character and behavior of the Ramiahs, Synod did not enter into a full inquiry and adjudication of the facts in the case. Whether Synod intended it or not, the impression is left that the Ramiahs are made to bear the blame for the fact that the Christian Reformed Church abandoned South India.

Respectfully submitted,

George Stob

## OVERTURES

**1.** *Nominating and Calling Ministers from other Denominations.*  
Classis Pella overtures Synod to urge Classes through their counselors, and instruct its Synodical examiners to be more diligent to determine in each case, particularly in regard to churches in the States, whether there truly exists a very special need for putting on nomination a minister from another denomination, in accordance with the past decisions of Synod (Acts 1930, Art. 159; Acts 1945; Art. 90). *Grounds:*

1. This would contribute to greater uniformity in the matter and better feeling among the churches.
2. There have been recent instances occurring in churches in the States in which a minister from outside our own denomination was allowed to be placed on nomination when the consistory involved has made very few previous calls, and in one case none at all. These incidents would seem to have been obvious violations of the Synodical rule requiring very special need. (See the report of the Synodical Examiners and the Advisory Committee recommendations to the Synod of 1953).
3. Previous Synods have stressed the importance of not allowing such ministers to be nominated "unless there are very special reasons and needs" (Acts 1945, Art. 90). The importance of caution in determining this special need is all the greater now that so many ministers are entering our Canadian churches from the Netherlands. Our denominational distinctiveness is in grave danger of being gradually weakened.

Rev. M. Ouwinga, S.C.

**2.** *Required Senior Year in our Seminary to be Eligible for Call.*  
Classis Pella overtures Synod to observe its rule that "students who have pursued their theological studies at other institutions must at least have pursued the studies of the Senior year at our Seminary in order to be declared eligible for a call from our churches" (Schaver, p. 79, Acts 1924, Art. 41). *Grounds:*

1. This rule of Synod is not discretionary. It makes no mention of allowing exceptions to its provisions. Yet the Synods of 1952 and 1953 admitted to candidacy five persons who had not fulfilled this rule, thereby setting an undesirable precedent. The 1953 Synod even examined and admitted to candidacy a young man not fulfilling this rule when no special need whatever was claimed for his services in our denomination.
2. The continued breaking of this rule would tend to work against denominational distinctiveness among us, in giving us ministers who are imperfectly orientated in many of our distinctive doctrines and practices and who accordingly may be unable to vindicate them with the necessary enthusiasm.

3. The continued avoidance of this rule would be unfair to our own men who are faithfully preparing themselves at Calvin Seminary in accordance with the rules of the Church.
4. Further, the young men for whom this rule is waived are thereby deprived of that orientation which is so desirable for a fruitful ministry in our denomination, and which can generally be gotten precisely by study at our Seminary. Thus, the continued breaking of the rule would seem to be contrary to the highest interests of the young men themselves.

Rev. M. Ouwinga, S.C.

F. L. Netz, S.C.

### 3. *Westminster Seminary.*

Classis Minnesota South overtures Synod to consider whether we can continue to give unqualified moral and financial support to Westminster Seminary in view of divergences between its point of view and ours on certain matters.

#### *Grounds:*

I. We cannot see how Synod could be satisfied with the answer to Overture 48, page 567, Acts, 1953, from Edgerton I Church (cf. Art. 97, pp. 76, 77).

A. We have no evidence that the Westminster Faculty or its Board have ever taken an adverse stand against membership in the Lodges, as we have.

B. In the matter of Divorce, Westminster Seminary differs substantially from our Church which allows only one ground for divorce, whereas Westminster allows two grounds, including "willful desertion." See the defense of Prof. J. Murray, one of its faculty members, in his book entitled *Divorce*.

II. Also, before we can wholeheartedly recommend support, we should know the official stand of Westminster Seminary on the doctrine of Common Grace, regarding the well-meant offer of salvation, the divine image in natural man, and other related points of doctrine.

A. Westminster graduates are being accepted for the ministry in our Church, and this gives reason for grave concern, since there is a difference in doctrinal teaching at Westminster Seminary.

B. We seriously feel the need of knowing the standards that guide the controlling Board in keeping their institution on a sound doctrinal basis.

C. We must be sure that these standards are in accord with the Three Formulas of Unity in our own denomination. We owe such to our people.

Peter Van Tuinen, SC.

### 4. *Sale of Hoboken Church Property.*

Classis Hudson requests Synod to approve the sale of the Hoboken Christian Reformed Church property (including parsonage, church, and basement) to the Hoboken Christian Reformed Church for \$5,500.00, which is one-half of the appraised valuation.

F. L. Netz, S.C.



**5.** *Church Quotas.*

Classis Holland views with a degree of alarm the constant rise in quotas and overtures Synod to take due caution not to let this get beyond control.

T. Heyboer, SC.

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**6.** *Transfer to Another Classis*

Classis Hudson respectfully overtures Synod to grant the transfer of the Wanamassa Christian Reformed Church from Classis Hudson to Classis Hackensack.

This overture from the Wanamassa Christian Reformed Church to Classis Hudson was approved by Classis Hudson. We now seek the approval of Synod.

F. L. Netz, SC.

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**7.** *Chair of Missions.*

Classis California overtures Synod to hasten the appointment of a suitable candidate for the Chair of Missions in our Calvin Seminary.

*Grounds:*

1. The experience of the past indicates the lack of adequate training on the part of those who are called to do mission work.
2. Ministers must be trained to give instruction and leadership in evangelistic endeavours.

Henry Radius, S.C.

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**8.** *Sponsorship of Foreign Students.*

Synod of 1953 instructed the Board of Trustees of Calvin College and Seminary to appoint a Committee on Sponsorship of Foreign Students (Acts of Synod, 1953, p. 158, Art. 165). Though there is reason for gratitude that some provision is now being made to provide sponsors for needy foreign students, the undersigned feels that this provision is inadequate and that action should be taken to form a Foreign Student Scholarship Committee, whose duty it would be to initiate an arrangement whereby students from foreign countries, ministerial or other, could apply for a regular scholarship, under stipulated terms and with a limited financial guarantee. This committee could receive applications from foreign students, examine health reports and personal recommendations and regulate the student's scholastic program and activities. Furthermore, this committee could be empowered to solicit funds for such a scholarship program from various classes whose Student Aid Funds are idle, or from churches, societies, groups and individuals. Then too, this committee would act as a direct sponsor, conforming to government regulations, instead of having various individuals or churches, whose financial ability is limited, act as sponsors. *Grounds:*

1. Such action by Synod would guarantee fair, impartial and regulated treatment for all needy foreign students.
2. Such action by Synod would eliminate the haphazard and often unfair way in which foreign students in the past obtained financial assistance.
3. Such action by Synod would provide objective standards to which needy foreign students would have to comply.

4. Such action by Synod, in setting limitations to financial assistance, would enable more foreign students to study at our college and seminary.
5. Such action by Synod would also provide for admission of other than ministerial students under a scholarship program, and enable these also to obtain an education in their respective fields according to the Reformed interpretation of the truth.
6. Such action by Synod would provide financial assistance not only to those foreign students in need, but also to those whose country's monetary regulations prohibit the conversion of local currency into American dollars.

Henry Bruinooge, missionary

The Japan Mission of the Christian Reformed Church Consistory with the request that we study it and, if desired, send it to Classis Minnesota North for further consideration.

We felt that we could not undertake to do this, so we are doing what he requested be done in such a situation. It is now sent to you as an overture from Rev. H. Bruinooge to the 1954 Synod. This is in accord with the rules of Synod regarding overtures from individuals.

I have informed Rev. Bruinooge of our action.

Consistory of the  
Emden Christian Reformed Church  
I. Meuzelaar

Esteemed Brethren;

The Japan Mission of the Christian Reformed Church, meeting in Tokyo, Japan, on February 24, 1954, decided to endorse the overture of the Rev. Henry Bruinooge regarding the establishment of a Foreign Student Scholarship program and to urge Synod to adopt this overture.

*Grounds:*

1. We believe there is considerable merit in this plan and it will help our mission in its relationship to prospective applicants for study in the United States.
2. This plan eliminates the missionaries from becoming personally involved in making arrangements for sending students to Calvin for study.

The Japan Mission of the Christian Reformed Church,  
H. Bruinooge, corresponding secretary

## 9. *Amend Rules of Synodical Procedure.*

The consistory of the First Christian Reformed Church of London, Ontario, Canada, desires to present to your honorable body an overture re the Rules of Synodical Procedure. For the sake of clarity permit us first to present a brief introduction and then the overture itself.

*Introduction:* We feel that in recent years certain practices are creeping into our synodical procedure which tend to hinder rather than help the work of our synods, tend to do injustice to certain committees, and make for a spirit of dissatisfaction in the church. We feel constrained to call attention to these and to suggest a way by which they can be combatted.

Permit us to say that we are not in any way condemning individuals or impugning the motives of any. Possibly these dangers, as we see them, come from a weakness in our rules. We are inclined to think so. At any rate we like to have it understood that we are not indicating any persons. The points we have in mind seemed to us to come to the fore rather strongly at the Synod of 1953. That explains why we present this matter to this Synod.

In explaining what we have in mind we refer the Synod to the Acts of 1952, pp. 488-96, where the Rules of Synodical Procedure as approved by the 1952 Synod in abbreviated form are found.

1. On p. 493 it is stated that the Program Committee shall advise Synod "which matters shall be laid directly before Synod, and which shall be placed in the hands of advisory committees." Of the first part, matters laid directly before Synod, in late years little has come. Practically everything on the synodical table was given to advisory committees. We believe that more material should come directly before Synod. It would enable Synod to do more work in the beginning of its sessions; would relieve the advisory committees of much unnecessary work and give more time for weighty matters; and save some valuable space in our Acts which are becoming far too bulky for their real contents. This was formerly done much more than today, and, we are told, is standard procedure, for instance, at the synods of the Gereformeerde Kerken in the Netherlands.
2. On p. 493 under B one finds rules anent Committees appointed by previous synods. As a rule these committees send in their printed reports for the Agenda. We believe it belongs to the inherent right and dignity of such committees to present these reports to Synod. It may be presumed that the members of Synod have read them when they come to Synod. But we contend that the committees should be expected to present their own reports to Synod, to make such elucidations as they may deem necessary, to answer questions, and to present their recommendations. We feel that it is a belittling of such committees to have their report come via an advisory committee, which cannot be expected to be as well posted on the matters as the committee which wrote the report. Let it present its recommendations. Let Synod act on the matters presented as far as it can go, and let matters which require special consideration be referred to an advisory committee, for further study. That would seem to be a balanced procedure, which would do justice to all and expedite matters.

At every Synod there are a number of belated reports, which could not be finished in time for the printed Agenda. These are placed on the delegates' tables and they are expected to read and digest them while already at Synod. How this is possible puzzles many a synodical delegate. We believe that it is better to face the fact that at least a large number of delegates find it impossible to do so. When these reports are brought up for action the question should be asked whether it is necessary to read them. If so, let them be read. How else can one expect intelligent action on them? Then let the committees present them, as suggested above, and let certain portions on which Synod desires further advice, be given to advisory committees.

It may be objected that in that way Synod must first go over all the reports and commit certain matters, and thus Synod may be delayed. To forestall that let Synod rule that the committees shall present their reports, but that the Program Committee shall decide before hand which parts in its opinion should immediately go to advisory committees. Thus the committees appointed by previous Synods would be done full justice. And Synod would not have to be delayed.

Under B (2) on p. 493 Synod has ruled that if the recommendations of an advisory committee are radically different from those made by a synodical committee in its report, the recommendations of the latter shall have precedence. Evidently this was made to protect these synodical committees, so that their recommendations will receive the recognition to which they are entitled. That seems altogether fair. But why not give these precedence in the first place? Why only if an advisory committee is opposed to them? Why, if Synod wants to give such consideration to its committees and has such confidence in its committees, should their reports not come directly before Synod but have to come through an advisory committee? Let them come directly.

The way for this has already been paved since committees have the right and are expected to be represented at Synod by their chairmen or secretaries.

And the members of Synod would profit more fully from the advice of experts which now often goes no further than meetings of advisory committees.

3. Our third point is in regard to the advisory committees at our synods.

On p. 492, Acts 1952, we are told that "they serve only for the duration of Synod for the purpose of facilitating the work of Synod." That implies that they are in no way to be compared to the regular, standing committees of Synod. Nor could they be. They have not the time and the opportunity to be as fully posted on matters as the standing committees, and can therefore never speak with the same amount of authority.

On p. 493 of the same Acts it is said that, generally speaking, their work is to "summarize matters before them and formulate recommendations with respect to these matters."

With regard to this we like to make a few observations. We hold that "these matters" in the rule given above include also the recommendations in a given matter. Whether the given matter be a report in full or a part of a report (which is for Synod to decide) the matter should be presented as given and the advisory committee should append its recommendation(s). It should not mutilate a matter by leaving part of it out. This is the only fair way to treat the authors of a report.

An advisory committee should not alter a recommendation in a given report and thus bring amended recommendations. That is not its province. It should advise Synod on the recommendations in a report (or part of a report), whether in its opinion Synod should adopt them or not. The original recommendations should be presented, with advice. No advisory committee should be allowed to shunt aside the formulation of a standing committee. That is not fair to such a committee. And Synod should have the opportunity to pass on the original recommendation(s) and thus decide. In case an advisory committee is asked to advise on a report which

contains both a majority and a minority section, we believe the only proper way is to summarize both sections which their recommendations and advise Synod on each one. In 1953 one committee ignored the minority, as far as its report was concerned. Happily the minority was protected by the rules of Synod and thus had the opportunity to present its side. But such protection should not be necessary. A sense of fairness and a desire to see both sides of a matter should lead us to insist that both sides be presented to Synod so that it can have the full argument before it and do justice to both sides. Another committee at the same Synod said not a word about the majority position nor presented the minority but only the position of the minority, very much abbreviated, with its own arguments. The Synod followed the guidance of the advisory committee, and the majority position was never presented to Synod except as it was injected by certain speakers in the debate on the minority position as presented by the advisory committee. That was not fair to the committee which wrote the majority report, nor to the cause it represented, nor to Synod itself: it did not give itself the opportunity to see both sides and to compare and to decide accordingly. We believe that in such cases an advisory committee should present both reports with their recommendations, advise Synod as to the merit of each, and let Synod decide.

It should be the rule that advisory committees may offer alternative recommendations on matters referred to them, after they have first presented the original recommendations with their appraisal. This in certain cases may save Synod the time and trouble of recommitting a matter and waiting for a later report, and gives advisory committees the opportunity to crystallize their thinking on a matter while they have it before them.

We overture that Synod decide:

1. More emphasis shall be placed on the rule regarding the Program Committee: "It shall be the duty of this committee to advise which matters shall be laid directly before Synod . . . As many matters as possible shall be treated." *Grounds:*
  - a. There are always matters which do not require further study before being acted upon by Synod;
  - b. By taking up such matters in its early sessions Synod can save valuable time for weighty matters coming up later;
  - c. This relieves advisory committees from giving time to matters of minor import and gives them more time for matters of greater importance;
  - d. This method was formerly used at our Synods and is said to be standard procedure, for instance, at the synods of the Gereformeerde Kerken in the Netherlands, with good results.
2. Committees appointed by previous synods shall through their chairmen or secretaries present their reports directly to Synod, for elucidation and discussion and action on points not referred to advisory committees. *Grounds:*
  - a. It should be the inherent right of such committees, appointed by synod, to report to a later synod directly and not through an advisory committee;
  - b. This would accord such committees the dignity which is their due;
  - c. The way for this has already been paved since those committees have the right to be represented by their chairmen or secretaries;

- d. This would give the whole synod opportunity to profit directly by the expert advice which such committees can give.

8. Synod adds to its rules governing the work of advisory committees the following:

They shall in their report on a matter present recommendations found in it, with their own advice as to the merit of these recommendations.

They may not alter these recommendations, but must present them just as they are found, with their reaction.

In case they are asked to advise Synod on a majority and minority report they shall summarize both reports and present the recommendations found in both followed by an appraisal of both and advice as to action on both.

Having presented recommendations found in reports and having given their appraisal of them, they may offer to Synod alternative formulations.

*Grounds:*

- a. This will restrict advisory committees to their proper place as subsidiary committees, to assist synods on matters before them, not to take the place of standing committees and not to initiate action of their own;
- b. This will do full justice to all reports, also majorities and minorities, and make sure that their work receives the full attention of Synod, which is its due. They will not feel that in some cases their work is lightly brushed aside.
- c. The existing rule, that a committee of a previous synod has precedence in case an advisory committee goes contrary to its advice, is a beginning in that direction. That line ought to be drawn through.

Respectfully submitted,

John Gritter, Pres.

Jan Broer, Clerk

## 10. *Expansion of Radio Program*

Classis Pacific overtures Synod to instruct the Foreign and Home Mission Boards to investigate the possibilities of using our denominational broadcast (Back to God Hour) to include foreign stations, and possessions of the United States such as Hawaii, Alaska, etc., in conjunction with the Back to God Hour Committee. *Grounds:*

1. Opportunities continue to present themselves for sending out the gospel message and our Reformed witness to foreign countries, especially through the facilities of Radio Ceylon.
2. Foreign broadcasting is an effective and comparatively inexpensive means of extending our foreign missions endeavor.
3. At present there is some overlapping in coverage on this continent. We feel that our broadcast will be more effective in "fanning-out" than in overlapping.

Theo. Verhulst, S.C.

### 11. *Reduction of Quotas*

Classis Minnesota North overtures Synod not to increase the quotas for 1955, and, if at all possible, to lower the quotas five dollars (\$5.00) to bring the quotas more in line with the *ability* of our constituency to give toward kingdom causes. *Grounds:*

1. The *ability* of our constituency in giving is as great a factor to be considered with regard to the setting of quotas as the financial *needs* of our denomination.
2. It is psychologically unsound to persistently hold before our constituency quotas which it is not able to meet.
3. Necessary local commitments are in danger of being curtailed if quotas are increased each year.
4. An increasing number of congregations are finding it difficult to meet the requirements.

Peter F. Dahm, S.C.

### 12. *Diamond Jubilee of Home Missions.*

Classis Hackensack endorses and sends to Synod 1954 the Monsey, N. Y., overture that the Synod set aside an appropriate period during 1954-1955 in observance of the Diamond Anniversary (75 years) of our denominational home missions work, when the churches can commemorate with thanks to God the commissioning and sending out of the first "traveling preacher for inland missions" on July 2, 1879, Rev. Tamme M. Vanden Bosch (cf. *Synodical Minutes* 1857-1880, page 205, article 41), and the formation in 1880 of the first denominational home missions committee (Ibid., page 203, article 33) — which observance can include plans for anniversary issues of the church papers, special prayers and sermons, and a "Home Missions Year" throughout the denomination during which attention shall be directed to the national missions challenge confronting the denomination today.

D. Van Halsema, S.C.

### 13. *Proposed Division of Home Mission Districts.*

Classis Hackensack forwards to Synod without comment the following overture of the Monsey, N. Y., church: That the home missions work of our denomination be divided into two districts — United States and Canada — and that a "Missionary-at-Large" be designated for each district. *Grounds:*

- a. Opportunities for national missions work by our Church continue to multiply — population will register a marked increase in the following decades, our own capacity and responsibility also increase, and the number of urban and rural areas without churches continues to mount.
- b. At present, it appears to be humanly impossible for one missionary-at-large to do all that the Home Mission Order delineates as his task (Schaver, II, pages 287-288) — including the opening and preparation of new fields, keeping acquainted "through personal investigation with the entire Home Mission territory of the Church and keep statistics of all the work in the several Classes," to confer with the several home missionaries and Classes relative to the needs of their respective fields, and four other duties.

- c. It is preferable to assign separate men to distinctly separate districts than to assign both to patrolling "the entire Home Mission territory of the Church".
- d. This provision, though affecting only a small part of the subject of Home Missions as it has been before Synod in recent years, requires no large-scale revision of present modes of operation and may point the way to later extension of our national missions program in both countries.

D. Van Halsema, S.C.

## 14. *Chinese Missions Expansion.*

Classis Hackensack overtures Synod of 1954:

- A. To authorize the Board of Foreign Missions to take over the work among Chinese in New York City and to integrate this field with future plans for *work among Chinese in the Orient. Grounds:*
  1. The work in New York City among university students and residents of Chinatown now in progress (begun and supported by the Paterson III congregation in connection with Mr. Paul Szto, graduate of Westminster Seminary), largely concerns Chinese who look forward to eventual return to life in the Orient.
  2. A soundly-trained, native-born Chinese worker providentially has been made available.
  3. Such a step will facilitate the Foreign Mission Board's planning for expansion of our church's work among the Chinese in Formosa, and other areas and will enable our Church to keep alive the large stake it has made already in Chinese missions.
- B. To authorize the Board of Foreign Missions to arrange the calling and ordination of Mr. Paul Szto for taking charge of the New York City work, after he has been examined and declared a candidate for the Christian Reformed ministry at the 1954 Synod. Classis Hackensack overtures Synod to waive the rule which requires one year of study at Calvin Seminary in Mr. Szto's case. *Grounds:*
  1. Mr. Szto already has been working fruitfully under the Paterson III consistory in the New York field (reports on this work will be made available to Synod).
  2. Mr. Szto thus would be immediately available to the Board of Foreign Missions as a consultant on all Chinese and Far Eastern mission work.
  3. Concerning the waiving of the one-year-at-Calvin study rule, it may be stated that Mr. Szto holds bachelor's and master's degrees in theology from Westminster Seminary, and that he and his wife and two children are members in full of the Paterson III Christian Reformed Church.

D. Van Halsema, S.C.

## 15. *Publication of Agenda and Acts of Synod.*

Classis Hackensack overtures Synod to explore ways and means of reducing the cost of printing the *Agenda* and the *Acts* and to study more effective ways of distributing news of Synodical deliberations and decisions.

D. Van Halsema, S.C.



# 16. *Interpretation of Decision re Baptism of Adopted Children.*

Classis Alberta overtures Synod to elucidate the decision of Synod 1936 (Acts, Art. 103, II, B, p. 54) regarding the baptism of adopted children, as to the authority of consistories in this matter. Specifically, has a consistory the right to refuse parents and ministers permission to baptize such children? Or must the decision be understood to mean only that no consistory may compel parents to have such children baptized, or ministers to administer the sacrament against their convictions? *Grounds:*

1. In concrete cases consistories are reported to refuse permission to baptize in spite of the permission granted by Synod. This would seem to create a conflict in authority by which consistories over-rule the Synod,

2. The fact that many of the consistory members in Canada have recently come from churches in The Netherlands which do not permit such baptism makes the proper interpretation of this decision an urgent problem especially in our Canadian churches.

E. Oostendorp, S.C.

# 17. *Translation of Form for Lord's Supper as Revised.*

Classis Alberta overtures Synod to instruct the study committee for revision of the Form for the Lord's Supper to prepare a Dutch translation of the revised Form that shall be adopted by Synod. *Ground:*

Our churches in Canada will need to use the Holland language for several years to come, and it is highly desirable that there be uniformity in the Form used in administering the sacrament. The same reasons that call for revision of the English version apply also to the Dutch version, as is indicated by the fact that the Reformed Churches also have a committee working on this matter.

E. Oostendorp, S.C.

# 18. *Division of Home Mission Districts. (See Overture No. 13).*

Classis Alberta overtures Synod contrary to an overture originating from Classis Hackensack, published in abbreviated form in The Banner of February 5, 1954, on page 182: Not to appoint two missionaries-at-large, one for the U. S. A. and one for the Canadian field. If, however, the work has become too great for one M-a-l, and if we must have two men, then we propose to divide the continent rather than the Church; so that there be a M-a-l for the Eastern half of the continent including parts of the Church both in the U. S. A. and Canada, and a similar one for the Western half of the continent serving churches in both U. S. A. and Canada. *Grounds:*

1. We are one Church and very much desire to remain one Church; therefore we have but one home mission field, the whole continent of North America.

2. To separate these fields along national boundaries only tends to cause separation between the one Church.

3. Financially too it would tend to save considerable time and money rather than to have a M-a-l travel all through the U. S. A. and Canada from coast to coast.

E. Oostendorp, S.C.

**19.** *Decisions of Synod re Calling Ministers from other Denominations.* Classis Alberta verzoekt de Synode om een duidelijke uittreksel en samenstelling van alle besluiten van de Synode welke betrekking hebben op het beroepen van predikanten in en buiten ons kerkverband verkrijgbaar te maken voor de kerken. (Translation: Classis Alberta overtures Synod to make available to the churches an easily understood summary and collection of all Synodical decisions having a bearing on the calling of ministers from within or outside of our denomination.)

E. Oostendorp, S.C.

**20.** *Church Help Fund and Canadian Emergency Fund.* Classis Alberta overtures Synod:

I. To continue the present drive for the Canadian Emergency Building Fund for \$250,000 until the end of 1954, and again strongly urge all churches both in Canada and the United States to contribute.

II. Synod decide that beginning January 1, 1955, the Canadian Emergency Building Fund be discontinued. From that date all loans to churches, irrespective of location, shall be made from the Church Help Fund on the regular conditions covering that Fund. However, in view of the fact that most Canadian churches are forced to borrow additional funds on a short-term basis, Synod decide to continue the granting of a five year period of non-repayment before repayment need be made by the Canadian churches. By placing future loans under the regular rules of the Church Help Fund, Synod decides that after January 1, 1955 the 25 percent rebate for loans to Canadian churches is discontinued.

III. Synod decide to raise the quota of the Church Help Fund to \$6.00 per family for 1955.

*Ground for all three points:*

Synod should begin to treat all congregations on an equal basis. By setting a quota the burden will be placed upon all churches equally. Such a policy will tend to strengthen denominational unity and encourage self-development.

E. Oostendorp, S.C.

**21.** *Financial Reports in Yearbook*

Classis Alberta overtures Synod to include in our Yearbook the financial reports of the different Classes and congregations of the Church of the money collected for our quotas and accredited causes. It is a distinct loss in our Yearbook of the last two years when these are omitted and it would be a decided gain to have a short report in our Yearbook in the future.

E. Oostendorp, S.C.

**22.** *Labor Matters.*

Classis Hackensack hereby protests the procedure and decisions of the Synod of 1953 on "Labor Matters" (cf. Acts 1953, pages 125-128), and submits its proposals to Synod with reference to the same matter.

A. The matters of protest are the following:

1. Protest against the action of Synod in failing to address itself to the specific recommendations of the Classes Chatham and Hamilton,

but instead receiving for consideration a set of resolutions on the labor question formulated by the Advisory Committee on Varia, and referring these, together with other materials, to a Study Committee with a wholly indefinite mandate.

*Grounds:*

- a. The Advisory Committee did not observe either the proper function or the limitation of function of such Committees as prescribed by the Synodical rules, namely, "that Advisory Committees shall summarize matters before them and formulate recommendations with respect to these matters" Acts of Synod 1952, page 493).

The Advisory Committee did not, in fact, summarize the specific matter of the overtures of Classes Chatham and Hamilton, nor did it formulate recommendations with respect to these matters. Rather, taking occasion from the *general* matter with which the overtures dealt, the Advisory Committee virtually constituted itself a study Committee, assigned to itself two broad and self-formulated questions for study and answer (namely, "What are to be the declarations of Synod as to the principles which are to guide the Christian laborer in his labor relationships?" and, "What is to be Synod's answer to all the present involvements of our people in neutral unions?"), and then proceeded to set before Synod a set of its own proposals.

Because the specific matters in the overtures of Classes Chatham and Hamilton were not duly recognized and answered, and because the Advisory Committee offered advice to Synod in terms of its own self-assigned and self-formulated mandate, it is held that Synod erred in receiving that report for consideration.

- b. Synod itself, instead of dealing directly with the overtures of Classes Chatham and Hamilton, took occasion from these overtures to initiate a complete reconsideration of the whole labor union question.

1. This is evident from the following:

- a. Synod itself, without apparent regard to existing decisions on labor matters, referred *the two broad questions of the Advisory Committee*, together with materials present at Synod, and previous decisions of Synod, "to all the consistories for study and reaction." Thus the whole Church was virtually mandated to make a new inquiry into the whole labor question.
- b. Synod appointed a Study Committee with the very elastic mandate to "evaluate these" reactions and "to report to the Synod of 1954." This mandate is far too indefinite and uncircumscribed.
- c. Exercising the freedom of its mandate, the Study Committee in its questionnaire to the consistories has asked the churches whether they believe Synod should or should not "reaffirm the decisions of 1943, 1945, and 1946," thus inviting criticism and reconsideration of positions previously adopted by the Church.

2. To this the following objections are registered:

- a. It is Synod's right and duty to give due consideration and answer to the specific proposals of Classical overtures. It is not right, however, for Synod to take occasion from such overtures to go beyond them and initiate a completely new study, for which the overtures do not ask and which the already adopted position of the Church does not warrant.

- b. It is Synod's duty to respect and maintain previously adopted Synodical decisions. It is quite wrong for Synod to invite the churches to express agreement or disagreement with those decisions. *This*, however, is what the Synod of 1953, through its broadly mandated Study Committee, has done in the question: "Is it your conviction that Synod should reaffirm the decisions of 1943, 1945, and 1946?"
2. Protest against the appointment of Mr. Joseph Gritter to the Study Committee on Labor Matters (cf. Acts 1953, page 158).

*Grounds:*

- a. By reason of his position as Secretary of the Christian Labor Association, Mr. Gritter is a concretely involved and interested person in the very matter assigned to study. Such an appointment does not adequately safeguard the disinterestedness of such a study, and is, in fact, unsupported by, if not wholly in violation of, parliamentary order and custom.
- b. Mr. Joseph Gritter submitted a letter to Synod in comment on the Chatham overture, along with recommendations for "as clear-cut a statement as possible, in reply to the Chatham overture" (cf. Acts 1953, pp. 408, 409). This letter was referred, along with other materials, to a study and reaction which the Study Committee is to "evaluate" and on which it is to "report." It is not right, and certainly in contravention of parliamentary order, to appoint an individual to study and report on matters pertaining to a document submitted by himself.
- B. With reference to "LABOR MATTERS" which were brought before the Synod of 1953, but not there disposed of, and in consideration of what is registered above, Classis Hackensack overtures the Synod of 1954 as follows:
  1. That Synod now address itself specifically to the proposals embodied in the overtures of Classes Chatham and Hamilton and give its answer to each of them.
  2. That Synod proceed to a consideration of both the Majority and Minority reports of the Study Committee on Labor Policy appointed by the Synod of 1952 and reporting to the Synod of 1953.
  3. That Synod receive as information the material offered by the Study Committee on Labor Matters appointed by the Synod of 1953, but that Synod do not accept as properly before it the recommendations (if any) of that committee.

Respectfully submitted,  
Classis Hackensack.  
D. Van Halsema, S.C.

- 23.** Article No. 70 of the Church Order
- Classis Chatham overtures Synod that it act soon on the proposed change of Art. 70 of our church order. The following grounds are given:
1. The proposed change has been before the church since 1949, which ought to be sufficiently long to come to a decision.
  2. No formal action has thus far been taken. One receives the impression that the proposed change found favor yet no decision is recorded. We need clarity on the matter.
  3. We believe the church is ready for a definite decision.

4. The advice asked for from our sister churches has been obtained, yet no decision has been made. We know that one sister church favored the change while the other was not ready to give an answer.
5. This decision is desirable to clear up the confused situation. The proposed change is already being acted upon while the change has not been made. This undermines good order and ought not to be tolerated.

Respectfully submitted,  
Jacob Hoogland, S.C.

## 24. Rules for Church Visitation.

The following overture was adopted by Classis Chatham at its session of May 11, 1954:

Classis Chatham becoming aware of the fact that in the rules for church visitation no question is found which inquires whether the consistories take careful cognizance of the decisions of the major assemblies, and whether they faithfully live up to these decisions, and, knowing, that it is of the greatest importance for the maintenance of church unity and unity of spirit that the churches know, maintain, and live up to these decisions, begs synod to formulate and incorporate such a question in the rules for church visitation.

We wish to give the following information with respect to the above overture. According to the judgment of Classis the present questions do not give sufficient occasion to the church visitors to converse with the respective consistories about the importance and the demands of church unity. It will also facilitate the work of the church visitors in speaking about this matter if such a question is incorporated. It will give an easy occasion to converse with the consistories about living up to the decisions of our major assemblies and the mutual responsibilities of the life of the churches. This would also forecome the oftentime lack of knowledge of former decisions and the tendency of each church to go its own way. Classis Chatham thinks especially of the recently organized churches in Canada where the need is urgent to speak with the office bearers urging them to become acquainted with the decisions of the major assemblies.

Respectfully submitted,  
Jacob Hoogland, S.C.

## 25. Article 70 of the Church Order.

"Classis Eastern Ontario overtures Synod to hasten the proposed revision or clarification of Art. 70, C. O., which pertains to the question of the relationship between the church and marriage, and to indicate whether marriage is to be considered an ecclesiastical ceremony.

*Ground:*

This question is a rather acute problem in our Canadian churches because of the prevailing custom in the Netherlands."

C. Witt, S. C.

## 26. Refunding of Moving Expenses.

Esteemed Brethren:

Classis Grand Rapids West overtures Synod to adopt the wording of Stuart and Hoeksema, Church Order 1927, page 12, (5),

"If a minister leaves a church within a year and the moving expenses have exceeded \$50, the calling church shall refund the

church he leaves, expenses in full; if he leaves within two years, three-fourths; if within three years, one half; if within four years, one-fourth of his moving expenses. . . ."

in place of the wording of Shaver's Polity of the Churches, Vol. II, page 94, "If a minister serves a church only two years, and the moving expenses have exceeded fifty dollars, the calling church shall refund to the church he leaves one half of the expenses; if he serves only three years, one-fourth of the moving expenses." as its rule to cover the refunding of moving expenses of ministers that leave within four years.

*Grounds:*

1. This wording is a much better translation of the Acts of Synod, 1884, Art. 52, pages 19, 20: "De roepende gemeente zal de reiskosten terug betalen, zoo zulk een leerar slechts een jaar de gemeente dient, drie vierde, twee jaren, de helft, drie jaren, een vierde, vier jaren, niets meer, en dat dit besluit in den beroepsbrief aan den beroepene zal medegedeeld worden."
2. This wording is not subject to ambiguity as is the other.
3. The Kerkenorde der Christelijke Gereformeerde Kerk door W. Heyns, Art. 5, page 12 (6) agrees with this translation and interpretation of the rule as adopted by the Synod of 1884: "Vertrekt een leerar uit het Buitenland beroepen, binnen het jaar, zoo zal de gemeente naar welke hij vertrok, aan de gemeente die hem uit het Buitenland beriep, de volle overkomstkosten terug betalen; bij vertrek binnen twee jaren moet  $\frac{3}{4}$ , binnen drie jaren  $\frac{1}{2}$ , en binnen vier jaren  $\frac{1}{4}$  terugbetaald worden."
4. The common practice of the churches has been to follow the rule as given by Stuart and Hoeksema.
5. The Synod of 1953, in giving judgment concerning a specific case gave an interpretation which is contrary to the rule adopted by the Synod of 1884 and gave no weighty reasons for so doing.

Respectfully,

Classis Grand Rapids West  
C. Oliver Buus, S. C.

## 27. Change in Ruling to Count Families.

Esteemed Brethren:

Classis Kalamazoo, in regular session at Comstock, Michigan on May 19, 1954, decided to overture Synod to change Rule 2 for counting families (Cf. Schaver: Polity Of The Churches, Vol. II, page 113, (d), (2), to read as follows:

"A family wherein husband or wife by confession of faith belongs to the congregation, and the marriage partner is a member by baptism, or there are one or more baptized or communicant children."

*Grounds:*

1. The present method of counting discriminates against churches sponsoring an aggressive program of evangelization, in which very often only one member of a family is brought into the church. In these cases it often happens that the unbelieving partner is very cold and even hostile to the church.

2. The statement that the unbelieving partner is sanctified in the believing partner (see Supplement No. 7, Acts 1953) is out of place in this instance, since this does not make the unbelieving partner a church member. Therefore, such can not be counted as an ecclesiastical family.
3. There is an inconsistency between rules 2 and 3. Rule 3 allows that a widow is not counted as a family unless she is the head of a family (see Supplement No. 7, Acts 1953). Rule 2 calls an individual believer—for such the person is as far as church membership is concerned—a family.

(Note: A request for a change—substantially the same as is requested in this overture — was before the Synod of 1953 and turned down on the technicality that it was not presented in the form of an overture. We herewith present it in the proper form.)

Respectfully submitted,

G. H. Vande Riet, S. C.

## 28. Lay Membership of Standing Committees.

Esteemed Brethren:

Classis Kalamazoo, in regular session at Comstock, Michigan, on May 19, 1954, overtures Synod to appoint a committee to study the possibility of increasing the lay membership of the General Committee For Home Missions, the Christian Reformed Board Of Missions, and the Board Of Trustees Of Calvin College And Seminary.

*Grounds:*

1. Laymen have made valuable contributions to our denomination on the committee level in the past.
2. Recognition of the parity of laymen and clergy is as desirable on the committee level as its current observance on the Synodical and Classical level.

Respectfully submitted,

G. H. Vande Riet, S. C.

## 29. Membership of Standing Committees.

Esteemed Brethren:

Classis Kalamazoo, in regular session at Comstock, Michigan, on May 19, 1954, overtures Synod to appoint a committee to study how to secure greater continuity of membership within the General Committee For Home Missions, the Christian Reformed Board Of Missions, and the Board Of Trustees Of Calvin College And Seminary.

*Grounds:*

1. The very great turnover during the past five years can only be detrimental to the work of our Boards.
2. This rapid turnover may be expected to continue, due to the increasing number of pastorless churches and of Classes.

Respectfully submitted,

G. H. Vande Riet, S. C.

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